

THE MEDITATIONS ON THE PASSION

ASCRIBED TO RICHARD ROLLE.

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THE MEDITATIONS ON THE PASSION ASCRIBED TO RICHARD ROLLE.

Preface.

The following edition of the two English versions of the Meditatio de Passione Domini is based on collation of all the known manuscripts. Transcripts are given of the single manuscript of the shorter version and of the best extant manuscript of the longer. Facing the transcript, on the right-hand pages, is the punctuated and emended text. Readings of the basic text have been allowed to stand, except when deficient in sense or linguistically unsatisfactory. Variant readings of Camb. Addit. MS. 3042 and Bodl. MS. e Mus. 232 are quoted in the footnotes to the transcript of Upsala MS. C.494. Unfortunately, the existence of a fourth manuscript of the longer version, B. Mus. Cotton MS. Titus C. XIX, was not discovered until too late for a thorough study of it to be incorporated in this thesis. After collation with the basic text, its variant readings were inserted in the footnotes, whenever they seemed to be significant.

A general description of the Titus MS. is given in a final Appendix.

The Introduction, Notes and Glossary are designed to aid an understanding and general appreciation of the text through an examination of the problems connected with the relationship between the manuscripts, the language, the origin of the two versions and the place of the work in the general tradition of devotional writings on the Passion of Christ.

The editor gratefully acknowledges the invaluable help of Professor V.H.Galbraith of the Institute of Historical Research, Dr.Schofield and Mr.Francis Wormald of the British Museum and Mr. H.Pink of the Cambridge University Library in dating the manuscripts, English, Anglo-Norman and Latin, and the kindness of Miss Strachey, former Principal of Newnham College, in lending her transcript of E, which was later checked by the manuscript.

* * * * *

Note.

For the sake of brevity and to avoid ambiguity in discussing other meditations of a similar nature to those which are the subject of the present thesis, the title given by Lindkvist to his edition :

Meditatio de Passione Domini

or, in short, Meditatio, is used throughout.

* * * * *

I

I N T R O D U C T I O N .

SECTION. I. THE MANUSCRIPTS.

A Description of the Manuscripts.

Five manuscripts are known of the Meditations on the Passion, ascribed to Rolle. Two distinct versions are represented.

a) The Shorter Version.

CAMB. MS. Ll. i. 8 [L] is the only known manuscript of this version. It is a large parchment octavo of 207 leaves and may be the earliest of the manuscripts of the Meditations. The hand, resembling court-hand in style, is probably to be assigned to the last years of the fourteenth century. The Speculum Vitae occupies the greater part of the manuscript, while the Meditations cover fol. 201^r - 207^v, inclusive. Immediately following are the words:

'Explicit quedam meditacio Ricardi heremite de hampole de passione domini. Qui abiijt anno domini m. ccc. XI^o viij. et cetera.'

Parts of the text have been re-written in a hand contemporary with that of the original scribe.

b) The Longer Version.

Four manuscripts of this version are extant:-

1.) BODL. MS. EMUS. 232 (Summ. Cat. 3657) [B] is written on parchment, 6½" 4⅝" , in a hand resembling that of L, in general style, more nearly than those of the other manuscripts and it is to be assigned to a date very little, if at all, later. The Meditations begin the manuscript. Then follow a translation of 'Gregorius de Humilitate', Nicholas Bellew's version of the Mirror of St. Edmund, the well-known lyric, 'Ihesu that hast me dere ibozt', and a series of meditations on the five wounds of Christ. The manuscript is bound in with what the Summary Catalogue identifies as thirteenth century episcopal, or papal, letters. The Meditations are thus headed:

'Here begynneth a deuout meditacoun vp ʒe passioun of crist Imade by Richard Rolle heremyt of hampolle.'

B was a gift made to the Bodleian in 1680, by Alexander Fetherston, Vicar of Wolverton, Bucks., and Prebendary of Lichfield Cathedral.

2.) UPSALA MS. C. 494[U] , defective at the beginning, is a small octavo, written in an early fifteenth century liturgical hand. It is described in detail by Lindkvist. (1) This manuscript was given to the University Library of Upsala, in 1705, by Johan Gabriel Sparfwenfeldt, who

(1) c. v. See below, pp. xi-x.

Several names are scribbled on the pages of this manuscript, among them: Maria Regina Scottorum and Iohanna Vnfortunata Westmerlandire Cowntes.

4.) B.MUS. COTTON MS. TITUS. C. XIX [T]⁽¹⁾, the gift of Humphrey Wauley, is a quarto, labelled 'A Manual of Devotion' and catalogued accordingly, with no further specification. It is written on vellum in two hands of the late fifteenth century, the second hand beginning on fol.83. All the contents are in English. The Meditatio occupies folios 92^v - 117^v and is headed as follows:-

'Incipit quedam meditacio passionis Ihesu Christi composita a Ricardo Rolle heremita qui obiit Anno domini M^o CCC^{mo} XLIX sanctimonialis de hampul.'

Folios 121 - 128 give a treatise 'De passione secundum Ricardum.' A notice of this manuscript, including mention of the Meditatio, precedes Francis Wormald's edition of the text ('De Passione Secundum Ricardum', in Laudate, the Quarterly Review of the Benedictines of Nashdom, vol.XIII, no.49, March, 1935, pp.37-48.

c.) The 'Meditatio' in Latin.

Latin extracts corresponding to passages from the Meditatio⁽²⁾ are dispersed throughout the eighteenth and nineteenth chapters of B.MUS. ROYAL MS.8.C.XV R, written

(1) See Preface.

(2) See below, Introduction, Section II, pp. LIII-LIX.

on vellum, 9 $\frac{3}{4}$ " 6 $\frac{3}{4}$ " fol. 271, very shortly before 1400. This is entitled in a colophon, 'Liber Meditacionvm de uita domini et saluatoris nostri Iesu Christi ac venerabilis matris eius virginis Marie.' The meditations in this compilation are arranged in groups of 15. The whole book is divided into 5 parts, each part containing 5 such groups. Sources mentioned in the index include Ss. Bridget, Matilda, Bonaventura, Thomas Aquinas, Richard of Hampole, 'Liber Marie.'

For the reader's convenience, those passages in R which reveal close correspondence with the English Meditations on the Passion are given in Appendix B to this edition.

d.) A Series of Anglo-Norman Prayers on the Passion.

A collection of prayers in Anglo-Norman, corresponding to the first part of the short version of the Meditatio⁽¹⁾ is found in a Cambridge University Library manuscript.

CAMB. MS. Ee. VI. 16 [E] is a parchment octavo of 244 folios, partly in French and partly in Latin, and written in the fourteenth century. It is described by Paul Meyer, 'Les Manuscrits francais de Cambridge', Romania XV, Paris, 1886, pp. 270-272. E is a book of hours, originally in

(1) See below, Introduction, Section II, pp. XLIII - LIII.

the possession of one of the dependencies of the Abbey of Fontevraud. The relevant prayers are to be found in folios 199^V-202^R and are given in Appendix A to the present edition.

L, B, U, A and R are mentioned and described by H.E.Allen, Writings Ascribed to Richard Rolle Hermit of Hampole and Materials for his Biography, Modern Language Association of America, Monograph Ser. no.3, New York, 1927, pp.278-280.

It should be further noted that, among the items in the inventory of Elizabeth Sywardby (+ 1468,co.Yorks.), is the following:-

'de alio libro Meditatione Passionis Domini, compilato per Ricardum Rolle, iiiij^d. ' (1)

There is no indication that this book is in English, whereas this fact is specified in connection with three books in the list.

(1) See Allen, Wr. Ascr. p.280.

further accompanied by 'some notes which I had set down in reading Gower and Wycliff about the same time...which may serve to illustrate peculiarities in the hermit's spelling or grammar, or lead others, who have better opportunities, to prosecute my inquiries.'⁽¹⁾

2.) L was first printed by J.Ullmann in 'Studien zu Richard Rolle de Hampole', Englische Studien VII 1884, pp.454-468. This edition is marred by errors of transcription and a system of punctuation which creates difficulties where none, in fact, exist. A few notes, mostly of a very general nature, follow the text. The first 350 lines of the Speculum Vitae from the same manuscript is printed before the Meditations and the whole is introduced by a discussion of the manuscript attribution of both works to Rolle.⁽²⁾ Recent investigation, particularly that of Miss Allen, has completely invalidated Ullmann's argument, which proceeds by comparison of the Speculum Vitae to the Pricke of Conscience, to find between them an agreement in dialect, style and general attitude and, from this, to deduce that the scribe of L was right in assigning the Speculum to Rolle and so was probably correct, also in his ascription of the Meditatio to him.

A commentary on Ullmann's transcript and notes was published by J.Zupitza in Englische Studien XII, pp.463-468.

(1) op.cit., p.261. (2) H.E.Allen, The Authorship of The Pricke of Conscience, Radcliffe College Monographs XV, 1910, and Wr.Ascr., pp.372-397.

3.) Next in order comes C. Horstmann's major work, Yorkshire Writers, London, 1895. In volume I are printed transcripts of L (pp. 83-91) and A (pp. 92-103). Horstmann makes no reference to any other manuscript of the treatise, but recognises that the two he prints represent different versions and that both are 'Southern transcripts'. This edition is unannotated.

A notice of Yorkshire Writers containing some valuable textual criticisms relating to the Meditatio, was written by M. Konrath for Archiv.⁹⁶pp. 368-399.

4.) The longer version of the work was edited by Harold Lindkvist, 'Meditatio de Passione Domini', Skrifter Utgifna af K. Humanistiska Vetenskaps-Samfundet XIX. 3, Upsala, 1917, from U with collation of A, and L and recording ~~textual variants~~ of select variants. The missing commencement of U is replaced in the text by the beginning of A. Lindkvist retains the manuscript punctuation of U. In the Introduction, he describes MS. U, surveys its history, discusses Ullmann's and Horstmann's editions of the treatise, theories of authorship and the textual relations existing between the three manuscripts known to him. A catalogue is given of other Upsala manuscripts of works attributed to Rolle and a fragment of the Officium de S. Ricardo de Hampole, also found at

Upsala, is printed in an Appendix. Lindqvist further makes a brief analysis of the dialect of U and annotates the work. Most of his notes deal with points of philological interest. From a textual viewpoint, this is the most valuable of previous full editions of the Meditatio.

5.) H.E.Allen, in her popular edition of selections from Rolle's works, English Writings of Richard Rolle, Oxford, 1931, prints (pp.17-36) portions of MS.L and MS.B, corresponding to: p.I,1.1-p.3.1.13, p.7.1.8-p.27.1.11, p.32.1.11-p.52.1.9, in this edition of the text. Miss Allen's edition does not record variant readings. It is annotated.

C. Manuscripts of the Longer Version.

The extant manuscripts of the longer version of the Meditatio, A,B and U, soon reveal their general relationship to each other. There is much closer correspondence between the readings of B and U than between either of these and A. Neither U nor B is a redaction of the other, but their immediate common ancestor cannot be very far removed from either. A belongs to a different hand in the genealogy of manuscripts descended from the author's original.

Corrupt readings prove that none of the extant manuscripts is, in fact, that original. Some, occurring in B, or U, only, are probably of recent origin, perhaps due to the scribe of the very manuscript under consideration. A number of inferior readings are shared by B and U and are doubtless derived from their common exemplar. Yet in no instance do A, B and U share the same obvious corruption.

Passages in which corruption is fairly certain are very evenly distributed among the three manuscripts. The most blatant examples in A are:-

- 1.) 'þe Emperour of helle is now hound,' p.55, 13. (1)
- 2.) 'it bireckinge þe reckinge' p.59, 113-14.
- 3.) 'I hadde deserued it and cause þerof' p.59, 1.5.
- 4.) 'bounden þee to a þeef.' p.59, 1.15.

U and B share the following inferior readings:-

- 1.) 'cloudis of alle synful men' p.48, 1.15.
- 2.) 'knelyng, skornyng and cleped' p.52, 115-16.
- 3.) 'sorewe so ful þe birefte'. p.59, 11.11-12.

These last are more easily explicable than the examples from A. It seems highly probable then that these errors may not have occurred in any manuscript earlier than the immediate common source of B and U. Among the apparently corrupt readings unique to B are:-

- 1.) 'þe to scourgen were stronge' p.47, 1.16 -p.48, 1.1
- 2.) 'strongeful' p.53, 1.16
- 3.) 'þere was is (p.52, l. 7.

(1) All references in this section (to p. XIV) are to the lines in the transcript.

4.) 'woundis...bare al þe peyns of þi bodi' ('pays', AU)
p.64, ll.6-7.

5.) 'ne beleuyng. þat shuld be beleued.' p.40, ll.4-5

In U, however, no unacceptable unique readings occur.

As the small number of errors common to B and U would indicate a common exemplar fairly free from doubtful readings and possible to reconstruct from the descendant manuscripts, the choice of B or U for a basic text seems preferable to the adoption of A, abounding as it is in unique readings and including several instances of textual obscurity, even of sense distortion. Of the two sister manuscripts, B and U, the latter is recommended by the infrequency of its need for emendation. This apparent superiority might, however, be the result of contamination and the efforts of a scribe to 'restore' the good sense of the text.

One line, in U, which combines features from A and B and so might be cited in support of the theory of contamination, is:

'ffor þe to skourgen weren chosen men þat weren stronge, stalworþe..' p.47, l.16-p.48, l.1.

beside

'for þe scourgers weren chosen men and stalworþe' A

'for þe to scourgen weren strong and stalworth.' B

But this example alone is insufficient to cast serious doubt on the suitability of U for the provision of a basic text.

What is more, A presents syntactically a more satisfactory

line than B, whereas the version in the latter manuscript recommends itself on the grounds of its alliteration; thus U, combining the desirable features of the two readings, may quite well be preserving the original text of the clause. ⁽¹⁾

If this supposition is accepted, then the position of U, in relation to A and B, needs to be further defined. In a number of instances the text of U agrees with A, in contradiction of B, e.g.:-

- 1.) 'as a lord doeþ his bondeman' AU p.38 (12)
cf. 'as lordes bondeman, B
- 2.) 'hedirward and þedirwarde' AU p.45 (8)
cf. 'hiderward' B
- 3.) 'shewing of ȝi loue' AU p.48 (7-8).
cf. 'shedyng of ȝi love' B

Yet the differences between U and B are generally very slight, consisting in the omission of definite article, adverb, pronoun, or conjunction, in one manuscript, or the occurrence of singular beside plural of nouns, e.g.:-

- U32(5) grace / graces B; U38(4) pullid þee / pulled B;
U38(13) sone to penaunce / to penaunce B;
U41(3) lete þat / let B.

B very rarely adds to the text of U, tending rather to omit insignificant words and phrases (as well as letters of words, e.g. 'bisse' for 'blisse') present in A and U.

Quite the most important addition, in fact, is the phrase, ⁽¹⁾
'and ouertrist to myself', which does not appear in either U or A.

(1) p. 47, l. 16 + 48, ll. 4 & 5.

Occasionally, however, B gives what is probably an earlier form of the text than is seen in U. Perhaps the most interesting example is the reading, 'aggregatede' ('aggregid', A), as against 'greued ⁽¹⁾ fee' in U.

It seems, then, that neither U nor B can be a direct copy of the other, since each contains examples of readings approximating more closely to those of A than to those of the sister manuscript. The fact that B contains unique inferior readings and no significant additions to the text of U renders it less suitable as the basis for an edition.

The selected manuscript should also be consistent in respect of dialect forms. U, better than B and A, preserves East Midland phonological features consistent with the general nature of the vocabulary of the Meditatio. An examination of the language of the manuscripts will reveal perhaps more clearly the relationship between them.

(1) p. 58, l. 11 ~~See note.~~

D. The Language of the Manuscripts.

Phonology.

A. Vowels.

1.) OE. ǣ/ō + nasal appears regularly as a, in the four manuscripts, e.g.

L: whan, 1(9);* schemes, 2(4); ran, 5(2); man, 6(6);
wan, 8(10). UB: many, A manye, 32(11); ABU man(kynde) 33(1);
ABU: wan(hope), 40(13); U: namely, A nameli, B namly
(41(19)).

When a homorganic consonant follows the nasal, the OE vowel appears in its lengthened and rounded form, in A, except in the unaccented and, and in hang forms, beside hong.

L, U and B record some a forms beside o forms, before -nd.

L: (with)stande, 3(19); handys 10(5); U handes,
64(6), 65(16).

Deviations in B are: handes 64(6), 64(9), 65(16);

withstandynge, 66(13).

2.) OE ǣ + ld. (WS *eald, Angl. -ald).

The unbroken form, lengthened and rounded to o, is

(1) a is the regular ME. representative of the vowel in trisyllabic forms of OE. hangian. See Jordan, Handbuch der Mittelenglischen Grammatik, Heidelberg, 1934, para. 31.

* From here to the end of thesis all references apply to the emended text.

usual in all the manuscripts. The only exceptions are haldryng, L 12(3) and halt(p.p.), A 62(5) (footnote to transcript)

3.) OE. ā is rounded in all the manuscripts:-

L: holy 1(2); ȳo 2(7); foos 3(20); gostely 3(21).
 U: gostely, AB gostly, 32(12); ABU, so, 33(1);
 ABU wo 33(4).

4.) OE. ǣ (Merc. and Kent e) in closed syllables is generally retracted to a, e.g:-

L: ȳat 1(2); haddyst 1(8); bac 6(4); faste 6(14).
 ABU: ȳat 31(10) U: haddest, A haddist, B hadde, 37(10);
 ABU: fast 39(9).

MS. A, however, has the form, waische, in each instance of the word, showing a thirteenth century development, in parts of the North, Midland and South, perhaps also in the London area. (See Luick, Historische Grammatik der Sprache, Leipzig, 1921, para.404 and note.)

B records weshe 53(18), 61(1). L has Bledderys
 OE. blǣddre 6(21).

5.) OE. ǣ₁ (WS~~ǣ~~, Angl. and Kent e.)

e occurs in all the manuscripts, e.g:-

L: red 1(14); were 3(5); ȳere 7(8); strete 3(7);
drede 11(6); ABU: where 33(10); UA dedis, B dedes,
 34(8); ABU drede 59(7).

A possible exception would be *ȳar, L 24(11) (See footnote to text.)

6.) OE. \bar{x}_2 . (WS. and Angl. , Kentish e).

E forms are general in the four manuscripts, e.g:-

L: here 2(1); eche 5(11); neuere 9(10); bæde 13(7).

UA: euere / B uer 32(7); UA eche 34(5); ABU teche 36(1);

UA helpe / B helthe 37(5).

Exceptions are:-

A: fleische 34(5), etc; fleischeli, 73(10).

B: fleishe 34(5), etc; fleishely 73(10).

(See above, 4, and Luick, op.cit. para. 404.)

7.) OE. e is usually retained:-

(a) before -sc, however, A regularly has ei (See Luick, loc.cit.) freisch 52(9); neische 71(12).

The forms, stidfast, 41(6), and stidfastly, 45(1), in B, may be the result of raising of e before d, but they are more probably derived from a double form in Old English.

(See Luick, op.cit. para. 379, note 2.)

(b) Before nasal + dental, B has streynth, 31(5).

(Luick, op.cit. para. 404; Jordan, op.cit. para. 102f.)

8.) OE. i, EME. i.

(a) In an open syllable, this occasionally appears as e, in U and B:- emei (This is the regular form of the work in these manuscripts);

euel / evyl 40(2), 44(10), etc. besili / besyly 41(6);

L has evele 18(3). wreten U 51(13); resen (p.p.) 74(8).
(1)

yeven B 33(11).

(1) This possibly from \bar{x}_2 .

hedirwarde, Ʒedirwarde, U 45(8); lemys, UB, 32(6)
may be examples of the same process of lowering and
lengthening.

(b) B, however, contains a number of instances of
fifteenth century e for i, and it is difficult, often
impossible, to decide which development is exemplified.
The following occur in B:-

blessful 47(10); kneghtes 56(14); sethen 60(10);
preue 70(8).

U has shette (p.p.) 63(1), preue 70(8).

A records strepinge 54(19) and L gives welc (will) 24(17).

(c) A unique possible example of ME. er, represented
as ar, is harte, L 25(11).

9.) OE. ȳ is generally unrounded and raised in the four
manuscripts. The y symbol is often retained, e.g:-

L: mychel 1(8); synne 5(4); kyrtel 6(12); swych 10(22).

U: synful 32(18); kynde 33(1); gilt 37(16);

A: mynde 31(13); kirtil 54(12).

B: mynd 31(13); kynde 33(1).

There are very few exceptions.

euel, U 40(2); evyl, B 40(2); dede (OE dyde-) B60(5),
steriþ U, 72(5). (These examples are probably indicative
of lowering and lengthening of i (OE y) in open syllables
of disyllabic forms. See preceding paragraph.)

U twice records moche 46(6), 65(4). B has whoche 32(14),
such 59(7). (These forms suggest West Midland influence, but
in common words the rounded vowel was introduced into several

other dialects, including the London dialect. See Luick, op.cit. para. 375, para. 397.)

10.) OE \bar{y} is unrounded and raised in all manuscripts, e.g.:-

L: hyde 7(19); lytel 11(19); lyther 13(2).

ABU: hide 55(17); AU pride / B pryde 44(4);

U: litill / A litil / B litel 37(17).

we, L 26(5), 27(10), seems to be a unique exception.

11.) OE. \bar{o} remains in all the manuscripts and is written o or oo:-

L: lokynge 3(2); blod 4(8); rode 6(4).

U doone / A doon / B done 33(15); AU blood / B blode 37(1)

The single exception is guode, L 24(15), which looks like a South Eastern form. (See Luick para. 405, Jordan para. 46:) o uo after b and g.) It may, however, be an unconventional representation of the Northern close, fronted u developed from OE. o.

12.) OE. $\check{e}a + r + \text{consonant}$ is represented by the unbroken

a:- L: harde 6(14); armede 8(3); arwenesse 10(20).

U: towarde / AB toward 41(11); ABU art 60(8);

U harde / AB hard 61(6).

A doubtful exception is herde 25(11), which may be a scribal error. (See n.)

13.) OE $ea + r + i/j$ (WS. ie, Angl. and Kent. e).

L, U and A have only e forms:-

L: here 1(4); dere 4(11); heryng 17(11).

UA heere 34(10); UA dere 58(4); U heryng / A heeringe 64(6).

B, on the other hand, records hyre [WS. hieran] 34(10);
hyrynge 64(6), beside dere 58(4).

14.) OE ēa + i/j WS. ie, Angl. and Ken. e.)

Only e (ee) occurs:

L: ekyng, 16(23); AU: bileeue / B bileve 40(6);
U: ekyng / A eking / B echynge, 68(17).

15.) OE. eo.

(a) When unaffected by neighbouring sounds, eo
is monophthongised and unrounded:-

L: hevene 1(10); herte 6(10); er¹e 7(18).
UA er¹e / B erth 32(19). UB hert / A herte 31(4).
ABU sterris 48(10).

harte, L 25(11), may be a genuine exception. (See above,
para. 12 and n.)

(b) OE. weor- (Late WS. wur-, Angl. wor-).

OE. sw~~e~~ord is represented in all manuscripts as swerd(e).
(L 22(4); ABU 67(18)).

OE. we(o)rc is generally represented as werk- (L 15(13),
UAB 34(7))

OE. we(o)rold is represented as world (L 18(13).ABU 34(6)).

Late OE. wyr¹scipe, wyr²scipe, (Nth. wor⁰scipe) is
represented as worchype L7(16), worschip(e) ABU 45(1).

The verb form wirschipe is found, however, in U 44(3)
(wyrship B), where A records worschipe.

16.) OE ēo is usually monophthongised and unrounded to e
in L, A, B and U:-

L: thef 2(6); ȝede·2 (8); seek 6(18).

U: ȝeeffe / A ȝeef / B thef 39(15); UA ede / B yede 45(8).

There are two exceptions:

(i) sijk, which is regularly found in A (e.g. 38(16)⁽¹⁾) and exemplifies an indubitable fifteenth century change, the raising of ME. e to E.Mod.E. i,

(ii) two very striking instances of hēo [OE. hēo], L 10(10), 16(20). (See below. para.27.)

Perhaps bien belongs here, as an example of the S.Eastern development from io (= WS. ēo).

New Diphthongs.

17.) OE ɤg (Ken. eg.) is represented by ai(ay) in all four manuscripts:-

L: may 3(7); brayn 7(8).

ABU: may, 37(4); U brayn / A brayn / B brayne 55(8).

18.) OE e + cg in infinitives.

Infinitives containing a diphthong, on analogy with s. 2 & 3 pres. ind. forms, occur in the four manuscripts:

L lay 25(6); UB lay / A leie 70(16).

19.) E.M.E. ēg / ^heh [< ēa / ā + g/h.]

U and B record the ȝei (ey) diphthong only :-

U heij / B hey 33(1); U eyȝe / B eygh 42(6)

U eyȝen / B eyeghen 46(10).

(1) L has the typically Southern and S.Midland monophthongised A, as has been noted, is almost certainly the latest of the four manuscripts. (See above p. III.)

and raised vowel: hye 8(14); ny 10(19); dye (EME de/en
ON. deyja) 18(15), beside eyen 10(3); eye 25(2).

A regularly has i forms:-

hyi 33(1); iye 42(6); siy 58(4); nyy 59(4),

but with a single exception, the verb, neise. (See footnote
to transcript, p.64, l.11.)

20.) E.M.E. a + h/ht (Angl. æ + h/ht)

A diphthong appears in L, U and A, e.g:-

L bytahte 21(12); bytawte 27(10).

U tahtest / A tahtast 35(11); U rahte / A rahten
61(16).

No glide has developed before the h, in the examples seen
in B: taghtest 35(11); raght 61(16).

21.) OE \bar{o} + h often remains in B and is spelt ogh:

noght 31(3); inogh 48(15); togh 49(9), beside
ynowe 50(14).

The other three manuscripts have an ou (ow) diphthong,
in every instance.

22.) OE (and ON.) $\bar{a}g$ appears in all four manuscripts as
the new diphthong, ou (ow):-

L: owne 11(10); ABU owne 41(12); U lowe / AB low 33(1).

Unstressed Vowels.

23.) In final unstressed syllables, i (y)⁽¹⁾ beside e, is

(1) This is a Northern characteristic, found also in regions
bordering on the North. See Luick, op.cit. para.460, 2 a.

characteristic of U and A. L has a fair sprinkling of (1) u forms, as well as e and i(y). B gives frequent i(y) forms, but e is preponderantly used in this manuscript.

Consonants.

24.) OE.c. is regularly represented by k, initially before a front vowel, in all the manuscripts.

25.) OE.sc is written sch or sh :

L: schames 2(4); flesch 6(15); AU fresche / B fressh 32(9);
AU schrifte / B shrift 34(2).

26.) OE ng before th⁽¹⁾ is retained in U. L and A have examples with -nk.⁽²⁾ The g is lost in B.

L strenkethe 3(19); lenkthe 13(7); U streng^he 44(17),
accusinggis 65(7). B streynth 31(5). A strenk^he 31(5).

27.) OE. hw generally appears as wh in all the manuscripts.

Exceptions are:

With w only, L: wenne 1(10), were-inne 7(19).

This manuscript also contains the inverted spelling, whou (OE. hwī) 6(11), 19(9), which suggests that the aspirated quality was predominant in words regularly derived from OE. forms with hw. It is possible, indeed, that whou may be

(1) According to Luick, loc.cit., this is characteristic of the N.W.Midlands.

(2). Characteristic of N.W.Midlands and the North. See Jordan, op.cit. para. 193.

indicative of Northern, or East Midland, influence. (See Jordan, op.cit. para. 195.), for the dialect forms of L are certainly very mixed.

28.) OE d is sometimes unvoiced in final position in B, (1)
e.g: greuet 54(19); endet 74(5).

A records the past participle, halt (footnote to transcript, 62(5).) (2)

29.) OE. l before č is lost in all the manuscripts, e.g:-
L iche 9(3); swyche 9(9). UA whiche / B whoche 32(14);
U eche / ~~swyche~~ A ech / B euche 34(5).

Accidence.

30.) Nouns.

The -(e)s plural has been generalised, except in the words eyen L 10(3), eyjen U / i'en A / eyeghen B, 46(10), and chyl dren L 9(20).

U and B contain one example of a noun of relationship uninflected in the genitive: U fadir / B fadyr, 70(5).
L (p. 26, l. 15) records the uninflected genitive, Modur.
(An inflected adjective used substantively in the plural is ofere, 16(1).)

31.) Pronouns.

The nom. forms of the 3rd.s. fem.pers.pron. in the

(1) See Jordan, op.cit. para 200.

(2). See below, para 32 (e).

four manuscripts are:

L: sche, 16(21), etc; he 10(6), 16(18), etc; two occurrences of heo, 10(10), 6(20).

AU: she / sche, 50(13), etc.

B: she 50(13), etc. and the exceptional form, sho 74(17).

The acc., g. and dat., in L, are represented by hyre, 10(3), 10(4), etc. The corresponding form in AU is hir, etc., while B has hyr, hir. (58(4), 58(6), etc.)

The regular forms of the oblique cases of the 3rd. pl. pron. are as follows:-

	L.		U.		A.	B.
<u>acc., dat.</u>	<u>hem</u> 9(5), 9(18), etc.		<u>hem</u> e.g. 48(14), 60(3)		<u>hem</u>	<u>ham</u>
<u>g.</u>	<u>here</u> 8(5), 9(20), etc.		<u>hir</u> e.g. 71(14), 75(6)		<u>her</u>	<u>har</u>

Exceptions are: acc.dat. paime U 70(15); g. peire U 44(15), 69(4); acc.dat. hem, B 38(9).

32.) Verbs.

(a) Infinitives.

In L, U and A the final -n of the infinitive has been lost in most instances. There are very few exceptions:-

L: waschyn 12(5); seruyn 21(12); comforten,

A: vsen 32(13); U: skourgen 47(17).

With the single exception of scourgen, 47(17), all infinitives in B have lost final -n, or -en, e.g:-

loue 31(11); hold 32(16); know 32(18).

(b) Present Indicative.

The usual inflections are:

sI. -e , 2. -(e/i/u-)st, 3. (e/i/u-)th/ ;

pl. -(e)n.

L, U and B have a few instances of s.2 in -es/-is:-

L: honges 18(9); seydys 19(15). U: schrynkes 57(6);
stondis 62(11); hangis 62(11); spares 70(1).
 B: hatis 41(8); shrynkes 57(6).

U and L have one isolated example each of s.3 in -es;

crownes, L 7(13); sittes, U 57(11).

Exceptions to the usual form of the plural are:-

U wondre⁽¹⁾/B wondreth 57(16). L passyth 19(9).

(c) Present Participles.

The gerundial suffix has been borrowed generally.

A single exception is lykande, L 25(1).

(d) Preterite of Strong Verbs.

The ablaut series of vowels is generally preserved in all the manuscripts. However, some examples occur of levelling of the plural under the singular, e.g:

L: roos 7(3); strok 22(3);
 U: smote 48(6); 3aue 65(5); ranne 67(13).
 A: smoot 48(6); 3auen 65(5); brast 64(4).
 B: smot 48(6); bare 64(6); was 48(2), 60(2).

Examples showing the contrary process of levelling the singular under the plural are: sawe U64(8); bere A54(6).

(e) Past Participles of Strong Verbs.

The only trace of the OE. prefix, ge, which remains is seen in imade, which occurs in the ascription of the text to Rolle, in B 31(2). Final -n is generally retained. Exceptions are: L: take 8(19), 22(13); to-drawe 24(6). B: take 54(12);

(1) But see note to text.

withdrowe 59(6); forsak 69(17).

A: withdrowe 59(6); take 68(4).

The form halt , A (footnote to transcript, 62(5) is probably analogical with weak verb forms.

VOCABULARY.

For a text which has been presumed of fourteenth century Yorkshire origin, the Scandinavian element in the vocabulary is surprisingly small. Apart from such words as 'take', 'cast', 'lowe', 'meke', 'banke', which had spread widely in that century, the two versions share few words of specifically Northern character:

'flat', 'lat', 'gatys', 'heyl', 'kyndel', 'fro', 'flytte', 'tyl', 'bolnyd', perhaps 'owickenen', are the principal. The ABU version contains a few more Norse ^o words than does L: 'hille' (vb.), 'gawren', 'atwynne', 'twynnen', 'eggen', 'snybbynggis', 'or' (=before). L has 'lyft', 'reke', 'st^{ek}kyd', perhaps 'rody' ⁽¹⁾ (sb.), apparently the only Scandinavian words not shared with ABU. Most of the words cited would have been as familiar in the East Midlands as the North and do, in fact, occur in the works of Chaucer. There are sufficient of them, however, and of these 'flytte', 'bolnyd', 'gawren', 'hille', 'snybbynggis', 'reke' and 'stekyd' at least are sufficiently rare to preclude the

(1) See Glossary.

supposition that the Meditatio was written in a Southern or Western area, since it is obvious that some contact with Scandinavian settlers must have taken place.

Variant readings may indicate which elements of the text appeared strange to the copyist. MS. U and MS. B record 'holdes', where MS. A has 'housis'. A and B read 'gatys' in place of 'goynges' (U)⁽¹⁾. U and B read 'ferdenes', where A gives 'drede', and the Northern (or Western) 'fondyngis', instead of 'temptaciouns', (A). Beside 'knowe' (UB), A records the specifically Southern form, 'knouleche.'

Counterbalancing the Scandinavian borrowings and Northern dialect forms, a very considerable proportion of the vocabulary of this text, in both versions, is of French origin. A number of terms are used which suggest the technical vocabulary of theology and the traditional narrative of the Passion, e.g: 'buffetyng', 'crois', 'passioun', 'fervour', 'penaunce', 'tribulacioun', 'orisoun'. It is very probable that, were the nature of the work different, and its connection with the liturgy, and with mediaeval Latin literary models less close, then the proportion of native and Scandinavian to Romance words might be considerably greater.

(1) But against this should be weighed the fact that U alone records Scand. forms of oblique cases of the pl.3 pers. pronoun.

General Conclusions.

The dialect differences between the four manuscripts present in an interesting light the question of the localisation of their exemplars, the originals, that is, of ABU and L.

Perhaps the most consistent from a linguistic viewpoint is A, an indubitably Midland manuscript, containing fewer Northern words than the others. The testimony of the other three manuscripts ⁽¹⁾ in the matter of vocabulary weighs, however, against any theory that A might represent most faithfully the dialect of the author.

There is sufficient evidence to show that the other three manuscripts have passed through the hands of scribes ~~fr~~ in different parts of England from the area of the origin of the text. Certainly L represents the most ~~faithful~~ frequent transcription; it is necessary to cite only a very few forms to prove this: 'haldyng', 'heo', 'whe', 'bledderys', 'guode', 'bien', 'lykande'.

No examples (apart from the one instance of 'haldyng') occur in any of the manuscripts of the Northern ME developments from OE. ā, sc, or hw. The oblique cases of the pl. 3 pers. pronoun also are not characteristic of a Northern work, for the three occurrences of Scandinavian forms in U are no more than would be expected throughout the East Midlands in the mid-fourteenth century. All the manuscripts, what is

(1) And of T. See Appendix C.

more, record the Midland -en present plural inflection generally.

On the other hand, all four manuscripts show some levelling of the preterite plural under the singular form with very rare examples of the contrary process, such as are found even in Chaucer, beside the Northern type. The a, beside o, which is seen in L before nasals + homorganic consonants, may be Northern in origin. Certainly the retention of EME. ah and oh in B, without development of a glide before the spirant, suggests Northern or North Midland influence.

The occurrence in B of 'har' and 'ham' for the oblique cases of the pl.3 pers. pronoun, 'hyre' (W.S. 'hieran') and the writing of o (=u y) before ç⁽¹⁾ indicates some South or West Midland influence.

U, containing forms from various Midland areas, is predominantly East Midland in phonological and inflectional features. The variety of Midland forms, indeed, is no reason for refusing to assign this manuscript fairly definitely to an East Midland district. The vocabulary of the Meditatio, as has already been said,⁽²⁾ would seem generally characteristic of the same area. There is, therefore, no linguistic objection to the use of U for a basic text.

* * * * *

(1) There are also some examples of this in U.
(2) See above, p.XXVII.

INTRODUCTION.

Section II: Versions of the 'Meditatio de Passione
Domini.'

a) The English Versions of the 'Meditatio de Passione
Domini.'

As has been indicated already, ⁽¹⁾ MS. L represents a version of the work distinct from that given in MSS. A, B and U, although the two versions agree in much of their material and in general mood. Whether one version is preferable to the other is a question that cannot quickly be decided. Upon the answer to it depends, in some degree, any decision on the authorship and chronology of L and ABU.

Both versions consist of a series of meditations of a penitential nature upon incidents in Christ's Passion and the sufferings of His Mother, at the foot of the Cross. In their general arrangement, both follow the chronological order of the gospel narrative: the prayer on Mount Olivet, the angel in the garden, the taking of Christ into captivity and the further events which lead up

(1) Above, p.1

to the death on the Cross. Most of the meditations, in L and in ABU, may be resolved into two elements, one of thanks for the acts, words, or sufferings, of Christ, and the other of prayer for grace, usually for grace to follow His example in practice of the virtues considered in the first part of the meditation. Repetition of certain key words and phrases, such as: 'I þanke þe and zelde þe graces', 'schames', 'peynes', 'angwysch', is common to both versions, as is also the frequent use of the apostrophe, 'swete Ihesu'. There is considerable stylistic resemblance between the two, abundance of alliteration and fondness for rhythmic balance and antithesis of phrases and clauses. But it is the employment of identical wording to a great extent which makes clear the relationship between L and ABU as between two versions of one basic text. It is, indeed, because they have so much in common that the differences between them are so striking and so perplexing, too.

However, any attempt to define the extent of the variation between them must take into consideration the fact that none of the extant manuscripts is the author's original. L, for instance, contains these lines:-

'...send me, Lord, þe aungel of red and of confort
in alle my nedys, þat I myste turne, thorow þat
swet, owt of al sekenesse of soule into lyf of hele
OF BODY.' (1)

(1) p.I, ~~11.13-16.~~ l. 13 - p. 2, l. 1.

This petition is obviously nonsensical. The corresponding clause in ABU reads:-

'... *þat* I may, *þorw* *þi* swete comferte, turne out of al mescheef of soule and of bodi into helpe of vertu and of mekenes.' (1)

MS. A, on the other hand, gives equally debased sense in the words:

'*þe* Crowne of al blysse... *þe* Emperour of helle, is now hound crowned wif *þornes*.'

where U reads:

'*þe* Corowne of alle blisse..is of helle-houndis corowned wif *þornes*.' (2)

U and B, though free from such gross errors, contain several doubtful passages, e.g:-

(a) '*þi* loue was so kene sette in *þi* hert.., *þi* doole and sorwe so ful *þe* birefte *þi* chere so drery for dedly woo *þat* it birefte *þe* rekkyng of bodili drede;' (3)

cf: '*þi* breste so ful of doole and sorwe' A ;

(b) '*þi* woundes, swete Ihesu, was and is inow³ to do away *þe* cloudis of alle synful men and to clere *þe* conscience of alle sinful men;' (4)

cf: '*þi* woundis, swete Ihesu, was and is inow³ to do away cloudis of synne and to clere *þe* conscience of alle sinful men' A .

But the distinction between L and ABU is too fundamental to be explained solely in terms of variations arising normally in the process of copying from manuscript to manuscript. As far as the meditation on the

(1) p. 34, l. 28 — p. 35, l. 8. p. 37, ll. 4-6.

(2) p. 55, ll. 12-14.

(3) U.B, p. 57, ll. 8-14.

(4) UB, p. 48, ll. 15-19. See ^{foot:} explanatory notes to these

lines, in ^{emended} text.

mocking of Christ,⁽¹⁾ the text of ABU is the fuller, containing much material not found in L: a number of preliminary prayers,⁽²⁾ full meditations on Judas's betrayal of his Master and the taking of Christ into captivity⁽³⁾ (these corresponding to a few lines in L⁽⁴⁾), a series of similes on the theme of the wounds,⁽⁵⁾ further meditations on the blindfolding and buffeting.⁽⁶⁾ From the words, 'Dere Lord Ihesu, mercy, *pat* Welle art of mercy,⁽⁷⁾' there is a general correspondence between L and ABU: the order of the meditations, and much of the wording, is identical. L, however, observes the brief meditation-form less strictly than ABU, presenting one long, progressive meditation on the Passion, often uninterrupted by the petitions that appear so regularly in the other form of the work. It is interesting to notice the differences in the detail of the two versions; for example, L omits the discussion on the nature of the will of man and the need for its conformity with the will of God,⁽⁸⁾ the bonds of faith, hope and charity,⁽⁹⁾ the restoration of God's likeness to the image in the

(1) p. 52, l. 511.

(2) p. 39, l. 1 - p. 33, l. 10.

(3) p. 35, l. 5 - p. 36, l. 13.

(4) ~~p. 1, l. 18~~ p. 2, l. 3-6

(5) p. 48, l. 11 - p. 52, l. 10

(6) p. 46, l. 13 - p. 47, l. 11.

(7) See introduction, p. xlv, ll. 11-12. The corresponding passage in ABU commences at p. 59, l. 10.

(8) ~~p. 35, l. 13 - p. 34, l. 8.~~ (9) p. 39, l. 15 - p. 49, l. 8.

p. 35, l. 13 - p. 36, l. 7

(1)
 human soul, while there is no trace in ABU of much of
 the minor material of L, such as the stanza also found
 in one of the Thornton lyrics ⁽²⁾ and the tradition that
 Calvary was an established place of execution. ⁽³⁾ For
 the rest, one version would seem to be a paraphrase of
 the other, with some elaboration, and not a copy.

Yet, if one version is based directly on the other,
 it is difficult to distinguish the principle on which
 alterations were made, for it can rarely be said that
 one reading is preferable to another. A few illustrations
 will make this clear:-

(a) '...~~pat~~ mychel ferdenesse ~~pat~~ ~~you~~ haddyst for vs,
 whan ~~you~~ become so ful of angwysch ~~pat~~ an
 aungei of heuene cam;' (4)

'...al ~~pat~~ ferdenes and angwysse ~~pat~~ ~~you~~
 soffredist for vs, whan an aungell of heuene
 come...' (5)

(b) 'I thanke ~~te~~ of peynes and of schamus ~~pat~~ ~~you~~
 soffrede so swetely and so gladly, now for to
 drawe ~~te~~, now for to putte ~~te~~ so schamefully, now
 for to smyte ~~te~~, now for to bete ~~te~~ so sore and
 so felly, and for to bere ~~te~~ wone Rode on ~~te~~
 swete nakede bac;' (6)

'I zelde to ~~te~~ pankinggis and gracis for al
~~te~~ paynes and shameful turnes ~~pat~~ ~~you~~ soffred,
 when ~~you~~ bare ~~te~~ in owne Crois and iuggement upon
~~te~~ naked bak, ffor ~~te~~ drowen and pulled ~~te~~
 so felly, ~~te~~ putted ~~te~~ and smote ~~te~~ schamefully;' (7)

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- (1) ~~p. 42, ll. 3-5.~~ p. 43, l. 14 - p. 44, l. 7
 (2) p. 13, ll. 14-17. See explanatory notes.
 (3) ~~p. 5, ll. 18-19.~~ p. 6, ll. 6-7.
 (4) p. I, ll. 8-10.
 (5) p. 36, ll. 10-12.
 (6) ~~p. 5, ll. 18-16.~~ p. 5, l. 7 - p. 6, l. 4
 (7) ~~p. 51, l. 25 - p. 52, l. 4.~~ p. 54, ll. 4-8

(c) 'So lothly and so wlatsume ~~pe~~ Iues han ~~pe~~ mad
~~pat~~ a mysel art ~~you~~ lykere ~~pan~~ a clene man;' (1)

'~~pe~~ Iewis hauen so beseen ~~pe~~ ~~pat~~ you are liker
 a mesel ~~pan~~ a clene man.' (2)

However, it is possible to make certain generalisations about the style of the two versions which may help to elucidate the problem of their relationship to each other. Perhaps the most interesting difference, certainly that which gives rise to most speculation, arises from the general tendency, in ABU to polysyndetic structure, lack of subordination of clause to clause. The result is often multiplication of words without any increase in lucidity:

'...And, swete Ihesu, restore ~~pe~~ lyknes of ~~pi~~ face,
 and in my soule, ~~pat~~ foule synnes hauen faded; and,
 laue Lord, lat me neuer haue likyng in ~~pe~~ face of
 synne in temptacioun; and graunte me grace neuer to
 assente to lust of synne for semblaunt of ony ~~oper~~
 face; and, swete Ihesu, graunte me to se ~~hi~~ blessid
 face in heuene;' (3)

'..graunte me to rede vpon ~~pi~~ boke and sumwhat to
 vndirstonde ~~pe~~ swetnes of ~~pat~~ writyng and to haue
 likyng in studiouse abidyng of ~~pat~~ redyng, and
 yeue me grace to conceyue sumwhat of ~~pe~~ pereles loue
 of Ihesu Crist and to lerne, bi ~~pat~~ ~~ex~~ample, to
 loue God azenward, as I shulde; and, swete Ihesu,
 graunte me ~~pis~~ studie in every tide of ~~pe~~ day, and
 lete me vpon ~~pis~~ boke stody at my matynes and houris
 and euensong and complyne, - and ever to be my
 meditacioun, my speche and my daliaunce.' (4)

When ABU does achieve greater clarity than L, it is usually at the cost of some stylistic ornament. For instance,

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- (1) ~~p. 7, ll. 20-21.~~ p. 8, ll. 12-14.
 (2) ~~p. 54, ll. 22-24.~~ p. 57, ll. 2-3
 (3) ~~p. 43, ll. 4-10.~~ p. 43, ll. 15-p 44, l. 7.
 (4) ~~p. 62, ll. 2-13.~~ p. 51, ll. 14-p 52, l. 3.

where L reads:-

'...ef a man no sauowre fynde, thenk hymself
owtcastyng and rebukyng and reuylyng and
seyng hys weykenesse and yeldyng hymself vnworthy
deuocoun to haue...' (1)

ABU forgoes the cumulative effect of the sequence of gerunds, the emphatic strength of the imperative and the satisfying rhythm of the inverted phrase:-

'...if a man may no feruour fynde, þan late hym
þenke himsilf þebill and outcaste and rebuke himsilf
and hold himsilf vnworþi to haue deuocioun.' (2)

It may well be that the absence from ABU of the rhymes
(3)
in L is the result of a general re-ordering of words, cancelling of elegant inversions, in the interests of explicitness and normality of structure. This general difference in the style of the two versions is not great enough to prove that they are the work of two different authors, but it does, at least, imply a lapse of time between their composition to allow for a change in style, if both were written by one man. The nature of the difference suggests, too, a change of purpose.

One possible explanation of the distinction between L and ABU would be that the two were independent translations of some hypothetical original, probably in Latin. This would account for the fact that alliteration may occur in corresponding passages in the two versions, but

(1) p. 26, ll. 5-9, 1-6.

(2) p. 63, ll. 12-14.

(3) See section on style, below, p. CXXXVIII

may fall upon different words: a device in the original would be imitated each time, but not in identical detail. (1) Both L and ABU contain passages from the Stimulus Amoris. (2) Comparison of these passages in the two versions reveals the interesting fact that, in those sentences closest to the Latin, the English translations differ from each other only in word-order and the translation of unimportant words, such as conjunctions, e.g.:-

(a) 'How was it þat arwenesse of wommankynde, or maydenhed-schamyng, ne hadde þe withdrawyn? For it was not semely to þe to folewe swych a rowte..., but þou hadde no rewarde to no mannys drede, ne to nouȝt ellys þat þe schulde lette;' (3)

cf: 'How was it þat arshnes of wommanes kynde, or schamyng of maidenhede, ne had wiþdrawen þee? And it was not semely to þe to folewe swych a rowte; but þou had no reward to mannes drede, ne to nouȝt ellys þat schulde þee lette;' (4)

(b) 'I aske not, dere Lady, kastelys, no towrys, ne ofre worldys wele, þe sonne, nor þe mone, ne þe bryt sterrys, but woundys of reuthe is al my desyr, peyne and compassyoun of my Lord Ihesu Cryst;' (5)

cf: 'I aske, derworþe Lady, neiþer castel, ne touris, ne ofere worldlæ wele, ne sunne, ne mone, ne none of þe bodies of heuene, ne no þinge but woundis of rewþe, payne and compassioun of swete Ihesu my Lordis Passioun is al my desire.' (6)

(1) B.Mus. Royal MS. 8.C.XV^{LRJ} does, indeed, quote a Latin version of passages attributed to 'Lampul in suo tractatu de passione,' but there is some reason to suspect that this version is translated from the English. (See below, pp. 18-22.) pp. LVI - LVII

(2) See below, pp. LXXXIV-XCIII.

(3) p. 10, ll. 5-10, 18-23.

(4) p. 58, ll. 4-8, p. 57, l. 3.

(5) p. 11, l. 20-p. 12, l. 2.

(6) p. 58, ll. 19-22. p. 50, ll. 11-15.

'Bodies of heuene' stands out in contrast to 'st~~er~~rys'⁽¹⁾; otherwise there is no considerable variation between the two versions, except as regards verbal arrangement, the one respect in which two accurate, but independent, translations might be expected to differ. Close similarity of vocabulary would be explained by the fact of common authorship. And it is verbal arrangement, in the passages where they are at all alike, which makes the chief distinction between the texts of L and ABU as a whole. There is a certain amount of material which is unique to one or the other, but, as the Privity of the Passion,⁽²⁾ for instance, illustrates, some elaboration would naturally be introduced into a mediaeval translation, and two men working on one original, or the same man working at different times, would certainly elaborate in different ways. But that this is what did happen cannot definitely be proved. Certainly, L and ABU seem to have been written independently of each other and, under these circumstances, the very consistent use of the same vocabulary would seem to favour the theory that both versions were the work of one man.

The framework of ABU suggests a plausible reason for the writing of a second version. The inclusion of the

(1) See below, p. ^{LVIII} 81, n. (1)
 (2) C. Horstmann, Yk. Wr. I, pp. 72-89.

introductory prayers, the strict alternation, observed throughout the whole text, of thanksgiving and petition, the fact that each meditation is a self-contained unit, built around a single, easily distinguishable incident, or symbol; all this renders the text manifestly suited to general devotional use. In L, on the contrary, after the first mention of the carrying of the Cross, the two elements of each meditation become less and less separable and the conventionally phrased prayers appear more rarely. No clear breaks are made in the narrative, which is suffused throughout by the penitential mood, as the penitent comes to a fuller consciousness of his own sins, through his emotional identification with his Lord in His sufferings. L is generally the more lyrical, subjective version, whereas ABU, ending suitably with Mary and John sorrowing at the foot of the Cross, has more the air of a set devotional exercise. Nothing could emphasise the different nature of ABU more forcibly than the series of similes on the wounds. So lengthy a treatment of the one theme is disproportionate and interrupts the general mood of the text. The logical precision of the figures, with their careful analogies and balanced phrasing, belongs more to formal rhetoric, practised for its own sake, and as it must frequently have appeared in mediaeval sermons, than to the freer lyric manner of L, which makes use of rhetorical

structure but keeps it subordinate to the dominant mood expressed. It seems feasible that the passages on the wounds, like the opening prayers in the same text,⁽¹⁾ were inserted during the process of compiling from an earlier version a fuller and more formally obvious manual for penitential use.

In its latter part, ABU approximates more nearly in character to the later part of L. Certainly the basic material of this section would lend itself less readily than that of the first part to any adaptation, or formalisation.⁽²⁾ It seems, therefore, that the earlier section is more likely to give a clue to the relative chronology of the two versions, especially as its source is probable known.⁽³⁾ In the present state of the evidence, gathered from a consideration of the two English versions alone, the anomalies between L and ABU can best be explained as the result, not of completely independent composition - they are too alike for that - , but of independent translations from another language, or two attempts by one author, the second being made with reference to the first, but after some lapse of time and with a different purpose in view. If the second hypothesis be accepted, it must be recognised that at

(1) See note to ABU, p. ~~243~~ 1.4.3.
 (2) See below, pp. 17. (This section) L1-L11.
 (3) See below, pp. XL11-L11.

least the quotations from the Stimulus Amoris were probably re-translated from Latin. The very general use of the same vocabulary, in L and ABU is evidence in favour of their being translations by the same writer. That he should have made two attempts is no far-fetched supposition.

ABU represents a fuller text than that of L, yet, if their purposes be different, it is difficult to decide which is preferable. The difference in content corresponds to a difference in form; ABU, while retaining nearly all the material of L, emphasises, by the inclusion of much that is fresh, the structure of formal prayers, the petitional element, rather than discursive meditation, continuous narrative. The nature of the differences in syntax and word-order, observable in the two texts, points to a desire on the part of the writer of ABU to elucidate and normalise some previous version. That ABU represents a revision of L is more plausible than that the writer of L deliberately inverted and involved straightforward statements. Unless both English versions are translations, then it seems probable that the composition of L preceded that of ABU. The two might, of course, be variations on a third, ultimate English version. What makes this somewhat unlikely is the relationship of L and ABU to E, a series of prayers in Anglo-Norman.

b) The Relationship between the 'Meditatio' and a
Collection of Anglo-Norman Meditations on the Passion.

In MS. Ee.vi.16 in the Cambridge University Library
is contained a series of prayers in Anglo-Norman,⁽¹⁾
which bears a very marked resemblance to part of the
English Meditatio de Passione Domini: the French text,
for much of its length, offers a fairly exact verbal
parallel to the first section of L.⁽²⁾ Both E and L trace
the events of the Passion from the Garden of Gethsemane
to the death on the Cross, with which E ends. Both
follow the same plan of composition: a succession of
meditations, most of which are divided into a prayer of
thanksgiving and subsequent petition, both parts inspired
by the same incident, or symbol, in the story of Christ's
suffering and death. The Latin prayer, which begins:
'Adoramus te, Criste, et benedicimus tibi...' follows
each meditation in E, as it follows each of the earlier
meditations in the English work.

The second English version (ABU) contains a number
of introductory prayers unparalleled in L or E. In the
meditations which follow these prayers, the text differs

(1) See above, pp. V-VI.

(2) To p. 6, l. 20, 9.

verbally from E to a much greater extent than does the text of L. ABU, in fact, presents a greatly elaborated, expanded form of the simple meditations of E and shares with them no readings not also found in L. It seems unlikely, then, that ABU has any direct connection with the Anglo-Norman text. Any dependence it shows would seem to have been transmitted from E through an intermediate version somewhat similar to L.

Quotation of some of the parallels between E and L will reveal the considerable similarity between them and also the stricter economy of statement that characterises E:-

- (a) 'Swete Lord Ihesu Cryst, Y thanke þe and I helde þe graces of þat mychel ferdnesse þat þou haddyst for vs, whan þou become so ful of angwysch þat an aungel of heuene cam to confortyn þe, wenne þou swattest blod for angwysche. I preye þe, Lord, and byseche þe, for þi swete mercy, þat þou be myn help in al myn angwysch and my fondinges, and send me, Lord, þe aungel of red and of confort in alle my nedys, þat I myȝt turne thorow þat swet..;' (1)

cf: 'Graces vus renc, treduz Syre Ihesu Crist, de la grant trestour que vous auiez pur nous, quant vus deuenistes si angoissus que i angle du ciel vus vint confortier e sanc suastes de angoisse, e recuer que vous nus enuoiez laungere de confort en totes nos anguisses, que nus pussoms par cele suore turner...' (2)

The English is a slightly expanded version of the French text, but the additional material is inessential,

(1) p.I, ll.7-15.

(2) Appendix A, p.(1), ll.5-11.

consisting of conventional phrases, 'for *þi* swete mercy', or alternative renderings of a single conception, as: 'I thanke *þe* and I *z*elde *þe* graces', in place of the simple 'graces vus renc', or 'I preye *þe*, Lord, and beseche *þe*,' corresponding to the one word, 'requer.'⁽¹⁾ Even the clause, '*þ*at *þ*ou be myn help in al myn angwysch and fondynges,' is, strictly speaking, redundant, the same idea being expressed in the following words: 'send me, Lord, *þe* aungel of red and of confort in al my nedys,' with which may be compared the Anglo-Norman 'enuoiez laungere de conforten totes nos anguisses.' L, in fact, observes the stylistic device of balanced phrasing,⁽²⁾ in preference to the simple precision of statement of E.

A further distinction between the two, in the passages quoted, lies in the use of personal pronouns. The italicised forms given above⁽³⁾ indicate that L, although retaining the phrase, 'for vs', in the third line, becomes more personal afterwards, using the first singular pronoun, where E has plural forms. The difference persists throughout the two texts, suggesting that L was designed as a devotion for a single individual, whereas E gives an office employed on behalf of a body of the devout.

(1) It is possible, of course, that another version of the Anglo-Norman prayers contained the equivalent of these words.

(2) See below, p. cxxxvi.

(3) p. XLIV.

These comments on the first two passages apply equally to the next:-

- (b) 'Swete Ihesu, I thanke *þe* and I *z*elde *þe* graces of pynes and angwysches, and schames and felonyes, *þat* men dyden *þe* al with tresoun. Men bowndyn *þe* os a thef, withowten mercy and pyte...;' (1)

cf: 'Graces vus renc, treisduz Syre Ihesu Crist des peynes et des hontages que vus soffristes pur nus, quant vus soffristes que lem vus preist par treison, cruelement lia cum laron, vilement vus mementent deuant le prince des prestres come felon.' (2)

The words italicised here are those unparalleled in the other language and, of these, 'felonyes', in L, may be an anticipation of 'come felon' in E.

Yet another instance of correspondence may be given to demonstrate conclusively the nature of the resemblance between the two texts:-

- (c) 'Lord, I prey *þe* and beseke *þe* *þat* *þou* *z*eue me sofferynge and strenkethe for to withstande steadfastely *azeynes* alle *þe* assaylynges and fondynges of my foos and of myn enemys, gostely and bodyly.' (3)

cf: '..e requer que vus nous donez pacience e forcee de contrestez a touz les assauz de nous enemis.' (4)

Once again, the additional material in L can be designated as repetitive, or conventional, calculated to give a pleasing stylistic effect, but to add nothing to the thought of the lines.

Such correspondence with E forms no incidental element in the text of L. The first deviation from the Anglo-

(1) ~~p. 1, l. 18~~ p. 2, ll. 3-6.
 (2) Appendix A, p. (1), ll. 12-16.
 (3) p. 3, ll. 6-10.
 (4) Appendix A p. (1), ll. 29-31, 12-14.

Norman work that merits remark comes at the end of the meditation on Christ's glance toward St. Peter. In place of the last clause in E, '...e vus requer que vus nous deignez (2) regarder par meisme cele pitee', (1) L has an elaboration of what has gone before. These lines in the English may be original; since the texts of L and E are each represented by only one manuscript, the discrepancy may equally well be the result of scribal error. After this, L continues to show the same close agreement with E as appears in the opening meditations, until the narrative of Christ's carrying of the Cross is reached. This ends, in the Anglo-Norman, with the usual formal petition:-

'vus merci des dures dolurs que vus soffrites par amurs, pur cele treduce amur vus pri que vus eiez de nous merci et de touz nos amis et des mors et des vifs.' (3)

The English text has no equivalent, but presents instead a long passage of rhetorical prose, beginning:

'Dere Lord Ihesu, mercy. Pat Welle art of mercy!' (4)

which seems to be akin to another fourteenth century English prose piece, A Talkyng of Pe Loue of God. (5) The theme of the meditation which occurs in E, at this point, is the double one of Christ's physical and mental agony on the Cross and the virtue of the blood and tears He shed. These ideas are

(1) Appendix A, p. (1), ll. 25-4. 6-7.

(2) p. 2, l. 13-p. 3, l. 1-p. 3, ll. 5-8.

(3) Appendix A, p. (iii), ll. 2-5. (3), l. 23-p. (4), l. 3.

(4) p. 6, l. 20. 9.

(5) See section IV. pp. CXIV-CXXVI.

incorporated in the ornate passage in L, but of verbal dependence on E there is no trace.

From here to the end, the English and French texts show increasing divergence. Indeed, the relationship between the two in their later part amounts to no more than that they follow roughly the same narrative outlines. It will be enough to quote two corresponding passages from E and L to make this fact clear:-

'Lord, ~~you~~ besowte ~~the~~ Fadur in hevene for ~~the~~ foule traytourys, ~~the~~ tyrauntys, ~~the~~ tormentours, ~~that~~ He schulde forgyve hem ~~the~~ deth and al ~~that~~ ~~the~~ trespasyd, and seyde ~~the~~ wrecchys wust not what ~~the~~ dei dyde;' (1)

cf: 'Treduz Syre Ihesu Crist, merci vus priastes pur vos enemis en vos angoussuses peynes en la croiz, quant vus deistes si treducement: Pater, ignosce eis qui nesciunt quid faciunt.' (2)

The two sentences have as their common theme a line from the Vulgate, but in that fact is summed up the whole resemblance between them. If the whole of either E or L represents the original which the other derives, whether that original was English, French or Latin, then the translator of it altered his method of work, when half-way through his task. Whereas he had previously been content to translate his original with slight modifications, he now proceeded to give a very free

(1) p. 30, ll. 7-10.

(2) Appendix A, p. (4), ll. 18-21.

(3)

paraphrase of, or commentary on, the facts related by the work before him. Indeed, there is no evidence, worthy of consideration, of any direct relationship between E and L in the latter part of their narrative.

It has already been remarked ⁽¹⁾ that the French text exhibits a bare economy of style that is foreign to the Meditatio. The passages common to L and E are the least imaginative and emotional occurring in the former. Unlike the later part of the English work, the opening meditations concentrate more on prayers for help than on the story of the Passion, are less marked than the rest of the piece by intricate devices of style and are more alien in character to the ABU version generally. The strict form of the meditation, preserved throughout E, gives place shortly to continuous narrative of a lyrical temper. Even the early meditations in ABU, though broadly based on the same source as those in L, have been expanded and adapted, through an interest in the technique of rhetoric, to fit a new and elaborate artistic design. That ~~is~~ is expansion which has occurred is suggested by the fact that L, the more condensed English version, is also closest ⁽²⁾ to E, represented in the earliest of the manuscripts.

What is most invalidating to the assumption that ABU is representative of an even earlier original manuscript

(1) Above, p. XLIV.

(2) See p. V.

than E is the nature of the relationship between the most similar passages in L and E. It is undoubtedly commoner to find a translator expanding, in the hope of rendering more fully, or more elegantly, the significance of the foreign expressions, than to observe evidence of the contrary process: omission of all inessential elements in his original. And it is the accumulation of synonyms and repetition of the same idea in different words ⁽¹⁾ which distinguishes the style of the first meditations in L from the general style of E. The same kind of addition as has been noted in L is present also in ABU, e.g:-

- 'pat swete praiere and pat holy orisoun;' (2)
- 'ferdenes and anguysshe;' (3)
- 'pankyng and gracis;' (4)
- 'steppis and pases;' (5)
- 'I biseche þe for þi swete mercy.' (6)

Presumably, this longer English version is derived from the shorter, or an earlier original of the shorter, ⁽⁷⁾ since the former preserves most of the deviations in L from the text of E. The Anglo-Norman text, or an unknown original, French or Latin, most faithfully represented

(1) See section VI, pp. 4-5. pp. CXXXI, CXXXVI.
 (2) p. 33, ll. 13-14. p. 35, ll. 8-9.
 (3) p. 34, ll. 14-15. p. 36, l. 11.
 (4) p. 37, ll. 12-13. p. 39, l. 13.
 (5) p. 39, ll. 11-12. p. 41, l. 11.
 (6) p. 34, ll. 18-19. p. 37, ll. 1-2.
 (7) See above, p. XLII.

by E, would appear to be an authentic source of L and, through L, of ABU.

A question that remains to be answered is whether the Anglo-Norman text is the ultimate source of the first part of the Middle English Meditatio. The most interesting point to be considered, in this connection, is the sudden, sharp deviation between the French and English, at the meditation on Christ's carrying of the Cross, and the subsequent independence of each other which marks both texts to the end. The homogeneous nature of the style of E, in both the early and late meditations, is strong presumptive evidence that the whole was written at one time by one author. The literary interest of the Middle English work, ~~on~~ the other hand, is supplied almost entirely by the portions of ABU and L which do not derive for E, or a prototype of E. The spare framework of which E consists has been embellished with highly imaginative variations upon the main themes, variations themselves representative of popular traditions of devotion to Christ's Passion. Franciscan influence, more specifically that of the Stimulus Amoris, is predominant, but pre-Franciscan Latin writers have contributed to the traditions here adopted. (1) The liturgy, too, has made its contribution. (2) The author of the Meditatio has assimilated

(1) See below, pp. LXVI - LXXXIII
(2) See below, pp. LXIV - LXV.

his gleanings into a highly-wrought, profoundly moving unity. His borrowings from E, on the prototype of E, are by no means comparable to what has been gathered from other works, lacking as E is in intrinsic literary merit. As he approaches the heart of his subject, he discards the formal framework of the French text for material more favourable to his purpose of purgation through sympathy. His initial choice of such a framework can scarcely have been determined by any other consideration than that it was familiar to him, perhaps familiar as an office. It is highly probable that in E we have a collection of very generally used prayers. A Latin text of such prayers would certainly exist, although it might be translated into the vernacular. But translation of such a text for general use would probably be close, so that L might equally well derive directly from E, or from a hypothetical Latin original of E. The author of L may have known the prayers he used by heart, so that it would be a mistake to lay too much stress on the possibility of direct acquaintanceship with E.

The value of the evidence regarding the relationship between E, L and ABU must, however, be justly appreciated. It rests chiefly upon the characteristics of the style of the three, the inessential nature of all the additions to the E version which appear in L, and the combination, in ABU, of these same inessentials with further expansion,

generally of a reflective kind and a real addition to the thought-content of the whole. Nearly all E is contained in the material of the English versions, in translation, or in paraphrase; but the passages in L that are based on E are much more restrained in style than the remainder of this shorter English version. In ABU, the process of transformation is carried further: not only is the content enlarged, but a number of elaborate rhetorical devices are introduced.⁽¹⁾ Some of the details which distinguish L from E are, however, still retained in ABU. The proof offered cannot be conclusive; yet it seems very likely that ABU represents a later, free revision of L, probably by the same author, who was also the translator of the prayers in E, or of their hypothetical Latin original.

c) Extracts from the 'Meditatio' in Latin.

A Latin sermon on the Passion in B. Mus. MS. Royal 8. C. XV[R], which is a compilation of extracts from well-known writings on the same theme, contains quotations from a version of the Meditatio, to which it refers in the phrase, 'Ricardus Hampul in suo tractatu de Passione Domini.'

(1) See below, pp. CXXXII, CXXXVIII.

The manuscript opens with a general index to the chapters which follow: the various topics to be treated are listed and the sources used for each are briefly indicated. No statement is made, in index or text, regarding the language of the sources, so that further investigation is needed to decide whether the quotations found here are the result of direct transcription, or of translation.

The themes for which the authority of the Meditatio is cited are: Christ's glance at Peter, the blindfolding and mockery of Him, His appearance before Pilate, the scourging, the sacred wounds, the crown of thorns, Christ's carrying of the Cross, the sorrows of Mary, the stripping of our Lord and the second crowning with thorns, when He hung on the Cross. However, the index does not appear to be entirely trustworthy, as resemblances to the Meditatio are to be seen in other parts of R. For instance, no indication is given that the Middle English work, or a Latin version of it, has been used as a source of the paragraph on the binding of Christ to the pillar; yet there is an indubitable correspondence:-

R: '..nulla tribulacio ne temptacio me vnquam
separet a tua caritate, sed totus amor meus sit
plenitus in te in voluntate, opere et sermone...Nec
vnquam..permittas aliquam iram, odium, vel invidiam
vinculum frangere caritatis mee, quatinus possum in
tuo sancto amore cotidie magis ac magis proficere.:'(1)

(1) See Appendix B, p. also note to p.31, ll.3-9.

U: '..neuer tribulacoun, ne temptacoun, departe
 vs atwyhne... (bynde me to ^{the} in perfist charite)
 Pat al my loue holy be to ^{the}, in wille, worde, or
 werke;..and lete ^{the} at none vnskilful wratte, ne
 hate, ne enuye, breke ^{the} bonde of my charite;
 and lete me, Lord, love ^{the} euere ^{the} lenger ^{the}
 bettir...' (1)

It is possible, of course, that ABU and R owe these lines to a common source, but a doubt exists: the general resemblance in theme and mood between the Latin sermon and the English is too great for the explanation of unacknowledged borrowing from the latter, in R, to be entirely precluded. The question of the extent of the borrowing in the Latin work cannot, therefore, be accepted as quite so straightforward as the index would have it appear.

Unfortunately, it is often impossible to decide exactly where the quotations begin and end, as the phrasing of R is not exactly correspondent to that of any of the extant English manuscripts. The version used would seem to be the longer one (ABU), for the similes on the wounds are quoted, though each is preceded by a long apostrophe, not found in the English. Furthermore, the phraseology of all the quoted passages corresponds more nearly to that of ABU than to that of L, e.g:-

R. 'O misericordissime saluator tue compassionis et misericordie oculos vsque ad nos miseros et peccatores digneris convertere; ita per tuam gratiam et misericordiam penitere, plangere et emendare, quatinus cum beato Petro dilecto tuo discipulo ad tuam misericordiam valeamus pervenire;' (2)

(1) p. 37, 11.16-17, p. 40, 1.17-p. 40, 1.4. (2) Appendix B, p. (1), ll. 4-10.

L. 'Swete Lord ful of mercy and of pyte, here we, thorow *ti* blessyd lokyng, may turne to *ti* grace and repente vs of owre trespas and of owre mysdede, so *pat* we may come with Seynt Petyr to *ti* mercy;' (1)

U. '...swete Ihesu, turne *te* eye of *ti* mercy towarde us synful, so *pat* *poru* *ti* mercy and grace we mowe repente of owre trespas and mysdedis, so *pat* we may come with Seint Petir to *ti* mercy.' (2)

It is impossible to judge whether the discrepancies between the Latin version and the English versions of any passage depend upon the compiler's source, or are the result of his own alteration and elaboration. He seems to have been careful and accurate in his transcription, if the evidence of his borrowings from the Stimulus Amoris is to be taken, for these are almost identical with the relevant parts of Peltier's edition of the work. If, on the other hand, he was translating from English, he may have felt more at liberty to alter and to 'correct' obscure passages. A fact which may be regarded as evidence of translation is that R reproduces ⁽³⁾ the passage from the Stimulus Amoris, ⁽⁴⁾ as paraphrased in the Meditatio, as well as the corresponding passage from the original, without seeming to recognise that they are one and the same. Reading one version in English and one in Latin may explain this oversight.

There is further reason to suspect that R presents a translation of passages in the English. In ABU occurs the

(1) ~~p. 2, ll. 18-19.~~ p. 3, ll. 8-11.
 (2) ~~p. 40, l. 8.~~ p. 42, ll. 5-9.
 (3) Appendix B, pp. (9)-(11).
 (4) ~~pp. 23-5, 56-8.~~ pp. 10-13, 59-61.

clause:

'.. ~~ta~~ al ~~f~~ in vtter blode was bled.' (1)

Middle English 'vtter' was an adjective frequently used in the sense of 'uttermost', 'last', although its primary sense was 'outer'. Now R reads:

'..donec totum fere sanguinem tuum exteriorem cruentasti.' (2)

The use of 'exteriorum' in this context is strained, to say the least of it, and it may readily be supposed that it has resulted from a misinterpretation of 'vtter'.

However, as the nature of the Latin manuscript makes it impossible to discover whether the version of the Meditatio used contained any material not in L or ABU, the textual value of the exemplar of R cannot be deduced and neither can its position in the line of descent of the manuscripts. R can be used, in fact, to corroborate, but not to correct, readings in the extant English manuscripts. Only if it could conclusively be proved that the quotations derive from an earlier Latin version of the Meditatio, would R assume any great importance. And the indications are rather to the contrary. On style alone no argument can be based. The alliteration and rhythmic patterns that appear in both the Latin and the English are features too common in mediaeval prose for it to be seriously suggested that a

(1) p. 54, l. 15.

(2) Appendix B, p. (12), ll. 1-2.

translator would not have used the technical devices of his original. Both features appear frequently elsewhere in R, in quotations from other sources. It is perhaps interesting, though, to note that where ABU employs the same word again and again, throughout a paragraph, R often gives a variety of terms, some almost technical in their nature; for instance, as well as 'stelle' and 'vulnera', corresponding to the English 'sterris' and 'woundis', R will employ such terms as 'celi luminaria', 'celi sidera', 'stigmata'⁽¹⁾. 'Hoolis' (ABU, p. 58, l. 4) is paralleled in R by 'latibulis et nidis columbarum' and 'hole' (ABU, p. 40, l. 13) corresponds to 'foraminis'. It is more likely that R has preserved an original distinction than that the compiler has deliberately varied the vocabulary of the source; but likelihood is not certainty.

The writer of R has, no doubt, abbreviated his source freely, in whatever language the latter was written. Of the passage in ABU on the bonds of faith, hope and charity there remain, in his version, only the lines quoted above.⁽²⁾ It may well be that none of the material in the manuscript is his own. Certainly most of it can be traced to popular works rightly or wrongly ascribed to such authors as St. Bridget of Sweden, St. Bernard and St. Bonaventura. The implication

(1) cf. corpora celestia, ^{Appendix B, p. (11), l. 1,} ~~p. 174~~, which is paralleled in ABU by the phrase, 'bodies of heuene.' (p. 58, ll. 6-7.)

(2) p. LIV.

then, is that material imbedded in long passages from the Meditatio and not found in the extant English manuscripts did, in fact, occur in the particular version used in the compilation of R. It is, anyway, a fact that R does not offer a text exactly identical in wording with any other known. It resembles ABU more closely than L. As for the different manuscripts of the ABU version, the relation between the BU branch and R and the relation between R and A seems, in each instance, to be just a little more remote than that existing between BU and A themselves.

d) General Conclusions.

In the present state of the evidence, the relationship between the two English versions, the Anglo-Norman meditations and the Latin extracts in R is fairly clear. E, as the language alone would suggest, is the earliest, the basis, or an accurate record of the basis, of the earlier part of L. ABU is a free paraphrase of L, or of a version, Latin, French, or English, very similar to L. Whatever the language of the immediate source of ABU, the author of this latter version was almost certainly responsible for L also. R, which approximates to ABU more than to L, thus belongs to the later part of the history of the text. It is more probably a translation than a direct transcription of a Latin work and it is quite possible that it represents yet another version of the Meditatio, similar to ABU, but distinct.

I N T R O D U C T I O N .

Section III. The Traditional Basis of the 'Meditatio de Passione Domini.'

a.) The Scriptural Element.

The author of the Meditatio had the choice, in compiling his text, of two alternative methods of work, both equally compatible with orthodoxy. He might either have made direct use of the Bible for the details of his narrative, or he might have based his comments on the Passion upon the generally accepted traditions which had been established by the Fathers and Doctors of the Church and handed down in popular literary forms. There can be little doubt that he chose the second course.

Had he decided to follow the biblical account closely, he would surely have chosen one of the gospels as the principal source of his material. But the Meditatio represents a harmony of the four gospels with the addition of a few details from other parts of the Bible. Certain incidents, too, which are mentioned in all four gospels, are absent from the Middle English narrative. Such

are the cutting off of the ear of the High Priest's servant and Pilate's writing of the superscription for the Cross. It is not that this material would have proved intractable, for it is not different in kind or importance from details of the Passion story which are included in the Meditatio.

This last statement applies equally well to the omission of any reference to the preferred drink of wine and myrrh, and to the carrying of the Cross by Simon of Cyrene. If this were a full statement of the divergence of the Meditatio from the narrative basis common to the four gospels, then the implication would be that the first two gospels were not consulted. Yet the desertion of the disciples, the false witness brought against Jesus, His cry of 'Eloi, Eloi, lama sabacthani' and the mention of the earthquake are details occurring in the Meditatio that find no place in the narratives of St. John and St. Luke. On the other hand, it is only the Gospel of St. Luke that mentions the appearance of the angel to Christ on Olivet, His bloody sweat, His glance at St. Peter, the blindfolding, the crowd that followed Him to Calvary and His promise to the thief. This is also the only gospel account to indicate that Christ was taken to Herod for examination, as well as to Pilate. Though details have been selected

from the Gospels of St. Matthew and St. Mark, still it is that of St. Luke which provides most of the parallels to the version of the story given in the Meditatio. However, St. John's narrative has also contributed its share, for this must be the ultimate source of the references to preliminary examinations by Annas and Caiaphas, of the description of Christ's carrying of the Cross, His words to the Virgin and St. John and the statement that His side was pierced by a spear. The list of insults offered to Christ and of His cries from the Cross is drawn freely from all four gospels. Obviously the Middle English author intended, as a guide for his meditations, as full a description of the Passion as could be reconstructed from his sources. His omissions, therefore, must be the result of an oversight on the part of one working without direct reference to the Bible.

As well as satisfying his needs for a narrative basis for his work, the writer of the Meditatio gives general paraphrase, or exact translation, of lines from other parts of the Bible than the concluding chapters of the gospels. MS. A, for instance, builds a metaphor upon the parable of the Good Samaritan Luke Chapter 10. The quotation, 'Foxes han here dennys and fowlus han

here nestes,'⁽¹⁾ is taken from Luke.9.58, or the corresponding verse in Mark.8.20. Influence of a more general kind is apparent in the description of Christ's misery and of the virtue of His suffering, which can be traced to Isaiah, Chapter 53:-

'Despectum et vilissimum virorum, virum dolorum et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum. 'Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum cum leprosum, et percussum a Deo et humiliatum. 'Ipse autem vulneratus est propter iniquitas nostras, attritus est propter scelera nostra: disciplina pacis nostrae super eum, et livore ejus sanati sumus.' Verses 3-5 . (2)

A reflection of these sentiments can be seen in such lines as:

'So lothly and so wlatsume *Pe* Iues han *Pe* mad *Pat* a mysel art *P*ou lyckere *P*an a clene man;' (3)

'...in *P*i woundis is hool medycyne for eche disese of soule;' (4)

'Lord, King of myzt, *Pat* leuyn woldust *P*i myzt and os vnmy₃ty become my wrongys to ryste;' (5)

'...He..is so porely become vs to make ryche.' (6)

These last lines recall also II Corinthians.8. 9:-

'Scitis enim gratiam Domini nostri Iesu Christe, quoniam propter vos egenus factus est, cum esset dives.'

(1) p.19 l.5 ; cf. p.66,115-6.
 (2) All numbers refer to the Vulgate edition.
 (3) p.8, ll.12-14; cf. p.57,11.2-3.
 (4) p.49, ll.3-4.
 (5) p.14, ll.10-11; cf. p.62, ll.13-14.
 (6) p.7, ll.19-20.

Psalm 21 has certainly influenced the account in MS.L⁽¹⁾ of the nailing of Christ to the Cross:-

'Quoniam circumdederunt me canes multi: concilium malignantium obsedit me. Foderunt manus meas et pedes meos.

'Dinumeraverunt ⁽¹⁾monia ossa mea. Ipsi vero consideraverunt et inspexerunt me.' Verses 17, 18.

Similarly, II Corinthians. 3. 18 must be the ultimate source of the image of the mirror. ⁽²⁾ Matthew. 13. 47

may well have suggested the simile of the net of Holy Church. ⁽³⁾ A general acquaintance with those portions

of the Bible used in the Church services would easily explain the inclusion of all these reminiscences. Their occurrence in the present context, especially the application of Old Testament verses to the Passion, is undoubtedly due to the influence of patriotic commentaries.

