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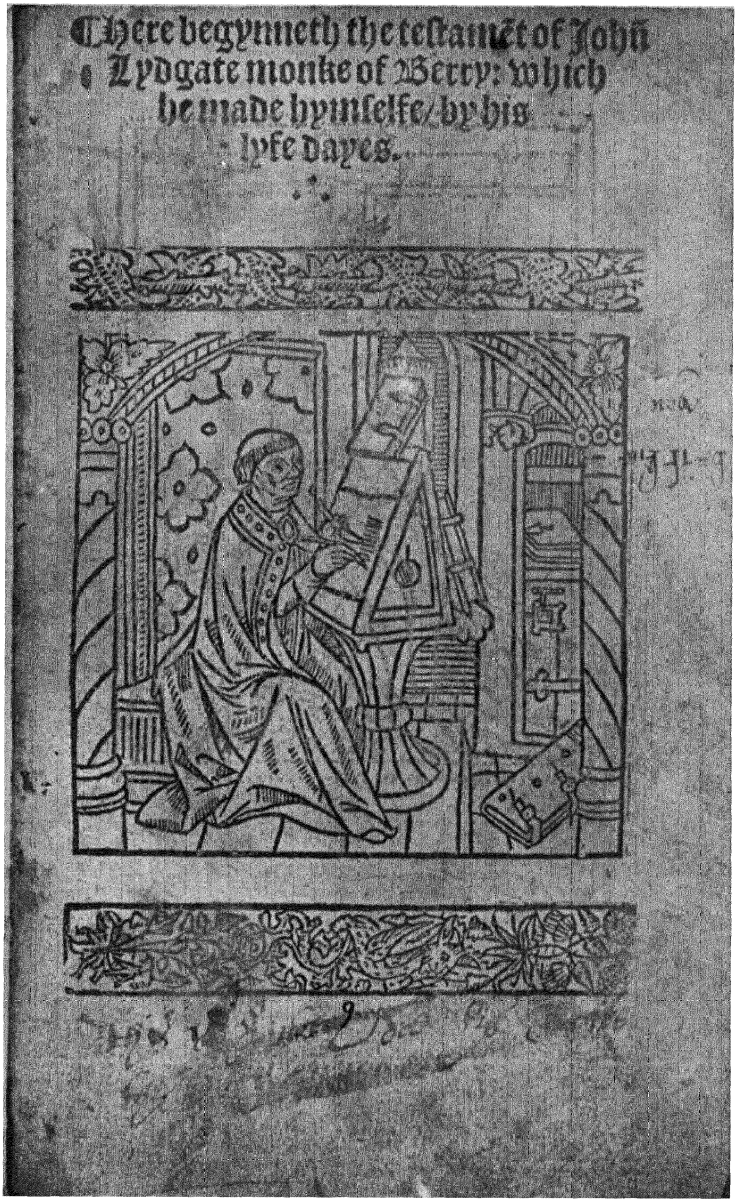
The Minor Poems of John Lydgate.

Early English Text Society.

Extra Series, CVII.

1911 (for 1910)

BERLIN: ASHER & CO., 13, UNTER DEN LINDEN.
NEW YORK: C. SCRIBNER & CO., LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.



LYDGATE AT HIS DESK, FROM PYNSON'S PRINT OF "THE TESTAMENT.

"The famous clerk hathe joye of his librarye."

(Lydgate, *Every Thing to his Semblable.*)

The Minor Poems of John Lydgate

EDITED FROM ALL AVAILABLE MSS., WITH AN ATTEMPT TO ESTABLISH

THE LYDGATE CANON

BY

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PART I

1. THE LYDGATE CANON
2. RELIGIOUS POEMS

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.
AND BY HENRY FROWDE, OXFORD UNIVERSITY PRESS,
AMEN CORNER, E.C., AND IN NEW YORK.
1911 (for 1910).

PREFACE.

THE present edition is the result of study during the year 1906–7 at Harvard University, where I presented a thesis for the doctor's degree, *Studies in the Life and Writings of John Lydgate*. In that thesis, now in the library at Harvard University, I devoted chapter II to the consideration of Lydgate's rhyme, metre, and style, and chapter III to the rejection of many of the poems which in this introduction I declare spurious. The canon here presented was read at the Philological Society's meeting in March 1908, and met with the general approval of those most familiar with Lydgate's writings. It contained only a summary of essentials, where my thesis considered the subject in its fullest extent; and any one desirous of disputing my statements about Lydgate's rhyme, metre, and style, is referred to that ponderous manuscript of a thousand typed pages, for my evidence.

Professor Saintsbury, in a note in the bibliography to his chapter on the Chaucerians, in *The Cambridge History of English Literature*, Vol. II, speaks kindly of my attempt to establish a Lydgate Canon, but objects to my statement that "Lydgate is always smooth," and to my dismissal of Hawes' evidence *in re The Assembly of Gods* and *Court of Sapience*. In answer to the first, I say that contrasted with the poetry of his time Lydgate's verse is smooth, by whatever standard it be judged, and that a poem must be as smooth as any of the acknowledged pieces of Lydgate[1] to be accepted as his, if no other evidence is forthcoming; just as an essay on English poetry must be as witty and entertaining as the acknowledged work of Professor Saintsbury, before I would admit that it was his, if no other evidence were at hand. He must not start on a false premise, that Lydgate wrote *London Lickpeny*, the *Court of Sapience* and the *Assembly of Gods*, and then generalize on "Lydgate's" style, and its apparent lack of smoothness.

To his second criticism, I answer that Professor Saintsbury must not imply that since Hawes speaks of *his master*, he *knew* the monk intimately. The monk had been dead fifty years before Hawes wrote at King Henry's court. Hawes probably took his knowledge from the prints of the time, which were in Lydgate's case, as in Chaucer's, often right, and often wrong. It is the easiest thing in the world, after a lapse of fifty years, for anonymous pieces to be attributed wrongly to a well-known author, even by a devoted admirer. Let Professor Saintsbury examine the anonymous stories and articles in the *Southern Literary Messenger*, which have recently been attributed to

[1] By acknowledged pieces I mean *pieces in which the poet names himself*.

Poe. Will he accept them as Poe's, upon the word of some present-day admirer of Poe, unless they are precisely in the style of Poe's acknowledged work? Finally, Professor Saintsbury notes with surprise my disqualification of *London Lickpeny*, though ten Brink had rejected it years ago.

My task has nothing in it of a revolutionary character. I have followed other editors of Lydgate, and by comparison of rhyme-indexes of all other known verse-writers of the fifteenth century with Lydgate's acknowledged practice I have noted a number of differences in usage, which are sufficient to determine, in cases where the style is close to Lydgate's, the probabilities of his authorship. My reliance upon the word of scribes is justified by the satisfactory way in which their attributions fulfil the conditions of these rhyme-tests.

In manuscript-lists of the major-poems, I have made little original search, though I think my lists are more complete than any hitherto published. I was able to draw the attention of Dr. Bergen, the editor of the *Troy Book*, to three manuscripts, and to correct Dr. Erdmann's list of the *Thebes* MSS. in one particular. For *The Temple of Glas, Life of St. Albon, Daunce of Machabree, Complaint of the Black Knight, Fables, Nightingale*, and *Secrees*, all recently edited or studied, I have added a MS. apiece.

If many additions are made to my *Lydgate Canon*, they will come chiefly, I believe, from the numerous private sources, to which, during my year's residence in England, 1907–8, I had no access. The only library, known to contain poems by Lydgate, to which I was denied access was Longleat; and some future visitor must make collations there with my texts. Fortunately I have other copies, and earlier ones, than any in Longleat.

My thanks are due to Mr. Alfred Rogers of the Cambridge University Library and to Mr. J. Abrams of the Bodleian for copies of certain texts.

To the authorities of the various public libraries, and to owners of manuscripts in their private libraries I am greatly obliged for permission to inspect manuscripts. Particular acknowledgment will be made in the notes on manuscripts in my second volume.

To Dr. Furnivall, for much kind help, I am greatly indebted. To Professor W. Henry Schofield, at whose suggestion I undertook the task, and to Professors W. A. Neilson and G. L. Kittredge of Harvard, I am most grateful for continued encouragement and assistance. Professor Carleton F. Brown of Bryn Mawr College kindly directed me to the Sidney Sussex College MS.

HENRY NOBLE MACCRACKEN.

New Haven,
January 1, 1910.

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To my Wife

THE LYDGATE CANON.[1]

THERE are three means of discrimination to help us in proving Lydgate's true works: Lydgate's own statements, the statements of contemporary scribes, and the internal evidence of rhyme, metre, and style. I place least emphasis on the last, but none the less consider it as our only aid when the first two are lacking.

1. No one surely can doubt a poet who names himself in his work. Literary forgery was a lost art, when most pieces circulated anonymously.

2. The scribes of the period seem to have been particularly well-informed people, and I take their rubrics and colophons as generally far more trustworthy than our own microscopic examination of the texts.[2]

3. Internal evidence gives doubtful results. Lydgate in his secular poetry was a Chaucerian, while in his religious poetry he had a host of imitators. In the one case I cannot deny that another Chaucerian might have written almost any one of the poems of the school of the court of love ascribed to Lydgate. In the other case I cannot deny that an imitator might have imitated his style so closely as to make his work indistinguishable from his model's. At once I must abandon an attempt to claim for Lydgate any ballade, virelai, or other poem of courtly love not expressly assigned to him

[1] This Introduction is a revision and enlargement of a preliminary paper presented under this title before the Philological Society, March, 1908, and printed in the Transactions as Appendix II. of 1907–09. Certain errors in that paper are silently corrected here, and I take this opportunity to apologize for them.

[2] In MS. Bodley 686 the running title puts *Lydgate* above the *Tale of the Crow* or Chaucer's *Manciples Tale*. The scribe intended it to head not this poem, but some one of Lydgate's works, a number of which he adds later on. This error crept into library catalogues, and I last saw it in a Berlin doctor's dissertation, printed in 1906! In MS. Rawlinson c. 86, date about 1500, part of Chaucer's *Dido* is ascribed to Lydgate. Finally the gossippy Shirley in Ashmole 59, written in old age, is not always to be trusted.

on MS. authority. But in regard to Lydgate's imitators I can oppose the objection that Lydgate's religious and moral poems, written in his own manner, are almost entirely the product of his old age, and that his imitators are a generation behind him. Lydgate as an old man still writes the language of his youth, but his imitators cannot find this language in the rapidly changing state of the tongue. Thus it is unlikely that any imitator on the religious side will be able to imitate Lydgate so closely as to defy detection. Poets of equal age with Lydgate may do so, but they are not so apt to be his imitators. And diligent search has failed to find a single known religious poet of the time whose rhyme-scheme is the same as Lydgate's.

But upon the other side of the question, upon the exclusion of spurious poetry, it is, I think, a safe canon, or means of discrimination, that if in 100,000 lines of verse known as Lydgate's no exceptions can be found to certain phenomena, any poem in which such exceptions occur must possess stronger evidence than tradition dating from later than 1500 if its claim to share in Lydgate's fame is to be admitted. Lydgate might have changed his style, his rhyme, his metre for another, had he ever been conscious that another style, metre, or rhyme was desirable; there is no evidence that he ever thought so, or that any contemporary ever thought so. On the contrary, his style throughout his life is highly commended by the religious poet, by the historical verse-writer, and by the poet of courtly love. This style is perhaps the most uniform, the most repetitive, the most conventional of all English poetry. In his work, therefore, if anywhere, tests of rhyme, rhyme-tag, metre and phrase should be applied with almost absolute precision.

We have, then, before us the task, not of describing in all their detail, the characteristics of Lydgate's poetry, but of providing if possible a basis for certain tests of genuineness.

I. Rhyme.

Lydgate was throughout his life an accurate and skilful rhymer.[1] His rhyme-index is carefully modelled on Chaucer's, and there are very few exceptions to his usage. Certain of these should be noted.

1. Words ending in -er, -ere, -ers, rhyme with words in -ir, -ire, -irs.[1]

[1] In all these remarks I but follow the various editors of Lydgate's works, for the Early English Text Society, to whose evidence the reader is referred.

But so they do in the Assembly of Gods, and in Bokenham's poems, and in Fragment B of the Romaunt of the Rose.

2. Open and close e, and o, are not kept apart.

But this is characteristic of all fifteenth-century verse, and in fact Chaucer did not always keep the distinction.

3. Final weak -e. Words ending in a final weak -e sometimes rhyme with words that do not. But this practice is characteristic of the poems of the whole century. The whole matter of final -e in the fifteenth century is best postponed until we are more sure as to the facts. A study of Lydgate's -e is now being made.

4. The -y : -ye, -ie, rhyme.

In certain words, mercy, party, Calvary, Lydgate varies between -y and -ye rhymes.[1] But aside from these, Lydgate's usage is practically uniform; he never departs from the Chaucerian usage once in 10,000 lines. All his contemporaries, save Hoccleve, rhyme y : -ye.

It should be noted that skye, no matter in what sense it is used, always rhymes in Lydgate with words in -ye, as do remedye, Marie.

5. We may now note certain minor Chaucerian distinctions, observed by Lydgate, but neglected by one or other of the poets whose works are identified as Lydgate's.[2] Lydgate never rhymes the following:

1. -igne, -ine.	Ex.	benīgne : devīne.
2. -ighte, -ite.	,,	righte : lyte.
3. -orie, -ye.	,,	glórie : folye.
4. -arie, -ie.	,,	necessarie : folye.
5. -ees, -esse.	,,	pees : excesse.

6. Assonances.[3]

7. Penultimate or antepenultimate rhyme of words in -oun.[4]

In Nos. 1, 2, and 6 of the above classes Lydgate's usage is

[1] Three examples in *Complaint of the Black Knight*, and three in *Reason and Sensuality*, both early works. Practically none in later poems.

[2] John Walton, for example, rhymes -orie : -ye; as do John Hardyng, Quixley, and Burgh. The continuator of the *Secrees* rhymes -igne : -ine continually.

[3] Assonances occur in Lydgate, but very rarely indeed; not over 6 in 150,000 lines.

[4] Temptácioun : nácioun, derisioun : vísioun, corréccioun : diléccioun, etc. The -acioun rhyme comes into Lydgate's work rarely, and by accident in his latest poems (*Secrees*, *Miracles of Edmund*); the others never. They are characteristic of Hoccleve's verse, however. Miss B. Skeat, in her dissertation on *The Lamentation of Mary Magdalene*, noted the fact that Lydgate rhymed on the ultimate, and used it as a test in denying that poem to Lydgate, to whom the Harleian Catalogue assigns it.

almost uniform; in 3, 4, and 5 it may be said to be absolutely so. These distinctions, so often neglected by other poets of the time, furnish the readiest way to dispose of most of the pseudo-Lydgatian poetry.

II. Metre.

Lydgate, like most other poets of his time, had two lines, one of four accents, the other of five accents. I do not know whether in any poem of his he puts the short line and the long line together; certain evidence points that way. His normal forms of verse are the rhyme royal (or ballade, as it was called in his time), the eight-line ballade stanza, and couplets in 8 and 10 syllables. In his envoys he sometimes employs stanzas of varying rhyme-schemes, *abba*, *aabba*, etc. Lydgate wrote roundels too, we know. It seems pretty certain that in his five-accent line Lydgate allowed greater variety than Chaucer in the number of unaccented syllables. Yet at the same time he never went so far as to make his lines impossible of reading under a scheme of variations of the iambic pentameter.[1] Thus verse so rude as that of the Coventry Miracle Plays is quite foreign to his manner. Throughout his life he centred his attention on the even flow of his verse, and on the simplicity of structure so noticeable in Chaucer. Those two ideals led him into redundancy and exceeding looseness of grammatical form, but they never misled him into unmelodious measures.

Professor Churton Collins was probably right in saying that Lydgate wrote some of the smoothest verse in the language. But

[1] The broken-backed line, which Professor Schipper noted, with two accented syllables next each other at the caesura, is not altogether objectionable. I have tried reading *Troy Book* aloud, and have come to agree with its editor that it is a pleasant variation of the line. The phenomenon is not unknown in later times. I give a typical specimen, *Troy Book*, 16:

To lóke vpón ínly fúrioús.

But I believe with Professor Kaluza that this broken-backed line can in most instances be easily mended, and that it was far less used than editors of Lydgate would have us believe. (*Literaturblatt f. germ. Phil.*, 1899, pp. 373–375; 1900, p. 408.)

It is important to note in this connection that the five accents in Lydgate's line fall, without strain, upon syllables that require a major or minor stress. This is not the practice of Hoccleve, invariably, nor of other writers of the time. See, on this point, Dr. Furnivall's introduction to Hoccleve, E.E.T.S., E.S. 61, p. xli; and my *Quixley's Ballades Royal, Yorkshire Archeol. Journ.* March, 1908, XX, 35; also *Metric of the Chaucerian Tradition*, A. H. Licklider, 1910.

to contend that no other poet could write harmoniously in Lydgate's day would be hopeless. Such a poem as that addressed to Lydgate in MS. Bodley, Fairfax 16, is as metrical as any of Lydgate's, and obviously cannot be by him.

Until then a careful study of the metres of the fifteenth century is made, and the prevailing rhythms noted down by some one as acute as Professor Sievers, let us say, no possible test, other than that of absolute roughness, can be used on poetry attributed to Lydgate.

III. Style.

1. *Subject.*—Lydgate's pen was at the service of any devout Catholic and patriotic Lancastrian. If his range of ideas was narrow, he was yet ready to do what he could in any direction. From some fields of writing he was shut out naturally, the fields open to a man of opposite nature. With the possible exception of one poem,[1] Lydgate never descended to the vulgar and obscene. When translating, however, he might feel himself bound to reproduce his original. Thus in the *Ballade of the Crabbe*, Lydgate attacks priests, though very slightly, because his original had not spared them.

It is thus not safe to believe that any subject would have been foreign to Lydgate's pen, with the one exception of obscenity. And even here Lydgate's introduction of Mine Host of the Tabard in the Prologue to his *Story of Thebes*, and the rather coarse language which Mine Host uses, proves that Lydgate enjoyed this side of Chaucer's humour as well as the other.

2. *Chaucerian influence.*—No amount of Chaucerian influence can be taken as a test of Lydgate's genuine writing. There was no poet of the time, I believe, more the creature of Chaucer, no poet more eager to

> ". . . seke his boke þat is left be-hynde,
> Som goodly word þer-in for to fynde,
> To sette amonge þe crokid lynys rude
> Whiche I do write; as, by similitude,
> Þe ruby stant, so royal of renoun,
> With-Inne a ryng of copur or latoun."
>
> (*Troy Book*, II, 4703 f.)

Yet others were no doubt equally devoted, and no greater mistake

[1] *The Hood of Green*, noted below.

could be made than to ascribe a poem to Lydgate merely because it is Chaucerian and yet not quite up to Chaucer's mark.

3. *Other influence.*—In his religious poetry Lydgate shows most clearly the influence of that school of poetry, of which the highest types are the *Pearl* and the *Quia Amore Langueo.* While I do not believe that Lydgate could rise to the height of this last poem, yet he came near it on more than one occasion, and it is very difficult to distinguish between a poem like *Timor Mortis Conturbat Me*, by Lydgate, and others like *Fortis ut Mors dileccio*, not claimed for him.

4. Much has been made of Lydgate's tendency to repetition, amplification, and digression; and indeed in some poems, particularly those from the French, these traits seem almost a peculiar disease. But these qualities are characteristic of the homilist at any period, and the duplication of terms is an essential quality of English style. It would thus be dangerous to draw any line between Lydgate's tendency to excessive redundancy and the normal verbiage of monkish poets. There are times when Lydgate is concise, when every line tells; there are times when other poets than Lydgate grow tedious.

5. The personality of Lydgate, as expressed in his writings, may on occasion serve us as a guide. Lydgate is always modest, deprecative, simple; he never forces himself or his opinion on the reader, never treats the reader otherwise than as a master. It is quite true that this attitude is a conventional one of the time, but in no other writer that I have read is sincerity in the use of the convention so evident in every line of his writing.

6. Another characteristic of Lydgate's style may be taken as a test, his rhyme-tags. The best collection of these is in the preface to *Reson and Sensuallyte* in the E.E.T.S. series. We note the great variety of them, and the absence of one rhyme-tag so needed by the minstrel, "verament."

Here then is a conservative statement of the tests which can be applied. With proper caution, we can exact a certain smoothness of verse, a certain dignity and elevation of sentiment, a certain polish as of the court. We can demand no minstrel-rhyme-tags, and no frequent use of the half-dozen departures from Chaucer's rhyme-scheme, which I have particularly noted. Applying these tests in a friendly manner, it is now possible to draw up a list of Lydgate's poems as they exist to-day in print or manuscript, and to indicate

the evidence upon which we may allow them to the monk of Bury. I have made the list an alphabetical one by titles, quoting first lines.[1] Poems in which Lydgate names himself or his place of birth are indicated by small capitals. Manuscripts in which the scribe in rubric or colophon names Lydgate are named in italics. Other external evidence is not indicated. On the side of internal evidence it should be said that my examination of the poems here presented finds every one of them agreeing with the tests I have suggested for Lydgate's authorship. Where there is no external evidence, however, the nature of the internal evidence, leading me to accept the poem in the Lydgate canon, is indicated.[2]

1. Ale-seller,[3] Ballade on an.

Beg. Remembryng on the grete unstabilnesse.
MS.—Bodley, Rawlinson, c. 48; 11 stanzas of 7 lines, last two fragmentary.

Sir Frederick Madden, whose annotated copy of Ritson's *Bibliographia Poetica*, in the Harvard College Library, shows that he had a thorough knowledge of Lydgate MSS., ascribes the poem to Lydgate in his account of the MS. in the preface to the Roxburge Club *Syr Gawayne*. His judgment is verified by the accuracy of the -ye rhyme in the refrain, the tags "I dar riht weel assure," "I dar weel saye," "in substaunce," "done here besy cure," the rhyme resoún : gueridoún, and the apology for "rude writynge." The ninth stanza is another rendering of the proverb, "Fallere fallentem non est fraus," the version of which from the *Fall of Princes* is so often quoted. The Rawlinson MS. contains chiefly Lydgate poems. I do not feel justified in doubting Sir Frederick Madden's opinion, and therefore accept the poem as in full harmony with Lydgate's style. See also *Ballade per Antiphrasim.*

2. Amor Vincit Omnia, Mentiris Quod Pecunia.

Beg. Ech man folwith his owne fantasie; 17 stanzas of 8 lines.
MSS.—*Ashmole 59* ("þat philosofie Lidegate")[4]; B. M. *Addit. 29729*; *Harley 2251* ("a demawnde by Lydgate"). What is practically the same refrain is in *Fall of Princes*, Book III, chapter 4, envoy, which appears often as a separate poem.

---

[1] On titles. So far as possible, I have preserved the titles given in rubrics. This is particularly true of the Latin titles indicating the hymns translated. In some cases, however, the titles in different MSS. of the same poem are not identical, in other cases the same title is applied to different poems. As most of the poems are ballades with refrains, I have followed the practice adopted in Chaucer's poems *Trouthe, Lak of Stedfastnesse*, etc., of selecting the essential element in the refrain line. In other cases I have tried to select a title agreeable to the theme. The danger of confusion with titles given by others will be obviated by cross references in the index.

[2] I must beg to defer the presentation of all my evidence in regard to poems admitted by me on internal evidence alone, until these poems are discussed in the notes of this edition, which will be appended to my second volume.

[3] MS. title, *Hic nota de illis que vendunt ceruisiam in cantuar.* But the poem refers only to a loose tavern-wench.

[4] As Shirley calls him. This is a good place in which to acknowledge my indebtedness to Miss Hammond's recent articles on Shirley MSS. in *Anglia, passim.*

3. Ave Jesse Virgula.

Beg. Hayle blissid lady moder of Criste Iesu; 19 stanzas of 8 lines.
MSS.—*Harley 2255* (last 12 stanzas), 2251; Trin. Coll. Camb. R. 3. 21 (2 copies).[1]

4. Ave Maria (*or* Salutacio Angelica).

Beg. Hayle gloryous lady and heuenly quene; 5 stanzas of 8 short lines.
MS.—*Trin. Coll. Camb. R. 3. 21.*

5. Ave Regina Celorum.

Beg. Hayle luminary and benigne lanterne; 6 stanzas of 8 lines.
MSS.—Trin. Coll. Camb. R. 3. 21 (2 copies); Harley 2251.
Appears in both MSS. in a list of similar poems by Lydgate, and is exactly in their style; "aureate beames," etc.

6. Ballade at the Reverence of Our Lady Qwene of Mercy.

Beg. A Thowsande stories I koupe to you reherce; 11 stanzas of 7 lines.
MSS.—*Ashmole 59*; B. M. Sloane 1212.
Printed by Thynne, *1532 Chaucer*, joined to another poem; separately by Prof. Skeat, Oxford Chaucer, VII, 275, with collation of MSS.[2]

7. Ballade of Her that hath all Virtues sette in hir Image.

Beg. Fresshe lusty beaute, Ioyned with gentylesse; 7 stanzas of 7 lines.
MS.—*Trin. Coll. Camb. R. 3. 20* (*Balade of Love*); Adds. 29729.

8. Ballade per Antiphrasim.[3]

Beg. Vndir youre hood is but oo contenance; 5 stanzas of 8 lines.
MS.—Rawlinson c. 48, where it follows *Ale-seller.*

9. Ballade to King Henry VI, on his Coronation.

Beg. Moost noble Prynce of cristin prynces alle; 16 stanzas of 8 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20*; Harley 2251; *Addit. 29729*; *Ashmole 59.* Printed by Wright, *Political Poems*, II, 141 ff., from MS (2).

10. Benedic Anima Mea.

Beg. O thou my soule gyf laude vnto the lord; 22 stanzas of 8 lines
MSS.—*Trin. Coll. Camb. R. 3. 20* (*2 copies*); *Addit.* 34360; and Harley 2251. The last two MSS. are probably copies of the first.

11. Benedictus Deus in Donis Suis.

Beg. God departith his gyfftys dyversly; 9 stanzas of 8 lines.
MSS.—*Harley 2255*; *Laud 683.*

12. Brut.

In the Harvard MS. AR 5 a copy of the common Brut, in John Shirley's hand, has a rubric at the place beginning with the reign of Richard II, where the translation, from the French, of the portion following is ascribed to Lydgate. I found nothing to corroborate this statement in my examination of the translation, but leave it for others to believe or doubt. Nothing is more likely, than that Lydgate was asked to do the work.

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[1] Not in Trin. Coll. Camb. R. 3. 20; as stated *Anglia*, 28, 16.

[2] As the *Ballade in Commendation of Our Lady;* under which title I note it below, in discussion.

[3] Noted by Madden as Lydgate's. The refrain, "as I go loos and teied am with a lyne," is also in *Tyed with a Lyne*, below. I take the title from a rubric of Shirley's.

13. Bycorne and Chichefache.

Beg. O prudent folkes takeþe heed; 19 stanzas of 7 short lines.
MSS.—*Trin. Coll. Camb. R. 3. 20*, R. 3.19; Harley 2251.
Printed by Halliwell, *Minor Poems*, pp. 129-135, from (3). Also in Dodsley's *Old Plays*, ed. 1780, xii, 335; in *Gentleman's Magazine*, 1836; see also Montaiglon, *Recueil des poésies françoises des XVe et XVIe siècles*, Paris, 1855, vol. xi, for a print of a French version of the type of which Lydgate's is a translation.

14. Cambridge, Verses on.

Beg. By trewe recorde of the doctor Bede; 13 stanzas of 7 lines.
MSS.—*Baker's MS. 6, Cambridge*;[1] Harley 367.[2]
Printed from former in Retrospective Review, 2d series, I, 498. The general style of the verses is so absolutely in harmony with the lifelessness of Lydgate's later work that it is impossible not to agree with the ascription.

15. Cartae Versificatae.

Charters of English Kings to the Abbey of Bury; 693 lines, in ballade.
MS.—B. M. Addit. 14848, fols. 243-257 (Register of Wm. Curteys *c.* 1440).
Printed from this by Arnold, *Memorials of Bury St. Edmunds*, III (1896), 215-237 (Rolls series). These are so absolutely in accord with Lydgate's style, and their date so coincides with Lydgate's other work of the kind for Curteys (see *De Profundis*) that we must agree with Mr. Arnold in allowing Lydgate as the author. All tests of rhyme throughout agree in proving Lydgate's authorship.

16. Child Jesus and Mary the Rose, The.

Beg. My father above beholding thy mekenes; 3 stanzas of 7 lines.
MS.—Harley 2251. A charming ballade to the Virgin, which I admit "atwixen hope and dred."

17. Churl and the Bird, The.

Beg. Problemes of olde lykenes and fygures; 54 stanzas of 7, envoy 1 of 8.
MSS.—Trin. Coll. Camb. R. 3. 19; *Lansdowne 699*; Harley 116; Caligula A ii; Leyden Voss. 9; Huth; Balliol 354; Lin. Cath. C. 5. 4.
Printed by Caxton, de Worde (2), Copland, Pynson, Ashmole (*Theatrum Chemicum*), Roxburghe Club, 1818 (Sykes); Halliwell, *M. P.*, pp. 179-193, re-print in Cambr. facsimile from Caxton. Eight leaves only of the 2d ed. by de Worde exist. See Corser, *Collect. Anglo-Poet.* Pt. viii, p. 382, for prints.

18. Complaint for Lack of Mercy, A.

Beg. Grettere mater of dol an[d] heuynesse; 4 stanzas of 8 lines, with refrain.
MS.—Univ. Lib. Camb. Ff. 1. 6, fols. 152*b*-153*a*. The poem, though in a corrupt copy, is in Lydgate's most characteristic style.

19. Complaint for My Lady of Gloucester and Holand.

Beg. A solitary sore compleynyng; 18 stanzas of 7 short lines.
MSS.—Trin. Coll. Camb. R. 3. 20; *Ashmole 59* (in running title).
Printed from (1) *Anglia*, xxvii, 381 f., by Miss Hammond. Written by

[1] Transcribed by Stokys from an earlier codex, see Catal. v. 197.
[2] Not in Harley 1704, as Ritson tells us.

one familiar with the Duke of Gloucester's household, and in Lydgate's manner. Lydgate had been employed to celebrate the betrothal of the Duke and Duchess. A probable reason for the omission of Lydgate's name in the earlier MS., written while the Duke was still alive, is his probable hostility to the author of this Complaint.

20. Complaint of the Black Knight.

Beg. In May when Flora, the fresshe lusty quene; 681 lines, stanzas of 7 lines.

MSS.—Fairfax 16; Bodley 638; Tanner 346; Digby, 181; Arch. Selden B 24; *B. M. Addit. 16165;* Pepys (Magdalene Coll. Camb.) 2006; Asloan MS., 245-246, 293-300.

Printed by de Worde (copy in Chatsworth), Chepman and Myllar, 1508 (*Golagros and Gawane*); Thynne 1532 in Chaucer; and by succeeding editors as Chaucer's: by Skeat, Oxf. Chaucer, VII, 245-265; by Krausser, *Anglia*, xix, 211-290; and Halle, 1896, from all but last-named MS.; modernized by Dart, 1718.

21. Consulo Quisquis Eris.

Beg. I counceyle whatsoeuer thow be; 15 stanzas of 8 lines.

MSS.—B. M. Harley 2255, 2251; Addit. 34360; Univ. Lib. Hh. 4. 12; Trin. Coll. Camb. R. 3. 21; Jesus Coll. Camb. 56; *Bodl. Arch. Selden B 10*, from de Worde's print. Pynson repeated this print, 1526.

Printed by Halliwell from (1), entitled *The Concords of Company*, and by Dr. Furnivall in *Pol. Rel. and Love Poems* (E.E.T.S.). The Latin couplet of which the above words are the beginning, and of which the poem is an expansion, is usually found as rubric. The internal evidence for Lydgate's authorship of this piece is overwhelming.

22. Criste Qui Lux Es et Dies.

Beg. O Criste þat arte boþe day and light; 7 stanzas of 8 short lines.

MSS.—Trin. Coll. Camb. R. 3. 20; Harley 2251. In the Bannatyne MS. is a version a little resembling Lydgate's.

23. Cristes Passioun.

Beg. Man to refourme thyn exil and thi loos; 15 stanzas of 8 lines.

MSS.—Harley 372, *7333*; Trin. Coll. Camb. R. 3. 21; *Univ. Lib. Camb. Kk. 1. 6*; *Laud 683*; B. M. Addit. 31042.

24. Daunce of Machabree.

Beg. O ye folkes, harde hearted as a stone; 84 stanzas of 8 lines.

MSS.—*Trin. Coll. Camb. R. 3. 21*; Lansdowne 699; Leyden Voss. 9; Bodley 221; Selden supra 53; *Bodley 686*; Harley 116; Ellesmere, Corp. Chr. Coll. 237; Linc. Cath. C. 5. 4; Cott. Vesp. A. xvi.

Printed in Tottell, *Fall of Princes*, 1554; Dugdale's *St. Paul's*, 1658, p. 289; Modern version, see Brit. Bibl. II, 463, *La Danse Machabre*, by W. Coleman, 1630. Editions in preparation by Miss Warren and Miss Hammond.

25. De Profundis.

Beg. Hauyng a conseit in my sympill wyt; 21 stanzas of 8 lines.

MSS.—*Harley 2255*; *Laud. 683*; Jesus Coll. Camb. 56; MS. (2) lacks two last stanzas. Written in old age for Curteys.

26. Death's Warning.

Beg. Siþ þat ye list to set me in your boke; 8 stanzas of 7 lines.

MSS.—Harley 1706 (Nos. 11, 12); Douce 322; Univ. Lib. Camb. Ff. v. 45. In the first two MSS. these ballades are said to be taken

out of the book of John Lucas; with the exception of the first stanza, however, they are from the *Fall of Princes*.[1] It is not unlikely that Lydgate himself extracted them, and wrote a first stanza to accompany a grisly image of death, like that in the Douce copy.

27. Defence of Holy Church.

Beg. Right mighty prince of whom the noble fame; 21 stanzas of 7 lines, incomplete.

MSS.—Harley 1245, at end; Sloane 1212 (8 stanzas).

Addressed to a royal personage, and in both MSS. with other pieces by Lydgate, this poem bears every trace of his style, both in circumlocution and in metrical tests.

28. Departyng of Chaucer, On the.

Beg. O thow Lucyna qwene and Empyresse; 11 stanzas of 7 lines.

MS.—*B. M. Addit. 16165.*

Printed by Dr. Furnivall in *Notes and Queries*, 4th Series, IX, 381 f., and in his ed. of Thynne's *Animadversions*, Chaucer Society, 2d Series, No. 13, App. VI; and by Miss Hammond, *Modern Philology*, I, 331.

29. Deus in Nomine Tuo Salvum Me Fac.

Beg. God in thy name make me safe and sounde; 8 stanzas of 8 lines.

MSS.—*Ashmole 59*; Caligula A ii; *Harley 2255*; Harley 116.

30. Dietary, A.

Beg. For helth of body cover for cold thyn hede; 11 stanzas of 8 lines.

MSS.—*Laud 683*; *Bodley 686*, 638, 48; Addit. B 60 (29179); Ashmole 61; Rawlinson A 653, C. 48, C. 86; Harley 4011, 2252, 2251, 941, *116*, 989; Stow 982; Sloane 775, 3534 (with Latin), 989; Arundel 168; Lambeth 444, 853; B. M. Addit. 34360, 10099, 31042, 11307; Cal. A ii; Scotch texts in St. John's Camb. G. 23; Bannatyne MS., and McCulloch MS. (Univ. Lib. Edin.). Others are Hawkins MS. in Phillipps sub. cat. p. 67 (1895); Trinity College, Dublin, 516; Soc. of Antiq. 101; B. M. Egerton 1995; Bodley, Rawl. poet. 34; Lansdowne 699; Leyden Voss. 9; Jesus Coll. Camb. 56; Univ. Coll. Oxf. 60.

Printed by Caxton as *Medicina Stomachi*, by Halliwell from Harley 2251; Dr. Furnivall, *Babees Book*, E.E.T.S. (Lambeth 853; Latin of Sloane 3534); Dr. Skeat from St. John's in ed. of *Bruce*, S.T.S.; Hunterian Club ed. of Bannatyne MS.

The poem is much changed in later texts.

31. Doctrine for Pestilence, A.

Beg. Who wil ben hole and kepe hym fro syknesse; 4 stanzas of 8 lines.

MSS.—*Laud 683*; Jesus Coll. Camb. 56; Bodley, Rawl. c. 86, in (1) following the Dietary, in (2) and (3) preceding it without separation. In Leyden MSS. 9 and Lansdowne 699, this ballade is attached to the Dietary with additional stanzas between, perhaps by Lydgate. The original of the ballade is probably art. 21, Trin. Coll. Camb. R. 3. 20, a French ballade.

32. Doublenesse.

Beg. This world is ful of variaunce; 13 stanzas of 8 short lines.

MSS.—*B. M. Addit. 16165*; Harley 7578; *Ashmole 59* (long lines at first, by padding); Fairfax 16.

Printed in 1561 Chaucer, etc., and Oxford Chaucer, VII, 291.

[1] Lucas was probably a scribe. He wrote MS. Sloane 1212, which contains Lydgate's work.

33. Duodecim Abusiones.

Beg. Go forthe, king, reule the by sapience ; 2 stanzas of 8 lines.
Printed by Caxton, W. de Worde (2); Chaucer 1561, 1598; Bell's Chaucer ; *Temple of Glas*, App. II ; *Oxford Chaucer*, vol. VII, *q. v.*

34. Entry into London, King Henry VI's Royal.

Beg. Toward the ende of wyndy February ; 544 lines, with a roundel.
MSS.—*Harley 565* ; Cotton, Julius B II ; Cleopatra C. IV.
Printed by Halliwell, *Min. Poems*, from (3); by C. L. Kingsford, *Chronicles of London*, 1905, 97–116, from (2); by Nicolas, *Chronicle of London*, 1827, from (1).
The Roundel in the poem corrected and printed by Schleich, *Archiv*, 96, 191–194.

35. Examples Against Women.

Beg. To Adam and Eue Crist gave the soueraignte ; 15 stanzas of 7 lines.
MS.—Digby 181. Ten stanzas, those on Adam and Samson, are from *The Fall of Princes*, altered ; the others were probably added by Lydgate.

36. Fabula Duorum Mercatorum.

Beg. In Egipt whilom as I rede and fynde ; 910 lines in rhyme royal.
MSS.—*Harley 2255*, 2251 ; B. M. Addit. 34360 ; Lansdowne 699 ; Leyden Voss. 9 ; Rawl. poet. 32.
Printed by Zupitza-Schleich, Wien, 1897, *Quellen u. Forschungen*, vol. 83.

37. Fall of Princes.

Beg. He that whilom did his diligence ; 36316 lines in 7 and 8 line stanzas (Koeppel, p. 87. Miscalled by him and others *Falls*).
MSS.—Harley 1245, 1766, 3486, 4197, 4205, 4260 ; Royal 18 B xxxi, 18 D iv, 18 D v ; B. M. Addit. 21410 ; Phillipps, Longleat, Rutland, Jersey, Glasgow, Mostyn ; Lambeth 254 ; Bodley 263 ; e Museo 215 ; Plimpton (New York) ; Hatton 105 ; Corp. Chr. Oxf. 242 ; two owned by Quaritch ; Glasgow Univ. ; Rawl. C. 448. Fragments in numerous MSS. Trin. Coll. R. 3. 19, *20* ; *Ashmole 59* ; Pepys 2006 ; McClean 182 ; Harley 2202, 2251 ; Sloane 1825 (90b) ; Harley 4011 ; Arch. Selden B 10. A fragment beginning "Al thow so be in every maner age," often cited as an independent poem, is in Harley 172 ; Ashmole 59 (even Miss Hammond errs, in her article on Ashmole 59, *Anglia*, xxx, 324, No. 11), and elsewhere. The ballade on Women's Chastity, which Professor Skeat proved by examination of final -e, to be "much later than Lydgate," is from Book III, v. Book I, chaps. 3–7 is in Sloane 2452.
See also under *Death's Warning*, and *Examples Against Women*, and also Schick, *Temple of Glas*, p. cii, and *Anglia*, xxviii, 19–20.
Printed by R. Pynson, 1494 (with the extremely good *Envoy* of Greene-acres), 1527 ; Tottell, 1554 ; Wayland, 1558 ; Extracts by de Worde, 1510 (Proverbs of Lydgate).

38. Fall of Princes in Oure Dayes, The Sodeine.[1]

Beg. Beholde this gret prynce Edwarde the secounde ; 7 stanzas of 7 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; Harley 2251 ; *Addit. 29729.*

39. Fifteen Joys and Fifteen Sorrows of Mary.

Beg. Atween mydnyht and the fressh morwe gray ; 72 stanzas of 7 lines.
MSS.—*Harley 2255* ; Jesus Coll. Camb. 56 ; Trin. Coll. Camb. R. 3. 21 ; Longleat 258 ; *Bodley 686.* Part in Cotton, App. xxvii, art. 12.

[1] Also called *Fates of Princes.* The above is Shirley's title.

40. Fifteen Joys of Mary (II).

Beg. Blessed lady o pryncesse of mercy ; 27 stanzas of 7 lines.
MSS.—*Cotton Titus A xxvi* ; *Trin. Coll. Camb. R. 3. 21.*

41. Fifteen Ooes (Ooes of Christ).

Beg. O blyssid lord my lord O Crist Iesu ; 42 stanzas of 8 lines.
MSS.—*Laud 683* ; Rawl. c. 48 ; *Harley 2255* ; *B. M. Addit. 29729* ; Jes. Coll. Cam. 56.
A Scotch version different from this is in Arundel 285, and another M.E. metrical version in Rawl. poet. 32. A prose translation is in Harley 172, with an interesting prologue.

42. Fifteen Toknys afforn the Doom.

Beg. As the doctour sanctus Ieronimus ; 11 stanzas of 8 lines.
MS.—Harley 2255.
Printed by Wright, Chester Plays, Shakespeare Society Series, 1847, vol. II, pp. 222–224.
These stanzas bear every indication of Lydgatian authorship, both in metre and style. See further, Koeppel, *Anglia, Anzeiger*, 24, 55, who argues for Lydgate's authorship.

43. Flemynges, Ballade in Despyte of the (1424).

Beg. Off stryvys new, and fraudulent falsnesse ; 5 stanzas of 8 lines.
MS.—Lambeth Pal. 84. Pr. by Fr. Brie, in his edition of *The Brut*, E.E.T.S., 1909, pp. 600–1, as anonymous. I have no hesitation in declaring it to be Lydgate's. For my proof, see my article in *Anglia*, April, 1910.

44. Flour of Curtesye.

Beg. In Fevrier whan the frosty mone ; 270 lines of 7 lines with ballade.
Printed by *Thynne, 1532, etc.* ; Oxford Chaucer, VII, 266–274. No MS. known.

45. Four Things that Make a Man a Fool.

Beg. Worshyp, wommen, wyne, vnweldy age ; 3 stanzas of 7 lines, stans. 2 and 3 attributed to Halsham by Shirley.
MSS.—Fairfax 16 ; Harley 7578, 4733 ; Harley 116 ; Ashmole 59 ; *Addit. 16165* ; Harley 2251 ; and Addit. 34360 (1 stanza) ; Trin. Coll. Camb. R. 3. 19, *R. 3. 20.* The first stanza rewritten in Stow 1561, from *Addit. 29729* ; *Oxford Chaucer*, VII, 297 ; with a stanza of 7 lines from (10) added, *beg.* "If it be falle," etc. See under *Tyed with a Lyne.*

46. Friend at Neode, A.

Beg. Late whan Aurora of Tytan toke leve ; 17 stanzas of 7 lines.
MS.—*Ashmole 59.*

47. Gaude Virgo Mater Christi.

Beg. Be gladde mayde moder of cryst Iesu ; 7 stanzas of 7 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; Harley 2251.

48. Gentlewoman's Lament, A.

Beg. Allas I wooful cryature ; 7 stanzas of 8 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; Harley 2251 ; pr. Halliwell.
Koeppel, *Falls*, 1883, p. 76, thinks this is spurious, but I doubt his logic. There is no reason why Lydgate could not write in a woman's person.

49. Gloriosa dicta sunt De Te.

Beg. On hooly hilles wheeché beoþe of gret Renoun ; 29 stanzas of 8 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; *B. M. Addit. 29729*, 34360 ; Harley 2251, *2255*.

50. Gloucester's Marriage, On.

Beg. Thorugh gladde aspectis of þe god Cupyde ; 27 stanzas of 7 lines, 1 of 8.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; Harley 2251.
Printed by Miss Hammond, *Anglia*, xxvii, 385.

51. God is myn Helpere.

Beg. God is myn helpere and ay shal be ; 13 stanzas of 8 short lines.
MS.—*Harley 2255*. Line 89 is identical with l. 1 of Say the Best.

52. Guy of Warwick.

Beg. From tyme of Crist complete nyne hundred yere ; 69 stanzas of 8 (1 of 9), envoy of 4 lines, in all 592 or 565 lines (two versions).
MSS.—*Laud 683* ; Leyden Voss. 9 ; Harley *7333* ; *Harvard University A R 5* ; Lansdowne 699 ; Trin. Coll. Camb. R. 3. 21.
Printed from (1) by Zupitza, *Akademieschrift*, Wien, 1873, lxxiv, 623, and separately ; from (5) by F. N. Robinson, *Harvard Studies and Notes*, V, 177–220 (his numbering of lines is wrong).

53. Haste, A Ditty upon.

Beg. All haste is odious whereas discrecioun ; 17 stanzas of 8 lines.
MSS.—Rawl. c. 86 ; Harley 2251 ; *Univ. Lib. Camb. Kk. 1. 6* ; Harley 78.

54. Holy Meditation, A.

Beg. Affter the stormy tyme cessing the reyne ; 182 lines of heroic couplets.
MSS.—*Ashmole 59* ; Trin. Coll. Camb. R. 3. 20.

