The Middle-English
Harrowing of Hell
AND
Gospel of Nicodemus.

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The Middle-English
Harrowing of Hell
AND
Gospel of Nicodemus.

NOW FIRST EDITED FROM ALL THE KNOWN MANUSCRIPTS,
WITH INTRODUCTION AND GLOSSARY,
BY
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PREFACE.

An attempt is made in the present volume (1) to make easily accessible to students of English literature all the known Middle-English versions of the Harrowing of Hell and the poetical Gospel of Nicodemus; (2) to give exact reproductions of the several manuscripts in parallel columns, so far as that is possible in print, as well as the variant readings of all previous reprints; (3) to give in the Introduction a succinct but comprehensive bibliographical account of the manuscripts in which the poems have been preserved and of all those manuscripts, so far as they are known, which contain prose versions of the Middle-English Gospel of Nicodemus; (4) to furnish a Glossary of obsolete and unfamiliar words.

The historical account of the rise and growth of the “Harrowing of Hell” motive and of the Evangelium Nicodemi in mediaeval literature and art has been made brief, and all explanatory notes have been omitted, because they are to be published in a special edition of one of the Middle-English poetical versions of the Gospel of Nicodemus which the present editor has about ready for the press.

I also hope to print in a future volume the most important of the ten (including the Black Letter reprint of Wynkyn de Worde) Middle-English prose versions of the Gospel, which are likewise interesting and valuable in many respects to the student of English literature and language.

The manuscript readings have been retained in the texts almost without exception, inasmuch as corrupt forms of one manuscript are generally explained by reference to the other manuscripts. If the original reading is ever changed, the manuscript form is given in the marginal notes. Few emendations have been suggested, and these are always enclosed in brackets. Resolutions of manuscript abbreviations are printed in italics. The capitals of the manuscripts have been retained, but the punctuation has been modernized. The crosses in final $ll$ and the flourishes of final $m$ and $n$ have been ignored in the text.

The manuscripts of the Harrowing of Hell differ so widely and in so many respects from one another, that it would be impossible so to
arrange any two of them in parallel columns as to make the lines always, or even generally, correspond without resorting to a considerable amount of jugglery in placing them. The lines of each manuscript are numbered, therefore, without reference to the numbering of the others, except that the fragment E begins with l. 29, corresponding to the line numbers of L. But E might perhaps with just as much reason be printed and numbered according to the arrangement of O, which has in fact been done by Varnhagen.

I desire in conclusion to make due acknowledgment for the assistance that I have received from many sources in the preparation of this edition. I have met with uniform kindness and consideration from the librarians (and their assistants) of the British Museum, the Cambridge University Library, the Bodleian Library, the Advocates' Library of Edinburgh, the Sion College Library, the Library of Stonyhurst College, the Worcester Cathedral Library, the Salisbury Cathedral Library, and the Library of Magdalen College, Cambridge. I am under special obligations to Mr. J. A. Herbert of the Manuscripts' Department of the British Museum, Mr. Francis Jenkinson, Librarian of the Cambridge University Library, Mr. C. W. Moule, Librarian of Corpus Christi College, Cambridge, and my friend, Dr. W. de Gray Birch, for numerous instances of help and suggestions. I am above all indebted to the enthusiastic encouragement, generously given on many occasions, by the great friend and inspirer of so much of the best English scholarship of the last fifty years, Dr. Frederick J. Furnivall.

Wm. H. H.

Cleveland, Ohio (U.S.A.), July 1907.

CORRIGENDA.

Sion, l. 478, for louerd read louerd

1. 1252, for [leaf 32] read [leaf 31]

Harley, l. 632, for myht read myght

Additional, l. 819, for gen read gan

1. 1056, for sighn read sithen

1. 1104, for sikirly read sikirly

1. 1214, for now read nowe

ll. 1530, 1644, for paim read paim

1. 1612, for mann read man
INTRODUCTION.

§ 1. The Middle-English Harrowing of Hell, p. vii.
§ 3. Prose Versions of the Gospel of Nicodimus in Middle-English literature, p. xxxii.
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I.

THE MIDDLE-ENGLISH HARROWING OF HELL.

The earliest known attempts at reproducing the Evangelium Nicodemi in Middle English are in the form of poetry. And the poetical versions, as well as those in prose, are apparently independent of the Old-English translations and adaptations of the same narrative. That is to say, they are based directly upon a Latin original. If any of the Middle-English poetical or prose versions are translations from the Old French, I have not yet been able to discover the fact. There are, however, a large number of Old-French prose manuscripts of the Gospel of Nicodimus in Continental libraries which I have had no opportunity of examining. But no one of those in the British Museum1 can, I think, be considered the original of any of the Middle-English versions.

The dramatic Harrowing of Hell is the earliest of the Middle-English descriptions of the Descensus Christi ad Infernos of which we have any knowledge. And the original manuscript of this piece (which is not in existence at the present day) could hardly have been written later than

1 O.F. prose versions of the whole or a part of the Gospel of Nicodenum are preserved in the following manuscripts of the British Museum: (a) Egerton 613, ff. 13b–21 (beginning with the account of the imprisonment and rescue of Joseph of Arimathaea). The MS. is on vellum and is as early as the thirteenth century. (b) Egerton 2710, ff. 126–133b, also of the thirteenth century. It contains a version of the narrative which bears considerable resemblance to that of Harl. 149. (c) Egerton 2781, ff. 173–189b, of the fourteenth century, contains a free adaptation of the narrative, beginning with the story of Joseph's rescue from prison by Christ. (d) Harl. 2253, ff. 33b–41b, from about 1300, contains the same version as Eg. 2710, in different dialect. (e) Addit. 32,090, ff. 3–48, from the year 1445, contains an independent, complete version.
The poem has been preserved in three different MSS., no one of which is later than the middle of the fourteenth century.\(^1\) The poem was written during the last third of the thirteenth century.\(^1\) The poem has been preserved in three different MSS., no one of which is later than the middle of the fourteenth century. They are: Bodl. Digby 86, ff. 119–120 b (O); Brit. Mus. Harl. 2253, ff. 55 b–56 b (L); Auchinleck, W. 4, I, in the Advocates’ Library, Edinburgh (E). The oldest of the three versions seems\(^2\) to be that which is designated by O and preserved in the Bodleian Library at Oxford, and this version is probably nearest to the original composition.\(^4\) This MS., Digby 86, is described in detail by Dr. E. Stengel in his Codex Manuscriptus Digby 86, Halle, 1871, and more recently and accurately in the Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae, Pars nova, etc., compiled by W. D. Macray, Oxford, 1883, pp. 91–97. The MS. is a vellum quarto containing 207 leaves which measure \(8\frac{1}{4} \times 5\frac{1}{2}\) inches, and it was probably written during the last years of the thirteenth century. The codex is written with sometimes two columns to a page, sometimes only one column, and it contains 81 different pieces,\(^5\) which are distributed among three different languages, English, French, and Latin. The Harrowing of Hell is described as No. 34 on p. 93 of the Catalogue.\(^6\) The prologue to this version was printed many years ago by Wright and Halliwell,\(^7\) and the poem has been printed recently in complete form, accompanied by a photographic facsimile of the entire MS., as well as of the other two MSS., by H. Varnhagen.\(^8\)


\(^2\) The designations of Mall are retained in this discussion.

\(^3\) Cf. Walker, op. cit.; Mall, Harrowing of Hell, p. 5 ff.; Bödeker, op. cit. There seems to be no good reason for placing the Auchinleck version earlier than L and O, as D. Laing would do (Preface to "The Harrowing of Hell" in Ossian Miles and Other Inedited Fragments of Ancient English Poetry, Edinburgh, 1837). A careful collation of Laing’s text was printed by Zupitza, Wagner’s Archiv, I, 190 ff. Cf. Sir W. Scott, Sir Tristrem, A Metrical Romance, Edinburgh, 1819, Append. p. 107 ff.; especially, D. Laing, A Poem worth of Witte, etc., selected from the Auchinleck manuscript. The Abbotsford Club, Edinburgh, 1857, Preface.

\(^4\) But see Mall, pp. 1–10, Varnhagen, p. 22 ff., where the relation of the MSS. to one another and to the original is discussed at length.

\(^5\) Stengel enumerates only 78.

\(^6\) No. 32 according to Stengel (p. 52). From Macray’s note (p. 93) one would erroneously be led to suppose that this version had been printed three times: "Impr. a J. P. Collier, anno 1836, et J. O. Halliwell, anno 1840, et, una cum Ossian Miles," etc., whereas no one of the three editions mentioned takes any account of the Digby version.

\(^7\) Reliquiae Antiquae, I, 253, but the reprint contains several inaccuracies.

\(^8\) It is difficult to understand how the editor could have imagined that any one would ever detect The Harrowing of Hell (or Höllenfahrt Christi) in the pompous
§ 1. The Harleian MS. of the M.E. Harrowing of Hell. ix

The piece, which begins on f. 119 and ends near the foot of col. 2, f. 120 b, is written in a distinct hand of the late thirteenth century, with two columns of 33 lines each to a page. The scribe made considerable effort at ornamentation, that is, by red strokes through the initial letter of each line and paragraph. This version contains 256 lines, which is 8 more than version L has and 55 more than version E. The names of the speakers or dramatis personae are not given in the MS.

Version L has received much more attention from modern scholars. It has been printed six times¹ (five different editions) since the year 1835, but only one of the editions, that of Varnhagen, represents an exact and careful reproduction of the MS. The Harleian MS. 2253 is a vellum folio of 140 leaves and 3 fly-leaves, one at the beginning and two at the end of the codex. The leaves measure $11\frac{1}{2} \times 7\frac{1}{4}$ inches, and the MS. contains 116 different pieces, “written by several different hands, upon several subjects, partly in Old French, partly in Latin, and partly in Old (i. e. Middle) English; partly in verse and partly in prose.” If we omit the fly-leaves, in which two different kinds of handwriting are shown, the MS. is actually written in three different hands: (1) ff. 1−48, “written in a round text hand, perhaps by some religious person,”² and probably as early as the last decade of the thirteenth century; (2) ff. 49 b−140 b (i. e. to the end of the MS.) are, excepting one and a half columns of f. 52 b, all written in the same hand, the date of which may be placed about 1300; (3) the second half of col. 1 and all of col. 2, f. 52 b are written in a third very small hand of about the same date as the second. Then the rectos of the first and last fly-leaves contain extracts in Latin from an old account-book, written perhaps about 1280−1300. The versos


¹ J. Payne Collier, Five Miracle Plays, or Scriptural Dramas. Privately printed, etc., London, 1836; J. O. Halliwell, The Harrowing of Hell, A Miracle-Play, etc. Now first published from the original manuscript in the British Museum. With Introduction, etc., London, 1849; and Bödeker and Mall as previously cited. A. W. Pollard reprints Mall’s text in his English Miracle Plays, Moralities, and Interludes, etc. Fourth edition, Oxford, 1904, Appendix III, pp. 166−172. Cf. Varnhagen, op. cit. The editions of Collier and Halliwell both contain many inaccuracies of a minor character, while those of Mall and Bödeker are “‘doctored,” that is to say, they are so called “critical” editions which do not follow any MS. faithfully, and which often represent merely the individual editor’s peculiar conception of what the original might have been, but with whose restorations, emendations, and guesses as a whole, probably no two scholars in the world would agree.

of the leaves are written in a different and somewhat later hand, and they contain passages from some Latin theological piece. None of the hands are to be placed much after the first decade of the fourteenth century.¹ The MS. is arranged in quires of 12 leaves each, the ends of the quires are indicated by catch-words and the first 48 leaves have two columns to a page; after that the number of columns to the page varies between one and two.

The Harrowing of Hell, which is written on ff. 55 b–56 b, is given as number 21 in the table of contents printed in the Catalogue and reproduced by Böddeker, and there described as "an Old English poem upon our Savior's descent into hell; and his discourses there with Sathanas, the Janitor, Adam, Eva, Habraham, David, Johan Baptist, and Moyses."² The compiler of the Catalogue adds, "I fancy this might have been made for some Interlude, to be acted by Friers or other religious persons." The piece is written in a fine large hand, with two columns of 40 to 44 lines each on a page. Böddeker printed all the English poems of this MS., with two or three noteworthy exceptions,³ in his Altenglische Dichtungen des MS. Harl. 2253; but the rest of it has remained for the most part unpublished.

The most recent of the three versions seems to be E, which is preserved in the famous Auchinleck MS. (W. 4, I, ff. 35–37) of the Advocates' Library in Edinburgh. This MS. "was presented to the Faculty of Advocates by Alexander Boswell of Auchinleck,"⁴ and the first writer who showed any appreciation of its value and importance was

¹ Thomas Wright (Specimens of Lyric Poetry, composed in England in the Reign of Edward the First. Edited from MS. Harl. 2253, etc., London, 1842. The Percy Society, vol. iv, Pref., p. v) thinks the date of the MS. "is fixed by the handwriting and by the contents to the beginning of the reign of Edward II. It contains political songs relating to different events in the reigns of Henry III and Edward I. The two latest are those on the Traillebastons (A.D. 1305) and the death of Edward I (A.D. 1307). It is probable that the manuscript was written in, or very soon after, the latter year." Collier (op. cit.) had already asserted that the MS. was "as ancient as the reign of Edward II, or Edward III," and Halliwell (op. cit. Introil. p. 11) says: "The play now printed occurs in a well-known manuscript onvellum, of the time of Edward II." Cf. W. W. Skeat, The Lay of Havelok the Dane, London, 1868, p. 88, and Mall and Böddeker, op. cit. Joseph Ritson (English Metrical Romances, London, 1802, vol. iii, p. 264) says that MS. Harl. 2253 was "written, apparently, in the time of King Edward the second, by some French or Norman scribē," etc. Varnhagen says (p. 2): Die HS. gehört der ersten Hälfte des 14. Jahrhunderts an.

² The names of Dramatis Personae are inserted in the margins of this MS.

³ Especially The Geste of Kyng Horn (No. 70) and The Prophecies of Thomas of Erceldoune (No. 90), which have been published frequently. That is to say, Böddeker's book contains 45 out of the 116 pieces.

⁴ David Laing, A Pennic worthe of Witte, etc., Pref., p. i. This book escaped the notice of both Mall and Böddeker, otherwise the former, at least, would have been able to tell us much more than he does about the history of the MS.
§ 1. The Auchinleck MS. of the M.E. Harrowing of Hell.

Bishop Thomas Percy in his now universally known *Reliques of Ancient English Poetry.* 1 Percy gives the titles of a few of the pieces in the introductory essay 2 to vol. III. "In the Edinburgh MS. so often referred to (preserved in the Advocates' Library, W. 4. 1)," he says, "might probably be found some other articles to add to this list, as well as other copies of some of the pieces mentioned in it; for the whole volume contains not fewer than xxxvii Poems or Romances, some of them very long. But as many of them have lost the beginnings, which have been cut out for the sake of the illuminations; and as I have not had an opportunity of examining the MS. myself, I shall be content to mention only the articles that follow." He then mentions four pieces, all tales or romances, to only one of which, *The King of Tars,* he gives a title; but he does give the first lines of each poem.

The Auchinleck MS. "acquired its chief notoriety in 1803, from having furnished Sir Walter Scott with the text of his elaborate edition of the metrical romance of Sir Tristrem." 3 Laing gives us some further information as to the history of the MS. in the following words, after stating that it was presented to the Faculty of Advocates in the year 1744 by Alexander Boswell: "He was raised to the Bench, as a Lord of Session, in February 1754, and died in 1782, in the seventy-sixth year of his age. His son James Boswell was the well-known biographer of Johnson. His grandson, the late Sir Alexander Boswell of Auchinleck, was an accomplished scholar. . . . The previous history of the Manuscript is wholly unknown. It is of a square or large quarto size, of vellum, in double columns, written, as conjectured, in the North of England, not later than the middle of the fourteenth century. 4 In its original state, the volume must have been of considerable bulk, inasmuch as its folios contain 44 different articles; but, according to the numbers at the head of each leaf, there must at least have been 57 in the volume. Besides the loss therefore of 13 distinct articles, several leaves are more or less mutilated. Of the missing articles, some indeed may have been of small extent, as short legends or lays, but there remain only small portions of the two long romances of Alexander and King Richard. The mutilations are chiefly blanks occasioned by most of the small illuminations.


2 On the Ancient Metrical Romances, etc., pp. 25-27, 31, 34, and especially 35.

3 Laing, p. iii.

tions at the head of each article, carefully designed, and finished in gold and colours, having been barbarously cut out, which also entailed the loss of eight or nine lines written on the reverse of the leaves so mutilated. From a circumstance to be stated, it may be conjectured that the volume had fallen into the hands of an ignorant binder, who was in the process of cutting it up for the purposes of his trade, when so many of the illuminations were taken out, as things of no value, before the most considerable portion of the volume was fortunately rescued from complete destruction." After speaking of the circumstances\(^1\) under which he and Turnbull printed the little "volume, entitled 'Owain Miles, and other inedited Fragments of Ancient English Poetry'" in the year 1837, Laing adds a few additional points of interest concerning the history of the Auchinleck MS.: "I was quite unaware, at that time (i.e. 1837), that I actually had in my own possession a fragment of two leaves of that Romance (i.e. 'King Richard'), which had formed part of this identical Manuscript. They were given to me several years before by a learned and reverend friend, as a specimen of old writing, but had fallen aside. At length, upon examining the leaves, to ascertain what they were, the form of writing seemed to me quite familiar, and I soon discovered that they must have originally formed part of the Manuscript in question. I lost no time therefore in making inquiry, and securing another fragment of two leaves, which I remembered having seen when the others were given me. These I found contained the first portion of 'The Life of Adam,' which is inserted in the present volume. The leaves having been employed as covers of blank paper-books, which were purchased for note-books by a Professor in the University of St. Andrews, before the middle of the last century, the writing in some parts is scarcely legible. I have not been able to ascertain whether any other volumes with similar covers may still exist; but the discovery of these few leaves is sufficient to suggest the idea that Lord Auchinleck rescued the bulk of the Manuscript from being so employed. Probably attaching much less importance to the volume than it has obtained, it was bound in the plainest manner, some of the leaves were misplaced, and, when compared with the recovered fragments, of which the parts folded over the boards are preserved, it must have suffered in the rebinding, by being rather unsparingly cut in the edges. The volume is now rebound in morocco, in a style more suitable to its worth, and the mutilated leaves have been carefully mended."

Laing then states that Bishop Percy was the first to give any account

\(^1\) *A Pennt worthe of Witte*, Pref. p. ii.
of the MS., but on information which was communicated to him by Dr. Blair. Ritson also examined the MS. very carefully, and made a list of its contents in the year 1792, at the same time transcribing select portions, "which he afterwards published in his collection of English Metrical Romances."

Sir Walter Scott's description of the MS., which is reproduced with a few corrections and additions by Laing, is as follows in its essential features: "This valuable record of ancient poetry forms a thick quarto volume, containing 234 leaves, and 44 different pieces of poetry; some mere fragments, and others, works of great length. The beginning of each poem has originally been adorned with an illumination; for the sake of which the first leaf has in many cases been torn out, and in others cut and mutilated. The MS. is written on parchment, in a distinct and beautiful hand, which the most able antiquaries are inclined to refer to the earlier part of the thirteenth [fourteenth] century. The pages are divided into two columns, unless where the verses, being Alexandrine, occupy the whole breadth of the quarto. In two or three instances there occurs a variation of the handwriting; but as the poems regularly follow each other, there is no reason to believe that such alterations indicate an earlier or later date than may be reasonably ascribed to the rest of the work; although the satire against Simonie, No. 44, seems rather in an older hand than the others, and may be an exception to the general rule. Many circumstances lead us to conclude that the MS. has been written in an Anglo-Norman convent.—That it has been compiled in England there can be little doubt. Every poem, which has a particular local reference, concerns South Britain alone. Such are the satirical verses, No. 21, in the following catalogue; the Liber Regum Angliae, No. 40; the Satire against Simonie, No. 44. On the other hand, not a word is to be found in the collection relating particularly to Scottish affairs." Then follows immediately the list of subjects in the MS. together with an extensive description of the different poems and fragments, as well as the first or last lines from each piece, keeping to Scott's notation.

The Auchinleck MS. is a medium-sized vellum quarto, the leaves of

1 Sir Tristem, a Metrical Romance, Edinburgh, 1803, Appendix, p. 107 f.
2 A Penni worth of Witte, Pref., pp. xiii—xxxi. It would require too much space to reproduce the first or last lines from the several poems, as is done in the Scott-Laing list. A more recent and trustworthy account of the entire MS. is given by Koelbing in Engl. Studien 7, 178–191.
3 Turnbull says (Legendaire Catholicae, A Lytle Boke of Scryttile Gestes, Edinburgh, 1840, pp. v–vi): "This manuscript is supposed to have been written in some north of England Monastery about the latter end of the thirteenth or commencement of the fourteenth century, and this hypothesis appears to be warranted both by the structure of the language and the chirograph."
which measure 10 × 7½ inches. The entire volume seems to have been arranged in quires of eight leaves, since catchwords occur with considerable regularity at the end of each eighth folio. Thus there are still thirty-seven catchwords in the MS., indicating the ends of as many quires.

In its unmutilated form the *Harrowing of Hell* probably occupied ff. 35 b–37 a. But f. 35 has been torn out, probably on account of the miniature that adorned the upper margin, so that only a narrow strip, containing the beginnings of the lines of col. 1, f. 35 and the ends of the lines of col. 2, f. 35 b, now remains. Half of f. 37 has also been torn away, leaving col. 1 of the first page and col. 2 of the second almost entire. Leaf 36 remains complete and virtually uninjured, and from this leaf and the remnants of the other two leaves we see that the piece was written in two columns of 44 lines each to a page. The hand is rather small, but it is for the most part easy to read. The pages show considerable effort at ornamentation in the heavy, bright-colored flourishes of the capitals and the touches of red for the initial letters of the lines. The *Harrowing of Hell* is designated as No. XIII in the MS., and it is found as No. 8 in the descriptions of Scott-Laing and Kölbing.

A careful examination of this part of the MS. shows that at least one column (and possibly more) of the verso of f. 35 belonged to our poem. The concluding words of the first two lines of col. 2, f. 35 b, *mare: Helle fare*, might indicate that they belonged either to the *Harrowing of Hell*, or to some other poem which immediately preceded it in the MS., and of which they were the concluding lines. By comparing the first thirty lines of the London and Oxford versions with the remnants of the lines of col. 2, f. 35 b, we shall find that the similarity between this part of E and the corresponding part of L–O is closer if we take the second couplet (*helle: -es duelle*) of the column as the beginning of *Harrowing*. The first couplet would in that case form the conclusion of another poem. Immediately after the first couplet there is blank space on the strip for two lines, and we may very reasonably assume that this space was originally for the rubric or title of the *Harrowing of Hell*. If then the first two lines of the column with the immediately following space, as well as two other spaces of 1–2 lines each (for the speakers?) near the centre of the column be omitted from the count, the remnants of 35–40 lines are still visible on the strip. This number (35–40) of lines, moreover, agrees quite closely with that of the corresponding lines in the other two MSS.

At the foot of the *recto* of the strip (f. 35 a) occurs the *explicit* of the poem entitled *pe deputisoun bitven pe bodi & pe soule*, and between this
§ 1. The Affleck MS. § 2. The M.E. verse Gospel of Nicodemus. xv

explicit and the second couplet of col. 2, f. 35 b, there would therefore be space for two columns and two lines. Supposing the columns to have had the same number (44) of lines as those of Harrowing, we should have 90 lines for this intervening space. And if we deduct say 5–10 lines for the space of the miniature which probably stood at the head of the second column of the recto (f. 35) and the same number for the beginning of col. 1 of the verso, which would have been torn away with the miniature, there would still be 75–80 lines in these columns in the original form of the MS. But so many lines at the beginning of E would increase the length of this version of the poem out of all proportion to that of the other two MSS. For if we assume only 75 lines for the columns in question, they would give E about 275 lines besides the 28–30 lines wanting in the conclusion, as compared with L and O. There is no good reason, however, for supposing that E contained originally 45–50 lines more than L and O. The simplest solution of the difficulty would be to assume that the two columns of f. 35 were originally occupied by a short independent poem which has entirely disappeared. Or we might accept the rather improbable supposition that col. 2, f. 35 a, was left blank, and that Harrowing began beneath a miniature in col. 1, f. 35 b. Varnhagen does not express himself with certainty on this point. He reckons the number of missing lines at about 76, which, he thinks, might have belonged either to an independent poem or to the Harrowing of Hell.¹

II.

THE MIDDLE-ENGLISH POETICAL GOSPEL OF NICODEMUS.

The M.E. verse translation of the Gospel of Nicodemus has been preserved in at least four manuscripts, all of the fifteenth century. Three of them are in the British Museum, and the fourth is in the library of Sion College. All of these MSS. must be considered copies of earlier ones, and they would all seem to go back eventually to the same original. The press marks of these MSS. are: Brit. Mus. Cotton Galba E IX (G); Brit. Mus. Harl. 4196 (H); Brit. Mus. Addit. 32,578 (A); Sion College are L. 40.2a+2 (S). From the standpoint of kinship and similarity they fall into two, possibly three, groups: (a) G–H, (b) A–S; or (b) A, (c) S. The first group seems to be closer to the original than the other or others. It is written in the Northern dialect, as are also the other versions, but the latter group, especially A, shows a very decided Midland tendency in the

¹ Cf. op. cit. p. 1: Diese ungefähr 76 Verse können nun entweder ein selbständiges Gedicht gelbilet oder zu unserem Denkmale gehört haben.

H. H.
word-forms. The A–S group was written between the beginning and the middle of the fifteenth century, and A is certainly the earlier of the two. The differences between A and the G–H group are so striking and so numerous, that it could not possibly have been copied from either G or H, nor could either member of this group have been copied from A. But S sometimes follows G–H exactly, sometimes it reproduces entire lines as they occur in A,—lines which have no counterpart in G–H. It is, therefore, not improbable that the scribe of S had copies of G–H and of A before him at the time of writing. It may be doubted whether the version A, in its present form, is a copy of the original of which G–H is a transcription. The discrepancies in language and style are almost too great and too numerous to justify such a conclusion. In other words, we should probably not be far from correct in assuming that A goes back through an intermediate link (y) to the common original (x). 1 Both A and S omit the sixteenth stanza (ll. 181–192) 2 of the G–H version, and both show everywhere traces of a slightly different origin. S also omits twelve lines (1747–58) near the end of the poem, as well as several other single lines or couplets, and there are numerous instances of the carelessness and ignorance of the copyist. The language and style of A are generally more modern than the same features of the G–H group.

The conclusion of the poem as represented by version A is wholly different from that of the other three MSS. That is to say, A is the only one of the MSS. which attempts to reproduce in its proper (or any) connection the letter of Pilate to the Emperor Claudius. And it omits that part of the narrative of G–H–S contained in ll. 1717–1764 (i.e. the concluding 45–50 lines of the poem) in which Annas and Cayphas attempt to prove to the satisfaction of Pilate that the 5500 years, mentioned by the angel to Seth at the gates of Paradise when he appeared there on his mission to get the Oil of Mercy for his father Adam, had already elapsed. But in spite of this omission and that of the stanza previously noticed, A contains thirty-six lines, or three stanzas, more than the G–H version.

There is considerable difference between the metre and rhythm of G–H on the one hand, and of A–S on the other. The latter MSS. show much greater variation in the number of syllables to the line, and A, especially, very frequently omits the alliteration altogether, which is generally

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1 This is of course only a supposition which in our present state of information about the MSS. can neither be proved nor refuted. But it is like most of the futile efforts at setting up genealogical tables where several MSS. are to be considered; its value is weakened by the personal equation, and it is subject to complete annihilation at any time by the discovery of a new MS.

2 This stanza has nothing corresponding in the *Evangel. Nicodemi*. 
§ 2. Differences of Metre and Rhythm in the Nicodemus MSS. xvii

present, even in the three-stress lines, of the G–H version. But the versions are all written in peculiar twelve-line stanzas, each of which is made up of two, according to Schipper, three parts, or rhythmic periods. The first two parts contain each four alternately rhyming lines, of which the odd ones have four stresses (eight syllables) and the even ones three (six syllables). The third part has four alternately rhyming lines, and each line usually has three stresses (six to seven syllables). In version A there is a considerable proportion of the even lines in the first two parts of the stanza with eight syllables (four stresses), and in the last parts there are many lines that have seven syllables and a few that have eight. The rhyme scheme is, however, uniform throughout all the MSS., and is represented thus: abab,abab,cded. Schipper gives a very clear and concise history of the development of the separate four-stress and three-stress lines, as well as of various combinations of these lines into strophes or staves. He has moreover shown that twelve-line stanzas are by no means infrequent in Middle-English literature. But he has not given any account, strange to say, of the twelve-line stanza of the Gospel of Nicodemus which was apparently developed under foreign influences and at a comparatively late date, and which is of rare occurrence. In fact, I know of no other instance in the entire range of Middle-English literature.

Schipper says that eight-line stanzas with cross-rhymes and composed of four and three stresses in alternate succession are exceedingly rare in English literature. And we may suppose that our twelve-line stanza was developed from such a stanza, or by (1) doubling the first four lines, and (2) by appending a Cauda of four more three-stress, alternately rhyming lines to these eight. To what extent French, Provencal, and other Romanic verse forms influenced this peculiar Middle-English development, I leave for the consideration of some one better versed in the history of the metrical forms of the Middle Ages. It is worth noting that, judging from the verse form, the Middle-English poetical Gospel originated in entire independence of the Old-French versions of the same story.

1 But there are many of these lines that have seven, and a few even eight syllables. Schipper was apparently unfamiliar with this stanza when he wrote his book. See J. Schipper, Englische Metrik, etc., Zwei Theile, Erster Theil: Altenglische Metrik, Bonn, 1881, p. 421 ff.; cf. Paul's Grundriss, II, 1072; and especially Schipper, Grundriss der Engl. Metrik, Wien, 1895, bk. II, p. 267 ff.


3 Grundriss, p. 302; cf. ibid. p. 320; Englische Metrik, II, 599–600.

4 Cf. G. Paris and Bos, Trois versions rimées de L'Évangile de Nicodème. Paris, 1885. (Société des Anciens Textes Français.) Moreover, the Provençal poetical Gospel of Nicodemus certainly exerted no influence in this direction, because it is not

The English stanzaic form which most resembles that of the Gospel of Nicodemus is found in several of the York Plays. There are twelve lines in this stanza which likewise consists of two (or three) parts. But the first eight lines have four stresses each—not one four-stressed followed by a three-stressed line,—while the last four lines have three stresses each, just as the Gospel stanza. The rhyme order in the two cases is precisely the same, that is, ababab, cd cd. This twelve-line stanza is employed in twelve different plays. There are also two plays in which the rhyme order of the last four lines of the stanza is varied (ababab cb cb and ababab cd dc), and two in stanzas of twelve lines in which the character of the lines as well as the rhyme order is varied. About one-third of the plays, therefore, are written in the twelve-line stanza, and in the case of the first fourteen of these twelve-line stanza plays there can be little doubt, I think, that they are imitations of the Gospel stanza.

Two of the MSS. (H and S) of the M.E. poetical Gospel of Nicodemus, and variants from a third MS. (G), were printed several years ago by Dr. Carl Horstmann. The reprints are generally reliable; but a few errors of minor importance escaped Horstmann's notice, and through a peculiar oversight he marks l. 932 as wanting in version S, though it is perfectly distinct in the MS. The MS. Addit. 32,578 was not acquired by the British Museum until the summer of 1885,—some three years after the date of the last of these reprints by Horstmann. It is therefore not altogether unnatural that version A was unknown to him. The MS. has in fact never been carefully and exactly described, for the description of the Catalogue of Additions to the MSS. of the British Museum is meagre and imperfect, and Percy Andreades confines his remarks about it entirely to one article, viz.: The Pricke of Conscience.

It is not easy to determine which of the four MSS. has followed the common original most closely, or which is the earliest. But the age of these MSS. is in itself conclusive evidence that no one of them can be taken as


2 They are Nos. X, XI, XII, XV, XVII, XX, XXIII, XXIV, XXVII, XXXV, XXXVII, XLIV.
3 II, XXVIII. 4 XVIII, XXXIII. Cf. Smith, op. cit.
5 See below the further discussion of the relation of the York Plays to the M.E. poetical Gospel of Nicodemus.
6 H in Archiv für das Studium der neueren Sprachen und Literaturen, 53, 889 ff. (1874); S in Archiv 63, 207 ff. (1882); the variants from G (as compared with H) in Archiv 57, 73 ff. (1877).
7 See Archiv 63, 217.
§ 2. The York Plays borrowed from the Gospel of Nicodemus. xix

the original version. For, while no one of them probably originated earlier than about 1400, there are good reasons for believing that the poetical Gospel of Nicodemus was in existence as early as the first quarter of the fourteenth century. Craigie\(^1\) has proved it to be more than probable that certain parts of the York Plays follow the M.E. poetical Gospel rather than the Latin Evangelium Nicodemi. He has indeed produced such an array of parallelisms between the poetical version H and those plays of the York cycle which represent Christ's passion and descent into Hades, that there cannot be any doubt about the intimate connection between the two productions. The resemblances are of such a nature as to make it almost certain that the author of the plays borrowed extensively from the poetical Gospel, and not *vice versa*. Craigie's theory as to the relationship may be gathered from the following passage: \(^2\) "The above parallels are quite sufficient to prove that the author of the plays cited was familiar with the northern version of the Gospel of Nicodemus. From the general character of his borrowings it seems most probable that he had parts of it by heart, and utilized these when opportunity or memory served. Had he been working directly from a written copy, his borrowings would probably have been more numerous and closer to his original. That the translator and the dramatist were one and the same person is less likely; style and vocabulary are distinctly against such a supposition. It may be noted too that while many of the plays are written in a stanza resembling that of the Gospel, the precise metre of the latter is not adopted in a single case. The difference is that in the latter the even lines have only three stresses (six syllables) while in the Plays they have four." \(^3\) A few of the most striking parallelisms from Craigie's long list must suffice here. In the second stanza of the Gospel we have a register of the names of the accusers of Christ:

Simon, Zayrus and Caiphas,
Datan and Gamaliell,
Neptalim, Leui and Iudas,
With þai accusinges fals and fell,
Alexander and als Annas,
Ogaines Ihesu þai speke and spell;
Bifore Sir Pilate gan þai pas,
þaire tales vntill him gan þai tell.\(^3\)

\(^2\) Pp. 60–61.
\(^3\) I have followed G instead of H, and have introduced capitals where they are required, and omitted italicised resolutions of MS. abbreviations.
§ 2. The York Plays borrowed from the Gospel of Nicodemus.

The order of names here given does not follow that of the Latin original. A similar list of witnesses appears in Play xxxiii, 113, in the following order:

Simon, Zarus, and Judas
Datan and Gamaliel,
Neptalim, Leui, and Lucas
And Amys þis maters can mell
to-githere
þer tales for trewe can þey telle
Of this faytour þat false is and felle.  

"Cayphas" was necessarily omitted from the first line, since he is speaking; "Annas also disappears, being a leading person in the play itself"; while Lucas and Amys are probably inventions of the dramatist.

The sixteenth stanza of the Gospel, beginning with the third line, contains certain ideas which have nothing corresponding in the Latin. "The same explanation of the intercession made by Pilate's wife on behalf of Jesus is adopted in Play xxx, 159, but the wording of the scene is original."  

Take again the following passage (ll. 1189–96):  

I prechid and said: "Al Neptalym land
And Zabulon land withall, . . .
Men in mirknes of ded walkand
Light vnto þam schine sall."
þus I said whils I was lifand,
I see it now bifall.

These lines are a part of the exulting prophecy of Isaiah at the approach of Christ in Hades, with which compare the following from the speech of Isaac (i.e. Isaiah), Play xxxvii, 51–56:

I prechid in Neptalym, þat lande,
And Zabulon even vutill ende.
I spake of folke in mirke walkand,
And saide a light shuld on þam lende,
This lered I whils I was leuand,
Nowe se I God þis same hath sende.  

1 As printed by Tischendorf, Evangelia Apocrypha, second edition, Leipzig, 1876. The Latin was also printed by Horstmann along with his edition of version H, together with notes on the differences between the English and the Latin.
3 Craigie, p. 57. It is worthy of remark that it is this same stanza which is omitted from A–S.
4 Craigie, p. 59; Smith, p. 375.
§ 2. Borrowings of the York Plays. Date of the 1st Version. xx

One more example from the list furnished by Craigie's study will be sufficient to show the validity of the contention. The prophecy of John the Baptist, which follows soon after that of Isaiah in the Gospel (1237 ff.), runs thus:

I baptist him right with my hande
In þe water of flom Iordan;
þe haly gaste on him gan lende
In a dounwe liknes þan;
þe voice of þe fader doun was send
And thus to speke bigan.

Very similar lines are spoken by Johan Baptist in Play xxxvii, 75–80:

I baptiste hym with bothe my hande
Euen in þe floode of flume Jordanne;
þe haly goste fro heuene discende
Als a white dounwe doun in hym þanne;
þe Fadir voice, my mirthe to mende,
Was made to me euen als manne.1

Returning to the question of the probable date of the original version of the Gospel of Nicodemus, we may now assume that it is earlier than the York Plays. Miss Toulmin-Smith thinks2 the date of composition of these plays may "safely be set as far back as 1340 or 1350, not long after the appearance of the Cursor," and Hupe believes that the Cursor was written between 1255 and 1280. If, therefore, Miss Toulmin-Smith and Hupe3 are approximately correct in their proposed dates for the composition of the York Plays and of Cursor Mundi, then the poetical version of the Gospel of Nicodemus was probably first translated not far from the beginning of the fourteenth century. Craigie thinks4 "there can be little doubt . . . that the translation is much earlier than [the beginning of the fifteenth century]; in all probability it belongs to the first half of the fourteenth century."

Besides these four manuscript versions of the Middle-English Gospel of Nicodemus, another version was for a long time supposed to be preserved in the Pepysian collection of Magdalen College Library, Cambridge. Wülker,5 Hortsmann6 and Brandl7 have all treated the subject upon the supposition

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1 Cf. Craigie, p. 60; Smith, p. 373. Special consideration of the general influence of the Gospel of Nicodemus upon the mediaeval drama will be found in the editor’s study of the Harrowing of Hell as an inspiring force in mediaeval life, art and literature, which is shortly to be published.

2 Op. cit. Introd. p. xlv. Craigie says (op. cit. p. 61): "In any case, it is scarcely possible to fix its date (i.e. of Gospel) so precisely as to exclude the supposition that the York Plays are, as a whole, to be dated c. 1350."


6 Archiv 53, 389.

7 Paul’s Grundriß der germanischen Philologie, II, 690.
that this was the oldest and perhaps best (as far as the poetry is concerned) of all the known versions. But no one of these scholars apparently made any attempt to examine the MS, for himself. And Bernard\(^1\) was perhaps responsible for the wide circulation given to this one of several current errors\(^2\) about the *Gospel of Nicodemus*. For he records No. 37 among the manuscripts of Samuel Pepys as "Nicodemus's Gospel in English Verse, of about the year 1300. Pergam. fol."\(^3\) Bernard had no doubt seen the first page of the MS. upon which the words "Nicodemus his gospel" actually appear. A cursory examination of the piece so entitled shows at once that it really (in the form as preserved in MS. Pepys 2014) has nothing to do with the *Evangelium Nicodemi*;\(^4\) but is a fragmentary version of the well-known poem of *Titus and Vespasian*, or *The Destruction of Jerusalem*.

The Cotton MS. Galba E IX is a large vellum folio of 114 leaves which measure \(13 \times 8\frac{1}{2}\) inches. It is arranged in quires of twelve leaves each, the ends of the quires being indicated in every case by catch-words. The first quire wants one leaf, and the last contains only four leaves (counting two fly-leaves). The MS. is written in a fine large hand (or hands) of the first half of the fifteenth century, and it has two columns of 47–48 lines each to a page. Capitals, especially those at the beginning of the first line of each column and paragraph initials, are often profusely ornamented with large flourishes of black and yellow, which are in many cases so constructed as to represent the faces of angels, men, demons, leaves of trees, flowers, etc. A careful examination of the chirography of the MS. shows that six different scribes (at least, hands) were concerned in its composition, but all of the hand-writings except two present a general appearance of uniformity at first sight. The first of the hands extends to f. 48 b, the second to within a few

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\(^2\) These will be noticed and corrected in another connection.

\(^3\) Walker does not give Bernard as his authority, though he quotes the exact words of the catalogue, cf. p. 19.

§ 2. The date of the Cotton MS. of the Gospel of Nicodemus.

lines of the head of col. 1, f. 50, the third through f. 51 b, the fourth to f. 76, the fifth hand extends through the *PriMic of Conscience* (ff. 76–113), and the last three pages (fly-leaves) of the MS. (ff. 113 b–114 b) are written in a sixth hand which differs altogether from any of the preceding.

Excepting Horstmann and those students who have followed him, the consensus of the best recent scholarly opinion would place the date of Galba E IX in the early years of the fifteenth century. T. Wright said half a century ago, "The manuscript (i.e. Galba E IX) which has preserved them (i.e. the Songs of Minot) belongs to the earlier part of the fifteenth century, probably to the reign of Henry V;" while Ritson was of the opinion that it was "written in the time of Richard II or towards the close of the fourteenth century, and not, as appeared to Warton, who knew nothing of the age of MSS. and probably never saw this, 'in the reign of King Henry the Sixth.'" Morris says: "The handwriting of the Cottonian (Galba E IX) manuscript is generally assigned to the reign of Henry V, but there are good reasons for placing it not later than the commencement of the fifteenth century." W. Scholle probably did not see the MS. and therefore rests content with the citation of the opinions of other well-known scholars. Prof. Herford assigns it to the early years of the fifteenth century, and Hall, who discusses the question at considerable length, says: "The handwriting of this MS. is of the first twenty years of the fifteenth century. The evidence offered by the poem printed at p. 101 would be in favour of a date immediately before the Battle of Shrewsbury in 1403. For the enthusiastic partisan of the conspirators against Henry the Fourth would hardly have written in such a strain after the battle which shattered the hopes of his party. At the utmost we cannot carry the composition of the concluding portion of this piece down later than 1407, and it is difficult to conceive of its being copied as it stands later than the date which marks the definite triumph of Henry the Fourth." Craigie is of the opinion that "both manuscripts (i.e. Galba E IX and Harl. 4196) of the Gospel belong to

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1 F. 49 is in fact about one half-inch broader than the other leaves of the MS.
2 It is therefore incorrect to say that the entire MS. is written in one and the same hand; cf. J. Hall, *The Poems of Lawrence Minot*, second ed., Oxford, 1897, Introd. p. ix.
3 See under the description of Harl. 4196.
5 Metrical Romances, III, 229.
6 *The Prichel of Conscience*, p. iv. Campbell (The Seven Stages of Rome, Boston, 1907, Introd. p. lxvii, footnote) is in error when he reckons Morris with those scholars who "date the MS. in the second half of the fourteenth century."
10 Cf. op. cit. p. 61.
the early part of the fifteenth century, and are thus not much (if at all) older than the manuscript of the *York Plays.*" Campbell says (*op. cit.*) : "The date of the manuscript is early in the fifteenth century."

A complete list of the poems contained in this valuable MS. is given by Hall, but a brief description of the contents may be added here for the sake of convenience to students of Middle-English literature.

The *recto* of the first leaf is blank except for the words "Chaucer exemplar emendate scriptum." The second leaf is from an entirely different MS., it is in Latin and apparently belonged to a book of hours. On f. 3a there are a few faded lines which seem to indicate that the scribe of the sixth hand probably began there to copy the short pieces which he afterwards entered on ff. 113 b–114. There are also a few recipes or inventions on the same page in a different hand which have been crossed out. The *verso* of f. 3 is blank. The actual contents of the MS. begin therefore with f. 4. The most important poems of the list are, besides *The Gospel of Nicodemus: The Romance of Ywaine and Gawayne* (ff. 4–25), *The Proces of the Seuyn Sages* (ff. 25 b–48 b), *The Poems of Laurence Minot* (ff. 52–57 b), and *The Pricke of Conscience* (ff. 76–113).

The Gospel begins on 57 b and extends to within a few lines of the head of col. 2, f. 66 b. The rubric is, "Hic incipit evangeliu nichodemi." There are a few stanzas in a much later hand just after the end of the Gospel and on the same page:

"What shall happen alse weene
After MCCCCC lx. yerne:
When manemtri is beate downe
An pe godspel trwe Ifownde
Then shall begin holly wrte to be senne.
In cache mans breste
There dooth it rest,
What shall betide
Of pe wordle wide
They hape all byt (?) 3este.

2 The name "Richard Chawfer" occurs on the *verso* of the last leaf in the volume. It seems to have been these words which attracted the attention of Tyrwhitt to the MS. and brought about the discovery of Minot's poems. See Ritson, *Poems written on Interesting Events in the Reign of King Edward III, Anno MCCCLIII, by Laurence Minot,* 1795, pp. vii, viii; *cf.* Hall, *op. cit.*, Schollé, *op. cit.*
3 Throughout this discussion all references to MSS. will be according to the present pagination. But in the case of Galba E IX the older pagination may be obtained by deducting three from the present numbers.
§ 2. Contents of the Cotton MS., Galba E IX, and Harl. 4196. xxv

He that casteth of the olde
Before he know the newe,
Maye wepe in the winter
When frostes dooth inswe.

All olde things ar not ill
Where wise men doo weue;
Som newe things ar scharce good
And that is trwe."

There is a peculiar piece at the end of the MS. (f. 113 b) which has, I think, never been printed in full and which runs as follows:

"The hors hath xxv propertes, pat ys to say: He hath iii off a lyon, iii of an ox, iii off an asse, iii off an hare and iii of a fox, and v of a woman.

After a lyon, proud-herted, brod-brestid, iii good legis, and a stowte stern. After the ox, out(i)-ribbed, low-brawned, schort-pasted and well Ifed. After the asse, well-mouthid, well-wyndyd, streght-bakked (i) and rownd-foted. After the hare, steep yen, wyght off fote, tornyng on litell grownde, ii god filets. After the fox, prik-eryd, fayr-sided, schorte tottyng, and a litell hed. After a woman mery of chere, brod-buttokeyd, and esy to lep on, good at long-runnyng, and steryng vnder a man.1

Heded as an ox;
Tayled as fox;
Comly as a kyng;
Nekkyd as a dukyng;
Mowythyd as a liket;
Witted [as] a wodkok;
Wylled as a wedercock."

The Harleian MS. 4196 is also a folio on vellum and very large, like Galba E IX. It contains 258 leaves measuring 15 x 9½ inches and having two columns of 47-49 (usually 48) lines each a page. The MS. is bound in quires of eight leaves each, the ends of the quires being indicated by catch-words. There are two leaves (one probably a fly-leaf) missing from the first quire, two from the fourth, and one from the thirteenth (ending with f. 99). One entire quire has been lost after f. 107, and

1 A similar scrap is preserved in Brit. Mus. MS. Lansdowne 762, f. 16 (printed by Wright and Halliwell in Reliquiae Antiquae, I, 232-233): "A good horsse must have xv. propertyes and condicions, that is to witte, iiij. of a man, iiij. of a woman, iiij. of a ffox, iiij. of an hare, and iiij. of an asse. Of a man, bolde, prowde, and hardy; of a woman, fayre-brested, fayre of here, and esy to lepe vpon; of a fox, a fayre tayle, short eres, with a good trotte; of an hare, a grete eye, a drye heed, and wele rernying; of an asse, a bigge chyune, a flat leg, and a good hone. Wele traveled wymen or wele traveled horsses were nener good."
there are nine leaves in the twenty-ninth quire (ending with f. 230). The MS. belonged to the noted antiquarian and scholar Wanley in the early part of the eighteenth century, and the following words in his hand are written at the top of the first page: “19 die mensis Novembris a. d. 1725.” This was probably the date when Wanley acquired the MS., since it was his custom to enter the dates on which he purchased MSS. and books in his diary. Early in the seventeenth century the MS. was probably the property of William Browne, the well-known poet and author of Britannia's Pastorals, since the name “Wm Browne 1622” occurs on the upper margin of f. 1.

There are three handwritings of the same general character and of about the same age in this MS., all of them being large, bold, and very distinct and belonging to the early years of the fifteenth century. The first of these hands extends from the beginning to f. 165, the second from f. 165 to the beginning of the Gospel of Nicodemus, from which point to the end of the MS. we have a third handwriting quite different from the preceding one. That is to say, it is much blacker and bolder and the ornamentation is of a different character. Most of the ornamentation is the result of making the capitals and initials of columns and paragraphs unusually large (so as to extend over three or more lines), and of colouring them with gold, blue, and red. But the third scribe employs gold and blue very sparingly, and confines his ornamentation mainly to large flourishes in black and red for the initial letters of columns and paragraphs.

Horstmann and Wülker place this MS., as well as Galba E IX, in the fourteenth century, without, however, offering any proof whatever. The two MSS. are undoubtedly of about the same age, though Dr. G. F. Warner of the British Museum thinks that Galba E IX is perhaps a little earlier. The same palaeographer and other experts of the MSS. department of the Museum whom I have consulted, as well as all modern English scholars of note, place both MSS. in the first half of the fifteenth century. The hands are decidedly later than any of the well-known fourteenth century specimens, such as we find in MS. Harl. 2253 and Egerton 613, for example. The language is, indeed, somewhat archaic for the fifteenth century, but this may be accounted for in two ways. In the first place, the transcribers of the two MSS., as an examination of the versions of the Gospel of Nicodemus shows, were undoubtedly very careful

1 Archiv 53, 389.  
3 Horstmann in fact (Altenglische Legenden, Neue Folge, Einleitung, p. 78) confidently asserts that the MS. originated about the middle of the fourteenth century. Other German scholars have generally followed Horstmann and Wülker.
in trying to reproduce the peculiarities of their original. Secondly, the MSS. are written in the Northern dialect, which withstood the influences of modernisation much longer than Southern and Midland English. Horstmann holds1 (against Wülker) that version H is better, more original, than version G. Here again Horstmann’s judgment is not to be trusted. For a careful comparison of the two versions, together with the opinion of Dr. Warner, proves clearly that version G is a better, a more exact reproduction of the original than H. In the former there are not nearly so many serious omissions as in the latter, and the scribe of Galba E IX manifested on more than one occasion an appreciation of rhythm and metre which was evidently wanting in the copyist of Harl. 4196. If we tabulate the evidence then in favour of version G, we may arrange it under three different heads: (1) the opinion of one of the best-known specialists in palaeography, (2) the rhymes of G are more exact than those of H, (3) G does not contain nearly so many serious omissions as H. Moreover, since the omissions (generally of a single word) in the two versions almost never correspond, we may definitely and emphatically assert that neither of the two is a copy of the other. And as neither of them can possibly represent the original MS., we are safe in saying that they could not have been by the same author.2 Again, the same scribe could not have transcribed the two versions, for the handwriting of the one is quite different from that of the other.3

Horstmann has given a careful description of the contents of about half of Harl. 4196 (i.e. as far as the Gospel of Nicodemus), but for some reason he failed to say that the same MS. contains a version of Hampole’s

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1 Cf. Archiv 57, 73.
2 Cf. Horstmann, Archiv 57, 73.
3 The following instances will sufficiently illustrate the differences above referred to: G has only three or four omissions of single, short words (day l. 38, ay l. 536, and are l. 855). It also has the following apparently incorrect forms, as against the correct ones of H: in what for I no oye, l. 459; it is not easy to say which MS. is correct in l. 603, where G has simply, His clothes of him pat don, and H, His clothes pat dof, on him pat don, they may represent different renderings; A-S omit this thought; G Nestor for Iesmas, (H) l. 657; G quit for tyle, (H) l. 1016. H omits: Thescus l. 292, goddes l. 390, many l. 522, pan l. 649, done to l. 1055. Both G and H omit dreft(e) l. 909, A-S have the word. H shows the following incorrect forms: sewe for selene l. 125; shape (allit. with skathe) for skope l. 380; als she can for als he can, l. 437; pis for his, l. 557; And answer for are answer, l. 654; sir clerkes for sir clerkes (A yes, S hire), l. 659; noys (so Horst.) for noys (S noys), l. 707; the MS. reading might be either noys or noys; rhymes seathen—theathen—flyne—fathen, l. 1069 ff. (G. steine—heine—fetescf—fëscf); pis for pe, l. 1164; concernd for coniord, l. 1163; mykes for mirkes, l. 1193; symon for simon, l. 1093 and 1203; rhymes toke—lake for (G) toke—lake, l. 1209; forthermer for noricer (forerunner), l. 1246; dwell for well, l. 1292; bandell for bandes, l. 1417; pat for pan, l. 1497; will for sall (rhyme sall), 1506; destroit for destroid (rhyme noyed), l. 1509; rhymes toke—lake—note for toke—bake—lake—note, l. 1639 ff.; pare pat for pan pat, l. 1653.
Pricke of Conscience. 1 The first 205 leaves contain a series of North English poems in the form of "Homilies on the Gospel lessons for Sundays and Festivals, and on the Legends of the Saints." 2 The Gospel of Nicodemus begins (f. 206) with the same rubric as in Galba E IX: "Hic incipit Evangelium Nichodemi," and it extends to the foot of col. 1, f. 215. The Pricke of Conscience then follows (f. 215 b) with the words (in a different hand), "This Booke here following is callyd the pryek of Conscience," and extends to the end of the MS. 3

The MS. Additional 32,578 was purchased by the British Museum "at Sotheby's (Fuller Russell sale) 30 June 1885." It apparently belonged to several different people between the seventeenth and the nineteenth centuries. This fact is to be gathered from several different names that are written at various places in the margins of the MS. There are, for example: "Thos. Eyr's Booke" in a late hand (f. 2), "Francis Britland" 4 (f. 17), "William Richardson" (f. 33 b), and "Thomas Stead" (ff. 64 b, 76 b, 103, 109 b), which are all probably the names of seventeenth century owners of the MS. The name "John Pride" also occurs on f. 103 b, and "Thomas Steade," "Nicholas Steade" are scribbled several times on the same page. At the top of the page the word "Banker" is written unusually large, and just beneath it are the following lines in a late sixteenth or an early seventeenth century hand:

"O lord, I am not poffte in mind,
I have noo scornfull eye,
I do not exercise myselfe
In thinges that be to hye."

But the most important name that is found in this MS. is undoubtedly that of "Robert Farnelay" in the colophon to the Pricke of Conscience, because there is no reason to doubt that it has some connection with the origin

1 Allenglische Legenden, Neue Folge, Einl. p. 78. It has of course long been a well-known fact, but it is certainly very desirable that the first editors of parts of valuable MSS. give some account of the contents of the entire MS. in question. It might inspire others to enter the work of editing inaccessible texts, and would certainly save them much time and labour.


3 For a description of this version of the Pricke of Conscience and an extensive comparison with those of other MSS. in the British Museum, see Andreae, op. cit.; Büllbring, Transactions of the Philological Society for 1889–90, p. 261 ff.

4 On f. 17 a the words "Fran. Britland his Book Anno Domini 1695, Anno Domini 1696," are written in a large distinct hand.
§ 2. The Addit. MS. 32,578 of the Gospel of Nicodemus. xxix

of a portion at least of the MS. The Dictionary of National Biography contains two of the names, Thomas Eyre and William Richardson, and the accounts of their lives and the time in which they lived agree very well with what we should expect in the possessors of the MS. in question.

The MS. is a paper quarto containing 140 leaves which measure $8\frac{1}{4} \times 5\frac{1}{4}$ inches, and it is bound in quires of sixteen leaves each. But according to the present arrangement of the quires, the sixth has twelve leaves, the seventh eleven, and the last only one leaf; the ends of the quires are always indicated by catch-words. The volume is written in two different hands, the first and (somewhat) earlier one extending through the Prick of Conscience (f. 103 b), and the second from that point to the end of the MS. They are both clearly fifteenth century hands, and they are small and distinct, but not elegant. The volume contains only English poetry, which is written in one column of thirty-six to forty-four lines to a page. The initial letter of each line and capitals generally are ornamented with a simple stroke of red, while the first letter of each paragraph is unusually large and it is written in red ink with many flourishes.

The contents of the MS. are: (1) The Prick of Conscience (ff. 1-103 b), the first lines of which are so badly faded that it is almost impossible to make them out. The poem has the following conclusion:

"To þe whilke place he vs alle brynge
þat for oure hele on rode gan hynge. Amen!"

After this we have the important colophon which has already been mentioned: "Explicit tractatus qui dicitur stimulius Conscieriae, Anno Domini millesimo CCCCLXXX quinto, secundum manum Roberti farnelay Capellani." The name "Roberti" has been altered by a later hand to "Johannes," and the words "manentis in Bolton" have been added. The name Farnelay is also introduced into the last line of the second piece (A poem on the Creed, ff. 104-105):

"Withoutyn any myssse, Mary, þou pray
þat we may come to blisse.—Amen! quod farnelay."$

1 According to Andree (op. cit.) four leaves are wanting in the Prick of Conscience somewhere between ff. 80 and 93, and the first 182 lines of the poem are also wanting. The margins of all the pages from f. 17 b to 27 b are covered with a prose religious piece in a different hand, and the confession to God of some pious priest. A similar piece in the same hand occurs on the margins of ff. 47 b-50 a.

2 The following Latin sentences also occur at the end of the Prick of Conscience: "Laus tibi rex Christe, quem liberum explicit iste"; and near the bottom of the page (f. 103 b) in red: "fini! finito libro sit laus et gloria Christo.—Amen!"

3 The following invocation in red is written at the top of the page (f. 104): "Assit principio Sea Maria mea!"

Now, there is no valid reason why we should not accept 1405\(^1\) as the date of the Pricke of Conscience part of the MS., and the other portion cannot be much later. This date would probably make version A a little older than G–H, but it is of course next to impossible to determine with anything like exactness the chronology of several different MSS. which were written in the same century and in different parts of England.

The Creed poem has the colophon, “Explicit Credo in Anglicis.” The third piece (ff. 105 b–116), which is an English poem in 784 lines, begins with the rubric, “Incipit templum Domini,” and the first two lines run:

“Gode þat alle thynge first began
Has giffen his grace in diuerse gyse.”

It ends:

“Als he of noȝt alle thynge began
Gif vs þe blisse þat lastes ay.—Amen!
Explicit templum Domini.”

The Gospel of Nicodemus (ff. 116 b–140 b) is the fourth poem of this MS., and it begins without any rubric or heading at the top of the page.

The volume ends with a short moral-religious poem (f. 140 b) in three eight-line stanzas with a common refrain and a moral or veuoi in four lines, which has never been printed, so far as I have been able to discover. It may, therefore, be given in full here:

“In a semely someries tyde,
Als I gan walke in a wilde wounde,
Vndre a bowe I sawe abyde
A Company of clerkes gude;
In a stody als þai stode
þus þai gan mene in þaire spekynge:
*In ilke manere of maus mode
Mesure is best of alle thynge;

Crist þat alle thynge has vndre cure—
Heueene & erthe and also helle—
Alle he made vndre mesure,
As holy writte wytnes welle.
þou spare no pont (?) of þaire spelle,
Bot leue wele in þis lernynge;
And take þis tale as I þe telle,
þat mesure is best of alle thynge.