In ~~two~~ instances, the Meditatio quotes biblical phrases which would certainly be familiar in yet another context suggestive of the Passion: 'Popule meus, quid feci tibi?' ⁽⁴⁾ taken from Micah. 6.3, and 'Alle ze at passyth be þe way, abydeth and byholdyth þyf euere ony peyne þat euere soffred any man, or ony wordely woo, be lyk þe sorewe þat I soffre for synful

(1) pp. 13-14.
(2) p. 43, ll. 11-14.
(3) p. 49, l. 14-p. 50, l. 8.
(4) p. 19, l. 20.

manys sake,⁽¹⁾ a translation of Lamentations.I.12.
 Both these verses occur in the Liturgy for Good Friday,
 the former introducing the Improperia of the service of
Adoratio Crucis,⁽²⁾ the latter as the Responsory of
 Matins. Their occurrence in these services was
 undoubtedly responsible for the composition of
 vernacular lyrics inspired by these lines.⁽³⁾ Again,
 the existence of more popular sources would dispense
 with the necessity for direct consultation of the Bible,
 even if it were available for reference, to find
 material for inclusion in the Middle English prose
 work.

In one line, where L quotes in Latin, the text,
 although manifestly derived from Jeremiah.2.21, is
 not identical with that of the Vulgate:-

'Ego autem plantavi te, vineam electam.' Vulgate.

'Vinea mea electa, ego te plantavi.'⁽⁴⁾ Meditatio.

The English author, it seems certain, did not write
 with the Bible open before him. The immediate sources

(1) p.19, 11.9-12. cf.p.66, 11.9-11.

(2) See Karl Young, Drama of the Medieval Church, Oxford,
 1923, I, pp.117-120.

(3) See Carleton Brown and R.H.Robbins, Index of Middle
 English Verse, Index Society, New York, 1943, for a
 record of examples of this type, e.g: nos.110, 457,
 494, 495, 497, 501, 550, 1695, 2240, 2241, 2596, 3112,
 3611, 3612, 3845, 4259.

(4) p.19, 1.17. See note.

of his work must be found elsewhere, among the mass of writings on the Passion which gather their details freely from all parts of the scriptures and present them in much the same combination as is seen in the Middle English treatise.

b.) Some Pre-Franciscan Passion Writings.

To understand the genesis of such mediaeval works as the Meditatio de Passione Domini it is essential to remember that they were intended to guide private devotions. Ritual symbolism and theological argument are equally alien to the informal and intimate communion with Christ and the Virgin Mary that inspires such writings. The Meditatio illustrates this fact strikingly in two respects. It omits any reference to the Eucharist; the author's desire for a share in Christ's Passion is a more general human emotion than the insatiable longing to partake of the Eucharistic feast which is so frequently the experience of the mystics. Then, patristic theology almost invariably considers the Death of Christ, in isolation, as the supremely significant fact, whether that Death be regarded as a ransom paid to the Devil or as an atonement to God

(1)
 for the sins of man. The Meditatio, on the other hand, makes no reference to the Last Supper, or to Christ's words about the Father's purpose. The only lines which could be construed as an indication of His own consciousness of His mission are:-

'Here You schewedest wele that You were willy to deef for vs, and so I bileeue, Lord, that You chese the day and the tyme when You woldist die and euery poynt of the Passioun was doone at the ordenaunce,' (2)

and the context in which these lines occur makes it clear that they are intended as an illustration of Christ's submissiveness, a facet of His human Nature that it is good for all men to imitate. All the meditations, in fact, point carefully the virtues shown in His life: His patience, His tenderness, His endurance, most impressive in His last days, because then most sorely tried. It is not understanding of divine mysteries, nor even pious adoration, that is the primary aim of meditation. Understanding is unnecessary, adoration merely preliminary, to the emulation towards which the spirit is directed by the goad of love; as has been said of mediaeval sermon literature, 'always the end is to move the will to goodness, to moral endeavour. (3) The style best suited to

(1) For a discussion of the theories of the ransom and atonement in patristic writings, see Gustav Aulén, Christus Victor, translated by A.C. Hebert, S.P.C.K., London, 1931.

(2) p. 33, ll. 11-15.

(3) Gregory Dix, The Shape of the Liturgy, Westminster, 1945.

such a purpose is direct, emotive, lyrical. The evolution to be observed in meditations on the Passion is towards increasingly intimate and profound feeling.

The aspect of the Passion which lends itself most readily to emotive treatment is the physical torment endured by our Lord, which, by its nature if not in its intensity, is easily conceivable by the human mind. Before the founding of the Franciscan Order, before the writings of St. Bernard, the Liber Meditationem (1) attributed to St. Augustine presented, in a famous passage, a graphic description of Christ's agony on the Cross, considered with pity and grief, untouched by any joyous anticipation of His triumph over His adversaries. God the Father is entreated to behold the Sacrifice and to have pity upon the sinner guilty of the crimes of all flesh:-

'Aspice, mitissime Conditor, dilectae sobolis humanitatem et miserere super infirmi plasmatis debilitatem. Candet nudatum pectus, rubet cruentum latus, tensa aere viscera, decora languent lumina, regia pallentiora, procera rigent brachia, crura pendent marmorea, rigat tenebratos pedes beati sanguinis unda. Specta, gloriose Genitor, gratissimae prolis lacerata membra, et memorare benignus quae mea est substantia. Conspicere Dei hominis poenam; et releva conditi hominis miseriam. Videte redemptoris supplicium et remitte redempti delictum.' (2)

(1) See Migne, P.L. XL, coll. 901-942. For a discussion of the theory of Jean de Fécamp's authorship of this work, see A. Wilmart, Antenifs spirituel et textes dévots du moyen age, Paris, 1932, p. 128 foll, and Méditations et Prières de S. Anselme, Paris, 1923, pp. VII-XI.

(2) P.L. XL, col. 906.

The Passion is regarded, in fact, as the subject of penitential devotion, but centring in the doctrine of the satisfaction made by Christ, since the penance of men is only acceptable to God because of the virtue of the perfect Man:-

'Considera inerme latus crudeli perfossum cuspidē; et renove me sacro-sancto fonte illo, per quem inde fluxisse credo...Oro te, rex sanctorum, per hunc Redemptorem merum, fac me currere viam mandatorum tuorum.' (1)

The Middle English Meditatio also reflects both on the poignancy of Christ's physical sufferings and on the virtue of His spiritual perfection, e.g:-

'I se þi blod laue owt of handys and of feet, þi sydes thyrlēd with þe spere, þi woundes dryed and al to-ran, þi body al be-bled, þi chyn hangyd down and þi teth bare. þe whyte of þin eyen is caste vpward. þi skyn þat was so louely is become al pale. þe crowne in þin hed grysyth in my syst. þe heer is clemyd with þe blod and blowith al abowte;' (2)

'þennes wyl I not ryse, ne non-gate flytte, tyl I be with þi precyous blood bycome al reed, tyl I be markyd þerewith os on of þine owne and myssoule softyd in þat swete bath.' (3)

Such passages demonstrably belong to the same tradition as the lines already quoted from the pseudo-Augustinian work. Not only in the fourteenth century, but in pre-Franciscan writings, the suffering Humanity, as well as

(1) *ibid.* col.905. p.14, l.8; cf.p.62, ll.2-12.
(2) p.27 l.23-p.28, l.6; cf.p.74, ll.10-15. See also p.13 l.18.
(3) p.25, ll.7-10; cf.p.71, ll.7-10.

the Divinity, of Christ was remembered and treated with a semblance of realism, somewhat belied by the careful rhetoric of the prose.

But the author of the Liber Meditationum, though indicating the lines along which later mediaeval Passion devotions were to develop, did not offer a complete and formal exercise of piety; his meditations on the Passion are scattered and diffuse and the importance of such a theme for devotional practice is not stressed. He remains, too, outside the action he considers, not straining to identify himself with his Lord, or with his Lord's tormentors. Thus the emotional temper of his lines is cooler than is habitual to the later mediaeval compositions on the same theme.

The occurrence of the theme of the Passion in writings of a primarily penitential nature was necessarily marked by a shift of emphasis and the introduction of a dramatic element; Christ's endlessly suffering love is contrasted strikingly with the sinner's callousness, and the details of his Lord's last hours become a matter of very personal import to the man who thinks seriously of them. A place of honour among the literature of private devotion is held by the Liber Meditationum et Orationum

(1)
of St. Anselm, and in this influential book the penitential attitude and the contemplation of the Passion inter-act upon each other in an interesting manner. This work has been enlarged by the addition of spurious meditations of later date, retained by the seventeenth century editors and by Migne. It will be convenient, therefore, to consider, in this collection of meditations and prayers, only those proved by Dom Wilmart⁽²⁾ to be the genuine compositions of St. Anselm.

The great Archbishop of Canterbury holds a unique and important position in the history of interpretations⁽³⁾ of the Passion, by virtue of his treatise, Cur Deus Homo? In this work he expounded his idea of the atonement: that, by His Death, Christ paid satisfaction to God for the sins of men, His divine Nature dignifying the work of His human Nature. The Liber Meditationum et Orationum, composed for a very different purpose, had of necessity to forgo the rationalistic argument which so distinguishes the Cur Deus Homo? Yet the meditations and prayers have the same sobriety, of temper as the theological tract and retain the conception of penance in the same prominence: the central assumptions, in both works, are that men have

(1) P.L. CLVIII, coll. 709-820.

(2) Méditations et Prières de St. Anselme. See introduction.

(3) P.L. CLVIII, coll. 359-432.

sinned and that, through penance, there can be a remission of sins. Although not containing any detailed account of Christ's agony, the Liber Meditationum et Orationum is greatly concerned with the significance of that agony for men. So the practice of meditation on the Passion becomes a more serious matter than any mere narration of incidents. The memory of his debt to Christ, says St. Anselm, should never leave any man:-

'..te sitis, te esurio, te desidero, ad te suspiro, te concupisco.., ego non quantum debeo, sed quantum queo, memor passionis tuae, memor alaparum tuarum, memor flagellorum, memor crucis, memor vulnerum tuorum, memor qualiter pro me occisus est, qualiter conditus, sepultus est...' (1)

In their meditations, men should be moved to shame by the realisation of what they have done and to burning love by the thought of Christ's sacrifice. The desire for tears, the reproaches directed at a stony heart are major features in the Anselmian scheme of Passion devotions:-

'Cujus ergo cor tam durum, tamque lapideum, non emollire possit tanta mansuetudo Creatoris nostri?' (2)

'Cur, o anima mea, te praesentem non transfixit gladius doctoris acutissimi; cum ferre non posses vulnerari lancea latus tui Salvatoris, cum videre nequires violari clavis manus et pedes tui plasmatoris, cum horreres effundi sanguinem tui Redemptoris? Cur non es inebriata lacrymarum amaritudine, cum ille potaretur amaritudine fellis? Cur non es compassa castissimae Virgini, dignissimae matri ejus, benignissimae Dominae tuae?' (3)

(1) P.L. CLVIII, col.903.
 (2) ibid. col.738.
 (3) ibid. col.903.

The likeness, in general mood and attitude, between these meditations and the fourteenth century English Meditatio could scarcely be greater, but the basis of the devotion, the connection with doctrine, is more clearly seen in the eleventh century work:-

'Dedit itaque humana natura Deo in illo homine sponte et non ex debito quod suum erat, ut redimeret se in aliis, in quibus quod ex debito exigebatur, reddere non habebat. In omnibus his divina natura non est humiliata, sed humana est exaltata: nec est illa imminuta, sed ista est misericorditer adjuta.' (1)

Such clear, reasoned argument, embedded in a meditative exercise, is the mark of an innovator, an original thinker, not a writer in an established convention who adds little of his own to what he accepts. Yet St. Anselm was not the only eleventh century writer to appreciate the spiritual value of meditation on the Passion. Mention may be made of Joscelyn of Canterbury, who, as Dom Wilmart showed, advised that the sufferings of Christ should be the subject of devotions at all the canonical hours, especially on Friday and Sunday. (2) Furthermore, Joscelyn 'a lui-même pour coutume... de dire cinq psaumes, en mémoire des cinq plaies.' (3)

The form of the Anselmian meditations offers some parallel to the general structure observed in most of

(1) ibid. col. 766.

(2) Wilmart, 'Eve et Goscelin', Revue Benedictine L, Maredsous, 1938, p. 72.

(3) loc. cit.

the Middle English meditations. The same sequence of thanksgivings and petitions is found, the latter generally relating to moral qualities that would aid the meditative in his attempt to serve and imitate his Lord. 'Gratias tibi ago..' is an introductory formula used in much the same way as 'I zelde þe þankyng and graces...' in the English treatise.

Also associated with the name of St. Anselm of Canterbury are a Sermo de Passione Domini⁽¹⁾ and a spurious Dialogus Beatae Mariae et Anselmi de Passione Domini.⁽²⁾

The sermon typifies St. Anselm's attitude, insisting on the need for penance:-

'..causa tuae mortis fuit iniquitas mea, vulnera tua fecerunt crimina mea,' (3)

and includes also detailed accounts of the physical and mental torments suffered, for Man's need, by Christ on the Cross:-

'Caligaverunt pro me in morte oculi tui: advertant ne videant vanitatem vagi oculi mei; conviciis et blasphemis patuerunt aures tuae, patebant ad clamorem pauperis aures surdae aures meae; felle et aceto potatum es os tuum, veritatum et iudicium loquatur mendax os meum; extensae sunt in cruce manus tuae, extendentur inopi manus contractae manus meae..' (4)

(1) PL. CLVIII, coll.675-6.
(2) P.L. CLIX, coll.271-290. See O.Schade. Interrogatio Sancti Anselmi, Halle, 1870,p.IV note. Probably post-Franciscan.
(3) P.L. CLVIII, coll.675.
(4) ibid. See note to text of Meditatio, pp.64,65.

The Dialogus may most properly be regarded as a variation on the Planctus Mariae form, the most famous representative of which is attributed to St. Bernard, (1) though the type seems to be considerably older.

That such a work as the Dialogus should be attributed to St. Anselm need occasion no surprise, as it is entirely congruous with the known habits of mediaeval scribes. (2) Besides the dialogue form, the chief factor common to the texts of the Planctus group is the mutual compassion of Christ and the Virgin. Emphasis is laid upon the human relationship between Mother and Son, so that the Passio of the Son may be comprehended in its reflected form, in the Compassio of the Virgin Mary. By exploring the details of his subject, the writer attempts to realise fully the events of which he thinks, entering himself into the situation, infecting the figures of his imagination with his own actuality, questioning them and receiving their answers. Intimacy with the figure on the Cross is the keynote of later mediaeval Passion meditations and dictates the lyrical style of much of the writing. Christ the Man compels

(1) See especially A.Linder, Plaintes de la Vierge en vieux-vénitien, Upsala, 1898, pp.CLII-CLXXVI and E.Wechsler, Die romanischen Marienklagen, Halle, 1893 for an outline of the history of this literary form.

(2) For some account of the source of the text see K.Schroder, 'Interrogatio S.Anselmi', Germania XVII, Stuttgart, 1872, pp.231-235.

the artistic imagination. It is implied, not only that the human body assumed by Divinity knew human pain, but that the sensitive mind and heart of the Saviour could grieve, as men understand grief. The total effect produced by the new attitude of the Planctus, the stressing of Christ's human weakness, is a reciprocal sense, on the one hand, of the importance of the Saviour's Passion to the individual man and, on the other hand, of the importance to the Saviour of the individual's attitude to His agony; Christ suffered because men had sinned and the impenitent sinner still prolongs the torment.

One of the best known versions of the Planctus is printed by Migne under the title: Liber de Passione Christi et Doloribus et Planctibus Matris Ejus (2) and is thus described:-

'Librum sequentem ex codice membranaceo saeculi XIII luci mandamus...Conscriptus est in forma dialogi, et num sit Bernardi Clarae-Vallensis vel alterius abbatis Bernardi, ignoramus.' (2)

An Anglo-Norman work, printed by F.J.Tanqueray, (3) seems to represent another version of the same text.

(1) P.L. CLXXXLL, coll.1133-1142.

(2) P.L. CLXXXII, coll.1133,1134.

(3) Plaintes de la Vierge en Anglo-Français, Paris, 1921, pp.136-171.

Superficially, the dialogue form of the Planctus shows no very close resemblance to the Middle English Meditatio, but the passionate feeling conveyed, the profound and undisturbed mood of sorrow, the absence of reference to the Eucharist and the contrast with the reasoned reflections of the genuine Anselmian writings, all these factors the Planctus shares with the English treatise. The same generalisation applies to the **other**, similar texts ascribed to St. Bernard:

- (1) Tractatus de Planctu Beate Marie Virginis, Sermo
 (2) de Vita et Passione Domini, Meditatio in Passione et
 (3) Resurrectione Domini and Lamentatio in Passione Christi. (4)

To share in the sorrows of Christ and His Mother is the whole desire of the meditative:-

'Fletum deducite, oculi mei, et liquesca, anima mea, igne compassionis;' (5)

'Mihi tamen, obsecro, lacrymas illas infunde quas habuisti in sua passione, ut iis fluam largius.' (6)

Christ's sufferings, as has been indicated, are seen through His Mother's eyes:-

(1) First printed at Cologne ?1470 and sometimes called Stimulus Amoris. See Jacobus Mediolanensis, Stim. Amor., Quaracchi, 1905, Introduction.

(2) P.L. CLXXXIV, coll.953-963.
 (3) P.L. CLXXXIV, coll.741-768.
 (4) P.L. CLXXXIV, coll.769-772.
 (5) P.L. CLXXXIV, col.960.
 (6) P.L. CLXXXII, col.1133.

'Nam gladius Christi animas utriusque transibat. Transibit sensus saeve, perimebat utrumque, quo magis amabat segnior fiebat in matre. Mater sentiebat Christi dolores. Virgo quem peperit gladium est passa doloris, Christi morientis vulnera matris erant; Christi dolores fuerant tortores in anima matris.' (1)

It is the emphasis on sorrow even more than on pain, the result of a synthesis of the near-realism of the pseudo-Augustinian Liber Meditationum with the penitential attitude of St. Anselm, which, more than details of narrative, or form of meditations, is the essential element to be found henceforward in the ever more popular Passion devotions. The appeal is to the heart of the sinner, ~~not~~ not to the mind of the devout.

Thirteenth century versions of the Planctus (2) Mariae are to be found in many European vernaculars. Attribution to St. Bernard was fairly general and was not quite without foundation, for, in the well-authenticated works of the great Abbot of Clairvaux, a view of the Passion is given that is not so very remote from that of the popular, spurious texts. St. Bernard treats the figure of Christ and the theme of His Passion with great tenderness and also practices

(1) P.L. CLXXXII, col.1137.

(2) See Linder, op.cit., p.CLXVI.

(1)
devotion to the Virgin. To think with loving attention on all his Lord has done and suffered for him is, to this very influential writer, both the duty and the privilege of a Christian:-

'Propterea haec mihi in ore frequenter, sicut vos scitis: haec in corde semper, sicut Deus scit... haec mea sublimior interim philopopia, scire Iesum, et hunc crucifixum. Non requiro ubi pascat in meridie, quem intueor Salvatorem in cruce.' (2)

He considers that such meditations help the cultivation of the virtues which play so prominent a part in the Middle English Meditatio:-

'In hac igitur Passione, fratres, tria specialiter convenit intueri, opus, modum, causam. Nam in opere quidem potentia, in modo humilitas, in causa charitas commendatur;' (3)

'Nam illa mors, illa crux, opprobria, sputa, flagella, quae omnia caput nostrum Christus pertransiit, quid aliud corpori ejus, id est nobis, quam praeclara obedientiae documenta fuerunt?' (4)

To St. Bernard, in great part, must be attributed the prevalence of devotions to the Virgin Mary, in the later Middle Ages. (5) It is thus not surprising to find him concentrating on the Mother's sentiments at the foot

(1) See (e.g.) In Cantia Sermo XXV-XLIII, Sermo in Dom. Infra Oct. Assump. B.M. and p.16, n.3.

(2) P.L. CLXXXII, coll.?

(3) P.L. CLXXXII, col.

(4) P.L. CLXXXII? col.

(5) See D. Nogues, Mariologie de S. Bernard, Paris-Tournai, 1955, esp. pp.87-95, 129-130, 146-151.

of the Cross:-

'Vere tuam, o beata mater, animam gladius pertransivit. Alioquin non nisi eam pertransiens, carnem Filii tui penetraret...Tuam ergo pertransivit animam vis doloris, ut plus quam martyrum non immerito praedicemus, in qua nimirum corporeae sensum passionis excesserit commassionis effectus. An non tibi plus quam gladius fuit sermo ille...Mulier, ecce filius tuus? O commutationem! Joannes tibi pro Jesu traditur, servus pro Domino, discipulus pro magistro...(1) Quomodo non tuam affectuosissimam animam pertransiret haec auditio, quando et nostra, licet saxea, licet ferrea pectora sola recordatio scindit?' (2)

The Virgin is a central figure in St. Bernard's vision of the Passion by virtue of Her role as mediator between men and God, as well as of the emotional appeal of our Lady of Sorrows for even the most recalcitrant of sinners. (3) She is the Mother of mercy, Succour of all sorrow, (4) taking her share in the sacrifice on Calvary. Spiritual amendment, then, is to be sought through love, love of the suffering Mother and the dying Son, sensitive in mind as in body, equally susceptible to pain and to sorrow. In the writings of St. Bernard is thus to be found an important precedent for the later mediaeval approach to the Passion as a double act, shared by Christ and the Virgin,

(1) ~~See note to text of Meditatio, p. 1.~~ cf. p. LXXXII and Meditatio, p. 77, ll. 6-10.
(2) 'Sermo in Dominica Infra Octavam Assumptionis B Mariae Virginis, in P.L. CLXXXIII, coll. 437-8.
(3) See text of Meditatio, p. 12 ll. 7-8; p 61, ll. 1-2.
(4) See Nogues, op. cit., pp. 129-130, 146-151.

to both of whom devotion should be offered.

But St. Bernard was not a solitary pioneer of Passion devotions. In addition to the Planctus already (1) mentioned and almost certainly of twelfth century origin, (2) a number of contemporary authenticated writings testify to the more general existence of a similar attitude to this great theme of Christ's suffering and death. Of Cistercian authors, William of St. Thierry and Arnold (3) of Bonneval composed meditations on the Passion which dwell upon the ignominies endured by our Lord expressly (4) for the remission of man's sins, the healing virtue (5) of the blood He shed, His ardent desire for Man's (6) spiritual regeneration and the analogy between Christ (7) and the Good Samaritan. AElred of Rievaulx, too, in his (8) Sermo in Assumptione Beatae Mariae writes emotively of the Passion, apprehended through the figure of the Virgin. Already the influence of St. Bernard is manifest:-

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- (1) Above, pp. LXXVI.
 (2) See Linder, op.cit. p. CLXXIV.
 (3) For further references to these writers and their place in the history of Passion devotions, see: J.E.Raby, Poems of John of Hoveden, Surtees Society Publications no.154, 1939, Introduction, p. XX.
 (4) P.L. CLXXX, col. 219, 230.
 (5) ibid. col. 220.
 (6) P.L. CLXXXIX, coll. 1709-1725. The work has the title: 'Tractatus de Septem Verbis Christi in Cruce,' later to become so familiar. ~~See note to text of Meditatio p. 38, l. 17.~~
 (7) ibid. ~~col.~~
 (8) P.L. CXCIV, col. 309-316.

'Quanta tunc flumina lacrymarum de illius castissimis oculis eruperunt, cum videret filium suum et talem in cruce pendere, potari felle, ab impiis irrideri! cum quanto dolore andivit: Mulier, ecce filius tuus; ut scilicet susciperet discipulum pro filio! Utique tunc gladius doloris pertransivit animam ejus, pertingens pene usque ad divisionem animae et corpus ejus.' (1)

It is clear then that the Franciscans needed only to collect, reiterate and give greater prominence to scattered references in pre-thirteenth century works, in order to build up the whole tradition of mediaeval Passion devotions. The impulse to such spiritual exercises and the elements of subject-matter, mood and attitude to the acts and sufferings of Christ were already present in pre-Frenciscan times. In the Liber Meditationum ascribed to St. Augustine, the realistic approach to the theme of the Passion was already indicated. St. Anselm, considering meditation on the Passion to be an invaluable penitential exercise, gave to the meditating sinner the role of witness and participant in the imaginative re-enactment of the grim scene at the Cross. A number of the leading Doctors of the twelfth century support and approve the attitude of such popular writings as the widely circulated Planctus Mariae, which regard the Passion as a human drama, arising out of the vulnerability, suffering and grief of Christ and His Mother and the human sympathy of men for Them. The practice of loving

(1) col. 314; ~~of p~~

penitence prepares the way naturally for the Franciscan teaching of love, humility, obedience, even extreme asceticism. At least since the composition of the pseudo-Augustinian meditations, the Passion had been a melancholy, not a triumphant, theme. Under Franciscan guidance, the melancholy was to lead to spiritual illumination, the conversion of the will through love. But the Franciscans would not be cultivating barren, unprepared soil.

c.) Franciscan Influence in the 'Meditatio.'

An examination of the Franciscan tradition of writings on the Passion involves, naturally, a consideration of possible sources of the Meditatio de Passione Domini, for the Franciscan works show the tradition in which this treatise is written at its full extent. Proximity in time is accompanied by a greater similarity between the Meditatio and its Franciscan precursors than between the Middle English text and the more distant patristic writings already discussed. Yet, in determining the immediate sources of any mediaeval work, it is as well to allow for the possible existence of a double heritage. The Fathers and Doctors of the Church bequeathed to their followers thought-systems and patterns for a way of life. Their influence, then, may have been direct and specific, the influence of writer on reader; on the other hand, the

widespread observance of practices they first advocated may have contributed, in a general way, to the formation of the chief preoccupations and implicit assumptions of men who had no opportunity of reading their works.

The only reliable evidence of the reading of the author of the Meditatio is internal. One book he certainly knew and admired: the Stimulus Amoris. The proof of this knowledge rests on the details of the two texts, parallel in expression and close correspondences in material. But the more thoroughly ideas and beliefs are absorbed and the more fundamental they have become, the less easy it is to separate them from the whole fabric of a man's peculiar vision of life. That the English treatise was deliberately modelled on the Stimulus Amoris in every aspect in which there is a general resemblance between the two is an unlikely conclusion. Rather it is that both have been produced by the same tradition of life and thought, that, except where translation or paraphrase has demonstrably occurred, the relationship between the two is no closer than between the Meditatio and the Meditationes Vitae Christi,⁽¹⁾ attributed to St. Bonaventura. The Middle English work, in fact, is no mere re-writing of the Stimulus. A study of the nature of the general resemblances between the two works should, however, denote clearly enough the general

(1) See below, pp. CIII-CV.

attitude of the English writer, the type of idea to which his mind was receptive, and so the school to which he belonged.

The fact that the Meditatio de Passione Domini is written in the vernacular would be enough to dispose of any theory that an earlier manuscript version in English was the original of some of the material in the Stimulus Amoris. The latter was a very popular prose work and is extant in about two hundred and fifty manuscripts.⁽¹⁾ It was designed to guide readers in the search for, and discovery of, God through meditation. It is the first part of the treatise, that section which recommends meditation on the Passion, which had manifestly influenced the Middle English treatise. The most obvious and superficial traces of this influence are the verbal echoes of the Latin which are met in the English. These are confined to passages dealing with the sufferings of the Virgin and are often examples of paraphrase and not of literal translation, although some trouble has been taken to retain, in the English, the alliteration and repetitive effects of the Latin.

The following are among the most striking instances of analogous lines:-

(1) See St. Bonaventura, Opera Omnia X, Quaracchi, 1902, p. 25, for a discussion of the date and authorship of the Stimulus.

- a.) 'Cur te non retinuit pudor mulieris?...cur te non retinuit verecūdia virginitatis? cur te non retinuit...multitudo vulgi? (1)

'How was it *þat* arwenesse of wommankynde, or maydenhed-schamyng, ne hadde *þe* withdrawyn? For it was not semely to *þe* to folowe swych a rowte.' (2)

- b.) 'Haec non considerasti, Domina, quia cor tuum alienatum totum prae dolore non erat in te, sed in afflictione Filii...' (3)

'*þou* hadde no reward to ne mannys drede, ne to nouȝt ellys *þat* *þe* schulde lette, but as owt of *þi* self for dool and for sorwe of *þi* sonys Passyoun was al *þi* in herte set.' (4)

- c.) 'Non peto a te, Domina, solem neque sidera, sed peto vulnera.' (5)

'I aske not, dere Lady, kastelys, no towrys, ne oþre worldys wele, *þe* sonne, ne *þe* mone, ne *þe* brit sterrys, but woundys of reuthe is al my desyr.' (6)

- d.) 'O vulnerata domina, vulnera corda nostra, et in cordibus nostris tuam et filii tui renova passionem.' (7)

'A, Lady, for *þat* sorewe *þat* *þou* soffryd of *þi* Sonys Passyoun...gete me..a prikke at myn herte of *þat* ilke peyne.' (8)

'A, Modir of alle wrecchis and dolefu, visite my soule and sette in my hert *þi* Sone wiþ His woundis.'(9)

The paraphrase is always made with admirable freedom, the borrowed material becoming an integral part of the later text, frequently gaining fresh force of expression in the

(1) St. Bonaventura, Opera Omnia XII, edited A.C.Peltier, Paris, 1871, p.638.

(2) Text of Meditatio p.10, 11.19-22; cf. p.59, 11.4-7.

(3) loc. cit. (4) p.10, 1.23-p.11, 1.2; cf.p.59,11.7-10.

(5) op.cit., p.639. (6) p. 11, 11.21; cf.p.60, 11.11-15.

(7) op. cit.,p.638. (8) p.11, 11.9-14; cf.p.59 1.15-p.60,1.4.

(9) p.61, 11.3-4; cf. p.12, 1.8-p.13, 1.1.

new context. Thus the phrase,

'..domina, illis ignominias et vulneribus indignissimum me coniunge, ut tibi et filio suo solacium sit habere socium penarum.' (1)

is echoed in the English treatise as:-

'Lady, why hadde I nouȝt panne bien by þe and herd þat þou herde and sen þat ilke syst and of þi mykel sorewe hadde take my part, yf I myȝte in cas han slekyd þi woo?- For men seyn swyche a word, þat it is often solace to haue in peyne companye.' (2)

It is very possible, indeed, that the English writer used another version of the Stimulus Amoris than the one cited here, that the translation, in fact, is much closer than it appears to be. (3)

But to stipulate a variant text of the Latin composition as the source of part of the Meditatio does not account for the casual manner in which short extracts from the first part of the former are scattered throughout the Middle English piece. Apart from the general similarity of theme and treatment, in these two works, this method of diffusion constitutes a further difficulty in detecting the presence of borrowed material. It is not

(1) op.cit., p.638.

(2) p.22, ll.11-16; cf.p.68, ll.2-6.

(3) Linder, op.cit.,p.CLXIV, compares passages from the Meditatio with corresponding lines from the Stimulus which contain readings different from those of Peltier's edition, though no closer to the English version. See also Jacobus Mediolanensis, Stim.Amor. Quaracchi, 1905, pp.VI-IX, on versions of this work.

only the third chapter of the Stimulus that has been used for the description of the group present at the last agonies of Christ; in the prayer with which the first part of the Latin treatise ends, are found the sentences:-

'...etsi non habeam puritatem et sanctitatem matris tue ut digne tibi compatiar, latronis tum pravitatem habeo ut secum ad latusk tuum crucifigi debeam;' (1)

'Si in morte tua petre scisse sunt, ego tamen durior sum petra; si etiam terra mota est, ego terrenissimus sum.' (2)

Remove them from their context and their correspondence to the following passages from the English is immediately evident:-

'I know well, gloryouse Lord, ~~that~~ I was neuere wor^pi to be ~~pi~~ Modur felowe, to stonde at ~~pi~~ Passyoun with Hyre and with Iohan, but, Lord, in ~~that~~ entente, ~~3yf~~ I may not be ~~tere~~, for my grete vnworthynesse, to sen ~~that~~ selly syst, I holde me worthy, for my grete trespas, to hange be ~~pi~~ syde, os ~~te~~ thef hangyd;' (3)

'...my sori herte, ~~that~~ is of ~~te~~ deuelys kynde, hardere an ~~te~~ stonys ~~that~~ clouyn at ~~pi~~ deth, it may not of ~~pi~~ Passyoun a lytel poynt fele; ne I ryse not with ~~te~~ dede in reuthe er-offe, ne I cleue not as ~~te~~ temple, ne os ~~te~~ er^{te} tremble, ne opene ~~te~~ closyng, ~~that~~ is so harde speryd.' (4)

So complete a process of assimilation is to be observed in the Meditatio that it must result from a profound sympathy of outlook between the writers of the English and Latin works. A more general comparison of the two fully supports this conclusion.

(1) op.cit p.660.

(2) ibid.

(3) p.26, 11.14-19; cf.p.72, 1.14-p.73,1.2.

(4) p.25, 1.17-p.26, 1.1; cf.p.71,1.16-p.72,1.2.

The approach of both to the theme of the Passion is primarily emotional: pity is stimulated by realistic portrayal of the sufferings of Christ and of the Virgin and this pity prepares the heart for the entry of love to unite the human will with the will of God. Thus, for both writers, the final aim of meditation is the regeneration of the sinner and the method is imaginative rather than intellectual. Part I, chapter 2, of the Stimulus Amoris gives, perhaps, the clearest idea of the underlying design: meditating on the Passion, says the author, will result in the mutual increase of love and compassion that eventually brings the soul to perfection; and to facilitate this process the sinner should seek, through his imagination, the double sensation of pain and the fear of pain, that he may the more fully appreciate Christ's agony on the Cross. In conformity with this theory, the English writer dwells, in a mood of penitence, on each separate incident of the Passion, striving to identify himself with his Lord in His sufferings, to realise the greatness of Christ's sacrifice, while attributing to his own viciousness the responsibility for that agony. Pity and love for Christ and hatred of sin must be deeply experienced before Man's will can be liberated through reconciliation with God.

Christ voluntarily suffered for Man's redemption. A true Christian, then must be willing to share any ignominy, or pain, which his Lord experienced in His life on earth:-

Exc

'Blessyd is þat ilke man, gloriows Lord, swete Ihesu,
þat ony thyng in hys lyue may soffren for þi sake.,
or may in any poynt folewe þe here with þe schadowe of
þi Cros þat is scharpe lyuyng.' (1)

Let it be our desire, says the author of the Stimulus
Amoris, to be persecuted in the service of God, to be
naked with Him and desiring nothing in the world. (2) ~~It~~

To be poor and humble is thus to imitate Christ; to want
nothing but to love Him is to achieve spiritual perfection.

Both the Latin work and the English take a double
view of the Passion, seeing it realistically as an event
in time, yet also giving it a symbolic value. They
interpret each stage of the gospel narrative in terms of
the virtues mirrored in it and the graces to be won by
meditating thereon. The scourging, the crown of thorns,
the Death on the Cross are signposts along what St.
Bonaventura called the triple way of purgation, illumina-
tion and perfection, (3) for each incident, or instrument,
of the Passion is used to induce penitence, inspire
imitation and arouse compassion, as the sinner blames
himself for his Saviour's pain, admires His bearing in
tribulation and suffers with Him on the journey from the
garden to the Cross. Each torment experienced by Christ
is so described, in both treatises, as to affect directly

(1) p. 23, ll. 5-10; cf. p. 69, ll. 7-13.

(2) op. cit., p. 639.

(3) 'De Triplici Via,' Decem Opuscula, Quaracchi, 1896, p. 6.

the emotions of the reader; but the physical facts may also be interpreted as allegorical of spiritual life: the shedding of blood is a symbol of Christ's generosity and mercy, and His wounds are places of refuge, doors into the peace of union with Him.

Most of the same narrative details are used by the Stimulus Amoris and the Meditatio, although the former disserts upon them at random, whereas the latter observes a strict chronological order. In both descriptions of the Death on the Cross, the little group is limited to Christ and the thieves, with the Virgin and St. John at the foot of the Cross. The crowd remains in the background, undifferentiated, almost unnoticed. As a result, the only figures seen are all symbolic of suffering, no other emotion giving relief. The Compassio of the Mother is associated with the Passio of the Son:-

'Ibi filius crucifigebatur cum matre et propter mutua[m] et intensam dilectionem ex compassione mutua erat nimia afflictio utriusque et maxime cum pro invicem paterentur.' (1)

'The sorewe þat He made and þe mykel dool agreggyd manyfold alle þin oþere peynes, so, whan Heo wyste þat it so was, þan was Hyre wel wers, and þou also for Hyre wepyst. So was þoure sorewe, eyther for oþer, waxenge manyfold with hepynge sorewys.' (2)

The sinner, in his meditation, joins the group about the Cross and curses his hardness of heart, praying for mercy, now from the dying Christ and now from Mary.

(1) op.cit., pp.639-640.
(2) p.10, ll.8-13; cf.p.58, ll.11-15.

There is some stylistic resemblance, too, between the Stimulus and Meditatio. Both are lyrical, extravagant in expression, even exuberant, with an exuberance that would be ill-suited to a wholly realistic treatment of an event so full of pain and grief. ⁽¹⁾ The suffering is considered in all its poignancy, is indeed savoured with the exquisite sensibility of the ascetic, but the redemptive significance of the agony is not forgotten. The English work, however, has moved a stage further than the Latin from a symbolic interpretation of the Passion. The redemptive act, in itself is not a cause for rejoicing, ⁽²⁾ for only when the penitent reaches the point of identifying himself, by love, with his suffering Lord can its redemptive virtue become operative. It is an emotional rather than a rational appeal which must be relied on to effect such a conversion.

Such general features as the emphasis on the suffering Humanity of Christ, the virtues of self-contempt, humility and patient endurance, the ascetic desire to share Christ's pain and to atone for the sin which caused it, above all the appeal to human love and pity

(1) But the authenticated works of Rolle are characterised by an exuberance much nearer in intensity to that of the Stim. Amor. See below, ~~section on the authorship of the Meditatio.~~ pp. CXL - CXIV.

(2) See above, p. 1

as the most powerful agents for regeneration of the soul, these justify placing the Stimulus Amoris and the Meditatio de Passione Domini in the same literary tradition as was evolved in the pseude-Augustinian meditations and, incidentally, in the personal, self-analytical approach of the Confessions, in the writings of St. Anselm of Canterbury and of St. Bernard. Yet the fact that the English writer used the Stimulus Amoris suggests that it may be possible to trace more precisely the genealogy of his material than by referring it to the pre-Franciscan tradition; for he was using a Franciscan document, dedicated to: 'frater mi Joannes de ordine Fratrum Minorum'⁽¹⁾ Obviously then, it is necessary to decide how far the character of the Meditatio can be designated as specifically Franciscan.

The Franciscans, as has been demonstrated, were not the first to emphasise the importance of the Passion to the Christian soul. But there can be little doubt that the receipt of the sacred stigmata by the founder of their Order, as a mark of God's special favour, promoted devotion to the Passion among the Minorites, until it became the very centre of their way of life and prayer.

(1) op.cit., p.632.

St. Bonaventura, in the Itinerarium Mentis in Deum, says of the road to union with God:-

'Via autem non est nisi per ardentissimum amorem Crucifixi, quia adeo Paulum ad "tertium coelum raptum" transformavit in Christum., qui etiam adeo mentem Francisci absorbit, quod mens in carne patuit, dum sacratissima passionis stigmata in corpore suo ante mortem per benniam deportavit.' (1)

Mere remembrance of the Cross is not enough to bring the soul to perfection; by meditating on his Saviour's agonies, the Christian should induce in his heart a burning love of God. As the Laudismus de Sancta Cruce says:-

'Cor a cruce sorbeatur
Et in illam rapiatur
Amoris incendio.' (2)

The Franciscans, in their effort to guide their fellows to loving identification of themselves with the Figure on the Cross, developed their Passion literature along two lines. As love of God cannot truly exist unaccompanied by moral endeavour, imitation of Christ, and as unaided moral endeavour will not bring a soul to perfection, so it was necessary to teach intellectual understanding of the significance of Christ's suffering and to inspire emotional response to the thought of the sacred Humanity. Yet they did not oppose didactic to devotional. To say that St. Bonaventura wrote about the Passion, now as a theologian, and now as a lyric poet,

(1) Op. Om., Quaracchi, V, p.295.

(2) Op. Om., Quaracchi, VIII, p.667.

would be to suggest a clear-cut distinction which did not, in fact, exist. It is, rather, significant that Franciscan writers introduced into 'didactic' works, such as the Lignum Vitae,⁽¹⁾ often composed on an iconographical plan,⁽²⁾ the emotional appeal, the intimate tone, which characterised the pre-Franciscan literature of private devotions. In respect of narrative material and interpretation, didactic and devotional works show close agreement. The emotive element may be implicit in the narrative material of such a text as the Lignum Vitae, in the very fullness of details; e.g.:-

'Verum, quamvis non ignoraret Pilatus, Iudaicam gentem adversus Iesum non justitia, sed invidiae zelo commotam, cum patenter assereret, nullam se in eo mortis invenire vel modicam causam; humano tamen timore devictus, replevit amaritudinibus animam suam et piissimum Regem crudelis tyranni, Herodis videlicet, iudicio subdidit; quem et ludibrio habitum et ad se remissum crudeliori mandato nudum in conspectu derisorum astare praecepit, ut atrocissimis verberibus virgineam illam et candidissimam carnem flagellatores truculenti divellerent, (3) plagas plagis, livores livoribus crudeliter infligentes.'

The key phrases are: in conspectu derisorum, atrocissimis verberibus, plagas plagis, livores livoribus. But it is not hard to find passages in which no attempt is made to preserve the objectivity of the account, e.g.:-

(1) Op. Om., Quaracchi, VIII, pp. 69-78.

(2) See E. Gibson, 'S. Bonaventure et l'iconographie de la Passion', Revue d'Histoire Franciscaine, I, 1924, pp. 405-424.

(3) op. cit., p. 77.

'...tu, anima mea nequam et impia, nec devotionis
exsolvis gratitudinem nec compassionis rependis affectum! ' (1)

'O cor humanum omni lapidum duritia durius, si ad tanti
rememorationem piaculi nec terrore concuteris nec
compassione afficeris nec compunctione scinderis nec
pietate molliris! ' (2)

The Vitis Mystica (3) is more lyrical in temper than the
Lignum Vitae. Much of it is written as direct speech,
addressed to Christ, the Virgin, or the heart of Man.
Devotion to the Person of Christ is clearly revealed in
the invocations:-

'O qualem te intueor, dulcis Iesu! O dulcissime
atque amantissime bone Iesu! quis te tam amarae
morti addixit, vulnerum nostrorum antiquorum unice
salvator?...O vitis dulcissima, bone Iesu! ' (4)

The classification of the virtues of Jesus and the
incidents of His Passion into branches, leaves and fruit
of tree, or vine, is to the modern mind artificial,
academic, in the extreme. Yet the same manner of
thinking is responsible for the extravagant similes in
the Meditatio de Passione Domini and certainly that work,
in other passages, has emotional profundity and
spontaneous exuberance enough. Similarly, St. Bonaventura
has succeeded in suffusing with genuine emotional
fervour paragraphs on 'the leaves of the vine, or words
of Christ on the Cross', the seven effusions of His blood,

(1) ibid.
(2) op.cit., p.79.
(3) Op.Om., Quaracchi, VIII,
(4) op.cit., p.170.

the fruits of the Passion, such as patience, constancy, trust. Scholars might be attracted by the skill with which similes and the allegorical element of the Lignum Vitae and Vitis Mystica were handled. But for most readers the compelling force of these works must always have rested in the tenderness with which the Seraphical Doctor treats his theme, in the simple and dignified words addressed to Christ and the Virgin:-

'Quae lingua dicere vel cuius intellectus capere sufficit desolationum tuarum pondus, Virgo beata? (1)

'Deua meus, bone Iesu, concede mihi, quamquam per omnem modum immerito et indigno, ut qui corpore his interesse non merui, fideli tamen haec eadem mente pertractans, illum ad te Deum affectum experiar, quem innocens Mater tua et poenitens Magdalena in ipsa passionis tuae hora senserunt.' (2)

The realistic portrayal of the death of our Lord was not neglected, but, by his delicate manipulation of realistic details in an academic type of composition, St. Bonaventura shifted the emphasis of Passion devotions from vivid description, however pathetic, to a delineation of the emotions of the principal figures involved; and the emotions of the writer, present in imagination at the foot of the Cross, were not the least important. In conformity with this change, the writer of the Meditatio

(1) op.cit., p.78; cf. Tractatus S. Bernardi ^{i. de} Planctu B.M.V.
 (2) op.cit., p.80; cf. Meditatio, pp. 75, ll. 9-16.

advances from description of the torments suffered by Christ to participation in the mutual compassion of Mother and Son:-

'A, Lady, for ~~that~~ sorewe ~~that~~ ~~you~~ soffryd of ~~the~~ Sonys Passyoun, for ~~that~~ schuld haue bien myn owne, for I it hadde deseruyd and manye werse! - I was cause ~~thereof~~ and He gylteles. - Os ~~the~~ dere woundes were myn owne rygt, gete me, for ~~the~~ mercy, on of hem alle, a prikke at myn herte of ~~that~~ ilke peyne, a drope of ~~that~~ reuthe to folewe Him with! '(1)

and eventually prostrates himself imaginatively, in an agony of love and remorse, at the foot of the Cross, among the bones of the dead. It is only the consideration that the lyrical, 'romantic' element had to some extent ousted realism which can explain the unoffending nature of such remarks as: 'O mors amabilis, o mors delectabilis!' of the Stimulus Amoris (2) and the ecstatic exuberance of the Laudi of Jacopone da Todi, (3) or the epithets 'dear' and 'precious' applied, in the Meditatio, to the sufferings and wounds of Christ.

But St. Bonaventura did more than introduce an emotional approach to the Passion into didactic literature. He also, by composing an Officium de Passione Domini, (4) demonstrated his belief in the importance of a similar attitude in the devotional practices of the Church. Even

(1) p.11, ll.9-14; cf. p.59, l.15-p.60, l.5.

(2) op.cit., p.634. See above, p.XCII.

(3) See below, pp. C, CI.

(4) Op.Om., Quaracchi, VIII, pp.152-158.

in so formal a piece as the Office one of the chief characteristics of specifically Franciscan Passion writing finds a place. For the true Christian there is no greater privilege than to imitate his Lord in every respect, in His griefs and bodily pains as in His virtuous behaviour. The penitent, praying: 'graunte me my purgatorie here,'⁽¹⁾ desires to lose his guilt in suffering for his Lord. Perhaps as a result of the mystical experience of St. Francis, his followers added to these two motives for asceticism just given an immediate, personal desire for identification with the Figure on ~~the~~ Cross, so lonely, so anguished, so lovable, of Whom St. Francis used often to quote:-

'Vulpes foreas habent et volucres coeli nidos; Filius autem hominis non habet ubi caput suum reclinet.'⁽²⁾

In conformity with such asceticism, St. Bonaventura petitions, in the Office:-

'Domine Iesu Christe, qui hora matutina pro salute humani generis tradi, capi, ligari, flagellari, Colaphis coedi et conspuui voluisti: fac nos, quaesumus, contumelias et opprobria pro tui nominis gloria laetanter suscipere..' ⁽³⁾

There is a considerable difference in degree, but only in degree, between this desire and the intense longing of

(1) *Meditatio*, p.56, l.7; cf.p.47, ll.6-7.

(2) See St. Bonaventura, 'Vita S.Francisci,' *Op.Om.* Quaracchi, VIII, p.523; cf. *Meditatio*, p.19, ll.5-7 and p.66, ll.5-7.

(3) *op.cit.*, p.154.

(1)

Jacopone da Todi, in the early fourteenth century:-

'O croce, io m'apicco
ed ad te m'affico,
ch'io gusti morendo la vita.
Ché tu ne se 'ornata,
O morte melata;
Tristo che non t'ho sentita! '(2)

'Cristo amoroso, e io voglio
en croce nudo salire;
e voglioce abbracciato
Signor, teco morire;
gaio seram 'a patire,
morir teco abbracciato.' (3)

The desire to share in the wounds of Christ, which is expressed in the most lyrical passages of the Stimulus Amoris and the Meditatio, forms a counterpart to this attitude to the Death of the Cross.

A Laudismus de Sancta Cruce, also attributed to St. Bonaventura, (4) may possibly have been the model of the numerous mediaeval verse meditations on the Passion, among which may be counted the Meditationes de Gestis Domini Nostri, Iesu Christi, attributed to St. Anselm of Lucca. (5) There can be little doubt that upon poems of this type was founded the very popular tradition of vernacular

(1) See Evelyn Underhill, Jacopone da Todi, London, 1919, for the life of this remarkable mystic, in whom the extreme of the Franciscan ideal is best typified.

(2) Underhill, op.cit., Appendix, p.289.

(3) op.cit., p.335.

(4) See Op.Om., Quaracchi, VIII, p.667, note.

(5) Migne, P.L. CXLIX, coll.589-630.

lyrics on the Life and Passion of Christ. (1) The Latin verses do not contribute any fresh element, absent from Franciscan prose-writings on the Passion, but they convey the same mood and narrative details in greatly compressed and easily memorable form. Very probably these rhythmica exercised an important function in diffusing the non-biblical narrative traditions, concerning the Passion, which were so widespread in the Middle Ages. (2) The famous Stabat Mater of Jacopone da Todi is a metrical version of the older prose type of Planctus Mariae already discussed (3) and constitutes proof of the continuance of the earlier tradition into the fourteenth century. The Franciscans did not scorn to draw upon their heritage to serve their purpose.

Thus the writings of St. Bonaventura, whether theological or popular, established an attitude to the Passion which was to remain the basis of most subsequent mediaeval works on that theme. The great Doctor believed that meditation on the Passion should play a considerable part in the spiritual life of his followers, (4) and this belief became quickly an integral part of the Franciscan ideal.

(1) See below, pp. CVII - CVIX (2) See below, pp. CIX - CX
 (3) See above, pp. LXXV - LXXVIII.
 (4) See (e.g.) 'De Perfectione Vitae ad Sorores,' Op. Om., Quaracchi, VIII, p.121.

(1)

Ubertino da Sasale's Arbor Vitae Crucifixi Jesu testifies to the early imitation of St. Bonaventura's writings by his followers. It is the work of an ascetic with a stern consciousness of the sins of the world and the need for self-discipline. In this book, he sets forth at length his meditations on the Life and Passion of Christ, deriving the form of this work manifestly from St. Bonaventura's Lignum Vitae. Devotion to the Person and Holy Name of Jesus is prominently featured:-

'O dulce verbum abbreviatum propter amorem nostrum...
Oleum effusum nomen tuum quod horum effunditur ut
fiat unctionis unguentum...Mihi absit gloriari
nisi in cruce domini nostri Iesu Christe Cuius
nomen Christus Iesus benedicatur in secula
seculorum.'

Christ's poverty and patient endurance of ignominies are stressed. The torments He suffered through His senses are catalogued. Formal meditations are composed around the seven words spoken from the Cross. A verse 'Lamentacio beate virginis de cruce' is given, to which the Cross replies. The Bible and the Fathers are frequently cited, e.g.:-

'Quis dabit capiti meo aquam et oculis meis fontem
lachrymarum;'

'Caligaverunt oculi mei a fletu meo...;'

(1) Printed at Venice in 1485, unpaginated.

'Dinumeraverunt sibi omnia ossa mea;'

'Vulpes foveas habent...'

Alternative accounts are given, the old and the newly popular:-

'...in terra posita cruce, extensus fuit crucifixus et post modum ipsum lignum totaliter deo insignitum fuerit elevatum, quod non sine grandi dolore ponderositate corporis lacerantis et diuellentis carnem et rivos in locis clavorum potuit fieri. Sine etiam per scalas crucem ascenderit...'

Ubertino, in fact, has collected together an immense amount of material previously written on the Passion; the fullness and length of his book alone would make it important as a source-book for the use of later authors. Yet one element to be found in the Meditatio and prominent in the Vitis Mystica for instance, but which the Arbor Vitae generally lacks, is the dramatic. The writer addresses his own soul, in certain passages, but hardly ever speaks directly to the figure of Christ and never at length. Thus the informal, intimate tone is missing and the whole account of the Passion excites horror more than tender compassion.

The balance was righted, however, in the pseudo-Bonaventura Meditationes Vitae Christi, one of the most popular religious works the later Middle Ages produced. The book was probably written by John de Caulibus, in the

(1)
 early fourteenth century. Yet, despite its presumable nearness in date to the Middle English Meditatio, the popularity of the Franciscan tradition of Passion-writings may be gauged by the number of echoes of the Latin text to be found in the English, e.g.:-

'...modo ad Annam, modo ad Caipham, modo ad Pilatum, modo ad Herodem, et iterum ad Pilatum, et ibidem modo intus, modo foris ducitur et attrahitur;' (2)

'Cerne igitur hic eum bene, quomodo vadit curvus subtus crucem, et vehementer anhelat;' (3)

'Columna autem, ad quem ligatus fuerat, vestigia cruoris ostendit, sicut in historiis continetur.' (4)

It is possible that the author of the Meditatio was acquainted with an English translation of the whole, or part, of the Meditationes Vitae Christi, such as is represented by the Privy of the Passion,⁽⁵⁾ an English version which includes a simile of Christ's body on the Cross, compared with a parchment-skin stretched on a rack,⁽⁶⁾ that does not appear in the Latin text printed by Peltier. But there is no conclusive proof that the author of the Meditatio knew the Meditationes Vitae Christi

(1) See P. Oligier, Le Meditationes Vitae Christi, ~~Paris~~, 1908, p. 37. The whole book discusses the authorship and date of this piece and its literary relationships.
 (2) T. Bonaventura, Op. Om., ed. Peltier, X, pp. 599-600; cf. Meditatio p. 3, ll. 24-25 and p. 44, ll. 13-15-p. 45, ll. 7-9.
 (3) op. cit., p. 605; cf. Meditatio, p. 8, ll. 16-21 and p. 57, ll. 3-6.
 (4) op. cit., p. 604; cf. Meditatio, p. 4, l. 10.
 (5) Horstmann, Yk. Wr. I, pp. 198-218.
 (6) See note to Meditatio, p. 62, ll. 8-9.

in any form. Resemblances between the two, although numerous, are not often close and are probably to ~~the~~ be explained by the phrase quoted above, 'sicut in historiis continetur'. By the time when the Meditatio was written, the Franciscan view of the Passion, the intimate, dramatic qualities of the vision and the traditional story were already commonplaces in literature.

Reflections in mediaeval sermon-literature illustrate this further. Little and Pelster, ⁽¹⁾ for example, print a sermon of Hugh of Hartlepool which was probably delivered at Oxford in 1290-1. The sermon approaches in compassionate spirit the theme of Christ's sufferings for men, which are aggravated by human sins. Hugh appeals to the hearers to imitate their Lord's way of life and to love him with their whole hearts, that they may become more worthy of the great sacrifice made for them. The Deity, in His human Person, he says, was brought low for the sake of mankind:-

'Ad maiorum autem Christi despectum, illum qui est media inter persona inter patrem et spiritum sanctum suspendunt in medio duorum latronum, in loco ubi capita latronum solebant amputari.' (2)

Christ Himself appeals to men for their pity:-

'Tot modis laceratus sum pro te, ut te michi unirem. Ingratus igitur qui istam unionem dissolvit. Unde dixit quidam in persona Christi:Vide, homo, quid pro te patior, ad te clamo, pro te morior...' (3)

(1) Oxford Theology and Theologians, Oxford, 1934.
 (2) op.cit.,p.203; cf. Meditatio,p.6, ll.4-7.
 (3) op.cit.,p.202.

Through His wounds, sinners are helped to the practice of virtues, and with the blood and water from His side the sins of the world are washed away. The detail, noted above in the Privity of the Passion, appears here, too:-

'...sic Christus nobis proponit quemdam librum cuius tabula crux est, percamen infixum est suum sanctissimum corpus. 4. clavis appensum, lamentationibus et gemitibus pro carmine inscriptum quibus cor Christi in sua passione fuit repletum.' (1)

How little of the mediaeval sermon-literature dealing with the Passion was original can equally well be seen in the sermo popularis, Passio Domini Nostri Iesu Christi, attributed to St. Bernard but certainly much later in origin, which was printed at Paris, in 1512. This work is admittedly a collection of thoughts on the Passion drawn from the works of the great writers of the Church and cites by name St. Augustine, St. Bernard, St. Gregory and many others. Yet, despite its disjointed character, the spirit in which the selection is made can still be conveyed in Gilson's words on the writings of St. Bonaventura:-

'On comprend..le caractère affectif et sensible d'une méditation de la Passion telle que saint Bonaventure la concevait. La penser n'est rien; l'imaginer est peu de chose; il faut que l'âme tout entière y participe jusqu'à ce que, comme avec saint François, elle finisse par s'inscrire sur la chair.' (2)

(1) op. cit., p.203.

(2) E. Gilson, op. cit.; p.411.

The spiritual benefit of such fervent devotion to the theme of the Passion was soon perceived by non-Franciscan writers. The very popular Fifteen Orisons of St. Bridget and the Prayers of St. Gertrude, for instance, are schemes for the Franciscan type of meditation on the Passion, on the sacred wounds and blood of Christ and on His Holy Name. Traces of the same devotion appear also in the Horologium Sapientiae, which was translated into English in the
(1)
fourteenth century.

But it is not necessary to look as far as the works of the continental mystics for evidence of general Franciscan influence. The English lyrics of the Middle Ages would undoubtedly be more familiar to the author of the Meditatio.
(2)
He quotes, in fact, from one of the Thornton lyrics, the lines:-

'Gloryouse Lord, so doolfully dyzte,
So rewfully streyngd vpryst on ~~te~~ Cros,
For ~~i~~ mykel mekenes, ~~i~~ mercy, ~~i~~ myst,
You bete al my bale with bote of ~~i~~ blood.' (3)

A close connection between the lyrics and the Meditatio might be expected, since both are emotional in content, literature of intimate personal experience, quite contrary in nature to theological writings or works pertaining to the common, institutional life of the Church. Thus the

(1) Little Book of Eternal Wisdom, attributed to Walter Hilton.

(2) It is possible, of course, that he was the author of the lyric, See Allen, Writings Ascribed to R.R., p. 295, III.

(3) p.13, ll.14-17; cf. Horstmann, op.cit. I, p.72.

poet of 'My trewest tresoure sa trayturly was taken,' to which the above lines belong, studies the Passion in order that his will may be reconciled to the will of God:-

'I ^{þe} pray:
^{þe} mynde of ^{þis} myrour ^{þat} þou me nocht mysse:
 Bot wynd up my wille to won wyth ^{þe} ay,
^{þat} þou be beryd in my brest, and bryng me to blysse;' (1)

cf:- '...^{þe}ue me grace to haue most deyntee ^{to þe} inwardli to
 loke and ^{þe}enke upon ^{þat} blissid face; and, swete Ihesu,
 restore ^{þe} lyknes of ^{þi} face and in my soule, ^{þat}
 foule synnes hauen faded.' (2)

Christ, to the lyrist, is 'My well of my wele,' 'My salue of my sare,' expressions that recall the prose lines:-

'Lord Ihesu, mercy, ^{þat} welle art of mercy...;' (3)

'...in ^{þee} is al souereyne medicine, and I, Lord, am al seke in synnes...' (4)

Both the lyric and the prose treatise are concerned with the physical details of Christ's agony, with His capture and His disciples' defection, with the buffeting and spitting, the crown of thorns and the heavy burden of the Cross, His nakedness and the cruelty of the nails, His deep wounds and the sorrowing Mother at the foot of the Cross.

Similar lyrics, such as 'Man's Leman on the Rood,' (5)

- (1) loc. cit.
 (2) p. 43, ll. 13-17.
 (3) p. 6, l. 9.
 (4) p. 38, ll. 15-16.
 (5) Carleton Brown, Lyrics of the Thirteenth Century,
 Oxford, 1934, p. 68.

'A Prayer of the Five Wounds,'⁽¹⁾ 'Ihesu that hast me dere
I-boght,'⁽²⁾ occur in numerous mediaeval manuscripts and, though not quoted in the Meditatio, may well have been familiar to the author of that work. The pity of men for a Man in agony and for the grief of His Mother has inspired the poets as it inspires the prose-writer. Both the lyrics and the Meditatio alternate between moods of self-reproach, compassion, adoration and intimate love. But, alike as they are in attitude and, sometimes, in material, it would be impossible to prove a closer relationship between them than between contemporary works using freely the same Latin sources, written in the same tradition.

What an examination of the lyrics does prove is the danger of stipulating too direct an influence of any Franciscan, or post-Franciscan, text on another. There is definite internal evidence, in the Meditatio, of the author's indebtedness to the Stimulus Amoris, but the general method of approach to the theme of the Passion which both employ is far too common in the later Middle Ages to prove Franciscan authorship of the Middle English treatise. It is an outlook that, having its origin in the life and

(1) Carleton Brown, Religious Lyrics of the Fourteenth Century, Oxford, 1924, p. 68.

(2) Rel. Lyr. of the Fourteenth Century, pp. 114-119.

practice of St. Francis himself, was foredoomed to be ascetic and to embrace both a strong emotive element and an ideal of conduct. St. Bonaventura, in his theological, liturgical and popular writings, always combines the twin ideal of love and service. Although Ubertino da Casale stressed the latter with ascetic severity, he was basing his teaching on that of the Seraphical Doctor, and the loving ideal was consequently implicit in it. The great collection of material in the Arbor Vitae was undoubtedly drawn upon by succeeding Franciscan writers, who returned to St. Bonaventura's balance between lyrical and ascetic elements. A comparison of the Middle English Meditatio with the Meditationes Vitae Christi, later mediaeval vernacular sermons and lyrics, as well as the devotional works of non-Franciscan mystics, demonstrates the extent to which all these share the same material and express the same attitude to their theme. To suggest a single immediate source for all these works would be unthinkable. By the mid-fourteenth century, the 'Franciscan' tradition of Passion literature was universal and to base any discussion of the sources or authorship of the Meditatio on considerations of material, or attitude, alone would be equally rash.

I N T R O D U C T I O N .

Section IV. Some Literary Relationships of the 'Meditatio' with Works of English Origin.

Manuscript attributions and critical scholarship have long associated the Meditatio with the works of Rolle, and the tradition that he wrote meditations of this type is well established. Miss Allen, in her monograph on Rolle, ⁽¹⁾ does not deny the authenticity of this piece, but objects that the hall-marks of Rolle's style are by no means unmistakably present. She quotes, however, a few passages suggestive of the mystic's attitude, references to sweetness and the fire of love, and notes a frequent repetition of the Holy Name of Jesus which corresponds to the form of devotion Rolle connects with the first degree of love. But the very lines which suggest the usual concomitants of his mysticism express a sense of deprivation, treat, not of joy, sweetness and glowing love, but of the need of them:-

(1) See above, p. IV

(2) H.E.Allen, Writings ascribed to Richard Rolle, p.281.

'I fynde no swetnes, but speke as a iay and nou³t wote what I mene. I stodie in Passyoun and fynde no taste, for my synnes arn so many and so dymme ^þat ^þei hauen shette oute deuocioun and stoppe³ al ^þe sauour of swetnes fro my soule... ^þeue me grace to fele sum of ^þat swetnes of swete sauour and goostli deuocioun;' (1)

'I studye in my thou³tes and ^þei wyrken al wast. It is tokenynge of my deth and fylthe of my synne ^þat slayn hath my sowle and stoke is ^þere-inne, and stoppyth al ^þe sauoure ^þat I may nou³t the fele... So may I no manere ^þe swetnesse of the taste.' (2)

One of the principal aims of the set of meditations is to induce the longed-for 'sparkle of ^þi Passyoun, of loue and of reuthe,...so ^þat, al brennyng in loue ouur al thyng, al ^þe world I may forgete and ba^þe me in ^þi blood.' (3) Yet Rolle's mysticism is distinguished by the constancy of his joy: his anatomy makes no allowance for the periods of 'spiritual dryness' that figure so largely in the experience of most of his fellow-mystics. A perusal of the canon, both Latin and English writings, reveals the significant fact that it is only in objective passages, when he is concerned with direct instruction of spiritual inferiors, in the Judica Me Deus, Job, or Contra Amatores Mundi that Rolle stresses the terrible enormity of sin. His occasional words on the subject are linked with threats of hell-torment and not with any personal sense of

(1) p.62, l.15-p.63, l.9.
 (2) p.14, l.14-p.15, l.7.
 (3) p.27, ll.3-7.

frustration. To write such a work as the Meditatio, at once penitential and lyrical, would seem to be foreign to his nature.

Furthermore, no hint of the canor, most individual of his psycho-physical experiences, is to be found in this work. Without it, the dulcor and calor and devotion to the Holy Name are hardly significant, common themes enough in the fourteenth century and to be traced to the pseudo-⁽¹⁾ Bernardite Jubilus. The great number of references given, throughout Miss Allen's monograph, to the canor, in combination with dulcor and calor, can yet but slightly indicate how intrinsic a part of Rolle's message it is. A random glance through his works lights upon passage after passage of similar character, e.g.:-

'Can þe sange of louyng and lufe es comen. þan
þi thoght turnes in til sang and in til melody.
þan þe behoues syng þe psalmes, þat þou before sayde;' [Form] (2)

'enne for hihnesse of þin herte þi preyers schal
turne in to ioyful song, and þi þoutes in to melodie; 8 [Ego Dormio] (3)

'carmen carissimum canunt in cordo... Silere non scio
sic caritas me cogit, ut cuncti cognoscant, quod
capax consisto cantabilis clamoris et sonum suscipio
celicum...;' [Melum] (4)

'Canorus nimirum iubilus quietus silencium querit
in Christianis, ut tanto mens nostra ardentius ac
iocundius in melos celicum rapiatur.' [Contra Amatores
Mundi.] (5)

(1) See A. Wilmart, Le "Jubilus" dit de S. Bernard, Rome, 1945, Appendix.

(2) Horstmann, Yk. Wr. p. 32.

(3) ibid., p. 59.

(4) MS. Bodl. 861, fol. 51^r.

(5) Bodl. 861, fol. 84^r.

It would be difficult to fit the Meditatio into a chronological scheme of Rolle's works, as there is such an absence of internal evidence which might help to connect it with any recognised stage of his spiritual development. More than this, the constant emphasis the Meditatio lays upon the importance of observing the sacraments of the Church and the eager desire to submit to authority:-

'make me to beleue into alle þe sacramentis of Holi Chirche and al þe ordenaunces;' (1)

'Graunte me grace wilfully to go to þi seruice;' (2)

'Cacche me, Lord, into þe nett of..Holy Chirche;' (3)

'Cacche me, sweet Ihesu, in þe nett of þi commaundements' (4)

these seem even at variance with Rolle's usual serene confidence in his own spiritual enlightenment.

There is, however, a fourteenth century work which resembles the Meditatio much more nearly than do the authenticated works of Rolle. This is A Talkyng of þe Loue of God,⁽⁵⁾ a highly-wrought, alliterative prose treatise, which incorporates modernised versions of two early thirteenth century pieces of ~~West-Midland~~ origin,

(1) p.40, ll.6-7.

(2) p.45, l.12.

(3) p.50, ll.4-5.

(4) p.50, ll.6-7.

(5) Horstmann, Yk.Wr.II, pp.345-366.

(1)

On Ureisun of Oure Louerde (2) and Ye Wohunge of Ure
Lauerd. (3) Konrath was the first to comment on the relationship between these three pieces. The fourteenth century author chose as the basis for his work two compositions likely to appeal to the spirit of his own day, for the Ureisun and Wohunge express fervent devotion to the Person of Christ, especially in His Passion, and a sinner's consciousness of his own guilty part in his Lord's death. Such works as the Stimulus Amoris certainly influenced the writer of the Meditatio, but he was writing in a vernacular tradition that had been established for some time. He may have translated a Latin work, but, if so, he incorporated in his translation reminiscences of earlier English writings.

A Talkyng of Ye Loue of God, like the Meditatio, is lyrical in impulse and manner and expresses the agony and yearning of a sinner who meditates upon Christ's sufferings. The counterpart of the lines quoted above, (4) 'I fynde no swetnes...', is this passage from the Talkyng:-

'Ye unsely bitternesse of my foule synnes! My worldliche
 Jewes and fleschliche lustes aren betwene Ye and me,
 and lette me to come to Ye, and stoppe me Ye felyng
 of Yi swetnesse. My sunnes hap me fuiled wip monyfold
 fulpe, and make? me so wlatsum.' (5)

(1) R. Morris, OE. Homilies, EETS. OS. 24, 1867-73, pp. 183-189 and 200-203.
 (2) Morris, op. cit., pp. 269-287.
 (3) Anglia 42, Halle, 1918, pp. 85-98.
 (4) p. CXII.
 (5) Yk. Wr., II, 347.

There is a general similarity between the central petitions of both works:-

'Quikne me, Lord Ihesu Crist, and gyf me grace *pat* I may fele some of *þe* sauoure of gostely swetnesse. Lene me of *þine* syt [*list, U*], *pat* I may somewhat syt haue in soule my thryste to kele.' (1)

'Graunte *pat* *þi* brihtnesse clanse my soule *pat* is unseliche, wi *þ* sunne foule i-fulled...Cundele me wi *þe* blisse of *þi* brenninde loue.' (2)

Both combine the penitential mood in perfect congruity with a lyrical exuberance of expression, heightened by the alliterative style. The sinner laments his sins, beholds with anguish his Lord's death, of which he considers himself guilty, yet rejoices in His power and liberality, patient humility and love. Realisation of sin and of all that is forfeit through sin runs like a double thread through both works. The desire expressed in the Talkyng and the Meditatio is for spiritual regeneration. Self-contempt and yearning are complementary to each other. Only through torment can bliss be attained, The ascetic spirit of the Franciscan ideal is unmistakably present:-

'Whose euer wol haue part *þer* of *þi* blisse, he mot dele wi *þe* heer of *þi* pyne... mot *þi* steppes folwe *þorw* sore and *þorw* sorwe, in peyne and in pouert and *þolyng* of wo, wi *þ* schame and wi *þ* schenschupe, *þif* hit so falle *þ*, for to clymbe to *þi* weole and lastinde winnes' [Talkyng]. (3)

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- (1) Meditatio, p.15, ll.14-17; cf. p.63, ll.7-10.
 (2) Yk.Wr. II, p.346.
 (3) Yk.Wr. II.347.

'Blessyd is pat ilke man, gloriows Lord, swete Ihesu, pat any thyng in hys lyue may soffren for pi sake of bodyly peyne, or any worldys schame, or any fleschely lustys, gostely or bodyli, for pe loue of pi name holly forsake, or may in any poynt forewe pe here with pe schadowe of pi Cros, pat is scharpe lyuyng.' (1)

A general resemblance in attitude does not mark the full extent of the similarity between the two treatises. Christ's sufferings and the Virgin's compassion are vividly and terribly described in both, with considerable agreement of detail. In the narration of such incidents as the reply ~~to~~ the thief, the buffeting and scourging, the carrying of the Cross with the curious crowd following, although neither work repeats the other verbatim, they echo each other distinctly, e.g.:-

a.) 'Ne seidest you not, Lord, to pe keef on Roode, pat euer sepen he coude hadde I-vsyd peffe, pat in pe selue day he scholde ben in blisse? and for no more decert but for he kneuz his gultes, and pe for his saueour and asked pi Merci?' Talkyng. (2)

'...and seyde also to pe thef pat hangyd be pi syde, pat euere sythen he coude hadde vsyd thefte, pat he schulde haue for hys synne long peyne, but at pe fyrst askyng pat he pe mercy crauede and knew pe for God and hys owne trespas, als sone you saf hym pe graunt of grace and of mercy.' [Meditatio]. (3)

b.) 'Now berstez pi skin, pi senwes and pi bones... Lord, pat pe was wo begon, in pat ilke tyde' [Talkyng]. (4)

(1) Meditatio. p.23, ll.5-10; cf. p.69, ll.7-13.
(2) Yk.Wr. II. 351.
(3) p.20, ll.10-17.
(4) Yk.Wr. II. 360.

'Hi woundes borsten and ronnyyn sore owt, pat al toshakyd hangyd hi body. Wo was pe bygon!' [Meditatio.] (1)

c.) 'Crist...from de of sunne me torne and quikne to lyf pat is blisful of gostliche hele;' [Talkyng.] (2)

'You, swete Ihesu, pat gwickist pe deed and turnyst to goode lyf fro de of sunne' [Meditatio] (3)

d.) 'Schal pe Malice of myn euel passen oure goodnesse?' [Talkyng.] (4)

'is now pe malyce of my lyther herte more an is pe vertu of hi precyouse deth.' [Meditatio.] (5)

e.) 'And You pat pe heuene and al his world wroustest, ne heddest in al his wyde world, when You scholdest dyen, wheron You mistest in holy hed resten. But euer bi-foren heddest You...wher-wil You mihtest hulen in holy bones.' [Talkyng.] (6)

'He pat schop pe sonne and al pat is oust, of al pe gode in erpe pat al is of hys gyfte, he hadde not were-inne hys heed he myste hyde, but...al nakyd he goth in syst of alle pe folk'. [Meditatio.] (7)

The words vary, but the writer's vision of the Passion, in the Talkyng and the Meditation, is essentially the same.

The correspondence goes beyond the factual details related and persists in the interpretation given to the virtue of Christ's death, of His precious blood and wounds;-

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- (1) p.16, 11.10-12.
 (2) Yk.Wr. II 348.
 (3) p.63, 11.5-7; cf.p.15, 1. 10-12.
 (4) Yk.Wr. II 351.
 (5) p.26, 11.2-3; cf.p.72, 11.2-4.
 (6) Yk.Wr. II, p.358.
 (7) p.7, 11.16-21; cf.p.55, 11.15-18.

'As wisliche as a drope of *þi* derworþe blod miȝte
wasschen away alle mennes sunnes, also wisliche, lord,
þat ilke fyf welles *þat* of *þi* blessede bodi sprongen
o blode, my soule mote wasschen of alle maner sunnes;
[Talkyng.] (1)

'I biseke my Lord a drope of His rede blood to make
my soule blødi'; [Meditatio.] (2)

'*þ*ennes wil I not flitte, til I be with *þi* precious
blode bicomen al rede, til I be made wil *þi* blode as
oone of *þin* owne and my soule softe in *þat* swete
bape.' [Meditatio.] (3)

The emphasis placed by the Meditatio on the virtue of Christ's
poverty and patience is also reflected in the following
lines from the other work:-

'Pouert *þou* louedest and pouert *þou* tauȝtest,
and trewell *þou* be-hiȝtest *þin* endeles blisse to alle
þat here for *þi* loue pouert and pyne, Mysese and Mis-
cheef, in pacience taken.' (4)

In neither of the treatises does the author remain an
impersonal narrator of the events of the Passion; he is
himself present at the Cross and only desires to enter
more deeply into the situation:-

'Ladi, for *þat* serwe *þat* sat *þe* so sore, *þat* *þou*
heddest for him and he for *þe* sore, to slaken owt of
serwe al *þat* *þerinne* wore!' [Talkyng.] (5)

'parte wil me of *þi* deol, in herte for to felen
sum of his serwe *þat* *þou* for him heddest;' [Talkyng.] (6)

-
- (1) Yk.Wr. II. 348.
(2) p.60, ll.15-17; -p.12, ll.3-5.
(3) p.71, ll.7-10; cf.p.25, ll.7-10.
(4) Yk.Wr. II 358.
(5) ibid. 362.
(6) ibid. 363.

'Now, swete Ladi, for þi merci, siþen þat I am
cause of al þat wo and payne, graunte me of þi grace
a poynt of þi payne, a sist of þi sorwe, to sighe and
to sorwe wiþ þee, þat I may sumwhat fele, þat al haue
maad.' [Meditatio.] (1)

In style and structure, too, the two treatises have
much in common. Tricks of balance and contrast, pointed
by repetition, alliteration and a rhythmic correspondence
between phrases, are frequent in both, e.g.:-

'Whi ne griseþ of me boþe my mete and my drynk,
my schroud and al oþer þing þat me scholde helpe? How
may sihtwysnesse þole... þat þer ne riseþ azeyn me alle
þyne schaftes, wiþ schome and wiþ schendschupe, wiþ
gounyng and wiþ spornyng, to fihten on þis traytur,
þis tyraunt and þis tormentor, þat haþ al his schappere
so foulliche dispiset?' [Talkyng.] (2)

'sif I ha wrapped þe sone, nis þe moder erred? And
sif þe Moder be wrop, hou is þe sone quemed? Who schal
pese me wiþ þe sone sif þe Moder beo my fo? Or who
sehal megeten þe Moder þoue sif þe sone me hate?....'
[Talkyng.] (3)

'þi gryntyng and þi gronyng, þi sorwing and siþghinge,
þe reuþe of þi chere perceþ myn hert. þe Crowne of alle
blisse þat crowned þe blessed, þe Kyng of alle kynges,
þe Lord of alle lordis, is of helle-houndis crowned
wiþ þornes. þe worschipe of heuene is dispised and
defouled.' [Meditatio.] (4)

Rhyme appears quite frequently in both, although it is certainly
more prominent in A Talkyng of þe Loue of God. Both works
favour sequences of sentences and of paragraphs beginning with
the same words and following roughly the same structural plan.

- (1) p.75, 11.8-12; cf.p.28, 11.15-19.
- (2) Yk.Wr. II 349.
- (3) ibid. 351.
- (4) p.55, 11.10-15; cf.p.7, 11.12-17.

[For illustrations of this device, see the Meditatio, pp. 1-5, 36-37, 47-49 and 52-54, and the Talkyng, in Horstmann's edition, p. 347: 'Whi ne chippe...Whi ne cusse...Whi ne fele...Whi ne con I loue...;' and pp. 360-361: 'A, derworþe lord...A, my deore lemmon..,A, mi swete lemmon...A, swete Ihesu...A, Ihesu...A, Ihesu swetyng...Allas...Allas...Allas...']

What is more, most of the paragraphs of A Talkyng of þe loue of God are concluded with variations of the same petition:-

'A swete Ihesu, leoue lyf, let me beo þi seruaunt, and lere me forte loueþe, louynde lord, þat onliche þe loue of þe beo euer al my likyng, mi zeornyng and my longyng, my þouzt and al my worching.' (1)

This device gives to the work the same structural regularity as is achieved in the Meditatio by the formal alternation of thanks and petitions. The wording of the refrain also suggests the supplicatory phrases of the first meditations of the ABU text of the other work. (2)

Devotion to the Holy Name takes, in both works, the form of constant invocation. This fervent speaking of the Name of Jesus is a device of great use in meditation, whereby the idea of Christ may be kept firmly in the mind, a centre for all revolving thoughts. Such practice was

(1) Yk. Wr. II 354; cf. 344, 348, 353, 355, etc.

(2) See (e.g.) p. 31, ll. 3-9; p. 31, ll. 11-11-p. 32, l. 2; p. 40, ll. 8-11.

far too general in the fourteenth century to constitute any evidence of authorship. What is significant is that the opening words of the Talkyng, so illustrative of this type of devotion, are taken directly from On Ureisun⁽¹⁾ of Oure Louerde. The tradition followed in the Meditatio in all probability, then, may take its origin from a much earlier writer than Rolle, to whose influence the popularity of the devotion to the Holy Name, in the fourteenth century,⁽²⁾ is largely ascribed.

So the general question arises of the nature of the relationship between the Meditatio, the Talkyng and the early ~~Wost-Nistand~~, alliterative prose pieces: whether the resemblance between the two fourteenth century works is the result of employment of the same models. There seems little ground for the assumption that the Meditatio de Passione Domini is immediately based on the Ureisun and Wohunge. It is just possible, though improbable, that it derives, to some extent, from versions of the two earlier texts which are not extant. It is also just possible that two writers of the same period, independently of each other, should have used the same two texts as a basis for their own compositions. But, if this latter theory is correct,

(1) See R. Morris, op. cit., pp. 183 and 200.

(2) See Wilmart, Le 'Jubilus' dit de S. Bernard, Appendix.

it is curious that they should share small details of thought and expression which are absent from the only versions we have of the earlier pieces; for in no instance does a detail in the Meditatio correspond to anything in the ~~South-Western~~ works, without also being found in the Talkyng. The situation can most plausibly be explained by the assumption that the author of the Meditatio knew the Talkyng, unless, indeed, one writer is responsible for both.