55. Horns away.

Beg. Of god and kynd procedeth al beaute ; 10 stanzas of 8 lines.
MSS.—*Laud 683* ; Harley 2251, 2255 ; Addit. 34360 ; *Ashmole 59* ; Univ. Lib. Camb. Hh. iv, 12 ; Jesus Coll. 56 ; Trin. Coll. R. 3. 19 ; Rawl. c. 86 ; Leyden Voss. 9.
Printed from (3) by Sir H. Nicolas in *Chron. of London*, 1827 ; by Halliwell—*Rel. Ant.* I, 74 ; *Minor P. of Lyd.*, 1840 ; by Furnivall, *Pol., Rel. and Love Poems*, E.E.T.S., re-ed. 1903.

56. Horse, Goose, and Sheep, Debate between the.

Beg. Controversies pleis and alle discorde ; 77 stanzas of 7 lines, envoy 15 of 8 lines, in all 659.
MSS.—*Rawl. c. 86* ; *Lamb. 306* ; Leyden Voss. 9 ; *Harley 2251* ; Lansdowne 699 ; Addit. 34360 ; Ashmole 50, 754 ; Rawl. c. 48 ; Laud 598 ; Huth MS.
Printed by Caxton, de Worde (repr. Roxburghe Club), by Furnivall in *Pol., Rel. and Love Poems*, by Degenhart in *Munchener Beiträge*, 1900.

57. How the Plage was Sesyd in Rome.

Beg. So noble medesyne ne so souverayne ; 6 stanzas of 8 lines.
MS.—*Addit. 29729* (not certainly Lydgate's, however).

58. Image of Our Lady, On the.

Beg. Beholde and se this gloriows fygure ; 5 stanzas of 8 lines.
MS.—*B. M. Addit. 29729.*

59. Isopes Fabules.

Beg. Wisdom is more of pris than gold in coffres ; 959 lines of rhyme royal ; introduction and seven fables.
MSS.—Harley 2251 (7 fables) ; Trin. Coll. Camb. R. 3. 19 (6 fables) ; *Ashmole 59* (1 fable).
Printed from (1) by Sauerstein, 1885 ; from others by Zupitza, *Archiv*, 85. 1-24. Zupitza by an oversight missed fables (5) and (6) in MS. (2).

60. Jak Hare.

Beg. A froward knave plainly to discryve ; 7 stanzas of 8 lines.
MSS.—*Laud 683* : Harley 2251 ; Lansdowne 699 ; Leyden Voss. 9.
Printed from (2) by Wright, *Rel. Antiquæ*, I, 13 ; Halliwell's *Minor Poems*, pp. 52-55.
The version in Lansdowne and Leyden has three probably spurious stanzas.

61. Kalendare, A.

Beg. Iesu Lord ! for thy holy circumcision ; 51 stanzas of 7, one of 8 lines.
MSS.—Harley 1706, 4011 ; Longleat 258 ; Rawlinson 408 ; *Douce 322, 229* ; Lambeth 878.
Printed from (2), (4), (5), by Horstmann, *Archiv*, 80, 115-135. Lydgate probably only re-vamped an earlier doggerel text.

62. Kings of England Sithen William Conquerour, The.

Beg. This myghty William Duk of Normandy ; 15 stanzas of 7 lines.
MSS.—*Bodley 686* ; *Ashmole 59* ; Lansdowne 699 ; Leyden Voss. 9 ; Harley 7333 ; Jesus Coll. Camb. 56 ; Rawl. c. 48 ; *Harley 78* ; *Fairfax 16* (down to Henry VI) ; Trin. Coll. Camb. R. 3. 21 ; Egerton 1995 (heading for Edward IV, and stanza on Henry VI re-written) ; Harley 2251, Addit. 31042 and 34360 (have stanza on Edward IV) ; Regius 18 D ii (down to Henry VIII) ; Bodley 1999 ; Coll. of Arms 58 ; Rawl. c. 448 ; c. 86 ; Bodley 48, 131, 912 ; Tanner 383 ; Ashmole 456 ; Cott. Julius E iv and v ; Bodley Addit. E 7, and Douce g. 2 (rolls) ; Caius Coll. Camb. 249 (to Henry V) ; Harley 372 (Alfred to Henry VI) ; Stow 69 (frag.).
Several of the above MSS. have little left of Lydgate's original lines, though they are imitations.

63. Lavenders, Treatise for.

Beg. Yee maisteresses myne and clenly chambererys ; 3 stanzas of 7 lines.
MSS.—Univ. Lib. Camb. Ff. 1. 6 ; last stanza in Harley 2251 ; Addit. 34360.
Printed by Wright, *Rel. Ant.* I, 26 ; by Steele, *Academy*, 1894, I, p. 395. Perhaps written for Lady Sibille Boys, or some other Suffolk dame.

64. Legend of Dan Joos.

Beg. O welle of swetnesse replete in euery veyne ; 16 stanzas of 7 lines.
MSS.—Harley 2251 ; Trin. Coll. Camb. R. 3. 21 (2 copies).
Printed by Halliwell, *Minor Poems* 62 ff., by Horstmann, *Chaucer Society, Originals and Analogues*, III.
In Lydgate's best manner, but preserved in poor texts.

65. Letabundus, On.

Beg. Grounde take in vertu by patriarkys olde ; 39 stanzas of 8 lines.
MSS.—*Harley 2255* ; Trin. Coll. Camb. R. 3. 21 ; Jes. Coll. 56.

66. Letter to Gloucester.

Beg. Right mighty prince and it be your wille ; 8 stanzas of 8 lines.
MSS.—*Harley 2251, 2255* ; *Addit. 34360* ; *Lansdowne 699* ; Leyden Voss. 9 ; *Pepys 2011.*
Printed by Sir H. Nicolas, *Chronicle of London*, 1827 ; Halliwell, *Minor Poems*, pp. 49–51.

67. Letter to Lady Sibille (Lady Sibille Boys, of Holm Hale ?).

Beg. The chief gynnyng of grace and of vertue ; 20 stanzas of 7 lines.
MS.—*Ashmole 59.*

68. Life of Our Lady, The.

Beg. O thoughtful herte plonged in distresse ; 5936 lines, rhyme royal.
MSS.—B.M. Sloane 1785, 1825 (part) ; Arundel 66 ; Cotton App. VIII ; Harley 629, 1304, 3362, 2382, 3952, 4011, 4260, 5272 ; Addit. 19252, 19432 ; Lambeth 344 ; Advocates' Lib. Edin. Jac. v. 7 (part) ; Ashmole 39, 59 ; Bodley 75, 120 ; Rawl. poet. 140 ; St. John's Coll. Oxf. 56 ; Hatton 73 ; Corp. Chr. 61, 237 ; Cambridge Trin. Coll. R. 3. 21, R. 3. 22 ; *Caius Coll. 230* (Magnificat, ch. xxii), which belonged to Whethamstede of St. Alban's ; Univ. Lib. Mm. 6, 15, Kk. 1. 13 ; Society of Antiquaries, No. 134 (begins at chap. xiii) : Armes MS. (Univ. California) ; Cockerell MS. (Cambridge) ; 1 leaf (frag.) in Sloane 297.
Printed by Caxton, Redman, C. E. Tame. Parts in Bannatyne MS. (Magnificat) and Huth MS. (beginning Book II). Everywhere ascribed to Lydgate. The parts in the Edinburgh copy were printed anonymously in *Visio Tundali*, ed. Turnbull, 1843, and commented on by Brandl,[1] as original poems of the later 15th century, and as continuing the mysticism of the West Midland school. Mr. Sidney Lee, in his article on Lydgate in the *Dict. Nat. Biog.*, says Harley 2382 has "two extra books." This is quite wrong ; the two poems which follow the Life are earlier poems on Mary ; one is on the Assumption, the other a prayer. They are in no sense a continuation of the *Life*. An edition of the whole poem was long ago announced by Fiedler, *Anglia*, xv, 391. Tame's edition was lost in a fire (copy in Brit. Mus.).

69. Loke in Thy Merour, and Deme None other Wight.

Beg. Toward the ende of frosty January ; 27 stanzas of 8 lines.
MSS.—*Harley 2255* ; Trin. Coll Camb. R. 3. 21 ; Rawl. c. 86 ; *Arch. Selden B 10* ; Phillipps 8299 ; Jesus Coll Camb 56.
Printed by de Worde (*Lydgate's Proverbs*) ; Halliwell, *Minor Poems*, 156–164.

70. Masse, Vertues of the.

Beg. Ye that beth of good devocyon ; 83 stanzas of 8 lines.
MSS.—*Harley 2251* ; Addit. 34360 (part) ; *St. John's College, Oxf. 56* ; *Trin. Coll. Camb. R. 3. 21* ; Hatton 73 ; *Ashmole 59* (part) ; Addit. 31042 (part) ; Lambeth 344 ; Balliol 354 ; *Laud 683* (part) ; Rawl. poet. 118 (part) ; Caius 174 (part) ; Jes. Coll. 56 (part). The piece *On Kissing at Verbum caro Factum est* (pr. *M.P.*, p. 60), is an appendix to this poem, as are the *Instructions to Priests*, in MSS. (4), (9), and (12).
Printed by de Worde ; reprinted from this by Huth, *Fugitive Tracts*, 1st series.

[1] Paul's *Grundriss*, etc., II, 693.

71. Mesure, Song of Just.

Beg. By witte of man althynge that is contryved ; 10 or 13 stanzas of 8 lines.
MSS.—Harley 2251, *Addit. 29729.*
Printed from former MS. by Halliwell, *Minor Poems*, 80–83.

72. Mesure is Tresour.

Beg. Men wryte of oold how mesour is tresour ; 19 stanzas of 8 lines.
MS.—*Harley 2255.*
Printed by Halliwell, *Minor Poems*, 208–213.

73. Millers and Bakers, Against.

Beg. Put out his hed lyst not for to dare ; 3 stanzas of 8 lines.
MS.—Harley 2255.
Printed by Nicolas, 1827, and Halliwell, *M.P.*, p. 207.

74. Miracles of St. Edmund.

Beg. Laude of our lord up to the hevene is reysed ; 464 lines of 8 line stanza.
MSS.—Cotton, Titus A viii ; Ashmole 46 ; *Laud 683* ; Tanner 347.
Printed by Horstmann, *Altenglische Legenden*, 1882, 440 ff.

75. Misericordias Domini in Eternum Cantabo.

Beg. Alle goostly songes and ympnes that be songe ; 24 stanzas of 8 lines.
MSS.—*Harley 2255* ; Jesus Coll. Camb. 56 ; Trin. Coll. Camb. R. 3. 21.

76. Mumming at Bishopswood.

Beg. Myghty Flourra goddes of fresshe floures ; 16 stanzas of 7 lines.
MS.—Ashmole 59.
Printed in Nicolas, *Chronicle of London*, 1827.

77. Mumming at Eltham.

Beg. Bachus which is god of þe glade vyne ; 98 lines of rhyme royal.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; *B. M. Addit. 29729.*
Printed by Brotanek, *Die Englischen Maskenspiele*, 1902.

78. Mumming at Hertford.

Beg. Moost noble prynce with support of your grace ; 254 lines in heroic couplet.
MS.—Trin. Coll. Camb. R. 3. 20 ; *Adds. 29729.*
Printed *Anglia*, xxi, 364 ff.

79. Mumming at London.

Beg. Loo her this lady that yee may se ; 342 lines in short couplets.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; *B. M. Addit. 29729.*
Printed by Brotanek, *loc. cit.*

80. Mumming at Windsor.

Beg. Mooste noble prynce of Cristen prynces alle ; 14 stanzas of 7 lines.
MSS. and print as above.

81. Mumming for the Mercers of London.

Beg. Moost mighty lord, Jubyter þe greet ; 15 stanzas of 7 lines.
MSS. and print as above.

82. Mumming for the Goldsmiths of London.

Beg. þat worþy david, which þat sloughe Golye ; 14 stanzas of 7 lines.
MSS. and print as above.

83. My Lady Dere.

Beg. Every maner creature ; 15 stanzas of 8 short lines.
MSS.—*Addit. 16165* ; *Ashmole 59* ; Harley 367.
Printed by Dr. Furnivall with *Departyng of Chaucer*, q. v.[1] The rubrics in both cases assign the piece as companion to Departyng of Chaucer, but it is obviously a mere lover's lament. The confusion probably arose in A. 16165 or some source of it, from its being next the *Departyng*. See *New Year's Gift*, for another instance of this error in the same MS.

84. Mydsomer Rose, As a.

Beg. Lat no man boost of kunnyng nor vertu ; 15 stanzas of 8 lines.
MSS.—Harley 2251, *2255* ; *Ashmole 59* ; Univ. Lib. Camb. Hh. iv, 12 ; Jesus Coll. Cambridge, 56 ; Trin. Coll. R. 3. 21; Regius 18 A. xiii (4 ll.). Phillipps 8299.
Printed by Thomas Gray (*Works*, 1st collected edition) ; Halliwell, *Minor Poems* (*On Mutability of Human Affairs*).

85. New Year's Gift, A Lover's.

Beg. In honnour of this heghe fest of custume yere by yere ; 29 stanzas of 3, with a refrain of 2 lines.
MS.—B. M. *Addit, 16165*, 253b, entitled, *Amerous balade by Lydegate that haþe loste his thank of wymmen.* If this rubric refers to the theme of the poem, it is surely intended for *The Servant of Cupid Forsaken*, the next piece in the MS. This poem is a conventional New Year's Gift, and no lament. See on *My Lady Dere.*
Printed in the *Journal of Eng. and Germ. Philology*, Amer., March 1909, under the absurd title of a New Year's *Valentine.* But compare the title of W. Cartwright's poem, *A New Year's Gift to Brian Lord Bishop of Sarum*, Ward, *Eng. Poets*, II, 231. The *New Year's Gift* was one form of occasional verse, the *Valentine* another.

86. New Year's Gift of an Eagle, On a.

Beg. þis hardy foole, þis brydde victoryous ; 11 stanzas of 7 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; *Harley 2251* ; *Addit. 29729.*
Printed by Halliwell, *Minor Poems*, pp. 213–216, from (2).

87. Nightingale, A Saying of the.

Beg. In Juygne whan Tytan was in þe Crabbes hed ; 379 lines of rhyme royal, probably unfinished.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; Harley 2251 ; *Addit. 29729.*
Printed by Glauning, E.E.T.S., 1904, from MSS. (2) and (3).

88. Nine Properties of Wine, The.

Beg. Wyne of nature hath propirties nyne ; 1 stanza of 8 lines.
MSS.—Addit. 10106 and *29729* ; Harley 2252.
Printed in *Reliquiæ Antiquæ*, I, 325, and in *Secrees*, etc., ed. Steele for E.E.T.S., 1895. Latin original, 6 lines, in Trin. Coll. Camb. O. 9. 38.

89. Order of Fools, The.

Beg. The ordre of fooles ful yoore ago begonne ; 24 stanzas of 8 lines.
MSS.—Harley 2251; B.M. Addit. 34360, *Laud 683* ; Cotton, Nero A vi. ; Bodley, 638 (part).
Printed from (1) by Halliwell, *M.P.*, p. 164, from (4) by Furnivall, *Book of Precedence*, E.E.T.S., 1869.

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[1] Not printed by Miss Hammond, as she says, *Anglia*, xxx, 324.

90. Pageant of Knowledge, A.

Beg. Thys worlde is borne up by astates seuyn ; stanzas of 7 lines.
MS.—Trin. Coll. Camb. R. 3. 21 (complete). The *Seven Wise Counsels*, which is part of this *Pageant*, is in Harley 116 ; Arundel 168 ; Harley 2251, 4733 ; Univ. Lib. Camb. Ff. 1. 6, and is printed by Forster, *Archiv*, 104, 297 ff. with collation. He was ignorant of the Trinity text, which would have set the order of stanzas right ; as it is, the stanza for Temperance is under the heading for Sapience and *vice versâ*. Four stanzas are in the *Boke of Brome*, pr. Miss Toulmin Smith, 1886, p. 19.
The reason for ascribing the entire Pageant to Lydgate is the uniform style of the entire piece, and the fact that the latter part of it appears as a separate poem in *Harley 2255*, and in Jesus Coll. Camb. 56 ; Rawl. c. 86; Univ. Lib. Camb. Hh. 4. 12; Harley 2251 (printed Halliwell, *Min. Poems*, pp. 193-8). My title is derived from the use of the word *pagine*, in one heading of R. 3. 21, which points to a presentation of the whole as a school play, like its original by Ausonius.

91. Paternoster, Exposition of the.

Beg. Atwixe drede and trembling Reverence ; 42 stanzas of 8 lines.
MSS.—*Laud 683* ; *Harley 2255* ; Jes. Coll. Camb. 56.

92. Paternoster, qui es in celis.

Beg. Oure glorious fadyr þat art in heven ; 7 stanzas of 8 short lines.
MS.—Trin. Coll. Camb. R. 3. 21.

93. Payne and sorow of Evyll Maryage.

Beg. Glory and honour, laud, and reverence ; 22 stanzas of 7 lines.
MSS.—Bodl. Digby 181 ; Harley 2251 ; Un. L. Cam. Ff. 1. 6. Printed by de Worde with above title ; reprinted Hazlitt, *Early Pop. Poetry*, IV ; Percy Soc. 1840 ; Wright, *Poems of W. Mapes*, Camden Soc. 1841. A translation from Mapes, with Lydgate's sign-manual upon it.

94. Peace, A Praise of.

Beg. Mercy and Trouthe mette on an hih mounteyn ; 23 stanzas of 8 lines.
MSS.—*Harley 2255* ; Jesus Coll. Camb. 56.
Printed by Wright, *Political Poems and Songs*, Rolls Series, II, 209 ff.

95. Pedigree of Henry VI, The Title and.

Beg. Troubled hertes to setten in quyete ; 314 lines of heroic couplets.
MS.—*Harley 7333.* Printed by Wright, *Pol. Poems*, II, 131 ff.

96. Pilgrimage of the Life of Man, The.

Beg. Ye worldly folk avyse yow betymes ; 24832 lines in short couplets, heroic couplets and prose.
MSS.—Cotton, Vitellius C xiii, Tiberius A vii ; Stowe 952. Edited from these MSS. by Dr. Furnivall, E.E.T.S., E.S., 77, 83, 92 ; with introduction, etc., by Miss K. Locock.

97. Prayer for King, Queen and People.

Beg. Most souereyne lord, and blisful crist Iesu ; 12 stanzas of 8 lines.
MSS.—Harley 2251 ; Addit. 34360 ; Fairfax 16; Harley 7578 ; Trin. Coll. Camb. R. 3. 21 (2 copies).
Printed from (4) in *Reliquiæ Antiquæ*, I, 227. In (1) (2) and (5) 9 stanzas, altered to fit Edward IV, (5) Adds Envoy of *Lak of Stedfastnesse.* The original was intended for Henry VI and his mother. The refrain of the poem is quoted by Shirley in his translation of the *Governance of Princes*, B. M. Addit. 5467, and in the Ellesmere Lydgate MS., and the poem is in the former MS. ascribed to Lydgate. Shirley is undoubtedly right.

98. Prayer in Old Age.

Beg. All the trespas of my tendre youthe ; 4 stanzas of 8 lines.
MSS.—Hatton 73 ; Lambeth 344. The first stanza is identical with one in the *Verses of St. Bernard*, and the rest are exactly in Lydgate's manner.

99. Prayer to Mary, in whose Help is Affiaunce.

Beg. O swettest bawme of grettest excellence ; 3 stanzas of 8 lines.
MS.—Rawl. C. 48. Agrees perfectly with Lydgate's frequent poems in this theme.

100. Procession at Corpus Christi.

Beg. þis hye feste for to magnefye ; 28 stanzas of 8 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20* ; Harley 2251 ; *Addit. 29729.*
Printed by Halliwell from (2), *M.P.*, p. 95.

101. Pyte of Crystes Passioun, The Dolorous.

Beg. Erly on morwe and toward nyght also ; 7 stanzas of 8 lines.
MS.—*Laud 683.*

102. Pyte to the Wretched Synner, The.

Beg. O wretched synner whatsoever thou be ; 4 stanzas of 8 lines.
MSS.—Ashmole 59 ; *Addit. 29729.*

103. Quene of Hevene, To Mary the.

Beg. Quene of hevene of helle eek emperesse ; 10 stanzas of 8 lines.
MSS.—Jesus Coll. Camb. 56 ; *Harley 2255* ; Hatton 73 ; Lambeth 344 ; *Laud 683* ; Tanner 110 (2 copies) ; Trin. Coll. Camb. R. 3. 21 ; *Univ. Lib. Camb. Kk. 1. 6* ; Rawl. C. 48 ; Laud 598.

104. Quis Dabit Meo Capiti Fontem Lacrimarum.

Beg. Who shal give vnto myn hed a welle ; 19 stanzas of 8 lines.
MSS.—*Harley 2255* ; *Laud 683* ; Jesus Coll. Camb. 56 ; *St. John's Coll. Oxf.* 56 ; Harley 2251.
Printed by Holthausen, *Festschrift* for the German Emperor's Birthday, 1908, from 1.

105. Regina Celi Letare.

Beg. O thow ioyfull lyght eternall ye shyne ; 5 stanzas of 8 lines.
MSS.—Trin. Coll. Camb. R. 3. 21 ; Harley 2251. A companion-piece to *Ave regina celorum.* A different piece with the same refrain is in Univ. Lib. Camb. Kk. 1. 6.

106. Resoun and Sensuallyte.

Beg. To alle folkys vertuouse ; 7040 lines in short couplets, incomplete.
MSS.—Fairfax 16 (not Shirley's MS. as Sieper says) ; *Addit. 29729* (Stow, 1558).
Edited by E. Sieper, E.E.T.S., E.S., 87, 89. See his introduction on style, metre, etc.

107. Rhyme without Accord.

Beg. All thyng in kynde desirith thyng i-like ; 11 stanzas of 8 lines.
MSS.—Harley 2251 ; Maitland Folio MS. ; Bannatyne MS. 1568.
Printed Chepman and Myllar 1508, repr. Pinkerton ; Halliwell, *Minor Poems*, from (1) pp. 55–58 (*On the Inconsistency of Men's Actions*).
Close parallels are the *Order of Fools*, and *They That No While Endure.*

108. Roundel for Coronation of Henry VI.

Beg. Rejoice ye Reames of England and off Fraunce ; 10 lines.
MS.—*Harley 7333.*
Printed by Ritson, *Ancient Songs*, I, 128 ; by Sir Harris Nicolas, 1823, *Chronicle of London* ; Wright, *Political Poems*, II, 314.

109. Ryght as a Rammes Horne.

Beg. Alle ryghtwysnes now dothe procede ; 7 stanzas of 8 lines.
MSS.—Harl. 2251 (frag.) ; 4011 (frag) ; *172* ; Lansdowne 409 ; Ashmole 61 ; Ellesmere ; *Bodley 686* ; *Adds. 29729* ; Bannatyne. Printed from (3) by Halliwell, *M.P.*, 171–173 ; from 8 by the Hunterian Club, and by Lord Hailes, 1770, p. 165.

110. St. Albon and St. Amphabel, Lives of.

Beg. To call Clio my dulnesse to redresse ; 4724 lines of 7 and 8 line stanzas.
MSS.—*Lansdowne 699* ; Trin. Coll. Oxf. 38 ; Phillipps 8299 ; Lincoln Cathedral, C. 5, 4 ; Inner Temple 511 ; Talbot Hours in the Yates Thompson Library (frag.).
Printed at St. Alban's, revised, 1534 ; by Horstmann from this with collations, 1883.

111. St. Anne, Invocation to.

Beg. Thow first moever þat causest alle thyng ; 11 stanzas of 7 lines.
MSS.—*Ashmole 59* ; *Addit. 16165.*

112. St. Anne, Praise of.

Beg. He that intendeth in his hert to seke ; 2 stanzas of 7 lines.
MSS.—Harley 2251 ; Trin. Coll. Camb. R. 3. 21.
Probably Lydgate's, but preserved in corrupt texts.

113. St. Austin at Compton, Legend of.

Beg. Lyk as the Bible maketh mencion ; 57 stanzas of 7 lines.
MSS.—*Harley 2255* ; Univ. Lib. Camb. Hh. iv, 12 ; Lincoln Cath. C. 5, 4 ; Lansdowne 699 ; Leyden Voss. 9 ; Harley 4826.
Printed at St. Austin's, Canterbury, 4to, before 1520 (no copy known) ; by Halliwell, *M.P.*, p. 135 f., from (1).

114. St. Bernard, Verses of.

Beg. O sothfast sonne of al brightnesse ; 11 stanzas of 8 lines, originally.
MSS.—*Laud 683* ; *Addit. 29729* ; Univ. Lib. Camb. Kk. 1. 3. The later copy is enlarged, in MS. (2).

115. St. Denis, Invocation to.

Beg. O þow chosen of god protectour of ffraunce ; 9 stanzas of 8 lines, all in 3 rhymes.
MS.—*Ashmole 59.*

116. St. Edmund.

Beg. Blyssyd Edmund kyng martîr and virgyne ; 3693 lines of rhyme royal.
MSS.—Harley *2278*, *7333*, 4826 ; Univ. Lib. Camb. Ee. 11. 15 ; Tanner 347 ; Harley 367 (part), 872 ; Ashmole 59, 46.
Printed by Horstmann, *Altenglische Legenden*, N.F., 1882.

117. St. Edmund, A Glorious Prayer to.

Beg. Glorious Edmund kyng of Estynglond ; 12 stanzas of 8 lines.
MSS.—*Laud 683* ; *Univ. Lib. Camb. Kk. 1. 6* ; *Harley 2255* (part).

118. St. Gabriell, Prayer to.

Beg. Blissed Gabriel wich broughtest first tydyng; 1 stanza of 8 lines.
MS.—*Laud 683.*

119. St. George, Legend of.

Beg. O yee folk þat heer present be; 35 stanzas of 7 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20, R. 3. 21; Bodley 686.* For the armorers of London.

120. St. Giles, Legend of.

Beg. Of Agamemnon vnder the large empire; 46 stanzas of 8 lines.
MSS.—*Laud 683*; *Harley 2255*; *Lansdowne 699*; Leyden Voss. 9.
Printed Horstmann, *Altenglische Legenden*, Neue Folge, 1882, pp. 371 ff.
Lansdowne says it was written at instance of "dom. Theodorici," perhaps a mistake from seeing the name as Giles's father in MS.

121. Sts. Katherine, Margaret and Magdalene.

Beg. Kateryne with glorious Margarete; 3 stanzas of 8 lines.
MS.—*Harley 2255*; Jes. Coll. Cam. 56.

122. St. Leonard, To.

Beg. Reste and reffuge to folk dysconsolat; 5 stanzas of 8 lines, 1 of 6.
MSS.—*Harley 2255*; *Laud 683*; Longleat 256 (? given in Hist. MSS. Comm. III, 181, as *Verses to St. Leonard, 1422.* Now Henry VI was crowned on this day and year, and these may be our verses); Sid. Suss. 37; Jes. Coll. 56.
Printed by Halliwell, *M.P.*, pp. 205–206.

123. St. Margaret, Legend of.

Beg. At the reuerence of seynt Margarete; 539 lines of rhyme royal, and ballade.
MSS.—Harley 1704, 367; Cosin's Lib. *Durham V, II, 14*; Univ. Lib. Cam. Ll. 5. 18; *Bodley 686.*
Printed by Horstmann (Durham MS.), *loc. cit.* A short-couplet version of St. M.'s life is often confused with the above. Cf. Corser, *Collect. Anglo-Poet.*, 1878, Pt. VIII, p. 385.

124. St. Michael, To.

Beg. O myghell by grace of cryst Iesu; 1 stanza of 8 lines.
MS.—*Laud 683.*

125. St. Ositha, To.

Beg. Heyl hooly Sitha maide of gret vertu; 3 stanzas of 8 lines.
MS.—Harley 2255; Sid. Suss. Coll. 37; Jes. Coll. 56. Same refrain as St. Edmund II and St. Thomas I.

126. St. Petronilla, Legend of.

Beg. The parfite life to put in remembraunce; 20 stanzas of 8 lines, 1 of 4 lines.
Printed by Pynson, copy in Huth Library, repr. in *Fugitive Tracts*, Series I. Never before identified as Lydgate's, this piece is absolutely identical in style, rhyme, and metre with his other legends, even to the short *oracio* at the end. St. Petronilla's Hospital is still to be seen at Bury St. Edmunds (see a plate of it in Yates, *Bury St. Edmunds, Append.*), and St. Petronilla's head was one of the relics shown in the Abbey.

127. St. Robert of Bury, To.

Beg. O Blyssid Robert Innocent and virgyne ; 5 stanzas of 8 lines.
MS.—*Laud 683.* St. Robert, martyrized by Jews, 20 June, 1181, acc. to *Cronica Buriensis, Jocelini* ; Arnold, *Memorials*, etc., I, 223.

128. St. Thomas, To.

Beg. Blissed Thomas rubyfyed with blood ; 2 stanzas of 8 lines.
MS.—*Laud 683.*

129. St. Thomas of Canterbury, A Prayer to.

Beg. Synguler shepperde gardeyn of cristis folde ; 15 stanzas of 8 lines.
MS.—Tanner 110 (2 copies, neither complete). Never before ascribed to Lydgate, this prayer, identical in its refrain with several of Lydgate's prayers (St. Edmund, etc.), bears every mark of his style, metre, and rhyme.

130. St. Ursula, To.

Beg. Ye Britoun martirs famous in parfitnesse ; 3 stanzas of 8 lines.
MSS.—*Laud 683* ; *Harley 2255* ; Jesus Coll. Camb. 56 ; Sid. Suss. Coll. 37.
An immensely popular saint ; a Latin life of her was translated by Edmund Hatfield and printed by W. de Worde (copy in Chatsworth).

131. Say the Best and Never Repent.

Beg. Who seith the best shal never repent ; 21 stanzas of 8 lines.
MS.—Laud 598. This poem, like *Ram's Horn* and others, is in a defective state of metre. The original was probably in short lines. Our only copy is partly in long lines. The poem, coming next *Quene of Hevene* in the MS., bears every evidence of Lydgatian authorship.

132. Secreta Secretorum. Secrees of Olde Philosoffres, or Governance of Kings and Princes.

Beg. God almyghty save and conferme our kyng ; 1491 lines of rhyme royal. Ascribed to Lydgate by the continuator.
MSS.—Sloane 2027, 2464 ; Lansdowne 285 ; Harley 2251, 4826 ; Arundel 59 ; Addit. 14408, 34360 ; Laud 416, 673 ; Ashmole 46 ; McClean MSS. (Fitzwilliam 182, 183) ; Trin. Coll. Camb. O. 3. 41 ; Boston Mus. (frag.).
Printed by Steele from Sloane 2464, E.E.T.S. Dr. Theodor Prosiegel wrote a thesis, Munich, 1903, correcting this edition, and giving collations. He could not use the McClean MSS., and was ignorant of the Trinity codex, which is imperfect.

133. See myche, Say Little.

Beg. See myche say little and lerne to soffar in tyme ; 5 stanzas of 7 lines.
MSS.—Corp. Chr. Coll. 203 ; *Addit. 29729* ; Royal 2 D. 37. The first MS. titles the poem *Proverbium R. Stokys*, but is not to be trusted. In the same MS. Chaucer's *Truth* is entitled *Proverbium Scogani.* The piece is in Lydgate's style, and Stow is probably right.

134. Semblable, Every Thing to his.

Beg. Trete every man as he is disposed ; 26 stanzas of 8, in all.
MSS.—*Ashmole 59* ; Harley 2251.

135. Serpent of Division.

Beg. Whilom as olde bokes ; 10 folios of prose, ballade, 3 stanzas of 8.
MSS.—*Yelverton 35* (*Lord Calthorpe's*) ; Harvard MS. AR 5 ; *Pepys 2006* (*J. de B.* which I take to mean John of Bury) ; McClean 182.
Printed by Treveris, O. Rogers (1559), and E. Allde, 1590. Edited by myself from (1) and (4), Yale Press, 1911.

136. Servant of Cupid Forsaken, The.

Beg. Ful longe I haue a seruant be ; 9 stanzas of 8 short lines.

MS.—*B. M. Addit. 16165.* The title of the New Year's Gift belongs properly to this piece, I think. On the margin Shirley writes, "Be stille Daun Johan suche was your fortune."

137. So as the Crabbe Goth Forward.

Beg. þis worlde is ful of stabulnesse ; 7 stanzas of 8 lines.

MSS.—Harley 2251; *Bodley 686* ; *Trin. Coll. Camb. R. 3. 20* (with French original) ; Ellesmere.

Printed from (1) by Halliwell, *Minor Poems*, pp. 58–60. One stanza in Harley 2382.

138. Soteltes at the Coronation Banquet of Henry VI, The.

Beg. Loo here twoo kynges right perfite and right good ; 3 stanzas of 8 lines.

MSS.—Lansdowne 285; Cotton, Julius B I; an altered version in Fabyan's *Chronicle*.

These stanzas, almost identical with certain stanzas of the Ballade to King Henry VI, and written for the same occasion as the Roundel and the Prayer, are certainly by the same man.

139. Stans Puer ad Mensam.

Beg. My dere Child first thyself enable ; 14 stanzas of 8 lines.

MSS.—Harley 2251 ; Jesus Coll. Camb. 56 ; Lambeth 853 ; Lansdowne 699 ; Leyden Voss. 9 ; *Ashmole 59* ; Rawl. c. 48 ; Cotton, Caligula A II ; Harley 4011 (part) ; *Laud 683* ; *Bodley 686* ; *Balliol 354* ; Univ. Lib. Camb. Hh. iv, 12 ; Stowe 982 (written as prose) ; Addit. 5467 ; *Rawl. poet. 32* ; Bodley 48 ; Ashmole 61 (altered).

Printed by Caxton and W. de Worde ; by Halliwell, *Rel. Ant.* ; by Furnivall in *Babees Book*, with Latin original ; though a French version may have been Lydgate's model. Two stanzas are in Pem. Coll. 120.

A certain scholar once announced he would prove this poem not Lydgate's, and so Mr. Lee says, in his article on Lydgate, that the monk's claim to this poem is disputed. Inasmuch as Lydgate names himself in the last line, it is rather hard to see what sort of a case will be presented. That was some fifteen years ago, and his arguments, so far as I know, have yet to appear.

140. Star of Jacob, To Mary, the.

Beg. O sterre of Iacob and glorye of Israell ; 7 stanzas of 7 lines.

MSS.—Harley 372 ; *Laud 683* ; Trin. Coll. Camb. R. 3. 21 ; Sid. Suss. Coll. 37.

141. Stella celi extirpauit.

Beg. Thow hevenly quene of grace our lodesterre ; 4 stanzas of 8 lines.

MSS.—Harley 2251 ; Addit. 34360 ; *Harley 2255* ; Trin. Coll. Camb. R. 3. 21; Jesus Coll. Camb. 56 ; Rawl. c. 48 has an altered version, which I think may also be due to Lydgate.

142. Story of Thebes.

Beg. Whan bright Phebus passed was the Ram ; 4716 lines of heroic couplets.

MSS.—B.M. Adds. 18632, 5140, 29729 ; Harley 262 ; Cott. App. XXVII ; Egert. 2864 ; Arundel 119 ; Reg. 18 D ii ; Bodley 776 ; Digby 230 ; Laud 557, 416 ; Rawl. C. 48 ; Cam. Un. Lib. Adds. 3137 ; Trin. Coll.

R. 4 20, O. 5. 2; Magd. Pepys 2011; Lambeth 742; Longleat 257; Mostyn 258; Prince Fred. D. Singh's MS.; Gurney. Printed in 1500 (?), 1561, etc.
In type for Chaucer Society, from (7), edited by Dr. A. Erdmann.

143. Te Deum Laudamus.

Beg. Te Deum Laudamus to the lord souerayn; 13 stanzas of 8 lines.
MS.—*Harley 2255.*

144. Temple of Glas.

Beg. For þou3t constreint and greuous heuynes; 1403 lines, heroic couplets and rhyme royal.
MSS.—Tanner 346; Fairfax 16; Bodley 638; Pepys 2006; Camb. Univ. Lib. Gg. 4, 27; *Addit. 16165*; Longleat 258; Sloane 1212 (pt.).
Printed Caxton 1478, W. de Worde, (3 prints) Pynson, Berthelet; reprinted Camb. Univ. Texts; ed. Schick, E.E.T.S., E.S., 60, with invaluable material for Lydgate students. For my notes on the Sloane MS. fragment, see *Pub. Mod. Lang. Ass. Am.*, March 1908.

145. Ten Saints, Prayers to.

Beg. Blissed Denys of Athenys chief sonne; 13 stanzas of 8 lines.
MSS.—Jesus Coll. Camb. 56; *Harley 2255*; *Laud 683*; Sid. Sus. 37.
Intended as two ballades with envoys, one for male, one for female saints; that for the latter is lacking.

146. Testament of Lydgate, The.

Beg. O how holsom and glad is the memorie; 240 + 182 + 184 + 147 + 144 = 897 lines, in stanzas of 7 and 8 lines.
MSS.—*Harley 218*; *Harley 2255*, 2382; *Laud 683*; Leyden Voss. 9; Addit. 29729, 34193 (part); Phillipps 8299 (part); Rawl. c. 86 (part); Harley 2251 (part); Tr. C. R. 3. 19 (part); Jesus Coll. Camb. 56; Scots version of Pt. v in Arundel 285, Roy. 18 D II.
Printed by Pynson; in *Minor Poems* by Halliwell.

147. That now is Hay sometyme was Gras.

Beg. Ther is full lytell sikernes; 17 stanzas of 8 short lines.
MSS.—*Addit. 29729* (long title quoted from some earlier MS.); Rawl. c. 86 (lacks folio). Written for Queen Margaret.

148. The Cok Hath Lowe Shoon.

Beg. Sum man goth stille of wisdom & renoun; 21 stanzas of 8 lines.
MS.—*Harley 2255.*
Printed by Wright, *P. P. and S.*, II; by Halliwell, *Minor Poems*, 150-156.

149. They That No While Endure.

Beg. This wyde world is so large of space; 9 stanzas of 7 lines.
MSS.—*Harley 2255*; Addit. 36983; Trin. Coll. Camb. R. 3. 19.
The refrain of the poem is found in the *Fall of Princes*, I, 12, and III, 10, while one stanza, No. 3 of (1), is nearly identical with one in the *Order of Fools.* The MSS. differ widely.

150. Thoroughfare of Woe, A.

Beg. Lyft up the Ieen of your aduertence; 24 stanzas of 8 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20*; Harley 2251; *Addit. 29729.*
Printed by Halliwell, *Minor Poems*, pp. 122–8.

151. Timor Mortis Conturbat Me.

Beg. So as I lay this othir niht; 16 stanzas of 8 short lines.
MS.—*Harley 2255.* At least three other poems with this refrain exist, exclusive of Dunbar's *Lament for the Makaris.* Lydgate's is probably the earliest.

152. Troy Book.

Beg. O myghty Mars that wyth thy sterne lyght; 30117 lines, heroic couplets, envoy in ballade.
MSS.—Cotton, Augustus A iv; Digby 232; Arundel 99; Royal 18 D ii; Trin. Coll. Camb. O. 5. 2; Digby 230; Rylands; St. John's Oxf. VI; Royal 18 D vi; Exeter Coll. Oxf.; Douce 148, Univ. Lib. Camb. Kk. 5. 30; Harvard Univ.; Tollemache; Cath. Lib. Gloucester; Phillipps; Bristol City; Rawl. c. 446, poet. 144.
Prints by Pynson, Marshe. Edited by Dr. H. Bergen for E.E.T.S. (Pts. I-III, text, now printed).

153. Tyed with a Lyne.

Beg. The more I go, the further I am behynde; 12 stanzas of 8 lines.
MS.—Harley 2251.
Printed Halliwell, *Minor Poems*, p. 74, see *Anglia*, 28, 4-5.
The general similarity of this to *Order of Fools, Rhyme without Accord*, etc., inclines me to accept this as Lydgate's.

154. Upon a Cross.

Beg. Upon a cros naylid I was for thee; 6 stanzas of 8 lines.
MSS.—*Addit. 29729*; Univ. Lib. Kk. 1. 6; *Harley 2255*; *Laud 683*; Jesus Coll. Camb. 56; Rawl. poet. 32; Caligula A ii; Laud 598; Univ. Lib. Camb. Hh. 4. 12; Phillipps 8299, with additional stanza.
Printed from Sloane 2598, by B. Fehr, *Archiv* 106, 63; by Dr. Furnivall, E.E.T.S., 1866 (Pol., Rel. and Love Poems), from MS. (9). Small fragments of this piece are in Hatton 73 (1 stanza) and St. John's Ox. 56 (a torn leaf).

155. Valentine to Her I Love Best of All.

Beg. Seynt Valentyne of custume yeere by yeere; 20 stanzas of 7 lines.
MSS.—*Trin. Coll. Camb. R. 3. 20*; *Addit. 29729*; Harley 2251; *Ashmole 59*; Rawl. poet. 36.

156. Vertu, A Song of.

Beg. As of hony men gadren oft swetnesse; 16 stanzas of 8 lines.
MSS.—*Harley 2255*, 2251; Jesus Coll. Camb. 56; Rawl. c. 86; Trin. Coll. Camb. R. 3. 21; *Univ. Lib. Camb. Kk. 1. 6*; Phillipps 8299; Ashmole 59, Pt. II (8 stanzas at end); in all but (2) of 13 stanzas.
Printed by Halliwell from (1) *Minor Poems*, pp. 216-221.

157. Vexilla Regis Prodenut.

Beg. Royal Baneris Unrolled of the Kyng; 9 stanzas of 8 lines.
MS.—Univ. Lib. Camb. Kk. 1. 6.
The resemblance of this translation to Lydgate's other work of the kind is striking.

158. Virgin, Verses to the.

MS.—St. John's Coll. Oxf. 56, fragment, as the leaves are torn.
These are probably Lydgate's, so far as style and rhyme can be tested.

159. Wikked Tong will Seye Amis, A.

Beg. Considre weel with every circumstaunce; 20 stanzas of 7 lines.
MSS.—Harley 2251; Univ. Lib. Camb. Ff. 1. 6; *Trin. Coll. Camb. R. 3. 20*; *Bodley 686*; *Addit. 29729*, Ellesmere.
Printed Thynne, 1532 Chaucer; Skeat, *Oxford Chaucer*, VII, as a *Ballade of Good Counsel.*

160. World is Variable, This.

Beg. Toward Aurora in the monthe of decembre; 10 stanzas of 8 lines.
MS.—*Harley 2255.*
In all, prose and verse, as nearly as I can estimate, 145,500 lines.

In the words of poor berated Ritson, this is the "fullest and best list" of the works which after three years' close study of the poems of the fifteenth century, I can give out confidently as Lydgate's. Like Ritson, I do not claim plenary inspiration for my compilation. In all but a dozen cases, I have the word of scribes contemporary, or almost contemporary with Lydgate. In every case I have a poem conforming to the general style of the monk in his self-attested pieces, and to the rhyme-scheme which he followed with marvellous accuracy.

I now present a list of works ascribed to Lydgate at some time or another, which I cannot accept as his. I take this up historically.

From this point to the end of the introduction, works not by Lydgate appear in italics, Lydgate's own works in ordinary type.

Three poems ascribed to Lydgate in contemporary manuscripts must be questioned, in spite of my reverence for him who penned the *Explicit quod Lydgate.* Two of these are *A Satirical Description of His Lady*,[1] in MS. *Harley 2255*, and *Quia Amore Langueo*, MS. *Ashmole 59*.[2] I cannot believe that Lydgate ever sank to the abominable filth of the one, or rose to the sublimity of the other. The former has the rhymes *enter* : *behynde*, and *day* : *eey* (egg); it is highly alliterative.[3] Admitting that Hoccleve may have written a poem of the type,[4] which is a common one, and that even religious monks could condescend to ribaldry, I yet cannot believe that Lydgate ever attempted to outdo all his peers in poetry

[1] With the refrain, "When she hath on her Hood of Green."
[2] And elsewhere.
[3] It is printed by Halliwell, *Minor Poems*, No. 34: the rhymes occur p. 203 and p. 204. As a sample of alliteration I quote

p. 199, "As bright as bugyll or elles bolace
Shorn as a sheep with sherys keen
Whenne the sunne shyneth sheen."

[4] So Dr. Furnivall says, and prints it, E.E.T.S., E.S., 61, p. xxxviii But Hoccleve was mad for some years, as we know.

in obscenity, such as this poem reeks of.[1] I believe that the scribe who towards the end of his volume was filling with non-Lydgatian poetry, put an *Explicit quod Lydgate* to this piece by inadvertence.[2]

The latter poem is generally admitted to be the highest poem of its type in English; the finest expression of the Virgin's sorrow. I should be only too glad to claim it as Lydgate's, but Shirley when he wrote Ashmole 59, was at least eighty-five, and a little forgetful of details, as is shown by the remarkably poor versions which fill this MS. There are two versions with this refrain, of which the first is ascribed by Shirley to Lydgate. The other version is a moralization of the Song of Solomon, as a Complaint of Christ.[3] I would welcome either poem into the Lydgate Canon, on better proof than Shirley's rubric for the one. In this version I note the assonance whom: moon, line 29; and the form þou has, line 48, as not in Lydgate's ordinary usage.

The third poem, *Dilectus meus*, or *Rex Salamon*, is ascribed to Lydgate in the same Shirley Ashmole 59. It appears also in Harley 2251 with more stanzas. The poem has the penultimate rhyme of -oun, and its irregularity of metre makes me unwilling to admit it as genuine.

A late MS., the Bannatyne (1568), ascribes an *Appeal of Christ* to Lydgate. Bannatyne is not to be trusted, and certain rhymes are against the probability of Lydgate's authorship.[4]

Treatise of a Galaunt; Ballade of a Galaunt, or the *Gallande Ballade.*—Bishop John Alcock (*d.* 1500), in a sermon preached in his old age, attributed this poem to Lydgate, saying that he remembered it in his youth. Alcock was about 19 years old when Lydgate died. It is of course not absolutely certain that the Ballade we possess is in the original form, or precisely the one Alcock had in mind, though the refrain he quotes is that of our poem. Dr. Furnivall and Mr. Carew-Hazlitt printed the poem as descriptive of the times of Henry VIII, from early prints, but it exists in a MS. of Edward IV's reign.[5] It belongs certainly to the latter half

[1] There are several parallels in Trin. Coll. Camb. R. 3. 19, later printed in Stow's Chaucer.