\(^1\) Dr. G. F. Warner and Mr. J. A. Herbert both think that “1405” is intended to represent the date of the Pricke of Conscience, and both agree in placing G–H in the first half of the fifteenth century.
To liltill or to gret excesse,  
Bothe arne wike and vicrous  
And greue god bothe, as I gesse,  
ffor bothe pe partise arne perillhouse.  
\[\text{The version S is preserved in a MS. of Sion College Library which has the press-mark arc. L. 40. 2^a+2 (olim "17," "18.6" and "arc. 2.19.".} \]
On the cover the contents of the volume are designated as, "Of Auricular Confessions, Passion of Xt, Legend of the Virgin Mary, Of know Man's self." The MS. is paper and at one time contained 133 leaves, but one of these (f. 31) has been torn away so as to leave only a narrow strip with a few words from the beginning of several of the lines on the verso still legible.\(^1\) The leaves measure 5\(\frac{1}{2}\) × 8\(\frac{1}{2}\) inches, and the MS. is therefore about the size of Brit. Mus. 32,578. Likewise the handwriting, quality of the paper, and general appearance resemble the British Museum MS. It is in English poetry throughout, and has only one column of from twenty-eight to forty-five lines to a page. As there are very few catchwords, it is rather difficult to determine anything about the arrangement of the leaves into quires. The MS. is described by Bernard\(^2\) under the colophon Librorum Manuscriptorum Bibliothecae Sionensis, ab incendio Londiniensi a.d. 1666 vic ereptae,—it being one of sixty-eight MSS. which were by some good fortune preserved from the destructive Great Fire of London.\(^3\) Bernard then gives the contents, which have been copied on a fly-leaf of the MS. in a modern hand: "A Discourse touching Auricular Confession, in the Northern Dialect.

"The Passion of our Saviour, out of Nicodemus's Pseudo-Gospel.

"A Legend of the Virgin Mary's sorrows, as supposed to be revealed by her to St. Bernard in a Dialogue with him.

\(^1\) The missing leaf contained sixty-nine lines.

\(^2\) Cf. op. cit., II, 106, No. 4081.

\(^3\) Horstmann (Archiv 68, 207) gives no information of any consequence about this MS.; nor does Walkcr (op. cit., p. 19), except to say incorrectly that there is a prose translation of our piece in Sion College, Cod. 17 (Und im collegio Sionensi cod. 17 ist eine prosaübertragung unserer Schrift): "The passion of our Saviour, out of Nicodemus's gospel," the title being an inexact copy from Bernard, who has "Pseudo-Gospel." E. Gibson's ed. of Bernard adds: "Accuranto S. wadhamensi," as to history of these MSS.

"A Treatise of Knowing a man's self, all written about Edw. III.'s time, 4tho."

So far as it goes this description is very good, but Bernard did not recognize in the last piece a version of Hampole's extremely popular poem, The Pricke of Conscience. The MS. is in a fifteenth century hand, which bears a later character than those of Harl. 4196 and Galba E IX.

The first piece begins:

"Not ythene of þam of with þam to mete,
for all geme þai bittir, þai ar swete,"

and ends:

"bot þe lone of god þat es clene,
Of werldly luf þat here es sene."

At the top of the next page (f. 13) the following heading appears on a red-framed scroll:

"Of þe passioun of crist als wittenes Nichodeme."

The Gospel continues to the bottom of f. 38 b, one leaf (as already stated) having been lost.

The third piece, which Bernard calls "The Legend of the Virgin Mary's Sorrows, etc.," begins at the top of f. 39:

"Why forsakes þou me, whye?
Hider I come with þe rede of þe."

The poem is written in stanzaic form.

The Pricke of Conscience, which begins at the top of f. 48 and extends to the end of the MS., has no title or heading, except that copied in pencil on the upper right-hand margin of the page from the table of contents, "A Treatise of Knowing a Man's self." The poem begins with the usual prologue, "þe myght of þe Fader almyghty," etc., and ends abruptly (f. 133 b) with line 9220 (according to Morris's edition), "Als wele þai þat sal be farre." ¹

III.

PROSE VERSIONS OF THE GOSPEL OF NICODEMUS IN MIDDLE-ENGLISH LITERATURE.

Nine different MSS. of the whole or a part of the Gospel in Middle-English prose are at present known. ² They are (in chronological order,

¹ This version of the Pricke of Conscience is described and classified by K. D. Bülbring, Englische Studien, xxxiii, 2 ff., but no attempt is made to give any further description of the MS. As compared with the Morris edition 404 lines are wanting at the end of the Sion MS.

² New MSS. are likely to be discovered at any time, since there are so many cathedral and other libraries in England of which there is no complete catalogue.
§ 3. The 9 MSS. of the Prose Versions of the Gospel of Nicodemus. xxxiii

as near as can be determined: (1) Magdalen College, Cambridge, Pepys 2498 (pp. 459–463); (2) British Museum, Egerton 265S (ff. 15 b–18); (3) Stonyhurst College, B. XLIII (ff. 83–96); (4) Salisbury Cathedral Library, 39 (ff. 129 b–147); (5) British Museum, Additional 16,165 (ff. 94 b–114 b); (6) Oxford, Bodleian 207 (ff. 120 b–124); (7) British Museum, Harley 149 (ff. 255–276); (8) Worcester Cathedral Library, No. 172 (ff. 4–16); (9) Cambr. Univ. Libr. Mm., 1. 29 (ff. 8–16).¹

Three of the MSS. (4, 5, 7) contain each a translation of the entire Gospel of Nicodemus, and the same was apparently once true of a fourth (No. 8), that is, before it had lost several of its leaves. The other five have a tolerably literal version of that part of the Gospel which is especially concerned about the life experiences of Joseph of Arimathea (i.e. they all begin with chap. xii. of the Latin Evangelium Nicodemi as printed by Tischendorf, p. 365). It seems indeed plausible that these translations were made because of special interest in the legend of Joseph of Arimathea, rather than in the story of Christ’s descent into Hades. There is also an Old-English version of the same portion of the Evangelium Nicodemi, the MS.² of which belongs to the early twelfth century. And a careful examination³ of the numerous MSS. of Latin versions of the apocryphal Gospel that are preserved in many libraries of England would no doubt result in the discovery of the Latin original of these Old- and Middle-English versions. The Egerton and Stonyhurst MSS. also contain a free translation of portions of the first chapters of the Gospel, but the work is of a character to suggest that the author was not especially interested in closely following or reproducing his original. It should be noted that the Stonyhurst, Egerton, and Bodley versions all go back to a common original, but they are each written in a different dialect. The Salisbury and Additional recensions also had a common origin. From the standpoint of relationship among the several versions the MSS. may be divided into the following groups: (a) Egerton, Stonyhurst, Bodley; (b) Salisbury, Additional; (c) Pepys 2498; (d) Harley 149; (e) Worcester Cathedral; (f) Cambridge Univ. Libr.

The version contained in MSS. Salisb. and Addit. was made by the well-known fourteenth century writer, John Trevisa, but neither of the MSS. can be considered the original. In fact, we know that the Addit.

¹ The present pagination is given in every case.
² Vespasian D xiv; see The Old English Gospel of Nicodemus, Mod. Philol. I, 79 ff.
³ It is to be expected that the new edition of the Latin Evangelium Nicodemi promised by that excellent scholar, E. von Dobschütz, will contain a thorough study of all these MSS., and that much light will thus be thrown upon the question of relationship between the English and Latin versions.
version, as we now have it, is a copy in John Shirley's handwriting, and that of the Salisb. MS. has too many omissions and other mistakes of carelessness or ignorance to be even considered in the light of an original Trevisa. Moreover, the handwriting cannot be earlier than about the middle of the fifteenth century—that is to say, too late for Trevisa. But at least two points of an external character speak in favour of Trevisa's authorship of the translation: (1) Shirley ascribes it to Trevisa: "Maistre Johan Trevisa hape here in mynde fat some tymne he Greekes maden Ioustes and tournamente and open pleyes of maystryes and of strenkepe oones in fyve yere vnder he hille called Olympias and cleped he playes Olympias."

(2) Trevisa's name is inserted in his characteristic manner at the same place in both MSS.: "Alleluia, Trevisa, alleluya is to meene," etc. In the Salisb. MS. "Alleluia, Teruisa, Amen, ys to meene," etc.

And (3) The style bears, in spite of the distortions of the copyists, much similarity to that of Trevisa's universally recognized works. The relationship which exists among Egerton, Stonyhurst and Bodley has already been noticed. Each of them is the work of a different scribe, and there is no possible means of determining which is nearest the original. The other three MSS. represent versions which seem to have been made in entire independence of one another, as well as of the versions already considered. Harley 149 is the latest of the complete versions, and it is the most modern in arrangement and style, as well as the most interesting in the way it reproduces the narrative. The handwriting of the Cambridge Univ. Libr. MS. proves it to be perhaps the most recent of all the MSS. with which we are acquainted.

IV.

DESCRIPTION OF THE PROSE MANUSCRIPTS.

A. As they at present exist the translation in the Pepys MS. represents the earliest M.E. prose version that is known. It was probably written about the beginning of the fifteenth century, as we learn from an entry on p. 370 of the volume: "The age of this book by conferring with another copy was wret en when K. Henry the 4. had business agaynst the Welshman an 1401." According to Miss Paues, who consulted Dr. Montague James on the subject, "The MS. belongs to about the year 1400," and the note just quoted is "apparently in the hand of the well-

1 John Trevisa (1326-1412).
2 MS. 16,165, f. 94 b. This sentence does not occur in the Salisbury version.
3 Fol. 144 b.
known collector of the Parker MSS., Stephen Batman (†1584), D.D.,
domestic Chaplain to Archbishop Parker."¹

The title on the cover of the large codex ("Wiclefs Sermons MS.")
is altogether misleading, because the homilies are not the work of Wyelif at
all, as we are in fact told by a note written in a modern hand on the page
preceding that which contains the table of contents: "These sermons are
not Wycliffs's, neither matter, nor style, nor manner are at all like his;
neither was the author any Wycklivite. Indeed, the Language seems to be
older than Wyckliff."² The "Table of Contents" is written in the same
hand as the note, and it is described with much attention to details so
far as it goes, but it is not complete. As Miss Paues does not give the
MS. table of contents in her description, it will be worth while to
reproduce it here:

"1. The History of the Life of Christ, with a comment there
upon ... page 1
2. The Mirrour,³ being a comment or Sermons upon the
Gospels, throughout the year ... p. 45
3. Sayings of wise men ... p. 212
4. The ten commandments ... p. 217
5. A comment upon the Apocalypse ... p. 227
6. The Psalter in English with Gregory's comment ... p. 263
7. The canticle, consiente tibi, etc. ... p. 361
8. The Song Moses ... p. 362
9. The Canticle of Isaiah ... p. 364
10. The song of Zachary ... p. 368
11. The Magnificat ... p. 368
12. The nunc dimittis ... p. 368
13. The Athanasian Creed ... p. 369
14. The Canticle upon the Mass ... pp. 371, 373
[15.] Several old Rules ⁴ ... p. 371, etc."

¹ Cf. A. C. Panes, A Fourteenth Century English Biblical Version, Cambridge,
1902, Introd. p. 57; cf. pp. 65-69. It was through the kindness of Miss Panes that
I learned about the Pepys MS. and was enabled to transcribe it. She printed a brief
account of the volume in Englische Studien, xxx, 344-346, under the title "A XIVth
century Version of the 'Ancren Riwle.'"
² The label on this MS. may have led W. Cave or his authority, Seller (Scriptorium
Eclesiasticorum, etc., Oxford, 1740-43, vol. II, p. 18, col. 2), erroneously to attribute
(Wycliffe Vers. of the Holy Bible, Preface), Arnold (Select English Works of John
Wycliff, 3 vols. Oxford, 1869-72), F. D. Matthew (The English Works of Wyclif,
hitherto unpublished, London, E. E. T. S., 1880), know nothing of such a translation,
nor is it mentioned by Wharton, the reviser of Cave, in his list of Wyeliff's works. Cf.
Cave, op. cit. II, Append., pp. 63-65; J. Losterth, Johannis Wycliff Sermones. Now
first edited from the MSS. with critical and historical notes, etc. London. The
⁴ According to Forshall and Madden (Pref. p. iv) MS. Pepys 2498 contains an
The MS. is a large folio on vellum measuring $13\frac{1}{2} \times 9\frac{1}{2}$ inches, and it is written in a late fourteenth or early fifteenth century hand without any attempt at ornamentation. It contains 464 pages (i.e. 232 leaves, but the MS. is numbered by pages) with two columns to a page, besides two paper fly-leaves at the beginning and two at the end. The volume is in quires of eight leaves each, as indicated by catch-words, and it was apparently written by one scribe.

The Gospel of Nicodemus begins near the top of col. 2, p. 459, with the heading “Nicodemus Gospell” in a late hand, and it extends to p. 463. The beginning of the piece is as follows:

“...the noble Prince Nichodemus, ...”

At the end of the Gospel (p. 463) there is a colophon which runs:

“...of Crist, as Nichodemus gan telle, here now make ich ende. God schikle vs all from helle!"  

B. The Egerton MS. 2658 is a large, thin vellum folio of eighteen leaves which measure $13 \times 9$ inches, the first of which has been considerably injured by fire or water, so that it is difficult to make out the words. It is written in a fine large hand with two columns of 50–54 lines each to a page, and it must once have been a beautiful piece of chirographical work. The initial letters of sentences and paragraphs are often very large, and they are profusely ornamented in gold and purple, blue and red, or blue, gold and red, but always so as to produce a pleasing effect to the eye. The MS. was purchased by the British Museum from a Mrs. J. Boyd on April 21, 1887. According to the Catalogue of Additional and Egerton Manuscripts (for the years 1882–1887, p. 378) the contents of the MS. are, (1) “The History of the Passion and Resurrection and ascension of our Lord, professing to be a translation from St. Bonaventura as appears from the colophon (f. 15 b): Explicit liber Aureus de passione et resurrectione domini per dominum Bonaventuram Cardinalem cuius anime propicietur deus.” This is “followed by (2) a version of the Gospel of Nicodemus, or the Harrowing of Hell.”

1 A note on p. 189 suggests that the translation of the Gospel of John in this MS. may be the work of John Trevisa.
But according to the Stonyhurst MS. (which contains the same pieces, or piece), the "History of the Passion" is not separated from the "Gospel of Nicodemi." In fact the colophon about St. Bonaventura does not occur in the Stonyhurst MS. The Bodley version omits the "History of the Passion," etc., altogether and begins with the story of Joseph of Arimathea's deliverance from prison, as it is narrated in the Evangelium Nicodemi, chap. xii ff. This account begins in Egerton 2658 immediately after the colophon without any heading or rubric: "Now turne we azen to pe proces aforhonde, how it bifell of Ioseph of Aramathye which pe Iewes hadde emprisoned pe Saterday. pe morwe ypone here Sabot day pei fortat not Ioseph of Aramathie, whiche pei hadde yputte ynto pe stronge stonen house."

The Stonyhurst MS. has the same beginning, while the Bodl. MS. omits the first sentence and begins: "The Iewes the morowe upon her Sabot Day," etc. Pilate's letter to the emperor Tiberius does not appear in this translation, but it is mentioned near the conclusion of the story: "And alle Pilate lete write an epistle to the Citee of Rome, and to Tyberius Cesar of alle Cristes passioum." The last words in the Egerton MS. are: "Now Ihesu for his mucche myzt 3ene vs graue suche beleue to haue, wher pur3 we mowe come to endeles blysse! Amen." After this a later hand has added: "And bryuge vs alle blys." Beneath these last words (f. 18) there is appended in a sixteenth century hand, "The history of the blessed Scriptures, George Theaker." Theaker is no doubt the name of a sixteenth century owner of the MS.

C. The Stonyhurst MS. is perhaps a little older than Bodl. 207. The volume is a small vellum quarto containing 122 leaves (one fly-leaf at the end) which measure 6½ × 4½ inches. The MS. is bound in quires of ten leaves each as far as p. 90; the remainder is in quires of eight leaves, excepting the last leaf. The ends of the quires are indicated throughout by catch-words.

The contents as indicated by rubrics or otherwise are: (1) "The Life of St. Catherine in English prose" (f. 1). Rubric: "Here begynnyth the right excellent and most glorious lyf and passyon of pe ryyst blyssed virgyyn Seynt Kateryne." The first page has been so blackened by fire or water that it is almost impossible to determine the reading. But the first three pages apparently constitute the prologue, for there is another heading near the bottom of f. 2: "Now folowyth the begynnyg of Seynt

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1. Mr. J. A. Herbert of the MSS. Department of the British Museum has kindly examined both the Egerton and the Stonyhurst MSS., and he thinks the former might be placed about 1450, and the latter some ten years later.
Katyrine, the 3ere fro þe incarnacyon of Cryst Ihesu ij C," etc. The piece ends (f. 19 b) with the colophon: "Here endyth the lyf of the glorious virgyn and martyr Seynt Kateryne."

The next leaf (f. 20) was left blank, and (2) "Passio domini nostri Ihesu Christi, sit Nostra salus et proteccio" follows on f. 21. This collection of episodes from the lives of Christ and the Virgin extends to f. 96 and embraces (ff. 83-96) a portion of the Gospel of Nicodemus. The third piece is a religious poem (ff. 96 b-97 b) written in praise of Christ, in eight four-line stanzas:

1. "Ihesu for þi wurthy wounde
   That went to þin hert-rote,
   For synne þat hath my soule bounde,
   Lete þi blyssyd blod be my bote.

2. Ihesu for þi wundyses smerte
   Of þe feet & of þe handyn twoo,
   Make me meke & lawe of hert
   & þe to loue as I schuld doo.

3. Ihesu for þoo doolful teerys
   That þou weptyst for my gylt,
   Here and spede my preye3erys
   And spare me þat I be not spylt.

4. Ihesu þat art heuene Kyng,
   Sothfast god & man also,
   þeue me grace of good endyng,
   And hem alle þat I am holdyn to.

5. Ihesu, lord, þat madyst me
   & wyth þi blyssed blod me bouȝt,
   For3eue me þat I haf greuyd þe
   Wyth wurd, worke, wyl and thouȝt.

6. Ihesu in qwam is alle my trost,
   þat deyst upon þe rode-tre,
   Wythdrawe my hert fro fleschly lust,—
   From courttyse & from vanyte.
§ 4. The Stonyhurst MS. of the Prose Version.

(7)

Ihesu Cryst, to ye I calle
pat art fadyr ful of myȝth;
Kepe me pat I ne falle
In fleschly symne as I haue tyȝt.

(8)

Ihesu, for ye blyssed blode,
Bryng ye sowlys into blysse
Of wom pat I haue ony goode,
& spare hem pat haue doo amyssse."

The fourth piece has the rubric, "Etas beate Marie Virginis" (f. 97 b), and ends with the colophon (f. 98), "Qui scripsit carmen / sit benedictus. Amen." The fifth and last piece is called, "The Charter of the Abbey of the Holy Ghost," and has the rubric, "Here begynneth ye chartere of ye abbeye of ye holy gost." And then the description begins: "Here is a book pat spekyth of a place pat is clepyd ye abbeye of ye holy gost, ye qwiche schulde be fownded in clene conscience. In qwiche abbeye, as ye book tellyth, schulde dwellyn xxix gostely ladyes, amonges wom Charite is abbesse, Wysdam prioresse, and Mekenesse supprioresse. Ye is also pouerte, Clennesse, Temperauce, Sobyrnesse, Penaunce, Buxumnesse, Simplesse, Misericord, Largesse, Resoun, Renfulnesse, Meditacion, Orion, Denocion, Contemplacion, Drede, and Gelusye."

This piece must not be confused with another that has a very similar title, "The Abbey of the Holy Ghost," and which was printed by Perry\(^1\) many years ago from the Thornton MS. of Lincoln Cathedral library. Horstmann\(^2\) has also printed the account from the same MS., and immediately following, "ye Chartre of ye Abbeye of ye Holy gost,"\(^3\) from MS. Laud 210 (f. 136 ff.), supplemented by the version of the Vernon MS.\(^4\) Excepting the last three or four lines the Stonyhurst MS. contains the entire piece.\(^5\)

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3. Ibid., pp. 337-362. Horstmann thinks The Abbey of the Holy Ghost is probably a work of Richard Rolle, but The Charter, etc., is, he says, "the work of another author, not a Northerner; its plan is similar to that of The Castle of Love." This treatise is found in Laud. MS. 210, f. 136 ff. (fragmentary), and in the Vernon MS., "joined to the original treatise, so that the two have coalesced into one. The same combination is followed by the later MSS., which are mostly derived from Land-Vernon."
5. The MS. breaks off thus: "And almithy god for his mercy jeve vs grace for to kepe fayre and clene ye abbeye of . . ." Cf. Horstmann, p. 362. Horstmann knew
§ 4. The Salisbury Cathedral MS. of the Prose Version.

D. Manuscript No. 39 of Salisbury Cathedral library is described by Sir E. Maunde Thompson\(^1\) as follows:

"No. 39. Vellum; \(10\frac{1}{2} \times 7\) inches, 149 ff. XV. cent.
1. Imperfect tract, containing meditations of S. Bernard (?). f. 1.
2. Speculum Sacerdotium. f. 11.
3. Treatise on the Lord's Prayer, Ave Maria, and Apostles' Creed, by John de Waldeby \([\text{flor. circ. } 1392]\). f. 20.

The part relating to the Creed is addressed to Thomas \([\text{De la Mare}]\) Abbat of St. Albans.


The volume seems to have lost a large portion at the beginning; the original foliation commencing with 179. On f. 149, 'Liber [Thome] Crycetur precii xxyj s. viij d.' At the end is written Cyrcetur's form of bequeathing the book. On f. 342 is a half-erased note, which is also to be found in other volumes owned by Cyrcetur: 'Liber Thomae Cycretr, post cujus decessum liberetur aliuc seculari clerico, sacerdoti, et predicatori, ut celebret et oret pro anima ejus et pro precedentibus possessoribus, ac pro quibus tenetur, et omnibus fidelibus, etc., continue dum liber duraverit, semper disponatur post obitum occupantis, ut occupans oret pro ultimo possessor ac possessoribus ac omnibus fidelibus vivis et defunctis.'

The form of bequest\(^2\) is in the same hand as (or one very similar to it) that of the immediately preceding Gospel of Nicodemus, which is the only English piece in the MS., the others being in Latin. Fol. 147 b and f. 148 were left blank, while there are four lines in Latin and in a different hand from the preceding form of bequest near the top of f. 148 b: 'Melius est ante tempus providere quam post causam remedium petere, Tum dormis vigilia studias operare vel orassat sic ut nulla fine transithora.'

The Gospel of Nicodemus begins without any heading or rubric near the top of the page (f. 129 b). It was evidently transcribed by a care-

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\(^{2}\) Fol. 147 contains the form of bequest also, but it differs somewhat from the above: Liber Thome Cycretr, post cujus decessum liberetur aliuc seculari clerico, sacerdoti qui vitatur predictores die verbum ut celebret et oret pro anima ejus et pro quibus tenetur et omnibus fidelibus, etc. Continue dum liber duraverit semper disponatur post obitum occupantis ut occupans oret pro ultimo possessor ac possessoribus precedentibus nec non et fidelibus vivis defunctis.
less and probably ignorant scribe, since there are several important omissions, as well as not a few instances of corrupt word-forms in the MS. The scribe frequently struck out and inserted words to suit his fancy. The Addit. 16,165 version is written with much care and neatness as compared with the Salisbury version, and it may be a better reproduction of the original (in spite of its Shirleyan peculiarities). But now and then the Salisbury version seems to be the more exact, and it is certainly to be placed earlier. The Salisbury MS. shows few traces of any attempt at ornamentation, the scribe being apparently devoid of much artistic feeling.

E. The Additional MS. 16,165 is a quarto containing 258 leaves, all of which, excepting the first three and the last one, are paper. The vellum leaves are a little smaller than the others, measuring 11 × 8 inches; the paper ones measure 11½ × 8½ inches. The entire volume is put together in quires of twelve leaves each, the end of each quire being indicated both by catch-words and by Roman numerals. The first quire however ends with f. 17, showing that five leaves including perhaps the three vellum ones have been inserted. An insertion of one leaf has also been made at the beginning of the ninth quire (f. 102), and another of two leaves occurs in the twelfth quire, but it is not easy to say where. Two leaves are missing from the eighteenth quire, that is to say, it contains only ten leaves.

The MS. was the property of the noted collector John Shirley in the fifteenth century, the entire volume being in fact in Shirley’s own hand. The name “Shirley,” written very large and with many ornamental flourishes in black and red, occurs near the top of the first fly-leaf, and just beneath it are the French words ma joie. On the same page there are also some household recipes, a couple of lines in Latin badly faded, and some proverbial verses which run:

“Man, if pow wys arte,  
Of by gode take by parte  
Or pow hens weende;  
ffor if powe leue by part  
In þe sekutours warde,  
þy parte [shal be] no parte  
At þe latter ende.”

Fol. 1 b was left blank. The MS. is partly in prose, partly in verse;

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1 Not pages as Miss Hammond says; cf. The Departing of Chaucer, Mod. Philol. I, 331–336. The leaves of the MS. are interesting on account of their watermarks, according to which the volume is made up from at least seven different brands of paper.
but it is all English, excepting a few short Latin pieces here and there. According to the British Museum Catalogue of Additional Manuscripts the MS. was written about the middle of the fifteenth century. We may be sure that it could not have originated much later than this, for Shirley died in the year 1456.1

The contents of the volume are: (1) A poem by Shirley, called "pe prolog of pe kalundare of pis litell booke" (ff. 2–3), and beginning:

"If pat pou list for to entendre
Of pis booke to here legende."

It ends (f. 3 b):

"And every womman of hir lone
Prey I to god pat sittepe abone. Explicit."

Following this there is a Latin stanza of four lines, beginning, "Non homo letens tibi copia si flueris," to the right of which the name "Shirley" appears on the margin.

(2) The second piece (i.e. the first one of the MS. proper, for the first three leaves are really fly-leaves) which begins at the top of f. 4 is Chaucer's translation of Boethius's De consolatione philosophiae. The heading is "Boicius de consolacione prosed in Englishe by Chaucier," while at the top of the double pages almost throughout the MS. are written the words, "Boicius in prosa translated by Geoffrey Chaucier." For the first thirty-three leaves the pages are ornamented with large red, or black and red, capitals at the beginning of pages and paragraphs, with a few random strokes of red here and there. The "Boicius" translation extends to near the bottom of f. 94, and (3) The Gospel of Nicodenum begins at the top of the following page. This piece is introduced at the conclusion of the Boethius as follows: "And pus endepe pe translacoum of Boece, sometyme oon of the chief Senatours of the senate of Rome, translated by pe moral and famous Chaucier, which first enlumyned pis lande with and eloquent langage of oure rude englishe meders tonge. And filowyng begynnepe pe translacoum of Nichodene out of latyn into englishe, laborred by maystre Iohan Trevysa, Doctour in Theologye, at pe instance of Thomas, some tymne lord of Berkley."  

1 Grohman (The Master of the Game, by Edward, Second Duke of York. The Oldest English Book on Hunting. Edited by Wm. A. and K. Baillie-Grohman. London, 1904) prints a letter from the late Sir Henry Ellis in which he says (cf. Introd., p. xxvii): "The MS. (i.e. 16165) is indisputably of the middle of the fifteenth century, completely corroborated by the title of a ballad written by Shirley contained in one of Thoresby's MSS., described in his Ducatus Lodiensis, dated in 1440." And the author says in his Appendix ("Bibliography"), p. 239, that the MS. "was probably copied about the year 1450."
Two points of interest are contained in this heading: (a) Shirley’s testimony as to Trevisa’s authorship of the translation, (b) the work of translation was undertaken at the instance of Thomas Lord Berkeley.

(4) The fourth piece begins at the top of f. 115, and is entitled, “Of þe boke of huntyng made by Edward duc of Yorke.”¹ The first leaf (f. 115) is taken up with an extended Table of Contents: “Here beginneþe þe table of þe Chapitres þat beþe contened in þe Booke of huntyng, þe whiche is cleped þe Maystre of þe game, contreyued and made by my lord of York þat dyed at Achincourt þe day of þe batayle in his souerain lordes prouince.” At the beginning of the history, near the top of f. 116, there is a kind of dedication to King Henry IV (?) : “Into þonour and reuerence of yowe, my right worshipful and drede lorde, Henry by þe grace of god.”

This interesting book on hunting in the Middle Ages ends on f. 190 as follows: “and many dyuers gentil hunters did my bysynesse in þis rude maner to put þe Crafft, þe termes and þe exercyse of þis sayde game more in remembrancce openly to þe knowlegge of alle lordes, ladyes, gentylmen, and wymmen,² affter þe customes and maners vset in þe hyenable court of þe Realme of Engeland.”

(5) “And here filowyng begynneþe a Right lusty aemerous balade, made in wyse of complaynt of a Right worshipfull Knyght þat truly euer serued his lady, enduryng grete diseese by fals envy and malebouche, made by Lydgate” (ff. 190 b–200 b). Begins:

“In May whanne flourça þe freshe lusty qwene.”

Ends (f. 200 b):

“Exyles beon þat I may not atteyne
Rekouer to fynde of myn aduersite. Explicit.”

(6) A Latin “tract on the duties and obligations of priests” (ff. 201–206).

(7) “The dreme of a Trewe lover, made by daun Iohn [Lydgate] of þe tempull of glasse, þat shall next folowe þe house of fame” (ff. 206 b–241 b).³ The poem is in two parts and the heading in French runs:

² and wymmen repeated in the MS.

³ The full title does not occur at the beginning of the poem, but it is written at the top of f. 207. This poem has been erroneously attributed by some to Stephen Hawes, and it was printed by W. de Worde under the title of The Temple of Glas. Cf. Catal. of Additions to the Department of MSS. in the British Museum, 1846–1847, pp. 155–6. “The Compleynt” begins on f. 231: “Ellas for thought and Inwarde peyne.”

“Et en sy finé vn petit abstracte appellez regula sacerdotalis et comence vne soynge mout plesaunt, fait à la request dun amoureux par Lidegate, Le Moygne de Bury.” Begins:

“For thought compleynt and generous hevynesse.”

Ends: “Jis is al and some my lady dere
And I youre man frome yere to yere.

Here endeþ þe Dreme and þe compleynt of þe desyrous servant in loue; and filowyng (8) begynneþ þe compleint of Anelyda, þe feyre Qweene of Cartage. Vpouþ þe Chiualrous Arcyte of þe royal blode of Thebes descend’” (ff. 241 b–243 b). Begins:

“So thirleþe with the poynct of Remembrance.”

Ends (f. 243 b):

“And þus endeþ here, þe compleynt of Anelyda.”

(9) “And filowyng begynnen two verses made in wyse of balade by Halsham Esquier” (f. 244): Begins:

“þe worlde so wyde, þeyre so remuable.”

This poem is followed (10) on the same page by a “Balade by Chaucer” (f.), which begins:

“Hit is no right alle oper lustes to leese.”

(11) Another “Balade by Chaucer” begins about the middle of f. 244 b:

“Of alle þe craftes oute, blessed be þe ploughe.”

(12) Some Latin verses begin near the middle of f. 245: “Deuotissima suffragia pro muliertibus impregnandis.”

(13) A “Balade made of Isabelle Countesse of Warr[yw]k and lady de Spenser by Richerd Beuchamp Eorlle of Warrowyk.” The poem begins (f. 245 b):

“I can not half þe woo compleyne þat doþe my woful herte streyne.”

(14) “Prouerbe usually attributed to Chaucer” (ff. 245 b–246 b).

(15) “Invocacion by Lydegate to Saynte Anne” (ff. 247–248).

Begins: “Jou first moeuer þat causest euery thing.”

(16) “Balade made by Lydegate at þe Departyng of Thomas Chaucyer on Ambassadae into frrance” (ff. 248–249 b).

(17) Near the middle of f. 249 b there is another ballad dedicated to

1 This is the second part of the well-known poem of Chaucer, the first part following at the end of the MS. (ff. 256 b–258 b).

2 This poem was printed with a considerable introduction by Miss E. P. Hammond, _Mod. Philol._, I, 331 ff.
Thomas Chaucer: “Amerous balade by Lydegate on þe kynges ambassade into ffrance.”

(18) The “Devynale per Pycard” (f. 251 b). Begins:

“Take þe seventeþ in ordre sette.”

(19) “Balade of wymens constance; Balade made by Lydegate” (ff. 252–253 b). Begins:

“þis world is ful of Varyaunce.”

(20) “Amerous balade by Lydegate þat haþe loste his thanke of wymmen” (ff. 253 b—254 b), beginning:

“In honnour of þis hegte fest of custums yere by yere.”

(21) “Complaynte Lydegate,” or “þe comendacoun of wymmen” (ff. 255–256). Begins:

“FFul lore I haue a servaunte be.”

(22) Four Latin lines on the “Doctrina Sacerdotis” (f. 256).

(23) A “Balade of Compleynte” (f. 256 b). Begins:

“Compleyne ne koude, ne might myn hert neuer.”

(24) “Balade of Anelyda Qwene of Cartage, made by Geoffrey Chaucyer” (ff. 256 b–258 b).

The Gospel of Nicodemus has the following beginning (f. 94 b):

“Whanne Pilatus was ruler and Iuge of þe Iuwery, and Rufus and Leo weren consuls, and Annas and Cayphas princes of preostes of þe Iewes, þe eghtyenþe Kalendes of Aneryll, þat is þe fyve and twentyþe day of þe moneþe of Marche, þe yeer of þe Empeour Tyberius Cesar eghtyenþe, þe veorþe yeer of þe Olympias two hundreþe and tweyne, hit was edoon indeed, as þe story telleþe, of þe passyoun of þe Croys and of þe resurreccione of our lord Ihesu. Maistre Iohan Trevysa haþe here in mynde þat some tyme þe Greekes maden Ioustes and tournamenteþe and oþer playes of mastryes and of strenþeþe, oones in fyve yere vnder þe hille called Olympias, and cleped þe playes Olympias. And for þey had suche playes but oones in fyve yere vnder þe mountaigne Olympias, þe first fyve yeere in which þey hade suche pleyes, þey cleped þe first Olympyan, and so forthe, so þat and as cryst dyed in þe ferthe yere of þe Olympias, two hundred and tweyne, þanne hit foloweþe in þe book þat Nichodemus wrought þis story and wrot it, þe which begynþeþ in þis maner in lettres of hebrewe.”

The Salisbury version follows the introduction as given in Addit.
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while the quires of the second part have twelve leaves each. Several of the quires in Part I are imperfect, that is, they contain either fewer or more than sixteen leaves. The first quire, for example, has only eight leaves, the third eighteen, and the last quire of the first part has fifteen leaves. In the last part all the quires have twelve leaves each, except the concluding one which has six, inclusive of the two vellum fly-leaves. The first part of the MS. shows three different but contemporaneous hands, the first extending to the bottom of f. 22 b, the second from f. 23 to the head of f. 60, the third extends only through f. 60 a, after which the second hand continues to the end of the first part. The whole of the second part is written in one and the same hand, which belongs distinctively to the second half of the fifteenth century.


The first part of the Gospel of Nicodemus, which bears the title "Nichodemus his gospell" (f. 255, at head of page) and which is divided

1 The order and wording of the Catalogue are followed for the most part; only occasionally I have added a few supplementary words.

H. H.
It into twenty chapters, corresponds in general to the Acta Pilati as printed by Tischendorf. The "Serteyn Storyes," or the second part, which is not divided into chapters, is a translation of the Descensus Christi ad Inferos. The translator however refers to several other sources, especially the canonical scriptures, the legends of St. Andrew, St. James "the More" and "the Lasse," St. Thomas (cf. f. 267), and St. Bartholomew. In the first part the scribe always indicates the beginning of a chapter by the proper numerals and by paragraphing, that is, by setting in the first line of the new chapter. This part actually ends (f. 262b) with the story of the blind Longinus who pierced the side of the dead Christ with a spear that was placed in his hands by the Jews. And the "Serteyn Storyes" begin (f. 263) with the report of the Centurion to Pilate about the "merveyles pat wer schewed at pat tyme," while the narrative of "Caryus and Lucys" does not begin till f. 269.

This version begins (f. 255) as follows: "Cap m i. It felle yn the xvi th yere that Thybery Cesar had ben Emperoure of Roome, And yn pe xix th yere of Herode, sone to Herode whych was kynge of Galylee, and yn pe viii th kalendes of Apryle, whych ys the xxviii th day of Marche, And yn pe iii th yere o pe Erle of Ruffyn and Lyoun, and yn pe same yere also that Anna and Cayphas wer bysschoppes, and yn pe vi th yere aftyr pe passyoun of Ihesu Cryst, that Nychodemus wrote thy story bothe yn Ebrew and yn Latyn ... Cap m ii. Anna and Cayphas, Sobna, Dathan, Gamalyel, Syr, Leuy, and Alexandre, Iewes fulle of trecherye, and wyth hem Iudas Skaryothe, the falce awmonere of Ihesu Cryst, came to Pylate aynst Ihesu and Accused hym seyenge thy styse."

The translation ends (f. 276) with the proof offered to Pilate by "Anna and Cayphas" that the 5500 years which the angel Michael mentioned to Seth on the latter's visit to Paradise had already elapsed, and that the Messiah should therefore appear. The colophon runs, "Et sic est finis Deo gracias."

H. The eighth of the known MSS. of the Middle-English prose Gospel of Nicodemus is preserved in the library of the Dean and Chapter of Worcester Cathedral and has the press-mark Fol. 172. The volume is a paper folio containing 216 leaves, six of which (three at the beginning and three at the end) are fly-leaves. Sixteen leaves have been lost from the beginning of the MS., as is indicated by the early foliation, the old number on the first leaf being "xvii." In the upper left-hand margin of the first page the words, "There wantith sixteen leaves," are written in a late hand.

1 Tischendorf's divisions are however different.
2 Cf. the conclusion of the poetical versions G–H.
The leaves of the MS. measure 11 × 8 inches, and the volume is bound in quires of twelve leaves each, the ends of quires always being indicated by catch-words. But the first quire has only six leaves besides the three fly-leaves. The paper of the MS. is all (excepting the fly-leaves) of the same quality and brand, the water-mark being a large Gothic P surmounted by a cross or trifolium. At the beginning the upper parts of several leaves have been severely injured—blackened, or rather browned—so that it is sometimes almost impossible to get the correct reading. The brown diagonal, defacing bar extends with steadily decreasing intensity through a large portion of the MS. All the pieces of the MS. are in English prose,—the last piece, which is an imperfect version of the Psalter, having the verses alternately in Latin and in English. It was all written by the same scribe, and, indeed, so far as the pieces are translations from Latin originals, the translation seems to have been done by the same person. The handwriting is, to be sure, late—not much earlier than 1485,—but several of the pieces bear fourteenth century dates. However, the dates may very easily have been attached to the Latin originals. The copy of the Gospel of Nicodemus, which I transcribed and examined with considerable care, bears the marks of an original translation and not of a copy of an earlier version.

So far as I have been able to discover no complete catalogue of the MSS. in the Worcester Cathedral Library has ever been published, and the several partial, imperfect descriptions all omit any mention of the MS. Fol. 172. The contents are of a miscellaneous character, and many of the pieces are of great historical value; some of which, like the version of Peter Alfonsi's Disciplina Clericalis and “The Statutes of the Blessed Lord and Bishop, Blac Rogier,” are otherwise unknown in Middle-English versions.

The table of contents on the recto of the first fly-leaf does not record half the pieces of the MS., it omits in fact the two most valuable works

1 T. R. Nash (Collections for the History of Worcestershire, II, App., p. 94 f., 1782) says nothing about it; nor does J. Noake in his chapter on the history of the Worcester Cathedral Library (The Monastery and Cathedral of Worcester, London, 1866, pp. 406-467). H. Schenkl does not appear to have described the Worcester Cathedral Library in the various reports of the MSS. of early religious literature that he has been publishing for about fifteen years in the Sitzungsberichte der philosophisch-historischen klasse der Kaiserl. Akademie der Wissenschaften of Vienna.

§ 4. The Contents of the Worcester Cathedral MS.

in the volume. It is therefore especially important that a complete list of the contents be given. The inside of the first cover and the lower part of both pages of the first leaf contain some account of the life of Richard Rolle of Hampole, and a list of the MSS. which contain his works, evidently copied from the catalogues of Bale, Bernard and Leland, in a modern hand. The table of contents, in the same hand, is as follows:

“p. 29. explicit Passio Nichodemi.
   p. 30. The libel of Richard Hermit of Hampol, of the rule of good living in 12 chapters.
   p. 46. A treatise against ghostly temptations, the twelve degrees of humility.
   p. 85 b. Of Life contemplative and of the words therof, it endeth p. 129.
   p. 181 b. Part of the Psalter Latin and English.”

1. The first piece in the MS. is a fragmentary prose version of the Gospel of Nicodemus, the first lines of which are almost illegible (ff. 4–12, oliv xvii–xxv). The Explicit Passio Nichodemi on f. 16 (oliv xxix) should have been written near the top of f. 12. 2. A short account of the discovery of Joseph of Arimathea by Titus in a prison at Jerusalem and of the death of Pilate (a kind of Paradosis Pilati, f. 121–2 b). 3. The story of the origin of the cross, in which an account is given of Seth’s mission to Paradise for the Oil of Mercy and of his receiving three apple-seeds from the Angel Michael, etc. (ff. 13–16). 4. A short homiletic or ecclesiastical piece follows (p. 16), which begins: “It was wont to be doubted of sum whi Tithes bien yeven to holichirche. It is in Reproef of al wikked and cursed spirites; of al the faithfull men, of trew cristen people tithes bien yeven into holi chirche,” etc. 5. “This is the libel of Richard hermyte of hampol of the Amendement of mannys lif, other ellis of the Rule of goode lyvyng and it is departed in .XII. chap tres” (ff. 17–32 b). The description of the contents of the piece then follows, and the first chapter begins: “Tarie the noght, man, to be converted vnto the lord god, nother delay the noght from day to day,” etc. The twelfth chapter ends (f. 32 b) with the colophon, “Explicit Ricardus de Ampull.”


1 Horstmann does not record any such “libel” in his list of the works bearing Hampole’s name (cf. Yorkshire Writers, II, Introd., p. xi f.).
§ 4. The Contents of the Worcester Cathedral MS.  

against gostly temptaciouns"¹ (ff. 33 b–44). Begins: "Ure merciful lord god Thesu chastiteith his children and suffrith hem to be tempted for many profitable skillis and to their profite." 8. Hic incipient duodecim gradus humilitatis (ff. 44–46 b). Begins: "Seynt Gregory the doctour saith, that without mekenes it is vnheiful to truste of foryevenes of thi synne."  

Colophon: "Expliciunt XII. gradus humilitatis." 9. A series of four short narratives which are in part adaptations from certain of the Dialogues of Caesarius of Heisterbach² (ff. 46 b–48). The rubrics of these "narratives" are: (a) Narracio de periculo differendi penitenciam,  
(b) Alia narracio, (c) Narracio contra confessos de peccatis sed non con- 
tritos, (d) Narracio de peccatore penitente et Saluate. The fables begin respectively: "Ther was a worthi man and a Riche whos name was Cris-
aurus, and as plentiful as he was of worldly goods, also ful he was of synne and vice, in pride, in lechery, in covetise," etc.  

"Ther was ij. scoole felawes of the whiche oonentred into Religioun," etc.  
"Cesarius the grete clerk telleth that ther was a man in Parice, a young man that yaf al to lechery," etc.  
"Ther was a thief in a grete desert, leader and maister of many," etc.  
10. "The dedis of Apostels" (ff. 48–72), a version of the Acts of the Apostles which was unknown to the editors of the "Wycliffite Bible." But it is undoubtedly a late version of the Purvey translation of the Acts as the following parallels will show:

Purvey's Dedis of Apostlis.  
Here begynmeth prolog on the Dedis of Apostlis.³  

Luk of Antioche of the nacioun of Sirie, whos presyng is teld in the gospel, at Antioche he was a worthi man of leche craft, and afterward a disciple of Cristis apostlis, and suwede Poul, the apostle.

Worcest. MS., fol. 172, Dedis.  
The prolog on the dedis of Apostels.⁴  

Luke of Antioche of the nacioun of Sirie, whos praiseng is teld in the gospel, at Antioche he was a worthy man of lechecraft and afterward a disciple of Cristes apostels and sued Poul thapostel.

¹ Cf. "A tretys of gostly batayle," Horstmann, op. cit., p. 420 ff., which is however not the same production.  
² Cf. Mrs. Mary M. Banks, An Alphabet of Tales, E. E. T. S., 126–127, where Middle-English versions of numerous Tales from Caesarius of Heisterbach appear; also A. Kaufmann, Caesarius von Heisterbach, Ein Beitrag, etc. Cohn, 1862; the same author, Wunderbare und denkwürdige Geschichten aus den Werken des Caesarius von Heisterbach, Ausgewählt, übersetzt, usw. Vierter Theil, Annalen des historischen Vereins für den Niederrhein. Heft 47, Köln, 1878; Anton E. Schön- 

bach, Studien zur Erzählungsliteratur des Mittelalters. Vierter Theil: Ueber Caes-
arius von Heisterbach, 1. Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften, Bd. 144, Abs. IX. Wien, 1902.  
⁴ Fol. 48, and f. 72.
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Purves's Deidis of Apostlis.

Cap. I.

Theofile, first Y made a sermoun of alle thingis, that Ihesu bigan to do, etc.

Colophon: Here endith the Deedis of Apostlis.

11. "The Book of Contemplacioun, or The Divine Cloud of Vnknowing" (ff. 72 b–116). The heading at the beginning of this piece runs: "That the inner havyng of a man shuld be like to the vtter." Then in a different hand, "Venite exultemus domino." Begins: "Costly brother in Ihesu Crist, I praine the that in pe callyng whiche our lord hath callid the to," etc. The treatise is divided into ninety-three chapters.1 12. At the top of the next page (f. 116 b) stands the following invocation (red): "Ihesus beoure speele, Amen." This page and the following have been crossed through with heavy strokes, but the piece seems to be a series of invocations to God accentuated by Pater Nosters. 13. Another religious piece begins on f. 117 with the heading, "UI vertuous questionus and answers of vj holy doctours of tribulacioun paciently taken in this world." 14. On f. 117 b there are a few prayers and "Masses" of the Popes Gregory and Innocent which have been partially crossed out. 15. What is perhaps the most important piece in this MS. begins without rubric or heading at the top of f. 118 b. But the first words of the piece reveal the fact that it is a fifteenth century English version of Peter Alfunsi's Disciplina Clericalis, a noted and interesting collection of mediaeval tales or fables, supposed to have been told by an Arab father on his deathbed to his son, for the latter's instruction and guidance. This is, I think, the only Middle-English version so far known of anything approaching the complete Disciplina Clericalis, although several of the tales are incorporated in the fifteenth century English translation of the Alphabetum Narrationum,2 which was until recently3 thought to be the work of Etienne de Besançon. The Latin version exists in a large number4 of MSS., and the Old-French5 poetical version appears to

1 The Book of Contemplacion is preserved in the following MSS. of the British Museum: Reg. 17, G. xxvi (fifteenth cent.), Reg. 17 D V (fifteenth cent.), Reg. 17 G. xxvii (seventeenth cent.), Harl. 674, 954 and 2373. It has been ascribed to William Exmurse, Maurice Chawney, and to Walter Fitz-Herbert.


3 Cf. Mr. J. A. Herbert's article in the Library, Jan. 1905.

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have been extremely popular. The Middle-English version of the *Disciplina* contains 24–25 tales, which do not however follow the order of any of the Latin and French MS. versions described by Ward. The piece begins: "Petir Alfonst servaunt of Iheen Crist, maker of this booke, with thankynge I do to god, the whiche is first and without bigunnyng. To whom is the bigunnyng and the end of al goodenes, the fulfilyng," etc. After a short prologue, the stories are introduced: "Therfor Enoch the philosophre, whiche in Arabik tung is named Edriche, saide to his sone: 'The dreede of god be thy busynes, and luce and wynnyng shal come to the without any labour.'" The *Disciplina* extends to about the middle of f. 138 a. 16. The next piece is an English version of the well-known "Epistle of Alexander the Great to Aristotle," and it is introduced by the rubric, *Incipit epistola Alexandri Magni Regis Macedonum ad Magistrum Suum Aristotilem* (ff. 138–148). Begins: "Alwey I am myndeful of the also among the preeks and doubts of our batels, most diere comandour, and after my Moder and Susters most acceptable," etc. Ends with an "Epitaphum" in twenty-two Latin verses:

"Primus Alexander, pillea natus in urbe
Quem comes Antipater, confecto melle veneno," etc.

17. At the top of f. 148 b an ecclesiastical piece begins, which contains certain regulations for the government of the dominions of the Church of Rome: "That the Pope with other prelatis of holichirche hath power to make divers lawes to edificacion of holichirche, and to accuse theym that brekith hem, may be proveed both bi thold lawe and bi the newe." After a brief introduction, a series of thirty-nine ecclesiastical laws are given (ff. 148 b–154 b). 18. This piece is followed by another ecclesiastical work of great importance to the history of the Church and of the life of London in the thirteenth and fourteenth centuries. The heading of the piece is as follows: "The statutes of the blissed Lord and Bishopp, blac Rogier" 2 (ff. 155–163). The prologue to the list of "statutes" begins: "To the Bishopp of London of the comfort of the

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lord Petir, Archdeeken of London, made and direct to al the Persons, vicars, and parasech priestes in the Citee of London, constitute." There are in all thirty-three different articles of the statutes, which deal with about all the phases of English (i. e. London) religious life in the latter years of the Middle Ages. 19. What appears to be a charter of an Archbishop of Canterbury begins on f. 163 b: "William, 1 bi divyne suffraunce Archebisshop of Caunterbury, of al Ingland Prymat, and of the Apostels seete legate, to our welle beloved sone, Thomas Bekaton, 2 Doctour of Lawe, Archedeken of London, and Deane in the chirche of our lady at the Bowe of London," etc. This document ends near the top of f. 165 a with the exact date of its origin: "Yeven in our Manor at Lamblith, the xi. kalendis of December, the yeere of our lord MCCC-LXXXVII, and of our translatioun the vii." 20. On ff. 165–5 b there is another ecclesiastical document of some historical consequence, of which the rubric runs: "The tenour folowith of Constituciouns memoratief." 21. "Thiese bien the constituciuous provincial of the Archebisshop of Caunterbury, Robert of Wynchelsey" 3 (ff. 165 b–166). This document concludes with the date of its execution: "writen Anno domini Milesimo CCCCLXVII." 22. The last piece of the Worcester MS., fol. 172, is a late Middle-English interlinear (Latin-English) version of the Psalms, of which only the first seventy-one chapters and nineteen verses of the seventy-second chapter have been preserved (ff. 166–313 b). At first there is a prologue: "Here bigynnyth a prolog vpon the psautier," which extends to the bottom of f. 168. Then at the top of the following page there is a long rubric: "Here bigynneth the psautier the which is comunely used to be rad [in] holichirche service, for it is a booke of grete deuocioun and of high gostly conceivyng; in which booke men fynden ful moche wnetesse and parfite vndirstondyng of gostly Comfort. Also pis booke shewith the meedis of inst men and the meedis of uniuist men, the Reward of everyman after his travaile." The MS. ends after cap. LXXII, 19, the last verse being: "How bien thei made into desolacioun, the faileden sodainly, thei perissheden for their wickidness." A comparison of this verse with the same one in the Purveyite 4 translation

1 This is apparently the "Willim mus de Courteny" described by Newcourt (op. cit. p. 19). He was "Bishop of Hereford," whence he "was translated to London, 1375, Sept. 12." . . . "In 1381, August 10, this our Bishop was made Lord-Chancellor, and in January following, translated to the See of Canterbury." 2 "Thomas Baketon occurs Arch-Deacon of London in 1382 and 1335."—Newcourt, I, 61, Note C.

3 This is probably the Robert Gilbert described by Newcourt (op. cit. pp. 22–23). He became Bishop of London in May 1436, and in October of the same year Archbishop of Canterbury. He died July 27, 1448.

4 Cf. Forshall and Madden, II, 811.
shows that the Worcest. MS. 172 version is probably a later form of the same translation, with the addition of the Latin text.

As has already been intimated, the translation of the Gospel of Nicodemus in the Worcester MS. was undoubtedly made in complete independence of all the other English prose versions that we have described. The margins of each page in the MS. contain from two to four Latin sentences or clauses, corresponding to particular passages in the text. The translator probably had a Latin original before him, and a comparison of the marginal passages with Tischendorf’s edition of the Evangelium Nicodemi shows clearly that it was the $D^b$ text. The translator was not very familiar with this kind of work, and he frequently shows that either the meaning of the Latin word, or of the English, or of both, was quite unfamiliar to him. This fact accounts for the comparatively large number of strange, un-English words that occur in the translation. At times however the translation is in good, vigorous, original English.

1. Another late fifteenth (possibly early sixteenth) century English version of the Gospel of Nicodemus has been preserved in the Cambridge University Libr. MS. Mm. 1. 29 (ff. 8–16). The volume is a paper quarto of fifty-nine leaves, besides three fly-leaves at the beginning and eleven at the end, which measure $8 \times 5\frac{3}{4}$ inches. It belonged apparently to one “Thomas Earl, Minister of S. Mildred’s, Bredstreet,” in the latter half of the sixteenth century, since it is called “his Note Book wherein are set down the Episcopal & Archidiaconal Visitations in London, together with the Cources taken with the Puritans & Papists, during the said Writers Incumbency, that is from the year 1564 to 1600. And many other cursonry Notes of Church Matters under the Reignes of K. Henry VIII & K. Edward VI.” The other pieces according to the memorandum (on the recto of the third fly-leaf) are: “The Gospel of Nicodemus.” “Notes concerning Puritan Controversies, with collections out of Tindal, Barnes, Calvin, Joh. Fox, etc. concerning Ceremonies”; “Notes concerning Papists and Jesuits.”

At the end of the volume there are a few pages of promiscuous notes, a part of which consists of a list of words apparently copied from glosses of older MSS. As the above note and the table of contents are in the

1 Second edition, Leipzig, 1876, p. 333 ff.

2 Cf. “Lo, I have wrapped hym in cleeene sendal and put hym [in] my monument and set the stone to the Doore of the spelume, Denne, or Grave or Sepulcre” (f. 5 b) with the $(D^b)$ Latin: Ecce in monumento meo posui et involvi eum in sindone munda et apposui lapidem magnum ad ostium speluncae (Tischendorf, op. cit. p. 396).
well-known hand of Humphrey Wanley, the MS. was no doubt at one time the property of that famous antiquarian.

The version of the *Gospel of Nicodemus* (ff. 8–16) begins with the story of Joseph's begging the body of Christ and wrapping it "in a shining Syndonia," and laying it "in the new grave or stoun sepulture where neaver man was layed."

The piece begins on f. 8 of the MS. with a rubric or rather heading at the top of the page in the centre: "De Resurrectione domini." To the left of this are the words: "Sermones dormij secure, Sermo parati de tempore . . . 105." On the left margin of the same page we read: "Nichodemus Ghospel . . . Expl-translatid." Below the heading and in the centre of the page there is the following dedication: "To the Christian Reader grace, mercy and peace in god, By Jesus Christ our Savyour in the Holye Spyrite of god,—iij parsons, one ouelye God—Amen." The dedication is in the same hand as the text, while the heading and the following words to the right of the dedication are later: "James Pymer, Taylour"; on the left margin beneath the title (i.e. *Nichodemus* Ghospel), "1590"; and further below in red ink, "1509."

The author (or scribe) of the translation then tells us something about the origin of the piece: "Because the fables of that Romain papall sinagoge ys not now exstant, thought somtym Impryntid in the Inglishe tounge undrer the Tytle of Nychemodum Ghospel, I have Agayn written the same ovt of their oude postilles, As John Herolt, Sermones discipulij *(sic)*, Sermo 146, 1 F. Sermones Dormi, Sermo 30–1 . . . De Resurrectione Domini." Then under this in the later hand: "Jacobus de voragine, whose wordes follow thus." After this the translation begins: "It is Read in the ghospel of nychemodum, That After that the Iwes and Romaines had cruificid our Lord Jesus chryst, That there was A good and Iust man By name Josephe of Ararithmatia, A cytti of Iwrij, whiche loked for the kyngdome of god and [was] not consenting nor willinge to accord vnto the accusations of the Iwes Agaynst christ. This man Requyred pylat and Requestyd of him the Bodye of christ Iesus," etc.

At the end of the piece (f. 16) the following words occur in red: "Vide Liber Belial," and to the right of this, the name "Jacob de Theranio" *(sic)*. On the following page the colophon has been crossed out, but "sic est" remains and the other words have been traced over in

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1 The *Gospel of Nicodemus* as preserved in this MS. may have been copied from some early print (cf. Förster, *op. cit.*), but there is no such volume known.

2 The *Sermones discipuli de tempore et de sanctis* of the German Dominican friar, John Herold (or Herolt, *flor. 15th cent.*) were published at Nuremberg in 1480 and 1492, and at Mayence in 1612.

a later hand. Afterwards the scribe appended a curious note by way of comment and admonition: "Behold goodlj christian Reader this nychodemus, no nychodemus; this ghospell, no ghospell; this vnwritten verytij, no verytij / But a verytable lye, a lucyferian fable, old wyves tale and detestable lye, vnsvavery salt for the downg hill, and to be tred on vnder fotte of men. This author whosoever of sermondes dormi secwre preache thus and sleap safly. A mynister of Antychrist wrote this in latin and Imprinted thee sam after in anno 1517 at lyons, 16 of November. Whether it was peter Vigeneye, Herolt, Barland I know not. But this you can surely wytnesse with me: No lyttell leven of popische doctrynes are Bwykled as fyrst the avthoritij of sacred scriptures countyd vnperfecte, without this nychodemus, Blasphemous spyrit of lyinge, Be an eptyd also coequall with them, O Sathanas, whiche pluckyng vs from the scriptures wold aprove the Resurectyon of christ By this devyses, etc."