That A Talkyng of þe Loue of God is more closely related than the Meditatio to the Ureisun and Wohunge is indisputable and seems to establish the relative chronology of the two fourteenth century treatises; for the Meditatio sometimes echoes the modernised form of passages from the earlier works, though showing little resemblance to the older, unmodified text. The Talkyng, on the other hand, for much of its length quotes the Ureisun and Wohunge almost verbatim. A number of small phrases from the Talkyng, echoed exactly, or with slight variation, in the Meditatio, but not appearing in the ~~South-Western~~ texts, are:

- 'Moder of Merci..., socour of alle serwe and bote of alle bale' Talkyng, p. 362 (1)
- 'Merci..., þer welle is of Merci' ibid. p. 351 ; (2)

(1) cf. p.12, ll.7-8.
 (2) cf. p.6, l.9.

the alliterative combinations, 'his traytur, his tiraunt
 and his tormentor' [ibid., p.349]⁽¹⁾ 'wi schome and wi
 schend-schupe' [ibid., p.349]⁽²⁾ 'spittyng and spoittyng'
 [ibid., p.359]⁽³⁾; and the phrase, 'nou rysen up he dede in
 witesse of hi godhede' [ibid., p.361]⁽⁴⁾. Furthermore, the
Talkyng and Meditatio, in one instance, show agreement
 with each other in flat contradiction of the words of the
Wohunge: the latter relates how the Cross is made firm in
 the ground before Christ is driven with whips to mount it;
 the fourteenth century pieces, on the other hand, narrate
 in detail how He was nailed to the Cross when it was flat
 on the ground.⁽⁵⁾ Despite a slightly varying word-order,
 the same details are present in both descriptions; the
 stretching out of Christ's limbs, the bluntness of the
 nails, the effect on joints, sinews and bones, the gushing
 blood and gaping wounds, the dropping of the Cross into
 the ground, the reaction of the Mother's sorrow upon the
 Son, even the pitying cries of the sinner.

It is clear then that a resemblance does, in fact,
 exist between the Meditatio and Talkyng which cannot be
 paralleled by any similar resemblance between the former and
 any of the authenticated works of Rolle. In certain respects,
 indeed, the Meditatio is apparently at variance with the

(1) cf. p.20, ll.7-8.

(2) cf. p.46, l.14.

(3) cf. p.8, l.11.

(4) cf. p.27, ll.19-20.

(5) See Yk.Wr. II, p.360 and Meditatio, pp.13-14,16; 61-62,64.

outlook expressed in Rolle's undoubted writings. But general mood and attitude to the subject of the Passion, the treatment of the same minor themes and use of the same minor details in writing of that subject, frequent employment of very similar phrasing and the use of very similar stylistic devices to similar effect, all these factors contribute to link the Meditatio with A Talkyng of the Loue of God. There is a complete absence of evidence of direct borrowing, in the former, from the Ureisun and Wohunge, upon which the Talkyng is so manifestly based. On the other hand, numerous instances occur of inclusion in the Meditatio of phrases found in the other fourteenth century work, but which are not derived from known versions of the South-western pieces. From these facts it is surely to be concluded that, while the Ureisun and Wohunge are immediate sources of the Talkyng, they bear no such relation to the Meditatio. Furthermore, the Talkyng would seem to be chronologically earlier than the Meditatio. Certainly, the relationship between these two must be considered in any discussion of the authorship of the latter. How far the resemblance between them could result from imitation is difficult to decide. Side by side with agreement of vision is freedom of invention: there is no slavish, word for word adoption of details, or any similarity in the ordering of the narrative. The Meditatio presents a translation of

passages from the Stimulus Amoris ⁽¹⁾ which is as accurate, yet as idiomatic and native to the style of the piece as a whole as is the modernisation of the South-western writings, in the Talkyng. The two works may originate with different authors, but with two craftsmen of considerable literary stature, between whose writings there is little to choose in the matter of excellence.

(1) See above, pp. LXXXIV-XCIII.

Introduction.

Section V. The Style of the Meditations.

A few casual remarks have already been made on the similarity of the style of the Meditatio de Passione Domini to that of A Talkyng of þe Loue of God and the elaborate nature of that style. Foreign as it is to modern popular taste, it was a manner of writing prose widely cultivated in the Middle Ages for its emotive qualities, its dignity, sonority and elegance. It is the style of the Wohunge and Ureisun, themselves dependent upon Latin models. Like verse composition, it appeals directly to the senses, especially to the ear. A writer of the early fourteenth century, speaking of it under the name of dictamen, says:-

'...nec est ex toto prosaycum, nec ex toto metricum, sed utrumque participat.' (3)

(1) Brandl, 'Mittelenglische Literatur' in Paul's Grundriss der Germanischen Philologie, Strassburg, 1893, para. 15.

(2) See below, p. CXXX.

(3) Bibl. Nat. MS. Lat. 11384, fol. 94, cited by N. Valois, 'Etudes sur le Rythme des Bulles Pontificales', Bibliothèque de l'Ecole des Chartes, 42, Paris, 1881, p. 165, n. i, and by R. L. Poole, Lectures on the History of the Papal Chancery, C.U.P., p. 78, n. 4.

The mediaeval practitioners of this kunstprosa were following ancient tradition; for it seems fairly certain that this style was seen at the extreme of its development in the 'gorgiastic', sophisticated writings of classical literature. (1) It was founded in the practice of rhetoric and through the schools of rhetoric was perpetuated into the Middle Ages. The chief manuals of style used by mediaeval students were Cicero's De Inventione and the Rhetorica ad Herennium, also attributed to him. (2) Study of tropes and figures, the 'colours' of rhetoric, the artifices of delivery, was pursued to the almost complete exclusion of the larger concerns of the classical teachers. As Professor Baldwin says,

'Though the greater Cicero [De Oratore] and Quintilian [Institutio Oratoria] were known to such original minds as Gerbert in the tenth century and John of Salisbury in the twelfth, they were hardly available for the usual course of teaching. Medieval rhetoric was generally a lore of style.' (3)

(1) See E. Norden, Die Antike Kunstprosa, Leipzig, 1898, I, p. 50 and C. S. Baldwin, Medieval Rhetoric and Poetic, New York, 1928, pp. 39-50.

(2) See Baldwin, op. cit., pp. 89-90 and E. Faral, Arts Poétiques du XIIe Siècle, Paris, 1924, pp. 48-51.

(3) op. cit., p. ix.

What this amounted to can be seen from the Rhetorica ad
 (1)
Herennium, which lists and defines figures of thought and
 speech, such as repetitio, traductio, exclamatio, sententia,
dubitatio and similitudo. Mediaeval romances furnish
 ample evidence of the unquestioning way in which the
 poets accepted the dicta here set forth, and Chaucer
 himself, though he mocked the conventions of rhetoric,
 (2)
 was greatly influenced by them.

For the writer of prose, one element in the study
 of rhetoric, developed since classical times, assumed
 a quite disproportionate importance. Norden, writing
 of the sophistical attitude to style, notes that elegant
 prose was conceived to be rhythmical, for 'durch die
 Verbindung von Rhythmus und Harmonie entsteht die Melodie
 in Musik und Rede.' (3)
 The ancient conception of rhythm,
 however, was quantitative; it was through the teaching
 and example of the Roman Curia in the twelfth century,
 along the lines developed by Alberic of Monte Cassino
 (4)
 in the eleventh, that the use of the accentual cursus

(1) The most recent edition is that of Henri Bornecque,
Rhétorique à Hérennius, Paris, 1938, which includes a
 general introduction, translation and notes.

(2) See J.M. Manly, 'Chaucer & the Rhetoricians', Warton
 Lectures on English Poetry, no.17, London, 1926.

(3) loc. cit.

(4) See (e.g.) Valois, op.cit., pp.76-97; Baldwin, op.cit.,
 pp.213-228; A.C. Clark, The Cursus in Mediaeval and Vulgar
 Latin, Oxford, 1910.

minor ornaments which do not extend their effect beyond the particular lines in which they occur.

The whole structure of the treatise is based upon the principle of iteration. In spite of the progressive narrative and in artistic contrast to it, the mood of the piece depends upon the repetition of certain main themes, key words and phrases, which recur, in slightly varying forms, again and again. This manner of constantly returning upon itself gives the work its characteristic movement and sustains throughout the same emotional complex of gratitude, anguish and yearning. A single illustration may be given. A prominent theme of the Meditatio is the suffering of the Virgin, which magnifies the impression of the suffering of Christ. One description of Her anguish is not enough; it must be taken up a second, third, fourth, even a fifth time:-

- 1) 'Os a womman owt of hyre selue, hyre handys sche wrong. Wepyng and syschyng, hyre armys he caste. *He* watur of hyre eyen dropped at hyre fete... So was soure sorewe, eyther for o~~er~~^{er}, waxenge manyfold... *He* loue of soure hartys, *bat* ouer alle o~~ere~~^{ere} loues was wythoute make brennyng kene, made *low* to brenne, eyther for o~~er~~^{er}, with vnlyke sorewe to ony o~~er~~^{er} woo...;' (1)
- 2) '...as owt of *hi* self for dool and for sorewe of *hi* Sonys Passyoun was al *hi*n herte set. *low*re loue was so kene, eythyr to other, and so brennyng hot, *hi* syschengys wer so fer fet,...os owt of *hi*-selue *hi* sorwe hath *be* mad;' (2)

(1) p.10, ll.4-16; ~~eg.~~ p.58, ll.7-17.

(2) p.10, l.22 - p.11, l.8.

3) 'Hyre handys sche wronge. *Pe* terys were ful ryue
pat sche *Pe*ere grette. *Pe* syschynges and *Pe* sorewes
pat sche *Pe*ere made was ekyng of *Pe* woo and mad it
 manyfold;' (1)

4) '*Pe* terys of *Pe*in eyen ronnen ful faste. *Pe*
 syschynges and *Pe* sorewys to *Pe*in herte sat ful ny.
 You fel down swounyd... *Pe* swerd of *Pe* sonys woo
 strook *Pe*in herte;' (2)

5) 'Sche sobbyth and sykyth and falleth doun. Iohan,
 on *Pe* toper half is so ful of sorewe. *Pe*i wryngyn
 here hondys and make myche dool...' (3)

Verbal echoes demonstrate how deliberately this repetition is planned. The poverty and indignity suffered by Christ and the desire of the sinner to participate in His agonies are among the other principal themes similarly treated.

It is on the basis, then, of certain recurring themes that the Meditatio as a whole is constructed; but the form of the treatise, in both versions, can be further defined as a succession of movements, each comprising several distinct meditations. All the meditations within any given movement may be characterised by the predominant use of the same rhetorical figure, or figures, as the opening prayers in ABU are remarkable for the extended use of repetitio and cumulatio. Certainly all the meditations within one movement will follow the same general pattern and may open with the same phrase: 'A, Lord...', 'A, Lady...', 'Oit, swete Ihesu...', 'I zelde *Pe* Pankynges and graces...'

(1)p. 16, ll. 20-23; cf. p. 11.

(2)p. 21 ll. 20-22, 23 cf. p. 11.

(3)p. 28 ll. 8-11. cf. p. 11.

Occasionally, a kind of refrain is employed: 'You wolde in þat swete wyt for vs be pyned,'⁽¹⁾ 'You wolde, gloryouse Lord, for me harde be pyned,'⁽²⁾ 'You wolde for vs in iche a wyt be pyned';⁽³⁾ 'sette me undir þi cure';⁽⁴⁾ 'likynge to abyde in mynde of þi Passioun',⁽⁵⁾ 'delitable to abide in mynde of þi Passioun.'⁽⁶⁾ The basic pattern is not, however, so rigid as to induce monotony. Meditations are linked into groups by incidental details and not bound by any strictly observed design: the number of meditations included varies from movement to movement; the refrain occurs two or three times, not regularly, at the end of each meditation in a group: paragraphs occur which have no introductory formula. The most regular movement to be distinguished, throughout both versions of the text, is provided by the six similes on Christ's wounds in ABU and, even in these, variations are as frequent as parallels.

Indeed, after iteration, variety is the principle which mainly characterises the structure of the Meditatio. Each stylistic device, each form of elaboration, is used for a time, then cast aside and another taken up. Slowly

(1) p. 18, ll. 1-2.

(2) p. 18, l. 8.

(3) p. 22, l. 22.

(4) p. 50, l. 1. See note: p. 38, l. 17. ~~See note.~~

(5) p. 50, ll. 17-18.

(6) p. 51, ll. 10-11.

moving passages of polysyndetic construction alternate with intricate and tautly-phrased paragraphs of insistently rhythmical prose. Among so much variety, it might be difficult to find a climax and the very frequency of change might be wearisome. But the most elaborately wrought lines, employing rhythmic kunstprosa, in the most marked degree, play an important part in the general movement of the piece. They correspond to stages of intense emotion and by their multiple devices of style, all contributing to a certain rhythmical effect, they carry the reader along on the current of a compelling sentiment.

Even allowing for prevailing uncertainty about the pronunciation of diminished inflections in fourteenth century prose, it is impossible to deny that the Meditatio frequently includes word-groups that must have had on the ear an effect very similar to that of the Latin cursus.⁽¹⁾ An exhaustive rhythmical analysis of the treatise lies outside the scope of this discussion, but merely to read either version of the text is to be convinced that certain rhythmical effects were deliberately intended and that they are in no way a hindrance to the emotive power of the prose:-

(1) See M.W.Croll, 'The Cadence of English Oratorical Prose,' Studies in Philology XVI, University of N. Carolina, 1919, p.42 for citation of favourite English adaptations of the cursus similar to the dominant patterns in the paragraph about to be analysed.

'Alas ^{5/} þat I schal ^{1/} lyue/and ^{5/} se my gracyous ^{1/} Lord/
so ^{5/} soffrenge and so ^{1/} meke / þat ^{1/} neuere trespasyd /
so ^{5/} schamely ^{1/} bedyzt./ þe ^{6/} grucchynges and þe ^{2/} gronynges/
þe ^{6/} sorwe and þe ^{2/} syschynges, / þe ^{4/} rewthe of Hys ^{1/} chere/
I ^{4/} wolde were my ^{1/} deth. / þe ^{4/} Crowne of alle ^{1/} blysse /
þat ^{5/} crownes alle ^{1/} blessedes / and King is of alle ^{1/} kynges /
and Lord is of ^{4/} lordys / is of helle-houndys / crowned
with ^{6/} thornys, þe ^{1/} Worchype of heuene ^{6/} despyced and
^{2/} defouled. / He ^{5/} þat schop þe ^{1/} sonne / and al ^{4/} þat is ^{1/} ouzt /
of al ^{5/} þe gode in erþe / þat ^{1/} al is of Hys ^{5/} gyfte, / he
^{4/} hadde not were-inne / Hys ^{1/} heed He ^{4/} myzte ^{1/} hyde, / but is
so ^{4/} porely become / ^{1/} us to make ^{4/} ryche, - / þat ^{1/} al ^{4/} nakyd
he ^{1/} goth / in ^{5/} sikt of alle ^{1/} þe folk.' (1)

When this passage is read aloud, the pauses naturally made by the voice divide it into a succession of word-groups, which it is convenient to call 'feet.' The amount of rhythmic variation between the feet is enough to distinguish the paragraph sharply from a passage of verse metre.

Syntactical balance of phrasing, antithesis and alliteration contribute to an impression of metrical regularity which is, in fact, illusory. Yet most of the groups follow one of three dominant patterns, represented in the phrases:

(1) p. 7 ll. 8-21. Although there is some variation in ABU from the feet marked here, the general remarks made on this passage apply equally to its equivalent in the second version of the text. (p. 55 ll. 8-18.)

'Alas þat I schal lyue' (5-1), 'þe grucchyng and þe gronyng' (6-2) and 'þe rewthe of Hys chere' (4-1). It would be rash to assume that the author himself counted, in every instance, the same number of syllables as the feet in this passage have here been taken to include; yet it is clear that a general rising and quickening movement is intended and based on three patterns, interwoven to very complex rhythmic effect. The movement is not smooth and fluent; the effect is more intricate, involving clarity of statement, important words and general syntactical relations being, as it were, underlined by the heavy beats and rhythmic grouping, and emotional pressure increases as phrase follows phrase in cumulative sequence. Through skilful artifice, sense impressions and meaning are made to reinforce each other.

But the Meditatio exemplifies other devices of style, not contributing directly to any musical structure, or bearing any essential relation to the general emotional progress of the work. They are used for the sake of elegance, which is more a matter of fashion than is emotional force. Thus one of the principles followed by the writer seems to imply that to say a thing twice is better than to say it only once. The treatise abounds in such word groups as: '..of þat swete prayere and of þat holy orysoun,' 'ferdenes and anguysshe,' 'þankyng and gracis,' 'schames and felonyes,' 'mercy and pyte,' 'steppis

and pasis.' Alliterative combinations are also frequent: 'sofferynge and strenkethe,' 'betyn and bownden,' 'so seek and so sore,' 'þi gryntyng and þi gronyng, þi sorwing and si3ghinge.' Another favourite device is antithesis:

'fro heuene to erþe..., fro so hei3 to so lowe, fro so hei3 lordschipe to so lowe pouerte...'; (1) 'now hyderwarde, now þiderward, now byfore on and now before anoþer.' (2)

Chiastic constructions also appear, e.g:-

'...on þi swete face spytted so fouly and so fouly engleymede þi fayre face;' (3)

'þyed to strong deth and to foule deth of hangyngedemyd;' (4)

'...to stonde stedefastly and paciently to suffre...' (5)

The type of iteration known as conversio is often exemplified,

e.g:-

'Lord, þat mad me and haf zouen me many siftis,... graunt.. þat I euere worschipe þee in þi siftis; and graunte me grace euer to be meke in þi siftis, to holde me apaide and neuer to be proude ne presumptuous of þi siftes...' (6)

Exclamatio is a prominent figure, in L and in ABU; paragraph after paragraph opens with a cry of anguish, or of yearning, addressed to Christ or to His Mother:-

'A, Lady, for þat mercy, þat Modur art of mercy, herken to þis wrecche...;' (7)

-
- (1) p.32, l.19-p.33 l.6.
 (2) p.3, l.25-p.4, l.1.
 (3) p.4, ll.19-20.
 (4) p.5, ll.12-13.
 (5) p.44, l.17-p.45, l.1.
 (6) p.32, ll.11-17.
 (7) p.12, ll.7-9.

'A, Lord, *þe* reuthe, *þe* dedly dool, *þat* in manys herte owte to synke...;' (1)

'A, swete Ihesu, *þat* was a rewfyl worde...' (2)

Rhyme occurs with great frequency, in L :-

'..a sparcle of compassyoun of *þat* dere passyoun;' (3)

'..stremys of *þi* reed blood rennyn as *þe* flood;' (4)

'..tokenynge of my deth and fylthe of my synne, *þat* slayn hath my sowle and stoke is þere-inne;' (5)

By comparison, ABU is bare of this ornament, yet, even in this version, unmistakably deliberate rhyme does occur:-

'To loue *þee*, swete Ihesu, is most medeful, moste spedeful and most nedeful.' (6)

In the use of such details of style, ingenuity is sometimes more obvious than imagination. There is, in this respect, a considerable difference between the first and second parts of ABU, in mood and emotional intensity. In the first part, petition is featured more prominently than meditation; the discussion of such themes as faith, hope and charity has an academic detachment from the circumstances of the Passion; the long similes on the wounds provoke an intellectual delight rather than any direct emotional reaction, for in nature and operation they are more akin to logic than to imagery. Yet, if they

(1) p.23, ll.11-12.
(2) p.66, l.8.
(3) p.12, ll.11.
(4) p.14, ll.6-7.
(5) p.14, l.15-p.15, l.i.
(6) p.39, ll.9-10.

are not great literature, reflective passages, such as that on the mirror of the soul, have the charm of euphonious lucidity. After the similes, however, the events of the Passion begin to fill the centre of the picture, and the style, alliterative, rhythmical, rhymed, abounding in exclamation and apostrophe, returning again and again to the same key words, phrases, ideas, is as supple and potent, as emotionally unifying, as that of L.

Even in L, stylistic ingenuity is occasionally a little too obvious to sound pleasantly in the modern ear. The constant repetition of one word may suggest straining after effect:-

'..on *Pi* swete face spytted so fouly and so fouly engleymede *Pi* fayre face with *Pe* foule, styngyngge spyttyngge of *Pe* foule, cursyd Iues...' (1)

But such minor defects are rare. Much more general is the felicity with *thich*, in both versions, the normal order of words is changed to frame a figure of rhetoric, or to produce a harmonious cadence. With consummate skill, harsh and forced constructions are usually avoided and the variations please more than they startle, e.g:-

'..to stonde stedefastely and paciently to suffre;' (2)

'..my foos, bodely and gostely;' (3)

'..to *Pe* ward and to *Pi* seruice;' (4)

(1) p.4, ll.19-22.

(2) p.44, l.17-p.45, l.i..

(3) p.45, ll.5-6; cf.p.3, ll.20-21.

(4) p.4, ll.5-6.

'..hyed to stronge deth and to foule deth of hangynge demyd;' (1)

'..with vnlyke sorewe to ony oþer woo'. (2)

Clarity is not sacrificed to euphony and, consequently, the conventional devices subserve the moods of writing, instead of seeming to be used merely for their own sake.

It may be objected that, in kunstprosa, the mechanics of writing must predominate over the matter expressed and that the triviality of decorative conventions must degrade so grave a theme as the Passion of Christ. But this a priori conclusion is not borne out by the effect of reading the Meditatio. Regarded as narrative, it is vivid and gripping; the clear outlines are never blurred by unnecessary elaboration. Furthermore, the emotional development is powerfully conveyed, in both versions of the work. The mediaeval writer has made of his theme something quite different from a modern treatment of the Passion, which would almost certainly take the form of tragic drama of pity and horror, action viewed from without and circling round the heroic proportions of the figure of Christ. Admittedly, the Meditatio is a drama of three principal and a number of subsidiary characters, but it is a drama enacted within the soul of one of those characters. All is seen and interpreted through the moods of the writer.

(1) p.5, ll.12-13.
(2) p.10, ll.14-15.

These moods fluctuate, rise and fall in a rhythmically - and psychologically - satisfactory sequence. Emotion is the most important element in the work. The function of the writing is to show profound feeling in the process of development and to set up, at every stage, a complementary emotion in the spirit of the reader. In fact, the Meditatio is a sustained lyric of the kind seen in the Psalms and Canticles, and to compositions of this nature exuberance of style, profusion of decoration, is no alien element.

For a generation brought up on the works of James Joyce the idea of the emotive power of sound, the associative significance of words quite isolated from visual imagery or logic, is readily acceptable: the word and the elegant phrase have a force of their own which is quite independent of the concept behind them. The word is the direct transmitter of emotion, whereas the 'meaning' is less potent and works in a remote and blundering fashion to establish the link of understanding between the minds of writer and reader. St. Bernard, St. Anselm of Canterbury, Hugh and Richard of St. Victor used the tropes and figures of rhetoric to good purpose in their sermons, for no art has a more powerful effect on the emotions than music, nothing is better capable of catching and leading the attention of a crowd as if it were the attention of one man.

If the aesthetic worth of the Meditatio is considered with the 'musical' nature of its composition well in mind,

then prejudice may be conquered and a just estimate formed. For, if the Middle English treatise is to be judged at all, as a work of art, it is by the estimate of its style that it must stand or fall. It is useless to look for 'originality' in the material; not only narrative details and general sentiments, but much of the phrasing, can be traced to previous authors. The skill of the writer consists in the weaving together of many traditional threads. Modern literary criticism concerns itself primarily with content, theme and argument, and readily applies the label of 'decadent' to any composition in which the conventions of style are more arresting than originality of thought. This is to suppose that borrowed material is necessarily of less compelling interest to the borrower than to the inventor. The mediaeval writer took to himself no credit for the interest of his subject-matter; he was concerned only with the presentation of it, and his art is nearly akin to the skill of goldsmith and potter.

So the incidental failures of kunstprosa, in both versions of the Meditatio, and the degree to which ornament is linked to the basic structural movement of the piece need to be seriously examined. There are failures of technique and there are irrelevancies. This is not a perfect example of kunstprose. But the general impression remains of artistic power of a high order, which has succeeded in integrating a noble theme with a pulsating, lyrical style and creating a new and beautiful whole out of much-used, conventional elements.

NOTE.

In the transcript given on the left-hand pages of the edition which follows, manuscript abbreviations have been expanded according to the following table:-

	ꝛ	=ra	as in <u>grace</u>
	Ꝛ	=us	as in <u>Adoramus</u> .
	Ꝟ	=e	as in <u>were</u> .
	ꝟ	=er/re	as in <u>mercyp</u> <u>presence</u> .
	Ꝡ	=ur	as in <u>socour</u> .
	ꝡ	=is	as in <u>snybbynggis</u>
	Ꝣ	=ri	as in <u>prisoun</u> .
	ꝣ	=perp.	as in <u>perpetuel</u> .
	Ꝥ	= rum	as in <u>secularum</u> .
		ꝥ	=pro as in <u>processioun</u> .
ihū	=	ih <u>esu</u>	ihc̄ = ih <u>esu</u>
ꝑ ^t	=	ꝑ <u>at</u>	
ꝑ ^u	=	ꝑ <u>ou</u>	
w ^t	=	w <u>ith</u>	
n ^r	=	n <u>oster</u>	
Ꝛ	=	<u>cetera</u>	
Ꝟꝑe	=	<u>chryste</u>	
ꝛ	=	<u>and/et</u>	Ꝛ = <u>Versus</u> .

fol. 201^r.

Swete lord ihesu cryst I thanke þe and zelde þe graces
of þat swete prayere and of þat holy orysoun . þat þou
madest beforne þe holy passyoun for vs on þe mownt of
olyuete . y . beseche þe swete lord þat þou here my
5 prayere. ¶ Adoramus te Christe et benedicimus tibi .
Pater noster Ave Maria ¶ Swete lord ihesu cryst y
thanke þe and I zelde þe graces of þat mychel ferdeneesse
þat þou haddest for vs whan þou become so ful of angwysch .
þat an aungel of heuene cam to confortyn þe . wenne þou
10 swattest blod for angwysche . I preye þe lord and
byseche þe . for þi swete mercy . þat þou be myn help .
in al myn angwysch . and my fondynges . and send me lord
þe aungel . of red and of confort in alle my nedys. þat
I myzte turne thorow þat swet owt of al sekenesse

MEDITATIO DE PASSIONE DOMINI.

First Version, as found in Camb. MS. Ll. i. 8.

Swete Lord Ihesu Cryst, I thanke þe and ȝelde þe graces
of þat swete prayere and of þat holy orysoun þat þou
madest beforþ þe holy Passyoun for us, on þe Mownt of
Olyvete. Y beseche þe, swete Lord, þat þou here my
prayere. Adoramus te, Christe, et benedicimus tibi.
Pater noster. Ave Maria.

Swete Lord Ihesu Cryst, Y thanke þe and I ȝelde
þe graces of þat mychel ferdenesse þat þou haddyst
for us, whan þou become so ful of angwysch þat an
aungel of heuene cam to confortyn þe, wenne þou
swattest blod for angwysche. I preye þe, Lord, and
byseche þe, for þi swete mercy, þat þou be myn help
in al myn angwysch and my fondynges; and send me, Lord,
þe aungel of red and of confort in alle my nedys, þat
I myȝte turne, thorow þat swet, owt of al sekeneſse

of soule . in to lyf of hele of body . Adoramus .
 et cetera **C**Pater. Ave. **C**Swete ihesu . I thanke þe .
 and I zelde þe graces of pynes and angwysches and
 schames and felonyes . þat men dyden þe al with
 tresoun . men bowndyn þe os a thef . with owten
 mercy and pyte. **C**lord I thanke þe of þo swete and py-
 tows pasys . þat þow zede for owre loue . toward þin
 owne peyne. and þin owne deth . I prey þe lord and
 byseke þe . þat þou vnbynde vs of bondys of alle owre
 synnys . os þou suffred to be bownde . for owre loue.

5

10

CAdoramus. **C**Pater. **C**Ave. **C** I thanke þe swete lord ihesu
 cryst . of þe pynus and of þe schamus þat þou suffryd
 before þe byschopus and maystres of þe lawe. and of þine
 enemys of buffetys . and of neckedyntes . and of
 many oper schamus þat þou

15

1. 11. The words 'Pater noster qui/es in celis' are
 written in red ink, in the right hand margin,
 against this line and the next.

[into lyf of soule and]⁽¹⁾ hele of body. Adoramus,
et cetera. Pater. Aue.

Swete Ihesu, I thanke þe and I zelde þe graces of
 pynes and angwysches, and schames and felonyes, þat
 men dyden þe al with tresoun. Men bowndyn þe os a
 thef withowten mercy and pyte. 5

Lord, I thanke þe of þo swete and pytows pasys
 þat þow zede for owre loue, toward þin owne peyne
 and þin owne deth. I prey þe, Lord, and byseke þe
 þat þou unbynde vs of bondys of alle owre synnys, os 10
 þou suffred to be bownde for owre love. Adoramus,
Pater. Aue.

I thanke þe, swete Lord Ihesu Cryst, of þe pynus
 and of þe schamus þat þou suffryd, before þe byschopus
 and maystres of þe lawe, and of þine enemys of buffetys 15
 and of neckedyntes and of many oþer schamus þat þou

(1) The reading of L here is obviously corrupt;
cf. Up. 37 ll. 56 and E (Appendix A, p. 1 l. 11): 'que nous
pussions par celle suore turner a sance de cors et dalme.'
Ullmann misunderstood the passage and wished to supply
'mercy' after 'swet' (Eng. St. VII, p. 463), but did not
suggest that emendation of the following line was
needed. Zupitza (Eng. St. XII, p. 464) gave the correct
interpretation of 'swet' (=mod. 'sweat') and attempted
to emend what follows by substituting 'or' for 'of,'
after 'lyf'. This is still unsatisfactory, and more
drastic emendation is needed. Any restoration of the
sense is merely conjectural. If the present reading is
the result of a single scribal error, it is difficult to
imagine what the copyist saw before him. It is just
possible that the phrase 'of soule' was omitted and
written above the line, or in the margin; whereupon the
scribe of L inserted it in the wrong place. The emended
reading given here is based upon such an assumption.

suffred ¶ And. among oþere I thank þe lord of þat
lokyng þat þou lokyd to þi decyple þat þe hadde forsakyn
seynt petyr. þou lokyd to hym with syzt of mercy .
when þou were in þi most angwysch and in þi most peyne .
5 opynly þou schewyd þere þe loue and þe charyte þat
þou hadde to vs þat schame no peyne . ne no thyng
may drawe þin herte fro vs in alsomykel as in þe
is ¶. Swete lord ful of mercy and of pyte. þere we
thorow þi blessyd lokyng may turne to þi grace and
10 repent vs of owre trespas. and of owre mysdede. so þat
fol. 201v. we may come with seynt petyr to þi mercy. ¶ Adoramus.
¶ Pater. ¶ Ave. ¶ I thank þe swete lord ihesu cryst.
of alle peynes and tormentys. and scornynge. and
sclawndrynges. and schamys þat men dyde and seyde to
15 þe þat nyzt in þat harde prisoun. þat þei helde þe Inne.
¶ Lord I pray. þe and beseke þe þat þou zeve me.
sofferynge. and strenkethe for to with stande stedefastely
aþeynes alle þe assaylynges and fondynges of my foos
and of myn enemys gostely. and bodyly. Adoramus. ¶ Pa
20 ter. ¶ Ave. ¶ Lord ihesu cryst I thanke þe of alle þe peynes.
and schamus þat þou soffred beforne þy late. and of alle
þi pases and þi steppys þat þou zedyst for me in al
þat sorewe. now hyderward. now þiderward. now byfore nn.

1.6) Ullman and Horstmann read 'ne peyne', but the MS.
o is unmistakable. cf. p. 111.12 and see note, 37

suffred.

And among oþere I thank þe, Lord, of þat lokynge
 þat þou lokyd to þi decyple þat þe hadde forsakyn,
 Seynt Petyr. þou lokyd to hym with syzt of mercy,
 when þou were in þi most angwysch and in þi most peyne. 5
 Opynly þou schewyd þere þe loue and þe charyte þat
 þou hadde to us, þat schame, no peyne, ne no thyng
 may drawe þin herte fro us, in al so mykel os in þe
 is. Swete Lord ful of mercy and of pyte, þere we,
 thorow þi blessyd lökyng, may turne to þi grace and 10
 repent us of owre trespas and of owre mysdede, so þat
 we may come with Seynt Petyr to þi mercy. Adoramus.
Pater. Aue.

I thank þe, swete Lord Ihesu Cryst, of alle peynes
 and tormentys and scornynge and sclawndrynges and 15
 schamys þat men dyde and seyde to þe þat nyzt, in þat
 harde prisoun þat þei helde þe inne. Lord, I pray
 þe and beseke þe þat þou zeve me sofferynge and
 strenkethe for to withstande stedfastely azeynes alle
 þe assaylynges and fondynges of my foos and of myn 20
 enemys, gostely and bodyly. Adoramus. Pater. Aue.

Lord Ihesu Cryst, I thanke þe of alle þe peynes
 and schamus þat þou soffred beforn Pylate, and of alle
 þi pases and þi steppys þat þou zedyst for me in al
 þat sorewe, now hyderwarde, now þiderward, now byfore on 25

and now before another. I thanke and beseche ye lord
 for alle þeise peynes. and þese schamus. and þeise
 greuawnces and þe pases þat þou zede þenne in þat
 ilke tyme for þe loue of vs. þat þou drawe and ryzte
 owre gatys and owre steppys to þe ward and to þi
 seruyce. ¶ Adoramus. ¶ Pater. ¶ Ave. ¶ Swete lord

5

i^hesu cryst I thanke þe of peynes þat þou soffred
 for vs and for þe swete blod þat þou bledde for
vs whan þou were so sore betyn and bownden to þe
 pyler. þat zyt it is sene þe blood on þe pyler.

10

I prey þe and byseke þe as my dere lord þat swete
 blood þat þou bledde so largely for me may be ful
 remyssyoun for my soule. ¶ Adoramus. ¶ Pater. ¶ Ave.

15

¶ Swete lord i^hesu cryst. I thanke þe. of þe peynes.
 and schamys þat þou thorow þi swete wylle soffred
 for vs whan þou were clad in purple for to schame þe
 and þe corowne with thornys. for to pyne with þi swete
 hed. and þei on knelyng on skorn callyd þe lord

20

kyng and mayster. and with al þat on þi swete face
 spytted so fouly. and so fouly engleymede þi fayre face
with þe foule styngyng spyttyng of þe foule cursyd
 Iues. and bofetedede. and smyten and betyn on þi swete
 hed with

4.

and now before ano^oer. I thanke and beseche *þe*, Lord,
for alle *þe*ise peynes and *þe*se schamus and *þe*ise
greuawnces and *þe* pases *þat* *þou* zede *þenne*, in *þat*
ilke tyme, for *þe* loue of *us*, *þat* *þou* drawe and ryzte
owre gatys and owre steppys to *þe* ward and to *þi*
seruyce. Adoramus. Pater. Ave. 5

Swete Lord Ihesu Cryst, I thanke *þe* of peynes
þat *þou* soffred for *us* and for *þe* swete blod *þat* *þou*
bledde for *us*, when *þou* were so sore betyn and bownden
to *þe* pyler, *þat* *þyt* it is sene, *þe* blood on *þe* pyler. 10
I prey *þe* and byseke *þe*, as my dere Lord, *þat* swete
blood *þat* *þou* bledde so largely for me may be ful
remyssyoun for my soule. Adoramus. Pater. Ave.

Swete Lord Ihesu Cryst, I thanke *þe* of *þe* peynes
and schames *þat* *þou*, thorow *þi* swete wylle, soffred 15
for *us*, whan *þou* were clad in purple for to schame *þe*
and *þe* corowne with thornys for to pyne with *þi* swete
hed; and *þei*, on knelyng, on skorn callyd *þe* Lord,
King and Mayster, and, with al *þat*, on *þi* swete face
spytted so fouly and so fouly engleymede *þi* fayre face 20
with *þe* foule, styngynge spyttynge of *þe* foule, cursyd
Iues and smyten and betyn on *þi* swete hed with

Inne. and of þi bytterē woundes. I thanke þe
of þi peynes. and of þi swete blood þat ran down. and
stremyd fro þi blessyd face. I praye and byseche
^{fol. 202r} þe dere lord þat þou defende vs fro synne/and fro
^{fol. 202r} schame þat we han deseruyd for synne. ¶ Adoramus.

5

¶ Pater. ¶ Ave. ¶ Swete lord ihesu cryst I thank þe þat þou
were so bybled þanne. so crownyd. with thornys. before
alle þe folc. and þi swete face so spytted and so
beclemyd with þe fowle and þe stynynge spyttyng of here
corsede mouthes. þan were þou on eche a syde
forcryed. and hyed to stronge deth. and to foule
deth of hangynge demyd. bleesyd and thankyd be þou.

10

I beseche þe dere lord þat þou for þi mychel
mercy gyue me grace and wysdom my self for to Iugge
and deme to sauacoun of my soule. ¶ Adoramus. Pater. ¶ Ave.

15

¶ Swete lord ihesu cryst. I thanke þe of peynes
and of schamus þat þou soffrede so swetely and so

[bune]⁽¹⁾; and of þi byttre woundes I thanke þe,
of þi peynes and of þi swete blood þat ran doun and
stremyd fro þi blessyd face. I praye and beseche
þe, dere Lord, þat þou defende us fro synne and fro
schame þat we han deseruyd for synne. Adoramus.
Pater. Ave.

5

Swete Lord Ihesu Cryst, I thank þe þat þou were
so by-bled þanne, so crownyd with thornys before
alle þe folc, and þi swete face so spytte and so
beclemyd with þe fowle and þe styngyng spyttyng
of here corsede mouthes. Þan were þou on eche a
syde forcryed and hyed to stronge deth and to foule
deth of hangyng demyd. Blessyd and thankyd be þou!
I beseche þe, dere Lord, þat þou, for þi mychel
mercy, gyue me grace and wysdom myself for to iugge
and deme to sauacoun of my soule. Adoramus. Pater. Ave.

10

15

Swete Lord Ihesu Cryst, I thanke þe of peynes
and of schamus þat þou soffrede so swetely and so

(1) The emendation I have adopted was suggested by Konrath, in his review of Horstmann's Yorkshire Writers, in Archiv. 96, Braunschweig, 1896, p. 374:
'In der Bibel, Marc, 15, 19, heisst es: "Et percutiebant caput eius arundine" = "and they smote him on the head with a reed." Sollte in der Vorlage des Schreibers etwa gestanden haben: with (a)bune, oder canne?' bune (= 'a hollow stem') is obviously the correct reading, as ~~in~~ u and n are often indistinguishable in the manuscript and b might easily be mistaken, in a fairly rare word, for a capital I. That the capital appears in L strongly suggests that the mistake was made by the scribe of this manuscript. The emendation is supported by the text of E. See Appendix A.p.31.4.

6.
gladly. now for to drawe þe. now for to putte þe so
schamely. now for to smyte þe. now for to bete þe
so sore and so felly. and for to bere þine owne
rode on þi swete nakede bac. as it were a thef. þat
bare hys owne galewys. for to be hangyd onne hymselfe
at þe mownt of caluarye. þere men hedyd wyckede men.
and theuys. wheþur he were þef of mansleere
and þere þou soffryd hem to do þe on þe cros ¶ Dere
lord ihesu mercy. þat welle art of mercy why wyl
not myn herte breste and cleue in two. whou schal
it euere laste. whan it rennyth in myn herte at þi
kyrtel chaungynge whou woo þou were begon. whan þe
fals herode let tak it of þe þat clemyd faste with
þe blood of þat harde scowrgynge to þe flesch
of þi body. þat sore was betyn and rowyd. and
rent. þi sely skyn. þe kyrtel clemyd þere to
and dryed was þere to. þi flesch was so tendur. so
seek and so soor þat þei drow it of þi body pytously
and harde ne hadde þei no reward. whow soore þe
bystood. þe stryppyng for þere with folewyd somme
of þe pecys of bledderys and of þe rent skyn. þan

6.

gladly, now for to drawe þe, now for to putte þe so
schamely, now for to smyte þe, now for to bete þe
so sore and so felly, and for to bere þine owne
Rode on þi swete nakede bac, as it were a thef þat
bare hys owne galewys for to be hangyd onne hymselfe,
at þe Mownt of Caluarye þere men hedyd wyckede men
and theuys, wher þe were þef o [r]⁽¹⁾ mansleere;
and þere þou soffryd hem to do þe on þe Cros.

Dere Lord Ihesu, mercy, þat Welle art of mercy!
Why wyl not myn herte breste and cleue in two?
Whou schal it euere laste, when it rennyth in myn
herte at þi kyrtel-chaungynge whou woo þou were
begon, whan þe fals Herode let tak it of þe, þat
clemyd faste with þe blood of þat harde scowrgynge
to þe flesch of þi body, þat sore was betyn and rowyd
and rent. þi sely skyn, þe kyrtel clemyd þere-to
and dryed was þere-to. þi flesch was so tendur, so
seek and so sore, þat þei drow it of þi body pytously
and harde, ne hadde þei no reward whow sore þe
bystood þe stryppynge. For þerewith folewyd somme
of þe pecys of bledderys and of þe rent skyn. Van

(1) I follow Ullmann and Horstmann in emending MS
'of' to 'or'. The MS f is probably the result of
dittography of the f in þef.

was þi seke body precyous lord al reufully rowed
and bled. þe stem stood of þi body. and rekyd al
abowte. þe dewdropys þat þanne roos þere with. it
is to thenke. ¶ A. lord I saw þi rede blod renne be þi
chekys. stremys after yche a strook byforn. and behynde.

þe skyn of þin hed. þi crowne hath al to rente. eche a
thorn þat þere is. sytteth to þi brayn/panne. Alas
þat I schal lyue and se my gracyous lord so soffrenge.

and so meke þat neuere trespassyd so schamely
bedyzt. þe grucchyng and þe gronyng. þe sorwe
and þe syschyng. þe rewthe of hys chere I wolde
were my deth. þe crowne of al blysse þat crownes
alle blessedede. and kyng is of alle kynges. and lord is
of lordys. is of helle houndys crowned with thornys.

þe worchype of heuene despysed and defouled. he þat
schop þe sonne and al þat is ouzt. of al þe gode in
erpe þat al is of hys gyfte. he hadde not were inne
hys heed he myzte hyde. but is so porely become.

us to make ryche þat al nakyd he goth. in

syzt of alle þe folk. ¶ A. lord þi sorwe. why were

l.16) schop.] schep, Allen. The o is joined at the
bottom to the p, but a somewhat fainter stroke,
extending from the top of the p, touches the
top of the o, making it, at first glance, rather
like an e.

was þi seke body, precyous Lord, al reufully rowed
and bled. Þe stem stood of þi body and rekyd al
abowte. Þe dewdropys þat þanne roos þerewith, it
is [sorwe⁽¹⁾] to thenke.

A, Lord, I saw þi rede blod renne be þi chekys,
stremys after yche a strook. Byforn and behynde þe
skyn of þin hed þi crowne hath al to-rente. Eche a
thorn þat þere is sytteth to þi brayn-panne. Alas
þat I schal lyue and se my gracyous Lord so soffrenge
and so meke, þat neuere trespasyd, so schamely
bedyst. Þe grucchyng and þe gronyng, þe sorwe
and þe syschyng, þe rewthe of Hys chere I wolde
were my deth. Þe Crowne of al blysse þat crownes
alle blessed and Kyng is of alle kynges and Lord is
of lordys is of helle-houndys crowned with thornys,
þe Worchype of heuene despyced and defouled. He
þat schop þe sonne and al þat is ouzt of al þe gode
in erþe, þat al is of Hys gyfte, He hadde not
were-inne Hys heed He myȝte hyde, but is so porely
become us to make ryche, þat al nakyd He goth in
syȝt of alle þe folk.

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(1) Emendation of this line must be purely con-
jectural. Zupitza is probably right in thinking
that some such word as sorwe has been omitted.

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it not my deth. now þei lede þe forthe. nakyd os a
worm. þe turmentoures abowtyn þe and armede knyghtes þe
prees of þe peple was wonderly strong. þei hurled þe and
haryed þe so schamefully. þei spurned þe with here feet os
5 þou hadde ben a dogge. I se in my soule how reufully þou
gost. þi body is so bloody. so rowed and so bledderyd. þi
crowne is so kene þat sytteth on þi hed. þi heere
meuyth with þe wynde clemyd with þe blood. þi louely
face so wan and so bolnyd with bofetynge. and with
10 betyng. ~~and~~ with spyttyng with spowtyng. þe blood ran
þere with þat grysyth in my syt. so lothly and so
wlatsome þe Iues han þe mad. þat a mysel art þou lyckere
þan a clene man. þe cros is so heuy. so hye. and so
stark þat þei hangydon þi bare bac. trossyd so harde.
15 (A. lord þe gronyng þat þou made so sore and so harde
it sat to þe bon. þi body is so seek so febyl and so
wery. what with gret fastyng before þat þou
were take. and al nyzt wooke. with owten ony reste. with
betyng with bofetyng so fer ouer take. þat al stowpyng
20 þou gost and grym is þichere. þe flesch þere þe cros

A, Lord, *þi* sorwe, why were it not my deth? Now
þei lede *þe* forthe nakyd as a worm, *þe* turmentoures
 abowtyn *þe* and armede kny³tes. *þe* prees of *þe* peple
 was wonderly strong. *þei* hurled *þe* and haryed *þe* so
 schamefully, *þei* spurned *þe* with here feet os *þou* hadde
 ben a dogge. I se in my soule how reufally *þou* gost:
þi body is so bloody, so rowed and so bledderyd; *þi*
 crowne is so kene *þat* sytteth on *þi* hed; *þi* heere
 meuyth with *þe* wynde, clemyd with *þe* blood; *þi* louely
 face, so wan and so bolnyd with bofetynge and with
 betyngge, with spyttyngge, with spowtyngge, *þe* blood ran
 þerewith *þat* grysyth in my sy³t. So lothly and so
 wlatsume *þe* Iues han *þe* mad *þat* a mysel art *þou* lyckere
 þan a clene man. *þe* Cros is so heuy, so hye and so
 stark, *þat* *þei* hangyd on *þi* bare bac, trossyd so harde.

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A, Lord, *þe* gronyng *þat* *þou* made, so sore and so
 harde it sat to *þe* bon. *þi* body is so seek, so febyl
 and so wery, what with gret fastyngge, before *þat* *þou*
 were take and al ny³t wooke withowten ony reste, with
 betyngge, with bofetyngge so fer ourtake, *þat* al stowpyngge
þou gost and grym is *þi* chere. *þe* flesch þere *þe* Cros

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sytteth is al rowed. þe bleyne and þe bledderys are
wanne and bloo. þe peyne of þat byrden sytteth þe so
sore. þat iche foot þat þou gost it styngyth to þin
herte. þus in þis gronyng and in is mychel pyne.

5 þou gost owt of ierusalem toward þi deth. þe cyte is
so noble þe pupyl is so mychel. þe folke comyth
rennyng owt of iche a strete. þanne stondyth up þe
f. 203r. folk and þe grete beke. þat wonder men may þat þere onne
thynke. with swyche a processyoun of worldely wondryng.

10 was neuere no thef to þe deth lad. Some þere were of
þe comown peple þat sysched sore and grette for þi wo
þat wysten þe so turmentyd and þat is was for envye.
for þe princes and þe byschopys þat ladden þe lawe. þei
dyden þe to þe deth for þi soth sawes. whan þou of
15 here erroures wolde hem repreue. þei knewe it was
owtrage. and wrong þat þou soffrede. and folwyd þe wepyng
and syschyng sore. þou þan seyde thyng þat after fel.
þou bad hem swepe for hem selue. and for þe grete
vengeaunce. þat scholde falle. for þi deth on hem and
20 vpon here chyldren. and vpon al þe cyte þat sythen was
fordon. and for þe vengeance of here owne gylt chasyd

L.10. Zupitza reads somme. There is a mark over the
o in the MS., but it does not look like a mark of
abbreviation.

L.12. so turmentyd. These words are written over an
erasure and the second runs over into the margin.

sytteth is al rowed. Þe bleynes and þe bledderys are
 wanne and bloo. Þe peyne of þat byrden sytteth þe so
 sore, þat iche foot þat þou gost it styngyth to þin
 herte. Þus, in þis gronyng and in þis mychel pyne,
 þou gost owt of Ierusalem toward þi deth. Þe cyte is
 so noble. Þe pupyl is so mychel. Þe folke comyth
 rennyng owt of iche a strete. Þanne stondyth up þe
 folke and þe grete reke, þat wonder men may þat þereonne
 thynke. With swyche a processyoun of worldely wondryng
 was neuere no thef to þe deth lad. Som^m þere were of
 þe comown peple þat sysched sore and grette for þi wo,
 þat wysten þe so turmentyd and þat i⁽¹⁾t was for envye;
 for þe princes and þe byschopys, þat ladden þe lawe,
 þei dyden þe to þe deth for þi soth sawes, whan þou of
 here erroures wolde hem repreue. Þei knewe it was
 owtrage and wrong þat þou soffrede and folwyd þe wepyng
 and syschyng sore. Þou þan seyde thyng þat after fel.
 Þou bad hem wepe for hem-selue and for þe grete
 vengeaunce þat scholde falle, for þi deth, on hem and
 vpon here chyldren and vpon al þe cyte þat sythen was
 fordon, and for þe vengeance of here owne gylt, chasyd

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(1) The writing of is for it is a simple scribal error.

owt of here place. **A.** lord þe sorewe þat fel to þi herte.
 whan þou on þi modur caste þine eyen. þou saw hyre folewe
 afer among þe gret prees. os a womman owt of hyre
 selue hyre handys sche wrong. wepyng and syschyng
 hyre armys he caste. þe watur of hyre eyen dropped at
 hyre feet. he fel in dede swowne after þan onys. for
 sorewe of þe peynes þat to hyre herte smyten. þe sorewe
þat he made and þe mykel dool. agreggyd many fold
 alle þin opere peynēs. so whan heo wyste þat it so was.
þan was hyre wel wers and þou al so for hyre wepyst.
 so was þoure sorewe eyther for oper waxenge manyfold
 with hepyng sorewys. þe loue of þowre hertys þat
 ouer alle opere loues. was wyth owte make brennyng kene.
 made þou to brenne eyther for oper. with vnlyke sorewe
 to ony oper woo. as þe loue was makeles so þe sorewe
 was perelees it stykyd at þowre hertys os it were deth.
A. lady mercy why were þou so bolde. among so manye
 kene foos to folewe so ny. how was it þat
 arwenesse of wommankynde or maydenhed schamyng ne
 hadde þe with drawyn. for it was not semely to þe. to
 folewe swych a rowte. so vyle and so schamefully so
 grysly to see. but þou ne hadde no reward to no mannys
 drede. ne to nouzt ellys þat þe schulde lette. but as

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owt of here place.

A, Lord, *þe* sorewe *þat* fel to *þi* herte whan *þou* on *þi* Modur caste *þi*ne eyen. *þou* sawe *kyre* folewe af[t]er, among *þe* gret prees. Os a womman owt of hyre-selue *kyre* handys *sche* wrong. Wepyng and syschyng, *kyre* armys *he* caste. *þe* watur of *kyre* eyen dropped at *kyre* feet. He fel in dede-swowne ofter *þan* onys, for sorewe of *þe* peynes *þat* to *kyre* herte smyten. *þe* sorewe *þat* *he* made and *þe* mykel dool agreggyd manyfold alle *þin* oþere peynes, so, whan *heo* wyste *þat* it so was, *þan* was *kyre* wel wers, and *þou* also for *kyre* wepyst. So was *þoure* sorewe, eyther for oþer, waxenge manyfold with hepyng sorewys. *þe* loue of *þowre* hertys, *þat* ouer alle oþere loues was wythowte make brennyng kene, made *þow* to brenne, eyther for oþer, with *wnlyke* sorewe to ony oþer woo. As *þe* loue was makeles, so *þe* sorewe was perelees; it stykyd at *þowre* hertys os it were deth.

A, Lady, mercy, why were *þou* so bolde among so manye kene foos to folewe so ny? How was it *þat* arwenesse of wommankynde, or maydenhed-schamyng, ne hadde *þe* withdrawyn? For it was not semely to *þe* to folewe swych a rowte, so vyle and so schamefully, so grysly to see, but *þou* ne hadde no reward to no mannys drede, ne to nouzt ellys *þat* *þe* schulde lette, but as

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owt of þi self for dool and for sorewe. of þi sonys passyoun
was al þin herte set. ȝowre loue was so kene eythyr
to other and so brænnynge hot. þi syschengys were so
fer fet. þe dool of ȝowre chere was dedly woo. þe
loue and þe sorewe þat styked in þi breest. refte þe.
fol. 203^v.
þe rekyng of bodyly drede and of worldes schame. and
alle maner of lettynges þat os owt of þi selue þi
sorwe hath þe mad. A. lady for þat sorewe þat þou
soffryd of þi sonys passyoun for þat schulde haue bien myn
owne. for I it hadde deseruyd and manye warse. I was
cause þere offe and he gylteles. os þe dere woundes
were myn owne ryȝt. gete me for þi mercy on of hem
alle. a prikke at myn herte of þat ilke peyne. a
drope of þat reuthe to folewe hym with. ȝyf al þat
wo is my ryȝt. gete me of myn owne ne be þou not so
wrongful to withholde al þow al þi woo be þe leef
ne art þou nouȝt swythe large parte with þe poore
þat lytel hath or non. gyf me of þi sykynges þat
sykest so sore þat I may syke with þe þat began þat
woo. I aske not dere lady kastelys no towrys ne
opre, worldys wele þe sonne nor þe mone ne þe brizt

1.8. **X** sorwe This is written over an erasure and runs into the margin.

1.8. hath. This word begins in the margin and looks, as do the two following words, as if it has been written in correction of something that was erased.

owt of hiself for dool and for sorewe of his Sonys Passyoun
 was al in herte set. Yourre loue was so kene, eythyr
 to other, and so brennyng hot; his syschengys were so
 fer fet, the dool of yourre chere was dedly woo; the
 loue and the sorewe that styked in his breest refte the
 the rekyng of bodyly drede and of worldes schame and
 alle maner of lettynges, that os owt of hiselue his
 sorwe hath the mad.

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A, Lady, for that sorewe that you soffryd of his
 Sonys Passyoun, for that schulde haue bien myn owne,
 for I it hadde deseruyd and manye werse! - I was
 cause pereoffe and He gylteles. - Os the dere woundes
 were myn owne ryzt, gete me, for his mercy, on of hem
 alle, a prikke at myn herte of that ilke peyne, a
 drope of that reuthe to folewe Hym with! Gyf al that
 wo is my ryzt, gete me of myn owne, ne be you not so
 wrongful to withholde al, how al his woo be the leef;
 ne art you nouzt swythe large? Parte with the poore
 that lytel hath, or non! Gyf me of his sykynges that
 sykest so sore, that I may syke with the that began that
 woo! I aske not, dere Lady, kastelys, no towrys, ne
 oþre worldys wele, the sonne, nor the mone, ne the bryzt

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sterrys but woundys of reuthe is al my desyr peyne
and compassyoun of my lord ihesu cryst. Werste and
unworthyest of alle mennys haldyng I haue appetyte to
peyne to beseke my lorde a drope of hys reed blod. to
make bloody my soule a drope of pat watur to waschyn
it with. (A. lady for pat mercy pat modur art of mercy
socoure of al sorewe and bote of alle bale. modur mad
of wrecchys and of wooful. herken to his wrecche and
vysyt my chyld sone in myn herte pat is hard
as ston. a sparcle of compassyoun. of pat dere passyoun.

1.9. sone. So Ullmann, Zupitza. Horstmann reads soue.

sterrys, but woundys of reuthe is al my desyr, peyne
 and compassyoun of my Lord Ihesu Cryst. Werste and
 unworthyest of al mennys haldyng, I haue appetyte to
 peyne, to beseke my Lorde a drope of Hys reed blod to
 make bloody my soule, a drope of *ʒ*at watur to waschyn
 it with.

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A, Lady, for *ʒ*at mercy, *ʒ*at Modur art of mercy,
 Socoure of al sorewe and Bote of alle bale, Modur mad
 of wrecchys and of wooful, herken to *ʒ*is wrecche and
 wysyt ⁽¹⁾ *ʒ*y chyld. So ⁽¹⁾ *ʒ*ue in myn herte, *ʒ*at is hard
 as ston, a sparcle of compassyoun of *ʒ*at dere passyoun,

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(1) Ullmann does not emend, but reads: 'vysyt my chyld sone in myn herte. *ʒ*at...', commenting (op.cit., p. 465) that the line seems to be corrupt. Zupitza suggests that 'my' be altered to *ʒ*y and, observing that 'a sparcle' cannot depend on a verb, 'sone' (= mod. 'sound'), would alter the latter to 'leue'. He admits, however, that 'sone' need not be a verb, but may be the equivalent of mod. 'soon', yet does not venture an interpretation of the sentence including this sense of the word.

Horstmann's reading 'soue' (=mod. 'sow') has been adopted here, as it involves the slightest emendation, while being syhtactically satisfactory. It also makes sense, although it is difficult to account for its use with the object 'sparcle'.

I follow Zupitza and Horstmann in emending 'my' to *ʒ*y', but suspect that there has been an ellipsis (cf. ABU, p. 11. : 'visite my soule and sette in my hert i sone wi His woundis'). In fact, 'sone', in L, may have been a noun (=mod. 'son') in the author's original manuscript.

a wounde of þat reuthe to souple it with. ¶ A. lord
 þat peyne þat lyther Iues so cruel and so kene
 at þe mownt of caluarye with owten ony mercy
 pynyð þe with. þei cast þe cros doun flat on þe
 5 grounde and with stronge ropys knyht to þine handys
 and to þi feet and layde þe þere onne. þei drow
 and streynyð þe streyhte. on bēede and on lenkthe.
 by handys and by feet and dryue In þe nayles fyrst
 in þe ton hand and drow harde. and after dryue þat
 10 oper. þe nayles were blonte at þe poynt for þei
 schulde breste þe skyn and þe flesch þei grauð
 f. 204^r.) þine handys and þi feet al with þe blonte / nayles
 for þe more payne. ¶ ffoderunt manus meas et pedes meos.
 15 ¶ Gloryouse lord so doolfully dyhte. so rewfully
 streynyð w^p ryht on þe cros. for þi mykel mekenesse
 þi mercy þi myht. þou bete al my bale with bote of þi
 blood. ¶ A. lord þe pyte þat I now se. þi woundys in þi

1.15. mekenesse.] After m, as Zupitza remarks, the
sign of abbreviation for er seems to have been written
originally, probably in anticipation of mercy.

a wounde of þat reuthe to souple it with.

A, Lord, þat peyne þat lyther Iues, so cruel
 and so kene, at þe Mownt of Caluarye, withowten ony
 mercy pynyð þe with! Þei cast þe Cros doun flat on
 þe grounde and with stronge ropys knyht to þine
 handys and to þi feet and layde þe here-onne. Þei
 drow and streynyð þe streyhte, on brede and on lenkthe,
 by handys and by feet, and dryue in þe nayles, fyrst
 in þe ton hand and drow harde and, after, dryue þat
 ower. Þe nayles were blonte at þe poynt, for þei
 schulde breste þe skyn and þe flesch. Þei grauyd
 þine handys and þi feet al with þe blonte nayles for
 þe more peyne. Ffoderunt manus meas et pedes meos.

Gloryouse Lord, so doolfully dyhte,

So rewfully streynyð vpryht on þe Cros,

For þi mykel mekenesse, þi mercy, þi myht,

þou bete al my bale with bote of þi blood.

A, Lord, þe pyte þat I now se! þi woundys in þi

streynynge reche so wyde. pi lymes and pi nayles
 are so tendre. hou lyst rowyd and reed streyned on
pe cros. pe kene crowne on hin hed. pat sytteth pe so
 sore. pi face is so bolnyd pat fyrst was so faire.
pi synwes and pi bonys styrten owt so starke. pat pi
 bonys may be nowmbryd. pe stremys of pi reede blood
 rennyn as pe flood. pi woundys are for bled. and grysly
 on to se. pe sorewe pat pi modur makyth encresuth pi
 woo. A. lord kyng of myzt pat leuyn woldust pi myzt.
and os vmyzty become my wrongys to ryzte. what is it
pat I speke and bete pe wynd. I speke of pe felyng of
pe and fynde I no taste. I blondre in my wyrkyng os man
pat is blynd. I studye in my thougtes and pei wyrken
 al wast. it is tokenyng of my deth and fylthe of my

streynynge reche so wyde; *Þ*i lymes [at]⁽¹⁾ *Þ*i nayles
 are so tendre; *Þ*ou lyst, rowyd and reed, streyned on
*Þ*e cross, *Þ*e kene crowne on *Þ*in hed *Þ*at sytteth *Þ*e so
 sore; *Þ*i face is so bolnyd *Þ*at fyrst was so faire;
*Þ*i sinwes and *Þ*i bonys styrten owt so starke *Þ*at *Þ*i
 bonys may be nowmbryd; *Þ*e stremys of *Þ*i reed blood
 rennyn as *Þ*e flood; *Þ*i woundys are for-bled and grysly
 on to se; *Þ*e sorewe *Þ*at *Þ*i Modur makyth encresuth
*Þ*i woo.

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A, Lord, King of my³t, *Þ*at leuyn woldust *Þ*i my³t
 and os vnmy³ty become my wrongys to ry³te, what is it
*Þ*at I speke and bete *Þ*e wynd? I speke of *Þ*e felyng of *Þ*e
 and fynde I no taste. I blondre in my wyrkyng os man
*Þ*at is blynd. I studye in my thou³tes and *Þ*ei wyrken
 al wast. It is tokenyng of my deth and fylthe of my

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(1) The text of ABU, p.621.6, makes it clear, if such corroboration is needed, that 'nayles' here are the iron claws which pierced Christ's limbs. Presumably some slight error in his exemplar caused the scribe of L, or of an earlier version of the manuscript, to interpret the word in the sense of 'finger-nails' and alter 'e nayles' to 'Þi nayles'. The simplest error which could have taken place would have been a mis-reading of the word which preceded 'Þe nayles'. It is tentatively suggested that a preposition, such as 'at', or abbreviated 'with', mistaken for an abbreviation of 'and', was the original reading here. The emendation of 'and' to 'at' has been followed in the text. NED. cites examples of 'at' used to express instrumentality. The phrase, 'at the sword's point' illustrates a modern survival of such a use. 'Þi' is taken to represent an alternative form of the definite article.

synne þat slayn hath my sowle and stoke is þere Inne.
 and stoppyth al þe sauoure þat I may nouzt the fele.
þat so schamely haue ben þi tretoure vntrewe. it
 myzt be a prisoun gloryouse lord to þi godhed. þe
 stynke of my schame. þe sorwe of my soule. þe fylthe
 of my mouthe. gyf I lykke þere onne. it fylyth þi
 name so may I no manere þe swetnesse of the taste
þat I haue lost thorow synne to han lykyng of swyche
 comfort: for I blondre gladly in lustys of many
 dyuerse blamys. but þou gloryouse lord þou quykenyst
þe dede and turnyd hast þou manyfold and brouzt hem to
 heuenly mede. þe blynde born þou lyzted in book os
 i rede. it betokenyth gostely werkys it is no drede.
 quikne me lord ihesu crist and gyf me grace þat I may
 fele som of þe sauowre of gostely swetnesse. lene
 me of þine syzt. þat I may som what syzt haue in soule
 my thyrste to kele. but wel I wot þis þat I haue
 rad þat who so zernyth and sekyth a ryzte þou he
 fele þe nouzt he hath þat he wot nouzt. þi loue of
þi god-hede it hath vs dyzt þis speche and swyche

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1.2. fele] is written in the right hand margin, opposite lines 3-4.
 1.2. the.] Written afresh over an erasure.
 1.7. the.] Like the in 1.2, the word is written, partly in the margin, where some word has previously been erased.
 1.20 þi.] The same hand as wrote fele (1.2) has inserted þi above the line and repeated it in the right hand margin. Allen has omitted the word.

synne, þat slayn hath my sowle and stoke is þere-inne,
 and stoppyth al þe sauoure þat I may nouzt The fele,
 þat so schamely haue ben þi tretoure vntrewe. It
 myzt be a prisoun, gloryouse Lord, to þi godhed. Þe
 stynke of my schame, þe sorwe of my soule, þe fylthe
 of my mouthe, gyf I lykke þere-onne, it fylyth þi
 name. So may I no manere þe swetnesse of The taste,
 þat I haue lost, thorow synne, to han lykyng of swyche
 comfort; for I blondre gladly in lustys of many
 dyuerse blamys. But þou, gloryouse Lord, þou quykenyst
 þe dede and turnyd hast þou manyfold and brouzt hem to
 heuenly mede. Þe blynde-born þou lysted, in book os
 I rede. It betokenyth gostely werkys, it is no dede.

Quikne me, Lord Ihesu Crist, and gyf me grace,
 þat I may fele some of þe sauoure of gostely swetnesse.
 Lene me of þine ⁽¹⁾lyzt, þat I may somewhat syzt haue in
 soule my thryste to kele! But wel I wot þis, þat I
 haue rad þat whoso zernyth and sekyth aryzte, þou he
 fele þe nouzt, he hath þat he wot nouzt, þi loue of
 þi godhede. It hath us dyzt þis speche and swyche

(1) Sense and alliteration demand that syzt should be amended to lyzt.

o Pere þat 3ef a man no sauowre fynde thenk hym self./
fol. 204^v.) owt castynge and rebukynge and reuyllynge and
seyng hys weykenesse and 3eldyng hymself vnworthy deuocoun
to haue. or ony swyche specialte of oure lord god.

5 whan so euere he may no deuocoun fynde þenne he schal
gete sonnest þe gyfte of hys grace. ¶ þenne þere
went after þe cros many Iues ynowe and reysyd it vp/and lyft
it vp on hy. with al þe myzt þat þei hadde and squat it harde
in to þe pyt of þe hyl þat made was þerfore. þi woundes
borsten and ronnyrn sore owt þat alto schakyd hangyd þi body

10 wo was þe bygon. ¶ Lord woo was þe þanne. whan þe sore woundys
of þi feet and of þine hondys þat were byfore alle man
most tendre þat bare al þe wey3te of þine blessyd
body. þat was so faire and large þat sore and þat

15 sorewe þi modur byheld þat so louely was and so meke
and so mylde. he fel doun often sythe and syschyng
among. þe sorewe stoke hyre in þe brest as it were
deth. hyre hed heo heng doun dolfully. hyre handys
sche wrong. þe terys were ful ryue þat sche þere grette.

20 þe syschynges and þe sorewes þat sche þere made was
ekyng of þi woo and made it many-fold. þe p~~a~~ce was so

o?ere, þat, þef a man no sauoure fynde, thenk hymself
 owt-castyng and rebukyng and reuylyng and seyng
 hys weykenesse and zeldyng hymself unworthy deuocoun
 to haue, or ony swyche specialte of oure Lord God,
 whansoeuere he may no deuocoun fynde, þenne he schal
 gete sonnest þe gyfte of Hys grace.

5.

þenne þere went after þe cros many Iues ynowe
 and reysyd it up and lyft it up on hy, with al þe myzt
 þat þei hadde, and squat it harde into þe pyt of þe hyl
 þat made was þerfore. þi woundes borsten and ronnyng
 sore owt, þat al to-schakyd hangyd þi body. Wo was þe
 bygon!

10.

Lord woo was þe þanne, whan þe sore woundys of
 þi feet and of þine hondys, þat were byfore alle men
 most tendre, þat bare al þe weyhte of þine blessyd
 body, þat was so faire and large, þat sore and þat
 sorewe þi Modur byheld, þat so louely was and so meke
 and so mylde. He fel doun often sythe and, syschyng
 among, þe sorewe stoke hyre in þe brest as it were
 deth. Hyre hed heo heng doun dolfully. Hyre handys
 sche wrong. þe terys were ful ryne þat sche þere grette.
 þe syschynges and þe sorewes þat sche þere made was
 ekyng of þi woo and made it manyfold. þe place was so

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20.

wlatsume and gronyng stede þe stynk of þe careynes
 in þi nose smot. so was þou pyned in þi fyue wyttes
 to hele with oure trespas þat we þere with han wrougt
 5 Agayn þat we trespaste with owre syzt þat þou wolde
 of þe lues be blynfeld. ¶ Agaynes þe synne of owre
 nose smellynges þe smellyng of þe careynes as þou
 hengyd on þe rode smot in þi nose þat was to þe ful
 greuows. ¶ Agayn owre tastynge þou tasted of þe galle
 so poore was þou mad of þi grete bledynge. ¶ Agayn
 10 leccherous heryng þat we þe with han greuyd þou wolde
 with þine erys here myche wrong. whan men accused þe
 falsly of synne callynge at þi corownynge in scorn
 and hatrede. and sayde heyl be þou kyng and spytted in
 þi face. þe heryng of þe foule cry whan þei cried alle.
 15 do hym on þe rode þe cros schal be hys dom. and also
 whanne þei sayde he couthe othere men saue lat hym
 saue hymself now yf he can. þe herynge of þe ise and of
 of þere wordys wyckedly þou. / þou wolde in þat swete

fol. }
205r }

wlatsome and gronyng stede. Þe stynk of þe careynes
in þi nose smot. So was þou pyned in þi fyue wyttes
to hele with oure trespas þat we þere-with han wrouzt:-

Agayn þat we trespaste with owre syzt, þat þou
wolde of þe Iues be blynfeld. 5

Agaynes þe synne of owre nose-smellynges, þe
smellyng of þe careynes, os þou hengyd on þe Rode,
smot in þi nose; þat was to þe ful greuows.

Agayn owre tastynge, þou tasted of þe galle, so
poore was. þou mad of þi grete bledynge. 10

Agayn leccherous heryng, þat we þe with han
greuyd, þou wolde with þine erys here myche wrong,
whan men accused þe falsly of synne, callynge, at
þi corownynge, in scorn and hatrede, and sayde:-
'Heyl be þou, King!' and spytted in þi face. Þe 15
heryng of þe foule cri, whan þei cried alle:

'Do hym on þe rode! þe cros schal be hys dom!'
and also whanne þei sayde: 'He couthe othere men
saue; lat hym saue hymself now, 3yf he can!'
þe herynge of þeise and of opere wordys wyckedly 20

wyt for vs be pyned. **C**Agayn be synne of felyng and of euele
gatys were þi handys and þi feet with harde nayles thyrlid.
and fro þe hed to þe feet with coronynge and scourgyng
bofetyng and betyng with spornyng and puttyng. with
harde cordys knyttyng and on þe cros streynyng þou
wolde glorious lord for me harde be pyned. þere honges
þou ~~widde~~ so poore and so woo bygon. þat of al þis
worldys gode. þat was al þine owne. þou haddest not but
a pore cloth to kyuere with þi lymes priuie. þou þat
art of kynges kyng and lord of lordys. helle and heuene
and al þis world is al þin owne. þou wolde in tyme of
þi deth for me be so poore. þat erthe hadde þou not so
myche þat þou myzte dye owne. but on þe harde rode

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You [wolde] ⁽¹⁾ You wolde in þat swete wyte for us be
pyned.

Agayn þe synne of felyng and of euele gatys were
þi handys and þi feet with harde nayles thyrlid, and fro
þe hed to þe feet with coronynge and scourgyng, with
bofetyng and betyng, with spornyng and puttyng, with
harde cordys knyttyng and on þe Cros streynynge,
You wolde, glorious Lord, for me harde be pyned. Þere
honges You so poore and so woo-bygon, þat of al þis
worldys gode, þat was al þine owne, You haddest not but
a pore cloth to kyure with þi lymes priue. You þat
art of kynges Kyng and Lord of lordys, helle and heuene
and al þis world is al þin owne, You wolde in tyme of
þi deth for me be so poore, þat erthe hadde You not so
myche þat You myzte dye onne, but on þe harde Rode,

(1) Ullman, Zupitza and Horstmann suppose that the
repetition of 'You' at the top of fol. 205 is an
instance of dittography. Horstmann would supply 'by
before 'heryng', in the previous line. Zupitza thinks
that there may be an omission after 'wordys' (last line
previous page), probably of an indicative verb, which
would originally have completed the sense of the two
lines. However, it is more satisfactory to suppose that
only one error has been made and that an error of
omission, in starting a new page. To amend accordingly
gives syntactically a more satisfactory reading than to
omit one occurrence of 'You'.

hangynge in þe eyre. þere was þi deth bed delffully
dyzt. þe rode hadde a fote of erthe or ellys lytel
more. þat it stod vpon and þat was to þi payne.

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By þe it was reufully sayd gloryouse lord. þat foxes
han here dennys and foxus han here nestes. but
þou hadde not at þi deth nothyng þin hed to reste
onne. ihesu why were it nouzt my deth þe dool and

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þe sorewe. whan I thenk in my thouzt whou reufully
þou spake. whan þou sayde alle 3e þat passyth be þe
way. abydeth and byholdyth 3yf euere ony peyne. þat
euere soffred any man or ony wordely woo. be lyk þe
sorewe þat I soffre for synfulmannys sake. Nay

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lord nay þere was neuere non so hard for it was
makeles of alle pey-nys þat euere were, so hard was
neuur fowndyn. and 3yt seydyt þou lord so swetely and

so mekely ¶ Vinea meā electa ego te plantaui. þat is
my dere vynzerd seydust þou. þat is my dere chosen.
haue I ~~exān~~. nouzt my-self þe plauntyd why art þou so
bytter. ¶ Popule meus quid feci tibi. þat is my swete

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what haue I þe don. haue I þe wratthyd. þat þou dost

hangynge in þe eyre, þere was þi deth-bed delffully
dyzt. Þe Rode hadde a fote of erthe, or ellys lytel
more, þat it stod upon, and þat was to þi payne.

By þe it was reufully sayd, gloryouse Lord, þat
foxes han here dennys and fo⁽¹⁾[wl]us han here nestes, 5
but þou hadde not at þi deth no thyng þin hed to reste
onne. Ihesu, why were it nouzt my deth, þe dool and
þe sorewe, whan I thenk in my thouzt whou reufully
þou spake whan þou sayde: 'Alle ze þat passyth be þe
way, abydeth and byholdyth zyf euere ony peyne þat 10
euere soffred any man, or ony wordely woo, be lyk þe
sorewe þat I soffre for synful mannys sake?' Nay,
Lord, nay, þere was neuere non so hard, for it was
makeles.. Of alle peynys þat euere were, so hard was
neuur fowndyn, and zyt seydays þou Lord, so swetely and 15
so mekely:

'Vinea mea electa, ego te plantavi', þat is:
'My dere vynzerd', seydest þou, þat is 'my dere chosen,
have I nouzt myself þe plauntyd? why art þou so bytter?'

'Popule meus, quid feci tibi', þat is 'My swete, 20
what haue I þe don? Haue I þe wratthyd, þat þou dost

(1) It is obviously necessary to amend 'foxus' to
'fowlus'; cf. p. 66.6.

The line is taken from Mark.viii.20, or Luke ix.58

me þis woo. haue I not 3euyñ þe al myself and al þat
 euere þou hast. and lyf with owten ende 3ef þou it wyl
 take. my body to þi foode and to deth on rode and hyzt
 þe al my selue in heuene to þi mede haue I with my
 5 gode dede hyrtyd þe so sore. or with my swete dawntyng
 greuyd þin herte. O Lord þou besowte þi fadur in heuene
 for þe foule traytourys þe tyrauntys þe tormentours. þat
 he schulde forgyue hem þi deth and al þat þei trespasyd.
 fol. 205^v.) and seyde þe wrec-/chys wylst not what þei dyde and
 10 also to þe thef þat hangyd be þi syde. þat euere sythen
 he cowde hadde vsyd thefte. þat he schulde be in blysse
 with þe þat ilke day. þou sette nouzt for þi þat he
 schulde haue for hys synne long peyne. but at þe fyrst
 askyng þat he þe mercy crauede and knew þe for god and
 15 hys owne trespas als sone þou 3af hym þe grawnt of grace
 and of mercy with owten ony lengere delayng in blysse
 for to be. O Lord for þi mercy þat welle art of mercy. say
 to me þat am þi thef. þat þou to hym sayde for I haue

1.4. in.] On erasure. In the right hand margin, against this line, are three or four letters, so faint as to be illegible. The first looks like a d and the whole word might be and the curve of the d being plainly distinguishable. This could only refer to an abbreviation which originally occupied the place of in , in the line.

me his woo? Haue I not geuyn þe al myself and al þat
 euere þou hast and lyf withowten ende, þef þou it wyl
 take, my body to þi foode and to deth on Rode and hyzt
 þe al myselue in heuene to þi mede? Haue I with my
 gode dede hyrtyd þe so sore, or with my swete dawntyng
 greuyd þin herte? 5

Lord, þou besowte þi Fadur in heuene for þe foule
 traytourys, þe tyrauntys, þe tormentours, þat He schulde
 forgyue hem þi deth and al þat þei trespasyd, and seyde
 þe wrecchys wylt not what þei dyde and, also, to þe 10
 thef þat hangyd be þi syde, þat euere sythen he cowde
 hadde vsyd thefte, þat he schulde be in blysse with þe
 þat ilke day. þou sette nouzt, for þi, þat he schulde
 haue for hys synne long peyne, but at þe fyrst askyng
 þat he þe mercy crauede and knew þe for God and hys 15
 owne trespas, als sone þou ^{þat} hym þe grawnt of grace
 and of mercy, withowten ony lengere delayng in blysse
 for to be.

Lord, for þi mercy, þat welle art of mercy, say
 to me, þat am þi thef, þat þou to hym sayde, for I haue 20

stole þi gode dedys and vsyd mys þi grace þe wittus
 and þe vertues þat þou to me hast lent. þou þat were
 so gracyous and so curteys and so mylde to grawnte
 hym þat grace in þi most woo. now þou art in blysse
 5 þere nouzt is þat þe greuyth. but owre mysdedys are þat
þe lettyth. ne be þou nouzt daungerows nor straunge for
 to craue. but manyfold more gracyows be. for seldom
 seth ony man þat he ne is more gracyous whan hym best
 lykyth. þenne in hys most woo. (A. lord þi modur was woo
 10 and þou for hyre also woo whan sche schulde þe forge and
þou þi leue toke. bytawzte hyre to seynt Johan in stede of
þe to seruyn hyre and to comforten os hyre sone in tokenynge
þou seyde. woman. loo here þi sone. and to Johan loo
 here þi modur. þou betook mayde mayde to kepe. þi
 15 wysdom wolde not þi modur leue by hyre one. but þat
þere were on to þyre in stede of comfort assygned.
 (A. lady woo was þe þanne whan þou with þi fine herys
 herde þat word þat sorewe myzte han bien þi deth of
þat leue takynge and of þi sonys woo. þe terys
 20 of þin eyen ronnen ful faste. þi syschynges and þi
 sorewys to þin herte sat. ful ny þou fel down swounyd

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stole þi gode dedys and vsyd mys þi grace, þe wittus
 and þe vertues þat þou to me hast lent! þou þat were
 so gracyous and so curteys and so mylde to grawnte
 hym þat grace in þi most woo, now þou art in blysse,
 þere nouzt is þat þe greuyth, but owre mysdedys are þat 5
 þe lettyth, ne be þou nouzt daungerows nor straunge for
 to craue, but manyfold more gracyous be; for seldom-
 seth ony man þat he ne is more gracyous whan hym best
 lyketh þenne in hys most woo.

A, Lord, þi Modur was woo and þou for hyre also 10
 woo, whan sche schulde þe forgo and þou þi leue toke,
 bytawzte hyre to Seynt Johan instede of þe, to seruyn
 hyre and to comforten os hyre sone. In tokenynge þou
 seyde: 'Womman, loo here þi sone!' and to Johan:
 'Loo here þi modur!' þou betook mayde mayde to kepe. 15
 þi wisdom wolde not þi Modur leue by hyre one, but þat
 þere were on to hyre in stede of comfort assygned.

A, Lady, woo was þe þanne, whan þou with þine
 herys herde þat word. þat sorewe myzte han bien þi
 deth of þat leue-takynge and of þi Sonys woo. þe terys 20
 of þin eyen ronnen ful faste. þi sychynges and þi
 sorewys to þin herte sat ful ny. þou fel doun, swounyd,

with al þi lymes loose. þine armys fel þe by. þin
hed doun hangede. þi rody wex al wan. þi face ded pale.
þe swerd of þi sonys woo thorow strook þin herte.