[2] I must note, however, Dr. Koeppel's acceptance of the poem as genuine, *Eng. St.*, 24, 290. Harley 2255 is as late as Edward IV's time, and not to be absolutely trusted.

[3] Both are printed by Dr. Furnivall, E.E.T.S. 15, pp. 148–150, 151–159.

[4] dry : eternaly : maistry : folly 50–55; albeid : misdeid 38–40. Bannatyne ascribes Hoccleve's *Letter of Cupid* to Chaucer, etc.

[5] MS. Trin. Coll. Camb. R. 3. 21. Printed by Carew-Hazlitt, *E. Pop. Poetry*, III, 147 ff., with note on early prints, and by Furnivall in *Odd Ballads*

of the fifteenth century. It is written ostensibly against those who brought over French fashions from the lost English possessions in France, but is really an attack on all classes of society, a satire on the times.

> "So moche rychesse in araye, and so moche nede;
> So many bedes borne, and so lytell devocyon;
> So moche fasting for hungre, and so lytell mede;
> So moche paynted worship, and so lytell reason;
> I trowe no man hath sene in this region."

Now it is wholly against probability that Lydgate, who delighted in fine array and in rich patrons, who was a member of the most favoured monastery in England, who wrote poem after poem to encourage "painted worship," should have indulged in any such bold tirade as this. The style of the entire poem is bitter, popular, abrupt, and different from Lydgate's. In rhymes I note 50, intoxicacyon : abbominacyon : desolacyon ; 170, folye : Babylonye : glorye ; 214, dye (inf.) : perseuerauntly ; as typical of a practice at variance with Lydgate's. The metre of the poem is of that rough and irregular kind, typical of English poetry two generations from Chaucer.

The Nightingale.—In a MS. written by Humphrey Newton, said to have been born in 1466 (Hist. MSS. Com. 2nd Rept. 80), a poem on the nightingale is found. The old table of contents describes probably this article as "Vera fabula quam Johannes Ludgate faciebat et in octavo versu," but the writer of the report thinks this refers to a lost poem. In the other two MSS., both of earlier date, no author's name is mentioned.[1] Bishop Tanner is the first to mention this poem as Lydgate's, evidently by confusion with A Saying of the Nightingale. Our only external evidence is thus a note by a scribe about 1500, and that not absolutely certain.

The internal evidence points strongly against Lydgate as author. A reference to the young duke of Warwick as dead shows that the poem is later than 1445. Lydgate was then in his old age, and the poems of his old age are noted for their digressive vagueness of structure. Yet this poem is most carefully constructed, highly artistic, quite compact, almost without rhyme-tags, and with a remarkable run-on line. I quote a typical stanza :—

[1] Printed by O. Glauning for the E.E.T.S., E.S., 80. He was unaware of Newton's MS.

"The oure of none, as Jewes hym desyred
Thirled and persed thorgh his hert and side
He seying then 'Consummatum est,' expired;
And, heed enclyned, the gost yaf vp that tyde
Unto the fader. The sunne, compelled to hyde
His bemys bright, no lenger myght endure
To see the deth of the auctor of nature."

One has only to compare this version of the *Philomela* with Lydgate's own version, to see how unready his style is for such a stanza. His own version is digressive, indirect, incompact, and finally wanders entirely away from the artistic scheme.

Moreover, in rhyming -y : -ye indifferently, the poem goes absolutely against the usage of Lydgate's old age. I note lines 103, and 285, as examples of this. They are particularly bad, for they contain cases of the infinitive in -ie rhyming with adverbs in -ly. An even better test is afforded by the rhymes séson : réson, 22, séson : réson : enchéson 58. In no poem of Lydgate's poems, acknowledged as his by contemporaries, can a paroxytone rhyme of these words be found, though they appear everywhere in his poems in oxytone rhyme, *e. g.* sesón : toun, etc. These considerations seem more important to me than the scribe's possible word of 1500, and I feel justified in excluding the poem.[1]

Stephen Hawes.—In the *Pastime of Pleasure*, ll. 1282 ff., Hawes enumerates certain works of his master. These are (given by title or description):—

1. Life of our Lady.[2]
2. Life of St. Edmund.
3. Fall of Princes.
4. Churl and the Bird.
5. *Court of Sapience.*
6. Troy Book.
7. *Assembly of Gods* (or perhaps Reson and Sensuallyte).[3]
8. Temple of Glas.

Two works call for comment, the *Court of Sapience* and the *Assembly of Gods*. On the *Court of Sapience*, I may refer to Dr.

[1] Space prevents me from entering in detail upon a refutation of all Glauning's arguments for Lydgate's authorship. Suffice it to say, that he shows the poem to be Lydgatian, but not Lydgate's. The rhymes I call in question are regular with Benedict Burgh, cf. *Cato*, *Archiv*, 115, ll. 282–4, 565–7–8. Why could he not have written this poem?

[2] He speaks of the "conversacyon of our lady," which I take to mean "conduct."

[3] "And betwene vertue and the lyfe vycyous
Of goddes and goddes, a boke solacyous
He did compyle."

This has hitherto been taken to apply to the *Assembly of Gods*, but it is equally true of Reson and Sensuallyte.

Burkart's thesis on Hawes's poem, 1899, which summarizes the story. He claims that this poem is Hawes's chief source.

My objections to the *Court of Sapience* are, that we have no external testimony until this statement of Hawes, and that the style of the poem is quite different from Lydgate's, being direct, forceful and yet a trifle pedantic. It is written by a man of very different personality from the modest monk of Bury; he is assertive, and preëminently the master. The metre of the poem is vigorous, but decidedly not so smooth as Lydgate's. Moreover, there are rhymes totally at variance with Lydgate's universal practice. In stanzas 1, 14, 30, 42 and others there may be observed the strong preference for the rhyme -ácioun, proparoxytonic. And in the copy of the poem in MS. Harley 2251, fol. 274b, l. 9–10, there is the rhyme victórye : dryé. Lydgate, as I have said, never rhymed the word except as victórye. Finally, throughout the poem we can find but few rhyme-tags, metrical conveniences indispensable so far as Lydgate was concerned.

Somewhat earlier than this reference of Hawes, Wynkyn de Worde in his 1498 Chaucer had printed the *Assembly of Gods*, and assigned it to Lydgate in his colophon. If then Hawes's reference above refers to this poem, it may be due chiefly to this print. The poem exists in a MS. of not earlier than 1463, without ascription, and in another MS. probably copied from the print. Thus Wynkyn de Worde affords us our only external evidence, and this only in his first print; he took pains to omit the colophon in his second and third prints. Dr. Triggs mentions as confirmatory of this evidence the "extemporal play of the *Seven Deadlie Sinns*, contrived by Richard Tarleton and performed before King Henry VI (*v.* description by Collier, *Hist. Dram. Poet.*, III, p. 198). Our monk Lydgate is supposed to regulate the performance." Now Tarleton was an Elizabethan, and Henry VI merely an early Sly who watches a play. One might as well contend that Gower wrote Chronicle Histories because Shakespeare employed him as Chorus.

It cannot be denied that the *Assembly of Gods* is equipped with a full Lydgatian stock of phrases and mannerisms. They are, however, of the most easily imitated type, and any of the evidence Dr. Triggs puts forth for Lydgate's authorship could be shown to be true of the continuation of the *Secrees*, written after Lydgate's death.

Metrically, however, the poem is quite impossible. It is harsh and not to be scanned; Lydgate is always smooth. There are forty-

seven alexandrines, and thirty-four lines of eight syllables, though the poem is written in rhyme royal. The rhymes are incredibly bad. In 2000 lines we have strong : hand, 260; am : man, 86; than : doon, 1217; come : oblyuyone, 1337; bedde : understonde, 2040; and others of the like. In over twenty out of forty cases the -ye rhymes with final -y. Victorie rhymes partye, 1009; companye, 1190; and many words in -y. We find circumcysion : derision, 1205; reson : seson, 1259. In other words, this poem is the product of another age than Lydgate's, and certainly belongs to the latter half of the century.

But stronger even than these philological tests, on which alone I should never rely, are the tests of style.[1] Nowhere in our known Lydgate have we this rough, careless, brisk, vigorous, racy, colloquial telling. Was it Lydgate who wrote of Diana and Neptune in his vision,

559. "This was the furst syght that ever I theym sawe,
And yef I never do efte, I rekke not a strawe;"

or of Minerva, the chaste goddess,

349. "She weryd ii bokelers, oon by her syde,
That other ye wote where;"

or spoke of going to dine as "falling aboard," l. 248? Here is a typical line in the poem,

21. "He must nedys go that the devell dryues."

Pan is (325)

"brechyd like a bere,
With a gret tarbox hangyng by hys syde."

We are in a different atmosphere from the cloister of Bury throughout the poem. Here are war-cries, rough-and-ready repartee, the slang of the day; in a word, the life of the Roses. We are in the most realistic allegory ever written.

"What seyde Ryghtwysnes, thow olde dotyng foole,"

or again,

"Is hit thus? what! in the devellys date!"

One might with equal reason contend, as Peacham stated in the *Compleat Gentleman*, that Lydgate was "the authour of that bitter satyre *Piers Plowman*."

John Bale was apparently the first to make a Lydgate canon. In his *Scriptores Brit. Centur. Quinta*, fol. 202 f. (1548), is a list of 14 pieces, and in his MS. note-book are many more entries.[2]

[1] For a style-investigation, confirming my view, see A. Rudolph, *Lydgate und die Assembly of Gods*, Berlin, 1909.

[2] Printed Oxford, 1902, in *Anecdota Oxoniensia*.

These were incorporated in the later edition of 1559, from which I quote, p. 586. (Titles italicized, it will be recalled, are of spurious or unknown works.)

1. St. Edmund.
2. *Vita regis Ethelstani* (Pro. solidiore operis firm).[1]
3. St. Fremund (Book III of St. Edmund).
4. Life of our Lady.
5. St. Albon.
6. Dance of Machabre.
7. *De coelorum gaudiis* (Multi sunt qui coelorum gaudia cup).[2]
8. *Parlement of Foules.*
9. *Jesu thy sweetnes.*[3]
10. Praecepta moralia. (Possibly Burgh's *Cato*, or some of Lydgate's moral poems.)
11. Secrees.
12. Secrees (another part).
13. Calendar.
14. Churl and Bird.
15. Proverbs of Lydgate.[4]
16. *Proprietates nationum.*[5]
17. Arthur (Fall, VIII. 24).
18. The Round Table (Fall, VIII, 24).
19. Guy of Warwick.
20. Guy and Colbrand (perhaps the latter part of 19).
21. *De arte militari.*[6]
22. *De officio regis.*[7]
23. Testamentum.
24. *Smith and his Dame.*[8]
25. Horse, Goose and Sheep.
26. Dietary.
27. Fabula Duorum Mercatorum.
28. *De fortuna.*[9]
29. Contra iudicium temerarium (Fall, I, 13).
30. Inter rationem et tristiciam. (Resoun and Sensuallyte?)
31. Mass.
32. *Praeceptiones Gallicae linguae.*[10]
33. *Aeglogas seu Bucolicae.*[10]
34. *Poemata et Odas.*[10]
35. *Satyras et alia poemata.*[10]

Ista ex Ioanne Boccatio et aliis authoribus transtulit:

36. Fall of Princes.
37. *Assembly of Gods.*
38. Thebes.
39. *De genealogia Deorum*, lib. xv.[7]
40. Troy Book.
41. *Boethius de consolatione.*[11]
42. *Dantis opuscula.*[10]
43. *Petrarchae quaedam.*[10]

Bale also hints at tragedies and comedies, Latin verses and prose works.

[1] Unknown.

[2] Not known.

[3] This lovely lyric, printed by Dr. Furnivall in E.E.T.S. 24, 8–11, is in stanzas of 8 lines of 4 accents, *a b a b a b a b*. It is highly alliterative, and of the fourteenth century. In MS. Rawl. poet. 175 (c. 1370) it appears in a northern dialect.

[4] From the de Worde print. They include envoys from the Fall, Loke wel thy Mirour, Consulo Quisquis, and Chaucer's *Fortune* and *Truth*. This article is repeated in later lists. See Schick, *Temple of Glas*, p. clii, note.

[5] Not known, unless a half-dozen lines in Tr. Coll. R. 3. 19, be these.

[6] This may be any one of several translations of Vegetius. A metrical one is now in Pembroke Coll. Camb. 243. It has no Lydgatian marks.

[7] Perhaps part of the *Secrees*.

[8] The well-known fabliau.

[9] Probably Sir Thos. More's poem on *Fortune*, recently reprinted by the E.E.T.S. from Balliol 354. Or it may be the prologue to Bk. VIII of the Fall.

[10] I can find no MS. sources of these items.

[11] This may be the translation by Chaucer, but more probably that by Chaplain John (Walton?), 1410.

Bale's knowledge seems drawn almost entirely from prints.

John Stow's List. At the end of the *Siege of Thebes*, in the 1598 Chaucer of Speght, John Stow set his list of Lydgate's works.[1] Stow's information came from his own manuscripts, and it is in general accurate. I give the list.

1. Fall of Princes.
2. Troy Book.
3. Pilgrimage.
4. Secrees.
5. Reason and Sensuality.
6. *Assembly of Gods.*[2]
7. *Court of Sapience.*[2]
8. Kalender.
9. *Petigree of the Emperours,*[3] *from Caesar to Dacian.*
10. Kings of England.
11. Dance of Machabre.
12. Cristis Passioun.
13. *Psalms of the passion.*
14. *Of Christ's passion.*
15. Misericordias Domini.
16. *Magnificentia Ecclesiae.*
17. St. Bernard.
18. Paternoster.
19. Aue Maria.
20. *Gaudite iusti in domino.*
21. Prayer for King, Queen and People.
22. *Conditor alme siderum.*
23. Gloriosa dicta sunt.
24. De Profundis.
25. Deus in nomine tuo.
26. Letabundus.
27. Testament, part I.
28. Benedic anima mea.
29. Amasias to Iohas (Fall of Princes, II, 16).
30. Fifteen Oes to Iesu.
31. Magnificat (Life of Our Lady, c. XXII).
32. Aue jesse virgula.
33. Fifteen joyes.
34. Life of our Lady.
35. *Life of St. Anne.*
36. Pyte and the sinner.
37. Image of our Ladie.
38. St. Albon.
39. How the plague was ceased in Rome.
40. St. Margaret.
41. *Life of St. Denis.*
42. *Life of St. Barbara.*
43. *Life of St. Sithe.*
44. St. George.
45. *Exhortation* [*against*] *the 7 deadly sinnes.*
46. *Praier to bedward.*
47. Seuen graces for seuen estates.
48. Offices of all estates.
49. Seuen parts of wisdom.
50. Founders of the 7 sciences artificiall.
51. Seuen Sciences called Liberall.
52. Authours of 7 Sciences.
53. Disposition of the 7 planets.
54. Disposition of the 12 signes.
55. Disposition of the 4 elements.
56. Disposition of the 4 complections.
57. Disposition of the 4 seasons of the yere.
58. Disposition of the world.
59. Peace, Praise of.
60. Dietary.
61. (Fall. VIII, 20), Stable as a Stone.
62. Procession of Corp. Christi.
63. Fall of Princes, III, 4 (Ballad Royall against lechery).
64. Saying of the Nightingale.
65. Ballad on the Coronation.
66. Fall of Princes, II, 31 (on Rome).
67. Measure, Song of.
68. Ram's Horn.
69. Nine Properties of Wine.
70. Amor vincit omnia.

[1] A Catalogue of translations and Poeticall deuises in English mitre or verse, done by John Lidgate Monke of Bury, whereof some are extant in print, the residue in the custodie of him that first caused this Siege of Thebes to be added to these works of G. Chaucer.

[2] See above. [3] Not known.

71. That now is hay.
72. Four things.
73. Wikked Tong.
74. Thoroughfare of Woe.
75. Mydsomer Rose.
76. Disposition of women (Doublenesse ?).
77. Order of Fooles.
78. What maketh the world so variable (World is variable ?).
79. Semblables.
80. Letter to Gloucester.
81. *Epitaph on Humfrey Duke of Glocester.*
82. Stella coeli extirpauit.
83. Consulo quisquis.
84. Horns Away.
85. Haste.
86. Epistle to Sybille.
87. Mumming at Bishopswood.
88. Mumming for the Mercers.
89. Mumming for the Goldsmiths.
90. Mumming at Eltham.
91. Mumming at Hertford.
92. Mumming at London.
93. Mumming at Windsor.
94. New Year's Gift of an Eagle.
95. So as the Crabbe goeth forward.
96. Valentine to Her I love best.
97. Ballade to Her that hath all virtues.
98. A Gentlewoman's Lament.
99. Gloucester's Marriage.
100. Jak Hare.
101. *Gallaunt.*
102. Æsop's Fables.
103. Churl and the bird.
104. Horse, sheepe, and goose.
105. Gwy Earl of Warwick, etc.
106. Prouerbs of Lidgate (from W. de W.'s print).
107. Departyng of Chaucer.
108. Bycorne and Chichefache.
109. Serpent of Diuision.
110. Temple of Glasse.
111. St. Edmund.
112. Entry into London.
113. Testament.

(Added to these the Story of Thebes, just printed, makes 114 works.)

There is no doubt but that Stow, in the composition of this list, had recourse to the manuscripts in his own possession. Chief among these are the MSS. now known as B. M. Addit. 29729 (his own MS. written 1558[1]) and Trin. Coll. Camb. R. 3. 21. In the former MS. are the pieces noted on his list, Nos. 7, 14, 17, 31, 71, 70, 72, 88, 89, 90, 91, 92, 93, 94, 65, 69, 68, 23, 62, 64, 63, 39, 40, 27, 30, 36, 37, 83, 73, 97, 98, 99, 114; in the latter MS. are Nos. 7, 34, 33, 32, 13, 12, 15, 26, 35, 10, 20, 101, 18, 51, 45, 46, 14, 11, 16, 47–58, 59, 83, 75, 105, 44.

Now Stow, while deserving all our gratitude, has no great claim to credit on question of authorship. Just as in MS. Trin. Coll. Camb. R. 3. 19, we find Chaucer's name added by Stow to one piece of courtly poetry after another, so in MS. R. 3. 21, a codex largely in the same hand, we find Lydgate's name added to one religious poem after another. Chaucer wrote all the worldly poems, Lydgate all the godly ones, seems to be his canon. But these MSS. date from late in Edward IV's reign, and consequently contain much poetry of a later date than Lydgate. The poems Nos. 13, 16, 20, 35, 45,

[1] An excellent MS. nevertheless and faithful copy of older texts.

46, 101 in Stow's list are clearly of this later period, since they break all Lydgate's rhyming habits, while closely imitating his general style.[1] None of these poems, it should be said, is ascribed to Lydgate by the scribe of the MS. Of the spurious pieces, not already noted, Nos. 22, 41, 42; 43 are not by Lydgate if any extant poem on these subjects be those intended by Stow.[2] No. 81, the *Epitaphium Ducis Gloucestrie*, in MS. Harley 2251, is certainly not by Lydgate. It is a very feeble thing indeed, written in his manner, but has no MS. support for Lydgate's name, or any accordance with a known poem of his.[3] Nos. 36, 37, 39 are only in Stow's MS. Addit. 29729, and are there attributed to Lydgate. They agree in style and subject with numerous other pieces of the monk, and are admitted into my list for want of negative evidence, though I do not feel entirely sure of them. Numbers 47–58 comprise my Pageant of Knowledge, Nos. 53–57 being ascribed to Lydgate in MS. Harley 2255, an excellent codex. There are thus 14 spurious pieces, and 14 duplicates in Stow's list. Elsewhere Stow assigns other poems to the monk. In his *Chronicle*, he tells of verses for pageants at the entry of Queen Margaret; these have not survived. He is also probably responsible for the ascription of *London Lickpenny* (see p. xliii).

John Pits, 1619,[4] depended almost entirely upon Bale for his information. Nearly his whole article is stolen from Bale, and deserves no further notice. He adds two items at the end of Bale's ist, The Pilgrimage, and Quis dabit meo capiti.[5]

[1] No. 13, *Psalmi passionis*, Trin. Coll. Camb. R. 3. 21. Rhymes glory : prophesy : soly 10 ; consecrácioun : obseruácioun fol. 175 b ; temptácioun : dylectacioun 176 ; proteccyoun : dyleccyoun 176 b ; prophesy : bodyly 176 b, and many others. No. 20, *Gaudite iusti*, is of the same type. No. 35, Life of St. Anne, same MS., fundácioun : elácioun : formácioun 224 ; onely : magnify 224 b ; thornes : ywys 225 ; hauntyd : worshippyd 226 ; virgyne : digne 226 b ; affeccioun : direccioun 228 b ; reson : seson 229 b ; son : redempcioun 230, etc. No. 45 may be any one of the several attacks on the sins or a song of them, as in Ball. 354 ; I know none in Lydgate's metre. No. 46, The Prayer to bedward and at rising, rhymes mesurably : glotonye, f. 276 b ; fantasies : vpryse 276 a ; it is in short line stanzas of 4. No. 16 is highly interesting, but is crudest of all in its metre. Rhymes magnyfy : almighty 285 ; encheson : reson : geson : seson 285 ; oonly : signify 286, etc.

[2] No. 22 may be a part of the Letabundus, 41 and 42 are extant as in short doggerel couplets in an Arundel MS. Lydgate wrote a *Prayer* to St. Ositha.

[3] Stanza 6, alye : the ; 9 dowarye : by : ny : I cry ; etc. The poem is rather unmetrical.

[4] Relationum Historicarum de Rebus Anglicis, Tom. I, 1619, under the year 1440, pp. 632–33.

[5] *Lamentation of our Lady*, this may be the prose tract, which is probably spurious.

Bishop Tanner's list in his *Bibliotheca*, pp. 489–493 (ed. 1748), consists chiefly of researches made upon Pits and Stow. To these he adds items from Laud 683, Fairfax 16, and Ashmole 59. But he does not bother to collate his references, as Bale did from his notes. The result is that items often appear under three or four heads. Moreover, whenever Tanner found other poems in a MS. containing poems cited by Pits or Stow, he added these. The result is a confusion which it is hardly worth while to clear up. But the greatest credit is due to Tanner for his references to MSS., which are uniformly accurate.

Tanner's list begins with Thebes, goes to Wikked Tong, Troy Book (under which the redaction of 1614 is noted), Mass; then follow—

5. Queen of hevene.
6. *Dilectus meus.*
7. Ballade of Commendation.
8. *Stabat mater dolorosa* (Ashmole 59, "by an holy ankausse of Mansfield").
9. Queen of hevene (another MS. reference).
10. Prayer in Old Age.
11. Life of our Lady.
12. St. Edmund.
13. *Quia amore langueo.*

After these come the items of Pits, beginning with St. Fremund. At the Horse, Sheep and Goose he interjects Say the Best, from MS. Laud 598, and Upon the Cross, from the same MS.

Then he appends Stow's list. At *St. Anne's* life, he interjects Lydgate's Invocation to St. Anne. At the Procession of Pageants (of Corpus Christi) he puts in a guess as to the "Coventry" plays (Hegge plays). After the Entry into London he adds *London Lickpeny* (quoting Stow, *London*, p. 234), the Flour of Curtesye (Thynne, 1532), and the following from Fairfax 16—

Prayer for King, Queen, and People.
Chaunse of the dyse.[1]
Complaint against hope.[2]
Complaint d'Amour (attributed to Chaucer by Prof. Skeat).
Ragmanys roll, or *The Merour of your Chaunce.*[1]

[1] These two poems, by a witty Chaucerian, constantly remind one of Lydgate. But the internal evidence is hardly sufficient to convince me that he wrote them.
[2] By a Chaucerian, not in Lydgate's manner.

From the Lincoln MS. he notes St. Austin, and from Ashmole 59—

The sixth fable of Isope.
Consulo quisquis.
Horns away.
(Fall, I, 13.)
Friend at neode.
Holy meditation.
Mass ("Ye devout peple").

From Bodley 686 he took the *Tale of a Crow* (Maunciple's Tale by Chaucer), Kings, Stans Puer, Dietary, So as the Crabbe, Ram's Horn, Wikked Tong, St. Margaret, St. George, Fifteen Joys (here he notes the version II from the Titus MS.). He then catalogues Laud 683, noting under Ten Saints, the Ashmole St. Denis. The only omission from Laud is Fifteen Ooes. To these he adds some random pieces, *The Tale of the Lady Prioress and her three wooers.*[1] From Stow's *History* he quotes the verses of the pageants for Queen Margaret in 1445. These are *Ingredimini et replete terram, non amplius irascar super terram. Madam Grace, chancelor de Dieu. Five wise and five foolish virgins. Of St. Margaret. Of the heavenly Jerusalem. Of the general resurrection and judgement.*[2]

He adds Cambridge, with a reference to Fuller, *Eccl. Hist.*, I, 28. He then adds the "translations" from Pits,[3] and concludes with references to MSS. he has not seen, chiefly gathered from the *Cat. MSS. Angl. et Hib.*, Oxon., 1697.

Under LYDPATE, JOHANNES, he notes the Serpent of Division again from "A. Wood, MS. *Cat.*, IV, 46 (1559 print)."

Joseph Ritson followed Tanner in this sort of list, and considerably increased the confusion. He divided his list into printed and unprinted works. Professor Schick has corrected Ritson's list to a great extent, but in order to set the matter right once for all I must complete his work, with cross-references to duplicates.

In prints.—1. Troy. 2. Fall. 3. Dance of Mach. 4. Thebes.

[1] Certainly not by him. It is a gay fabliau of the alliterative romance type, composed by some minstrel. The MS. ascription is of a late date. The humour is rough and high, the rhymes rude; there is nothing to justify this note of some modern reader, yet Halliwell printed it as Lydgate's, *Minor Poems.*

[2] None of these are extant, as I have said above.

[3] Under Troy Book he notes the Laud Troy Book.

5. Life of our Lady (8, 187). 6. *Lamentacyon of our lady.*[1] 7. St. Albon (249). 8. (*Part of* 5 in) *Pilgrimage of the sowle.*[2] 9. Horse, sheep and goose. 10. Temple of Glas. 11. *Cato's Distichs* (54) (by Burgh). 12. *Court of Sapience* (51, 225). 13. *Assembly of Gods* (under wrong title). 14. Churl and Bird. 15. Kings. 16. Stans puer. 17. W. de Worde's Proverbs of Lydgate. 18. St. Austin. 19. Serpent of Division. 20. Flour of Courtesie. 21. *Chaucer's Ballade on Fortune.* 22. Consulo Quis (62, 84). 23. Doublenes. 24. *Balade warning men against deceitful women* (see below under Skeat). 25. Ballade in Com. of our ladie. 26. *Lamentation of Mary Magdalene.*[3] 27. *Assemble of ladies.*[4] 28. *A praise of women*[5] (cf. Skeat, *Min. P.*, p. 26). 29. *Remedie of love.*[5] 30. *Craft of lovers.* 31. Chaucer's *Gentilesse.* 32. Sayings of Dan John (Four things). 33. Testament (214). 34. Bycorne and Chichefache. 35. *London Lyckpeny.* 36. Secrees (from Ashmole's *Theatrum Chemicum*), see No. 52.

In MSS.—37. Arthur (Fall, VIII, 24). 38. Round Table, *ibid.*, and *Siege of Jerusalem.*[6] 39. Guy of Warwick. 40. Fabula duor. Merc. 41. *Lady Prioress.* 42. *Childe of Bristow.*[7] 43. *Two priests of Wiltshire.*[8] 44. *Smith and his Dame*, + Fab. duor. Merc. + 6th proverb of Isope (45). 45. Isopes fabules (44). 46. Chaucer's *Maunciple's Tale.* 47. Jak Hare. 48. *Piers of Fulham.*[9] 49. Order of Fools. 50. *Advice to an Old Man.*[10] 51. *Court of Sapience* (12, 225). 52. Secrees. 53. *De re militari* (144).[11] 54. *Cato's distichs* (11). 55. Dietary (61). 56. Pilgrimage. 57. Ballade to Her that Hath all Vertues. 58. Gentlewoman's Lament (110). 59. *Raymanys roll.* 60. *Chaunse of the dyse.* 61. Dietary (55). 62. Consulo quisquis (22, 84). 63. Horns Away. 64. Semblables. 65. So as

[1] Printed by Wynkyn de Worde. Possibly an error for Quis dabit meo. This tract is in prose, and was recently printed by C. E. Tame, in E. E. Rel. Lit., Series I, as Lydgate's. There is no MS. evidence, and the piece seems to be of much later date than Lydgate's. The prose is quite beyond that of the Serpent of Division.

[2] A prose and verse rendering of Deguileville's second Pilgrimage. Not a rhyme-tag in the verse, and the -y : ye rule frequently broken. Ascribed (the verse part) to Hoccleve, who certainly wrote Metre VII, but probably not the others. See my article in *The Nation*, N. Y., Sept., 1907.

[3] Recently edited by Miss B. Skeat. There is no evidence whatever for Lydgate's authorship. [4] Printed in the Oxford Chaucer, VII.

[5] Nos. 28–30 are cheap imitations of Chaucer, written *circa* 1475. Their style is entirely foreign to Lydgate's. On 28 cf. xlix, *n.* 2.

[6] In doggerel couplets, anonymous, ed. J. Herbert, Roxb. Club, 1905.

[7] A poor piece of popular versification. [9] See pages xlvii, and xlviii, *n.* 3.

[8] Printed in Hartshorne's *Ancient Metrical Tales*, from Tr. C. Camb. R. 3. 19.

[10] See below. [11] See above.

the Crabbe. 66. Rhyme without accord. 67. Haste. 68. Mydsomer Rose. 69. Measure. 70. Quis dabit. 71. Amor vincit omnia. 72. Amasias to Johas (Fall, II, 16). 73. Epistle to Sybille? (141), or perhaps Fall, II, 15. 74. So as the Crabbe (65). 75. New Year's Gift of an Eagle. 76. *Summum Sapientiae.*[1] 77. Seven Wise Counsels (part of Pageant of Knowledge). 78. *Long wil be water.*[2] 79. Complexiones (part of Pageant of Knowledge). 80. Who saith the best. 81. *Lak of Stedfastnesse* (Chaucer). 82. Four things (see 32). 83. Friend in neode. 84. Consulo quisquis (22, 62). 85. *Complaint d'amour.*[3] 86. *Complaint against fortune*, by Chaucer. 87. *Complaint against Hope.* 88. *Ch. of the Dyce* (frag.). 89. Gloucester's Marriage. 90. St. Austin (No. 18). 91. Stans Puer (16). 92. *Prayer to bedward.* 93. O thow povert (Fall, I, 18). 94. Wikked Tong. 95. Vertu. 96. Thoroughfare of Woo. 97. Tyed with a lyne. 98. *Rex Salamon* (*Dilectus meus*). 99. Loke in thy Merour. 100. They that no while endure. 101. Peace. 102. Holy Meditation. 103. Letabundus. 104. World is Variable. 105. Timor Mortis. 106. The Cok hath lowe shoon. 107. Measure is Treasure. 108. *Hood of Green.* 109. *Craft of Lovers* (30). 110. Gentlewoman's Lament (58). 111. Cambridge. 112. Reason and Sensualitie. 113. *Assembly of Gods* (13). 114. *Seven deadly Sinnes* (Stow's, 45). 115–119. Pageant of Knowledge (Stow's, 47–58). 120. That now is hay. 121. Wikked Tong (94). 122. Amor vincit omnia (71). 123. Nine props. of wine. 124. Measure (107). 125. Ram's Horn. 126. Fall (Stow, 63). 127. *Magnificence of the Church.* 128. Psalter. 129. Kalandre. 130. *Petigree of Emperors.* 131. Kings (15). 132. Fates of Princes. 133. Prayer for K. Q. and P. 134. Ballade on Coronation. 135. Pedigree. 136. New Y.'s Gift, Eagle (75). 137. Complaint for My Lady of Holland. 138. Letter

[1] This is still attributed to Lydgate by Prof. Forster and Miss Hammond, because the writer happens to say that his author (his original) and he are both named John. But why not John Walton, John Capgrave, John Hardyng, John of Bury, Sir John Oldcastle? The writer has an incurable fancy for the word huge; in the first 14 stanzas I note huge Idilnesse, 3; huge comberance, 4; huge wittis, 8; huge impuissance, 10; huge Innocence, 11; huge ditees, 12; huge symplenesse, 14. The rhymes are totally against Lydgate's claim; contráire : mornyngly : folýe, 32; glórie : folýe, 70; remedy : folily, 41; delicacye : worldly, 44, etc. Lydgate never went quite so far as to speak of liquid liquor, st. 5, or lyneal lynes 8. The translation is wretched. Really Lydgate never coined such words as rethoryous 6, antiquious 8, or vertuhede 3. There is absolutely no evidence for Lydgate's claim in the original MSS.

[2] From Harley 2251. A short mis-metred thing.

[3] Ascribed to Chaucer by Professor Skeat.

to Gloucester. 139. Epitaph of Gl. 140. My Lady Dere. 141. Epistle to Sibille (73?). 142. *De vita hominis.* 143. *Proprietates nationum.* 144. *Vegetius* (53). 145. *Praeceptiones Gall. ling.*[2] 146–151. Mummings, Stow's, Nos. 87–90, 92, 93. 152–3. Procession of Corp. Chr. 153. King's Entry. 154. King's Entry. 155. *Gallaunt.* 156. Haste (67). 157. Horns Away (63). 158 Fall, II, 16 (72). 159. *Dantis opuscula.* 160. *Petrarchae quaedam.*[1] 161. Prayer in Old Age. 162. *Birds' Matins.*[2] 163. Deus in nomine tuo. 164. *Hoc factum est a domino.*[3] 165. Benédic anima. 166. Misericordias domini. 167. De Profundis. 168. Te Deum. 169. Letabundus (part).[4] 170. Benedictus deus. 171. Letabundus, etc. (part)[4] (169). 172. God is my help. 173. *The high astripotent auctor of all.*[5] 174. *Gaudite iusti.*[6] 175. *Neir a park.*[7] 176–179. Stow's *verses on Margaret's entry.* 180. *De coelorum gaudiis.* 181. Fifteen Joys, II. 182. Fifteen Joys, I (pt. II). 183. Queen of hevene. 184. Stella celi. 185. Image of our lady. 186. Gloriosa dicta sunt. 187. Life of our Lady (5, 8). 188. *Surge mea sponsa.*[8] 189. Ave jesse virgula. 190. Same. 191. Gaude virgo. 192. *Maria virgo assumpta est.*[7] 193. Val. to Her I love Best. 194. Ball. in Commendation (25). 195. *Rex Salamon* (98). 196. *Stabat mater.* 197. Glor. dicta sunt. 198. *Ave Maria* (Harley version). 199. Magnificat (pt. of No. 5). 200. Quis dabit (70). 201. *Quia amore langueo.* 202. *Joy blissid lady.*[9] 203. Ave regina celorum. 204. Regina celi letare. 205. Legend of Joos. 206. *Chaucer's A B C.* 207. *Jesu Crist kepe our lippes.*[10] 208. *Testamentum Christi* (in the Vernon MS.). 209. Paternoster. 210. Verbum caro (pt. of Mass, No. 223). 211. Cristes passioun. 212. Pyte I. 213. Saying of the Nightingale (w. MS. of *Nightingale*). 214. Testament, pt. V (33). 215. Child Jesus to his mother.[11] 216. Upon a Cros (228). 217. *Jesu thy sweetnes.* 218. Testament, pt. I. 219.

[1] For these see under Bale. [2] See p. xlviii.

[3] This poem in Harley 2251, refers to the Battle of Roxburghe, when the Scots were defeated. Rhymes nyne : bene, st. 2 ; victory : flee. No MS. authority.

[4] Ritson was misled by rubrics in the course of the poem, which led him to think a new poem had begun. See 103. [5] A doggerel poem from Harley 2251.

[6] A doggerel poem from Tr. Coll. Cam. R. 3. 21.

[7] Harley 2255. No authority. The poem is in the style of the thirty Vernon MS. poems.

[8] From Harley 2251 ; belongs with *Dilectus meus.*

[9] *Gaude flore,* from Harley 372. Rhymes on hee : bee : see, st. 1 ; lesse : is : gladnesse, 3 ; Jesu : now, 6 ; amang : kan (!), 6. Very irregular metre.

[10] In Addit. 34360 and Harley 2251. No evidence for Lydgate's authorship.

[11] Three stanzas with refrain. From Harley 2251. Begins "My father above." etc. I have included this poem, though with hesitation.

Prayer for K. Q. & P. (133). 220. *On Chr.'s passion.* 221. *Psalmi passionis.* 222. *Merita missae.*[1] 223. Mass. 224. Ibid. 225. *Court of Sap.* (12, 51). 226. Criste qui lux es. 227. Fifteen Ooes. 228. Upon a Cros. 229. XV Tokens. 230. Pt. of 231. 231. *Life of St. Anne.* 232. Invocation to St. Anne. 233. St. Katherine. 234. St. Margaret. 235. *St. Cecilia* (Chaucer). 236. St. Sitha. 237. *St. Barbara.* 238. St. Ursula. 239. *Prioresses Tale* (Chaucer). 240. *St. Erasmus.*[2] 241. Ten Saints. 242. St. Leonard. 243. St. Edmund. 244. Ibid., pt. 245. Ibid., pt. 246. Miracles of St. Edmund. 247. St. Edmund, pt. 3 (243). 248. *St. Alexes.*[3] 249. St. Albon (7). 250. St. Giles. 251. St. Denys.

It will be seen that Ritson has had access to Harley 2251, and 2255; otherwise his list is no better than Tanner's. He has, moreover, fallen into the same error of setting down all items in a MS. as Lydgate's because one happens to be.

Sir Harris Nicolas, 1827, in his additions to Edw. Tyrrell's edition of *A Chronicle of London*, printed the following poems as Lydgate's: 1. *The Battle of Agincourt.* 2. King's Entry. 3. *On the Reconciliation*, 1457. 4. Mumming at Bishopswood. 5. *London Lickpenny.* 6. Letter to Gloucester. 7. Horns Away. 8. Millers and Bakers. Of these pieces, No. 3 can be dismissed at once as not written till eight years after Lydgate's death.

[1] Ascribed to Lydgate, because in MS. Titus A xxvi, which contains Fifteen Joys, II. That poem is, however, in a different hand from that of the scribe of the *Merita Missae.* The poem is printed in the *Lay-Folks Mass-Book*, pp. 148–154, E.E.T.S. 71, by Rev. Mr. Simmons. It is written in the rhyming short couplet. Rhymes not Lydgate's are fore : whare, 5; I : follye, 7; nemen : heuyn, 27; bone : dome, 28; belle : stylle, 47, etc. Another poem ascribed to Lydgate, and called by this editor *Virtutes Missarum*, is printed in the same volume, pp. 367 ff. There is no evidence for this piece, which is cruder than the preceding, and begins—

"Lordyngis dygne and dere
Lystyn and ȝe may here."

Lines 25–26 read—

"Þis wytnessyt seynt austyn
And ledgyt hem in latyn";

and the side-note, p. 368, and the index tell us "ledgyt" (alleged) is Lydgate! Therefore this is Lydgate's poem!

Mr. Simmons is the first to attribute the *Venus Mass* in MS. Fairfax 16 to Lydgate. This is one of those pieces of courtly love in which I can find no characteristics of Lydgate sufficient to justify his claim as author. Many phrases recall the monk, but it is all Chaucerian imitation. If this piece is admitted as Lydgate's, it must be on the strength of the prose extract, which abounds in phrases occurring in Lydgate's Serpent of Division. But I cannot satisfy myself that these phrases are peculiar to Lydgate.

[2] Arundel 285, and elsewhere—a poor piece of rhyming, though imitative of Lydgate. [3] This may be a piece from some legendary.

The Battle of Agincourt is a kind of *Little Gest* of Agincourt. It seems to contain the fragments of earlier half-popular ballads on the subject. It is written in the style of the street, with the rhyming equipment of a poor minstrel.[1] It is inconceivable that a poet capable of, and at work on, *Troy Book* should descend to this sort of thing to celebrate the greatest deed of the sovereign for whom he was writing.

London Lickpenny is extant in two forms, of which the poorer and later one is always printed. Miss Hammond in her parallel-text print in *Anglia*, 400 f., shows that an eight-line version has been turned into a seven-line one, by simple omission of the fourth, fifth, or seventh line. Neither MS. antedates Stow's time, who owned the older version. Style and rhyme[2] are utterly at variance with Lydgate's practice, and it is impossible therefore to accept Stow's unsupported word with regard to this poem, though every friend of Lydgate, if there be such, will give it up regretfully. Lydgate once wrote a poem on this theme, Amor Vincit Omnia. Let any one read this poem and then ask himself whether on the word of a worthy collector a century later, he will believe that the same man wrote *London Lyckpeny*.[3]

J. O. Halliwell's edition of Lydgate's Minor Poems is too well known to need comment. I cite here only the spurious poems: 1. *Prohemy of a Marriage*, or *Advice to an Old Man*, or *December and July*. 2. *Wulfrike*. 3. *Monk of Paris*. 4. *Birds' Matins*. 5. *London Lickpeny*. 6. *Lady Prioress and her suitors*. 7. *For the better abyde*. 8. *Thank God for all*. 9. *Make Amendes*. 10. *Hood of Green*. Numbers 8 and 9 are in the Vernon MS. of about 1380, and so before Lydgate's time; No. 7 is the same sort of thing, a highly alliterative, forceful little homily in eight lines of four accents *ababbcbc*. There is no evidence for Lydgate's authorship; the poems occur in a MS. containing some of his poems; hence Halliwell's mistake. Numbers 5, 6, and 10 are already disposed of.

[1] Stanza 2, rathe : have; Edward : swerd; 8, he : many; 36, Turvyle : bataile; shryne : benynge; 45, syng : benyng; 3, yonge : sende; 4, ende : kyng; 35, be : hyghe; 31, was : ges; 34, Barry : sparye; 28, sped : ride. The rhymes -ay, -e occur in practically every stanza. The refrain runs—

"Wot ye right well that thus it was,
Gloria tibi trinitas."

The rhyme-tag verament occurs frequently.

[2] gonn : come, 10; chauncerie : me, 34; bye : why, 53; prime : dyne, 58; people : simple, 74; grete : spede, 86.

[3] It should be noted that Stow does not include this poem in his 1598 list.

The *Prohemy* is a clever poem something after Mapes's poem against marriage, which Lydgate put into English at this time, and made popular. Our poem is much more in Hoccleve's style. I note the following points: A. The first lines of the poem, A philosoffre, a good clerk seculer, Had a frend that was somdel aged, etc. Now the poem was written after 1426, since it refers to the Dance of Machabre; and who but Hoccleve was a good clerk seculer, with an aged friend? Read his Dialog, and compare the styles.

B. Hoccleve's attacks on women were famous. His story of Jonathas is on the same theme.

C. Hoccleve was fond of talking about unsatisfactory marriage. See Dr. Furnivall's references.

D. He was fond of quoting from Chaucer. The Wife of Bath is one of his models (Dialog, 694 ff.).

But the rhymes are against his authorship, and equally against Lydgate's.[1] There is nothing upon which one can base a claim for Lydgate in the style, which is colloquial, pithy, and humorous. Words like "pank," "buffard," "popholy," "roter," take us out of the monk's vocabulary. In the absence of any MS. evidence we must leave the poem anonymous.[2] There were certainly more poets at work in this period than we know about.

The other three poems have no MS. evidence. The *Birds' Matins* has bad rhymes—Inwardly : melodie; crie : triewly : glorifye; supervive : side. The other two are little exempla, very likely produced at Bury. The metre involves penultimate accentuation of rhyme-words in -oun,[3] and the lines generally are unmetrical and crude. The only rhyme-tag "we fynde and rede" is used three times in sixty lines.

Prof. Skeat, in his volume supplementary to the Oxford Chaucer, prints ten poems as Lydgate's. Of these, I see no good reason for accepting the *Ballade to My Soverain Lady*, or the *Goodly Balade*. There is no evidence for Lydgate's authorship. The first was printed first by Thynne in 1532, and confused with Lydgate's

[1] remedye : angry : hardily, p. 72; gelosye : bodye : pryvelye, p. 33. In the first 4000 lines of the Pilgremage, written in 1426, there are no -y : -ye rhymes. On p. 29 of the Prohemy, truste : poste. The penultimate rhyme in -acioun is observed.

[2] J. H. Lange, *Eng. Stud.*, 30, 346, is for Lydgate's authorship.

[3] l. 2. Right familyer in goode conversacyoun.
3. And both they were nygh on habitacioun.
l. 10. His rightes he had by goode deliberacioun.
l. 12. And as a triew cristen man here he made his ende
is too bad for Lydgate.

Ballade in Commendation, merely because it happened to follow it in a MS. The *Goodly Balade* might have been written by any one of the Chaucerian school, the poet of MS. Fairfax 16, for example. In his *Chaucer Canon*, Professor Skeat assigns a gem of Chaucerian verse, the *Ballade of Oft-desired Bliss*, to Lydgate, on similarly insufficient grounds. Nor is *A Prayse of Women* by him.[1]

I have lately discovered a piece of evidence, which forbids me to deal in equally ruthless fashion with Prof. Skeat's ascription of the *Ballade, Warning Men* (*Oxf. Ch.* VII, No. xiv). It rhymes, it is true, reson : geson : treson, and flye : naturally; and no manuscript or early print assigns it to Lydgate. But the Duke of Suffolk (see my print, Pub. Mod. Lang. Ass., Mar. 1911, p. 170) writes to the Bury monk :—

> " Hastow not seyd eke that *these women can*
> *Laugh and loue nat?* Parde yt is not fair."

Line 19 of the *Ballade* reads :—

> " *For they can laugh and love nat*, this (is) expres."