J. In conclusion I must call attention briefly to the early Black Letter editions of the English Gospel of Nicodemus. The popularity of the apocryphal account of Christ's passion and descent into Hades among Englishmen of the early sixteenth century is clearly shown by the considerable number of editions of the Gospel that was published. It was printed by Julyan Notary, London, 1507,¹ Wynkyn de Worde, 1509,² John Skot, London, 1529, and so on. The De Worde version was apparently the standard edition throughout the next two centuries,³ and no one has as yet discovered an original for it. It follows none of the known Latin manuscripts and editions, and it differs in many essential features from any of the M.E. versions with which we are at present acquainted. One peculiarity of this text appears in the prologue, where the printer asserts that his original is a French version made by Bishop Turpin: "It befell in the .XIX. yere of the seygnorye of Tybarye cesarye Emperor of Rome, And in the Seygnorye of Herode that was the sone of Herode, whiche Was kynge of Galyce, the .viii. kalendes of Apryll, the whiche is the .xxv. daye of Marche, the iiij yere of the

1 A copy of this rare book is in the library of Archb. Marsh, Dublin.
3 Editions appeared 1620 (?) at Rouen by Coustourier-Warrin; 1767 at London by John Wilson; 1775 (?) at New Castle as one of William Garrett's collection of Chap-Books. Judging from the prologue of Wilson's edition as reproduced by Thilo (Proleg. p. cxiv f.; it is not in the British Museum) this text is also a reprint of the De Worde edition; or it is at any rate based upon the same original. That part of the Gospel which refers especially to Joseph of Arimathea was printed also in Black Letter by De Worde (date not given), and in abbreviated form from "The Kalendre of the New Legende of Englande" by Richard Pynson (1516). Cf. Skeat's Joseph of Arimathic, E. E. T. S. No. 44, p. 25 ff., London, 1871.

son of Uelom whiche was counseyller of Rome. And Olympus had been afore two hundred yere and two. This tyme Ioseph and Annas were lorde above all Iustyces mayres and Iewes. Nychedemus whiche was a worthy prynce dyde wryte this blessyd storye in hebrewe. And Theodosius the Emperour dyde it translate out of hebrewe into latyn. And bysshop Turpyn dyde translate it out of latyn into Frensshe. And here after ensueth this blessyd storye.”

The text has the following beginning (p. 2): “ANas and Cayphas. Symeon. Datan. Gamaliel. Iudas. Leuy. Neptalim. Alysaunder. Zarius. And many other Iewes came to Pylate and accused our lorde Ihesu cryste in many thynges / and thus they sayd / we knowe hym well that he is the sone of Ioseph the carpenter / and was borne of Marye,” etc. The conclusion of De Worde’s print runs: “Thus our scrypтурere bereth wytnes of hym that shall be the sone of god / & a kynge of the people of Israhell / but after the passyon of Ihesu we & our prynces meruyllèd of the tokens & wordes that were done by hym / & so we loked our storyes & counted all the lygnage downe to Iosephs lygnage / & the lygnage of Marye that was moder of Ihesu / & so we hawe accounted that fro that tyme that god made pe worlde & Adam the fyrst man vnto Noes flode is two M. & V. C. yere And fro the flode to Abraham is thre M. and V. C. yere / and fro Moyses to Dauyd is V. C. yere / and fro the transmygracyon of Babylone to the incarnacion of Ihesu cryste is foure .C. yere / and thus is the acounte in all V. M. yere. All these thynges and meruaylles dyde Pylate wryte for to be redde of all them that sholde come after. And than Pylate wrote a lettre to the cyte of Rome / and to Claudio the Emperour, etc. Thys endeth Nychedemus gospelle. Enprynted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde / prynter vnto the most excellente pryncesse my lady the kynges moder In the yere of our lorde god .M. CCCCC. ix. the .xxiiij. daye of Marche.”

Now, a casual comparison of the prologue, and the beginning and conclusion of the text with those of the Trevisa version (MS. Addit. 16,165) shows that no other connection can possibly exist between the two versions than that of being different translations of one and the same story.1 The Latin MSS. on which the two versions were based may indeed belong to the same group, just as do the Dabc and ed. pr. of Tischendorf. But the Latin MSS. themselves are unknown.2 unless

1 Cf. Förster’s statement: “Es scheint das (i. e. the Trevisa version) dieselbe zu sein, welche 1509 (und öfter) von W. de Worde . . . gedruckt ist” (Archiv 167, 321).
2 This version baffled so brilliant a scholar as Thilo, who says of it (Codex Apocryphus, Proleg. p. cxlvii): “Quot-quot ego codd. Latinos evolvi, corum nullus

perchance von Dobschütz has discovered them.\(^1\) A more important point of difference between the De Worde translation and all other known versions of the *Gospel of Nicodemus* is to be found in a unique and very interesting story that is introduced in connection with the entombment.

Joseph of Arimathea, it is related, went to the market-place of Capernaum on the day of the crucifixion in search of a shroud for the body of Christ. There he met by chance Syndonia, the daughter of Levy (or Livy) and his wife, humble citizens of Capernaum. This maiden had been forced by the death of her father to learn some trade by which she could support herself and her invalid mother. She therefore began early to learn the art of weaving in silk, and one day about the time of the death of Christ she made by some miraculous means which she could not explain a wonderful piece of silk. When she showed this scarf to her mother the latter was also amazed, and after questioning the daughter as to how she made it, the mother bad her wash herself and go with the cloth into the market-place and sell it, in order that she might buy provisions and other articles for the following feast-day. At the same time the mother commanded that she sell the cloth to no man before she learned his name and for what purpose he wished to use it.

So Joseph in looking over the market discovered Syndonia and her wonderful fabric. He asked, and willingly paid, the price; but before closing the bargain the girl fell upon her knees before Joseph and besought him to tell her his name and the purpose for which he intended to use the cloth. Joseph readily complied, telling her that a great prophet had just died in the country and that he wished to wrap his body in the cloth before he deposited it in the tomb. Then he in turn inquired after her name and that of the weaver of the cloth, and upon receiving the answer that it was Syndonia, he said to the girl: “Now after you I shall name this cloth, for this cloth shall be named Syndonia.”\(^2\)

The story concludes with an account of how the mother was restored to health and strength as a result of the use to which the marvellous

similem huic obtulit prologum, in quo mentio fieret Turpini illius archiepiscopi Rhemensis Caroli magni aetate, cujus nominem famosam historiam de gestis Caroli initio sec. xii, supposim esse constat. Conjetulas inde, quod continuo aliis documentis confirmabimus, evangelium Nicodemi aliqua modo cum fabulis medieae aetatis Romanensis quas dicens conjunctum esse.” Gaston Paris gives no information about such a work from the pen of Bishop Turpin in his monograph, *De Pseudo-Turpina* (Paris, 1865).

1 My own belief is that the original of De Worde’s text is to be found among the numerous Latin MSS. of the *Evang. Nicol.*, which are preserved in English libraries and which have not been carefully examined.

2 This word is evidently from the Latin (Greek) *sindon* ("in sindone munda." *Ev. Nic.*, Tischendorf, p. 366), which means a kind of linen cloth.

piece of cloth was put, and how she married a "worthy duke" and her daughter became "Empresse of Rome."

I have been able to find only a few traces of this story in mediaeval Christian literature, but it must have been a well-known legend;¹ at any rate, it does not occur in any other version of the Gospel that I have examined.

The text as printed by De Worde does not have the pages or the divisions (chapters) numbered; nor does the Warrin-Cousturier edition. But De Worde's little book contains fifty-two pages, and there are thirteen divisions of the text; there is the same number in Warrin-Cousturier and in the eighteenth century chap-book of William Garret. It is in the seventh division or chapter that the Syndonia story occurs. This chapter has the heading: "How Centurio tolde Pylate of ye wonders that was at Crystes passyon & the same Pylate tolde the Jewes therof, and of the precyous cloth that our lorde was buryed in."²

V.

BRIEF ACCOUNT OF THE ORIGIN AND GROWTH OF THE DESCENT LEGEND.

The Gospel of Nicodemus is in its complete form composed of two parts which are known as (1) the Acta Pilati and (2) The Descensus

¹ Godefroy (Dictionnaire de l'ancienne langue Francaise, vol. vii (Paris, 1892), p. 417) describes the word "sidoine" as "sauire," and gives the following quotation: "Icele glourieuse pucele qui fila la sindoine dont la charis De fut enveloppe (Maurice, Serm., MS. Poitiers 124, 1d 267.)." C. U. Chevalier reproduces (Etude critique sur l'origine du St. Suare de Lirey-Chamberg-Turin, Paris, 1900, Append. p. 46 ff.) a Tenor Officie Santete Studentis Jesu Christi in which the following sentence occurs (p. 56): "Mulie sapientis Siodenem fecit et vendidit, quam Joseph ab Arimathia mercatus est." There is also a reference to the Syndonia legend in the poem entitled, The lyfe of Joseph of Arimathia, printed by Richard Pynson in the year 1520, and reprinted by Prof. Skeat in his Joseph of Arimathea. The last three lines of the third stanza (Skeat, p. 37) are:

"And wrapped his body / in a clothe called sendony; / Bryche was it wrought, with golde & sylke full pure, / Joseph of a mayd it bought / in Aromathy cyte."

² The story is told on p. 22 ff. of the 1509 edition. John Ashton is in error when he says (Chap-Books of the Eighteenth Century, London, 1882, pp. 30-31, where he merely reproduces the title and Table of Contents from the Chap-book), "This is a translation by John Warren, priest, of this apocryphal Gospel." The Warren edition is nothing more than a slightly modernized reprint of the De Worde text. Ashton is also entirely wrong in asserting that the Chap-book text "varies very little from that given by Hone." As a matter of fact Wm. Hone simply reprinted (Apocrypha! New Testament, London, 1820) a translation of the Evang. Nicodemi which was made by the Rev. Jeremiah Jones near the end of the seventeenth century from Grynceus's edition (Orthodoxographia, vol. i, p. 643 ff.), and published

Christi ad Inferos. According to the best authorities these two parts originated at different times and in entire independence of each other. The Descensus is the older of the two, and it probably received its literary form as early as the second or third century, while the Acta did not exist in anything like its present form before the latter half of the fourth century, or even the early fifth century. The earlier is also the more important of the two parts, so far as their influence upon mediaeval literature and art is concerned. It contains a vivid, dramatic description of Christ's descent into Hades in the time between his crucifixion and resurrection, of his breaking down the gates of hell, of his binding of Satan and of his deliverance of the patriarchs and prophets from their long imprisonment there. The story of Christ's underworld mission is related by two men who are purported to have risen from the dead, and who were in the realm of Hades when Christ entered its gates as conqueror and deliverer. These two men, who are usually called Lucius and Carinus, are represented as being the sons of a prominent Hebrew named Simeon. From their names it has been surmised with considerable ground for justification that the author of the Descensus was a certain Lucius Charinus who flourished in the second century and who seems to have written several other apocryphal treatises.

The Acta Pilati gives an account of the trial of Christ before Pilate, of the crucifixion, of the entombment by Joseph and Nicodemus and of the miraculous escape of Joseph from the prison where he had been confined by the Jews because he buried the body of Christ. The story

in numerous editions along with an extensive and valuable criticism of the apocryphal books of the New Testament, having the title, A New and Full Method of Settling the Canonical Authority of the New Testament, etc., 3 vols., Oxford, 1727; cf. vol. II, pp. 223–299. Hone divides the text into chapters and verses. He also states in his "Preface" to the Gospel of Nicodenum (p. 44 f.), that his text is a translation from the Orthodoxographa. Thilo is wholly wrong, as well as unjust to the admirable critical work of Jones, in suggesting (Prolegom., p. ix.) that his book is little more than a rehash of Fabricius.

1 This sketch can only give a bare outline of the development of the story and its importance. No attempt is made to give an exhaustive list of the literature on the subject in the footnotes.


6 Lipsius, op. cit.; Harnack, op. cit.

told in the *Acta* is based mainly upon the description of the passion in the canonical Gospels, with several apocryphal additions.

The literary account of Christ's descent into Hades was developed from a belief which doubtless prevailed in apostolical times that he descended into the underworld to preach, or to bring salvation, to the dead, just as he had brought salvation to the living by his mission on earth. But the conception of God appearing as a conqueror in the lower regions of the world antedates the Christian era. It was familiar to the psalmist,1 as well as to the authors of Isaiah 2 and Hosea.3 It is, in fact, not improbable that the Hebrew and Christian conceptions of Jahve and Christ visiting the kingdom of the dead and overcoming Satan and his hosts are merely later developments from the Babylonian, Persian, Egyptian and Grecian belief in the descent of the spirits of the dead into a region of darkness and gloom.4 In other words, the notion is intimately bound up with the oriental belief in the immortality of the soul, which appears to have become a definite feature of the Jewish religion for the first time after the Babylonian captivity.5 But the mediaeval legend about Christ's descent was no doubt immediately inspired by certain passages of the New Testament, the most important of which are found in the First Epistle of Peter: "Being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days

1 *Ps. 24.* The verses beginning: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in."

2 Cf. chap. 42, 7; 45, 2; 53, 8-9.

3 Chap. 6, 2; 13, 14.


of Noah" (iii. 19). "For unto this end was the gospel preached even to the dead that they might be judged according to God in the spirit" (iv, 6). These verses and others from the New Testament of similar import became the "texts" for numerous sermons or homilies by the early Church fathers, and they were thus developed and enlarged upon, until we have the Descentus in outline in sermons of Clement of Alexandria and others.

The fact of Christ's descent was almost universally accepted by the early orthodox Christians, but there was much controversy among them as to the purpose of his mission to the dead and its general significance. On this point, as well as on other points, the theologians of the Greek or oriental Church differed from those of the Church of Rome. But through the discussions of the theologians the belief in the descent was strengthened and popularized, and it thus gradually became a doctrine and dogma of the Church. It was, moreover, at the time when these controversies were most ardent that the Descentus was probably written. Though apocryphal in character, this document undoubtedly aided materially in spreading the descent story throughout the Christian world. The formal recognition of the conception as a part of the Christian faith occurred about the middle of the fourth century, when the Fourth Synod of Sirmium introduced the clause "He descended into Hades" into the Symbol or Apostles' Creed. It was probably not far from that time that the Acta Pilati was composed and combined with the Descentus, thus constituting the complete Evangelium Nicodemi. But it has not yet been discovered who the author of the important treatise was, nor are any of the circumstances of its composition certainly known.

There is no known manuscript of any version of the whole or any part of the Evangelium Nicodemi which can be placed earlier than the fifth century. The oldest manuscripts of the story that have been preserved are in Latin and Coptic, and these manuscripts are possibly as

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1 Revised Version.
2 Cf. Acts 2, 24, 31; Rom. 10, 7; Ephes. 4, 9; Matth. 27, 52-53.
4 Tertullian, Irenaeus, and Hippolytus were the leaders of one party; Clement of Alexandria and Origen of the other.
5 Cf. Monnier, op. cit., p. 91 f. See J. Turchin, La Descente du Christ aux Enfers, Paris, 1905, for a careful and succinct account of the descent motive in patristic literature.
6 A.D. 359.
§ 5. Early form of Evangelium Nicodemi.

early as the fifth century. But the story was probably first written in the Greek language, although the Greek versions of it that are now known are considerably later than the Latin and Coptic. From the fifth century on the story must have rapidly become very popular, if the numerous Latin manuscripts now in existence and the many references to it in mediaeval art and literature signify anything in respect to popularity. After that time all the prominent theologians and historians of mediaeval Christianity show an intimate knowledge of the Evangelium Nicodemi in their writings. Moreover, the descent motive and other episodes of the Gospel were employed in a familiar way by most of the important religious poets.

By the tenth century the story of Christ’s descent into Hades had permeated all Christian literature and art. Very soon after Byzantine reforms had softened the asceticism of the Church authorities so far as to allow the person of Christ to be treated as a legitimate subject in art, artists began to chisel scenes of the passion and resurrection on marble and stone columns. And the Harrowing of Hell usually, and Longinus piercing the side of the dead Christ with a spear often, had prominent places among these portrayals. Painters in miniature and workers in mosaics and the plastic arts found much inspiration in the same subjects. The scenes occur with special frequency in the illuminated manuscripts and all kinds of ornamental ivory work devoted to

1 See on this point von Dobschütz, op. cit.; Lipsius, op. cit.; G. Paris and A. Bos, op. cit., Introd., II–IV; Tischendorf, op. cit., Prolegom. L, iv ff.
2 Von Dobschütz, op. cit.; Tischendorf, op. cit.
3 There are about twenty MSS. in the Brit. Mus. alone.
4 References are given by Monnier, op. cit., pp. 141–2.
5 The present writer is collecting materials for a monograph on The Harrowing of Hell in Mediaeval Art, which he hopes to publish at an early date.
6 The development and influence of Byzantine art has been admirably treated by Dr. Carl Schnaase in his Geschichte der bildenden Künste im Mittelalter. 8 bde, 26 Auflage, Düsseldorf, 1869–1879 (cf. vol. III, pp. 212–213, 193 ff., 256, etc.).
7 The earliest known attempt to reproduce the Harrowing of Hell in mosaics dates from the beginning of the eighth century, and was formerly preserved (now lost) in the Oratory of Pope John VII at Rome. (Engene Minz, L’Oratoire du pape Jean VII, Revue archéologique, Sept. 1877., cited by Monner, p. 197). Other mosaics of Harrowing are in the Cathedral of Torcello, near Venice (early twelfth century), and a fine one on the central dome of St. Mark’s, Venice, which in its original form also belongs to the early twelfth century. There is also a mosaic in St. Praxeds, Rome (ninth century), which represents Christ delivering Adam and Eve into the hands of the archangel Michael, according to the specifications of the Evang. Niccol. 25. (Cf. F. Kraus, Christliche Archäologie, vol. II, p. 349.)
8 Manuscript miniatures of Harrowing as early as the eleventh century are known to be in existence, and the scene has been preserved in scores of MSS. dating from the eleventh to the sixteenth centuries. There are about forty such MSS. in the British Museum (cf. Birch and Jenner, Early Drawings and Illuminations in the British Museum, p. 176). According to De Waal (Die Apokryphen in der
Christian subjects, that were produced between the twelfth and sixteenth centuries.\(^1\) Artists in enamel\(^2\) and stained glass,\(^3\) and painters in oil were at a very early date caught by the magnetism of the scene which represents the victorious Christ with the banner of the cross in one hand treading the shattered gates of hell and Satan under foot, while he mercifully extends the other hand to Adam, Eve, and the patriarchs and prophets and bids them come forth from their infernal dungeon. The legend inspired some of the most beautiful work of Fra Angelico,\(^4\) Taddeo Gaddi,\(^5\) Memmi, Albrecht Dürer,\(^6\) and many other artists of the late Middle Age and the Renaissance. Indeed, there is no branch of mediaeval and renaissance art\(^7\) which does not give evidence of the strong hold the story had acquired on the minds and hearts of men throughout Christendom.

\(^1\) A Byzantine ivory representing the scene and belonging to the twelfth century is preserved in the Museum of Antiquities (Grünes Gewölbe) at Dresden. The Musée de Cluny in Paris possesses several ivory diptychs, triptychs, and shrines of the fourteenth-fifteenth centuries, on the sides of which Harrowing is carved.

\(^2\) The best known and most beautiful piece of enamelled work in which Harrowing is represented is on the Pala d’Oro of St. Mark’s, Venice, belonging to the last quarter of the tenth century (cf. Schmaase, I, 256).

\(^3\) The Harrowing of Hell is one of several scenes describing the passion on one of the stained windows (fifteenth or sixteenth century) in the rear end of the church of St. Germain l’Auxerrois, Paris.

\(^4\) One on the walls of one of the cloister cells of the old St. Mark’s monastery, Florence.

\(^5\) A magnificent painting on the north walls of the beautiful Spanish chapel of Santa Maria Novella, Florence.

\(^6\) It is included in each of Dürer’s two notable series of wood-cuts, known as the “Little Passion” and the “Greater Passion,” and also in a series of copper engravings from the year 1512.

\(^7\) The Harrowing scene is found as a miniature illumination on a Vatican Evangelistarium of the year 1123, which formerly belonged to the Emperor John (Schmaase, III, 274). It was formerly on the bronze or brazen doors of the churches St. Benevento, St. Paolo-Fuori in Rome, and of the cathedral of Pisa (Jameson-Eastlake, The History of Our Lord as Exemplified in Works of Art. Fourth ed., London, 1851, vol. I, p. 257). It was a favourite decoration on “Exultet Rolls,” one of which in the library of the monastery of St. Maria Sopra Minerva at Rome dates from the eleventh century; another fine one in the Barberini Library, Rome, belongs to the twelfth century (Schmaase, IV, 695 ff.). It occurs in bas-reliefs on columns, pulpit-supports, etc., one such having been preserved on the pulpit-support of the church of St. Bartholomew at Pistoia, and another splendid one from the early thirteenth century on a column in the east portal of the Baptistery at Pisa (Schmaase, VII, 268, footnote 3, 269). It forms one of the bas-reliefs on a marble column twenty feet high which stands in front of the cathedral at Gaeta (Estelle M. Hurll, The Life of Our Lord in Art, Boston, 1898, p. 5). It appears in a thirteenth century fresco on the lunette at the eastern end of the transept of the cathedral at Braunschweig (Woltmann and Woermann, History of Painting, edited by Sidney Colvin, vol. I, p. 309).
§ 5. The Harrowing of Hell in the Mediaeval Drama;

Nowhere was the influence of the Harrowing of Hell felt more powerfully than in the mediaeval drama.\(^1\) Inasmuch as the early religious plays were largely inspired by a desire to reproduce in an impressive and concrete form all the phases of Christ's passion and resurrection, it is natural that the vivid description of the conquering Christ storming hell, binding Satan and rescuing the patriarchs, which is found in the *Gospel of Nicodemus*, should have appealed strongly to the imagination of the primitive play-wrights of the Middle Ages. Thus the plays which were concerned with the Easter-tide, especially the so-called cyclical mysteries, usually included the Harrowing of Hell among those scenes devoted to the representation of the passion and resurrection. The dragon mouth and other symbolical representations of the entrance to hell became in the course of time impressive parts of mediaeval stage furniture. And the antics of Satan and his minions on the stage formed no doubt one of the most attractive features of the plays.

Specimens of Harrowing plays have been preserved in all those European literatures in which any serious effort was made to develop a religious drama in the Middle Ages. One of the earliest attempts to dramatize the scene is found in the Norman-French play of *Adam*.\(^2\) It also became one of the most popular scenes of the German Easter plays.\(^3\)


\(^2\) Cf. Creizenach, I, 130; Monnier, p. 215-216. On the Harrowing of Hell in the mediaeval German drama, see Creizenach I, 112 ff., where numerous other references are given.

\(^3\) The *Evangelium Nicodemi* was very popular in other kinds of early French and German literature besides the drama. Three poetical versions in French and one in German have been published in recent years. One of the French recensions (ed. Paris and Bos, op. cit.) is the work of Chrétien (not de Troyes), Paris and Bos, *Introductio*, p. xiii), another of André de Coutances (cf. Paris and Bos, *Introductio*, p. xvi ff.), while the third (ibid., p. xlvii ff.) is by an anonymous poet. All three translations belong to the thirteenth century. The German rhymed version, the work of Heinrich von Hesler (ed. Karl Helm, Tübingen, 1902), is much longer (5490 lines) than any other known poetical (the longest French version, that of Chrétien, contains 2190 lines) translation of the *Evang. Nicod.* Hesler's work probably belongs to about the end of the thirteenth century (cf. K. Helm, *Untersuchungen über Heinrich Heslers Evangelium Nicodemi*, Beitr. xxiv, 85-185). Several prose versions of the Gospel are known to exist in unpublished form in both early French and German MSS. in the Bibliothèque Nationale, Paris, British Museum, and Royal Library, Berlin (cf. Wulker, *op. cit.*), and the story of Christ's descent was extensively employed by early German and French poets and writers of sermons.

Translations of the *Evang. Nicod.* in both verse and prose have been preserved in la rouençal (H. Suchier, *op. cit.*), and at least two prose versions are recorded in early Italian (Wulker, *op. cit.*, p. 33).

The story was translated into various Slavic literatures at an early date, and some
But in no other literature do we find the dramatic Harrowing of Hell so extensively and artistically developed as in Middle-English. It is in fact the subject of the earliest specimen of the English religious drama which is thus far known, and which is printed in this volume. It is also described by one of the plays or scenes in each of the four great cycles of English mysteries, as well as by the "Ancient Cornish Drama." Moreover, the influence of the Gospel of Nicodemus is seen in many other scenes of the cyclical mysteries besides those especially devoted to the presentation of the Harrowing of Hell. And so long as these mystery plays held the English stage, that is, until about the end of the sixteenth century, the Harrowing scenes probably retained their popularity.

The influence of the Evangelium Nicodemi was felt in English literature long before the period of the religious drama. The Gospel was doubtless introduced into England in the Latin version not very long after Christianity began to flourish there. For early English writers like Bede show perfect familiarity with its contents. And the early Christian poets utilize the story and paraphrase it in a number of their productions. An extensive account of the descent of Christ is contained in the so-called Cadmonian poems, while the greatest of all Old-English religious poets, Cynewulf, refers to the Harrowing of Hell in several of these versions have been made accessible to a limited number of students during the last few years. Cf. M. Soperanskij, The Slavic Apocryphal Gospels (Proceedings of the Eighth Archæological Congress at Moscow, 1890), vol. II, 1895; The South Slavic Evang. Nicod., edited by Danielié from a Servian MS. (Starine, iv, 131-149). An early Bulgarian version was edited a few years ago by G. Polivka in Starine, xxiv, 112 ff. Other references are given by Harnack, Althechristliche Lit. I, 907-908.

1 I cannot here give an account of the discussion that has been conducted by scholars for many years as to whether the Harrowing of Hell is a drama or not. Cf. on the subject Collier, Annals of the Stage, II, 213; Wright, The Chester Plays, Transact. Shakes. Soc. for 1843, Introd. p. 14; also Transact. for 1847, p. 21; Mall, The Harrowing of Hell, p. 47 ff.; Bödeker, op. cit., pp. 264-5; Wulker, op. cit., p. 79; Klein, Geschichte des Dramas, XII, 350; ten Brink, op. cit., II, 241 ff.; Pollard, The Towneley Plays, Introd. p. 25; Ward, op. cit., I, 89-90, 25, footnote; Jusserand, A Literary History of the English People, I, 443, 460; Creizenach, I, 158 ff.; Chambers, The Mediaeval Stage, I, 83; II, 74.


4 Cf. Nos. 29-30, 32-33, 36 of The York Plays; Nos. 23-24, 26 of The Towneley Plays, etc.; the influence is especially noticeable in the Cornish drama.


6 In addition to Christ and Satan, ll. 366-664, cf. Eleve, ll. 179-182; 293-297; 905-913; Phoenix, ll. 417-423; Guthlac, II, 1074-1077; Panther, II, 55-64; Credo, ll. 25-92.
§ 5. The Harrowing of Hell in Early English Literature.

different connections, and he reproduces much of the description in his poem on Christ.¹ Cynewulf, in fact, or one of his school of poets, devoted an entire poem to the subject, though only a fragment of it has been preserved.²

In the later centuries of Old-English literature the Evangelium Nicodemi was turned into the Old-English prose, which is preserved in at least three³ different manuscripts. Besides this the story of the descent was frequently employed by writers of Old-English homilies⁴ and lives of saints. The Gospel probably reached the climax of its popularity in England during the thirteenth and fourteenth centuries. In these centuries we find a great many poems that refer to or reproduce episodes from the Evangelium. And one of the longest, most important Middle-English poetical productions⁵ paraphrases at great length the entire story. Besides this there are several translations in both poetry and prose known to be in existence. These translations kept a strong hold upon Christian sentiment in England until about the middle of the sixteenth century, if we are justified in drawing a conclusion from the large number of Black Letter editions of one of the translations that appeared during the first half of the century.⁶

While the Harrowing of Hell is in its literary and artistic significance the most important episode of the Gospel of Nicodemus, there are several other legends which became the inspiration of much that is good in mediaeval literature and art, and which seem to trace their origin, or, at any rate, their popularity back to this apocryphal gospel. Some of the most interesting of them are the stories of the blind Longinus piercing the side of the crucified Christ with a spear and recovering his sight through the blood that fell on his eyes; of St. Veronica and the miraculous handkerchief; of Seth’s mission to Paradise for the Oil of

¹ LL. 558-585 are especially important; cf. also II. 140 f., 739 f., 1159 f., and Cook, The Christ of Cynewulf, Boston, 1909, pp. 143-144, etc.
⁶ See above, p. lvi ff.
§ 5. Other Episodes of Gospel of Nicodemus in Mediaeval Art. lxix

Mercy¹ and the apple-seeds whence the Holy Rood was believed to have sprung; of the pardoned thief in Paradise; of Antichrist.²

The Longinus legend exerted a strong influence on both literature and art in the Middle Ages. It seems especially to have permeated the early literature of Scandinavia, furnishing the model and inspiration for the Balder myth in Old Norse poetry.³ Longinus and the Bleeding Lance were also one of the mainsprings in developing that part of the Arthurian legends which is especially concerned with the search for the Holy Grail.⁴ The Vernicle was, moreover, frequently described and painted by mediaeval poets and artists,⁵ while the Antichrist legend vied with the Harrowing of Hell in the influence it exerted upon the religious drama of the Middle Ages and the early renaissance.⁶

There can be little doubt, I think, that the conception and description of the underworld which we find in the Evangelium Nicodemi appealed very strongly to the Celts at an early period in their history and gave colour and tone to their mystical religious beliefs.⁷ While it is

¹ See on this subject The Tree of Life (from the German of Dr. Piper), Journal of Sacred Literature, IV, 376 ff.; VI, 27 ff.; Morris, Legends of the Holy Rood, London, 1871; C. M. Gayley, Plays of Our Forefathers, New York, 1907, p. 246 ff.


⁵ See especially Karl Pearson, Die Fronica, Strassburg, 1887, where a large number of Veronica pictures of Christ are reproduced from the MSS. as an appendix; Von Dobschütz, Christusbilder, Untersuchungen zur Christlichen Legende, etc., Leipzig, 1899; C. W. Chevalier, op. cit.


⁷ See Alfred Natt, The Happy Other-world in the Mythico-Romantic Literature of the Irish (in The Voyage of Bran, etc., 2 vols., the Grinn Library, London, 1895 and 1897, vol. I, p. 115 ff.). The influence of the Evangelium Nicodemi on early Irish literature is shown by the fact that it exists in an Old-Irish translation preserved in the well-known Yellow Book of Lecan (ed. Atkinson for the Royal Irish Academy, p. 141). It is also found in the form of passions or homilies which are preserved in the Lebor Breac, or Speckled Book, a vellum manuscript of the fourteenth century. They have been translated into English and edited by Robert Atkinson, M.A., LL.D. under the title, The Passions and the Homilies from Leabhar Breac, etc., Todd Lectures, 2 vols., Dublin, 1887, “Passions,” 19–20. See also a Middle-Cornish poem on The Passion of Our Lord, published together with an English translation by Whitley Stokes, Transactions of the Philological Society for 1860–61, Appendix. pp. 1–79.

not easy to point out specific instances of the indebtedness of St. Patrick's Purgatory, Tundale's Voyage and the Voyage of Bran to the apocryphal story, there is nevertheless such a similarity of conception and sentiment between the Celtic and Latin-Oriental productions that we are almost forced to believe in some connection between them. Dante certainly owed much of his wonderful conception of Purgatory to the descriptions of the Evangelium,\(^1\) and it is probable that Milton studied the same legend and drew considerable inspiration from it for his portrayal of the character of Satan in Paradise Lost.\(^2\)

\(^1\) Cf. Inferno, IV, 37, 38; XII, 33 f.; IX, 122 f.; XXI, 106 f.; Monnier, 175 f.

The Harrowing of Hell.
The Harrowing of Hell.

Digby MS. Text O.

Hou ihesu crist herowede helle Of harde gates ich wille telle.
eue frend, non beþ stille,
Lestep þat ich tellen wille
Ou ihesu fader him bipoute
And adam hout of helle broute.

In helle was adam and eve
þat veren ihesu crist wel leve,
And seint iohan þe baptist
þat was neweu ihesu crist,
Dauit þe prophete and abraham,
For þe sunnes of adam ;
And moni oþer holi mon
Mo þen ich ou tellen con ;

Abbreviations.—B = Boeddeker; C = Collier; H = Halliwell; M = Mall; L = Laing; Varn = Varnhagen.
1. Lines 1–2 in red ink; de in herowede above line; Varn. herowede.
8. (Hal. = Wright-Halliwell, Reliq. Antiq. i, 253.) Hal. M.
Varn. weren.
The Harrowing of Hell.

*Harley MS. Text L.*

Alle herkne to me nou! [leaf 55, bk.] a striif wolde y tellen ou of ihesu ant of Satan, po ihesu wes to helle ygan forte vacche penne hys, ant bringen hem to parays. pe deuel heuede so muche pouste pat alle mosten to helle te; 8 nas non so holy prophete septe Adam & eue pen appel etc, ant he were at pis worldes fyne, pat he ne moste to helle pyne; 12 ne shulde he neuer penne come nere ihesu crist godes sone. vor pat wes seid to Adam ant eue, pat were ihesu crist so leee; 16 ant so wes seyd to habraham, pat wes sothfast holy man; ant[?] so wes seid to dauyd pe kyng, pat wes of cristes ounes ofspring; 20 ant to Iohan p[e] baptist, pat folowedde ihesu crist; ant to Moyses pe holy whyt, pe heuede pe lawe to zeme ryht; 24

2. M. wille I. Mall always alters MS. y to i.
3. B. iexe (regularly); C. Jesus (always); M. Jesu (always); M. Satan.
4. M. yan.
5. M. For to fette... his.
6. M. And (always); parais.

15. M. For.
17. C. sayd; M. scid... Abraham; last a in habraham above line.
20. H. onne. 21. C.H. the; M. pe; a in Iohan above line; C. John the.
When Christ came to hell he spoke the following words:

DIGBY.

Til ihesu fader nom fles and blod
Of pe maiden marie god,
And suppen was don ful muchel some,
Bounden and beten and maked ful lome
Tille pat gode friday at non;
Penne he was on rode idon,
His honden from his body wonden,
Mit here miȝte hoe him shenden.
To helle some he nom gate
Adam and eve hout to take;
po pe he to helle cam
Sucche wordes he began:

"Harde gates hau i gon,
Serewes soffred moni hon,
priti winter and half priti zer
Hau i ben wend alonde her;
Almost so muchel hit is agon
Suppen pat i bicom furst mon;
Suppen hau i poled and west
Bope chele, hounger and þurst;
Men duden me so muchel same,
Wip wounden stronge makede me lame;
ant to mony oyer holy mon
mo þen ich telle con,
þat weren alle in more wo
þen y con on telle fro.
Theseu crist arew hem sore
ant seide he wolde vacche hem pore;
he lyhte of ys heze tour
into seinte Marie bour;
he wes bore for oure nede
in pis world in pore wede,
In pis world he wes ded
forte losen vs from þe qued;
þo theseu heneide shed ys blod
for oure neode vpon þe rod,
In godhed toke he þen way
þat to helle gates lay;
þe he com þere þo seide he,
asse y shal noupe telle þe.

HArde gates hauny gon,
sorewen suffred mony on;
pritty wynter ant priddle half yer
hauny wonen in londe her;
amost ys so muche agou
seppe y bycom furst mon;
Ich hane seppe poled ant wyst
hot, cold, honger ant þurst;
Mon hap do me shome ynoh
wp word ant dede in heore woh; 52

25. M. mani . . man (Mall often alters
o before nasal of Ms. to a, but he shows no
consistency in making this change).
31. C. heze; M. his.
33. M. boren. 34. M. pourc.
36. M. Forto; B. M. lesen; M. ous; Varn. us.
37. M. his. 38. M. sinnes on.
39. B. toke; M. reads line, He nam him
þe rihte woi.
40. M. Unto helle for sope to sei.
41. B. þen; M. þo . . þer.

1 Vntil crist lokèd þaim vnto, [leaf 50]
as man aȝt to prisouns do;
he listed out of his heze tour
Into seynt mari bour;
he was born for our mistede
In pis world in pouer wede,
In pis world he suffred dede,
forto deliuer ous fram þe qued;
þan theseu hadde spilt his blod
for oure sinnes on þe rode,
þam him þe riȝt way
vnto helle for sope to say;
þan he com þer þam seyd he,
as y schal now telle þe.

dominus ait

Harde gates hauny gon
2 & suffred pines mani on; 44
pritti winter & priddle half þere
hauny wond in londe here;
almost is so michel gan
seþen y bicom first man;
seþen hauny y fond & wist
hot & cold, hunger & prest;
Man hap don me schame & pou;
wip word, wip dede & michel wou;

2 Initial letters of lines always touched
with red.
2 & is the contraction always used for and.

42. H. Asse i; M. nou; Dominus ait
(B), and Dominus (M), not in version L.
43. M. gon. 44. C. sorouen; M. sorewes
suffred. . . on; Varn. Sorewen. 45. M. zer.
46. M. woned . . londe (inconsistent).
47. M. michel gan.
50. M. hunger . . prist.
51. M. don. 52. M. here.
"They bound my hands behind my back and beat me till I ran with blood."

DIGBY.

Hi nomen me wipouten sake,
Bounden min honden to mi bake,
Hi beten me þat I ran ablode,
And supfen me duden one þe rode;
þfor adam sunful, Iwis,
Al haui poled pis.

Adam, þu hanest about hit sore,
And I ne mai soffren hit na more;
Hit wille þe bringen of helle pine,
þe, adam, and alle pine."

"Wœ is þat ich here þere?"
Ne red ich him speken na more,
He may nou so muchel do,
þat he sal ous comen to
To ben houre fere
And witen hou we pleyep here."
Þenne spak iheþ, þe king:
"Stille be þu, lording,
Þat ich here greden þere;
Ich rede þat þou ne speke na more,
Þou miȝt wel witen bi mi play
Þat ich wile hauen mine away;
Wost þu neuere wat ich am?
More þen .xxx. vinter hit is agon
Þat þu hanest fonded me
When Satan threatens Christ unless he keeps still, the latter tells who he is and why he has come.

HARLEY.

bounden ant bueten yron of blode, demeden me to dese on rode ;
for Adames sunne fol ywis
Ich haue poled al pis. 56
Adam, þou haust aboht sore, Inul soffe þat no more ;
Adam, þou hast duere aboht, þat þou leuedest me noht ; 60
y shal þe bringe of helle pyne ant wyp þe alle myne.

Sathan ait.

Who ys þat ych here þore ?
Ich him rede speke na more, 64
for he may so mache do
þat he shal vs come to
forte buen oure fere
ant fonden hou we pleyen here. 68

Dominus ait.

AUCHINLECK.

þai tok me wipouten sake,
þai bond min honden bilinde mi bac,
þai bete me til y ran on blode,
þai dempt me to hong on rode ; 56
alle for adams sinne ywis,
þan haue y poled þis.
adam, þus dere haue y buȝt,
& þou no lonedest me neuer nouȝt; 60
adam, y haue buȝt ful sare
& y wil suffre it na mare ;
to-day y schal bring of pine
adam, þe & alle þiue. 64

satanas dixit.

Who is þat ich here þare ?
þe rede þat he spek na mare,
for he may so michel do
þat he schal comen ons vnþo 68
forto ben our fere
& loke hou we playen here.

dominus ait.

þou mihit wyten in þy lay
þat mine woll y haue away ;
wost þou neuer whet ych am ?
almost ys þritti wynter gan
þat þou hast fonden me

53. B.M. omit this line and interpolate three lines which are a patch-work partly from version O, partly from E : He nomen me wip-outen sake / Bounden min honden to mi bake / He benen me, þat I ran on blode (B. þat y ron); for consistency M. should have namen and handen.

54 (B.M. 56). M. demden ; C. dethe.
55 (B.M. 57). H. óre ; M. sinne, ful.
57 (B. 59, M. 61). B. aboht hit ; M. it.
58 (B. 60, M. 62). B. Ant Inul ; M. And I nil ; M. suffro-na.
59 (B. 57, M. 59). M. hauest dere.

56. M. (68) ous (always).
67. M. (69) to ben.
68. C. playen ; M. (70) fonden.
69. M. brackets this line and 70 (i.e. 71, 72), reading, þou niht wyte bi ni plei ; while B. transfers them almost to the end of this speech (77, 78 B.). B. reads for 69, ant þou shall wyte vel to-day.
70. M. (72) willi haue awei ; B. wolde.
71. M. (73) what.
72. M. (74) almost þe pridde winter is gan ; B. wynter ys.
73. M. (75) hauest fonden.
"You never found sins in me as in other men, and you should thus know that I am above all other men.

DIGBY.

florto witen wat I be;
Sunne ne foundest pou neuer non
In me as in anoper mon;
þou miȝt wel witen þe bi þon
þat ich more þen ani mon;
þou salt wel witen þe to-day
þat ich wyle hauen mine away;
þenne þou letest þe alone,
þenne þou miȝt gruȝten and grone."
Penne spak him satanas,

Maister-fend in helle he was:
"Par ma fey! ich holde mine
Alle þo þat here ben hine;
Wip reisoun willy tellen þe,
þer ætein ne miȝt þou nout be;

Adam þe houngrie com me to,
Mani redes he gan me do;
ßor on appel þat ich þaf him
He is min and al is cun."

"Satanas, hit was min,
Þe appel þat pou ȝeue him,
Þe appellant þe appeltre,
Bopen veren maked þoru me;
Hou miȝtest pou in eni cunnes wyse
Of ðoper monnes þing maken marchaundise?"
The apple you gave Adam was mine, as well as the apple tree, and you had no right to dispose of them.

Sathan.

Par ma fay! ich holde myne alle po pat bucep heryne;
resoun wol y telle pe
per aseyyn myht pou nouht be;

Whose buye any pyng, [leaf 56]
hit is hys ant hys ofspryng;
Adam hungry com me to,
Monrade dude y him me do;
ffor on appel ich 3ef hym
he is myn ant al hys kun.

Dominus.
Sathanas, hit wes myn,
pe appel pat pou 3ene hym,
29 pe appel ant pe appelltre
bope were maked pourh me;
hou mylahstest pou on eny wyse [dise?]
of oper mounnes pyng make marchan-

Auchinleck.

forto wite what y be;
seppen fondestow neuer nan
wip me as wip anoper man,
& pou wost wele for pan
pat ich am more pan ani man;
pou schalt wite pis ich day
pat y schal haue min oway,
& y schal pe lene here
In sorwe among pine fere.
satanas dixit.

Par ma fay! ich hald mine
al pat ben hereinne;
resoun wil y telle pe
pat per ogain may pou nouzt be,
pat me bihouep haue & hald
& wipouten ende wald;
for whoso biggepe aniping,
It owe to ben his wipouten lesing;
adam hungri come me to,
manred y made him me to do;
for an appel pat y zaf him
he is min & al his kin.
dominus ait.
Sathanas, he seyd, it was min,
pe appel pat pou zaf him,
pe appel & pe appelltre,
bope war maked purch me;
hou may pou on ani wise
of oper mennen pingmak marchandise?

74. B. what; M. (76) what; M. For to.
75. M. (77) syny . . found.
78. haue, e corrected from a; M. (80)
willi haue awsi.
79. B. when; M. (81) whan . . one; B. alle.
80. M. (82) hauwe-grete . . grone.
82. C. Alle so; M. (84) ben . . inne.
83. C. Ressun; M. (85) willi.
84. C. ageyn; M. (86) azen . . noht.
85. C. whoso; M. (87) whoso biggep.
86. M. (88) It.
77. Laing, foundestow.
92. Laing Nove. 94. y: Laing I.
95. y: Laing I.
89. C. yef; M. (91) on . . zaf.
90. C. kine; M. (92) kine.
91. M. (93) Satanas, it.
92. C. gene; M. (94) sauc.
95. M. (97) myhtest . . ani; B. myhtest.
"As you bought Adam with my property, he is mine and I will have him again."

DIGBY.

Seppen pou boundest him wip min,
Wip reisoun wil ich hauen him."  88

"Ihesu, welcomen pou be,
\(\text{pat ful sore rewep me;}
\) pou art louerd ouer al,
\(\text{pou hauest pat pou habbe shal;}
\) Heuene and erpe weldest pou pe,
\(\text{pe soules in helle let pou be;}
\) \(\text{pat ich haue let me helde,}
\) \(\text{pat pou hauest wel mote pou welde."
}\)  92

"Stille, stille, satanas!
\(\text{pe is fallen aunbesas.}
\) Wendest pou i were ded for nout?
ffor mi de\(\text{p was monkun boust;}
\) Hy \(\text{pat habbep serued me}
\) Sulen wip me in blisse be;
\(\text{po pat nolden on me bileuen}
\) Sulen wip pe here bileuen;
\(\text{po salt hauen more pine}
\) \(\text{pen alle po pat her ben ine."
}\)  100

"May mon me so worse do
\(\text{pene I haue aved hiderto?}
\) Ich aue poled so muchel wo
\(\text{pat I ne recche weder I go;}
\) If pou bireuest me of mine,
\(\text{I sal bireuen pe of pine;}
\) I shal gon from mon to manne
And bireuen pe moni anne."

"God hit wot, I shal speken pe wip,
\(\text{pat wel shaltou holde gripe;}
\)  116

92. \textit{shal}; the \textit{h} of \textit{sh} appears to have been inserted by a later hand wherever it occurs in this MS.
100. Apparently an attempt was made to change \textit{s} of \textit{boust} to \textit{h}.
Satan threatens to rob Christ of many men unless he lets the patriarchs remain in Hades.

SOPPE he wes boht wyp myn, 

wyp resoun wolle ich hauen hym. 

Sathan.

Hese, wel y knowe pe, 

pat ful sore rewep me; 100 

pou art louerd ouer al, 

wo ys him pat pe knowe ne shal! 

heouene ant erpe tac to pe, 

Soules in helle lef pou me; 104 

Let me hauen hem ant helde, 

pat pou hauest wel mote pou welde. 

Dominus.

Stille be pou, Sathanas! 

pe ys fallen ambesas. 108 

Wendest pou ich were ded for noht? 

pour my dep ys monkune boht; 

pey pat haued serued me, 

wyp me he shulen in heuene be; 112 

pat shalt bren in more pyne 

pen eny pat per is heryne. 

Sathan.

Ne may non me worse do 

pen ich haue had hiderto; 116 

Ich haue had so muche wo 

pat y ne recche whyder y go; 

3ef pou reuest me of myne, 

y shal reue pe of pyne; 120 

y shal gon from mon to mon 

ant reue pe of mony on. 

Dominus.

God wot y shal speke pe wyht 

ant do pe to holde gryht; 124 

seppen pou bouȝt test him wip mine, 

wip resoun shuld ichaue him. 104 

satanas dixit.

I hesu, wele y knawe pe, 

pat ful sore rewep me; 

pou art lord ouer al, 

& euer was & ay be schal; 108 

heuen & erpe wald pou pe, 

pe soules in helle lat pou be; 

lat me hauw pat ich halde, 112 [19, 36, 118] 

pat pou hast wele mot pou it wald.112 

dominus ait.

Sitte now stille, satanas! 

pe is fallen amesas. 

wenestow pat y dyed for nouȝt? 

wip mi dede was mankan bouȝt; 116 

pai pat haue serued me, 

In blis schal pai euer be; 

pai pat noping serued me, 

pai schal in helle be wip pe; 120 

bot pou schalt ben in more pine 

pan ani oper pat is pereinne. 

satanas dixit.

der may me no man wers do 

pan ichaue had hiderto; 124 

Ich haue hadde so michel wo, 

pat me no rek whider y go; 

3if pou bireuest me of mine, 

y schal bireue pe of pine; 128 

y schal go fro man to man 

& bireue pe mani an. 

[dominus ait.

So y schal speke pe wip, 

pat y schal do pe hold griȝt; 132 

115. Laing, Wene estow.

97. M. (99) sippem (always). 
98. C. resounn; M. (100) wil. 
103. M. (105) Heuene .. tak. 
104. M. (106) pe soules. 
105. B.M. (107) substitute corrupt form 
of this line from E: Let me haueu (M. 
haue) pat ich helde. 108. M. ambes as. 
109. M. (112) Fory.m. Mankin; C.kinne. 
111. B. hauep; M. (113) hauen. 
ani .. inne. 115. M. (117) non .. werc. 
119. C. Gef, M. (121) gif. 121. M. (123)go. 
12 But Christ replies he will bind Satan so firmly that the latter will not be able to molest his servants till doomsday.

DIGBY.

So faste shal I binden pe,

bat fewe shalt pou birenen me;

pou salt here ben bounden ay,

Tille pat come p domesday;

If pou were hounbounden among men,

Almest woldest pou biren me hem;

pe smale deuelen pat be p hounstronge,

Hoe sulen among moncun zonge

Forto hauen alle hem

bat hem ne wille p stonden azein.

Helle zates ich come nou to,

Non ich wille pat hy ben houndo;

Wer is nou pe zateward?

Ich holde him for a couard."

"Ich haue Iherd wordes harde,

Ne am ich na more zatewarde;

Ich haue Iherd wordes stronge,

Ne dar ihc duellen er nout longe;

Loke hem nou, wose may,

Ich lete hem stonden and renne away."

"Helle zates her I falle

And suppen go into helle;

Satanas, here I pe binde,

Ne salt pou neuere hene winde;

Ne salt pou neuere wenden away

Tille pat come p domesday.
13

Christ puts the porter to flight, breaks down the gates of hell and binds Satan.

HARLEY.
so faste shal y bynde pe, 126
Lutel shalte pou reue me; 127
pou shalte buen in bondes ay 128
o pat come domesday; 129
pou shalte neuer out wende 130
monkunne forte shende;
for were pou among men, 131
pou woldest me reuen moni of hem; 132
pe smale fendes pat buep nout stronge, 133
he shulen among men yonge;
þilke þat nulleþ aȝyn hem stonde, 134
Ichulle he habben hem in honde. 135
helle gates y come nou to 136
ant y Wolfe þat heo vndo;
wer ys nou þis þateward? 137
me punchep he is a coward. 138

AUCHINLECK.
sou fast shal y bind pe, 139
pat fewe schaltow binim me;
were pou vnbounde among men, 140
al pou wost binim me hem;
pe smale denels þat er vustrongang, 141
þai schal among mankan gang, 142
& al schul þai haue pain 143
þat wil nouȝt stond hem oȝain. 144
helle şates, y com you to, 145
now ich wil þat þe vndo;
whare is he þat þateward? 146
Ich hold him for a coward. 147

IANNATOR aIT.
Ich have herd wordes hard 148
whi y no may be no steward;
y lete hem stonde & ren oway, 149
lete hem þeme whoso may. 150
dominus aIT.
Helle şates, here y ȝou felle, 151
& seþen wil ich herwe helle; 152
lucifer, here y þe binde, 153
schaltow neuer hepen winde 154
vuntil it com domesday.
fare pou seþen whare pou may,

126. C. Littel; M. (129) Littel.
127–130. B.M. omit these four lines, and M. brackets 129–30. 130. C. Monkinne.
131. M. (129) omits for.
132. M. (131) ben vustronge.
133. M. (132) yonge. 135. C. aȝyn ;
M. (133–134) For to haueuen alle hem / þat hem ne wille þonden aȝen.
139. B. (135) where; M. (137) where; C. gate.
145. M. (143) şates her I felle / And sippen wil ich herwe helle.
147. B. (143, M. 145). B.M. substitute three lines for this one, which are pure
makeshifts of their own: Satanæs, her y þe bynde / Ne sollt þou neuer henne winde / 148. M. Til þat.
þou shalt (M. Her shalt þou) buen (M. ben)
in bondes ay (M. ou) /.
Satan can now do no injury to man. Adam and Eve welcome Christ in hell.

DIGBY.

Fare so pou cuere fare,
Ne salt pou neuere do mon kare."

"U welcome, louerd god in londe,
Godes sone and godes sonde;
Welcome, louerd, wel pou be,
ful longe hauemp ous pout after pe;
ful welcomen art pou ous,
pou bring ous out of pis lope hous.

Welcome, louerd, ich am adam
pat pou makedest of erpe mon;
Ihesu crist, bide I pe
pat mine sunnen forzef pou me."

"Welcome, louerd, ich am eve,
Adam and I pat weren so leve,
pou 3ene ous lene to loken parais,
And we hit lokeden al amis;
We pi comaundement forleton
po we of pen appel eten;
So longe hauen we ben herinne,

149. h before ous has been erased.
155. louerd: d above line.
Adam.
Welcome, louerd god of londe,
godes sone ant godes sonde;
welcome, louerd, mote pou be,
pat pou wolt vs come & se.
Louerd, non pou art come to ous,
brong ous of pis lope hous;
bryng vs of pis lope lond,
louerd, henne into 3yn hond;
louerd, wost pou whet ych am?
骏 me shupstest of eorpe Adam;
for y 3yn heste hueld noht,
duere ich habbe hit her aboht.

haue merci of vs, godes sone,
let ous no more her wone;
alle pat herynne be
3ore hauep jyrned after pe;
we hopep wel pou3t 3y comyng
of ousr sunnes hauen froryng.

Eua.
Knou me, louerd, ich am eue,
Ich ant Adam pe were so leone;
骏 laddest ous to parays, [leaf 50 bK.]
we hit forgulten 3e vnuys;
we pin heste dude forleten,
骏 wo pe pen appel eten;
So longe we hauep buen herynne,

149-150. M. often inconsistent in using
a for o, here londe—sonde.
152. M. introduces a line patched
together from other MSS.: Longe hauep ous
johat after pe.
153. M. comen; H. us.
155-156. B.M. omit both these lines
from the text.
158. M. shape of erpe.
159. M. hold.
160. M. Dere . . have it.
161. M. ous.

AUCHINLECK.

fare pou seppen ware pou fare,
no dostow neuer man care.

adam dixit.
Welcom, lord god of lond,
godes sone & godes sond,
welcom, lord, mot pou be,
long haues ous pou3t after pe;
lord, seppen pou art comen to ous,
pou bring ous out of pis hous;
lord, pou wost what ich am
骏 me schope of erpe man,
& mou me madest formast man,
& mou me clepetest sone, adam;
& 3if ich haue sinnes wrouyt,
ful dere now here ichane hem bouzt;
whoso sinnep ani wi3t,
pe sinne is more 3an pe pli3t.
3a, lene lord, godes sone,
welcom be mou & worp come;
al, lord, pat here be
haue 3erned, lord, after pe;
we hope wele of pi coming
of our sinnes haue botening.

eua ait.

Knaue me, lord, ich am eue,
adam & ich ware pe so lene,
pou 3ane ous to 3eme paradis,
& we it 3emad as vnwise
when we pi comandment forlete,
when we of pat appel ete;
so long haue we ben herinne,

160. haues : Varn. (176) haves.
165. A 2nd me marked for erasure in MS. Laing omits this line.

164. C. Zore . . jyrned; M. hauen 3erned.
165. M. hopen.
166. M. sinnes.
168. M. lene.
169-170. M. pou 3ane ous to 3eme paradis /
We it 3emadn asse vnwise! 171. M. dide.
172. B.M. of pen. 173. M. haue we ben.
Eve beseeches Christ to let her and Adam pass out of the dreadful house into the bliss of Paradise.

DIGBY.

A fewe nou bep oure sunne;
Leue louerd, zef ous leue,
Adam and I pat weren so leue,
To faren hof pis lope lis
Into pe blisse of parais."

"Adam, Adam, ich ʒaf mi lif
flor pe and for eve, pi wif;
Wendest pou I were ded for nowt?
ffor mi dep was monkun bout;
Adam, nou i sege hit pe,
To-day pou salt alesed be
And comen to paraises blisse,
þerof ne salt pou neuere misse."

"Louerd crist, ich hit am
þat pou clepedest abraam;
þou bihete þat of mire more
Sulde a god chil ben Ibore
þat sulde bringen of helle pine
Alle þat pou clepedest for þine;
þou art þat child, þou art þat mon
þat boren was of abraom!"

"Wel ich wot þat pou art abraam,
Of mine cuune þat pou cam,
More þe berewep þi riȝtwisnese
Þene þe dop þi sibnesse;
Abraam, I wot ful wel
þat hit is sop, eueruch del,
þat mi suete moder was
Bigeten of þy suete fles;

162. M. (note, p. 32), Varn. non.
170. s in was above line.
Christ tells Abraham he knows that his mother was born of Abraham's line.

**Harley.**

dore hane we aboht vr synne;
Louerd god, 3ef vs leue,
Adam ant me, vs wyt eue, 176
to faren of pis lope wyke
to pe blisse of heuenerkye.

**Dominus.**

Adam, ich hane 3eue mi lyf
for pe & for eue pi wyf;
wendest pou ich were ded for noht?
for my dep wes monkune yboht.

**Auchinleck.**

pat wele hane we bet our sinne; 184
leue lord, 3iue ous leue,
adam & his wiif eue,
to fare out of pis foule wike
Into pe blis of heuenrike. 188
dominus ait.

Adam, y hane 3ouen mi liif
for pe & for eue pi wiif;
wenestow ichadde ben ded for nou^t?
for mi ded is makin bouêt. [leaf 37] 192

**Abraham ait.**

Lord crist, ich it am
pat pou cleptest abraham;
pou schust com to helle pine
forto hane ous, lord, for pin[e]; 196
do astow bihet me,
bring me lord to heuen wip[pe].

**Dominus dixit.**

Abraham, it was wel
pat pou seydest, eucri del, 200
for mi swete moder wes
born & schapen of pi fles.

174. M. Dere hane we bet oure synne.
175. C. gef; M. 3if ous. 176. M. his.
179. C. gone; M. 3ouen.
182. C. monkinne; M. makin boht.
183. M. ich it. 184. M. Abraham;
last a in habraham above line.
186. M. Shulde a god child boren be;
H. suche.

H. H.
And he assures Abraham that he shall be released to-day and shall ascend to Paradise.

DIGBY.

Abraam, I suge hit þe,  
To-day þou sal alesed be  192  
And comen to paradises blisse,  
þerof ne salt þou neuere misse;  
Bringen ich will out of pine  
Abraam þe and alle pine.”  196

“Louerd, ich am daui, þe king,  
þat bören was of þin ofspring;  
Do also þo me bihete  
þoru þe wordes of þe prophete;  200  
Ihesu crist, godes sone,  
Hou þou art hider Icome,  
Let ons out of helle pine,  
Alle þat þou holdest for pine.”

“Daui, þou art boren of mi kun,  
þor þi godnesse art þou min,  
More for þi godnesse  
þen for þine sibnesse.  208  
Daui, I suge hit þe,  
To-day þou salt alesed be  
And comen to paradises blisse,  
þerof ne salt þou neuere misse.”

“Louerd crist, ich am iohan  
þat þe heuede of þe flim iordan;  
Twelue winter hit is agon  
þat ich þolede martirdom;  216  
þou hete me to helle ware  
And þat I sulde sugen þare  
þat art þou crist, godes sone,  
þat solde sone pider come  
þiorte lesen of helle pine,  
Louerd, þat keneden for þine;  220

John says that he was sent before Christ into hell to announce that the latter was coming to hell to rescue his servants from pain.

HARLEY.

AUCHINLECK.

1 David

Louerd, ich am david pe kyn, 
pat bore was of pyn ofspring; 
do me ase pou bihete
pouh pe lawe of pe prophete; 200
now pou art come to ous,
bring vs from pis drestful hous.

Dominus

David, pou were bore of my kyn,
for pi godnesse art pou myn, 204
More for pi godnesse 
pen for eny sibnesse.

Iohannes

Louerd crist, ich am Iohan 
pat pe follewede in flum iordan; 208
Tuelf monep is agon,  
pat y polede martindom; 
pou sendest me pe ryhte wey 
into helle forto sey 212
pat pou, crist, godes sone,
Sone shuldest to helle come 
foro lesen of helle pyne 
alle pat pou holdest pyne; 216

1 David: entered by later hand.
198. M. borne wees. 199. H. as; M. also. 
212. M. for sope to set.

david dixit.

1 Ord, ich am dauid pe king,
pat was born of pine of-
also astow me biheth 8pring
purch pe lore of pat prophete, 206
pou bring ous of pis foule [hous] 
to pe blis of heuen ycore[n ous]. 208

dominus ait.