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¶ Animam tuam pertransibit gladius. þat is þe swerd
schal glyde thorow þine herte. ¶ A lady þat sorewe
may no tunge telle þat þou þere soffryd at þat ilke
chawngyng. whan þou in þi sonys stede þi flesche.
and þi blood. schulde anoter fellow take for almygty
god. a dedly man. decyple for þe mayster. Johan
for ihesu cryst. þat chawng to þe was so dolful
os a throw of þi deth. lady why hadde /

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fol. 206^r.) I nouzt þanne bien ~~of~~ by þe and herd þat þou herde.
and sen þat ilke syt. and of þi mykel sorewe hadde take
my part. 3yf I mygte in cas. han sleckyd þi woo. for
men seyn swyche a word þat it is often solace to haue
in peyne companye. ¶ Lord þou cryed aftyr þat so dolfully
on þe rode and sayde þat þe thyrsted os lytel wondur was.
þenne was to þe byrled eysyle and galle. of hem þat þou
þine herte blood wolde blede fore. ¶ A. lord þou it
took and tastyd þere offe. for þou wolde for vs
in iche a wyt be pyned. þat thyrst

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with al þi lymes loose. þine armys fel þe by. þine
 hed doun hangede. þi rody wex al wan, þi face ded-pale.
 þe swerd of þi Sonys woo thorow strook þin herte.
Animam tuam pertransibit gladius, þat is: þe swerd
 schal glyde thorow þine herte. 5

A, Lady, þat sorewe may no tunge telle, þat þou
 þere soffryd at þat ilke chawngyng, whan þou in þi
 Sonys stede, þi flesche and þi blood, schulde anoþer
 fellow take, for Almygty God, a dedly man, decyple for
 þe mayster, .Johan for Ihesus Cryst. þat chawng to þe 10
 was so dolful os a throw of þi deth. Lady, why hadde
 I nouzt þanne bien by þe and herd þat þou herde and sen
 þat ilke syzt and of þi mykel sorewe hadde take my
 part ȝyf I myzte in cas han sleckyð þi woo? For
 men seyn swyche a word, þat it is often solace to 15
 haue in peyne companye.

Lord, þou cryed aftyr þat so dolfully on þe Rode
 and sayde þat þe thyrsted, os lytel wonder was. þenne
 was to þe byrled eysyle and galle of hem þat þou þine
 herte blood wolde blede fore. 20

A, Lord, þou it took and tastyd þere-offe, for
 þou wolde for vs in iache a wyt be pyned. þat thyrst

was twofold in body and in soule. þou thurst with
 a gret 3ernyng aftur þeire amendement þat dyden þe
 to deth. and also for þe soulys þat þanne were in
 helle þat hadde in here lyues kepyd þi lawys.

5 Blessyd is þat ilke man gloriows lord swete ihesu
 þat any thyng in hys lyue may soffren for þi sake of
 bodyly peyne or any worldys schame. or any fleschely
 lustys gostely or bodyli for þe loue of þi name
 holly forsake. or may in any poynt folewe þe here with
 10 þe schadowe of þi cros þat is scharpe lyuynge.

15 A lord þe reuthe þe dedly dool þat in mannys
 herte owte to synke whan þat men thynken on
 þat word þat þou on þe rode sayde and made to þi
 fadyr so reufully þi mone. Eloy. Eloy Lamazaba-
 tani. þat is my god my dere god why hastow al forsakyn
 me þat no thyng þou me sparyst. Glorious lord þi
 manhede was for vs al forsakyn. so vyle deth.
 and pyneful soffred neuere man. þi godhede
 it wolde for synful mannys sake with owten
 20 ony sparynge þat þe was so begon neuere martyrdom.
 ne bodyly peyne lyk þin. þi manhede was so tendur

11.4-9. in here...with [þe.] All this has been re-
written over an erasure.

1.10. schadowe...lyuynge.] Written lengthwise in
left margin.

was twofold, in body and in soule. You thurst with
 a gret zernyng aftur þeire amendement þat dyden þe
 to ^{þe} deth and also for þe soulys þat þanne were in
 helle, þat hadde in here lyues kepyd þi lawys.

Blessyd is þat ilke man, gloriows Lord, swete Ihesu, 5
 þat ony thyng in hys lyue may soffren for þi sake of
 bodyly peyne or any worldys schame or ony fleschely
 lustys, gostely or bodyli, for þe loue of þi name
 holly forsake, or may in any poynt folewe þe here with
 þe schadowe of þi Cros þat is scharpe lyuyng. 10

A, Lord, þe reuthe, þe dedly dool, þat in
 manys herte owyte to synke, whan þat men thynken on
 þat word þat þou on ^{þe} Rome sayde, and made to þi
 Fadyr so reufully þi mone:-

'Eloy, Eloy, Lamazabatani!' þat is: 'My God, my 15
 dere God, why hastow al forsakyn me, þat no thyng
 þou me sparyst?'

Gloryous Lord, þin manhede was for vs al forsakyn
 So vyle deth and pyneful soffred neuere man. þi
 godhede it wolde for synful mannys sake withowten 20
 ony sparynge, þat þe was so begon neuere martyrdom
 ne bodyly peyne lyk þin. þi manhede was so tendur

bothe bodyly and gostely. and the peyne neuur the lesse
 ouer alle peynes. the dignyte so excellent the faders
 sone of heuene. by twene two theuys thou hengyd on the
 cros. and that in myddes the world. his was no priue
 schame. os of alle theuys the cheuteyn in myddys hem
thou hengyd al nakyd. thi skyn todrawe and ilke a lyth
 from other. the kene crowne on thi in hed that thou was
 crownyd with. thi wounays were so grysly and so wyde
 drawyn the blod that thow bledde was delful to se. the
 10 fols 206^v.) sorewe of thiue/modur was to the more pyne thanne
 al thi bodyly woo. that passyd alle the tother the losse of
 here soulys that pyned the soo. **¶** Lord. thi mykyl mercy
 may non herte thenkyn ne that endeles loue and louely
 reuthe that thou on the guode settyst that folewith thi
 15 wylle. whan thi sorwe was soo mykyl. for hem that were
thi foos. Lord I wele in my thouzt the rode foot take in
 my armys flat os thou lay there vpon the grounde. with
the stynk of the dede mennys bonys that lay there ~~xxx~~ so
 wlatson vndur thi nose. no thyng schal me thanne greue
 20 ne chawng ne herte so that gret comforte it schal

1.15. mykel.] After this, the words, 'for thi sorewe was so mykyl', are repeated and crossed out.

1.17. with.] Inserted above the line.

boþe bodyly and gostely, and þe peyne, neuur-þe-lesse,
ouer alle peynes. þe dignyte so excellent, þe Faderys
Sone of Heuene, betwene two theuys þou hengyd on þe
Cros, and þat in myddes þe world. Hit was no priue
schame, os of alle theuys þe cheueteyn in myddes hem
þou hengyd al nakyd, þi skyn to-drawe and ilke a lyth
from oþer, þe kene crowne on þin hed, þat þou was
crownyd with. þi woundys were so grysly and so wyde
drawyn. þe blod þat þow bledde was delful tosse. þe
sorewe of þine Modur was to þe more pyne þanne al þi
bodyly woo. þat passyd alle þe toþer, þe losse of here
soulys þat pyned þe soo.

Lord, þi mykel mercy may non herte thenkyn, ne
þat endeles loue and louley reuthe þat þou on þe
guode settyst, þat folewith þi wille, whan þi sorwe
was soo mykel, for hem þat were þi foos.

Lord, I wele, in my þouzt, þe Rode-foot take in
my armys, flat os þou lay þere, vpon þe grounde, with
þe stynk of þe dede mennys honys, þat lay þere so
wlatsom vndur þi nose. No thyng schal me þanne greue,
ne chawnge myn herte, so þat gret comforte it schal

to me be. with lykande thought. I wyl not vpward castyn
 an eye to se that gloryouse syst. that woundys to byholde.
 for I am. gloryouse lord manyfold gylty and cause
here offe os vnworthy that syst to se. ¶ I wolde
 among the dede that lyn styngynge fouly. lay me
 flat of the grounde and ne perere if I mygte the
vertu and the grace to kepe of that blood. ¶ whennes wyl
 I not ryse ne non gate flytte. tyl I be with that precyous
 blood bycome al reed. tyl I be markyd here with os on of
that owne and my soule softyd in that swete bath. so
 may it falle gloryouse lord that myn herd harte may
 opene here with. that is now hard os ston. bycomen al
 nesche and quyckenen in that felyng. ¶ Lord that swete
 passyoun reysyd the dede of here grauys. and that ei
 walkyd abowte hyt openyd helle satys. the erthe
 tremblyd here with. the erthe lost hys lyst. and
 my sory herte that is of the deuelys kynde hardere
than the stonys that clouyn at that deth. it may not of that
 passyoun a lytel poynt fele. ne I ryse not with the
 dede in reuthe here offe. ne I cleue not as the temple.

to me be, with lykande thouzt. I wyl not upward castyn
 an eye to se þat gloryouse syzt, þi woundys to byholde,
 for I am, gloryouse Lord, manyfold gyilty and cause
 þere-offe, os vnworthy þat syzt to se.

I wolde among þe dede, þat lyn styngynge fouly, 5
 lay me flat on þe grounde and neþerere, 3yf I myzte,
 þe vertu and þe grace to kepe of þi blood. Þennes wyl
 I not ryse, ne non-gate flytte, tyl I be with þi precyous
 blood bycome al reed, tyl I be markyd þere-with os on of
 þine owne and my soule softyd in þat swete bath. So 10
 may it falle, gloryous Lord, þat myn herde harte may
 opene þere-with, þat is now hard os ston, bycomen al
 nesche and quyckenen in þi felyng.

Lord, þi swete passyoun reysyd þe dede of here
 grauys, and þei walkyd abowte. Hyt openyd helle gatys 15
 þe erthe tremblyd þere-with, þe ⁽¹⁾[sunne] lost hys lyzt
 any my sory herte þat is of þe deuelys kynde, hardere
 þan þe stonys þat clouyn at þi deth, it may not of þi
 Passyoun a lytel poynt fele: ne I ryse not with þe
 dede, in reuthe þere-offe, ne I cleue not as þe temple, 20

(1) þe erþe lost hys lyzt.]

Although this phrase makes quite good sense, it is at
 variance with the usual form of the quotation and so
 is emended. cf. p.271.18.

ne opene the closyng that is so harde speryd. My
 lord is now the malyce of my lyther herte. more
than is the vertu of thy precyouse deth. that wrougte
 swyche wondrys and many on mo. and the mynde there offe
 styreth not myn herte whe lord a drope of thy
 blood to droppe on my soule. in mynde of thy passyoun
 may hele al my sore. souple and softe in thy grace
that is so harde. and so dyen. whan thy wylle is. I
 wot wel myn herte gloryouse lord is not worthy come

5

10

fol. 207^r.) to the that you were Inne lyste / it is nougt of the
 dygnite of thy in holy sepulcre. that you were in manhed
 closyd. but to helle lord you lysted to vysyten and
 to ryte. and in that ilke manere I aske thy in comynge.
 I knowe wel gloryouse lord. that i was neuere worthi

15

to be thy modur felowe to stonde at thy passyoun with
 hyre and with Johan. but lord in that entente. 3yf
 I may not be there for my grete vnworthynesse. to sen
that selly syt. I holde me worthy for my gret trespas.
 to hange be thy syde os the thef hangyd. So lord 3yf

20

I may not as worthy be there I aske os the gylty the
 part of thy deth. that you I be not worthy that myn herte
 be lysted. my nede and my wyckednesse askyth that you

ne opene þe closyng, þat is so harde speryd.

My Lord, is now þe malyce of my lyther herte more
 þan is þe vertu of þi precyouse deth, þat wrouzte
 swyche wondrys and many on mo, and þe mynde þere-offe
 styreth not myn herte. Whe, Lord, a drope of þi
 blood to droppe on my soule, in mynde of þi Passyoun,
 may hele al my sore, souple and softe, in þi grace,
 þat is so harde; and so dyen, whan þi wylle is. I
 wot wel myn herte, gloryouse Lord, is not worthy come
 to þe þat þou þere-inne lyzte. It is nouzt of þe
 dygnite of þin holy sepulcre ⁽¹⁾ þat þou were in manhed
 closyd; but to helle, Lord, þou lyzted to vysyten and
 to ryzte and, in þat ilke manere, I aske þin comyng.
 I knowe wel, gloryouse Lord, þat I was neuere worþi
 to be þi Modur felowe, to stonde at þi Passyoun with
 Hyre and with Johan, but Lord, in þat entente, ~~zyf~~ ^{if} I
 may not be þere, for my grete vnworthynesse, to sen
 þat selly syzt, I holde me worthy, for my gret trespas,
 to hange be þi syde, as þe thef hangyd. So, Lord, zyf
 I may not as worthy be þere, I aske as þe gylty þe
 part of þi deth, þat þou I be not worthy, þat myn herte
 be lyzted. My nede and my wyckednesse askyth þat þou

(1) I have adopted Allen's amendation of 'þat' to 'þar', which the sense of the passage obviously requires.

it ryghte. **C** Come þanne at þi wylle heuenelyche leche
 and lyzten me sone os þou my nede knowyst a sparkle
 of þi passyoun of loue and of reuthe. kyndeley in myn
 herte to guychen it with. so þat al brennyng in loue
 5 our al thyng. al þe world I may forgete and bafe me
 in þi blood. þan schal I blesse þe tyme. þat I fele me
 so styred of þi grace. þat al wordely wele and fleschely
 lykyng ageyn þe thoust of þi deth lykyth me nouzt.
 Whe lord þou bytawte in to þi faderys handys at þe
 10 poynt of þi deth þi gloryouse gost and sayde.

C Pater in manus tuas et cetera. þat is fadur in þine
 handys I betake my soula. and in trewe tokenyng
 of oure soule hele þat al was fulfilled in þi
 blysse of þi blood þou saydest at þe laste.

15 **C** Consummatum est. **C** þat is al is endyd. þanne fel
 doun þine hed. and þe gost went owt þe erþe þanne
 tremblede. þe sonne lost hys syst. þat al
 merk was þe wedur. os it hadde ben nyst. þe dede rysyn
 in wytnesse of þe godhede to knowe. þe temple þanne
 20 clef. þe stonys alto roof. with a scharpe spere.
þine herte þei stroke. þe blood and þe watur þere-offe
 went owt. **C** þus gloriose lord it styreth in myne mynde. I
 se þi blod laue owt of handys and of feet þi sydes

it ryzte.

Come þanne at þi wylle, heuenelyche Leche,
and lyzten me sone of þou my nede knowyst. A sparkle
of þi Passyoun, of loue and of reuthe kynde in myn
herte to quychen it with, so þat, al brennyng in loue
our al thyng, al þe world I may forgete and baþe me 5
in þi blood. þan schal I blesse þe tyme þat I fele me
so styred of þi grace þat al wordely wele and fleschely
lykyng, ageyn þe thouzt of þi deth, lyketh me nouzt.
Ahe, Lord, þou bytawte into þi Faderys handys, at þe
poynt of þi deth, þi gloryouse gost, and sayde:- 10

'Pater in manus tuas, et cetera,' þat is: 'Fadur,
in þine handys I betake my soule.' And, in trewe
tokenyng of oure soule hele, þat al was fulfilled in
þi blysse of þi blood, þou saydest at þe laste:-

'Consummatum est,' þat is: 'Al is endyd.' þanne 15
fel doun þine hed and þe gost went out. þe erþe
þanne tremblede; þe sonne lost hys ⁽¹⁾lyzt, þat al
merk was þe wedur os it hadde ben nyzt; þe dede rysyn
in wytnesse of þe godhede to knowe; þe temple þanne
clef; þe stonys al to-roof. With a scharpe spere 20
þine herte þei stroke. þe blood and þe watur þere-offe
went owt.

þus, glorioyse Lord, it styreth in myne mynde. I
se þi blod laue owt of handys and of feet, þi sydes

(1) The MS reading may result from dittography of the s in
sonne.

thyrlid with þe spere. þi woundes dryed and al to ran.
þi body al be bled. þi chyn hangyd down. and þi teth
 bare. þe whyte of þin eyen is caste vpward þi skyn
þat was so louely is become al pale. þe crowne in
 5 þin heð grysyt in my syst. þe heer is cle-myð with
þe blod and blowith al a bowte. þe mynde of /
 fol. 207^r.) þat mater I wolde were my deth. Lord. I
 se þi moder stande be þi syde sche sobbyth and
 sykyth and falleth down. Johan on þe toper
 10 half is so ful of sorewe þei wryngyn here hondys and
 make myche dool. whan þei lokyd vpward. þe syste of
þe rode stykyth to hyre hertys as it were þe deth.
þei falle down wepyng and gronyng ful sore and I
 am enchesoun of al þat iche woo. Lady for þi mercy.
 15 sythen I deseruyd al þat þow by fel and al is my
 ryst. graunte me of þi grace a syst of þi sorewe a
 poynt of þi peyne to playe me with. þat I may in a
 poynt som what fele and a part of þi sorewe þat I
 haue al mad. A lord þei cast lost on þi clothes os þe
 20 boke sayde longe before. and left þe nakyd by twene two
 theuys so foule os þi deth was soffred neuere man.
þanne be-gan þe folc to flocke toward þe towne fro þe
 mownt. of caluarye on þe rode þere þou hengede. þat
 syst is so wonderful. þei walke so thykke eche man to

thyrled with þe spere, þi woundes dryed and al to-ran,
 þi body al be-bled, þi chyn hangyd doun and þi teth
 bare. þe whyte of þin eyen is caste vþward, þi skyn
 þat was so louely is become al pale. þe crowne in
 þin hed grysyth in my syzt. þe heer is clemyd with
 þe blood and blowith al abowte. þi mynde of þat mater
 I wolde were my deth. 5

Lord, I se þi Moder stande be þi syde. Sche
 sobbyth and sykyth and falleth doun. Johan, on þe toþer
 half is so ful of sorewe. þei wryngyn here hondys and
 make myche dool. whan þei lokyd vþward, þe syzte of
 þe Rode stykyth to hyre hertys as it were þe deth.
 þei falle doun, wepyng and gronynge ful sore. And I
 am enchesoun of al þat iche woo. 10

Lady, for þi mercy, sythen I deseruyd al þat þow 15
 byfel and al is my ryzt grawnte me of þi grace a syzt
 of þi sorewe, a poynt of þi peyne to playe me with, þat
 I may, in a poynt, somewhat fele and a part of þi sorewe,
 þat I haue al mad.

A, Lord, þei cast loot on þi cloþes, os þe boke 20
 sayde longe before, and lefte þe nakyd, bytwene two
 theuys. So foule os þi deth was soffred neuere man.
 þanne began þe folc to flocke toward þe towne fro þe
 Mownt of Caluarye, on þe Rode þere þou hengede. þat
 syzt is so wonderful. þei walke so thykke, eche man to hys 25

hys owne hom by eche a way. þan was þou in þi godhede.
 ful smertely at helle to glade þe soulys þat kepten
 þi comynge. þe blysse and þe gladyngge. þe myrthe and
 þe lykynge. þat þei þanne hadde with tonge no man may
 telle. þou ope-nyd helle gatys. lord thorou þi myzt.
 and took owt of peyne manye þat were þere. Adam And
 Eue and alle þat þe were leue þat had in here lyues
 kept þi lawys Lord aftur þat Joseph ob Aramathye
 tok leue at pylate to take þe down. os it were tyme
 of euynsonge with help of Nychodemus. of þi modur and
 of Johan. þat stood þere sorewfully. þei toke of þe
 rode þi blessyd body. þei ryzttyd owt þine armys
 þat were bycome starke and stre-kyd hem down after þi
 sydes. þei bare þe to þe place þat þou were beryed
 inne. þei wesched of þe cold blod and made þe clene.
 layde þe in þe monument. þat was newe þat Joseph hadde
 ordeynyd for hymselfe þei onoynt þe with oynement
 þat smellyd swete. þe sorewe þat þi modur hadde is
 sorewe to here. (Lady þe terys þat þou þere grette. þi brest

1.1. þou.] Inserted above the line.

owne hom, by eche a way. þan was þou in þi godhede
ful smertely at helle to glade þe soulys þat kepten
þi comynge. þe blysse and þe gladyngē, þe myrthe and
þe lykyngē, þat þei þanne hadde, with tonge no man may
telle. þou openyd helle gatys, Lord, thorou þi myzt,
and took owt of peyne manye þat were þere, Adam and
Eue and alle þat þe were leue, þat had in here lyues,
kept þi lawys. Lord, aftur þat, Joseph o⁽¹⁾f Aramathye
tok leue at Pylate to take þe doun, os it were tyme
of euynsonge, with help of Nychodemus, of þi Modur and
of Johan, þat stood þere sorewfully. þei toke of þe
Rode þi blessyd body. þei ryttyd owt þine armys,
þat were bycome starke, and streked hem doun after þi
sydes. þei bare þe to þe p̄ace þat þou were beryed
inne. þei wesched of þe cold blod and made þe clene,
layde þe in þe monument, þat was new, þat Joseph hadde
ordeynyd for hymselfe. þei onoynt þe with oynement
þat smellyd swete. þe sorewe þat þi Modur hadde is
sorewe to here.

5

10

15

Lady, þe terys, þat þou ḡ þere grette, þi brest

20

(1) The mistake of writing b for f would be a simple one for a mediaeval Latinist, as the sounds represented by the two symbols had fallen together in Latin.

and þi chekys mad al watur þou fel down to hys feet.
 and kyssed hem ful swete and euere os þou kyssyd sore
 þou grete. ¶ Þenne was þere warde set of armede
 knyghtes to kepe þe monument. tyl þe thrydde day.
et cetera. Amen. ihesu.

¶ Explicit quedam meditacio Ricardi Heremite de
 Hampole de passione domini. Qui obiit anno domini
 M^o C.C.C^o XL^oVIII^o et cetera.

and þi chekys mad al watur. Þou fel doun to Hys feet
and kyssed hem ful swete and, euere os þou kyssyd, sore
þou grete.

Þenne was þere warde set of armede kny3tes
to kepe þe monument tyl þe thrydde day, et cetera. Amen. 5
Ihesu.

Explicit quedam Meditacio Ricardi Heremite de
Hampole de Passione Domini, cui obiit anno Domini
M. CCC. XL. et cetera.

fol.1^r.*) Here begynneth a deuout meditacoun vp þe passioun
of crist Imade by Richard Rolle heremyt of hampoll
Aord as þou made me of nocht. I beseche þe yeue me
grace to serue þe with al my hert with al my my³t.
with al my streynth. with al my konnyng. with al
myn entencoun. with al myn vndrestondynge. with al
þe my³t of my soule. with al my þo³t. with al my
speche. with al my wittes. with al my werkes. with al
my occupacouns. with al my bysynesse. with al my reste.
lord þat madest me lyk to þee. I besech þe
yeue me grace to loue þe with al my wil. with al my
luste with al my soule with al my loue with al my
lykyng with al my mynd with al my wysse with
al my desyre with al my deuocoun with al my longynge.
with amendynge of my lyf. with lestynge in goodnes.

-
- 1.1. a]om.A. meditacoun] meditaciouns A vp] of A
 - 1.2. Imade by] whiche weren compilid of A
 - 1.3. hampoll] þat diede in þe 3eer of oure lord.
(M^r CCC.et XLIX 3eer add.A.
 - 1.3. as þou] þat A þe] to add.A.
 - 1.7. my³t] my³tis A T.
 - 1.9. occupacouns] occupacioun A bysynesse] and add. in
 - 1.10. þe] to add.A (margin A
 - 11.11-12. wil-soule] tr.A
 - 1.12. luste-loue] tr.A. 11.13-14.with..desyre] om.A.
 - 1.15. lyf] with al my desiryng add.A

* The beginning of the Upsala MS is defective, so that the text of B is given as far as p.311.4.

Second Versionas found in Upsala M.S.C. 494.

Here begynneth a deuout maditacoun **v**p **þ**e Passioun
of Crist, imade by Richard Rolle, Heremyt of Hampoll .
Lord, as **þ**ou made me of nocht, I beseche **þ**e, yeue me
grace to serue **þ**e with al my hert, with al my myzt,
with al my streynth, with al my konnyng, with al
myn entencoun, with al myn vndrestondynge, with al
þe myzt of my soule, with al my **þ**ozt, with al my
speche, with al my wittes, with al my werkes, with al
my occupatouns, with al my bysynesse, with al my reste.

Lord, **þ**at madest me lyk to **þ**ee, I besech **þ**e,
yeue me grace to loue **þ**e with al my wil, with al my
luste, with al my soule, with al my loue, with al my
lykyng, with al my mynd, with al my wysse, with
al my desyre, with al my deuocoun, with al my longynge,
with amendynge of my lyf, with lestynge in goodnes,

with verray contricioun and shryft and penaunce for
 my synnys (Lord þat mad me and al my lymmys. I beseche
 þee yeve me graces to serue þe with al my lymmys]
 fol.1.^{r*})...che þee 3eue me grace to serue þee wip alle my
 5 lemmys. so þat my lemmys be þi lemmys. and alle occupied
 in þi seruice. and euere bowe to þi biddinge. euere
 redy to meve or to reste at þi wille/and euere lame
 to þe dedis of synne/and euere fresshe and redy
 to þi biddinge. Lord þat made me and hap 3ouen me many
 10 3iftis gostely. bodili. and worldly. I biseche þee graunt
 me grace to vse hem alle in þi seruice and to þat
 ende þe whiche þou 3aue hem to me/ at I euere worschipe
 þee in þi 3iftis. and graunte me grace euer to be
 meke in þi 3iftis/to holde me a paide. and neuer to
 15 be proude. ne presumptuous of þi 3iftes but euer to
 knowe me for swiche as I am a synful wrecche/ Lord
 fol.1.^v) þat lizhted / fro heuene to erþe. for loue

- 1.1. verray] om. A. shryft] confessioun to þee A
 1.3. graces] grace UA 1.5. so..lemmys] om. A alle] to be
 1.6. bowe] bowinge A biddinge] biddingis A 1.7. and A
 1.9. bidding] biddingis A me] om. B om. A
 1.9. hap] hast AB 3ouen] yeven B
 1.11. hem] ham B. The unstressed form is regular in B,
except at p. 381.9, and will not be noted further.
 1.12. þe] to A 1.13-14. be meke] meken me A
 1.14. 3iftis] yifte B. a paide] wip þi 3iftis add. A
 1.15. proude-presumptuous] tr. A 1.16. knowe] knouleche A.
 1.17. lizhted] aliztist A

* The Upsala MS. begins here, at the top of a page.

with verray contricioun and shryft and penaunce for my synnys.

Lord, þat mad me and al my lymmys, I beseche þee, yeve me graces to serue þe with al my lymmys

[...che þee, zeue me grace to serue þee with alle my lemmys,] so þat my lemmys be þi lemmys and alle occupied in þi seruice and euere bowe to þi biddinge, euere redy to meve, or to reste, at þi wille, and euere lame to þe dedis of synne and euere fresshe and redy to þi biddyng.

Lord, þat made me and haþ zouen me many giftis, gostely, bodili and worldly, I biseche þee, graunt me grace to vse hem alle in þi seruice and to þat ende þe which þou gaue hem to me, þat I euere worschipe þee in þi giftis; and graunte me grace euer to be meke in þi giftis, to holde me apaide and neuer to be proude ne presumptuous of þi giftes, but euer to knowe me for swiche as I am, a synful wrecche.

Lord, þat lizhted fro heuene to erþe for loue

of mankynde. fro so heiz to so lowe / fro so heiz
 lordschipe to so lowe pouerte / fro so heize nobleye.
 to so lowe myscheef. ffro so heiz wele to so lowe
 wo. fro so heize blisse to so lowe payne. fro so
 heiz mirpe. to so lowe sorwe. ffro so likyng a lyf. to
 so paynful a deep. Now lord for al þi loue þat þou
 schewedist to mankynde in þine incarnacioun and
 in þi passioun. I beseche þee of mercy and helpe /
 Swete Ihesu I þanke þee lord wif al myn hert / for
 þou profirde þee to þat place where þou wiste
þi deep ordeyned / And I þanke þee lord. for þere
 þou schewedest wele þat þou were willy to deep /
 fol. 2^r.) for vs. and so I bileeue lord. þat þou chese þe
 day and þe tyme when þou woldist deie / and euery poynt
 of þi passioun was doone at þi ordenaunce and I
 beleue lord þat þou leyde þi soule when þou wolde.
 and when þou woldest. toke it ageine / Now here
 swete Ihesu I biseke þee graunt me grace to profite
 to þee wif good wille and sorwe of herte for my

-
- 1.1. fro-fro] from-from A. 1.2. fro] from A, as in
 every other instance on this page.
 1.6. a] om. B þi] þat A.
 1.12. were] was B, the regular form for the 2nd. person
 preterite of the verb 'to be' in that MS. It will not,
 therefore, be noted again as a variant.
 1.12. deep] die A, dey B, deye T.
 1.16. leyde] leftist A. 1.17. woldest] þou add. A.
 1.17. toke] tak B. 1.18. profite] profre A; me add. A.
 1.19. good] hool A

of mankynde, fro so heiz to so lowe, fro so heiz
 lordschipe to so lowe pouerte, fro so heize nobleye
 to so lowe myscheef, ffro so heiz wele to so lowe
 wo, fro so heize blisse to so lowe payne, fro so
 heiz mirpe to so lowe sorwe, ffro so likyng a lyf to
 so paynful a deef, now, Lord, for al *þi* loue *þat*
þou schewedist to mankynde in *þine* Incarnacioun and
 in *þi* Passioun, I beseche *þee* of mercy and helpe.

Swete Ihesu, I *þanke* *þee*, Lord, wif al myn hert
 for *þou* profirde *þee* to *þat* place where *þou* wiste
þi deef ordeyned. And I *þanke* *þee*, Lord, for *þere*
þou schewedest wele *þat* *þou* were willy to deef for
 vs, and so I bileeue, Lord, *þat* *þou* chese *þe* day
 and *þe* tyme when *þou* woldist deie and euery poynt
 of *þi* Passioun was doone at *þi* ordenaunce, and I
 beleue, Lord, *þat* *þou* leyde *þi* soule when *þou* wolde
 and, when *þou* woldest, toke it azeine. Now here,
 swete Ihesu, I biseke *þee*, graunt me grace to profite
 to *þee* wif good wille and sorwe of herte for my

synnes. and cryinge mercy. and wille to amende me
 in schrifte and penaunce for my synnes in conti-
 nuance of good lyuyng in hole loue to þee þat made me
 And graunte me to turne to þee ~~in~~ ofte schrifte in eche
 temptacioun and tribulacioun of my flesshe, worlde.
 fol. 2^v.) or enemye. / and graunte me grace þat eche
 þou3t of me. worde. or werke schewe þat I am turned
 to þee / and 3eue me grace fayne to turne to þo dedis
 wiþ ful wille. þat þou hast ordeyned for me / Swete
 ihesu lord I biseche þee heere my praiere. Pater
 noster. Aue maria. Et ne nos inducas in
 temptacionem. Sed libera. Versus Adoramus te
 christe ihesu et benedicimus tibi. Quia per sanctam
 crucem tuam redemisti mundum: Oracio.

Domine ihesu christe fili dei viui pone
 passionem crucem et mortem tuam inter iudicium tuum

-
- | | |
|---|--------------------------------|
| 1.1. and] in A | 1.2. schrifte] to þee add. A |
| 1.2. in] good(e) add. B, T. | 1.4. in] bi A ofte] often A |
| 1.5. temptacioun-tribulacioun] tr. A | |
| 1.5. my] man A | 1.8. þo] þe A |
| 1.10. ihesu] om. A | þee] þou add. A |
| 1.11. Aue maria] om. A | inducas..temptacionem] om. AB. |
| 1.12. Sed..Versus] om. B | Versus] nos a malo A |
| 1.13. ihesu] om. AB | |
| 1.13-14. benedicimus...mundum] cetera B. | |
| 1.14. redemisti] remisti A Oracio] Oremus A. | |
| 1.16. crucem..tuum.] et et cetera B. | |
- 1.4. turne to] add. in right hand margin, U.

synnes, and cryinge mercy and wille to amende me,
 in schrifte and penaunce for my synnes, in continuaunce
 of good lyuyng, in hole loue to *hee* *that* made me. And
 graunte me to turne to *hee* in ofte schrifte, in
 eche temptacioun and tribulacioun of my flesshe,
 worlde, or enemye, and graunte me grace *that* eche
houzt of me, worde, or werke, schewe *that* I am turned
 to *hee*, and geue me grace fayne to turne to *ho* dedis
 with ful wille, *that* *hou* hast ordeyned for me. Swete
 Ihesu, Lord, I beseche *hee*, heere my praiere!

Pater noster. Aue Maria. Et ne nos inducas in
temptacionem. Sed libera. Versus. Adoramus te,
Christe Ihesu, et benedicimus tibi, quia per sanctam
crucem tuam pedemisti mundum. ORACIO:-

Domine Ihesu Christe, fili Dei viui, pone
passionem, crucem et mortem tuam inter iudicium tuum

38

et animas nostras nunc et in hora mortis nostre et
largiri digneris uis misericordiam et graciam
defunctis ueniam requiem ecclesie et regno pacem
fol. 3^r.) et concordiam nobis peccatoribus vitam et gloriam
sempiternam. Qui uis et regnas deus. Per omnia
secula seculorum. A M E N. Swete dere lord Ihesu
crist I banke pee wip al myn hert and kunning of þat
swete praiere and þat holy orisoun þat þou made bifore
þin holâ passioun for vs on þe mounte of Olyuete/ And lord
I banke pee for þat þou taugtest vs to praie when þou
saidest/ffadir not my wille but þi wille be
fulfilled/ffor þi wille lord Ihesu. and þi fadris
wil ben al ones wille. þan þou praide not for þi self

ll. 1-6. et ... AMEN] om. B.

- | | |
|-----------------------------------|------------------------------------|
| 1.3. ueniam] et add. A | 1.2. largiri] largire A |
| 1.3. et] -oue A | regno] regnis A |
| 1.4. concordiam] misericordiam A. | et] add. A |
| 1.4. vitam] lenciam add. A | |
| 1.6. dere lord] om. A | 1.7. crist] om. A |
| 1.8. and] of add. A | 1.9. holi] om. A for vs] so holi A |
| 1.9. on] upon A | 1.10. þat] þere A; þer B |
| 1.11. my wille] myn A | 1.13. ones] oo A; one B. |
| 1.11. þi self] þee A | |

* The words, for the monday, are written at the head of the page. Lindkvist (op.cit.p.36) judges that the hand-writing is of the sixteenth century. An earlier hand has written in the right-hand margin:

Iesus Iesus Iesus esto mihi Iesus. Deus propitius esto mihi peccatori et exaudi preces famuli tui secundum multitudinem misericordie tue.

et animas nostras, nunc et in hora mortis nostre, et largir[e] digneris vivis misericordiam et gratiam, defunctis ueniam requiem, ecclesie et regno pacem et concordiam, nobis peccatoribus vitam et gloriam sempiternam; Qui vivis et regnas Deus, per omnia secula seculorum. AMEN.

Swete dere Lord Ihesu Crist, I thanke Thee, with al myn hert and kunnyng, of that swete praier and that holy orisoun that Thou made bifore Thyn holi Passioun for vs, on the Mounte of Olyuete. And, Lord, I thanke Thee for that Thou tauztest us to praie, when Thou saidest: 'Ffadir, not my wille, but Thi wille be fulfilled,' for Thi wille, Lord Ihesu, and Thi Fadris wil ben al ones wille. Than Thou praide, not for Thyself,

but for vs. to teche vs þat hauen contrarious wil
 *fol.3^v.) to þe fadir of heuene for to / leue oure wille/ and
 to praie þat þe faderis wille of vs be fulfilled/ Now
 here swete Ihesu I biseche þee þat I be euer at þi wille and
 putte out my wil but when my wil a cordeþ wiþ þine.
and graunte me grace to seke what is þi wille and
 turne þer to. Pater noster. Aue maria? Et ne nos.
 Sed libera. Versus. Adoramus te. Quia Domine
 ihesu christe fili dei viui no. Swete lord Ihesu
 I þanke þee as I can of al þat ferdenes and anguysshe
 þat þou suffredist for vs. when an sungell of
 heuene come to comforte þee. and when

- | | | | |
|--------------------|----------------------|-----------------|-------------|
| 1.1. hauen] | often add.A | wil] | willis A |
| 1.2. for] | fo B | 1.3. of] | in A |
| 1.4. euer] | redi add.A | 1.5. putte out] | not at A |
| 1.5. my will] | myn A | 1.5. wiþ] | to A |
| 1.5. þine] | þat is my ioie add.A | | |
| 1.6. grace] | euere add.A | 1.6. and] | so to add.A |
| 1.7. þer] | om.A | to] | þee add.A |
| 1.7. Aue] | om. A | et ne nos] | om.B |
| | maria] | Quia] | om.AB |
| 1.8. Sed...Versus] | om.AB | dei viui] | de vi B |
| 1.9. ihesu...viui] | om.A | 1.10. þat] | þe A |
| 1.9. po] | om.AB | | |
| 1.10. ferdenes] | drede A | | |

1.5. but] The word not was written next and crossed out. The deletion is unnoticed by Lindkvist.

* In the right hand margin of this page is written: Domine Ihesu miserere mei secundum multitudinem misericordie tue et ne permittas me miserum damnari cuem ex nihilo tu creasti. Deprecor te propter amaram passionem tuam.

but for vs, to teche vs, That hauen contrarious wil
 to the Fadir of heuene, for to leue oure wille and to
 praie That the Faderis wille of vs be fulfilled. Now
 here, swete Ihesu, I biseche thee that I be euer at
his wille and putte out my will, but when my wil acorde⁵
 with his wille, and graunte me grace to seke what is his
 wille and turne herto. Pater noster. Aue Maria. Et
ne nos. Sed libera. Versus. Adoramus te. Quia.
Domine Ihesu Christe, fili Dei viui, po/ne ...

Swete Lord Ihesu, I thanke thee as I can of al that
 ferdenes and anguysshe that you suffredist for vs, whan
 an aungell of heuene come to con~~m~~forte thee and when ¹⁰

You swettist blood for anguise / Swete Ihesu I biseche
 þee for þi swete mercy. þat þou be my helpe and
 fol.4^r.*)comforte in alle / temptacioun, anguise or
 tribulacoun. þat I may þorwz þi swete comforte turne
 out of al mescheef of soule. and of bodi. in to helpe of
 vertu and of mekenes / Pater noster Aue maria, Et ne
 nos. Sed li Adoramus te et cetera Domine ihesu
 christe fili dei viui po. Swete Ihesu I þanke þee
 of þi disseses þat þou haddest when Iudas betraide þee
 þou tolde him biforn and warned him / þerfore it was one
 of þe grettest synne þat euer was Now lord Ihesu I
 biseche þee kepe me fro grete synnes. as ouerhope
 wanhope and al maner of syn-nes a zeins kynde and
 zeue me grace to þenke eche synne grete. þat on any
 manere wise may greue þe lord Ihesu /
 fol.4^v.) for no gilt is litill þat greueþ þee.

Pater noster . Aue maria. Et ne

-
- 1.1. anguise] here add.A
 - 1.3. alle] my add. A
 - 1.4. may] mowe A
 - 1.4. þorwz...comforte - turne] tr.A
 - 11.6-8. Aue..po] om.A; et cetera B
 - 1.9.of] for A
 - 1.9. þi] þe A. disseses] diseas
 - 1.9. þee] and add.A
 - 1.10. tolde] it add.A
 - 1.10.him faire]and add.A
 - 1.10. it] þat A
 - 1.11.synne] synnes A
 - 1.12 kepe] scheelde A
 - 1.12. fro]of B
 - 1.13. of] om.A
 - 1.14. eche euery B
 - on] in A
 - 1.15. may] myste A
 - lord] om.A
 - 1.16. for...þee] om.A
 - 1.17.Aue.] om.A.
 - 1.17-1.2 next page. maria...virgine] om.A; et cetera B.

You swettist blood for anguise. Swete Ihesu, I biseche
 Thee, for Thi swete mercy, that Thou be my helpe and
 comforte, in alle temptacioun, anguyse, or tribulacoun,
 that I may, thorw Thi swete comforte, turne out of al
 mescheef of soule and of bodi into helpe of vertu and
 of mekenes. Pater noster. Aue Maria. Et ne nos.
Sed libera . Adoramus te, et cetera. Domine Ihesu
Christe, fili Dei viui po/ne ...

Swete Ihesu, I thanke Thee of Thi disseses, that
 Thou haddest when Iudas betraide Thee. Thou tolde him
 biforn and warned him; therefore it was one of the
 grettest synne that euer was. Now, Lord Ihesu, I
 biseche Thee, kepe me fro grete synnes, as ouer-hope,
 wanhope and al maner of synnes ageins kynde, and
 geue me grace to thanke eche synne grete that on any
 manere wise may greue Thee, Lord Ihesu, for no gilt is
 litill that greue Thee. Pater noster. Aue Maria. Et

nos. Sed, Adoramus te christe et be; Domine
 ihesu christe fili dei viui. Swete Ihesu I thanke þee
 for alle þe disesis/ þat þou suffredist when þou was
 taken of þe Iewis, ffor somme pullið þee/ ~~summe~~ shouen
 þee/ somme drowen þee despised þee. skorned þee/ tugged
 þee/ and torren þee/ And swete Ihesu I thanke þee for al
 þat meke-nes þat þou schewedest þere when þou lete
 hem do as þei wolde/ Now swete Ihesu I biseke
 þee take me to þee. and make me al þine/ and if I
 flee to any synne of þe world. my flesche. or þe
 fol. 5^r.) feende/ Swete / Ihesu fette me soone home a ȝen
 as a lord doeþ his bondeman and dryue me wiþ tribulacoun
 sone to penaunce } it swete Ihesu in þee is al souereyne
 medicyne/ and I lord am al seke in synnes/ þerfore
 swete Ihesu take me to þee and sette me vnder þi cure/

II. 1-2. nos. viui. om. AB.

- | | |
|-------------------------|---------------------------|
| 1.3. was] were A | 1.4. þee] om. B |
| 1.4. somme] om. AB | 1.6. þee(1)] om. A |
| 1.9. þee(1)] to add. A | 1.10. world] of add. A |
| 1.10. my] þe A | or] of add. A |
| 1.12. a...his] lordes B | 1.13. sone] om. B |
| 1.13. } it] om. A | 1.15. cnee] and come neer |
- to me wiþ grace. as þe Samaritan dide. and hilde
 into my woundis oile of mercy and wyn of counfort.
 and bringe me into þe stable of charite. and euere
 holde me vnder þi cure add. A

ne nos. Sed libera . Adoramus te, Christe, et
benefedicimus). Domine Ihesu Christe, fili Dei viui.

Swete Ihesu, I thanke Thee for alle The disesis
 That Thou suffredist when Thou was taken of The Iewis,
 ffor somme pullid Thee, somme shouen Thee, somme
 drowen Thee, despised Thee, skorned Thee, tugged Thee and
 torren Thee. And, swete Ihesu, I thanke Thee for al
 That mekenes That Thou schewedest There, when Thou lete
 hem do as Thei wolde. Now, swete Ihesu, I biseke
 Thee, take me to Thee and make me al Thine and, if I
 flee to any synne of The world, my flesche, or The
 feende, swete Ihesu, fette me soone home azen, as a
 lord doeþ his bondeman, and dryue me wiþ tribulacoun
 sone to penaunce.

3it, swete Ihesu, in Thee is al souereyne
 medicyne and I, Lord, am al seke in synnes. Þerfore,
 swete Ihesu, take me to Thee and sette me vndir Þi cure.

3it, swete Lord Ihesu, Þis lyf is ful of fondyngis

3 it swete lord Ihesu þis lyf is ful of fondyngis
 and enemyes. and þere is no socour. but in þee swete
 Ihesu / þerfore swete Ihesu take me to þee wip Imme
 þin gouernaunce and schildyng. and lete neuer þine
 hondewerk be for-done / 3 it swete Ihesu þou art alle
 good. and to þee longeþ al loue / þan take to þee myn
 hert hooly / þat al my loue lyzt on þee. þat al bouztist. /
 fol. 5^v.) so þat myn hert neuer turne / fro þee for no
 temptacioun. but euere cleve fast unon þee / To loue þee
 swete ihesu. is most medeful. moste spedeful and most
 nedeful. Pater noster Aue maria, Et ne nos
 Adoramus te Domine ihesu christe fili dei. Swete
 Ihesu I zelde to þee þankyng and gracis. for þat
 tresoun and shame þat þou hadde when þei bounden þee
 to a tree as a þeeffe. Now swete Ihesu I biseke
 þee. bynde me to þee so þat neuer tribulacoun
 ne temptacoun departe vs a twynne Bynde
 me to þe swete Ihesu. in bilieue. hope. and charite.

5

10

15

-
- 1.1. swete-lord] tr.A fondyngis] temptaciouns A
 - 1.3. þerfore] þanne A 1.4. lete] lat A
 - 1.5. for-done] forloren A.1.7. lyzt] lie A
 - 1.9. ee(1)] for add.A 1.10. is] om.A
 - 11.10-11. medeful-spedeful-nedeful] needful-meedful-spedeful A
 - 1.11. Aue maria] om.A
 - 1.11. Et ne nos] om.B 1.12. Adoramus] om.A; et cetera B
 - 1.12. te..dei] om.AB 1.13. þankyng] þankyngis AB
 - 1.14. schame] schames A 1.15. a tree as] om.A
 - 11.16-17. tribulacoun-temptacoun.] tr.A
 - 1.17. departe] parte A twynne] sundir A
 - 118. ffides . In left-hand margin U.

and enemyes, and þere is no socour but in þee, swete Ihesu. Þerfore, swete Ihesu, take me to þee, wifinne þin gouernaunce and schildyng, and lete neuer þine hondewerk be fordene.

3it, swete Ihesu, þou art alle good and to þee 5
longer al loue. Þan take to þee myn hert hooly,
þat al my loue lyst on þee þat al bouztist, so þat
myn hert neuer turne fro þee for no temptacioun, but
euere cleve fast upon þee. To loue þee, swete Ihesu,
is most medeful, most spedeful and most nedeful. Pater 10
noster. Aue Maria. Et ne nos. Adoramus te, Domine
Ihesu Christe, fili Dei.

Swete Ihesu, I zelde to þee þankyng and gracis
for þat tresoun and schame þat þou hadde when þei
bounden þee to a tree as a þeeffe. Now, swete Ihesu, 15
I biseke þee, bynde me to þee, so þat neuer trib-
ulacoun, ne temptacoun, departe vs atwynne. Bynde
me to þee, swete Ihesu, in bileeue, hope and charite! 20

In bileeue faste me to þee swete Ihesu. þat neuer
 euel teching. ne errour. ne heresie turne me fro my
 fol.6^r.) byleeue, And graunte / me swete Ihesu þat my bileeue
 be in measure. not to large bileeuyng þat schuld not
 be bileeued ne to straitly leuyng þat schuld be
 bileeued/ And swete Ihesu make me to bileeue in to
 alle þe sacramentis of holichirche and al þe orden-
 aunces/ and trist to god of my saluacioun/ Swete
 Ihesu bynde me to þee in hope. so al my hope.
 trist. comfort. solace. and gladnes be in þee, in
 eche wele or wo. myn hope and trist be only in þee/
 Lete neuer myn hope be to straitte/ leste I falle in
 wanhope/ ne to large. leste I triste in ouerhope/
 And graunte me grace swete Ihesu to continue in good
 werkis. and in þi seruice wif descrecioun þat I may
 wilfulli hope and triste to þee and in þee /
 fol.6^v.) Swete Ihesu bynde me to þee in perfizt charite þat

- | | |
|---|----------------------------|
| 1.1. feste] fastne A; faste T. | neuer] noon add. A |
| 1.2. euel teching] il lore B; om. A; ille lore T. | |
| 1.2. ne(1)] om. A | 1.5. straitly] streite A, |
| 1.5. leuyng] beleuyng B | 1.6. to-to] om. A strait B |
| 1.7. and] in add. A | 1.8. and] in add. A |
| 1.8. of] al add. A | 1.9. so] þat add. AB |
| 1.9-11. my...wo] om. A | 1.12. lete] late A |
| 1.13. triste] rise A | in] to add. A |
| 1.14. swete] om. B | 1.15. and] om. A |
| 1.16. wilfulli] skilfulli A | to...and] om. A |
| 1.17. perfizt] om. AB | |

- 1.9. Spes in right-hand margin. U
 1.17. Caritas in left-hand margin. U.

In bileeue feste me to Thee, swete Ihesu, That neuer
 euel teching, ne errour, ne heresie, turne me fro my
 byleeue. And graunte me, swete Ihesu, That my bileeue
 be in mesure, not to large, bileeuyng That schuld not
 be bileeued, ne to straitly leuyng That schuld be
 bileeued. And, swete Ihesu, make me to bileeue into
 alle The sacramentis of Holi Chirche and al The
 ordenaunces and trist to God of my saluacioun. Swete
 Ihesu, bynde me to Thee in hope, so That al my hope,
 trist, comfort, solace and gladnes be in Thee. In
 eche wele or wo, myn hope and trist be only in Thee!
 Lete neuer myn hope be to straitte, leste I falle in
 wanhope, ne to large, leste I triste in ouerhope.
 And graunte me grace, swete Ihesu, to continue in good
 werkis and in Thi seruice with discrecioun, That I may
 wilfulli hope and triste to Thee and in Thee. Swete
 Ihesu, bynde me to Thee in perfizt charite, That al my

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al my loue holy be to þee. in wille. worde. or werke/and
lete me loue no þing but þee. or for þee as þou doest
frende or foo/and lete þat none vnskilful wrappe
ne hate. ne enuye breke þe bonde of my charite/and
5 lete me lord loue þee euere þe lenger þe bettir.
þe more kunnyngli. þe more besili. þe more stedefast.
and lete me loue þat þou louest. and hate þat þou
hatedist. Pater noster. Aue maria, Et ne nos.
Adoramus te christe. Domine ihesu christe fili.
10 Swete Ihesu I zelde þee þankyng and graxis for
alle þe steppis/and pases þat þou zede towarde þin
owne payne and þin owne deef. I /
fol. 7^r.) biseke þee swete Ihesu. þat þou reule alle my
goynges and alle þe affeccions of myn hert. Pater
15 noster Aue maria, Et ne nos. Sed li Adoramus
te christe. Domine ihesu christe Swete Ihesu
I þanke þee for alle þe shames and anguysches and
felonyes þat þou suffridest bifore Anne
and Caiphas. Pilate and herowde/ and namely

-
- | | |
|---|--------------------------|
| 1.1. holy] hool B | holy be] be hole A |
| 1.1. or] and A | 1.2. loue-no þing] tr. A |
| 1.2. as...doest] and let me loue after þin heeste A | |
| 1.3. or] and A | lete] graunte me grace A |
| 1.3. þat] om. B | 1.5. lete] graunte A |
| 1.5. lord] to add. A | þe(1)] om. A |
| 1.6. stedefast] stidfastli A | 1.7. lete] graunte A |
| 1.7. me] to add. A | 1.8. Aue] om. A |
| 1.8. hatedist] hatist A, hatis B, J. | 11.8-9. Maria..fili] |
| 1.10. zelde] to add. A | (et cetera B, om. A |
| 1.14. goynges] goynge B | þankyng] þankingis A |
| 11.15-16. maria...christe] et cetera | 1.15. Aue] om. A |
| 1.17. schames] shame B | ut prius B; om. A. |
| 1.17. anguysches] anguyshe B. | and] om. AB |

loue holy be to Thee, in wille, worde, or werke; and
 lete me loue no thing but Thee, or for Thee, as Thou doest
 frende or foe; and lete that none vnskilful wrathe,
 ne hate, ne enuye, breke the bonde of my charite; and
 lete me, Lord, loue Thee euere the lenger the bettir,
 the more kunnyngli, the more besili, the more stedefast;
 and lete me loue that Thou louest and hate that Thou
 hatedist. Pater noster. Aue Maria. Et ne nos.
Adoramus te, Christe. Domini Ihesu Christe, fili.

5

Swete Ihesu, I zelde Thee thankyng and graxis for
 alle the steppis and passes that Thou gede towarde in
 owne payne and in owne deeth. I biseke Thee, swete
 Ihesu, that Thou reule alle my goynges and alle the
 affeccions of myn hert. Pater noster. Aue Maria.
Et ne nos. Sed libera... Adoramus te, Christe.
Domine Ihesu Christe.

10

15

Swete Ihesu, I thanke Thee for alle the schames and
 agguysches and felonyes that Thou suffridest bifore
 Anne and Caiphas, Pilate and Herowde, and, namely,

I þanke þee swete Ihesu for þat merciful lokynge
 þat þou turnynge a ȝen bihelde ~~upon~~ Petir þi disciple
 þat forsoke þee, and ȝit in myche anguysch þou
 schewedist þi loue opynly to him/so þat neuer shame
 ne payne myȝt drawe þin herte fro him. Now swete
 fol. 7^v.) Ihesu / turne þe eyȝe of þi mercy towarde vs synful
 so þat þou ~~port~~ þi mercy and grace. we mowe repente of
 oure trespas and mysdedis/so þat we may come wif
 seint Petir to þi mercy. Pater noster. Aue maria.
 Et ne nos. Adoramus te ihesu christe. Domine ihesu
christe. Domine ihesu christe fili dei viui.
 Swete Ihesu I þanke þee for þat meke and stille
 stondinge a fore pilate and alle þe fals accusours of
 þe Iewis/ Now swete Ihesu here I biseche þe
 graunte me grace faipfulli to haue in mynde in eche
 temptacioun þat I stonde bifore þee my domysman.
 and graunt me grace patiently to suffre accusaciouns. /

- | | | | | | |
|-------------------------|--------------|--------|----------------------------|--------|----------|
| 1.2. vpon] | seint | add. A | 1.4. neuer] | neiper | A |
| 1.5. myȝt] | myn | A | 1.6. þi] | om. AB | þe] þi A |
| 1.8. so...come] | om. A | | 1.9. to...mercy] | om. A. | |
| 1.9. Aue] | om. A | | 11.9-11. maria...viui] | | |
| | | | (ut prius B; om. A | | |
| 1.13. accusours] | accusaciouns | A | | | |
| 1.14. swete Ihesu-here] | tr. A | | 1.15. in(2)] | om. A | |
| 1.16. þee] | om. B | | 1.17. patiently-to suffre] | tr. A | |
| 1.17. to] | om. B. | | | | |

I thanke thee, swete Ihesu, for that merciful lokynge
 that thou, turnynge aghen bihelde upon Petir, thi disciple
 that forsoke thee, and zit, in myche anguysch, thou
 schewedist thi loue openly to him, so that neuer shame,
 ne payne, myght drawe his herte fro him. Now, swete
 Ihesu, turne the eye of thi mercy toward vs synful,
 so that, thorow thi mercy and grace, we mowe repente of
 oure trespas and mysdedis, so that we may come with
 Seint Petir to thi mercy. Pater noster. Aue Maria.
Et ne nos. Adoramus te, Ihesu Christe. Domine Ihesu
Christe, fili Dei viui.

5

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Swete Ihesu, I thanke thee for that meke and stille
 stondynge afore Pilate and alle the fals accusours of
 the Iewis. Now, swete Ihesu, here, I biseche the,
 graunte me grace fayfulli to haue in mynde, in eche
 temptacioun, that I stonde bifore thee, my Domysman,
 and graunt me grace patiently to suffre accusaciouns,

15

fol.8^r.) snybbyng^{is}. and al euel wordes of foos for pi loue/
 and graunt me to knowe eche man bettir pan me. and
 to meke me euer. and holde me lowe/ And swete Ihesu
 when I sbhal be demed. haue mercy on me. and lete pi
 mekenes and pat doome pat pou vnskilfully suffred
 excuse me fro pat doome pat I skilfulli shulde
 haue/ Pater noster. Aue maria. Et ne nos. Sed
 libera Adoram^{us} te ihesu. Domine ihesu christe.
 Swete Ihesu I zelde pe pankynge for al pat
 schame and angwise pat pou suffrede when pei spitten
 in to pi face pat swete mirrour and bodili blisse of
 heuene vpon which . Aungellis and /

fol.8^v.) seinttis hauen deyntee to loke. Now swete ihesu
 zeue me grace to haue moste deyntee to pe inwardli loke
and penke vpon pat blissed face/ And swete Ihesu restore
pe lyknes of pi face. and in my soule pat foule synnes
 hauen faded/ And leue lord lat me neuer haue

- | | |
|--|------------------------------|
| 1.1. snybbyng ^{is}] snybbynge B. | al] om.A |
| 1.2. knowe] knouleche A | man] for add.A |
| 1.7. Pater noster] om.B. | 1.7. Aue maria] om.AB |
| 1.7. Et ne nos] om.B | 11.7-8. sed...christe] om.AB |
| 1.9. <u>pankyng</u> e] <u>panking</u> is A | 1.11. to] om.A |
| 1.11. face] in add.A | 1.14. to-inwardli] tr.A |
| 1.14. <u>pe</u>] om.A | 1.16. and] om.A |
| 1.17. lat] lete A; let B | |

snybbyng^{is} and al euel wordes of foos for ^{thi} loue;
 and graunt me to knowe eche man bettir ^{than} me ~~kw~~ and
 to meke me euer and holde me lowe. And, swete Ihesu,
 when I schal be demed, haue mercy on me and lete ^{thi}
 mekenes and ^{that} doome ^{that} ^{thou} vnskilfully suffred
 excuse me fro ^{that} doome ^{that} I skilfulli schulde
 haue. Pater noster. Aue Maria. Et ne nos. Sed
libera. Adoramus te, Ihesu. Domine Ihesu Christe.

5

Swete Ihesu, I zelde ^{the} ankyng for al ^{that}
 schame and angwise ^{that} ^{thou} suffrede when ^{thi} spitten
 into ^{thi} face, ^{that} swete mirrour and bodili blisse of
 heuene, vpon whiche aungellis and seinttis hauen
 deyntee to loke. Now, swete Ihesu, zeue me grace to
 haue moste deyntee to ^{be} inwardly loke and ^{penke}
 vpon ^{that} blissed face; And, swete Ihesu, restore ^{the}
 lyknes of ^{thi} face, and in my soule, ^{that} foule synnes
 hauen faded; and, leue **Bord**, lat me neuer haue

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15

likynge in þe face of synne in temptacioun. And
 graunt me grace neuer to assente to lust of synne,
 and graunte me grace to wirschipe þee in eche creature,
 and lete me neuer haue pride of chere of my face
 ne lust to synne for semblaunt of ony oþer face/
 And swete Ihesu graunte me to se þi blessid face
 in heuene. Pater noster. Aue maria et cetera ut
 fol. 9^r.) prius. / Swete Ihesu I zelde þe þankinge as I can
 of alle þe euel wordis/sclaundris. skornynges/blas-
 phemys/mowwis. and schames. þat þe Iewes seide to þee
 in al þe tyme of al þi precious passioun. and of al þe
 holdes and prisons þat þei helde þe In/when þou was
 drawen and harried to Anne and Cayfas/now to herowde
 and Pilate and closed wip Inne þeire placis/ Now
 swete Ihesu here I þanke þee. and I biseke þee
 graunte me suffraunce and strengþe to stonde

- | | | | |
|-------------------|--------------|------------------|----------------------|
| 1.3. graunte] | zeue A | 1.5. oþer] | opirs A |
| 1.7. heuene] | amen add. A | 1.7. Aue] | om. A maria] om. AB. |
| 1.7. et cetera] | om. A | ut prius] | Et ne nos A; om. B. |
| 1.11. þe(1)] | om. B | 1.11. alix(2)] | at om. AB. |
| 1.12. holdes] | housis A | | |
| 1.6. swete] | om. B | me] | grace add. B |
| 1.8. þankinge] | þankingis A | 1.9. þe] | om. A |
| 1.9. skornynges] | scornis A | 1.9. blasphemys] | om. A |
| 1.12. was] | were A | 1.14. Inne] | in add. A |
| 1.14. þeire] | her A; har B | 1.15. þanke...I] | om. A |
| 1.16. suffraunce] | suffringe A | | |

likynge in þe face of synne in temptacioun; and
 graunte me grace neuer to assente to lust of synne;
 and graunte me grace to wirschipe þee in eche creature;
 and lete me neuer haue pride of chere of my face,
 ne lust to synne for semblaunt of ony oþer face;
 and, swete Ihesu, graunte me to se þi blessid face
 in heuene. Pater noster. Aue Maria, et cetera, ut
prius.

5

Swete Ihesu, I zelde þe þankinges, as I can, of
 alle þe euel wordis, sclaudris, skornynges, blasphemys,
 mowwis and schames þat þe Iewes seide to þee, in al
 þe tyme of al þi precious Passioun, ~~of~~ and of al þe
 holdes and prisons þat þei helde þe in, when þou was
 drawen and harried to Anne and Cayfas, now to Herowde
 and Pilate, and closed wiþinne þeire placis. Now,
 swete Ihesu, here I þanke þee and I biseke þee,
 graunte me suffraunce and strengþe to stonde

10

15

stedefastly and paciently to suffre wordis of despite
and rebukynge for þi loue/and neuer to grucche for
 tribulacoun and anger. or sekene of þi sonde/ And
 fol.9^v.)graunte / me grace swete Ihesu stedefastly to stonde
 5 in alle þe assailyngis and temptaciouns of my foos
 bodely and gostely. Pater noster et cetera ut supra.
 Swete Ihesu I þanke þee for alle þe steppis and
 10 passis þat þou ~~zede~~ hedirward and þedirwarde in
þe tyme of þi passioun And I biseke þee graunte me
 grace in alle ~~my~~ weyes and goynges/ þat þei be
 ordeyned to þi worschipe. and saluacioun of my soule/
 And graunte me grace wilfully to go to þi seruice.
and spare for no payne ne penaunce and make me loþe
 to meve swete Ihesu to any lust azein þi
 15 wil. Pater noster et cetera.

-
- | | |
|--|-----------------------------------|
| 1.3. and(1)] ne A | or] ne A |
| 1.4. grace] om.A | stedefastly] stifli A |
| 1.5. assailyngis] assailynge B; assailynge T. | |
| 1.6. bodely...gostely] tr.A noster] om.B | |
| 1.6. et...supra] Aue B; Aue maria A. | |
| 1.8. and þedirwarde] om.B | |
| 1.9. þe] om.A | 1.10. goynges] gatis AT; gatys B. |
| 1.11. and] to add.A | 1.15. et cetera] Et ne nos A. |

stedefastly and paciently to suffre wordis of despite
 and rebukyng for *þi* loue and neuer to grucche for
 tribulacoun and anger, or sekeneſ of *þi* ſonde. And
 graunte me grace, swete Iheſu, ſtedefastly to ſtonde,
 in alle *þe* aſſailyngis and temptaciouns of my foos,
 bodely and goſtely. Pater noster, et cetera, ut ſupra.

Swete Iheſu, I thanke *þee* for alle *þe* ſteppis
 and paſis *þat* *þou* *ȝede*, hedirward and *þedirwarde*, in
þe tyme of *þi* Paſſioun. And I biſeke *þee*, graunte me
 grace in alle my weyes and goynges, *þat* *þei* be
 ordeyned to *þi* worſchipe and ſaluacioun of my ſoule;
 and graunte me grace wilfully to go to *þi* ſeruice
 and ſpare for no payne, ne penaunce; and make me
 loþe to meve, swete Iheſu, to any luſt aȝein *þi* wil.
Pater noster, et cetera.

Swete Ihesu I zelde þee þanking for þat
 fol.10^r.)dispitous blyndefellyng þat þe Iewis dide to þee/
 And here I pray þee swete lord Ihesu. shilde me fro
 blyndyng of synne in custome. in longe
 vnschrifte/in ouerhope in latyng bi my silf
 moche/and shilde me fro perpetuel blyndyng of
 dampnacioun and excludyng fro þi blisful sigt of
 þi glorious face. and lete me clerely se in to
 þe face. of my conscience. and zeue me grace swete
 Ihesu to kepe myn eyzen fro al euel sigtis. þat
 eggen to synne/and graunte me to se þi blessed presence
 endlesly. Pater noster/et cetera; Swete Ihesu
 I þanke þee euermore for þat schame and schendschipe
 þat þou suffridest in þi buffetyng/for many a sore
 stroke þou

5

10

15

1.1. þanking] þankingis A 1.4.blyndyng] blindfelling A
 1.5. ouerhope] in wanhope add.A; and ouertrist to my
 1.5.in latyng] om.B; to add.A. (self add.B.
 11.5-6. bi my silf-moche] tr.A; om.B.
 1.6. blyndyng] blindfelling A
 1.8. lete] graunte A clerely] to add.A.
 1.10. fro] from A. 1.12. noster] Aue add.B.
 1.12. et cetera] om.A; vt supra add.B.

Swete Ihesu, I zelde þee þankinga: for þat
 dispitous blyndefellyng þat þe Iewis dide to þee,
 and here I praye þee, swete Lord Ihesu, shilde me
 fro blyndyng of synne, in custome, in longe
 vnschrifte, in ouerhope, in latyng bi mysilf
 moche, and shild me fro perpetuel blyndyng of
 dampnacioun and excludyng fro þe blisful sight of
 þi glorious face; and lete me clerely se into þe
 face of my conscience; and geue me grace, swete
 Ihesu, to kepe myn eyen fro al euel sightis þat eggen
 to synne; and graunte me to se þi blessed presence
 endelesly. Pater noster, et cetera,

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Swete Ihesu, I þanke þee euermore for þat
 schame and schendschipe þat þou suffridest in
 þi buffetyng, for many a sore stroke þou

15

fol.10^v.) suffridist þan/for eche of hem strofe to smyte
 bifore oþere. Now swete Ihesu graunte me here
 wilfully to suffre disessis and tribulaciouns for
 þi sake. and neuer to grucche for sekenes ne for
 wronges of man. but euer to þanke god of alle his
 sondes/and graunte me lord Ihesu purgatorie for
 my synnes er I deie/and hertly lord and
 continually it to praie/and when it comeþ. lord
 3eue me paciencie and herte holy to þanke þee of þi
 blisful and gracious sonde, Pater noster Aue
 maria. et cetera. Swete Ihesu I zelde þee gracis and
 þankyngis for al þat sore and longe. and egre payne þat
 fol.11^r.) þou suffredist for vs/And for al þat / precious
 blode þat þou bledde when þou was naked and bounde faste
 to a piler. and skourged ful sore/ffor þat was a bitter
 payne/ ffor þee to skourgen. weren chosen men þat

- 1.3. disessis] disease A tribulaciouns] tribulacoun A
- 1.4. sekenes] sicknessis A 1.5. god] þe B
- 1.6. sondes] sonde A
- 1.6. Ihesu] to be add. in margin, in different hand, A
- 1.6. purgatorie] poriede A, the riede written in a
 different hand over a previous erasure.
- 1.7. er] or A hertly] continuel herte A
- 1.8. and] om. A 1.10. Aue] om. A
- 1.11. maria] om. AB et cetera] om. A
- 1.12. þankyngis] þankynges B 1.14. was] were A
- 1.14. naked] om. A and] om. AB
- 1.16. þee...skourgen] þe scourgers A
- 1.16. chosen men] om. B; and add. A
- 1.16. and overleaf. at weren om. AB

at] om. AB.

1.11. cetera] A sixteenth century hand adds: on the
 tewsdai, U.

suffridist ~~an~~, for eche of hem strofe to smyte
 bifore o~~pe~~re. Now swete Ihesu, graunte me here
 wilfully to suffre disessis and tribulaciouns for
~~pi~~ sake and neuer to grucche for sekenes, ne for
 wronges of ~~man~~, but euer to ~~panke~~ God of alle His
 sondes; and graunte me, Lord Ihesu, purgatorie for
 my synnes, er I deie, and hertly, Lord, and
 continually it to praie; and when it come~~p~~, Lord,
 zeue me pacience and herte holy to ~~panke~~ ~~thee~~ of ~~pi~~
 blisful and gracious sonde. Pater noster. Aue
Maria, et cetera.

5

10

Swete Ihesu, I zelde ~~thee~~ gracis and ~~pankyngis~~
 for al ~~pat~~ sore and longe and egre payne ~~pat~~ ~~you~~
 suffredist for vs and for al ~~pat~~ precious blode ~~pat~~
~~you~~ bledde, when ~~you~~ was naked and bounde faste to
 a piler and skourged ful sore, ffor ~~pat~~ was a bitter
 payne: for ~~thee~~ to skourgen weren chosen men ~~pat~~

15



weren stronge/stalworpe and willy to slee þee/ and
 it was long or þei weren veri. and þe skourges
 weren made ful stronge and smert so þat al þi
 body was but woundis/ and many woundis in one wounde/
 ffor þe knottis smytan ofte in one place/and at eche
 stroke þei smote deþuir and deppere/and þat was
 swete Ihesu a larre gifte. and a plenteuous shewing
 of þi loue /þan was þi bodi like to heuene/ffor as heuene
 fol.11^v.)is ful of sterris/so was/þi body ful of woundis/
 But lord þi woundis ben brizter þan sterris/
 ffor sterris schynen but by nyzt/And þi woundis ben
 ful of vertu day and nyzt/Alle þe sterris bi nyzt
 liztten but litel/and one clowde may hñde hem alle/
 But oon of þi woundis swete Ihesu was and is I now³
 to do a way þe cloudis of alle synful men/and to clere þe

] 1. weren] om. AB.
 1.1. stronge] om. A; and add. B 1.2. weren] was B.
 14. one] oo A 1.5. smytan] so add. A
 1.6. þei om. AB smote] hit þe add. B
 1.6. and deppere] om. AB 1.7. gifte] om. A
 1.7. shewing] shedyngge B 1.10. brizter] betere A; bettyr B
 1.11. schynen] not add. A nyzt] nyztis A (bizter.)
 1.12. day..nyzt] tr. A 1.12. nyzt(2)] ne add. A
 1.13. but] a add. A 1.15. þeo] om. A
 1.15. alle...men] synne A

weren stronge, stalworpe and willy to slee þee, and
 it was long or þei weren weri, and þe skourges
 weren made ful stronge and smert, so þat al þi
 body was but woundis and many woundis in one wounde,
 ffor þe knottis smytten ofte in one place and, at
 eche stroke, þei smote deppoir and deppere; and þat
 was, swete Ihesu, a large gifte and a plenteuous
 shewing of þi loue.

þan was þi bodi like to heuene, ffor, as heuene
 is ful of sterris, so was þi bodi ful of woundis.
 But, Lord, þi woundis ben [bettyr]⁽¹⁾ þan sterris,
 for sterris schynen but by nyzt and þi woundis ben
 ful of vertu, day and nyzt. Alle þe sterris, bi nyzt,
 liztten but litel and one clowde may hide hem alle,
 but oon of þi woundis, swete Ihesu, was and is inow3
 to do away þe cloudis of [synne]⁽²⁾ and to clere þe

(1) The reading of A and B is obviously preferable to that of U here. No doubt brytter was written because of its frequent association with the noun, sterris. See also R Appendix B, p. (4) l. 2 :meliora.

(2) The MS. alle synful men is almost certainly an error due to scribal anticipation of the phrase in ll. 18-1. The reading of A has, therefore, been adopted here. It is supported by R Appendix B, p. (4) ll. 8-9: peccatorum obscurantem...atque omnium hominum peccantium consciencias...

conscience of alle synful men (Here swete ihesu I
 biseke pee þat þese woundis be my meditacioun nyzt
 and day for in þi woundis is hool medicyne for eche
 disese of soule / Also swete ihesu. þe sterris ben
 cause of eche þing þat is grene, or growep, or bereþ
 fruit / Now swete ihesu make me grene /
 fol. 12^r.) in my bileue / growing in grace / berynge fruyte of
 good werkis / Also sterris ben cause of mynys / metallis.
 and of precious stones / Now swete ihesu make me towe as
 metal. a zens temptaciouns / and precious as perle into
 þe heiz degree of charite. Pater noster Aue maria.
 Et ne nos. Sed. Adoramus te christe. Domine ihesu
 christe fili dei viui. And zit lord swete ihesu þi bodi
 is like to a nette. ffor as a nett is ful of hooles. so
 is þi bodi ful of woundis here swete ihesu I biseche
 pee cacche me in to þe nett of þi skourgynges / þat al
 my herte and loue be to pee. and drawe me euer to
 fol. 12^v.) þe. and wip þe. as a nett drawep þe fysshe til it

11.2-3. nyzt...medicyne] om.A 1.5. cause] in erþe add.A
 1.7. grace] and add.A 1.8. mynys] of add.A
 1.4. swete] lord add.A 1.10. perle] perre A
 1.11. Aue maria] om.A. noster...maria] et cetera B
 1.12. Et ne nos] om.B; inducas add.A
 11.12-13. Sed...viui] om.AB 1.14. to om.A
 1.14. aþ] þe B 1.15. swete] lord add.A
 1.16. to] om.A þe] þis B
 1.18. þe] om.AB it] I, A

conscience of alle synful men. Here, swete Ihesu, I
 biseke þee þat þese woundis be my meditacioun, nyzt
 and day, for in þi woundis is hool medicyne for eche
 disese of soule. Also, swete Ihesu, þe sterris ben
 cause of eche þing þat is grene, or groweþ, or bereþ
 fruit. Now, swete Ihesu, make me grene in my bileeue,
 growing in grace, beryng fruyte of good werkis. Also,
 sterris ben cause of mynys, metallis and of precious
 stonys. Now, swete Ihesu, make me towze as metal
 agens temptaciouns and precious as perle into þe
 heiȝ degree of charite. Pater noster. Aue Maria.
Et ne nos. Sed. Adoramus te, Christe. Domine
Ihesu Christe, fili Dei viui.

And zit, Lord, swete Ihesu, þi bodi is like to
 a nette, ffor as a nett is ful of hoolles so is þi
 bodi ful of woundis. Here, swete Ihesu, I biseche
 þee, cacche me into þe nett of þi skourgyng, þat al
 my herte and loue be to þee, and drawe me euer to
 þee and wiþ þee, as a nett draweþ þe fysshe til it

comeþ to þe banke of deep/~~þ~~at neuer temptacioun
tribulacioun. ne prosperite pulle me fro þee/And
as a nett drawiþ fysshe to þe londe/So swete ihesu
bringe me to þi blis/Cacche me lord in to þe nett
of þi mercy þat is holy chirche/and kepe me þat I
neuer breke oute of þe bondis of charite/Cacche
me swete Ihesu in þe nett of þi comaundementis
þat neuer synne haue me oute of þe clove of þi vertues,
Pater noster et cetera 7 Offte swete Ihesu þi bodi is
lyke to a duffhows/ffor as a duffhows is ful of hoolis/so
is þi bodi fulle of woundis/And as a dowfe pursued of an
fol.13^r.)hawke/3if she may cacche an hole of hir house/she
is siker Inow3/so swete ihesu in temptacioun þi
woundis ben best refute to vs / Now swete Ihesu
I biseke þee in eche temptacioun: graunte me grace
of somme hole of þi woundis and likynge to a byde in
mynde of þi passioun/Also swete Ihesu þi bodi is lyke to

- | | |
|--------------------------|-----------------------------|
| 1.1. comeþ] come A | 1.3. þe] om.A |
| 1.4. to] om.A | 1.5. i...is] om.A |
| 1.5. me] lord add.A | of..comaundementis] om.A |
| 1.7. þe] þi A | 1.9. noster] Aue add.B |
| 1.8. þi] om.A | Offte] 3it A; Efte B; Effte |
| 1.9. cetera] ne A | as] om.B |
| 1.10 to] om.A | 1.12.cacche] a reche to A |
| 1.10. of] dowue add.A | 1.17. to] om.A |
| 1.14. to vs] om.A | |
| 1.16. a byde] habite, T. | |

come to the banke of deef, that neuer temptacioun,
 tribulacioun, ne prosperite, pulle me fro thee, and,
 as a nett drawid fysshe to the londe, so, swete Ihesu,
 bringe me to thi blis! Cacche me, Lord, into the nett
 of thi mercy, that is Holy Chirche, and kepe me that I
 neuer breke oute of the bondis of charite! Cacche
 me, swete Ihesu, in the nett of thi comaundementis,
 that neuer synne haue me oute of the close of thi vertues.
Pater noster, et cetera.

Offte, swete Ihesu, thi bodi is lyke to a duffhows,
 for as a duffhows is ful of hoolis so is thi bodi
 fulle of woundis, and as a dowfe, pursued of an
 havke, zif she may cacche an hole of hir house she
 is siker inowz, so, swete Ihesu, in temptacioun thi
 woundis ben best refute to vs. Now, swete Ihesu,
 I biseke thee, in eche temptacioun graunte me grace
 of somme hole of thi woundis and likynge to abyde in
 mynde of thi Passioun.

Also, swete Ihesu, thi bodi is lyke to an

hony combe/ffor it is eche way fulle of cellis. and
eche selle fulle of hony/So pat it may not be touched
wipouten zelding of swetnes. So swete Ihesu bi
bodi is ful of cellis of deuocioun/pat it may not
be touched of a clene soule/withouten swetnes of likinge,
fol.13^v.) Now swete Ihesu graunte me grace./ to touche
pe wip cnynghe mercy for my synnes wip desire
to gostely contemplacioun/wip amendyng of my
lyf/and continuynghe in goodnes/in stodie to fulfille
bin hestis. and delitable to a bide in mynde of bi
passion. Pater noster. Aue marie et cetera. More
zit swete Ihesu bi bodi is like a boke wreten
al wip reed Inke/so is bi bodi al wreten with
reed woundis/ Now swete Ihesu graunte me to
rede vpon bi boke and sumwhat to vnderstonde pe
swetnes of pat writyng. and to haue likynghe in studiousse
abidyng of pat redynghe/and zeue me grace to
conceyue sumwhat of pe pereles loue of Ihesu Crist/and
fol.14^r.)to lerne bi pat / ensaumple to loue god a zenward
as I shulde/ And swete Ihesu graunte me pis studie

1.1. it] pat A. is] in add.B eche] a add.B
1.1. way] weies A 1.3. zelding] yeld B
1.5. of] and A 1.7. desire] desiris A
1.9. continuynghe] contynuaunce A
1.10. delitable] delicat A; delicatly B to abide] abidinge
1.11. Aue] Et ne A maria et cetera] om.AB (habit)
1.13. al(1)] om.A 1.14.me] grace often add.A
1.15. bi] pis A 11.17-18.to conceyue-sumwhat] tr.A
1.18. pe] pat A 1.20. pis] pat A

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honycombe, ffor it is eche way fulle of cellis and
 eche selle fulle of hony, so þat it may not be touched
 wifouten zelding of swetnes. So, swete Ihesu, þi
 bodi is ful of cellis of deuocioun, þat it may not
 be touched of a clene soule withouten swetnes of
 likinge. Now, swete Ihesu, graunte me grace to
 touche þee wif crynge mercy for my synnes, wif
 desire to gostely contemplacioun, wif amendyng of my
 lyf and continuyng in goodnes, in stodie to fulfille
 þin heestis and delitable to abide in mynde of þi
 Passioun. Pater noster. Aue Maria, et cetera.