A parallel may perhaps be found elsewhere in Lydgate; or the Duke of Suffolk may have carelessly attributed to the monk a poem he did not write. But, at any rate, the parallel is there; and the poem, though much more biting and forcibly effective than any of Lydgate's satire, cannot be absolutely dismissed from the Canon. In my own opinion, however, it is spurious.

Dr. J. H. Lange, in *Englische Studien*, 29, 397–405, proposes Lydgate as the author of Fragment B of the *Romaunt of the Rose*.[2] Dr. Lange labours under a delusion that if Chaucer did not write it, Lydgate must have written it. He tries to show that Lydgate knew Fragment B, but he does not prove any indebtedness whatever. He gives a long list of rhymes like Lydgate's, two of which, the *er* : *ir* and fortune : contune are worth noting. He notes assonances in the poem, which he parallels elsewhere in Lydgate. But he fails to note that nowhere in Lydgate is there any such proportion of assonances, and he totally omits all bad rhymes for which no parallels exist. He also fails to notice the closer translation of the original than is usual with Lydgate.[3]

[1] It rhymes -lees : -esse, twice.

[2] See, however, Schick's earlier suggestion of the idea, *Temple of Glas*, p. lxi, note 2. Dr. Lange does not give Professor Schick the credit for the suggestion.

[3] In Reson and Sensuallyte, 142. 2 lines to 100 of the original.
In Pilgrimage, 157. 0 lines to 100 ,, ,,
In Fragment B, 117. 5 lines to 100 ,, ,,

Lydgate, it should be added, mentions the *Rose* in the *Fall of Princes* as Chaucer's translation. Had he had a hand in it, there was nothing to prevent his saying so, in 1431, the date of the Prologue to the *Fall.*

It looks as though the *Court of Love* were to be foisted on to Lydgate's shoulders, if I guess correctly Dr. Lange's latest hints in the *Archiv*, 108, p. 104.

Dr. Marsh, in the *Journal of English and Germanic Philology* for September, 1907, argues for Lydgate's authorship of the *Flower and the Leaf.* He has made a most exhaustive comparison of the themes in the poem, and finds it most like *Reason and Sensuallyte.* He has totally neglected the rhyme-tests, which throw the poem out at once.[1]

Lastly, some suggestions have been made, that the *Ye and the Herte,* a translation of a French *estrif*, may be the work of the ubiquitous monk. From the recent print in *Anglia*, 1911, pp. 235 ff., it is clear that the 800 lines of the poem are from a younger hand. Rhymes such as doubtelesse : gladnesse, 101–3; companye : verreilye : to aspye : trewly, 122–4–5–7; and doon : submission, 353–5, cannot be duplicated among Lydgate's myriads.

There are still a few dozen poems of the fifteenth century which, it is safe to predict, will be shortly heralded as Lydgate's.[2] I realize the uncertainty of all disputes on authorship, but my contention is still that in the absence of external evidence, of a contemporary date, the closest resemblances in rhyme, metre and style must be shown before any poem can be admitted as genuine. Whenever these cannot be shown, the verdict must be against the claimant. And I beg to present the claims of the anonymous poets of the age, of whom I believe there were many, all loving Master Chaucer, and delightedly practising the writing of courtly poetry in his manner.

[1] VI, No. 3, pp. 373 ff. Rhymes contrary to Lydgate's usage are common—seson : reson, 562; victory : mightily, 517; glory : hoolly, 520; melody : soothly, 181; chivalry : worthy, 503, etc.

[2] The Practise *De Lapide Philosophorum* in B. M. Sloane 3708, ascribed to Lydgate, seems to me a seventeenth-century forgery, and not worth discussion. I mention it here to forestall criticism. The translation of Christine de Pisan's *Epitre d'Othéa*, ascribed to Lydgate in the Harleian Catalogue (No. 838), is probably by A. Babyngton. See my article in *Mod. Lang. Notes*, April, 1909.

INDEX TO THE LYDGATE CANON.

The number of manuscripts, etc., considered in the foregoing pages requires an index, in order that easy cross reference may be had. This index contains the principal matters discussed, but is not complete. The manuscripts, prints and editions of Lydgate are given complete, with reference by Arabic number to my catalogue of his genuine works.

Numbers in Roman letters refer to pages. R=Ritson; S=Stowe; B=Bale; H=Hawes; T=Tanner; *e.g.* R 53=No. 53 in Ritson's list. Numbers referring to my list have no letter preceding. When my numbers are in parenthesis the item is mentioned under that number in my ist. Where my titles of works might be unfamiliar I have supplied the first words of the poem; or other titles whenever such have been given by other editors.

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The Minor Poems of John Lydgate.

Part I.—Religious Poems.

1. Benedic anima mea domino.

[From MS. Trin. Coll. Camb. R. 3. 20, pp. 19–25.]

Takeþe goode hede, sirs and dames, howe Lydegate daun Iohan þe Munk of Bury, moeued of deuocyioun, haþe translated þe salme Benedic *anima* mea domino.

(1)

O þou my soule, gyf laude vn-to þe lord,
  Blesse him and preyse, and forget him nought.
Alle myn entraylles boope in deed and word,
  And al þat euer is in myn Inward thought, [p. 20]
  Gyf thank to hym þat þee so deere haþe bought.
Of kyndenes he was no thing to blame,
  Late serche þyn hert with al þat may be thought,
And ofre al vp vn-to his hooly name.

Benedic anima mea domino & omnia que intra me sunt nomini sancto eius.

(2)

And þou my soule, yit blesse him efft ageyne,
  Haue euer in mynde his consolacyons,
Be not forgetful, but be truwe and pleyne,
  Ay to remembre his retribucyouns.
To him haue ay þy contemplacyouns,

Benedic anima mea domino & noli obliuisci omnes retribuciones e us.

MSS.—Trin. Coll. Cam: R. 3, 20, pp. 19–25 = T; pp. 165–170 = t; Harley 2251, leaves 236–238 back = H; B.M. Adds. 34360, leaves 53 back 55 = A. *Latin sidenotes om.* H. *Rubric in* t "And þus eondeþe hiere þis balade And folowing begynneþe a deuoute salme of þe sautier which Lydegate daun Johan translated þe Chapell at Wyndesore at þe request of þe dean whyles þe kyng was at evensonge." 3 *in*] *om.* A. 4 *thought*] sought H.

Sith he þee bought with his precyous blood,
Be not vnkynde, but in þyne orysouns
Thenk for þy saake he starff vpon þe rood, 16

(3)

Qui propiciatur omnibus iniquitatibus qui sanat *omnes* infirmitates tuas.

Which is alwey to þine Iniquytees
So pacyent ay, and mooste suffrable;
Helepe and rekurepe alle þyne infirmytees
Of lordes alle þe moost mercyable,
Moost loving eeke, euer oon and not vnstable, 21
Voyde of chaunge and of al doublenesse,
God graunt my preyer beo to þee acceptable,
þat schewest to me so muche kyndenesse. 24

(4)

Qui redimitur de interitu vitam tuam qui coronat te *in* mis*ericordia* & mis*erac*i*onibus*.

For he byepe euer and makepe redempcyoun,
þy lyf frome deeth and frome captyvytee:
With his blood he made þy raunsoun,
And with his mercyes he corownepe þee,
And in his mercyes he gyvepe þee liberte, 29
Whane for þy synne þe feonde dope þee manace,
And condescendepe of mercyful pytee
Ay whan þou axest for to do þee grace. 32

(5)

Qui repletur in bonis desiderium tuum renouabitur vt aquile iuentus tua.

He accomplisshepe in goodnes þy desyres,
He is in loue so stedfast and so trewe.
þyne hert enamourepe with his goostely fyres,
And lyke an Egle þy youpe shal renuwe
Elyche fresshe of face and eek of huwe, [p. 21] 37
Cladde with a mantel of Inmortalyte,
With-oute appalling, of aage elyke nuwe,
With Citeseyns of þyne hevenly Cite. 40

(6)

ffaciens misericordias, domine et

þowe art þe lord, prophetes doon recorde,
Moost renommed of power and of might,

17 *þine* t. 18 *moost*] so H. 20 *þe*] *om.* A. 22 *al*] *om.* A. 29 *in*] *om.* t. 37 *euer*] eke HA. 40 *þyne*] *om.* t, the H, With the *ins.* H.

Doyng mercy and misericorde,
And doome to alle wheche þat souffre vnright.
Cast on me lord þy mercyable sight,
And graunt me mercy toforne er þat þou deeme,
Set pees to-forne & modefye þy right,
For of my self I haue nought þee to qweeme.

iudicium omnibus iniuriam pacientibus.

(7)

He made hees weyes vn-to Moyses
For to be knowe, þe byble can weel telle,
His willes also, by vertuous encresce,
Vn-to his loued people of IsraeH,
And Pharao þat on hem was so felle
Out of his daunger made hem free to goo,
So let þy mercy, O lord, þy right precelle,
Ageynst þacusing of oure goostly foo.

Notas fecit *tum* vias suas moysi filiis Israel voluntates eius.

(8)

Mercy, lord, on wrecches in distresse,
Which on þy mercy beon ay awayting,
With-oute vengeaunce souffrest of goodenesse
Synners repent hem, þeyre leyser abyding
Moost mercyable þou art in forgyving
To suche as beon redy to do penaunce,
Nowe graunte me grace, lord, in my lyving
Or I passe hennes, to haue ful repentaunce.

Miserator & misericors *dominus* longanimis & multum misericors.

(9)

Þis lord shal not *per*petuelly be wrothe,
Nor he shal not eternally manace
For mercy euer toforne his right it goope,
And alle his werkis pacyence doope enbrace,
And he is redy euer to doo grace
Who axeþe mercy, he wil him not forsaake;
Þerfore O lord, whane we shal hens passe, [p. 22]
To-fore þy doome vs to þy mercy take.

Non in *perpetuum* irascetur *dominus*.

(10)

After oure synnes þe lord moost gracyous
List for noon haast avenged for to be,

Non secundum *peccata nostra* facit

43 and gret *ins.* tH. 44 that suffren any H, whiche *om.* H.
49 the Moyses *ins.* H, *þat* Moyses *ins.* t. 59 of thy *ins.* H.
63 lorde by grace A. 69 for to do *ins.* H.

nobis neque secundum iniquitates nostras.

Nor lyke oure trespasses he is not rygorous
To do vengeaunce of his benignyte,
Mercy preferring to-forne his equyte;
For but his mercy sooþely passed his right—
I cane namore, but I seye for me,
Whane he shal deeme I durst not come in sight.

(11)

Quoniam secundum altitudinem.

For affter þe hevens hegħe altytude
Passeþe þe eorþe in comparysoun,
He haþe made strong his mercy to conclude
On alle þat drede him of truwe affeccyoun.
I cleyme mercy and voyde away reysoun,
And to his grace lowly me submitte,
For vpoñ mercy stant my saluacion,
On whicħ to trist myn hert shal neuer flytte.

(12)

Quantum distat ortus ab occidente.

Als fer in seoþe as þe cleer oryent
Is in distaunce whane Phebus shyneþe brigħt
Frome þe west party of þoccydent,
Rigħt so þe lord whicħ is moost of migħt
Haþe sette oure synnes asyde out of his sigħt,
His doome delaying þat we may come to grace,
Making appeel to mercy frome his rigħt,
What synfuł ellys durst peer afore his face?

(13)

Quomodo miseretur filiorum misertus est dominus timentibus se.

And as a fader mercyful is founde
Vpoñ his childre for to haue pytee,
Rigħt so þe lord of mercy most habounde
Is mercyful to alle þat dreedful be,
For he allone knoweþe our freeltee,
And who of hert can dreed him, loue, and serve;
Nowe graunt vs lord, of þy benignytee,
Mercy toforne or we by doome deserue. [p. 23]

(14)

Recordatus est quoniam pulvis sumus.

He is Remembred þat we but poudre be,
A mannys dayes beon but welked hay,

77 preferrith A. 80 in his *ins.* A. 94 *to*] by H. 96 Ellys what synfull t H.

Or lyke a floure ful feyre and fresshe to se
Whiche in feelde faadeþe and goþe awey,
For whane beautee is cloosed vnder clay,
Fare weel of youþe al þe lustynesse,
Whiche tyme O lord, ne sey not to vs nay
To haue mercy vpon oure wrecchednesse.

(15)

þe spiryt of man shal soone frome him passe
Al sodeynly, and no whyle abyde,
In þis worlde here no more knowe his place,
And fare weel þanne al worldly pompe and pryde,
Sette lordshipe and ricchesse þanne a-syde,
Al tresor here nys but transytorye;
Wherfore, O lord, let mercy so provyde
þat we wiþ þee may regnen in þy glorye.

Quoniam spiritus pertransibit in illo.

(16)

þy mercyes, lorde, beon preysed frome eterne,
Euer lasting, who can beholde and se,
Who loueþe þee and can with dreed conserne
þy kyndenessis and þy gret bountee,
To alle suche þy mercy is mooste free,
And of a mayde thorughe mercy þou were borne,
Thorughe whos preyer and humylytee,
For lack of mercy ne lat vs nat be lorne.

Misericordias autem ab eterno et vsque.

(17)

And of þis lord þe gret righte twysnesse,
Meynt with his mercy by lyneal discent,
Shal sprede to children þat doon hir bysynesse
For to obserue of hert his testament,
And truly keepe his comaundement,
þeyre issu no meschef shal encoumbre;
Nowe, goode lorde, of feythful truwe entent,
Graunt me grace I may beon of þe noumbre. [p. 24]

Et iustitia illius in filios filiorum his qui seruant testamentum eius.

112 on A. 113 A ends here. 113-120 *repeated* t. 120 regne H. 121 *preysed*] commended H. 122 whoo that *ins.* H. 134 *issu*] genderure t. 136 *beon*] be on H. 136 So graunte *ins.* t.

(18)

Et memores sunt mandata tua.

For þey beon fully, as in þeyre ententys,
Of oon hert stable as any stoone,
Remembring ay of his comaundementes,
For to fulfille hem and forget noon,
But hem conserve, what so þey ryde or goon,
Now goode lord, moost stedfast and moost kynde,
Rent on þe Roode bytwixe Marye and Iohn,
To-fore þou deeme vs haue mercy in þy mynde.

(19)

Dominus in celo.

God in his palays above celestyal
Haþe bylt a see and a manysoun;
And his regne moost Imperyal
Haþe ouer al his domynacyoun,
And al stant vnder his subieccyoun;
Wherfore, O lord, thenk on oure freeltee,
And late þy mercy beon oure proteccyoun
For oþer saufconduyt haue I noon for me.

(20)

Benedicite domino omnes angeli.

Alle þe Aungelles of euery Ierarchye,
Blesseþe þee lord with al your ful might,
Mighty of vertu his preceptis to applye,
His worde tacomplissħe, as it is skil and right;
His voyce, his speeche, herkenyng day and night,
By attendaunce aboue þe sterres cleer.
Nowe, goode lord, of mercy sheed þy lyght
Myn hert tenlumyne þat boughtest me so deer.

(21)

Benedicite domino omnes virtutes.

And alle þe vertues of þee lord also,
Gyveþe laude and prys to his magnyfysence
And blesseþe him as yee aught to doo,
Alle hees mynistres with duwe reuerence,
Which þat doon with duwe diligence
His wille, his word, and may not disobeye.
O lord do mercy ageyne my gret offence,
Or cruwel deeþe me sodeynly werrey. [p. 25]

138 *Any*] is the marbul tH. 139 *of his*] on thy H. 140 Neuer oon *ins.* H, ner oon t. 144 *þy*] *om.* H. 152 noon haue we H. 164 yee his *ins.* t. 167 moost mighty doo mercy agenst offence t.

(22)

Blessepe þee lord, O yee his werkes alle, Benedicite *domino* omnia opera eius et omnia.
Yche place where he haþe domynacion,
O þou my soule vn-to þee lord do calle,
And to his lord gif benediccyoun,
For lyff and dethe, and oure saluacion 173
Eternally dependeþe in his grace,
Asseele oure quytaunce with̄ þy redempcion,
Whane þou shalt deme vs stondyng to-fore þy face.
Explicit Anima mea domino &c.

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2. BENEDICTUS DEUS IN DONIS SUIS.

[MS. Laud 683, leaves 31, back, to 33.]

(1)

God departeth his gyftes dyuersly, [leaf 31, back] God giveth his gifts diversely,
To summe he yeveth wit and dyscressioun,
To synful peple at leyser doth mercy,
Yeueth to summe grace and perfeccyoun,
Summe he enspireth with devossioun 5
Be influence of mercyfull pyte,
For wich we oughte conclude of resoun
In alle his werkis blyssed mot he be. 8 let us bless him for all.

(2)

He in his gyfftys moost gracious is and good, [leaf 32] Gave Noah purity,
Shewed in story be plentyvous largesse,
Fro deth preserved Noee in the fflood
For his famous prerogatyf of clennesse;
Gaff Abraham ffeith, trust, and stabylnesse, 13 Abraham, faith,
Credence assured, the byble who lyst se,
For wich Example we may seyn & expresse
In al his gyfftes, "lord, blyssed mot ye be." 16

172 *lordship* t, *lord* TH. *Explicit*] *om.* t.
MS. Bodley Laud Misc. 683, leaves 31 back–33 = L; B.M. Harley 2255, leaves 142–143 = H. 4 *and*] of H. 7 *we*] he.
8 werkys seyn *ins.* H. mut. H. 15 *For*] By H. 16 *ye*] he.

(3)

Isaac and Jacob increase,
To Ysaak this lord gaff gret Encres,
Graunted Jacob plentyvous habundaunce,
Moses to lead Israel,
Also he graunted to horned Moyses
To lede from Egypt al Israel, in substaunce,
Maugre Pharao and al his ffell puyssaunce, 21
Promys parfourmed be myhty Iosue;
Lat us therfore say for a remembraunce
"In alle his gyfftes blyssed mot he be." 24

(4)

and David royalty,
God gaff Dauyd roiall excellence,
As seith the byble, moost ffor his meeknesse,
Solomon wisdom,
To Salamon souereyn pacyence,
And therwith all plentyvous Rychesse,
And Absolon excellent ffayrnesse, 29
Absalom beauty, victory to Judas,
Strengthe, victorie, to Iudas Machabee,
Whos woord was this of knyhtly hih prowesse [lf. 32, bk.]
In alle his gyfftes blyssed mot he be. 32

(5)

patience to Job,
He suffred Iob lese al hys tresour,
But ther ageyn he gaff hym pacyence;
conquest to Alexander,
Made Alysaundre a myghty conquerour,
Pore Dyogynes lyst do hym no reuerence,
Be-tween hem two ther was gret difference, 37
The toon in pride, the tother in poverte,
Texempleffye, breffly in sentence,
What euer Iesu sent blyssed mot he be. 40

(6)

Other stories ther been of womanheede,
faith to Judith,
God gaff Iudiht feith, trust, and stabilnesse,
prophecy to the Sibyl,
To Sibile, in Austyn as I reede,
Cristis comyng be writyng did Expresse,
Crowned Hester quen for hir famous humblesse, 45
Esther humility, Jezebel pride,
Iesabell prowd was cast doun from hir see;
Thus God avaunceth folk for her meeknesse,
In alle his gyfftes blyssed mot he bee. 48

19 Precellens to H. 24 lord blessyd *ins.* H. 27 sapience H. 32 god blessyd *ins.* H. 37 *ther was*] was a H. 40 *Iesu*] god H. 46 Iosabell H. 47 ther lowlynesse H. 48 lord blessyd *ins.* H.

(7)

Thouh God to wives hath yove gret suffraunce, — patience to wives, though all are not equally gifted in this.
They be not alle a-lyk pacyent,
To suffre wrong it were a greet penaunce,
Or be mysbode in herte whan they be brent;
God and nature hath yove hem a patent [leaf 33] 53
Of tonge and mouth to haue ther lyberte,
Sum meek, somme crabbid, summe be elloquent,
In alle his gyfftes blyssed mote he bee. 56

(8)

To conclude breeffly in this mater, — To conclude, bless the Lord for all.
Let alle folk thank the lord of his goodnesse,
Whateuer he sent, with hool herte & entyer,
Whether that it be poverte or Richesse,
Strengthe of body, helthe, or long syknesse, 61
Wordly ffavour, Ioye, or prosperyte
Reste on this word for the more sekirnesse,
In alle your gyfftes, lord, blissed mot ye be! 64

(9)

He may the riche with þe wheel turnyng, — Think of Job, David Nebuchadnezzar, and their changes.
Witnesse of Iob, make the to dyscende,
Of a shepperde he made Dauyd a kyng,
Nabugodonosor with bestis Eet provende;
Pryde in a beggere is nat to comende, 69
For wich, ye folk of hih and lowe degre,
That grace and fortune your statis may amende,
Seith, what god sent, blyssed mot he be. 72

55 been. 57 *in*] *om.* H. 59 *hool*] al our. & *om.* H. 60 Wheer. 62 aduersyte H. 63 *the more*] moost H. 64 *ye*] he H. 66 *the*] hym H. 67a (2) *om.* H. 68 provende H. 70 folleys H. 71 *amende*] endure H. *Colophon: Explicit quod* lydgate H.

3. DEUS IN NOMINE TUO SALUUM ME FAC.

[From MS. B. M. Cotton Caligula A II, leaves 64, back, to 65.]

(1)

God save me!

God, in thy name make me safe and sounde; [leaf 64, back]
And in thi vertu me deme & Iustifie,
And as my leche serch vnto the grounde
That in my soule ys seke, and rectifie:
To haue medicine afore thi dome y crye,
Wherfore of endeles mercy ax y grace
That y desposed be vch day to dye,
And so to mende, whyll y haue tyme & space.

(2) DEUS EXAUDI.

Hear my prayer,

God, *gra*ciously here thou my prayere,
The wordes of my mouth with ere *per*ceyue,
And as thou on the rode hast bought me dere,
So make me able thi mercy to receyue;
Yf that the fende with frawde wolde me deceyue,
In thi ryght syde ther be my resting place;
Ther ys my *con*fort, as y clere conceyue,
Whych may me mende, whill y haue tyme & space.

(3) QUUM ALIENI.

for aliens have risen against me.

For alienes, lord, haue ryse agaynes me,
And peple stronge my sely soule haue sought;
But for they purpose not to loke on the,
Gramercy, lord, hir malyce greueth nought.
Thi passiou*n* be emp*r*inted in my thought,

MSS. Cott. Cal. A II, fols. 64b-65a = C; Harley 116, leaf 127 = h; Harley 2255, 146b-148a = H; Ashmole 59, fols. 69-70 = A. *Stanza-headings from* HA *om.* LC. *Rubric in* H *Deus in nomine tuo: in* A Nowe folowe þe salme of Deus in nomine tuo translated owte of latyne in to englisshe by Lydegate daun Iohan, *running titles same abbrev. om.* h. 1 thou make *ins.* h. 3 *vnto*] clerly be H. 4 *and*] þou HA. 5 or that thu H. 6 *Wherfore of*] Now A. I aske AH. lord I *ins.* A. 8 *tyme and*] lyves A. 9 þou here nowe A. 10 *my*] *om.* A. 11 *And*] *om.* H. *as*] so h. *rode*] Crosse HAh. boughtest a ful dere *ins.* h. 12 *me*] *om.* h. *thy*] *om.* A. 13 *the*] *om.* A. 14 dwellyng place HA 15 cleerly H. 16 That HA. 17 rysen ayens HA. 18 haue sore my soule A. 19 purpoosyd HhA. 20 greues h. 21 printed A. into H.

The chefe resort my fleschly foo to chase;
On hit to be remembred well y aught,
Which may me mende, whyll y haue tyme & space.

(4) ECCE ENIM DEUS.

Behold, for soth, þat god hath holpen me,
And of my soule our lorde ys vp-taker;
Wher y was thrall, lord, thou hast made me fre;
Whom shall y thank bot the, my God, my maker?
When y shall slepe, my kep*er* and my waker,
In eueri peryll my confort and my g*race*;
For of the synfull art thou not forsaker,
That wyll amende, whill they haue tyme & space.

The Lord has made me free.

(5) AUERTE MALA.

Turne euell thynges vnto my mortall foon,
And in thi treuth disp*er*pyll hem and spylle,
So that they be co*n*founded euerychone
That wolde me stere to dysobaye thi wyll,
The dewe of loue and drede on me distyll,
That dedely synne ne do me not deface;
That y thi hestys fayle not to fulfille, [leaf 05]
Whech may me mende, whyll y haue tyme & space.

Turn evil things unto mine enemies.

(6) VOLUNTARIE SACRIFICABO.

I shall do to the wylfull sacrifice,
And knoulech to thi name, for it is good.
All oder worldely weele y wyll dispice
That floweth oft, and ebbeth as the floode.
Thy blesed body, sacred flesh and blode
With all my hert beseche y euer of g*race*
Hit to receyue, in clennes for my foode,
Hit may me mende, whill y haue tyme & space.

I will sacrifice to Thee.

22 *my fleschly foo*] þe feonde aweye A. 23 ful weel *ins.* H. On þat remembre well forsoþe me ought A. 24 *which* H. it h. And beo amended A. *tyme and*] lyves A. 25 *þat god*] oure lorde h. helpyne h. 26 *of*] for H. of my lord þe soule A. he ys HhA. 28 Wham h. 29 wardeine and my maker A, *but adds the line correct as in C.* 31 *not*] nevir H. 32 amende them *ins.* H. 35 lye h. 37 *on*] of h. 38 *ne*] *om.* H. 39 *not*] never A. 40 and so to amende H. 41 to þee do A. wylfully h. 43 *All*] And HA. 46 *euer*] ay A. 47 þat never þe fendes fynde me in oþer moode A. 48 which Hh. But ever tamende A. lyves space A.

(7) CUUM EX OMNI TRIBULACIONE.

For Thou hast delivered me.

For fro all trouble thou hast delyuered me,
And on enmyes myn eye hath had despite,
Wher-fore y wyll perseuer all way with the
In full entent that kyndenesse for to quite;
And that y may performe thus my delite,
Helpe, mayden clene, & modyr full of grace!
That neuer the fende me finde in oder plite,
But euer to mende, whill y haue tyme & space.

(8) GLORIA PATRI ET FILIO.

Joy to the Father, to the Son, and the Holy Ghost.

Ioye to the Fader, full of grace & might,
Whos hye powere all thyng may preserue!
Ioye to the Sone, that in a virgyn lyght
And for oure gylt vpon a cros wold sterue!
Ioye to the Holy Gost, that doth conserue
Oure clere conceyte by confort of his grace!
O blessed Trinite! well owe we to reserue
Louynge to the, whill we haue tyme & space.

(9) SICUT ERAT IN PRINCIPIO.

As it was in the beginning, is now, and ever shall be, Amen.

That ys and was, with-owte begynnyng,
Thre in oo substaunce, hye god in commvtable,
With-owte ende, eternall, enduryng,
All-myghty, ryghtwys, and mercyable,
Gracious to all contrite, and confortable;
Both lord and leche to all that lust haue grace;
Wyth oyle of mercy, to myscheue medcynable,
Hele all myn hirt of synne with tyme & space.

Explicit.

49–56 *om.* A. 50 on myn *ins* Hh. *eye* Hh. *eue* C (?). 52 that] *om.* H. *for*] *om.* H. *quite*] aquyght H. white h. 54 Helpe me lord of mercy and full of grace C (*so written over erasure, the erased words given above*). 55 oþer h. other H. fynde me H. 57 ff. *Instead of stanzas* 8–9 *H. substitutes three entirely different stanzas, which are possibly spurious. See below.* 57 Ioy be h. Ioye beo *ins.* A. *grace &*] *om.* hA. þat is so *ins.* A. 62 concent h. 63 belsett h, *sic.* aught A. *to*] *om.* A. 64 *whill*] *om.* 65 with outen A. 66 *hye etc.*] Lastinge eternal A. 67 *ende*] *om.* h. Lord of heven of eorþe *þat* made al thinge A. 68 almerciable A. all mercyable H. 69 *to all*] *om.* A. and ay *ins.* A. 70 *that* Ah OM. C. 72 my h. þowe heele myne hert Whyle I haue lyves space A. *Colophon* H. Explicit quod lydgate. *Stanzas* 8, 9, 10 *read as follows:*

(8) GLORIA PATRI ET FILIO.

Glorye be to the Fadir our soue*r*eyn lord, [leaf 148]
To thy blysful Sone be laude withoutyn ende,
and to the hooly speryt that madyst of Oon accord
hevene and erthe, whan thou dyst discende
In to a mayde, that nevir yit did offende ; 61
O lord ! to whoom m*er*cy appropryd is, and grace,
Haue on me mercy ! and froo the feend me dyffende,
That I may amende whyl I haue tyme & space. 64

(9) SICUT ERAT IN PRINCIPIO.

As was thy joye, now is, and evir shall
Endure for evir, tyme withoute mesure,
and sith in thy lordshippe conceived is al,
haue mercy, *Iesu !* upon thy synful creature,
My grevous wou*n*de whoo myght it bettir Cure ; 69
Thanne be in p*r*esence of thy blysful face ?
O helpe now *Iesu !* that I may be sure
To amende me, whyl I haue tyme and space. 72

(10)

O deer godhede ! and moost clennest merour !
In whom *aungellys* desire to beholde,
And alle hevenly seyntes given lawde & honour
To thyn E*mpyre*, so many a thousand folde ;
Resceyve in gree, in synne though I be oolde, 77
My sympyl prayeer in to thy joyful place,
and yif me grace thy will fulfille and hoolde
So to amende, whyl I haue tyme and space. 80

Explicit quod Lydgate.

4. AN EPISTLE TO SIBILLE.

A Paraphrase of Proverbs xxxi. 10–31.

(MS. Ashmole 59, leaf 59 back–62.)

[1] **Lenvoye by Lidegate. Here folowe̊þ an Epistel made by þe same Lidegate sende to Sibille with þeschewing of ydelnesse.** [1 leaf 59, back]

(1)

The chief gynnyng of grace and of vertue [leaf 60] 1
To exclude sloůþe is ocupac*ioun*,
Martha minystred to our lord I*esu*,
And Maria by contemplac*ioun*,
þeos bo̊þe tweyne, of clene entencyoun, 5
For to exclude al maner ydelnesse
þeire labour sette in vertuous besynesse. 7

(2)

Who can find a virtuous woman,

Who is it þat cane nowe fynde suche tweyne,
Or of þeire secte one verraily in dede,
Whiche þat list in labour do suche peyne,
Thorugh diligence longinge to womanhede?
By excercyse þeire werkes oute to sheede 12
To gif ensaumple, voyding ydelnesse,
How þey in vertue shoulde do þeire besinesse. 14

(3)

for her price is far above rubies.

þe lavde of hem and þe price go̊þe ferre
As by reporte to many fer cuntree,
Labour with vyces of custume holde̊þe werre,
Where as it falle̊þe that femyninytee
Cawse̊þe sloẘþe frome housholdes for to flee, 19
þat he dar nought have none Interesse
To interupte vertuous besinesse. 21

(4)

Suche a woman, mayde, widowe, or wyffe,
Men shoulde of right comende and magnefye,

Namely alle þeo þat beon intentyffe
In diligence þeire wittes to applye,
For alle suche, I dar wel specefye,
Namely wyves bencresce of gret richchesse
Gretly delyte in hooly besynesse.

(5)

An housbande which *þat* suche one doþe possede
May hertly truste in hir governaunce, [leaf 60, back]
To robbe or spoyle for he haþe no neode
He fyndeþe in hir so muche suffisaunce,
Of worldely plentee fulsum habondance,
And in hir soule ful goostely gladnesse,
Ay moste reioyssing vertuous besynesse.

The heart of her husband doth safely trust in her.

(6)

Sheo shal preserve him frome al damage
At alle tymes, and of hir gret bountee,
With right gode chere and a glad visage
Shewe him gret signes of huge humylite;
In cloþemakinge sheo shal eke besy be,
Wolle and flexsse vn-to hir servant3 dresse,
Sette hem on werke in vertuous besynesse.

She will do him good at all times.

(7)

Sheo resembleþe a shippe of marchandyse,
From ful fare providing hir victayle,
With wache also sheo cane aught devyse
þat hir housholde of stuffe shal not fayle.
In truwe pourchace ful muche sheo shal avayle,
Bigynge in tovne on feelde muche besinesse,
Alwey in trouthe vsinge avisynesse.

She is like the merchants' ships.

(8)

With hir handewerk and hir houswyfrede
Sheo besy aye amonge in hir gardynes,
Provydence did aye hir brydel lede,
Plauntynge amonge hir lousty fressh̄ vynes,
Which þat brought forþe delytable vynes
Vsinge a girdel aboute hir of clennesse,
Her lyff tenbrace in vertuous besinesse.

Ever busy,

(9)

her candle goeth not out by night.

And for sheo saughe þat hir werke was goode
Hir clere lanterne shal never qwenche his light,
And of hir porte to telle yowe howe it stode,
With truwe Lucre concluding vp-on right [leaf 61]
. 61
Hir fingers smale, lyche a truwe maystresse,
In silke and weving did hir besynesse. 63

(10)

She stretcheth out her hand to the poor.

To the poure folke did hir almesdede,
Hir armes oute a-fer she gaue to reeche,
Of colde in wynter hir meynee thare not dreede,
For in suche cas sheo was a prudent leche,
Alle hir servantes vertues ay to teche, 68
Were twyes cladde, hem kepinge frome distresse
In somer and wynter by hir besynesse. 70

(11)

Her clothing is silk and purple.

Rayed motleys of divers silke and golde free,
Of fyne pourpur was wrought hir garnement,
Amiddes þe gates of þat royal cytee
Sete hir housbande, so noble and prudent,
On trespassours to give his Jugement, 75
With Senatours his doome he can dresse,
Refourmynge wronge with vertuous besynesse. 77

(12)

Gold and silk cloth,

Of golde and silke sheo made a ryche clo þe
And solde it affter thorughe hir *pro*vidence,
And for þat fame ful far in vertue go þe

and a girdle she made.

Sheo made a girdel of gret excellence
For to represse þe mighty vyolence 82
Of Canandus wilful wrecchednesse,
Sheo brideld hir with vertuous besynesse. 84

(13)

Strength and honour are her clothing.

Of force, of clennesse, and of honestee,
And of fayrrenesse made was hir vesture,
Hir to defende in al adversitee
Of feyth, of trou þe, shal beo hir armure,
And sheo shal love, of entente moste pure, 89

Hir last daye of verray *per*fytenesse,
Deservinge heven by vertuous besynesse. [leaf 61, back] 91

(14)

Hir mouþe sheo opunde for to be enspyred — She opened her mouth with wisdom.
With þe grace of goostly sapyence,
þe trouþe of hir was specially desyred
Lowe of hir speche, of womanly clemence;
And sheo considerd of wit and hye prudence, 96
Of hir housholde þe paþes for to dresse
þat al concluded of vertuous besynesse. 98

(15)

In ydelnesse sheo eete not hir bred — In idleness she eateth not her bread.
Her childre aroose and blest did hir calle,
And hir housbande prudently toke hede
And preysed hir amonge hir folkes alle,—
So finally it is now þus byfalle, 103
Thourgh his wisdame and gret avisynesse
Sheo al governed by vertuous besynesse. 105

(16)

Many doghtren of olde antiquytee
Gadred golde, goode, and gret tresore,
But sheo surmounted by autoritee, — She excelleth all.
To reken hem alle, by diligent labour,
She gate hir price, lawde, and gret honnour, 110
By þat worching of gracious richchesse
Shutte in hir coffres by vertuous besynesse. 112

(17)

Al worldly besynesse nis but vanytee, — Favour is deceitful,
Grace of fayresse as a floure doþe fade;
Fresshnesse abydeþe in mutabilitee
And persinge eyene with þeire lookis glade;
Al froyte doþe falle, whane trees beon overlade, 117
And al dooþe waste sauf oonly *per*fytnesse
Slouþe to exclude with vertuous besynesse. 119

111. *Stanza* 18 *is repeated, the only change being in l.* 122, þe lorde above] þe hyest lorde.

(18)

but a prudent woman shall be praised.

But a woman provident in dede,
I mene suche one þat prudent is and wyse,
þe whiche of Herte þe lorde above doþe drede, [leaf 62]
Sheo worþy is to haue a ful gret pryce,
For sheo conceyveþe by circumspecte avycc,
Whatever sheo doþe and with gret redynesse
Texclude sloupe with vertuous besynesse.

(19)

VERBA FACTORIS.

Wives and maidens,

O yee wyves and wydowes moste entiere,
And godely maydens yonge and fresshe of face,
What ever be sayd as in þis matere,

I speak to you humbly.

Ful humbully I putt me in youre grace,
And remembreþe every houres space
þat moder of vyces is wilful ydelnesse,
And grounde of grace is vertuous besynesse.

(20)

LENVOYE.

Let Lady Sibyl read this letter, and receive it well.

Go, lytel pistel, and recomande me
Vn-to my ladye which cleped is Cybille,
Pray hir to haue roupe and eke pitee
Of þe dulnesse of þis my rude style,
And as þis dytee doþe also compyle,
Let hir labour, avoydyng ydelnesse,
Vsinge hir handes in vertuous besynesse.

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5. THE PATER NOSTER TRANSLATED.

[MS. Trinity Coll. Camb. R. 3. 21, leaf 274.]

[1] **Hic sequit*ur* Oracio dominica p*er* d*omin*u*m* Joh*ann*em Lydegate translata.** [1 leaf 274]

(1)

Our Father, which art in heaven

Oure glorious ffadyr *þat* art in heuen̄,
Kepe vs þy chyldre þat þow has wrought,
Graunt vs these petycions seuen̄,
As thy son taught þat hath vs bought,

Thy name be halowyd in aH oure thought, hallowed be Thy name.
The fende confusyd *with* aH hys wylys,
Thy Image we been, forsake vs nought,
O Pater noster qui es in celis!

(2)

Thy kyngdom, Fadyr, late come tyH vs, Thy kingdom come,
That we had lost þorough dedely synne,
But now thy son, oure Lord Ihesus,
Hath brokyñ þe prysoun þat we were ynne,
The dyse were cast, þow dydyst vs wynne,
The fende confoundyd *with* aH his wyles,
Let come þy kyngdom, we ben þy kynne,
Pater noster qui es in celis.

(3)

As þy wyH, Fadyr, ys done aboue, Thy will be done, on earth as it is in heaven.
So here in erthe þy wyH be done,
Make clene oure hertes, set þere þy loue,
For *with*out þy helpe oure labour ys none;
Teche vs thy wyH or grace be gone,
The fende confusyd *with* aH his wyles,
And *with* thy mercy graunt vs pardone
Pater noster qui es in celis!

(4)

Oure dayly brede yeue vs thys day, Give us this day our daily bread,
Bothe bodyly and gostly sustenaunce,
Ellys we shuH fayle here in þys way
But yef þou make som purueaunce,
Of gostly foode sende vs habundaunce,
The fende confusyd *with* all his wyles,
And erthely frutys aftyr þy plesaunce,
O Pater noster qui es in celis!

(5)

Also, good Fadyr, foryeue oure dettys and forgive us our debts as we forgive our debtors,
To aH oure dettors as we foryeue,
Oure gostly sauour somtyme hit lettys,
When other be temptyd vs for to greue.
To bere hyt esyly þow can vs releue,
The fende confusyd *with* aH hys wyles,
Helpe vs þy chyldre of Adam & Eue,
O Pater noster qui es in celis.

(6)

and lead us not into temptation,
Suffre vs nat faH in-to temptacion,
Whether hit com of flesshe or fende,
Kepe vs from aH foule delectacion,
For bytternes ys euer þe last ende,—
Yeue vs now grace oure lyfe to amende,
The fende confusyd *with* aH his wyles,
but deliver us from evil.
And neu*er* þy goodnes more to offende,
*O Pat*er *noster qui es in celis.*

(7)

And whateu*er* offence ys done before
In þought, worde, dede, or countenaunce,
For þe furst day þat we were bore,
We aske now grace of repentaunce,
And here to p*er*forme oure dew penaunce,
Kepyng oure wytt*es* and þy hest*es* ten,
And gracious Fadyr take no vengeaunce,
Sed libera nos a malo. Amen.

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6. A PRAYER IN OLD AGE.

[MS. Bodley Hatton 73, leaf 116 to 116 back].

(1)

Forgive, Lord, the sins of youth,
All the trespas of my tender youthe, [leaf 116]
Wyth grevous gyltes rekenyd of yonge age,
Wyth the gode lord make hem not couthe
Ie*s*u, till tyme that thy wrath aswage.
Myn ignoraunce with insolent outrage,
Lyke my deserteys, lord, doo not recorde
Tyll pees be leyde, and pitee for ostage,
That ryght and mercy may graciousli acord.

(2)

of middle age,
The myspende tyme of all my mydle yeris,
When lust with fors was fresh yn that sesou*n*,
My froward fals foren desires,
Wyth many olde diuerse transgressioun,

Collated with Lambeth Pal. MS. 344, leaf 10 to 10 back = L.
3 *hem* hym. 6 accorde *corr. to* recorde. 9 *The* My. 11 foreyn.

Fer fro vertu, contrarye to resoun,—
O lord, late pite thy rygore qveme
Or that Iugement do execucioun;
Blyssid Iesu! do mercy or thou deme.

(3)

Duryng that age I coude not aduertyse,
Of necligens in my memoriall,
By providens to see this straunge gyse,
Alle wordely fresshnesse by processe shall appalle;
And how fortune amonge hir chaunges alle
When folk lest wenyth, her servauntis cast doun;
Then is no mene, but to clepe and calle
To mercy and grace and Cristes passioun.

when I did not know Fortune's wiles.

(4)

Forsake me not, lord, in my dayes olde, [leaf 116, back]
Whenne febylnesse hath crokyd bak and chyne,
Currage and blode appalle, and wexe colde;
My blyndnesse, lord, with grace do illumyne,
And lat the lyght of mercy ouer me shyne,
Or that the rolle be rad of myn outrages:
Thy blode, thy passioun, graunt me for a signe,
Mercifull Iesu, to patyse my passages.
Amen.

Forsake me not in my old age.

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7. TE DEUM LAUDAMUS.

[MS. Harley 2275, leaves 43, back, to 45, back.]

(1)

Te deum laudamus! to the lord sovereyne [leaf 43, back]
We creaturys knowlech the as creatoure;
Te, eternum patrem, the peple playne,
With hand and herte doth the honoure;
O ffemynyn fadir funte and foundoure,
Magnus et laudabilis dominus,
In sonne and sterre thu sittyst splendoure,
Te laudat omnis spiritus.

We praise thee, O God.

18 memory alle. 20 worldely. 21 ouer. 22 outrage. 24 passage. *Amen om.* L.
4 *Insert* to *before* the. 7 *Insert* in *before* splendoure.

(2)

Angels, *Tibi omnis chorus angelorum,*
With the principal Ierarchyes of the pretence,
the heavens, Tibi coriously cantant celi celorum,
Cherubim and Seraphim, *Cherubyn* et *Seraphyn* in thy precious *pr*esence;
Incessauntly syngyng this solempne sentence,
Sanctus! Sanctus! tu summus *Sanctus!*
Lord God of hostis, omnipotence,
praise Thee. *Te laudat omnis spiritus.*

(3)

Pleni sunt celi with plentevousnesse [leaf 44]
Of grace, of vertu, and of charyte,
The heavens are full of Thy majesty, This travailous erthe, ful of unsurnesse
That to man is maad of thy maieste,
Proclamyng and praysyng thy glorious *frater*nyte
who art Alpha and Omega. *Qui es alpha et Oo et virtus,*
O Infynyt fontayn ful of felicite!
Te laudat omnis spiritus.

(4)

Apostles, *Te chorus* glorious of apostolate,
Memorial make, modulacioun,
The laudable nombre of the *pr*ophetys astate
Evir Ioyng gaudent in Iubilacioun,
Te letabilem laudat in laudacioun,
martyrs, *Te martirum candidatus exercitus*
Principium polo*rum* in al pausacioun
Te laudat omnis spiritus.

(5)

the church, The chirches as by the worldis circuyt
Te fratrem ostendunt of moost power,
verum et venerabilem thyn oune sone of myght,
The hoolygoost counfortere of sapience clér,
Substancial above al angelys qwer;
Perfectus deus, altissimus,
praise Thee. In hertly tongis that usid been her
Te laudat omnis spiritus.

(6)

Tu rex Christe glorie Iesu, [leaf 44, back] Thou, Christ,
The sone of the fadir eternal beyng,
ffor to delyvere man thu tokyst ful dew,
Humanyte in a mayden yong,
Hir virginal cloistre cleene conservyng,
Nat disdeyned to take *dei filius;*
Eternal glory to that excellent kyng!
Te laudat omnis spiritus.

(7)

Victoriously whan thu ovircomyn had — when Thou hadst overcome death,
The sharpe showrys of deth and payne,
To thyn belouyd thu appertly rad,
In heuenly kyngdam wherin thu reyne,
Tu ad dexteram dei, in thy demeyne, — sittest at the right hand of God,
In gloriam patris, thu sittist summus,
In psalmys the which sanctly seyne,
Te laudat omnis spiritus.

(8)

Tu iudex Ihesu we beleve that thu art, — and shalt be judge at the last day
At the Iudicial day of Iugement,
Dyvynely there shal come, for to depart
The goode from the Ille in a moment;
Wherfor we pray the as thu art glorious goddes sone so sent,
To thy servauntys *esto propicius,*
That with thy precious blood thu boutist fervent,
Te laudat omnis spiritus.

(9)

Lord make us rewardid, with thy celicał seyntis,
In eendless glory, wher is al grace,
Saluum fac po*pulum* fram peynly compleyntis, — Save the people,
That our Odious Enmy ageyns us haase,
Blisse lord al thyn heritage that is base
Qui es qui eras sanctissimus;
Infynyt to beholde thy formous face,
Te laudat omnis spiritus.

(10)

Per singulos dies with spiritis heuenly,
The with obsecracioums we blisse and do observaunce;
now and ever. And thy blissid precious name we preyse Infynytly,
In this *presenti seculo* with humyliaunce;
And in the world of worldys as is thyn avaunce,
Ubi celicus cetus syngen *sanctus*,
To thy preysyngis, lord in thy laudaunce,
Te laudat omnis spiritus.