David, pou was born of mi [kin] 
for pi godenes pou art m[in],
more for pi godenesse 
jan for ani sibbenesse. 212

Iohannes dixit.

1 Ord crist, ich am Iohan 
pat pe hof in pe flom Iordan; 208
now a gode while is agon, 
pat y suffred martirdom; 216
pou sendest me pe ri3t way 
Into helle, for sop to say,

pat pou schust deliuer of hell[e pine] 
pat pou perin fond, lord, of pi[ne];

1 This initial is not an L as it should be. 
207–208. hous–ous supplied from Varn. 
219. Laing, schull.

214. B. (210), M. (212) bider for to helle. 
215. C. forte.
And he calls upon Christ to do as he had promised him.

DIGBY.

he art comen, nou thou do
pat thou seidest me to."

"Iohan, iohan, ich hit wot
pat I seide pe pat,
pat thou salt comen me to,
pat I seide pe do."

"Loverd, ich am moises, pe prophete,
Ich dude pe lawen, pat pou hete,
Ich dude pe lawen pat pou astolde
Wor to ben opin on wolde;
pat teitest me pe ne reiste wey
Opone pe mounte of sinay,
pat me sulde comen to bote,
pe sune pat adam poute suete."

"pou dedest wel wiphouten delay
be comandement of pe lay;
pat mi comandement wel helde wip pe,
for pou nou salt in blisse be;
Hy pat habbep me servued treuliche
Comep wip me to heuene riche,
Hy sulen alle to heuene blysse,
pe cursede gostes sulen misse;
Hy pat nolde nout on me bileue,
Hy sulen in helle wip satanas bileue;
Long is O and long is ay
Tille pat comep domesday;
pat, satanas, and alle pine,
Wenden 3e sulen to helle pine."

231. MS. possibly astvite.
232. opin; Varn. opin.
241. Varn. treulich.
Christ tells John and Moses that all his servants shall dwell with him in bliss, but that unbelievers must abide forever with Satan.

HARLEY.

now artow come, nou pou do pat pou saidest me vnto.

Dominus

Iohan, iohan, ich wot ful wel whet pou seidest, eueruch del; 220 pou shalt seo whet y shal do pat y seyde er pe to.

Moyses

Louerd, pou knowest al wyp skyl pe lawe of Synay vpon pe hyl; 224 Ich am moyses, pe prophete pat hueld pe lawes pat pou byhete, pat pou ihesu, godes sone, woldest to pe helle come, 228 ant pat pou woldest come to bete pe sunnes pat Adam pohte suete.

Dominus

Moyses, pat ich hihte pe In pe olde lawe pou dudest me; 232 & alle pe oper pat mine buen shule to blisse wip me tuen;

pey pat nolden on me leuen shule wip Sathanas bileuen; 236 peyhihue shulen wonen ay o pat come domesday.

AUCHINLECK.

now art Pat saidest me vnto.

dominus ait.

Iohan, iohan, ich it wat pat y sent pe pe gat; 224 pou schalt se pat y schal do pat pou seydest me vnto.

moyses dixit.

Lord pou zane me al wip skil pe lay sinay on pe hil. 228

pey got /; C. John.

shulde come, etc.

shulen. 233. M. ben.

Til pat.
Heueriche is redy to mon,
Gou we pider, gou we anon;
Louerd, 3ef ous pat ilke blisse
Pat pou wonest ine iwisse,
Pat we moten comen pe to
And hauen wip pe reste and ro. amen.

254. Varn. inne.
256. Varn. a for amen.

The Gospel of Nicodemus.

Galba MS. Text G.

Hic incipit evangelium Nichodemi.

(1) BItid pe time Tiberius [leaf 57 bk.]
rewled Rome with realte,
pat same tyme Theodosius
was proued prince in Galile,
pis stori wrate Nichodemus
in ebrew for ful grete dainte;
sepin pe emperoure Theodosius
gert it pus translated be
pat men may vnderstand,
both lered and lawed in ledes;
a clerk of ingland
in his remaile pus redes:

Harley MS. Text H.

Hic incipit evangelium Nichodemi.

(1) Bytyd pe tymne Tyberius [leaf 206]
Rewled rom with realte,
pe same tyme theodosius
was proued prync in galile,
pis story wrote Nichodemus
In ebrew for full gret daynte;
Sythen pe Emperoure Theodosius
Gert it pus translate be
pat men may understand,
Both lered & lawed in ledes;
A clerk of yngland
In his remaile pus redes:
The story of Nicodemus has been written in English for the benefit of the unlettered laity.

HARLEY.

god, for is moder lone, let vs neuer pider come! 240
louerd, for pi muchele grace, graunte vs in heouene one place;
let vs neuer be forlorn
for no sunne, crist ycoren; 244
ah bring vs out of helle pyne,
louerd, ons & alle pyne,
ant 3ef vs grace to libbe & ende
In pi servuce ant to heuene wende.

amen.

247. C. gef; M. W • • • • • •

It should be said in conclusion, that in those lines and passages where Mall (generally followed by Beeddeker) makes alterations of and interpolations into the text as given in the Harleian MS., he generally gives the correct readings in his footnotes.

The Gospel of Nicodemus.

Sion MS. Text S.

Of pe passioun of Crist, als wittenes Nichodemem.

(1)
Bltide pe tyme pat Tiberius [leaf 13]
Reweled rome with realte, pe same tyme theodosius
was halden prynce in Galile, 4
his stori wrate Nechodemus
In Ebrue for grette daynte;
Sythen pe emperoure theodosius
girt itte al translated bee;
and sithen fra haunde to haunde,
ffor þere vnletterde ledes
A clerk of Inglande
In his rymaly þus redes: 12

9. and: as no instance of ande occurs in the MS., it may be considered very doubtful whether the scribe intended the

Additional MS. Text A.

(1)
1It betide pat tyme pat tyberyus
Ruled all Rome with ryalte,
And also theodosius 1 [leaf 116; blk
Was prince in pe lande of galilee,
his story wrot nycodemum 5
In ebreue for gret daynte;
Sithen pe Emperoure teodosius
Gart it translated be; 8
And sithen fro land to lande,
For pes vnlettered ledes,
To make paine vndrestande,
In Englische þus he redis: 12

flourish at the end of the ð to be an abbreviation for e; Horst's e is accordingly always omitted.
GALBA.

(2)
Simon, Zayrus and Caiphas,  
datan and Gamaliel,  
Neptalim, Leui and Judas,  
With pair accusinges fals and fell,  
Alexander and als annas,  
Ogaines Ihesu pai speke and spell;  
before sir pilate gan pai pass,  
"pis mopp pat merres oure men,  
kalles him god sun of heuyn,  
his sire, his dam we ken,  
bi name we kan pam neyn;  
(3)
We wate wele Joseph was a wryght,  
suthly he was his sire,  
and mari vs menes his moder hight,  
we, whatkin goddes er pise?  
he es paire sun, pis weried wight,  
pat egges vs all till ire;  
oure lawes to breke both day & night,  
pat es his moste-desire."  
Sir Pilate answerd pan:  
"sais me whilk er his sawes,  
on what maner pis man  
aleges ogaines oure lawes."  
(4)  
"Oure law vs leres," pan said a Iew,  
"pe sabot to do no thing;  
pan wirkes he wonder werkes new,  
heles al pat askes heleing,  
pe croked cripilles pat we knew,  
pis es a wonder thing;  

HARLEY.

(2)
Symon, Zayrus & Cayphas,  
Datun & Gamaliel,  
Neptalim, Leui and Judas,  
with pair accusynge fals & fell,  
Alexander and als Annas,  
Ogayns Ihesu pai speke & spell;  
Bifor sir Pilate gan pai pass,  
pair tales vntyll him gan pai tell:  
"pis mopp pat merres our men,  
Calles him god son of heuyn,  
His syre, his dam we ken,  
Be name we kan pam neyn;  
(3)
We wate wele Joseph was a wryght,  
Sothly he was his syre,  
And mari vs menes his moder hight,  
we, whatkyn goddes er pire?  
He es pair son, pis weryed wight,  
pat egges vs all tyll ire;  
Our lawes to brek both day & nyght,  
pat es his most desyre."  
Sir Pilate answerd pan:  
"Says me whilk er his sawes,  
On what manere pis man  
Alegges ogayne our lawes."  
(4)  
"Our law vs leres," pan said a Iew,  
"pe sabot day to do no thing;  
pan wirkes he wonder werkes new,  
Heles all pat askes heleyn,  
pe croked crypilles pat we knew,  
pis es a wonder thing;  

20. trew marked for erasure between vn and tyll.
Of being simply the son of Joseph and Mary and of breaking the Sabbath day by healing all manner of diseases.

SION.

(2)

Symeon, zairus and cayphias, 
Dathan and Gamaliel, 
Neptalym, leny, Judas, 
with paire accusynges felle, 16
Alexander and annas,

Of aygne Ihesu gun spelle;
Byfore sire Pylate gun pai pas, 
Paire tales pas forto telle: 20
"His moppe pat merres pe men, 
Calles hym Goddes sonne of heuenn, 
Hijs sire, hijs dame we wele ken, 
By name we kan payme neuen; 24

Welle wate we Ioseph was a wrighte, 
Sothely he was hijs sire, 
Hijs modir vs menes mary highte, 
We, whakyns goddes er pere? 28
Marc sary er we for a sighte 
Pat egges vs alle tille Ire; [myght, 
Oure lawes he brekes at alle hys 
Pat egges vs alle tille Ire."  [leaf 13 b]
Ausil says til pam pyn:
"Say me what er his saghe, 
On what manere pat man 
Alleges ogayne yhouere lawes." 36

(4)

"Oure lawes vs Iuges," quode a Iowe, 
"pe sabbotteday to do na thynge; 
Pan wirkes he wonder werkes Inoghe, 
Heles alle pat askes helynge 40
Of criples and cruken pat we knowe, 
It es to here a grette wonderynge;

ADDITIONAL.

(2)

Symeon, Cesar & Kayfas, 
Dathan & gamaliell, 
Neptalem, Leui and Iudas, 
Pat were halden fals & felle, 16
Alexandire and Annas,

Agayne ihesu gan pai spelle; 
Befor sire pilat gan pai passe 19
And on pis wyse pai gan hym telle:
"Ihesu pat marres alle oure mene, 
Calles hym gods sone of heuene, 
His syre, his dame ryght wele we kene, 
Paire ryght names wele gan we [heuene;

(3)

We wot wele Iosep was a wryght, 
And for sothe he was his sire, 26
And Mary was his modire ryght, 
And what manere of goddes are pere?
We are full sory of his syght, 29
ffor it egges vs ay till ire; [myght 
Oure lawes he brekys with all his 
And pat is his most desyre." 32
Pilat sayde to paime pyn:
"Say me what are sowre sawes, 
In what wyse at pat man 
Alleges agayne 3oure lawes." 36

(4)

"Vs oghe no3t be ourre lawe," quod 
[1 leaf 117]
"On ourre sabot to do no thynge; pen wyrkes he warkes wondre newe, 
Helys alle pat aske helynge, 40
Bothe blynde & lame pat we wele 
And pat vs thynk a wondre thynge;

27. vs: above we, which is marked for erasure; menes: s above line.
33. Horst. sabbot-day.
42. MS. to he here.
38. to: above line in MS.
GALBA.

He makes pam hale of hide & hew thurgh his fals charmeing." 44
to pilat said pai all:
"for soth slike er his dedes,
slike fare he fares withall,
with fendez craft he him fedes." 48

(5)
pan said pilat: "ye have no right
to blame him by no way;
his miracles musters his might,
it es noght als ye say;
sen he to blind has gifen pe sight
and raised pat beryed lay,
whi suld he vnto ded be dight
pat mendes all pat he may?" 56
pan all pe iewes cride:
"sir pelate, we pe pray,
bring him to bar pis tide
pat makes vs all pis dray." 60

(6)
A bedell to bring him gan he bid,
Romayne he hight, we rede,
and he pat was for curtaiis kid
did it sone in dede;
a wonden wether pat his heuid hid
spred he all furth on brede:
"lord, pe to call domesman me did,
bot walk in on pis wede." 68
pe iewes all of pat gate
wex all ful gul and grene
and said to sir pilate:
"a deuil, what may pis mene? 72

(7)
pe bedell suld to pe be trew [leaf 85]
and do pi comandment;

HARLEY.

He makes pam hale of hyde & hew Thurgh his fals charmyng." 44
To Pilate said pai all:
"for soth slyke er his dedes,
Slyke fare he fars withall,
With fendencies craft he him fedes." 48

(5)
pan said Pilate: "ye have no ryght
To blame him bi no way;
His miracles musters his myght,
It es noght als ye say;
Sen he to blynd has gyfen pe syght
And raydys pat byried lay,
Whi suld he vnto ded be dyght
Pat mendes all pat he may?" 56
pan all pe Iewes cryde:
"Sir Pilate, we pe pray,
Bryng him to bar pis tyde
Pat makes vs all pis dray." 60

(6)
A bedell to bryng him gan he byd,
Romayne he hight, we rede,
And he pat was for curtays kyd
Dyd it sone in dede;
A wonden wether pat his heued hyd
Spred he all furth on brede:
"Lord, pe to call domesman me dyd,
Bot walk in on pis wede." 68
pe Iewes all of pat gate
wex all full gull & grene
And said to sir Pilate:
"A deuell, what may pis mene? 72

(7)
pe bedell suld to pe be trew
And do pi comandment;
Wilde and wode to his bydyng pe bowe
And alle thurgh his fals charmynge.”

Pilate sayde tille payme alle:
“how may yhe blame his dedes?”

“With crafte he wirkes withalle,
With fendes crafte he hym fedes.” 48

(3)

Pan sayd pilate: ‘yhe haue na righte
To blame hym by nanekyn way,
His miracles mustres hym myghte,
It es noght als ye say; 52
Sythen he pus pe blynde has sent pe
And rayed, pe byriede lay, [sight]
Wa sulde deme hym to deede be dighte
pat mendas men als he may?” 56

“Sire pilate, we pe praye,”
Quod alle pere Iewes pan,
“Brynge hym till barre pis day
To coupe hym pare if we kan.” 60

(6)

A bedel he bad buske hym to bidde,
Romayne he bighte, we rede,
And he, als curtayse pat was kidde,
pat erand did in dede; 64
Of wonden wrethes his heued vnhid,
In space he gun it sprade: [leaf 11r]
“Louerd, pe to kalle pe domesman me
Botte walk yn on pis wede.” [dide,
pire Iewes pare pai satte 69
ffor gram wex gulle and grene
And sayde to sire Pilate:
“Ey dieux, what may pis mene? 72

(7)

Bedels sulde tille pi bidyng pe bowe
And cry pi comandment;

51. MS. my myght.  56. kan between he may marked for erasure.
62. we: before he marked for erasure.

ADDITIONAL.

Wylde & wode till his biddyng pe bowe
All thurgh his fals charmynge.”
Pilate sayde to pai me alle ; 45
“Howe may 3he blame his dedys?”
pai answerd gret & smalle:
“With wyche crafte he pai me ledes.”

(5) [ryght]

“Nay,” sayde Pilat, “3he haue no
To blame hym be no manere of way;
pos myracles he dos by myght,
It is no thynge als 3he say; 52
Sen he to pe blynd has sent his sight
And puttyd to lyfe pat ded lay,
Who sulde hym deme to ded be dyght
pat dos pe gud all pat he may?”

“Sire Pilat, we pe pray,” 57
Sayd alle pe Iuwes pan,
“Brynge hym to barre pis day,
Accuse hym gif we kan.” 60

(6)

A Messagere he gart go bidde
Ihesu come vnto pat place;
Romayne he hyght pat wele waskydde,
And after ihesu forthe he gace 64
Withoutyn malice, with heued vn-
his speche he gan to sprede: [bidde,
“Lorde, pe to calle pilat me didde,
I durst not ellis for drede.” 68
pe Iuwes pere pai satte
ffor angre wex all grene
And sayd to sir pilat:
“O, what may pis mene? 72

(7)

1 Bedels sulde to pi bidyng pe bowe
And smerty do pi comandment;

51. [17. 17th bl.]
GALBA.

on knese here knelid he to ihesu right in pine awen present; 76
vs noyes gretely pir notes new,
we toke parto gude tent,
slike curtaysy vnto him he knew,
right on his wretched he went." 80
pai asked him whi he kid
ihesu slike curtaysy;
and he said: "pat I did
I had encheson whi;

(8)
Tyll Alisander, wele ye wate,
in message was I made,
to Jerusalem I come so late
pat till ye morn I bade;
pis ihesus on ane Ass pare sate
and thurgh ye too him he rade;
childer byfore him in ye gate
spred paire clothes obrade,
to him all gan pai bow;
'Osanna,' was paire sang,
'blesced be he pat comes now
in godes name vs omang.'" 96

(9)
Jan said ye Iews: "traytur vntrew,
with lies pou has vs led,
paire carpyng pare no thing pou knew,
we lay our heuiddles in wed; 100
iheresalem langage es hebrew,
ful fer pejin was pou fed."
he said: "I spirde at men inowe
pat in pat burgh war bred." 104
"Osanna," quod pilate,
"what es pat forto say?"
pai said: "it menes algate,
'Lord, saue vs, we ye pray.'" 108

HARLEY.

On knese here kneled he to Ihesu
Right in pine awen present; 76
vs noyes gretely pir notes new,
we toke parto gude tent,
Slyke curtasy vnto him he knew,
Rght on his wretched he went." 80
pai asked him whi he kyrd
Ihesu slyke curtasy;
And he said: "pat I did
I had encheson why; 84

(8)
Tyll alexander, wele yhe wate,
In message was I made,
To Jerusalem I come so late
pat tyll ye morn I bade; 88
pis Ihesus on ane Ass pare sate
And thurgh ye too him he rade;
Childer biforn him in ye gate
Spred pair clothes on brade, 92
Tyll him all gan pai bow;
'Osanna,' was pair sang,
'Blyssed be he pat comys now (H. 296, 6.)
In godes name vs omang.'" 96

(9)
Jan said ye Iewes: "traytoure vntrew,
with lyes pou has vs led,
pare carpyng pare no thing pou knew,
we lay our heuedes in wed; 100
Iherusalem langage es hebrew,
full fer pethen was pou fed."
He said: "I spyr at men Inoghe
pat in pat burgh war bred." 104
"Osanna," quad Pilate,
"what es pat foro say?"
pai said: "it menes allgate
'Lord, saue vs, we ye pray.'" 108
The Jews explain the meaning of "Osanna" to Pilate.

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SION.

On knese he kneled to Ihesu
Righte in pine awen present; 76
Nedelynges us noyes pire notes newe,
We toke pareto fullle gude tente,
Swilke curtasy neuer yit we knewe,
Vppon his wrethe he wente." 80
Pilate asked why he kidn
Ihesu swilke curtasy;
And he sayd: "pat pat I didde
I hade enchesehen why; 84

(8)
Tille Alexander, wele ye wate,
Messagere was I made,
Botte to Ierusalem come I late,
Vnto pe morn I habade; 88
pis Ihesu on eine asse satte
And thurgh te toun he rade;
Childer byfor his fete algate
Spredde pare clothes on brade, 92
Swilke wirchippe pare had he;
'Osanna,' was pare sange,
'pat comes blissed mot he be
In goddes name vs omang.' 96

(9) [trwe, pire Iewes sayde pan: "traytoure vn-
1With leghes pou hases vs ledde,
payr carpyng pare nathyng pou knewe,
We welle lay our lyfe to wedde;
Ierusalem langage es Ebrue, 101
fullle ferre pethen was pou fedde."
He sayde: "I spird at men Inowe
pat in pat burghe was bredde." 104
"Osanna," quod Pilate, 105
"What is es it forto say?"
Quod pe Iewes: "it menes pusgate,
'Lord, saue us, we pe pray.'" 108

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ADDITIONAL.

And he nowe knelis to ihesu
While pou piselue es in present;
Bot euere vs newes noyes newe, 77
We toke pere to full gud entent,
Siche curtaysye newere er we knewe,
With reuerence he to ihesu went.'
Pilat sayde: "whi did pou soo 81
Vnto ihesu siche curtaysys?"
Romayne sayde: "pat I havee doo
I hade gud enchesehenes whi; 84

(8)
To alexandre, wele 3he wate,
A messagere pen was I made,
Vnto Ierusalem come I late 87
And to pe morne perein I bade;
And thurgh pe toune als ihesu rode,
foolke before his fete all pe gate
Riche clothes spraddle on brode,
Siche reuerence pere he hade, 92
Siche reuerence pere hade he;
'Osanna,' was paires songe,
'pat nowe comes blessed mot be
In gods name vs amonge.'" 96

(9) pe Iuwes sayde: "Traytoure vntrewe,
With lesynges here has pou vntrewedde,
paire langage neuer sit pou knewe,
pat durst we lay oure life in wedde;
Ierusalem langage es Ebrew, 101
And pou fullfarre pethen was fedde."
He sayde: "I spynde at men ynewe
pat in pis same Cyte was bredde."
"Osanna," quod pilatt, 105
"What is pat forto say?"
"We construe it pusgate:
'Lorde, saue vs, we pe pray.'" 108
Pilate defends the beadle, but orders him to bring in Christ again as a proof of his obedience.

**GALBA.**

(10)

Jan said Pilate: "me think in thoght pe bedell wrang 3e blame; 3owre childer sawes forsake 3e noght, 3owreseluen sais pe same; 112 bot, bedell, to bar sen þou him broght to schilde piself fro schame, haue him furth þat þou wirschip wroght and call him in by name." 116 Out of þat rout romayne oure lord Ihesu he ledes, and calles him in ogayn, als he þat domesman dredes. 120

(11)

Of Emperoures þat are had bene þis was used in þat land, for folk suld on þair menskes mene, men suld hald in þair hand 124 þair armes set on schaftes scheine, graythed of gold gleterand; so did þai þare þat day bidene, and stabilly gan þai stand; 128 when he þat all soll welde was led into þe hall, þe heuedes haly gan helde and did him honors all. 132

(12)

Jan þe iewes ful sterne and stout said: "þis es hard hethying, þir lurdans lattes þaire schaftes lout and wroght him wirschiping." 136

**HARLEY.**

(10)

Jan said Pilate: "me think in thoght pe bedell wrang yhe blame; yhowre childersawes forsake yhe noght, yhowreseluen says pe same; 112 Bot, bedell, to barr sen þou him broght To scheld þiself fro schame, Haue him furth þat þou wirschip wroght & call him in by name." 116 Out of þat rout Romayne Our lord Ihesu he ledes, And calles him in ogayne, Als he þat domesman dredes. 120

(11)

Of Emperours þat are had bene þis was vsed in þat land, ffor folk suld on þair menskes mene, Men suld hald in þair hand 124 þair armes sett on schaftes sene, Graythed of gold gleterand; So did þai þare þat day bidene, And stabilly gan þai stand; 128 when he þat all soll weld was led into þe hall, þe heuedes halely gan held And did him honoure all. 132

(12)

Jan þe iewes full sterne & stout Said: "þis es hard hethyng, þir lurdans lattes þaire schaftes lout And wroght him wirschypying." 136
The Jews insist that the banners bowed to Christ because of the treachery of the soldiers that held them.

SION.

(10) [thought, "Me thynk," quod pilat, "in my
With wrange pe bedel yhe blame;
Yhour childsaggesforsakythe noght,
Yhourseluen says pe same;
Bot, bedel, tille barre sitthen pou hym broght
At scheld piself fra schame,
Led hym forthe pat pou worschepe wroght,
Calle hym eft in by name."
Oute of pat route Romayne
Our lorde Ihesu he ledes,
And calles hym ogayne,
Als he pat domesman dredes.

(11) Of emperours pat par had bene
pis was pe lawe in lande,
for men suld of fairo menkes mene,
Men suld hald ite in pair hande
Men heuedes sette on schaftes schene,
Graythed of golde gliterande;
Saunz doute swadide pai alle bydene,
Stille stably gun pai stonde;
When he pat alle sall welde [1 leaf 11]
Was had intil pat halle,
pai heuedes haaly gun helde
At wirchipe hym withalle.

(12) [stoute; "pis saide pere Iewes steren and
"pis hald we hard hethynge,
hire Iewes lete paiere schaftes loute
At wirk hym worschipyng."

ADDITIONAL.

(10) [thought, "Me thynke," quod pilat, "in my
Pat the with wrange pe bedel blame;
Sen he sawe pere siche wyrschippes wroght,
[same;
I wote hym thynke he suld do pe
Bot, bedel, to barre sen pou hym broght
[1 leaf 118]
piselue forto schilde fro schame,
ffott forthe hym pat pou wyrschipp wroght,
And loke pou calle hym in be name."
Out of pat route Romayne
Ihesu, oure lorde, he ledes,
And calles hym agayne,
als man pat pilat dredes.

(11) Of Emperours pat before had bene
pis was eueremore pe law3 in landes:
pat foure men at siche a Iugement kene
Suldat pe barre halde in paiere handes
Mens heuedes sette on stakes schene,
All of fyne golde blasand as brande;
And so pe Iuwes did pen, I wene,
ffoure men with siche iij heuedes gan stande;
Bot when he pat all sall welde
Was broght into pe halle,
pai heuedes of gold gan helde
To wyrschippes crist withalle.

(12) pen sayde pe Iuwes sturne & stoute:
"pis is a skorne till oure semynde,
pes boyes lat paiere schaftes lowte
To do till ihesu wyrschippynge."

126. as: possibly cs in MS.
Pilate asked them why they did such a thing, and the soldiers replied that they could not help it.

**GALBA.**

Pilate asked them all about:

"Whi did yhe swilk a thing?"

he said: "we do yhow out of dout, it was noght our witing.

we toke no tent him till,

pe baners gan him bow;

it was ogayns our will,

pat sall yhe treswy trow."

\[13\]

Pai said that it was weterly ogayns aiwhare will algate;

pe iweys pan ful loud gan cry and pleinde pan to pilate;

he bad pan tak men more mighty, strang and stabill of state, and lat pan hald pe schaftes in hy,

paire baret to abate.

In paire iewry aiwhare on ilk side hanc pai soght, of men pat mighty ware pe boldest haue pay broght.

\[14\]

Sir Pilate to pase iweys pan sware, suld hald po schaftes in hand:

"if pai lout vnto Ihwu mare, pe sall lose lyfe and land."

pe men pat wight and willy ware said: "to pi stenin we stand;

whas heued so heldes brede of aue hare, hardlyly hag of his hand."

"hauie ihesus out of pe hall," said pelat pe bedell vntill,

"and eft in pou him call, on what wise so pou will."

\[144\]

**HARLEY.**

Pilate asked them all about:

"whi did yhe swilk a thing?"

he said: "we do yhow out of dout, It was noght our wyttynge.

we toke no tent him till,

pe baners gan him bow;

It was ogayns our will,

"pat sall yhe treswy trow."

\[13\]

Pai said that it was weterly Ogayns pai will algate;

pe Iweys pan ful loud gan cry And pleyned pan to Pilate;

He bad pan tak men more myghty, Strang & stabyl of state, And lat pan hald pe schaftes in hy, paire baret to abate.

In paire iewry aywhare On ilk syde hanc pai soght, Of men pat myghty ware pe boldest haue pai broght.

\[14\]

Sir Pilate to pase Iweys pan sware, Suld hold pa schaftes in hand:

"If pai lout vnto Ihwu mare, yhe sall lose lyfe and land."

pe men pat wyght & willy ware Said: "to pi stenin we stand;

Whase heued so heldes brede of aue Hardily hag of his hand. [hare, "Hauie Ihues out of pe hall," said Pilate pe bedell vntyll,

"And eft in pou him call, On what wise so pou will."
Pilate ordered the beadle to lead Christ out of the hall and call him in again in order that he might observe the standard bearers.

And pilate asked pam alle aboute:
"Why did yhe swyk a thynge?"
pai sayde: "we do yhow oute of
It was noght oure wyttynguge, [doute,
We toke na tent paretto,  141
\( \text{\textit{p}} \)e baners gun hym bowe;
What had we forto do
To make reverence to I\( \text{\texttt{s}} \)eu?"  144

(13)
"Lowte hym we sawe pam sykerly,"
\( \text{\textit{p}} \)e Iuues swore to pilate.
Quod pilate: "\( \text{\textit{p}} \)ai say oppenyly
It was noght swa nanegate;  148
Bot take vs men mare myghty;
Strang and stabyl of state,
To hald yhow schaftes tentifly,
\( \text{\textit{p}} \)is barete alle to habate."  152
Thurghout alle \( \text{\textit{p}} \)e Iewery
Sykyr men haf \( \text{\textit{p}} \)ai soght
At stere \( \text{\textit{p}} \)am strenghfuly,
\( \text{\textit{p}} \)e best \( \text{\textit{p}} \)am haf \( \text{\text{\textit{p}}} \)ai broght.  156

(14)
Syr Pilate tille \( \text{\textit{p}} \)a Iewesware
\( \text{\textit{p}} \)at sild halde \( \text{\textit{p}} \)a henedes in hande:
"And louted I\( \text{\texttt{s}} \)eu any mar, [leaf 13, bl.]
yhe sal loose bathe lyfe and lande."
And \( \text{\textit{p}} \)ai \( \text{\textit{p}} \)at wight and willy ware 161
Sayd: "to pi dome wille we stande;
What heued helded \( \text{\textit{p}} \)e bred of anne
hardly hagge of his hand."  [hare,
"Late hau hym out of halle,"  165
Quod pilate \( \text{\textit{p}} \)e bedel tille,
"and eft in pou hym calle,
On what wyse swa pou wyllle."  168

152. barete corrected from basete (?)
159. Horst. and [text].
H. H.

**ADDITIONAL.**

And pilate asked \( \text{\textit{p}} \)ai\( \text{\text{\textit{m}}} \)e alle abowte
Whi \( \text{\textit{p}} \)e schaftes made siche stoup-
ynge,  138
\( \text{\textit{p}} \)ai sayde: "we don sowe oute of dowte,
\( \text{\textit{p}} \)ai lowtyd no\( \text{\text{\textit{z}}} \)t at oure wyttynge,
We toke no hede \( \text{\textit{p}} \)ereeto,
\( \text{\textit{p}} \)at \( \text{\textit{p}} \)es baners gan stoupe;
What haue we forto do
\( \text{\textit{v}} \)nto i\( \text{\texttt{s}} \)eu to lowte?"  144

(13)
"We sawe p\( \text{\textit{e}} \)s baners stoupe wyterly,"
\( \text{\textit{p}} \)e Iuwes swore to pilate.
Quod pilat: "\( \text{\textit{p}} \)ai say apertyly
It was no\( \text{\text{\textit{z}}} \)t so nogate;
Bot take vs men more myghty,
Stronge & stable of estate,
To halde \( \text{\textit{p}} \)es baners sikirly,
\( \text{\textit{p}} \)is sryyte \( \text{\textit{p}} \)us sall we bate."  152
And \( \text{\textit{p}} \)en thurgh all Iury  [leaf 18, bl.]
Stronge men haue \( \text{\textit{p}} \)ai soght
To halde \( \text{\textit{p}} \)ai\( \text{\text{\textit{m}}} \)e myghtily,
\( \text{\textit{p}} \)heuere men \( \text{\textit{p}} \)ereeto \( \text{\textit{p}} \)ai broght.  156

(14)
\( \text{\textit{p}} \)en saide pilat \( \text{\textit{v}} \)nto \( \text{\textit{p}} \)ai\( \text{\text{\textit{m}}} \)e pore
\( \text{\textit{p}} \)at \( \text{\textit{p}} \)e baners sild halde in hande:
"If \( \text{\textit{p}} \)ai lowte i\( \text{\texttt{s}} \)eu any more,  159
3he sall \( \text{\textit{p}} \)erefore lose life & lande."
And \( \text{\textit{p}} \)ai \( \text{\textit{p}} \)at stronge & myghty wore
Sayde: "To pi dome, sir, will we stande;
Whas banere bowes for gods hore,
Lat sle hym sone with hyngman
hande."  164
"Lat haue hym out of pe halle,"
Sayde pilat for \( \text{\textit{p}} \)is skille,
"And eftesones in hym calle,
On what wyse so 3he wille."  168
GALBA.

(15) [15 58, bk.]

1 His heued vnhyld on knese he kneled,
   his clothes on brede he spred,
with all wirschip pat he kouth welde
   oure lord eft in he led;
   172
pe heuides on heght halely gan helde
   and bowing to him pai bed;
pe men when pai pai dailand feld
drowpid and war adred.
   176
when pilat saw in sight
how pe baners gan bow,
for drede he rase vpright
ogans oure lord ihesu.
   180

(16)

Broght was he puse to bar ogain,
pe king of all mankind;
pe fende pan thoght: "if he war
he suld saue men of sin, [slayn,
and sawles pat he had tane with traine
from him pat tyme suld twin."
forpi he dose his might & mayn
to gai pat bongan blyh;
   188
on pe night als ane angell
he appered to pilates wife:
"vnto pai lord pou tell
he lett noght ihesus lyfe."  
   192

(17)

Sir pilates wife, dame procula,
till hir lord puse gan say:
"deme 3e noght ihesus till ne fra,
bot mensk him pat 3e may,
   196
I haue bene dreched with dremen swa
pis ilk night als I lay;
if 3e him deme to ded at ga,
oure welth mun wend oway."  
   200

HARLEY.

(15)

His heued vnhyld on knese he kneled,
   His clothes on brede he spred,
with all wirschip pat he kouth welde
   Our lord eft in he led;
   172
pe heuides on heght halely gan helde
   And bowying to him pai bed;
pe men when pai pai dailand feld
   Drowpid & war adred.
   176
when Pilate saw in syght
   How pe baners gan bow,
for drede he rayse vpryght
   Oganys our lord Ihesus.
   180

(16)

Broght was he puse to barr ogayn,
pe kynge of all mankind;
pe fende panye thoght: "if he war slayne,
   He suld saue men of syn,
   184
Andsawles pat he had tane with trayne
   ffor him pat tyme suld twyne."
fforpi he dose his myght & mayne
   To gai pat bongan blyh;
   188
on pe nyght als ane auengell
   He appered to Pilates wyfe:
"vnto pai lord pou tell
   He lett noght ihesws lyf."
   192

(17)

Sir Pilates wife, dame procula,
   Till hir lord puse gan say:
"Deme noght ihesus tyll ne fra,
   Bot mensk him pat yhe may,
   196
I haue bene dreched with demes swa
   pis ilk nyght als I lay;
If 3e him deme to ded at ga,
   Our welth mon wend oway."  
   200

187. forpi: Horst. pe.
Pilate's wife, Procula, was warned by a dream that she should prevent her lord from doing violence to Christ.

Sion.

(15)
His heued vnhild on knese he kneled,
His clothes byfor hym sprede,[welde
With alle pe worschepe pat he couthe
In eft our lourd he ledde ; [helde,
]pair heuedes on heghe haalely gun
Bowyng tille Ihesu pai bedde ; 174
pere Iewes pat pam in handes helde
Ware drowpand and forderede.
When Pilate sawe pat sighte, 177
How pa baners gun bowe,
ffor drede he ras vpyrght
Ogayne our e lorde Ihesu. 180

Additional.

(15)
pis messagere to ihesu knelid [spradde
And clothes before his fete he
With alle pe wyrschippes pat he
 couth welde,
And ihesu efte to pilat ladde ; 172
pes baners sone gan helde
And bowed to ihesu vnbedde ;
pe Iuwes pat paine behelde
ffor pat sight were all drede. 176
When pilat sawe pis sight,
howe pes baners gan bowe,
ffor drede he ros vpyrght
Agayne our e lorde ihesu. 180

(17)
Sire Pilate wyfe, dam procula,
Sent hire lorde forto say :
"Deme nouther Ihesu til na fra,
Bot menske hym pat yhe may, 196
I haue bene dreched with dremes swa
pis ilk nyght als I lay ;
If he thurgh dome tille deede ga,
Our welthe sal wende oway." 200

(17)
Sir pilat wife, so mot I go,
Sent to pilat pus to say : 194
"Deme ihesu nouthire to ne fro,
Bot wyrschip hym all pat pou may,
I haue ben dreched with dremes so
all pis nyght, pe sothe to say ; 198
If pou hym deme to ded to go,
Oure wele I wot sall wast away."
pilate als man amayde
stode in a grete stody,
sepin to pe iewes he sayd:
"3e wrigh him wrangwisly; 204
(18)
My wife, 3e wate wele, es no iew,
scho es a sarizene;
mynsters has scho made 30w new
and done gude dedis bidene; 208
scho sais Ihesus es gude and trew,
slepand þus has scho sene;
if we him reyne, it mun vs rew
euermore þaron to mene." 212
pái said: "pis wist we are,
ilk man þe suth may se;
he fares with fendes fare,
witched þi wife has he." 216
(19)
Sir pilate said: "it meruailes me
pat pou standes so still,
señ pat þiself þe suth may se
what pái tell þe vntill." 220
crist said: "ilk man a mowth has fre
to welde at his awen will;
pare wordes ful wide sall witen be
wherpe þai be gude or ill." 224
"Ihesus, lat be þi dyn!"
said all þe iews on raw,
"a horcop born in syn
ilkane wele we þe knaw; 228
(20)
We wate wele for þi sake was slayne
all þe barnes in Bethleem born;
to fle with þe þi frendes war fayn,
and els had þi life bene forlorn; 232

Pilate als man amayde
Stode in a grete stody,
Sythen to pe Iewes he said:
"yhe wregh him wrangwisly; 204
(18)
My wife, yhe wate wele, es no Iew,
Scho es a sarizene;
Mynsters has scho made yhow new
And done gud dedes bydene; 208
Scho sais es gud & trew,
Slepand þus has scho sene;
If we him reyne, it mon vs rew
Enuermore þaron to mene." 212
pái said: "pis wist we are,
ilk man þe soth may se;
He fars with fendes fare,
wyched þi wyf has he." 216
(19)
Sir Pilate said: "it meruayles me
pat pou standes so still,
Sen þat þiself þe soth may se
what þai tell þe vntyll." 220
Crist said: "ilk man a mowth has fre
To welde at his awen will;
þare wordes full wyde sall wyten be
whether þai be gud or ill." 224
"Ihesus, lat be þi dyn!"
Said all þe Iewes on raw,
"A horcop born in syn
Ilkane wele we þe knaw; 228
(20)
We wate wele for þi sake was slayne
All þe barnes in bethlehem born;
to fle with þe þi frendes war fayne,
And els had þi lyfe bene lorn;
The Jews railed upon Christ, upbraided him for the slaughter of the innocents, and told him that he was saved only by the flight of his parents.

Pilate als man amayed
Stude in a greete study,
He sayde: "I am noght payde,
Yhe wrege hym wrangwisly; 204
(18)
My wyf, yhe wate wele, es na Iewe,
Scho es a sarzine;
Many mynsters has scho made yhow
And done in gode dedis bydene;
Hai say Ihesu of trouthe es trewe, 209
Slepand pis has scho sene;
If we hym reyne, it sal vs rewe
Euer pareof to memo." 212
Hai sayde: "pis sayde we are,
Yhe may see suthe es pis,
he fares with fendes fare,
he has witched pi wif, Iwyse." 216
(19)
Hai sayd pilate: "me thynk selcouth,
Pat pou standes so stille;
Tille paire accusyngs aswer pou couthe 1
220
Ihesu sayde: "ilk man has a monthe
At wond it at his wille; [couthe
pair sawes mon be knawen and
Whethir pai be gode or ille." 224
"Ihesu, lat be pi dyn!"
Sayde alle Pere Iewes on rawe,
"Ane horcop born in synne
ffulle couthely we pe knawe; 228
(20)
We wate wele for pi sake was slayne
Alle pe barnes in betheleem born;
At fle with pe pi fremdes ware fayne,
2 Elles had pi lyfe bene lorne; 232
228. Horst. omits in. [1st. 16, 19]
1 Horst. says (Archiv 68, 209): Nach 218 fehlt ein Verspaar, whereas there is
only one line missing.

Pilate was all amayde
And saide to pe Iuwes in hye:
"I am nSyt wele apayde,
3he blame hym wrangwisly; 204
(18)
3My wife, 3he wote, scho is no Iuwe,
3he knawe sho is a sarasyne; [18.16]
Scho biddis pat I no bargayne brewe
To put ihesu to ded, ne pyne; 208
Sho sayes ihesu of treuth is trewe,
Slepand schosawes pis with hyranye;
If we hym deme, it sal vs rewe,
flor he of fyeth is gud & fyne." 213
Hai sayde pe Iuwes belyne:
"pe sothe pou may wele see,
he has bewyched pi wyfe,
It may non outhire be." 216
(19)
Pilate saide: "me thynk selcouth,
Ihesu, whi pou standes so stille;
To pis accusyngs answere pou couthe
pat pe Iuwes put pe vntille." 220
Ihesu saide: "ilke man has mouthe
fforto welle it at his wille;
piare sawes to pe are knawen &kouthe
Whethire pat pai speke gudor ille,"
"Ihesu, lat be pi dynne!" 225
Saide alle pe Iuwes on rawe,
"A horcoppe borne in synne
ffor sothe alle we pe knawe; 228
(20)
We wot wele for pi sake was slayne
Alle pe childre in bedlem borne;
To fle with pe pi fremdes were fayne,
And ellis pi life had bene forlorne;
He returned after the death of Herod who had sworn to slay him.

GALBA.

when herod died, es noght at layn,
pat pi ded hertly had sworn,
till 3owre cuntre 3e come ogayn
pat 3e war fled fro byforne."

236

Pilate said: "es pis he
pat herod soght to sla?"
pai said: "sir, 3a parde,
bot pas he passed him fra." 

240

(21)
Pilat when he herd how it was,
he dreed mekill pe mare;
he chesed a quest on him to pas
and by paire law pai sware,
pai said to pilat and to Cayfas:
"pe soth we will noght spare,
mary with ioseph wedid was,
at paire weding we ware." 

248

Pilate said to pam pan
pat had blamed him biforn:
"with wrang 3e wrigh pis man,
in wedlayk was he born." 

252

(22)
Pam styrt vp iews bitter and bald
and said to sir Pilate:
"pe tales pat we hane of him talde
will we avow algate;" 

256

at pir men es ful litell halde,
sir, pai say als pai wate,
pai er bot barnes, sir, be 3e balde,
cumen till oure law now late." 

260

Pis quest stedfast als stele
said to pase oper twelue:
"we er Iews, wit 3e wele,
born frely als 3owreselue." 

264

HARLEY.

when Herode dyed, es noght at layn,
pat pi ded hertly had sworn,
Till yhowre contre yhe come ogayn
pat yhe war fled fro byforn." 

236

Pilate said: "es pis he
pat Herode soght to sla?"

1 pai said: "sir, yha parde,
Bot pas he passed him fra." 

240

(21)
Pilate when he herd how it was,
He dreed mykell pe mare;
He chesed a quest on him to pas
And bi paire law pai sware,
pai said to Pilate & to Cayphas:
"pe soth we will noght spare,
Mary with Ioseph wedded was,
At paire wedying we ware." 

248

Pilate said to pam pan
pat had blamed him biforn:
"with wrang yhe wregh pis man,
In wedlake was he borne." 

252

(22)
Pam styrt vp Iewes byther & bald
And said to sir Pilate:
"pe tales pat we hane of him talde
will we avow allgate;" 

256

At pir men es full lytell halde,
Sir, pai say als pai wate,
pai er bot barnes, sir, be yhe bald,
Comen tyll oure law now late." 

260

Pis quest stedfast als stele
Said to pase other twelue:
"we er Iewes, witti yhe wele,
Born frely als yhourselue." 

264

1 *p very large and ornamental.*
When Pilate had hard that it was he, 
He dred hym mykil mare; 
He chees a queste on hym to pas 
Of Iewes pat suthefaste ware, 244 
\(\text{pai} \) saide tille pilate and cayfas: 
\(" \text{pe suth} \) the botte \(\text{we} \) \(\text{wille} \) spare, 
Mary with Ioseph weddyde was, 
And at \(\text{paire} \) weddynge we ware."  

Pilate saide to Payne \(\text{pan} \) 249  
\(\text{pat} \) couped hym byforne:  
"\(\text{yhe putte wurange} \) on pis man, 
In weldayke was he borne." 252

Vuppe stirte a Iewe bittir and balde  
And sayd to sire Pilate:  
"\(\text{pe tales} \) pat we haue on hym talde 
we \(\text{wille} \) avowe algate;  256 
At sayme es littille helpe or halde, 
Sire, \(\text{pai} \) say als \(\text{pai} \) wa, 
\(\text{pai} \) comlyngs of cunynge calde 
Comen tille oure lawe nowe late."  
\(\text{his} \) queste stedfast als stele 261  
Sayde tille \(\text{pe} \) othir twelfe: 
"\(\text{we} \) er Iewes, witte yhe wele, 
Borne frely als yhoureseluen." 264

256. we marked for erasure between a and orce. 
258. Horst. wa(te). 
264. h above line.

When herode was ded, is noȝt to layne, 
\(\text{pat} \) bitterly \(\text{pi} \) ded had sworne, 
Into \(\text{pi} \) contre \(\text{pou} \) come agayne, 
\(\text{ffro} \) pen as \(\text{pou} \) was fled beforne." 
Pilate saide: "is \(\text{pis} \) he 237  
\(\text{pat} \) herode pursewed soo?"  
"\(\text{3ha} \), \(\text{pai} \) saide, "pardye, 
and \(\text{3it} \) he skappid hym fro." 240

When pilat wist pat he it was, 
Hit deryd hym pen mykill \(\text{pe} \) more; 
he chese a quest on hym to passe  
Of men \(\text{pat} \) trewe & sothfast wore, 
\(\text{pai} \) saide to pilat & cayphas: \[\text{[ix. iib, iib.]}\]  
"\(\text{pe certayne} \) sothe we will not spare, 
Mary to Ioseph weddid was, \[\text{[ware.]}\]  
\(\text{f} \)for at \(\text{paire} \) weddynge for sothe we 
Pilate saide to \(\text{paime} \) \(\text{panne} \) 249  
\(\text{pat} \) blamed hade hym beforne:  
"To wurange \(\text{ze} \) put \(\text{pis} \) man, 
In wedloyke was he borne." 252

Vp styrte a \(\text{iuwe} \) bitter \& bolde  
And \(\text{pis} \) he sayde to sire pilat:  
"\(\text{pe tales} \) pat we of hym hane tolde 
We will avowe erly \& late;  256 
By \(\text{pis} \) enquest no pris\(\text{se} \) I holde,  
\(\text{jos} \) caytifes sayne bot as \(\text{pi} \) wate, 
\(\text{pai} \) are comylnges, \& fayne \(\text{pai} \) wolde 
Mayntene ihesu \& \(\text{his} \) estate." 260  
\(\text{pis} \) quest was trewe als stele  
And sayde: "takes outhire twelue, 
We are Iuwes, \(\text{wit} \) hit wele, 
\(\text{Als} \) trewe als 30wreselue." 264
Pilate had a book brought to bar and commanded the two witnesses to take the oath.

GALBA.

(23)
1 Sir Pilate to bar a boke has broght
pir two questes to twyn; [1 leaf 59]
with swering sal pe suth be soght,
first quest he biddes bigyn; 268
and pai say: "nay, pat falles vs noght,
we say swering es syn;
lat þam swere þat þis wrang has
wroght,
all knew we Ihesus kyn; 272
if we be fun gilty
in þis thing þat we say,
we oblys vs forto dy
bifor domesmen þis day."

(24)
þan spak Annas & Cayphas
and said to sir Pilate:
"we trow wele Mary wedded was
and þat Ioseph him gate; 280
bot till anoper point we pas
þat sall hald him ful hate:
we say a spirit enclosed he has,
wharethurgh all thynges he wate."

Pilate gert haue out all
þat þan war in þat hows,
and þat quest gert he call
þat proued him born in spowse;

(25)
He said: "I fand yhow trew langare,
telles me now yhowre rede,
whi hate þir Iews Ihesu so sare
and will þus haue him ded?" 292

HARLEY.

(23)
Sir Pilate to bar a boke has broght
pir two questes to twyn;
with sweryng sall pe suth be soght,
ffyrst quest he bydes bygyn; 268
And pai say: "nay, þat falles vs
we say sweryng es syn; [noght,
Lat þam swere þat þis wrang has
wroght,
All knew þe Ihesus kyn; 272
If we be fon gilty
In þis thing that we say,
we oblysch vs forto dy
Bifor domesmen þis day." 276

(24)
þan spak Annas and Cayfas
and said to sir Pilate:
"we trow wele Mary wedded was
and þat Ioseph him gate;
bot till another point we pas
þat sall hald him full hate:
we say a spirit enclosed he has,
wharahurgh all thynges he wate."
Pilate gert haue out all
þat þan war in þat hows,
And þat quest gert he call
þat proued him born in spowse;

(25)
He said: "I fand yhow trew langare,
telles me now yhowre rede,
whi hate þir Iews Ihesu so sare
And will þus haue him dede?" 292

269. falles: s above line.
271. has: s above line.
And he afterwards asked the true quest why the Jews hated Jesus so sorely.

(23)
Pilate tille barre a buke had broghte
pe two questes to twynne;
with the swerynge sal pe suthne by soghte;
He bydes pe trewe bygynne; 268
And pai saye pai: "pat falles vs noghte,
We sai swerynge es synne; [1 leaf 17]
Latte paiume swere pat pis wranghe has
wroghte,
Alle knawe pai Ihesu kyn; 272
Yf we be funden gilty
Yn pis thynge pat we say,
We oblesse vs forto dye
Byfore domesman to-day." 276

(24)

dan spacke Annas and Cayphas
And sayd to sire Pilate:
"We trewe wele mary weddid was
Tille Joseph pat hym gatte; 280
Botte tille anothir poynte we pas
pat hym halde ful hate:
We say spirite inclosed he has,
Wharethurgh alle thynge he
Pilate gatte haf oute alle [watte].
Pat was within pat house,
And pat queste gerte he calle
Pat proued hym borne in spouse; 288

(25)
He sayde: "I fande yhow trewe lang-
gare,
Say me qwate es yhowre rede,
Whi hates pire Iewes Ihesu swa sare,
Whi wille piahuheym deede?" 292

Additional:
(23)
Pilat a boke to barre has broght
pos two enquestes forto twynne:
With swerynge sal pe sothe be soght,
And badde pe trewe quest suld be-
gynne; 268
And pai saide pai: "it falles vs ногт
To swere, for swerynge is a synne;
Lat paiume swere pat wranghe has
wroght,
ffor alle pai knewwe wele ihesukynne;
Gif we be fonden gilty 273
In pes sawes pat we say,
We obblische vs to dye
Befor 3owe here pis day." 276

(24)

dan spak annas & cayphas
And pus pai saide to sire pilate:
"We trewe wele mary weddide was
Vnto Ioseph pat so hym gate; 280
Bot to anothire poynt we passe:
Mawgre alle pat mayntens his state
We say a spirite inclose he hase, [leaf 120]
pattellishymall thyngeerly & late."
Pilat gart voyde pame alle 285
pat were within pat house,
, And pat quest gart in calle
Sayde ihesu was borne in spouse;

(25)
he saide: "I fonde 3owe trewe lange-
ore,
And therefore telle me nowe 3oure
Whi hate pes Iuwes ihesu so sore,
Be what skille walde pai haue hym
dede?" 292

283. Horst. (a) spirite.
284. MS. thynge with es marked for erasure. Horst. thynge.
287. gan marked for erasure before gertle.
269. it above line, vs erased beneath it.
He replied that Christ's wisdom was too profound for them and that his miracles grieved the Jews.

GALBA.

pai say: "his lessons passes paire lare, 
parfore pai haue hatred, and als his miracles moues pam mare, 
that standes pam mekill in stede."
wrath es sir pilat pan 297
and sais: "pis es enuy; will pai pus deme a man 
for his gude dedes to dy?" 300

(26)
Sir pilat highed out of pe hall 
and said pe iews vntill:
"I witnes here byfor sow all 
I find in him none ill." 304
and pai answerd both grete & small:
"syr, if t it war pi will, we gert him noght bifor pe call 
to deme withowten skill." 308
he sais: "pan bus him dy, 
I se wele by sowre saws; takes him to sow forpi 
and demes him by sowre laws." 312

(27)
pai said pe iews: "syr, wele pon wate, 
god biddles vs sla no man." vnto pam pus answerd pilate:
"biddles god me sla men pan? 316
I hane wele herd whi ze him hate 
and whi sowre grefe bigan; with my will bese he ded nonegate 
by no craft pat ze can; 320
it sall noght stand in stede, for serstes it war no reson 
at deme a man to ded, bot ze had more encheson." 324

HARLEY.

pai say: "his lessons passes pai lare, 
parfore pai haue hatred, 
And als his miracles moues pam mare, 
pat standes pam mykell in stede."
wrathe es sir Pilate pan 297
And sais: "pis es enuy; will pai pus deme a man 
ffor his gud dedes to dy?" 300

(26)
Sir Pilate hyghed out of pe hall 
And said pe Iewes vntyll:
"I witnes here bifor yhow all 
I fynd in him none ill." 304
And pai answerd both grete & small:
"Sir, if it war pi will, we gert him noght befor pe call 
To deme withouten skyll." 308
He says: "pan bus him dy, 
I se wele be yhour sawes; Takes him to yhow forpi 311
And demes him be yhour lawes."

(27)
pai said pe Iewes: "sir, wele pon wate, 
God byddes vs sla no man." vnto pam pus answerd Pilate:
"Byddes god me sla men pan? 316
I hane wele herd why yhe him hate 
And whi yhour grefe bigan; with my will bese he ded nonegate 
Bi no craft pat yhe kan; 320
It sall noght stand in stede, for certes it war no reson 
At deme a man to ded, Bot yhe had more enchesonne." 324
Pilate insisted that the Jews had no good reason except hatred for wanting to slay Christ.

Pilate hym hyed oute of pe halle
And sayde pe Iewes vntille:
"Loo here witnes before yhowe alle,
In hym es funden nane ille." 304

Pilate sayd: "hym byhous dye,
I see wele be yhowe sages;
Take hym tille yhow alle forpi 311
And deme hym be yourre lages."

Pilate said: "wele pou wate,
God biddles vs sla na man."

Vntil pire Iewes answerde Pilate:
"Biddes god me slaan men pan? 316
I hauve wele hard whi yhe hym hate
And howe yhowe hatred bygan;
With my wille he bes deede nanagate
ffor na craft pat yhe can; 320
It es noght botte hatrede,
pat ware ful lyttel resoun
fforto deme a man to deede, 323
Botte pare ware mare encheson." 301.

Pilate saide: "his wittyes passes paire lore,
fforpi to hym paie hauve hatrede,
And his myrecles greues paime sore,
And 3it paie stande paine ofte in
"ffor sothe," saide pilat pan, [stede]."
"Me thynke pis is envye;
Walde paie pus deme a man
ffor his gude dedys to dye ?" 300

Pilate hym hyed oute of pe halle
And sadly saide pe Iuwes vntille:
"Loe here wytnes befor 3owe alle
pat in hym can I fynde non ille."
And paie answerde bothe grette & smalle
And saide: "sir pilat, be pi wille,
We gart hym nozt come to pi calle,
Wytit wele wythoutyn skille." 308
Pilate saide: "he mon dye,
I se3 wele be 3oure sawes;
Takes hym to 3owe forpi 311
And deme hym be 3oure lawes."

Ben saide pes Iuwes: "sir, wele 3he wate
pat god biddles vs we sle no man."
To paime agayne saide sir pilate:
"Biddes god pat I suld sle men paen?
I wote full wele whi 3he hym hate
And howe 3oure wrathe till hym began;
Be my wille sall he dye nogate
ffor no crafte pat 3he alle cane; 320
It is alle for hatrede, 324
And pis were litill resone
To deme a man to pe ded,
Bot pere were more encheson."
He then called Jesus to him and asked him privately whether he was king of the Jews.

GALBA.
(28)
He led Ihesus pe Iewes fra
pat before stode him by
and said till him bitwix pam twa:
"pou es king of Iewry?" 328
Ihesus sais: "owther was it tal'd pe
or pou red rightwisly?"
pan said pilat: "me war full wa
pi folk suld ger pe dy;
pou eft bitane to me
forto be demid pis day;
king of Iews if pou be
answer to pat, I say." 336
(29)
Ihesus sayd pan to him ogayne:
"my kingdom es noght here;
if my kingdom, es noght at layn,
within pis world now were, 340
or I omang pir iews war slayne,
my men pat er me dere
wald put pam fro paire purpos playn
with ful grete powere." 344
"pan eftow king algate,"
says pelate, "sikerly?"
Ihesus said to pilate:
"pou sais it and noght I; 348
(30)
Comen I am to pis contre
and parte was I born,
of sothfastnes witnes to be
pat was noght sene biforn; 352
al pat suthfast lithes me
lely both euyn and morn;
pai sal be demed in paire degre
pat suthfastnes has lorn." 356

HARLEY.
(28)
He led Ihesus pe Iewes fra
pat before stode him by
And said tyll him bitwix pam twa:
"pou es kung of Iewry?" 328
Ihesus sais: "owther was it tal'd pe
Or pou red ryghtwisly?"
pan said Pilate: "me war full wa
pi folk suld ger pe dy;
pou eft bitane to me
fforto be demed pis day;
Kyng of Iewes if pou be
Answer to pat, I say." 336
(29)
Ihesus said pan to him ogayne:
"My kyngdom es noght here;
If my kyngdom, es noght at layne,
within pis world now were, 340
Or I omang pir Iewes war slayne.
My men pat war me dere
wald putt pam fro pair purpose playne
with full gret powere." 344
"pan eftow kyng algate,"
says Pilate, "sykerly?"
Ihesus said to Pilate:
"pou sais it & noght I; 348
(30)
Comen I am to pis contre
And parte was I born,
Of sothfastnes wytnes to be
pat was noght sene biforn; 352
All pat suthfast lythes me
Lely both euyn & morn;
pai sal be demed in paire degre
pat suthfastnes has lorn." 356
325. Horst. Ihu.
Christ avoided a direct answer, but said that he had come as a witness of truth, and that those who had lost truth condemned it.

**Sion.**

(28)

Pilate ledde Ihesu pe Iewes fra
pat stode byfore hym by
And saydet til hym bytwyxs paiyme twa:
"Pou ert kynge of Iewery?", 328
Ihesu sayde: "outhir it was sayde pe
Or pou reddre rightwisly?" [swa,
And Pilate sayde: "me ware full wa
pi folke suld gar pe dye;
pi folke haues taght pe me
fforto be damned to-day;
Kynge of Iewes if pou be
Answer to pat, I say."

336

(29)

Ihesu answerd till hym agayne:
"My kyngdome es noght here;
If my kyndome, sothely to sayne,
Within paire grethe were,
Are I omange piere Iewes ware here
My men pat ware me dere [tane,
Wald stande and stryfe fulle faste
agayne
With fulle grethe powere."
"Pan ert pou kynge algate,"
Quod Pilate, "sykerly?"
Ihesu sayde tille Pilate:
"Pou sayes for kynge am I; 348

(30)

And I am comen to pis contre
And parto was I borne,
Witness of sothfastnes to be
Hat was noght sene byforme; 352
Alle pat es sothfast lys in me,
Leely bathe even and morne;
In erthe suethfastnes dammed by-
Of pam pat has it lorne." [hones be
330. Horst. righ(t)wisly.