More zit, swete Ihesu, þi bodi is like a boke
 wreten al wif reed inke, so is þi bodi al wreten
 with reed woundis. Now, swete Ihesu, graunte me to
 rede vpon þi boke and sumwhat to vnderstonde þe
 swetnes of þat writyng and to haue likyng in studious
 abidyng of þat redyng; and zeue me grace to
 conceyue sumwhat of þe pereles loue of Ihesu Crist
 and to lerne, bi þat ensauple, to loue God agenward,
 as I schulde; and, swete Ihesu, graunte me þis studie

in euerytyme of þe day; and lete me vpon þis boke
 stody at my matynes and houris and evensong and complyne/
and euer to be my meditacioun. my speche and my daliaunce?
 Pater noster. et cetera ut supra. And swete
 Ihesu þi bodi is like to a medewe ful of
 swete flouris and holsum herbis/So is þi bodi ful of
 woundis swete sauerynge to a deuoute soule. and holsum
herbis as herbis to eche synful man/Now swete Ihesu
 I biseche þee graunte me swete sauour of mercy and
 þe holsum resseite of grace? Pater noster. Aue Maria .
 fol.14^v.)et cetera?/ Swete Ihesu I zelde þe panking/
 of alle þe paynes and schames þat þou suffrid for þi
 swete wille/for vs/when þou were cloþede in purpure for
 vs/for to shame þee and crowned wip þornes for to pyne
 þi swete hede/and þei on knees knelyng skornyng þee.
and cleped þee lord and maister/and spitte in þi face.
and buffetide þee/and as moche shame as þei cowde þei
 seide to þee/ Here swete Ihesu I biseke þee for alle

- | | |
|---|-----------------------------------|
| 1.1. euery] ech A; euche B | lete] graunte A |
| 1.1. me] grace þat I may haue | add. A |
| 1.2. stody..my] om. A | matynes] pryne add. A |
| 1.2. and..and] om. -om. A | 1.3. and..be] om. A |
| 1.4. et..supra] Aue maria B | cetera..supra] ne nos A |
| 1.4. And] om. A; yit add. B. | 1.5. Ihesu] 3it add. A |
| 1.5. medowe] mede A. | 1.9. and] in B |
| 1.10. Aue] om. A Maria et cetera] om. AB | |
| 1.11. þanking] þankingis A | 1.12. for] þoru A. for vs] om. AB |
| 1.14. crowned] þin heed add. A; þe add. B; the T. | |
| 1.15. hede] suffraunce and paciencie A | and] þanne add. A. |
| 1.15. þei fellen] add. A | knees] and add. A |
| 1.15. knelyng] om. A | skornyng] scorneden A |
| 1.16. cleped] calliden A | 1.17. þei(2)] om. A |
| 1.14. pyne] peyne B; preuxe A. | 1.11. The 16th. century hand |
| | adds on the Wensday. |

in euery tide of þe day, - and lete me vpon þis boke
 stody at my matynes and houris and euensong and complyne,-
 and euer to be my meditacioun, my speche and my daliaunce.
Pater noster, et cetera, ut supra.

And, swete Ihesu, þi bodi is like to a med^Eful 5
 of swete flouris and holsum herbis. So is þi bodi ful of
 woundis, swete sauerynge to a deuoute soule and holsum as
 herbis to eche synful man. Now, swete Ihesu, I biseche
 þee, graunte me swete sauour of mercy and þe holsum
 resseite of grace. Pater noster. Aue Maria, et cetera. 10

Swete Ihesu, I zelde þe þanking of alle þe paynes
 and schemes þat þou suffrid for þi swete wille for vs,
 when þou were cloþed in purpure for vs, for to shame
 þee, and crowned wiþ þornes, for to pyne þi swete
 hede, and þei, on knees knelyng, skorny⁽¹⁾ þee, 15
 and cleped þee Lord and Maister and spitte in þi face
 and buffetide þee and as moche shame as þei cowde þei
 seide to þee. Here, swete Ihesu, I biseke þee, for alle

(1) The ending of the present participle, knelyng, has,
by a natural error, been repeated in the next word,
which the syntax demands should be a finite verb.

To schameful turnes forzeue vs alle þe schame and
 payne þat we hauen deserued by oure synne/and graunte
 vs grace to worschipe þee in als many wise. and also
 fol.15^r.) hertely as þe Iewis shamed þee in þi / passioun.
 And swete Ihesu graunte vs grace of swiche cloþinge and
 array as most plesit þee/and neuer to desire disgisyng
 ne pride of a tire/ And swete Ihesu graunte me grace to
 bere my hede lowe/and neuer to shewe pride in semblaunt
 ne chere. And swete Ihesu lete me kepe my .v. wittis to
 þe worschipe of þee/ and lete me neuer desire state ne
 degree ferþer þan þou hast ordeyned for me. Pater noster.
 et cetera ut supra. Swete Ihesu I anke ee wi al myn
 hert for al þat blood, þat þou so plenteuously blede in/ þi
 coronynge bifore alle folk. when þi swete face was al on
 fol.15^v.) blode. and on eche side þou were forcried / and
 dispised to þat strong and foule deed. and demed so wrong-
 fully þerto/ Blessid and þanked be þou swete Ihesu. and
 loued of alle þi creatures/ Here swete Ihesu I biseke þee
 wasshe my soule wiþ þat blode. and anoynte and depaynte
 my soule and my mynde with þat precious

- 1.1. þo] þe A turnes] þat we haue wrouzt add.A.
 1.1. þe] þat A 1.9. lete] graunte A 1.10 lete
 1.9. me grace add.A. 1.10. neuer] to add.A. (graunte
 1.12. et..supra] Aue Maria B; Et ne nos A 1.10. me] grace
 1.14. alle] þat add.B on] om.A (add.A.
 1.16. dispised] and hastid add.A.; strong and foule] stronger-
 1.17. swete] om.B ful B
 1.17. and] worþi to be add.A. þi] om.A.

To schameful turnes, forzeue vs alle þe shame and
 payne þat we hauen deserued by oure synne and graunte
 vs grace to worschipe ~~þe~~^{þee} in als many wise and als hertely
 as þe Iewis shamed þee in þi Passioun; and, swete Ihesu,
 graunte vs grace of swiche cloþinge and array as most plesit⁵
 þee and neuer to desire disgisyng, ne pride of atire;
 and, swete Ihesu, graunte me grace to bere my hede
 lowe and neuer to shewe pride in semblaunt ne chere;
 and, swete Ihesu, lete me kepe my v wittis to þe worschipe
 of þee and lete me neuer desire state ne degree
 ferþer þan þou hast ordeyned for me. Pater noster,
et cetera, ut supra. 10

Swete Ihesu, I þanke þee wif al myn hert for al
 þat blood þat þou so plenteuously bledde in þi
 corownyng bifore alle folk, when þi swete face was al
 on blode and on eche side þou were forcried and dispised
 to þat strong and foule deef and demed so wrongfully
 þerto. Blessid and þanked be þou, swete Ihesu, and
 loued of alle þi creatures! Here, swete Ihesu, I
 biseke þee, wasshe my soule wif þat blode and anoynte
 and depaynte my soule and my mynde wif þat precious 20

blode. and graunte me grace. for þi mechil mercy to
 Iugge myself wilfully. and deme to saluacioun of my
 soule. Pater noster. ut supra. Swete Ihesu I zelde to
 þee þankingis and gracis for alle þe paynes and shameful
 turnes þat þou suffred when þou bare þine owne crois and
 fol.16.^{r*}) Iuggement vpon on þi naked bak. ffor / þei drowen and
 pulled þee so felly. þei putted þe and smote þe schamefully
 as it were a þeef þat bare his owne galwis (A dere lord
 swete ihesu what þou were woo bigone when at þe bigynnyng
 of Herodis comaundement þi kirtil was taken fro þee þat
 cleued so faste to þi bodi wip blode of þi skourgyng when
 were so rased and rent. and bete so sore and so longe
 til al þi vtter blode was bledde. and þi skynne vnneþe
 honged togider/ þan when þei drewe of þi cloþinge þat
 cleuede to þee wip dried blode. and þou so tendir
 fol.16^v.) and so zonge and fressh of age / þei toke no rewarde
 how sore it greued þee þat piteuouse stripynge when

- | | |
|--|--------------------------------|
| 1.3. ut supra] om.AB | to] om.A |
| 1.4. and gracis] om.A | 1.6. drowen] þee add.A |
| 1.7. felly] þat greet ruþe was to se and þerto swete ihesu | |
| 1.7. and] om.A smote] smyten A | (add.A |
| 1.7. þe(2)] so add.A | 1.9. what] þat A |
| 1.9. bigynnyng] biddinge A | 1.10. herodis] Eroud A |
| 1.10. comaundement] om.A | fro] from A |
| 1.12. so(1)] om.A | 1.13. vtter] vntyr B |
| 1.14. þi] þe A | cloþinge] cloþ/cloth AB |
| 1.15. þee] þi skyn A | dried] drie A |
| 1.16. so] in A | of] om.A |
| 1.16. þei] þou A | 1.17. piteuouse] dispiteuous A |

* þei drowen Added at bottom right-hand corner of page.

blode and graunte me grace, for þi mechil mercy, to
iugge myself wilfully and deme to saluacioun of my
soule. Pater noster, ut supra.

Swete Ihesu, I zelde to þee þankinggis and gracis
for alle þe paynes and shameful turnes þat þou suffred, 5
when þou bare þine owne Crois and iuggement vpon þi
naked bak, ffor þei drowen and pulled þee so felly, þei
putted þe and smote þe schamefully, as it were a þeef
þat bare his owne galwis.

A, dere Lord, swete Ihesu, what þou were woo- 10
bigone, when, at þe bi[dd]yng⁽¹⁾ of Herodis
comaundement þi kirtil was taken fro þee, þat cleued so
faste to þi bodi wiþ blode of þi skourgyng, when þou
were so rased and rent and bete so sore and so longe;
til al þi vtter blode was bledde and þi skynne vnneþe 15
honged togider! þan, when þei drewe of þi cloþinge,
þat cleuede to þee wiþ dried blode,- and þou so tendir
and so þonge and fressh of age, - þei toke no rewarde
how sore it greued þee, þat piteuouse stripynge, when

(1) The reading of A has been adopted, as bigynnyng
is meaningless, in the context.

many a pece of þi tendir skyn folowede. þan was it
 rewþe to se þi bodi al stremed on blode, A lord
 swete ihesu. me þinkeþ I se þe reed blode renne doun
 bi þi chekis stremes aftir eche stroke of þi corownyng
 and scourgyng before and bihynde, and on eche side/ þe
 skynne of þin hede. þe þornes al to renten. for eche þorne
 prickid to þe braynpanne/ Allas allas swete ihesu. how may
 a cristen soule! se his lord suffre. so myche pyne. þat
 neuer trespassede. þi gryntyng and þi gronyng, þi sorwing
 and sizghinge. þe rewþe of þi chere. perceþ myn
 fol.17^r.) hert. þe corowne of alle blisse þat crowned þe
 blessed þe kyng of alle kynges, þe lord of alle lordis.
 is of helle houndis crowned wif þornes ¶ þe worschipe
 of heuene is dispised and defouled. he þat schope
 somme and alle creaturis. and al þing is of his gifte.
 he ne hadde not where. he mizt hide his hede, And he was
 so pore. þat he goeþ al nakede in sikt of alle folke.

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|------------------------------------|---------------------------|
| 1.1. it] om.A | 1.2. on] of A |
| 1.4. stremes] stremyng A | 1.3. þe] þi A |
| 1.5. and scourgyng] om.A | 1.6. þe] om.A for] om.A |
| 1.7. prickid] sittip A | allas(2)] om.AB |
| 1.8. pyne] peyne AB | 1.9. þi(2)] om.A |
| 1.11. crowned] crowneþ A | þe(2)] al A |
| 1.12. þe(1)] om.B | lordis] þe emperour add.A |
| 1.13. is-of helle] tr.A; now add.A | |
| 1.13. houndis] hound A | 1.16. ne] om.A |
| 1.16. hadde] hap A | mizt] mai A |
| 1.16. was] is A | 1.17. in] þe add.A |

many a pece of *Thi* tendir skyn folowede. *That* was it
rew~~te~~ to se *Thi* bodi al stremed on blode.

A, Lord, swete Ihesu, me *thinke* I se *the* reed
blode renne doun bi *the* chekis, stremes aftir eche
stroke of *Thi* crownyng and scourgyng bifore and
bihynde and on eche side. *The* skynne of *Thi* hede *the*
thornes al to-renten, for eche *thorne* prickid to *the*
brayn-panne. Allas! allas! swete Ihesu, how may a
Cristen soule se his Lord suffre so myche pyne, *that*
neuer trespassed? *Thi* gryntyng and *Thi* gromyng, *Thi*
sorwing and sizghinge, *the* rew~~te~~ of *Thi* chere, perce~~te~~
myn hert. *The* Corowne of alle blisse *that* crowned *the*
blessed, *the* Kyng of alle kynges, *the* Lord of alle lordis,
is of helle-houndis crowned w~~ith~~ *thornes*. *The* Worschipe
of heuene is dispised and defouled. He *that* schope
sonne and alle creatur~~is~~, and al *thing* is of His gifte,
He ne hadde not where He mi~~ght~~ hide His hede and He was
so pore *that* He goe~~t~~ al nakede in s~~ight~~ of alle folke.

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Here swete Ihesu I biseke þee zeue me grace to bere
 wif þee. þe crois of penaunce for þi loue. and for my
 synnes as þou dide for my synnes and lete me bere
 fol. 17^v) it to my deef tyme as þou / dide and lete me neuer be
 weri ne grucchinge for þat I suffre for þi loue/
and zeue me grace to do penaunce in þis lyf for my
 synnes/ and graunte me my purgatorie here and zeue
 me grace to suffre esely wordis of despite for þi
 loue. Pater noster. et cetera. Swete Ihesu I zelde þee
 þankynges for al þe angir/ and sorwe þat þou suffride when
 þou bare þe crosse toward þi deef. and me þinkeþ lord I
 se. how þei ledde þe forþ naked as a worme. turmentours
 a boute þee and armed knyghtes/ þe prese of þe peple
 was wondir myche/ þei harried þee schamefulli, and
 spurned þee wif hir fete as þou haddest ben a dogge /
 fol. 18^r.) A. A. þis is a rewful sizte, þin hede is ful of
 þornes þin heer ful of blood, þi face is al wanne.
 þi lokyng is al mournynge þi chekis and hede al

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- | | |
|----------------------------|--------------------------|
| 1.3. for] om.A | as...synnes] om.A |
| 1.4. dide] for me add.B | it] in add.B |
| 1.9. noster] Aue add.B | cetera] ne nos A |
| 1.10. þe] þat A | 1.11. þe] þi A |
| 1.14. was] om.A | harried] harien A |
| 1.14. and] þei A | 1.15. spurned] spurnen A |
| 1.15. haddest ben] weere A | 1.16. A(2)] om.AB |
| 1.16. rewful] reuthful B | 1.17. heer] is add.A |
| 1.18. al(1)] om.AB | |

Here, swete Ihesu, I biseke *thee*, *geue* me grace to bere
 with *thee* *the* crois of penaunce for *the* loue and for my
 synnes, as *you* dide for my synnes, and lete me bere
 it to my deef tyme as *you* dide and lete me neuer be
 veri ne grucchinge for *that* I suffre for *the* loue; 5
 and *geue* me grace to do penaunce, in *this* lyf, for
 my synnes and graunte me my purgatorie here; and *geue*
 me grace to suffre esely wordis of despite for *the*
 loue. Pater noster, et cetera.

Swete Ihesu, I *zelde* *thee* *thankynges* for al *the* 10
 ang^{er} and sorwe *that* *you* suffride, when *you* bare *the*
 Crosse toward *the* deef. And me *thinke*, Lord, I se
 how *thei* ledde *the* forth, naked as a worme, turmentours
 aboute *thee* and armed kny^{tes}. *The* prese of *the* peple
 was wondir myche. *Thei* harried *thee* schamefulli and 15
 spurned *thee* with hir fete, as *you* haddest ben a dogge.
 A! A! this is a rewful sizte! *The*in hede is ful of
 hornes, *The*in heer ful of blood, *The* face is al wanne,
The lokyng is al mournyng, *The* chekis and hede al

bolned wip buffetis, pi visage is defouled wip spitting/
 pe Iewis hauen so beseen pee. pat pou art liker a messel
 pan a clene man. pe cros was heuy and heiz. and so harde
 trussed on pi backe pat was bare. pat pou art crowsed
 and schrynkes here vndir.) A swete Ihesu pou gronydest
 ful harde. when it satt so sore to pi nakid bodi pat is
 so seke. so ful frauhte of peynes, so febill. and so
 wery. what bi longe and grete fastynge bifore, what
 wip waking al pe nyzt wip outhen reste, what wip betyng,
 fol.18^v.) and/buffetyng. and shameful wordis and dedis bifore,
 pi flessh here pe cros sittes. is skynles and ouer-
 runne wip blodi rowes. pe payne of pi birpin, greueþ
 pee so sore pat eche fote pat pou goest styngþ to pi
 hert, þus pou goest swete Ihesu in to Ierusalem toward
 pi deef. All pe pepil comen and folwen and gawren
 vpon pee and wondreþ, wip siche a processiou
 was neuer þeef ledde to his deef, Here swete Ihesu I pray
 pe to graunte me grace to folwe þee in mynde of

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|-----------------------------|---------------------------------------|
| 1.1. is] al A | spitting] spotil A |
| 1.3. was] om. A | heiz] huge A |
| 1.4. on] upon A | pat...bare] om. A |
| 1.4. crowsed] cruyschid A; | crushed B; to hepe add. A |
| 1.7. frauhte] fright B | and] om. A |
| 1.8. bi] for A | 1.9. þe] om. A nyzt] biforen add. A |
| 1.11. pi] pe A | 1.12. blodi] blood A; blode B. |
| 1.12. pi] pat A | 1.15. gawren] goulþ A |
| 1.16. a] om. B | 1.18. to(1)] om. A |
| 1.12. rowes] rewes B | 1.13. styngþ] stiketh T. |

bolned wif buffetis, þi visage is defouled wif spittyng.
 Þe Iewis hauen so beseen þee þat þou art liker a messel
 þan a clene man. Þe cros was heuy and heiz and so harde
 tussed on þi backe þat was bare, þat þou art crowsed
 and schrynkes þere-vndir. A, swete Ihesu, þou grongdest
 ful harde, when it satt so sore to þi nakid bodi þat is
 so seke, so ful frauhte of peynes, so febill and so
 wery, what bi longe and grete fastyng bifore, what
 wif wakyng al þe nyzt wifouten reste, what wif betyng
 and buffetyng and shameful wordis and dedis bifore.
 þi flessh, þere þe Cros sittes, is skynles and ouer-
 runne wif blodi rowes. Þe payne of þi birþin greueþ
 þee so sore þat eche fote þat þou goest stynges to þi
 hert. þus þou goest, swete Ihesu, into Ierusalem,
 toward þi deef. All þe pepil comen and folwen and
 gawren vpon þee and wondreþ. Wif sicke a processoun
 was neuer þee ledde to his deef. Here, swete Ihesu,
 I pray þe to graunte me grace to folwe þee, in mynde of

pi passioun/and in suffryng sun what for pi loue. and in
 hauyng compassioun of þee. Pater noster et cetera.
 Swete Ihesu what sorwe felle to pi /
 fol.19^{r*}.) herte when þou kest pi eizen vp on pi dere modir/
 þou sawg hir folwe þee among þat grete pres/as a woman
 oute of hir self mynde for Inderly sorwe, þe whiche
 passed alle sorwes. Now she wronge hir hondis wepyng and
 sizghynge/ Now she caste hir armes and spred hem on brode
 þe watir of hir eyzen dropped at hire fete. She felle
 dedeswoun ofte tymes for paynes and sorwe. Hir
 sorwe swete Ihesu and hir dole greued þee gretly and
 many folde encreside alle þin oþer peynes/ And when
 she knewe þat hir sorwe greued þee so sore. þan was hire
 wele þe wers/ And so sorwe of eiper for oþere wexeþ
 fol.19^v.) many fold / þe heize loue of zoure hertis euery
 til oþere þat was perles brennyng kyndely made zoure sorwe
 eiper for oþere vnlike to any oþer sorwe or woo on erþe/

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|--|---------------------------|
| 1.3. et cetera] om.A | 1.4. dere] om.A |
| 1.4. modir] so dere add.A | 1.5. þee] om.A |
| 1.5. þat] þe A | 1.6. mynde] om.A |
| 1.4. vp on] toward A | 6-7. for.. sorwes] om.A |
| 1.8. caste] castiþ A | and..hem] om.AB |
| 1.8. on brode] om.B; abroad A | 1.9. felle] in add.ABT |
| 1.10. tymes] siþ is A | 1.13. sorwe] sorowis A |
| 1.11. and[ð] in B | 1.11. dole] dele B |
| 1.11. greued þee] aggregide A; | aggregated B |
| 1.12. encreside] om.AB | 1.13. hire] sche A |
| 1.13. þe] om.AB | 1.14. eiper] of zou add.A |
| 1.15. euery] eiper A | til] to A |
| 1.17. eiper] euery B | erþe] for add.A |
| 1.16. zoure sorwe] sorwe zoure, Lindkvist, following the MS. order of words, but ignoring the MS. indication that they are to be transposed. | |

* At the top of this page is written in a sixteenth century hand: Item for to yerdese of grauwichamlete foure s the yearde Item for.

þi Passioun and in suffryng sumwhat for þi loue and in
 hauing compassioun of þee. Pater noster, et cetera.

Swete Ihesu, what sorwe felle to þi herte, when
 þou kest þi eizen vpon þi dere Modir. Þou saw þir
 folwe þee, among þat grete pres, as a womman oute of
 hir silf mynde for inderly sorwe, þe whiche passed alle
 sorwes. Now she wronge þir hondis, wepyng and
 sizghynge, now she caste þir armes and spred hem on
 brode. þe watir of þir eyzen dropped at hire fete.
 She felle dedeswoun, ofte tymes, for paynes and sorwe.
 Hir sorwe, swete Ihesu, and þir dole greued þee gretly
 and manyfolde encreside alle þin oþer peynes, and when
 she knewe þat þir sorwe greued þee so sore, þan was þire
 wele þe wers; and so sorwe of eþer for oþere wexe
 manyfold. þe heize loue of þoure hertis eury til
 oþere, þat was perles brennyng, kyndely made þoure sorwe
 eþer for oþere vnlike to any oþer sorwe or woo on erþe.

As 3oure loue was makeler. so was 3oure sorwe perles/
 It stiked at 3oure hertis as it were deep/A ladi mercy
 how were pou so bolde among so many kene foos to folwe so
 nere. How was it pat argynes of wommanes kynde. or
 schamyng of maidenhede/ne had wipdrawen pee/And it was
 not semely to pee. to folwe swiche a rowte/But pou had no
 reward to mannes drede ne to nouzt ellys pat schulde
 be lette/for as oute of pi self pou were/for sorwe of /
 fol. 20^r.) pin owne sone/and so on him was al pi herte sette/
 pi loue was so kene sette in pi hert to pi sone/ pi sizg-
 hynggis were so fer fette/ pi doole and sorwe so ful be
 birefte pi chere so dreery for dedly woo. -pat it birefte be
 rekkyng of bodili drede and of worldli shame. and of al
 manere lettynge. Now ladi pat payne and passioun schulde
 haue ben myne/ ffor I hadde deserued it/ and was cause

1.2. stiked] stikiþ A 1.3. folwe] him add.A
 1.4. nere] ny3 A pat] be add.A
 1.8. be-lette] tr.A as] om.A
 1.8. oute of pi self-pou were] tr.A
 11.9-10. and...sone] om.A 11.10-11. sizghynggis] sizhis A
 1.11. fette] i brest add.A 1.11. pi] so ful of A
 1.11. so ful] om.A pe] om.AB birefteþ] om.A; breste
 1.12. birefteþ] bireckinge A 1.13. bodili] wo or add.A
 1.14. lettynge] lettingis A 1.15. was] om.A
 1.12. (^{birefteþ]} The i is inserted above the line.U.

As þoure loue was makeles, so was þoure sorwe perles:
it striked at þoure hertis, as it were deef.

A, Lady, mercy! how were þou so bolde among so
many kene foos to folwe so nere? How was it þat arþnes
of wommanes kynde, or schamyng of maidenhede, ne had
withdrawen þee? And it was not semely to þee to folwe
swiche a rowte; but þou had no reward to mannes drede,
ne to nouȝt ellys þat schulde þe lette for as oute of
þi self þou were, for sorwe of þin owne Sone, and so
on Him was al þi herte sette. þi leue was so kene
sette in þi hert to þi Sone, þi sighynggis were so fer
fette, þi doole and sorwe so fuþ in þe b[re]ste⁽¹⁾, þi
chere so drery for dedly woo, þat it birefte þe rekkyng
of bodili drede and of worldli shame and of al manere
lettyng. Now, Lady, þat payne and passioun schulde
haue ben myne, ffor I hadde deserued it and was cause

(1) The reading of A (brest) suggests that a scribe, influenced perhaps by the occurrence of birefte in l.13, has mistaken an s for an f. The fact that the i of birefte is inserted above the line in U gives a clue to the origin of the error, as Lindkvist realises (op. cit. p.49): an i, abbreviated form of in, may have been written above the line in the exemplar, and inserted in the wrong place by the copyist. It should, probably, come before e (l.12)

But the scribe of A, who also seems to have been confused, in this passage (see reading in ll.13-14), may have emended a corrupt reading in his exemplar in his own way, so that his text, no more than U, necessarily represents the original form of the passage.

per of / perfor swete lady as þe woundis and paynes
 weren myn owne bi rize gete me of þi mercy oone
 of hem alle / þat it may abide as a prikke at myn
 herte / Gete me swete lady a drope of þat rewþe
 fol. 20^v) þat þou hadde to / folwe him wif as þou dide / Al þat
 wo is myn bi rize / Sette me on myn owne / ne be þou
 nouzt so wrongful to wifholde alle þou3 al þi wo
 be þe leef. þou art ful large. þan parte wif þe
 pore þat litel hap / and zeue me of þi sizghing / þat
 sizghed so sore / and let me sizghe wif þee. sippe
 I bigan al þis woo. I aske der worþe lady neiþer
 castel. ne touris ne opere worldli wele. ne sunne ne
 mone ne none of þe bodies of heuene. ne no þinge
 but woundis of rewþe payne and compassioun / of swete
 Ihesu my lordis passioun. is al my desire / I heue
 appetite to payne. to biseke my lord a drope of his
 fol. 21^r.) rede blood to make my soule blodi and a drope
 watir

- | | |
|-----------------------------------|---------------------------------|
| 1.1. þe} þo A; þy B | woundis-paynes} <u>tr.</u> A |
| 1.2. bi} wif A | 1.6. owne} desyre <u>add.</u> B |
| 1.6. ne} <u>om.</u> A | 1.7. to} so A |
| 1.7. wrongful} dangerous A | 1.9. sizghing} sizyngis A |
| 1.10. sizghed} sizhist A | 1.10. let} lete A; let B. |
| 1.11. þis} þat A | 1.12. castel} castels A |
| 1.12. touris} townes A | worldli} worldis A; worldes B |
| 1.12-13. ne mone} <u>om.</u> B | ne} noon <u>add.</u> A |
| 1.14. rewþe} of <u>add.</u> A | and} of <u>add.</u> A |
| 1.16. to} and I A | 1.17. and} or ellis A |
| 1.17. drope} of his <u>add.</u> A | |

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15

Therof. Therfore, swete Lady, as þe woundis and peynes
 weren myn owne bi riȝt, gete me, of þi mercy, oone
 of hem alle, þat it may abide as a prikke at myn
 herte. Gete me, swete Ladi, a drope of þat rewþe
 þat þou hadde to folwe Him wiþ, as þou dide! Al þat 5
 wo is myn bi riȝt. Sette me on myn owne ne be þou
 nouȝt so wrongful to wiþholde alle, þou; al þi wo
 be þe leef! þou art ful large; þan parte wiþ þe
 pore þat litel haþ and zeue me of þi sigghing, þat
 sigghed so sore, and lat me sigghe wiþ þee, siþþe 10
 I began al þis woo! I aske, derworþe Lady, neiþer
 castel, ne touris, ne oþere worldli wele ne sunne, ne
 mone, ne none of þe bodies of heuene, ne no þinge
 but woundis of rewþe, payne and compassioun of swete
 Ihesu, my Lordis Passioun is al my desire. I haue 15
 appetite to payne, to biseke my Lord a drope of His
 rede blood to make my soule blodi and a drope watir

to wasshe wiþ my soule. A modir of mercy and of
 compassyoun. socour of alle sorwe/and bote of al
 bale./ Modir of alle wrecchis and doleful visite my
 soule. and sette in my hert. þi sone wiþ his woundis.
 sende me a sparcle of compassioun in to myn hert/ þat
 is harde as stone and a drope of þat passioun to
 souple it wiþ. Pater noster Ave. Et ne nos. Sed.
 Adoramus te christe Domine ihesu christe fili dei
 viui. /

Swete Ihesu I þank þee wiþ al myn hert for al
 þe payne þat þou suffred when þe cros was caste
 down on þe grounde. and þere þei leide þe flatte
 þeron. and wiþ cordis drewe þi hondis and fete to /
 fol. 21^v.) þe hoolis/and nailed first þat one hond. and
 streyned þat oþere to þe toþer hooles/and þan drowen al
 þi boði/ swete Ihesu down til þi fete rauzte þe hoolis/
and þe nailles lord weren blunt. for þei schulde

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- 11.1-2. mercy...alle] om.A (The word mercy has been
 crossed out in A.) 1.3. and] of alle add.A
 1.3. doleful] woful A my] sike add.A
 1.5. me] om.A 1.6. and] om.A
 1.7. Ave] om.A 11.7-9. Et...viui] om.AB
 1.11. þe] þat A. 1.12. þere] om.AB
 1.14. first] fast A 1.15. þe] þat A
 1.15. toþer] oþer AB
 1.15. þan] swete Ihesu þei add.A.
 1.16. swete Ihesu] om.A 1.16. til] to B
 1.16. þi feet-þe hoolis] tr.B rauzte] to add.A

to wasshe wiþ my soule. A, Modir of mercy and of
 compassyoun, Socour of alle sorwe and Bote of al
 bale, Modir of alle wrecchis and doleful, visite my
 soule and sette in my hert þi Sone wiþ His woundis!
 Sende me a sparckle of compassioun into myn hert, þat
 is harde as stone, and a drope of þat Passioun to
 souple it wiþ. Pater noster. Aue. Et ne nos. Sed.
Adoramus te, Christe. Domine Ihesu Christe, fili Dei
viui.

Swete Ihesu, I þank þee wiþ al myn hert for al
 þe payne þat þou suffred, when þe Cros was caste
 doun on þe grounde and þere þei leide þe flatte
 þeron, and wiþ cordis drewe þi hondis and fete to þe
 hoolis, and nailed first þat one hond and streyned
 þat oþere to þe toþer hoole, and þan drowen al þi
 bodi, swete Ihesu, doun, til þi fete rauzte þe hoolis;
 and þe nailes, Lord, weren blunt, for þei schulde

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tere þe skyn and presse þe flessh/nou swete Ihesu
 me þinkeþ I se þi bodi on þe roode al bloði and
 strey-ned. þat þe loyntes twynnen þi woundis now open/
 þi skynne al to drawn and straitly streyneu recchiþ
 so brode/ þi heed crowned wif þornes/ þi bodi al ful
 of woundis/nailes in þi hondes and fete so tendir/and
 þi senewis alle to reuen þere as is most peynful
 felynge þere is no lenyng for þi heed þi bodi is
 fol.22^r.) streyned as a perchemyn / skynne vpon a racke/
 þi face is al bolned. þat first was so faire. þi loyntes
 vndone/ þou stondis and hangis on nailes/ stremys of blood
 renne doun bi þe rode þe sight of þi modir encresiþ
 þi peyne A lord swete Ihesu þat woldest vmyzti
 bicome. to make me myzti in mendynge my synne/I speke
 lord of þi passioun and of heiz deuocioun. I fynde
 no swetnes but speke as a lay. and nouzt wote what I
 mene/I stodie in passyoun and fynde no taste/for my

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- | | | | |
|-----------------------|-------------------------|---------------------|-----------------------------|
| 1.1. þe-þe] | þi-þi A | presse] | bruse A; bruys B; presse T. |
| 1.2. bloði] | bled A | 1.3. þi] | þe B |
| 1.4. þi] | þe A | and-streyned] | om. AB |
| 1.5. brode] | þat merueile is it halt | add. A | |
| 1.5. ful of] | om. B | 1.6. and] | in add. AB |
| 1.7. þi] | þee B | alle to reuen] | om. AB |
| 1.7. as] | was B | 1.8. for] | to A |
| 1.9. a racke] | þe harowe A | 1.10. al] | om. B |
| 1.11. stondis-hangis] | tr. A | 1.14. in mendynge] | and mende A. |
| 1.15. heiz] | þy B | deuociou <u>n</u>] | and add. A |
| 1.16. nouzt wote] | noot A | in] | þi add. A |
| 1.16. and] | I add. A | for] | om. A |

tere *þe* skyn and *þe* presse *þe* flessh. Now, swete Ihesu,
 me linke I se *þi* bodi on *þe* Roode, al blodi and
 streyned, *þat* *þe* ioyntes twynnen, *þi* woundis now open,
þi skynne, al to-drawen and straitly streyned, recchi
 so brode, *þi* heed crowned wiþ *þornes*, *þi* bodi al ful
 of woundis, nailes in *þi* hondes and fete so tendir and
þi senewis alle to-reuen, *þere* *as* is most peynful
 felynge. *þere* is no lenyng for *þi* heed; *þi* bodi is
 streyned as a *perchemyn*-skynne vpon a racke; *þi* face
 is al bolned, *þat* *furst* was so faire, *þi* ioyntes vndone;
þou stondis and hangis on nailes; *stremys* of blood
 renne down bi *þe* Rode; *þe* sight of *þi* Modir encresis
þi peyne. A, Lord, swete Ihesu, *þat* woldest vnyty
 bicome to make me myty in mendyng my synne. I speke,
 Lord, of *þi* Passioun and of heiz deuocioun. I fynde
 no swetnes, but speke as a iay and nouzt wote what I
 mene. I stodie in passyoun and fynde no taste, for my

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synnes arn so many and so dymme. þat þei haue shette
 oute deuocioun and stoppeþ al þe sauour of swetnes/fro
 my soule And þerfore I speke and blundere forþ as /
 fol.22^V.) a blynde man/and speke wiþ outen wisdom and
 kunnyng of so deuoute matere But þou swete Ihesu þat
 quickest þe deed. and turnyst to goodelyf fro deef of
 synne quicken me lord swete Ihesu/and þeue me grace
 to fele sum of þat swetnes of swete sauour and goostli
 deuocioun/lene me þe lizt of grace to haue sum in sizt
 in soule/But lord I wote wele. þat who so desireþ
and seekiþ a rizt þou; he fele nouzt/he haf þat he wot
 nouzt ~~xx xx~~ ~~xx~~ þe loue of /i godhede/And gif a man may
 no feruour fynde. þan late hym þenke him silf febill and
 outcaste. and rebuke him silf and holde him silf vnworþi/
 fol.23^P.) to haue deuocioun. or any sicke specialte of oure
 lord. and so he schal gete sunnest þe gifte of his

-
- | | |
|-------------------------------------|--------------------------|
| 1.1. dymme] wickid A | 1.2. and] han add. A |
| 1.2. stoppeþ] stoppið A; stopped B. | |
| 1.4. man] creature A | and] or A |
| 1.5. matere] Pater noster add.A | 1.7 synne] so add.A |
| 1.8. swetnes of] om.A | 1.9. lene] sende A |
| 1.9. me] lord add.A | 1.11. and seekiþ] þee A |
| 1.12. þe] w B | 1.13. þan...hym] om.AB |
| 11.13-14. him...rebuke] om.B | 11.15-16. and-silf] om.A |
| 1.16. lord] god add.A | |

synnes are so many and so dymme ~~that~~ ^{that} hei haue shette
 oute deuocioun and stoppe^d al ^{the} saour of swetnes fro
 my soule; and ^{therefore} I speke and blundere for^e as
 a blynde man and speke withouten wisdome and kunnyng
 of so deuoute matere. But ^{you}, swete Ihesu, ^{that}
 quickist ^{the} deed and turnyst to goode lyf fro deed^s of
 synne, quicken me, Lord, swete Ihesu, and geue me grace
 to fele sum of ^{that} swetnes of swete saour and goostli
 deuocioun, lene me ^{the} lizt of grace to haue sum insizt
 in soule! But, Lord, I wote wele ^{that} whoso desire^t
 and seek^e arizt, ^{though} he fele nouzt, he hath ^{that} he wot
 nouzt, ^{the} loue of ^{his} Godhede; and, ^{if} a man may no
 feruour fynde, ^{then} late hym ^{re}nke himself febill and
 outcaste and rebuke himself and hold himself vnwor^{thi}
 to haue deuocioun, or any sicke specialte, of oure
 Lord, and so he schal gete sunnest ^{the} gifte of His

grace. Pater noster. et cetera, Swete Ihesu when þe
 Iewis heuyd ~~wp~~ þe cros and made it falle sore in to þe
 hole þat was made þerfore. and þan brosten þi woundis and
 al to schaked þi bodi. þat honged so sore, lord swete
 Ihesu wo was þe þan when þe sore woundis of handes and of
 fete bare al þe pays of þi bodi; Swete Ihesu þan þi modir
 was woo I now; þat sawe þis she sizghed and wrong hire
 hondis. she wepte teris I now; and al þat lord was
 fol. 23^v.) eching of þi wo/ and / þat place was wlatsum with
 stynk of carions many/ and þus were al þi .v. wittis
 occupied wif payne to bote þe trespas of oure .v. wittes/
 In þi sigt þou were blyndfelled/ and for þou sawe ~~XXXX~~
 þi moder so wo/ and for þou sawe þanne/ þi foos þat were mos
 holden to be þi frendis as þe Iewis/ In þi smellynge of
 stynke of cariouns þat were so many/ for þou was lord done
 to þe deef in þe foulest place of Ierusalem þere alle

- | | |
|--|--------------------------|
| 1.1. et cetera] om.A | when] þanne A |
| 1.2. heuyd] heuen A | it] to add.A |
| 1.3. hole] holde B | þan] om.A |
| 1.5. þe(2)] þi A | of(2)] om.A |
| 1.6. pays] peyns B; parteT | 1.9. was] so add.A |
| 1.10. of] diuers add.A | 1.11. payne] peynes A |
| 1.12. þi om.A | |
| 1.10. many] þat it loþide ony man to neize ny; A | |
| 1.13. þanne] hem A; þamT | 11.12-13. and...wo] om.B |
| 1.12. and] om.A | 1.14. of] wif A |
| 1.15. lord] om.A | |

grace. Pater noster, et cetera.

Swete Ihesu, when þe Iewis heu^uyd vp þe Cros and
 made it falle sore into þe hole, þat was made þerfore
 and þan brosten þi woundis and al to-schaked þi bodi
 þat honged so sore, Lord, swete Ihesu, wo was þe þan, 5
 when þe sore woundis of handis and of fete bare al þe
 pays of þi bodi. Swete Ihesu, þan þi Modir was woo
 inowz, þat sawe þis. She sighed and wrong hire
 hondis, She wepte teris inowz; and al þat, Lord, was
 eching of þi wo. And þat place was wlatsum with stynk 10
 of carions many, and þus were al þi v wittis occupied
 wif payne to bote þe trespass of oure v wittes: in
 þi sikt þou were blyndfelled for ^{and} þou saw þi Moder so
 wo, and for þou sawe þanne þi foos þat were most holden
 to be þi frendis, as þe Iewis; in þi smellynge of stynke 15
 of cariouns þat were so many, for þou was, Lord, done
 to þe deef in þe foulest place of Ierusalem, þere alle

þe carious of þe towne weren oute caste/and þat smel.
 swete Ihesu was ful greuous to þi nose (In þi taste
 lord greued þee þe galle aftir þirste/for swete Ihesu
 fol.24^r.) moche plentee of / payne causeþ þirste and dry-
 nesse and þat is bitter in taste/and þe Iewis 3aue
 þer to galle to eche þi bittir taste/ In heryng swete
 ihesu þou was agreued wif fals acusinggis and scornes
 when þei saide heil kyng/and spitted in þi face wif
 herynge of foule cry/when þei cried to haue þee swete
 Ihesu on þe roode and when þei cried he kow'e o'ere
 men saue. now lete him saue him silf 3if he wille/
 In felyng swete Ihesu þou was pyned in þi byndinge.
 harriyng. buffetyng blynfellyng scouryng/
 corownyng. In beringe of þe cros in/drawinge of
 fol.24^v.) cordis on þe cros, ~~in arxwinge~~ and nailyng / fete
 and handis to þe cros þer hanged þou pore. swete Ihesu
 and woo bigone/so þat of alle þe goodis on erþe. þou
 hadde nouzt but a litil cloep to hille þi lendis/and

- | | |
|---|--|
| 1.1. oute-caste] tr.A | 1.2. to] in A |
| 1.2. þi nose] þe B | 1.4. moche] om.A |
| 1.4. causeþ] is cause of A | and] of add.A |
| 1.5. 3aue] þee add.A | 1.6. galle] eisil A |
| 1.7. agreued] greued A | acçusinggis] accusyng B; accusyng ^T |
| 1.8. spitted] spitten A | 1.9. haue] hange A |
| 1.9. þee] om.B | 1.11. wille] can A; may B. |
| 1.12. byndinge] and add.A | 1.15. and] in A |
| 1.15. nailyng] of þi add.A | 1.16. to] on A |
| 1.17. þou] so add.A | and] so add.A |
| 1.17. þe] om.A | goodis] good A |
| 1.17. þou] ne add.A | 1.18. nouzt] om.A |
| 1.18. hille] wif add.A | |
| 1.9. herynge] of foule (crossed out); add.U. | |

The carious of the towne weren outecaste, and that smel,
 swete Ihesu, was ful greuous to the nose; in the taste,
 Lord, greued thee the galle aftir firste, - for, swete
 Ihesu, moche plentee of payne cause firste and drynesse
 and that is bitter in taste, - and the Lewis poueerto
 galle to eche the bittir taste; in heryng, swete
 Ihesu, thou was agreued with fals acusinggis and scornes,
 when thei saide: 'Heil, Kyng!' and spitted in the face,
 with herynge of foule cry, when thei cried to haue thee,
 swete Ihesu, on the Roode and when thei cried: 'He
 knowe o here men saue; now lete him saue himself,
 gif he wille'; in felyng, swete Ihesu, thou was pyned
 in the byndinge, harriyng, buffetyng, blynfellyng,
 scourgyng, corownyng, in beringe of the Cros, in
 drawinge of cordis on the Cros and nailyng fete and
 handis to the Cros. Ther hanged thou pore, swete Ihesu,
 and woo-bigone, so that of alle the goodis on erthe thou
 hadde nougt but a litil cloep to hille the lendis, and

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zit þou art kyng of alle kynges and lord of alle lordis/
and heuene and erþe. and helle is þine/And zit lord
 þou woldist be so pore þat tyme. þat þou hadde none
 erþe to dye vpon. but on þe crosse in þe eyre/ And
 þerfore swete Ihesu on þe was saide/ffoxis hauen
 dennes and briddis hauen nestis. but þou at þi deef tyme.
 had nouzt to reste þi heed vpon/A swete Ihesu þat was
 fol.25^r.) a rewful worde / when þou saide/alle þe þat passe
 bi þe weiz. a bide and biholde zif þer be any sorwe like
 to my sorwe. þat I suffre for man/And swete Ihesu zit
 þou praide to þi fadir. forzeue hem þe gilt of þi deef.
 So moche lord is þi mercy. And swete Ihesu nouzt wiþ-
 standing al þi grete payne. zit þou take heede to þe þeef
 vpon þi riht honde when he askid mercy. And swete Ihesu
 nouzt wiþstandinge al þi grete payne. þou graunted to him
 better þan he asked/Now swete Ihesu seþþen þou art in
 blisse. and nouzt in payne. be not ^{þou} to daungerous

1.1. alle-alle] om.A
 1.5. on] of A
 1.6. tyme] ne add.A
 1.9. be] is A
 1.11. fadir] to add.A
 1.13. heede] om.A
 1.12. lord] om.A
 1.15. to] om.A
 1.16. seþþen] now A

1.3. þou(2)] ne add.A
 1.7. had] hast A
 1.8. rewful] reuthful B
 1.10. swete Ihesu- it] tr.A
 1.13. take] tendist A;toke B
 1.14-15. swete..wiþstandinge]
 1.15. al..þou] om.A (om.A
 1.16. now] þanne A
 1.17. þou] now AB

zit You art Kyng of alle kynges and Lord of alle lordis
 and heuene and erthe and helle is þine; and zit, Lord,
 You woldist be so pore þat tyme þat You hadde none
 erthe to dye vpon, but on þe Crosse in þe eyre; and
 þerfore, swete Ihesu, on þe was saide: 'Ffoxis hauen
 dennes and briddis hauen nestis, but You at þi deef-tyme
 had nouzt to reſte þi heed vpon.'

A, swete Ihesu, þat was a rewful worde when You
 saide: 'Alle ze þat paſſe bi þe weiz, abide and biholde
 gif þer be any ſorwe like to my ſorwe þat I ſuffre for
 man!' And, swete Ihesu, zit You praide to þi Fadir
 forzeue hem þe gilt of þi deef: ſo moche, Lord, is þi
 mercy. And, swete Ihesu, nouztwiſtanding al þi grete
 payne zit You t[o]ke heede to þe þeef upon þi riht
 honde when he askid mercy and, swete Ihesu, nouztwiſt-
 ſtandinge al þi grete payne, You graunted to him better
 þan he asked. Now, swete Ihesu, ſeþþen You art in
 bliſſe and nouzt in payne, be not You to daungerous,

fol. 25^v.) ne to straunge of þi mercy for seldome is a man more
 gracious in woo. þanne in blisse/ A lord woo was þee
 for þi modir when þou þi leue toke of hir and wolde deye/
and bitoke hir to seint Johⁿ to comforte and to kepe/
 Here swete Ihesu I biseke þee þat am ful of synnes. now
 lord in blisse haue mercy on me. and graunte me grace when
 it is þi wille. to be wif þee in paradys. Pater noster.
Aue maria et cetera. Swete lady maiden and modir. woo
 was þe bigone when crist had taken his leue at þee and
 bi took þe to Johⁿ þat sorwe myzt haue be þi deef/ And at
 þat leuetakynre. þe terys of /

fol. 26^r.) þin eyzen ranne doun fast/ sighingges and sorwes
 sette ful neize þi hert þou fel a doun in swounne þi heed
 hanged doun þin armes fellen þee bi/ þi colour waxed al wan/
 þi face waxed al pale þe swerde of sorwe of þi sones deef.
 smote þoru3 þin hert/ þat chaungynge lady when þou haddist

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- | | |
|----------------------------|----------------------------|
| 1.1. to] om.A | 1.3. þi leue-toke] tr.A |
| 1.4. comforte-kepe] tr.A | 1.8. cetera] ne A |
| 1.10. and at] in A | 1.12. doun] ful add.A |
| 1.12. sorwes] sorewingis A | 1.13. a doun] doun A |
| 1.13. in] on B | 1.14. þee] doun A |
| 1.14. bi] þi sidis | add.A 1.15. of sorwe] om.A |

ne to straunge of *þi* mercy, for seldome is a man more
gracious in woo þanne in blisse.

A, Lord, woo was *þee* for *þi* Modir, when þou *þi*
leue toke of *Hir* and wolde deye and bitoke *Hir* to Seint
Johan to comforte and to keepe! Here, swete Ihesu,
I biseke *þee* þat am ful of synnes, now, Lord in blisse,
haue mercy on me and graunte me grace, when it is *þi*
wille, to be with *þee* in Paradys. Pater noster. Aue
Maria, et cetera.

Swete Lady, Maiden and Modir, woo was *þe* bigone,
when Crist had taken His leue at *þee* and bitook *þe* to
Johan! *þat* sorwe my^{ght} haue be *þi* deeth and, at *þat*
leue-takyng, *þe* terys of *þin* eyzen ranne doun fast.
Sizghingges and sorwes sattu ful neize *þi* hert. *þou*
fel adoun in swo^une, *þi* heed hanged doun, *þin* armes
fellen. *þee* bi, *þi* colour waxed al wan, *þi* face waxed al
pale, *þe* swerde of sorwe of *þi* Sones deeth smote *þoru*
þin hert. *þat* chaungynge, Ladi, when *þou* haddist

Iohan for crist. was full doleful. and as a Prove of
 deef to þi hert/ A swete ladi whi had I nouzt þan
 haue ben by þee and herde þat þou herde. and seen þat
 sizt wif þee/ And of þat myche sorwe haue taken my part/
 5 zif I mist haue in case slaked þi woo. ffor men saien/
 fol. 26^v.) It is solace to haue compane in / paynes/
 Now swete Ihesu seþþen I myzt nouzt be þere at þi deef.
 as graunte me grace to haue þat deef continually
 in mynde. in deuocoun and in daliaunce and graunte
 10 me mynde of my deef ofte and to amende my lyf and to
 haue sorwe in hert for my mysdedis⁹ Pater noster ut
 supra. Swete Ihesu þan cried þou doolefully on þe rode
 and swetely saide. þou were a þirste. and þat was no
 wondir/ for payne is þirstelew/ and þei lord zouen þee
 15 galle. and eisell/ Swete Ihesu þat was no kelyng of
 þirst but eching/ A swete Ihesu þei zouen þe poisoun

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|--|----------------------------------|
| 1.1. and] <u>om.</u> A | 11.2-3. þan haue] <u>om.</u> A |
| 1.5. haue-in case] <u>tr.</u> A | 1.6. paynes] <u>peyne</u> A |
| 1.8. as] so A; <u>om.</u> B | 1.10. my(1)] <u>þi</u> A |
| 1.11. ut supra] <u>om.</u> A; Aue maria, et cetera B | 1.15. galle-eisell] <u>tr.</u> A |
| 1.13. swetely] <u>om.</u> A | 11.15-16 of þirst] <u>om.</u> A |
| 1.15. no] <u>þristis</u> <u>add.</u> A | |

Iohan for Crist, was full doleful and as a þrowe of
 deef to þi hert. A, swete Ladi, whi had I nouzt þan
 haue ben by þee and herde þat þou herde and seen þat
 sizt wiþ þee and of þat myche sorwe haue taken my
 part, zif I myzt haue in case slaked þi woo? - Efor
 men saien: 'It is solace to haue companye in paynes.'
 Now, swete Ihesu, seþþen I myzt nouzt be þere at þi
 deef, [so]⁽¹⁾ graunte me grace to haue þat deef contin-
 ually in mynde, in deuocoun and ⁱⁿ daliaunce, and graunte
 me mynde of my deef ofte, and to amende my lyf and to
 haue sorwe in hert for my mysdedis. Pater noster, ut
supra.

Swete Ihesu, þan cried þou doolefully on þe Rode
 and swetely saide þou were a þirste; and þat was no
 wondir, for payne is þirstelew and þei, Lord, zouen þee
 galle and eisell. Swete Ihesu, þat was no kelyng of
 þirst, but eching! A, swete Ihesu, þei zouen þe poisoun

(1) It would be easy for a scribe to mistake so for
os, which, in its turn, was probably changed to the more
frequently occurring as.

to kele þi þirste and þou haue hem þi hert blode to
 fol.27^r.) ouenche hir synnes / and to kele hir soulis, But
 swete ihesu þis þirst was many fold in body for mayne, And
 in soule þou þirstede a mendement of þeire synnes
 þat didn't see to þe deef, and þou þirsted daliaunce
 of soules in helle þat here In lyve hudden kepte þi
 lawes, Here swete ihesu I biseke þee graunte me grace
 for þi sake to suffre þirste and hungir for þi
 loue and wiþstonde lustis and temptaciouns of eche
 fondynge of flessch of þe worlde or of þe feend, and
 zeue me grace in suffraunce to folwe þe shadewe
 of þi cros and to þirste þi seruice and loue þi presence
 to myn hert in desiryng and zernynge of þi charitee
 fol.27^v.) Pater noster. Aue. et cetera. Swete ihesu I þank
 þee wiþ al my soule for þat doleful worde þat þou saide to
 þi fadir on heiz a fore þi deef. Dere god whi hast þou
 forsaken me

- | | |
|--|----------------------------------|
| 1.1. þirste] wiþ <u>add.</u> A | 1.2. kele] hele A |
| 1.3. þis] þi A | 1.5. þe] <u>om.</u> AB |
| 1.5. daliaunce] deliuerance A | 1.7. graunte] zeue A |
| 1.8. for..saket <u>om.</u> A | 1.8. þirste-hungir] <u>tr.</u> A |
| 1.9. and] to <u>add.</u> A | 1.10. of..of] <u>om.</u> A |
| 1.12. þirste] aftir <u>add.</u> A | 1.12. and(2)] þi A |
| 1.13. desiryng] desire A; desyre B | |
| 1.13. zernynge] willinge A; 1.14. Aue] <u>om.</u> B | |
| 1.14. et cetera] maria gracia. Et ne nos A; <u>om.</u> B | |
| 1.15-16. to..fadir-on heiz] <u>tr.</u> A | |
| 1.16 1.1 overleaf ou-no inge <u>tr.</u>AB | |

- ~~1.7. graunte me Repeated in MS, but crossed out, the first time.~~
 1.7. þee] graunte me (crossed out) add.U,

to kele þi þirste and þou gaue hem þi hert blode to
 quenche hir synnes and to kele hir soulis. But,
 swete Ihesu, þis þirst was manyfold in body for payne,
 and in sowle þou þirstede amendement of þeire synnes
 þat diden þee to þe deþ, and þou þirsted oaliaunce
 of soules in helle, þat here in lyve hadden kepte þi
 lawes. Here, swete Ihesu, I biseke þee, graunte me
 grace for þi sake to suffre þirste and hungir for þi
 loue and wipstonde lustis and temptaciouns of eche
 fondynge of flessh, of þe worlde, or of þe feend,
 and geue me grace in suffraunce to folwe þe shadewe
 of þi Cros and to þirste þi seruice and loue þi presence
 to myn hert, in desiryng and zernynge of þi charite.

5

16

Pater noster. Aue, et cetera.

Swete Ihesu, I þank þee wip al my soule for
 þat doleful worde þat þou saide to þi Fadir on heiz
 afore þi deþ: 'Dere God, whi hast þou forsaken me,

15

767

5
 70
 15
 þat þou no þinge spares me? Swete Ihesu þi manhede
 was for vs alle forsaken/so foule deep and so
 beynful suffred neuer man þere is no bodily payne
 lyke þine/ þi manhed was tendir þi dignite was
 excellent þe fadir sonu of heuene. bitwixe two þefes.
 and amydde al þe world for alle men schulde it wite. and
 on þe heiz haliday when alle men comen to þe citee,
 And so it was no þene shame/ þou hange al naked /
 fol. 28^r.) þi skynne al to rent iche lippe from oþere wip
 cordis drawn corowmed wip þornes/woundis wide many and
 gresly/ þe sorwe of þi modir was þe more payne. þan al
 þi oþere woo þe losse of mannes soule þat pyned þe
 sore Swete Ihesu þi myche mercy þi endeles loue and
 rewthe may no man biþenke. seþen þou suffred so sore
 for þaim. þat þere were þi foos. Pater noster ut supra.
 Swete Ihesu I wille in my þouzt lay me flat on
 þe erþe. and neiþer þif I myzt for I am cause and
 guilty of alle þi paynful deep. I wil take þe roode fote

- | | |
|--|--------------------------------|
| 1.2. was-for vs] tr.A | alle] om.B |
| 1.1. þou - no þinge] tr.AB | 1.3. payne] þat is add.A |
| 1.4. tendir] tendyrly B | was] om.A |
| 1.5. heuene] hangir] add.A | 1.5. bitwix] bitwene A |
| 1.6. al] om.A | schulde] om.B; it] om.A |
| 1.7. þe] þat A | 1.8. hange] hangist A; henge B |
| 1.11. þe to] þe A | 1.12. woo] lo add.A |
| 1.12. þe(2)] so add.A | 1.14. man] telle ne add.A |
| 1.15. þaim] hem A; ham B | 1.15. þere] om.A |
| 1.15. ut supra] Aue maria. Et ne A; Aue maria, et cetera B | |
| 1.17. neiþer] neþerer A; neuer arise B | |
| 1.17. myzt] mai A | 1.18. alle þi] þat A |

'hat you no thinge spares me?' Swete Ihesu, *þi* Manhedē
 was for vs alle forsaken, so foule deef and so
 peynful suffred neuer man. þere is no bodily payne
 lyke þine: *þi* Manhedē was tendir, *þi* dignite was
 excellent, *þe* Fadir Soun of heuene, bitwixe two þefes 5
 and amydde al *þe* world, for alle men schulde it wite,
 and on *þe* heig holiday when alle men comen to *þe* citee;
 and so it was no preue shame. you hange al naked *þi*
 skynne al to-rent, iche lippe from oþere wif cordis
 drawen, crowned wif þornes, woundis wide, many and 10
 gresly. *þe* sorwe of *þi* Modir was *þe* more payne þan al
þi oþere woo; *þe* losse of mannes soule þat pyned *þe*
 sore. Swete Ihesu, *þi* myche mercy, *þi* endeles loue and
 rewthe may no man biþenke, seþþen you suffred so sore
 for þaim þat þere were *þi* foos. Pater noster, ut supra. 15

Swete Ihesu, I wille in my þouzt, lay me flat on
þe erþe, and neiþer gif I myzt, ffor I am cause and
 guilty of alle *þi* paynful deef. I wil take *þe* Roode-fote

in myn armes flatte on þe grounde /
 fol. 28^v.) as þou lay swete Ihesu among þo stynkyng bones þat
 lay þere wlatsumly no þinge schal it greue me. but it
 shal be loue and lykyng to me so moche þat I wille not
 vward caste myn eyzen to þat glorious sict of þi woundis
 ffor I þat am cause of hem alle and vnworþi to loke hem
 vpon/ þus wille I ligge to kepe of þi blod/ Swete Ihesu þennes
 wil I not flitte. til I be with þi precious blode bicomen
 al rede/til I be made wip þi blode as oone of
þin owne/ and my soule softe in þat swete bape. And so
 may falle swete Ihesu ~~Christ~~ þat my hert may open þat
 fol. 29^r.) now is harde as / stone and bicomen nesshe þat deed
 was bi synne. and owicke toward þee bi vertue Swete
 Ihesu þi precious passioun reised dede men oute of hir
 gravis/ It openeþ heuene. It braste helle zatis. þe
 erþe trembled þer wip þe surne lost his list and my
 sori herte þat is of þe fendis kynde is harder þan
 any stones/ for þei cleuede in þi passioun/ and my hert

- | | |
|-----------------------------------|------------------------------------|
| 1.2. <u>þo</u> <u>þe</u> B | stynkyng] dede <u>add. A</u> |
| 1.3. wlatsumly] wlatfully B; | to se <u>add. A</u> |
| 1.6. and] am A | loke] on <u>add. A</u> |
| 1.7. vpon] <u>om. A</u> | Ihesu] from <u>add. A</u> |
| 1.9. made] markid A | <u>þi</u>] precious <u>add. A</u> |
| 1.10. softe] softid A | 1.11. may] I <u>add. B</u> |
| 1.11. my] hard <u>add. A</u> | hert] it <u>add. A</u> |
| 1.12. now-is] <u>tr. B</u> | and] to A |
| 1.13. and] to A | 1.15. opene] opened(e) AB |
| 1.15. <u>þe</u>] <u>om. A</u> | 1.18. any] <u>om. A</u> |
| 1.17. <u>þat</u> is] <u>om. A</u> | |

in myn armes, flatte on *þe* grounde, as *þou* lay, swete
 Ihesu, among *þo* stynkyng bones *þat* lay *þere* wlatsumly.
 No *þinge* schal it greue me, but it shal be loue and
 lykyng to me so moche *þat* I wille not vpward caste myn
 eyzen to *þat* glorious sizt of *þi* woundis, ffor I, *þat* 5
 am cause of hem alle and vnworþi to loke hem vpon, *þus*
 wille I ligge to kepe of *þi* blod. Swete Ihesu, *þennes*
 wil I not flitte, til I be with *þi* precious blode
 bicomen al rede, til I be made wiþ *þi* blode as oone
 of *þin* owne and my soule softe in *þat* swete bafe; and 16
 so may falle, swete Ihesu ~~Christ~~, *þat* my hert may open,
þat now is harde as stone, and bicomen nesseshe, *þat* deed
 was bi synne, and quicke toward *þe* bi vertue. Swete
 Ihesu, *þi* precious Passioun reised dæde men oute of hir
 gravis. It openeþ heuene. It braste helle-^{zatis}. *þe* 15
erþe trembled *þer*wiþ, *þe* sunne lost his lizt and my
 sori herte, *þat* is of *þe* fendis kynde, is harder *þan*
 any stones, for *þei* cleuede in *þi* Passioun and my hert

may not fele of þi passioun a litel poynt. ne rise
 wif þe dede in reweþ þer of now is þe malice of my
 hert þat is so wickid. more þan is þi passioun þat
 is þi precious deēþ, þat wrougte sicke wondris and
 fol. 29^v.) many folde more and þe / mynde þer of sterif
 nougt my hert / But swete lord Ihesu a drope of þi blood
 dropping vpon my soule in mynde of þi passioun. may souple
 and softe my soule in þi grace. þat is so hard I wote
 wele swete Ihesu þat my hert is not worþi þat
 þou schuldist come þer to and þere In a list / I aske
 it not of þe dignitee of þi sepulcre but swete
 Ihesu þou listhed in to helle to visite þere and risten /
 And in þat manere I aske þi comyng in to my soule
 Swete Ihesu I knowe wele also. þat I was neuer worþi to
 be þi moders felaw to stonde at þi passioun wif hir
 fol. 30^r.) and wif Johan / But swete Ihesu. 3if I may not
 be þere in þat manere for my greet vnworþines / I holde

- | | |
|---------------------------------------|--|
| 1.2. my] wickid add. A | 1.3. þat...wickid] om. A |
| 11.3-4. is...is] om. A | 1.5. and þe] in B |
| 1.6. hert] soule A | 1.6. lord] om. A; Ihesu] om. B |
| 1.6. þi] om. B | 1.7. dropping] droppid A;
(droped B) |
| 1.7. vpon] on A | |
| 1.8. in..grace- þat is so hard] tr. A | |
| 1.8. in] to melte bi A | 1.10. I] ne add. A |
| 1.11. þe] om. A | 1.12. listhed] alistist A |
| 1.12. and to add. A | 1.12. risten] þe holi soulis
(of oure holi fadris add. A) |
| 1.13. þat] lijk add. A | in] om. A |

may not fele of *Thi* Passioun a litel poynt, ne rise
 wif *Th*e dede in reweif *Th*erof. Now is *Th*e malice of my
 hert, *Th*at is so wickid, more *Th*an is *Thi* Passioun, *Th*at
 is *Thi* precious deef *Th*at wrougte sicke wondris and
 manyfolde more, and *Th*e mynde *Th*erof sterif nougt my
 hert; but swete Lord Ihesu, a drope of *Thi* blood,
 dropping vpon my soule in mynde of *Thi* Passioun, may
 souple and softe my soule in *Thi* grace *Th*at is so hard.
 I wote wele, swete Ihesu, *Th*at my hert is not wor*Th*i
*Th*at *Th*ou schuldist come *Th*erto and *Th*erein alizt. I aske
 it not of *Th*e dignitee of *Thi* sepulcre, but, swete
 Ihesu, *Th*ou lizthed into helle to visite *Th*ere and rizen
 and, in *Th*at manere, I aske *Thi* comyng into my soule.
 Swete Ihesu, I knowe wele also *Th*at I was neuer wor*Th*i
 to be *Thi* Moders felaw, to stonde at *Thi* Passioun wif
*Th*ir and wif Johan, but, swete Ihesu, if I may not
 be *Th*ere in *Th*at manere, for my greet vnwor*Th*ines, I holde

me wor^{ki} for my grete trespas to hongre biside ^{pe} as one
of ^{pe} ^{peefis} And also swete Ihesu gif I may not be
pere in ^{pat} manere for my grete vnwor^{shines}, I holde me
wor^{ki} for my grete trespas to haue part of ^{pi} deef And
so ^{how} I be not wor^{ki} ^{per} bi to be liz^{thed} in hert. me
nedi^f lord. and wickidnes aske^d to be ri^{ght}side/ Comme
^{pan} swete Ihesu at ^{pi} wil. and liz^{te} in to my soule.
as ^{you} best knowist/ O sparcle of loue. O good Ihesu
fol.30^v.) late ^{pe} rew^{te} of ^{pi} passioun kyndel in myn hert
awikken me ^{per} wi^f ^{pat} I be brennyng in loue ouer alle
^{thinge} and bafe me in ^{pi} blood so ^{pat} I for^{zete} al worldly
wele and flesshly lykynge. ^{pan} I may blesse ^{pe} tyme ^{pat} I
fele me sterid to ^{pee} of ^{pi} grace. so ^{pat} none o^{per} wele
like me but ^{pi} deef. Pater noster et cetera. Swete Ihesu
^{pan} ^{you} saide. ffadir in to ^{pin} handis I betake my soule/
Here swete Ihesu I biseke ^{pee}. haue and holde in ^{pi}
handis my soule. ^{pat} I neuer desire with hole purpos full
any ^{thing} but ^{pee} or for ^{pee}. and lete neuer wele ne woo
turne my soule oute of

- 1.1. biside ^{pe}] bi ^{pi} side A 1.2. also] so A
- 1.2. not] as wor^{ki} add.A
- 1.4. in..trespas] I aske itt as gilty add.A
- 1.5. ^{per} bi] om.A to be liz^{thed}-in hert] tr.A
- 1.6. me nedi^f] my nede A and] in B; my add.A
- 1.6. wickidnes] as hit add.B 1.7. ^{pan} ^{you} B
- 1.8. ^{you}] for add.AB O a A O..late] om.AB
- 1.9. ^{pe}] a A; oo B. passioun] to add.A 1.10. be] were A
- 1.10. in] ^{pi} add.A ^{py} add.B 1.12. lykynge] likingis A
- 1.12. I-may] tr. A I] hit A; it B 1.13. wele] ne add.
- 1.14. but oonly] add.A noster Aue add.B
- 1.14. et cetera] om.A 1.15. soule] spirit A
- 1.17. handis] euere add.A desire-with.purpose] tr.A
- 1.18. neuer] A two letter word is inserted above the line
at this point in B, but the letters are too small to be
certainly identified. Ne may be intended, with the
curb of the e written very faintly.

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me worþi, for my grete trespas,
 to honge bisiðe þe as one of þe þeefis. And also,
 swete Ihesu, gif I may not be þere in þat manere for my
 grete vnworþines, I holde me worþi, for my grete trespas,
 to haue part of þi deef, and so, þowz I be not worþi þerbi
 to be lighthed in hert, me nedid, Lord, - and wickidnes
 askeþ, - to be riþthide. Comme þan, swete Ihesu, at þi
 wil, and lihte into my soule, as þou best knowist! O,
 Sparcle of loue! O, good Ihesu, late þe rewþe of þi
 Passioun kyndel in myn hert and owikken me þerewiþ, þat
 I be brennyng in loue ouer alle þinge and baþe me
 in þi blood, so þat I forzete al worldly wele and
 flesshly lykyng. þan I may blesse þe tyme þat I
 fele me sterid to þee of þi grace, so þat non oþer
 wele like me but þi deef. Pater noster, et cetera.

Swete Ihesu, þan þou saide: 'Ffadir, into þin
 handis I betake my soule!' Here, swete Ihesu, I biseke
 þee, haue and holde in þi handis my soule, þat I neuer
 desire with hole purpos fully anyþing but þee, or for
 þee, and lete neuer wele ne woo turne my soule oute of

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 10
 15
 In gouernaunce and at my laste ende swete Ihesu
 fol. 31^r.) resseyue my soule in to In handis that no fende
 lette me fro In blisse Pater noster. Ave. Ut ne
 Adoramus te Domine ihesu christe fili Swete Ihesu In You
 saide last. Al is endid In fel In hede doun. and In spirit
 passid fro see. he er he tremblide/ he sunne loste his list
 ded men resen oute of hir graues he temple cleef/ stones
 al to reuen/ so weren witnes of In godhede/ Swete Ihesu
 In he scharpe spere perced In side/ and blood and watir
 ranne oute A swete Ihesu In were .v. grete flodis of
 blood in handis and fete and in side/ In chynne hanged
 vpon In breste/ he whizte of In eyzen is cast vward
 In lippes schrynken In white teef schewen/ In loueli
 face is bicomen al pale. In heer clodred al wif blode
 he mynde of In nature I wolde were my deef/ A swete
 Ihesu In was In modir ful wep/ now she loked vpon
 In hede and vpon he corowne now on In face now on In

1.2. fende] ne add. A	1.5. blisse] bisse B
1.3. Ave] om. B; maria add. A	11.3-4. Et. fili] om. AB.
11.4-5. You-saide] tr. A	1.5. and] om. A
1.5. spirit] goost A	1.7. cleef] to cleef A
1.8. reuen] bursten A	1.8. witnes] witnessis A
1.10. were] were X (inserted in margin) A	
1.11. and(1)] om. A	fete] foot A
1.11. hanged] hangeþ AB	1.12. vpon] on A
1.17. vpon] on A	

Thi gouernaunce; and at my laste ende, swete Ihesu,
 resseyue my soule into Thi handis, That no fende lette
 me fro Thi blisse. Pater noster. Aue. Et ne.
Adoramus te, Domine Ihesu Christe, fili.

Swete Ihesu, Van Thou saide last: 'Al is endid.' 5
 Van fel Thi hede down and Thi spirit passid fro Thee.
 The erthe tremblide, The sunne lost his light, deed men
 resen oute of hir graues, The temple cleef, stones al
 to-reuen: Zoo weren witnes of Thi Godhede. Swete Ihesu,
 Van The scharpe spere perced Thi side and blood and watir 16
 ranne oute. A, swete Ihesu, Van were v grete flodis of
 blood, in handis and fete and in side, Thi chynne hanged
 vpon Thi breste, The whigte of Thi eyzen is cast vpward,
 Thi lippes schrynken, Thi white teef schewen, Thi loueli
 face is bicomen al pale, Thi heer clodred al wif blode. 15
 The mynde of His matere I wolde were my deef. A, swete
 Ihesu, Van was Thi Modir ful woo! Now she loked vpon
 Thi hede and vpon The cadowne, now on Thi face, now on Thi

25

handis wif nailes now vpon þi wide wounde on þi side now
vpon þi fete nailed on þe roode/now vpon al þi bodi
scourged and at euery tyme sche fonde a newe sorwe.
she wepte/she wrong hir handis/she sigghide she sobbide,
she falliþ doun Iohan on þat oþer halfe is fulle
fol. 32^r.) of / sorwe þei wringe hir handis. and maken moche
doole when þei loken vpward, þe sist of þe crucifixe so
stikkeþ in hir hertis as it were þe deef. Now swete ladi f
þi mercy seþen I am cause of al þat woo and payne.
graunte me of þi grete grace a poynte of þi payne a
sist of þi sorwe to sigghe and to sorwe wif þee. þat
I may sumwhat fele part of þat sorwe þat al haue made.
Graunte me swete ladi to haue and to holde þis passioun
in mynde as hertly. as studiously in al my life as þou
ladi and Iohan hadden in gnde when þe pepil was gone
and þe abiden stille bi þe roode fote. Amen.

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- | | | |
|--|-------------------------|----------------|
| 1.1. wif] þe add.A | vpon] on A | þi(1)] þe AB |
| 1.1. wide] om.A | on] vpon A | |
| 1.2. vpon] on A | al] om.A | |
| 1.3. tyme] place A | 1.5. on] vpon A | þat] þe A |
| 1.6-7. þei...vpward] om.A | 1.7. so] om.A | 1.8. þe] her A |
| 1.9. seþen] þat add.A | 1.10. grete] om.A | |
| 1.11. to(2)] om.A | 1.12. part..sorwe] om.A | |
| 1.12. haue] hath B | 1.14. hertly] and add.A | |
| 1.15. hadden] it add.A | 1.16. stille] om.A | |
| 1.16. Amen] Pater noster. Et ne nos in. Adoramus te Christe.
Quia per sanctam crucem Domine ihesu christe A;
Explicat B. | | |

handis wi^[the] nailes, now vpon ⁽¹⁾ ~~the~~ wide wounde on ~~the~~ side,
 now vpon ~~the~~ fete, nailed on ~~the~~ Rode, now vpon al ~~the~~
 bodi scourged, and at euery tyme ~~she~~ fonde a newe sorwe.
 She wepte, ~~she~~ wrong ~~hir~~ handis, ~~she~~ sizghide, ~~she~~ sobbide,
~~she~~ falli~~ng~~ down. Iohan, on ~~that~~ o~~ther~~ halfe, is fulle of
 sorwe. ~~He~~ wringe hir handis and maken moche doole.
 When ~~he~~ loken vpward, ~~he~~ sizt of ~~the~~ Crucifixe so stikke~~d~~
 in his hertis, as it were ~~the~~ da~~e~~. Now, swete Ladi, for
~~the~~ mercy, se~~en~~ I am cause of al ~~that~~ woo and payne,
 graunte me of ~~the~~ grete grace a poynte of ~~the~~ payne, a
 sizt of ~~the~~ sorwe, to sizghe and to sorwe wi~~th~~ ~~the~~, ~~that~~
 I may sumwhat fele part of ~~that~~ sorwe ~~that~~ al haue made.
 Graunte me, swete Ladi, to haue and to helde ~~this~~ Passioun
 in mynde as hertly, as studiously, in al my lif, as ~~you~~,
 Ladi, and Johan, hadden in mynde, when ~~the~~ pepil was gone
 and ~~he~~ abiden stille bi ~~the~~ Roode-fote. Amen.

(1) The text of U, as it stands, is somewhat cryptic. A definite article may easily have been lost and its insertion certainly gives a preferable reading, a more usual construction.

- Page. Line.
1. 8. ferdenesse.
All the earliest occurrences of this word are in Northern texts. See below, note to p.36, l.11.
1. 9-10. This detail is absent from ABU, but appears in E, Appendix A, p.(i). l.8. See Luke. xxii. 43 for the ultimate source.
1. 10-11. This fact is given in Luke xxii.44, but in none of the other gospel accounts.
l.10, cam seems to be a new formation, unless the vowel is the work of scribal carelessness.
1. 13. fondynges.
According to NEED., 'fanding', 'fonding' seems to have been used most frequently in the North and W. Midland areas.
1. 15. The semi-colon, in the punctuated text, may be omitted and 'send' be considered as dependent upon 'preye' (l.11).
1. 13-14. This line has no equivalent in ABU (cf.p.37), but in E, Appendix A.p.(i) 11.9-10, occur the words:
'enuoiez laungre de confort en totes nos anguisses.'
2. 7-11. This theme is taken up again at p.3, l.24. cf. Appendix A, p.(i), 11.16-18 and U, p.34, 11.10-14.
2. 10. vnbynde vs of bondys of alle owre synys.
A very common image.
cf. St. Anselm of Canterbury, 'Oratio XXXVII', in Migne, P.L. CLVIII, c.930:
'Ligatus es propter me, solve ligamina peccatorum meorum,' and 'Liber Meditationum Sancti Augustini' in Migne, P.L., XL, 905:
'libera me a vinculis peccatorum.'
Ullmann would compare Poem.Mor., l.190:-
'Ure bendes he unband and hohte us mid his blode,'
and OE.Misc., 'A moral Ode', p.64, l.187:-
'Vre alre louerd for vs /relles ipyned was on rode. Vre bendes he vnbound and bouhte vs myd his blode.'
2. 11-21. This passage expands greatly the corresponding lines in the E text, Appendix, p.(i) :
..'la pituse regardure dount vus regardastes seint piere e vus requer que vus deignez regarder par meisme cele pitee.'
The meditation is based ultimately on Luke. XXII.61: 'And the Lord turned, and looked upon Peter.'

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2. 11-21(cont.)

Ullmann lists a number of constructions, found in the Meditatio, which are similar to 'lokyngē þat þou lokyd' (p. 3, ll. 1-2); 'bloð þat þou bledde' (198); 'þou wyth þine herys herde' (218-19); 'drope of þi blood to dronne' (265-6); 'crowne wyth crowne' (247-8); 'se þat syt' (252); 'sen þat selly syt' (247-18); 'sen þat ilke syt' (2212-13); 'onynte wyth oynement' (2917).

2. 14-15. byschopus and maystres of þe lawe.

E contains the word 'escues', but has no equivalent to 'maystres of þe lawe'. (See Appendix A, p. (2) 1.3.)

Such small differences of detail lend support to the theory that the early portion of L is based, not directly upon E, but on some slightly different version of a widely used set of prayers.

2. 15.

It is possible to retain the MS. reading 'of þine enemys', if the preposition is regarded as indicating agency. (See Kellner Hist. Outlines, para. 435(a) also para. 183.) cf. p. 7(15), p. 22(19), p. 60(2) ('of þi mercy').

Horstmann (Yk. Wr. I, p. 83) suggested the omission of 'of' before 'buffetys'. This, however, would destroy the parallel with the phrases that follow, and the sentence, though not elegantly turned, does not demand emendation, for 'of buffetys' may be regarded as exemplifying the elliptic genitive (See Kellner, op. cit. para. 177) If the reading, 'of þine enemys', l. 15, is not accepted, then 'of buffetys...' is in apposition to 'of þe..schamus', ll. 13-14.

2. 16.

neckedyntes.

This compound is unrecorded in NED. It obviously corresponds to OF. 'colée' and is probably a direct translation of L. 'colaphus', a box on the ear, familiar in descriptions of Christ's Passion.

3. 2-12.

This is one of the passages paralleled in the Latin of R, Appendix B, p. (i). Verbal similarity is noticeable only towards the end of the two paragraphs.

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- 2 13 - cf. Appendix A, p. (2), ll.1-5 and U, p.41, ll.
3 1. 18-19. The corresponding passage in U shows
considerable differences from these lines in L.
- 3 2 oþere(pl.)
This word seems to provide the only example
of survival of adjective inflection found in
the Meditatio. cf.p.16, l.I.
- 3 4 syzt of mercy.
cf. Rolle's Psalter, edited by R.Bramley,
London, 1884, p.46: 'eye of mercy'.
- 3 7 no peyne.
cf. 'no towrys', p.11, l.12.
'No' might legitimately be used in ME as the
equivalent of 'ne', expressing a negative
alternative.
- 3 8 in...is.
A vague tag which contributes nothing to the
clarification of the sentence, but is rhythmic-
ally satisfying. The only part of the sentence
which this expression could qualify would be
the remote phrase: 'þe loue and þe charyte', l.6.
- 3 9 Lord ful of mercy and of pyte.
R: 'misericordissime saluator' (loc.cit.)
- 3 9-12 Zupitza finds an imaginary difficulty in this
sentence. In his own words: 'Ich glaube, dass
die Augen des Schreibers von dem we des Haupt-
satzes auf das we des Nebensatzes abgeirrt sind,
so dass ursprünglich etwa dagestanden haben wird:
þere we se, þat we thorow u.s.w.'
'þere' is used somewhat loosely, in the sense
of 'on that occasion', 'under those circum-
stances,' 'in that incident.' It indicates the
balance between the two parts of the meditation:
'þou schewyd þere.' (l.6.) 'þere we..may turne..' (l.10).
- 3 16-17 þat night in þat harde prisoun.
This detail has a non-biblical source. It is
found elsewhere, e.g:- pseudo-Bede, De Meditatione
Passionis Domini per Septem Diei Horas Libellis,
in Migne, B.L. XCIV, col.564:-
'Dominus relinquitur ligatus cum custodibus,
et fortassis penitus in uno angulo domus
separatus, afflictus nimio frigore et labore,
quia hyems erat, et maxime noctes longae nimis.'