(11)

Deere lord of thyn digne excellence,
This day conserve us from confusioun,
The which is synne, slouth, and necligence;
Have mercy on us, Haue mercy on us, and make an vnyoun
Lat *misericord* discend from thy domynyoun
Miserere nostri lord, as thu art gracious,
And put us nat in-to perpetual prisoun,
Te laudat omnis spiritus.

(12)

and upon all mankind, *fiat misericordia tua* upon al mankynde, [leaf 45, back]
As our hoope and trust is fully in the;
Thouh thy creacioun somewhat be to the unkynde
Yit send mercy doun lord, from thy maieste,
That closyd was in virgynyte,
The which is *sempiternus filius*,
Te fratrem of heuene of gret pouste
Te laudat omnis spiritus.

(13)

Lord with this glorious psalme of the prophete,
This is the ffynal eende of this ympne and song,
In te domine speram my saviour swete,
Lat us nat be lost lord evirlastyng long,
From this erthly synne fadir thu vs fong,
Tu primus & nouissimus
O sapiencia of whom al goodnesse sprong
Te laudat omnis spiritus.

Explicit.

8. VEXILLA REGIS PRODEUNT.

[MS. Univ. Lib. Cambr. Kk. 7. 6, leaves 198–199.]

¶ Here enduth þis preyere to our lord Iesu / And begynneth the ymne Vexilla regis Prodeunte.

(1)

Royal Banerys vnrolled of the kyng [leaf 198] — Royal banners
Towarde his Batayle, in Bosra steyned reede,
The Crosse his standart Celestyal of schynyng — portray the Cross.
Wyth purple Hewe depeynt, I tooke good heede,
Vita was Capteyne, whech lyste hymselff be ded,
And to slee deth his conqueste to termyne,
Fygure of Isaak from patriarkys seed
And downe descendid ffrom Abrahamis lyne.

(2)

Frute of a tree caused al our lose,
Wheche to recure he weryd a purple weedė,
Lyff sleyng deth, deyde vpon þe Crose:
In prophesies þe mysteryes ȝe may rede,
Thus deth geyne deth lyste his blood to schede,
Callid carnis conditor, *pro*phetis wroote also;
To make vs partable of his trivmphal mede
Criste was suspensus in patibulo.

(3) (Confixus clauis Innocens . · .)

Sone of kyng Dauit was sleyne, & his ayre, — Christ was slain.
Pure Innocent, nayled to a tree,
Moriens ful hygh vp in þe Eyre,
Slouth the Tyrant for al his cruelte,
Pride was bore downe *with* humilite,
Senum tirannum vinciens,
Where we were thrall ffauȝt for our liberte,
Et nos ab morte liberans.

(4) (. · . Quo vln*er*atus in super . · .)

Ouer al this he, woundyd to the deth,
To scowre þe Ruste of our mortal grevaunce,
Vnto his fader clamans ȝalde vp the breth,
Than Rooff his hert Longeus *with* a launce, — Longius pierced His heart.
Blood & watur ran out in habondaunce,

20 Slough?

Vt nos lauaret crimine,
O synful man! haue this in remembraunce, [leaf 198, back
Manauit vnda sanguine. 32

(5) (. ˙. Inpleta sunt q*uae* conciuit . ˙ .)

All was accomplished. Al thyng acomplyssched, deth & his woundes scharpe,
W*ith* all þe misteries of olde p*ro*phesie,
The ffuneral compleyntis Dauit songe w*ith* his harpe,
W*ith* wepyng tvnis, notyd in Jeremie,
Whose Coote Armure was lyke a bloody skye 37
Dicendo nacionib*us*,
Recoorde Esdras & Recoorde Isaye
Regnauit aliguo deus. 40

(6) (. ˙. Arbor decora & fulgida . ˙ .)

Fayrest of trees celestial fresche schynyng,
Wyth Royal purplys al bloody was thyn hewe,
Aftur þy Batayle Inp*er*yal of schewyng,
For a memorial regystred newe & newe,
Now the chief tree of Paradise, Palme of þis conqueste be repoort is so trewe 45
Electa digno stipite,
Cheeff gryffe of Paradise who so þe greyne wel knewe,
Tam sancta membra tangere. 48

(7) (. ˙. Beata cuius Brachiis . ˙ .)

Blesset þat stoke, [of] whiche thys ryche frute
Armys & body Rañsoñ Incomperable
whose branches Henge on þv braunchis, repaaste & cheeff refute,
Restouratyff set in oure feyth moost stable,
Geyne all oure hurtis & soorys incurable, 53
This stok statera facta est corp*or*is,
Wheche spoylled Hell & sathan mooste vengable
Predam q*ue* tulit tartaris. 56

(8) (. ˙. O crux aue spes vnica . ˙ .)

O only hope to wrecchis in distresse!
shall give us mercy. O Cristus Cros! scheeld & p*ro*teccyoñ
Oure medycyne, oure Bawme in al sikenesse,
Oure rycheste triacle geyne al goostely poysoñ,
And cheeff refuge in our tribulacyoñ, 61

Auge piis Iusticiam,
Be the .v. woundes & thi passion
Reis que dona veniam. 64

(9) (. ·. Te su*mma* deus trinitas . ·.)

Thow þ*at* arte called Oon, too & thre, [leaf 199]
Hiest of Lordes in the heuenly consistorie,
Alle thre, O God! in p*er*ffite vnite, Glory to God.
To whome be ȝoue laude honour & glorie,
Myght to þe Fader, conquest & victorie 69
Vnto þe sone, for oure redempcyoñ,
To þe holy Gooste grace to haue memorie
On his ffyue woundes & his passioñ. 72
. ·. Here enduth the ymne Vexilla regis *pro*deunt .

9. GOD IS MYN HELPERE.

[MS. Harl. 2255, leaves 148-150.]

(1) [leaf 148]

God is myn helpere and ay shal be, God is my help.
My cheef protectour and diffence
Ageyn all man*er* of aduersite,
And ageyn al sturdy violence, 4
And of his mighty excellence.
He me supportith in al my nede
And to bern vp myn Impotence
God is myn helpere, no man I drede. 8

(2) [leaf 148, back]

My soue*r*eyn trust at hym began,
Chees hym to be my cheef socour;
In this wourld here I drede no man,
Prynce, Kyng, Duke, nor *Emperour.* 12
For he is the ffyn of my labour,
Guerdou*n* of all myn et*er*nal neede,
And fro deeth he was my *redemptour,*
Whyl God lyst helpe no man I dreede. 16 I fear no man.

(3)

He has often helped me.

He hath me holpe in many a wyse,
And preservyd fro many greet grevaunce,
Bet than my-self cowde devyse,
Myn hope, myn helpe, my suffisaunce,
My soule in virtu for to avaunce.
That lord my brydel best may lede,
Seying thus withoute varyaunce
Whyl God lyst helpe no man I drede.

(4)

And yif the trouthe be weel conceyved
I dar weel seyn, whoo so lyst adverte,
None was ever deceived.
Nevir man yit that was disceyved
That trustith on hym with al his herte.
For which it shall me nevir asterte
What wrong that any wyght me bede,
For to seyn in al my bittyr smerte,
Whyl God lyst helpe no man I drede.

(5) [leaf 149]

I have often been in peril,

I haue been offte in dyvers londys
And in many dyvers regiouns,
Haue escapyd fro my foois hondys
In **Citees, Castellys** and in **touns**,
Among folk of sundry naciouns
Wente ay forth, and took noon hede,
I askyd no manere of proteccioun*s*,
but God was always my help
God was myn helpe agayn al drede.

(6)

Fals fortune in this wourld here,
Whan she semyth moost agreable,
Moost blaundysshyng of face and chere,
Suych tyme she is moost disceyvable.
Fortune is false.
Hire wheel ay ffekyl and vnstable,
Hire sylf Clad in a double weede,
And for she is to varyable,
Whyl God lyst helpe I haue no drede.

(7)

And in al wourldly greet prosperite
  Men fynde nevir but litel sekirnesse,
But chaunge and moche mutabilyte, All is change.
  Now poverte and now greet rychesse,
  Now tresour and now in greet distresse,
Now strong, now myghty, now bedreede,
  For which in helthe and in seknesse
Whyl God lyst helpe, no man I drede.

(8)

Now in gladnesse, and now in sorwe, [leaf 149, back]
  Now in **Ioye** and now in greet aduersite,
To-day good freend, my foe to-morwe,
  Now flouryng in greet felicite. In health,
  Now lowe cast doun from hih degre,
As fortune lyst hire stoormys shede.
  Do what she lyst, I sey for me
Whil God lyst helpe no man I drede.

(9)

In ellementys is offte greet trouble,
  Now brightnesse, now a clowdy skye,
Chaunge of weedir, the wourld is double, the weather,
  Now helthe, now sodeyn maladye,
  Vpryght to-day, to-morwe dye,
It is smal frenshippe at suych a nede,
  Thus al thyng stant in Iupartye,
Wher God lyst helpe ther is no drede.

(10)

Ful offte the somyr shene *sonne* the seasons
  In the *Oryent* rysith cleer and bryght,
Yit longe or Eve the Clowdys donne
  Difface the fresshnesse of hir lyght;
  When day is passyd, the dirke nyght
Closith al the wourld with his blak weede;
  Above al thyng is Goddys moche myght,
Wheer he lyst helpe ther is no drede.

(11)

in fame, Yif men leve in greet parfightnesse, [leaf 150
Folk calle hym thanne an Ipocryte;
Yif he hym drawe to gladnesse,
Of ffooly men wyl hym attwyte. 84
Lawhe beforn, and bakward byte,
And mysdeme ech mannys dede,
Wherfore ther malyce best taquyte,
trust God alone. Whan God lyst helpe ther is no drede. 88

(12)

Who seith the best he shal not repente,
Wheer he be yonge or Olde of age,
Say the best, He that demyth weel in his entent
Shal fynde therin greet avaun*t*age; 92
And *Catoun* wrytt in pleyn language
The first *vertu* whoo so lyst it rede,
and keep your tongue. Keep your tonge froom al Outrage,
And God shal helpe, it is no drede. 96

(13)

Whoo lyst to hym for helpe calle,
Of helpe at nede he may nat faylle,
His helpe nevir doth appalle,
Nowther in pees, nor in bataylle, 100
What Enemy euir doth hym assaylle,
On lond or see whoo lyst weel spede,
Let hym avoyde plate and maylle,
God will help you. Wheer God lyst helpe, ther is no drede. 104

Explicet *quod* Lydgate.

10. A DEFENCE OF HOLY CHURCH.

[MS. Harley 1245, leaves 182 back to 183.]

(1)

Most worthy prince, Most worthi prince, of whome the noble fame [lf. 182, bk.
In vertue floureth, and in high prudence,
Laude and honour be un-to thi name,
And to thi worthi roial excellence,
The which hast been protectour and diffence 5

Collated with MS. Sloane 1212, leaf 3 to back, ll. 1-56.

Though thy manhode, ageyn thy mortall foon
Off Cristus spouse douhtir of Syoun,

(2)

That was oppressid almost in thy rewme — that saved the Spouse of Christ,
Even at the poynt of hir destruccioun,
Amyd his Citee of Ierusalem,
Al bysett *with* enmyes envyroun ;
Tamade a new transmygracioun,
When she allas ! disconsolat, allone, — when she had no other friend,
Ne kneugh to whame for to make hir moone,

(3)

But on the floodis of fell Babiloun,
Al solitair and trist in compleynyng,
Sat with hir children aboute hir euerichoun,
Almost fordrowynd *with* teerys in weepyng ;
And wher as she was wonde to play and syng
In prys and honour of hir eternall lorde,
On instrumentis of musik in accorde,

(4)

Constreyned was, and almost at the prikk
Talefft hir song of holy notis trewe,
And on the salwys olde foule and thikk
To hang hir orgnes, *þat* were entvned newe,—
O Goddis knyght ! till þu list to rewe
Upon hir pitouse lamentable woo, — till thou didst free her from
Off reuth and mercy to deliyuer her froo

(5)

The mortall howndis, that wroughte hir al þis soore, — her foes
Hir to have put in captyuyte,
Off the Tyraunte Nabugodonosor,
Ferr frome the boundis, allas ! of hir citee ;
Till though of grace grauntest libertee
Zorobabell and also Neemye
Ierusalem ageyn to edyfye,

12 *Tamade*] To a mad. 19 wont S. 21 *in*] by. 23 *Talefft*] Ta left. *treue*] newe. 24 *salwys*] salows. 26 *þu*] yow. 29 *howndis*] hondys. 30 *have*] A. 33 *þu* S *thouh H.* 34 Nemye.

(6)

and set her free,
And kepe the Temple hoole and sounde bi grace,
That stoode in way of perdicioun,
Thorugh hem *þat* gan to threten and manace
The libertees of Cristys mansioun,
from those who would attack the patrimony of Peter.
And for to pynch att her fundacioun,
In preyudice of the olde and new lawe,
The Patrymony of Petir to *with*drawe ;—

(7)

That ther was noon her malis to *with*stonde,
Cristys quarell manly to sustean,
Til thow were chose for to lay to honde,
Only by grace hir champioun to been,
For to delyuer out of woo and teen
Noah's Ship (the Church)
Noees shipp, bysett with many a wawe,
Tyl thow the watres madist to withdraw,

(8)

That Karibdis myght it nat devour, [leaf 183]
Nor fierce Silla *with* hir bittyr rage,
was saved by you,
ffor noon but thow myght yt tho socour
To make the floodis fully to aswage,
Thoruh the straytis to holden the passage
Thi silff of goodnesse the rother list to guye,
Til on the hillys hy of Armonye

(9)

The shipp gan rest out of all dawngeer,
Maugre the rokkis of vengeaunce mercilesse,—
And that the skies wexe faire and clere
And thorugh thyn helpe that the do we chese
For to repaire with a braunch of pes,
from the greedy raven.
When as the raven hath a careyn take
Oute of the shipp, upon his praye to wake,

(10)

With coverte tresoun falsely to lachche,
When he seeth tyme his desired praye
Liche a Bosarde, unwarly for to cachche

41 preyudice] S *previdence* H. 48 Noees] Noe. a S] *Om.* H. 50 *karibdis*] baribers. 51 *fierce Silla*] fercilla. 52 *yt* S] *om.* H. 54 *straytis*] streyghtees. 58 S ends here. 59 wexe] wex MS.

Smale briddys, that thynke on noon affraye;
Wher-forI rede, both nyght andday
Too Goddys knyght, so goode wachch to make
Off Philistees the [Arke] be nat take,

(11)

All Israel to bryngen in distresse,
Whos Ioy and helth lith in thi *per*soone,
The welfaire eke, and hooly þe gladnesse
In every thyng, of what thai ha to doune;
Wherfor be ware of chaungyng of the moone
Eclipse of falsehed betrassh nat the liht
Off thi goodnesse, that shyneth yitt so briht.

(12)

Thynke, how to Dauid full Innocente
Saul was fals for all his othis sworne,
Nad God by grace makid resistence,
His chose knyght hadde be forlorne,
Wherfor I rede þe greyn & purid corne
Thow cherissh wel, and lay the chaff aside,
That trouth han voided, for to been her gide.

Think how Saul was false to David

(13)

And thynke how Dauid ageyn Iebusee,
When that he fouht, in Regum as I fynde,
How he made voide from Syon his Citee
Unweldy, crokid, both lame and blynde,
By which example alway have in mynde
To voide echon, & for to do the same
Oute of thi sight, that in the faith be lame.

and how David cleared the lame out of Sion

Let the lame in faith be driven out.

(14)

For who is blynde or haltith in þe faith
For any doctryne of these Sectys newe,
And Cristes techyng therfor aside laith,
Unto thy corone may he nat be trewe;
He may dissymule with a feynyd hewe,
But take good heede, what way *þat* he faire,
Thy swerde of knyghthoode, that no swich ne spaire.

70 [Arke] hiatus here in MS. 81 *hadde*] had MS.

(15)

And Cristis cause alway fyrst preferre,
And althirnexte thi knyhtly state preserue
And lat this lawe be thi loode-sterr,
Than grace shall thyn honour ay conserve,
And Goddys foon manly make to sterue;
For any fals feynyd repentaunce,
Of right lat rigour holden the ballaunce.

Let rigor hold the scales.

(16)

Thynke how Saule, from his kyngly place,
And frome thonour of his royall see,
Whilome was abiect, for he did grace
To Amalech ageyn the voluntee
Of Goddys precepte, of feynyd fals pitee
To spare his swerde rihtfully to bite,
When as God bad that he shulde smyte,

Take example of Saul,

(17)

Wher Samuel, the perfite hooly man,
Chosen of God to execute trouth,
With a swerde the rightfull doome he gan
And slough Agag, withouten any routh,
In Galgalis, wher Saule for his slouth
fforsaken was, and hoolly al the lyne
That cam of hym in myscheff did fyne.

Samuel,

(18)

Slough nat Helye in all his holinesse
The fals prophetis langyng to Baal?
O noble prynce! exaumple of rightwisnesse,
Off God preservid to be the myghty wall
Of hooly churche in thyn estate royall,
Distroye hem tho, that falsely now werrey
Her own modir, to whome thai shulde obeye!

Ijah,

(19)

And namely hem that of presumpcyoun
Dispraven hir, and hir ornamentes,
And therwithall of indignacioun

120 *Helye*] MS. holly. 126 In the margin here is written in another hand "In dei nomine." 127 *And*] MS. A.

Withdrawe wolde hir rich paramentez.
O prudent prynce! thynke what her entent is,
Who falsely the hooly church accuse,
For thay hemsilff the riches wolden use.

(20)

Remembre also for swich transgressioun
What was the fyne of kyng Antiochus, Antiochus
That proudely tooke by extorsioun
The sacred Iewels from Goddis hooly hous,
Was he nat slawe, this tiraunt trecherous,
With smale wormys hym fretyng manyfolde,
Whan he fill down from his chare of golde?

(21)

What myght availe his pompe, or all his pride,
Or all the gliteryng of his riche chare,
In which that he so proudely did ride?
The surquedye also of Baltasar and Belshazzar.
Was it nat abatid or that he was war,
In Babiloun, with a soden fall,
Whan that the honde wrote upon the wall?

11. A PROCESSION OF CORPUS CRISTI.

[MS. Trin. Coll. Cam. R. 3. 20, pages 349-356.]

¶ And nowe here folowe̊þ an ordenaunce of a *pre*-cessyoun̄ of þe feste of corpus cristi made in londoñ . by daun Joh̄n Lydegate.

(1)

¶ þis hye feste nowe for to magnefye, [page 349] To celebrate this feast
Feste of festes moost hevenly and devyne,
In goostly gladnesse to governe vs and guye,
By whicḥ al grace doo̊þe vppoñ vs shyne;
For now þis day al derkenesse tenlumyne,

131 entent is] MS. ententes. 132 *Who*] MS. how. 145 *Was it*] MS. Wast.

MSS. Trin. Coll. Cam. R. 3. 20, pp. 349-356 = T; B.M. Harley 2251, leaves 224, back, to 227, back = H; Adds. 29729, leaves 166–168 = A. 1 *magnefye nowe* T A. now *scratched* A. nowe *om.* H. 2 Now fest *ins.* H. 3 *guye* A. guyde T. guy H. 5 to H.

In youre presence fette out of fygure,
shall be declared these "mysteries." Schal beo declared by many vnkoupe signe
Gracyous misteryes grounded in scripture.

(2)

¶ First, þat þis feste may more beo magnefyed, Adam.
Seoþe and considerþe in youre ymaginatyf
For Adams synne howe Cryst was crucefyed
Vppon̄ a crosse, to stinten al oure stryff.
Adam's tree, and the tree of life. Fruyt celestyal hong on þe tree of lyff,
þe fruyt of fruytes, for shorte conclusyoun,
Oure helpe, oure foode, and oure restoratyf
And cheef repaste of oure redempcioun.

(3)

¶ Remembreþe eeke in youre Inwarde entente Melchisedech.
Melchisedech offering bread and wine. Melchysedec, þat offred bred and wyne,
In fygure oonly of þe sacrament,
Steyned in Bosra, on Calvarye made red,
On Sherthorsday to-fore er he was ded,
For memoryal mooste souereyne and goode,
Gaf hees appostels, takeþe here off goode heed,
His blessid body and his precyous bloode.

(4)

¶ Chosen of God þis patryarch̄ Abraham, Abraham
Example pleyne of hospitalytee,
Recorde I take, whan þat þe aungel came
To his housholde, wheeche were in noumbre three,
In figure oonly of þe Trynyte, ponam buccillam panis / Genesis xlvj°
Abraham offering bread. Set to hem brede with ful gladde chere,
[1] Of gret counforte, a token who list see,
þe sacrament þat stondeþe on þe awter. [1] [page 350]

(5)

¶ To Ysaake God list his grace shewe Isaake.
Lyneally adowne frome þat partye,
Isaac's seed blessed. In eorþes fatnesse, and in hevenly dewe In pinguedinis terre et rore celi.
Frome þeolly gooste descending to Marye;
þat braunche of Gesse God list to glorefye,

7 many an *ins.* H. 9 the more *ins.* H. 21 *er*] that H. 23 take herof H. 27 þat] *om.* H. 33. Isaac H. ysake A. 36 the holy H. holly A. 37 Iesse H.

þis Roos of Iherico fresshest on lyve,
Blest among wym*m*en, Luc dooþe specefye,
Whos name is fygurde here *with* lettres fyve.

(6)

¶ Jacob saughe aungels goyng vp and doune — Jacob. — Jacob's ladder.
Vppoñ a laddre, he sleeping certeyne — pinguis est panis christi Genesis xl. ix°
Lowe on a stoone for recreacyoun,—
þe whete glene crowned aboue þe greyne,
Forged of golde an hooste þere Inne eseyne;
þis Crystes bred, delicyous vn-to kynges,
With goostly gladnesse, gracious and souereyne,
Gayue forreyne damage of alle eorþely thinges.

(7)

¶ þis noble duc, þis prudent Moyses, — Moyses — Horned Moses with the Ark, manna.
Witħ goldin hornes lyche Phebus beemys brigħt,
His arche so ryche, his vyole for tencresce,
Witħ þe manna to make oure hertes ligħt;
Figure and liknesse, who so looke arigħt,
þis goostly m*a*nna being here presen*t*
To vs figureþe in oure Inwarde sigħt
A symilitude of þe sacrament.

(8)

¶ þis chosen Aaron bering a liknesse, — Aaron. — Aaron, being a lamb the "true priesthood."
In hoolly writte as it is clerly founde,
Of trewe preesthode and goostly p*ar*fytnesse,
þis Innocent, þis lambe *with* large wounde,
þe feonde oure enemy outtraye and confounde, [page 351]
Is token and signe of Cristes passyoun,
Spirituel gladnesse & mooste fer to habounde,
þis day mynisterd til oure Reffecc*i*on.

(9)

¶ þou chose of God, Dauid þat sloughe Golye, — Dauid. — David, with sling and stone.
Witħ slyng and stoone called þe Chaumpyoun,
Of al Isrel, as bookis specefye,
þat sloughe þe Bere and venqwysshed þe lyou*n*,
Figure of Ihesu, þat *with* his passyoun

45 I seyne H. esene A. 62 Cristes H. 68 *and* that H.

And verraye victoire of hees woundes fyve
Brought Philisteys vnto subieccyoun,
Whan Longeus spere did thorgh his herte ryve.

(10)

Ecclesiastes, with an enclosed castle by a red cloud.

¶ Ecclesiaste, myrrour of sapience, Ecclesiaste.
With cloose castel besyde a clowde reed,
Þat same token by virgynal vydence
Sette in Marye flouring of maydenhede,
Which bare þe fruyt, þe celestial bred,
Of oure counfort and consolacyoun,
In to whos brest þe Hoolly Gooste, taþe heede,
Sent to Nasareth gracyously came doune.

(11)

Jeremiah, with a chalice

¶ Beholde þis prophete called Jeremye, Geremye.
Bavisyoun so hevenly devyne
Tooke a chalyce and fast cane him hye
To presse owte lykoure of þe rede vyne
Greyne in þe middes, which to make vs dyne,
Was beete and bulted floure to make of bred,
A gracyous fygure þat a pure virgyne
Shoulde bere manna in which lay al our speede.

(12)

Isaiah, with his vision of vines.

¶ Þis Ysayes, in token of plentee, Ysaye.
A braunche of vynes mooste gracious and meete
At a gret feest him thought þat he did see,
And þere-with-al a gracyous glene of whete, [page 352]
Token of Joye frome þe hevenly seete,
Whan God above list frome Jessyes lyne
To make his grace as golde dewe doune to fleete,
To stanche our venymes wheeche were serpentyne.

(13)

Elijah upon his long journey.

¶ Holly Helyas, by grace þat God him sent, Helyas.
þe noble prophete benigne and honurable,
Made strong in spirit fourty dayes wente
In his iourney, þe brede made him so stable,
Cristallyne water to him so comfortable,

70 victor H. *of* with H. 71 the Philistes *ins.* H. 79 falseth H. 82 Be H. and *ins.* H. 89 I saye H. 91 þat *om.* H. 96 was H

Al his vyage boope in brede and lenkepe,
A blessid fygure verray coumfortable,
Of þe sacrament komepe oure goostly strenkepe. 104

(14)

¶ Zacharye holding þere þe fayre sensier, Zacharye.
Witħ goostely fumys as any bawme so swoote,
Beo meditacyouns and grete preyer Zachariah, with incense.
þat vppe ascendiþe frome þe hertes Roote, 108
Goostely tryacle and oure lyves boote,
Ageynst þe sorowes of worldely pestylence,
Alle infect ayres it puttepe vnder foote
Of hem þat take þis bred witħ reuerence. 112

(15)

¶ Blessed Baptyst, of clennesse locke and keye, Baptist. John the Baptist, declaring Christ.
Mooste devoutly gan marken and declare
Witħ his fingur, whan he seyde Agnus Dei,
Shewing þe lambe whicħ caused oure welfare 116
On Good Frydaye was on þe crosse made bare,
And offred vp for oure Redempcyoun
On Eestre morowe, to stinten al oure care,
Ageynst seeknesse our Restauracyoun. 120

(16)

¶ þis holly man, þevangelist saint Jehan Joħn Evangelist
þappocolips wrote, and eke dranke poysoun,
In Crystes feyth als stable as þe stoone, [leaf 353] St John Patmos.
Aboode witħ Ihesu in his passyoun; 124
And for to make a declaracyoun,
O þe chalyce patyn a chylde yong of age A child with chalice.
Shewed affter þere þe consecracyoun
þis brede is he þat dyed for oure outrage. *id est* Jhesus.

(17)

¶ þis blessed Mark, Resembling þe lyoun, Marcus. Mark and the lion.
In his gospel parfyte, stable and goode,
Of bred and wyn̄ for confirmacion

102 length H. 104 strength H. 106 swoote H. swete T A. 107 *This line follows* 112 *in* T, *but the lines are correctly numbered* a b d e f g h c; H *and* A *follow the order of* T; A *adds Shirley's lettering;* H *omits it.* 119 stynte H. 126 On the H. of the S.

On Sherthorsday Remembreþe howe it stoode; 132
Seyde at his souper with a ful blessed moode
To hees discyples, aforne er he arros,
þis bred, my body, þis wyne, it is my bloode hoc est corpus meum.
Which þat for man dyed vppon þe crosse.

(18)

Mathew the gospeller. ¶ Hooly Mathewe þis elate gospeller, Matheus.
Stable, parfyte, and truwe in his entente,
He wrote and seyde, of hole herte and entiere,
Touching þis blessed gloryous sacrament, 140
"þis is þe chalyce of nuwe testament
þat schal beo shadde for many and not for oon,
For Cryste Jhesu was frome his fader sent,
Excepcion noone, but dyen for ech oone." 144

(19)

Luke. ¶ Lucas confermeþe of þis hooly bloode, Lucas.
Tavoyde aweye al Ambeguytee,
"þis is my bodye þat schal for man beo ded,
Him to delyver frome infernal powstee; 148
To Jher*us*alem, þemperyal citee,
Him to conduyte eternally tabyde,
Adam oure fader and his posteritee,
By Cryst þat suffred a spere to perce his syde." 152

(20) [1] [leaf 354]

Paul's witness. [1] ¶ Paulus doctor wryteþe in his scripture, paulus doctor gencium et apostolus.
þe which affermeþe and seyþe vs truly,
"Yif þere beo founden any creature
Which þat þis bred resceyveþe vnworþely, 156
He eteþe his doome moste dampnabully,
For which I counseyle, and pleynly þus [I] mene,
Ech man beo ware to kepe him prudently,
Not to resceiue it, but yif he beo clene. 160

(21)

The master of wisdom, in a cloud. ¶ He þat is cleped maystre of sentence, Magister historiarum.
Sette in a cloude holde here a fresshe ymage,
Remembreþe eeke by gret excellence,

133 *ful*] *om.* H. blisful H. 139 *hole*] *om.* A. 141 the newe] *ins.* H A. 157 *doome*] brede H. 158 *I* H.] *om.* T A.

In this mater avoyding al outrage,
Given to man here in oure pilgrymage,
þis sacrament affter his doctryne
Is Crystis body, Repaste of our passage,
By þe Holly Gooste take of a pure virgyne.

(22)

¶ þe noble clerc, þe doctour ful famous, Jeronimus. St. Jerome.
Wryteþe and recordeþe Remembring truly
Geyns heretykes, hoolly Jeronimus,
Howe þat þis hoost is hole in ecħ *par*tye,
Boþe God and man, Cryste Jhesus verraily,
In eche *par*tycle hoole and vndevyded,
þis oure byleve and creance feythfully,
Oute of oure hertes alle errours circumcyded.

(23)

¶ þis glorious doctour, þis parfyte hooly man, Gregorius. Pope Gregory.
Touching þis bred doþe thus determyne,
Moral Gregore, ful weele reherce he can
In his wryting and vertuous doctryne,
Howe it is flesshe toke of a pure virgyne.
Geynst al seeknesse our cheef restoratyff,
Oure helthħ, welfare, Richchest medisyn, *sic* medisyn *in a later hand.*
þis sacrament þis blessed bred of lyff.

(24) [1] [leaf 355]

[1] ¶ Blessed Austyne rehersеþe in sentence, Augustinus. St. Augustine.
"Whan Cryste is ete or resceyved in substaunce,
þat lyff is eten of hevenly excellence,
Oure force, oure mighħt, our stre*n*keþe, oure suffisaunce,
Qwykenyng oure herte withħ al goostly plesaunce,
Repast ay lasting, Restoratyff ternal,
And remedy geynst al oure olde grevaunce
Brought Ine by byting of an appul smale.

(25)

¶ Ambrosius, withħ sugerd elloquence, Ambrosius. St. Ambrose.
Wryteþe withħ his penne and langage laureate,
Withħ Crystis worde substancial in sentence,

175 This is H. 176 circumsised A (d *alt. to* s). 177–184 *In* T *written* a b e f g h c d *and so lettered,* A *corrects acc. to lettering,* H *does not.* 183 *om.* H. 185–192 *in* T *written* a b c e f d g h *and so lettered,* A *corrects,* H *does not.* 190 eternal H.

" þe sacrament is Justely consecrate
Oure daily foode, Renuwyng oure estate,
Recounseylling vs whan we trespas or erre,
And maþe vs mighty with Sathan to debate
To wynne tryumphe in al his mortal werre."

(26)

The master of history, holding the host.

¶ Maistre of storyes, þis doctour ful notable, Maystre of storyes.
Holding a Chalys here in a sonne clere,
An ooste alofft gloryous and comendable,
A pytee pleyning with a ful hevy cheere,
With face doune caste, shewing þe manere
Of hir compleynte with her pytous looke,
Ellas! she bought hir sones deþe to deere,
Whan he for man þe Raunsoun on him tooke.

(27)

St. Thomas Aquinas, in his vision.

¶ þis hoolly Thomas, called of Algwyne, Thomas de Alquino.
By hie myracle þat sawgh persones three,
An ooste ful rounde, a sunne about it shyne,
Joyned in oon by parfyte vnytee,
A gloryous liknesse of þe Trynitee,
Gracyous and digne for to beo comended,
With feyth, with hope, with parfyte charitee,
Al oure byleeve is þere Inne comprehended.

(28)

Receive these figures with reverence.

¶ With þeos figures shewed in youre presence, [leaf 356]
By diuers liknesses you to doo plesaunce,
Resceiueþe hem with devoute reverence,

198 reconsilyng H. 199 makith H. myght H. 201 maister H. master A. notabell A. 202 holdinge A. holdyng H. chalice H. sone A. cliere H. 203 host H. oste A. aloffte A. glorious H. comendabell A. 204 pitee H. pite A. playeng H. pleyninge A. chiere H. 205 cast A. shewyng H. shewinge A. 206 compleynt A. pitous H. 207 deth H. dere H A. 209 holy H. holly A. callid H. 210 high H. hye A. sawethe A. sawgh H. 211 ost H. hoste A. sune A. sonne H. aboute A. 212 one A. parfite H. vynite H. vynte A. 213 glorious H. gloryus A. likenesse A. Trynite H. trinite A. 214 gracious H. gracyus A. be H A. commendid H. 215 faythe A. parfite H. charite H. charyte A. 216 beleeve H. beleue A. comprehendid H. 217 there H. thos A. fygures A. 218 liknesse H A. do H A. 219 Receyvith H. devout H.

þis bred of lyfe yee kepe in Remembraunce ∴ eucaristia
Oute of þis Egipte of worldely grevaunce,
Youre restoratyff celestyal manna,
Of whicħ God graunt eternal suffysaunce
Where aungels sing everlasting Osanna.

"Shirley koupe fynde no more of
þis Copye."

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12. AN HOLY MEDYTACION.

[MS. Trin. Coll. Camb. R. 3. 20, pp. 111–116.]

¶ Nowe here filowepe an holy medytacion. [p. 111]

Affter þe stormy tyme cesing þe rayn, When the storms had ceased,
Whane for þabsence of colde þeorþe is fayn,
And þe qwyck thinges resceyue þeire vygour,
And trees bringen foorþe leeff and flour,
And by þe glad lusty sesoun of veer
Alle þe thinges, whicħ þat wintour eyr
Consumed had by his coldes gret,
Releeued weren by þe sonnes heet,
And swoote gan to smellen euery mede,
þe briddes eeke, warisshed of hir drede, and spring was come,
Witħ lusty herte singing in þeyre greves,
Desporting hem amonge þe greene leves,
And þat þe dayes gonnen for to lenkepe
And þe cleer wedir, by þe sonnes strenkepe,
Echaced had awey wyntours derknesse
By þe beemys of his shyning cleernesse,

220 Thys A. brede H. lyf H. 221 Egipt H. worldly H A. 222 your A. restoratyffe A. celestial H A. 223 graunte A. suffisaunce H. 224 angelles A. syng H. singe A. everlastyng H A. Colophon *as in* T *exc.* *of*] for H.

MSS. Trinity Coll. Camb. R. 3. 20, pp. 111–116 = T, Bodley Ashmole 59, leaves 49–52 = A. *Title and running title in* T, An holy seyinge. *Title in* A, Here nowe folowepe an holy meditacion made by þe Religious man Lidegate daun Iohan þe Munk of Bury. *Running titles*, þe Religious Munk of Bury / Daun Iohan Lidegate, þe Munk of Bury / Daun Iohan Lidegate. 4 Trees and herbes A. 6 *þat*] þe A. 10 hir gret *ins.* A. 11 herte A, hert T. 13 lenkþe. 14 strenkþe A. 15 Hade chaced aweye þe wyntours A.

when men's wits are quickest,

Þe whicħ sesoun caused men for to be
Qwyckest in witt of any tyme, parde,
At whiche tyme nuwe mutacyoun
To alle grene thinges doþe consolacyoun,
And mennes thoughtes dulle in ydelnesse,
Ocupieþe and clensiþe by swettnesse,—
Of studying, loo, þus hit happend me,
Amiddes þis sesoun, lusty for to see,

I was tired of study,

Wiţħ greuous study annoyed was myn hert,
Oute of þe whicħ ne wist I howe tastert,

and hied me to the green-wood,

But to þe grenes fast I can me hye,
Wening þer to fynde remedye,
But al for nought certain it wolde not be;
For whane I hade sette me vnder a tree, [p. 112]
What for þe floures and þe herbes greene,
And noyse of briddes singing ay bytweene
In hir wyse me thoughţ crafftely,

where the birds' song set me thinking,

þat suche a mirthe neuer noon herde I.
Hir song made so myn herte for to accende
þat vnto studye holly I gan attende;
And studying enforced I my thoughţ
To spirituel thing, and to noon oþer nought:
But flesshly lust crepte in myn hert anoon
So slelely, þat negħe past was and goon
Al my spirituel affeccion,
Til oure lord god for my correccion
Of his gret migħt putte þane into my mynde
Repreving my flesshe in þis kynde,

and my soul said to my body:—

My soule, I seye, spake þus my flesshe vn-to,
If yee wol here, þus he sayde, loo,—

"filthy flesh,

"O filthy flesshe þou suget vnto synne
Whome foule afeccion haþe his herbarowe Inne,
þy foule delyte and þyne Iniquytee
Of vertuous study offten destourbeþe me,

17 whiche shyninge *sub.* A. *for*] *om.* A. 18 *in*] of A. pardye A. 19 *At*] In þe. þe nuwe *ins.* A. 21 dullen A. 24 þat A. 26 to sterte A. 27 *fast*] ageine A. 28 wele þeere *ins.* A. some remedye *ins.* A (*last four words misplaced and corrected*). 31 *what*] þat A. *herbes*] levis A. 33 so A, *om.* T. 34 So plesaunt mirth A. 35 ascende. 36 *vnto*] to A. 37 *And*] So A. 43 þane into A, in T. 44 sore in *ins.* A. 46 nowe loo *ins.* A. 47 *Margin* A; O filthy flesshe þe soule / to þe bodye spekeþe. 48 herbare A. 50 offt A.

Consider of what mater þou art ewrought, — consider how thou art con-
And howe þou art into þis worlde ebrought. — ceived, fed,
Of þi conceyving ne wol I not devyse,
Ne howe þou art cfedde, ne in what wyse.
I wol eschuwe it for þyne honeste,
Wherfore of þat þou getest nomore of me,
But þis I knowe and seye þat at þy birthe
þer nys desport, Ioye, ne no mirthe.
Whane þou art borne, anoon þou gynnest wayle, — born,
For þou þe way entrest, with-outen fayle,
Of wrecched deeth, and whyle þee lastepe lyf [p. 113]
Encreesest ay of woo, annoye, and stryff.
And whan þat deepe whome þou ne mayst astert
þee crepiþe in and takeþe þee by þe hert — diest,
So greuously, and streyneþ þee so sore,
þat in þis worlde þou lyve mayst no more,
þane forþe-with al þou wexest wormes mete — and becomest worms'
Wheche shoul þy flesshe vn-to þy boones frete. — meat.
þane affter þat lord God, Iuge of vs alle,
Schal þee and euery wight before him calle
At þe day of his steorne Iugement,
And deeme þee to ioye or to torment; — Thou may come to
Weel if þou hast doone, to Ioye eendelesse — bliss,
Of heven, wher is mirthe, rest, and pees,
Dwelling with God and with his moder deer,
And with his seyntes shyning ful cleer,
And also with þe hooly companye,
Of þaungelles, wheeche þat maken melodye
So delytable and in so goodely wyse
þat þer nys mannes tonge to souffyse,
þoughe þey alle were sette and put in oon
And hadde þe konnynges of þe, Omer, echoon,
To telle þe mirthe and Ioye is in þat place,—
And passing al, þe sight of Crystes face,

51 þat þou *ins.* A. wrought A. 52 forþe brought *ins.* A. 53 *devyse*] conceyve A. 60 For þanne þou entrest first A. 62 of woo *ins.* A. 63 of whome *ins.* A. *ne*] *om.* A. not stert A. 65 taþe A. 66 may A. 72 þane deeme *ins.* A. 73 eondlesse A. 74 hye heven *ins.* A. 75 *with* (2)] *om.* A. 77 þe] þat A. 78 *first two words rep.* A. *wheeche þat maken*] bright in A. 80 for to *ins.* A. were alle A. *put*] þat A. 82 And hade (*rep.*) þe leonyng of alle worlde one A. 83 ioye and mirth A.

For it surmountepe thorugħe his dignytee,
Al Ioye and mirthe þat may erekened bee.
or to dreadful pain. ¶ Also bewar nowe on þat oþer syde,
þat if it vnto þy soule so betyde
þat þy desertes deeme it vn-to helle,
þer is such torment shortly for to telle
And suche noyse, and showting of feondes blaake,
So besying hem ay fyres for to make,
þat alle men whiche haue beoñ or þis
Or yit beoñ mighte not þe peyne þer is
Descryven of þexcessyf tourmentrye,
Ne neuer more shoule þey þer dye,
But in þe fuyre brennyng withħ-owten ende. [p. 114]
Beware of þis or þat þou hennes weende,
O man! withħ-stonde þy flesshly freeltee,
Be not mastered by lust. Lest þat þy soule be lust ymaysterd be;
For thing þat to þy flesshe semeþe ful sweete
Is bitter to þy soule, I þee byheete.
Sith God of his bennigne courtesye
Haþe sent þe witt and resoñ þee to guye,
Let not þy flesshly lustes beestyal
Vnto þe feonde do make þy soule thral,
If þou canst see þyn owen wrecchednesse,
þou hast no mater but of hevynesse,
Whyle þou art in þe mutabilitee
Of þis wreeched worldes vanytee,
Wherfore take heede and pryde þee not, I prey,
In flesshly luste, but herken what I sey,
Trees bring foorþe, þou wost weel, as I gesse,
Trees bring forth sweet things, Branchħ, leef, and floure, wyñ, oyle, and suche swettnesse,
For þy behooue by Goddes ordeynaunce,
For þou him shuldest serve to plesaunce.
Shewe foorþe þe fruyt, nowe, man *þat* comeþe of þee,
Howe profitable and fayre is it? let see:

88 *vnto*] to A. so þane *ins.* A. 89 *vnto*] into A. 91 of showtinge with A. 92 ay fervent A. 93 *whiche*] þat A. ever or A. 94 yitte . might may not A. 95 *þexcessyf*] þat passinge A. 96 Ne neuer shal þey þat be dampned dye A. 98 *hennes*] heþen A. 99 *nota per* Shirley A. 100 bymaistred A. 103 benygne] gret A. 104 *þee*] for A. 109 Whyles A. 110 Of al . . wrecched A. 114 wyne and alle kyns swetnes A. 116 to his A. 117 no man þe fruyte . comþe A.

Of þee kemeþe dung, vryne, vomyt and spitting,
Lysse, nyttes, flees, and suche filthy thing. 120 thou only filth.
If þat þy filthes I reherce shal,
Men shal weH wit þou art nought worth at al.
O filthy man! contrarye of al clennesse,
Vessel of dung, heep of rotunnesse, 124
Vessel in whoome þe heete of leecherye
Lurkiþe and abydeþe þer til þat þou dye!
O wreeched man! ful varyant and vnstable
Is þy condicyoun, and right deceyvable, 128
Right nowe þou art, nowe stintest þou to be,
Whether euer þou fleest deeþe ay wol suwe þee.
His cruweltee ne wol no wight spare,
For euery man he kaccheþe in his snare. 132
Correcte þee, whyles þou hast tyme and space, [p. 115] Correct thyself,
And preye to God oure lord, þat of his grace
He wol forgyve þee al þy wickednesse,
And sende þee might to lyven in clennesse; 136
And þou shalt fynden him so mercyable,
þat þaughe þy gilt be neuer so abhomynable,
He of þe digne and worþy excellence
Of his mercy wol gif þee indulgence 140
Of alle þy giltes, wher-of I þee rede
þat suche a lorde þou serve and loue and drede.
Lat not þy flesshly foule affeccyoun
þy soule putte from his dyleccyoun, 144
Looke þat by raysoun þou so brydelde bee
þat oure lord God ne bee not wroth with þee. that God be not wroth.
Sith God haþe made þee vn-to þe liknesse
Of him-self by infynyte goodnesse, 148
And made þee moost worþy creature

119 *compe dung*] orduyre A. womytous spittinge A. 120 Noyous vermyne and suche disayse thinge A. 121 If þou þy wrechednesse reherce here shal A. 123 *Margin*, Cave miser. filthye. 124 of muche. 125 þe place þe bodye in whome lufte lechcherie A. 126 Lurkeþe . bydeþe . þere Inne A. 128 *and right*] founden ay A. 129 arte . *nowe etc.*] and soone þou stynst A. 130 Whiþer . fleeste . deþe wol aye A. 132 *man*] wight A. 133 þee here whylest A. 137 So shaltowe fynde A. 138 *neuer so*] founde A. 139 *þe*] his A. 140 *Of his mercy wol gif*] Wol pleynly o graunte A. 142 love þou serve A. 144 far frome *ins.* A. 145 þat by raysoun þou so brydelde bee A. 146 be wroþe A. 147 *god*] þat he haþe A. *vnto þe*] to his A. 148 Al of . by his infenyte A. 149 fayre maste A.

þat in þis worlde is while þat it shal dure,
And haþ þee gyven gret posessyoun
And every thing, heer in þis eorþe adowne,
Ordeyneþe oonly for to serven þee,
And for noon oþer cause, trust þou me
þane thenke on þis, and be þou not vnkynde
To God, whicħ haþe þee þus preferred in kynde.
Eschuwe þou þerfore him to displeese
For dreed of him, and for þy soules eese.
All shall pass away. Considre eeke þis, and haue it in memorye,
þat al þis wrecched worldes Ioye and glorye,
And mighte of kynges, and hir dignytee,
And ooþer lordes mighte, what soo þey bee,
For alle hir castelles and hir toures hye
And hir possessyouns, yit shal þey dye.
Hir goode ne catel ne may hem not avaylle;
Cruwel deeþe of his pray wol not faylle.
Lifft vp þyn hert vn-to þy God abouve, [p. 116]
And think howe þat he dyed for þy love.
Howe might he shewe gretter kyndenesse
þane dyen for þy synful wrecchednesse?
Looke in þyn hert þer beo contrycōn,
Repent, confess, do satisfaction, And by thy mouþ þou make confessyōn
Of þy trespas, man, whyles þou art here,
And satisfaccion þou doo eeke in feere.
þeos three thinges shul beo þy defence,
And strenkeþe þee weel to make resistence
Ageyns þe feonde, þat wayteþe nigħt and day
þy soule to ouercome, if þat he may.
If þou do þus þane shal þy soule weende
and thou shalt come to bliss. To hevens blisse whicħ þat haþe noon eende. Amen.