**Additional.**

(28)

Pilat ladde ihesu pe Iewes fro
pat to hym had grete envye
And saide till hym bytwyxs paiyme two:
"Ihesu, pou art kynge of Iury?" 328
Ihesu saide: "whethire was it saide
Or of pin awen outorytye?" [be soo,
Pilat said: "me were full wo
pi folke suld pus deme pe to dye;
pi folke has taght pe to me
fforto be dampened pis day;
Kynge of Iuwes if pou be
Answer to pis, I pe say." 336

(29)

Ihesu answerd mekyly agayne:
"Iwis, my kyngdome is noht here;
ffor if my kyngdome, sothe to sayne,
Within pis wankill worlde nowe
were, 340
Or I amonge pes Iuwes were slayne,
My men pat are me leef & dere
Wald stand & fyght with mode &
mayne [powere]."
And brynge with paiyne full grete
"Pan ert pou kynge allgate?" 345
Pilat saide sikerly.
Ihesu sayde to pilate:
"bowe says pat kynge am I; 348

(30)

I am come to pis contre
And for pis skill ten was I borne,
witnes of sothfastnes to be
pat has bene saide full lange beforne,
And forto make pe peple fre
pat suld haue bene with sync for-
All pat is sothfaste likes me [lome;
And pleses me both euene & morne."
Pilate inquired of Jesus what truth was and then left him in astonishment.

GALBA.

Pilate \( \text{pan} \) asked him eft:

"what thing es suthfastnes?"

with \( \text{pat} \) Ihesus he left

als man \( \text{pat} \) stonayd es.

(31)

1 He said vnto \( \text{pe} \) iewes al \( \text{pus} \):

"sirs, if it war 3owre will, I haue enquered more of ihesus,

I find in hym none ill." [364]

\( \text{pai} \) sayd: "he was noght wrighed for

withowen sertayn skill." [\( \text{vs} \)]

sir \( \text{pilat} \) said: "dy sen him bus,

I consent noght partill,

I am withowten gilt,

to proue in 3owre present;

his blode sal noght be spilt

forsoth by myne assent." [372]

(32)

To \( \text{pis} \) answerd \( \text{pe} \) iewes all

and made \( \text{pan} \) wonder wrath,

\( \text{pai} \) sayd: "his blode mot on vs fall

and onoure childer bath." [376]

sir \( \text{pilat} \) said: "parchance so sall,

\( \text{pat} \) es ful mekill wath;

parfore lat haue him out of hall

and skape withowten skath." [380]

\( \text{pai} \) sayd: "sir, wele pou wate,

we say bot lawfully;

wha blemis Kingses astate

es wele worth forto dy; [384]

(33)

And whoso sklandres \( \text{pe} \) godhede

es more syn \( \text{pan} \) swilk seuyn;

HARLEY.

Pilate \( \text{pan} \) asked him eft:

"what thing es suthfastnes?"

with \( \text{pat} \) Ihesus he left

Als man \( \text{pat} \) stonayd es.

(31)

He said vnto \( \text{pe} \) iewes all \( \text{pus} \):

"Sirs, if it war yhount wyll,

I haue enquered more of Ihesus,

I fynd in hym none ill." [364]

\( \text{pai} \) said: "he was noght wrighed for

Withouten certayne skyll." [\( \text{vs} \)]

Sir \( \text{Pilate} \) said: "dy sen him bus,

I consent noght paretyll,

I am withouten gylt,

To proue in yhoure present;

His blode sal noght be spylt

forsoth be myne assent." [372]

(32)

To \( \text{pis} \) answerd \( \text{pe} \) iewes all

And made \( \text{pan} \) wonder wrathe,

\( \text{pai} \) sayd: "his blode mot on vs fall

And on our childer bathe." [376]

Sir \( \text{Pilate} \) said: "parchaunce so sall,

\( \text{pat} \) es full mykell wathre;

parfor lat haue him out of hall

And schape withouten skathe." [381]

\( \text{pai} \) sayd: "sir, wele pou wate,

we say bot lawfully;

Wha blemys kynges astate

Es wele worth forto dy; [384]

(33)

And whoso sklaunders \( \text{pe} \) godhede

Es more syn \( \text{pan} \) swilk seuyn;

361. Horst. al.
The Jews replied that it was a mortal crime to impersonate the king, but it was sevenfold worse to slander God.

Pilate asked hym eft:
"What es suthefastnes?"
With pat Ihesu he lefte
Als man pan stonyd es. 360

Pilate sayde tille pire Iewes pus:
"Syrs, if it be yhoure wille,
Haf enquered mare of Ihesus,
In hym es funden nane ille." 364
Pai sayde: "we walde noght coup hym
Nanegates withouten skille." [pus
Quod pilate: "algatedyehimbyhoues,
I consent noght jarreille,"
Als clene als anne Innocent:
His blode sal neuere be spilt
Nanegates thurgh myne assent."

And pai answerd pire Iewes alle
And made pand wondir wrathe,
Pai sayde: "hys blode mot vs fall
And on our childer bathe." [Pilat
And pilate sayde: "perchaunce it
salle, 377
And pat es mekel wathe;
farefore lat haf hym oute of halle
And late hym haf na seathie." 380
Pai sayde: "syre, wele pan wate,
We say bot lawfully;
Whaso blemyssh he pe kyng state
Es worthy forto dye; 384

And whaswa sclaudres pe godhede
Es mare syn pan swylk seuen; 375. Horst. (on) vs.

And pilat asked eftse:
"Say, what is suthefastnes?"
With pat ihesu he lefte
Als man pat stonyed wasse. 360

Pilate saide to pe Iuwes yfere: [leaf 121]
"Lordynges, if it be 3oure wille,
I haue enquerd of ihesu here,
And in hym can I fynde no ille."
And pai answerde with herdy chere:
"we blame hym no3t withoutyn paterille,
Pilate saide withoutyn were: [skille."
"3he will hym sle with paynes
Bot I am oute of giltie,
Als clene as Innocent;
His bloude sall no3t be spilte,
No3t als be myn assent." 372

And pai answerd pe Iuwes alle [wrothe,
And made panne wondre kene &
Pai sayde: "is bloude mot on vs falle
And on alle oure chyldre bothe."376
And pilat saide: "perchaunce it
schalle, [lothe;
And pat me walde 3it thynk full
perefore haue hym oute of pe halle
And do hym nouthis harme ne brothe." 380
Pe Iuwes saide: "wele 3he wate,
we say bot skilfully;
who presentes pe kynges estate,
he is worthy to dye; 384

And he pat sklauandres pe godhede
More syne it is pen siche seuene
he pat es man withowten drede
als god sun will him neuyn, 388
he hetes to sit, whose tase hede,
on goddes right hand in heuyn,
to deme ilk man after his dede
at his awin ordinance euyn.” 392
out of pat company
Pilate went Ihesu vnto
and said: “syr, sekerly,
I ne wate what es to do.” 396

(C4)
Crist said: “als gyfen pe & me,
so bus be done alwise.”
Pilate sais: “how?” & jan sais he:
“als proues pe prophecise, 400
Moyses, David and Issue,
and oper mo pan pise;
als pai said, bene fullfild in me
to suffer and dye and rise.” 404
Pai Pilate went to hall
als man pat was amayd
and tald to pe iews all
how pat Ihesus had sayd. 408

(C5)
Pai said pe iews to Pilate: “lo,
in swilk erroure he dwelles,
with more witnes what suld we do?
himself ful trewly telles.” 412
Pilate said: “takes him yow vnto,
sen ilk man pus him melles,
and demes als 3e bigan pis bro,
for I will say noght els.” 416
Pai say: “wha melling makes
to man, pis find we wretyn,
‘ane wane of fourty strakes
with 3erde he sal be smeten;’ 420

HARLEY.
He pat es man withouten drede
Als god sun will him neuyn, 388
He hetes to sytt, who takes hede,
On ryght hand in heuyn,
To deme ilk man after his awen dede
At his awen ordinance euyn.” 392
Out of pat company
Pilate went Ihesu vnto
And said: “sir, sykerly,
I ne wayte what es to do.” 396

(C4)
Crist said: “als gyfen pe & me,
So bus be done allwyse.”
Pilate sais: “how?” & jan says he:
“Als proues pe prophecise, 400
Moyses, David & Issue,
And other mo pan pese;
Als pai said, bene fullfyld in me,
To suffer & yfde & ryse.” 404
Pai Pilate went to hall
Als man pat was amayd
And tald to pe iewes all
How pat Ihesus had sayd. 408

(C5)
Pai said pe Iewes to Pilate: “lo,
In swilk erroure he dwelles,
with more witnes what suld we do?
Himself full trewly telles.” 412
Pilate said: “takes him yhow vnto,
Sen ilk man pus him melles,
And demes als yhe bygan pis bro,
for I will say noght elles.” 416
Pai say: “wha mellyng makes
To man, pis fynd we wretyn,
‘Ane wane of fourty strakes
with yherd he sal be smeten;’
The law says that whoever commits a crime against man shall be punished with forty strokes.

SION.

He that is made of pure manhood
Goddes son he will hym neuen,
He says he has his sittynge stede 389
On goddes right hand in heauen,
And says he sal deme bath quyk and
After onre dedes fulle euene."[deede

Out of pat company 393
Pilate yhede Ihesu vnto
And sayde: "sire, sykerly,
I ne wate what I sal do." 396

(34)
"Als it es gyfen tille pe and me,"
Quod Ihesu, "bes done allewyse."
Pilate askes: "how?" and pān says
"Als telles pe proopheceye, [he:
Moyses, Davíd and Iosue, 401
And othir many pān pise;
Pāt pāi say byhones be fulfild in me
T[o] suffir deede and ryse." 404
Pilate went oute of halle
Als man pāt was amayed
And talde pāre Iewes alle [leaf 19]
How pat Ihesu had sayde. 408

(35)
Pāre Iewes sayde alle tille syre Pilate:
In what errore he dwelles, ["lo,
With mare witenes what sulde yhe do
Bot als hymselfe telles?" 412
Pilate sayde: "tak yhow vnto,
Sithe ilk man þus hym melles,
Deme forthe als yhe bygan þis bro,
ffor I will say noght elles." 416
þai say: "whaswa mellynge makes
Tille man, þis fynde we written,
'Ane wane of fourty strakes [smyten;
With yherde falles hym be
413. Horst. tak (him); yhow, o aboveline.
H. H.

ADDITIONAL.

He that is made of pure manhede,
pat he gods sone so walde hym
neuene, 388
Says he sall haue his sittynge stede
On gods ryght hand pat is in heuene,
fforte deme both quike & deede
After pat paire dedes are euene."392
Out of pat company
Pilate 3hede ihesu to
And sayde: "sir, sikirly,
I ne wote what I sall do." 396

(34)
"Als it is gyfen to pe & me,",
Quod ihesu, "be it on alle wise."
Pilate saide: "what?" & þen saide he:
"Als trewel y tellen pe proopheceyes,
Moyses, danid & Iosue, [leaf 121, bbk.]
and mony outhire mo þen þes;
Pat þai saide most fulfilled be
In me, for I sall dye & Ryse." 404
Pilate went oute of þe halle
Als man þat was anayde
And tolde þe luwes alle
how þat ihesu hade sayde. 408

(35)
pe luwes saide to pilat: "l00,
Siche an errore þat he in dwelles,
what sulde we with more witness doo
Bot ryghtals his awen tonge telles?"
Pilate sayde: "take hym 3owe too,
Sen it is so iche man hym mellis,
Deme forth als þe began þis broo,
ffor I can say to 3owe nost elles."
þai sayde: "who mellynge makys
To man, þis fynde we wryten,
'No lesse þen fourty strakys
Hym falles forto be strikyn;" 420
But he that slanders God must be stoned to death for his sin.

GALBA.

(36)
Wha sklanders god, ye wate he mon be staned to ded for syn;
he telles 30w pat he es god son,
and we knew all his kyn; 424
he saits pat he sall sit in trone,
parfore or euer we blin,
we will pat he on cros be done
and ded for all his dyn;
if he regne sekerly,
all sall turn to his lare;
and better es pat a man dy
pan all pe folk forfare.”

(37)
In come sir nicodeme by pan,
was prince of pe iewry,
he said: “I rede ye do pis man
no maner of velany;
slyke sotell talkynges als he can
and schewes vs openly
was neuer sitt sene pe werld began
sene in prophecy;
and if his fare war fals,
it suld be sene ful sone;
his sawes and his dedes als
suld dy and be vndone.

(38)
When signes war schewed thurgh
vntill pharao pe kyng, [Moyses
two witnes, Iamnes and mambres,
did him ful grete hething;
signes pat he schewed made pai lese
with paiere fals enchaunting,
als goddes pam held all hathenes;
bot lithes pe last ending;

HARLEY.

(36)
Wha sklaunders god, ythow he mon
be staned to ded for syn;
He telles yhow pat he es god son,
And we knew all his kyn;
He says pat he sall sitt in trone,
parfore or euer we blyn,
we will pat he on cros be done
And ded for all his dyn;
If he regne sykerly,
All sall turne tyl his lare;
And better es pat a man dy
pan all pe folk forfare.”

(37)
1 In come syr Nichodeme by pan,
was prynce of pe Iewry,
He said: “I red yhe do pis man
No manere of vylany;
Slyke sotell talkynges als yhe can
And schewes vs openly
was neuer yhit sen pe world bygan
Sene in prophecy;
And if his fare war fals,
It suld be sene full sone;
His sawes & his dedes als
Suld dy and be vndone.

(38)
When sygnes war schewed thurgh
Vntyll Pharao pe kyng, [Moyses
Two witnes, Iamnes & mambres,
Did him full grete hethyng;
Signes pat he schewed made pai lese
with paiere fals enchauntynge,
Als godes pam held all hathenes;
Bot lythes pe last endyng;

1 I: very large ornamental.
445. Moyses: last s above line.
Nicodemus said that two witches, James and Mambres, showed such wonders before Pharaoh that the heathen believed them to be gods.

**Sion.**

(36)

And he pat trespas god, alsone
Hym falles be staned to dede;
Sithen he says he es goddes sone,
And we knawe hys kynrede, 424
And says pat he sall sitte in trone,
Jairefore gyf we pis rede:
We wille pat he on cros be done
Are we passe of pis stede; 428
For if he regne sykerly,
Alle sal trawe on his lare;
Better it es pat a man dye
Pan alle pe folke forfare.” 432

(37)

In come sire Nichodene be pan,
Pat was Prince of pe Iewery,
He sayd: "I rede yhaw do pis man
Na mare of vilany; 436
Swilke takyngs als he do kan
And has schewed vs oppenly
Was neuer sene sithen pis warlde
In alle our prophese ; [bygan
And if pat he be fals, [i leaf 19, br.]
It sal be knawen fulle sone;
His sages, his takens als
Salle dye and be fordone. 444

(38)

When syngnes were schewed thurgh
Tille Faraon pe kynge, [Moyses
Twa witches, Iames and Mambres,
Did hym ful grett hethynge; 448
Syngnes pat he schewed pai made pam
With paire enchauntisying, [les
Als goddes pam helde alle haythenes;
Bot lithe pe laste endyng; 452

435. yo marked for erasure before rede.
438. swe marked for erasure after has.

**Additional.**

(36)

And he pat calles hym gods son,
Hym falles to be stoned to dede;
He says hys fadre made sone & mone,
Bot we knawe wele all his kynrede;
He says pat he sall sitt in trone, 425
And for thi holy gif we pis rede:
Pat he sall on a crosse be done
Or pat he passe out of pis stede; 428
For if he regne pus sikirly,
All sal leue upon his lare;
And beter is pat on man dye
Pen alle folke sulde pus mysfare.”

(37)

In come sire nichodeneus pan,
Pat was prince of all Iuwery
And sayde: "I rede zowe do pis man
No more harme ne vilany; 436
For siche tokenes als he do kan
And shewed till vs here opynly
Was neuer sithen pis worlde began
Sfonden here be propheseie; 440
If he be fals or faynte, [lees
It sal be knawen full sone;
His sawes, his tokenes quaynt
Sall dye & be fordone. 444

(38)

When tokenes were shewed thurgh
Vnto pharaho pe kynge, [moyses
Two wyches, Iames & Membres,
Did to moyses gret lettynge; [leese
Disprufed his signes & made paime
All thurgh paire fals enchauntynge,
Als gods paime helde all hethenes;
Bot harkenes nowe pe last endyng;

426. holy ; y above line. rede ; jugemel
428. has been erased before rede.
450. fals : s above line.
for his dedes war suthfast
and paires bot sorcery;
his dedes sail euermore last,
and paires bud nedely dy. 456

(39)

And parchaunce pis man may be sent
a prophet vs forto lere;  [1 leaf 60]
ин wat by wham pat moises ment
pat telles on pis manere : 460
‘a prophet till oure lawes bese lent
and born omanges vs here ;’
he said pai sail be schamely schent
pat him pis will noght here.” 464
pe iews bifor pilate
sayd vnto nichodeme :
“his lare be pine allgate,
and his pese might pe zeme.” 468

(40)

Nichodeme answerd and said “a-
and held up bath his hend,
“vnto his lare I tak me ſen,
his pese in me might lend.” 472
into pe hall pan come pare ten
pat for lazars war kend,
pai said : “we war vnclene, 3e ken,
hale thurgh his word we wend.” 476
in come anoþer and said :
“sir, blind born was I,
handes on mine eghen he layd,
þus sagh I sekerly.” 480

(41)

Anoþer said : “sirs, seke I lay
fourty 3ere al bot twa,

ffor his dedes war suthfast
And paires bot sorcery;
His dedes sail euermore last,
And paires bot nedely dy. 456

(39)

And parchaunce pis man may be sent
A prophet vs forto lere ;
I ne wate by wham pat moyses ment
pat telles on pis manere :
‘A prophet tyll our lawes bese lent
And borne omanges vs here ;’
He said pai sail be schamely schent
pat him pis will noght here.” 464
pe i wes byfor Pilate
Said vnto Nichodeme :
“His lare be pine allgate,
And his pese myght þe yheme.”

(40)

Nichodeme answerd & said “amen,”
And held vp both his hend,
“vntyll his lare I tak me ſen,
His pese in me myght lend.” 472
Into pe hall pan come pare ten
pat for Lazars war kend,
pai said : “we war vnclene, yhe ken,
Hale thurgh his word we wend.”
In come aneother & sayd :
“Sir, blynd borne was I,
1 Handes on myne eghen he layd,
þus saw I sykerly.”  [1 leaf 268, b.]
Various witnesses bore testimony to the divine power of Christ: ten lepers, a blind man, and one bedridden for thirty-eight years.

SION.

ffor his dedes ware suthefaste
And þaire ware sorcery;
his dedes sall euermare last,
And þaires blyhoued nedelyngs dye.

(39)
And perchaunce he may be sent
A prophete vs to lere;
I ne wate by wham þat moyses ment,
He telles on þis manere:
'À prophete till yhoure laghe be sent
þat bes born omang yow here;'
He says alle þase bes schamely schent
Of hym þat wille noght lere.'

464
þire Iewes byfore Pilate
Sayde vntille Nichodeme:
'his strenghe be þin allegate,
And his pees mote þe yheme.'

(40)
And Nichodeme aswered "amen,"
And helde vppe bathe his hende,
"Vnto his strenghe I me byken,
his pees mote on me lende."
Byfor Pilate þan come þar ten
pat ware for lazars kende:
"We ware lazars," þai sayde, "we ken,
Hale thugh his word we wende."
In come anothir and sayde:
"Houre, blynde born was I,
Handes on myn eghen he layde,
and some saghe þus sykerly."

(41)
Ane sayde: "Pilate, bedred I lay
ffourty yhere alle bot twa;
ffor moyses dedes were sothfast
And þaire bot sorcery;
Moyses signes gan last,
And þaires gan falle & dye.

(39)
And so may be þis man is sent
Als prophete trewe vs alle to lere;
I not be wham þat moyses ment,
Bot moyses sayde on þis manere:
'A prophete sall be to þowe sent
þat sall be borne omang þowe here;'
And sayd þat alle þos sall be shent
þat will not of his techynge lere.
þe Iewes befor pilat
Sayde vntille Xichodeme:
"His trone be þin allgate,
And his pece mot þe þheme."
I asked mercy, and he gan say:
‘tyte tak þi bed and ga!’ 484
some was I heled and went my way.”
þus come ay ma and ma,
þai said: “sirs, no man nowmber may
how many he has heled swa.” 488
all haly say þai þus:
“a grete prophet es he,
cure sauiore dere Ihesus,
blisced ay mot he be.” 492

(42) [quad pilate,
“3owre prestes, 3owre bisseschoppes,”
“þusgat why hele noght þai?”
and þai answerd and said: “we ne
bot þus wirkes he alway; [wate,
an lazard þat was ded now late 497
and in his graue lang lay,
he lifes again in ful gude state,
þis es suth þat we say.” 500
hereof had pilat drede
and said: “whi will þe spill
þe man þat helpis in nede
þall þat will call him till?” 504

(43) He call nichodeme and þat quest
þat he fand trew algate
and said: “lordinges, how hald þe
best?”
þir folk falles in debate.” 508
and þai said: “sir, als haue we reste,
what es to do we ne wate;
þam forþo pay er we noght prest,
forþo les his astate; 512
we pray god þat he send
right dome þam omang,
on þam self moght it lend 515
wha dose right and who wrang.”

(42) [quad Pilate,
“Yhour prestes, yhour bysschopes,”
“þusgate whi hele noght þai?”
And þai answerd & said: “we ne wate,
Bot þus wirkes he allway; 496
Ane Lazar þat was ded now late
And in his graue lang lay,
He lyfes ogyne in full gude state,
þis es soth þat we say.” 500
Hereof had Pilate drede
And said: “whi will yhe spyll
þe man þat helpes in nede
All þat will call him tyll?” 504

(43) He called Nichodeme & þat quest
þat he fand trew algate
And said: “lordynges, how hald yhe
best?”
þir folk falles in debate.” 508
And þai said: “syr, als haue we rest,
what es to do we ne wate;
þam forþo pay er we noght prest,
fforþo less his astate; 512
we pray god þat he send
Ryght dome þam omang,
On þam self mot it lend 515
wha dose ryght & wha wrang.”
Nicodemus and the true quest were unable to give Pilate advice, but they prayed God to send righteousness into the souls of the Jews.

I asked mercy, and he gun say:
'Tite ta pi bedde and ga!' 484
pe was I heled and went my way.'
'pus came ay ma and ma,
'pai sayde: 'it ware ful mekel at say
How many he had heled swa.' 488
Alle halley sayde pai pus:
"A greete prophete es he,
Our saueor Ihesus,
Euer blissed mot he be." 492

(42)
"yhourse prestes, yhoure bisschope,
pusgate why heele pai noght?"
And aswerd: "sire, we wate,
Bot pis wrek Ihesu wroght; 496
Ane lazare pat was deede nowe late
And tille his beryng brough,
He lenes ogayne in ful gude state,
Hereof wonder vs thoght." 500
Hereof had pilate drede
And sayde: "whi wille pai spille
pe man pat helpes in nede
Alle pat calle to hym wille?" 504

(43)
He called Nichodeme and pe quest
pat he fand trewe algate,
He sayd: "lordyng, qwhat hald ye
best?
ipse folk falles in debate." 508
And pai of answer were ful prest
And sayd: "syre, we ne wate;
'Tille paiare counsayle,als haue we rest,
We wille assent nanega; [1 leaf 20, bk.]
We pray god pat he sende
Rygghtwis dome paiame omange,
On paiare saules mot it lende 515
Whethir pai do right or wrange."
495. Horst. pai a(u)swerd; we (ne).

ADDITIONAL.
I asked mercy, & he gan say:
'Anon take vp pi bedde & go!' 484
pus was I helde & went my way."
And on pis wyse come mo & mo,
pai saide: "it were to mych at say
Howe mony pat ihesu helid so."
All holy sayde pai pus:
"A gret prophet is he,
Oure sauyoure ihesus,
Eure blessed mot he be." 492

(42)
"To 3oure prestes," quod pilate,
"pes wordes whi shewe 3he no3t?"
And pai answerde: "sir, we ne wate,
Bot all thus ihesu has wroght;
A lazare pat was ded nowe late 497
And forth vnto his berynges brough,
He liffes agayne in full gude state,
And pereof gret wondere vs thoght."
Pilat hereof hade drede 501
And saide: "whi will 3he spille
pat man pat helpes at nede
Alle pat calles hym vntille?" 504

(43)
He called Nychodeme & pe quest
pat he before fonde trewe allgate
And saide; "lordynges, what hald
3he best?
Alle pes folke are in gret bate."508
And pai of answere were full preste
And sayde ilk one; "sire, we ne
wate;
To paiare consayle, so haue we rest,
We will no3t sent for drede ne hate;
We pray god pat he sende  [1 leaf 123]
Ryghtwis dome paiame amange,
On paiare sawes mot it lende 515
Whethire pai do ryght or wrange."
**GALBA.**

(44)

At pasch of Iewes pe custom was  
ane of preson to slake,  
withowten dome to lat him pas  
for pat high fest sake.  

a prison pai had hight barabas  
pat many murtheres gan make;  
wherer him or ihesu, pilat ass,  
pai will fro presoun take,  
pai cried fast: "barabon!"  
and pilat askes pam all:  
"what sall Ihesus do pan?"  
pai say: "cros him pou sall;  

(45)
Bot pou do so, it es wele sene  
pou es noght Cesares frende;  
who makes pam kyng, withowten  
ogains cesur pai wende."  

[wen]  
and pilat said pan in a tene:  
"ye folk ful of pe fende,  
till 30wre belders ay haue 3e bene  
schrewes and ill at pe ende."  

for wroth pai wax nere wode  
and said: "why says pou so?  
who did vs euer sit gude,  
[p]at we ne did pam slike two?"  

(46)
"Fro egypt," said he, "war 3e led  
with moyses pe trew prophete,  
fro pharao thurgh pe se 3e fled  
and filed noght 30wre fete;  
in wildernes, when god 3ow fed  
with angell mete ful sweete,  
owles to 30wre folde pat neuer war  
bred  
and rayn fro heuyn he lete;  

**HARLEY.**

(44)
At Pasch of Iewes pe custom was  
Ane of preson to slake,  
withouten dome to latt him pas  
for pat hegh fest sake.  

A pryson pai had hight Barabas  
purthers gan make;  
Whether him or Ihesus, pilat ass,  
pai will fro presone take,  
pai cryed fast: "Barabon!"  
And Pilate askes pam all:  
“What sall Ihesus do pan?”  
pai say: “cross him pou sall;  

(45)
Bot pou do so, it es wele sene  
pou eert noght Cesares frende;  
who makes pam kyng, withouten wene  
Ogays Cesare pai wende.”  

And Pilate said pan in a tene:  
“yhe folk full of pe fende,  
Tyll yhour belders ay hane yhe bene  
Schrewes & ill ay at pe ende.”  

ffor wroth pai wax nere wode  
And said: "whi says pou so?  
who did vs euer yhit gud,  
pat we ne dyd pam slyke two?"  

(46)
"ffro Egyp," said he, "yhe war led  
with moyses pe trew prophete,  
ffro Pharaoh thurgh pe eee yhe fled  
And fyled noght yhowr fette;  
In wildernes, when god yhow fed  
With auungell mete full sweete,  
flowles to yhowr fode pat neuer war  
bred  
And rayne fro heuen he lete;  

520. hegh : gh inserted above line.
Pilate quoted the scriptures to the Jews for the purpose of convincing them of their error.

SION.

(44) Hiere Iues at Paches euer won was
Anne oute of prisoun take [pas
And withouten dome quyte late hym
ffor pai re gretete feste sake. 520
Ane was prisouned hight Barabas
ffor murthers pat he gun make;
Whethir hym or Ihesu, Pilate asked
Jai sall of prisoun take, [has,
And pai sayd all: "Baraban!" 525
And Pilate asked payme alle:
"Of Ihesu what sal be pan?"
Jai sayde: "croys ym pou salle;
(45)
And botte pou do, it es wele sene
pou eurt noght Cesar frende;
ffor whaso makes payme kynde, we
Ogaye Cesar pai wende." [wene,
And Pilate saide right in a tene: 533
"Yhe folke fulle of pe fende,
Tille yhoure ay haue ye bene [ende."
Gretchant and ay schrewes at pe
ffore wretethe pai wex nere wode 537
And sayde: "why say pou swa?
Wha dide vs euer any gode,
Botte we did pai me swilke twa?"
(46)
He sayde: "fra egipte when ware
Thurgh Moyes pe prophet, [ledde
Euen thurgh pe se euen yhe fledde
And wette noghte anes youre fette;
1 In pe wildernes god yhow fledde 545
With auangel meete fulle swete,
ffogheles til yhoure fode pat neuer
was bredde, [leaf 21
Rayne fra pe heuen he lete; 548
ADDITIONAL.

(44) Pe Iues were won to eure at pe pace
A man out of paire prisone take,
Withoutyn dome to lat hym passe
And giff hym lyfe for pat fest sake.
On was in prisone hight Barabas 521
ffor manslaughte pat he did make;
Pilat pe Iues asked in pat place
whethire Ihesu or hym pai wolde lat
And pai saide: "Baraban!" [skape,
And pilat asked pai me alle:
"What sall ihe su do pa?"
pai saide: "on crosse he salle; 528
(45)
And bot he be pat it be sene,
We say pou art nost Cesare frende;
ffor whoso makis hym kynde, I wene,
Agaynes Cesare lordschippe pai
wende." 532
And pilat saide right pa for tene:
"the fals felons full of pe fende,
To 3oure helpers euere haue the bene
Grucchande & shrewes at ilk ane
Pe Iues þen wex alle wonde [ende."
And saide: "whi says pou so?
who did vs euere 3hit gude,
Bot we did hym siche two?" 540
(46)
"When pat god 3owe fro egipte legde
Thurgh moysest pat was hisprophete,
ffro pharaho thurgh pe see 3he fledde
pat on of 3owe wett nost 30we fete;
In pe wildrenes he 30we fedde 545
with angeles fonde gostly & swete,
floure to 3oure fonde pat neuer was
bredde [lete;
And rayne fro heuene pat lord30we

541. Horst. when (ye).
543. * erased after 3he.
The Jews of old broke the commandments of their God in spite of many miracles wrought among them.

**GALBA.**
out of pe stane he sent  
  fressch water wyterly;
3e brac his cumament  
  and lifed on mawmetry;  552

(47)
Bot pat moyses gan for s0w pray,  
  God had fordone s0w pare;  552
and here pis man pat ilka day  
  heles s0w seke and sare,  556

for I deme noght vnto 30wre pay  
  bot wald pe gyltles spare;
I am noght Cesars frende,  
  pis es vnrightwis fare."  560
pai sai: "we haue no king  
  bot pe Emperoure of rome;
to trow on pis tratilling  
  pat war no rightwis dome.  564

(48)
We find how thre kinges her biforn  
  fro perse to beilemen soght,  568
pai asked whare pe king of iews was  
  born
and till him ofrandes broght;  568
bot when herod wist on pe morn  
  on what wise pai had wroght,  572
pat he and pai both suld be born,  
  pis was in herodes thoght;
for he knew noght him pis,  
  al childer bad he sla
pat of twa zere oght mys,  
  and zit he scapid him fra."  576

(49)
Pilate hercof had grete pete  
  and bad all men be still;
"withouten caus pe kinges thre  
  soght noght so fer him till."  580

**HARLEY.**
Out of pe stane he sent  
  fressch water wyterly;
yhe brak his command  
  & lyfed on mawmetry;  552

(47)
Bot pat Moyses gan for yhow pray,  
  God had fordone yhow pare;
And here pis man pat ilka day  
  heles yhow seke and sare,  556

for I deme noght vnto yhow pay  
  Bot wald pe gyltles spare;
I am noght Cesars frend, yhe say,  
  pis es vnryghtwyse fare."  560
pai say: "we haue no kyng  
  Bot pe Empoure of Rome;
To trow on pis tratylling  
  pat war no ryghtwys dome.  564

(48)
We fynd how thre kynges her biforn  
  fro Pers to Bethleem soght,  568
pai asked whare pe kyng of Iewes was  
  borne
And tyll him offrandes broght;  568
Bot when Herod wist on pe morn  
  On what wise pai had wroght,  572
pat he & pai both suld be lorne,  
  pis was in herodes thoght;
for he knew noght him pis,  
  All childer bad he sla
1 pat of twa yhere oght mys,  580
  And yhit he skaped him fra."  576

1 Þ very large and ornamental.
Pilate inquired whether that was the same Jesus whom Herod sought to slay.

SION.

Oute of pe stane he sent yhow water witerly;
And yhe brak hys comandement
And lyfed on mawmetry; 552

(47)
Bot moyse gun for yhow pray,
he had elles fordone yhow pare;
And here es a man pat ilk day 555
heles yhoure seke and yhoure sare,
ffor I deme hym noght tille yhoure
Bot walde pe gittles spare; [paye
I am noght cesar freind, yhe say,
pis es vnryghtwise fare.” 560
pai sayd: “we haf na kynge
Bot emperoure of rome;
To hald hym for hys Iangelyng
ware na ryghtwyse dome. 564

(48)
Bot for thre kynge of peers byforn
fira peers tille bethelom soght,
Sayde: ‘kynge of Iewes whare es he born?’
And til hym offrandes broght; 568
When herode wiste sone on pe morn
What wyrschipe pai hym wroght,
Oman othyr he sulde haf bene lorn,
pis was in herodes thoght; 572
ffor he neuer rume sulde wele,
Bethelem barnes gert he slaa,
Alle withein twa yhere elde,
Bot he eschapyd hym fra.” 576

(49)
when pilate hard, he had pite
And gert alle men be stille,1 [le.].
He sayde: “we thurh pis pat Ihesu be Pat Horode pursued with ille?” 580

ADDITIONAL.

Oute of pe stone he sent  [leaf 123, br.]
3howe watre wondrelyy;
3he brake his comandement
And leuyd in mawmetry; 552

(47)
Bot at moyse gan for 3owe pray,
God had dredles fordone 3owe pare;
And nowe pis man pat ilk day
Helis 3owe alle bothe seke & sare,
ffor I hym deme nozt to 3owre pay
Bot wolde hym pat is gittenes pare;
I am nozt Cesar frende, 3he say,
And pis me thynke a wondre fare.”
pai saide: “we hane no kynge 561
Bot pe Emperour of Rome;
Holde hym for his sayng
Kynge RightWise in dome. 564

(48)
Bot thre kynge here beforne
fro colayne vynto bethelom soght
And sayde pe kynge of Iuwes was borne
[brught;
And gret offrynge to hym pai
When herode wist sone on pe morne
what wyrschip pat pe kynge hym
wroght, 570
Amonges outhire he sulde be lorne,
And pis cast herode in his thoght;
ffor ihesu sulde nozt bethelom welde,
Alle childre gart he sloo
Within two 3here of Elde,
And 3it he skappid pane fro.” 576

(49)
When pilate herde, he had pyte
And bad ilke man he sulde be stille,
and askid gif pis ihesu be 579
pat herode hade so soght with ille.

553. MS. at for pat.

555. Horst. ilk(a).
558. pe: c above.
Then he called for water and washed his hands in token of his innocence.

GALBA.

water wighty askes he
and wesse his hend by skill:
"I am gyltles, als ye sall se,
is rightwis blode to spill."
pan cryed pe Iewes all:
"pareof hau unh ou no dout,
is blode on vs might fall,
put vs in and pe out."

(50)
pan gert Pilate vnto bar bring
knights ful grete plente,
he sais: "his folk vnproues him king,
and kingdom claymes he;
parfore with scowrages 3e sall him
ding,
"pus byd I pat it be,
sepne on a cros ye sall him hing
high pat pe men may se;"
a thef on aiper syde
3o do at my byding,
als king of mekill pride
in middes 3e sall him hing."

(51)
base knyghtes kene laid hand him on
and led whare he suld dy,
his clothes of him pai don,
a white towayle in hy,
a purpure mantell pareopon
and hid his ighen hastily;
pare pai defouled him als a fon
and king of iews gan cry;

HARLEY.

water wighty askes he
And wessch his hend by skyll:
"I am gyxll, als ye sall se,
is ryghtwys blode to spyll."
pan cryed pe Iewes all:
"pare of haue ou no dout,
is blode on vs myght fall,
Put vs in & pe out."

(50)
pan gert Pilate vnto bar bryng
Knyghtes full grete plente,
He says: "his folk vnproues hym kyng,
And kyngdom claymes he;
parfore with skourges yhe sall him
dyng,
"pus byd I pat it be,
Sythen on a cros yhe sall him hyng
Hegh pat pe men may se;"
A thef on ayther syde
yhe do at my byddyng,
Als kyng of mykell pryde
In myddes yhe sall him hyng."

(51)
base knyghtes kene layd hand him on
And led whare he suld dy,
His clothes pai dof, on him pai don
A whyte towayle in hy,
A purpure mantylle pareopon
And hyd his ighen hastily;
pare pai defouled him als a fon
And kyng of iewe gan cry;

603. pai erased before of; on erased before don.
The knights stripped off Christ's clothes, bound him to a pillar, scourged him and put on him a purple mantle.

Sion.

\[\text{pae} \text{sayd: "ya." Water} \text{pae asked he}
\]
\[\text{And wesshe his hende by} \text{pae skille, He sayd: "I am giltles, ye se,}
\]
\[\text{pis rightwis man to spille." 584}
\]
\[\text{pan cryed pire Jewes alle :}
\]
\[\text{"pareof haue pou na doute, pe giltte mote on vs falle, Putte vs In and pe oute." 588}
\]

(50)

\[\text{pan gart Pilate til bar brynge}
\]
\[\text{Kynghtes ful grette plente, [kyng. He says: "his folke vnproues hym}
\]
\[\text{ffor kyngdome claymes he ; 592}
\]
\[\text{Jarefore with scourges yhe him}
\]
\[\text{dyng, pus wille pe laghe it be, Sithen on croys yhe sal hym hynge}
\]
\[\text{Heghe pat alle men may see ; 596}
\]
\[\text{A thefe on ayther syde}
\]
\[\text{yhe hyinge hym at my bedynge, Als kyng of mykel pride}
\]
\[\text{Imyldes heghe sal he hynge." 600}
\]

(51)

\[\text{pe kynghtes pae his clothes of hente}
\]
\[\text{And baued hym tille a pilere faste, And with scharpe scourges aboute}
\]
\[\text{hym went [braste ; And dange hym alto pe hyde A corked mantill pae hym pae lent}
\]
\[\text{And aboute hym lapped it at pe laste ;}
\]
\[\text{Bott when it clenede to pae it of rent, pugate to pyne hym was pae caste. 608}
\]

\[\text{ADDITIONAL.}
\]
\[\text{pae saide: "shae." pen watere asked he}
\]
\[\text{To washe his handes by pis skille, And saide: "giltles I am, she se,}
\]
\[\text{pis ryghtwise man pus forto spille."}
\]
\[\text{pen saide pes Iuwes alle : [leaf 124.}
\]
\[\text{"pareof haue pou no dowte, pe giltte on vs mot falle,}
\]
\[\text{Put vs in \& pe oute." 588}
\]

(50)

\[\text{pen gart pilat to barre brynge}
\]
\[\text{Armed kynghtes gret plente, And sayde: "pes folke disprufes him kyng,}
\]
\[\text{And it pis kyngedome claymes he ; With skourges first 3e sall hym}
\]
\[\text{pus pe law3 will pate it be, [swyng, And pen on crosse 3e sall hym hynge}
\]
\[\text{So hee3 pat alle men may hym se ; A thefe on aythir syde 597}
\]
\[\text{3e hange at my biddyng, As kyng of mykill pride}
\]
\[\text{Betwix paim sall he hynge." 600}
\]

(51)

\[\text{pes kynghtes on ihesu layde paire handes [dye ;}
\]
\[\text{And hym pae led whare he sulde}
\]
\[\text{pae bonde hym pae with bittere bandes}
\]
\[\text{And bobbed hym dispensely ; 604}
\]
\[\text{A purpull mantill pae fonde}
\]
\[\text{Vpon ihesu pae cast in hye ;}
\]
\[\text{Hym to wemme pae walde no3t wonde,}
\]
\[\text{Bot gane hym buffetes full fellty ;}
\]

583. Horst. gilttes.
602. Horst. bad.
603. scharpes: above.
603. fast marked for erasure before went.

581. water: was before watere erased.
585. This line written in lower margin of leaf 123, and repeated at top of following page; but first three words of second line almost faded out.
604. MS. possibly bobbed.
Galba.

A crown of thorns full sare
To thrust pai haue bygun
On his heuid, till pe hare
Was all of blode biron;

(52)
On rode pai·raised him pan gude
A thefe on ayther syde; 612
Aysell and gall raised on a rede
Within a spounge pai hide, 616
Vntyll his mowth at drink pai bede,
And ihesus sayd pat tyde:
"Fader, forgif pir men paire dede
Of pis bale pat I byde." 620
Pe Iews pan pat pare stode
Said: "God sun if pou be,
Cum down now fro pat rode,
And we sall trow in pe." 624

(53)
A blind knight, so thoght pam best,
A spere pai gaf gude spede;
To ihesus side pai gan it threst,
And blode and water out yede. 628
Pilate, for folk bi est and west
Suld haue mynde of pat dede,
A bill obouen his heuid he fest
Pat ilka man myght rede, 632
Latin, Ebrew and grew;
His titill was pusgate:
"Pis ilk man es Ihesu,
King of iews," pus he wraite. 636

(54)
On his left side hanged Iestas
And said to him bi name:
"If pou be god, hethin lat vs pas,
Saue pe and vs fro schame!" 640

Harley.

A crowne of thornes full sare
To thrust pai haue bygon
On his heued, tyll pe hare
Was all of blode byron;

(52)
On rode pai rayesed him pan gud spede,
A thefe on ayther syde;
Aysell & gall rayesed on a rede
Within a spownge pai hyde, 616
Vntyll his mowthe at drynk pai bede,
And Ihesus said pat tyde:
"Fader, forgief pir men paire dede
Of pis bale pat I byde." 620
Pe Iews pan pat pare stode
Said: "God son if pou be,
Come doune now fro pat rode,
And we sall trow in pe." 624

(53)
A blynd knyght, so thoght pam best,
A spere pai gaf gud spede;
To Ihesu syde pai gan it threst,
And blode and water out yhed.
Pilate, for folk by est & west 629
Suld haue mynde of pat dede,
A byll obouen his heued he fest
Pat ilka man myghty rede, 632
Latyn, Ebrew and grew;
His tytell was pusgate:
"Pis ilk man es Ihesu,
Kynge of Iewes," pus he wraite. 636

(54)
On his left syde hang Iesmas
And said to him bi name:
"If pou be god, hethen lat vs pas,
Saue pe & vs fro schame!" 640
Sone ogayne pai hym cledde,
And a crowne of thornes thrested
on his heuede;
And forthe pai hym ledde 611
Where he suyde be demed to deede;

(52)

To raise hym on rode pai gun faime
Andhyngede a these onayther syde;
Ayssel and galle raysed on a rede
with In a spounge pai gun hyde
And tille his mouthe pat drynk gun
And Ihesu sayde pat tyde: [bode,
"fiader, forgyl pai pis mysdede
pat I of pai haibe."] 620
pe Iewes pai pat pare stode [1 leaf 52.]
Sayde: "goddes sone if pou be,
Come now doun fra pai rode,
And we call trow on pai.” 624

(53)

 pai gert longys a spere take,
A blynd knyght of pat route;
And euen tille his hert he strake, 627
And water and blode pai come oute.
Pilate, of dome wittenes to make,
A titel gert write to doute
pat euen obonen his heued stake,
pat alle myght rede aboute, 632
Latyn, Gru and Ebru;
his titel was pusgate:
"he pis, pis ilk es Ihesu,
kynge of Iewes,” pai he wryte. 636

(54)

On goddes left hand hynges Iesmas
pat sayd to Ihesu by name:
“If pou be goddes sone, lat vs pas,
saue pai and vs fra schame!” 640

613. MS. pai hym pai gun, with hym
marked for erasure.

ADDITIONAL.

A corone of thorne full sore
pai cast vpon his heued,
pai felle & fleshe and hore
Was all with blode beweued; 612

(52)

On rode pai raysed hym, as we rede,
A thene pai honge on aythire side;
Aysell & galle vpon a rede
Within a spounge pai gan it hyde,
Put to his mouthe, drynke pai hime
bede,
And pai sayde Ihesu pus pat tyde:
"fiadre, forgyl pai pis myssedede
pat pai to me do in pai pride.”
pe Iuws pere pai stode 621
Sayde: "godds son if pou be,
Come done nowe of pis rode,
And we call trowe on pai.” 624

(53)

To longes on betoke a spere, [k. 121, b. k.]
A blynde knyght was in pat rowte;
To ihesu herte he gon it bere, 627
And watre & blode anon went oute
And sprent on longes eghen pere,
And sone he sawe withouten doute.
Pilat a title withouten fere 631
Gart write pat men myght aboute,
Latyn, grewe and ebrewe,
Abouen godes hede he wrot:
"Of nazaret pis is ihesu
And kynge of Iuws I wot.” 636

(54)

On gods lefte hande honge Iesmas,
To ihesu pus he sayde be name:
"If pou be godds son, lat vs passe,
And also shilde pisclue fro shame!”
The thief on Christ's right hand, Dismas, rebuked his fellow and prayed Christ for mercy.

GALBA.

and on his right hand hanged dismas, his fere fast gan he blame:
"als pou haues servued so pou has, and I may say pe same; 644
ouer lytell god pou dreedes, we haue pis for our gylt, and he for his gude dedes full wrangwisly es spilt."

(55)

Vnto Ihesu pan gan he pray: [leaf 641]
"als pou es high lustise, when pou comes in pi regne for ay, mend me with pi mercye." 652
and Ihesus sone to him gan say
ane answer on pis wise:
"I hete pe forto be pis day with me in paradise." 656
at vnderon was pis done, omang pam wex it mirk, pe son wex dim ful sone, pe vail rafe in pe kirk. 660

(56)

In pis ilk stori als we rede, who will it vnderstand, ane angell was sene do pat dede with a swerd bright brinand, 664
he said: "I cum, whasom tase hede, als witnes and warand of Ihesu ded pat ze se blede, nayled thurgh fote and hand." 668
Ihesus said: "in pi hend, my fader of mightes maste, my saule now sail I send."
with pis he gaf pe gaste. 672

HARLEY.

And on hisryghthand hynged Dismas, His fere fast gan he blame:
"Als pou has servued so pou has, And I may say pe same; 644
Ouer lytell god pou dreedes, we haue pis for our gylt, And he for his gude dedes full wrangwisly es spylt." 648

(55)

Vnto Ihesu gan he pray:
"Als pou es heghe Iustyse, when pou comes in pi regne for ay, Mend me with pi mercye." 652
And Ihesus sone to him gan say
And answer on pis wyse:
"I hete pe forto be pis day With me in paradise." 656
At vnderon was pis done, Omang pam wex it myrk, pe son wex dyne full sone, pe vaile rafe in pe kyrk. 660

(56)

In pis ilk story als we rede, who will it vnderstand, Ane angell was sene do pat dede with a swerd bryght brynyand, 664
He said: "I come, whasom takes hede, Als witnes and warand Of Ihesu dede pat yhe se blede, Nayled thurgh fote & hand." 668
Ihesus said: "in pi hend, My fader of myghtes mast, My saule now sail I send." [leaf 200, bl.] with pis he gaf pe gaste. 672

653. Last stroke of h in Ihesus omitted.
After commending his soul to the mercy of the Father, Christ gave up the ghost.

SION.

Opon his ryght hand hynges dismas, pat fast his felaghe gun blame:

"Als pou has seved als pou has,
And I may say pe same;
ffulle litel god pou dredes,
We suffir for oure gilte,
And he for his gode dedes
fful wrangwisly es spilte." 648

(55)

And Dismas gun to Ihesu pray:

"Als pou erte worthy so pou has,
In pi blisse when pou comes for ay,
Thyngke on me, kynge rightwisly."

Ihesu agayne tille hym gun say 653
And answerde on pis wise:

"Sotefastly pou sal be to-day
With me In Paradise."

At vndren pis was done,
pe son nyght wex myrke,
Quyte insonder alsone
pe vayle rane in pe kirke. 660

(56)

And in pe stori als we rede,
Wha wille it vndirstande,
Anne aungel was sene done pat dede
With a swerdt brymande, 664
And sayde pere wordes ar he yhede:
"Here als witnes I stande
Of Ihesu deede pat I see blede
And nailded thurghg fotecand hande."

Ihesu sayd: "in pi hende, 669
ffadre of myght maste,
My saule to pe mote be bygend."

With pat he gaf pe gaste. 672

666. Horst. stand.

H. H.

ADDITIONAL.

1And on his right hande change Dismas,
And fast his felaw3 gon he blame:

"As pou erte worthy so pou has,
And I also may say pe same; 644
ffull litill god pou dredes,
ffull falsely was he spilte,
He dyes for his gud dedes,
And we dye for oure gilte." 648

(55)

Dismas gon to ihesu pray:

"As pou erte kynge & hye justice,
In pi blisse when pou comest for ay,
On me haue mynde, pou kynge
rightwise."

Ihesu agayne to hym gun say
And mekely answerde on pis wise:

"pou sall surely be pis ilke day
In ioyfull place in paradise."

At vndre pis was done,
pe day as nyght wex darke,
Siche erthe-dynne was pere sene,
pat it brake house & kirke. 660

(56)

And in pis story as we rede,
pere befelle a wondre thynge,
An aungelle come vnto pis dede [ff.125]
And in his hande a swerdt bren-
And ihesu saide in hismanhede [ynge;
Vnto his fadre, heuene kynge:
"ffadre pat all wrought in godhede,
Here nowe at pis ilke endynge 668
Into pi handes I beteche,
pou fadre of myghtes most,
Mi saule." & with pat speche
Anon he selde pe gost. 672

1 On the right-hand margin of this page, the words "Francis Gris Francis" are scribbled in a much later hand.
After Christ had died the Centurion told the Jews they had certainly put to death the Son of God.

GALBA.

(57)
Centurio said, when he sold, dy, 
unto pe iewes ful right:
"pis ilk was god sun seckerly, 
pat pus to ded es dight." 676
and many oper pat stode him by
and saw pis selkuth sight [mercy knocked on paire brestes & cried
of pis wonderful dede
when sir pilate herd say,
for dole and als for drede
he ette no mete pat day. 684

(58)
pain pilat semblid pe Iews all
and said: "what es 3owre rede?
swilk ferlis wist we neuer bifall
als fell in Ihesu ded." 688
pai said: "pir clerkes pe clippes it call
pat made pe sun so rede."
he asked: "what made pe stanes so
small
pat none might stir of pe stede? 692
also, what raf pe vayl
pat in 3owre temple hang?
vs all to wrotherhail
I dout we haue done wrang." 696

(59)
Centurio come furth by pain
and oper pain with him ware;
till all pe iewes pus pai bigan
to tell pis ferly fare:
"of wregthyng of pis rightwisman
3e may 3ow drede ful sare;
pes sun at his ded wex all wan
wele thre mile way or mare, 704

HARLEY.

(57)
Centurio said, when he sold, dy, 
unto pe Iewes full ryght:
"pis ilk was god son sykerly,
pat pus to ded es dyght." 676
And many other pat stode him by
And saw pis selcouth syght
Knocked on pair brestes & cryed mercy
And mended pam at pair myght.
Of pis wonderfull dede 681
when sir Pilate herd say,
for dole and als for drede
He ette no mete pat day. 684

(58)
pain Pilate semblid pe Iewes all
And said: "what es yhowr rede?
Swilk ferlies wist we neuer bifall
Als fell in Ihesu ded." [call pai said: "sir, clerkes pe clyppes it call
pat made pe sun so red."
He asked: "what made pe stanes so
small
pat none myght styre of pe stede?
Allso, what raue pe vayle 693
pat in yhowr temple hang?
vs all to wrotherhail
I dout we haue done wrang." 696

(59)
Centurio come forth bi pain
And other pat with him ware;
Till all pe Iewes pus pai bigan
To tell pis ferly fare:
"Of wreghyng of pis ryghtwisman
yhe may yhow drerd ful sare;
pes sonne at his ded wex all wan
wele thre myle way or mare, 704
He described to them the wonders that occurred and admonished them to fear for their safety.

SION.

(57) Centurio sayde, when he sulde dye
And pe sone wex myrke als nyght:
"He pis was goddes sone sykirly,
pat pis to dede was dyghte." 676
And many other pat stode hym by,
pat sawe pat selly sighte, [mercy
Knockede on paire bristes and cryede
1And amended paiem at paiemyghte.
Of pis wondirfulle deede  [1 leaf 25]
When sir Pilate hard say,
ffor sorowe and for dreede
He eete na mete pat day. 684

(58) Pilate yhede til pire Iewes alle
And sayd: "what es yhoure rede?
Swilke selcouthes wist we neuer by-
Als now at Ihesu deede."  [falle
hai sayde: "pire clerkes pe clippes calle
pat pe sone made dym and rede."
Quod Pilate: "what brak youre stanes
swa smalle
pat nane myght stire of stede? 692
What raue intw yhoure wayle
pat in yhoure temple hange?
Vs alle till illerhayle
I doute we haf done wrange." 696

(59) Centurio come forthe by pan
And alle pat with hym ware;
Tille alle pire Iewes pai bygan
To telle of pis wondre fare:
"Of coupynge of pis richtwisman
ythe may yhow drede fulle sare;
pis sone at his deede wex dym and wan
Wele thre myle way and mare, 704
693. Horst. intw(a).

ADDITIONAL.

(57) Centurio saiide, when he sulde dye
And sawe pe son wex darke as
nyght:
"pis man was gods son sikirly, 676
pat on pis wise to dede is dight."
And mony outhire pat stude hym bye
Of Iuwes pat sawe pat sely syght
ffell don to grounde & ast mercy
And mened crist all pat pai myght.
Of pis wondrefull deede 681
When pilat herde pus say
ffor sorowe & for grete drede
He eete no mete pat day. 684

(58) Pilat 3ede to pe Iuwes alle  [rede?
And saiide: "sires, what is 3oure
Siche maruayles wiste we neuer falle
As dos nowe here for ihesu dede."
hai saiade: "pes clerkes pe clipes it
calle
pat makes pe son so blody rede."
"Whi cleue pes stones pus of pis walke?
ere may no stone stande in his
All shakes bothe heez & lowe [stede,
pat in pe temple honge;
It is vengaynce I trowe,
I drede I hawe done wronge." 696

(59) Centurio pare come forthe pan [were;
And alle pe folke pat with hym
Till alle pe Iuwes pus he byganne
To telle pe sight pat he sawe pare:
"1 ffors leyinge of pis ryghtwise man
I leue thee shalle forthyynke it sore;
pis sone at his deede wex alle wanne
And lasted a myle way so & more,
[1 leaf 125, bk.]
The sun grew dark, the stones broke in sunder, and the earth quaked with a noise like the voice of man. Joseph begged Pilate for Christ’s body.

Galba.

pe stanes in sunder brac,
pe erth trembild and quaked,
with noys als man it spac,
slke mane for him it maked; 708

(60)
Ded men er risen out of paire graue	right in oure aller sight;
parfore we trow and hope we haue
he was god son ful right.” 712
als pai all pus togeder straua,
to pilat come a knyght,
and ihesu cors fast gan he craue
pat pus to ded was dight; 716
Pilat granted pat bone
till joseph of aramathi;
and he fra cros ful sone
toke done pat blisced body. 720

(61)
He wand pat cors with gude entent
in sendell new and clene
and layd it in his monument
whare nane byfore had bene. 724
pan said pe iews with ane assent:
“als ill we sall him tene.”
men forto seke him haue pai sent,
and he dar noght be sene. 728
pat quest pat gan him deme
trew in sposage born,
and rightwis nichodeme,
to sla all haue pai sworn; 732

(62)
And forto sla all haue pai thoght
pat helid of ihesu ware;
pai bad sone pat men spare pam noght,
so war pai greued sare. 736

Harley.

pe stanes in sonder brak,
pe erth trembled & quaked,
with noys als man it spak,
Slyke mane for him it maked; 708

(60)
Ded men er rysen out of paire graue
Ryght in oure aller syght;
parfore we trow & hope we haue
He was god son full ryght.” 712
Als pai all pus togyder straua,
To Pilate come a knyght,
And Ihesu cors fast gan he craue
pat pus to ded was dyght; 716
Pilate graunted pat bone
Till Josep of Aramathi;
And he fra pe cros full sone
Toke doune pat blyssed body. 720

(61)
He wand pat cors with gud entent
In sendell new & clene
And layd it in his monument
whare nane biforn had bene. 724
Pan said pe iwe with ane assent:
“Als ill we sall him tene.”
Men forto seke him haue pai sent,
And he dar noght be sene. 728
pat quest pat gan him deme
Trew in sposage borne,
And ryghtwise Nichodeme,
To sla all haue pai sworne; 732

(62)
And forto sla all haue pai thoght
pat heled of Ihesu ware;
pai bad sone pat men spare pam noght,
So war pai greued sare. 736

707. Horst. noys.
The Jews planned to slay Nicodemus, the true quest and all that had been healed by Christ.

SION.

pe stannes in sundir brake,
pe erthe tremelde and qwakede
And made noys als man it spake,
Swilke mane of hym it makede;

(60)
Deede men er rysen oute of graue
Here inoure aller sight; [haue
Wharefore we trowe and hoope we
He was goddes son full righte."

1And als pai pus togyder straue, 713
Tille Pilate come a knyghte,
And Ihesu body gun he graue
pat pus tille deede was dight; 716
And Pilate graunted pat bone
Tille Ioseph of Aramathi; [ll. 23, bk.]
And he fra croyce alson
Tuke doun pat blyssed body. 720

(61)
Sythen he wand hym withe gode en-
In sendel newe and clene [ten
And layd hym in his newe moniment
pare nane byfore had bene. 724
be Iewes sayde pan withe alle assente:
"Als ille we sall hym tene."
And hym to seke men had pai sent,
Bot he durst noght be sene. 728
be quest pat gun hym deme
Trewe in sposage born,
And ryghtwyse Nichodeme,
at slaa alle had pai sworn; 732

(62)
And slaa alle pas had pai thoght
pat helede thurgh Ihesu ware;
pai hidde pam pat pai fand pam noght,
pareat paiame tened sare. 736

713. This line is repeated at top of next
page (ll. 23 bk.), with gydir instead of gyder.
714. kynge marked for erasure before
knyghte. 721. Horst. enten(t).

ADDITIONAL.