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- 3 ~~16-17~~ assaylynges..bodyly.
20-21 Note the liturgical flavour of this phrase with its calculated balance and tautology. cf. U, p. 45, ll. 5-6.
See also (e.g.) p. 34, ll. 5-6 ('temptacioun and tribulacioun of my flesshe, world, or enemye') and ll. 6-7 ('eche þout of me, worde, or werke') Any attempt to base a discussion of the authorship of the Meditatio on statistical analysis of vocabulary would have to make considerable allowance for the strength of the formal, conventional element of religion in the very wording of the text.
- 3 24 - þi pases and þi steppys...now hyderwarde, now
4 1 þiderward, now byfore on and now before anover.
cf. "Meditationes Vitae Christi" in Peltier, Op. Om. S. Bon XII, Paris, 1871, pp. 599-600: 'modo ad Annam, modo ad Caipham, modo ad Pilatum, modo ad Herodem, et iterum ad Pilatum, et ibidem modo intus, modo foris, ducitur et attrahitur.'
See also E, Appendix B, p. (2), ll. 16-19. It is almost certain that a Latin source must be sought for all the material of the French text, as for the Meditatio.
- 4 5 owre gatys and owre steppys.
cf. U p. 45, l. 10: 'weyes and goynges.'
It is understandable that a scribe speaking a dialect other than Northern or E. Midland should have replaced a Scandinavian with a native word, but there was surely no need for the whole phrase to be changed. Independent translations would, of course, explain the variation.
- 4 7-10 The scourging is suggested only in the vaguest terms, in the biblical narrative of the Passion. (See Luke XXIII, 16, 22.)
Didron, Christian Iconography, London, 1886, II p. 316, gives description of the usual mediaeval artistic representation of this scene: 'The Christ, his hands tied behind Him, is fastened to a column; His body is covered with stripes'. [Appendix II, Extract from Byzantine Guide to Painting.]
The clause, 'þat 3yt it is sene..pyler' is unparalleled in E. // See St. Anselm of Luca, "Meditationes de Gestis Domini Nostri" in Migne P.L. CXLIX, col. 613:-
'Ecce caro tenera pii Saluatoris,
Ad columnam nequitur coarctata loris,

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- 4 7-10 Sic flagellis caeditur impii tortoris
(contd.) Quod patent vestigia nunc usque cruoris,'
and Meditationes Vitae Christi, in St. Bonaventura, Opera Omnia ed. Peltier, XII, p. 604:
'Columna autem, ad quam ligatus fuerat, vestigia cruoris ostendit, sicut in historiis continetur.'
Compare also A Talkyng of þe Loue of God in Horstmann, Yk. Wr. II, p. 359: 'hou þow weore naked. bounden til a pyler. and scourget so sore.'

- 4 11-13 þat swete blood..be ful remyssoun for my soule.
The doctrine of the virtue of Christ's blood has a biblical origin. (See Matth. XXVI. 28.)

- 4 14 - See Didron, Christian Iconography, Appendix II,
5 3 p. 316: 'Christ stripped, only clothed in the purple chlamys, a crown of thorns upon His head, and a reed in His right hand. Soldiers stand around laughing at Him: some kneel, others strike Him on the head with a rod'. Based on Matt. xxvii. 25.
Even if it were not for the testimony of E (Appendix A, p. (3), l. 4), the emended reading of 'bune', in place of 'Inne' would have behind it the full force of scriptural and patristic tradition, according to which the reed sceptre, used also to strike Christ's head, is always associated with the purple robe and the crown of thorns.

- 4 17 þe corowne with thornys.
'þe crowne' should be taken as parallel to 'purpre' and qualified by the attributive phrase 'with thornys'. 'for to pyne with þi swete hed' is thus an obvious counterpart to 'for to schame þe.' The somewhat clumsy construction is obviated in the A.N. version (See Appendix A, p. 3, ll. 1-2): 'uestu de purpre coronez despines.'
The use of the double preposition, 'for to', was common in ME. (See Kellner, op. cit. para. 395.)

- 4 18 on knelyng
If the MS. reading be retained, this must be explained as a use arising from confusion between a participial and a gerundial construction. The formula is gerundial. (See Kellner, op. cit. para. 415 for such phrases as 'a makyng', 'a hunting,') but the function is participial and ~~although the OE construction was introduced often~~ no preposition would normally be found in ME, although the OE construction was introduced often by 'be/bi' (See Kellner op. cit. para 411.)
Horstmann suggests the omission of on, before knelyng.

Page. Line.

4 20

spytted...engleymede...face.

A striking instance of chiasma, made more impressive by the further repetition of foule in l.15.

Engleymede is a rare word and its second element is of obscure origin. NED. cites the first occurrence of it from Rolle, Psalter, xliii, 27, where it has the specific sense of 'set fast in slime.' One MS. of the Psalter records the variant, 'clemed,' in this context.

5 7-9

You were so bybled..and ȝi swete face so spytet.

Such ellipsis is a characteristic feature of the style of this version. See below, n. to p.6, ll.1-4.

5 10

beclemyd.

The first example of this word cited in NED. belongs to the seventeenth century. The simple ME.verb, 'cleme', meant, in the South, 'to smear', and it is a significance akin to whis which must be given to 'beclemyd' in the present instance.

5 12

forcryed and hyed.

Horstmann, wishing, presumably, to connect this phrase with the familiar 'Hue and cry', suggests the reading 'hued', in place of 'hyed.' But the latter, derived from OE.higian, in the sense of 'drive on', is quite satisfactory in the present context. It is the other verb, rather, which presents the difficulty. In NED., one fifteenth century example is given of a noun, 'forcrier', apparently a translation of L. 'proclamator.' The suffix, 'for', may represent either OE.'for'='against', or OE. 'fore'='before.

There seems to be little to chose between the interpretations 'heralded', 'announced before' and 'cried down', 'insulted' with hostile shout', which the two suffixes suggest.

The third possibility, that 'for-' is intensitive and 'cry' is used in the sense of 'weep', the whole word meaning 'exhausted with weeping', the only sense recorded in NED., is distinctly less plausible in the context.

(cf. E, [Appendix A p.(3)], ll.13-14: '... escriez e de touz a grant cri a vile mort de la croiz iugez,' which suggests that Horstmann may be right, inasmuch as 'hued' may have been the word originally intended.)

- Page. Line.
- 5 12-13 Here are two favourite rhetorical devices, chiasma followed by exclamatio.
- 5 14 for /i mychel mercy.
Another liturgical phrase.
- 5 14-16 Note the arrangement of the alliterating words: 'mychel mercy,' 'give me grace', 'sauacoun of my soule.'
- 6 1-4 The loose construction is worthy of note. Although introduced by the same prepositions, the infinitives are not parallel in function. (cf. 'to putte be' and 'to bere /ine owne rode'') Furthermore their relationship to the finite verb of the clause is by no means precise.
- 6 6 hedyd.
Ullmann remarks that the usual form of the verb includes the prefix be- , but cites R. Manning of Brunne: -'bo/e bi orname hede /am bad /e kyng.'
- 6 7 The sudden change from plural to singular is also typical of the loose syntax of this text. But Zupitza has a note on thesg. forms: 'he', 'ef', 'mansleere', following the plurals 'men', 'thetys': -
'auffallend ist dabei freilich nicht sowohl der sing. he nach dem plur. men, als die Ignorinung des auf men folgenden and thetys. Uebrigens ist wohl ere relativ, nicht, wie der herausgeber es fasst, demonstrativ.'
- 6 4-7 as it were a thef...at /e mount of caluary
/ere man hedyd wyckede men asdtheuys.
cf. St. Bonaventura, 'De Perfectione Vitae', Op. Om. Quaracchi, t. VIII, p. 121: - 'Ille siquidem locus erat morti damnatorum deputatus, et ibi decollabantur et suspendebantur non alii nisi pessimi homines.' and the Sermon of Hugh of Hartlepool, in Little & Pelster, Oxford Theology & Theologians, Oxford, 1935, p. 203: -
'illum...suspendunt in medio duorum latronum in loco ubi capita latronum solebant amputari'. See below, n. to p. 24, ll 3-6.
- 6 9 The text of L begins, at this line, to diverge from that of E.
The phrase 'vat Welle art of mercy', ^{paralleled} equivalent to the Latin 'Fons gratiae', is in A Talkyng of /e Loue of God, in Horstmann, Yk. Wr. II, p. 351: - 'But dere lord of Mercy, at
at all merci,...
'Merci /ere welle is of Mercy.'

- Page. Line.
- 6 10 This line is typical of the Anselmian and pseudo-Anselmian penitential meditations. See Introduction, p. ^{LXXII}, and compare p.7, ll.10-11 and p.25, ll.17-20.
- 6 11 whou. (See Introduction, pp. ~~XXIII~~ ^{XXIV}).
- This very strange form, unrecorded by NED., must be a back-formation spelling, on analogy with 'whi', 'who', 'whan', etc. It is impossible to credit that labialisation had actually developed in OE. 'hu', in the dialect of this manuscript. Much more probably the 'wh' spelling gives an indication of the absence of labialisation in 'who'!
- 6 12-21 cf. De Meditatione Passionis Christi per Septem Diei Horas Libellus, printed by Migne among the works of Bede, P.L. XLIV, p.566:-
- '..et tunc ibi videntibus omnibus exspoliatur suis vestibus, et cum maximo dolore, quia vestis interior adgaerebat ei fortiter propter sanguinem flagellationis...,'
- and St. Edmund of Canterbury, Merure de Sainte Eglise ed. H.W. Robbins, Lewisburg, 1925, p.248:
- 'And þan þei putten on him a streyt silkyn clo'e and þat cleuyd ful sore to his body whan þe blode was dry... And whan þei had þus scornid him þei drow of þat clo'te of silke, and it cleuyd so fast to his body þat þei drew of þerwi' moche of his skynne and of his flesche also...'
- 6 12 kyrtel-chaungynge.
- cf. 'On Lofsong of Ure Lefdi', in R. Morris, OE. Homilies, EETS, OS ~~XXXIX~~ ^{XXXIX} 1867-73, p.207:- 'bi his clothes wrixhunge. Nu red. nu hwit.'
- According to Ubertino da Casale, there were two changes (See Arbor Vitae Crucifixi, Bk. IV, cap. I) :- 'Nunc chlamide coccinea: nunc purpura: nunc veste alba...'
- The biblical authority for the detail of this meditation is very slight. (See Matth. xxvii. 31 and Luke xxiii. 11.)
- 6 12-13 whou..begon.
- An interesting confusion of constructions is to be observed in this line. The phrase 'wee begon' composed of a nominative substantive and the past participle of the OE. verb, 'begān,' was originally used with the dative of the person concerned. In the present instance, however, the person, 'þou', obviously governs the second person verb and 'woo' is used attributively.
- cf. p.6, ll.19-20 'whow..stryppynge' for an example of the retention of a similar OE. construction with dative of pers. concerned.

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~~Line~~

6 13 See Kellner, op.cit. para. 392 on the gerundial infinitive after 'let'. 'tak' is, of course, passive. (See ibid. para 364) cf. 'to thenke', p17. l.4.

6 15 rowyd.
cf. p. 57, ll. 11-12, 'ouer-runne wiþ blodi rowes'. The image may have been suggested by Psalm. 129.3:- 'The plowers plowed upon my back: they made long their furrows.'
It may be, however, that the etymological connection is not with OE rāw' (=row), but with a rare inflectional variant_x of Mod.E 'rough'. (See NED. ROW sb.⁵)

6 16 Ullmann takes 'þi sely skyn' to be the object of 'rent'. An argument against the separation of 'rent' from 'rowyd' and equalising of the former with 'clemyd' may be based on the alliteration of 'rowyd' with 'rent' and the aesthetically satisfying grouping of the three verbs: 'betyn and rowyd and rent.'

7 2-3 cf. R. Morris, Legends of the Holy Rood, EETS. 46/871, p. 217
'þe blood droppyd as dew on ryssche,
and op.cit. p. 139:-
'Softur þen watur or eny licour,
Or dewz þat liþ on þe lillie flour
Was cristes bodi in blod colour;'
Talkyng in Horstmann, Yk. Wr. II, p. 347:- 'þat heāinde dewyng...dewyng of þi deore blood.'

7 5-8 In the Ancrene Riwe, ed. Morton, Camden Society, London, 1853 occur the words (p. 188):-
'...þornene crununge, þet set him iðet heauād,
so þat þe blodi streames urnon adun;'

7 8-21 This elaborate passage of rhetorical prose is certainly akin to part of the Talkyng of þe Loue of God. See Horstmann, Op. Cit. II p. 257:
'A Ihesu my swete loue. þat þou art wondur riche, as al-weldinde lord. in heuene and in eorþe: and pore þenne þou bicome. for me þat am so wrecched...' and (p. 358) the lines which end:
'And þou þat þe heuene and al þis world wrouztest, ne heddest in al þis wyde world. whon þou scholdest dyen, wher-on þou mistest þin holy hed resten.' The ultimate source of these words is undoubtedly Isaiah. 53.

8 2 nakyd os a worm.
This phrase is probably based on Psalm. XXI. 17: 'Ego sum vermis, et non homo.'

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armede knyȝtes.

8 3 cf. Tanqueray, Plaintes de la Vierge en A-F.
Paris, 1921, p.156, 'chivalers.'

'knyȝt' seems to have been much used to
translate L. 'miles'. (See NED.)

8 7-14 For the genesis of this type of description,
see Introduction, p. ~~XVIII~~, and compare the lyrics:
'Whyte was his naked breste' (Horstmann, Yk.Wr.I.
p.76), 'Ihesu þat hast me der I-boht', 'The
B.V's Appeal to the Jews' (in Carleton Brown,
Religious Lyrics of the Fourteenth Century, p.81),
'Respice in Faciem Christi'. (ibid. p.2.)

cf. Meditations on the Passion and of Seven
Arrows, in Horstmann, Yk.Wr.I., p.119:-

'þe Iues toke me, & buffet me & spittid in
my face; with scharpe thornis þai coronid me,
with knottid scourgis þai dang me; so laitheli
þai dight me: þat I was like a mesel til loke on.'

See also Tanqueray, Plaintes de la Vierge, p.157.

8 12

grysyth.

~~This is one of the most perplexing words in
the whole text. The context makes it clear that
it cannot be derived from F. 'griser'. It might
possibly be related to the adjective, 'grislic',
(Eng.Dial.Dict. gives a past participle 'grisled',
meaning 'horrible' and there may have been a
form *'grise', having the same relation to *'grisle'
as 'gruse' [= to press] bears to 'gruzzle' [= to bruise].~~

~~The occurrence of the word in the Talkynge,
p.349, suggests that this last explanation may
be the correct one. cf. Talkyng, p.349: 'nou fynde I
me grisloker in my gultus, þen þe grislihed of
him. þat helle grysel offe...; so þat me grysel
of myself and wlate of my fulþe; þat ne may soffre
my-self.'~~

8 18-20

The simplest way to interpret these lines is to
consider 'al...reste' as co-ordinate with 'þou..
take', the conjunction, 'before þat', being
omitted before the second verb.

Zupitza thinks that a comma should follow 'take',
as, indeed, the MS.punctuation suggests. But then
he has to assume that the words 'and al nyȝt wooke'
are in a causal relation to the principal clause
of the sentence and in general function are equiv-
alent to 'what with gret fastynge.' 1.5. This
explanation would make the construction very
obscure indeed.

8 20

al stowpynge...

cf. Ubertino, Arbbr Vitae Crucifixi,
'sub crucis onere dorsum curuare iubetur...';
Meditationes Vitae Christi, in S. Bon. Op. Om.,

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- 8 20 (contd.) ed. Peltier, XII, p. 605, :- 'Cerne igitur hic eum bene, quomodo vadit curvus subtus crucem, et vehementer anhelat' and the English version of The Privity of the Passion, in Horstmann, Yk.Wr.I, pp. 204-5: 'Be-holde hym here with gret pete and compassione, how he went stowpande with þat gret hevy byrdene þat he bare, þat was þe crosse.'
- See also A Talkyng of þe Loue of God, p. 360: - 'A, my deore lemmon, he bereþ þe Roode-tre on his bare scholdre for þe loue of me; his bodi is so tendre, his bones longe and lene; al stoupynde he goþ, þat dele hit is to seone.'
- 8 14-20 cf. Talkyng, in Horstmann, Yk.Wr. II, p. 360: 'hou many men nou folewe þe. for to wordren on þe; þy frendes ben sori. and serwful in herte; þi foos folwen hokerly, and lyken in heore maystri, and horlen þe lodry. in al þis worldes sihte.'
- 9 8 reke. ^{reca}
This can hardly be OE. 'rēcca', =smoke, but may be derived from the ON 'reka', generally used in the sense of 'haste, hurry, pursuit of a matter.' The necessary transference of meaning to 'crowd pursuing' is to some extent paralleled in the history of 'presse', =a throng, a dense crowd.
- 9 11 sysched. (OE sican.)
This form, with -sch-, is unrecorded in NED. The softening of the -ch- palatal, which would be the normal development from OE -~~ch~~-, may have been due to onomatopoeic suggestion. cf. 'sighe', p. 60, l. 10, which is probably a back-formation on the preterit, 'sihte, sihte'), and the Northern 'sike', p. 11, l. 20.
- 9 17 thyng.
Omission of the article, as in this instance, occurs until the end of the C14. (See Kellner, op.cit. para 228.)
- 9 17-10 1 These lines seem to be based on an amalgamation of Luke XXI. 20-24 and Luke XXII. 27-31.
- 9 20-10 1 Zupitza recommends that 'cyte' should be understood, first, as 'stadt', then as 'burgerschaft'. This ambiguity would explain the sudden change of number, implied in 'was'... 'here'... 'here'.
- 10 4-5 owt of hyre selue and
& 10 13-15 'þe loue..made þowe to brenne eyther for oþer.
See Introduction, p. CXXXI, on the reiteration of these details, and cf. R. Appendix B, pp. (8)-(9).

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- 10 4-5 Parallels to this description of the Virgin's
& 10 13-15 grief and the mutual compassion of Son & Mother
(contd.) are to be found in: Ubertino da Casale, Arbor Vitae IM, cap. xi; ss. git. XXI, cap. XV; Tanguerey, Plaintes de la Vierge, pp. 146-147; Meditationes Vitae Christi in St. Bon., Op. Om. ed. Peltier, XII, p. 605, pseudo-Bede, De Meditatione pPassionis Christi per Septem Diei Horas Libellus, in Migne, P.L. XCIV, c. 565:-
'Et quomodo audiens haec dolorosa mater ducta cum inestimabili lamento et fletu et planctu a senioribus suis quasi mortua, et venit ad videndum filium suum sic afflictum sic ligatum, sic consputum et omni solatio et auxilium destitutum...; et ipse Iesus videt eam in terra prostratam et exanimem, et sorores et alios qui secum venerant... O bone Iesu, O bone Domine, ubique et semper tibi dolor multiplicabatur. Dolorem enim matris tuae tibi reputabas tuum.'

- 10 9 agreggyd.
The word is a doublet of the verb 'aggrieve.'
Compare U, p. 65, L6 11-12: 'aggreued'...

- 10 19 Here begins translation from Stimulus Amoris, ed. Peltier, p. 638 (cap. III) See above, Introduction, pp. LXXXIV-XCVIII.
cf. Anselm of Lucca, Meditationes de Gestis, in Migne, P.L. CXLIX, c. 625:
'Heu! cur ad Calvariae locum exivisti?
Heu! cur solitaria domi non fuisti,
Ne in morte forsitan perimaris Christi?...'
cf. R, Appendix B, p. (9), l. 19 and foll.

- 10 22 schamefully.
This adjective is not recorded in NED. (cf. 'wyckedly', p. 17, l. 20.) There can be no doubt that -ly was an operative adjective suffix, during the ME. period.

- 10 22-3 so(1)...see.
These words do not appear in ABU. (See p. 59)
cf. Stimulus Amoris in St. Bon., Op. Om., ed. Peltier, XII, p. 638.

- 11 9-17 cf. Stim. Amor. in S. Bon., Op. Om., ed. Peltier, XII, p. 635:
'O vulnera corda saxea vulnerantia...;'
ibid. p. 638-9: 'O Domina, si non vis mihi dare tuum filium crucifixum, nec cor tum vulneratum, saltem, quaeso, mihi tribue filii tui vulnera, contumeliosque et illusiones, ac opprobria, et illa quae in te sentis;'
and Anselm of Lucca, Meditationes de Gestis

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- 11 9-17 in P.L. CXLIX, c.626:
(contd.) 'Partem mihi, flagito, da tui doloris,
Lacrymarum, vulnerum, Christique languoris.'
Compare also John of Hoveden, Poems, ed. Raby,
Surtees Society CLIV, 1939, pp. 101, 134-5.

- 11 16 gete me of myn owne.
cf. p. 60, l. 6, 'Sette me on myn owne.'
It looks as though a scribal error might explain
the reading of ABU.

- 11 18-21 cf. Anselm of Luca, Meditationes in Migne, P.L.
149, col. 622:
'Da mihi partem doloris, ne sis avara,
Quae larga, et libera dicta es et gnara.'

- 12 7 pat mercy.
Zupitza contends that this is a scribal error
and that 'pi' was intended. He compares 'Lord, for
pi mercy, pat welle art...', p. 20, l. 19.

- 12 7-9. A Lady, for pat mercy... socoure of al sorewe and
bote of alle bale... wooful
cf. A Talkyng of the Loue of God, in Horstmann
op. cit. II, p. 362. // See Introduction, p. CVIII.

- 12 10-11 myn herte, pat is hard os ston.
A very common conception in penitential
literature. c.f. (e.g.) Anselm of Canterbury,
Liber Meditationum et Orationum, in Migne, P.L.
CLVIII, c. 744: 'Vere corde lapides induratus sum...';
Ubertino da Casale, Arbor Vitae Crucifixi Iesu,
Bk. IV, cap. xii: 'O lapidosa duricies supra omnem
duriciem creature argue corda maligna: que nolunt
ad compassionem scindi: nec de morte filii mei
pietate molliri.' and Bk. IV, cap. xvi: 'o anima
mea insensibilis et arida et durior cum petra';
Stim. Amor. (See above, Introduction, p. ^{xcvi})
cf. Peter Damiani, Carmina et Preces, in Migne,
P.L. CXLV, c. 923: - 'saxeam cordis mei resolve
duritiam.'

- 13 2-13 cf. p. 61, l. 10-p. 62, l. 1.
During the Middle Ages, two traditions were
current of the manner of Christ's crucifixion.
The first, the only one mentioned by the early
Fathers and represented by earlier art, was that
our Lord mounted the erected Cross by means of a
ladder and was nailed by 4 nails, in a standing
posture, with arms easily resting upon the cross-
bar and feet nailed to a platform. Later
authorities, without supporting one or the other
theory, mention a second tradition, according to

Page. Line.

13 2-13
(contd.)

which Christ was nailed, in a recumbant position, to the Cross on the ground, his limbs being violently stretched for the nailing and his feet being nailed one over the other with a single nail. The Cross was then lifted & dropped into a prepared pit, so that the Crucified, hanging painfully from the hands, suffered great agony. The Franciscan emphasis on Christ's physical pain led to the adoption of the second as the only tradition referred to in the later Middle Ages.

On this subject, see (e.g.) Jameson, History of Our Lord, London, 1864. The two alternative methods of crucifixion are given (e.g.) by Ubertino da Casale, Arbor Vitae Crucifixi, Bk. IV, cap. xii. He describes the method as follows:-

'In terra posita cruce extensus fuit crucifixus; et postmodum ipsum lignum taliter deo insignitum fuerit eleuatum: quod non sine grandi dolore ponderositatis corporis lacerantis et diuellentis carnem et riuos in locis clauorum potuit fieri. Sine etiam per scalas crucem ascenderit: et a pluribus carnificibus crudeliter protractis brachiis fuerit conclauatus.'

It is interesting to note that the arms, according to this description, were cruelly stretched, after Christ had climbed the Cross.

The early ME. Wohunge of Our Laverde is noteworthy, in this connection, as introducing the aspect of physical cruelty into the earlier tradition. (See above, introduction, p. CXXIV.)

The Meditationes Vitae Christi also give both traditions (S. Bon. Op. Om., ed. Peltier, XII, pp. 605-6): 'Ponuntur duae scalae...super quas malefici ascendunt cum clavis et martellis. Ponitur etiam alia scala ex parte anteriori, attingens usque ad locum ubi debebant pedes affigi. Conspice nunc bene singula: compellitur Dominus Iesus crucem ascendere per hanc scalam parvam; ipse autem sine rebellionem et contradictionem facit humiliter quidquid volunt...Sunt tamen quidam qui credunt, quod non hoc modo fuerit crucifixus, sed cruce extendam in terra, eum elevaverunt, et crucem fixerunt in terram. Quod si hoc magis placet, conspice quomodo ipsum capiunt despicabiliter sicut ribaldum vilissimum, et prosternunt super crucem in terra furibunde, brachia ipsius accipientes, et post violentam extensionem cruci durissime affigentes...Illi tres clavi sustinent totius corporis pondus..'

Page. Line.

13 2-13
(contd.)

See also Robbins' edition of S. Edmund of Canterbury, La Merure de sainte eglise, p. 248, for details added by the writer of the English version of St. Edmund's work. The following lines are peculiar to the English text:

'whan *þei* come to Calvary anon *þei* caste doun *þe* crosse and lad oure lord Ihesu *þeron* and made markis and holis where his handis and his fete schuld be nailid; and *þan* *þei* toke a blond raggid *nayle* and drof it *þorow* his hand wiþ an hamer to *þe* rode, and al *þe* peyne and angwisch *þat* was in his body drowe *þerto*; and so whan *þei* wold have nailed *þat* oþer hand *þerto*, it was so schort to *þe* hole *þat* *þei* had made by halfe a fote and more, *þanne* *þei* wold not make new holis but toke new ropis and tied on his hand and drew it til it was mete to here marke *þat* *þei* had made, and in *þat* drawing al *þe* ioyntis of boþe armis al to-broken asondry,...*þan* *þei* toke mo ropis and tied to his fete and drew hem don hard and sore til *þei* were even wiþ *þe* holis; and wiþ *þat* drawynge *þei* brosten al *þe* ioyntis of his lymes and *þe* skynne also.'

How uniform were all the later ME. descriptions of the crucifixion can further be illustrated from A Meditation and Seven Arrows, in Horstmann, Yk. Wr. I., pp. 112-113.

Compare, too, Tanqueray, Plaintes de la Vierge en anglofrançais Paris, 1921, pp. 156-7:

'Pays vyndrent lès chivalez *qu* fesoient les tormentz; et mesurerent la longure del un mayn al autre, et la longure le cors mon douz fitz. Par quelles mesures ils fesoient les triefs *ou* les clous parmy ses pies et mayns feurent fichez.. Et ly mystrent envers sur la croiz..la mayn destre d'un grand clou tacherent ferm a la croiz. Et quant vyndrent a la mayn synestre, le bout del dei ne attensist *mye* al treu; et les felons pristent une corde et lierent al joynt de la maynt...Lors leverant la croiz amont et avoyent mys un grand trief de cedre en la tere; et en cel avoyent fait un mortayse ou le pee de la croiz y en serroit. Et des engyns *qu*'ils avoyent faitz leverent la croiz haut pur ferm ferir le pee en la mortaise et faillerent. Et al rebundre del un trief al autre, son corps feust issint estonez *q*'il sembloit manz mort *qe* vyf..'

See also Didron, Xian Icon. II, Append. II, p. 317:

'A crowd of Jews and soldiers seen upon a mountain. A cross laid upon the ground in their midst. The body of Christ upon it. Three soldiers hold it by ropes at the arms and foot. Other

Page. Line.

- 13 2-13 soldiers bring nails and drive them with a
(contd.) hammer through His feet and hands.' The quotation indicates the general prevalence of this tradition, in East as well as West.
- 13 11-13 Ullmann gives the following parallels:-
Joseph of Arim. p.38, l.45: 'Also to the hert with a sharpe spere ye hym stonge & with 3 nayles made hym shede his gultles blode;'
Furnivall, Pbl. Rel., Love Poems. 'Poem on the Passion of Christ,' l.21: 'Loke in hys body, mayde & wyfe, O woo hee gun, naylys dryue In fot & in honde. Honde & fout er was ful woo;'
OE. Misc., 'An Orison of our Lord,' p.140, l.23: 'I turlid weren myd nayles heo Honden and fet faste to þe treo; at cold iren þu toledest in i syde Of þe spere kene to in heorte glyd, As þu toledest þeos fyf wunde Of seorewe and sunne, wite vs myd isunde!'
Ullmann comments further:- 'In der Bedeutung von Hebes, obtusus als Attribut der Nagel steht 'dulte' für 'blonte'.
OE. Hom. I, p.207,9: 'bi þe dulte neiles;'
Ancrene Riwe, p.292,13: 'þe neiles weren so dulte, þet heo duluen his flesch;'
242,9: 'Ure louerdes flesche þet was ase iduluen mit te dulte neiles.'
- 13 14-17 These lines appear in one of the Thornton Lyrics, Horstmann, Yk.Wr. I, pp.86-87. It is possible that the lyric is the work of Rolle. If the Meditatio, also, is his, then it is impossible to say whether he was quoting, in both instances, a popular source, or whether the stanza is a genuine composition of his own. See H.E.Allen, Wr.Ascr., p.295.
- 13 18 - cf. Tanqueray, Plaintes de la Vierge, p.157:
14 1 'les veynes de son tendre corps rumpirent et les plaies os creverent.' and the Talkyng in Horstmann, Yk.Wr. II, p.360: 'his senwes al to-bersten, his lifes breken owt of Ioynt...Now bersteþ i skin i senwes and i bones...i woundes borsten and ronnen sore owt, þat al to-shakyd hangyd i body.'
- 14 15- There is further similarity here to the
15 2 Talkyng, in Yk.Wr. II, p.347:-
'þe unsely bitternesse of my foule synnes! My worldliche þewes and fleschliche lustes aren beþwene þe and me...' See Introduction, p.CXV.
- 14 13 os man.
See Zupitza's note to Guy of Warwick, l.9162,

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- 14 13 for an account of the omission of the indefinite
 (contd.) article after 'as'.
 The form 'os' should be compared with the
 rounded unstressed vowels in final syllables
 (eg. 'modur', 'watur', 'schamus') which are a
 feature of L. (See Introduction, p.XIII.)

- 15 4 prisoun.
 Zupitza objects to this word and suggests that
 the author of the Meditatio may have written
 'tresoun', but to emend would be, at least,
 unnecessary. The authenticity of the MS. reading
 is supported, too, by the comparison of the
 heart to a sepulchre, implied on p.26, l.11.

- 15 4-6 Anacoluthic construction. Singular pronoun
 used pleonastically to emphasise compound subject.

- 15 7 no manere.
 Survival of old instrumental construction
 without proposition. (See Kellner, Op. cit. para.194.)

- 15 11-12 cf. Talkyng in Yk. Wr. p.348:-
 'Crist..from de^r of sunne me torne^r and
 quickne^r to lyf ^{at} is blisful of gostliche hele.'

- 16 1 thenk.
 Sudden transition from indirect to direct
 speech is marked by the introduction of this
 imperative. See Introduction, pp.CXI-CXII.

- 16 7-12 See above, note to p.13, ll.2-13, for
 parallels to this passage.

- 16 18 sythe.
 This is a survival of OE. usage: to denote
 frequent occurrence the noun, 'si^r', 'si^o', was
 employed in the instrumental or accusative case.

- 16 22-23 þe syschynges..was ekyng of vi woo.
 cf. Ubertino da Casale, Arbor Vitae Crucifixi,
 III, cap.XV: 'Et hoc, bone Iesu, fuit ad tui
 doloris augmentum'.
 See Kellner para.92 on predicative influence
 on the number of the copula.

- 16 23- cf. Ancrene Riwe, ed. Morton, p.106:-
 'þe munt of Caluarie, þer ure Louerd hongede, was
 þe cwalmsteon, þer leien ofte licomes iroted
 bunen eorþe and stuncken swuðe stronge...'
 The pres.p.aj. 'gronyng' is unexpected.
- 17 3

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- 17 2-3 The passage which approximates most closely to this is in the Ancrene Riwe, ed. Morton, p.26:-
'Swete Jesu vor mine sunnen anhonged on þe rode, nor þeo ilke uif wunden þet tu on hire bleddest, hel mine blodi soule of alle þe wunden þet heo is mid iwunded þurh mine uif wittes, iðe munegunge of ham.'
See also, On Lofsong of Ure Louerde, in Morris, OE. Homilies, p.211: '...clense and wasihs mine sunfule soule þurh in fif wunden iopened o rode... hel me uorwunded þurh mine fif wittes wið deadliche sunnen...'

- 17 4-5 þat þou wolde...
This clause is dependent on the verb 'þyned', l.2.
is

- 17 4-5 A more elaborate version of these lines/found, as Ullmann remarks, in the Ancrene Riwe, p.106, 15:- 'In his siðe, þeo he iseih his deorewurde moder teares and sein Iohanannes euangelistes; and te oðre Maries; and þo he beheold, hu his deore deciples fluen alle wrom him and bileeueden him alle one as wreongde, he weop himself. Þries mid his ferre eien. He þolede al þuldeliche þet me hine blindfellede, hwon his eien weren þus ine schendlac iblinfelled.'

- 17 6-8 cf. Ancrene Riwe, ed. Morton, p.106, 13:-
'He, ase he hongede, muhte habben hore breð, mid alle hir oðre wri, amidden his neose.'

- 17 11- cf. Ancrene Riwe, p.108:-
18 1 'In his earen he hefde, þe heoueniche Louerd, al þat edwit and al that upbrud, and al þe schorn, and alle þe scheomen þet earen muhte iheren...'

- 18 5-7 Ullmann cites Perry, Pr. Tr. of R. Rolle, 21, 9, for similar use of verbal substantives:-
'Breke downe first pride in bodely berynge and also with in thi herte thynkyng, boostyng and prikyng and preysyng of þi silfe, and of thi dædis, presunyng of thi sælfe and veynlikyng of thi silfe of eny thyng that god hath sent the bodili or gostely.'

- 18 8- See Introduction, p. ^{xviii} and compare Talkyng, p. 358:
19 3 'þou þat þe heuene and al þis world wrou3test, ne heddest in al þis wyde world, whon þou scholdest dyen, wheron þou mi3test þin holy hed resten;'
Ancrene Riwe, p.260: 'Filius hominis non habet ubi caput suum reclinet'...of al þe brode eorþe ne moste he habben a grot, forte deien uppon. þe rode hefde enne not oðer lutel more. and tet was eke uorto echen his pinen.'

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18 8- The whole passage corresponds closely with the
19 3 Ancrene Riwe version of the same theme.
(contd.)

19 5 The source of these words is Mark.viii. 20 or
Luke.ix. 58.

cf. p.7, ll.8-21. This is a striking instance of
the kind of repetition of a theme with variations
that is so marked a characteristic of the Meditatio.
See further p.24, ll.2-4.

19 9-12 Taken from Lamentations. i.12. See Introduction.p.
LXV.

19 13-15 According to Ullmann's punctuation, the stop
falls, not after makeles, but after peynys and the
comma, following, comes after hard, not were. This
is manifestly to ignore the MS.punctuation, which
seems to indicate that the relative clause, 'at
euere were', is closely to be associated with
'peynes.' It is possible to take 'Nay'(l.13)..were
(l.14) as one unbroken sentence, and it is not,
perhaps, necessary to consider the relative
merits of this punctuation and of that given in
the text of the present edition, for the three
lines (Nay...fowndyn) express only the one idea and
'so hard was neuer fowndyn' is, in ~~Ullmann~~, effect,
co-ordinate with 'ere was neuere non so hard.'
Ullmann, however, would force unnatural and
clumsy syntax into a perfectly straightforward
passage.

19 17 Here is further evidence of the close connection
of this piece with the liturgy. This verse
(Jeremiah.ii.21) occurs in the Depositio Hostiae,
in the version given by Karl Young. (The Dramatic
Associations of the Easter Sepulchre, University
of Wisconsin Studies in Lang.and Lit., Madison,
1920, pp.56-60) from a Liber Sacerdotalis, Venetiis,
1523. Relevant passages are:-

' Duo Sacerdotes: Popule meus, quid feci tibi,
aut inque contristavi te?'
' Duo Sacerdotes: Quid ultra debui facere tibi,
et non feci? Ego, quidem plantavi te vineam meam
speciosissimam...'
' Omnes: ...Videte, omnes populi, si est dolor
similis sicut dolor meus. Versus: O vos omnes qui
transitis per viam, attendite et videte. Si est.'

The fact that the present line does not coincide
with the Vulgate version(see Introduction,p.LXV)
suggests that it may have been known principally
through its liturgical use.

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20 8 traytourys...tyrauntys..tormentours.
cf. Talkyng in Yk. Wr. II, p. 349: 'Vis traytur!
Vis tiraunt and Vis tormentor.'

20 10-18 A parallel to these lines also occurs in the
Talkyng (op.cit. p. 351): 'Ne seidest You not lord
to ~~pe~~ ~~teef~~ on Roode, at euer se~~l~~en he cou~~e~~
hedde I~~v~~sed ~~pe~~fe, at in at selue day. he scholde
ben in blisse? and for no more decert but for
he kneu~~z~~ his gultes, and ~~pe~~ for his saueour
asked ~~i~~ Merci? Ne was he put in no delay to
ligge longe in peyne...'

20 15-16 knew ~~pe~~ for God and hys owne trespas.
Ullmann assumes ellipsis of 'repented' after
'and'. More probably this is an example of a
somewhat loose construction, with 'hys owne
trespas' forming the second object of the verb and
thus being co-ordinate with '~~pe~~'.

20 19 See p. 6, l. 9, for an earlier occurrence of an
almost identical line.

20 20 See preceding note.
Ullmann comments: 'Für 'my swete' ist wbl
'my people' einzusetzen'. But the author is
surely continuing the tone of his translation
of 'Vinea mea electa, ego te plantavi'. ll. 18-19.

21 7-9 An example of the rhetorical device of
sententia.

21 10-17 Mediaeval Latin literature abounds in similar
passages. See (e.g.) St. Bernard, 'Sermo in Dom.
Infra Oct. Assumpt. B.M.V.', P.L. CLXXXIII, col.
438; AElred of Rievaulx, 'Sermo in Assumpt. B.M.',
PL. CXCv, col. 314; Ubertino da Casale, Arbor Vitae;
~~Arbor Vitae, Meditationes Vitae Christi in St.~~
~~Bon., Op. Op. (Reliqua), p.~~
The scriptural mention of the incident is
found in John. xix. 26, 27.

21 15 Ullmann notes that John and Mary are classed
together as virgins in the Ancrene Riwle, p.
164, 23:-
'Sein Iohan evangeliste, nefde he brude ibrouht
hom? Nefde he ~~to~~ i pouht (if god nefde ilet him)
meiden, -hod uorte uorleosen? Seoden ~~pa~~uh, nes
he meiden neuer ~~pe~~ unholre: auh was meiden
biteiht meiden uorto witene.'

XX
XX
XX

See below, p. 50 p. 55, p. 58, 112v

Page. Line.

- 21 18- Compare (e.g.) St. Bernard, Liber de Pass. Chr. et
 22 5 Dol. Matris Eius in Migne, P.L. CLXXXII, cl. 1134:-
 'Nam gladius Christi animas utriusque transibet
 Transibat sensus saeve, perimebat utrumque, quo
 magis amabat segnior flebat in matre. Mater
 sentiebat Christi dolores. Virgo quem peperit
 gladium est passa doloris, Christi morientis vulnera
 matris erant, Christi dolores fuerant tortores in
 anima matris.'
- 22 2 rody.
 The substantival use (and possibly the form) of
 this word, meaning 'ruddy hue', is almost certainly
 due to the influence of the ON. substantive, 'roði.'
- 22 3-5 It is interesting to note that the Latin is, in
 fact, translated twice. The order, 'thorow strook'
 should be compared with 'pertransibit.'
- 22 6-17 This passage, too, has its equivalents almost
 universally in mediaeval writings on the Passion.
 Compare (e.g.) St. Bernard, Tractatus de Planctu B.M.V.:
 'Nec lingua loqui nec mens excogitare potest
 quanto dolore tunc anima Marie tenebatur. Iuxta
 crucem stabat iam e mortua mater...' and
 St. Bonaventura, Lignum Vitae in Decem Opuscula,
 p.78:- 'Quae lingua dicere vel quis intellectus
 capere sufficit desolationum tuarum pondus, Virgo
 beata?... ' p.22, ll.7-10. A Middle English parallel
 is found in the work printed by Horstmann (op. cit. I.)
 under the title of: Meditation on the Passion; and
of Three Arrows on Doomsday, p.114:
 'What sighinges come til hire hert when sche
 heñd þis wordes: when mannes sone for goddis sone
 þe disciple for þe maister þe seruant for þe
 lorde was gifen hire to yeme.'
- 22 15-16. It is..solace to haue in peyne companye.
 Apparently this was a saying of widespread
 popularity, cf. Chaucer, Troilus & Criseyde, Book I,
 ll.708-9:- 'Men seyn: " to wrecche is consolacioun
 To haue another felawe in hys peyne." See note on
 Root's edition, p.424, for Latin glosses (consolaciō
 miserorum habere consortem in pena') and referencē
 to Marlowe's Faustus, 474:- 'Solamen miseris socios
 habuisse doloris.'
 The proverb is also to be found in Gower's
Confessio Amantis ii.261 and in Publius Syrus 46:
 'Calamitatum habere socios miseris est solatio.'
 Professor F.P. Wilson tells me that it is very
 common in the sixteenth century. See examples in
 Tilley's Elizabethan Proverb Lore, no.446, George
 Gascoigne's Works, ed. Cunliffe i.13, T. Howell's
New Sonnets (a.1575) p.4, etc. The passage from
Troilus & Criseyde is the earliest ~~one~~ given by Apperson

Page. Line.

22 22

You wolde for vs in iche a wyt be pyned.

The tradition that Christ on the Cross suffered torments in every sense, to cleanse men from the sins committed through the senses is probably of patristic origin. The Ancrene Riwe (ed. Morton) should be compared:-

'swete Jesu vor mine sunnen anhonged o þe rode, uor þeo ilke vif wþunden þet tu on hire bleddest, hel mine blodi soule of alle þe wunden þet heo is mæde iwunded þurh mine uif wittes, iþe munegunge of ham' (p.26)

and for a detailed account of the torments, pp.106-116. The Talkyng (op.cit.p.348) contains a brief account of the same nature.

To a similar purpose is this passage from St. Anselm, 'Sermo de Pass.Domi', P.I.CLVIII, col. 676:- 'Caligaverunt pro me in morte oculi tui: advertant ne videant vanitatem vagā oculi mei. conviciis et blasphemis patuerunt aures tuas, patebunt ad clamorem pauperis aures surdae aures meae...'

23 5-10

Blessyd is þat ilke man...

The form of this sentence suggests some of the 'dicta' of Aegidius of Assisi, Bibliotheca Franciscana Ascetica Medii Aevi, III, Quaracchi, 1905, eg:- p.13.

'Beatus ille, qui ita vilem se habet coram hominibus, sicut vilem se invenit coram Deo;' p.20: 'Beatus ille, qui semper habet ante oculos peccatum suum et beneficia Dei et sustinet patienter omnem tribulationem et angustiam; nam debet expectare magnam consolationem.'

See also A Talkyng of the Love of God, p.347: 'Whose euere wol haue part þer of þi blisse, he mot dele wiþ þe heer of þi pyne...; he mot þi steppes folwe þorw sore and þorw sorwe, in peyne and in pouerte and þolyng of wo, wiþ schome and wiþ schenschupe...'

23 12-14

Note the loose construction. The same conjunction, 'whan' introduces two clauses, 'þat men thynken...', and 'made... þi mone', which are not co-ordinate. The second, in fact, with omission of the subject, seems intended to be parallel to the relative clause, 'þat þou on þe rode sayed.'

23 22-
24 7

Evidence of the popularity of this theme is given in the Sermon of Hugh of Hartlepool printed by Little and Pelster, Oxford Theology & Theologians, p.203: 'Ad maiorum autem Christi despectum illum qui est media persona inter patrem et spiritum sanctum suspendunt in medio duorum

Page. Line.

23 22- latronum in loco ubi capita latronum solebant
24 7 amputari.'
(contd.)

24 2-3 ƿe Faderys Sone of hevene.
See Kellner para.469. This is the regular M.E.
order. Compare p.70, l.5: 'ƿe Fadir Soun of
heuene.'

24 3-6 Ullmann draws attention to OE.Hom.I,p.281,I:-
'Bote schome ouer schomes ƿoledes tu, when ƿu was
henges bituhhe twa ƿeofes, as hwa se seie:
"He is mare ƿen ƿeof, and for ƿi as hare meister
he henges ham bituhhen."
Compare also, Talkyng in YK.Wr.II,p.359:
'He is worse ƿen a ƿef and more schome wor ƿi,
and ƿerfore hong him hei e. bitwene hem bo ƿe, as
he ƿat is heore mayster. and worse ƿen ƿei.'

24 6-8 ƿi skyn...with.
Nominative absolute phrases.

25 3-4. cf.p.26, ll.17-18. A further example of the
repetitions of detail so frequent in this work.

25 5 stynggyng.
This may be an inverted spelling and denote the
palatalisation of the second element of OE -ng,
in the area of origin of the author of this text,
or of one of the scribes responsible for copying
it. (cf.'strenkethe', p.3, l.19.)

25 6. neƿerere.
Compare 'neƿer', U, p.70, l.17.
The form in L is a double comparative, but OE.
'niƿer' was used, like the simple 'niƿ', in the
sense of 'low'. The development of Mod;.E.'nearer'
is analogous.

25 8 non-gate.
This is a survival of the use of the adverbial
dative. The whole of this line is noteworthy for
its distinctively Northern vocabulary: 'gate',
'flytte', 'tyl'.

25 9-10 Note that first and third person subjects
govern the same verb.

25 13 ƿi felyng.
See Kellner op.cit. para.309 on the occasional
use of the possessive pronoun with a gerund, instead
of an oblique case of the personal pronoun.

Page. Line.

25 17

deuelys kynde.

The second version (p.71, l.17) employs the native word, 'fendis.'

26 2-3

cf. Talkyng (in op.cit.p.351):
'Schal ~~te~~ Malice of myn euel passen oure goodnesse? or alle myne sunnes ben more ~~ten~~ oure Milce?'

26 5

whe.

This form is so unusual that it is difficult to account for, except by stipulating South Eastern origin. Certainly the vowel would be stressed in an exclamatory word.

26 8

As will already be realised, this use of an infinitive, unattached to any finite verb, is one example among many of the loose syntax of L. But such constructions may be a peculiarity of the fourteenth century, rather than characteristic of any one author; for Kellner(op.cit.para399) notes that the absolute use of the infinitive, in such phrases as the present, is found for the first time in the second half of the fourteenth century.

26 9

come.

This use of the infinitive without a governing preposition is a survival of OE. custom. (See Kellner, op.cit.paras.392,393.) Compare further the note to p.43, ll.14-15.

25 11

herd harte.

Ullmann emends to 'hert haðde', but it is surely more likely that the vowels have been transposed than the consonants. 'Harte' may be early, legitimate evidence of an authentic sound-change, however. As the two forms are phonologically possible, it seems better not to emend the phrase.

26 15

Modur.

Uninflected genitive of noun of relationship. cf. 'Fadir', p.70, l.5.

27 2

Leche.

See below, note to p.38, ll.15-17.

27 8

wordely.

The same form may be seen earlier(p.19.l.11.) It is probable that the loss of l, then was not the result of scribal error, but represents an actual sound development. The loss of l between r and d was a fairly frequent phenomenon in later M.E. and is to be noted often in MS.T. (See Preface and Appendix C.)

Page. Line.

28 5

~~See above, note to p. 8, l. 12.~~
~~sy3t.~~

28 16

sy3t.
 Horstmann glosses this word, in a footnote, with Mod.E. 'sigh'. But there seems no adequate objection to translating the word as Mod.E. 'sight'.
 The intricate play on words in this sentence is worth noting: the alliteration on 'graunte'- 'grace', 'sy3t-sorewe', 'poynt-peyne-playe', 'poynt-part', another chiastic reiteration of 'poynt' and 'sorewe.'

28 20

ABU, although longer than L, does not continue the narrative beyond this point.

29 13.

streked.
 Probably from ON. 'strieka' (= smooth down).
 cf. Meditations on the Passion: and of Seven Arrows in Yk.Wr.I, p.112: 'How he was strekid on þe croise þat was laid on þe erth.'
 This quotation suggests that the word, though certainly Northern or East Midland, and showing Scand. influence, is related to OE. 'streccan' (= to stretch, extend.)

29 20-
30 3

cf. Talkyng (op.cit. II, p.362):
 'Ladi þe teres þat þou þere leete, þi breste and þi chekes maden al weete; þou loked-est vpward to him, þat was so swete, and euer at þe ende. ful sore þou dudest wepe.'

30 4-5

This is an unexpected and strangely inconclusive ending. It may well be that, as Miss Allen has suggested, (Wr.Ascr. p.281), the words, 'et cetera', indicate that the text is abridged.

31 1

MS.U is defective at the beginning.
 MS.B. starts with the ascription to 'Richard Rolle, heremyt of Hampoll', but MSS.A and L add the year of his death, 1349 according to A, 1348 according to L. In the latter MS., however, the scribe also assigns the Speculum Vitae to Rolle, giving the date of his death in this ascription, as 1384, an obvious mistake of transposition of the last two figures. 1349 is the usual date given in manuscripts which refer to Rolle. Apart from MS.L, the marginal notes of the Vienna MS. record the only variant: 1380. (See Allen, Wr.Ascr. London; p.430, 1927.)

31 2

lmade.
 This form of the past participle with prefix i-, unique as it is in all the manuscripts, indicates that B is a copy made by a scribe of a Southerly

Page. Line.

31 2 or West Midland area.
(contd.)

31 3 Lord as You made me...

The reading of MS.B is given for the first lines where U is defective.

These preliminary petitions do not appear in L, or in the AN.version, E. Very regular in structure, they yet do not follow the pattern observed in most of the later meditations. No reference is made to the Passion until p.35, l.7, and, at first, it is tempting to discard the whole of this introduction as extraneous. Close examination of the style, however, reveals remarkable artistry: alliteration, balance of phrasing(e.g. 'wiþ al my lust, wiþ al my lykyhge', 'wiþ contricioun and confessioun', 'bowe to i biddinge'), rhyming gerunds, and the general forms whereby the adjectival clauses following the invocation are gradually lengthened, from petition to petition, until the climax of 'Lord at listet...' The formerly restrained diction rises in a rhythmic and emotional crescendo that serves as a most dramatic introduction for meditations on the Passion narrative, which follow in the same style.

31 3-9 R(Appendix B, p.(12) ll.8-16) contains a Latin version of this passage, although it is not in the index to the manuscript ascribed specifically to Rolle. It is possible, then, that R is quoting directly a well-known Latin prayer, which is translated in A and B.

31 þe myt'is) of my soule.

The powers of the soul are: mind, reason, will, imagination, sensuality.

See 'The Cloud of Unknowing', ed.P.Hodgson, London, 1943, pp.114-5: 'Wiþ-inne in þiself in kynde ben þe miztes of þi soule, þe whiche ben þees þe principal: minde, reson,& wille; & secondary, ymaginacioun & sensualite.'

32 1 contricioun.

This was defined as follows by the Council of Trent:-

'Contrition, which holds the first place amongst aforesaid acts of the penitent, is a sorrow of mind, and a detestation for sin committed, with the purpose of not sinning for the future...'

(Rev.J.Waterworth's translation of The Canons and Decrees of the Sacred and OEcumenical Council of Trent, London, 1848, pp.95, 96.)

32 1

schrifte and penaunce for my synnes.

Penance was one of the seven sacraments and included contrition, confession, satisfaction and absolution. In early ME. 'skrift' was a term which might denote satisfaction, confession, or absolution, sometimes the whole sacrament of penance. It is certainly as a synonym for penance that it is used here, for the style of the Meditatio is characterised by a fondness for synonyms and a tendency towards tautology.

For Rolle's attitude to penance, see The Commandment, in Yk.Wr.I, p.64: 'And for-þi seke mare to lufe hym, þan to do any penaunce', and the Form of Living, (ibid. p.29) 'Also men and women þat maste has of goddes lufe, whether þai do penaunce or nona: þai sall be in þe heghest degre in heuen.'

32 6

The construction of A would seem to make the phrase, 'alle to be occupied' directly dependent on 'þeue grace'. (1.5.)

32 7-10

As OE. 'bēodan' (=to command) and OE. 'biddan' (=to pray) had fallen together in ME, these phrases are somewhat ambiguous.

32 16

The form 'myself'^{me.} did not come into frequent use until C 14. See Kellner, op.cit. para.296.

32 18

knowe.] knouleche. A.
Before the fifteenth century, the form 'knouleche' is found only in southern texts. (See NED.)

32 19-
33 6

See Introduction, p.~~CXXXVI~~ on the style of this passage. cf. Talkyng, (op.cit. II, p.357) :
A Ihesu my swete loue þat þou art wondur riche, as al-weldinde lord. in heuene and in eorþe: and pore þenne þou be-come. for me þat am so wrecched.'

33 12

willy to deeþ.
willy is probably derived from ON. 'villig-r'. Because A, B, and T have a verb, in place of the noun in U, it is not a foregone conclusion that the reading of the latter is wrong.
The unfamiliar use of the noun after this uncommon adjective may have given rise to scribal emendations in the other manuscripts. NED. gives only 3 examples of 'willy' before C15.
cf. NED. quotation of use with noun:- Paston Letters I.88:- 'I fonde her never so willy to noon as sche is to hym'.
See Matth. XXVI.41 and Liber Meditationum et

Page. Line.

33 12 Oracionum Sancti Anselmi, in Migne, P.L. XL, col.
(contd.) 753:- 'Quam promptus enim fuerit spiritus tuus,
bone Iesu, ad passionem.'

34 12 Versus.
Lindkvist mistakes the abbreviation and
expands as 'Christe.'

34 12-
35 6 Adoramus te...Domine Ihesu Christe fili dei viui...
low note
p. 1, 125-6
These Latin prayers occur in the York Hours of
the Cross printed by T.F. Simmons, (Lay Folks' Mass
Book, EETS, 71, London, 1875, pp. 82-7.) The order
for matins gives the prayer, 'Adoramus te...'
following the antiphon. The first line, 'Adoramus
te. Christe et benedicimus tibi,' forms the
versus, to which the response is: 'Quia per
sanctam crucem tuam redemisti mundum.' Then
comes the oratio; 'Domine Iesu Christe, ...'
Variants from the text in U are:
ueniam et addYk.Hours. ecclesie et ecclesie
regnoque YK.Hrs.
concordiam infirmis sanitatem et addYk.Yours.
The Adoramus is repeated after every hour,
through the Latin service.

35 7 &
foll. This passage corresponds to the opening of E.
'Swete Ihesu', repeated in each succeeding medit-
ation, is suggestive of Rolle's devotion to the
Holy Name. Job and the Judica Me Deus both employ
the address, 'O bone Iesu'. The Canticles contain
an effusion, typical of Rolle, on the virtues of the
Holy Name. In his description of the second grade
of love, he emphasises the importance of con-
centration on the thought of the Saviour, rather
than that of calling on His Name. (e.g. Ego Dominio
in Yk.Wr. I. p. 55; The Commandment, ibid. p. 63;
The Form of Living; ibid. p. 31.) The use of the
Name in meditation seems, therefore, to belong
to the first period of Rolle's career as a mystic.
This devotional was used extensively outside
Rolle's works, in the Middle Ages, and may be
traced in St. Bernard's Sermo in Cantica XV, the
Pseudo-Bernardite Iubilus and the Meditations of
St. Anselm, as well as in many later works.
See Introduction, ¶.XCVI, CII, CXXI-CXXII.

36. 11 ferdenes] drede A.
All the earliest examples of 'ferd(e)nes' occur
in Northern texts. The word was probably un-
familiar to the scribe of A.

Page. Line.

37 11-12

one of þe grettest synne.

See Kellner, op.cit. para.18 and 176 on the working of analogy in constructions such as this.

37 13

On the use of 'as' as a relative. See Kellner op.cit. para.333.

37 14
15-16

al maner of synnes &
manere wise

On the history and use of the qualitative genitive, see Kellner, op.cit. para.167-169.

37 3

temptacioun.

It is interesting to note that this word corresponds to 'fondynges' in L, p.I, l.13. See below, p.38 l.18 where U and B read 'fondyngis' and A reads 'temptaciouns.'

ME. 'fanding', 'fonding', the latter usually West Midland, is mainly recorded in Northern and West Midland texts.

37 14

wanhope.

This is that despair of salvation, so prominent among the sins listed by theology and personified in the seventeenth century by Bunyan's Giant.

37 14

synnes aʒenis kynde.

The following passage occurs in the Liber Gomorrhianus of Peter Damiani, Migne, P.L. CXLV, col.161:-

'De diversitate peccantium contra naturam.... Ut autem res vobis tota per ordinem pateat, ex hujus nequitiae scelere quatuor diversitates fiunt. Alii siquidem secum, alii aliorum manibus, alii inter femora, alii denique consummato actu contra naturam delinquunt.'

38 17 See on next page.
39-40

See also Speculum Ecclesie (ed. Robbins.)

3it...3it...3it.

cf. structure of Talkyng, (Yk.Wr.II,p.360), 'A derworþe lord...Am my deore lemmon...A, mi swete lemmon...'

This type of parallelism of arrangement is a marked feature of the style of A Talkyng of þe Loue of God.

39 12-13

See P.Vinogradov, The Growth of the Manor, London, 1911, pp.344-5, on the relationship between villeins and their lord.

Page. Line.

39 15

It seems that this is a reference either to the 'nailing' of Christ to the Cross, which is out of place here, or to the binding of Him before the scourging. But 'tree' is a strange word to apply to a pillar, and a reference to Christ's scourging, too, comes too early here. Perhaps a scribe, unfamiliar with the tradition of the tying of Christ's hands, when He was taken captive, attempted to make the line refer to the scourging, or crucifixion, by inserting the phrase 'to a tree.'

The variant reading, 'to a thef', may derive by an error of omission from the reading represented in U.

~~Is it too fanciful to relate the A-thoum' to Latin 'cum' and suggest that the variant arose, not in copying, but in translation?~~

39 15-17

The image of Christ as the Healer of sins has always been a favourite one. See:-
Peter, Epist. I, ii. 24:- 'Qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui, justitiae vivamus; cujus livore sanati estis.'

38 17

cure.

It seems more than possible that 2 senses were intended here:- 1) care, charge;
2) medical treatment.

There can be little doubt that the additional 2 lines in A:

'and come near to me with grace, as þe Samaritan diðe, and hilde in to my woundis oile of merci and wyn of counfort, and brynge me in to þe stable of charite and euere holde me undir þi cure' are original and have been omitted as a result of the repetition of 'cure'.

cf. Migne, B.L.t. CLXXXIV, Med. in Pass. et Res. Dom. (Pseudo-Bernard) coll. 143-4:-

'Haec sunt linteamina mundissima carnis tuae, quibus vulnera mea alligasti, o Samaritane misericors, ut imponeres me super jumentum tuum et perduceres in stabulum: quoniam vere languores nostros ipsos tulisti, et dolores nostros ipse portasti cujus livore sanati sumus..'

40 2

euel teching] ille lore BT

There can be little doubt that B and T retain a Northern reading, which has been altered in its exemplar to a form more familiar in another area. The omission of the phrase in A may also well be due to its unfamiliarity.

H.E.Allen, Wr. Ascr., pp. 272, 275, notes that 'il' is a favourite word of Rolle's.

Page. Line.

40 8-8 make me to bileeue into alle þe sacramentis of Holi Chirch and al þe ordeanaunces.
See Introduction, p.

41 17- cf. R, Appendix (B), p.(1), 11.1-10.
42 9

41 19-22 þei spitten in to þi face þat swete mirrour and bodili blisse of heuen vpon whiche Augellis and sein His hauen deyntee to loke.
cf.(eg.) Migne, P.L.t.CLXXXIV Sermo de Vita et Passione Domini (-Pseudo-Bernard) col.959:-
'Vultum tuum desiderabilem, in quem desiderant Angeli prospicere, qui omnes coelos adiunxit laetitia, quem deprecabuntur omnes divites plebis, polluti labii sui eputis inquinaverunt.'
See R, Appendix B, p.(1), 1.12-p.(2),1.15.

42 12- cf. R., Appendix B,p.(2), 1.17-p.(3), 1.8.
43 7

43 3 meke me and holde me low
cf. Piers Plowman, Passus V, ll.68-70:-
'Shal neuere heise herte me hente. but holde me lowe,
And suffre to be myssayde - and so did I neuere.
But now wil I meke me. and mercy biseche..'

43 11-12, A very popular doctrinal image in the Middle 15-16 Ages. cf. St.Bonaventura, Itinerarium Mentis in DEUM,cap. IV.(God's image reconstituted in the soul by grace);
Bl.Henry Suso, One Hundred Meditations and Prayers:- 'On Saturday, or at Compline: 'O fair and shining image of the Fatherly goodness, how grievously disfigured Thou art! Restore the disfigured image of my soul;'
A Talkyng of þe Loue of God,Yk.Wr.II, p.348:
'-haue wiþ hem willes my soule forschupped from þe liknesse of god to þe devel of helle,' and p.349:
'Sifen forw his grace he prented in my soule þe ymage of him-selue, and I enprented aboute þe liknesse of helle. Allas, my deore lady, allas what haue I don! how haue I chaungyd þat prente and dempred my-seluen!'

43 14-15 to þe inwardly loke and þenke.
Emendation is not necessary, if 'þe' is taken as s.2.pers.pron. 'inwardly' as an adverb and 'loke' and 'þenke' as infinitives without governing prepositions.

Page. Line.

45 10 goynes.
 This is an isolated instance of a native word in U, corresponding to a Scandinavian word in the other manuscripts.

45 10-14 See Introduction, p. CXIV.

46 5 vnschrifte.
 This word is not recorded in NED., although it is a simple enough compound.

47 6 purgatorie.
 The words, 'to be', which appear in A, are written in the margin. At the beginning of the next line, a word starting with 'o' has been erased and the erasure covered with fresh script. The end of the word, 'riede', appears clearly, in large letters.

 It is possible that the original reading of A agreed with that of U.

47 12 cf. R Appendix (B), p.(3), 1.9 and foll.
& foll. This is the longest continuous passage from the Meditatio quoted in the Royal MS. The readings of R throw some light on the textual difficulties of this section of the ABU version:-
 a) U, p.47, 1.17-p.48, 1.1.
 The reading of R: 'homines fortissimi maliciosissimi ex plurimis electi et te ad occidendum voluntarij'. [B (3). 11.13-15] supports the version given in U, as also does T (See Appendix C, p.(2) and footnote to text.)
 b) U, p.48, 1.11. R, (p.(4), 1.2.), 'meliora' supports the emendation made on the evidence of A and B. (See footnote to text of U.)
 c) U, p.48, 1.16-p.49, 1.1.
 The reading of R (p.(4), 11.8-9) again supports the emendation suggested (See footnote to text of U.)

47 12- See Didron, Xian Icon. II, Appendix II, p.316:
48 8 'The Christ, his hands tied behind Him, is fastened to a column; His body is covered with stripes.'
 cf. St. Bon. Op. Om. Quaracchi, VIII, p.77:
 'candissimam carnem flagellatores traculenti divellent, plagas plagis, livores livoribus crudeliter infligentes...' It is characteristic of the attitude to the Passion adopted by the late Middle Ages that the whips used in Christ's scourging should be described as 'knotted.' The torments our Lord suffered were more extreme than would be suffered by any common felon.

- 109
- Page. Line. cf. The Matins of the Cross, in Carleton Brown, Religious Lyrics of the Fourteenth Century, Oxford, 1924, p.41:-
- 47 12- 'Suet Iesu, at vndrin time,
48 8 For vr sin and noght for *fin*,
Sufferd a-bute *fi* hert
O Iuus *fat* war fell and strang,
Wit knotted skurges hard and lang,
Dintes sare and smert.'
- cf. Ancrene Riwe, p.188:.. 'his swete bodi
ibunden naked to *ve* herde pilere...;'
Meditations of the Passion and of 7 Arrows,
in Horstmann, Yk.Wr. I, p.119:-
'*ve* Iues toke me, buffet me & spittid in
my face; with scharpe thornis *vai* coronid me,
with knottid scourgis *vai* dang me; so laitheli
vai dight me: *fat* I was likē a *mēsēl* til loke
on.'
- cf. Anselm of Lucca, Meditationes de Gestis D.N.
Jesu Christi in P.L. CXLIX, c.613:
'Tremens cerne, anima, ministros sedentes,
Carnem hanc tenerrimam flagellis scindentes,
Vulnera vulneribus tibi infligentes,
Livores livoribus superimponentes.'
- 49 4-9 A passage quoted by C.V. Langhorns, La Vie en
France au Moyen Age, t.III, La Connaissance de la
Nature et du Monde, p.308, throws light on these
lines:-
'Ce qui concerne les herbes, bonnes, medicinales
ou veneneuses, est expedie tres rapidement: il est
dit seulement que leurs qualites tiennent a leurs
plus ou moins de chaleur ou de froideur, ou aux
proportions du melange. Les vertus des pierres
precieuses, l'auteur renonce aussi a les
expliquer. Les anciens disent que "Dieu en
fist son tresor en terre pour donner a ses amis";
d'autres qu'elles se forment dans la terre, aux
depens de l'air, sous l'influence des plantes.'
(Dialogue of Placides et Times.)
- 49 10 perle] perre A
The variant form in A probably derives from
an A.F. word, '*perrie' OF. 'perrerie (=jewellery)
The 14C. ME. forms, 'perrie', 'perrye' are found,
but ME 'perre' has a termination difficult to
account for.
The pearl, of course, was symbolic of purity.
- 49 10-11 ve heig degree of charite.
Is this Rolle's third degree of love? But the
grades of love are discussed also (e.g.) by
Richard of St. Victor, De IV Gradibus Violentae
Charitatis. (in P.L. CXCVI, col.1207 & foll.)

Page. Line.

50 10-18 I have not traced the source of this image. Somewhat similar is that given in the following lines from the Ancrene Riwe, ed. by J. Morton, Camden Society, 1853, p.292:- 'He himself cleope ȝe toward ȝeos wunden: 'Veni columba in foraminibus petrae, in cavernas maceriae. Cant. ii. 14 'Mi kulure', he sei, ure Louerd, 'kum and hud ȝe i ȝe kurlles of mine limen, and i ȝe holes of mine side.' Muchel luvede he ȝeo kulure, ȝet he swuche holes makede. Loke nu ȝet tu ȝet he cleope kulure, habbe kulure kunde, ȝet is wi ȝuten galle, and cum to him baldeliche...'

50 16-17 somme hole of ȝi woundis.
cf. the thought of the Stimulus Amoris (S. Bonaventura, Op. Om., ed. Peitier, t. XII, p. 634):-
'Per vulnerum ergo fenestras intra, et accipe medicinam sanativam.' The idea of hiding in the wound in Christ's side is found also (e.g.) in Daniel, Thesaurus Hymnologicus, Halle, 18, II 371 (np. LXIII):
'Dignare me, o Iesu! rogo te,
In cordis vulnere abscondere,
Permitte me hic vivere,
In tuo latere quiescere.'
cf. L, p. 14, ll. 5-8:
' ȝi synwes & ȝi bonys styrten owt so starke, ȝat ȝi bonys may be nowmbryd; ȝe stremys of ȝi reede bloode renyn as ȝe flood, ȝi woundys are for-bled and ȝrysly on to se.'
cf. Tanqueray, pl. 157-'les veynes de son tendre corps rumpirent et les plaies escreverent. Si ce le sank decorut par tot de son corps come eawe en rosel;'
'The Privity of the Passion', Horstmann, Yk. Wr. I, 206- 'so that mene myghte tell all ȝe blyssede bones of his body.'
St. Anselm of Lucca (op. spur.) Meditationes de Gestis D. N. Jesu Christi, in P. L. CXLIX, col. 619:
'Ecce sancta viscera distensa arescunt
Membra horribiliter cruenta rigescunt.'

51 1 way.
A preserves an adverbial genitive, 'weies'.

51 7 wi ȝ criynge mercy.
The gerund is preceded by a preposition and yet itself governs an object in the accusative case. Confusion of the functions of gerund and of participle probably accounts for this syntax. (See Kellner para. 416.)

Page. Line.

51 12-17 Such extravagant similes abounded in mediaeval literature. Nicholas Phillip, a Minorite preaching at Newcastle, in 1431, compared Christ's skin stretched on the Cross to a drum and attributed the image to St. Augustine and Stephen Langton (See A.G. Little, Franciscan Papers, Lists & Documents, Oxford, 1943, p. 246 and note.)

Compare also the Meditatio, p. 59 ll. 20-21: '¶i bodi is streyned as a perchemyn skynne upon a packe.' Jacopone da Todi, Laud XL and Laud XXXIII writes of the book of Christ's body:-

'Io sona libro de vita segnato de sette signe;
Boi ch'io siraggio aperto, traversai cinque migni,
son de sangue vermigne ove porran studiare;
en croce legendo

nel libro che c'e ensanguinato

Ca essa scrittura

me fa en natura

ed en filosofia conventato.

O libro signato che dentio se'aurato

e tutto fiorito d'amore!'

See also Laud CI (Image of book of wounds.)

This type of simile must be connected with the traditional metaphor of Christ's crucified body as a Charter, freeing men from the Devil. (See M.C. Spalding, M.E. Charters of Christ Bryn Mawr Monograph, pp. XLII-LI.)

cf. Furnivall, Pol. Rel., Love Poems, EETS, 1903, pp. 271-278, 'An ABC Poem on the Passion', especially p. 272:

'Hond and fout þer was ful woo,
And þer were lettrys many moo
With-in and with-oute,
With rede wondis and strokis blo
He was dryue from top to þe too,
Hys fayre body aboute.'

55 6-9 (cf. L, p. 8, ll. 7-8.)

Ullmann notes the similarity of thought in Stim. Consc. l. 5296:- 'And of þe croun of þornes þat was thrested On his heved fast, þat þe blode out rane, When þe thornes hym prikked til þe harnpane And of þe scourges alswa þat brast his hyde, þat þe blode ran doun on ilk syde;'

8 Joseph of Arim., with an O and an I' p. 150, l. 10:-

'His croune was mad of þorn þat prikkeð into his panne Boþe byhynde and aforne.' Ferner 'Disp. betw. Mary and þe Cross', l. 67:- 'His hed is ful of þornes þakke';

OE. Misc. 'The Passiõn of our Lord', p. 48, l. 383, 'Of one wrase of þornes he wrypen hym one crune Of þan alre kennuste, þat grewen in þe tune; Hi setten heo on his heved and vaste þer to-beote. On everyche halue þat blod gon vt yeste. Seþþe hi knowede and seyde: Hayl, Gywene king!'

Page. Line.

- 55 6-9
(contd.) To these examples may be added:-
 Ubertino da Casale, Arbor Vitae ~~XXXXXXXXXX~~
 'Et propter hoc non est inconueniens quod Bernardus
 attribuit transitis penarum spinorum usque ad
 cerebrum...;'
 St. Bonaventura, Lignum Vitae, in Op. Om.,
 Quaracchi, VIII, p.78:8...nunc spinarum perforari
 aculeis...'
De Wohunge of Ure Lauerd in R. Morris, OE. Homilies,
 p.281: 'Si ten hit ve besten doun ve coroune
 vpon ve in hed, and dresseden hit and ve faste and
 duden hit sitte faste, so vat ve scharpe veornes
 wenten in to ve breyn.'
 A.N. version of pseudo-Bernardite Planctus,
 printed by Tanguerey, Plaintes de la Vierge en A.F.,
 Paris, 1921, p.153:- 'mystrent ceste poignante
 corone sur sa teste, tant forte qe les poynz des
 espines fermerent en les oilz de sa teste.'
 Furnivall, Political, Religious & Love Poems,
 EETS. p.275:- 'To pryckis on hus panne so dere,
 Went yn to ve brayn.'
 R. Morris, Legends of the Holy Rood, EETS. O.S.
 46, London, 1871, p.150:-
 'His coronne was mad of veorn
 And prikkede into his panne,
 Bove by hynde and a forn.'
 Ullmann ends the first sentence of the paragraph
 with 'byhynde'. This seems to involve a
 contradiction to 'be ve i chekis'. 1.15.
- 55 10-12 This is an instance in which the different sub-
 jects are sufficiently synonymous to be thought
 of as one idea and so made to govern a sg.verb.
 (See Kellnar, op.cit., para.90.)
- 57 7 frauchte.
 This is derived from M.Du. 'vracht'. The variant
 in B, 'fright', may be derived from another form
 'vrecht' and consequently have undergone the
 Midland change of the raising of e to i.
- 57 14 Ierusalem.
 Horstmann, Lindkvist print the final letter as
 ʒ. E. Maunde Thompson, Introduction to Gk. & Latin
 Paleography, Oxford, 1912, p.88, states clearly
 that the ʒ-shaped sign was used in mediaeval
 times to represent final -m. It appears frequently
 in early printed books.
- 58 10 dedeswoun.
 Despite the variant readings of the other
 manuscripts, U may be correct in retaining a past
 participial meaning in this word derived from
 OE. '(ge-)swogen'.

Page. Line.

60 17

drope watir.

See Kellner para. 174. In C13 and C14, nouns denoting quantity frequently governed uninflected adjectives.

62 8-9

This simile should be compared with the simile of the book written in red ink (p.51, ll.12-17 and note.) It was a common enough image in the fourteenth century, as is testified by its occurrence in the Meditacion of Þe fyue woundes of Ihesu Crist, (Yk.Wr. II, p.440):-

'oure blessed fadir of heuene spared not his owen sone but suffere hym to be streyned on the harde cros, more despitously & greuously þan euer was schepys skyn streyned on the wal or upon þe parchemyn-makirs harowe azens þe sonne to drye;'

and in The Privity of the Passion (Yk.Wr.I, p.206)

:- 'And whene he was thus sprede o-brode one þe crosse more straiter þan any parchemyn-skyn es sprede one þe harow; so þat mene myghte tell all þe blyssede bones of his body.'

Compare also Tancouerey, op.cit. p.157:-

'Et d'un grand clou tacherent ses pieds a la croiz come parchemyn en forme.'

It is clear from such parallels that 'harowe' was a term commonly used for a frame for drying and stretching parchment, although NED. does not record the word in any sense at all akin to that demanded by the context in A. 'Rack' is mentioned as instrument for stretching cloth. The first quotation given belongs to a sixteenth century text. 'Racke' is a word of obscure origin, apparently related to M.Du. 'rekke'. It is possible that its provenance in the fourteenth century was not very wide. It is equally possible that it replaced 'harowe', in use after a space of time.

64 10-11

'þat place was wlatsum with stynk of cariouns many. See p.64, l.17-p.65, l.1:- 'þou was lord done to þe deef in þe foulest place of Ierusalem þere alle þe cariouns of þe towne weren oute-caste' and l, p.6, ll.4-7, p.17, ll.6-8.

cf. St. Bonaventura, 'De Passionis Christi Memoria' = cap. VI of De Perfectione Vitae Quaracchi, VIII pp.120-121- 'Primo considera...quam mors Iesu Christi sponsi tui fuit ignominiosissima...in monte Calvariae, ubi multa ossa et cadavera mortuorum iacebant. Ille siquidem locus erat morti damnatorum deputatus, et ibi decollabantur et suspendebantur non alii nisi pessimi homines;

Page. Line.

64 10-11 cc Sermon of Hugh of Hartlepool, Little & Pelster, (contd.) Oxford Theoloty & Theologians, p.203:-

'illum...suspendunt in medio duorum latronum in loco ubi capita latronum solebant amputari'; St. Bon, De Perfectione Vitae, (Guaracchi ed. t. VIII) p.121: 'Ille siquidem locus erat morti damnatorum deputatus, et ibi decollabantur et suspendebantur non alii nisi pessimi homines.'

64 14

anne.

If the original manuscript of this work was written in a N.E. dialect and then transcribed, as Horstmann and Lindkvist assume, by a scribe from the South or the Midlands, then extensive substitution of x native for Scandinavian pronouns must have occurred and anne may be a mistake for an isolated, surviving Scand. form, 'aim'. But the emendation of 'anne' to 'aim' is based upon a presupposition and is not essential to the interpretation of the text.

On the other hand, 'anne' may result from a misreading of 'anne' (OE. an, surviving in the North.)

65 16-
66 4

(cf. p.16, l.12 - p.17, l.3.)
cf. Ancrene Riwe, Morton's edition, Camden Society, London, 1853, p.260: 'of al þe brode eorðe ne moste habben a grot, forte deien uppon. þe roðe hefðe enne uot oder lutel more and tet was eke uorto echen his pinen.'

The whole passage seems to be closely connected with the corresponding lines in the A.R.

67 10-
68 2

See Talkyng, in Yk.Wr. II, pp.361-362 for a very similar passgge.

70 17

neiper.

This spelling may be due to confusion with 'neper' an occasional fourteenth century version of Mod.E. 'neither', (OE. nawder altered on analogy of agper.)
(See NED. for examples of neper = 'neither'.)

72 10-11

I aske it not of þe dignitee.

The difficulty of the line is due to ellipsis. 'It' is accusative, referring to 'hert' (l.15) and 'of' introduces an elliptic genitive (Kellner para. 177) qualifying the pronoun. The clause might be empanded: 'I aske not þat it shulde be of þe dignitee...'

GLOSSARY.Arrangement.

ʒ, whatever its position in the word, is placed alphabetically immediately after g. ʒ, and initial th, follows immediately after t. Vocalic v and consonantal i are classed under u and j, respectively, and consonantal u under v. Unstressed vowels, in combinations such as -es/-is/-us; -er/-ir/-ur, are not differentiated.

Forms Recorded.

The infinitive of verbs and the singular of nouns are cited, when these forms appear in the text. Otherwise, the first occurrence of the inflected form is given. When infinitives of weak verbs or uninflected forms of nouns and adjectives, occur in the text, inflected forms are given in the glossary only if exceptional. If a word appears in L and U, the form in L is cited, but a second reference is made to U. No distinction is made between i, y; th, ʒ; ʒ, gh.

Etymologies.

These are briefly indicated to distinguish between different words of similar appearance, as a guide to interpretation and a very general key to the proportion of native to foreign words used in the text. Unless the

dialect is specified, the Old English forms given are West Saxon. Vowels long in Old English, or lengthened at the end of the Old English period, are marked by a horizontal bar (\bar{a}). Vowels long in Old Norse are marked with an acute accent (\acute{a}). No attempt is made to indicate vowel length in Old French words. Except in initial position, OE. ȝ and g are both represented by g , in the historical forms cited.

* * * * *

ABBREVIATIONS.

a.	derived from.
AF.	Anglo-French.
aph.	aphetic.
infl.	influenced by, influence.
L.	Latin.
med.L.	Mediaeval Latin.
M.Da.	Middle Danish.
M.Du.	Middle Dutch.
n.	See note.
Nth. Nb.	Northumbrian dialect.
OE.	Old English.
OF, F.	Old French, French.
ON.	Old Norse.
ONF.	Old Norman French.
I.Icel.	Old Icelandic.
red.	reduced from.
refl.	reflexive (or pleonastic).
*	denotes hypothetical forms, or textual emendations.

When compounds are first recorded in Middle English, the following symbols may be used for convenience:-

- LY₁ - aj. suffix (OE. -lic)
- LY₂ - av. suffix (OE. -līce)
- LESS (OE. -lēas)
- ING -ger. suffix (OE. -ung)

Otherwise forms appearing in capitals within square brackets refer to words commented on elsewhere in the glossary.

* * * * *

G L O S S A R Y .

A.