150 whylest . *þat*] *om* . A. 152 here . *eorþe*] worlde A. 153 Ordeynde A. 154 to me A. 156 *which*] þat . preferde þee þus A. 157 for to displese A. 159 Consider al þis A. 161 might . *and hir*] *with* al þeire A. 162 *mightes*] heghtes A. 163 *For*] And . *and*] *with* A. 165 *ne* (1)] þeire A. *ne* (2)] *om.* A. 166 þis cruwel *ins.* A. 167 *þy god*] oure lord A. *Margin*, Alle yee synners A. 169 For howe *ins.* A. shewe þee *ins.* A. 171 *þer beo*] þowe have A. 172 *þou make*] make pleine A. 173 trespasses . *man* alle A. 174 *eeke*] *om.* A. 175 þyne hole *ins.* A. 176 *weel*] sure A. *Colophon:* fiat Amen *per* Shirley A.

13. LETABUNDUS.

[From MS. B.M. Harley 2255, leaves 120–126.]

(1)

Grounde take in vertu by patriarkys Olde,
From **Abraham** lyneally brought doun — From patriarchs and David
In the Scripturys as prophetys tolde,
Shewyd to them by Revelacioun
On kyng and prophete, moost souereyn of Renoun,
Dauid fro **Iesse** for Royal excellence,
Frute of whoos wombe, by Iust successioun,
To al the Clausys songe in this sequence

(2)

May cleyme a title by lyneal discent,
How **Letabundus** to hym doth appartene, — comes the authority of Letabundus,
By the Hooly Goost moost graciously doun sent
In a skye lyk gold dewh, bright and shene,
Tenlvmyne that gloryous hevenly queene
That bar Iesu, a verray clene mayde ;
In whoos worshepe this sequence as I mene
In hire feestys is songen, as I seyde. — to be sung at feasts,

(3)

Ek in the queer above celestial
Querestres gadryd of euery Ierarchye,
Out of nyne Ordrys chose in Especial,
With ther moost hevenly melodyous Armonye, — in heaven too
Wher **nubes lucida**, the saphir hewyd skye
Be-syde **Cherubyn**, bright brennyng as þe glede,
To for themperesse, which is callyd Marye,
Synge **Letabundus**, and **Seraphyn** indede

(4)

With **Principatus** moost Imperial, [leaf 120, back]
And **Potestates**, bright as the sonne beem,

MSS. B.M. Harley 2255, leaves 120–126 = H ; Jesus Coll. Cam. 56, 60 back–66 = J ; Trin. Coll. Cam. R. 3. 21, 197 back–201 = T. *Title as in H* in J and T (added by Stowe in T "lydgate"). *The headings are given in J on the margin, but are omitted in T.* 3 *tolde*] olde T (*sic*). 4 vnto T. 5 Oon T. 6 *for*] fro J. *with* T. 8 *the*] þo J. 11 *doun*] ben T. 12 *lyk*] as T. *dewh*] *om.* T. 13 To enlumyne T. heuyn T. 16 *as I*] and T. 19 chosen T. 21 *the*] with J. 23 callyd ys T. *line* 23 *om.* J. 26 son T.

To-for that lord, that *with* his blood bought al,
Wher as **Chorus nove Ierusalem**
For ioye of hym, that was born in Bedleem,
Sang **in excelsis**, whos refreyt, to conclude,
Was **Letabundus**, in that hevenly Reem
With al the nou*m*bre, and glorious multitude

(5)

Of hevenly spiritis, *with* al the Ordrys nyne,
To Reioysshe **Iuda** and **Israel**,
By Royal frute born of **Dauid**-is lyne,
A form figuryd by feithful **Samuel**;—
First book of kynges can the p*ro*cesse tel,—
by the prophets, **Chorus p*ro*phetar*um*** graciously syngyng,
To plese the lord Callyd Emanuel
With **Letabundus**, to-for that myghty kyng

(6)

Which callyd is Kyng of Cristemasse,—
I take Record of Isaye,—
To glade Reemys, p*ro*vyncys more and lasse,
In his worshepe this Court to magneffye,
Be assent of **Danyel**, **Ioel** and **Ieremye**;
who bid you sing also. This mydwyntir glad tydynge*s* hoom to bryng,
Alle the p*ro*phetys *with* O voys to yow crye,
Letabundus devoutly that ye synge.

(7)

Regem regu*m* intacte p*ro*fu[n]dit chor*us* res miranda.

This goostly Chorus figured in the **Byble**, [leaf 121]
As p*ro*phetys Remembre in ther writynges,
It figures Gabriel, —Beheest of God may nat be inpossible,—
How **Gabriel** brought first Tydynges
Rege*m* regu*m* That thilke lord, callyd kyng of kynges,
Born of a maide, moost soue*r*eyn *of* degre,
With Sceptre and Crowne, former of alle thynges,
Cleymyng of right to sitte in **Dauid**-is se,—

30 refret T. 34 roioyse J T. 40 a forne J. 42 *Isaye*] olde J. old Isaye T. 47 oon J. oo T. *yow*] *om.* J. 52 furst tythynge*s* T. 53 ylke T. ılke J. 54 mayden J. 55 corone T.

(8)

His fadir **Dauid**, of *pro*phetys principal, — David
Wrot longę be-forn by goostly knowlechyng,—
That Crist Ie*s*us, lord lastyng eternal,
Shal sitte, Crownyd as sou*er*eyn lord and kyng. — Sedebit rex *dominus* in eternum.
Isayas, his power Remembryng,
Seyde and wroot, with fervence set a-fyre,
Grace of our lord shal fortune his comyng; — Multiplicabitur eius imperium
With greet encrees multeplye his empyre.

(9)

Among alle Cristene prynces and **monarkes**,
Foure and twenty *pro*p[h]etys accordyng,
First rekne in Ordre twelve **patryarkes**,
With glad rẹffreytys there consceytes out shewyng. 68 — the prophet's gladness at Christ's coming.
Was nevir seyn so m*er*veyllous a thyng
As for to seen in **Abraham**-is lyne,
A yong **Melchisedeck**, bysshop, preest and kyng,
In **Bedleem** born of a pure virgyne. 72

(10)

Regem Regu*m* this sequence doth hym calle, [leaf 121, back]
Set a-syde, make no comp*ar*ysou*n*,
Isaak, **Iacob**, Rekne vp kynredys alle, — generacionem quis enarrabit.
Whoo can Remembre his gen*er*aciou*n*?
Mathew-is gospel makith mencio*u*n,
And concludeth in his **Genalogye**, — The Genealogy of Christ.
Off **Letabundus** al the p*er*fecciou*n*
Parformyd is in **Ioseph** and **Marie**. 80

(11)

Doth your deveer in al your best entent,
Off verray right, lyk as ye ar bounde,
Chorus p*ro*phetaru*m* beeyng her present, — Sing, then, chorus of prophets, in these "mysteries."
Goostly considered mysteryes that be founde; 84
Which that doth moost vertuously habounde,

58 a fore J T. knowlegyng. 60 syt T J. 63 soll. *Ll.* 65–128 *lacking in T* (*prob. 1 folio of orig. gone*). 72 Bedlem J. 77 Matheus J. 78 concludyng J. Genologie J. 80 is *above the line* J. *marg. opp. this stanza* Generacioenis J. 81 Both all deuour J (*sic*). 82 er J. 84 considrith J.

Of moralyte conceyved the menyng,
On **Letabundus** your consceyt for to grounde,
Regem Regum ffresshly that ye synge.

(12)

The Angel of counsel,

Angel*us* concilij nat*us* est de *vir*gine sol de stella.

This **Au*n*gel**, callyd the Au*n*geil of cou*n*sayl,
Born of a maide be spirit of p*ro*phecye,
Clenly concevyed, and for our greet avayl
By the Hooly Goost to governe vs and guye;
This same **Au*n*gel**, the byble may nat lye,
to Tobit. To **Tobye** sent, whan he was falle in age
To lede his sone, callyd also **Tobye**,
Oonly by grace to conduyte his passage.

(13)

Angelus qui portat claues abissi.

The Angel bearing the key of David.

Off **Abyssi** this Au*n*gel bar the keyes, [leaf 122]
Callid **Clauis Dauid** to shettyn and vnshette,
Whom hevene and helle and al the world obeyes.
This same Au*n*gel cam dou*n* to paye our dette;
In a pure mayde his Royal throne he sette,
Mawgre Sathan and al his mortal werre,
Out of whoos dongou*n* prysonnerys he fette,
Lyk a bright **sonne** that sprang out of a sterre,

(14)

Out of which sterre our helthe was first gonne,
Off the Hooly Goost the Chosen h*ab*itacle;
The star of the sea, Sterre of the se that brought forth a sonne, stella maris
Was nevir in erthe noon so greet myracle;
Solomon. Of **Salamon** aurcat tabernacle,
Flees of **Gedeon**, *with* sylvir dewh moost shene, vellus gedeonis.
To all virgines merour and spectacle
Off hire merites, of hevene crownyd queene.

90 bespyred T. 98 shet J T. 101 *mayde his* maydys T. 102 *al om.* T. 105 helth T J. begon T. 106 chose J. chyef T. 107 whych T. 108 *noon*] *om.* T. gret a *ins.* T. 111 virgyns J T. 112 *Off hire*] ffor hyr J. ffor theyr.

(15)

Off **Isaak** seed, of Iacob our day sterre, Orietur stella ex iacob Star of Jacob
Geyn worldly trouble our governeresse,
On lond and se, bothe in pees and werre,
Our Sauffconduit to kepe vs fro distresse.
Now to this **sonne** and sterre of moost brightnesse.
Lefft vp your voys in this solempnite,
And ffresshly syngeth this Reffreyt w*ith* gladness,
Sol de stella natus de virgine.

(16)

Sol occasu*m* nesciens
Stella semp[*er*] Rutilans } semper clara.

Off this bright sonne Iohn in his **Apocalyps** [leaf 122, back] John's witness.
Seyth nevir **Phebus** was so cleer shynyng,
Weestest nat nor suffryth noon **eclyps**,
Callyd Esp*er*us at **Eve** the nyght gladyng,
Al cloudy skyes dirk mystes avoydyng,
Malachias can bern herof witnesse, Malachis calls Christ Sun of Righteousness.
Cause his bryghtnesse is alwey abydyng
He Callyth hym sonne of Ryghtwysnesse,

(17)

His **rightwysnesse** abydyng and **Eterne**, iustic*i*a tua iustic*i*a iustic*i*a in eternu*m*
With his moost fervent hevenly bryght beemys,
Ther is no torche laum*p*e nor lanterne
May be comparyd to his Celestial streemys,
For thorugh the world he laun*c*hith out his beemys,
Specially his bryghtnesse he doth sprede
This hih feeste to alle Crystene Reemys
By a prerogatyff that love the lord and drede.

(18)

Afftir **Aurora** in the morowe gray
Tytan ascendyng out of the **Oryent**,
The Amerous larke massageer of day
Hath tydynges brouht froom **Est** tyl **Occident**,
That alle querestrys of Cristes hool Covent

114 Agyen T. gou*er*nesse T. gouernresse J. 116 from T. 121 *bright om.* T. 123 Wasteth T. Wastith J. *nor* ne T. 124 Hesperus T, at a J. 127 Because T. *ll.* 129–256 *om. in T.* 130 *bryght beemys*] Brightnes J. 133 launcith on lemys J. 136 *that*] þa J. 139 messynger J. 141 queristers J. *hool*] owne J.

Off Letabundus, lyk as ye haue gonne
Sol occasum nesciens in al your best entent
This vers tencountre in worshepe of this sonne.

(19)

Sicut sidus Radum profert
Virgo filium pari Forma.

So as a sterre shedith out his beemys, [leaf 123]
Hool and nat lassyd, conservith euere his light,
So **Maria**, queen of alle Reemys,
Modir to **Iesu**, and mayde of verray ryght,
Whoos virginite, Euere y-lych bryght,
Eclypseth nat, so cleer his beemys sprede,
In scripture was nevir so glad a sight
As a pure modir to floure in maydenhede.

Mary, the virgin, beauteous as a star.

(20)

Rekne in Ordre alle sesouns of the yeer,
Wynter frostys, snowes whyte and shene,
March with his buddys at comyng in of **veer**,
Fressh **aprylle**, with prymerolles grene,
Al stant on chaunge; but this hevenly queene
With-oute appallyng conservith hire clernesse;
Callyd **Stella celi**, this pryncesse that I meene,
Off hevene and erthe lady and Emperesse.

(21)

Neque sidus radio.

Anothir **vers** accordyng well her-to,
Bothe tweyne to-gidre to Conbyne,
That **neque sidus ffulgens suo Radio**,
Lefft nat his light, so this pure virgine
Doth **Letabundus** with gladnesse enlvmyne,
On Crystes birthe, as writeth **Isaye**,
O blissed queen! thy light lat on vs shyne,
Off worldly trouble voyde euery troubly skye.

Shine on us blessed queen!

142 goone J. 143 in al your best entent J. 144 vorship J. 148 werra J *sic.* 149 euer eliche J. 153 all þe J. 154 *whyte*] Bright J. 155 were J. 156 prymeroll J. 157 *on*] in J. 161 þertoo J. 162 combyne J. 168 *troubly*] cloudy J.

(22)

A sterre is nat voyded of cleernesse [leaf 123, back]
Though hys stremys ferre abrood do sprede,
Nor **Maria** of virginal clennesse
Though she bar I*es*u, flouryng in maydenhede,
Abacuk of this mat*e*re took hede,
Seyde opynly in lawde of his memorye,
Hevene and erthe Enlumyned wern in dede,
And al the hevenly gloryous consistorye

(23)

Sang in his laude, by Recoord of scripture,
Splendor eius lyk lyght this world shal glade. Splendor eius ut lux erit
Bedleem heerdys with sheep in ther pasture
Toward mydnyght abraydyng in the shade,
Among hem sylf greet Ioye and myrthe made, The shepherds praised the star.
In Reioysshyng of this sterrys streem,
More bright of shynyng, nevir lyk to ffade,
Brought out of Calde three kynges to **Bedleem**.

(24)

Gloria in excelsis was nat songe in veyn,
Song of Au*n*gellys was so delicious,
The wyntrys nyght was nat spent in veyn
Whoos refreyt was **pax in hominibus**;
And **Letabundus**, this sequence gloryous,
To this feeste accordyng wel also,
In whoos worshepe, ye querestrys vertuous,
Syng with hool herte **neque sidus Radio**!

(25)

Cedrus alta libani.

Royal Cedrys, growyng on hih mou*n*teyns, [leaf 124] The cedar and the hyssop mora'
And Cipressys vpon the mou*n*t **Syon**,
Knet with **Isope** In gardynes that be pleyns,—
Out of **Danyel** take out the Angle stoon, Ibid testamenta lapis Angula
Two **testamentys** for to Ioyne in Oon,
Of **Cedre and Isope** tak the morallyte,

169 *A*] *om.* J. no J. 170 Thought J. *sprede*] sh
175 were J. 177 londe J. 178 *lyght*] *om.* J. 18?
189 *this*] þe J. 191 queresters J. 195 pleyne J. 19?

Lyk as *pro*phetys wrot of yoore agoon,
The godheed Ioyned with oure humanyte.

(26)

The hih **Cedre** his brau*n*chis lyst enclyne
To Recou*n*forte our Infirmyte,
Whan the Hooly Goost sent to a pure virgine,
Callyd Clennest **Ysope** that sprang out of **Iesse**,
That al oold figurys of Antiquyte
In **Letabundus** acomplysshed been in dede,
Engrossyd vp in the **natiuite**
Off **Crist Iesu**, this sequence whan ye Rede.

(27)

Somyr flours, that did in wyntir dare,
Lowe in the Roote shewyng no fresshnesse,
Brau*n*che, bough and tree & medewes Rude & bare,
Whan Marche approcheth, put out ther grennesse.
And semblably *pro*phetys ber witnesse,
Al that they wrot was curteyned in sc*ri*pture,
Christ came, like spring. Of Cristes comyng was but a lyknesse,
The light was cloos, hyd vndir ffigure.

(28)

Oold shadwes wer torneyd to bryghtnesse, [leaf 124, back]
Dyrkyd fygurys Recuryd haue ther lyght,
Moyses lawe, veyled with dirknesse,
Haue drawe ther curtyn, shewyd a sonne bright.
Foure **Gospeleerys** clareffyed our sight
With **Letabundus**, and the foure doctours
Haue maad cleer day, that afforn was nyght,
In stede of wyntir shewyd somyr flours.

(29)

Cedre and Isope be Ioyned in the vale,
Cristes birthe hath voyded Oold ffigurys.
The **husk** is falle, brokyn is the shale,
The noote kernel, Closyd in scripturys,

[1] *lyst*] *om.* J. 204 *Callyd*] *om.* J. 205 fygure J.
J. 211 medwis J. 214 *they*] þa J. conceyued J.
J. 216 close J. 218 þare J. 219 vailed J.
. 227 shalle J. 228 kernels J.

In Reioysshyng of alle Creaturys,
Al openly shewith his swetnesse.
Was nevir seyn be wrytyng nor picturys
Suych a Restoratyff to save vs fro syknesse.

(30)

In **Levitico**, whoo so lyst take heed, — leuitici .cº.iijº.
Cedre and **Isope**, of **Syon** the **Cip*r*esse**,
To-gidre bounde with a litel threed
Of colour Reed, which colour doth exp*r*esse
Cristes hooly **blood**, lycour of moost clennesse — Christ's blood the red thread in Leviticus, cap. iii.
To wasshe away al Oold infeccio*u*n
Of Corrupt **leprys**, contagious of syknesse
Watir of **baptem** with Crystes **passiou*n***.

(31)

Nyght is passyd, dirknesse is forth went, [leaf 125]
Fressh Aurora and a glad morwenyng;
The sonne of lyff to **Bedleem** is dou*n* sent
Thorugh **Ierusaleem** and al this world shynyng.
Cedrus, Cipresse and ysope conbynynge
With **Letabundus** in **Ysrael** and **Syon**,
In Reioysshyng of Crystes glad comynge;
Two **testamentys** that day wer maad bothe Oon.

(32)

Verbu*m* ei*u*s Altissimi.

The beeyng woord of hym that is hyhest, — Christ was the Word of God.
Sone of the Fadir, as seyn Iohn vndirstood
Whan he seide **verbu*m*** caro f*actu*m **est**;
Circu*m*cised first he shadde his blood,
Next at the Pyleer bou*n*den whan he stood,
Vpon the Cros afftir nayled soore,
Last, for our sake starff vpon the Rood
To **Paradys** mankynde to Restore.

233 *so*] *om.* J. 239 lepres J. *of* þe J. 240 waters J. 241 *nyght*] Lyght J. *went*] blent J. 242 mornyng J. 248 maide lot J. 252 Circumcisus J. *shadde*] hade J. 253 bounde J. 255 straaff J. *sic.*

(33)

Ysaias Cecinit sinagoga.

Isaiah sang of him in the synagogue.

Ysaias song of this matere,
The **Synagoge** put in Remembraunce,
Ay contrarye froward of look and chere,
Wilfully blynded with ygnoraunce.
Prophetys wrote they gaff noon attendaunce,
To ther wrytyng they wer so Indurat,
Crystes doctryne was to them displesaunce,
In ther malys they wer so obstynat.

(34)

Si non suis vatib*us*
cr*e*dat vel gentilib*us*.

The Sibyl's verses tell of Christ.

To ther prophetys, for they gaff no Credence, [leaf 125, back]
De **Vetula**, lat hem Rede **Ovyde**
Cibilys vers, ful notable in sentence, Credat vel gentilib*us* cibilinis v*er*sibus
The Capitallys let hem clerly devyde,
In Ordre sett as **Austyn** doth provide,
Wher they shal fynde a processe vertuous,
Mawgre Iewes and al ther froward pryde,
This name wryte in Ordre Cryst Iesus.

(35)

Infelix propera Crede vel vetera.

Why wilt thou not believe.

[A! frowarde peple; vnhappy and vnstable,
Inuet*e*rat in þin opinion
Come nere, yeue feith, take counsail, be tretable,—
Why wilt þu be contrary to Reson?]
To be dampnyd to thy confusioun
Lyk a wrecche, allas! why wyltow so?
Cryst was now born for thy savacyoun,
And thow of malyce takest noon heed therto.

260 And wilfully *ins.* J. 263 þam J. 266 The vetula T. De vetulo J. 267 notably T. 268 capitall T. chapitall J. 269 *Ordre*] other T. Ll. 273–276 *lacking in H, supplied from J. T's only variant is* 276 contrarious. 278 *allas om.* T. 280 no T. herto T. þar too J.

(36)

Natum considera. Quem Docet litt*e*ra. Ips*u*m genuit puerp*e*ra.

Considre his comyng and his **natiuitie** — Prophecy told of him,
As thow art taught by al Oold **p*r*ophecie**,
And as the lettre pleynly techith the
Bothe of scripture, **Cybile**, and **Poetrye**;
Al thyng concludyng vpon **Isaye**,
And fulfilled, tyme of **Octavyan**,
Whan a pure maide, which is callid **Marye** — and was fulfilled.
In **Bedleem** bar our lord bothe **God** and **man**.

(37)

Thus in worshepe of this hevenly queen [leaf 126]
That bar Ie*s*u is songyn this sequence,
Porely brought forth, his loggyng set a [twene]
Asse, **Oxe**, and **Rakke**, no costful greet dyspence;
Kynges cam doun, did hym Reu*e*rence,
Bedleem, be glad, grace is to the falle,
Prynce of **Iuda** of moost magnificence
Born in thy boundys besyde an **Oxes** stalle.

(38)

O Royal **Bedleem**! Cite of our Reffuge!
In al our worldly desolacioun
Our havene of lyff, Ryoaylle in this deluge
Geyn al tempest of trybulacioun,
Cite of **Citees**, moost souereyn of Renoun,
Berthe of our lord grauntyd vnto the;
And to **Ierus eem** thy gloryous passioun;
Al this was doon to make man go free.

(39)

Now al ye peple that be present heer, — Let all remember Letabundus.
Berith **Letabundus** in your Remembraunce
At the begynnyng of this newe yeer, — letabundus quasi habundans leticia
Tokne of Ioye, figure of al plesaunce, — lux solis.

281 Considera J *sic.* 282 *al*] *om.* T. 284 *and* of J. Octouian J. 287 callid is J T. 291 twene *supplied from J T.* 293 and dyd ins. T. 296 ox T. ll. xe J. 303 *thy*] hys T. 304 do T. 305 *ye*] the T. ys T. 306 Haue T. 307 *at* All T. new T.

Of gladnesse plentevous habundaunce,
Lyght of that sonne that Roos vp in decembre,
Which in **Ienyveer** shal voyde al old grevaunce,
This **newe yeer** doth theron Remembre. 312
Explicit quod Lidgate.

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14. AN EXPOSITION OF THE PATER NOSTER.

[MS. Laud 683, leaves 81–87.]

Here begynneth the Pater noster.

(1)

Atwyxe dred and tremblyng reuerence [leaf 81]
Astoned I am, for fer der nat be bold
To shewe my face, or comyn in presence
Feynt of ffantasyes, dulled many fold, 4
My wit is feeble, My wit but feble, my memorye dulled for old,
To medele of thyng solemply be-gonne;
Mak no comparisoun attwixen led and gold,
Tween a smal sterre and a mydday sonne. 8

(2)

I may be wyllyng and fervent in my desirys,
Though for vnkonnyng I dar nat procede,
In aysshis olde a lytel ffer there ys [leaf 81, back]
Wich yeveth no light nor clernesse at a neede; 12
my torch is burnt out, only good hope can save me, My torche is queynt, his brihtnesse doth nat procede,
Wherfore I sholde pleynly me Excuse,
Neer that good hope doth my brydel leede
Toward Pernaso, to fynde there som muse, 16

(3)

I dar nat calle, nouther of old nor newe,
To Euterpe for dytees of plesaunce,

309 gladnes and ins. T. 311 Ianuar T. *old*] the T. 312 new T. *Colophon om.* J. Explicit letabundus T (*added by Stowe* lydgate).

MSS. Bodley Laud 683, leaves 81–87 = L; B.M. Harley 2255, leaves 32 back to 39 back = H; Jes. Coll. Cam. 56, leaves 47 back to 53 = J. *Title, Pater noster, in red* H. 6 solennely H J. 7 atwix H J. 11 aisshes H J. 16 *perna* so] *sic* J. 18 Ewcerp] *sic* J.

That be depict with roial purpil hewe,
Rad and recordyd, vertuous of substaunce,
Such as calle ageyn to remembraunce
Excyte hertys *with* devout mateerys,
In Cryst *Iesu* to ffynde at suffysaunce
As they be tauht by the sevene praieris.

to expound the Lord's Prayer, in its seven petitions.

(4)

In pater noster, breeffly comprehendyd,
While he was here, of trouthe it is thus fall,
Tauht his discipulis, wich may nat ben amendyd,
For it transcendith other prayerys all,
Most auctorised, whan we for socour Call,
Most celestyall and moost of dygnyte,
Crowned among *prai*eris in þe hevenly stall
Yif it be said in parfight Charyte.

(5)

Foure be remembrid, in Especyall,
Wich appertene on to this mateer,
And been in dede verray Celestyall,
Wich passe *in* Shynyng þe hevenly sterris cleer;
And been foure thyngis longyng to prayeer,
Lyk as myn auctour maketh mencyoun, [leaf 82]
But I am dul and clypsed of my cheer
To telle what vertu restith in Oysoun.

Four things belong to prayer;

(6)

I speke of foure, first in myn avys,
Nat of the foure hevenly Gospelerys;
Nor of foure floodys that come fro paradys
That norisshe al Egypt *with* ther fressh Reverys;
Nor how Ezechiel *with* his ffoure speerys
Callid Quatuor rote wich in al vertu schyne;
But of a mater longyng to prayeerys
Tauht by *Iesu*, our rudenesse tenlumyne.

not the four Evangelists, the four floods, the four spheres of Ezekiel,

(7)

I nat remembre of the foure Elementys,
Nor of the foure sesouns of the yeer,

27 be J. 33 espiciall J. 44 *ther*] þe J. 47 *a* O H.

four complexions,
winds

Of foure complexiouns dyuerse of ententys,
Of sonne or mone, why they be dirk or clee;
Nor of foure wyndys wich dyuersly appeer,
But under support and correccyoun
I me submytte to alle that schall now heer
This symple processe of my translacyoun.

(8)

cardinal virtues,

I dar nat speke of foure Cardynall,
Fortitudo nor of attemperaunce,
Of rightwysnesse oon the pryncipall,
Wich al policie set in good gouernaunce,
For wich I caste my rudenesse to avaunce
So that prudencia lyst to be present,
And grace also, thorough Goddys purviaunce,
List to prouyde taccomplisshe myn Entent.

(9)

Malapertnesse and presumpcyoun, [leaf 82, back]
With vnfeyned trewe humylyte
In despit of ffals ambycyoun
I take counsayl of feith, hope, and charyte,
Callyd virtutes Theologice
To dyrecte my desolacyoun,
And on this processe to haue mercy and pite,
With favour benygne to do correcyoun.

(10)

four wheels of Elijah's chariot: I pass all this.

Nat apperteneth on to this partye
The foure wheelys, brennyng briht as gleede,
That ladde the chaar to paradys of Helye,
Nor of Perseus the firy wynged steede,
Whos goldene trompe thoruh-out Perce and Mede,
To blowe ther trivmphes sent out his bloody souns;—
I passe al this, grace shal my penne leede
To speke of prayer and sevene peticiouns,

(11)

The wich sevene, groundid in al vertu,
I dar weel seyn, passen alle prayerys,

63 *goddys*] goodes J. 69 theologie J. 72 benige J.
73 *on to*] to J. 76 weengid H. wengede J.

Maad and compiled of our lord Iesu,
Most covenable to alle our goostly desirys,
Nat withstondyng alle old astronomerys
Seyn and conferme in ther phylosophie
Soun and mevyng of the nyne Speerys
Passe and surmounte al wordly armonye.

(12)

I haue no mouthe, pleynly to devyse,
First to remembre the grete dygnyte,
Ferfull to take on me so hih Empryse,
Moost celestial, most angelyk of degre,
For to the hih myghty Trynyte [leaf 83]
It is direct, lord of moost puyssaunce,
Which callid is oon, two, and thre,
Al oon in vertu, and al oon in substaunce.

(13)

Pater shows God's might,

This woord Pater shewith in substaunce
His myght ys moost grettest of excellence,
Of hevene and erthe hath al the ordenaunce,
Callyd welle of grace, myrour of sapience,
Wich to his children, of ffadirly providence,
Hath yeue a fraunchise aboue fraunchises alle,
That we may boldly *with* devout reuerence
Ageyn al myschef to hym for helpe calle.

(14)

gives assurance and "homelness."

First this woord Pater set us in assuraunce,
And this woord Noster geveth us homlynesse,
Him to requere, with devout obeysaunce,
Remedye geyn al worldly dystresse,
So that charite, with hir suster meeknesse,
Feith, trust, and hope be with hem present,
Than, whan we prei and seyn of feithfulnesse
Pater noster, we shal haue our Entent.

83 *of*] in J. 84 couable J. 85 *nat*] hoot J. 87 Son J. 88 worldly H J. *After l.* 88 H *repeats ll.* 17–34. 93 *for to*] Tofore H. 101 childre H J. 102 youe H J. a bovif fraunches *sic* J. 109 sister J. 111 *we*] whe. *sic* J.

(15)

In it stands all our hope,

In this woord Pater stant al our confydence,
Our hool beleue whan we seyn Qui es,
Our stedefast feith and fully our credence,
In heuene abidyng as souereyn lord of pes,
Where thre Ierarchies day nor nyght nat ses
To crie in celis, with heuenly mellodye, [leaf 83, back]
Cherubyn nor Seraphyn nat slouh nor rekles
Syngen Osanna with fervent armonye.

(16)

Whos glorious name for to magneffye
Mouth and tonge be lame of ther langage,
But the Hooly Goost by grace lyst us guye,
Us to enspire in our mortal passage,
As goostly children, born of hih parage,
Neuer to thyn hihnesse by no mortal offence
In this dredful perlous pylgrymage
Tyl cleer confessioun our gyltes recompense.

(17)

We wer renewyd ful nyh to thyn allye
By the Hooly Goostys gracious influence,
First be baptem, to gynne at that partye,
Next confermed be thy magnyfycence,
To been accepted to thy benyvolence

as His children and heirs.

As chose children to thyn herytage,
That we may seyn, with devout reuerence,
Lord haue mercy on al our old outrage.

(18)

The seven petitions equal the seven gifts of the Holy Ghost.

Thes sevene peticiouns been of vertu moost,
Only to God of hooll herte applyed
To the sevene vertues of the Hooly Goost;
First whan we seyn thy name be sanctyfyed.
Name of alle names halwyd and gloryfyed,
As the gospel pleynly doth comaunde,—
But her my symplesse *with* Argus nat cleer eied,
Meue this questioun, aske this demaunde,

125 *parage*] lynage H. 127 *pereilous* H. *perilous* J. 129 renowede J. nyght *sic* J. aley J. 131 *partye*] parey J. 133 *benyvolence*] delyueraunce J. 134 *chose*] close J. 144 axe J. axing H.

(19)

How myhte in us be kyndelyd suych desire, [leaf 84] How may we say this?
Boldly to seyn conceyued our febylnesse,
Though charite in us brente as flawme of fyre,
Lyk as in Seraphyn brenneth al parfitnesse? 148
I answere thus, a ground take of meeknesse,
Vertu of vertues, doctours sey the same,
Vnder support of his paternell goodnesse,
To seyn or thynke, Halwyd be thy name, 152

(20)

With-oute addicioun to sette our herte at reste
That therwithal we haue this sentence,
For our party, to conclude for our beste
In our Inward goostly Intellygence, 156
First that his name, name of most excellence,
With-Inne hym-silf, euery hour and space,
Be sanctyfied, so by his provydence
It may in us be sanctyfied be his grace. 160 His grace sanctifies us.

(21)

Thy kingdam, lord, enlumyned *with* thy face, adueniat regnum tuum.
Where is ful gladnesse of al goostly lyght
Mot come to us, tyme set and space,
Whan thow assignest be thyn eternal myht, 164
Of thy presence that we may haue a sight;
O gracious lord, our tyme so provyde
Cleymed *with* meknesse, of mercy more than riht,
Mene of thy passioun that we may there abyde. 168

(22)

Thy kingdam, lord, first in this present lyf Thy kingdom come, first here,
Come to us, to rewle us and gouerne
Geyn the assautys and the treble stryf
Of our enmyes, lord, hold so the lanterne [leaf 84, back]
By thy grace, which that is Eterne, 173
Regne so in us, of resoun hold so our brydell,

146 *our*] out H. 147 brente in vs H J. brent J. 148 *in*] *om.* J. 150 seyn H. say J. 157 *that*] that in H. *in* scratched. name (2) *om.* J. 159 *his*] high J. 161 kyndome J. 162 *where*] Thaire J. 172 thre enmyes *ins.* H J. iij J. *hold*] shuld H. *the*] þi J.

Tween good and evell we may so dyscerne
Geyn thy plesaunce, to do no thyng in Idell.

(23)

Then in heaven

Lord, by thy mercy regne in us so heere,
Of alle vices we may haue victorye,
To cleyme a title aboue the sterris cleere,
Thy passioun cheef set first in memorye
With the to regne in thyn eternall glorie,
Axed by bille, wreten with thy *precious* blood,
For folk alyve, and folk in purgatorye,
Doosed and asseled at Calvary on the rood.

(24)

Thy will be done.

So as thy will fulfelled is in hevene,
Right so in erthe fulfellyd mot it be,
Lyk as the court aboue the sterrys sevene
Of ordrys nyne and Ierarchies thre
Syngen sanctus thries to-for the Trynyte,
So make us lord, *with* devout observaunce
Day and nyht knelyng on our kne,
Thy deth, thy passioun, to haue in rem*em*braun*ce*.

(25)

First thy preceptys and ten comaun*d*ementis
We may fulfylle, attwixen hoope and dreede,
And for-sake with al our hooll ententys
Al that sholde dysplese the in deede.

Give us T y brea*d*.

Sith to a peler thow lyst for us to bleede
Therwith to doon al that thow lyst comaun*d*e, ffiat voluntas tua.
Suffre thy mercy so vp-on us spreede,
Part to receyue, that thow gaf at thy maw*n*de [leaf 85]

(26)

To thy dyscyplys for a memoryall,
For a perpetuall co*m*memoracyoun,
Of thy flessh and thy blood, take in especiall,
Of a pure maydyn thyn Incarnacioun,

180 *thy*] By J. 182 write H J. 183 purgatorye *scratchd* H. 185 *it*] þei J. 189 *syngen*] Singing J. toforn H. 194 attwex H. atwene J. 198 commaund J. 200 maund J.

Thy meek suffraunce for our Redempcioun,
With mynde also thow lyst for us be ded,
That we may cleyme for our savacioun
Receyve thy boody among in forme of bred; panem nostrum cotidianum da nobis hodie.

(27)

That we dar seyn, with al humylyte,
Vnder the wynges of thy proteccyoun,
Panem nostrum da nobis hodie,
Knoden afforn Pilat, baken in thy passioun,
Our dayly bred, our Restauracioun,
Our foode, our manna, geyn fendis violence,
Strong with Helias, Bible maketh mencyoun,
To mount Oreb, to haue there residence.

Our daily bread kneaded before Pilate, baked in Thy passion.

(28)

This bred of lyf yeveth us force and myht
Geyn goostly enmyes, whan they wolde assayll,
Helthe of the sowle, our boody strong in fight,
With spiritis infernall to holden a batayll,
Sathan abitt nat, for all his apparayll,
Wher this bred is sacred with Crystis mouth,
Clenly receyved, the ffend may nat avayll,
So gret vertu this bred hath est and south.

(29)

This bred of angelis, bred celestyall,
Bred that excelleth resoun and nature, [leaf 85, back]
Callid bred of lyf, and repast eternall,
Yeueth lyf ay-lastyng and euer shal endure;
Most comended by prophetis in Scripture,
To sowle and boody bred of moost comfort,
Folk in siknesse, this bred doth hem recure,
To pore pilgrymes restoratyf and support.

This is the Bread of Life.

(30)

In this peticioun, O lord, do us socoure,
First consydryng our ffragylyte,
For-yeve our dettys as we for-yeve oure,
Above al thyng to love and drede the,

Forgive our debts.

210 weengys H. 216 thare J. *om.* H. 221 abbitt J. abit H. 224 *bred*] lorde J. 228 shall euir J. 232 pure J.

Next our neihebour in parfit charite,
First deme my-silf werst of any man,
Void of presumpcioun, bowyng doun my kne,
And to remembre vp-on the publican,

(31)

Durst nat lefft vp his eie vp to the hevene,
To looke up ferful on-to the sonne streem;
I am soiled with the seven sins. And I am soyled *with* the synnes sevene,
Can In myn eien nat seen a large beem,
Though it spradde al abrood this Rewm,
Can seen weell motys in other menhis sight,
A smal sparck, that casteth out no beem,
Blent in my fauhtys thouh torchis wer cler light.

(32)

This to seyne, I can be weell vengable, Et dimitte nobis debita nostra.
Whan my neihbour doth a smal trespace,
Thouh I be gylty and horrybly coupable
Can fynde weies lyghtly for to passe,
Ageyn my brother grete gyltes compasse, [leaf 86]
My-silf excuse, and put on him the wrak,
Lyk fawssemblaunt shewe out a fair face
As in my-silf ther founde were no lak.

(33)

Who has no mercy, shall have none. And to conclude, who wil no mercy haue,
At his most neede he shall go mercylees;
And who is besy his neihbour to deprave,
By fals report escapeth nat harmlees,
Mordre at the bak and language reklees,
Ipocrysie, fraude, compassed guyle,
Symylacioun, and fflatery put in prees,
This soort wil out, thouh they dare a while.

(34)

But yf thou stonde in parfit charite
To love thy frend and also thyn enmye,

240 pellycan L. publican H. pellican J. 241 eyne J. eyen H. 242 luke J. to (?) *om.* J H. 244 eyene J. nat *om.* J. 246 mottes J. motis H. other þer J. mennys J H. 247 beme J. leem H. 248 of J. 264 of J.

With-oute feynyng or duplycyte
That ther be no fraude Couertlye,
To shewe oon outward another Inwardlye,
In suych wyse thy prayer is nat good,
I dar afferme, and wryte trewlye,
God lovyd neuer two facys in oon hood.

(35)

O Lord Ihesu, of mercyfull pyte
Vnder the baner of thy passioun,
Ageyn our dedly dredful foys thre
Suffre us to falle in no Temptacioun,
The flessh, the fend, by fals collusioun,
With olde serpent *with* many thousand treyne,
With-oute blood shad for our Redempcioun,
We may in charite nat weell this praier seyne.

Et ne nos inducas in temptacionem.

Lead us not into temptation.

(36)

It is remembred of Mathew the gospell, [leaf 86, back]
Of a servaunt, as maad ys mencyoun,
Cause his lord was ageyn hym ffell,
He was fetryd and signed to prysoun;
In signe who wyll do no remyssioun
At such a streit, his servaunt for to save,
Dimitte nobis put from this Orysoun,
Who doth no mercy, he shall no mercy haue.

(37)

Of thy benygne mercyfull pyte,
Lord, in this perlous dredful pilgrymage,
Saue us from daunger and al aduersyte,
And us delyuer from al foreyn damage,
From perellys passed *with* our *present* passage,
Future swolwys of fortunys ffloodys,
Dredfull Caribdys, Syrenes mortal rage,
And transmutacyoun of al worldly goodys.

libera nos a malo amen.

Deliver us from evil.

(38)

Pater noster, thys prayeer vertuous,
Yif it be sayd with dewe Reuerence,

pater noster

270 *nat*] na H. 274 *the*] þi J. 278 *with*] The J H.
283 *ageyn*] geyn J. 287 *this*] his J H. 288 he shall haue J.
293 perill J. 294 stoolows J.

Pater noster is the best prayer of all.

Of alle prayerys is moost victoryous,
Geyn our thre enmys to stondyn at dyffence,
So that Maria lyst shewen her presence,
And fervent charyte be capteyn of the ffeld,
Fy on all Infernall vyolence,
So Crystys passioun be portrayed in our sheeld.

(39)

Lyk as a glenere on a large lond
Among shokkys plentyvous of auctours,

I have done my best, which was little

Thouh I were besy to gadren with myn hond,
Lyk my desire, to haue fou*n*de out som flours,
The grene was repen, russet were the colours, [leaf 87] •
I ffond no sugre in my smal lybraiye,

My soil is dried up.

Soyll dryed vp of my sylver schours,
Ferful and dul there lenger for to taryc,

(40)

In this processe any more to seye;
Good will abood in myn Inward Entent,
The aureat lycour was in my study dreye,
Of Calliope and al hir favour spent,
Fond there no clauses, but shrowes al to-rent,
No thyng enlumyned *with* gold, asour, nor red,

Let this be laid on my breast with my Testament, when I die.

Wich shall be Ioyned with my testament,
Leyd on my brest, hour whanne I shall be ded.

(41)

Though I was dul in my devocyouns,
Duryng my lyf with cordyall Reuerence
Dayly to seyn thes sevene Petycyouns,
Herte and mouth accordyng in sentence,
With circum*s*taunces of Intellygence
To plese the lord, with hooll affeccyoun,
Veyn thoughtis voide slouthe and necclygence
Mor than a thousand with-oute devocioun.

(42)

lenvoye.

To alle my maystris knelyng on my kne
That shall reede this Compylacyoun,

300 Ageyne J. 306 *shokkys*] stolkk*s* J. 307 Thof J. 308 ha H. 309 ropen H. 311 *my*] Tullius H. 317 skrowys H J. 321 *my*] *om.* J. 322 *cordyall*] cardinall J.

I pray them meekly of ther benyngnyte
  First dewly doon Examynacyoun,
  And folwyng affter Iust correccyoun
When they haue leyser and covenable space,
  That I may ffynde Supportacyoun
By goodly ffavour to correcte of ther grace.

Explicit.

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15. MISERICORDIAS DOMINI IN ETERNUM CANTABO.

[From MS. B M. Harley 2255, leaves 17-21.]

(1)

Alle goostly songis & ympnes that be songe, [leaf 17] All should praise God.
  Of Oold and newe remembrid *in scripture*,
Hevenly symball or bellis that be ronge,
  To preyse the lord, by musyk or mesure,
  Fynal intent of euery creature
Shulde resounne to Goddys hih preysyng,
  For which, O lord! whil that my lyff may dure,
Eternally thy mercies I shal syng.

(2)

Dauid with his harpe sang solempnely David did so.
  This hooly **Salme** in his estat Roial,—
Misericordias domini,
  His herte, his boody, mynde, thouht and al
  Erect to godward in especial,
With goostly love moost fervently brennyng,
  With this refreyt, verray celestial,
Eternally thy Mercies I shal syng.

(3)

And whan he shuld fihte with Golye, [leaf 17, back]
  Pryde was slayn, the palme gat meeknesse;

334 laiser J. explicit *quod* Iohannes lydgate H. *om.* J. MSS. B. M. Harley 2255, leaves 17-21 = H; Jes. Coll. Cam. 56, 41-44 = J; Trin. Coll. Cam. R. 3. 21, 193 back, to 196 = T. Rubric *om.* T. 1 sunge J. 3 rounge J. 6 reson J. 7 endure J T. 9 solemply T. 10 astate T. 14 feruent T. 15 *this*] þe J. 17 fight J T. Goly J T.

Jesus slew Satan by humility.

Figure of Iesu, prophetys speceffye,
Whan he slouh Sathan with his gret humblesse.
The slynge, the stoonys, v. woundys did expresse,
Off the iij nayles, the spere deep persyng:
Which to remembre, Iesu our hertys dresse,
That we thy Mercies eternally may syng.

(4)

Than was his song, the sawter tellith thus,
In signe of victory, the stoory who can reede,
Benedictus dominus meus.
Conquest of Dauid famous in length & breede!
Ther is no tryumphe in knyhtood nor manheede,
Marcial sheltrouns, nor baners brood splayeng;
Which thyng remembryng, lord, I am bounde in deede,
Eternally thy Mercies for to syng.

(5)

Martial songs are not for me,

Ther be Canticulis of Conquest and victorye
That be songe at feestis marcial,
And ther be songis of palmys transitorye,
With corious meetrys that be **poetical**;
Laureat tryvmphes, proud and Imperial,
With boosty blowe in charys cleer shynyng,
Al this left off, with voys memoryal,
Eternally thy Mercies I shal syng.

(6)

like Virgil Dictys, Dares, or Lucan.

Virgile sang the Conquest of **Enee**, [leaf 18]
Dites Grec, of **Hercules** and **Iason**,
Frigius Dares sang in ther Cite
Prowesse of **Ector**, the Troian champioun:
Lucan of Iulius made gret boost and sown,
Slayn by the Senat, thempyre vsurpyng;
Set al asyde, make no comparisoun,
Eternally thy mercies I shal syng.

(7)

Off **Alisaundre** clerkys synge and reede,
Afftir his Conquest slayn in **Babilon**;

21 *the* (2)] of J. *did*] *om.* J. 27 deus meus *ins.* J T. 29 knyghthode J T. 38 bostys T. boostes J. 42 Dytees T. Ditees J. 44 *the*] *om.* T. 46 the empire T.

Men synge of **Cresus**, kyng of Perce and Meede,
Of **Hanybal** and the gret **Scipioun**,
Of **Adrastus** and **Agamenoun**;
Alle set a-bak, and fully remembryng
Of hym that made our redempcioun,
Eternally his Mercies I shal syng.