3our walles asondre cleued,
pe erthe tremelled & quaked,
Many one salle be greuyd
for pis fare pat is maked; 708

(60)
Ded men are rysen oute of paire graue
full openly here in 3our sight;
Wharefore we hope & trouthe we haue
Certys pat he was gods son righte."
And as pai pus togidre straue, 713
Vnto pilat per e come a knyght,
And ihesu body gan he graue
pat pus be dome to dethe was dight;
Pilat graunht hym his bone, 717
Ioseph of aramathy;
And fro crosse did sone
Take of pat blissed body. 720

(61) [tent
Sithen he hym wonde with gude en-
In clothes pat were fayre & clene
And layde hym in a monument
per e nueere man before hade bene.
be Iuwes 3ede by one assent 725
pat in paire folyes were full kene;
A newe bargayne 3it haue pai ment
pat sulde turne paim to trye & tene.
be quest pat ihesu gan deme
As man in wedloke borne, 730
And also Nichodeme,
paire ded pe Iuwes haue sworne;

(62)
And forto sle paim alle pai thought
pat thurgh ihesu helede wore;
Bot pai were hidde, pai fonde paim
nogt, [sore.
herefore pe Iuwes forthought full

733. pai above bydene which has been erased.
Sone when pai war togider brought,
pe maisters of paire lare,
to pe temple nichodem pam soght,
to speke he wald noght spare, 740
he said: "3e wers pan wode,
how dar 3e negh pis stede
and 3owre handes ful of blode
of rightwis ihesus ded?" 744

(63)
prou outcast of all men, 215, 61, 68.
how dar prou negh pis tempill nere,
his frend se we pr ou ken? 748
sen pat prou held his dedis so dere,
his pes e we pr ou biken,
and his lare light op on pr ou here."
he anserwed and said: "amen!"
when all pir saws war said,
Joseph of Aramathy
pat him in graue had laid
come in al opynly; 756

(64)
He said: "lوردynges, als god 3ow sane,
whi er 3e wrath with me?
for I layd ihesus in his graue
pat 3e hanged on rode-tre? 760
with ful grete wrang slane him 3e haue,
pat sal men here and se;
when 3e bifor sir pilat straue,
als 3e said sal i it be; 764
when pilat weshe his hend
him gyltles forto make,
3e bad on 3ow descend 767
his blode, vengance and wrake."

749. dedis: first d l Ie k e b.

751. MS. possibly apou.
And he warned them of the vengeance and wrath that would fall upon them and their children.

Sion.

And when pai were togeder broght, pe maysters of paire lare, at pe temple Nichodeme pai soght, To speke wald noght spare, 740 He sayde: "yhe wors and wode, How dare yhe negh pis stede and yhoure handes fulle of blode Of rightwise Ihesu dede?" [leaf 24]

(63) Je Iewes hym answerde alle in fere: "Ja outecast of alle men, How dare ja neghe pis temple nere, His frende sithen we je ken? 748 His pees motte light on je here."
And he answerde: "Amen," And sayde "alswa;" and pai gun "His pees we je byken." [answer: And when pai had pus sayde, 753 Ioseph of Armathy pan hym in graue had layde Come forth pe pan appertly; 756

(64) He sayd: "lordynges, als god yhow Why er yhe wrathe with me? [saue, ffor I layde Ihesu in my graue pat yhe hyngede on rode-tre? 760 with fulle grette wrange slayne hym ye haue, And that hereafter sal men see; When yhe for hym with Pilate straue, Als yhe sayd mot it be; 764 When Pilate wesses his hende Hym giltles forto make, Yhe sayd on yhow dessende His blode, vengaunce and wrake."

ADDITIONAL.

3it when pai were alle samen brought, Be gret maistres of be lore, [1 leaf 126.] 1 To pe temple Nychodem ppei sought, And pus he saide & nolde no3t spare: "3he felons wars pen wode, Howe dare 3he negh pis stede And your handes fulle of blode Of rightwise ihesu dede?" 744

(63) Je Iuwes hym answerde alle yfere: "ffor ihesu pou myssays alle men, Howe dare pou come vnto vs here? pou art his man, full wele we ken, His pees myght light on pe so dere."
And Nichodem answerde: "A-

men." 750 And pai for skorne sayd alle yfere: "Till hym platly we pe bekenne." And when pai pus hade saide, 753 Ioseph of Armathy pat ihesu in graue hade layde Come forth apertly; 756

(64) He saide: "sires, so god 3owe saue, By what skille are 3e wrothe with ffor I haue laide ihesu in graue [me? pat 3e so hanged on a tre? 760 With gret wronge slayne hym 3e haue, And pat hereafter tall men se;
When 3he with pilat so gan raue, Ryght as 3owe liste right so did 3e;
When pilat wasshe his hende Hymselue giltles to make, 3he saide on 3owe descendde 767 His blode, vengaunce & wrake."

740. Horst. (he) wald.
746. Horst. pou.

747. Horst. pou for pa.
762. Horst. after.
The Jews caught Joseph of Arimathea and cast him into a prison that had no windows and but one door.

GALBA.

(65)
Omang pam pare was Ioseph tane, in presoun pai him kast, had no window and dore bot ane, and pat pai sperd ful fast; pai said haley he suld be slane when paire sabot war past; on pe dore pai set paire seles ilk ane with lokkes pat wele wald last.

for he gan Ihesu graue," pai sai, "fer in pe felde his beriele sall he haue, wilde bestes his banes to weld."

(66)
Efter paire sabot day alssone of ioseph haue pai thoght:

"he sal be ded bi son and mone for pat werk he has wroght." pai hied pam withowten hone and wend him furth haue broght, pai bad pe dore tite be vndone, bot Iosep fand pai noght. "allas!" pan gan pai say, "pis es a wonder thing, how might he win oway pus in oure awin kepyng?"

(67)
Pan come a knight of pam pat woke Ihesus in pe monument:

"pat body pat ye vs bitoke es resin and fro vs went;" pe erth trembled and al toschoke, aue angell doune was sent.

HARLEY.

(65)
Omang pam pare was Ioseph tane, In presoune pai him kast, Had no wyndow and dore bot ane, And pat pai sperd full fast; pai said haley he suld be slane when paire sabot war past; On pe dore pai sett paire seles ilk ane with lokkes pat wele wald last.

"for he gan Theseu graue," pai sai, "fer in pe feld His beriele sall he haue, wyld bestes his banes to weld."

(66)
After pair sabot day alssone Of Ioseph haue pai thoght:

"He shall be ded be son & mone for pat werk he has wroght." pai hyed pam withouten hone And wend him furth haue broght, pai bad pe dore tyte be vndone, Bot Ioseph fand pai noght. "Allas!" pan gan pai say, "pis es a wonder thyng, How myght he wyn oway pus in our awen kepyng?"

(67)
Pan come a knyght of pam pat woke Ithesu in pe monument:

"pat body pat ye vs bitoke Es rysen and fro vs went;" pe erth trembled & all toschoke, Aue angell doune was sent,
When Ilk pai Vntil Alle K'a "fifor jje Hardpai 3at Omange pan pe TJien pe for And loseph Wilde pai 775.

When pai sabart was komen & gone, Joseph to brynge forth pai thought;
Deth pai demyd Joseph apon ffor pe warke pat he hade wrought.
To paire prison pai went anon 785
And wend forthe Joseph till haue brought;
Pai opned pe dore & made gret mone,
Pai fonde nogt Joseph pat pai sought.
Ilk on till outhire gan say: 789
"pis is a wondere thynge,
Howe he myght wyn away
Pus in oure awen kepyng."

(67)
pen come a knyght pat ihesu wooke When he was layde in monument:
"he body," he saide, "pat 3he vs toke
To kepe is resen & fro vs went;
he erthe trembled & al toshouke,
An aungell bright doune was 6ere sent,

786. brought above tane which has been erased.
GALBA.

we dared for drede and durst noght ne to him tak no tent; [Luke, 74]
pe mekill stane pat lay his rising forto let
pat angell put oway and parepoun him sett. 804

(68)
He bad wemen be noght affrayd pat war of his menge:
"for he es resen, parfore bese payd,
Cumes nere pe suth to se! 808
pis es pe place where he was laid, go biddles his appostels be,
he sal be sene als he pam said
pis day in galile."

(69)
pe iewe grete wonder thought,
"lifes Ihesus?" gan pai say,
"traytours, we trow 3ow noght, seretes he es ded for ay." 816

And als wele wate we 3isterday how ioseph presond was,

HARLEY.

we dared for dreed & durst noght luke,
Ne to him tak no tent; 800
pe mykell stane pat lay
His rysyng forto lett
pat aungell put oway
And parepoun him sett. 804

(68)
He bad wemen be noght affrayd pat war of his moneyhe:
"for he es resen, parfor bese payd,
Comes nere pe soth to se! 808
pis es pe place where he was layd,
Ga byddes his appostels be,
He sail be sene als he pam sayd
pis day in Galile."

(69)
pe knyghtes gaf answer ful swythe Till all pat company:
"what wonder werkes gan he yhow here whils he wond yhow by! 820
he musterd miracles many sith omang all pis Iewry;
how suld se leue or till vs lyth pat left him so lightly? 824
when he was laid in graue, we kepied him, als se wate;
schortly lorne him we haue, he es resen and gane his gate. 828

(70)
And als wele wate we yhisterday How Ioseph presond was,
Jesus was certainly placed in the tomb and he escaped from it without our knowledge.

SION.

We durked for drede, durstnoght luke,
   Ne take tille hym na tent; 800
pe mekel stane pat lay
   his rysynge for to lette
lyghtly he put oway
   And parepnon hym sette. 804

(68)

2 Wemen pare was to paime he sayde
   that ware of his meynyhe, 2[leaf 253]
He bad paime benoght for hym a frayde:
   "He es rysen, come nere and see!
jis es pe place pare pai hym launde,
   Ga byd hys appostels blithe be,
He sal be sene als he paime sayde
   pis day in Galile." 812

(69)

pise Iewes grette wonder thoughte,
   "Lyues Ihesu?" gun pai say,
"Traytours, we twee yhow noghte,
   He es deede for euer and ay." 816

phire knyghtes gaf answere als swythe
   Tille alle pe company:
   "what wondriz warkes gun he kythe
   whils he was here yhow by, 820
And mustred miracles many sithe
   Tille alle pe lewery;
How suld yhe twee or tille vs lithe
   pat left hym lightly? 824
Ihesu was layd in grave,
   we kyped hym, als yhe wate;
Scorthly lost hym we haue,
   He es noght pare nanegate. 828

(70)

And als wele wate we yhistirday
   How Ioseph prisounde was,

2 On this page (as in page 1 of the piece)
   the initial letters of lines are touched with red.
   806. his above line.

ADDITIONAL.

We dared for drede, we durst noght loke,
   We wende ilk one till haue bene
pat ilk gret stone pat lay  [shent;
   His rysynge forto lette
Lyghtly he put oway
   And perepnon hym sette. 804

(68)

jis angell vnto wymme saide
   pat pidre were comen of ihesu
   "Loke pat 3e beno3tamayde; [meyne:
   Ihesu is risen, come narre & see!
jis is pe place pere pai hym laide,
   Goo biddys his postles redy be,
He sall be sene as he paim saide
   pis ilk same day in Galile." 812

(69)

jes Iuves gret wondre thought,
   "Lyues ihesu?" gon pai say,
   "Traytour, we twee pe no3t,
   for he is ded for ay." 816

(70)

jes knyghtes answerd pen full swythe
   And saide vnto pat company: [15. 137]
   "Siche wondre warkes gon he kythe
   Whil pat he was 3ow here fast by,
And shiwed myrales mony sithe
   Vnto pe peple of Iuwerly; 822
Howe sulde 3e twee or till vs lithe
   pat mystrowed hym so pure lightly,
Ihesu pat was in grave?
   Make 3he it neuere so hote,
Shortly lost hym we haue,
   Where he is we ne wote. 828

807. An erasure before 3e.

809. Horst. layde.
827. als marked for erasure before we.
Moreover Joseph whom you threw into prison yesterday has escaped.

GALBA.

and how ye kepethim vnder kay
for pat he suld noght pas ;
we wate wele he es went oway,
parfore pis thing we ass :
bides pam bring Joseph if pai may
pat him in kepeing has,
and we sall bring ihesus
withowten langer threpex.
pai say : „bring him till vs,
and we sall bring Joseph.”

(71)
1 jpe knyghtes said : “warand will we
parfore to lyf and dy
pat Iosep es in his cete
at hame in aramath,
and ihesus gase in Galyle
with his appostels him by.’’
when pe iews herd it pus suld be,
pai drowped and war drey ;
omans pam sone pai say :
“bot if pir wordes fall,
oure folk sall leue oure lay
and trow on ihesu all.”

(72)
A sowm of tresore haue pai tane
and to pe knyghtes pai pay,
and charges pam by ane
pat pai sall algate say,
pat when pai war to sleping gane
and in pair beddes lay,
his appostels put oway pe stane
and stale pe cors oway ;
pe mone made pam fayne,
pai toke it ilka dele,
and furth pai talde pis traine,
and ilk man trowed pam wele.

HARLEY.

And how ye kepethim vnder kay
for pat he suld noght pas :
we wate wele he es went oway,
parfor pis thing we ass :
Bydes pam bryng Ioseph if pai may
pat him in kepyng has,
And we sall bryng Ihesus
withouten langer threpe.
pai say : “bryng him tyll vs,
And we sall bryng Iosepe.”

(71)
1 pe knyghtes saide : “warand will we
paror to lyf and dy
pat Ioseph es in his cete
At hame in Aramathy,
And Ihesus gase in Galile
with his appostels him by.”
when pe Iewes herd it pus suld be,
pai drowped & war drey ;
Omanges pam sone pai say :
“Bot if pir wordes fall,
Our folk sall leue our lay
And trow on Ihesu all.”

(72)
A sowm of tresore haue pai tane
And to pe knyghtes pai pay,
And charges pam by ane & ane
pat pai sall algate say,
pat when pai war to slepyng gane
And in pair beddes lay,
His appostels put oway pe stane
And stale pe cors oway ;
pe mone made pam fayne,
pai toke it ilka dele,
And furth pai talde pis traine,
And ilk man trowed pam wele.
And how ye kepyd hym vndir kay sfr he ne sulde fra yow pas; 832 we ne wate how he es woden oway, Botte a thynge we yhow as:
Lette pai me brynge Joseph if jai may, pait hym in kepyng has, 836 And we sall brynge Ihesus? And hereon gun pai threpe:
"And we graunt, brynge hym tille vs, And we wille brynge Joseph." 840

(71)
pise knygntes sayde; "warand wille Byfore alle pe Iewery, [H.23, 846] we Joseph es in his Cete At hame in Aramathy, 844 And Ihesu es in Galile, pis wate we witterly."
When pe Iewes herd it pus sulde be, pai dredde paime grettly; 848 Ilk an tille outhir gun say:
"Botte if pire wordes falle, pise folke sal leue oure lay And trow on Ihesu alle." 852

(72)
pes Iewes had grette tresoure tane To pe knygntes forto pay, And examynd pe knygntes ane be ane And bad paime algate say 856 How, when pai ware to slepe gane And in pai re beddes lay, His apostels putte oway pe stane And stale pe body oway; 860 Of pe mone ware pai fayne And toke it ilke a dele, And aqytte paime be pis trayne, And alle men trowed paime wele.
858. layde erased before lay.

ADDITIONAL.
And howe pe kepide hym vndre kay Because he sulde nozt fro 3owe passe; 832 We wote not whethire he be away, Bot one thynge aske we in pis case:
Lat brynge forth Joseph if 3e may, He pait of Joseph kepyng has, 836 And we sall brynge Jesus." And pai agayne gan threpe:
"We graunt, brynge hym tille vs, And we sall brynge Joseph." 840

(71)
pes knygntes saiide: "pis proue will we Here byfor all pis Iuwerpe vatu Ioseph is in his Cyte At home in pees in Aramathi, 844 And ihesus is in Galiley, pis wote we wele alle witirly."
When pes Iuwerpe wist it sulde so bec, Sore pai pam dred pai sulde abye; Ilk on till outhir gan say:
"Lat pes wordes done falle, pis folke sal lefe oure lay And leue on ihesu alle." 852

(72)
1pes Iuwerpe toke tresoure full gude wone Vnto pos knygntes forto pay, And gart examyn on by one [1, 827] And pes pai bad paime forto say:
That when pai were to slepyng gon And whiles pai in pai re slepyng 
His postles put away pes stone 81ay, And stale pes body so away; 860 Of pes money were pai fayne And tolde it ilke dele, And quit pai by pis trayne, 863 And alle men trowed pai wele.
833. wh erased after we.
This letter is made with a great deal of colour and flourish.
Mount Olivet; then the Jews brought a book and made them swear to the report.

SION.

(73)
To Jerusalem come on a day
Three prestes of ye Iewery,
Tille pe temple held pai streke pe way
And saluede pe clergy, 868
Pai sayde: "Ihesu, schoily to say,
pat yhe split wragwisly,
On pe monte Olyuete satte pis day
And his appostels hym by; 872
We sauge alle in a route
Pat he was wonte to teche,
Pai satte alle hym aboute 875
And pere wordes gun pai preche:

(74)
"Alle thought pis werd so wide yhe
My message forto make [wende
And baptize men byhoure hende
Pat trowely trouthe wille take;
Whaso trowes and es for cristen kende
Sawed I sal hym make; 881
And alle bes dampned withouten end
Pat pe trouthe sal forsake,' 884
Als he stode paime omang
He steye til heuen vpryght,
And we loked aftir lang 887
Tille pe cloudes reft vs pe sight.'"

(75)
Hereof pe Iewes forwonderd ware,
Pai sayde: "pis sall noght blynne,
If it be pus alle sall yhe swere,"
Pe haly buke broght pai Inne, 892
And pai sayde: "Pat may vs noght
Gladly wille we begynne; [dere,
If we ne wald hereof wittenes bere,
Suthely we had greete synne." 896

ADDITIONAL.

(73)
To ierusalem come on a day
Two prestes of pat ilke lury,
To pe temple pai toke paiwe way
And gedred alle pe folke in hye,
Pai sayde: "ihesu, shortly at say,
Pat 3he to dede did wrongfully,
On pe monte olyuete he sat pis day
And his apostles ilk on hym by;
We sawe alle in on route 873
Pat he was wonte to teche,
Pai satt hym alle aboute
And pes wordes gan he preche: 876

(74) [wende
"Thurgh alle pe worlde I bid 3owe
Oureall my message forto make
And baptise pat are gude & hende
And truly trouthe of 3owe will take;
Whoso is trewe of cristen kynde 881
Saue & sure I sal hym make;
And dampne alle pes withouten ende
Pat no trouthe of 3owe will take.'
As he stoud he paim amanghe
He steghe to heuene vpryght,
And we loked after lange,
Two cloudes refte vs pe sight.'" 888

(75) [1 leaf 128]
Pes Iwes alle forwonderd were
And saide to paim: "he shall not
If it be pus 3he sal it swere, [blyn,
Pe halydome be charged in." 892
Pai saide: "it may vs nothyngere dere,
Gladly ynow we wille byngynne
To say pe sothe withoutyn were 895
Of ihesu pat dyed for mans synne."
The priests laid their hands on the book and swore all was truth that they had told about Christ.

**GALBA.**

handes on pat boke pai laid and sware all with a voice:
“al es suth pat we sayd
of him ye hanged on croyce.” 900

(76)

The iews a buke in handes hent and gert jam eft on lay:
“pis pat ye speke in oure present
3e sall layn forward ay.” 904
sone fro pat cete er pai sent, for pai no suth suld say, and armed men with jam er went to wis jam fast oway. 908
in [dred] pir iews pus dwell and sais: “what may pis mene?
in pe land of iraell was neuer slike selkuthes sene.”

(77)

To pis spak annas and chaiphas:
“we sall noght trow,” pai said, “pe knightes pat him miskepid has, sen he in grane was layd;” 916
“pat he rase vp,” paire wordes was, “and mad jam all affraid; bot hou sone gan pat speche ouerpas fro we jam siluer payd. 920
his men, ful wele may be, come his cors forto stele and made pe knightes gre, als we did, forto hele.” 924

(78)

All pe iews pan pat par ware answerd and said pus: [mare
“wher war oure knightes halden vntill his men or till vs?” 928
“sertainly ye say wele pare,” pus said nichodemus,

**HARLEY.**

Handes on pat boke pai layd
And sware all with a voyce:
“All es suth pat we sayd
Of him ye hanged on croyce.” 900

(76)

The Iewes a buke in handes hent
And gert jam eft on lay:
“pis pat ye speke in our present
ye sall layne forward ay.” 904
Sone fro pat cete er pai sent, for pai no soth suld say, And armed men with jam er went To wyss jam fast oway. 908
In [dred] pir Iewes pus dwell And says: “what may pis mene?
In pe land of Israel was neuer slyke selcowthes sene.”

(77)

To pis spak Annas & Cayphas:
“We sall noght trow,” pai said, “pe knyghtes pat him myskept has, Sen he in grane was layd;” 916
“pat he rase vp,” pare wordes was, “And made jam all affrayd; Bot how sone gan pat speche ouerpas fvro we jam syluer payd. 920
His men, full wele may be, Come his cors forto stele And made pe knyghtes gre, Als we dyd, forto hele.” 924

(78)

All pe Iewes pan pat pare ware Answerd & sayd pus: [mare
“whether war our knyghtes halden vntyll his men or tyll vs?” 928
“Sertainly ye say wele pare,” pus said Nichodemus,
The Jews were fearful that Pilate's soldiers might prove false to them; they received good advice from Nicodemus.

H. H.

SICION.

Handes on pat buke pai layde
And sware alle withe a voyce:
"Alle es sothe pat we sayde
Of Ihesu pat dyed on croyce." 900
(76)

pe Iewes a buke in handes hent
And gert paime swere eft pat day:
"pat yhe hauze sayde in oure present
yhe sal layne euer and ay." 904
And fra pe cite pai had pam sent,
ffor pai pe suthe suld say,
And other men withe paime was went
fforto lede paime oway. 908
In drede pire Iewes gun duelle
And sayde: "what may pis mene?
In pe land of Israel
Slyk selcouth the signes er sene." 912
(77)

pan spak Annas and cayphas:
"we sall nought trow," pai sayde,
"pe knyghtes pat hym kepeth
when he in graue was layde; [leaf 23, bk.]
How he vp rase pe worde was, 917
And made paime all afrayde;
Botte howe some gunde pat worde ouer-
ffira yhe paime siluer payde. [pas
His disciples als may be 921
His body oway gun stele,
And pire knyghtes gree,
Als we did, forto hele." 924
(78)

pan alle pe Iewes pat pare ware
Answarde ogayn pus:
"whether wille oure knyghtes halde
with his men or with vs?" [mare
pan spak a Iewe, was wise of lare,
pat hight Nicodemus: 930

ADDITIONAL.

Handes on boke pai layde
And sware alle with on voyce:
"All is southe pat we sayde
Of hym pat died on crose." 900
(76)

pe Iuwes a buke in hande pai hent
And pes men gart swere eft pe siday:
"pat ȝhe hauze saide in oure present
ȝhe shall it heele & layne for ay," 909
And fro pe Cyte pai pam sent, 905
ffor pai in toune suld no thynge say,
And certayne men with paim forthe
To teche paim sikiry pe way. [went
In drede pes Iuwes nowe duelle 909
And saide: "what may pis mene?
In pe lande of israel 911
Siche sightes neuere were sene."
The two men who saw Christ alive and beheld him ascend into heaven have been unjustly banished.

**GALBA.**

"for his men saw pai neuer are, ne noght pai lufed ihesus; 932
pir two men pat swere right how pai saw him lifand and stegh to heuyn on hight with wrang er flemid of land. 936

(79)
1 We rede when pe prophet Elias up unto heuyn was tane, [1 leaf 62, bl.] Elisius, his discipell was, 939
men asked wheder he was gane;
he said: 'till heuyn I saw him pas,' men for him made grete mane.
'sum spirit,' pai said, 'him raust into pe mountes allane.' [has pai gert seke north and sowth 945
pe mountes of israell,
pai fand no man pat kowth pam tale of hely tell. 948

(80)
3e childer of irraell, listens me, pat has pis sakles slayne, in case pat crist so raust be 951
with spirites to sum mountayne, sendes furth men bilyne lat se, to seke with all paiare mayne;
he sail forgif and haue pete, when he es funden ogayne." 956
for he suld noght be schent, pir tales he gan pam tell, and wight men furth er went to pe mountes of irraell. 960

(81)
In pe land of irraell haue pai soght pe mountaynes fer and nere;

**HARLEY.**

"ffor his men saw pai neuer are, Ne noght pai lufed Ihesus; 932
pir two men pat swere ryght How pai saw him lyfand And stegh to heuyn on hyght with wrang er flemid of land. 936

(79)
We rede when pe prophete helyas vp vnto heuyn was tane,
Elisius, his discipell was, 939
Men asked whyder he was gane;
He sayd: 'tyll heuyn I saw him pas,' Men for him made gret mane.
'Som spirit,' pai said, 'him raust has Into pe mountes allane.' 944
pai gert seke north & sowth pe mountes of Israel,
pai fand no man pat couth pam tale of Hely tell. 948

(80)
The childer of Israel, lystens me, pat has pis sakles slayne,
In case pat crist so raust be 951
with spirites to som mountayne, Sendes furth men bylyue lat se,
To seke with all paiar mayne;
He sail forguyf & haue pete,
When he es fonde ogayne." 956 ffor he suld noght be schent, pir tales he gan pam tell, And wight men furth er went [it. 211] To pe mountes of Israel. 960

(81)
In pe land of Israel haue pai soght pe mountanes fer & nere;
On the advice of Nicodemus men were sent throughout the mountains of Israel to seek Jesus.

SION.

"wele sayde pai saghe paime neuer And pai er funden of vs; And pa thre men pat sware pai saghe Ihesu lyfande And steyle tille heuen right pare with wrange er flumed of lande.

(79)
We rede when pe prophete elyas Vntill heuen vp was tane, Helysyrus pat his disciple was was askele whare he was gane; Hesayde: 'tille heuen I saght hym pas,' Men for hym made grette mane And sayd: 'sum spirite hym ranyst Vnto pe mountayns alane.' pai gertte seke northe and southe pai fand na man pat couthe Na tale of Ely telle.

(80)
Now, Israel childer, listenes me, pat haues pis saule slane, In cas pat Ihesu rauest be 1By spirit tille some mountayne, Chese we vs men grette plente [1 K. 27] And seke with al paire mayne; He sal forgif and haue pete, when he es funden ogayne." pai Iewes with ane assent, Als Nichodemun gun telle, At seke men haue pai sent pe mountes of Israelene. 960

(81)
Thurgh alle Israel haue pai soght Mountayns bathes farre and nere;

ADDITIONAL.

"pe apostles sawe our men neuer ore And also our men loued not; And pe two men pat swore Ihesus; pai sawe ihesu on lyue stande And stegh to heuene pore With wronge are flumed of lande.

(79)
We rede when pe prophet Elyas Vp onto heuene was tane, Eliseus pat his disiple was 939 Men asked whidre he was gane; Hesaid: 'to heuene I sawe hym passe,' And men for hym pai made gret mane And saide: 'sum spirit ladde hym has Into pe mountaynes, hym alone.' pai gart seke northe & southe pai montans of Israel, pai fonde no man pat couthe No tale of Ely telle. 948

(80)
Nowe, childre of Israel, listenes to me: Sen 3he ihesu sakelesse haue slayne, It may so happen pat he be, His spirit ranysshed to sum mon-

(81)
Thurgh israel haue pai sought pe montayns both farre & nere; 932. This line was omitted by Horstmann. 958. say marked for erasure before telle.
They returned without hearing any news of him, but they found
Joseph at his home in Arimathia.

GALBA.

They rehired loithont hearing any news of him, but they found Joseph at his home in Arimathia.

Harley.

They come & said they saw him noght, Ne noght myght of him here; 964
"Of Ioseph bodword have we broght pat ye presond to yhere,
In Aramathy his wanes er wroght als lord of grete powere." 968
When pai herd certainly pat Ioseph was in quert,
pai thanked god forpi and war joyfull in hert. 972

(82)
Sone pai made a grete gaderyng and kownsailed pam bitwene how pai might iosep to pam bring, als he before had bene. 976
A letter did pai to writing pat said pus als I wene:
"Pese, frendship & goddes gretyng on je, sir, mot be senene." 980
Pai said: "we knaw & wate our trispas & our gylt in god onence pi state,
pat we je wald haue spilt; 984
(82)
Syr, vouchesaue to cum vs till,
al haley we je pray, and largely mak amendes we will, whatso pi self will say; 988
ful oft we stody opon pi skill how pat pou wan oway,
bot god wald pat pou had none ill, pi dedes war to his pay; 992
haue pese with wirschipping, iosep of Aramathy;" 992
pai close it and pai hing pai aller seles parby. 996

993. with repeated in MS.
The Jews wrote a letter to Joseph inviting him to come without fear to Jerusalem.

Sion.

And come hame and fande hym noght, Ne noure myght of hym here; 964 “Of Ioseph bedowe rode haue we broght pat yhe prisonde to yhere, In Armatyhe es his wonynge wroght Als lord of grette powere.” 968

When alle þe Iewery wist Ioseph was in querte, þai thanked god forþi and ware Ioyfull in harte. 972

(82) And þan þai made a greete gaderynge And coussayled þaimo bytwene How þai myght Ioseph to þaimo Als he before had bene. [bryngye, A lettre þai did to writynge 977 þat sayd þusgate I wene:

“Peys, frenschepe and goddes gret-
On þe, sire, mot be sene; [ynge Sire, we knawe bathe and wate Oure trespase and oure gilte In god onence pi state, þat we þe wilde haue spilte; 984

(83) þarefore wouchesaue come vntille, Sire Ioseph, we þe pray, And largely make amendes we will, whatso piself willie say; 988 1 Oftsythes we muse alle of þat skylle how þat pou wan oway, Bot god wald þat pou had nane ille, his dedes ware to þi pay; 992 Peys haue with worschipynge, Ioseph of armathy.”

þan þai it closed and gun hyngye þaire aller seles þareby. 996

966. ðe: þ above line.
981. On margin these words: littera missa ad Ioseph a iudeis.

Additional.

þai come agayne & fonde hym nozt 1 And sayd þai myght nozt of hym here; [1 leaf 190]

“Bot worde of Ioseph haue we brought þat here was prisoned are to þere, In aramathy is wonynge is wrought Ryght as a lorde of gret powere.”

When þai wiste euereilk one 969 þat Ioseph was in querte, þai thanked god in trone And were ioyfull in herte. 972

(82) And þen þai made a gret gadrynge And helde a consayle þaimo bytwene Howe þai myght hym to þaimo bryngye, Ryght as he before hade bene. 976 A lettre þai wrote all of plesyngye, And þusgates was it wryten I wene:

“Peys, frenshhippe & gud gretynge, Sir, on þe it mot be sene; 980 We wote wele & confesse Oure trespasse & oure gilte þat we thurgh wykednesse 983 Walde fayne haue hade þe spilte;

(83) Bot nowe, Ioseph, þou comme vs tille, And 3e vouchesaue, sir, we 3owe pray, 986 And largely make amendys we will, Whatso þouresclue willi deme or say; ffor mykill we maruayle by what skille And on what wise þhe went away, Bot god wolde þat þhe had non ille, ffor alle þouredis were till his pay; Peys be to 3owe with wirsshippynge, Ioseph of Aramathy.” 994 þai it enclosed & sithen gart hyngye þaire seales full fast þereby. 996

985. Horst. come (vs).
The letter was sent to Joseph by several of his friends whom

Galba.

(84)

Of Iosep frendes sepin haue pai sent
pe message forto make;
when pai wist what maters pai ment,
pai wald it noght forsake; 1000
till aramathi wightly pai went,
ful wynly gan pai wake;
pai talde to Iosep paire entent,
pe letter to him pai take. 1004
son when he had it red,
he thankid god of heuen;
he kissed jam & sepin led
vntill his hows ful euyn. 1008

(85)
Sone on pe morn when it was day,
Iosep was dight ful tyte,
with pe messangers he went his way
withowten more respite. 1012
of his come when pe iews herd say,
withowten lenger lite
with all pe wirship pai may
ogaynes him went pai quit, 1016
pai said: "at pi cumyng,
Iosep, be pese and gryth."
and he sais: "goddess blisying
be all his puple with." 1020

Harley.

(84)

Of Ioseph frendes sythen haue pai sent
pe message forto make;
when pai wist what maters pai ment,
pai wald it noght forsake; 1000
Till Aramathy wightly pai went,
ful wynly gan pai wake;
pai talde to Ioseph paire entent,
pe letter to him pai take. 1004
Sone when he had it red,
He thanked god of heuen;
He kyssed jam & sythen led
vntyll his hows full euyn. 1008

(85)
Sone on pe morn when it was day,
Ioseph was dyght full tyte,
with pe messangers he went his way
withouten more respyte. 1012
Of his come when pe Iewes herd say,
withouten lenger lyte
with all pe wirship pai may
Ogayns him went pai tyte, 1016
pai said: "at pi comyng,
Ioseph, be pese and gryth."
And he sais: "godes blyssyng
Be all his pople with." 1020

(86)

Nichodeme pat I are of spake
at his hows gert him ly,
and made grete festes for his sake
to folk of pe iewry; 1024
and sone a gaderyng gan pai make
in pe temple openly;
a boke in hand Iosep pai take
and bad him swere parby 1028

1017. said above line.
he received kindly and entertained; he returned with them to Jerusalem
where he was received with great demonstrations.

**SION.**

(84)

Of Joseph frendes seuen had pai tane pe message forto make;
fforth on pe message ware pai gane, pai wald it noght forsake; 1000
Tille armathy pai come onane, Ioyfulle for Joseph sake;
Mekely pai halyst hym onane, pe letter pai gun hym take. 1004
When Joseph had it redde, he thanked god of heuen;
he kyssed pan and sythen pan ledde
Vntille hys house alle seuen. 1008

(85)

Arely on morne when it was day, Joseph was dyght fulle tite
And with pe messagers went forthe hys way;
Tuke he na langer respite. 1012
Of hys come when pe Iewes hard say, Na langer wald pai lette,
with alle worschepe pan wen pai
Ogayne hys come als tite, 1016
pai sayde at hys comynge:
"Ioseph, to pe be peas and grethe."
And he sayde: "goddes blyssynge
Be alle pis pople withe." 1020

(86)

Nichodeme pat we are of speke
At hys house gart hym ly, And made greete festynge for hys sake
Tille alle pe Iewery; [leaf 25] 1024
On pe morn greete gederynge gun In pe temple openly; [PAI make
A buke Joseph pai gun take 1027
In hande, and he swore pareby

999. fforth; th above line.
1015. Horst. wen(t).

**ADDITIONAL.**

(84)

Joseph frendes euereilk one [make;
Were ordayned pis message to fforthe on paire message are pai gon,
pai thought noxt forto lat it slake;
To aramathy pai come anon,\(\text{[82, 83]}\)
Ioyful ynoghe for Joseph sake;
Mekely pai haylsed hym euereilk on
And sone pis lettre gan hym take.
When Joseph had it redde, 1005
He thanked crist of heuene,
And kissed pai\(\text{m} \) & ledde
Vnto his house full euene. 1008

(85)

Erly at morne when it was day,
Joseph to dight hym hade delite,
With pes men he went his way,
No langer made he pere respite.
Of his come when pe Iuwes herde say,
pai made pai\(\text{m} \) redy more & lasse,
With all pe wirshippe pat pai may,
To welcome hym as worthy wasse;
pai saide at his comynge: 1017
"Ioseph, haue pes & grith." And he saide: "cristes blissynge
Be all pis pople wythe." 1020

(86)

Nichodeme pat we ere of speke
At his house gart Joseph lye,
And made gret festynge for his sake
To certayne men of pat Inwery;
At morne a semblie did pai make
In myddes paire temple openly;
A boke in hande Joseph gan take
And pere, I wote, he swore pereby

1014. lasse: effort to correct a to e.
The Jews then made Joseph swear by the book that he would truthfully relate how he escaped from prison.

**GALBA.**

pat he pe suth sall say;
ful depely pai him charge
how pat he wan oway
fro presoun vnto pe large. 1032

(87)

He said: "on gude fridey at nyght
when I to presone yhode,
till pe saterday at myndyght ryght
In my prayers I stode;
pe presone in ayre was hynged on hight,
pai meruayld all my mode;
I luked and saw bifer for my sight
Ihesus pat died on rode;
till him gude tent I toke,
his visage schane ful bright,
I myght no langer loke,
for drede I fell doun right. 1044

(88)

He bad me up ryse vp in hy
and toke me by pe hand,
my mowth he kyssed curtaiely,
ful dredeful gan I stand,
I said to him: 'my lord Ely,
wher pou be here lifand?'
and he sayd: '3a, ful faithfully,
pat sall pou vnderstand;
of me no drede pou haue,
Iosep, I am pat ilk
pat pou laid in pi grame
in sendell and in silk.' 1056

(89)

I answerd pus: 'if pou be he,
of a thing I pe pray,
pe monument pou lat me se
wharein pi body lay.' 1060

**HARLEY.**

pat he pe soth sall say;
ffull depely pai him charge
How that he wan oway
ffro presoun vnto pe large. 1032

(87)

He said: "on gude fridey at nyght
when I to presone yhode,
till pe saterday at myndyght ryght
In my prayers I stode;
pe presone in ayre was hynged on
pat meruayld all my mode;
I luked & saw bifer for my sight
Ihesus pat dyed on rode;
till him gude tent I toke,
His visage schane full bryght,
I myght no langer luke,
for drede I fell doune ryght. 1044

(88)

He bad me up ryse vp in hy
And toke me bi pe hand,
Mi mowth he kyssed curtaiely,
ffull dredefull gan I stand,
I said to him: 'my lord hely,
wher pou be here lyfand?'
And he said: 'yha, full faythfully,
pat sall pou vnderstand;
Of me no drede pou haue,
Iosep, I am pat ilk
pat pou layd in pi grame
In sendell and in sylk.' 1056

(89)

I answerd pus: 'if thou be he,
Of a thing I pe pray,
pe monument pat lat me se
wharein pi body lay.' 1060
Joseph told how Christ appeared to him in prison, and how he asked Christ to show him the tomb in which his body lay.

SION.

pat he þe suthel sulde say;
ffulle deply þai gun hym charge
How þat he wan away
ffra prisoun tille his large. 1032

He: "on gude friday at nyght
when I tillé prisoun yeode,
Tillé þe settirday about mydnyght
In my prayers I stode; 1036
In þe ayer þe prison was hynged on
þat merred mykel my mode; [hight,
I lukede, þan saghe I by sighte
Ihesu þat pat dyed on rode; 1040
Tillé hym gude tente I tuke,
His wisage schane so bright,
I moght no langar luke,
Bott for drede felle down right.

ADDITIONAL.

þat he þe suthel sulde say;
Depely þai gon hym charge
Howe þat he wan away
ffro prisoun to þe large. 1032:

He saide: "at gud fryday at nyght
When þat I to prisoun 3ode,
To þe satreday about mydnyght
In my prayers euer I stoude;
I lokid vp & sawe a sight, 1037
Ihesu þat pat dyed here on þe rode;
þe prisone depe in þe erthe was dight,
þat made me marred in my mode;
To ihesu gud tent I toke,
His visage shone so bright,
I myght no lengere loke,
ffor drede I fell don right. 1044

Bot vp he raysed me full smertly
And streght he toke me by þe hande,
Mi mouthe he kissed curtousely,
And dredefulle gun I stande, 1048
And I saide: 'my lorde hely,
whethir þou be here lifande?'
And he sayd: 'nay, but it am I,
Ihesu, be noght dredande; 1052
Of me na drede þou haue,
Ioseph, I am þat ilke
þat þou layde in þi graue
wonden in sendelle and silke.'

þat þou laide in þi graue
1055
And I sayde: 'sire, if þou be he,
Of a thynge I þe pray,
þe monument þou lat me see
þare þi body in lay.' [ff. 28, 29.] 1060

1033. Horst. He (said).
1050. Horst. lyfande.
Christ showed him the sepulchre, and Joseph believed on him and thanked him and asked his mercy.

GALBA.

out of that preson pan went we, 1064
bot how I can noght say,
his sepulcre sone schewed he me,
pe body was ouay; 1064
pan trowed I stedfastly
when I had sene pat sight,
I asked pat milde mercy 1067
and thanked him at my might.

In aramathli he set me seine,
and pare I saw him last;
he bad: "nongate luke pou go hein
till fourty dais be past;" 1072
he said me 3e sud noght 3ow fein
to pursu cristien fast;
Sirs, oþerwise went I nought peine,
right on þis maner wast." 1076
pan said pe ihews halely:
"þis es a ferly fare
to seke all oure iewry,
slike ferlis fell neuer are." 1080

"Ely þe prophet in ful gude state," 1088
þai said, "quik to heyn þede,
and moyses alswa, wele þe wate,
of his dede neuer we rede; 1084
bot Ihesus was done to ded now late
and dampped for his misdede,
he may noght lif ogayne nanegate,
þis es withowten drede." 1088
Iosep sais: "meruail 3e
pat he es risen to liue?
to speke of his pouste,
þe may meruail slike fiue. 1092
1074. fast: st almost faded out.
1082. heyn: e added above line in different hand.

HARLEY.

Out of þat presone pan went we,
Bot how I kan noght say,
His sepulcre sone schewed he me,
pe body was ouay; 1064
pan trowed I stedfastly
When I had sene þat syght,
I asked þat mýlde mercy 1067
And thanked him at my myght.

In Aramathy he sett me sethen,
And þare I saw him last;
He bad: "nogate luke þou go hethen
Till fourty days be past;" 1072
He said me yhe sud noght yhow
To pursu cristien fast; 1076
Syrs, otherwise went I nought þethen,
Rght on þis maner wast.”
þan said þe Iewes halely:
"þis es a ferly fare
To seke all our Iewry,
Slyke ferlyse fell neuer are.” 1080

"Ely þe prophete in full gud state,” 1088
þai said, “whik to hënen yhede,
And moyses alswa, wele yhe wate,
Of his dede neuer we rede; 1084
Bot Ihesus was ded now late
And dampped for his mysdede,
He may noght lyf ogayne nongate,
þis es withouten drede.” 1088
Joseph says: “meruaile yhe
pat he es rysen to lyue?
To spek of his pouste,
yhe may meruaile slyke fyue. 1092
When the Jews marvelled at Christ's resurrection, Joseph told them it was five times more wonderful that others rose with him.

SION.

Oute of pe prison bathe went we,
   Botte how kan I noght say,
   pe sepulcre schewed he me,
   Botte pe body was oway;
   Bot trowed I stedfastly
   when I had sene pat sighte,
   And cryed hym oft mercy
   And thanked hym at myght.

(90)

In armathie he sette me sithen,
   And pare sawe I hym laste;
he bad nagates I suld ga pethen
   Tylle fortye days were past;
   he sayde pat yhe suld yhhow noght
   To pursu pe cristen fast;
Othergates was I noght had hethen,
   Suthely ryght pusgates wast.
   jyre Iuwes sayd haly: 1077
   "jis es a wonder fayre,
   In alle pe Iewery
   Swylk selcouthe felle neuer are."

(91)

Jay sayde: "saynt Hely, wele we
   Alle quyk tilde heuen yhede, [wate,
And enoke yhede pe same gate,
   Of hys deed noure we rede;
   Ihesu was done to deed nowe late,
   Damned for hys mysdede,
he may noght leue ogayne nagate,
   And pareof es na drede." 1088
Quod Ioseph jn: "meruayle yhe
   pat he ras fra deed tille lyue?
   Otheire ras thurgh hys pouste,
   jis aght yhe meruayle swylk fyue.

1061. Second went marked for erasure.

ADDITIONAL.

Out of pat prisoune both went we,
   Bot on what wise can I no3t say,
   pe sepulcre pen shewed he me,
   Bot pe body was clene oway;
   pen trowed I stedfastly
   When I hade sene pis sighte,
   And cryed of mercy
   And thanked hym pat I myght.

(90)

In Aramathy he set me po,
   And pare for sothe I sawe hym last;
He bade I suld no3t pethen go
   Till fourtye days were come & past;
He saide no man suld do me wo, [fast;
   bow3 pai prisounde me neuer so
   And pus joure prisoune skapped I fro,
   Loke what pe hereof can cast."
   jpe Iuwes alle holy [1 leaf 130, bk.] 1077
   Gretly forwonderd were
And saide: " in pis lury
   Siche thynge fell neuer ere."

(91)

jpe Iuwes saide: " holly, wele we wate,
   All quike to heuene for sothe he
And moyses went pe same gate, [3ede,
   Of his ded can we fully rede;
   Ihesu was don to ded nowe late
   And damned here for his myssedede,
He may no3t lyff in ryghtfull state,
   Certes pareof vs thare no3t drede."
Quod Ioseph: "maruayle jhe, 1089
   He rosse fro ded to lyue?
   He rased men by pouste,
   Mor wondrely pen siche fyue. 1092
He told them how the two sons of Simeon, Carin and Lentin, were among those who rose with Christ.

Of saint Symon wele may yhe mene, 
pat keped yhour lawes full ryght,
And his two sons all haue yhe sene,
pat Caryn & Lentyn hyght; 1096 
yhe wate pai war both ded bidene 
And grauen in yhour syght; 
pair bodys, I wate withouten wene, 
er raysed thurgh Ihesu myght; 1100 
I warand pat pai both ere 
lifand in aramathi, 
ay knelend in prayere 
and spekes noght sekerly; 1104

"We will wend to pam, if yhe rede, 
And pray pam, if pai will, 
tell vs how pai er raised fro ded 
and eft life lent pam till; 1108 
paraventure pai sall in pat stede 
schew vs som sertayne skyll, 
if pai war raised thurgh his godhede, 
and what thing to fulfill." 1112
vnto pair graues went pai, 
whare pair bodis war layd, 
and fand pam bath oway, 
als Iosep had pam said. 1116

Iosep, Annas and Caiphas, 
and nichodeme allswa, 
paire kownsail halely taken has 
till aramathi to ga; 1120 
and on pe morn furth gan pai pas, 
to paiere iorne pai ta; 
fro pepin sexti mile it was, 
and nowper myn ne ma; 1124

1120. tyll: Horst. till.
Horst,

Of saynt symeon alle may yhow mene,  
pat kepyd oure lawes fulle ryght;  
His twa sones alle haue yhe sene, [{it. 29}  
pat Caryn and Lentyn hyght; 1096  
Alle wate we pare ware deede bydene  
And grauen in oure aller syght;  
pare bodyse er noght pare I wene,  
jai ras thurgh goddes myght;  
In my cite pai ere  1101  
Lyfand in armathy,  
kneland euer in prayer,  
pai speke na worde leely;  1104

Botte wende we to paieme, if yhe rede,  
And pray paieme, if pai wille,  
Schewe vs how pai ware drenen fra  
And eft putte lyfe vntille; [dede  
Perchaunse pai sal schewe yhow in pis  
Some resonabel skille, [steede  
If pai war rayseyd thurgh his godehede,  
And qwat thynge to fullsille."  
29  

Vnto pe graues yhede pai,  1113  
pare pe bodys was layde,  
And fand paieme bathe oway,  
Als Ioseph had paieme sayde.  1116

Ioseph, Annas and Cayphas,  
And Nicodemus eke also,  
Halely paiere cousaile taken has  
Tille Aramathy to go,  1120  
pat fra paieme sexti myle was,  
And nouthir myn na ma;  
Sone on pe morne forthe gun pai pas  
paiere tourne forto ta;  1124

1097. pare: Horst. pai.  1105. Second seconde marked for erasure before sec.  
1111. MS. godehede, with second d marked for erasure.

Of saynt symeon 3he alle may mene,  
pat keppyd here 3our lawes right;  
His two sones bothe haue 3e sene,  
pat Caryn & Letyn hyght;  1096  
Alle wote 3e wele pai dyed bedene  
And also grauen in 3our sight;  
paire bodys arne not paiere I wene,  
Rysyn pai are by gods myght;  
pai are bothe holle & fere  1101  
Lyfand in Aramathy,  
Kneland in paiere prayere,  
pai speke not sikerly;  1104

Go we to paim, if pat 3he rede,  
And pray paim, if it be paiere wille,  
To shewe howe pai are risen fro ded  
And eftesones put pe life vntille;  
Perchaunse pai sall shewe in 3at stede  
Sum sikire resonable skille,  1110  
If pai were raised thurgh his godhede,  
And what thynge pat pai sall full-  
Vnto paiere graues shede pai, [fille."  
Whare paiere bodys ware layde,  
And fonde paim bothe away, [1 leafe 131]  
As Ioseph had paim sayde.  1116

Ioseph, Annas and cayphas,  
And Nicodemus eke also,  
Holly paiere consaile taken has  
To Aramathy ryght forto go,  1120  
pat pethen sexty myle was,  
And nouthire myle lesse ne mo;  
Sone on pe morne forthe gan pai passe  
On paiere journey withouten hoo;
They found the two men kneeling down on the bare earth and praying to God.

GALBA.

pir two men in pat toune
fand pai at pe last
on bare erth kneland doun,
praiand till god ful fast; 1128

(95)
1 pai kissed pam als men pat pai kend
and of pam war ful payne, [1 H. 63, bk.]
to iherusalem pai gert pam wend
wightly with pam ogayne; 1132
right in pe temple pai gert pam lend
and pare of pam pai fraine,
pe halidom put pai in paire hend
to swere pe suth to sayne: 1136
" by god of israel
and by god adonay,
pe suth of pis thing vs tell
pat we ask, if ye may; 1140

(96)
Allswa bi grete god we 3ow ath,
pat till oure faders spak,
if pat war ihesus pat raised 3ow bath,
sertayne 3e vs mak; 1144
how 3e war raised 3e schew vs rath,
pat we right trowth may tak."
and for pir wordes pai wex ful wrath,
both gan pai tremble and quake;
till heuyn vp gan pai stare, 1149
and gan takin of pe croyce
on paire mowthes mak pai pare
and spak with symple voyce: 1152

(97)
" Lordynges," pai said withowten lyte,
" tak vs parchemyn and pen;

1129. Initial letter flourished in yellow and black representing faces of two cherubs.

HARLEY.

pir two men in pat toune
fand pai at pe last
On bare erth kneland doun,
Prayand tyl god full fast; 1128

(95)
pai kyssed pam als men pat pai kend
And of pam war full payne,
To Ierusaleam pai gert pam wende
ightly with pam ogayne; 1132
Ryght in pe temple pai gert pam lend
And pare of pam pai frayne,
phe halydom putt pai in paire hend
To swere we soth to sayne: 1136
" Bi god of Israel
And bi god Adonay,
phe soth of pis thing vs tell
pat we ask, if yhe may; 1140

(96)
Allswa bi grete god we yhowathe,
pat tyl our faders spak, [bathe,
If pat war Ihesus pat rayed yhow
Sertayne yhe vs make; [rathe,
How yhe war rayed yhe schew vs
pat we ryght trowthe may take."
And for pir wordes pai wex full wrathe,
Both gan pai tremble & quake;
Tyll heuen vp gan pai stare, 1149
And gan taken of pe croyce
On paire mowthes mak pai pare [H. 212]
And spak with symple voyce: 1152

(97)
"Lordynges," pai said withouten lyte,
"Tak vs parchemyn & pen;
After they had made the sign of the cross on their tongues Carin and Lentin asked for parchment and pen.

When pai come tille pai fonde paime at pai laste
On pai erthe pai make doun,
Prayand to godde fule faste; 1128

(p95)
And of paime was fulle fayne,
To Ierusale pai gert paime wende
with paime smertly ogayne; 1132
In pai temple domini pai lende,
At pai pus bygan pai frayne,
And putted paime a buke In hende
And swere pai sothe to sayne: 1136
"By god of Israel
And by god of adonay,
Pai suthe pai yhe vs telle
Pai we aske, if yhe may; 1140

(p96)
And by grette god we yow ath,
Certayne ye vs make; [rathe,
How yhe ware raisede scheve vs
Pai we pe trouthe may take."
1146
And for pai wordes pai wax allewrathe,
Bathe gun tremble and quake;
Tille heuen vp gun pai stare,
Sythen pai taken of pai croyce
On paiere tunges made pai pare
And spake with simple voyce; 1152

(p97)
And when pai come to toune,
Pai fonde paime at pai laste
On pai erthe pai make doun,
Prayand to god full fast; 1128

(p95) 
[pai kiste paime as men pai wele
And of paiere lyues were full fayne,
To Ierusale pai praide paime wende
To paiere owen contrey agayne;
In templum domini gon pai lende
And paiere pai gan pes two men frayne,
A boke pai put vnsto paiere hende
To swere pai southe & no3t to layne:
"By god of Israel
And by god of adonay,
Pai suthes pai vs telle
Pai we aske, if pai may; 1140

(p96)
By gret god we sware sall 3e nowe,
Pai sumtyme to 3oure fadre spake,
If it were ihesu pai rayed sowe;
Paiere of certayne 3e sall vs make,
On what wise 3he were rayed & howe,
Pai 3e pai sade truthe till vs take."
Paiere wordes made paiem forto bowe
And bothe for drede tremble &
To heuene vp gan pai stare, [quake;
And tokenynge of paiere crosse 1150
Made on paiere tunges bare [leaf131, bk.]
And spake with symple voyse;

(p97)
And when pai come to toune,
Pai fonde paime at pai laste
On pai erthe pai make doun,
Prayand to god full fast; 1128

ADDITIONAL.
Then they asked God for his blessing and began to tell the divine secrets that they had learned:

**GALBA.**

*pe preefetese we sall 3ow write
  *pat we for soufthast ken.*"  1156
and some withouten more respite
serely pai sett *paum pen,*
and *pusgate bigan pai to write:
  "In *pe name of god, amen!"  1160
to pe, Ihesu, we pray,
rayser till life fro ded,
lit vs witnes *pis day
  *pe might of *pi godhed ;  1164

(98)
Sen we er coniord forto tell
  *pat we saw thurgh *pi might,
*pe selknuths pat ofsisthes byfell we sall reheerce ful right.  1168
al Adams kind we war in hell,
ful many a waful wight,
till on a time it so bifell
  of sun we had a sight ;  1172
when we in mirknes ware,
a light gan on vs leme,
till vs it semid pare
  like a bright suns beme.  1176

(99)
Oure form faders *pat was in wa,*
  Adam and Eue his wife,
and patriarkes and prophettes ma,
  spak all pair resons rife :  1180
  *pis light es cumen oure sorow to sla,*
oure dirknes downe to drife,
als oure lord ihesus schewed vs swa
  *whils we war in lyfe.*  1184
  *pis light,* said ysai,
  *es sun of *pe fader of heuyn,*
in my lif so said I
  omang mi sawes ful euyn ;  1188

**HARLEY.**

*pe preefetese we sall yhow wryte
  *pat we for soufthast ken.*"  1156
And some withouten more respyte
Serely pai sett *paum pen,*
And *pusgate bygan pai to wryte:
  "In *pe name of god, amen!"  1160
To pe, Ihesu, we pray,
Rayser tyll lyfe fro ded,
Lit vs witnes *pis day
  *pe myght of *pi godhed ;  1164

(98)
Sen we er coniord forto tell
  *pat we saw thurgh *pi myght,
*pe selcouthes pat ofsythes bifell we sall reheerce full ryght.  1168
All Adams kynd we war in hell,
ffull many a wafull wight,
Till on a tyme it so bifell
  Of sun we had a syght;  1172
when we in myrkenes ware,
  A lyght gan on vs leme,
Till vs it semed *pare
  Lyke a bryght sons beme.  1176

(99)
Oure form faders *pat was in wa,*
  Adam and Eue his wife,
And Patryarkes & prophetes ma,
  Spak all pair resons ryfe :  1180
  *pis lyght es comen our sorow to sla,*
Our dyrknes done to dryne,
Als our lord Ihesus schewed vs swa
  *whils we war in lyfe.*  1184
  *pis lyght,* said ysai,
  *Es son of *pe fader of heuyn,*
In my lyfe so said I
  Omang my sawes full euyn;  1188
How the patriarchs and prophets became excited and began to speak when the glory of Christ shone into the darkness of hell.

SION.

†at we þere pryntes may wrīte
†at we for suthesfast ken.” 1156
And þai þaine gaf withouten respite
†are omange alle þa men,
And þusgate þai bygan als tite:
“In þe name of god, amen! 1160
Lorde Íhesu, we þe pray,
Rayser to lyfe fra deede,
Latte vs writte ryght þis day
þe myght of þi godhede; 1164

(98)
For we er coniurde forto telle
Thurgi þi mykel myghte [leaf 30]
þe selcouthes þat of þe byfelle
Sithen þou tille deede was dighte.
Alle Adams kyn we ware in helle,
Many a wafulle wighte,
Tille on a tyme þat it byfelle
Of þe son we had a sighte; 1172
A lightynge schewed þe pare
Als it ware a sons þe beme;
when we in mirknes ware,
A light gun on vs leme. 1176

(99)
Oure forme fadir þat was In wa,
Adam and Eue his wife,
Patriarkes and prophetes many ma,
Spake alle at anes bylyue: 1180
‘þis light es comen oure sorow to slaa,
Oure dirknes doun to dryue,
God hymself schewed to vs swa’ 1184
‘þis light,’ sayde Isay,
‘Es þe son of þe fadir of heue,
lyfande yhow þus sayde I
In my bokes fulle euene; 1188

1187. þus marked for erasure before yhow.

H. H.
I prechid and said: "all Neptalym land
and Zabulon land withall,
pot es als mekill to vnderstand
als fre bicomen es thrall, 1192
men in mirknes of ded walkand
light vnto þam schine sall."
pus I said whils I was lifand,
I se it now bifall; 1196
now all fulfyld it es
in vs, pat prophecy :
"light schines inoure mirknes
oure thraldom forto by." 1200

Omang vs mekill mirth made we
and grete ioy for þis thing.
oure fader Simion þan come he
and tald vs new tything, 1204
he said: 'þe mai mak gamyn & gle,
gude bodword I sow bring,
he cumes þat oure bier sall be
oway fro þis woning; 1208
right in þe temple I toke
þat barn in bath my handes,
myne eghen gan on him loke
þat sall vs bring of bandes; 1212

Thurgh þe haly gast þus gan I say :
"lord, leue þi seruand lele
in pese to rest, lord, I þe pray,
for myne eghen saw þi hele 1216
þat þou ordand for euer and ay
omang mankinde to dele
light to schew folke night and day
and ioy to all irraele." 1220

I preched & said: "all Neptalym land
And Zabulon land withall,
pot es als mykell to vnderstand
Als fre bicomen es thrall, 1192
Men in myknes of ded walkand
Lyght vnto þam schyne sall."
pus I said whils I was lyfand,
I se it now bifall; 1196
Now all fulfyld it es
In vs, þat prophecy :
"Lyght schynes in our myrknes
Oure thraldom forto by." 1200

Omang vs mykell myrhthe made we
And gret ioy for þis thing.
Our fader Symon þan come he
And tald vs new tythyng, 1204
He said: 'yhe may mak gamyn & gle,
Gud bodword I yhow bryng,
He comes þat our bier sall be
Oway from þis woning; 1208
Ryght in þe temple I toke
þat barn in bath my bandes,
Myne eghen gan on him luke
þat sall vs bryng of bandes; 1212

Thurgh þe haly gast þus gan I say :
"Lord, leue þi seruand lele
In pese to rest, lord, I þe pray,
þfor myne eghen saw þi hele 1216
þat þou ordand for euer and ay
Omang mankynd to dele
Lyght to schew folke nyght & day
And ioy to all israele." 1220

1193. Horst. my(r)knes.
After Simeon had seen the child Jesus in the Temple, he besought God to let him die in peace.

Additional.