- A, indef. art. a, one 5(11), 31(1); AN(before vowel), 1(9), 36(12) OE. ān.
- A, interj. ah! 7(5), 54(10) OE. ā.
- ABYDE. vb. intrans. stay, wait, 50(17); imper. pl. 19(10), 66(9); pret. pl. 75(16). OE. abīdan.
- ABIDYNG. vbl. sb. remaining, attending, 51(17). Prec. + -ING.
- ABOWTE. av. about, roundabout, 7(3); prep., about, around, 8(3), 56(14). OE. abūtan.
- ACORDETH. v. 3. pres. ind. agrees, accords (with) 36(5) OE. acorder.
- ACCUSACIIONS. pl. sb. accusations, charges, 42(17). F. accusation.
- ACCUSED. pret. charged, accused, 17(13). OF. acuser; cf. L accus-
- ACCUSINGGIS. pl. sb. accusations, 65(7) Prec. + -ING.
- ACCUSOURS. pl. sb. accusers, witnesses, 42(13). AF. accousour.
- ADOUN. av. down, 67(15). red. OE. of dūne.
- AFFECCIIONS. sb. pl. feelings, passions, lusts, 41(14). F. affection.
- AFORE. prep. before, in front of, 42(13). red. OE. on foran.
- AFTER. av. afterwards, behind, 10(4); prep. following, behind, 7(6), 55(4). OE. after.
- AGAYN. av. against, contrary to, 17(4); prep. 17(9). red. OE. ongegn; infl. ON.
- AGAYNES. prep. As prec; 17(6) Prec. + OE. (av.) g. s. -es.
- AGE. sb. age, 54(18) OF. aāge.
- AȜEINE. av. again, once more, 33(17). OE. ongegn.
- AȜEYNES. prep. against, 3(18), 37(14). Prec. + -es.
- AȜENWARD. av. in return, 51(19). OE. ongen + -weard.
- AGREGGYD. pret. made heavy, aggravated, 10(9). OF. agreger. n.
- AGREUED. p. p. overcome (with), tormented, 65(7). OF. agrever.
- ALAS. interj. alas! 7(8), 55(8). OF. a las.
- ALISȜT. vb. alight, descend, 72(10). OE. alihtan.
- AL(LE). aj. all, each, 1(13), 31(4); av. entirely, fully, quite, etc., 2(5), 51(13). OE. eal(1).
- ALMYGTY. aj. almighty, 22(9). OE. almihtig.

- ALS. av. cj. as, so, just as 20(16) red. Nth. alswā.
- ALSO. av. also, just so, 20(10), 49(4) As prec.
- AMENDE. vb. free from faults, reform, 34(1). OF. amender.
- AMENDEMENT. sb. reformation, 23(2), 69(4). OF. amendement.
- AMENDYNGE. vbl. sb. correcting, reformation. 31(15). AMENDE (vb.) + -ING.
- AMYDDE. prep. amidst, among, in the middle of 70(6). red. OE. on middan.
- AMONG. prep. among, 3(2), 58(5); ?av. meanwhile. 16(19) OE. amang, among.
- AND. cj. and, 1(1), 32(1). OE. and, ond.
- ANGER. sb. trouble, affliction, 45(3) ON. angr.
- ANGUISE. sb. torment, grief. 37(1). OF. anguisse. ANGWYSCH. sb. 1(9), 36(11). As prec.
- ANOYNTE. imper. s. vb. anoint, consecrate by pouring on precious liquid, 53(18). OF. enoient, p. pl. aj; cf. AF. an-.
- ANOFER. aj. / sb. another, 4(1). OE. an + ofer.
- ANY. aj. any, 71(18). OE. anig.
- APAIEDE. p. p. satisfied, contented, requited, 32(16). OF. apaier.
- APPETYTE. sb. desire, craving, 12(3), 60(16). OF. appetit.
- ARHNES. sb. timidity, 59(4). OE. eary + -NESS.
- ARYTE. av. rightly, 15(18), 63(11). red. OE. an/on rihte.
- ARMYS. sb. pl. arms, 9(6), 58(8). OE. earm.
- ARMEDE. p. p. aj. supplied with weapons, armed, 8(3), 56(14). OF. armer.
- ARRAY. sb. dress, 53(3). AF. arai.
- ARWENESSE. sb. 10(20). See ARHNES.
- AS. av. cj. as, like, 6(4), 38(12). red. Nth. alswā.
- ASKE. s. l. pres. ind. ask, request, 11(21), 60(11). OE. ascian.
- ASKYNGE. vbl. sb. request, petition. 20(14). Prec. + -ING.
- ASSAYLYNGES. vbl. sb. pl. attacks, assaults, 3(21), 45(5). OF. asaillir + -ING.
- ASSENTE. vb. agree, submit (to), 44(2). OF. assenter.
- ASSYGNED. p. p. appointed, allotted, 21(17). OF. assigner.
- AT. prep. at, 6(6), 52(2); from, 29(9), 14(1), n.; according to, 27(2), 32(8). OE. at.
- ATIRE. sb. dress, adornment, 53(4). OF. atirer.
- ATWYNNE. av. in two, 39(16). red. OE. an-/on + ON. twinn.
- AIRSTE. aj. thirsty, 68(14). red. OE. ofyrst (p. p.)
- AUNGEL. sb. angel, 1(10), 36(12). OF. aungele.
- AWAY. av. away, 48(16). red. OE. on weg.

- B.
- BAC. sb. back, 6(4), 57(4). /OE. bæcc./
- BAD. pret. s. commended, enjoined, 9(18). /OE. biddan; bēodan./
- BALE. sb. evil, pain, torment, 12(8), 61(3). /OE. balu./
- BANKE. sb. bank, shore, edge of river, 50(1). /O. Icel. bakki./
- BARE. aj. bare, naked, 8(15), 57(4). /OE. bær./
- BATH. sb. bath, 25(10), 71(10). /OE. bæð./
- BATHE. vb. bathe, 27(6), 73(8). /OE. bæðian./
- BE. vb. be, 2(11), 32(15); s. 2. pres. ind. ART, 69), 39(5); s. 3. pres. ind. IS, 3(9), 36(6); pl. pres. ind. ARE, 9(1); ARN, 63(1); BEN, 35(14); imper. s. BE, 5(13), 53(16); pres. subj. BE, 1(12), 32(6); s. 2. pret. ind. WERE, 3(5), 33(12); WAS, 38(4); s. 3. pret. ind. WAS, 6(15), 33(15); pl. pret. ind. WERE(N), 9(10), 47(17); pret. subj. WERE, 6(4), 54(8); p. p. BEN, 15(3), 59(6); BEST. sp. aj. See GODE. BE, 67(12); BIEN, 11(10) /OE. bēon, wæs, wæron./
- BE. prep. by, near, alongside, 7(5). /OE. be / cf. BY.
- BECLEMYD. p. p. smeared, bedaubed, 5(10). /BE + OE. clæman. / See n.
- BECOME(N). vb. become, 14(11), 71(12); pret. s. 1(9); p. p. 7(20), 71(9). /OE. becuman./
- BEDYPT. p. p. aj. arrayed, clothed, 7(11). /BE + OE. dihtan./
- BEFORE, BEFORN. prep. before, in front of, 1(3), 2(4) /OE. beforan. / cf. BYFORE.
- BEGYNNETH. s. 3. pres. ind. begins, 31(1); pret. s. BEGAN, 11(20), 60(11). /OE. beginnan./
- BEGON. p. p. beset; WOO-BEGON, 6(13), 54(11). /OE. begān; original phrase; him wæs wāa begān./
- BEHYNDE. av. behind, 7(6) /OE. behindan./
- BERE. vb. carry, bear, 6(3), 56(1); pret. s. BARE, 6(5), 54(6); pret. pl. BARE, 16(15), 64(6). /OE. beran./
- BERINGE. vbl. sb. carrying, 65(14). /Prec. + ING./
- BERYD. p. p. buried, 29(14). /OE. byrgan./
- BESECHE. s. 1. pres. ind. beseech, beg, entreat, 1(4), 31(3); pret. s. 20(7). /BE + OE. sēcan./
- BESILI. av. busily, diligently, 41(6). /OE. bysig + LY₂./
- BESTAKE. s. 1. pres. ind. deliver, yield, give in charge, 27(13), 73(14); pret. s. BETOKE, 21(15), 67(4); BETAWTE, 27(9); BYTAUTE, 21(12), n. /BE + TAKE/ TECHE./
- BESTE. sp. av. See WEL.
- BESTOOD. pret. s. beset, 6(20) /OE. bestandan, bestōd./
- BETAKE. s. 1. pres. ind. deliver, yield, give in charge, 27(13), 73(14); pret. s. BETOKE, 21(15), 67(4); BETAWTE, 27(9); BYTAUTE, 21(12), n. /BE + TAKE/ TECHE./
- BETE. ¹ vb. beat, strike, 6(2). /OE. bēatan./

- BETE. ² pret. s. heal, cure, amend, 13(17). /OE. bētan. /
- BETYNGE. vbl. sb. beating, 8(11), 57(9). /BETE₁ + ING. /
- BETOKENYTH. s. 3. pres. ind. signifies, 15(13). /?OE. *betācnian; cf. OE. tācn, tācnung. /
- BETRAIDE. pret. s. betrayed, 37(10). /BE + OF. trair. /
- BETTIR. cp. av. See WEL.
- BETWENE. prep. between, 24(3). /OE. betwēonum. /
- BY. prep. by, ^{concerning} 19(4), 55(4). /OE. bi / See BE (prep.)
- BY-BLED. p. p. covered with blood, 5(8). /BY + ^{of} blēdan. /
- BIDDINGE. vbl. sb. order, injunction, 32(7), 54(11). /OE. bidan + ING. /
- BYFORE. prep. before, in front of, 3(25), 35(9); av. 55(5). /As BEFORE. /
- BYFORN. av. 7(6). /As prec. /
- BYHOLDE. vb. behold, look, 25(2); imper. pl. 19(10), 66(9); pret. s. BYHELD, 16(17), 42(2). /Angl. bihaldan. /
- BILEEUE. vb. believe, 40(6). /OE. bi + Angl. lēfan. /
- BILEEUE. sb. faith, belief, trust, 39(17). /bi + OE. lēafa. /
- BYNDE. imper. s. bind, fasten, 39(15); pret. pl. BOWNDYN, 2(5), 39(14); p. p. 2(11), 47(15). /OE. bindan. /
- BYNDINGE. vbl. sb. binding, tying, 65(13). /Prec. + ING. /
- BYRDEN. sb. burden, 9(2). /OE. byrðen. / cf. BIR/IN.
- BIREFTE. pret. robbed, deprived, 59(13). /OE. berēafian. /
- BYRLED. p. p. offered drink, 22(19). /OE. byrelian. /
- BIR/IN. sb. 57(12). See BYRDEN.
- BYSCHOPUS. sb. pl. bishops, chief priests, 2(14). /OE. bisc(e)op a L. episcopus. /
- BYSNESSE. sb. diligence, industry, 31(9). /OE. bysignes. /
- BYTTERE. aj. cruel, severe, 5(1), 47(16). /OE. biter. /
- BITWIXE. prep. between, 70(5). /OE. betweoxn. /
- BI/ENKE. vb. call to mind, consider, imagine, 70(14). /OE. be/encan. /
- BLAMYS. sb. pl. faults, 15(10). /OF. blāme. /
- BLASPHEMYS. sb. pl. blasphemies, 44(10). /F. blasphème. /
- BLEDDERYD. p. p. swollen, blistered, 8(7). /App. a next. /
- BLEDDERYYS. sb. pl. blisters, 6(21). /OE. blæddre. /
- BLEDE. vb. shed blood, 22(20). /OE. blēdan. /
- BLEDYNGE. vbl. sb. shedding of blood, 17(10). /Prec. + ING. /
- BLEYNES. sb. pl. blisters, pustules, 9(1). /OE. blegen. /
- BLESSE. vb. bless, 27(7), 73(10); BLESSEDE. p. p. aj. 7(14), 55(13). /OE. blēdsian, blētsian. /

- BLYND. aj. blind, 14(14), 63(4).
 /OE. blind./
- BLYNDE-BORN. aj. blind from
 birth, 15(12). /Prec. + OE.
 (ge)boren./
- BLYNDEWELLYNG. vbl. sb. blind-
 folding, striking blind,
 46(2). /OE. blind + fellen +
 ING./
- BLYN(D)FELD. p. p. struck blind,
 blinded, 17(5), 64(13). /blind +
fellan./
- BLYNDYNGE. vbl. sb. blinding, 46(6).
 /OE. blindan + ING./
- BLYSFUL. aj. blissful, 46(7).
 /Next + FUL./
- BLYSSE. sb. bliss, perfect joy of
 heaven, 7(13), 55(12). /OE.
blīðs > bliss./
- BLISSED. aj. 43(15). See BLESSEDE.
 /?Partly infl. prec./
- BLOD. sb. blood, 1(11), 37(1). /OE.
blōd./
- BLODY. aj. bloody, 8(7), 57(12).
 /OE. blōdig./
- BLONDRE. s. l. pres. ind. move
 blindly, flounder, 14(13), 63(3).
 /Etymology uncertain, ~~xxx~~ x./
- BLONTE. aj. blunt, 13(10), 61(17).
 /Etymology unknown; possibly
 side-root of BLIND. See prec.
~~xxx~~ x./
- BLOO. aj. livid, 9(2). /ON. bla./
- BLOWITH. s. 3. pres. ind. blows,
 28(6). /OE. blāwan./
- BODY. sb. body, 2(1), 37(5). /OE.
bodig./
- BODYLY. aj. physical, bodily, fleshly,
 3(20), 45(6). /From prec./
- BOFETYNG. vbl. sb. buffeting,
 striking, 8(10), 57(10). /OE.
buffeter. + ING./
- BOLD. aj. bold, courageous, 10(18),
 59(3). /Angl. bald./
- BOLNYD. p. p. swollen, 8(10), 57(1).
 /Da. bolne-; ON. bolgne./
- BON. sb. bone, 8(17). pl. 71(2).
 /OE. bān./
- BONDE. sb. bond, tie, shackle, 41(4);
 pl. 2(10). /ON. band./
- BONDEMAN. sb. serf, vassal, 38(13).
 /OE. bonda from ON. bóndi + MAN./
- BOOK. sb. ^{book} 15(12), 51(12). /OE. bōc./
- BOTE. vb. cure, amend. 64(12). /Prob.
 from next./
- BOTE. sb. remedy, cure, 12(8), 61(2).
 /OE. bōt./
- BOU^TTIST. s. 2. pret. didst buy,
 39(7). /OE. bycgan./
- BOWE. pl. pres. subj. bow, submit,
 obey, 32(7). /OE. būgan./
- BRAYN-PANNE. sb. skull, 7(8), 55(8).
 /OE. bræg(e)n + panne, ponne./
- BREDE. sb. breadth, 13(7). /OE.
bræda./
- BREST. sb. breast, 11(5), *59(12).
 /OE. brēost./
- BREKE. s. pres. subj. break, 41(4).
 /OE. brecan./
- BRENNE. vb. burn, 10(15). /OE.
brinnan, bærnan; infl. ON. brenna./

- BRENNYNG. vb. l. sb. burning, 58(16). [/Prec. + ING.]/
- BRESTE. vb. burst, 6(10); pret. pl. 16(10), 64(4). [/OE. berstan.]/
- BRIDDIS. sb. pl. birds, 66(6). [/OE. bridd.]/
- BRIȚT. aj. bright, 11(23). [/OE. beorht.]/
- BRINGE. imper. s. bring, 50(4); p. p. 15(11). [/OE. bringan.]/
- BRODE. aj. broad, wide; ON BRODE, 58(8-9). [/OE. brād.]/
- BRODE. av. broad, far apart, wide, 62(5). [/OE. brāde.]/
- BUFFETIDE. pret. struck blows, 52(16). [/OF. buffeter; cf. next.]/
- BUFFETYS. sb. pl. buffets, blows, 2(15), 57(1). [/OF. buffet.]/
- *BUNE. sb. reed, 5(1). [/OE. bune.]/
- BUT. cj. but, 7(14), 47(5); except, 39(1). [/OE. būta(n).]/
- CACCHE. vb. catch, seize, hasten to, 50(13). [/ONF. cachier.]/
- CALLYD. pret. called. 4(18). [/ON. kalla, in OE.]/
- CAN. s. l. pres. ind. can, know how to, 36(10); pret. s. COUTHE, 17(18); COWDE, 20(11); KOWE, 65(11). [/OE. can, cūe.]/
- CAREYNES. sb. pl. corpses, 17(1). [/Form difficult to explain, see next.]/
- CARIONS. sb. pl. As prec., 64(11). [/ONF. caroine.]/
- CAS. sb. IN CAS, in the event, at need, 22(14), 68(5). [/OF. cas.]/
- CASTEL. sb. castle, stronghold, 60(12). [/ONF. castel; OE. castel (=villa) a L. castellum.]/
- CASTYN. vb. cast, throw, 25(1), 71(4). [/ON. kasta.]/
- CAUSE. sb. cause, reason, 11(12), 59(16). [/F. cause.]/
- CAUSE. s. 3. pres. ind. causes, brings about, induces, 65(4). [/med. L. causare.]/
- CELLIS. sb. pl. cells, compartments in honey-comb. 51(1). See below SELLE. [/OF. celle.]/
- CHARYTE. sb. charity, Christian love, 3(6), 41(4). [/OF. charité.]/
- CHASYD. p. p. pursued, chased, 9(21). [/O. Central F. chacier.]/
- CHAUNGYNGE. vb. l. sb. changing, change, 6(12); exchange, 22(7), 67(18); [/Next + ING.]/
- CHAWNGE. vb. change, alter, 24(21). [/OF. changer.]/
- CHAWNGE. sb. change, exchange, 22(10). [/AF. chaunge.]/
- CHEKYS. sb. pl. cheeks, 7(5), 55(4). [/OE. cēace.]/
- CHERE. sb. face, expression, mood, 7(12), 44(5). [/OF. chere.]/
- CHESE. s. pret. X. chose, 33(13); CHOSEN, p. p. 47(17). [/OE. cēas, inf. cēosan; p. p. reformed from inf.]/
- CHEUETEYN. sb. chief, 24(5). [/OF. chevetaine.]/

C.

- CHYLD. sb. child, 12(10);
CHYLDREN, pl. 9(20). /OE. cild,
cildru; infl. wk. sb. pl. form. /
- CHYN. sb. chin, 28(2), 74(12).
/OE. cin. /
- CHIRCHE. sb. church, 40(7). /OE.
circe. /
- CHOSEN. sb. a p.p. chosen, elect,
19(18). See above, CHESE;
CHOSEN.
- CYTE. sb. city, 9(5), 70(7). /OF.
cité. /
- CLAD. pp. aj. clothed, 4(16) /OE.
clādod, inflected clādōe. /
- CLEMYD. pret. ꝥ. adhered, stuck,
6(14). /OE. clēman. / See
BECLEME and n. to 5(10).
- CLENE. aj. clean, pure, unsullied,
8(14), 57(3). /OE. clēne. /
- CLEPED. pret. ꝥ. called, named.
52(15). /OE. cleopian. /
- CLERE. vb. clear, purify, 48(16).
/From OF. cler (aj.) /
- CLERELY. av. clearly, plainly,
46(8). /As prec. + LY2. /
- CLEUE¹. vb. split, break, 6(10),
74(8); pret. s. CLEF, 27(2);
pret. pl. CLOUYN, 25(18); ult. pret. pl.
CLEUEDE, 71(18). /OE. cleofan. /
- CLEUE². s. 3. pres. subj. cling,
adhere, 39(9). /OE. clifian. /
- CLODRED. p.p. clotted, 74(15)n.
/Possy. iterative a OE. clot(t),
(sb.) /
- CLOSE. sb. enclosed place, cloister,
50(8). /F. clos. /
- CLOSVD. p.p. closed, enclosed,
26(12). /OF. clos-, stem of
clore; cf. OE. clȳsan. /
- CLOSING. vbl. sb. hinge, door, that
which closes, 26(1). /Prec. + ING. /
- CLOE. sb. 65(18), n. /See next. /
- CLOTH. sb. piece of cloth, article
of clothing, 18(11); pl. 28(20).
/OE. clā. /
- CLOED. p.p. clothed, 52(12). /a OE
clāðian. / cf. CLAD.
- CLOINGE. vbl. sb. clothing, dress,
53(3). /As prec. + ING. /
- CLOWDE. sb. cloud, 48(14). /OE. clūd. /n.
- COLD. aj. cold, 29(15) /Angl. cald. /
- COLOUR. sb. colour, complexion, 67(16).
/OF, AF. colour. /
- COMAUNDEMENT. sb. bidding, command,
54(12). /OF. commandement. /
- COME. vb. come, 3(12), 42(8); s. pret.
COME, 36(12), CAM, 1(10), n.
/OE. cuman. /
- COMFORT. sb. comfort, solace, succour,
15(9). /OF. confort. /
- COMFORTE(N). vb. comfort, relieve.
21(13), 67(5). /OF. confortier. /
- COMYNGE. vbl. sb. coming, 26(13),
72(13). /COME + ING. /
- COMOWN. aj. common, ordinary. 9(11).
/OF. comun. /
- COMPANYE. sb. companionship, fellow-
ship, 22(16), 68(6). /OF.
compagnie; AF. compaynie. /
- COMPASSYOUN. sb. sympathy, particip-
ation in suffering, 12(2), 60(14).
/F. compassion. /
- COMPLAINE. sb. compline, last
service of the day, 52(2). /OF.
complie; the origin of the form
with n is obscure. /

- CONCEYUE. vb. apprehend, understand, 51(18). /OF. conceveir, -oir./
- COMFORT. sb. 1(14). See COMFORT.
- CONFORTYN. vb. 1(10) See COMFORTE(sb.).
- CONSCIENCE. sb. conscience. 49(1). /F. conscience./
- CONTEMPLACIOUN. sb. contemplation, 51(8). /OF. contemplacion./
- CONTINUALLY. av. continually, 47(8). /OF. continuel + LY₂./
- CONTINUAUNCE. sb. continuance, perseverance, 34(2). /OF. continuance./
- CONTINUE. vb. continue, 40(14) /OF. continuer./
- CONTINUYNGE. vbl. sb. continuance, 51(9). /Prec. + ING./
- CONTRARIOUS. aj. opposed in purpose, hostile, perverse, 36(1). /OF. contrarious./
- CONTRICIOUN. sb. sorrow for sin, 32(1), n. /OF. contriciun./
- CORDYS. sb. pl. ropes, 18(7), 65(15). /F. corde./
- COROWNE. sb. crown, 4(17), 55(12). /AF. coroune./
- COROWNYNGE. vbl. sb. crowning, 18(5), 53(13). /AF. corouner + ING./
- CORSEDE. p. p. aj. 5(11). See CURSYD.
- CRAUE. vb. beg, implore, earnestly desire, 21(7). /OE. crafian./
- CREATURE. sb. creature, created thing, 44(3). /F. créature./
- CRI. sb. cry, call, shout, 17(16), 65(9). /F. cri./
- CRIED. pret. cried, shouted, 17(16), 65(10). /F. crier./
- CRIYNGE. vbl. sb. crying, cries, shouts, 51(7). /Prec. + ING./
- CRISTEN. aj. Christian, 55(9). /OE. cristen./
- CROIS. sb. cross, 54(6). /OF. crois./
- CROS. sb. 6(8), 56(12). /As prec./
- CROWNE. sb. 7(7). See COROWNE. (sb.)
- CROWNYD. p. p. crowned, 5(8), 52(13). /AF. coruner./
- CROWSED. p. p. crushed, 57(4). /?OF. croussir./
- CRUCIFIXE. sb. crucified one, 75(7) /OF. crucefix; L. crucifix-us./
- CRUEL. aj. fierce, savage, causing pain. 13(2) /F. cruel./
- CURE. sb. care, charge; medical treatment, 38(17), n. /OF. cure./
- CURSYD. p. p. aj. cursed, 4(21) /Late OE. cursian./
- CURTEYS. aj. courteous, gracious, 21(3). /OF. curteis./
- CUSTOME. sb. custom, practice. 46(4). /OF. custume./

D.

- DAY. sb. day, 20(13), 33(13). /OE. dæg./
- DALIAUNCE. sb. talk, converse, delight, 52(3), 69(5). /OF, AF. dalier; sb. unrecorded in OF, AF./

- DAMPNACIOWN. sb. damnation, 46(7) / 12C.F. dampnacion. /
- DAUNGEROWS. aj. haughty, severe, reluctant to give, 21(6). / AF. dangerous. /
- DAUNTYNGE. vbl. sb. caressing, 20(5). / OF. danter + ING. /
- DECYPLE. sb. disciple, 3(3), 42(2). / OF. deciple. /
- DEDE. sb. deed, act, 20(5), pl. 52(9). / OE. dēd. /
- DEDE. aj. dead, 15(11), 63(6). / OE. dēad. /
- DEDESWOUN. aj. deathly-faint, quite insensible, 58(10) n. / DEDE(aj.) + OE. (ge)swōgen. /
- DEDESWOWNE. sb. death-like trance, complete insensibility, 10(7). / back-formation on ME. swowne(vb.) from prec. /
- DEDLY. aj. mortal, deathly, 11(4), 59(13). / DEDE(aj.) + LY₁ /
- DED-PALE. aj. deathly-pale, 22(2). / DEDE(aj.) + PALE. /
- DEE-TYME. sb. time of death, 66(6). / DETH+TYME. /
- DEFENDE. s. 2. pres. subj. restrain, prevent, protect, 5(4). / OF. defendre. /
- DEFOULM. p. p. trampled down, outraged, defiled. 7(16), 55(15). / OF. defouler. /
- DEGREE. sb. rank, degree, 53(9). / OF. degre. /
- DEIE. vb. die, 33(14). / ON. deyja. /
- DEYNTEE. sb. delight, joy. 43(13). / OF. deintie, dainté. /
- DELAYG. vbl. sb. delay, tarrying, 20(17). / OF. delayer + ING. /
- DELEFUL. aj. sorrowful, pitiful. 24(9). / AF. dæl + FUL. / cf. DOLEFUL.
- DELEFULLY. av. sorrowfully, grievously, 19(1). / Prec. + LY₂. / cf. DOOL-FULLY.
- DELITABLE. aj. delighting, having pleasure, 51(10). / OF. delitable. /
- DEME. vb. judge, 5(16), 54(2). / OE. dēman. /
- DENNYNS. sb. pl. lairs, dens. 19(5), 66(6). / OE. denn. /
- DEPAYNTE. imper. s. paint, decorate with colour, 53(19). / F. dépeint, pp, s. 3. pres. of dépeindre. /
- DEPARTE. pres. subj. part. divide, 39(16). / OF. departir. /
- DEPPIR. cp. av. deeper. 48(6). / OE. deope. /
- DERE. aj. dear, precious, beloved, 4(11), 58(4). / OE. dēore. /
- DERWORPE. aj. honourable, glorious, 60(11). / OE. dēorwurpe. /
- DESERUYD. p. p. deserved, merited, 5(5), 59(16). / OF. deservir. /
- DESYR. sb. desire, with, 12(1), 31(14). / OF. desir. /
- DESIRE. vb. desire, earnestly wish, 53(4). / OF. desirer. /
- DESIRYNG. vbl. sb. yearning, desire, 69(13). / Prec. + ING. /
- DESPYCED. p. p. despised, scorned, 7(16), 55(15). / OF. despicer. /
- DESPITE. sb. contempt, disdain, anger, 45(1). / OF. despit. /

- DETH. sb. death, 2(9), 33(6). OE. dēaþ.
- DETH-BED. sb. bed of death, 19(1). OE. bed(d).
- DEVELYS. g. s. sb. devil's, 25(17). OE. dēofol.
- LEUOCOUN. sb. devotion, 16(3), 31(14). OF. devocion.
- DEVOUOT. aj. devout, pious, 31(1). OF. devot.
- DEWDROPYS. sb. pl. dewdrops, 7(3). OE. dēaw + drop(p)e.
- DYE. vb. die, 18(15). See DEIE.
- DIGNYTE. sb. dignity, worthiness, nobility, 24(2), 70(4), 26(11), 72(11). OF. dignete.
- DYȚTE. p. p. arrayed, appointed, 13(14), 15(20). OE. dihtan.
- DYME. aj. dark, 63(1). OE. dimn.
- DISCRECIOUN. sb. discrimination, discernment, prudence, 40(15). OF. discrecion.
- DISESE. sb. trouble, pain, 49(4). AF. disease.
- DISGISYNG. vbl. sb. fantastic dress, 53(4). OF. desguisier + ING.
- DISPITOUS. aj. contemptuous, cruel, insulting, 46(2). AF. despitous.
- DYUERSE. aj. many & various; cruel, 15(10). OF. divers(e).
- DO. vb. do, place, put, fasten, 38(9); pret. pl. DYDE(N), 2(5), 56(3); p. p. DON, 17(21), 33(15). OE. don.
- DOGGE. sb. dog, 8(6), 56(16). Late OE. docga.
- DOLFUL. aj. sorrowful, 22(11), 61(3). Next + FUL. cf. DELFUL.
- DOOL. sb. sorrow, grief, 10(9), 58(11). OF. dol.
- DOOLFULLY. av. sorrowfully, grievously, 13(14). DOOLFUL + LY₂.
- DOM. sb. judgment, sentence, 17(17), 43(6). OE. dōm.
- DOMYSMAN. sb. judge, 42(16). OE. dōmes (g. s. sb.) + MAN.
- DOWN. av. down, 5(2), 55(4). Late OE. dūn(e), red. of dūne.
- DOWFE. sb. dove, 50(12). ON. dúfa; ? OE. *dūfe.
- DRAWE. vb. draw, drag, pull, 3(8); pret. pl. DREWE, 54(16); DROW(EN), 6(18), 38(6); p. p. DRAWYN, 24(9), 44(14). OE. dragan.
- DRAWINGE. vbl. sb. drawing, pulling, 65(5). Prec. + ING.
- DREDE. sb. dread, fear, 10(25), 59(7). OE. (on-) drēdan.
- DRERY. aj. sad, melancholy, doleful, 59(13). OE. drēorig.
- DRYED. p. p. dried, 6(17), 54(17). OE. dryg(e)an.
- DRYNESSE. sb. dryness, 65(4). OE. drȳge (aj.) + NESS.
- DRYUE. pret. pl. drove, forced, thrust, 13(8); imper. s., 38(13) OE. drifan (inf)
- DROPE. sb. drop, 11(15), 66(4). OE. droppe
- DROPPE. vb. drop, 26(6); pres. part. 72(7). OE. droppian.

DUNHOLS. sb. dovecote, 50(10).
As DOWFE; + OE. hūs.

E.

ECHE. *each* aj. pron. 5(11), 34(6).
[OE. ælc.]

ECHE. vb. augment, increase, add,
65(6). [Angl. ēcan.]

ECHING. vbl. sb. increasing,
increase, 68(17). [Prec. + ING.]

EGGEN. pl. pres. ind. urge, incite,
46(10). [ON. eggja, Da. egge.]

EGRE. aj. acute, severe, 47(13).
[OF. aigre.]

EYE. sb. eye, 25(2); pl. EYES, 10(3).
[OE. ēage.]

EYSE. sb. 42(6); pl. EISEN, 58(4).
See prec.

EYRE. sb. air, 19(1), 66(4). [OF.
air.]

EYSLE. sb. vinegar, 22(19), 68(16). [OF. aisil.]

EYTHE. aj. pron. either, 10(12),
58(14). [OE. æþer.]

EKYNG. vbl. sb. increasing, aggra-
vation, 16(23). [Prob. Northern
dialect from OE. ēcan (vb.); cf.
OE. ēace (sb.)]

ELLYS. av. else, otherwise, besides,
10(24), 59(8). [OE. elles.]

ENCHESOUN. sb. occasion, cause,
28(14). [AF. encheson.]

ENCRESUTH. s. 3. pres. ind. increases,
augments, 14(8), 62(12). [AF.
encreser.]

ENDE. sb. end, 20(2). [OE. ēnde.]

ENDELES. aj. endless, infinite, 24(14),
70(13). [OE. ēndelēas.]

ENDELESLY. av. endlessly, for ever,
46(12). [Prec. + LY₂.]

ENDYD. p. p. ended, 27(16), 74(5).
[OE. endian.]

ENEMYE. sb. enemy, the Enemy (the
Devil), 34(6); pl. enemies 2(15).
[OF. enemi.]

ENGLYMEDE. pret. made sticky, 4(20),
n. [EN+GLFIM, etymology obscure,
perhaps rel. to M. Du. kleem ('clay')]

ENSAUMPLE. sb. instance, pattern,
model, 51(19). [?AF. ensample
(in some editions of Britton*) =
OF. essaumple.]

ENTENCOUN. sb. intention, purpose,
intent, 31(6). [OF. entencion.]

ENTENTE. sb. case, circumstance, 26(16).
[OF. entente.]

ENVYE. sb. malice, ill-will, 9(12).
[F. envie.]

ER. cj. before, 47(7). [OE. ær.]

ERYS. sb. pl. ears, 17(12). [OE. ēare.]

ERROUR. sb. error, wrong-doing, sin,
40(2); pl. 9(15). [OF. errour.]

ERTHE. sb. earth, 18(14), 32(19).
[OE. eorþe.]

ESELY. av. calmly, quietly, 56(8).
[OF. aisié + LY₂.]

EUEL(E). aj. evil, wicked, 18(3), 40(2).
[OE. yfel.]

EUERE. av. ever, 6(11), 32(7).
[OE. æfre.]

EUERY. aj. every, each, 52(1).
[red. OE. æfre ylc.]

- EUERMORE. av. evermore, for ever, 46(13). / OE. mare + OE. mare. / OE. fæstan + ING. /
 EUYNSONGE. sb. evensong, vespers, 29(10), 52(2). / OE. æfen + sang, song. /
 EXCELLENT. aj. excellent, 24(2), 70(5). / F. excellent. /
 EXCLUDYNG. vbl. sb. exclusion, preclusion, 46(7). / L. excludere + ING. /
 EXCUSE, v. excuse, free from (blame), 43(6). / OF. excuser. /
 F.
 FACE. sb. face, 4(19), 43(11). / F. face. /
 FADED. p. p. faded, dimmed, 43(17). / OF. fader. /
 FADUR. sb. father, 20(7), 69(16), g. s. FADIR, 70(5). / OE. fæder. /
 FAYNE. av. gladly, willingly, eagerly. 34(8). / OE. fæg(e)ne. /
 FAYRE. aj. fair, pleasing, 4(20), 62(10). / OE. fæger. /
 FAI/FULLI. av. faithfully, 42(15). / OF. feid, feit (Pronounced feid. ?feif.) + FUL + LY₂. /
 FALLE. vb. fall, 9(19); befall, 25(11), 71(11); pret. s. 10(2), 58(3); pret. pl. 22(1), 67(16). / Engl. fallan. /
 FALS. aj. false, 6(13), 42(13). / Late OE. fals a L. falsus. /
 FASTE. av. firmly, closely, 6(14), 39(9); quickly, 21(21), 67(13). / OE. fæste. /
 FASTYNGE. vbl. sb. fasting, 8(18), 57(8). / OE. fæstan + ING. /
 FEBYL. aj. feeble, weak, 8(17), 57(7). / OF. feble. /
 FEENDE. sb. enemy, devil, 38(12). / OE. fēond. /
 FELE. vb. feel, 15(2), 63(8). / OE. fēlan. /
 FELYNG. vbl. sb. feeling, sense, 14(12), 62(8). / Prec. + ING. /
 FELLY. av. cruelly, fiercely, 6(3), 54(7). / OF. fel + LY₂. /
 FELONYES. sb. pl. sins, crimes, 2(4), 41(18). / F. felonie. /
 FELOW. sb. companion, fellow, partner, 22(9), 72(5). / OE. fēolara a ON. félage. /
 FER. av. far, 8(20), 59(11); cp. av. FER/ER. 53(9). / OE. feor(r). /
 FERDENESSE. sb. dread, fear, 1(8), 36(11). / OE. færed (p. p.) + NESS. /
 FERUOUR. sb. warmth of feeling, zeal, 63(13). / OF. fervour. /
 FESTE. imper. s. make fast, fasten, 40(1). / OE. fæstan; cf. ON. festa. /
 FET. p. p. fetched, brought back, 11(4), 59(12); imper. s. 38(12). / OE. fetian. /
 FYLYTH. s. 3. pres. ind. defiles, pollutes, 15(6). / OE. (ge-) fylan. /
 FYLTHE. sb. filth, 14(15). / OE. fylð. /
 FYNDE. vb. find, 16(5), 63(13); p. p. FOWNDYN, 19(15). / OE. findan. /
 FYRST. av. first, at first, 13(8), 61(14). / OE. fyrst. /
 FYSSHE. sb. fish, 49(19). / OE. fisc. /

- FYVE. num. aj. five, 17(2). /OE. fif. / FORDON. p. p. brought low, destroyed, 9(21). /OE. for + dōn. /
 FLAT. aj. flat, 13(4), 61(12). /ON. flat-r. /
 FLEE. s. l. pres. sbj. flee, escape, 38(11). /OE. flēon. /
 FLESC. sb. flesh, 6(15), 34(5). /OE. flēsc. /
 FLESCHELY. aj. fleshly, bodily, physical, 23(7). /Prec. + LY₁. /
 FLYTTE. vb. depart, go away, 25(8), 71(8). /ON. flytja. /
 FLOCKE. vb. troop, go in a crowd, 28(23). /OE. flōcc (sb.); cf. ON. flocc-r. /
 FLOOD. sb. flood, sea, 14(7); pl. 74(11). /OE. flōd. /
 FLOURIS. sb. pl. flowers, 52(6). /OF. flour. /
 FOLC. sb. people, 5(9), 53(13). /OE. folc. /
 FOLEWE. vb. follow, 10(3), 58(5). /OE. folgian. /
 FONDYNGE. vbl. sb. temptation, trial, 69(10); pl. 1(3). /OE. fandung, fōdung. /
 FOO. sb. foe, enemy, 41(3); pl. 3(20). /OE. fō. /
 FOODE. sb. food, sustenance, 20(3). /OE. fōda. /
 FOR. prep. for, 1(3), 32(1); cf. 10(21), 47(16). /OE. for (prep.) /
 FOR-BLED. p. p. drained of blood, covered with blood, 14(7). /OE. for- + blēdan. /
 FORCRYED. p. p. 5(12), 53(14). Meaning doubtful, See n. /Prob. OE. for + F. crier. /
 FORDON. p. p. brought low, destroyed, 9(21). /OE. for + dōn. /
 FORGETE. vb. forget, 27(6). /OE. forȝietan; infl. ON. geta. /
 FORGYVE. vb. forgive, 20(9). /OE. forȝiefan; infl. ON. gifa. /
 FORGO. vb. renounce, let go, 21(11). /OE. forgan. /
 FORȜETE. s. l. pres. subj. forget, 73(12). /Angl. forȝetan. /
 FORȜEVE. vb. forgive, 66(12). /Angl. forȝefan. /
 FORSAKYN. p. p. forsaken, denied, 23(9), 13(3); pret. s. FORSOKE, 42(3). /OE. forsacan. /
 FORTHE. av. forth, 8(2), 56(13) /OE. forð. /
 FORȜI. av. therefore, 20(13). /OE. for ðȳ. /
 FOOT. sb. foot, step, 9(3), 57(13); pl. FEET, 8(5), 56(16). /OE. fōt, fēt. /
 FOULE. aj. foul, loathsome, filthy, 4(21), 43(16). /OE. fūl /sp. aj., 64(17) /
 FOULY. av. foully, filthily, 8(20). Prec. + LY₂. /
 FOWLUS. sb. pl. birds, 19(5). /OE. fugol. /
 FOXES. sb. pl. foxes, 19(5), 66(5). /OE. fox. /
 FRAUȜTE. aj. laden, 57(7). /M. Du. vracht. /See n. /
 FRENDE. sb. friend, 41(3). /OE. frēond. /
 FRESSHE. aj. fresh, eager, 32(9). /OE. fersc; cf. OF. freis(m), fresche(f). /
 FRO. prep. from, 3(8), 33(1). /ON. frá. /

- FROM. prep. from, 24(7), 70(9).
 /OE. fram, from./
- FRUYTE. sb. fruit, 49(7). /OE.
fruit./
- FUL. aj. full, 1(9), 38(18); av.
 16(21), 60(8). /OE. full./
- FULFILLE. vb. fulfil, 51(9). /Prec.
 + OE. fyllan./
- FULLY. av. fully, 73(16). /OE.
fullice./
- G.
- GALEWYS. sb. gallows, cross, 6(5),
 54(9). /Angl. galga./
- GALLE. sb. gall, 17(9), 65(3). /Angl.
galla./
- GATYS. sb. pl. ways, paths, 4(5).
 /ON. gata./ See NONGATE.
- GAWREN. pl. pres. ind. gaze, stare,
 gaze in wonder, 57(16). X.
 /Poss. frequentative a ON. gā./
- GETE. vb. get, obtain, procure,
 16(6), 63(16). /ON. geta; Angl.
ȝetan./
- GYF. s. imper. give, 15(14) /Da.
give; cf. Angl. ȝefan./
- GYFT. sb. gift, 7(18). /ON. gift./
 cf. ȝifte.
- GYLT. sb. guilt, sin, offence, 9(21),
 37(16). /OE. gylt./
- GYLTELES. aj. innocent, blameless,
 11(12). /OE. gyltlēas./
- GYLTY. aj. guilty, 25(3), 70(18).
 /OE. gyltig./
- GLADE. vb. make glad, cause to rejoice,
 29(2). /OE. gladian./
- GLADYNG. vb1. sb. delight, joy, 29(3).
 /OE. glæd + ING./
- GLADLY. av. gladly, with pleasure, 6(1).
 /OE. glæd + LY2./
- GLADNES. sb. gladness, delight, 40(10).
 /glæd + NESS./
- GLYDE. vb. glide, slip, pass swiftly &
 smoothly through, 22(5). /OE. glīdan./
- GLORYOUSE. aj. glorious, 13(14), 71(5).
 /AF. glorious./
- GOD. sb. God, 16(4), 40(8). /OE. god./
- GODE. sb. goodness, good thing, 7(18);
 pl. 65(17). /OE. gōd (sb.)/
- GODE. aj. good, 20(5), 33(19); cp.
 BETTER, 66(16); sp BEST, 50(15). /OE.
gōd, betera, betst./
- GODHED. sb. divinity, deity, 15(4), 63(12).
 /GOD + OE. *-hed./
- GO. vb. go, 45(12); s. 3. pres. ind. 7(20);
pret. s. ȝede, 2(8), 41(11); pret. pl.
 WENT, 16(17); p. p. GONE, 75(15). /OE.
gān; ēode; wendan./
- GOYNGES. vb1. sb. pl. journeyings, 41(13).
 /Prec. + ING./
- GOODNES. sb. goodness, 31(15). /OE.
gōdnes./
- GOST. sb. spirit, soul, 27(11) /OE. gāst./
- GOSTELY. aj. spiritual, 3(21), 32(12).
 /OE. gāstlic./
- QUERNAUNCE. sb. control, sway, 39(3).
 /OF. gouvernance./
- GRACE. sb. grace, divine favour, 3(10),
 31(4); pl. thanks, 1(1), 39(13). /F.
grâce./
- GRACIOUS. aj. gracious, merciful, 7(9),
 47(10). /OF. gracious./

GRAUYD. pret. cut, engraved, 13(11). /OE. grafan./

GRAUYS. sb. pl. graves, 25(15). /OE. græf./

GRAWITE. sb. grant, bequest, 20(16). /From next/

GRAWITE. vb. grant, permit, bestow, 21(2); pret. 66(16). /AF. graunter./

GRELE. aj. green, 49(5). /OE. grēne./

GRESLY. aj. 70(11), n. See GRYSLY.

GRET. aj. great, 8(18), 37(13); sp. 37(12). /OE. grēat./

GRETE. pret. wept, 30(3). /OE. grēotan./

GRETTE. pret. wept, lamented, shed tears, 9(11). /Angl. grētan; cf. prec./

GREUAUNCES. sb. pl. wrongs, hardships, injuries, 4(3). /OF. grevance./

GREUE. vb. grieve, hurt, cause pain, 24(20), 71(3). /F. gréver./

GREUOWS. aj. grievous, hurtful, painful, 17(8), 65(2). /OF. grevous./

GRYM. aj. horrible, grim, 8(21). /OE. grim(m)./

GRYNTYNG. vb1. sb. gnashing of teeth, 55(10). /? Onomatopoeic formation by analogy with grind, grent, grunt./

GRYSYTH. s. 3. pres. ind. 8(12). ~~Meaning and etymology doubt-
ful in OE. [OE *grisan]~~
see next.

GRYSLY. aj. horrible, dreadful, 10(23). /Late OE. grislic./

GRONMDEST. s. 2. pret. didst groan, 57(5); pres. p. 17(1). /OE. grānian./

GRONYNGE. vb1. sb. groaning, 7(11), 55(10). /Prec. + ING./

GROUND. sb. ground, earth, 13(15), 61(12). /OE. grund./

GROWE. s. 3. pres. ind. grows, 49(5). /OE. grōwan./

GROWING. pres. p. aj. growing, 49(7). /As prec./

GRUCCHYNGE. vb1. sb. murmuring, complain-
ing, 7(11). /Next + ING./

GRUCCHE. vb. murmur, grumble, complain, 47(4). /OF. gruch-ier./

GUODE. sb. good man, 24(15). n. /See GODE (aj. & sb.)/

3

ȜATYS. sb. pl. gates, doors, 25(15). /Angl. Ȝat./

ȜE. pl. 2. pers. pron. you, 19(9), 66(9); poss. aj. ȜURE, 10(12), 58(15). /OE. Ȝē; Ȝēower./

ȜEF. cj. if, 16(1). /Nb. Ȝef cf. ȜYF, IF.

ȜELDE. s. 1. pres. ind. yield, offer up, I(1), 39(13). /Angl. Ȝeldan./

ȜELDYNG. ?vb1. sb. offering, 16(3). /Prec. + ING./

ȜERNYNG. vb1. sb. yearning, great desire, longing, 23(2), 69(13). /As next + ING./

ȜERNYTH. s. 3. pres. ind. desires, longs for, 15(18). /Angl. Ȝēornan./

ȜEUE. s. pres. sbj. give, 3(18); imper. s. 32(4); pret. s. ȜAF, 20(16), ȜAUE, 32(14);

ȝEUE. contd.) pret. pl. ȝAUE,
65(5); ȝOUEN, 68(15); p. p.
ȝEUYI, 20(1); ȝOUEN, 32(11).
[Angl. ȝefan.]

ȝYF. conj. if, 15(6), 50(13). [OE.
ȝif.]

ȝIFTE. sb. gift, 48(7); [OE.
ȝifte.]

ȝYF. adv. yet, still, furthermore,
4(10), 38(15). [OE. ȝiet.]

ȝONCE. aj. young, 54(18). [OE.
ȝung, ȝeong.]

ȝOURE. poss. aj. 10(12), 58(15).
See ȝE.

H.

HALDYNG. vbl. sb. estimation,
consideration, opinion, 12(3).
[Angl. haldan + ING.]

HALF. sb. half, side, 28(10).
[Angl. half.]

HAN. vb. have, 15(8). See HAUE.

HAND. sb. hand, 13(9); pl. 64(6).
[OE. hand, hond.]

HANGE. vb. hang, 26(19); wk. pret.
8(15), 65(16); strg. pret. s.
16(20); pret. s. HENGYD, 17(7);
HANGE, 70(8). [OE. hangian;
hōn, fallen together.]

HANGYNGE. vbl. sb. hanging,
5(13). [OE. hangian + ING.]

HARD. aj. hard, severe, cruel,
difficult to bear, 3(17), 61(6);
av. 6(19), 67(6); cp. aj. 25(17),
71(7). [OE. h(e)ard.]

HARYED. pret. t. tormented, goaded,
drove forth, 8(4), 44(14). [OE.
herȝian; cf. OF. harie-r.]

HARRIYNG. vbl. sb. goading, driving,
tormenting, 65(13). [Prec. + ING.]

HATE. vb. hate, 41(7). [OE. hatian.]

HATE. sb. hate, hatred, 41(4). [ON.
hat-r; cf. OE. hete and prec.]

HATRED. sb. hatred, malice, 17(14).
[Prec. + OE. rædan.]

HAUE. vb. have, 11(10), 42(15); s. 1. pres.
ind. HAUE, 12(3), 60(15); s. 2. pres. ind.
HAST, 15(11), 53(11); s. 3. pres. ind.
HATH, 7(7); pl. pres. ind. HAN, 5(5);
HAUEN, 36(1); pret. HADDE, 5(3).
[OE. habban.]

HAUING. vbl. sb. having, 58(2) [Prec. + ING.]

HAWKE. sb. hawk, 50(13). [OE. heafoc.]

HE¹. pron. he, 6(7), 55(15); acc. & dat.
HYM, 3(4), 37(10); poss. aj. HYS, 7(18),
38(13); refl. HYMSELF, 16(1), 63(13).
[OE. hē; dat. him; g. his; +self.]

HE². pron. she, 10(6)(7), 16(18). [OE.
hēo.] See HEO.

HEESTIS. sb. pl. commands, purposes, 51(10).
[OE. hēs, assimilated to ME. sbs. in
-te; OE-t.]

HED. sb. head, 4(8), 53(7). [OE. hēafod.]

HEDYD. pret. beheaded, 6(6). [From prec.]

HEDIRWARDE. av. 45(8). See HYDERWARDE.

HEEDE. sb. heed, attention, regard, 66(14).
[OE. hedan. (vb.)]

HEERE. sb. hair, 8(8), 56(18). [OE. hēr.]

HEIȝ. aj. high, 33(1). [OE. hēah] cf. HYE.

HEYL. interj. hail! 17(15), 65(8).
[ON. heill.]

- HELE. vb. heal, cure, amend, 17(3). HERTLY. av. heartily, sincerely, 47(7)
 [OE. hælan.] [Prec. + LY. 2.]
- HELE. sb. health, well-being, 2(1). [OE. hælo.] HEUENE. sb. heaven, 1(10), 32(19).
 [OE. heofon.]
- HELLE. sb. hell, 18(12); (used attributively), 7(15), 55(13). HEUENLY. aj. heavenly, celestial, 15(12). [Prec. + LY. 1.]
 [OE. hell.]
- HLLP. sb. help, aid, relief, 1(12), 37(2). [OE. help.] HEUENLYCHE. aj. 27(2). See prec.
- HELVE. sb. health, 37(5) [OE. helfe.] HEUY. aj. heavy, 8(14), 57(3). [OE. hefig.]
- HEM. pron. acc. & dat. them, 9(15), 32(13); poss. aj. HERE, 8(5); HIR, 56(16); refl. HEMSELUE, 9(18). [OE. heom; heora, hire; +self.] HEUYD. pret. lifted, raised with effort, 64(2). [OE. hefd-; hebban(inf.)]
- HEO. pron. she, 10(10); acc. & dat. HYRE, 10(3), 58(4); poss. aj. HYRE, 10(4), 58(6); refl. HYRESELUE, 10(4-5). [OE. hēo, heō; hire; +self.] HYDE. vb. hide, cover, 7(19), 55(17).
 [OE. hydan.]
- HEPYNGE. pres. aj. heaping, increasing, 10(15). [OE. hēapian.] HYDERWARDE. av. hitherward, this way, 3(25). [OE. hiderw(e)ard.]
- HERBIS. sb. pl. herbs, plants, 52(6). [OF. (h) erbe.] HYE. aj. high, 8(14); ON HYE, 16(8).
 [OE. hēah. cf. HEI.]
- HERE. vb. hear, 17(12). [Angl. hēran.] HYED. p. p. driven on, forced to hasten, 5(12). [OE. higian.]
- HERE. av. here, 31(1). [OE. hēr.] HYRT. pret. promised, 20(3). [Angl. hēht; hātan.(inf.)]
- HEREMYT. sb. hermit, 31(2). [Med. L. heremita.] HYL. sb. hill, 16(9). [OE. hyl(1).]
- HERESIE. sb. heresy, 40(2). [OF. heresie.] HILLE. vb. cover, hide, protect, 65(18). [ON. hylja; OE. *hyllan.]
- HERYNG. vbl. sb. hearing, 17(11), 65(6). [HERE, vb. + ING.] HYMSELF, HIMSILF. refl. pron. 16(11), 63(13). [See HE; +OE self, silf.]
- HERYS. sb. pl. 21(19). See Erys. HYRTYD. p. p. injured, wounded, 20(5). [OF. hurter.]
- HERKEN. imper. s. hearken! listen! 12(9). [OE. hercnian.] HOLDE. vb. hold, keep, grasp, consider, 32(16); pret. pl. HELDE, 3(19), 44(13).
 [Angl. (ge) haldan p. p. HOLDEN, 64(14). [Angl. haldan.]
- HERTE. sb. heart, 3(8), 31(4). [OE. heorte.] HOLDES. sb. pl. strongholds, 44(13). [Angl. (ge) hald.]
- HOLE. sb. hole, 64(3). [OE. hol.] HOLE. aj. hole, full, entire, 34(3). [OE. hāl.]

HOLY. aj. holy, sacred, 1(2),
35(9). /OE. hālig./

I.

HOLIDAY. sb. festival, 70(7),
/OE. hāligdæg./

HOLLY. av. wholly, entirely,
23(9), 39(6). /HOLE(aj.)+LY₂./

HOLSUM. aj. wholesome, 52(6).
/OE. hāl + sum; cf. ON. heilsamr./

I. pron. I, 1(1), 31(3); acc. & dat. ME, 1(13),
31(3); poss. pron. MY, 1(4), 31(4); MYN^{abs}/
(before vowel) 1(12), 31(6); refl.
MYSELF, 20(1), 54(2). /OE. ic, mē, mīn; +
self./

HOM. sb. home, 29(1). /OE. hām./

HOLDEWERK. sb. handywork, 39(4). /CHE. aj. each, 7(6). /OE. ylc./
/OE. handweorc, hondweorc./

HONY. sb. honey, 51(2). /OE. hunig./

ILKE. aj. that, the same, 4(4). /OE. ilca./

HONEYCOMBE. sb. honeycomb, 51(1).
/OE. hunigcamb, hunigcomb./

IMADE. p. p. 31(2). See MAKE. (vb.)

HOPE. vb. hope, 40(16). /OE. hopian./

IN. prep. in, 1(13), 31(15). av. 44(13).
/OE. in(n)./

HOPE. sb. hope, 39(18). /Late
OE. hopa./

INCARNACION. sb. incarnation, 33(7).
/12 c. NF. incarna^eciun./

HOT. aj. hot, passionate, 11(3).
/OE. hāt./

INDERLY. aj. hidden, deep, further within,
58(6). (see n.) /a OE. innera (cp. aj.)
+ LY. 1/

HOUNDYS. sb. pl. hounds, dogs,
7(15), 55(13). /OE. hund./

INKE. sb. ink, 51(13). /OF. encue./

HOURIS. sb. pl. canonical hours,
52(2). /AF. heure./

INNE. av. inside, in, within, 3(17).
/OE. inne./

HOUSE. sb. house, dwelling place,
50(13). /OE. hūs./

INOW. aj. enough, sufficient, 48(15);
av. enough, sufficiently, 16(7), 50(14).
/OE. genōg./

HOW. interrog. pron. how, 8(6),
55(8). /OE. hū./

INSIGHT. sb. insight, understanding,
enlightenment, 63(9). /IN + SY. T. /

HUNGR. sb. hunger, 69(8). /OE.
hungor./

INSTEDE. av. instead, in the place (of),
21(13). /IN + OE. stede./

HURLED. pret. hurled, threw
down, drove with violence,
8(4). /Etymology unknown;
?onomatopœic formation./

INTO. prep. into, 2(1), 37(5). /OE. in(n)
tō./

INWARDLY. ?av. inwardly, within, in heart,
43(14). (See n.) /Angl. inwardlic./

IT. pron. it, 4(10), 37(11). /OE. hit./

JAY. sb. jay, magpie, 62(16).
[OF. jay.]

JOINTES. sb. pl. joints, 62(3).
[OF. joint(e).]

JUDGE. vb. judge, 5(15). [AF.
juge-r.]

JUGGEMENT. sb. sentence, that
which is assigned in punish-
ment, 54(6). [F. jugement.]

K.

KASTELYS. sb. pl. 11(21), See
CASTEL.

KELE. vb. cool, quench, assuage,
15(17). [OE. cēlan.]

KELYNG. vbl. sb. cooling, quench-
ing, 68(16). [Prec. + ING.].

KEME. aj. cruel, sharp, acute,
causing pain, 8(8), 59(4).
[OE. cēne.]

KEPE. vb. keep, take care of, 21(15),
67(5). [Late OE. cēnan.]

KEST. pret. cast, 58(4). [As
CASTYN.]

KYNDE. sb. kind, nature, 25(17),
37(14). [OE. (ge) cynd.]

KYNDEL. vb. kindle, cause to
burn, 73(10); imper. s. 27(4).
[rel. ON. KYNDA.]

KYNDELY. av. naturally, through
natural affection, 58(16).
[OE. (ge) cyndelīce.]

KING. sb. king, 4(19), 65(8).
[OE. cýning, cyng.]

KYRTTEL. sb. kirtel, tunic, shirt,
6(12), ~~11~~, 54(12). [OE. cyrtel;
ON. kyrtill.]

KYSSSED. pret. kissed, 30(2). [OE. cyssan.]

KYUERE. vb. cover, 18(11). [OF. cuevre.]

KNEES. sb. pl. knees, 52(15). [OE. cnēo(w).]

KNELYNG. vbl. sb. kneeling, 4(18); pres.
p. 52(15). [a. OE. cnēowlan + ING.]

KNYTES. sb. pl. common soldiers,
8(3), n., 56(14). [OE. cniht.]

KNYT. pret. tied, fastened, bound, 13(5).
[OE. cnyttan.]

KNYTTYNGE. vbl. sb. fastening, binding,
18(7). [Prec. + ING.]

KNOTTIS. sb. pl. knots (in thongs),
48(5) [OE. cnotta]

KNOWE. vb. know, 27(20); pret. s. KNEW,
20(15); pret. pl. KNEWE, 9(15).
[OE. (ge) cnāwan.]

KONNYNGE. vbl. sb. understanding, skill,
intelligence, 31(5). [OE. cunnan + ING.]

KUNNYNGLI. av. ably, 41(6). [Prec. + LY₂.]

L.

LADY. sb. lady, 10(18), 59(3). [OE.
hlæfdige.]

LAY. vb. lay, set, place down, 25(6),
70(16). [OE. leg-; lecgan (inf.)]

LAME. aj. lame, halting, 32(9). [OE.
lama, loma.]

LARGE. aj. liberal, generous, bountiful,
11(18), 60(8). [F. large.]

- LARGELY. av. liberally, generously, 4(12). [Prec. + LY₂.]
- LAST. av. lastly, 74(5). [OE. latost.]
- LASTE. aj. last, latest, (as. sb.) 27(15), 74(1). [OE. lǣst.]
- LASTE. vb. last, endure, continue, 6(11). [OE. lǣtan.]
- LAT. forming imper. let, allow, 17(19), 43(17). [OE. lǣtan; infl. ON. lǣta.]
- LATYNGE. vbl. sb. allowing, leaving, 46(5). [See lat.] [Prec. + ING.]
- LAUE. vb. wash, ^{pour} 27(25). [OE. lafian; F. lave-r.]
- LAWE. sb. law, 2(15); pl. 69(7). [Late OE. lagu < prehistoric ON. *lagu; cf. O. Icel. log.]
- LECCHEROUS. aj. lecherous, lascivious, 17(11). [OF. lecherous.]
- LECHE. sb. physician, healer, 27(2). [OE. lǣce.]
- LEDE. pl. pres. ind. lead, bring, draw, 8(2); pret. 56(13). [OE. lǣdan.]
- LEEF. aj. dear, loved, precious, 11(17), 60(8). [OE. lēof.]
- LEMYS. sb. pl. 32(5). (See LYMES.)
- LENDIS. sb. pl. loins, 65(18). [OE. lendenu (sb. pl.)]
- LENE. imper. s. lend, grant, 15(16), 63(10). [OE. lǣnan.]
- LENGERE. cp. aj. 20(17). See LONGE(aj.)
- LENKTHE. sb. length, 13(7). [OE. leng]
- LENYNGE. vbl. sb. leaning, 62(8). [OE. hleonian + ING.]
- LERNE. vb. learn, 51(19). [OE. leornian.]
- LESTE. cj. lest, in order that..not, 40(12). [OE. (l̄y)lǣs.]
- LESTYNGE. vbl. sb. persevering, enduring, 31(15). [OE. lǣstan + ING.] cf. LASTE. (vb.)
- LET. pret. let, allowed, permitted, 6(13), 39(3). [OE. lǣtan.] cf. LAT.
- LETTTE. vb. hinder, obstruct, 10(24), 59(8). [OE. lettan; ON. letja.]
- LETTYNGE. vbl. sb. hindrance, obstruction, 59(15); pl. 11(7). [Prec. + ING.]
- LEUE. sb. leave, departure, 21(11), 67(4); LEUE-TAKYNGE. vbl. sb., leave taking, 21(20), 67(13). [OE. lēaf; see TAKYNGE.]
- LEUE. aj. 29(7). See LEEF.
- LEUYN. vb. leave, forsake, renounce, 14(10); pres. p. 40(5). [OE. lēfan.]
- LYCKERE. cp. aj. 8(13), 57(2). See LYK, (aj.)
- LYF. sb. life, 2(1), 31(15). [OE. lif.]
- LYFT. pret. lifted, raised, 16(8). [ON. lypta.]
- LIGGE. vb. lie, lie down, 71(7); s. 2. pres. ind. LYST, 14(2); pl. pres. ind. LYN, 25(5); pret. LAY, 24(18), 71(1). [OE. licgan, lig-; ON. liggja.]
- LYHT. sb. light, illumination, 25(16), 71(16). [OE. lē(o)ht.]
- LYHTE. s. 2. pres. subj. alight; 26(10); s. 3. pres. subj. 39(7). [OE. lihtan.]
- LYHTED. pret. lighted, illuminated, 15(12); pres. p. 48(14). [OE. lihtan.]
- LYK. aj. like, 19(11), 66(10); cp. LYCKERE, 8(13), 57(2). [OE. (ge)lic.]

- LYKANDE. pres. p. aj. pleasing, joyous, 25(1). [OE. lician + pres. p. suffix, -ande.]
- LIKYNG. presp. aj. pleasing, joyous, 33(5). [lician + ING.]
- LIKYNG. vb1. sb. pleasure, delight, 15(8), 44(1). [OE. licung.]
- LYKYTH. s. 3. pres. ind. pleases, 21(9). [OE. lician.]
- LYKKE. s. 1. pres. lick, 15(6). [OE. liccian.]
- LYKNES. sb. likeness, image, 43(16). [NB. licnes.]
- LYMES. sb. pl. limbs, 18(11), 32(3). [OE. lim; ON. lim-r.]
- LIPPES. sb. pl. lips, 74(14). [OE. lippa.]
- LYTEL. aj. little, (as sb.), 11(19), 37(17). [OE. lytel.]
- LYTH. sb. limb, 24(6), 70(9), [OE. liþ.]
- LYTHER. aj. base, rascally, wicked, 13(2). [OE. lyðre.]
- LYUE. vb. live, 7(9). [OE. lif- a libban.]
- LYUYNGE. vb1. sb. living, 23(10). [Prec. + ING.]
- LOKE. vb. look, 43(13); pa. t. 3(3). [OE. lōcian.]
- LOKYNGE. vb1. sb. looking, look, 3(2), 42(1). [Prec. + ING.]
- LONDE. sb. land, 50(3). [OE. land, lond.]
- LONGE. aj. long, 47(13); cp. LENGERE, 20(17). [OE. lang, long; lengra.]
- LONGE. av. long, 28(21). [OE. lange, longe.]
- LONGE. p. s. 3. pres. ind. belongs, pertains, 39(6). [a OE. (ge)lang.]
- LONGYNGE. vb1. sb. longing, yearning, 31(14). [OE. langung, longung.]
- LOO. intj. lo! look! 21(14). [Shortened form of OE. lōcn (imper.)]
- LOOSE. aj. loose, limp, uncontrolled, 22(1). [ON. louss, lauss.]
- LOOT. sb. lots (=L. sors) 28(20). [OE. hlot; ON. hlot-r.]
- LORD. sb. lord, 1(1), 31(3). [OE. hlāford.]
- LORDSCHIPE. sb. dominion, loraship, 33(2). [Prec. + SHIP.]
- LOSSE. sb. loss, 24(11), 70(12). [OE. *los (lō lose); ON. los.]
- LOST. p. p. lost, 15(8). [OE. losian.]
- LOPE. aj. opposed to, hostile, 45(14). [OE. lāp.]
- LOVLY. aj. loathsome, hideous, 8(12). [OE. lāðlic.]
- LOUE. vb. love, 31(11) [OE. lufian.]
- LOUE. sb. love, 2(8), 31(12). [OE. lufu.]
- LOUELY. aj. lovely, 8(9). [OE. luflic.]
- LOWE. aj. (as sb.) 33(1); 33(2); av. 43(3). [ON. lāg-r.]
- LUSTE. sb. desire, yearning, 31(12); pl. 15(9). [OE. lust.]

M.

- MAY. s. pres. ind. may, can, 3(8), 37(4); pres. pl. MAY, 3(10), 42(8); MOWE, 42(7); pret. MY³TE, 1(15), 42(5). [OE. mæg; maƿon; mihte.]
- MAYDE. sb. virgin, 31(15). [Shortened a OE. mæġden.]
- MAIDEN. sb. virgin, maiden, 67(10). [OE. mæġden.]
- MAYDENHEDE. sb. maidenhood, virginity (used attributively), 10(20), 59(5). [Prec. + *-hed.]
- MAYSTER. sb. master, 4(19), 52(16). [OF. maistre.]
- MAKE. vb. make, 7(20); imper. s. 38(10); pret. 1(3), 10(9), 31(3); p. p. MAD, 8(13); IMADE, 31(2). [OE. macian.]
- MAKE. sb. equal, 10(13). [OE. (ge-)maca.]
- MAKELES. aj. matchless, without equal, 10(14), 59(1). [Prec. + LESS.]
- MALYCE. sb. wickedness, hatred, 26(2), 72(2). [F. malice.]
- MAN. sb. man, 8(14), 43(2); pl. MEN, 2(5), 47(17). [OE. mann; monn.]
- MANER. sb. kind, manner, 11(7), 37(14). [AF. manere.]
- MANHEDE. sb. humanity, human nature, 23(18), 70(4). [Prec. + hed.]
- MARKYNDE. sb. mankind, humanity, the human species, 33(1). [MAN + KYNDE.]
- MANY. aj. many, 2(16), 48(4). [OE. manig, monig.]
- MANYFOLD. av. manyfold, much, 10(9), 58(12). [Angl. manigfaldre.]
- MARKYD. p. p. marked, 25(9), EE(IX). [a Angl. marcian.]
- MARTYRDOM. sb. martyrdom, 23(21). [OE. martyrdōm, 1st. element a Eccl. L.]
- MATER. ^(sb) matter, affair, thing, 28(6), 74(16). [OF. matere.]
- MATYNES. pl. sb. matins, 52(2). [F. matines.]
- MECHIL. aj. 54(1). See MYKEL.
- MEDE. sb. reward, wages, 15(12). [OE. mēd.]
- MEDEFUL. aj. deserving of reward, meritorious, 39(10). [Prec. + FUL.]
- MEDEWE. sb. meadow, 52(5). [OE. mædwe (obl. case).]
- MEDICYNE. sb. medicine, remedy, 38(16). [OF. medicine.]
- MEDITACOUN. sb. meditation, 31(1). [F. méditation.]
- MEKE. vb. (refl.) be meek, humble (one-self). 43(3). [a Next.]
- MEKE. aj. meek, humble, 7(10), 32(16). [ON. miúk-r.]
- MEKELY. av. meekly, humbly, 19(16). [Prec. + LY₂.]
- MEKENESSE. sb. meekness, humility, 13(16), 37(6). [MEKE + -NESS.]

MENDYNGE. vb. sb. amending, correcting, 62(14) [red. AMENDE + -ING.]

MENE. s. l. pres. ind. mean, intend, 62(17). [OE. mēnan.]

MERCY. sb. mercy, 1(12), 34(1). [F. merci.]

MERCIFUL. aj. merciful, 42(1). [Prec. + FUL.]

MERK. aj. dark, murky, 27(19). [ON. merk; OE. myre]

MESCHERF. sb. 37(5). See MYSCHERF.

MESSEL. sb. leper, 57(2). [OF. mesel.] cf. MYSEL.

MESURE. sb. moderation, 40(4). [F. mesure.]

METAL. sb. metal, 49(9). [OF. metal.]

MEUE. vb. move, 32(8); s. 3. pres. 8(9). [OF. meuve. (-nt), moeve(-nt).]

MY. poss. aj. 1(4); MYN, 1(12). See I.

MYCHE. aj. much, 17(12), 56(14). [OE. mycel, micel.] See next.

MYCHEL. aj. much, great, 1(8). [As Prec.]

MIDDES. sb., IN/MIDDES. prep. phr. in the middle of, amidst, 24(4), [OE. in middan; infl. tō middes.]

MY}T. sb. might, power, 14(10), 31(4). [OE. miht.]

MY}TI. sb. powerful, strong, 62(14). [OE. mihtig.]

MYKEL. aj. much, great, (used substantively) 3(8), 10(9). [OE. mycel, micel.] See MYCHE, MYCHEL, MYSCHERF, MOCHE.

MILDE. aj. mild, gentle, 16(18). [OE. mildē.]

MYNDE. sb. mind, memory, remembrance, 26(6), 31(13). [OE. (ge-)mynd.]

MYNYS. sb. pl. mines, 49(8). [F. mine.]

MYRTHE. sb. joy, 29(3). [OE. myr(i)g.]

MYS. av. wrongly, perversely, 21(1). [Partly OE prefix, mis; partly a AMISS.]

MYSCHERF. sb. evil plight, trouble, misfortune, 33(3). [OF. meschef.] cf. MESCHERF.

MYSDEDE. sb. misdeed, sin, wrong, 3(11); pl. 42(8). [OE. miscæd.]

MYSEL. sb. leper, 8(13). [ad. L. misellus] cf. MESSEL.

MYSELF. pron. myself, 5(15). See I and SELF.

MIRROUR. sb. mirror, 43(11). [OF. mirour.]

MO. av. more, 26(4). [OE. mā.]

MOCHE. aj. much, great, 52(17). [OE. mycel] cf. MYCHE, MYKEL.

MOCHE. av. much, 44(6). [As prec.]

MODUR. sb. mother, 10(3), 58(4). [OE. mōdor.]

MONE. ¹sb. moon, 11(22). [OE. mōna.]

MONE. ²sb. lament, 25(14). [OE*mān; cf. mēnan (vb.)]

MONUMENT. sb. monument, tomb, 29(16). [ad. L. monumentum.]

MORE. cp. aj. more, greater, 13(13); av. 72(5); sp. aj. MOST, 3(5), 43(14); sp. av. 64(14). [OE. māra; mæst.]

MOURNYNGE. ?pres. p. mourning, sorrowing, 56(19). [OE. murnan + -ING.]

MOUTHE. sb. mouth, 15(6). [OE. mūþ.]

MOYNT. sb. mount, mountain, 1(3), 35(10). [OE. mant ad. L. montem cf. F. monte.]

MOWWIS. sb. pl. grimaces, 44(11). [OF. moue; M. Du. mouwe.]

N.

NAY. av. nay, no, 19(12). [ON. nei.]
NAILED. pret. nailed, 61(14). OE. [n&glan.]

NAYLES. sb. pl. nails, 12(8), 61(17). [OE. næg(e)l.]

NAILYNGE. vbl. sb. nailing, being nailed, 65(15). [n&glan + -ING.]

NAKEDE. aj. naked, bare, 6(4), 57(6). [OE. nacod.]

NAME. sb. name, 15(7). [OE. nama, noma.]

NAMELY. av. especially, above all, 41(19). [Prec. + -LY.]

NE. av. not, 59(5); cj. nor, 3(7), 39(17). [OE. ne.]

NECKEDYNTES. sb. pl. blows on the neck, 2(16), n. [OE. knecca + dynt.]

NEDE. sb. need, necessity, 26(22). [OE. nēod.]

NEDEFUL. aj. needful, necessary, 39(10). [Prec. + FUL.]

NEDI. impers. pres. ind. 73(6) [OE. nēodian.]

NEI3R. av. near, 67(14). [OE. nēah.]

NEI3PER. av. neither, not (with alternatives), 60(11). [OE. nawper, nowðer; altered on analogy of EITHER a OE. ðaper.]

NEI3PER. cp. av. lower, 70(17). See n. [OE. nīðer a nīþ] cf. NEI3PERERE.

NEKE. av. near, 59(4). [OE. nēar, cp. a nēah.]

NESCHE. aj. soft, tender, 25(13), 71(12). [OE. knesce.]

NESTES. sb. pl. nests, 19(5), 66(6). [OE. nest.]

NETTE. sb. net, 49(15). [OE. nett.]

NEI3PERERE. cn. av. lower, 25(6), n. [OE. nīðer + -or + -e.]

NEUERE. av. never, 7(10), 32(16). [OE. næfre.]

NEUUR-PE-LESSE. av. nevertheless, all the more, 24(1). [OE. næfre þv lǣs.]

NEW. aj. new, 29(16). [OE. nēowe.]

NY. av. near, 10(19). [OE. nēah.]

NY3T. sb. night, 3(16), 48(12). [OE. niht.]

NO. aj. no, not one, not any, 3(7), 45(13); NON (before vowels, or in absolute use) 11(19), 41(3). [OE. nān, nōn.]

NO. ej. nor, 3(7). [OE. nā.]

NOBLE. aj. fine, noble, great, 9(6).

[F. noble.]

- NOBLEYE. sb. noble estate, dignity, 33(2). [F. nobleye (f).]
- NOCHT. sb. nothing, 31(3). [red. OE. nāwihht.]
- NON-GATE. av. in no way, 25(8). [OE. nān, nōn + OF. gata] cf. GATYS.
- NOSE. sb. nose, 17(6). (used attributively), 17(8), 65(2). [OE. nosu.]
- NOT. av. not, 6(10), 35(14). [OE. nōht.]
- NOU³T. sb. nothing, 65(18). [As prec.]
- NOU³T. av. not, 19(7). [As NOT.]
- NOU³TWIPSTONDI³NG. prep. despite, notwithstanding, 66(13). [Prec. + OE. wiðstandan -stōndan+ING.]
- NOW. av. now, 3(25), 33(6) [OE. nū.]
- NOWMBRYD. p. p. numbered, counted, 14(6). [ad. OF. nombre-r.]
- OFTE. aj. frequent, 34(4) in; av. 48(5); sp. av. 10(7). [OE. oft; ON. oft.]
- OFTE³N. aj. frequent, 16(18). [Extended oft.] See prec.
- OYNTMENT. sb. ointment, 29(17). [OF. oignement.]
- ON. prep. on, upon, 1(3), 35(10). [OE. an, on.]
- ONE. aj. one, (used substantively) 3(27), 21(16), 48(4); g. s. sb. 35(14). [OE. ān.]
- ONY. aj. any, 8(19). [As ANY.]
- ONYS. av. once, 10(7). [OE. ānes.]
- ONLY. av. only, 40(11). [a OE. ānlic+e.]
- ONNE. av. on, upon, 6(5). [OE. an, on; ?anal. of INNE.]
- ONOYNT. pl. pres. ind. anoint, 29(17). [ON- + F. oint; oindre (inf.)]
- OPENE. vb. open, 25(12), 71(11). [OE. open-ian.]
- OPENLY. av. openly, frankly, plainly, 3(6), 42(4). [OE. open + LY₂.]
- OR. cj. or, 6(7), 32(8). [red. OE. ōper.]
- OR. av. before, 48(2). [ON. ár; cf. Nb. ār.]
- ORDEYNYD. p. p. appointed, arranged, decreed, 29(17), 33(11). [AF. ordeiner.]
- ORDENAUNCE. sb. appointment, decree, 33(15). [OF. ordenance.]
- ORYSOUN. sb. orison, prayer, 1(2), 35(9). [OF. orison.]
- OS. cj. as 2(10). n. [red. Angl. alswā.] cf. AS.
- 0.
- 066UFAG66UNS. sb. pl. occupations, employment, exercises, 31(9). [AF. occupacioun.]
- OCCUPIED. p. p. employed, 32(6). [ad. OF. occupe-r.]
- OF. prep. of, from, on account of, 1(2), 31(7). [OE. of.]
- OF. av. off, 54(16). [As Prec.]

- O⁷VER. aj. & pron. other, 2(16), 44(5). [OE. o⁷ver.]
 O³UT. sb. anything, 7(17). [OE. awiht, o³wiht.]
 OUTCASTE. p. p. cast out, 65(14). [OE. ut + OF. kasta.]
 O⁷UER. prep. over, above, 10(14). [OE. ofer.]
 OVERHOPE. sb. presumption, overconfidence, 57(15). [Prec. + HOPE (sb.)]
 OVER-RUNNE. p. p. over-run, covered all over, 57(11-12). [O⁷UER + ON. renna.]
 O⁷ERTAKE. p. p. overcome, overcome ^{had} 8(20). [O⁷UER + Late OE. tacan a ON. taka.]
 O³TE. pret. ought, 23(12). [OE. ah³te; a³gan. (inf.)]
 O⁷NE. aj. own, 11(10), 60(2). [OE. an.]
 O⁷RE. poss. aj. 2(8), 2(10), 36(2). See WE.
 O⁷T. av. out, 1(15), 36(5). [OE. ut (an)]
 O⁷WCASTYNGE. vbl. sb. being rejected, 16(2). [As OUTCASTE + ING]
 O⁷WRAGE. sb. outrage, violence, 9(16). [F. outrage.]
 P.
 PACIENCE. sb. patience, 47(9). [OF. pacience.]
 PACIENTLY. av. patiently, 42(17). [Prec. infl. L. pacientia; + LY₂.]
 PAYNE. sb. pain, 19(3), 33(4). [OF. peyne.]
 PAINFUL. aj. painful, 33(6). [Prec. + FUL.]
 PAYS. sb. weight, 64(7). [OF. AF. peis.]
 PALE. aj. pale, 20(4), 67(17). [OF. pale.] See DED-PALE.
 PARADYS. sb. Paradise, 67(8). [F. paradis.]
 PARTE. imper. s. part, share, divide, 11(18), 60(8). [F. partir.]
 PART. sb. part, share, portion, 22(14), 68(5). [OE. ad. L. part-em.]
 PASES. sb. pl. paces, steps, 2(7), 41(11). [F. pas.]
 PASSYOW. sb. passion, suffering, 1(3), 31(1). [OF. passion.]
 PASSYTH. pl. pres. ind. pass, go, 19(9); PASSE, 66(9); pret. surpassed, 24(11). [F. passer.]
 PECE. sb. piece, 55(1); pl. 6(21). [OF. pece.]
 PEYNE. sb. ~~sn~~ 2(8). See PAYNE.
 PENAUNCE. sb. penance, 32(1). [OF. penance.]
 PEOPLE. sb. people, 8(3), 56(14). [AF. poep^le.] See PUPYL.
 PERCE. s. 3. pres. ind. pierces, 55(11). [OF. percer.]
 PERCHEMYN. sb. (used attributively) parchment, 62(9). [F. parchemin.]
 PERELES. aj. peerless, unequalled, 10(17), 58(16). [OF. per + -LESS.]

PERFIT. aj. perfect, 40(17).
[OF. parfit; L. perfectus.]

PERLE. sb. pearl, 49(10). [AF. perle.]

PERPETUEL. aj. perpetual, eternal,
46(6). [F. perpétuel.]

PYLER. sb. pillar, column, 4(10),
47(16). [OF. pilar.]

PYNE. vb. hurt, torment, 4(17), 52(14).
[OE. pnian; OH. pīna.]

PYNE. sb. pain, torment, agony,
9(4), 55(9). [OE. *pin a L.
p̄na; cf. Prec.]

PYNEFUL. aj. painful, 23(19). [Prec.
+ FUL.]

PYT. sb. pit, hollow, 16(9). [OE.
pytt.]

PYTE. sb. pity, 2(6). [OF. pité.]

PYTOWS, PITEUOUSE. aj. piteous,
pitiful, 2(7), 54(19). [AF. pitous;
OF. piteus.]

PYTOUSLY. av. piteously, 6(18).
[Prec. + LY₂.]

PLACE. sb. place, 10(1), 64(17).
[F. place.]

PLAYE. vb. occupy (oneself with
something), 28(17). [OE. plegan,
plegian.]

PLAUNTYD. p. p. planted, 19(19).
[F. planter; cf. OE. plantian
ad L. plantare.]

PLENTEE. sb. plenty, abundance,
excess, 65(4). [OF. plenté.]

PLENTEUOUS. aj. plenteous, abund-
ant, 48(7). [OF. plenteuous.]

PLENTEUOUSLY. av. plenteously,
abundantly, 53(14). [Prec. + LY₂.]