(8)

Gret boost is maad,—but as for me no fors,—
Bildyng of **Yliou**n in many stoory told;
Getyng of **Troye** by the brasen hors;
Of bolys, serpentys, that kept the flees of gold;
Of **Belleferon**, that was so proud and bold,
And cam to nouht, ther storyes rehersyng;
But of Iesu, as I am bounde and hold,
Eternally his Mercies I shal syng.

(9)

At funeral feestys men synge **tragedies** [leaf 18, back]
With wooful ditees of lamentacioun;
In thorpys smale be songe **Comedies**
With many vnkouth transmutacioun;
Ech man folwyng oppynyoun,
Somme in reioisshyng, somme in compleynyng;
But for moost sovereyn consolacioun
Eternally thy mercies I shal syng.

Men sing tragedies at funerals, comedies in small villages.

(10)

The Musis nyne sang the weddyng song
Of Mercurye And Philologye.
Thebes the Cite was reysed and maad strong
By touch of harpe and sugryd melodye,
As Oold **Stace** saide in his **Poetrye**;
But what so evir they wroot in ther feynyng,
Our lord Iesu to preise and magneffye
Eternally his Mercies I shal syng.

The Muses sang of Mercury and Philology.

I sing of Jesus.

(11)

Circes whiloom, the gret enchaunteresse,
With song and drynk made folkys bestial,

Circe's song.

61 Belloferon T. 62 *And*] All J T. 64 *his*] thy J T.
77 olde J T. 78 fenyng J.

The Sirens. And **Syrenes** with warblys of swetnesse,
And with ther sugryd tvnys Musical,
Blente ther resouns and ther memorial;
Made hem vnwarly fal in a slombryng,
But for to preise hym that is Immortal
Eternaly his Mercies I shal syng.

(12)

Many Canticles in hooly writ be founde, [leaf 19]
Write and entitled for sovereyn remembraunce,—
Children of Israel that were in thraldam bounde
Vndir **Pharaoo** by many gret grevaunce,
By myracle accomplisshid ther penaunce,
With drye feet the rede see passyng
They sang **Cantemus**, but now for my plesaunce
Eternally thy Mercies I shal syng.

(13)

Deborah's song. In Iudicum, the woman **Delbora**
Sang a Canticle, **Genesis** tellith soo,
Thankyng the lord by-cause **Sisara**
Distroyed was, that did so gret woo,—
To Goddys peple he was a mortal foo,—
Qui sponte optulistis, was of hir song gynnyng,
Takyng exaumple, wher evir I ride or goo,
Eternally thy Mercies I shal syng.

(14)

Anna's song in *Kings*. The firste Canticle remembryd in **Regum**
Was maad by **Anna**, moodir of **Samuel**,
Which began thus, **Exultauit cor meum**,
Ageyns hire whan Hely was so fel;
Hyr preyer herd, hooly writt can tel
In what wise she maad hir offryng.
Thynkyng on **Iacob** and on **Israel**
Eternally thy Mercies I shal syng.

84 *sugryd*] *om.* T. *tvnys*] tunges T. 85 Blend J. 86 falt MS. *fall* J T. 90 entytyllyd T.. 94 dry J T. red J T. 89–91, 92–94 remembraunces, greuaunces, penaunces, plesaunces T. 100 *gret*] myche J. 111 *on* (2)] of J.

(15)

Duke **Moises**, Israel tenlumyne, [leaf 19, back] Moses.
Audite celi he sang, as it was riht;
Fluat ut ros, or reyn spred his doctryne,
And as deuh dropys verray silvir briht
Fallith on the greyn on morwenys aftir nyht,
He tauhte his peeple at his departyng
To love ther lord, with boody, hert, and myht,
Eternally his Mercies for to syng.

(16)

Amyd the ffires the Innocentys thre The three children in the Furnace.
Ananye, Misael, and with hem **Azarye**
Sang the Canticle **Benedicite**;
No flawme of fyr men myht in hem aspye.
Ilich̄ fressh̄ with heuenly Armonye
Sang lyk Angelys, the fyr nat hem harmyng;
Now al the heuene with sugryd melodye
Eternally thy Mercies they do syng.

(17)

Off **Betulia** the peeple was maad fayn
By cause they wer delyueryd out of dreed,
Whan the Tyraunt **Olofern** was slayn
By prudent **Iudith**, flowryng in womanheed; Judith's song.
Canticles songe for hir Conquest in deed,
Thankynges youe, for hir discret werkyng:
But hym to preyse that for vs list & blede,
Eternally his Mercies I shal syng.

(18)

Isaias, for conclusioun, [leaf 20] Isaiah.
To save the peeple from adversite
Of ful meeke herte, by contemplacioun,
Sang **Confitebor tibi domine**;
And Iudith eft, by gret hvmylite,
Gan **Cantate**, the peeple confortynge

113 to T. 119 *myht*] all J T (*a later hand scratched* all *and wrote* myght T). 122 *Azarye*] Marie J. 125 ylyche T. 129–136 *om.* J. 134 worchyng T. 137 *conclusioun*] consolacioun J T.

Geyn ther Enmyes furyous cruelte;
But I thy mercies eternally shal synge.

(19)

David. **Dauid** remembrith of a **Pellican**
Figure of Crist which in seyntuarye
Offryd his blood for the lyf of man;
To whom the Iewes of malys were contrarye;
And he was callyd **passer solitarye,**
Moost paciently his passioun suffryng.
On hym remembryng, God graunt that I nat varye,
Eternally his Mercies for to syng.

(20)

Hezekiah. The noble kyng, callyd **Ezechie,**
Sang **Ego dixi**, restoryd fro syknesse;
Benedictus made **Zacharie,**
And **Symeon** with ful devout swetnesse
Sang **Nunc Dimittis**, with ful devout gladnesse
Withinne the temple at Cristes presentyng.
And now with Iesu this **Symeon**, in sothnesse,
Eternally his Mercies he doth syng.

(21)

Habakkuk. Abacuk, that brouht the potage [leaf 20, back]
To **Danyel** lyeng in prisoun,
Off hool herte and deuout corage
Domine Audiui was his Orisoun,
In exitu Israel, canticle of gret renoun,
Sang **Israel**, Iordan his cours tornyng.
Now blised Iesu, lyk our affeccioun
Graunt we thy Mercies eternally may syng.

(22)

Vpon a mounteyn beside Nazareth,
Fro **Dauid**-is lyne, cheef braunche of Iesse,
Mary's song. Sang **Magnificat** meetyng Elizabeth,
With goostly gladnesse, blyssed mot she be!
Cheef examplayre of virginite,
Socour to man, our damages refourmyng.

149 *he*] here J. *passer*] passyng J. 151 *god*] *om.* J. with J T *ins.* 160 *thy* J T. I J T. *doth*] shall J T.

Marie, be mene of trouthe and of pite — Mary, be our meditatrix.
That we his Mercies eternally may syng.

(23)

Patriarkys and prophetis alle,
Apostlys, Martirs, bisshopis, confessoures,
To save the peeple to the, Iesu, they calle.
Wives, widwis, maidnys with ther floures
Synge **Osanna** in the heuenly cristal toures,
Wher evir is ioye and brihtnesse ay lastyng.
Now graunt vs, Iesu, out of al mortal shoures
That we thy Mercies eternally may syng.

(24)

Moost gracious song to syng in every Reem [leaf 21] — This is the best song of all.
Ecce quam bonu*m*, whan brethren been al oon,
Synge to-gidre **Lauda Ierusaleem**,
Preyse of hool herte **Deum tuum Syon**;
With thre Ierarchyes and angelis eu*e*rychon
Syng **Sanctus Sanctus**, there hedis enclynyng,
In feith, hoope and Charite, stable as a stoon,
Eternally thy mercyes they do syng.

Ex*plicit* quod Lidgate.

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16. ON DE PROFUNDIS.

[MS. Bodley, Laud 653, leaves 8–11 back.]

Here begynnyth De profundus in Englyssh.

(1)

Hauyng a conseit in my sympill wyt [leaf 8] — While I was thinking what was best
Wich of newe ys come to memorye,
The prossesse to grounde on hooly wryt,
Grace of our lord shal be my Dyrectorye

186 byn T. 187 togedyr T. 188 *hool*] all T. *Colophon:* Amen T (lydgate *added by Stow*) *om.* J.

MSS. Bodley, Laud 683, leaves 8–11 back = L; B.M. Harley 2255, leaves 40–43 back = H; Jesus College, Cambridge 56, leaves 58–60 back = J. Title De *pro*fundis clamaui ad te do*mi*ne Do*mi*ne exaudi vocem meam H; De profundis clamaui J.

to help souls in purgatory,

In myn Inward hertyly Orratorye,—
What availleth most while we ben here
To the sowlys that lyue in purgatorye,
Fastyng, almesse, massys, or prayere,

(2)

Another charge was vpon me leyd,
Among psalmys to fynde a cleer sentence,

I was asked why *De Profundis* is especially said for them.

Why De Profundus specyally ys seyd
For crystyn sowlys, with devout reuerence, [leaf 8, bk.]
Of fervent love, and benyvolence,
Seid as folk passe by ther sepulturys,
Though yt so be I haue noon Elloquence
In hooly wryt, I shall seke out ffygurys

(3)

Vnto purpos set in lytyll space,
Nat konnyngly, but affter my symplesse,—
To symple folk god sent doun his grace
Them *pre*ferrith, & fortherith for meeknesse,—

This I will try to tell

Vndyr whos support I shal my stile dresse
Onto thys psalme, rehersed here to-fforn,
With ffygurys, wych I schall Expresse,
Voyde the chaff, & gadryn out the corn.

(4)

Ground of thys psalme, tytyl & orygynall,
Vnto purpos a ffygure ful palpable,

Jonah first made it.

Jonas whylom devouryd *with* a whaall,
Made hys clamour, pytous & lamentable,
To hym that ys of myght Incomperable,
Wich hath power & domynacyoun
On lond and se, and ys moost mercyable
To here þe *com*pleyntys for soulys in prysoun.

(5)

Augustine and Jerome approve it.

Austyn, Ierom, accordyng bothe in Oon
Vpon thys psalme, as maad ys mencyoun,

5 Oratorye H. 6 beyne J. 7 tho H. þoo J. *lyne*] been H. beyne J. *The last three words in L have been scratched, but show.* 10 *a*] *om.* J H. clere in sentence *ins.* J. 11 be J H. 12 cristen H J. 15 be so H J. 17 seet J. in a *ins.* H.

Whan Abackuk, of ffull yore agoon, [leaf 9]
Broughte potage in to Babyloun,
Wher Danyell lay ffeteryd in prysoun,
Affter figure, this mater to Conveye,
How almesse-dede and vysytacyoun
Gretly avaylleth to sowlys whan they deye.

(6)

Thys psalme in viij Dauyd doth devyde,
A morall fygure of viij blyssidnessys,
Wich that our lord of grace doth provyde
To shewe his mercy ageyn ther wikkidnesses,
By massys songe, suffragiis, and almesseys;
His passioun cheef do helpe at suych a nede,
Ageyn the compleynt of ther peynful dystressys,
His blood most vayleth that he did blede.

David div des it in eight parts.

(7)

By auctoryte to fynde out dyverse groundys,
Set on vertu the ffundacyoun,
Why in especyall this psalme De Profundys
Ys seid for sowlys for ther purgacyoun;
Jonas remembryd, and Danyell in prysoun,
And Sely Joseph, cast in a deep systerne;
Thynk how Jesu from the Infernal doungeoun
Brought many sowlys to lyf that ys Eterne.

(8)

Sampson, of strengthe whilome most souereyn,
Brake the gatys of Gaza the Cyte
And bar hem vp onto an hiñ mounteyn. [leaf 9, back]
Language of Judiñt made hir to go ffre,
Of Betulya saued the Cyte,
Whan she gat of Olofferne vyctorye.

35 wall J. whal H. 36 pituous J. 38 *A fair*] figure H J. *Margin:* visitacio pauperum J H. 40 *for*] of J. 42 *A*] Of H. *Margin:* Octo beatitudines. 43 *lord*] *om.* J. 48 a ualeth J. 49 *By*] My J. 51 espicial J. 54 cely J H. cistren J. 56 sowle H. *Margin:* Ionas Daniel Ioseph Iesu H. 57 strengh J. *Margin:* Sampson H. 59 *an*] on J. 60 *to*] *om.* J. 61 Betula H. *Margin:* Iudith liberauit Betulia H. 62 *she*] shew J *sic.* þe victorye *ins.* J.

Thus devout prayeris, seid *with* humylyte,
Delyuereth sowlys out of purgatorye.

(9)

Examples of prayer.

The thre childryn delyuered were also
With devout syngyng of Benedycyte,
Danyel, Mysaeel, and Abdenagago
Fro flawmy feer wente at lyberte;
On ther was seyn appere among hem thre,
Them to preserve fro dau*n*ger and damage,
Tookene the masse seid of the Trynyte
Of synful sowlys the torment doth asswage.

(10)

Dyuerse massis remembred been also
Of our lady, with other massys tweyne,
Of the Hooly Goost ageyn the mortal wo
In purgatorie, whan they morne & pleyne;
Eek hooly churche of costom doth ordeyne

Requiem is a good mass for souls in purgatory.

In especyall the masse of Requiem,
Synguler refuge to brynge hem out of peyne,
To forthe ther way toward Jerusalem.

(11)

Priests singing helps, alms,

Prestys profite to sowlys with syngyng,
Thorugh al þe world lasteth ther auctorite,
Almesse-dede is a notable thyng, [leaf 10]
And lettryd folk loweer of degre

Placebo and Dirige, Our Lady's Psalter, too.

With Deprofundus, placebo, and dirige,
Our ladys sauhter, seid with devocyoun,
In chirche yerdis, of what estat they be,
Whan for sowlys they go processioun.

63 prayeer H J. 65 Childre H. 67 Abdenago H J. *Margin:* Tres pueri Daniel Misael Abdenago H. 68 *feer*] firys J H. 69 *thre so* J H; L *has* tho. 76 moorne H. murne J. 79 singularye J. 80 *forthre* H J. 82 last J. lest H. 83 Almuse J. 86 *lady* J H. psaulter J. sawteer H. *Margin:* Fiant aures H. fiant aures tue intendentes J.

(12)

Fiant (?) aures tue intendentes
in vocem deprecacionis mee.

Let thine ears attend to my request.

Lat our prayer been this in sentence
On-to that lord which ys moost of myght,
O cryst Ihesu, yiff benyngne audyence
To our requeste of mercy more than riht;
On us synnerys cast doun thy gracious sight,
That our prayer thyn erys may atteyne,
Thylke sowlys that brenne day and nyght
In purgatorye to relesse ther peyne.

(13)

Si iniquitates obseruaueris domine
domine quis sustinebit.

Who could sustain thy punishment?

Yif thow them punisshe, lord, as they dysserve,
With-outyn pite, tempryd thy Rygour,
Ther wikkednessis yif thow do Observe,
Tabyde thy doom yt were to hard a schour, [lf. 10 bk.]
Thy bloody woundys schall stille doun lycour,
Staunche ther peynes, doolfull, sharpe, and kene;
For but they ffounde in thy mercy ffavour,
Lord who is he, that myghte the bronte sustene?

(14)

Quia apud te propiciacio est et propter
legem tuam sustinui te domine.

Pity and mercy plead for us.

Pyte, mercy, haue ther cheef dwellyng place
Above the hevenly sterryd mansyoun,
Our advocatys to plete affore thy fface,
Cleymyng a tytle be thyn hooly passioun,
Surest patent ffor ther Redempcyoun,
Other sauffcondit seyn on no party,
Cros best standard to patyse ther raunsown,
Right of thy lawe to modyfie with mercy.

89 *our*] your H J. 97 *Margin:* si-domine H J. 100 Tavoide H. To abide J. 105 *Margin:* Quia—propiciacio H J. Pitte and *ins.* J. 106 *the*] *om.* J. 108 *hooly*] *om.* H J. 109 *ther*] oure J. 110 sayf J. 111 Cros ✠ *ins.* H J. 112 Rygh J.

(15)

Sustiniut anima mea in uerbo eius
sperauit anima mea in domino.

My soul abides in thy word.

In thy woord, lord, my sowle doth abyde,
Born vp with hoope and ffeithful attendaunce,
This is my trust all wanhoope set asyde
Hoolt in thy passioun abyt myn affyaunce,
Fyx as an anker stable in hys creaunce, [leaf 11]
Remevable nouther ffer nor neer,
As thow lyst assigne me my penaunce,
With hope tascende aboue the sterris cleer.

(16)

A custodia matutina usque ad noctem
speret Israel in domino.

From early rising till dark shall Israel hope in the Lord.

Fro the custodye of the morwe gray
Toward Aurora with hir pale lyght,
Whan Lucyfer at droukyng of the day
Bryngeth Kalendis to glade *with* our sight,
From phebus vprist to sprede his bemys bright,
Fresshest ffygure off Consolacyoun,
Hoope of Israell tendure tyl yt be nyght,
Grownd take of Crystys glad resureccyoun.

(17)

So Christ's rising shall help us.

This is to seyne as Cryst Iesu a-roos
On Esterne morwe by record of scripture,
The stoon vp lefft, though it afforn was cloos,
Whos glorious rysyng doth our feith assure,
That affter deth, out of our sepulture,
To lyff Eternal, that we schall a-ryse,
Cleyme be his passioun and mercy to recure
Favour to fynde, or than he do Iustyse.

113 *Margin:* Sustinuit- eius H -mea J. 116 abyde J. 117 oon J. 121 *Margin:* A-usque H. matutina J. 126 *om.* J. 129 *This is*] This J. 130 estren J. 131 þof J. 136 *than*] *om.* H J.

(18)

Quia apud dominum misericordia et [leaf 11, back]
copiosa apud eum redempcio.

This mater groundid Dauit doth recorde,
Kyng and prophete of moost auctoryte,
Affore thy ffface abyt myserycorde,
With hir ij sustryn, pacyence and pyte,
To put vp our bylle of mercy ful plente,
Enclosed above for our Redempcyoun,
With bloody dropis shad on the roode tre,
At Paradys gate to haue ingressioun.

David tells of Mercy, Patience and Pity, who plead for us.

(19)

Et ipse redimet Israel ex omnibus
inqiuitaliis[1] iniquitatibus eius. [1] *sic* MS.

The same lord most souereyn & most good
Of Israel hath bought al the wykkydnessis,
Our raunsom payed with his hooly blood,
Sowlys to brynge as prisoneris fro distressis,
Feith, hoope, & charyte, prayer & almessis,
Thy meek suffraunce geyn feer of purgatorie,
Maugre the malys of Infernal dirknessis
Schal them conveie in-to thy regne of glorie.

He hath redeemed Israel.

(20)

[Added from Harley 2255, leaf 43 back.]

[Quid Cirus quid Esdras quid Machabe*us* in
compartio*ne* ad domi*n*um ie*su*m qu*i* nos
redimet sangu*i*ne suo p*ro*pri*o* super lignu*m*.

By myhty Cirus kyng of Perce and Mede
God brouht israel out of Captyuyte,

137 *Margin:* Quia—copiosa H. mi*sericordia* J. 145 *Margin:* Et-om*nibus* J. Et-om*nibus* gent*es* H. 147 payde J. 152 fyre J H. *thy*] þe J. 153 H and J have at this point what appears to have been a trial stanza by the old monke:

Thouh Cirus delyueryd Israel out of captiuite
And Esdras renewyd in bildyng Jer*usa*lem the Cite,
And Jewis wern restooryd to ther liberte
Be the victory of Iudas Machabe
Make no comparysou*n* to the Roial tryvmphe
Doon by Crist Ie*su* vpon the Roode tre.

J has the same. The two stanzas added above from H are also in J; they were probably not in the original version.

And by Esdras, his book who so list rede,
Renewyd ageyn Ierusaleem the Cite,
And Eek in wourthy Iudas Machabe
God list shewe gret conquest and victorye;
Tryvmphe of Iesu doon on the Roode tre
Delyverith soulys out of purgatorye.

(21)

Conclusio final.

Off this processe to make no delayes [leaf 43, back]
Breeffly complied of humble true entent,
Late charchyd in myn oold dayes
By William Curteys, Abbas de Bury, which gaf comaundement
That I shulde graunte myn assent
Of that kyndrede make a memorial,
With *De Profundis* whan so that it be sent
At his chirche to hang it on the wal.

Briefly compiled at Curteys' request, in my old age.

Explicit quod lydgate.]

17. POEMS ON THE MASS.

[Trinity Coll. Cam. R. 3. 21, leaf 205.]

[1] I. **An exortacion to Prestys when they shall sey theyr Masse.** [1 leaf 205]

(1)

y]E holy prestes, remembreth in your herte,
Toward masse when ye do yow dresse,
With loue and drede furst mekely doth aduerte

Ye priests, remember, at mass,

163 *charchyd*] charged J. 164 By W C, *interline om.* J. Explicit J.

MSS. Trin. Coll. Cam. R. 3. 21, leaf 205 = T; Caius Coll. Cam. 174, pp. 453–4 = C; Balliol College Oxf. 354, leaves 154–5 = B. In T this article precedes, in B and C it follows the Vertues of the Masse. 1 remember B C.

The dignite of vertuous noblesse,
The gostly tresour, the heuynly gret rychesse,
Good incomparable, who can aryght conceyue,
Quaketh for drede, trembleth with mekenesse,
Lord of lordys when ye shall receyue.

to receive the Lord with dread.

(2)

Next remembreth on that other syde
Gayne hys goodnesse, youre gret iniquite,
Peyseth hys mekenesse ageyne your froward pryde,
Voydeth all rancour, thynke on his charyte,
Weyeth his pacience ayenst your cruelte,
Shryuen and contryte aforn with humble entent,
Seye, "Iesu Mercy," knelyng on your kne,
Or ye receue that holy sacrament.

Shrive yourselves.

(3)

Bethe wysely ware, and taketh good heede,
Of no presumpsion nor wilfull hardynesse,
Take nat on yow that offyce but with drede,
With contryte hert your surfettes doth oppresse,
Late byttyr teares wasshe your wykydnesse,
With wepyng eyen scowre your conscience,
Than receyueth with spirituall gladnesse
The lord of lordes of most magnificence.

Be contrite.

(4)

Ye byn eke holde to do your diligence
With wyt and mynde and all your gostly peyne
To pray for all, present and in absence,
Vnto that lord of lordes most souereyne,
Callyd chyef welle and condute, in certeyne,
Of grace and vertew, as clerkes can descryue,
And that ye may his mercy sone atteyne,
Goyng to masse, thynke on hys woundys fyue.

Pray for all.

4 *of*] the *ins.* C. The vertues Dignyte the noblesse B. 5 *the* (2)] *om.* B. 6 whoso C. *Good*] vertues B. *can*] *om.* B. 7 *Quaketh*] Woke B. *with*] for C. 9 the tother C. 12 *on his*] of all C. 13 *cruelte*] Iniquite C. 14 with *all*] *ins.* C. 15 *Iesu*] *om.* B. 16 *that*] the. 17 right good *ins.* B. 19 *with*] on C. 25 holdyn C. bolde B. 26 all *your* eke *ins.* C. 30 *can*] list B.

(5)

Remember His Passion.

Ye shaH also most louyngly remembre
Vppoñ hys most peynfuH passyoun,
Howe he was hurt and bled in eu*e*ry membre,
Suffryd dethe for yo*ur* redempcioun,
Yeueth thanke to hym of humble affeccioun
Whyche for yo*ur* sake was woundyd on hys syde,
Beseketh̃ that lord of m*e*rcy and pardoun,
In parfyte charyte, long w*ith* yow to abyde.

(6)

Next, that ye haue a gostly appetyte, [leaf 205, back]
By influence oonly of his grace,
In hym alone to set aH youre delyte,

Love Him only.

W*ith* feruent loue, yo*ur* ioy and yo*ur* solace,
In youre hert make hys dwellyng place
For yo*ur* eternaH consolacion,
Lat hym nat out of youre mynde pas,
Repast of aungelles in the heuynly mansyon.

Explicit.

Envoy (not in Trin. R. 3. 21).

[Caius Coll. 174, p. 454.]

Go, lityll byll, with all humylite
Pray holy prest*es* that have devocion
To syng ther masse, of there benyngnite
Off this dyte to have inspeccion,
Mekely compylede vnd*er* correccion,
Dyrecte of hert, both to more & lasse,
Of humble wyll & no presumpcion,
To prest*es* dysposyd ech day to syng þ*er* masse.

Explicit.

36 *your*] owr C B. 37 *to hym*] *om.* C. 38 *on*] in C. 44 *With*] your B. 47 *lyghtly out*] *ins.* B. *Envoy, B's variations from C.* 50 þat they *ins.* B. 52 *dyte*] boke. 56 *prestes*] folke. *ech*] euery.

II. The Interpretation and Virtues of the Mass.

[MS. Trin. Coll. Cam. R. 3. 21, leaves 205, back, to 214.]

(1)

y]E folkys all, whyche haue deuocioun [leaf 205, back]
To here masse, furst do your besy cure
With all your inward contemplacion,
As in a myrrour presentyng in fygure
The morall menyng of that gostly armure,
When that a preest, with mynystres more & lasse,
Arayeth hymsylf, by record of scripture,
The same howre when he shall go to masse;

Consider first the meaning of the priest's array.

(2)

Furst, with your eyen verray contemplatyfe,
Calleth to mynde, of hoole affeccioun,
Howe the masse here in thys present lyfe
Of gostly gladnesse ys chyef direccioun,
To haue memory of Crystes passioun,
As doctors remembre in theyr doctryne,
Geyne gostly sekenesses oure restauracioun,
Our bawme, our tryacle, our helthe, our medycyne.

The merit of the merit

Title: *adapted from MS. S and the de Worde print.* MSS.[1] Trin. Coll. Cam. R. 3. 21, leaves 205, back, to 214 = T; St. John's Coll. Oxf. 56, leaves 76, back, to 84, back = S; Balliol Coll. 354, leaves 144–155 = B; Bodley Hatton 73 (ll. 1–376), leaves 1–7 = H; Lambeth Palace 344, (ll. 185–664) leaves 1 to 8 = L; B.M. Harley 2251, leaves 179–188 = h; Addit. 31042, leaves 103–110 back (ll. 58–664) = A; Bodley Laud 683, (ll. 321–360) leaf 31 = l; Caius Coll. Camb. 174, pp. 451–455, (ll. 593–664) = C; de Worde print, s.a. (prob. ab. 1500) in Huth library, printed in *Fugitive Tracts*, First Series = W. Title wanting in all save S, which reads: Hyc incipit interpretacio misse in lingua materna secundum Iohannem litgate monachum de Buria ad rogatum domne Countesse de Suthefolchia. 1 *Ye*] The S. Ye that beth of goode deuocioun h. *whiche* that H. Oye *ins.* B. 2 *here youre ins.* h. *furst do*] with al h. 3 *with*] which B. 4 present h. presenty A H. W *omits line.* 5 *mortall nicbyng*] *sic* S. *that*] *om.* h. 6 *that*] *om.* W. *a*] the h. 7 *Arayeth*] He mekith h. 8 *howre*] tyme H W. Whan that he goth to say his masse. 9 verray] T has *here by a slip* '*pray.*' *Youre*] *om.* L. 10 *of*] with h W, and calleth *ins.* W. *to*] vnto W. 11 *Howe*] Though S. For H. *here*] *om.* S H. 13 *of*] on S. all of W. 14 predoctryne *sic* h. 15 Seyen S. *sekenesse*] gladnesse W. ys oure *ins.* S. 16 & 14 *interchanged in* W. 16 *our* 3] *om.* W.

[1] The copy in Arundel 396, found too late for use here, will be collated in the Notes, vol. ii.—Ed.

(3)

Of hygh dyscrecion, yef ye lyst consydre,
As ye Arn bound of *ver*ray trowthe and ryght,
Best *preser*uasiou*n* that ye do nat slydre
In all that day for lak of goostly lyght,
Go every day. Furst eu*er*y morow, or Phebus shyne bryght,
Lat pale Aurora condute yow and dresse
To holy churche, of Cryste to haue a syght,
For chyef *preser*uatyf gayne all goostly sykenesse.

(4)

Entryng the churche *with* all humylyte [leaf 206]
To here masse a morow at yo*ur* rysyng,
Kneel from the priest's revesting till he has done. Dysposyth your self, knelyng on yo*ur* kne,
For to be there at yo*ur* begynnyng,
From the tyme of hys reuestyng
Departeth nat, tyll tyme that he haue do.
To all yo*ur* werke*s* hit shalbe gret furtheryng
To Abyde the ende of **In Principio.**

(5)

Keep quiet. Kepe yow from noyse and Ianglyng importune,
The howse of god ys ordeynyd for prayere,
W*ith* syght and sylence sadly doth contynew,
In your defaute that noman noyse here,
Gaze not about. Gase nat abowte, demure of looke and chyere,
As I sayd erst, tyll tyme the preest haue do,
Yo*ur* good, yo*ur* catall shall encrese yfeere,
To abyde tyll **In Principio.**

17 *hygh*] *om.* S. *yef*] *om.* h. *lyst*] must h. lyst to *ins.* W B. 17 *runs in* H: By verray discrecion if ye loke wide. 18 *arn*] *om.* h. be W. *of verray*] by h. 19 You to preserue that W. *Best*] Be h, slyde H. 20 *In*] of W. Nor that day nought forsake of *etc.* h. 21 *or*] as S. 23 *To.* The h. 24 *all*] *om.* H h. ayenst h. ageyn H. 25 *all*] grete W. 26 *a*] at L. *a morowe*] fyrst W. 27 *your* 2] *om.* h. 28 *your*] *om. all MSS.* his W. fyrst atte the S. 29 ravescyng B. reuyshyng W. 30 Departhe S. to the S. for H. til he hath h. 31 forthyng B. alle thy h. 35 contune H. 36 *that*] *om.* h. men no noyse S B H h. 37 Cast S H. with loke and with chere h. be demure *ins.* B. *and*] and also of *ins.* H. 38 *erst*] rather H. *tyme*] *om.* W. *the preest*] ye h. 39 *your catall*] you W. 40 *tyll* the ende of W h. So ye abyde] *ins.* S H. Yif ye abyde h.

(6)

In sacryfyces of the old[e] lawe
With the heede men offred vp the tayle,
From a good gynnyng men shuld nat *with*drawe
Tyll hit were endyd, Moyses gafe counsayle.
A werke begon ys of more avayle
Yef a good ende accorde well therto,
For encrese of your goostly trauayle
Abyde at masse tyll **In Principio.**

Stay to the end.

Explicit Prologus.

Qui vult audire missam non debet abire
Donec dicatur & plene perficiatur
Principio si sis & et non in fine manebis
Pars sua parua datur que laus in fine probatur.

(7)

The holy man, Pope Celestyne, [leaf 206, back]
Lyke as I fynde wrytyn in hys lyfe,
Of gret deuocion and grace whyche ys dyuyne,
By God inspyryd in hys ymagynatyfe,
To oppresse the power of feend*es* mortall stryfe,
Ageyn theyr malyce to make resistence,
Bad prestys shuld, *with* voyce contemplatyf,
To foie the Autere in Cryst*es* hygh p*re*sence

Pope Celestine first established *Judica me, Deus,* at mass.

Cause why **Iudica me deus** ys seyde before masse.

(8)

Sey furst thys Psalme, *with* looke erect to heuyn,
Iudica me deus, of hoole hert entyer,

41 sacrifice h S H. olde S. 43 Fro goode begynnyng h. man S. *nat*] *om.* h. 45 *of*] *om.* h. 46 *well*] *om.* L. 47 To encrese thanne yowre h. And fore encrese of goostly S. and for H. your increase of your gostly B. 48 *at*] a S. the h. *a masse tyll*] the ende of W. 49 *Rubrics in* S B, *as in* T, at l. 57, *others om. before*] tofore the S B. *Qui . . . probatur*] *om. all.* 49 *Pope*] the pere W. 50 *Lyke*] *om.* h. 51 and with grace *ins.* B. *grete*] dyrecte W. *which is*] *om.* B H. *and*] in h. whice *sic* h. 52 By inspiracion H. *enspyred in his*] inspyrate W. his inward *ins.* H. 53 *power of*] *om.* h. *of*] of the *ins.* W. 54 *theyr*] his h. *to*] for to W. 55 *with voyce*] wordis h. *voyce*] herte W. 56 Before h W. 57 psalme intend to h. Seyen S. dyrecte W. 58 *A begins here. of hoole*] with hole hert and *ins.* A B. *of*] with W. with hert H.

Theyr conscience purge from the synnes seuyn
Or they presume to go to the Awtyer;
The same Psalme set in the sawtyer
For a memoriall of the captyuyte,
Howe Ierusalem stod in gret daungyer
At Babyloun, that froward fel cyte,[1] [1]MS. felycyte

(9)

This Psalm lamenteth the captivity of Israel.

Thys Psalme compleyneth, as Lira doth recorde,
Theyr long abydyng with*yn* Babylon;
Songes of theyr exyle myght nat acorde
With the Cantyclys of Iuda and Syon.
Of hope dyspeyred, theyr comfort was nygh gon,
Lyke as thys Psalme sheweth a fygure,
But God by grace restoryd hem euerychon
Home to Ierusalem, by recorde of scripture.

(10)

Take of thys Psalme the moralyte,
Afore rehersyd on that other syde,
Be diligent *with* all humylyte,
Vppon the masse folowyng to abyde,
Have thys in custom, and god shalbe thy gyde,
All that day to gouerne thy passage,
In what peryle that thow go or ryde,
The forto defende fro trowbyll and all damage,

(11)

And for to yeue folk occasioun
To haue thys Psalme in more reuerence,

59 *the*] *om.* S B H. 60 goon S. 61 *same*] *om.* h. This h. spalme *sic* A. is sette *ins.* L. 64 *fell*] *om.* h. & felle *ins.* A. fell cyte S W H. felycyte T B. 65 *compleyneth*] contemplatif H. Lyre W. 66 *with*] *om.* h. 67 *nat*] *om.* A. 68 and also *ins.* A. 69 *Off*] *om.* h. dispeyrynge A. nere h A. 70 a spalme A. in h W. in a A. *thys*] the H. 71 ychon h. by his *ins.* H. recouered B. 74 *on*] *om.* H. and on W. of A. the tothere S. 75 By delygence A. 76 On H. styll to *ins.* A. 77 *in*] *om.* B. *be thy*] the A W. 78 thylke S. that ilke A. *to*] the h. to thy h. 79 and in *ins.* S. *that*] *om.* h. that so] euer W. 80 all *om.* h A W. *for*] *om. all MSS.* 81 *for to*] *om.* h. *for*] *om.* W. folk the more *ins.* W. 82 in recidens *sic* B. in the *ins.* W.

And here theyr masse *with* gret deuocioun,
As they ar bounde of trowthe and conscience,
I am full set to do my dylygence,
Aftyr my sympylnesse, this lytyll Psalme to translate,
With humble support of yo*ur* pacience,
Where as I fayle, the defaute ys [in] Lydegate.

I will translate it.

(12) [1 leaf 207]

[1] Iudica me deus & discerne causam meam de gente non sancta ab homine iniquo & doloso erue me.

O thow my lord most myghty and eterne,
O gracious I*esu*, of m*er*cy and pyte
Deme thow my quarell, my cause also dyscerne,
Among myne enemyes or I encombred be,
My dredfull foon, that byn in nombre thre,
The fende, the flesshe, brygaunt*es* most mortall,
The false world, full of duplycyte,
O I*esu*, helpe or they yeue me a fall.

Judge me, O Lord.

(13)

Quia tu es deus fortitudo mea quare me repulisti quare tristis incedo du*m* affligit me inimic*us*.

For thow lord oonly, bothe in brede and leyngth,
Of ryght consyderyd, I dar ryght well expresse,[1]
Thow art my support and my gostly streyngth;
Why wylt thow, lord, suffyr my sympylnesse
Forto procede in sorow and in trystesse,
Whyle my sayde enemyes prowdly me assayle?
O blyssed I*esu*, of mercyfull goodnesse,
Graunt of thy grace that they may nat p*re*uayle.

For Thou, Lord, art my strength.

[1] MS. oppresse.

83 gretter h. more W. *theyr*] *om.* h. 84 *ar*] be h A. *trouthe and*] good h. 86 *to*] *om.* H L. 87 *your*] *om.* A. defawte es in A. faute ys in] S h B H. ludgate H. Where as defaute is put the faute in lydgate W. lytgate S. *Margin of* A: Hunc librum *qui* dictauit Lydgat Chr*istus* nominauit. 89 ff. The Latin headings are full in S, abbreviated in others. 91 *my cause*] me W. *also*] thu H. dyscrene W. 93 *foon*] enemyes W. they be h. 94 Tyrauntis B. 96 helpe me *ins.* S. begynne to falle h. 97 art lord oonly in S h. both in h. 98 *ryght*] yt S h H A. 100 symplesse S. wil this h. 101 trystynesse S. hevinesse h. dystresse W. streitnesse H. *in* 2] *om.* h A. 102 whyle myne enemyes W. proved h. 103 *blyssed*] *om.* A. *of*] oo S. 104 *may*] *om.* h. *may nat*] neu*er* H. noghte A.

(14)

Emitte lucem tuam & veritatem tuam ipsa me deduxerunt & adduxerunt in montem sanctum tuum & in tabernacula tua.

Send down Thy Light.

Sende downe thy lyght, sende downe thy ryghtwysnesse,
Thy lyght of grace for consolacioun,
Thy ryghtwysnesse my passage for to dresse,
By parfyte prayer and deuocioun,
To reste in quyete, lord, sende thy grace downe,
Me to conuey that ther be noon obstacle,
Toward the hygh hilles of Sioun,
Withyn thyne holy celestiall tabernacle.

(15)

Et introibo ad altare dei ad deum qui letificat iuuentutem meam.

And I shall enter up to Thy altar.

And I shall enter vp to thy Autere,
Made strong in spyryt, groundyd in sadnesse,
For as me semeth, corage, face, & chere
Reioysyd byn with spirituall gladnesse;
My yowthe ayene renewyd to hys fresshnesse,
Whyche of olde custome in vyces was apallyd,
Tyll thyne expert gracious goodnesse
Hath my last ende, Agein[1] to mercy callyd. [1] Age in MS.

(16)

Confitebor tibi in cithara deus deus meus. [leaf 207, back]

I shall be shriven unto Thee.

I shall [be] shryue & confesse vnto the,
In that harpe whyche for owre alther goode
Was set and wrestyd on Caluary, on a tre,
When all thy senewys were streynyd on the roode.
Mary and Iohn, vndyr thy crosse they stoode,

105 *sende downe* 2] and h. 106 For light of thy grace to be my h. 107 pass S. *for*] *om.* h. to redresse h. 108 and be *ins.* S A. *and*] in H. by W. consolacioun B. contemplacioun S H h A. 109 *in*] and A. a downn A. 110 *to*] *om.* A. 111 hille H. hill h. hye S. 112 *celestiall*] *om.* h. 113 *vp*] lorde W. vppon A. *to*] *om.* A. *stanzas* 17–18 *tr.* h. 114 in my *ins.* S. 115 semys B. 117 *yowthe*] thought S. 118 The wiche *ins.* A. *of*] in S H A. 119 To L B. experye W. 120 *Hath*] That S. Age in T. ageyn S. ayen h. agayne A, etc. 121 *be*] *om.* T. *in all other MSS.* T *repeats* and confesse. 122 thilke S H. alle H. aller A. aldir B. hoope h. is for oure goode h. 123 *on* 1] at *all MSS.* vppon S. *a*] the H. 124 synuse was A. 125 *they*] tho B. vndre the h.

With wepyng eyen, sownyng oft[e] tyme,
Tyll the repaste of our eternall foode
On Estyr morow rose vp afore pryme.

(17)

Quare tristis es anima mea & quare conturbas me.

O thow my soule, how mayst thow heuy be, — Why art thou sad, O my soul?
Syth Cryst hath bought the *with* hys passion?
What cause hast thow [for] to trobyll me?
Thy lord was sleyne for thy redempcion,
Gafe he nat also for thy refeccion,
On Sherethursday, in fourme of wyne & brede,
Hys blessyd body in consolacion,
And on Good Fryday he was for the dede.

(18)

Spera in deo quoniam adhuc confitebor illi salutare vultas mei & deus meus.

Trust in God, and be ryght well certayne, — Trust in God.
Voyde of dyspeyre or ambiguyte,
For vnto hym I shall shryue agayne,
My gostly ioy gayne all adu*er*syte,
Whyche of my chere ys the felycyte,
Whyle he ys my socour, allas, whom shall I drede?
Gayne worldly p*er*ylles and infernall powste
He sparyd nat hys blood for me to blede.

(19)

The Moralysacion of hys Aray when he goth to Masse. [In Stow's hand] **Iohn Lydgate.**

Vppon hys heede An Amyte furst he leythe. — The amice.
Whyche ys a sygne, a token, and a fygure,

126 offte S. of W. oft T. 127 To h. 128 esterne S. Estren h. *vp*] *om.* h. the prime h. after H. 129 maistow L. 131 for to S W B H A. 132 Was nat thy lorde h. 133–136 *om.* A. for to S H. 136 he] *om.* h. was he nat S H W. 137 wele righte A. 138 *or*] and B H W h. and of Infelicite B. *cf. l.* 141. 139 be shryve h S. me shryve B. confesse me H. 140 agayne B W S A. *all om.* S H. 141 þe wiche *ins.* A. *the*] my A. 142 he my socour ys L S H B A. *whom*] whi H h. shuld h A. schuld A. 143 *pouste*] *om.* B. perel h. 144 body h. 145 ff. S here *puts the garments, etc., on the margin.* Moralsacio sacerdotis tocinis apparatus in missa, etc. A. 145 *àn*] *om.* S. the prist hath h. 146 tokene of h. *a* 3] *om.* H.

Owtward a shewyng, groundyd on the feythe.
The Alb. The large Awbe, by record of scripture,
Ys ryghtwysnesse, *per*petually to indure.
The girdle. The long gyrdyll, clennesse and chastyte,
Rounde on the arme, the fauon doth assure
All soburnesse, knyt *with* humylyte.

(20)

Cause why the stoole and Chesypyll ys.

The stole. The stoole also, strechyng fer in leyngth, [leaf 208]
Ys of doctors the Angelyk doctryne,
Mawgre herytyke*s* to stonde in his streyngth,
Fro Cryste*s* law neue*r* to declyne.
Chesible. Chesypyll aboue, *with* charyte shall shyne,
Bryght as Phebus in hys mydday spere,
Holde eue*r* hys course in the ryght lyne,
To frende and foo streche out his beames clere.

(21)

The perfect priest, thus clad, shall be devout. A parfyte preste made strong *with* thys Armure,
Tofore the Auter as Cryste*s* champioune,
Shall stond vpryght, & make a discomfyture,
All our .iij. enemyes venquysshe and bere downe,
The flesshe, the world, Satan that fell dragowne,
Furst to begynne or he further passe,
With contryte hert and lowe confessiowne,
And so procede deuoutly to the masse.

(22)

To God aboue, set hath hys desyre,
So that his charyte shyne clere and bryght,

147 *a*] *om.* W. in A H. *the*] *om.* A. Outwardly H. *a*] *om.* H. and *ins.* h. 148 albe A. largeable W. 149 Aryghtewysnesse A. perpetuall W. 151 *on*] of A. 152 knyttes A. 153 *fere in*] on h. *fere*] all B. 154 saith the angels h. 155 Amonge h. stonden S. 156 Fore S. 157 to schyne S H. to our fyne h. 158 *Bryght*] *om.* h. 159 Holdeth h W. Holdes A. Hold B. That S. euer in H. righte A. 160 *frende and foo*] *om.* h. strecchyng A. 161 *parfyte*] *om.* h. *this*] *om.* S. 163 stounde A. to make B. make no S L. *and*] *om.* S. 164 *all*] *om.* h. to venquych B W. 165 *that*] the L S. & sathan B. 166 *or*] are S. we W. ferrare A. 167 herte] *om.* h. lowly S H. lufe A. 168 *so*] so to W. *to*] in S H. 169–176 *om.* h. 169 settys A. *hath* holly S H W A. lowly B. 170 clerly H.

Afore the gospell he nedys must haue fyre,
Torche, tapyr, or[1] wex candyll lyght, [1] MS. of. 172 The candle.
Token that Cryst, who consydyr aryght,
Ys verray bryghtnesse of lyght, whyche ys eterne,
To chase away all derkenes of the nyght,
In parfyte lyfe to guyde vs, and gouerne. 176

(23)

Gynnyng the offyce thre tymes rehersyd.

Begynnyng the Offyce, by trebyll rehersayle, The Office.
Of custom vsyd the repeticion,
Tokeneth the fuyre brennyng in the entrayle,
Of olde prophetes by inspiracion, 180
Whiche had a feythfull feruent inspeccion
Of Crystes commyng, by all theyr prophesyes,
Of hys byrthe and incarnacion,
For whyche the Offyce is rehersyd thryes. 184

(24)

Declaracion of the Kyrie.

Kyrie and Cryst, in nombre thryes thre, Kyrie.
Wordys of Greke, playnly to determyne,
Of mer[c]y[2] callyng to the Trynyte [2] MS. mery.
With gostly grace hys pepyll to enlumyne. 188
The nombre ys token of the ordres nyne,
Our orysons and prayers to present,
To Cryst Iesu most gracious & benygne
Goodly to accept the fyne of oure intent. 192

(25)

Gloria in excelsis. [leaf 208, back] Gloria.