(100)
I propheteide: "neptalym lande And Zabulon withalle, pat es als mykill at vndirstande Als fre become thralle, 1192 Men of paire folke in myrke walkande Tille paime light schyne sal."
pat I sayd wils I was lyfande, I see it now byfalle; 1196 Right now fulfisde it es In vs, pat prophecy: "Lyghte schynes In oure myrkyne Oure thrdome forte by." [16 30, bk.]

(101)
And we made alle grette myrite Of pat light scheynyng.
Oure fadir Symeon pan come he, Broght vs in a newe tithynge, He sayd: 'makes al gamen and gle, Gude tythandes I yhow brynyng, He es comen pat sal oure byer be ffra pis laythe wonynge; 1208 In pe temple I hym tuke,
A barne borne in my handes, My eghen gun on hym luke pat sal vs bryng of bandes; 1212

(102)
pus gert pe haly gaste me say: "Leue now pi srruant leele In pees to reste, lorde, I pe pray, ffor myn eghen saghe pi hele 1216 pat pou ordaynde for euer and ay Omange mankynde to dele Lighte to schewynge of folke to-day and Ioye tille Israel."' 1220

1 I propheeyed by Neptalym lande And by zabulon aleged withall; And is pus myche to vndrestande, pat on fre man sall bye alle thralle; Vnto folke in merkenes dwelldande, To paim pis lyght shyne 3it it shalle; pat I saide whils I was lyfande, 1195 Nowe se I wele pat it sall falle; Right nowe fullfilled is [16 32, bk.] In vs pe prophecye:
"Lyght shynes in merkenes Oure thrdome forte bye."' 1200

(101)
And we made gret solempnyte,
When we swe se pat lyght shynyng. Oure fader symen pen come he
And with hym brought a newe tithynge, 1204
He saide: 'loke ze make gam & gle, full gude tithynges nowe I bryng, He is comen pat sall oure byere be To fetche vs fro pis foule wonynge;
In pe temple ihesu I toke 1209
And helde hym in my handes,
Myn eynye on hym gan loke pat salle lawse alle oure bandes;

(102)
pe holy gost pus gart me say: 1213 "Leue now here pi srruant lealle In pees & rest, lorde, I pe pray, ffor myn eyn yeue haue sene pi hele pat powe ordand for enere & ay, And amonges mankynd gan dele Lyght to pe shewyngeof pi folke, lsey, And ioy to men of yrrael."'

1211. Men on k erased at beginning of line.
All the Saints in the dungeon of hell rejoiced when they heard the news, each in his own way.

GALBA.

pe saintes pat ful ill ferd,
ilk one in paire degre,
when pai pir tithingos herd,
made grete solempnite. 1224

(103)

Ane said pan pat semyd bi liknes
ane hermyte in pouer state,
what he was spyrld we more and les,
and he answerd purgate:

e a voice criand in wildernes, 1229
and Iohn pe Baptist I hate,
of synes I prechid forgyfnes
thurg baptyme gyfen now late;
when pat he come me by 1233
pat vs fra wa sall wyn,
"pis es goddes lamb," said I,
"pat wastes pe worldes sin." 1236

(104)

I baptyst him right with my hend
in pe water of flom Iordan,
pe haly gaste on him gan lend
in a dowfe liknes pan, 1240
pe voice of pe fader doune was send
and pus to speke bigan:
"pis es my son withouten end,
herkins him ilk man, 1244
in whilk sun me likes best."
pus am I foreriner
to schew 30w signes of rest,
bese faine, he es noght ferr.’ 1248

(105)

And sone when Adam herd him say
of pe flum baptissing,
he said: ‘my son seth, I pe pray,
tell vs a litill thing; 1252

HARLEY.

pe saintes pat full ill ferd,
ilk one in paire degre,
when pai pir tythynges herd,
Made gret sollemnityte. 1224

(103)

Ane said pan pat semed by lyknes
Ane hermyte in pouer state,
What he was spyrld we more & les,
And he answerd purgate: 1228
A voyce cryand in wildernes,
And Iohan pe baptyst I hate,
Of synnes I preched forgyfnes
Thurg baptym gyfen now late;
when pat he come me by 1233
pat vs fra wa sall wyn,
"pis es goddes lamb," said I,
"pat wastes pe worldes syn.” 1236

(104)

I baptyst him ryght with my hend
In pe water of flom Iordan,
pe haly gast on him gan lend
In a dowfe lyknes pan, 1240
pe voyce of pe fader doune was send
And pus to speke bygan:
"pis es my son withouten end,
Herkens him ilk man, 1244
In whilk sun me lykes best."
pus am I forthermer
To schew yhow signes of rest, [\textit{K212, MK}\textit{.]}
Bese fayne, he es noght fer.’ 1248

(105)

And sone when Adam herd him say
Of pe flum baptyssyng,
He said: ‘my son Seth, I pe pray,
Tell vs a lytell thing; 1252
Adam was reminded by the prophecy of John the Baptist that his son Seth had formerly journeyed to Paradise to fetch the Oil of Mercy for him.

SION.

\[\text{pe sayntes pat war in handes} \]
\[\text{Made greeete solempnite} \]
\[\text{ffor Ioy of pire tithandes,} \]
\[\text{Ilk ane in hys degree.} \]

(103)

Ane come pare pan pat semede by
Ane heremete pure of state, \[\text{[liknes what he was spirede we mare and les,} \]
and he answarde pusgate:

'I voice criande in wildirnes,
And Iohan Baptiste I hate,
Of synnes I prechede forgifnes
Thurgh baptyme gyuen now late;
I saghe h . . . 1
pat vs fr . . .
pis es g . . .
pat dus . . .

(104)

And I hy . . .
In pe . . .
pe haly . . .
In a d . . .
pe fadr . . .
And par . . .
pis es . . .
Lithes . . .
In wh . . .
pus a . . .
At sch . . .
Bes . . .

(105)

Whe . . .
Of p . . .
He . . .
T . . .

ADDITIONAL.

\[\text{pe sayntes pat were in handes} \]
\[\text{Made gret solempnite} \]
\[\text{ffor solace of pes sondes,} \]
\[\text{Ilk one in paire degre} \]

(103)

\[\text{pen come onforth pat beliknes [II.132,133]} \]
Semed an hermyte of pore estate,
What he was asked more & lesse,
And he agayne answerd pusgate:

'A voysse cryand in wildrenes,
Iohan Baptiste for sothe I hate,
Of synnes I preched forgifnes 1231
Thurgh baptym pat is gyfen late;
I sawe hym come me by
bat vs fro wo sall wynne,
"jis is gods lombe," saide I,
"jis pat dos away worldes synne;"

(104)

And I, Iohan, baptiste hym with my
In pe watre of flom iordane, \[\text{[hende} \]
\[\text{pe holy gost on hym gan lende} \]
In likenes of a doe anon, 1240
\[\text{pe fadres voysse done gan descende} \]
And pes wordes sayde he ilk one:
"jis is my dere son withouten ende,
ffor whom sall made be mykill
In whome me likes best, \[\text{[mone,} \]
No thynge is to me darre; 1246
I brynge bode of your rest,
Bes glad, he is nost farre." 1248

(105)

When Adam herde Iohan baptiste say
And speke of pe flom baptisynge,
He sayde: 'son, swithe I pe pray,
Telle vs here a litill thynge; 1252
lines,—a small strip of leaf with the beginning of a few lines remaining.

1229. MS. in d, with d marked for erasure.

1 Here a leaf (31) has been torn out from the Sion College MS. containing 69
Seth gave an account of his journey to the Saints assembled in Hades.

GALBA.

in erth lifand, seke when I lay,
I had a grete langyng;
till paradis pou toke pe way
oyle of mercy me to bring; 1256
all if pou gat none pare,
vntill vs 3it may pou tell
what pou had to answare
of mighell, goddes angell.' 1260

(106)
Jan said Seth: 'I stode lang and praid
at pe zates of paradise,
and ane angell Jan to me said
pir wordes on pis wise:
"trauell pe noght on pis manere,
herof no help may rise,
pe oyle of pe tre of mercy here
gettes pou by nonkins prise; 1268
bot if it be at pe last
pat pe nowmber may fulfill,
fiue thousand tares be past
and fiue hundreth partill, 1272

(107)
Goddes sun sall Jan vntill erth cum
to mend pi faders mys,
he sall be baptist in pe flom
and bring 3owre bale to blis; 1276
of pe oyle of mercy pai sall haue sum
pat he haldes for his,
pai pat with noy er now bynom
sall win to welth Iwis.'  1280
both patriarch and prophete
all thanked pai god at anes
pat emes, als he gan hete,
to win vs fro pir wanes. 1284

HARLEY.

In erth lyfand, seke when I lay,
I had a gret langyng;
Till Paradise pou toke pe way
Oyle of mercy me to bryng; 1256
All if pou gat none pare,
vntyll vs yhit may pou tell
What pou had to answare
Of Michael, goddes angell.' 1260

(106)
Jan said Seth: 'I stode lang & prayd
At pe yhates of Paradise,
And ane aungell Jan to me said
pir wordes on pis wyse:
"Trauell pe noght on pis manere.
Hereof no help may ryse,
pe oyle of pe tre of mercy here
Gettes pou by nonkyns pryse;
Bot if it be at pe last 1269
pat pe nowmbre may full fy
fiue thowsand yheres be past
And fiue hundreth parclyll, 1272

(107)
Godes son sall Jan vntyll erth com
To mend pi faders mys,
He sall be baptist in pe flom
And bring yhour bale to blys;
Of pe oyle of mercy pai sall haue som
pat he haldes for his,
pai pat with noy er now bynom
Sall wyn to welth Iwys.' 1280
Both Patryarke and prophete
All thanked pai god at anes
pat comes, als he gan hete,
To wyn vs fro pir wanes. 1284

1271. on margin of MS. in later hand: 

flyve thousand V. honderde.
Patriarchs and prophets thanked God that Christ had come to rescue them from prison.

**ADDITIONAL.**

In erthe lyueand seke I lay,
To dye I had full gret longynge;
My son to paradise went his way,
pe ole of mercy forto brynge; 1256
Come forthe my son so dere,
Sum dele nowe pou vs telle
Of saynt Michel answere,
pat pere was gods angelle.' 1260

(106)

Seth sayd: 'longe stoude I in
At pe 3ates of paradise; [pryere
At pe last an Angell come me nere
And said: "childe, pou art no3t
wise,
\[^{[1} leaf 133\] 1264
Trauayle pe no3t in pis manere,
pare may no helpe pereof arise,
ppe oleo of pe tre of mercy here
pou getis it no3t in nonkyns wise;
Bot it sall be at pe last,
1269
When pis nombre is filled,
flyue thousand zer es sall be past
And fyue hondret zer etille,

(107)
Pen sall gods son to pe erthe come
Ryght forto bye pi fadres myssse
And be baptist in pe flome 1275
To brynge pi fadres bale to blisse
Of pe ole of mercy pou sall hauwe som
And alle pat ben holden as his,
Alle pat here are in pis dongoune
He sall paim brynge to welthe L
Patriarke and prophete \[^{[wisse.}^"\]
Alle thanked god at ones
pat comes, als he gan hete, 1283
To brynge paim of pes wones.

1266. of above line.
104 Soon after that Satan, the master in hell, ordered the porter to open the gates and allow Jesus of Israel to come in.

GALBA.

(108)

Sone after pat spak satanas,  
pat maister was in hell,  
and said till him pat porter was  
whare we presons gan dwell : 1288  
‘opin sowre yates, lat him in pas,  
ihesus of irraell !

sen he him god sun maked has,  
in wa here sall he well;  
1292 he es made of manhede  
for all his frankis fare,  
in my hert haue I drede  
for dedis he has done are;  
1296

(109)

^ He has oft put me fro my pray,  
ful dere now bes e it boght,  
pam pat I turned vntill ooure lay  
has he gert chaunge paire thoght,  
he has me tenid and trauerst ay  
in all pe werkes I haue wroght,  
and many sawles gert wend oway  
pat I till vs had broght.’  
1304 he asked whether pis be he  
pat caid lazare vs fra,  
pat we had in powste,  
and pai said ilk ane, ‘3a.’  
1308

(110)

‘Sathan,’ pai said, ‘we pe forbede  
in all thinges pat we may,  
bring him noght hider for no nede,  
bot haue him hepyn oway;  
1312 for cum he here, we haue gret drede  
pat alls sall we say;

1 Large flourish above in yellow and black in form of oak leaf, with comic face at lower end of leaf.
But other devils forbade Satan to bring in Christ, since his presence would destroy the dominion of hell.

SION.

Additional.

(108)

Jan anon spak sathanas,
Dat was maystre of alle hell,
And saide to hym dat porte was
dere as pe prisons were dressed to
dwelle: 1288

'Open pe ȝhates & lat in passe
Ihesu erist of israelle!
He dat gods son hym maked has,
Hidre sall he com full snelle; 1292
He is man in pure manhede
for all his frankishe fare;
"Mi saule of pe dethe has drede,"
pus sayde ihesu full ȝhare; 1296

(109)

1Ofte has he refte fro me my pray,
And nowe full dere it sall be
bought, [1 leaf 123, bl.]
Bos pat I turned till oure lay, [thought,
Anon he gart pain turne paire
He has me tened & trauyst ay
In alle pe workes pat I haue
Saules fro he hede away [wrought,
Dat I hade vnto vs brought.' 1304
Dat outhire deyyl sayd: 'is pis he
Dat called lazare vs fra,
Dat was put inoure pouste?'
And sathanas sayde, 'ȝhay.' 1308

1304. 'Dat I had inouste'
1304. bought erased before brought.

1 He has me tenede and trauyste ay
Alle werkes pat I haue wroghte,
Saules fra vs haues he had oway
pat I haue tille vs broghte.' 1304
He asked whethir pat be he [1 leaf 32]
pat calde Lazar vs fra,
pat was in oure pouste,
And satanas sayde hym, 'yha.' 1308

(110)

He sayd: 'satan, I pe forbede
On alle thynges pat I may,
Brynge hym tille vs for nakyn nede,
Botte haue hym forthe oway; 1312
ffor come he here, I haue greete drede
we sal say waloway!

1312. MS. forthe hym, but the change of
order is indicated.

1295. ha erased after saule.
"He is a powerful swain," they said, "and he will lead away from us whatever he pleases and leave us in pain for aye."

**GALBA.**

All *pat* him likes hepin will he lede
and we be pined for ay; 1316
he es a strenkithi swayn,
when we all might noght hald
a wofull sawl ogayne,
when he did noght bot cald. 1320

(111)
1 Sen he was slike and was bot man,
to *pe*, satanas, we say;  [1 leaf 61, bk]
wenes *pou*, wrtlt, to maister *pan*
both god and man verray? 1324
trowes *pou* *pat* *pou* close him can
*pat* he ne sall win oway,
*pat* his pouver seruand fro *pe* *wan*
and was dampned for ay? 1328
*pan* answerd satanas:
'of him haue I no drede,
I know wele what he was
and what lyfe he gan lede; 1332

(112)
His foutry days when he had fast,
*pat* tyme him tempid I;
and to *pe* iews counsailes I cast
*pat* pai suld ger him dy; 1336
when pilat wald *pat* he had past,
I egged him egerly,
till he was hanged at *pe* last
with oper thenes him by; 1340
and parfore als I sow say,
ordans for him a stede,
he_cumes heder pis day,
by *pis* I hald hym dede.' 1344

(113)
*bus* als *pai* gan togeder chide,
a voice spak loud and clere:

**HARLEY.**

All *pat* him lykes hethen will he lede
And we be pyned for ay; 1316
He es a strenkithi swayne,
when we all myght noght hald
A wofull saule ogayne,
when he did noght bot cald. 1320

(111)
Sen he was slyke & was bot man,
To *pe*, Sathanas, we say,
wenes *pou*, wreche, to maister *pan*
Both god & man verray? 1324
Trowes *pou* *pat* *pou* close him kan
*pat* he ne sall wyn oway,
*pat* his pouter seruant fro *pe* *wan*
And was damned for ay? 1328
*pan* answerd Sathanas:
'Of him haue I no drede,
I know wele what he was
And what lyfe he gan lede; 1332

(112)
His foutry days when he had fast,
*pat* tyme him temped I;
And to *pe* Iewes counsayles I cast
*pat* pai suld ger him dy; 1336
when Pilate wald *pat* he had past,
I egged him egerly,
Till he was hynged at *pe* last
with other thenes him by; 1340
And parfor als I yhow say,
Ordaysns for him a stede,
He comes hyder *pis* day,  [leaf 213]
Be *pis* I hald him dede.' 1344

(113)
*bus* als *pai* gan togyder chyte,
A voyce spak loud & clere:
But Satan believed that Christ was dead and had lost his divine power if he was coming down to hell.

SION.
Alle pat here er heten sal he lede
and we be prynele for ay; 1316
He es a myghty swayne,
we we twa myght noght halde
A caytif saule ogayne,
when he did noght bot calde. 1320

(111)
Sithen he was swilkе pat was bot
pou, satanas, I say, [man, with myghtвwenes pou to maysterpan
Bathe god and man verrat? 1324
wenes pou pat lordе enclose pou kan
pat he ne sal wyn oway, [wan
Sithen his poure seraunt he fra pe
pat was dampped for ay? 1328
And пан sayde satanas:
'Of hym haue pou na drede,
I knawe wele what he was
And what lyfe he gun lede; 1332

(112)
his fourty days whe he gun faste
I tempte him sykerly;
1 I procunde alle he Iuves fulle faste
pat pai sulde ger hym dye; 1336
when Pilate walde pat he had paste,
I egede ay egerly, [1 leaf 82, bk.]
Tille he were hynged at pe laste
On a rode rewefully; 1340
And parefore I pe say,
Ordayne for hym a stede,
He comes tille vs pis day,
By pis I halde hym dede.' 1344

(113)
And whils pe fendes straue pugats,
A voice spake loudе and clere:
1318. Horst. whe(n).
1333. he above line; whe: Horst. whe(n).
1345. Horst. пugats.

ADDITIONAL.
Alle пе soules will he with hym lede,
And пан saile we be pyned for ay;
He is a myghty swayne,
When we two myght no3t halde
Lazare saule agayne,
And he did no3t bot called. 1320

(111)
Sen he did so пат was bot man,
pou wreched wyght, to pe I say,
Who myght maistre hym nowe пан
пат is bothe man & god verrat?
Sen he his seraunte fro vs wan 1325
pat was dampped hidre for ay;
Wenes pou, wreche, пат pou nowe can
Holde hym he sulde no3t wynaway?
Sen sayde sir satanas: 1329
'Ifelawe, haue pou no drede,
I knowe wele what he was
And what lyue he gan lede; 1332

(112)
His fourty dayes пат he fast [leaf 131]
I hym temped sikirly;
I procunde alle he Iuves full faste
пат pai suilk dresse hym forto dye;
When Pilat wolde пат he had past,
I stirde he Iuves full egrely,
Till he was hanged at пat laste
Upon he rode full rufully; 1340
And parefore I pe say,
Ordayne for hym a stede,
He comes тille vs pis дay,
Be pis I holde hym dede.' 1344

(113)
And whils pe fendys made all pis
dray, [ее clere: пere spake a voyssе bothe лоude
While the devils were disputing among themselves, a voice commanded them to open wide their endless gates.

GALBA.

'ye princes, I bid ye open wide yhour endeles yhates here, 1348
pe kyng of blys now in sall glyde.'  
And pan spak Lucifere:
'Satanas, turn him ogayne pis tyde, 1352
Al5 pou lufes me dere.'
pan satanas sperd pe yhates  
And his felowes he cald:
'Haldes him pareout algates, 1356
or we foreuer be thrald.'

Pan said saint Dauid pare he lay vnto pai sayntes all:
'In erth lifand pis gan I say 1360
als I se now byfall;
pat god has made, pis es pe day, 1364
mak ioy parin we sall;
brased yhates he brac for ay  
and Iren barres ful small;
fro waies of wilsomnes, 1368
I tald, he has pam taken;
I se now suth it es,  
he has vs noght forsaken.'

Pan on pis wise said Isay:
'whils I had life in land, 1372
on pis same maner pan said I,  
whoso kowth vnderstand:  
'Ded men pat in pair graues ly  
sall rise and be lifand,  
al sall mak ioy and melody  
pat erth has in his hand.'

Eftsones I said alwa  
to ded: "whare es pi might,  
sen he fetches vs parfra?"  
now se I all pis right.'

1 Large flourissh in yellow and black with bearded face of man.

HARLEY.

'yhe princes, I byd ye open wyde 1348
yhour endeles yhates here, 1348
pe kyng of blys now in sall glyde.'  
And pan spak Lucifere:
'Satanas, turn him ogayne pis tyde, 1352
Al5 pou lufes me dere.'
pan satanas sperd pe yhates  
And his felowes he cald:
'Haldes him pareout allgates, 1356
Or we foreuer be thrald.'

Pan said saint Dauid pare he lay vnto pa saintes all:
'In erth lyfand pis gan I say 1360
Als I se now bifall;
pat god has made, pis es pe day, 1364
Mak ioy parin we sall;
Brased yhates he brak for ay  
And Iren barres full small;
Fro waies of wilsomnes, 1368
I tald, he has pam taken;
I se now soth it es,  
He has vs noght forsaken.'

Pan on pis wise said Isay:
'whils I had lyf in land, 1372
On pis same maner pan said I,  
whoso couth vnderstand:  
'Ded men pat in pair graues ly  
Sall ryse & be lyfand,  
All sall mak ioy & melody  
pat erth has in his hand.'

Eftsones I said allswa  
To ded: "whare es pi myght,  
Sen he fecches vs parefra?"  
Now se I all pis ryght.'

2
But Satan and his fellows barred the gates fast, while David and Isaiah repeated prophecies about the glory and majesty of God.

SION.

'I bid yow, vryneces, vondo yhoure
Endles yhatres remous here, yhatres, ffor pe kynge of glorie pat al ille abats
Comes;' and pan spake lucifere:
' Ryse, sathan, ger hym gange his gats,
Als pou ert me leeue and dere.' 1352
pireprynces pa yhatres sperde at pe laste
And alle his feres he callede:
'fende tere yhatres and bare pam faste,
Or we for euer be thrallede.' 1356

(114)
And pan sayd dauid pare he lay
Vntille tere sayntes alle:
'In erthe lyfandes pus gun I say,
I see it nowe beffalle; 1360
pat god has made, pis es pe day,
Make myrthe and Ioye we sallle;
flor brasyn yhatres god brake for ay
And ieren barres withalle; 1364
ffra wayes of wilsomnes,
'I sayd, he haues paime taken;
I see nowe sothe it es, [1 leaf 82]
He haues vs noght forsaken.' 1368

(115)
And pan sayd sauent Isay:
'Pus whiles I lyfed in lande,
Right on pis wise propheteđe I,
whaso gethe vnndirstande: 1372
"Deede men pat in paiere graunes ly
Salle ryse vpppe and be lisande,
Alle sallle make Ioye and melody
pat erthe haues in hys handes."
Eftsones I sayd alsswa 1377
Tille deede: "whare es pi myghte,
Deede sen he fotchede vs fra 1379
Tille life?" sayde I noght ryghte?'

1348. remoues, scribal error for remouf (?).
1354. calde marked for erasure.
1359. lyfandes: f above line.

ADDITIONAL.

'hou, prince, I bidde withouten nay,
Vndo pes zates anon right here,
he kynge of blisse comes in pis day.'
And pen anon spake lucifere:
'Sathanas, sparre pe zates, I pe pray,
Lat hym nogt in be no manere.'
he prince of helle pe zates he sparde
And his felowes gan calle:
'Bot pes zates be wele bared,
fforeuer we mon be thralle.' 1356

(114)
Pan said Dauid pere he lay
To pes sayntes gret & smalle:
'In erthe lyveand pen gan I say,
pat I saide pen nowe is beffalle,
It is befallen pis day; 1361
Makys myrthe nogt one bot alle;
ffor brasyn zhatres god brake for ay
And yrenen bandes brast withalle;
ffro wayes of wildrenes 1365
His servantes has he taken;
I see nowe sothe it is,
He has vs nogt forsaken.' 1368

(115)
And after pis sayde ysay: [leaf 134, br.]
'Whiles I lyueand was in lande,
Ryght on pis wyse prophesyde I,
Whaso it kan vnndrestand: 1372
"Deede men pat in paiere graunes lye
Rise pai sall & be lyueand,
Alle shall make ioy & melody
pat erthe thurgh ded pus has in
And 3hitte I sayde also: [hand.]
"Ded, where es pi myght 1378
Sen pou lyue takes vs ryght."
To lyne pou ledes vs ryght.'

1354. Alle erased after And; gun above-line.
A voice spak pan full hidosely, 
as it war thonors blast:
' vndo 3owre 3ates biline, bid I,
pai may no langer last, 1384
pe king of blis cumes in 3ow by.'
pan hell a voice vpkast:
'what es he pat pai say in hy ?
he sall be set ful fast.' 1388
pan said dauid: '3e ne wate
how pat I said pus right,
"he es lord of grete state,
in batayle mekill of might;" 1392

pe king of blis, trewly I tell,
right at pi 3ates standes,
he has bihalden fro heynyn to hell
pe sorow of his seruandes. 1396
parfore vndo, pou fende so fell,
pi 3ates right with pi handes,
pe king of blis cumes in ful snell
to bring vs fro pi bandes 1400
thurgt might of his godhede.'
pan ihesus strake so fast,
pe 3ates in sunder 3ede
and Iren bandes al brast. 1404

He kyd pat he was mekill of might,
pe fendes pouste he felled,
all lemyd pat lathly lake of light
pat with myrknys was melled. 1408
when all pe saintes saw pat sight
pat in pat dongon dwellid,
one durst speke a word on lyght,
bot ilk one softly tellid : 1412

A voyce spak pan full hydusly,
Als it war thonours blast:
' vndo yhounr yhates bilyue, byd I,
pai may no langer last, 1384
pe kyng of blys comes in yhow by.'
pan hell a voyce vpkast:
'what es he pat pai say in hy ?
He sall be sett full fast.' 1388
pan said David: 'ythe ne wate
How pat I said pus ryght,
"He es lord of gret state, 1391
In batayle mykell of myght;"
King of bliss might come in; the Saints were amazed at the way in which Christ broke down the gates of hell.

**SION.**

(116)

A voice spak pan ful hydusly,
Als it ware a thunner blaste:
'Vndo yhoure yhates,' it sayd,
'pai may na langer laste, ['smyrtyly,
Kynge of glori byhoues cum In jareby.'

And helle a voyce pan gan vpcaste:
'what es he, pat kynge of glory ?
He sal be sette fulle faste.' 1388

Danyde sayde : ' whethir jou ne wate,
Als I prophethede righte,
"A lorde of ful greete state,
In batel mykel of fighte;" 1392

(117)

He es kynge of glory, pat I telle,
pat at pe yhates standes,
And he behelde fra heuen tille helle
pe sorow of his seruaundes. 1396

Vndo parefore, jou fende felle,
pe yhates withe pi handes, [leaf 33, bk.]
for kynge of glory comes fulle snelle
To bryng vs oute of bandes 1400

Thurgh myght of hyys godhede.'

Ihesu pan strak so fast
pat pe yhates insonder yhede
And pe Iryn barres al tobrast. 1404

(118)

he mustered he was mekel of myght,
pe fendes pouste he fellyd,
Alle lemed pat lathely lak of lyght
pat was with myrknes melted. 1408
When alle pe sayntes saghe pat syght
pat in pat dongeoun dukel,
Nane durst a worde speke heghe on
Bot ilk an softly telled: [hight,

1399. Second fulle marked for erasure. 1410. Second pat above line.

**ADDITIONAL.**

(116)

pan spake a voysse full hydously,
Ryght as it were a thonor blast:
'Vndo joure 3ates delyuerly, 1383
ffor certes no langre sall pai last,
pe kynge of blisse here comes in hye.'
And helle a voysse agayne pan cast,
'What is pat kynge?' alle gan pai crye,
'Here he sall be sette full fast.'
Dauid sayde withouten were: 1389
"As I prophecye ryght,
"A lorde of gret powere,
In batell mykill of myght;" 1392

(117)

He is pat kynge pat I of telle,
And at pes 3ates nowe standes
He behelde fro heuene till helle [here,
pe sorowe of his seruantes dere.
Vndo pes 3ates, powe fende so felle,
Go & vnbarre pe 3ates cere, 1398
pe kynge of blisse comes full snelle
To lyuere vs thurgh his gret powere,
With pe myght of his godhede.'

Ihesu paiin helped so fast,
pe 3ates asondre 3ede
And alle pe barres tobrast. 1404

(118) [myght,
1He showed pat he was mykill of
pe fendes pouste pe he fell,
All lightened pat before laked light
pat with merkenesse before had
melled. [1 leaf 125]

When alle pe sayntes sawe pat sight
pat in pat depe dongon dukel,
Non durst speke on worde on lyght,
Bot prwely pojus ilk one pai spelled:
But they welcomed the Lord and blessed him for coming to their rescue.

GALBA.

‘welkum, lord, vntyll vs, ful lang here has vs thoght; blisced mot pou be, ihesus, ful dere pou has vs boght.’ 1416

He lowsed pan paire bandes all [l. 65] pat lang had bunden bene, he made pan fre pat are war thrall, of care he clensed pam clene; 1420 pe fendses pat saw slyke light bifall ware none before was sene said: ‘we er clensed grete and small with zone caytf so kene.’ 1424 ane sais pat mikel him dredes: ‘what eertou schewes slyke might and es so mekill in dedes and semes so litell in sight? 1428

Sen pou was man, on what manere was godhede in pe hid? [here?] was pou noght ded? what dose pou slike maistrys neuer was kyd; 1432 we fendes war all ful fayn in fere when pe ieves to ded pe did; how eertou put to slyke powere, and slike tene vs bytid? 1436 pe sawles pat vs war sent has pou won hepin oway, pou has vs schamly schent and priued vs of oure pray.’ 1440

Pan ihesus sone toke satanas, pat are was lord and sire, and him in thraldom bunden has to brin in endles fire. 1444

HARLEY.

‘welcom, lord, vntylyl vs, ffull lang here has vs thoght; Blyssed mot pou be, Ihesus, ffull dere pou has vs boght.’ 1416

He lowsed pan pare bandell all pat lang had bonden bene, He made pam fre pat are war thrall, Of care he clensed pam clene; pe fendes pat saw slyke lyght bifall whare none before was sene Said: ‘we er clensed gret & small with yhonne kaytyf so kene.’ 1424 Ane says pat mykell him dredes: ‘what eertow schewes slyke myght And es so mykell in dedes 1427 And semes so lytell in syght? 1428

Sen pou was man, on what manere was godhede in pe hyd? [here?] was pou noght ded? what dose pou Slyke maistryse neuer was kyd; we fendes war all full fayne in fere when pe iewes to ded pe dyd; How eertow put to slyke powere, And slyke tene vs bityd? 1436 pe saules pat vs war sent Has pou won hethen oway, pou has vs schamely schent [ll. 213, bk.] And priued vs of our pray.’ 1440

Pan Ihesus sone toke Sathanas, pat are was lord & syre, And him in thraldom bonden has To bryn in endeles fyre. 1444
Jesus then took Satan and bound him in thralldom and condemned him to burn in eternal fire.

SION.

Welcom, lorde, vnto vs, 
fful lang þan has vs thoght;
Blyssed be þou, swete Ihesus, 
fful dere þou haines vs boght.' 1416

(119)

And he vndyd þâie bandes alle 
þat þai with bunden had bene, 
And made þâie fre þat are was thralle, 1419

And of care cleneld þâie clene; 
þe fendes þat sawe swilk light byfalle 
þare nan byfor was sene 
Sayde: 'we er ouercomen greete and with yhon warloghe, we wene.'

Ane spyrres and mekyl he dredes:

'What art þou þat schewes swilk
þat es swa mykel in þi dedes [myght, 
And schewes swa littel to sighte?' 120

[1 leaf 31]

þou þat was man, on what manere 
was godhede in þe hidde? [here?
was þou noghte deede? what dus þou 
was neuer swylke maystrys kydde; 
We fendes alle ware we fayne in fere 
when þe Iewes tille deede þedidde;
How eert þou putte to swilk powere, 
And slike tene vs betydde? 1436
was neuer na saule vs sente 
þat he ne wiste ofoure play, 
þou haues vs schamely schente 
And pryued vs ofoure pray.' 1440

(121)

þan Ihesu Criste toke Satanæs, 
þat are was lorde and sire, 
And hym in thralldom bunden has 
At brynne in endles fire. 1444

ADDITIONAL.

'Lorde, welcome till vs, 
ffull lange vs has þe thought;
Blessed be þou, iesus, 
ffull dere þowe has vs bought.' 1416

(119)

And he vndide þâie handes alle 
þat þai bonden by hade bene, 
He made þaim fre þat ere were thralle, 
And of þâie kare þâim clenled clene; 
þe fendes þat sawe hes workes alle 
þat neuere byfore non siche had sene
Sayde: 'we are venkesht gret & smalle With þond warlow3, as we wene.'
þen sayde þe fende þus nedys: 1425

'What artowe schewes siche myght, 
þat is so gret in dedes 
And comes so small in sight? 1428

(120)

þowe þat was man, in what manere 
Was godhede in þe hydde? [here?
Wastowe noght ded? what dos þou 
Neuere herye sicchamastry waskidde; 
We fendes were fayne alle yfere 
When þat þe Iuves to dethe þe did; 
 Howe artowe put to siche powere, 
And siche tene has to vs betidde? 
Was neuere saule till vs sent 1437
þat þou ne hast fette away, 
þou has vs shamely shent 
And þruued vs ofoure pray; 1440

(121) [1 ff. 155, bk.]

1And taken here sire sathanæs, 
þat ere þis tyme was lorde & sire, 
And in thrallde thryst hym þou has 
fforto breune in endelles fire.'
The fiends scolded Satan roundly because he had allowed Christ to lead their servants away.

GALBA.

Pan said pe fended pat with him was ful of anger and of ire:
'satan, pou has vs lorn, allas,
pou did noght oure desire; 1448
we bad pe lat him ga
and noght to cum herein,
oure he feches vs fra,
oure court waxes ful thin; 1452

(122)
pou duke of ded, leder fro line,
hething of goddes angels,
ogains pat strang how durst pou strine
pat vs pus frekly felles? 1456
pou hight to bind him here biline,
it es noght als po telles;
till endles ded he will pe drine
and pat with pe dwelles; 1460
when pou pe iews gan stir
pat pai suld ger him dy,
pou suld enquere and spir
first if he war worthi; 1464

(123)
And if pat he had done none ill,
pou suld haue gert pan blin;
whi suld pou bring a man vs till
in whom was sene no syn? 1468
all has pou lost now by pis skill
pe wightes pat war herein,
and pou paiare paines sall ay fulfill
with wo neuer out to wyn; 1472
pat we wan thurgh pe tre
when eue pe fruit had eten,
ilk dele ogayn has he
now with pe rode-tre getyn.' 1476

HARLEY.

Pan said pe fended pat with him was full of anger & of Ire:
'Sathan, pou has vs lorn, allas,
pou dyd noght our desire; 1448
we bad pe latt him ga
And noght to com herein,
Or he feches vs fra,
Our court waxes full thyn; 1452

(122)
pou duke of ded, leder fro lyue,
Hethyng of godes angels,
Ogayns pat strang how durst pou
pat vs pus frekly felles? [stryue
pou hyght to bynd him here bilyue,
It es noght als pou telles;
Till endes ded he will pe dryue
And all pat with pe dwelles; 1460
when pou pe Iewes gan styr
pat pai suld ger him dy,
pou suld enquere & spyr
first if he war worthy; 1464

(123)
And if pat he had done none ill,
pou suld haue gert pan blyn;
why suld pou bryng a man vs till
In whame was sene no syn? 1468
All has pou lost now by pis skyl
pe wightes pat war herein,
And pou pair payns sall all fullfyll
with wo neuer out to wyn; 1472
pat we wan thurgh pe tre
when Eue pe fruit had eten,
Ilk dele ogayn has he
Now with pe rode-tre geten.' 1476

1 Large initial, ornamented in yellow and black.
They were won for hell by Eve's eating the apple, and rescued by means of the rood-tree.

SION.

Pan spake pa fendes pat with hym was pat ware fulle of angre and ire:
'Traytoure, what haines you done? alias, you dide nighte oure desire; 1448 we bad pe latte hym ga,
Latte hym noght come hereIn;
Alle haines he fochede vs fra,
Oure court waxes full thyn; 1452

(122)
You duke of deede, leder fra lyue,
Heghyngle of goddes aungels, 1454
Ogayns pat strange how durst pou pat vs phus frekely felles? [stryue
You hyght brynge vs a pray hylyue,
It esnoghte als pou telles; [leaf 31, bk.]
For euer tille deede he wille pe dryne
And alle pat with pe duelles; 1460
When you pe Iewes gun stir
Pat pai sulde ger hym dye,
You sulde pan haue done spire
First if he ware worthy; 1464

(123)
And if in hym ware funden na ille,
You sulde haue gerte paime blyn;
Traytoure, whi has you broght vs tille
In wham es funden na syn? 1468
Alle has you losed by pis skylle
Pe wightes pat ware he In,
And you paire paynes sal fulfill
In wa neuer oute to wyn; 1472
Pat we wan thurgh pe tree
When Eue pe fruyte hade eeten,
Ilke a dele es now, als we see, 1475
With pe rode-tree fra vs geten.'

ADDITIONAL.

Pan spake fendes pat with hym was
full of angire & full of ire:
Sathan, whi didest you phus? allas,
You did right nogt at oure desire;
We bad pe lat hym go 1449
And nogt to lat hym in;
Alle has he fette vs fro,
You courte waxes full thynne; 1452

(122)
Youe duke of dethe, leder fro lyue,
Outcastynge of alle Angelles, [stryfe
Agaynes pat stronge whi woldestowe
Pat with his myght vs alle phusfelles?
You saide he was pthyry full ryfe,
It is no thynge as you vs telles;
For euere to dole he wille vs dryne
And euereilk one pat with pe duelles;
When you pe Iuwes gan stirre 1461
Pat pai sulde gare hym dye,
You suldest enquire en spirre
If he had bene worthy; 1464

(123)
And zif in hym were funden non ille,
You suldest a gart paim to blynne;
Traytoure, whi hastowe brought vs tille
Hym pat neuer was funden in synne?
Alle hastowe lost nowe by pis skille
Pe saules pat were sumtyme herein,
And nowe sall you paire paynes fulfille
1471
In wo & neuer more oute to wynne;
Pat we wan thurgh pe tre
When Eue pe frute had eeten,
Euereilk a dele has he 1475
Thurgh pe rode-tre fro vs geten.'

1453. syn erased before lyue.
1454. aungels: e above line.
1461. Horst. whan.
GALBA.

(124)

Ihesus pan spac with voice ful clere
to pe sayntes pat he has soght:
‘cumes vnto me, my childer dere,
pat my liknes war wroght; 1480
3e pat for syn war presond here,
to blis 3e sall be broght.’
pan all pa saintes drogh to him nere
and panked him in paire thoght;
on Adam his hand he laid, 1485
and he on knese gan fall,
‘pese be to pe,’ he sayd,
‘and to pi childer all.’ 1488

(125)

Adam said pan and for ioy gret:
‘lord, I sall wirschip pe,
fró my famen pou has me fett
in blis to bide and be, 1492
in sorows sere where I was sett
to my sare wald pou se;
me will pou lede withowten let
fró pine thurgh pi pete; 1496
pou fends vs pat we ne fall
till pine pat es pereles;
makes ioy, 3e saintes all, 1499
and thanks his grete gudenes.’

(126)

All patriarkes and ilk prophete
and oper saintes all
fell doun on knese bifor his fete
smertly both grete and small:
‘lord, pou es cumen cure bales to bete,
Euermore serue pe we sall,
pat pou thurgh prophecy gan bete
we se it now bifall, 1508

Harley.

(124)

Ihesus pan spak with voyce full clere
To pe sayntes pat he has soght:
‘Comes vnto me, my childer dere,
pat my lyknes war wroght; 1480
yhe pat for syn war presond here,
To blys yhe sall be broght.’
pan all pa saintes drogh to him nere
And thanked him in pair thoght;
On Adam his hand he layd, 1485
And he on knese gan fall,
‘Pese be to pe,’ he said,
‘And to pi childer all.’ 1488

(125)

Adam said pan & for ioy gret:
‘Lord, I sall wirschip pe,
fró my famen pou has me fett
In blys to byde and be, 1492
In sorows sere where I was sett
To my sare wold pou se;
Me will pou lede withouten let
fró pyne thurgh pi pete; 1496
pat fends vs pat we ne fall
Till pyne pat es pereles;
Makes ioy, yhe saintes all,
And thanks his grete gudenes.’

(126)

All patriarkes and ilk prophete
And other saintes all
fell doun on knese bifor his fete
Smertly both grete & small: 1504
‘Lord, pou es komen our bales to bete,
Euermore serue pe we will,
pat pou thurgh prophecy gan bete
we se it now bifall, 1508

1 Large flourish of leaves in black and yellow, extending to seventh line below.
Patriarchs, prophets and saints fell down before Christ and thanked him for coming to their rescue.

SION.

(124)
pan spake Ihesu with voice clere
Tille þe sayntes mare and les:
'Come to me, my childir dere,
þat er made my lyknes; 1480
yhe þat for syn er prisounde here,
yhe sal haue forgifnes.' [nere
And alle þa sayntes þai droghte hym
And thanked hym of hys godenes;
Hande on adam he layde, 1485
and he on knes gun falle,
'Pees be to þe,' he sayde,
'And to þi childir alle.' 1488

(125)
Adam sayde and for ioy he greete:
'Lorde, I sal worshippe þe,
flor fra my faas þou haue me fette
þat here war greete plente; [leaf 53]
I cryed when I sorow was sette,
And þou haues now heled me;
My saule þou ledde withouten lette
fira helle thurgh þi pite; 1496
þou kepes þat we ne falle
Tille þe pitte of myrknès;
Make Ioye, yhe sayntesalles,
And thanke his halyne.' 1500

(126)
þan Patriarks and prophete,
Alle other sayntes alle
fielle down on knes byfore his fete
Ilk ane, bathe greete and smalle,
And sayde: 'þou erte comen oure
bales to bete, 1505
Euermare loone þe we sal,
þat þou in prophecye gun hete
we see it now befalle, 1508


ADDITIONAL.

(124) [clere
1 And þen said ihesu with voyse full
To alle þe sayntes more and lesse:
'Comes to me, my children dere,
þat are made to my likenes; 1480
the þat for synne are prisoned here,
Alle þe sal haue nowe forgyfnes.'
Alle þe sayntes þen drow; hym nere
And thanked hym of his godnes;
On adam handes he layde, [1leaf 156]
And he on knes gan falle,
'Pees be to þe,' he sayde,
'And to þin children alle.' 1488

(125)
Adam sayde & for ioy gret:
'Lorde, gif me grace to worshippe þe,
þiro my foos þou has me fette 1491
þat were aboute me grete plente;
I cryed when I in Payne was sette,
And nowe lorde þou hast herde me;
My saule þou lede withoutyn lette
þiro pis dongon for þi pite; 1496
Kepe me þat I ne falle
No more into pis place;
Makes ioy, þe sayntes alle,
And thankes god of his grace.'

(126)
þen many a patriake & prophete
And also outhire sayntes alle 1502
fielle don on knees befor his fete,
Alle þat þere were bothe gret &
'And, lorde, oure bales to bete [smalle:
þou art comen; nowe lyue we shalle,
þat þou in prophecye gun hete,
We thanke þe, lorde, nowe is it
falle, 1508

1501. MS. prophetes, with s marked for erasure.
“Death is destroyed through death,” they said, “our enemies have become nought, and we that were thrall are free.”

 Galea.

ded thurgh ded es destroid;
       lord, louyng be vnto þe,
all es noght pat vs noyed,
       þat war thralles er made fre.'  1512

1By þe right hand gan he adam take
       and blisced him right pare,
he led him fro þat lathely lake
       and all þat with him ware.  1516
Saint David pan ful baldly spake,
       als þat fro hell gan fare:
‘a new sang till oure lord þe make,
       als I myself said are;  1520
he þat has bene wirkand
meruailes omang vs here,
he has saue his right hand
       to him and his powere;  1524

(127)

Harley.

Ded thurgh ded es destroit;
       Lord, loueyng be vnto þe,
. All es noght þat vs noyed,
       þat war thralles er made fre.'  1512

(127)

By þe ryght hand gan he Adam take
       And blyssed him ryght pare,
He led him fro þat lathely lake
       And all þat with him ware.  1516
Saint David pan full baldly spake,
       Als þat fro hell gan fare:
‘A new sang tyll our lord yhe make,
       Als I myself said are;  1520
He þat has bene wirkand
Meruayles omang vs here,
He has safe his ryght hand
To him and his powere;  1524

(128)

Ful mekely has he schewed his might
omang all cristen men,
he has techid ilka werldly wight
       his rightwisnes to ken.'  1528
þus all þa sayntes thanked him right
pat slike lane wald þam len:
       blisced be he þat cumes als he hight
in þe name of god, Amen.'  1532
ilk prophete þus gan tell
       of þaire awen prophecy
how he suld hery hell,
       how he suld for þam dy.  1536

(128)

ffull mekely has he schewed his
Omang all cristen men, [myght
He has techid ilka werldly wight
       His ryghtwisnes to ken.'  1528
þus all þa saintes þanked him ryght
pat slyke lane wald þam len:
       Blyssed be he þat comes als he hyght
In þe name of god, Amen.'  1532
Ilk prophete þus gan tell
       Of þaire awen prophecy
How he suld hery hell, [leaf 214]
       How he suld for þam dy.  1536

(129)

þus als þat vnto welthis went
       þat war won out of wa,

(129)

þus als þat vnto welthes went
       þat war won out of wa,

1 leaf 65, back. Flourish of yellow and black with bearded face and foliage where back of head should be.
As they wended their way from woe to bliss, each prophet began to tell how it behoved Christ to die for them and harry hell.

SION.

Deede thurgh deede es destroede;
Lorde, louynge be to pe,
Nane has nede dat was noyede,
Thraldome es made free.' 1512

(127)
By pe ryghte hande he gun adam take
And blissed hym righte pare,
And ledde hym fra pe laythly lake
And alle dat with hym ware. 1516
And dauyd ful baldely spake,
Als dat fra helle gun fare:
'A nowe sange till oure lorde yhe make,
Als I haue prophete are; 1520
ffor he haue bene wirkande
Meruayles til vs here,
He has saued his righte hande 1523
Tille hym and his powere; [cf. 35, bk.]

(128)
Mekely he haues musterde his myghte
Vntill ale cristien men, 1526
He haues schewed a warldes wyghte
His rightwisnes to ken.' [righte
And alle dat sayntes thankede hym
Dat swylke grace wald paime len,
And sayde: 'blyssed be he dat comes
als he hight
In pe name of god, Amen.' 1532
Iike a prophete pan gun telle
In hys aghen prophecye
How he sulde heright helle, 1535
How he byhouede for paime dy.

(129)
And als dat ware tille blis wendiende,
Dat sayntes dat ware in wa,

1535. How repeated.

ADDITIONAL.

Dede with ded is distroyed; 1509
Lorde, louynge be to pe,
Alle arne eysed dat were noyed,
Thraldome is maked fre.' 1512

(127)
1 By pe ryght hand god gan Adam take
And blissed hym withouten more,
He ladde hym fro dat lothely lake
And alle dat euere pare with hym
wore. [1 leaf 136, bk.]
And pan dauyd full baldely spake,
Als he fro hellewarde gan fare: 2
' A newe songe nowe sall we make
To ihesu, as I prophecyd are ; 1520
ffor he has ben wirkande
Maruayles vnto vs here,
He has saued his righte hande
To hym and his powere; 1524

(128)
Mekely has he shewed his myght
Here vnto alle lyneand men,
He has shewed to euere wyght
Dat dat his ryghtwyseus sulde ken.'
Alle dat sayntes panned hym right
Dat siche a grace walde to paime
lene:
1530
'Blyssed be he dat comes as he hight
Nowe here in pe name of god,
Iike a prophete pan gon telle [amen']
In his awen prophecye
Howe he sulde herye helle
And for mankynde to dye. 1536

(129)
And as dat were to blisse wendiand
ffro pe foule fende, paire fan,

2 On margin to right in red: Cantate Domino canticum nouum quia mirabilia fecit.
1523. saucd: u corrected from y.
The saints sang "Alleluya," and Christ took Adam by the hand and
bad him go with Michael to Paradise.

GALBA.

A sang pai said with ane assent
pat was pis, 'Alleluya.' 1540
by pe hand oure lord has Adam hent,
with michell he bad him ga;
pai toke pe way with gude entent
vnto paradis ful thra. 1544
Michaell resaiued pam sone
pat war to him bikend,
in blis he has pam done
pat lasts withouten end. 1548

(130)
In paradis with ioyes sere
when all pir saintes war set,
two graihared men with face ful clere
mildely pare with pam met; 1552
pir saintes asked al what pai were,
how pai fro hell war fett,
in body and saule: 'how come 3e here?
fand 3e none 3ow to let?' 1556
' oure names er,' pai answerd,
'Ennoc and als Ely,
we er broght fro midlere
to be witnes worthy; 1560

(131)
1 We died noght 3it, bot er olyue
with anticrist forto fight,
in herusalem pan sall we stryne
and we to ded be diet; 1564
bot right fro ded god sal vs drive
on pe thrid day thurg his might,
at pe dome pan sall we rede ful ryme
who dose ill and who right.' 1568
anoper come pan pare,
als pai so spac togeder;
pe saintes awonderd ware
how pat pai so come peder; 1572

1 Large flourish in yellow and black
representing two bearded faces with backs
of heads together.

HARLEY.

A sang pai said with ane assent
pat was pis, 'Alleluya.' 1540
By pe hand our lord has Adam hent,
with Michael he bad him ga;
pai toke pe way with gud entent
vntyll Paradysse ful thra. 1544
Michael resayned pam sone
pat war to him bikend,
In blys he has pam done
pat lasts withouten end. 1548

(130)
In paradise with ioyes sere
When all pir saintes war sett,
Two grayhared men with face full clere
Myldely pare with pam mett; 1552
pir saintes asked al what pai were,
How pai fro hell war fett,
In body & saule: 'how come yhe here?
fand yhe none yhow to lett?' 1556
'Our names er,' pai answerd,
'Ennoc & als Ely,
we er broght fro mydelerd
To be wytnes worthy; 1560

(131)
We dyed noght yhit, bot er olyue
with anticrist forto fyght,
In Jerusalem pan sall we stryue
And we to ded be dyght; 1564
Bot ryght fro ded god sal vs dryue
On pe thryd day thrugh his myght,
At pe dome pan sall we rede fullryue
who dose ill & who ryght.' 1568
Aneother come pan pare,
Als pai so spak togyder;
pe saintes awonderd ware
How pat pai so come pider; 1572
There they met Enoch and Elias who had not yet tasted death; but they said they would return again to earth to fight against Anti-Christ.

SION.
A sange of blys pai yhede syngande 
pat hat 'Alleluja.' 1540
Ihesu adam be pe hande,
With Michael gert pam ga;
And alle pe sayntes yhede folowande
Tille Paradys fALLE thra. 1544
Michael receyuede pam sone,
Alle pat ware hym bykende,
In blis he haues pam done
pat lasts withouten ende. 1548

(130)
In endles blys pat haues na pere
when alle pire sayntes ware sette,
Twa grayhared men of face ful cleere
In Paradys pai mette; 1552
And alle pe sayntes asked what pai
ffra helle how ware pai fette, [ware,
Bathe body and saule: 'what do yhe here?
1555
ffandie yhe nane wild yhow lette?’
And pai ograyne answerd: [leaf 35]
. ‘we er Ennok and Ely,
We er broght fra myddelerd
Als wittenes witterly; 1560

(131)
We dyed noght yhte, we er left on
With anticrist forto fight; [lyue
In Jerusalem sal we srywe,
Bot we sal tille deede be dight;
Thre days we sal belyue
Ryse vp thurgh goddes myght,
Stande als wittenes when pe dome sal
dryue
Wha haues wrang or ryght.’ 1568
A pure man come pare,
Als pai stude spekand best;
A cros on hys bak he bare,
A thefe hym semed lykest. 1572

ADDITIONAL.
Alle pe sayntes yede syngand 1539
A sange pat hyght 'Alleluja.'
Ihesu toke Adam by pe hand [gay;
And with saynt Michel gart him
And alle pe sayntes went folowand
To paradise, for sothe to say. 1544
Michell receyuede some
Alle pat were hym bekend,
In blisse he has pam done
pat lasts withouten ende. 1548

(130) [leaf 37]
1 In endles blisse pat has no pere
When alle pes sayntes pere sette,
Two grayhared men of face full clere
Within paradise pere mette; 1552
Pes sayntes asked what pai were,
Howe pat pai fro helle ware fette,
Bothe body and saule: ‘what don
3e here? 1555
ffonde 3e no thynge pat myght 3ow
And pai agayne answerd; [lette?’
‘We are Enoc and Ely,
We come fro mydillerthe
As witnes wytirly; 1560

(131)
Neuer dyed we 3it, we ben alyue,
With ancrist zitt shall we fyght,
In ierusalem pere mon we srywe,
And pere to ded we sall be dyght;
And thre days after agayne to lyue
We sall be rysed by gods myght,
And stand as witnes when dome sall
dryue
Who pat has don wrang or ryght.’
A pure man pan come pare, 1569
Whiles pai were spekand best;
A crosse on his bake bare,
A thefe he was likest. 1572
They were astonished to find a thief in Paradise with the sign of the cross on his forehead.

GALBA.

(132)
Meruail pai had omang pam all
and said: 'what man es pis?'
he said: 'pe soth say sow I sall,
al my life lifed I mys, 1576
on pe cros cristes mercy gan I call,
he said pir wordes Iwis:
"pis same day, son, be pou sall
with me in paradis." 1580
his takin he made on me
and pir wordes gan he say:
"when michaell sall pe se,
he sall noght say pe nay." 1584

(133)
Anothe word of him I had,
he said: "sun, I pe rede,
if pat pe angel be noght glad
pat pou cumes in pat stede, 1588
pou sall say pat Ihesus pe bad,
pat now was done to ded,
pat pou suld in pat stede be stad,
tili he come in godhede." 1592
till pe angell sayd I pus,
he opind pe zates ful yare,'
and all pai thank ihesus
haly both les and mare: 1596

(134)
'God of gudenes, gifer of grace,
bliseed be pou euuer and ay,
pat gifes lif in so litill space
to cristen sawles;' pai say, 1600
'pai pai will trewly tak pi trace
and mend pam whils pai may,
in lastand liking pou pam laces,
pai wend no wilsom way; 1604

HARLEY.

(132)
Meruail pai had omang pam all
And said: 'what man es pis?'
He said: 'pe soth say yhow I sall,
All my lyfe lyfed I mys, 1576
On pe cross cristes mercy gan I call,
He said pir wordes Iwys:
"pis same day, sun, be pou sall
with me in paradys." 1580
His taken he made on me
And pir wordes gan he say:
"When Michael sall pe se,
He sall noght say pe nay." 1584

(133)
Aneother word of him I had,
He said: "Sun, I pe rede,
If pat pe aungell be noght glad
pat pou comes in pat stede, 1588
pou sall say pat Ihesus pe bad,
pat now was done to ded,
pat pou suld in pat stede be stad,
Till he come in godhede." 1592
Tyll pe aungell said I pus,
He opend pe yhates ful yhare.'
And all pai thank Ihesus
Halely both less & mare: 1596

(134)
'God of gudenes, gyfer of grace,
Blyssed be pou euuer & ay,
pat gyfes lyfe in so lytell space
To cristen saules;' pai say, 1600
'pai pai will trewly tak pi trace
And mend pam whils pai may,
In lastand lykyng pou pam lace,
pai wend no wilsom way; 1604
But he explained to them how Christ on the cross had given him the sign and told him how to enter the gate.

SION.

(132)
‘leue frende, what eft pou?’ quod pai
‘A thef semes pou like.’ [alle,
He sayde: ‘pe suthy say if I sail,
Alle my lyfe was I slyke; 1576
Bot Ihesu mercy gun I calle,
And he sayde sykerlyke:
“withe me pis ilk day be pou sail,
with me in heuene ruke.” 1580
pis croyce bytnke he me
And sett me in pe way,
He sayde: “and Michael pe see,
He says noght withe pe nay.” 1584

(133)
Another worde of hym I hadde,
he sayde: “I pe rede,
If pat pe angel be noght glade
pou sail come to pat stede, 1588
1 Say Ihesu criste goddes son bade,
pat now was done to deede, [M. 36, bk.]
pat pou sulde in pat stede be stade,
Tille he come in godhede.” 1592
Tille pe angel sayd I pus,
And he opend full yeare.’
And alle pai thanke Ihesus
Hereof bathe les and mare; 1596

(134)
pai sayd: ‘of guden gesettes of grace,
Blissed be pou euer and ay,
pat gyues ly in wa littel space
Tille synfulle saules;’ pai say,
’sfolke pat wele folow trewe ly pi trase
And amend þam whils pai may,
In leele lykyng þou wille þam lace,
itte þai in na wilson way; 1604

1599. Two or three letters effaced after litel.
The saints again thanked God for his goodness and promised love and fealty to him.

GALBA.

pou pat has broght vs all
fro pain in light to lend,
love pe lely we sall
euer withowten end.’”

(135)

1 pir childer said: “al pis saw we,
wonand with sayntes in hell, [135
it es any goddes preuete
pat in pis tyme bifell;
and mykell more 3it gan we se
pat we may no man tell,
we war biden it suld layned be
with michael, goddes angell; 1616
he bad vs tell no thing
bot pis pat here wretin es;
we rase of his rising
pus forto bere witnes.

(136)

And with vs er resin many ane
pat ded and doluen lay;
pai dwell bysont pe flum iordane
in prayers nyght and day;
bot vntyll pir thre dayes be gane
no langer lif we may,
to blis pan sall we all be tane
and won in welthis ay;
on pis wise er we sent
to schew 3ow in pis stede
pat 3e may 3ow repent
pat did Ihesus to ded.”

(137)

Pat Caryn wrate he it bytoke
till nichodem and annas,
and Lentyn also gaf his boke
till Iosep and till Cayphas;

HARLEY.

pou pat has broght vs all
ffro payn in lyght to lend,
Luf pe lely we sall
Euer withouten end.’”

(135)

pir childer said: “all pis saw we,
wonand with saintes in hell,
It es anely godes preuete
pat in pis tyme bifell;
And mykell more yhit gan we se
pat we may no man tell,
we war byden it suld layned be
With michael, godes angell; 1616
He bad vs tell no thing
Bot pis pat here wryten es;
We rase of his ryseyng
pus forto bere witnes.

(136)

And with vs er rysen many ane
pat ded & doluen lay;
pai dwell beyhond pe flum iordane
In prayers nyght & day;
Bot vntyll pir thre dayes be gane
No langer lyfe we may,
To blys pan sall we all be tane
And won in welthis ay;
On pis wyse er we sent
To schew yhow in pis stede
1 pat yhe may yhow repent
pat did Ihesus to ded.” [leaf 214, bk.]