PLESIY. s. 3. pres. pleases, 53(5).
[OF. blais-ir.]

POINT. sb. point, prick, something
which pierces, 13(10), 72(1); detail
minute particle, 33(14). [OF. pointe.]

POISON. sb. poison, 68(17) [OF.
poison.]

POORE. aj. poor, (ss. sb.) 11(18),
60(9); 18(9), 65(18). [OF. poure.]

PORELY. aj. poor, lowly, 7(19), n.
[Prec. + LY₁.]

POUERTE. sb. poverty, lowliness,
33(2). [OF. poverté, pouerte;
poverté, pouerté.]

PRAIE. vb. pray, 35(11); s. l. prestind
PREYE, 1(11). [OF. preier.]

PRAYERE. sb. prayer, 1(9), 35(8).
[OF. preiere.]

PRECIOUS. aj. precious, 7(1), 44(12).
[OF. precios.]

PRES. sb. crowd, throng, 8(3), 56(14).
[F. presse.]

PRESENCE. sb. presence, 46(11). [OF.
presence.]

PRESSE. vb. press, beset, worry, 62(1),
x. [OF. presser.]

PRESUMPTUOUS. aj. presumptuous, over-
confident, 32(17). [OF. presumptuon
uoux.]

PREUE. aj. 70(8). See PRIUYE.

PRICKID. pret. pricked, pierced,
55(7). [Late OE. prician.]

PRIDE. sb. pride, 44(4). [OE. prýde.]

PRIKKE. sb. prick, minute particle,
11(14), 60(3). [OE. pricca.]

PRINCES. sb. pl. princes, lords,
9(18). [F. prince.]

PRISON. sb. prison, 5(17); pl.
44(15). [OF. prison.]

PRIVEE. aj. secret, private, 18(11).
[OF. privé.] cf. PREUE.

PROCESSION. sb. procession, 9(9),
57(16). [F. procession.]

PROFFER. pret. offered, 33(10).
[AF. proffer-er/-ir.]

PROFITE. vb. advance, grow; be of
use, 33(18). [F. profiter.]

PROSPERITE. sb. prosperity,
good fortune, 50(2). [F. prospérité.]

PROUDE. aj. proud, 32(17). [Late
OE. prūda; OF. pruā.]

PULLID. pret. pulled, drew, 38(5).
[OE. pullian.]

PUPYL. sb. people, 9(6). [OF.
puple.] cf. PEPLE.

PURGATORIE. sb. purgatory, purg-
ation, 47(6). [AF. purgatorie.]

PURPOS. sb. purpose, intent, 73(16).
[AF, OF. purpos.]

PURPRE. sb. cloth dyed Tyrian
purple, 4(16). [OF. purpre.]

PURPURE. sb. 52(13). As Prec.
[OE. purpure, a L. purpura.]

PURSUED. p. p. pursued, chased,
50(12). [AF. pursuer.]

PUTTE. vb. push, thrust, drive, 6(1)
pres. subj. 36(5). [Late OE.
putian.]

PUTTYNGE. vbl. sb. pushing, driv-
ing, 18(6). [Prec. + ING.]

Q.

QUENCHE. vb. quench, put out, 69(2).
[OE. (ā-) cwencan.]

QUYCK(E)NEN. vb. come to life, 25(13);
bring to life, 27(5). [ON. kvikna;
cf. OE. cwician.]

QWICKE. aj. alive, 71(13). [OE. cwicu.]

QWICKKEN. vb. bring to life, 73(10);
s. 2. pres. ind. QWICKIST. 63(6).
[As QUYCK(E)NEN; or QWICK + -EN
(a OE -an, -ian.)]

R.

RACKE. sb. rack, frame, 62(9). (See n.)
[App. a. M. Du. rec, recke, or MLG.
rek, rekke.]

RASED. p. p. torn, 54(14). [F. raser.]

REBUKE. vb. rebuke, reprove, 63(14).
[ONF. rebuker.]

REBUKYNG. vbl. sb. rebuking, being
rebuked, 16(2). [Prec. + ING.]

RECHE. pl. pres. ind. reach, extend,
14(1); s. pres. 62(4); RAU³TE.
pret. 61(16). [OE. rēcan.]

RECKYNG. vbl. sb. taking heed, care,
11(6), 59(13). [OE. reccan + -ING.]

RED. sb. counsel, 1(14). [OE. rād.]

REDE. vb. read, 51(15); p. p. RAD, 15(18).
[OE. rēdan.]

- REDE. aj. red, 7(5), 51(13). [OE. rēad.]
- REDY. aj. ready, 32(9). [OE. (ge-) rēde + -ig.]
- RELYNGE. vb. sb. reading, 51(17). [REDE(vb.) ± ING.]
- REUTE. pret. deprived(of), 11(5). [OE. rēafian.]
- REFUTE. sb. refuge, 50(15). [OF. refuite.]
- REYSYD. pret. raised, caused to rise, 25(14), 71(14). [ON. reisa.]
- REKE. sb. ^{crowd} pursuing, 9(8). See n. [ON. reka.]
- REKYD. pret. gave off as vapour, steamed, 7(2). [OE. rēocan; ON. reka.]
- REMYSSYOUN. sb. remission(of sins), forgiveness, absolution, 4(13). [OF. remission.]
- RENNE. vb. run, 7(5), 55(4); pret. s. RAN, 5(2), 67(13); pret. pl. ROMNIN, 16(10); RANNE, 67(13). [ON. renna; OE. ŕnan.] cf. OUER-RUNNE.
- RENT. p. p. torn, 6(16), 54(14). [a OE. rendan.]
- REPENT. vb. repent, 3(11), 42(7). [F. repent-ir.]
- REPREUE. vb. reprove, reproach, 9(15). [AF. repreover; OF. repreuver.]
- RESSEITE. sb. remedy, medicine, 52(10). [ONF. receite, receyte.]
- RESSEYUE. imper. s. receive, accept, 74(2). [ONF. receyvre, recivre.]
- RESTE. vb. rest, 19(6), 66(7). [OE. restan.]
- RESTE. sb. rest, 8(19), 31(9). [OE. reste.]
- RESTORE. imper. s. restore, 43(15). [OF. restore-r.]
- REUFULLY. av. sadly, sorrowfully, pitifully, 9(1). [OE. hrēowan+-FULLY₂.]
- REULE. pres. sbj. rule, control, direct, 41(13). [OF. reuler.]
- REUTHE. sb. sorrow, compassion, 13(1). [OE. hrēowan + ON. hryggð.]
- REUYLYNGE. vb. sb. reviling, being reviled, 16(2). [OF. reviler + ING.]
- REWARD. sb. regard, care, 6(19), 54(18). [ONF. reward.]
- REWFUL. aj. sad, sorrowful, 56(17). [OE. hrēow-an + FUL.]
- REWFULLY. av. 13(15). See REUFULLY.
- REWTHE. sb. 7(12), 60(14). See REUTHE.
- RYCHE. aj. rich, noble, 7(20). [OE. rice.]
- RYȝT. sb. right, 66(14). [OE. riht.]
- RYȝT. sb. right, law, privilege, 11(13), 60(2). [OE. riht.]
- RYȝTE. vb. right, correct, set right, 14(11). [OE. rihtan.]
- RIȝTEN. vb. 72(12) As prec.
- RYSE. vb. rise, 25(8), 72(1); pret. s. ROOS, 7(3); pret. pl. RESEN, 74(8). [OE. rīsan.]
- RYUE. aj. abundant, 16(21). [Late OE. rȳfe (for *rīfe.)]
- RODE. sb. cross, 6(4), 62(2). [OE. rōd.]
- RODY. sb. red, 22(2), (See n.) [OE. rudig (aj.) ON. roði. (sb.)]
- ROPYS. sb. pl. ropes, 13(5). [OE. rāp.]

- ROWYD. p. d. 6(15), s. [Etymology and meaning doubtful.] See next
- ROWES. sb. pl. stripes, streaks, 57(12). [OE. rāw.]
- ROWTE. sb. rout, 10(22), 59(7). [OF. route.]
- S.
- SACRAMENTIS. sb. pl. sacraments, 40(7). [F. sacrement.]
- SAKE. sb. sake, 19(12). [OE. sacu; ON. sok.]
- SALUACIOUN. sb. salvation, 40(8). [OF. salvacion.]
- SAUACOUN. sb. As prec. [OF. sauvacion]
- SAUE. vb. save, preserve, 17(19), 65(11). [OF. sauver.]
- SAUFRYNGE. pres. ppl. savouring, giving savour, 52(7) [OF. savoure-r, savorer. + -ING.]
- SAUOURE. sb. savour, sense, 15(2), 63(2). [OF. savour.]
- SAWES. sb. pl. sayings, 9(14). [OE. sagu.]
- SCHADOWE. sb. shadow, 23(10), 69(11). [OE. scead(u)we (obl. case.)]
- SCHAL. s. pres. ind. shall, 6(11), 43(4); pret. 9(19), 40(4). [OE. sceal; sc(e)olde.]
- SCHAME. vb. shame, disgrace, 14(16), 52(13) [OE. sc(e)amian, sc(e)omian] [OF. @scorgier + ING.]
- SCHAME. sb. shame, insult, 2(4), 39(14) [OE. sc(e)amu, sc(e)omu.]
- SCHAMEFUL. aj. shameful, 53(1). [Prec. + FUL.]
- SCHAMEFULLY. aj. shameful, disgraceful, 10(22) [Prec. + LY₁]
- SCHAMEFULLY. av. shamefully, 8(5), 54(8). [As Prec. (but LY < lice).]
- SCAMELY. av. in a shameful manner, insultingly, 6(2). [SHAME(sb.) + LY₂]
- SCHAMYNGE. vbl. sb. shame, modesty, 10(20), 59(5). [SCHAME(vb.) + ING.]
- SCHARPE. aj. sharp, piercing, painful, 23(10). [OE. sc(e)arp.]
- SCHIE. s. 3. f. pron. she, 16(21), 50(13). [OE. dem. pron., sīo, sēo, sīe.] See HE₂, HEO.
- SCHOP. pret. created, made, 7(17), 55(15). [OE. scōp < inf. sc(i)eppan.]
- SCHENDSCHIFE. sb. disgrace, ignominy, 46(14). [OE. scend-an(vb.) + -scip(e).]
- SCHIEWE. vb. show, indicate, demonstrate, 53(8); pret. 3(6). [OE. scēawian.]
- SCHILDYNGE. vbl. sb. protection, 39(3). [OE. scildan + ING.]
- SCHYNEN. pl. pres. ind. shine, 48(12). [OE. scīnan.]
- SCHRYFT. sb. shrift, 32(1). [OE. scrift.]
- SCHRYNKES. s. 2. pres. ind. dost shrink, cower, 57(6). [OE. scrincan.]
- SCLAUNDRIS. sb. pl. slanders, 44(10). [AF. @slandre.]
- SCLAWNDRYNGES. vbl. sb. pl. utterance of slanders, 3(15). [a, OF. esclandr-er, -ir + ING.]
- SCORNYNGES. vbl. sb. pl. insults, 3(15). [OF. escarn - + ING.]
- SCOWRGYNGE. vbl. sb. scourging, 6(14). [OF. @scorgier + ING.]
- SE. vb. see, 7(9), 44(6). pret. s. SAW, 7(5), 58(4); p. p. SENE 4(10). [OE. sēon; Angl. sāh; Late OE. p. p. (ge-) sēne.]

- SEK. aj. sick, 6(18), 38(16). [OE. sēoc.]
- SEKYN. vb. serve, 21(12), 31(4). [OF. servir.]
- SEYDE. pret. said, 3(16), 44(11); imper. s. SAY, 20(19); pl. pres. SEYN, 22(15); SAIEN, 68(6). [OE. seccan; sārde, seǵde.]
- SEYNG. vbl. sb. seeing, 16(2). [SE + ING.]
- SEYNT. sb. saint, 3(4), 42(9). [OF. seint.]
- SEKE. vb. seek, 36(6); s. 3. pres. 15(8). [OE. sēcan.]
- SEKENESSE. sb. sickness, 1(15), 45(3). [SEEK(aj.) + -NESS.]
- SELDOM. av. seldom, rarely, 21(7), 67(1). [OE. seldan altered on analogy of av. dat. plurals, such as lawilum.]
- SELF, SELUE. aj. (Used to form pronastic & reflexive pronouns) [OE. self See HE₁, HE₂, HEM, I, YOU; SILF.]
- SELY. aj. blessed, 6(16). [OE. (ge-) sēlig.]
- SELLE. sb. cell, 51(2). [OF. celle. See CELLIS.]
- SEMBLAUNT. sb. outward appearance, 44(5). [OF. semblant.]
- SEMELY. aj. becoming, decorous, pleasing, 10(21), 59(6). [ON. sømilig-r.]
- SEND. imper. s. send. 1(13), 61(5). [OE. sendan.]
- SENEWIS. sb. pl. 62(7). See below SINWES.
- SEPULCRE. sb. sepulchre, tomb, 26(11), 72(11). [OF. sepulcre.]
- SERUYCE. sb. service, 40(15); public worship, 4(6), 45(12). [OF. service.]
- SET. p. p. set, placed, 11(2), 38(17). [OE. settan.]
- SEVEN. cj. since, 66(17). [OE. siŷan. See SIŷE.]
- SHETTE. p. p. shut, 63(1). [OE. scyttan.]
- SHEWING. vbl. sb. showing, demonstration, 48(8). [OE. scēawian + ING.]
- SHILD. imper. s. shield, protect, 46(3). [OE. scildan.]
- SHOUEN. pl. pret. thrust, pushed, 38(5). [OE. scufon; inf. scūfan.]
- SICHE. aj. such, 57(16). [OE. swilc, swylc. SYDE. sb. side, 5(12), 53(16). [OE. side.]
- SIŷGHE. vb. sigh, 60(10). [Prob. back formation on sihte, pret. of sican. cf. SYKE, SYSCHED.]
- SIŷHING. vbl. sb. sighing, 60(9). [Prec. + ING.]
- SYŷT. sb. sight, 3(4), 64(13). [OE. siht, (ge-)siht.]
- SYKE. vb. sigh, 11(20). [OE. sican.] cf. SIŷGHE, SYSCHED.]
- SIKER. aj. safe, secure, 50(14). [OE. sicor.]
- SYKYNSES. sb. pl. sighings, sighs, 11(19). [SYKE + ING.]
- SILF. aj. own, 58(6). [OE. sylf.] cf. SELF.]
- SYNFUL. aj. sinful, wicked, 23(20), 32(18). [OE. syn(n) + FUL; cf. ON. syndafull-r.]
- SYNKE. vb. sink, go deep, 23(12). [OE. sincan.]
- SYNNE. sb. sin, 5(4), 32(9). [OE. syn(n).]

- SINNES. sb. pl. sinews, 14(5); [OE. obl. forms si(o)nwe = si(o)nu.] See SEPEWIS.
- SYSCHED. pret. sighed, 9(11), n. [OE. sican.]
- SYTHE. sb. time(s) 16(18)n. [OE. sip]
- SITTETH. s. 3. pres. ind. (+to) assails, 9(1); SITTES, 57(11); pret. s. & pl. SAT(T), 31(22), 57(6). [OE. sittan, set.]
- SITTE. cj. since, 60(10). [As SEPTEN.]
- SKILFULLY. av. reasonably, rightly, 43(6). [ON. skil + FUL + LY2.]
- SKYN. sb. skin, 6(16), 54(15). [OE. skinn.]
- SKYNLES. aj. skinless, 57(11). [Prec. + LESS.]
- SCORN. sb. 4(18). See SCORN.
- SKORNE. pret. scorned, despised, 38(6). [OE. (e) scarn]
- SKORNYNGES. vbl. sb. pl. 44(10). cf. SCORNYNGES.
- SKOURGEN. vb. scourge, flog, 47(17). [OE. (e) scorgier.]
- SKOURGES. sb. pl. scourges, whips, 48(2). [Aph. a. AF. escorge, escurge.]
- SKOURGYNGE. vbl. sb. scourging, flogging, 49(17). [As SKOURGEN + ING.] cf. SCOURGYNGE.
- SLAKED. p. p. relieved, eased, 68(5). [OE. slacian.]
- SLECKED. p. p. As prec., 22(14). [OE. sleac-]
- SLEE. vb. slay, kill, 48(1); p. p. SLAYN, 15(1). [OE. slēan, slāgen.]
- SMEL. sb. smell, 65(1). [See next.]
- SMELYD. pret. smelt, gave an odour, 28(19). [No corresponding vbl. is recorded & there are no parallel forms in the cognate languages.]
- SMELLING. vbl. sb. smelling, smell, 17(7), 64(15). [From prec.]
- SMERT. aj. smart, sharp, painful, 48(3). [OE. smeart.]
- SMERTELY. av. smartly, quickly, 29(2). [Prec. + LY2.]
- SMYTE. vb. smite, strike, 6(2), 47(1); pret. s. 17(2); pret. pl. 4(22), 48(5). [OE. smitan.]
- SNYBBYNGIS. vbl. sb. pl. rebukes, checks, retorts, 45(1). [cf. Da. snibba, M. Sw. snybba.]
- SO. av. so, 1(9), 32(6). [OE. swā.]
- SOBBYTH. s. 3. pres. ind. sobs, weeps, 28(9); pret. 75(4). [?Onomatopoeic; cf. W. Fris. sabje, Du. dial. sabben, to suck.]
- SOCOURE. sb. socour, aid, relief, 12(8), 39(18). [AF, OE. socours.]
- SOFFREN. vb. suffer, 23(6), 42(17). [OF. soffrir.]
- SOFFERYNGE. vbl. sb. endurance, patient. 3(18), 58(1). [Prec. + ING.]
- SOFT. vb. (tr. & intr.) soften, 26(7), 72(8). [a OE. sōft(e) (aj.)]
- SOLACE. sb. solace, comfort, 22(15), 40(19) [OE. solas.]
- SOM(M)E. aj/pron. some, 6(20), 38(5). [OE. sum.]
- SOMWHAT. av. somewhat, to some extent, 15(16), 51(15); sb. somewhat, something, 28(18), 51(18). [Prec. + OE hwæt.]
- SONDE. sb. that which is sent, gift, 47(10). [OE. sand, sond.]

- SONE. sb. son, 24(3), 59(9). [OE. sunu.]
 SONE. av. soon, 20(16), 38(12); 16(6), 63(16). [OE. sōna.]
 SONNE. sb. sun, 7(17), 55(16). [OE. sunne.]
 SORE. sb. pain, grief, 16(16). [OE. sār.]
 SORE. aj. sore, painful, 4(9), 46(15). [As Prec.]
 SORE. av. painfully, grievously, 6(3), 47(15). [OE. sāre.]
 SOR(E)WE. sb. sorrow, grief, 3(25) 33(5). [OE. sorg.]
 SOREWFULLY. av. sorrowfully, sadly, 29(11). [OE. sorgful+ly₂.]
 SORY. aj. vile, wretched, worthless, 25(17), 71(17). [OE. sārig.]
 SORWE. vb. sorrow, mourn, 75(11). [OE. sorgian.]
 SOTH. aj. true, 9(14). [OE. sōþ.]
 *SOUE. imper. s. sow, scatter, 12(10). [OE. sāwan.]
 SOULE. sb. soul, 2(1), 31(7). [OE. sāwol.]
 SOUPLE. vb. soften, mollify, 13(1), 61(7). [OF. supple, sople (aj.) <(a) sopl-ir.]
 SOUEREYNE. aj. excellent, most potent, 38(15). [OF. souverein.]
 SPARCLE. sb. sparkle, spark, 12(11), 61(5). [OE. sparcā+LE.]
 SPARE. vb. spare, stint, 45(13); s. 2. pres. 23(17). [OE. sparian.]
 SPARINGE. vbl. sb. sparing, stinting, 23(21). [Prec. + ING.]
 SPTCHE. sb. speech, saying, 15(20), 31(8). [OE. spræc.]
 SPECIALTE. sb. special favour, 16(4), 63(15). [OF. (e) specialté.]
 SPEDEFUL. aj. profitable, efficacious, 39(10). [OE. spēd + ful.]
 SPEKE. s. 1. pres. ind. speak, 14(12), 62(14). [OE. sprecan.]
 SPERE. sb. spear, 27(21), 74(10). [OE. spere.]
 SPERYD. p. p. shut, securely closed, 26(1). [a MLG. speren; cf. OE. (ge-) sparrian.]
 SPIRIT. sb. spirit, soul, 74(6). [AF. spirit; L. spiritus.]
 SPYTTED. pret. spat, 4(20); SPITTEN, 43(10). [Nb. spittan.]
 SPYTTYNGE. vbl. sb. spitting, 4(21), 57(1). [Prec. + ING.]
 SPORNYNGE. vbl. sb. spurning, 18(16). [OE. spurnan, spornan + ING] see SPURNED
 SPOWTYNGE. vbl. sb. spitting, 8(11). [ON. spýta; cf. M. Du. spouten, to spout liquid.]
 SPRED. pret. spread, extended, 58(8). [OE. sprædan.]
 SPURNED. pret. spurned, thrust aside, 8(5), 56(16). [OE. spurnan.]
 SQUAT. pret. dashed down heavily, 16(9). [ad. OF. esquater-ier.]
 STALWORT. aj. stalwart, strong, sturdy, 48(1). [OE. stælwyrþe.]
 STANDE. vb. stand, 28(8). [OE. standan, stōndan.] See STONDE.
 STARK. aj. stiff, unyielding, hard, 8(15); av. stiffly, 14(5). [OE. stearc(e).]

- STATE. sb. estate, rank, 53(10). [Partly a OF. estat; partly L. status.]
- STYRTEN. pl. pres. ind. ^{spring} jerk, 14(5). [OE. styrtan.]
- STEDE. sb. place, 17(1). [OE. stede.]
- STODE. vb. study, 52(2); pres. ind. STUDYE, 14(14). [aph. a OF. estudier.]
- STEDFAST. aj. resolute, steadfast, 41(6). [OE. stedefæst.]
- STODIE. sb. study, desire, earnest endeavour, 51(9). [OF. (e) studie.]
- STEDFASTELY. av. steadfastly, resolutely, 3(19), 45(1). [Prec. + LY₂.]
- STOLE. p. p. stolen, appropriated dishonestly, 21(1). [OE. stolen; stelan (inf.)]
- STEM. sb. vapour, 7(2). [OE. stēam.]
- STON. sb. stone, 12(11), 61(6). [OE. stān.]
- STEPPEYS. sb. pl. steps, 3(24), 41(11). [Merc. steppe, steppa.]
- STONDE. vb. stand, 26(15), 44(17); pret. s. STOOD, 29(4), ~~21(2)~~ [OE. standan, stōndan.] cf. STANDE.
- STERRYS. sb. pl. stars, 12(1), 48(10). [OE. steorr.]
- STONDIŊE. vbl. sb. standing, 42(13). [Prec. + ING.]
- STYKYD. pret. pierced, thrust, remained fixed, 11(5), 59(2); s. 3. pres. ind. 28(12), 75(7); pret. s. STOKKE, 16(19); p. p. STOKKE, 15(1). [OE. stician, stīcan.]
- STOPPYTH. s. 3. pres. ind. stops, checks, keeps off, 15(2), 63(2). [OE. (for-) stoppian.]
- STILLE. aj. still, quiet, calm, 42(12). [OE. stille.]
- STOWPYNGE. pres. p. ple. aj. stooping, bowed down, 8(20). [OE. stūpian.]
- STILLE. av. still, yet, 75(16). [As Prec.]
- STRAITE. aj. narrow, restricted, confined, 40(12). [OF. (e) streit.]
- STYNGYNG. pres. p. aj. stinging [OE. stingan; ON. stinga.]
- STRAITLY. aj. strict, limited, 40(5); av. closely, tightly, 62(4). [Prec. + LY₁, LY₂.]
- STYNGYNGE. pres. p. stinking, 25(5). [?inverted spelling a OE. stincan.]
- STRAUNGE. aj. unfriendly, ungenerous, 21(6), 67(1). [OF. (e) strange.]
- STYNGYTH. s. 3. pres. ind. pierces, stings, 9(3), 59(13). [OE. stingan, ON. stinga.]
- STREY³TE. av. straight, 13(7). [OE. streht (p. p.) + -e.]
- STYNKE. sb. stink, smell, 15(5). [OE. stincan (vb.)]
- STREYNVD. pret. strained, stretched, extended, 13(7), 61(14). [OF. (e) streindre.]
- STYNKYNGE. pres. p. aj. 71(2). [OE. stincan.] See STYNGYNGE.
- STREYNNGE. vbl. sb. straining, stretching, 14(1). [As prec. + ING.]
- STYRETH. s. 3. pres. ind. stirs, disturbs, 26(5); STERI⁷, 72(5). [OE. styran.]
- STREYNTH. sb. 31(5). See STRENKETHE.
- STREKED. pret. straightened, laid flat. [? a ON. striuka, to stroke.]

STREMYD. pret. ran in streams,
5(3); n. pl. 155(2). [From OE.
stream. (sb.)]

STREMYNS. sb. pl. streams, 7(6), 55(4)
[As prec.]

STRENGPE. sb. 44(17). See next.

STRENGTH. sb. strength, 3(19).
[OE. strengþu.] cf. STREYNTH,
STRENGPE.

STRETE. sb. highway, 9(7). [OE. stræt]

STRYPFYNGE. sb. stripping, 6(20),
54(19). [of (be-) strypan + ING.]

STROFE. pret. s. strove, endeav-
oured. 47(1). [OE. strāf; strīfan
(inf.)]

STRONGE. aj. strong, violent,
5(12), 48(1). [OE. strōng, strōng.]

STROOK. pret. s. struck, drove,
22(3). [OE. strāc; strīcan (inf.)]

STROOK. sb. stroke, blow, 7(6),
46(15). [Prob. unrecorded
OE. *strāc; see prec.]

STUDIOUSE. aj. studious, 51(16).
[L. studios-us.]

STUDIOUSLY. av. studiously, with
earnest intent, 75(15). [Prec. + LY₁]

SUFFRAUNCE. sb. endurance, 44(17).
[AF, OF, suffrance, soffrance.]

SUFFRE. vb. 42(17). See SOFFRE.

SUFFRYNG. vb. l. sb. 58(1). See
SOFFERYNGE.

SUNNEST. sp. av. 63(16). See
SONE (av.)

SWATTEST. s. 2. pret. didst sweat,
1(11). [OE. swātan.] cf. SWETTIST.

SWERD. sb. sword, 22(4), 67(18).
[OE. sweord.]

SWET. sb. sweat, 1(15). [Alteration
of swote < OE. swat after vb.,
swete < OE. swetan.]

SWETE. aj. sweet, 1(1), 33(9). [OE.
swēte.]

SWETELY. av. sweetly, 5(8). [OE.
swētelice.]

SWETNESSE. sb. sweetness, 15(7),
51(3). [OE. swētnes.]

SWETTIST. s. 2. pret. didst sweat,
37(1). [OE. swātan.] cf. SWATTEST.

SWICHE. aj. such, 9(9). [OE. swylc.]
cf. SICHE.

SWYTHE. av. very, 11(18). [OE. swiðe]

SWOUNE. sb. swoon, 67(15). [Prob.
a ME. verb. See next.] cf.
DEDESWOUN.

SWOUNYD. p. p. having swooned,
insensible, 21(22). [ME. swowne
(vb.); OE. (ge-) swogen (p. p.)]
See prec.

T.

TAK. vb. take, seize, 6(13). pret. s.
TOKE, 21(11), 67(4). pret. pl.
TOKE, 29(11), 54(18); p. p. TAKEN,
38(4); TAKE, 22(13); [Late
OE. tacan, tōc a ON. taka.]

TASTE. vb. taste, feel, experience,
15(7). [OF. taster.]

TASTE. sb. taste, sense, experience,
14(13), 62(17). sense of taste,
~~27(2)~~ 65(2). [OF. tast.]

TASTYNGE. vb. l. sb. sense of taste,
17(9). [OF. taster + ING.]

TECCE. vb. teach, instruct, 56(1);
pret. TAU⁷TEST, 35(11). [OE. tæcan]

THOROW. prep. through, 1(15), 37(4).
[OE. thurh]

TECHING. vbl. sb. teaching, instruct-
ion, 40(2). [Prec. + ING]

THOUGHT. sb. thought, 19(8), 31(7).
[OE. þoht]

TELLE. vb. tell, 22(6); pret. TOLDE,
37(10). [OE. tellan]

THRYDDE. aj. third, 30(5). [OE. þridda,
þriddē]

TEMPLE. sb. temple, ^{[OE. tembel}
^{[ad. L. templum;}
Fr. temple.]

THRYST. sb. thirst, 15(17). [Prob.
from next.] cf. ÞIRSTE. (sb.)

TEMPTACIUN. sb. temptation, 34(5).
[OF. temptacioun]

THRYSTED. pret. thirsted, 22(18).
[OE. þyrstan] cf. ÞIRSTE. (vb)

TELDUR. aj. sensitive, delicate,
6(17), 54(17). [F. tendre]

THROW. sb. pang, violent spasm,
22(11), 68(1). [rel. OE. þrāwan]

TERE. vb. tear, rend, 62(1), pret. pl.
TORREI, 38(7). [OE. teran; toren
(p. p.)]

TIDE. sb. time, hour, occasion, 52(1).
[OE. tīd]

TERYS. sb. pl. tears, 16(21), 64(9).
[OE. tear]

TYL. cj. until, 25(8), 71(8); prep.
to, 58(15). [ON. til; Nb. til]

TETH. sb. pl. teeth, 28(7), 74(14).
[OE. tēþ (pl.)]

TYME. sb. time, 4(4), 33(14). [OE. tīma]

THANKE. s. l. pres. ind. thank, 1(1),
35(7). [OE. þancian, þancian]

TYRAUNTYS. sb. pl. villains, ruffians,
20(8). [OF. tyrant]

THEF. sb. thief, 2(6), 39(14); pl.
THEUYS, 6(7). [OE. þeof]

TO. prep. to, towards, as far as, 1(10),
31(10). [OE. tō]

THERTE. sb. theft, 20(12). [Angl. þeoft]

TO. av. too, 40(4). [As prec.]

THEINKE. vb. think, 7(4), 37(15).
[OE. þenc(e)an] See THYNKE.

TO-DRAWE(N). p. p. drawn apart,
stretched to the limit, 24(6),
62(4). [OE. tō + dragan]

THYKKE. av. closely, densely, in a
crowd, 28(25). [OE. þicce]

TOGIDER. av. together, 54(16). [OE.
tōgædere]

THYNG. sb. thing, matter, event, 3(7).
[OE. þing]

TOKENYNG. vbl. sb. tokening, indic-
ation, 14(15). [OE. tācnian + ING]

THYNKE. pl. pres. ind. 9(9); impers.
it seems, 55(3). [OE. þyncan]
See THENKE.

TO-RAN. p. p. run out, exhausted,
28(1). [OE. tō + ON. renna]

THYRLYD. p. p. pierced, bored, 18(4).
[OE. þyrlian]

TO-RENTE. p. p. torn to pieces, slash-
ed in pieces, 7(7), 55(7). [OE. tō +
rendan]

THORN. sb. thorn, 7(8), 55(7). [OE. þorn]

- TO-ROOF. pret. pl. broke asunder, 27(2); TO-REUEN, 74(9); pl. n. TO-REUEN, 67(7) [OE. trifan.]
- TRIST. vb. trust, have faith, confidence, 40(8). [?OE. trýstan; ON. treysta.]
- TRIST. sb. faith, confidence, 40(10). [?From prec; cf. ON. traust.]
- TORMENTYS. sb. pl. torments, 3(15). [OF. torment.]
- TROSSYD. p. p. trussed, fastened with ropes, 8(15), 57(4). [OF. trosser, trusser.]
- TUGGED. pret. dragged, pulled, 38(6). [OE. tugon; tēon (inf.)]
- TUNGE. sb. tongue, 23(6). [OE. tunge.]
- TOWARD. prep. toward, 2(8), 41(11). [OE. tōward.]
- TOWE. aj. resilient, resistant, 49(9) [OE. tōh.]
- TOWNE. sb. city, 28(23), 65(1). [OF. tūn.]
- TOWRYS. sb. pl. towers, 11(21), 60(12). [OF. tour.]
- TREE. sb. tree, 39(15). [OE. trēow.]
- TREMBLYD. pret. trembled, shook, 25(16), 71(16). [F. trembler.]
- TRESOUN. sb. treason, treachery, 27(5), 39(14). [AF. tresun.]
- TRESPAS. sb. trespass, offence, 3(11), 42(8). [From next.]
- TRESPASYD. pret. transgressed, offended, sinned, 7(10), 55(10). [OF. trespasser.]
- TRETOURE. sb. traitor, betrayer, 15(3). [OF. traître; traitor (acc. s.)]
- TREWE. aj. true, 27(13). [Angl. trēowe.]
- TRIBULACOUN. sb. tribulation, 45(3). [OF. tribulacion.]
- TURMENTYD. p. n. tormented, 9(12). [OF. tourmenter.]
- TURMENTOURES. sb. pl. tormentors, persecutors, 8(2), 56(13). [AF. tormentour.]
- TURNE. vb. turn, change, be transformed, 1(15), 34(4). [OE. turnian ad. L.
- TURNES. sb. pl. sudden attacks, reversals, 53(1). [Partly a. prec; partly AF. turn.]
- TWYNNEN. pl. pres. ind. break apart, separate, become disjointed, 62(3). [OE. twinn rare aj; ON. tvinn-r.]
- TWO. aj/sb. two, 6(10), 70(5). [OE. twā.]
- TWOFOLD. aj. double, 23(1). [Reformation of OE. twīf(e)ald after TWO.]
- 7.
- 7AIM. acc., dat. pl. 3. pers. pron. 70(15). See 7EIM.
- 7AN. av. than, 8(14), 43(2). [OE. 7anne, 7onne.]

- ȚAN(NE). av. then, 5(8), 35(14).
 [OE. Țanne, Țonne, Țanne.]
- ȚANKE. vb. 47(9). See THANKE.
- ȚANKYNGE. vb1. sb. thanking,
 thanks, 41(10). [Prec. + ING.]
- ȚAT. dem. pron. that, 1(2), 33(10);
 pl. ȚO, 2(7), 34(8); def. art.
 (before vowel) 13(9), 61(14);
 ȚE TON, 13(9); ȚE TOȚER,
 61(15). [OE. Țat; Țā.]
- ȚAT. rel./cj. that, which, 1(2),
 1(4), 31(10), 32(6). [Same as
 prec.]
- ȚE. def. art. the, 1(3), 31(1).
 [Late OE. Țe.]
- ȚEI. pl. 3. pers. pron. they, 3(17),
 38(9); acc. & dat. ȚAIM, 70(15);
poss. aj. ȚEIRE, 23(2), 44(15),
 69(4). [ON. Țeir, Țeim (cf. OE. Țam),
Țeir(r)a.]
- ȚEISE, ȚESE, 4(12). See ȚIS.
- ȚENKE. vb. 43(14). See THENKE.
- ȚENNE. av. then, 4(3). [As Țenne.
 foll.]
- ȚENNE. av. than, 21(9). [OE. Țenne,
 cf. ȚANNE.]
- ȚENNES. av. thence, 25(7), 71(7).
 [Prec. + -es. (av. g.)]
- ȚERBI. av. thereby, 73(2). [OE. Țerbi]
- ȚERE. av. there, 3(6), 33(11); where,
 63(6), 63(7). [OE. Țer.]
- ȚERFORE. av. therefore, for it,
 16(10), 63(3). [OE. Țer + FOR.]
- ȚERE-IN(NE). av. therein, 15(1),
 72(10). [OE. Țer + inne, Țerin.]
- ȚERE-OFFE. av. thereof, 11(12), 60(1).
 [OE. Țer of.]
- ȚERONNE. av. thereon, 9(8), 61(13).
 [OE. Țeron.]
- ȚEREWITH. av. therewith, 17(3). [OE.
Țer wiȚ.]
- ȚERE-VNDR. av. under it, 57(5). [OE.
Țerunder.]
- ȚERTO. av. thereto, to that, 36(7).
 [OE. Țerto.]
- ȚI. def. art. 15(19), 46(→). See ȚE.
- ȚIDERWARD. av. thitherward, in that
 direction, 3(25); ȚEDIRWARDE, 45(8).
 [OE. Țiderw(e)ard.]
- ȚIRSTE. vb. thirst, be thirsty, desire
 earnestly, 69(12). [OE. Țirstan.
 cf. THWYSTED.]
- ȚIRSTE. sb. thirst, 65(3). [Probably. a.
 prec.; cf. OE. Țrust, cf. THRYST.]
- ȚIRSTELEW. aj. causing thirst, 68(15).
 [Prec. + OE. -lȚewe.]
- ȚIS. dem. pron. this, 15(20), 56(6);
 pl. ȚEISE, ȚESE, 4(2). [OE. Țis; pl.
 formed by analogy with plurals
 in -e.]
- ȚOU. s. 2. pers. pron. thou, 1(2), 31(3);
acc. & dat. ȚE, 1(2), 31(3); poss. aj.
 ȚI, 1(12), 31(6); (before vowel)
 ȚIN, 2(9), 33(7); (used absolutely)
 36(6); refl. ȚISELF, 35(14). [OE.
Țū; Țe; Țin; self.]
- ȚOW. cj. though, although, 11(17), 60(7).
 [ON. Țó, *Țoh.]
- ȚUS. av. thus, 9(4), 57(14). [OE. Țus.]

- U.
- VNWORTHYNESS. sb. unworthiness, 26(17), 72(17). [Prec. + NESS.]
- VP. prep. upon, 31(1); av. up, 9(7). [OE. upp.]
- VPON. prep. upon, 9(20), 42(2). [OE. upp-on]
- VPRYȝT. av. upright, 13(15). [OE. uprihte.]
- VNBYND. s. 2. pres. subj. unfasten, loose, free, 2(10). [UN + OE. bindan.]
- VNDIRSTONDE. vb. understand, 51(15). [OE. understandan, -stondan.]
- VNDONE. p. p. cracked, broken, 62(10). [OE. undon.]
- VNDRESTONBYNGE. vb1. sb. understanding, intelligence, 31(6). [As VNDIRSTONDE+ING.]
- VNDUR. prep. under, 24(20), 38(17). [OE. under.]
- VNLYKE. aj. dissimilar, unlike, 10(15), 58(17). [OE. un(ge-)lice.]
- VNGEANCE. sb. vengeance, 9(19). [AF. vengeance.]
- VNYȝTY. aj. humble, lowly, 14(11). [UN+OE. mihtig.]
- VERRAY. aj. true, 52(1). [AF., OF. verai.]
- VNEȝE. av. scarcely, 54(15). [OE. unȝe.]
- VERTU. sb. virtue, 26(3), 71(13). [AF., OF. vertu.]
- VNSCHRIFTE. sb. condition of being unshriven of sins, 45(5), n. [UN+OE. scrift.]
- VYLE. aj. vile, loathsome, foul, 10(22). [AF., OF. vil, vile(f).]
- VINȝERTD. sb. vineyard, 19(18). [OF. vine + OE. ȝ(e)ard; cf. OE. wīngeard.]
- VISKILFUL. aj. irrational, 41(3). [UN+ON. skil- + FUL.]
- VISAGE. sb. countenance, visage, face, 57(1). [AF., OF. visage.]
- VNSKILFULLY. av. unreasonably, without cause, 43(5). [Prec. +LY.]
- VISYTE(N). vb. visit (used of spiritual visitation). 26(12), 72(2). [OF. visiter.]
- VNTREWE. aj. untrue, false, 15(3). [Angl. untrēowe.]
- VNWORTHY. aj. unworthy, 16(3), 63(14); sp. aj. 12(3). [Angl. unweorȝe.]
- V.

W.

- WEYSTE. sb. weight, 16(15). [OE. wiht; infl. wegan. (vb.);
- WEYKENESSE. sb. weakness, frailty, 16(3). [ON. veik-r + NESS.]
- WEL. av. well, 26(9), 72(9); cp. av. BETTIR, 41(5), msp. av. BEST. 73(8). [OE. wel, betst.]
- WEL(E). sb. joy, well-being, fortunate state, 10(11), 33(3). [OE. wela.]
- WELLE. sb. spring, source, 6(9). [Angl. welle.]
- WELME. cj. 7(10). See WHEN.
- WEPE. vb. weep, 9(18); pret. WEPTE, 64(9). [OE. wēpan. (strg. vb.)]
- WERE-IMNE. av. wherein, 7(19). [OE. hwær + IN.]
- WERKE. sb. work, 34(7); pl. 15(13). [OE. we(o)rc.]
- WERY. aj. weary, 8(18), 48(2). [OE. wērig.]
- WERS. cp. aj. worse, 10(11), 58(14); sp. aj. WERSTE, 12(2). [Angl. wersa, wersta; ON. verri, verst. (See Jordan, para 70, l. 2.)]
- WEX. pret. s. grew, increased, 22(2); WAXED, 67(16); s. 3. pres. WEXE, 7, 58(14). [OE. weaxan, wēox.]
- WHAN. cj. when, 1(9), 36(11). [OE. hwanne, hwanna, hwanna.]
- WHANSOEUERE. cj. whensoever, 16(5). [From OE. *swā hwanne swā + EUERE.]
- WHAT. interj. lo! what, 8(18), 57(8); now! 54(10). [OE. hwæt.]
- WHE. interj. why! 26(5). [OE. hwȳ.]
- WHEN. cj. when, 3(5), 33(14). [OE. hwanne, hwanna, hwanna.]
- WHERE. av. where, 33(10). [OE. hwær.]
- WHETHUR. cj. whether, 6(7). [OE. hwē/er.]
- WHY. interrog. pron. why, 8(1), 69(17). [OE. hwī, hwȳ.]
- WAY. sb. way, 17(10). [OE. weg.]
cf. WEI .
- WAKYNG. vb1. sb. staying awake, 57(9). [OE. wæcnan.]
- WALKYD. pret. pl. walked, 25(15). [Angl. walcan. (strg. vb.)]
- WAN. aj. dark, livid, 8(10), 56(18). [OE. wann, wōnn.]
- WANHOPE. sb. despair (of salvation), 37(14). [Prec. + HOPE.]
- WARD. av. suffix. in the direction of, (Generally attached to prep. but separated, 4(5).) [OE. -weard.]
- WARDE. sb. guard, watch, 30(4). [OE. w(e)ard.]
- WARNED. pret. s. warned, 37(11). [OE. warenian; Angl. warnian.]
- WASCHYN, WASSHE. vb. wash, 12(5), 61(1); pret. pl. WESCHED, 29(15). [OE. wæscan, wēosc, wōxon.]
- WAST. sb. waste, vanity; or aj. waste, idle, useless, 14(15). [AF. wast. (aj.)]
- WATUR. sb. water, 10(6), 58(9). [OE. wæter.]
- WAXENGE. pres. p. growing, increasing, 10(12); [OE. w(e)axan.] See WEX.
- WE. pl. 1. pers. pron. we, 3(9), 42(7); acc. & dat. VS, 1(3), 35(11); poss. aj. OWRE, 2(10), 36(2). [OE. we, us, ure.]
- WEDUR. sb. weather, storm, 27(19). [OE. weder.]
- WEI}. sb. way, 66(9). [OE. weg.]

- WHYTE. aj. white, (as. sb.) 28(3); WHIȝTE, 74(13); 74(14). [OE. hwit.] WITH. prep. with, 2(5), 51(4). [OE. wi=against.]
- WHOSO. indef. pron. whoever, 15(18), 63(10). [red. OE. swa hwā swā.] WITHDRAWYN. p. withdrawn, held back, 10(21), 59(6). [Prec. + OE. dragan.]
- WHOU. interrog. pron. how, 6(11). [OE. hū, cf. HOW.] WITHHOLDE. vb. withhold, keep back, retain, 11(17), 60(7). [WITH + Angl. halðan.]
- WICKID. aj. wicked, 6(6), 72(3). [?From OE. wicca=wizard.] WITHINNE. prep. within, 39(2). [Late OE. wiʒinnan.]
- WICKEDLY. aj. wicked, malicious, 17(20), ✕. [Prec. + LY₁.] WITHOUTE. prep. without, 2(6), 51(5). [Late OE. wiʒūtan.]
- WYCKEDNESSE. sb. wickedness, 26(22), 73(5). [WICKID + NESS.] WITHSTANDE, WIȝSTOIDE. vb. withstand, resist, 3(19), 69(9). [OE. wiʒstandan, wiʒstōdan.]
- WIDE. aj. wide, 70(10). [OE. wīd.] WYSSHE. sb. wish, desire, 31(15). [OE. wyscan (vb.)]
- WYDE. av. wide, 14(1). [OE. wīde.] WYL. s. 3. pres. ind. will, 6(10); s. 1. pres. WELE, 24(17); WILLE, WYT. sb. sense, 15(1); pl. 17(2), 31(8). 70(16); pret. WOLDE, 7(12), 33(14). [OE. *wīllan, wīllan; wolde.] [OE. wit, (ge-)witt.]
- WILFULLI. av. voluntarily, freely, 15(17), 63(10); pret. WYSTE(N), 9(12), willingly, 40(16). [OE. wilfullīc.] WIFE. vb. know, 70(6); s. 1. pres. WOT, 35(10). [OE. wītan, wāt, wiste.]
- WYLLE. sb. will, purpose, desire, 14(15), 31(11). [OE. wīlla.] WYTNESSE. sb. witness, 27(20), 74(9). [OE. witnes.]
- WILLY. aj. ready, desirous, 33(12), n. [ON. villig-r.] WLATSUM. aj. loathsome, foul, 8(13). [OE. wlat-ian, + sum.]
- WYNDE. sb. wind, 8(9). [OE. wīnd.] WLATSUMLY. aj. loathsome, foul, 71(2). [Prec. + LY₁.]
- WYNKEN. pl. pres. ind. work, devise, act, 14(14); p. n. WROUȝT, 17(3). [OE. wyrkan, worhte (late wrohte)] WO. sb. woe, 9(11), 46(11); aj. 6(12), n; 64(7). [OE. wā(a)] See BEGON.
- WYRKING. sb. working, action, abogers, 14(13). [Prec. + ING.] WOMMAN. sb. woman, 10(4), 58(5). [OE. wīfmann, -monn.]
- WIRSCHIPE. vb. worship, 44(3). [OE. [Prec. + KYNDE]] WOMMANKYNDE. sb. womanly nature, 10(20). [OE. [Prec. + KYNDE]] weorðscipe (sb.) See WORSCHIPE. WONDER. vb. wonder, marvel, 9(8); pl. pres. ind 57(26), n. [OE. wundrian.]
- WYSDOM. sb. wisdom, 5(15), 63(4). [OE. wīsdōm.] WONDERFUL. aj. marvellous, strange, 28(25). [Late OE. wunderfull.]
- WISE. sb. manner, fashion, 37(16); pl. 53(3). [OE. wīse.]

- WONDERLY. av. marvellously, 8(4).
[OE. wundor + LY₂]
- WONDIR. av. As prec., 56(15).
[Partly OE. wundor (sb.) in compounds; partly wundum (av. dat.)]
- WONDRYNGE. vbl. sb. marvelling, astonishment, 9(9). [WONDER (vb.) + ING.]
- WONDRYS. sb. pl. wonders, marvels, 26(4), 72(4). [OE. wundor.]
- WOOFUL. aj. woeful, 12(9). [WO + FUL.]
- WOOKE. pret. s. woke, stayed awake, watched, 8(19). [OE. wōc; wæcnan (inf.)]
- WORCHYPE. sb. worship, object of worship, 7(16), 45(11). [OE. weorðscipe.] See WIRSCHIPE.
- WORD. sb. word, saying, speech, 21(19), 34(7). [OE. word.]
- WORDELY. aj. 19(11). See WORLDELY.
- WORLD. sb. world, 18(13), 34(6). [OE. wrouht.] See WYRKEN. world, world.
- WORLDELY. aj. worldly, in, or of, the world, public, 9(9), 59(14).
WORDELY, 19(11) ²⁷⁽⁶⁾ [Prec. + LY₁.]
- WORM. sb. worm, serpent, 8(2), 56(13).
[OE. wyrm.]
- WORSCHIPE. vb. worship, 53(3). [OE. weorðscipe. (sb.)] See WIRSCHIPE.
- WORTHY. aj. worthy, 26(9), 73(2).
[OE. weorþe, wyrþe; ?infl. wyrðig, merited.]
- WOT. s. l. pres. ind. 15(17). See WITE.
- WOUND. sb. wound, 48(4); pl. 5(1).
[OE. wund.]
- WRATH. sb. wrath, anger, 41(3). [OE. wræþu; wrāþ (aj.)]
- WRATTHYD. p. p. angered, 19(21).
[?OE. *wræþian; cf. prec.]
- WRECCH. sb. wretch, 12(9), 32(18).
[OE. wrecca.]
- WRETEM. p. p. written, 51(13). [OE. (ge-) writen; writan. (inf.)]
- WRITING. vbl. sb. writing, 51(16).
[writan + ING.]
- WRONG. pret. s. wrung, 10(5), 58(7);
pl. pres. 28(10), 75(6). [OE. wringan, wrang.]
- WRONG. sb. wrong, evil-doing, injustice, 9(16); pl. 47(5). [Late OE. wrang, wrong (aj.)]
- WRONGFUL. aj. unjust, 11(17).
[Prec. + FUL.]
- WRONGFULLY. av. unjustly, 53(17).
[Prec. + LY₂.]
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A P P E N D I X A .

A series of Anglo-Norman Prayers, found in Cambridge
University Library. MS. Ee. vi. 16, foll. 199^v-201^v.

fol.199^v. Graces vous rend treis duz syre ihesu crist
 de la duce e seinte oresone que vous feistes deuant
 vostre passionne pur nus el mount de oliuete. e requer
 que vous oyez la moy. Adoramus te christe et benedicimus
 tibi que per crucem tuam redemisti mundum. Graces vus 5
 renc treduz syre ihesu crist. De la grant trestour
 que vous auiez pur nous quant vus deuenistes si
 angoissus que i angle du ciel vus vint confortier e
 sanc suastes de angoisse e requer que vous nus enuoiez
 laungre de confort en totes nos anguisses que nus pussoms 10
 par cele suore turner a sance de cors e dalme.
 Adoramus et cetera. Graces vus renc treis duz syre
 ihesu crist des peynes et de hontages que vus soffristes
 pur nus quant vus soffristes que lem vus preist par
 preison cruelement lia cum laron. vilement vus menerent 15
 deuant le prince des prestres come felon. e vus merci
 des pas que vus dount alates e requer que vus nous
 desliez des lienz de nos pecchez pur qui ceo soffristes.

Adoramus et cetera. Graces vus renc tresduz syre ihesu
 crist des peynes e des hontages que vus soffrites
 deuant les euesques e deuant vos enemis des boffez e
 des colees e de faus encusemenz des cris e de faus
 tesmoignes e de la pituse regardure dount vus
 regardastes seint pierre e vus requer que vus deignez
 regarder par meisme cele pitee. Adoramus et cetera.
 Graces vus renc tresduz syre ihesu crist de totes les
 fol. 200^r.) peynes e des tormenz. eschars e enta/riemenz.
 esclaunders. e de uilenies e de totes ledenges e
 hontages que lem vus fist e dist en cele seinte nuit e
 en cele dure prisone e requer que vus nous donez
 pacience e force de contrester a touz les assauz de
 nous enemis. Adoramus te. Graces vus renc tresduz
 syre ihesu christ des peynes e des hontages que vus
 soffristes pur nus primes deuant pilate. e des pas vus
 merci que vus alates en ces dolours e puis deuant herode
 e derechif deuant pilate e requer pur iceles peynes e
 ices pas que vus adress(e)z les nos vers vus. Adoramus
 et cetera. Graces vus rend tresduz syre ihesu crist des
 dures peines que vus soffristes pur nous. e du sanc
 que vus espendistes quant vus fustes si batuz liez au
 piler e requer que ce soit pur nostre rauncon. Adoramus
 et cetera. Graces vus rend tresduz syre ihesu crist
 des peynes e des hontages que vus soffristes que vus

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fustes par eschar pur vus honir uestu de purpre coronez
 despines as genoilonz aorez par eschar reis apelez.
 e en vostre tresduz uiaire uilement escopez e boffetez
 feruz e debatuz el chif du rosel que vus fu par eschar
 mis mis ⁽¹⁾ al poing en liu de ceptre e des ameres plaies 5
 vous merci des espines e du precius sanc vus enieia
 aual vostre tres duze face e requer que vus nous defendez
 des peynes e de hontages que nous auoms deserui par nos
 fol. 200^v.) pecchez. Adoramus et cetera. Graces / vus rend
 tresduz ihesu crist que vus fustes si sanglaunt si 10
 corone presente deuaunt le pople vostre tres beau uiere
 mout enledi du sanc e des ordes epulentes escopures
 engluez e fustes de touz de totes escriez e de touz a
 grant cri a vile mort de la croiz iugez vostre merci
 leo vus requer cher syre que vus nous donez grace de nous 15
 memes iuger adreit. Adoramus et cetera. Graces vus
 rend treduz syre ihesu christ. Des peines e des hontages
 que dount si tresducement soffristes desore vus sachent
 a des onour ferent boutent par grant baudour ta seinte
 te fount porter e al mount de caluarie mener en la 20
 seinte croiz estes angoissusement estenduz entre larons
 uilement penduz en vos tendres mains e vos tendres piez
 ferm cloufichez tout nu y estes crucifiez. mout vus

(1) There is a point beneath this word in the manuscript.

merci des dures dolurs que vus sofrites par amurs pur
 cele treduce amur vus pri que vus eiez de nous merci
 e de touz nos amis e des mors e des vifs. Adoremus
 et cetera. Graces vus rend treduz syre ihesu crist
 que vus voillez si pitusement tout vostre seynte cors
 en la seinte croiz estendre e la corone despines en
 vostre seint chif porter. e le baume de vostre precius
 saunc espaundre si largement pur nous lauer de nos
 pecchez. e requer pur icele seinte lermes que vus en
 la seinte croiz plorastes si anguissousement e pur les
 fol.201^r.)egres e pur les attariantes / paroles ke lem vus
 dist si felenusement e pur icel precius sanc que vus
 si largement expandistes pur nostre salu que sofist a
 la rancoun de tout le monde veire si myl mundes i
 fusent vne coute de vostre precius sanc y sofireit.
 duz ihesu pardonez nus touz les mals que nous auomz fet
 de nos cors e de nos quers e de paroles e de nos cinc
 senz. Adoramus et cetera. Treduz syre ihesu crist
 mercy vus priastes pur vos enemis en vos angoissuses
 peynes en la croiz quant vus deistes si treducement
 pater ignosce eis qui nesciunt quid faciunt. Trescher
 syre dites pur nous ceo que vus deistes pur eus e donez
 nus grace de si pardonner come nus coueitoms pardon
 auoir. Adoramus et cetera. Treduz syre deu merci vus
 regardastes si pitusement vostre tresduce mere e ly

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deistes. Mulier ecce filius tuus E a vostre trescher
 disciples seint iohan. ecce mater tua. Tresduz syre
 pur lour amour regardes nous en nos angoisses e en
 vostre seinte garde nous receuez cors e alme e quant
 que nous auoms. Adoramus et cetera. Treduz syre 5
 deu merci vous deistes au laron quant vus deistes
 hodie mecum eris in paradiso. Grantez nous pur vostre
 merci ideo que par vostre merci grantastes a lui.
 Adoramus et cetera. Treduz syre deu merci vous orastes
 en la seinte croiz e deistes. hely. hely. lama 10
 zabathani. ideo vus requer pur le honur de cele seinte
 priere que vus oiez mes prieres noun dignes. e les
 receuez a gre. Adoramus et cetera. Tresduz syre ihesu
 crist ideo vus merci de la grant soif e de la grant
 fol. 201^v.) desir que vus auez apres nostre salu. quant / 15
 vus deistes sitio. et requer de vus me donez icele
 soif que ie vus tut iors desirier e seruir e amer e
 siure e honorer de tut mun quor e de tut mun corage.
 e de tote mentente. Treduz syre ihesu crist ideo vus
 cri merci ke vus me donez dreiteuerite e dreite purte 20
 e dreite perfection de vie de religion. e ke vus
 afichiez fermement e estendez pleinement tut mon quor
 e mon cora(ge) en vus meimes qui si fermement e de si
 gros clos voliez estre afichiez en la croiz e si
 angoissusement estenduz que len poet conter vos os. 25

kar vus fustes si destreit. e si desachie si pene.
 e si turmente. si batu si depecie si debruse. e si
 desoire si anguissusement fiche en la croiz. si
 ensanglaunte si defigure. si defacez si lediz. e si
 descolurez que vus resemblastes vn vil mesel. un ord
 leprous. Vus que les euangeles e totes creatures en
 ciel e en tere enbelisez e enluminez e esioisez de
 vostre gloriose beaute e de uostre resplendisable
 clarte. Treduz syre ihesu crist lauez malme tote nette
 e gardez la tote nette en vos anguissuses plaies e en
 vostre precius sanc. e en cele plaie de uostre treduz
 coste destre qui si large e si longe. e si ouerte. e
 si parfunde e si cruele e si hyduse fu pur nous mustrer
 la tresgrant charite de vostre tresduz amour. e en cel
 treduz sanc qui en issi si largement e si grant cours.
 e a si grant froiz. e en cele treduz ewe ensement.
 treis duz ihesu tenez malme tote nette liques tut diz
 que ieo **la** vus pusse tote nette rendre quant ele istra
 hors du cors et treduz ihesu donez moy que ieo vus
 fol. 202^r.)pusse / veer en vostre gloriose humanite e en
 vostre gloriose deite. e en vostre maieste clerement
 e louer pardurablement e amer ardaument entre vos
 angeles e entre vos seinz en ciel sanz fin. **Adoramus**
 et cetera. Treduz syre ihesu crist comandastes vostre
 treduz espurt en meynz vostre vostre (**sic**) chyer pere

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disant. In manus tuas domine commendo spiritum meum.
 pur le honour de cel duz esprit vus pri que vus nous
 facez tele vie mener que nous puissions a nostre fin
 nostre esprit en vos seinte(s) mainz dignement comander.
 Adoramus et cetera. Graces vus rend tresduz syre ihesu 5
 crist de totes les peines e les hontages e les reprochez
 e les outrages que len vus fist e dist en la seynte
 croiz. e del haut e piteus cri que vus vostre merci
 criastes quant vus voliez rendre vostre seinte alme a
 si tredure mort pur nos almes saluer. e a la fyn deistes 10
 Consumatum est. e vostre seynt chief enclinastes pur
 nous doner le baiser de pes pur cest amur vus requer
 treduz ihesu crist de tout mon quer que desoremes vus
 eime tant que tout le monde me seit puant e des ioies
 que sunt passant nule ne me seit en quer plaisant. ma 15
 vie seit de vus servir e ma ioie de vus obeir mon
 confort soit apres vus languir pur vostre treduz odor
 sentir. Adoramus. (e pus xxj) Primo...

(A general prayer follows which has no specific
 connection with the theme of the Passion. This
 ends on fol. 202^v. The Latin begins again on fol. 203^r.)

A P P E N D I X B .

Latin Extracts from B. Mus. Royal MS. 8. C. XV

which Correspond to Passages in the 'Meditatio.'

Only those passages are given which show very close verbal similarity to the English.

fol. 151^F:

O dulcissime redemptor quam pijs oculis quam miseri-
corditer et quam efficaciter ac benigne tercio negantem
respexisti petrum. quando ille conuersus et in se reuersus
flendo penituit tam amare... O misericordissime
saluator tue compassionis et misericordie oculos vsque 5
ad nos miseros et peccatores digneris conuertere. ita
per tuam gratiam et misericordiam possimus omnia nostra
peccata atque facinora digne penitere plangere et
emendare quatinus cum beato petro dilecto tuo discipulo
ad tuam misericordiam valeamus peruenire. Amen. Pater. 10
Ave.

fol. 155^V:

Per hec seuissima tormenta angustias et obprobria 12
fol. 156^F.) que pro / nobis o mitissime ihesu ab illis
maliuolis humiliter tunc pertulisti te totis cordis
mei visceribus exoro vt concedas michi indigno gratiam 15

quatinus de illo dulcissimo celesti speculo et sanctissima
 facie tua in qua angeli et sancti tanto desiderio anelant
 prospicere: sit michi in hac miserabili vita contra
 insidias latentis inimici cogitare et prospicere
 maxima consolacio. Atque dulcissime ihesu, tui vultus 5
 similitudinem in mea anima infirma restaurare digneris
 quam peccata plurima deturpauerunt ac marcescere fecerunt.
 Et bone domine nunquam sinas me in aliquo peccato
 consentaneam voluntatem habere. nec aliquibus peccati
 voluptatibus consentire. Et concedas michi gratiam te in 10
 omnibus creaturis tuis laudare et adorare. et nunquam
 permittas me in vultu faciei mee habere superbiam nec
 in aliquam alienam faciem aspiciendam peccandi voluptatem:
 sed misericordissime ihesu. concede michi tuam desiderabilem
 faciem in celo cum electis sine fine prospiciendam. 15
 Amen. Pater. Ave. Credo.

fol.160^V:

O mansuetissime ihesu tibi gracias cordiales refero 17
 propter hanc magnam humilitatem quam ostendisti quando
 coram pilato et omnibus falsis accusatoribus tuis /
 fol.161^R.) tam humiliter perstetisti. Nunc addi me 20
 dulcis ihesu obsecro te vt michi gratiam prestare
 digneris. quatinus in omni temptatione. valeam
 memoriter retinere. quod asto coram te iudice meo.
 Et concede michi gratiam: accusationes obprobria

et omnia verba inimicorum contumeliosa pro tuo amore
 pariter et honore semper cum magna humilitate et
 patientia sustinere. Et dulcissime ihesu quando
 iudicatus ero a te. habeas obsecro tunc misericordiam et
 pietatem de me. Tuum benigne iudicium quod tu
 irracionabiliter pertulisti pro me satisfaciat et me
 excuset ex illo iudicio quod dgo racionabiliter haberem
 a te. Pater. Ave.

5

8

fol.165^r:

...Domine mi ihesu christe te semper benedicant
 adorent et glorificent omnes creature tue pro quibus
 tamdiu acerime flagellabaris: quo usque tortores tui et
 inspectores erant omnes fatigati. Nam illi execrabiles
 et seuissimi tortores tui et inspectores erant homines

10

fol.165^v.) fortissimi maliciosissimi ex plurimis / electi et
 te ad occidendum voluntarij: et ideo infatigabiles
 diutissime permanserunt ...tu coram istis crudelissimis
 patientissime stabas ligatus. totus sanguinolentus
 totusque laceratus vt in te non inueniretur vlla sanitas
 nunc quod flagellaretur. ita quod totum corpus tuum nisi
 vulnera videbatur multa enim vulnera in vno vulnere erant
 adimata quarum illi nodi acutissimi sepe in vno loco
 percuciebantur, et ideo tunc omnis percussio intimus in
 tua tenerima carne intrabat...preciosum corpus tuum celo
 stellato erat similimum. Sicut enim celum repletus stellis

15

20

sic corpus tuum plenum erat vulneribus. Sed tua
 sanctissima stigmata longe sunt meliora quam omnia celi
 luminaria Stelle etenim celi! non fulgent nisi in nocte
 tua sanctissima vulnera fulgent omni virtute quolibet
 die ac nocte. Omnia celi sidera per noctem parum
 illuminant et nubes tua omnia poterit obscurare. Sed
 vnum ex tuis vulneribus est et semper erit sufficiens
 omnium peccatorum obscuritatem ~~su~~ferre atque omnium
 hominum peccantium consciencias licet fetidissimas
 totaliter e mundare. O dulcissime saluator deprecor te
 vt illa sanctissima vulnera tua sint semper in mente mea
 firmiter radicata. quia in illis est pro omni infirmitate
 anime sanabilissima medicina Causant itaque stelle celi
 omnium crescencium vivenciumque ac fructus ferencium
 viriditatem Simili modo o amabilis Ihesu per virtutem
 sanctorum vulnerum tuorum fac me in sancta fide atque
 fol.166^r.) in amore tuo con-/-tinue virentem in tua caritate
 et gracia crescentem et nunquam deficientem in fecunditate
 quoque fructus bonorum operum semper esse perseuerantem
 Sunt et stelle cause diuersorum metallorum ac
 preciosorum lapidum Sic piissime Ihesu per merita
 vulnerum tuorum fac mentem meam contra temptationes
 diaboli carnis mee et mundi veñud metallum durissimum
 Et sicut lapides preciosi per virtutem fulgent stellarum:
 sic anima mea in summo gradu micat caritatis per virtutem
 vulnerum tuorum. Amen. Pater. Ave.

5

10

15

20

25

...tibi sit semper honor et gloria. laus amor et benediccio
 cuius corpus sacratissimum flagellis aculeatis scissum
 dilaniatum totumque laceratum atque cicatricibus plenum:
 iterum rechi assimilatur. Sicut enim reche plenum est
 foraminibus: sic corpus tuum plenum est vulneribus. O 5
 dulcissime ihesu obsecro te vulnera cor meum igniculis
 dulcissimi amoris tui iaculis Et vt digneris me deprecor
 in istud reche amarissime tue flagellationis minari? vt
 totum cor meum et amor sit semper de te et in te Et sicut
 per recia trahuntur pisces vsque ad litus mortis Sic 10
 ihesu amabilis precor te vt trahas me ad te et tecum. vt
 nunquam alicua temptacio vel tribulacio aut prosperitas
 separent me a te. donec perducas me in gaudium claritatis
 tue. O bone domine ihesu obsecro vt mines me in sagenam
 misericordie tue que est ecclesia sancta atque custodias 15
 me vt nunquam exiliam a vinculis caritatis tue O benigne
 ihesu mines me ita per cor in recia mandatorum tuorum. vt
 nunquam aliquod peccatum me retrahat de clastro virtutum
 tuarum sed semper stabilis in omnibus tuis beneplacitis
 vsque ad meum obitum perseuerem O dulcissime et beatissime 20
 saluator tuum vtique corpus sanctissimum totum sanguine
 cruentatum ac sacris vulneribus repletum: columbari
 iterum comparatur. Sicut enim columbar plenum est
 latibulis et nidis columbarum: sic corpus tuum sanctissimum
 fol.166^v.) sacris vulneribus / totum est perfusum. Et sicut 25
 columbe ab accipitre persecute nidus est tutamen. ita
 ihesu dulcissime in omni temptatione et tribulacione tua

sancta stigmata sunt nobis maximam refugium et solamen.
 Nunc dulcissime ihesu obsecro te vt in omni temptarione
 concedas michi gratiam alicuius foraminis sacrorum
 vulnerum tuorum ac delectacionem commorandi in contemplacione
 tue amarissime Passionis. Amen. Pater. Ave. 5

..tibi grates et laudes corditer offero cuius sacrum
 corpus adhuc fauo melleo assimilatur Sicut vero fauus
 plenus est cellis omni via et omnis cella plena est melle.
 ita quod tangi non possit absque odore dulcedinis: sic
 dulcissime ihesu tuum sacratissimum corpus plenum est 10
 cellis deuocionis. itaque non poterit tangi ab anima
 pura et casta absque magna redolencia suauitatis et
 delectacionis O dulcissime redemptor deprecor te vt
 prestes michi gratiam te tangendi cum magno clamore in
 petando misericordiam pro peccatis meis cum magno desiderio 15
 spiritualis contemplacionis cum emendacione vite mee et
 persuerancia in bono incepto: cum sollicita mandatorum
 tuorum obseruacione: et cum gaudio perseuerandi in
 memoria sanctissime passionis tue. Iterum bone ihesu
 corpus tuum simile est libro scripto cum incausto rubeo 20
 quia corpus tuum sanctissimum rubeis vulneribus totum
 est perfusum O ihesu dulcissime obsecro te vt concedas
 michi gratiam attente legere super librum tuum et
 aliquo modo intelligere dulcedinem illius scripture atque
 delectacionem habere in studiosa illius lecture
 exercitacione Et dones michi gratiam ad percipiendum 25

aliquid de incomparabilissimo amore tuo et ad discendum
 per hoc exemplum te dominum meum diligere versa vice vt
 deberem Et largire michi digneris o ihesu dulcissime hoc
 sacrum studium omni tempore die ac nocte. atque permittas
 fol.167^r.) me super hunc librum / feruenter studere omnibus
 horis matitutarum misse horarum vesperarum completorij
 et semper meam esse meditationem meum colloquium et solamen
 O desiderabilis atque amabilis domine mi ihesu christe
 corpus tuum iterum simile est prato pleno suauibus floribus
 et herbis saluberimis sic corpus tuum repletum vulneribus.
 suauiter est redolens anime deuote ac salubre veluti herbe
 cuilibet homini misero et peccatori. Nunc dulcissime
 ihesu rogo te vt dones michi mellifluum odorem misericordie
 tue in sanabili recepcone tue sancte gratie Amen.

Pater. Ave. Credo.

fol.168^r.)

..supplico vt concedas michi gratiam spinas vere penitencie
 vsque ad mortem pro tuo amore et peccatis meis semper
 portare. Et prestes michi gratiam dignam in hac vita
 pro peccatis meis agere penitanciam vt ex tua

fol.168^v.) gratissima / bonitate hic merear habere plenam
 anime purgacionem...

fol.172^v.)

O spectaculum dolorosum. Caput tuum sanctissimum repletur
 spinis, acutissimis. Aures tue preciosissime intus et
 extra replete sunt sanguine. ffacies tua pulcherima tota

facta est pallida. Tuus dulcissimus aspectus factus est languidus et dolorosus maxille tue et capud propter grauissimas percussiones teguntur ex omni parte illo roseo sanguine tuo. Vultus tuus totus maculatus taliter ab illis nequissimis: horribilibus conspucionibus deformatur. 5 quod quasi immundissius leprosus tunc omnium oculis apparuisti. Illa vero crux tam honorosa et longa ad dorsum tuum sic durissime erat ligata: quod fecit te multociens tremere ac grauiter anelare. O dulcissime ihesu multum enim dolebas quando corpori tuo crux ista sic 10 grauissime coherebat. Erat nimirum corpus tuum sanctissimum multipliciter infirmum lassum plurimis que penis et doloribus repletum. tam per longum et magnum ieiunium tam per longam vigilacionem precedenti nocte sine aliqua quiete tam propter acerbissimas flagellaciones 15 alapas et percussiones atque alia innumerabilia verba et facta que sunt dictu horribilia: quod vix subsistere potuisti. Caro et tua cui crux adheret tota excoriatur. et ubi cutis esset: sanguis super greditur. Pena ligacionis in tantum te angustat. quod omne vestigium quo per viam 20 pergis vsque ad cor tuum penetrat et pungit.

fol.173^v.)

Numquam enim ab exordio mundi aliquis latro pessimus 22 fol.174^r.) cum tali processione ad mortem propriam ductus / erat: sicut tu fuisti O quam magnus dolor et cor tuum penetrabat quando respexisti matrem tuam carissimam. florem 25 totius creature: inter talem ac tantam populi multitudinem

te sequentem veluti mulierem extra mentem positam et terram
 frequencius petentem per cordiali dolore eius animam
 constringente. Cuius meror et dolor omnium aliorum dolorum
 nimirum excellebat. modo manus plicuit lamentando et
 suspirando. modo sursum brachia dilatando erexit. modo
 eas subleuando sepius dilatauit. lacrimae suorum oculorum
 vsque ad pedes suos continue distillantes. Cecidit multo-
 ciens in extasi pro pena et dolore o amabilissime saluator
 eius pena et dolor adauxit multipliciter omnes alias
 penas tuas Et quando intellexit quod eius dolor tam
 grauitate te vexabat: tunc eius utique pena acrius in
 se crescebat. Et sic vtriusque dolor vtriusque penam
 durius diuersimode multiplicabat. Ille amor in feruenti
 dilectione potest comparari: naturaliter generauit
 vestrum dolorem vtriusque fore dissimilem pene seu dolori
 alicui super terram Quia sicut amor vester fuit incompara-
 bilis ita et vester dolor extitit sine pare et velud mors
 durissima vestris cordibus coherebat.

fol. 174^v.)

O gloriosa domina vnde tibi ille animus tam audax et
 robustissimus inter tot feroces inimicos ita prope filium
 tuum sequi: O beata virgo quomodo fuit quod neque
 verecordia muliebris nec pudicitia virginalis te retraxerunt
 Nec fuit conueniens ut tam crudelissimam turbam O
 beatissima te sequereris Sed non habuisti respectum ad
 alicuius terrorem humanum. nec ad alicuius aliam rem que

te vllatenus impedirent. quare pre dolore extra te
 posita fuisti quem super filium tuum proprium ac dilect-
 issimum habuisti eo: quod super eum totum cor tuum pependit.
 atque dileccio. Tuus enim amor verissimus ita erat in filio
 firmatus. tuus vultus dolorosus pro ve mortali mutatus: 5
 quod omnem timorem corporalem. omnem pudorem mundialem
 atque omnem terrenam accionem penitus adnullasti. O
 dulcissima domina. hec passio et pene amarissime. omnino
 essent mee. quia has pro merui et fui causa efficiens earundem
 Ideo benignissima virgo sicut tue passiones et pene de 10
 iure mee forent. Adquire michi pro tua magna misericordia
 et pietate earum tantum modo vnam que maneat iugiter in
 corde meo per totam vitam meam. Adquire michi dulcis
 domina vnam scintillam illius magne compassionis quam in
 corde habuisti filium sequendo ad passionem suam. vt 15
 ipsum sequar compaciendo digne contemplando eandem
 passionem. O beata et gloriosa. omnis ille dolor tuus
 certe esset meus. Pone ergo in meo proprio desiderio.
 hunc maximum dolorem. Ne sis michi tam iniusta omnia a
 me subtrahere quaero quamuis tuus dolor sit tibi 20
 acceptabilis. scio tum quod existis valde liberalis
 Impartire michi...pauperculo qui tam parum habet. et da
 michi partem tuorum singultuum beatorum. quos tam penaliter
 fol.175^r.) singultasti: et presta vt suspirem tecum ex quo princ-
 ipium doloris extiti Peto a te o domina carissima non 25
 castella nec turre. nec aliquas mundanas voluptates non

corpora celestia neque qualescumque res? sed vulnera
 compassionis pene et doloris dulcissimi ihesu domini
 dei mei Eius amara passio: sit michi vera compassio et
 totum desiderium multum enim appeto dominum meum

deprecari pro vna guttula sui rubri sanguinis preciosi
 ad faciendum animam meam totam sanguinolentem. Et vnam
 scintillam a quo tuarum lacrimarum. vultum anime mee
 interius ad lauandum. O domina misericordie et compass-
 ionis protectrix omnis doloris remedium cuiuscunque
 transgressionis mater miserorum et omnium necessitatem
 habencium: visita obsecro animam meam et siste in corde
 meo tuum dilectum filium cum vulneribus suis sacris.

Manda michi scintillam compassionis in cor meum quod est
 durum sicut lapis et vnam guttam tue passionis ad illud
 mollificandum vt digne contemplare valeam. tuam et
 ipsius que restat passionem. Amen. Pater. Ave. Credo...

fol.176^v.) ..tibi gracias et laudes corditer offero pro
 illo inestimabili pena et dolore quem pro nobis
 sustinuisti quando iterum ab illis crudelissimis
 inimicis tuis spoliatus fuisti et coram omni populo
 totaliter nudatus stetisti O quam vehementissimo
 dolore angustiebaris quando illa interior vestis tua
 ex te trahebatur, que cum illo cruore amarissime
 flagellationis tue tam firmiter tuo corpori adherebat:
 quando sic laceratus et laceratus fuisti et tam diu

crudelissime verberatus: donec totum fere sanguinem
 tuum exteriorem cruentasti vt cutis tua vix de te in
 simul pendere potuit. De tua enim tenera iuuentute ac
 recente etate nullam recordacionem aut compassionem
 acceperunt nec quomodo illa scissio penosa acerbissime
 te grauabat quando tam plurime illius tenere cutis tue
 partes illam vestem extractam pariter sequebantur.

5

fol.177^r.)

...exoro vt concedas michi gratiam hanc amarissimam
 passionem tuam cum magna compassione et devocione
 contemplora atque...semper cum toto corde meo toto
 potestate mea tota fortitudine mea tota sciencia
 mea tota intencione mea toto intellectu meo. tota potencia
 anime mee tota cogitacione mea tota locucione mea. totis
 sensibus meis totis operibus meis totis occupacionibus
 meis tota sollicitudine mea et cum omni requie mea...
 tibi fideliter seruire...

8

10

15.

* * * * *

The fact that two consecutive phrases end with the same words has almost certainly been the cause of the omission from T of the words:-

'when þou were cloþed in purpore for vs' U,52(12)

and

'Sende me a sparcle of compassioun' U 61(5)

Among other obvious errors are:-

T refuse] refute U 50(15); T eythere| erʒe U 58(17);

T steke] speke U 62(14); T parte] pays U 64(7) .

As a guide to the original readings of the text, T is therefore unlikely to be of great use. The testimony of unique readings in this manuscript is certainly untrustworthy.

Further examination reveals a close similarity between T and U, which gives the basic text of this edition. Perhaps the most striking instances in which T agrees with U, in contradiction of A and B, are afforded in the lines:-

- a) '..for þee to skourgen were chosen men þat weren stronge, stalworþe and willy..' U 47(16)-48(2)T (1)
- b) 'so ful þe birefte þi chere;' U 59(12) (1)
cf: 'so ful the breste thi chere;' T.
- c) 'þeire' U 44(14) ; 'thaire;' T
- d) 'delitable' U 51(10)T ; cf. 'delicat' A, 'delicately:' B .

(1) See footnotes to MS. version of text for variant readings of A and B.

e) 'she caste hir armes and spred hem on brode;' U 58(8) T (1)

f) 'þi skynne al to-drawen and straitly streyned.' U 62(8) T.

This resemblance between U and T is perhaps most remarkable in the slight details of the text: T retains the native forms of the 3rd. person plural pronoun, in the oblique cases, except in the very few instances where U gives Scandinavian forms; ⁽²⁾ T follows U strictly in observing the forms of the demonstrative and definite article, 'þe', 'þi', 'þo'; both manuscripts present one ⁽³⁾ occurrence of the sacred cipher, 'IHC', beside the otherwise regular 'Ihu'. In phonology, also, the two are very alike, although certain tendencies to be ⁽⁴⁾ observed in U, such as the lowering of i to e, are carried further in T. Perhaps the most generally observed distinction between them lies in the inflection of the 2nd. s. present indicative: in U, -st; in T, -s. MS. ⁽⁵⁾ also contains a few examples of 3rd. s. present indicative in -s, e.g.:-

'recchis' cf. U 62(4) , 'fallis' U 75(5) ,

where U preserves the -i inflection. But these differences merely give point to the general resemblance between the two.

(1) See footnotes to MS. version of text for variant readings of A and B.

(2) See note to p. 64, l. 14.

(3) p. 71, l. 11.

(4) See p. XVII.

(5) This is not entirely unknown in U. See p. XXVI.

There are, however, a very few lines in T which agree, not with U, but with A, B, or both. Those which leap to the attention are:-

a) U 40(2) euel teching ille lore T(B) om. A;

b) U 45(10) goynges gatis T (AB)

The reading of T, in these may be considered preferable to that of U, in a text which contains, as this does, some scattering of Northern, or NE Midland vocabulary. There would seem to be no adequate reason for the scribe of T, if using U as his exemplar and comparing it with a MS. of the B. type, to change either 'goynges', or 'euel teching'. Both these readings of U would have been quite intelligible to him, even if he himself spoke a Northern dialect. Contamination does not, in fact, provide the most satisfactory explanation of such deviations from the text as given in U. Since there is reason to suppose that, in the two examples just given, T records an earlier reading than appears in U, then it would seem to follow that T is a copy of a manuscript very closely related to U, but not descended from it. It might be a copy of the exemplar of U, or it may represent the version given in a sister manuscript of U. The immediate source of T is certainly not B or A. With the latter, indeed, it does not share one reading worthy of remark, which is not found also in U, or B, or in both.

Close as it is to U in its readings, T throws no more light on the relationship of R to the English versions of the Meditatio. * * * * *

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