(137)

Pat Caryn wrate he it bytoke
Till Nichodem and Annas,
And Lentyn also gaf his boke
Tyll Ioseph and tyll Cayphas; 1636
Carin gave what he had written to Nicodemus and Annas, and Lentin gave his book to Joseph and Cayphas.

1 The word Cayn beginning line, erased. The page thus has one line less than usual.

1607. pe: Horst. (see) pe.
1611. saue: a above line.
1612. MS. wist before with marked for erasure; Horst. pat (wound).
1616. Horst. augel.
who compared the two stories and found that they agreed in every particular.

GALBA.

togeder pan pai gan pam Luke
pat serely wretin was,
and pat one wrate noght a letter noke,
but euyn als pat oper has. 1640
when pe iews had of pam tane
pa rolles pat wretin ware,
pai vanist oway onane,
of pam pai saw no mare. 1644

(138)
When pai had red pa rolles, alssone
pe iews haly gan say :
"of grete god pat sites in trone
es pis werk wroght pis day, 1648
and ilka dele pat here es done
aledies ogaynes oure lay ;
pat pis ilk ihesus was goddes sun
ful sare dredre vs we may." 1652
goddes forbod pan pai fend
pat euer it suld be swa ;
and so paire waies pai wend,
ilk one partes oper fra. 1656

(139)
When pis was talde vnto pilate,
he dred him pan ful sare ;
als a dome haly he it wrate
forto last euermare ;
vnto pe temple he toke pe gate
and gert send efter pare
bisschoppes and all pat he wate
war best lered on paire lare. 1664
omang pam sett was he
and said till all at anes :
"3owre bibill lattes me se
pat es within pir wanes." 1668

HARLEY.

Togeder pan pai gan pam Luke
pat serely wryten was,
And pat one wryte noght a letter noke,
Bot euyn als pat other has. 1640
when pe Iewes had of pam tane
pa rolles pat wryten ware,
pai vanyst oway onane,
Of pam pai saw no mare. 1644

(138)
When pai had red pa rolles, alssone
pe Iewes halely gan say :
"Of gret god pat syttes in trone
Es pis werk wroght pis day, 1648
And ilka dele pat here es done
Aledies ogayn our lay ;
pat pis ilk Ihesus was goddes sone
ffull sare dredre vs we may." 1652
Godes forbod pare pai fend
pat euer it suld be swa ;
And so paires pai wend,
Ilk one partes other fra. 1656

(139)
When pis was talde vnto Pilate,
He dred him pan full sare ;
Als a dome haly he it wrate
fforto last euermare ;
Vntyl pe temple he toke pe gate
And gert send efter pare
Bysschopes & all pat he wate
war best lered on paire lare. 1664
Omag pam sett was he
And said tyll all at anes :
"yhour bybell lattes me se
pat es within pir wanes." 1668

1650. lay: law has been erased in MS.
1655. ways: s above line.
When Pilate heard the news that Carin and Lentin told he ordered the bishops to bring their Bible to the temple.

SION.

Togydirly þam þai gun luke pat sonderly wryten was;
þe tane wraete noghte a lettre nuke,
Bot als þe tother has. 1640
When þai þe Iewes had bytane
þa rolles þat wrihten ware,
þai wanyst oway onane,
Of paine had þai na mare. 1644

(138)
When þai had rede þa rolles, alsone
þere Iewes haly gun say:
"Of greete god þat syttes in trone
þis werke es wroght þis day, 1648
Bot ilke a dele þe here es done
 Alleges ogayyne oure lay;
þa Ihesu criste es goddes sone
fful sare drede vs we may." 1652
Goddes forbot þat þai fende
þat euer it sulde be swa; [leaf 37, bk.]
And þis þaire wayes þai went,
And ilk ane parted other fra. 1656

(139)
And when þis note was talde pilate,
he hym dreddle full sare;
als dome haley alle he it wraete
fforto last euermare; 1660
Tille þe temple he yhede on a gate
And gert send aftir þare
Bisshops, prestes and other of greete state
þat ware oght lere on þaire lare.
þe yhates þan sperd he 1665
And sayde tille alle at anes:
"þhoure yhe lat me see
þat es within þire wanes." 1668

1643. onay marked for erasure before oway.

ADDITIONAL.
þen togedre gun þai loke
þat sondrely so wryten was;
þat one wrozt nozt a letre noke 1639
More scripture þen pat outhire has.
When þai þe Iuwes had tane in hye
þe bokes þat wryten ware,
þai vanysthed sodanly,
Of pain sawe þai ne mare. 1644

(138)
When þai had rede þes rolles, sone
Holly alle þes Iuwes gan say:
"Of gret god þat sittes in trone
þis wondre warke is wrought to-
Bot euere dele þat here is done [day,
Expressly is agaynes oure lay;
þat ihesu criste is gods son
ffull sore drede vs nowe we may."
Gods forbode þen þai fende 1653
þat euer it sulde be so;
And þus þaire wais þai wend,
Ilk one parted outhire fro. 1656

(139)
And when all þis was tolde pilat,
þan he drad hym wondre sore;
And alle þes worlde þen he wraete
fforto be witenes euermore;
To þe temple he toke his gate [b. 138, bk.]
And gart anon brynge to hym pore
Bisshoppes and prestes, alle þat he wate 1663-
þat any thynge had witte of lore.
þe gates þen sparde he
And sayd to alle at ones:
"þe bible lat me see
þat þe haute in þoure wones." 1668

1651. Horst. þa(t).
1667. Horst. þhoure (bible).
Four priests had brought the Bible, Pilate questioned Annas and Cayphas about it;

(140)
Four priests forth pe bybell brought,
A boke of grete bounte;
Annas and Cayphas sone war soght,
and pilate sais: "lat se, 1672
all pat es written here wate 3e noght?"
pai say: "sir, pis parde."
"a thing," he said, "es in my thought
pat I will clerid be." 1676
jon by pat boke swere pai,
pai sell leue for no drede,
bot pe suth sal pai say
of pis note als es nede. 1680

(141)
He sais: "by pe fayth till god 3e aw,
of pis ping 3ow avise,
if 3e find oght wreten in 3owre law
omang 3owre prophecy,
or kan 3e any witnes draw
by kasting of clergise,
if Ihesus war als was his saw,
god sun by any wise; 1688
Also if 3e oght ken,
hereof tell vs 3e salt
in whilk 3eres and when
pat cristes cuming suld fall." 1692

(142)
bus when pat pai charged were,
pai said to sir pilate:
"sir, we will noght pat all men here
of pis thing pat we wate," 1696
he gert have out pe folk in fere,
and to jam sperd pe 3ate;

(140)
four priests forth pe bybell brought,
A boke of grete bounte;
Annas & Cayphas sone war soght,
And Pilate says: "lat se, 1672
All pat es wryten here wate yhe
noght?"
pai say: "sir, yhis parde."
"A thing," he said, "es in my thought
pat I will clered be." 1676
jon by pat boke swere pai,
pai sell leue for no drede,
Bot pe soth sell pai say
Of pis note als es nede. 1680

(141)
He sais; "be pe fayth tyll god yhe aw,
Of pis thing yhow avyse,
If yhe fynd oght wryten in yhour law
Omang yhour prophecy,
Or kan yhe any witnes draw
By castying of clergye,
If Ihesus war als was his saw,
God son be any wyse; 1688
Allso if yhe oght ken,
Hereof tell vs yhe salt
In whilk yheres & when
pat cristes comyng suld fall." 1692

(142)
bus when pat pai charged were,
pai said to sir Pilate:
"Sir, we will noght pat all men here
Of pis thing pat we wate." 1696
He gert have out pe folk in fere,
And to jam sperd pe yhate;

1673. noght: o above line.
but they did not wish the multitude to hear what they said, so Pilate ordered the people to leave the temple.

SION.

(140) ffoure prestes has forthe pat bible A buke of greete bounte; [brought, Annas and Cayphas some ware soght, Pilate sayde: 'now lat see, 1672 And pat es writen here wate yhe nght?" pat sayde: "sire yhis parde!"

Quod Pilat: "a thyng es in my pat I wille clerde be." [thoght By pat boke bathe swore pai, 1677 pai sulde lene for na drede pat pai ne pe sothe suld say Ne yhete for luf na mede. 1680

(141) he sayde: "by pe faythe pat yhe til godde aghe, hereof yhe yhow anyse; fynd yhe oure wryten in yhoure laghe Omang yhoun prophecye, 1684 Or may yhe any witnes draghe [142]

By castynge of clergy, pat Ihesu was als was his saghe, Goddes son on any wise? 1688 Hereof oghte if ye ken, Aiswa telle vs yhe ball In what yheres and when His comynge suld byfalle." 1692

(142) when pay ware charged on pis manere, pai sayd to sire Pilate:

"we wille nanegates pat alle men here Of pis thyngh pat we wate." 1696 Pilate gert hame oute pat pare were, And to paime spered pe yhate;

1697. were: c above line and corrected from a. H. H.

ADDITIONAL.

(140) ffoure prestes forthe pe bible brought, pat was a boke of gret boute;

Annas & Cayphas soue pai sought, And pilat said to paiem: "lat se, All pat is wryten here wote 3e no3t?"

And paianswered: "sir, 3ys parde." He said: "a thyng is in my thought pat I wolde of declared be." 1676 By pat boke pai sware pat day, pai sulde no3t layne for no drede paten pai pe sothe sulde say Outhire for lune or mede. 1680

(141) He said: "by pe fayth to god 3e awe, Hereof 3he most 3owe wele avise; ffynde 3he ought wryten in 3our lawe Anwhere amonge 3our prophecyes, Or may 3he any witnes drawe 1685 By any castynge of clergy, pat Ihesu was as is pe sawe, Gods son in any wise? 1688 Hereof gif 3he ought ken, Also telle vs 3e shalle, And in what 3eres & when His comynge shulde befalle." 1692

(142) When pai were charged on pis manere, pai saide to sir pilat: [ere, "We will no3t pat alle men here Of pis thyngne, ne of pe state."

1 pai gart voide alle pat were, And when pai had spard fast pe 3ate,

[1 leaf 159]

1689. Sc. erased before prestes.

K
130 They told Pilate they knew that Christ was God's son, but they once thought he had done his miracles by means of witchcraft.

GALBA.

Pai say: "sir, we war athed ful nere and we answer pusgate:
we wate withouten wene
pat goddes son was he right;
we wend wichecraft had bene
pat he diu thurgh his myght;

(143)
Also we wate by sere witnes [k. 66, bk.]
here of oure awin kynred,
pat he ogayn eft lifand es
sen he was done to dede.
two pat he rayed grete halines
haues schewed us in pis stede,
whilk we wele wote both more and
les
es done thurgh his godhede;
ilk 3ere a tyme we bring
pis haly boke in hand
to luke of his euming,
and pus parof we fand:

(144)
In pe first buke of sixty and ten
pat er all contened here,
till Adam son seth, telles it pen,
was spoken on this manere:
'pi fader and all oper men
sall crist gif grete pouere
efter fiue thousand, we ken,
and als fiue hundreth 3ere.'
pan rekin we pus oureselue:
twa thowsand 3eres suld be
and twa hundreth and twelue
fro Adam till noe;

HARLEY.

Pai say: "sir, we war athed full nere
And we answer pusgate:
we wate withouten wene
pat godes son was he ryght;
we wend wychecraft had bene
pat he dyd thurgh his myght;

(143)
Allso we wate by sere witnes
Here of our awen kynred,
pat he ogayne eft lyfant es
Sen he was done to ded.
Two pat he rayed gret halynes
Haues schewed us in pis stede,
whilk we wele wote both more &
les
Es done thurgh his godhede;
Ilk yhere a tyme we bryng
pis haly boke in hand
To luke of his comyng,
And pus parof we fand:

(144)
In pe first boke of sixty and ten
pat er all contened here,
Till Adam son seth, telles it pen,
Was spoken on pis manere:
'pi fader & all other men,
Sall crist gyf gret powere
Efter fyue thousands, we ken,
And als fyue hundreth yhere.'
pan reken we pus oureselue:
Twa thowsand yheres suld be
And twa hundreth and twelve
fro Adam tyll Noe;
After examining the chronology of the Bible they found that there were two thousand two hundred and twelve years from Adam until Noah.

SIGN.

1700. Sayde to Pilate ryght psgate: 1700
"We wote withouten wene
Pat gods son was here dyght;
We wende wychecrafte hade bene
All pat he did be myght; 1704

(143)

Bot nowe we wote by sere witnes
Of men pat come ofoure kynrede,
Pat he agayne nowe lyned and es
And ryseten syne tymes pat he was ded.
Two pat he raysed siche holynes
Of hym hauy tolde vs in pis stede,
All pat he was done more & lesse 1711
Was don by pure myght of pe godhede;
fforpi shortly to say,
In oure bokes hauy we fonde
He was gods son verray
Pat we gaffe dedys wounde." 1716

(144)

When Pilate herde pe sothe declared,
Pat fell of ihesu more & lesse,
For grete drde full lowe he dared
Pat he put ihesu to siche stres;
And pen no langere he ne spared,
Bot pen his awen error confesse;
Hym thought his witte was full ille
warede,
Therefore he had grete heuynes;
And of his wrongfull dome
Belyue hym gan repent,
And hastily to Rome
His lettres pen he sent; 1728

1726. Two letters erased after gan.
And from Noah's flood till Abraham there were nine hundred and twelve years. Pilate sends a letter to Claudius.

GALBA.

(145)
And fro noe flude till Abraham es nyen hundreth and twelue zere; fro Abraham pan vntil moyses foure hundreth and threty were; fro moyses vntill god dauid chese king of grete powere, fine hundreth and ten withouten lese, pus telles oure bibil here; 1736 vntill pe transmigracione, fine hundreth zere fro pe pin, and till cristes incarnacione 1739 foure hundreth zere was sepin.

(146)
Pus our law if we lely luke, pis proues oure prophecy, pat Ihesus flesch and blode bode toke of his moder mary 1744 V thowsand zere, als sais pis boke, and fine hundreth parby, sen pis world was wroght ilka noke, and ouer sais ysai: 1748 'of pe rotes of Iesse,' he sais, 'a wand sall spring and a flowre faire and fre pat sall gouern al thing;,' 1752 'And on pat flowre,' he sais, 'sal rest with al gudenes pe haly gast.' pan may we se, sir, pusgates est, he was god sun of mightes maste." pan said sir pilate: "what es best? oure werk, I wene, be all in waste."

HARLEY.

(145)
And fro Noc flude tyll Abraham es Neghen hundreth & twelue yhere; firo Abraham pan vntyll Moyses flour hundreth & threty were; firo Moyses vntyll god David chese Kyng of gret powere, fylue hundreth & ten withouten lese, pus telles our bybell here; 1736 vntyll pe transmygracione, fylue hundreth yhere fro pethen, And tyll cristes incarnacione 1739 flour hundreth yhere was sethen.

(146)
Pus our law if we lely luke, pis proues our prophecy, pat Ihesus flesh & blode both toke Of his moder Mary 1744 fylue thowsand yhere, als says pis And fylue hundreth quere, [boke, Sen pis world was wroght ilka noke. And ouer says ysai: 1748 'Of pe rotes of Iesse,' He sais, 'a wand sall sprung And a flowe fayre & fre Pat sall gouern all thing;,' 1752 'And on pat flour,' he sais, 'shall rest with al gudenes pe haly gast.' pan may we se, sir, pusgates est, He was godes son of myghtes mast." pan said sir Pil[at]e: "what es best? Our werk, I wene, be all in wast."
From this chronology it may be seen that Christ was indeed the son of God.

**SION.**

(145)

ffra Noe flore tille abram es
Nehemunbrethean(XII) yhere;
ffra Abraham tille Moyses 1731
floure unbrethe and thretty were;
ffra Moysen god David chee
Tille kynge of grete powere,
ffyue unbrethe and ten withouten lees,
pus telle oure bible here; 1736
Tille pe transmygracyon,
ffyue unbrethe yhere fra pethen;
Tille pe incarnacion of crist
ffyue unbrethe sithen. 1740

**ADDITIONAL.**

(145)

And in his lettre pus he sayde:
"To claudy, was emperour pat tyde,
Nowe late fell vs a wonde braye;
Amonge vs Iuves full of pride
1 Ihesu pat borne was of a mayde
Was sent amonges vs forto bide;
A liche leese on hym we layde,
And all for he wrought wondres wyde; 1736
ffor he went vs amonge [1. leaf 138, llk.]
And helpe bothe blynd & lame,
We Iuves all with wronge
Diden hym dispite & shame; 1740

(146)

ffro ded to lyffe folke rayesd he
With gret miracle sothe to say;
And on pe wawes of the see 1743
Drye fote walde he walke & play;
He chased fendes & gart paine fie
ffro divers bodyes pere pai lay:
Thurgh his witte & his pouste
Siche myracles did he nyght & day,
Be Iuves sone paine bethought
And plened paine for envye,
And said all pat he wrought
Was done by sorcery; 1752

(147)

And I toke paire tales for gude,
I hade no grace ihesu to saue,
Bot demed hym to be don on rode,
Iwisse, pis gart I ihesu hau; 1756
Sithen when he shad his hert blode,
His body blody was layd in graue;

1730. A thousand written above line
and Nehem unbrethe marked for erasure.
Over an erasure VIII is written in later
hand.
1732. thretty: yere erased.
1739. foure score after crist, possibly in
a different hand.
1740. ffyue possibly corrected from ffour; and ten added at end of line.

1730. lyne erased before tyde.
Pilate tells Claudius in a letter how Christ rose the third day in spite of the watchmen about the tomb.

Galea.

Pan langer pare wald pai noght rest,
Botilkone hame sone gan him haste.
Pus beres paire bokes witnes 1761
To pan pe soth will ken.
To wol whare welth ever es,
God grant vs grace, amen. 1764
A—M—E—N.

Harley.

Pan langer pare wald pai noght rest,
Botilkone hame sone gan him hast.
Pus beres pair bokes witnes 1761
To pan pe soth will ken.
To won whare welth ever es,
God graunt vs grace, Amen. 1764
A—M—E—N.
The soldiers could not keep the secret, but must needs tell the truth about Christ's resurrection.

"paue es it he pat we foresuke,"

Quod Pilate tille alle in fere. 1748
pus beres paire bukes witnes
Of paine pe suthe wille ken,
And pus oure endyne es, 1751
God Graunte Vs Grace, Amen.

ADDITIONAL.

Knyghtes aboute his tombe pai stode
To kepe his body with swerde &
Knyghtes pere he lay [stane ;
Hym kepids with armour bryght,
Bot shit on pe third day 1763
He rosse vp thurgh his myght ;

(148)
He rose vp pe third day
Whill alle pe knyghtes lay & woke,
As mased mysse my men pai lay,
Was non of paij durst speke ne
loke ; 1768
Ihesu rose and went his way, [leaf110]
All pis we fynde wele in oure boke.
On my knyghtes felle siche a dray,
As espyn leues pai lay & quoke ;
Bot whan pis was asspied 1773
bat iesu rysen was,
be luwes fast pidre hyed
To wit pis wondre casse ; 1776

(149)
And gave siluer to ilka knyght
And bad paij say in pis manere :
bat his dissiples come by myght
Mawgre alle pat euer pere were
And toke his body so by nyght 1781
With armed men of gret powere ;
Mi knyghtes assented anon right
And toke pe money alle yfere ;
Bot no3t myght it availe, 1785
paij mede, as I suppose,
pai kept it no3t consaile,
Bot tolde ryght howe he rose.

(150)
paij hade no myght for all paij mede,
pat nede my knyghtes pe truthe
most telle 1790
130 "I beseech you, Sir Emperor, not to believe the report of the Jews; but believe from this time forth that God's Son suffered on the cross and died and rose again."

ADDITIONAL.

Ryght as it was sothely in dede;
pat sette on ende & gan to spelle
Howe pat ihesu thurgh his godhede
be thirde day ros in flssh & felle,
And howe pat lay in droupand drede
And non so žepe a worde to zelle;
Mi knyghtes myght no3t layne, 1797
Bot tolde bothe man & wife
pat crist with myght and mayne
bus rose fro ded to lyue. 1800
(151)

Sir Emperoure to 3owe þerefore
be sothe I sall nowe certifye,
pat 3e leue in non Iuweres lore 1803

pat in pis mater leoure will lye;¹
Bot fro² nowe forthe leue eneremore
And trowe it wele & stedfastly,
pat gods son sufferd full sore
Vpon þe rode on caluery; 1808
He dyed & rose agayne, [leaf 140, back]
Of pis bere I witenes;
þus fell it in certayne
Of ihesu more and lesse." 1812

Explicit Nichodemus de passione chr

¹ At bottom of page words aþo dāi 1650 (f), Elizabeth, appear in different hand.
² Bot fro: these two words are almost illegible in MS.
GLOSSARY.

(Only unfamiliar forms are included in this Glossary, and no attempt has been made to give all variants of any particular word. Generally speaking, the unusual and abnormal forms of any one MS. are made clear by familiar forms of another MS.)

A, adj. one, G. 431.
A, v. have, A. 1466.
Abats, pres. 3 s. puts an end to, doth away with, S. 1349.
Abhilt, about, pp. paid for, atoned for, L. 57, 59; O. 43.
Agon, pp. past, gone, O. 31; L. 47.
Alyen (ajehyn, ogain). adv. prep. again, against, O. 76; L. 84; E. 88.
Ah, conj. but, L. 245.
Awhare (aywhare), adj. everywhere, G. 153.
Aleges (alleges, aledies), pres. 3 s. alleges, testifies on oath, G. 36, 1650.
Alesed, pp. released, redeemed, O. 172.
Algat (allgate), adv. any how, at any rate, S. 91.
Alonde, adv. in the country, O. 30.
Als, conj. adv. as, also, G. 189, etc.
Alssone (alsone), adv. immediately, G. 1645.
Alwise, adv. in every way, by all means, G. 398.
Asayde, pp. dismayed, G. 201.
Amuesas (amesas, aymbesas), s. both aces, fig. misfortune, O. 98; L. 108; E. 114.
Apayde, pp. satisfied, pleased, A. 203.
Aperely (ap.errt), adv. openly, boldly, A. S. 756.
Are, adv. before, formerly, G. 121.
Arely, adv. early, S. 1009.
Arew, pret. 3 s. had compassion on, was sorry for, L. 29.
Arne, pres. pl. are, A. 1511.
Artow, pres. 2 s. art thou, E. 220.
Ass, pres. 1 s. ask, G. 854.
Assayed, pp. discovered, A. 1773.
Astate, s. estate, G. 383.
Astolde, pret. 2 s. established, constituted, O. 231.
Astow = as thou, E. 197.
At, prep. of, to, G. 103, etc.
Ath, pres. 1 pl. charge upon oath, G. 1141; athed, pp. G. 1699.
Aue = have, O. 109.
Aved, v. had, O. 108.
Aw (aghe), v. owe, G. 1681.
Awin (aghen, aumen), adj. own, G. 76, 1534.
Aysell, s. vinegar, G. 615.
Bade, pret. 1 s. remained, waited. G. 88.
Baldly, adv. boldly, G. 1517.
Bales, s. pl. sortows, torments, G. 1505.
Bandell (corrupt form of bandes), s. pl. bonds, H. 1417.
Baret, s. strife, trouble, G. 152.
Bargan, s. contention, struggle. G. 188.
Barnes, s. pl. children, G. 230.
Bate, s. debate, strife, A. 508.
Bath, adj. both, also, G. 376.
Bathes, adv. both, S. 962.
Bed, pret. 3 s. prayed, G. 174.
Bede, v. commend, A. 1581.
Belders, s. pl. protectors, helpers, G. 535.
Belluye, adv. quickly, A. 213.
Ben (buen), c. be, O. 51; E. 69; L. 67.
Berewep, pres. 3 s. repents, commiserates, O. 185.
Bes (beze), pres. ind. of be. G. 319.
Bet, pp. repented, amended, E. 184.
Bete, pret. 3 pl. beat, E. 55.
Betex, pret. 3 pl. beat, O. 39.
Betoke, pret. 3 s. gave, delivered, A. 625.
Glossary.

Be\(^{v}\), imperat. pl. be, O. 3.
Beweuned, pp. stained, covered, A. 612.
Bide, v. beseech, pray, O. 153.
Bidene, adv. at once, the same time, G. 127.
Bier, s. resener, intercessor, G. 1207.
Bigen, pp. begotten, O. 190.
Bihete, pret. 2 s. promised, O. 177.
Bileue, v. remain, O. 104, 245.
Bileuen. See Bileue.
Bileue (briueen), v. rob, deprive, O. 112; E. 128.
Biron, pp. surrounded, covered over. G. 612.
Bitaxe, pp. committed, entrusted, G. 333.
Bitid, pret. 3 s. betided, happened, G. 1.
Bitwene, prep. among bitwene, among themselves, G. 974.
Bitwoute, pret. 3 s. bethought, regl. remembered, O. 5.
Blemis, pres. 3 s. defames, discredits, G. 383.
Blix, v. cease, decline, stop, G. 188.
Blod, s. blood, O. 15.
Bobbled, pret. 3 pl. buffeted, struck, A. 604.
Bode, s. message, tidings, A. 1247.
Bodword, s. message, news, G. 965.
Bond, pret. 3 pl. bound, E. 51.
Bonden (buxden), pp. bound, G. 1418.
Bone, s. boon, request, G. 717.
Boren (ibore, yeore), pp. born, O. 177, 181; L. 186.
Boht (boz7), pp. bought, E. 59; L. 97.
Bohtes, pret. 2 s. boughtest.
Boik, s. bour, chamber. L. E. 32.
Boist, pp. bought, O. 100.
Braste, pret. 3 s. burst, S. 604.
Brayde, s. trick, event, A. 1732.
Brede, s. width, breadth, G. 65, 163.
Brenne (brin), v. burn, G. 1444.
Brewe, subj. pres. contrive, prepare, A. 207.
Bro, s. broth, fig. affair, case, G. 415.
Brother, s. violence, A. 380.
Broute = brought, O. 6.
Bud (bot), pret. 3 s. impers, it behoved, G. 456.
Bueten, pp. beaten, L. 53.

Bef = be\(^{v}\), v. are, be, L. 82.
Bus, pres. 3 s. impers, it behoves, G. 309.
Buske, v. go, haste, prepare, S. 61.
Bygend, pp. entrusted, delivered, S. 671.
Bytte, pret. 3 s. committed to, gave to, S. 1581.

Calde, adj. cold, S. 259.
Carping, s. speech, language, G. 99.
Caste, s. design, purpose, S. 610.
Castyng, s. arranging, G. 1686.
Certys, adv. certainly, assuredly, A. 712.

Charged, pp. hidden, brought, conducted, A. 892.
Chees, pret. 3 s. chose, S. 243.
Chele, s. chill, cold, O. 34.
Chere, s. countenance, S. 1551.
Cheesed, v. chose, G. 243.
Cledde, pret. pl. clothed, clad. S. 609.
Clededest, pret. 2 s. called, O. 176; E. 166, 194.
Clerid, pp. made clear; clered be, have explained, G. 1676.
Clommed, pp. palsied, bereft of sense, S. A. 1423.

Comlyngs, s. strangers, novices, S. 259.

Corked, adj. purple, S. 605.
Courn(e), v. accuse, blame, S. 60, 308, 365.

Coupled, v. accused, blamed, S. 250.
Coupynge, s. accusing, S. 701.
Count, v. could, G. 171; S. 219.
Countely, adv. clearly, certainly, S. 228.

Cros, v. crucify, G. 528.

Cox, s. rate, kin, O. 80, etc.
Cunnes, s. gen. in eni cunnes wyse, by any manner of means, O. 85.

Damne, v. condemn, A. 8-3.
Damned, pp. See damne, G. 883.
Dange, pret. pl. beat, struck, S. 604.
Dared, pret. pl. were dismayed, appalled, G. 792.
Dare, adj. comp. dearer, A. 1246.
Debate, s. strife, quarrel, G. 508.
Deed, s. death, E. 35, 116.
Dedis, s. gen. of death, A. 1716.
Defouled, pret. pl. polluted, defiled, G. 607.

Dje, v. die, L. 54.
Del, s. part, deal, O. 188; E. 200.
Delyuerly, adv. quickly, actively, A. 1383.


Demeden (Dempt), pret. pl. See Deme, L. 54; E. 36.

Demyd, pret. pl. See Deme, A. 783.

Deore (Dere, Duere), adj. dear, L. 50, 174; G. 893.

Dere, s. injury, G. 893.

Deryd, pret. s. alarmed, disturbed, A. 242.

Dieux, Fr. s. pl. Gods! S. 72.

Dight, pp. ordained, appointed, G. 55.

Ding, v. beat, strike, G. 593.

Disputiously, adv. cruelly, insultingly, mercilessly, A. 604.

DoF, pret. pl. put off, took off, H. 603.

Dole, s. grief, sorrow, G. 683.

Domesman, s. judge, G. 67.

Don (idon), pp. done, O. 17, 20.

Don, pret. pl. (?) put on, G. 603.

Dostow = dost thou, E. 156.

Doute, s. doubt, S. 630.

Dray, s. suffering, trouble, G. 60; A. 1345.

Drechip, pp. afflicted, troubled, G. 197.

Drendles, adv. without doubt, certainly, A. 554.

Dreuhen, pp. driven, raised, S. 1107.

Drogh, pret. pl. drew, G. 1483.

Droghite, See Drogh.

Drow?, See Drogh.

Drowpand, pres. part. drooping, sinking down, S. 176.

Drowpid, pret. pl. became dispirited, crouched, cowed, G. 176.

Dude, pret. pl. did, L. 88; O. 35, 40.

Dukred, pret. pl. trembled, shuddered, S. 799.

Dwelles, v. abides, persists, G. 410.

Dyn, s. noise, G. 225.

Eft, adv. again, G. 172.

Effesones, adv. again, immediately, A. 167.

Egerly, adv. sharply, bitterly, G. 1338.


Eghen, s. eyes, G. 479.

Enchaunting (Enchauntesyn), s. charm, spell, enchantment, G. 450.

Encheson, s. cause, reason, motive, G. 84.

Eni, adj. any, O. 85.

Exques, s. inquiry, A. 257.

Exrent, s. heed, care, A. 78.

Er, v. are, E. 137.

Er, adv. here, O. 134.

Ere, v. are, G. 889.

Ertou = art thou, G. 1435.

Espyn, adj. aspen, A. 1772.

Est = es it, is it, G. 1755.

Everelik, adj. each, every, A. 969.

Everuch, adj. every, O. 188; L. 194.

Ey, inter. ah, S. 72.

Eysed, pp. eased, A. 1511.

Faa, s. foe, A. 1538.

Failand, pres. p. failing, G. 175.

Falle, v. happens, befalls, pleases; hym falles, he deserves, G. 269; S. 420.

Famen, s. foemen, G. 1491.

Fare, pres. 2 s. go, travel, E. 154, 155.

Fare, s. procedure, action, G. 441, 700.

Fast, adv. strongly, vigorously, G. 525; fast by, close to, near by, A. 820.

Feld, pret. pl. bent, faltered, G. 175.

Fell, pret. s. fell, A. 1731.

Felle, s. skin, hide, A. 611.

Felles, pres. s. fells, strikes down, G. 1456.

Felly, adv. cruelly, A. 608.

Fendes, v. keepest, defendest, G. 1497.

Fer, adv. far, G. 102, 778.

Fere, s. companion, equal, O. 51; L. 67; G. 642; A. 1549; in fere, together, G. 1697.

Fere, adj. sound, whole, A. 1100.

Ferlis, s. marvels, wonders, G. 687.

Ferly, adj. dreadful, wonderful, G. 700.

Fest, pret. 3 s. fastened, made firm, G. 631.

Fett, pp. fetched, G. 1491.

Filed, pret. pl. soiled, defiled, G. 544.

Flemid, pp. driven out, put to flight, G. 936.

Fles (fleyhs), s. flesh, O. 15, 190; E. 202; L. 196.

Flim, s. stream, river, O. 214.

Fox, s. fool, G. 607.
Glossary.

For (Fun), pp. found, G. 273.
Fond, pp. tried, put to the test, E. 49.
Fonden, pp. tried, tempted, O. 61; L. 73.
Fonden, pp. found, A. 1465.
Fondenstow = foundest thou, E. 77.
For, conj. in order that, G. 957.
Forbode, s. prohibition, command, G. 1653.
Fordone, pp. destroyed, ruined, S. 444.
Fordrede, pp. dreaded extremely, S. 176.
Fore, pret. pl. went, travelled, S. 236.
Foreiner, s. forerunner, G. 1246.
Forfare, sub. pres. perish, pass away, G. 432.
Forger, sub. pres. 2 s. forgive, O. 154.
Forleten, pret. pl. forsook, abandoned, O. 159.
Forelegen, adj. forlorn, L. 243.
Forelorn, pp. lost, G. 232.
Format, adj. first, E. 165.
Forme, adj. former, earlier, G. 1177.
Fort, prep. for to, L. 5, 67.
Fortlemer, s. forerunner (corrupt form of Foreiner?), H. 1246.
Forthought, pret. pl. conspired, A. 736.
Forbi, adv. conj. for this reason, therefore, G. 311.
Forward, adv. afterwards and onwards, G. 904.
Fort, imperat. 2 s. fetch, A. 115.
Fra, adv. prep. from, G. 195.
Fraine, v. make inquiry about, ask for, G. 1134.
Frainer, pp. questioned, tempted, E. 75.
Frankis, adj. Frankish, French, G. 1295.
Frekly, adv. eagerly, lustily, G. 1456.
Fro, adv. from, from the time that, G. 920.
Fronyng, s. consolation, remission, L. 166.
Fol (Ful), adj. full, O. 17; L. 55, etc.
Fyne, s. end, confines, L. 11.
Ga (Gay), v. go, G. 1542.
Gace, pres. s. goes, A. 64.
Gamen, s. joy, delight, G. 1205.
Gan, pret. s. began, O. 78; S. 1518; A. 1533.
Gan, pp. gone, L. 72.
Gange(n), v. go, S. 1351.
Gase. See Gace.
Gat (Gate), s. way, manner, method, O. 21; G. 69; E. 224.
Gate, pret. sub. begot, G. 280.
Gates (Gats), See Gat, O. 2, 27; E. 1351, etc.
Ger, v. make, G. 188.
Gert, pret. s. caused, G. 8.
Geten, pp. got, taken, G. 1476.
Gleendar, pres. part. glittering, G. 126.
God, adj. good, O. 16.
Gram, s. anger, S. 70.
Graesen, pp. buried, G. 1098.
Gratethed, pp. furnished, ornamented, G. 126.
Gre, v. agree, G. 923.
Greede, v. cry out, L. 89.
Gret (Greete), pret. s. wept, cried out, G. 1489.
Greottes (Gratetest), adj. greatest, S. 1597.
Grethe, s. power, contrivance, S. 340.
Grille, adj. fierce, cruel, A. 368.
Grith, s. protection, peace, G. 1018.
Grip (Grivht). See Grith, O. 116; E. 132.
Grotchont (Gruuchande), pres. part. grumbling, complaining, S. 536.
Gre (Grewe), adj. Greek, G. 633.
Grunten, v. wail, murmur, O. 70.
Gul, adj. pale, yellow, G. 70.
Habade = ABADE, abode, S. 88.
Habee, v. have, O. 92.
Habbee, pres. pl. have, O. 104.
Hag, imperat. cut, chop, G. 164.
Halde, s. support, defence, G. 257.
Halden, pp. bound, obliged, indebted, G. 927.
Hale, adj. whole, hale, G. 43, 476.
Haly, adv. wholly, altogether, G. 131.
Halydome, s. saintly relief, sacrament, A. 892.
Halyenes, s. holiness, S. 1500.
Halyyst, pret. pl. conjured, adjured, besought, S. 1003.
Hardily, adv. boldly, G. 164.
Hastowe = hast thou, A. 1467.
Hate(n), v. call, G. 1230.
Hathenes, s. heathen, G. 451.
Havy (Havy) = have I, O. 30; L. 46.
HAYLSED. See HALYST, A. 1003.

HEELE, v. hide, conceal, A. 904.

HEGHE (HEIGHT), adj. high, G. 173; on height, on high.

HEGE (HEIGE), adj. high, L. E. 31.

HEIN (= HETHEN), adv. hence, G. 1071.


HELED (HELDEN). See HELDE, G. 163.

HELE, s. salvation, G. 1216.

HEM, pron. them, L. 6, 29, 30.

HENDE, adj. gracious, gentle, A. 870.

HEN (HENNE), adv. hence, O. 140.

HENT, pret. pl. grasped, seized, G. 901.

HENTE, pret. pl. stripped, S. 301.

HEORE, pron. their, L. 52.

HERDY, adj. bold, audacious, A. 365.

HERRIGHT, s. rob, despoil, S. 1535.

HEROWEDE, See HERWE.

HERTLY, adv. sincerely, heartily, G. 234.

HERWE, v. harrow, despoil, E. 150.

HERY, v. rob, despoil, G. 1535.

HETE, s. injunction, behest, L. 159.

HETE, pret. 2. s. commanded, bad, O. 290.

HETES, pres. 3. s. commands, invites, G. 389.

HETHEN, adv. hence, H. 1071.

HETHING, s. contempt, mockery, G. 154, 448.

HEUDE, pret. s. had, possessed, L. 7, 24.

HEUDE, pret. s. lifted, raised, O. 214.

HEVENRYKE, s. the kingdom of heaven, L. 178; S. 1580.

HEVRICHIE = HEVENRICH, HEVENRYKE, O. 250.

HEVIDES, s. heads, G. 131.

HI (HEOE, HUE), pron. they, O. 37; L. 138, etc.

HIDERTO, adv. hitherto, O. 108.

HITE, v. promised, L. 231.

HINE, adj. in, within, O. 71.

HOF = of. O. 165.

HOLLE, adj. sound; HOLLE AND FERE, safe and sound, A. 1100.

HOLLY, adv. entirely, wholly, A. 1646.

HON = ON, i. e. one, O. 28.

HONDEN, s. hands, O. 38; E. 54.

HONE, s. delay; G. 755.

HOO, s. halt, stop, A. 1124.

HORCOP, s. bastard, G. 227.

HORE, s. hair, A. 163.

HORE, adj. fervent, A. 826.

HOUNBOUNDEN, pp. unbound, O. 121.

HOUNDO, v. undo, O. 128.

HOUNSTON, adj. weak, unstrong, O. 123.

HOURE, pron. our, O. 51.

HOUT = out, O. 6.

HUEL = HELD, observed, L. 159.

HYNGMAN, s. hangman, A. 164.

IANGELING, s. wrangling, disputing, S. 563.

ICH (YCH, Y), pron. I, O. 47; L. 63.

ICH, adj. each, E. 81.

ICHULLE = I will, L. 136.

IDON, pp. placed, put, O. 20.

ILK (ILKA), indef. pron. each, every, G. 154.

ILLERHAYLE, s. misfortune, evil fate, S. 695.

-INOGHE (INOWE), adv. enough, G. 103.

INUL = I NE WILL, i. e. I will not, L. 58.

IREN, adj. iron, G. 1364.

IS = his, A. 375, 967.

IWIS, adv. surely, certainly, O. 41, etc.

KAY, s. key, G. 831.

KEND, pp. known, G. 474.

KENE, adj. wise, clever, A. 123.

KENEDEN, s. confessed, knew, acknowledged, O. 221.

KID, pp. well-known, made famous, G. 63.

KIN, s. family, race, E. 299.

KITH, v. show, make known, G. 819.

KNELEAND, pres. part. kneeling, G. 1103.

KYP, pret. s. showed, G. 1405.

LACE (LACES), v. catch, fasten, seize, G. 1603.

LADDEST = LEDDEST, L. 169.

LAGHE, s. pl. laws, S. 461.

LANE, s. loan, G. 1530.

LANGARS, adv. long ago, long since, G. 289.

LAPPED, v. folded, wrapped, S. 606.

LARE, s. doctrine, G. 430.

LAT, v. let, G. 1449.

LATE, adv. lately, G. 497.

LATHLY, adj. horrible, loathsome, G. 1515.
Glossary.

LAWED, adj. unlearned, untought, G. 10.
LAWEN, s. laws, O. 290.
LAWSE, v. loose, break, A. 1212.
LAY, s. faith, law, O. 238; G. 1299.
LAVEN, v. conceal, be silent about, G. 233.
LAYTHE, adj. unpleasant, loathsome, S. 1208.
LEDES, s. people, nation, G. 10.
LEEF, adj. dear, beloved, A. 342.
LEEUE (LEEUE, LEEUE), adj. dear, O. 3.
LEGHES, s. lies, falsehoods, S. 98.
LELE, adj. loyal, faithful, G. 1214.
LELY, adv. loyally, faithfully, G. 354.
LEME, v. shine, gleam, G. 1174.
LEMED, pret. See LEME, G. 1407.
LEN, v. lend, give, grant possession of, G. 1530.
LEN, v. come, light upon, G. 472.
LENGORE. See LANGARE, L. 142.
LENT, v. bestowed on, put on, S. 605.
LERE, v. teach, instruct, learn, G. 458.
LERED, adj. learned, G. 10.
LERES. See LERE, G. 37.
LERYNGE, s. instruction, doctrine, S. 293.
LESS(s), v. diminish, lessen, G. 512.
LESE (LES, LESEE), adj. false, G. 449.
LESE (LEES), s. doubt, falsehood, G. 1735.
LESN, v. loose, release, O. 221; L. 215.
LESING, s. doubt, denying, E. 92.
LESTE, imperat. pl. listen, O. 4.
LETT, v. hinder, injure, destroy, G. 192.
LETTYNGE, s. hindrance, annoyance, A. 448.
LEUE, v. believe, A. 430; G. 1678.
LEUDE, imperat. V. 60.
LICHIRE, s. debauché, lewd man, A. 1735.
LIKING, s. pleasure, enjoyment, G. 1603.
LIS, s. prison, dungeon, O. 165.
LITE, s. delay, G. 1014.
LITHES, v. obey, hearken to, G. 353, 452.
LOKE, v. look, examine, A. 1637.
LOKED, pret. See LOKE.
LOKEN, v. keep, take care of, lock, O. 157.
LOME, adj. lame, O. 18.

LORDYNGES, s. sirs, lords, A. 362, etc.
LORN, pp. lost, G. 356.
LOSEN, v. lose, release, L. 36.
LOPE, adj. loathsome, O. 150; L. 154.
LOUT, v. bow, make obeisance, G. 135.
LOUYNG, s. praise, G. 1510.
LOWTYD. See LOUT, A. 140.
LURDANS, s. vagabonds, rascals, G. 135.
LUTEL, s. little, L. 126.
LYHTE, pret. s. descended, L. 31.
LYS = lies, S. 353.
LYTH, v. hearken, obey, G. 823.
LYUERE, v. deliver, A. 1400.

MAISTRIS, s. mastery, skill, G. 1432.
MANE, s. sorrowing, moaning, G. 708.
MANKIN, s. mankind, E. 116.
MANRED (HONEADE), s. homage, L. 88.
MASED, adj. dazed, confused, A. 1767.
MAUMETRY, s. idolatry, heathenism, G. 552.
MAWGRE, adv. prep. in spite of, notwithstanding, A. 1780.
MEETELES, adv. without food or meat, S. 776.
MELLED, pp. mixed, mingled, G. 1408.
MELLES, v. meddle, concerns about, maltreats, G. 414.
MELLING, s. mingling, meddling, injury, G. 417.
MEND, v. remember, be mindful of, G. 652.
MEND, v. restore, atone for, G. 1274.
MENE, v. remember, have in mind, G. 123, 212, 1093.
MENES, impers. us MENES, we are reminded, G. 27.
MENYTHE (MENYE), s. retinue, followers, G. 806.
MENSK, s. honour, favour, G. 196.
MENSKES, s. honours, dignities, G. 123.
MENT, pp. designed, planned, A. 727.
MERRES, s. wearers of, troubles, G. 21; S. 295.
MERAULLES, s. marvels, G. 217.
MIDLERT, s. earth, G. 1559.
MIHT, v. might, O. 22, 85.
MIN, pron. my, G. 38; E. 54.
MIRE, pron. gen. pl. my, O. 177.
MIRKIES, s. darkness, G. 1173.
MISSE, v. miss, fail, O. 194.
MIT, prep. with, O. 22.
OBRADEx, s. offerings, G. 568.
OFFSYTHEx, adv. oftentimes, S. 989.
OGHE, v. be under obligation, ought; 
VSOGHE, impers. it beoves us, A. 37.
OIFER (OWThER), pron. conj. either, or, 
G. 329.
ONANE, adv. anon, G. 868.
ONEENCE, prep. anent, in respect to, 
concerning, G. 983.
OR, adv. ere, before, A. 341.
ORDINANCE, s. order, contrivance, ar-
rangeinent, G. 392.
OTHERGATES, adv. otherwise, S. 1075.
OU = how, O. 5.
OU = you, L. 2.
OUER, adv. further, in addition to, 
besides, G. 1748.
OUTORITY, s. authority, A. 330.
OWE, v. ought, E. 92.
PARAI, s. paradise, L. 6: O. 157.
PARDE, inter. Fr. par dieu, G. 239.
Pas. v. try, adjudicate, pass upon, G. 
243.
PASCH, s. Passover, G. 517.
PAY, v. pacify, please, G. 511.
PAYDE. See PAYDE.
PINE, s. pains, torments, O. 45, etc.
PINED, pp. tormented, afflicted with 
pain, G. 1316.
PLATIL, adv. plainly, flatly, A. 752.
PLAY, s. action, O. 57; E. 71; S. 
1438.
PLENED, pret. pl. complained, A. 1750.
PLIFT, s. guilt, danger, E. 170.
PLETTE, s. plight, purpose, A. 1153.
FORE (TOUER), adj. poor, L. E. 34.
POUTE, s. power, ability, L. 7; G. 
1091.
PRESENT, s. presence, G. 370.
PRESENTES, v. represents, counterfeits, 
A. 383.
PREUETESE, s. secrets, G. 1155.
PRISOINS, s. prisoners, E. 30.
PRISE, s. esteem, value, A. 257.
PRIVEN, pp. robbed, deprived, G. 1440.
PRYNEDE, pp. tortured, tormented 
(corrupt form of RYNEDE), S. 1316.
PURE, adj. very, sheer, S. 387.
PUTTYD, pp. raised, brought, A. 54.
QUED, s. evil, harm, the devil, L. E. 
36.
QUEBT, s. health, good condition, G. 
970.
Glossary.

Quest, s. body of persons appointed to hold an inquiry, jury, G. 243.

Quit, adv. clear, = tyte, quickly, G. 1016.

Quod, v. said, S. 37.

Quoke, v. trembled, quivered, A. 1772.

Qwate = what, S. 290.

Rafe, pret. s. roce, was split, G. 660.

Rath, adv. quickly, without delay, G. 1143.

Raust, pp. carried away, led away, G. 951.

Raw, s. raw, series; on raw, in unison, G. 226.

Realte, s. royalty, G. 2.

Recche (rek), v. reck, care. O. 110.

Red (rede), v. advise, O. 48; L. 64.

Redes, s. counsel, advice, O. 78.

Regne, s. kingdom. dominion, G. 651.

Remail, s. verse, poetry, G. 12.

Remous (corrupt form of remouf), v. remove, open, take away, S. 1348.

Ren (renne), v. run, O. 136; L. 144; E. 147.

Recest, v. robbed, deprived. L. 119.

Rew, v. rue, grieve, G. 211.

Rewe, pres. 3 s. See Rew, O. 90; L. 100.

Reyne, pres. pl. arraign, G. 211.

Rigt (ryht), adj. right, E. 33; L. 24.

Rightwis, adj. righteous, A. 515.

Rihtwイスネ, s. righteousness, O. 185.

Rue, adv. openly, certainly, G. 1567.

Ro, s. quiet, repose, O. 256.

Rod (róode), v. road, cross, O. 20, etc.

Ryve, adv. openly, certainly, A. 1457.

Sake, s. cause, O. 37; E. 53.

Sakles, adv. without cause, G. 950.

Saluede, v. greeted, saluted, S. 868.

Same = shame, O. 35.

Samen, adv. together, A. 737.

Saunz, Fr. prep. without, S. 127.

Sawe, prep. save, except, A. 482.

Sawes (sahhes), s. saws, sayings, G. 111.

Sayne, pres. pl. say, A. 258.

Schaftes, s. shafts, G. 125.

Schalton (shaltou) = shalt thou, O. 116.

Scharmly, adv. shamefully, G. 1439.

Schaip, pp. escaped, S. 240.


Schene, adj. beautiful, splendid, G. 125.

Schent, pp. disgraced, reviled, G. 463.

Schilde, v. shield, protect, G. 114.

Schó (shó), pron. she, G. 206.

Schope, pret. 2 s. shaped, created, E. 164.

Schuld = should, E. 104, etc.


Se = sene (?), adv. since, G. 748; (or it may be for the verb see.)


Seid (seyd) = said, L. 15; 157.

Seine, adv. since, G. 1069.

Seke, adv. surely, secure, G. 395.

Selcouthie, adj. strange, wonderful, S. 217.

Selly, adj. strange, marvellous, S. 678.

Semble, s. meeting, assembly, A. 1025.

Sen = Sethen, conj. since, A. 53.

Sendell, s. kind of cloth, G. 722.

Sene, adv. conj. since, G. 439.

Sent = assent, v. A. 512.

Sere, adv. several, A. 1398.

Surely, adv. particularly, separately, G. 1638.

Serekews, s. sorrows, O. 28.

Sertes. See Certes, G. 816.

Seffen (sefpe, supfen, sythen), adj. conj. since, afterwards, L. 10, 48, 49; O. 17, 22, etc.

Shende, v. confuse, disgrace, O. 22; L. 130.

Shulen (sulen), v. shall, O. 102; L. 112.

Shuffest, pret. 2 s. shaped, created, L. 158.

Sibnesse, s. peace, kinship, O. 186.

Sikire, adj. secure, certain, A. 1110.

Sith, s. time, occasion, G. 821.

Sittyngestedde, s. seat, abode, S. 389.


Skappid, pret. 3 s. escaped, A. 240.

Skath, s. injury, harm, G. 380.

Skil(l), s. reason, excuse, skill, L. 223; E. 227; G. 308.

Skillfully, adv. reasonably, right, A. 382.

Slake, v. loose, release, G. 518.


Slike, adv. such, G. 46, etc.

Smertly, adv. promptly, quickly, A. 74.
Snelle, adv. quickly, A. 1292.
Sobre = sabbath, A. 774.
Soffred (soffren), v. suffer, permit, O. 44; L. 58.
Soffred, v. endured, O. 28; L. 44.
Some, s. shame, O. 17.
Sone(e), s. messenger, O. 146; A. 1223.
Sonnderly, adv. separately, S. 1633.
Sone, adv. immediately, O. 23.
Sorwe (sorewen), s. sorrows, L. 44; E. 84.
Sotell, adj. subtle, G. 437.
Sothfast, adj. truthful, L. 18.
Sothfastnes, s. truthfulness, G. 351.
Sope, s. truth, south, E. 40.
Sparre, imperat. s. close, bar, A. 1351.
Sper, v. closed, barred, G. 772.
Splitte, pp. killed, destroyed, A. 646.
Spir, v. search, enquire, investigate, G. 1463.
Spirid, pret. See Spir.
Sposage, s. wedlock, G. 730.
Sposwe, s. weellock, G. 288.
Sprent, pret. pl. sprinkled, wet, A. 629.
Spyrres, See Spir, S. 1425.
Stad, pp. placed, G. 1591.
Stegh (steve), pret. s. climbed, ascended, G. 886.
Ster, s. steer, guide, S. 155.
Steun, s. agreement, appointment, consent, voice, G. 162.
Stirt, pret. started, leapt, G. 253.
Stonayd, pp. astonished, G. 360.
Stond (stonden), v. stand, O. 136; E. 147.
Strakes, s. strokes, G. 419.
Strake, adv. direct, straight, S. 867.
Strecht = strength, S. 467.
Strengthenfully, adv. strongly, vigorously, S. 155.
Strenkithi, adj. strengthly, powerfully, G. 1317.
Strif, s. dispute, debate, L. 2.
Strype, v. fight, contend, S. 343.
Stute, adj. sweet, O. 189.
Sulp = should, G. 55, etc.
Sux (sunxe, sunnes), s. sins, O. 12; L. 55.
Suthefaste, See Sothfast.
Swilke, adj. such, S. 79.
Swith, adv. quickly, strongly, G. 817.
Swynge, v. beat, strike, A. 593.
    H. H.
Sykerlyke, adv. securely, S. 1578.
Tac, imperat. s. take, seize, L. 103.
Taght, pp. given, entrusted, S. 333.
Take, pret. pl. gave, delivered, G. 1004.
Takin, s. token, sign, G. 1150.
Takynge, s. takings, seizures. But here probably a corruption of Takens, S. 437.
Talkeinges, s. corrupt form of Takens (?) tokens, G. 437.
Tane, pp. taken, G. 185.
Te, prep. to, L. 8.
Teiteste, pret. 2 s. showedst, O. 233.
Tempid, v. tempted, G. 1334.
Tene, s. vexation, G. 533.
Tene, v. irritate, harm, G. 726.
Tened, pret. of Tene, S. 736.
Text, s. heed, attention, G. 78.
Tentifyly, adv. securely, attentively, S. 151.
Thonors, s. gen. thunder's, G. 1382.
Thra, adv. boldly, G. 1544.
Threpe, s. contradiction, dispute, G. 838.
Threst, v. thrust, cast, G. 610.
Thrist, pp. cast, forced, A. 1443.
Tobrast, pret. pl. burst in pieces, burst asunder, S. 1404.
Toke (tuke), pret. pl. entrusted to, A. 795.
Toschoke, pret. s. shook to pieces, G. 797.
Toun, s. town, G. 90.
Tour, s. tower, L. E. 31.
Trace, s. track, course, G. 1601.
Traine, s. stratagem, snare, G. 185, 863.
Tratilling, s. chattering, gabbling, G. 563.
Trauerst (trauyst), pp. crossed, transgressed, G. 1301.
Treuiche, adv. truly, O. 241.
Trone, s. throne, G. 425.
Trye, s. faithfulness, loyalty, A. 728.
Truen, v. go, L. 234.
Twin, v. separate, divide, G. 186.
Tyte, adv. quickly, immediately, G. 484.
Tything, s. tidings, message, G. 1204.
    θai, pron. they, E. 53.
    θam, pron. them, E. 29.
Glossary.

DAN, conj. when, E. 37.
DAN (ton), pron. acc. this, O. 65; E. 79.

DARE, adv. there, E. 65.
DF, conj. when, as, O. 77; 1. 41.

DEINE, adv. thence, G. 1075.
DEN, adv. than, O. 14.

DEN, pron. acc. the, L. 10, 39.
DENNE, adv. conj. then, when, O. 69, 70.

DENNE, adv. thence, L. 5, 13.

DETHEX, adv. thence, G. 102.

DIILKE, adj. such, that, L. 135.

DIR, pron. these, G. 619.

DO, pron. they, O. 74, 103.

DO, adv. conj. then, when, L. 37, 41.

DO-PE, conj. when, O. 25.

DOLED, pp. endured, suffered, O. 33.

DORE, adv. there, L. 30, 63.

DORU (Dourh, duchh), prep. through, O. 84.

DOUJ (?) s. disgrace, indignity, E. 51.

DREST, s. thirst, E. 50.

DRIIDDE, adj. third, L. E. 45.

DrittI, adj. thirty, O. 29.

Dunquef, v. seems, L. 140.

DUSGATE, adv. thus, in this way, S. 107.


Underon, s. the time from nine to twelve o'clock in the morning, G. 657.

Unhild, pp. uncovered, G. 169.

Unrightwis, adj. unrighteous, G. 560.

Used, pp. WAS used, was the custom, G. 122.

Vacche, v. fetch, L. 5, 30.

Venkesht, pp. vanquished, A. 1423.

Veren = woren, were, O. 8.

Visage, s. face, countenance, G. 1042.

Voide, v. make void, clear out, A. 285, 1697.

Vor = for, L. 15.

Wa, s. woe, G. 1538.

Walde, v. would, A. 292.

Walloway, inter. woe, alas, S. 1314.

Wane, s. quantity, number, G. 419.

Wanes, s. dwelling, abode, G. 967.

Wankill, adj. unstable, A. 340.

War, v. were, E. 100.

Warand, s. guarantee, safeguard, G. 666.

Ware, s. host, inhabitants, O. 217.

Wared, pp. defended, spent, A. 1723.

Warlogue (warlowge), s. wizard, sorcerer, S. 1424.

Wars, adj. worse, A. 741.

Wat = what, O. 59; E. 73.

Wath, s. hurt, peril, G. 378.

Wed (wedde), s. pledge, G. 100.

Wede, s. garment, weeds, L. E. 34.

Weder (whyder), adv. whither, O. 110; L. 118.

Wedlayk, s. wedlock, G. 252.

Weld (wald), v. wield, rule, O. 33, 96; L. 106, etc.

Welle, v. will, S. 136.

Welth (welthes), s. happiness, pleasure, G. 1537, 1763.

Weeme, s. crime, stain, A. 607.

Wend (C), pp. for wound, woned, lived, dwelt, O. 30.

Wend, pret. pl. supposed, G. 1703.

Wend, v. go, wend, L. 129; O. 250; G. 476.

Wendest, pret. 2 s. supposedst, O. 99.

Wene, s. doubt, G. 531.

Wenestow = weenest thou.

Web, adv. where, O. 129.

Were, s. doubt, A. 1389.

Worldly, adj. worldly, G. 1527.

Wes = was, L. 4, 17.

Wex, v. wax, G. 70, 537.

Wharethrough, adv. wherethrough, through which, G. 284.


Where = whether, G. 1050.

Whik = quick, H. 1082.

Whilk, pron. which, G. 34.

Whyt, s. wight, man, L. 23.

Whit, s. whit, E. 169.

Wight, adj. brave, valiant, G. 161, 959.

Wightly, adv. immediately, quickly, H. 581.

Wike, s. dwelling, E. 187; L. 177.

Wild, v. would, S. 1556.

Wildenes, s. wilderness, A. 1365.

Willy, adj. ready, willing, G. 161.

Willy = will I, O. 75.

Wilson, adj. wilful, obstinate, G. 1604.

Wilsomnes, s. wilfulness, obstinacy, G. 1565.

Win, v. win, go; win oway, get away, G. 791, 1031, 1472.

Winde, v. go, wend, O. 140; E. 152.
Glossary.

Winly, *adv.* joyously, G. 1002.
Wis (*wyse*), *v.* show, guide, G. 908.
Wist (west, w unst), *pp.* known, suffered, O. 33: E. L. 49.
Witting, *s.* knowing, G. 140.
Witte, *imperat.* s. guard, keep, S. 1604.
Wode, *adj.* mad, S. 43; G. 537.
Wole, *s.* knowing, G. 140.
Winte, *imperat.* s. guard, keep, S. 1604.
Wode, *adj.* mad, S. 43; G. 537.
Woh, *s.* wickedness, L. 52.
Woke (wooke), *pret.* s. watched, G. 793.
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