Gloria in excelsis deo, next in ordyr song,
Tokyn of vnyte and parfyte pese,

171 nedys he must H. 172 of T. *or*] *all MSS.* or elles were W. Kandle or A. 173 considerse A. 174 *whyche ys*] om. H. 175 *all*] the W. *the*] *om.* W S. 176 gye] S. 177 Gynnyng of S. of the H. reherse call S L. reherse called W. *office*] masse h. 179 trayell S. trauayle H. 180 spirites h. 181 þe wiche *ins.* A. god hath feythfull fervent B. feythefull trewe H. *feruent*] *om.* S. 182 *theyr*] the. 183 and of his W. and his blessed *ins.* h. his *ins.* A. 184 For the *ins.* h A. 185 L begins here. *to*] *om.* S B. Declaracio kyrie mouies repititer, significat nouem ordines Angelorum A. 187 *Off*] kyrie fou W. 188 Illumyne L H A h. 189] *ordres nombres* B. *of the*] *om.* W. taken H. 190 represente H L. 191 *To*] O H L. 192 *to*] *om.* S H L h W. 194 and of W H h. and a S.

At Crystes byrthe herde in Latyn tong,
Hygh in the eyre by Aungellys doutlese,
Present shepardys, whyche for theyr encrese
Toward Bethleem beholdyng a bryght sterre,
By grace inspyryd, put hemsylf in prese
To see that chylde, whyche stynt[e] shall our werre.

(26)

Thus trebyll pease in Bethleem furst began,
When Cryst was born, of grace hit dyd fall,
The furst[e] pese betwyxt God and man,
Twene man And Aungell, and nacions all;—
Grounde of thys pese lay in An ox stall,
Porely wrappyd, lord of the hygh empyre;
Lat vs echone to hys mercy call
To send hem pese that hertly pese desyre.

(27)

Then foloweth the Oryson.

The Orison.

For all Crystyn deuoutly for to prey,
The prest at masse shall sey an oryson,
For lyuyng pepyll that they may, or they dey,
Haue repentaunce, shryft, and communyoune,
Soules in peyne, relese and pardoune,
Grace thorow all nacions, loue and charyte,
Pacience to folkes, that byn in prisoune,
Helpe to all nedy that lyue in pouerte.

(28)

The Epystyll next And what hit betokeneth.

The Epistle.

The Epistyll next ys fygure of the sonde
When Cryst furst sent, the booke maketh mension,

196 doutelesse A. 197 *theyr*] the S. *for*] of W. 198 byhelden H L. *a*] the h. 199 they put *ins.* W. 200 se thylke W. stynte H L W. 201 *Thus*] This h B A W. The S. 202 oure grace dide A. 203 fyrste S. firste A. betwexe] S. bytwixe A. bytwyne L h W H. *The*] *om.* W. 204 and also *ins.* W. and man h. Betwene S L H W. A twene h. 205 *thys*] *om.* h. 205 oxes H W. oxe S. 206 *the*] thy S, *om.* H L h A. 207 vnto W. 208 *To*] *om.* W. *hem*] hym W. 210 an] *om.* S H L. the h. 212 schryfft and S W B. hosell and confessyoun H L. 214 *thorowe*] to h. 215 to the folkes *ins.* W. *that byn*] *om.* S W. that beth H L. theym that bien h. *Stanza* 28 *om.* h. 217 Pystyll S L H A. *The*] *om.* W. sygnge S. 218 as the *ins.* W. sende H L. makyt L. makes A.

Hys disciples, and made hem take on honde
To preche hys name in euery regioune;
Petyr, Poule, Iohan, Iames, sent doune
Theyr epysteles, by whos vertew gan cease
The synagoges dominacion,
And Crystes feythe by vertew gan encrease.

(29)

The Epystyll ys a tokyn and a fygure,
As seyen doctors of law and prophesy,
Of Crystys commyng, by euydent scripture,
As patryarkes Aforne dyd specyfy.
And baptyst Iohan, sone of Zachary,
As a bydyll tolde howe Emanuell,—
Aforne remembryd by olde Isay,—
Howe on that name shuld grow[e] the gospell.

(30)

And semblably, so as the morow gray [leaf 209]
Ys messynger of Phebus vprysyng,
And bryngeth tydynges of the glad[e] day,
So the Epystyll, by processe of redyng,
To vs declareth most gracious tydyng,
Of the gospell, recorde for that party
Mathew the euangelyst, affermeth by wrytyng
Of Cryst Iesu all the Genology.

(31)

The Grayle next.

Aftyr the epystyll foloweth the grayle, The Graduale.
Token of Ascendyng vp from gre to gre,
In vertew vpward procedyng stound[e]mele,
The grounde furst take at humylyte,
Reysyd by grace, feythe, hope, and charyte,

219 þam A. yn L. 220 prechyn S. 221 Peter Andrewe James Johan he sente downe W. Iamyse A. 222 whome *sic* W. 223 all the *ins.* W. 225 pystyll S, *etc.* Epistle A. *a* 2] *om.* L. a very W. 226 and of *ins.* A. 227 *by*] and A. 228 before W. 229 Iohan baptyst B W. baptyzyd L. the sone *ins.* L A. 230 bedel H L S h A. *howe*] that H L. 231 *by*] of. 232 *on*] of H L. in h. growe S. stanza 30 *om.* h. 233 *so*] righte A. 234 is a *ins.* W. 235 gladde S. glade A. 236 Loo dothe *ins.* A. prophecye S. 238 *for*] as H L S. of A. 240 crystys byrth H L. A S *margin* Gradale. 241 Pystyll S, *etc.* Grayell S. 243 procadynge *sic* W. *om.* L. stonede emelle *sic* A. 244 tak fyrst S. taken L. ytake A. *take*] *om.* W. 245 Reysyng H L. Ryseth W. with L.

With parfyte connyng and humble pacience,
With compassion and frat*er*nall pyte,
In Cryst*es* passion set hoole theyr confydence.

(32)

The Alleluya the Sequence and the Tract.

The Alleluia. Alleluya, in ordyr next folowyng,
Tokeneth prayer for our saluacion,
Twyes remembryd, for lawde and for praysyng,
With deuout hert and hole affeccion,
To Cryst dyrect, that suffryd passion,
Our soue*er*ayn lord, most parfyte and most goode,
The Tract and Sequence. The tracte, the sequence, for short conclusion,
Sung in his lawde that for vs shed his bloode.

(33)

The Gospell.

The Gospel. The gospell gynneth *with* tokenes of Tay,
The book furst crossyd, and aftyr the forhede,
Ie*s*us our shylde, our streyngth, in all v*er*tew,
On Good Fryday clad in purpyll rede,
A crowne of thorne set sharply on his hede,
Foure Euangelyst*es* remembre hit in substaunce,
Vs to defende from all worldly drede,
In Cryst*es* gospell stant hoole our cheuysaunce.

(34)

Credo in solempne dayes.

The Creed. The gospell rad, A Crede aftyr he seyth,
Solempne dayes for a remembraunce,

246 comyng W. comonyng H. knowynge A. 247 fraternyte W. 248 þaire A. *om.* L. 249 ff. Alleluya sequemia Tractus *margin of* S A. 250 Betokense A. *our*] ovyr L. 251 remembryng L. for 2 *om.* B L A. for our *ins.* W. 253 cryest *sic* H. Vnto W. 254 *moot* 2 *om.* W H L. gude A. 255 trayte W. traycte L (in red). *the* 2 and A sequens L (in red). 256 Sowndes A. 257 begynneth W L H h A. token W. have A *sic marg.* Euangelium A. gospel L (in red). 258 ovyr L. 260 and rede *ins.* H L. 261 thornes W. schapply S. sharp L. 264 remembryd. stant all hooll *ins.* S. *hoole*] *om.* H A L. all our *ins.* H L. stondyth B. standyth H L. stande A. 266 *Margin of* A. Credo in solemnibus. 266 The solempne A. *dayes*] *om.* A.

Of twelfe Artycles longyng to our feyth,
Whyche we ar bownde to leeue in our creaunce;
Rather to dy than Any varyaunce
In any poynt were[1] in our herte founde,
For feythe *with* werke to God doth gret plesaunce,
Lat vs therfore beleue as we ar bounde.

[1] MS. where.

(35)

By interp*re*tacion, who wysely can adu*er*te, [leaf 209, back]
The Offertory ys namyd of offryng, The Offertory
As when a man offreth to God hys herte,
Rychest oblacion rekenyd by wrytyng,
And for Melchysedech, bothe preest and kyng,
Gaue brede and wyne to Abraham for vyctory,
Whyche oblacion in fygure remembryng
Eche day at masse ys sede an offertory.

(36)

Tokyn that Ie*s*u, our sou*er*ayne and our lorde,
Agayne our febylnesse and our impotence,
Left on the Awter callyd Crys*tes* owne borde
Hys body, hys blood, relyques of most reuerence, a token of Christ.
We to receue hem *with* deuoute diligence,
In forme of brede and wyne for a memory,
Fygure that the chyef lambe of Innocence
Offryd vp hys body, grounde of our offertory.

267 *Of*] the A. that longith h. lonynge W. vnto L. 268 The whiche L. bounden S. beleue H W. *our*] *om.* W. 269 ony maner W. vereance A. 270 were S W H h L. where T. *om.* B. yfownnd A. be founde B. herte H S. hertys A. hert L h B W. 272 *ar*] be h W. 272 *line om.* A. 273 *By*] *om.* h. 274 offertory (in red) L. name L. made W. *Margin* offertorium S. 275 *when*] *om.* L. offirs A. 276 þat ys rychest *ins.* B. þe righte oblacyone A. recorde L. 279 For whiche *ins.* W. figure by *ins.* h. 280 Iche h. Euery A. In eche *ins.* W. seyde is the h. *an*] as A. *om.* B. 281 Tokenyng of h. Tokenynge þat A. Ye*sus* L. 282 Oyen h. *our*] *om.* h. impotent A. 283 List h. *on*] appon A. gooddys L. 284 relekes S. *om.* h. 285 Devote A. diewe h. 286 *a*] *om.* h. fore S. 287 he ys the *ins.* B A. *the*] he S H. the h. 288 *vp*] *om.* W. *our*] the S H L. grounded W.

(37)

The Secrete and the Preface

The Secret. The Preface.

Next the secrete aftyr the offertory,
The prefas foloweth afore[1] the sacrament,
Aungellys reioyse *with* lawde, hono*ur*, and glory,
From the heuynly court by grace they ar sent,
And at the Masse abyde and be *pr*esent,
All our prayers deuowtly to report
To hym that syt aboue the firmament,
Sowlys in peyne they refresshe and comfort.

[1] MS. aftyr.

(38)

The Sanctus sung thryes

Sanctus.

The oolde p*r*ophete, holy Isay,
Saw hygh in heuyn a trone of dignyte,
Where Seraphyn sang w*ith* eue*r*y Ierarchy,
Sanct*us*, Sanct*us*, Sanct*us*, before the Trynyte;
Aftyr the p*r*eface, rehersyd tymes thre,
W*ith* voyce melodyous, and aftyr that Osanna,
Hygh in excelsis, tofore the mageste,
Afore the sacrament of our gostly manna.

(39)

Of .ij. Memento.

Memento.

Of memento at masse ther byn tweyne,
The furst remembreth of folk that byn alyue,
And the secund for the*ym* that suffre peyne,
Whyche by the masse byn delyue*r*yd blyue
Out of torment, as clerk*es* can dyscryue,

289 offeratorie H. next is *ins.* A. *Margin of* A: Secreta & Prefac*io*. 290 Preface (*in red*) L. prist h. 290 afore H S L. before W h. aftre A. aftyr T. 291 *lawde*] *om.* H L. 292 *the*] *om.* h. *ar*] be h. hidre sent A. aysent. 293 *And*] *om.* L. habiden A. they abide *ins.* W. bere there present *ins.* A. 294 doutely A. 295 hegheste abowhe *ins.* A *sic.* 296 Saules A. also doo comforde A. 298 in þe trone *ins.* B. *trone*] crowne W. 299 were L. 300 *Margin of* A: Quare fer do*minus* sanctus. 301 *the*] *om.* h. 302 *Osanna*] *om.* L. 304 Aftre A. Before W. sacryng h S A W. sacrement H L B. 305 þe *ins.* A. mememtoos W. be S. at the *ins.* L. 306 on lyue S. on folke A L. *of*] *om.* A. remembryng L. 307 hem S. And *om.* h. 308 þay be *ins.* A. be releued by theyr lyue W. swithe h. be lyfe A. 309 tornement H. *as*] a B.

Syngyng of massys, and Crystes passion,
And remembraunce of hys woundys fyue,
May most avayle to theyr remission.

(40)

With all your myght, and in your best intent, [leaf 210]
Awayteth aftyr the consecracion,
At lyftyng vp of the holy sacrament
Seythe "Iesu, mercy!" with hooly affeccion,
Or seythe som other parfyte oryson,
Lyke as ye haue in custom deuoutly,
Or ellys seythe thys compilacion
Whyche here ys wrete in ordyr by and by.

Say a prayer at the levation of the sacrament

(41)

Here foloweth a lytyll prayer made and compyled by hym that made thys tretyse vndyr correccion. [John Lydgate: *Stow.*]

Hayle, holy Iesu, our helthe oure goostly foode,
Hayle, blyssyd lord, here in forme of brede,
Hayle, for mankynde offryd on the roode,
For oure Redempcion with thy blood made reede,
Stung to the hert with a speres heede;
Now, gracyous Iesu, for thy woundys fyue,
Graunt of thy mercy, to-forne or I be dede,
Clene hosyll and schryft, whyle I am here alyue.

such as this.

Hail, Jesus, our health!

(42)

O lambe vp offryd for man in sacryfyce,
Naylyd to the crosse of mercyfull mekenesse,

310 *and*] of L. 311 *And*] A S. 313 At the leuacioun of the sacrament h. 313 Bot thane with *ins.* A. mynd B. *in*] *om.* H L A. al h. *Margin of* S: Leuacio sacramentis. 315 *the*] *om.* L. sacrement L (*in red*). 316 Say A. hooll S H L B A. *om.* h. 317 Or elles saye W. *parfyte*] *om.* B. 318 *Lyke*] *om.* W. 319 Orellys *sic* T. this lytell *ins.* W. contemplacyone A. 320 es here A. writen h. wretyn L S H. 321 l *begins here;* here is a prayer to the holy sacrement. Orisones deuote ad sacramentum *marg. of* S. Oracio H L (in red). *om.* A. 321 *oure helthe*] *om.* H L. 322 our blessid *ins.* h. 325 Streken A. spere L A W. 327 *or*] *om.* B W. before W. 328 *Clene*] Euer h. shryft and hosyll H L A. on lyue S. S *appends* Amen *to stanzas* 41–49. 329 *man in*] our H L. offered vp L.

Whos bloode downe raylyd on most pyteous wyse,
To scowre the rust of all my wykydnesse;
Of all my synnes to the I me confesse,
Now lord, mercy put nat in delay,
Grant me pardon, before I die. But graunt me, Iesu, of thyne hygh goodnesse,
Meke shryft and hosyll before myne endyng day.

(43)

O blessyd frute, borne of a pure virgyne!
Whyche *with* thy passion boughtest me so dere,
For Maryes sake, thyne eares downe enclyne,
Here myne Oryson by meane of her p[r]ayere,
Teach me to please Thee. The forto please, teche me the manere,
Voyde of all vertew, saue oonly of thy grace;
Graunt in the fourme that I see the here,
The to receue, I haue lyfe and space.

(44)

My lord, my maker, my sauyo*ur*, and my kyng,
When I was lost, thow were my redemptoure,
Supporte and soco*ur* here in thys lyuyng,
Agayne all enemyes my souerayn protectoure;
My chyef comfort in all worldly laboure,
Graunt me, lord, confession, repentaunce,
Let me receive Thee ere I die. Or I of dethe passe the sharpe shoure,
The to receue vnto thy plesaunce.

(45)

Late thy modyr be p*re*sent in thys nede, [leaf 210, back]
That I may clayme, of m*er*cy more than ryght,

331 raylyng l. ran down B. trayled H L S. rayllede A. pytyvouse A. *most*] ful l. 333 *my*] ovre L H B. *all*] *om.* L H. 334 good lord *ins.* S. of mercy *ins.* L. into W. 335 *Iesu*] lord l. 336 to fore l S. afore A. beforn h. 337 pore B. 338 Whiche *om.* l H L. that bouhtist *ins.* l. *me*] vs H L. 339 mary H L. marye A. 340 Nere *sic* h. 341 *for*] *om.* B. Therfor h. to teche *ins.* h. 342 *of*] *om.* B. *thy*] *om.* A. 343 *the*] *om.* B. *that* lorde as W. 344 *The*] me h. the to receyven or than I hens passe l. may haue *ins.* S L H h A W. 345 *sauyour*] souerayne h. 346 ware L. was A. 347 chief helpe and *ins.* l. 348 all *om.* L. 349 all my *ins.* B. 350 with repentaunce *ins.* S H L. and repentaunce *ins.* h A B. 351 *of*] to the A. *the*] that h. shovyr L. 352 *thy*] my A W. 353 lorde be *ins.* W. euer in *ins.* H L. grete nede *ins.* A. 354 than of *ins.* H L W. *That*] What L.

Myne herytage, for whyche thow dedyst blede,
And graunt me, Iesu, of thy gracious myght,
Eche day of the for to haue a syght,
For gostly gladnesse to my lyuys ende,
And in spyryt to make myn hert[e] lyght,
The to receue or I hense wende.

(46)

O pascall lambe in Isaac fyguryd,
Owre spirytuall Manna, brede contemplatyf,
Sent downe from heuyn, in whyche we byn assuryd
Geyne all owre foone, strengest confortatyf,
Tokenyd in paradyse vppon the tree of lyfe,
Whyche shuld Adam restore vnto hys place,
Graunt me, Iesu, for a restoratyf,
Thee to receue or I hen[e]s pace.

(47)

Thow art in fygure, O blessyd lord Iesu!
Agayne sathan myne heuynly champion,
My Iosue, my prince of most vertu,
That hyng .vij. kynges vp at Gaboon,
My gostly Sampson, whyche strangyldest the lyon,
And slowe the dragon with all hys hedys seuene;
Graunt, or I dy, Cryst, for thy passyon,
I may receue thys brede sent downe from heuene.

(48)

As I seyde erst, of Aungellys thow art foode,
Repaste to pylgryms in theyr pylgremage,
Celestiall brede to chyldren that byn goode,
Figuryd in Isaac, thrytty yere of age,
Vp to Caluary when thou toke thy passage,

Let me see Thee each day,

receive Thee,

as bread from heaven

356 *gracious*] grete L. glorious h. *om.* W. Iesu lorde l. 357 Iche h A onys of *ins.* l. for to *ins.* A 358 *For*] And h. into W. 359 herte S. sowle l. 360 when I schall hens wende. henes L. l *ends here.* 361 specyalle *sic* A. *in*] by H L. ysaye Wysacce A. 362 speciall H L W S. 363 þe wiche *ins.* A. 364 Ageyn L H. Ageynes A. alle *om.* h. þat is strengest. 365 *vppon*] if H L. 366 to H L. have restored Adam W. 369-376 *om.* B. 371 Iesus h. 372 prynces H L. vpon a gabyoun h. 373 þe wiche A. strangelest H L. 374 *all his*] The H L. 376 descended W. H ends here 378 vnto W. 379 gude A. 380 yeris A. 381 *Vp*] *om.* W. *thy*] the h. posse W.

O Iesu, mercy, graunt or I be dede,
And or decrepitus put me in dotage,
To haue a repaste of thy celestiall brede.

(49)

My gostly trust, charyte, hope, and feythe,
Myne aduertence, my mynde, and my memory,
All of Acorde my sowle vnto the seythe,
Haue on me mercy, O souerayne kyng of glory,
Whyche syttyst hyghest in the heuynly consystory,
Iesu, lat mercy surmount thy Rygour,
That thy passyon allay my purgatory,
Furst by receuyng of thee, my sauyour.

Have mercy on me!

Amen.

(50)

The Pater-noster.

Furst, to excyte and meue your corages [leaf 211]
To deuout prayer of hole affeccion,
The Pater-noster to all maner of Ages
Ys most accordyng, most souerayne of renowne;
Iesus hymsylf made that orysowne,
Taught his dyscyples how they shuld prey,
Muse not hereon, make no comparysowne,
To hys doctryne all crystyn men must obey.

(51)

Short and compendyouse, vp strechyng to heuene,
Vnto that hygh celestiall mansyons,
Eche clause out-tolde, dyuydyd into seuene,
As most notable gracyous petycyons,
Clerkes all conclude in theyr resons,
Aboue all prayers hath the souerayne,
So hit be seyde in your affeccyons,
Of gostly loue, and parfyte charyte.

Above all prayers, if said with charity.

382 me or *ins.* B. 383 *om.* L. into A. 384 *a*] *om.* h. 385 *My*] By W. 387 ane A. saule A. 388 *O*] my L. oure A. 389 *the*] *om.* L S. 390 O Iesu *ins.* L. thy mercy *ins.* S. 392 þe rescheyuyng A. *the*] *om.* A. Explicit oracio h. finis oracionis L *margin.* 393 Incipit pater noster h. 394 *holy*] S. 395 *Pater Noster* L (in red). *to*] of L. of age A. *of*] *om.* L S B W. 396 and moste A W. 397 the L. 398 howe þat *ins.* A. 399 here of nor make A. *no*] *om.* A. 400 *muste*] to B. 401 yn compendyose L. righte and euene A. 402 that h. 403 *out tolde*] colde W. cause L. in A. 404 *As*] *om.* W. noble A. and gracyose *ins.* L A. 405 concluded W h. h concluden A. 406 yt hathe *ins.* L h. þis hase A. *the*] *om.* A.

(52)

W*ith*out charyte auayleth noone Almesse,
To clothe nakyd, or hongry folk to fede,
Vysyte the seke, or pryson*er* in theyr nede,[1]
Herborow the pore, ne noon Almesdede,
Yef charyte fayle, yo*ur* iorne may nat spede,
Nor all these ver*tues* of trowthe be well sought,
Yo*ur* Pat*er*-noste*r*, yo*ur* Aue, nor yo*ur* Crede,
Where charyte fayleth, profyteth lytyll or nought.

Without charity nothing avails,

neither Paternoster, Ave, nor Creed.

(53)

Beware, ye prestes, when ye yo*ur* masse syng
That loue and charyte be not fer absent.
O gostly pepyll! aforne make goode rekenyng
That your conscience and ye be of assent
Or ye receue the holy sacrament,
Enuy and ranco*ur* that they be set asyde
And parfyte charyte be ay w*ith* yow p*re*sent,
That grace to godward may be yo*ur* soue*r*ayn gyde.

Beware of this, ye priests!

(54)

Pater-noster

Pater-noster, yef hit be sayde aryght,
Hit doth include all p*ar*feccion,
So that grace holde the torche lyght
That charyte, by trew affeccion
And feruent loue, haue dominaciō
From hys place all haterede to remewe,
That false enuy haue no possessyon,
Then ys thys prayer seyde in hys ordre dewe.

Paternoster includes all perfection.

410 To nakyd cloth B. the nakyd *ins.* h A. folkes A. 411 To visitte A. 412 To herbere A. Harborowed W. *ne*] *om.* h. nor A. almosse A. 413 *iournay*] charite h. ne may *ins.* A. 414 *trouthe*] charite h. ysowgth *sic* L. 415 *youre Aue*] *om.* W. *fayleth profyteth*] auayleth W. 417 Bese A. *youre*] *om.* B W. 419 before W. good *om.* W. maketh S L. makes A. 420 of oon *ins.* S B L h A. at oon W. *That*] Late L. 421 *the*] that W A. 423 alway B. 424 The L. our W. 425 The pater *ins.* L. he L. ryghgt *sic* L. exclude all imperfeccion W. 427 of lyght *ins.* L. 428 also by *ins.* L. in mannes *ins.* A. 429 ferme L. haue the *ins.* W. 430 *Remue*] and Rue A. 432 Whan this prayer is sayd W. his *om.* L h. dwe S. diewe h. due A. Exp*licit* P*ater noster* h. Exp*licit* oracio dominica A.

(55)

Agnus dei, for mercy, peace and concord.

Why Agnus ys seyde iij tymes [leaf 211, back]

Of **Agnus Dei** at masse byn seyde thre,
The furst[e] tweyne besechyng for *mer*cy,
The thryd[e] prayeth for pease and vnyte,
Agayne peryll mortall and worldly,
And agayne trowblys dredefull & flesshly;
Cryst as a lambe was offryd on the crosse,
Grogyd nat but suffryd pacyently,
To make redempcion, and reforme our losse.

(56)

Dilectus meus candidus & rubicundus

Thys lambe remembryd in Sal*amon*[y]s songys,
Callyd Canticor*um*, most amerous of delyte,
In reformacion of our contagyous wrongys,
Whylom was song thys lambe, both rede and whyte,
Rede and rubyfyed by full gret dyspyte,
Hys blessyd body w*ith* blood was so dysteynyd,
The Angelyk whytnesse cowde fynde no respyte,
W*ith* blody dropys hys face was so bereynyd.

(57)

The Lamb of God became the Lion of Judah.

Thys Paschall lambe on Estyr day he rose,
Callyd bothe a lambe and a lyon,
A lambe for offryng, whyche lay .iij. dayes close,
Lowe in the erthe for oure sauacion,
But at hys myghty resurreccion
He namyd was the lyon of Iuda,
For whyche the churche, reioysyng that seson,
Syngeth for gladnesse full oft Alleluya.

433 Hic In*cipit* Agnus dei h. at the *ins.* L A. 434 fyrste A. *for*] of h. 435 thirdde S A. prayet *sic* L. *om.* h. prayes A. *Margin of* A. *title as at* 441 *in* T. 436 dedly (A. worldely *in marg.*) A. 437 *om.* W. 438 *a*] *om.* L. *the*] a B. 439 Gruc•hed S. Gruchchyd L. Grugged h. Gruched A. he noghte *ins.* A. 440 *and*] *om.* W. and to *ins* A. *losse*] peas h. 441 remembryng L. songe W. 442 Cantica Canticorum] *ins.* S. *of*] and A. 447 wytnesse W B S h A. 448 *so*] *om.* S h. berayed W. 449 pasqualle A. 451 *for*] *om.* L. þe wiche *ins.* A. slosse *sic* h. 452 Love in charite L. To lyfe in the erthe A. 453 *at*] as H. 455 þe wiche *ins.* A. reioysethe S L. may syng h. 456 for yoy oft L. often h. ofttymes W.

(58)

Agnus dei

Thys **Agnus dei** brought *with* hym pease — The Lamb of God brought peace.
To all the world at hys Natyuyte,
Grace, gladnesse, of *ver*tew gret encrease,
For whyche the pepyll of hygh and lowe degre
Kysse the pax, a tokyn of vnyte,
Whyche kyssyng doth playnly signyfy
Howe Pease ys cause of all felycyte
Of folk gou*er*nyd by prudent polycy.

(59)

Postcom*on*

At the Postcomon the *pre*ste doth hym remew, — The priest departs at the post-common.
On the ryght syde seyth D*omin*us Vobiscu*m*,
Fyue tymes the pepyll doth salew — He greets the people,
Duryng the masse, as made ys mencyon,
Fygure the day of hys Resurreccyon,
Fyue tymes sothly he dyd appere
To hys dyscyples for consolacion,
And furst of all to hys modyr dere.

(60)

Salue s*anc*ta Parens [leaf 212]

"**Salue sancta parens**," he to hys modyr sayde, — as Jesus greeted Mary, and the Magdalene.
Whyche was to her reioysyng sou*er*ayne,
With these wordys when cryst Ie*s*u abrayde,
Vppon whos vpryst Mary Magdalayne
With wepyng eyen, for constreynt of hyr peyne
Abode the rysyng of hyr lord Ie*s*u
With other Maryes the gospell telleth tweyne
Brought oynement*is* most sou*er*ayn [of] ver*t*u.

459 Off grace *ins.* A. graces h. *of*] with A. and grete *ins.* h. 460 For þe peple A. lawe and heghe A. 461 yn soleyn L. agrete *ins.* A. 462 playnly doothe S h L. *playnly*] *om.* A. 464 Of alle *ins.* L. polyce S. polecye L. 465 renewe *sic* W. 466 *On*] And of A. *seyth*] say the. 467 he doth the people *ins.* W. 469 Fygurethe S. þat Figures A. 470 he sothely dede S W B. shortly he dide h. 472 þe firste *ins.* A. Ll. 473–496 *om.* h. 474 to here S. þaire A. 475 iesus A. 477 constriscente A. *hyr*] *om.* A. 479 fellis A. 480 Brouten S. of most L *ins.* of] *om.* L. of S W B. *om.* T.

(61)

Poetys seyen howe loue hath no law,—
How they loved Jesus! Thyng well expert in these ladyes thre,
Wyche woke anyght,[1] rose or the day gan daw,
Of womanhede and femynyte, [1] MS. knight. 484
Desyre and loue, and womanly pyte,
Causyd theym theyr iorney for to take,
Erly on morow, the sepulture for to se,
Of Cryst Iesu almyghty they dyd wake. 488

(62)

Let us love Him too, and rise early, as they did, to hear our mass. Lat vs as trewly, in our inward intent,
As erly ryse, masse for to here,
With suche deuocion as these ladyes went,
In parfyte charyte, and with loue as entyere, 492
To seke theyr lorde and theyr spouse dere;
Take we ensampyll, lat vs do no lasse,
By morall menyng folow we the manere,
Erly eche morow for to here masse. 496

(63)

Ite missa est

Ite, missa est. Aftyr the prest seyth **Ite missa est,**
Graunteth the pepyll a maner of lycence
To depart, and he toward the Est
Lyfteth vp hys handes, with dew reuerence, 500
Praying for all that were in presence,
To haue theyr part of all that he hath do,
The people depart, Takyng theyr leue, deuoutly with sylence,
The ende abydyng of In Principio. 504

481 that love L W. how that lufe A. haues A. 483 alnyght S W B L. alle A. and rose *ins.* A W. gaue *om.* S W B L. gane dawe A. 484 wommahode *sic* L. femynygnyte L. and of *ins.* W. 485 *and*] *om.* W. of L A B. 487 on the *ins.* L. in the W. of þe A. *for*] *om.* L. 488 alnyght B S W L. alle þe nyght A. dede they S. 489 *as*] all B. *om.* A. so L. 490 also hertly A. aryse B. 491 siche A. swiche S. suche L. als A. the L. 492 *In*] With W. love and charyte L. *with*] *om.* W. *as*] *om.* A. 494 *we*] *om.* W. 495 mortall W. 496 here a *ins.* L. 500 diew h. dewe L. due S. deuoute W. 502 paste (?) S (*indistinct*). *he*] *om.* S. 504 Thende L. To þe *ins.* A. of þe *ins.* A.

(64)

Partyng from masse, *with* pese and vnyte,
  Fyguryed was whylom in Exodo,
When chyldren of Israel, fer from theyr contre,
  Retornyd agayne, mawgre kyng Pharao,
  The Rede See partyd was on two,
A pronostyk in theyr pylgremage,
  That Crystes masse shuld vs delyuer also
From Sathanas myght, owt of all seruage.

as the children of Israel departed, under God, through the Red Sea,

(65)

And as clerkes in bookes eke reherse, [leaf 212, back]
  In conclusion accordyng all in oon,
Howe that Cyrus, whylom kyng of Perse,
  To prysoners, that were in Babilon,
  Gafe lycence and fredom for to gon,
Ierusalem agayne to edyfy,
  Ryght as the fredome of vs euerychon,
Renewyd was by commyng of Messy.

and from Babylon.

(66)

As in desert the chyldren of Israell,
  Fedde *with* manna, abode there fourty yere,
We, Crystes pepyll, folowyng the gospell,
  Lat vs by grace be of ryght good chere,
  Oure gostly food at mete and at sopere,
Thorowgh his desert, all peryles for to passe,
  Best refeccion to glade all our chere
Ys euery morow erly to here masse.

Let us, like them, partake of manna.

(67)

Lord, of thy grace graunt whyle we byn here,
  In this desert of worldly wyldyrnesse,

conclusio compilatoris.

506 exedo L. exodio A. 507 Whan the *ins.* W. fer *om.* A. 508 mawgree of þe *ins.* A. 509 departed W. 510 *theyr*] thys L. the h. 511 so W. 513 eeke yn L. *eke*] *om.* h A. also in A. þeire bokes A. this reherse h. 514 Concludyng W. 517 goo home A. 518 for to *ins.* L. edefye L. 519 *as*] so B S W. as L h. 520 renewye S *sic.* Remevyd B. messie S L. messye h A. 521 *the*] *om.* B S W L h A. 523 in folowynge *ins.* A. 524 *vs*] *om.* W. 525 *at* (2nd)] *om.* W. eke L. 526 peryll W. *his*] this S B W L h A. 527 resureccioune A. alle vs yn feree L. gladen S. 528 morne A. a masse B S. *erly*] for A. 529 *Marg. as in* T S H A. 529 *graunte*] *om.* W. that we *ins.* W.

Lord, grant us to hear mass aright.

With lyfe accordyng our masse so to here,
That pease and charyte, compassion and clennesse,
May so contynew and shyne in theyr bryghtnesse,
With fulsom hand of almesdede,
To enspyre the ryche to part theyr rychesse,
With poore folk in heuyn shalbe their mede.

(68)

The vertu of heryng of the masse aftyr the opynyon of Seynt Bernard. [Lydgate: *Stow.*]

The hearing of mass is of great value.

Heryng of masse yeueth a gret rewarde,
Gostly helthe agayns all sykenesse,
And medycyne, recorde of Seynt Bernarde,
To pepyll impotent, that playne for febylnesse,

Helps the sick, pilgrims,

To feynt refresshyng in theyr werynesse,
And vnto folk that goon on pylgremage,
Hit maketh hem strong, set hem in sekyrnesse,
Gracyously to explete theyr vyage.

(69)

The myghty man, hit maketh hym more strong,
Recomforteth the seke in hys langour,

gives patience, strengthens the labourer,

Yeueth pacience to theym that suffren wrong,
The laborer bereth vp in hys labour,
To thowghtfull pepyll refresshyng and socour,
Gracyous counseyll to folk dysconsolate,
Susteyneth the febyle, conueyeth the conquerour,

makes merchants' bargains lucky,

Maketh marchauntes theyr feyres fortunate.

531 *so*] for B W S L h. 533 *theyr*] oure B. 534 With the feythul and of h. handys deelynge almysdede L. almouse A. *fulsome*] holsome W. *of*] and also W. 535 *to*] of S. to parte of W. 536 for in *ins.* A. *shalbe*] to have L. þer fee schall *ins.* A. Amen. *marg.* S. 537 *Margin:* Opinio Bernarda de meritis misse S. *the opynyon of*] *om.* h. Nota quanta sit virtus audire missam secundum Bernardum A. 537 *of*] a S B. 538 *helthe*] yeldith H. dystresse L. 539 by record *ins.* H. 540 innocent W. syknesse L S. wykness W. 541 *feynt*] faythe W. *theyr*] *om.* W. 542 to W. to odur folk L. on folke h. folkes A. 543 *Hit*] *om.* h. and sette h. sykenesse W. 545-552 *om.* L. *man*] name A. mee strong *sic* A. *hym*] *om.* W. 547 *Yeueth*] Therwith A. 548 it berith *ins.* W A. *laborer*] labour L. 549 *To*] The L A. reioysyng B. 550 folke to counsaill *ins.* B. dissolat (*margin:* .s. disconsolate) A. 551 *feble*] peple A. 552 of merchauntes S W. in marchandise A. the merchauntes B. the feyre h. þaire fare A.

(70)

Maketh men more meke to theyr correccion, [leaf 213] — makes people meek,
In gostly loue feruent and amerous,
Hyt yeueth swetnesse and delectacion
To all the pepyll, that byn gracyous,
Trewe obedyence to folke relygyous,
Grace at departyng, seyth Seynt Iohn to borow,
Good spede, good happe, in Cyte, towne, & hous, — gives good speed,
To all that here deuoutly masse at morow.

(71)

Heryng of masse doth passyng gret auayle,
At nede, at myschyef, folk hit doth releue,
Causyd Seynt Nycholas to yeue good counsayle, — causes the blessing of the saints, Nicholas, Julian, Christopher, Loy,
And Seynt Iulyan good herburgh at eue,
Beholde Seynt Crystofer, noone enemy shall yow greue,
And Seynt Loy *your* iorney shall *preserue*,
Horse ne caryage that day shall nat myscheue,
Masse herde aforne, who doth these seyn*tes* serue.

(72)

Partyng from masse, gynning our iorne,
Call Seynt Michael, your pase to fortyfy, — Michael,
For sodayne haste, and goode prosp*e*ryte,
And for glad tydyng, Seynt Gabryell shall yow guy, — Gabriel,
And Raphael, recorde of Thoby, — Raphael,
Shalbe your leche and your medycyne,
Masse herde aforne, your hert*es* doth apply,
These obse*r*uaunces to kepe[n] or ye dyne.

(73)

Albon for Englond, Seynt Denyse for Fraunce, — Albon, Denis, Edmund,
Blessyd kyng Edmund for royall gou*e*rnayle,

553 *theyr*] *om.* h. It makith W. 555 *the*] þat S. 557 *to*] and W. 558 *at*] to L. sayse A. *om.* L. & sayth W. 559 *heppe*] hampe B *sic.* Defence of all enemyes malycyous W. 560 altho h. heren A. a masse erly L. deuoutely at þe morowe A. deuoutly in the morow. *deuoutly*] *om.* S L. 561 of a *ins.* L. *of*] *om.* A. 562 mysese S. 563 *seynt*] *om.* h. 564 evene L A. 565 To beholde *ins.* S. and none *ins.* A. enmy h. *om.* A. shal the *ins.* h. shall hym W. 566 *Coy*] *om.* B. 567 meschye L *sic.* 568 theyse L. 569–584 *om.* B. 569 bygynnynge W h A. begynneth *sic* L. gynnethe S. thy L A. 570 for to *ins.* S. 572 *for*] *om.* L. *glad*] good W. gye S. geve L. 573 by record S W L. 576 kepe eche day or W. kepen ore than S. first or A. 578 *for*] of S. gouernaunce S.

Thomas, Thomas of Caunterbury for hys meke suffraunce,
Edward, At Westmynster Seynt Edward shall nat fayle,
That none enemy shall hurt or preuayle,
George, each in his own favour. But that Seynt George shall make yow frely passe,
Holde vp your baner in pease and in batayle,
Eche day when ye deuoutly here masse.

(74)

This is the mass our aid. Thus ys the masse the spere and eke our shylde,
Our myghty pauyse, our swerde, and oure defense,
Our myghty castell, our sheltron in the fylde,
Our stre[n]gest bolwerk, agayn all violence,
For who that euer abydeth with reuerence
Tyll In Principio, conclusion of the masse,
Grace shall guyde hym, and conducte hys presence,
Agayne all hys foon of hygh estate or lasse.

[lydgate : *Stow.*]

Wordys of Seynt Augustyne In fasciculo Mortis of the medys of the Masse. [John lydgate : Stow.]

(75)

The day a man hears mass, That day a man deuoutly hereth masse, [leaf 213 back]
Whyl he ys present he shall nat wexe[n] olde,
his steps are counted of angels, In goyng thedyr, hys steppes more and lasse
Ben of Aungell nombred and [y]tolde,
sins forgiven, Hys veniall synnes, rekenyd manyfolde,
Of neglygence and othes that byn lyght,
They byn foryeuen, for grace passyth golde,
And all that tyme apeyreth nat hys syght.

(76)

voyages prospered, Herying of masse letteth no viage,
As hit hath well be preuyd in certeyne,

579 *of*] *om.* W S. Seyn Thomas *ins.* A. 582 *that*] *om.* W S h Q. *make*] *om.* A. frely to W. 584 devoutely here A. here youre L A *ins.* 585 Thys L. the spere L. *eke*] *om.* B h. also A. 587 *sheltron*] tent B. 588 grettest S W B L. 589 *who*] *om.* S. will habide A. *with*] *om.* A. þat reuerberence A. 590 the conclusyoun W. 591 conduce h. in his *ins.* A. 592 *hygh*] gret B. 593 C *begins here.* That man dayly devoutly heryng B. heryse A. 594 Whills A. *ys*] hys L. is h. as A. *nat*] *om.* B. wexen S L h. 595 *&*] or C. 596 angeles L. angels *h.* aungelys S W. y tolde L. i tolde W. ynombirde A 600 *that*] the h. 601 *of*] a h. leftys A. 602 *be*] *om.* h. *in*] wele for A.

Prayer at masse doth gret avauntage,
  With Crystes passion, to soulys in theyr peyne;
  The masse also doth other thynges tweyne,
To soule and body yeueth consolacion,
  Yif he passe that day by deth sodeyne,
Stant for hosyll and hys communyon.

(77)

Of mete and drynke receuyd at the table,
  Masse herde aforn [1]ar more[1] confortatyf,
In dowbyll wyse, playnly, thys ys no fable,
  To encrese the vertew callyd vegetatyfe,
  By resemblaunce, so as the tre of lyfe
Shuld haue preseruyd Adam from sekenesse,
  So the sacrament agayne all gostly stryfe,
Reneweth a man that day he hereth masse.

(78)

So as Manna was a Restauratyf
  To chyldren of Israel, gayne bodyly trauayle,
Lat vs well trust in our ymagynatyf,
  How moche the syght may helpe[n] and preuayle,
  Of the sacrament impossybyll for to fayle
Vs to susteyne in bodyly gladnesse,
  Geyne goostly foon, more then may plate or mayle,
Namely that day when we here masse.

(79)

So as the hede hath a precellence
  Aboue all membres in comparyson,
So Cryst Iesu of hys magnyfycence,
  Thorow his dyuyne dysposycion,
  Set the masse, for short conclusion,

[1] MS. at morow

if he dies, it stands for communion.

It increases the virtue of food,

like manna.

603 pereyre *sic* S. at the A. grettest S A h L W. grettyth C. 605 *other*] *om.* L. 606 it doth *ins.* h. 607 be the dethe *ins.* S. 608 Yt stant *ins.* S L. Stondyth B. his hosyll S. Hyt stondyth for housyll schryfte & conviviou*n sic* C. 610 arne more S. harmowr B. be more W. *at morow* T. maketh mete A. 612 *the*] *om.* S B. The to encrece of vertu h. regrecyatyf L. calle S. 615 so S B W L h A. *To* T. *stryfe*] lyiff S. agayne A. 616 Revyuth *sic* B. *he*] that h. a masse *ins.* S. 617 *a*] *om.* W. 618 To *þe* A *ins.* agaynes A. 619 trust wele h. *well*] *om.* A C. *oure*] this A. 620 helpen S h A L. 621 *for*] *om.* L. 623 Agaynes alle *ins.* A. *may*] *om.* L h. 624 we deuoutly *ins.* W. *that*] thy L. whenne that *ins.* A. *Lines* 625–32, 633–40 *interchanged* W. 625 thy hede L S. *a*] *om.* S. pre-excellence A. 627 *So*] To S. *his*] *om.* W.

On Sherethursday, the gospell ye may rede,
The mass is above all. For a prerogatyf aboue eche oryson,
To helpe all tho that call hym in theyre nede. 632

(80)

Masse herde aforne, the wynde ys nat contrary, [leaf 214]
It helps sailors, To Maryner*es* that day in theyr saylyng,
And all thyng that ys necessary,
poor people, God sent to porayle that day to theyr fedyng; 636
women in travail, Women also that goon on trauaylyng,
Folk well expert haue therof founde a prefe,
That herde masse in the mornyng,
Were delyuer*yd* and felt no myschefe. 640

(81)

Som folk afferme in theyr opynyon,
Seyen that they haue rad hit in story,
A Masse ys egall to Cryst*es* passion,
helps souls out of purgatory. To helpe sowlys out of purgatory, 644
Masse to all v*er*tu, grettest directory,
Whyche conveyeth and ledeth a man to grace,
Heryng masse, enprynte in thy memory,
To knele or stonde and chaunge nat thy place. 648

(82)

Then let all hear mass early. All [these] thyng*es* peysyd in balance,
Lat folk a morow erly vp aryse,
Furst of entent, to God to do plesaunce,
In theyr hert*es* wysely aduer*tyse*, 652
No tyme ys lost duryng that seruyce,
For whyche lat noman playnly be in dowte,
But that God shall dyspose in any wyse
To encrese all thyng that they gone abowte. 656

630 *Ye*] he S. 631 other orysons B. *aboue*] aboute W. 632 calleth hym L. *tho*] *om.* A. to hym calle at W. 634 marioners S *sic.* 635 thynges L. thyng that day that is *ins.* W. 636 preuayle W. people C. *in*] to A. 637 yn ther L. 638 *Folk*] Full S. han þer of ypreve A. 639 have herd *ins.* W L. morow-enyng L A. 640 Were well *ins.* S. Weren faire *ins.* A. *felt*] had L. no woo nor h. 642 And seye W. And seide *ins.* A. *they*] *om.* h. 644 *om.* A. *out of*] in C. 646 byddethe S. *to*] by h A W C. bryngeth a man to grace L. 647 *thy*] the C. 649 A *inserts a line at this point:* For the helthe of this saule eternall. 649 *thynges*] *om.* A. alle these *ins.* S L W B. in thi *ins.* A. 650 at þe morne A. on the morowe W. 651 And firste of hole *ins.* A. to do to go l L. *to* (2nd)] *om.* h A. 652 wysely to *ins.* S L. 654 þe wiche A. pleynly *om.* L. 655 *that*] *om.* W.

(83)

Lennoy.

Go lytyll tretyse, requyre the folk of grace — Go, little tract,
That shall of the haue inspeccion,
Be nat to bolde to appere in no place
Of malapertnesse nor *pre*sumpcion,
Thyne Auctor sympyll, though of affeccion
He meneth well, pray hem that shall the rede
With goodly support to do correccion — under correction.
Thee to reforme where as they se nede.

Explicit [Lydgate : Stow.]

657 and require *ins.* L. Go thou h. of folke grace A. 658 have of the L. 659 Bot be A. aperen S. *to appere in no*] in no maner B. 660 ne of h. 662 may well B. *to*] *om.* h. 664 Explicet quod Lidegate Amen L. Quod Iohannes Lydgate vnder correccioun S. S *adds:* Adde I*esus* fine quociens tu dixeris tue / Bis triginta dies venie fiet tibi merces.

leaf 214, back. T *adds the following spurious lines:*

Seynt Austyne noteth how the Angell of heuen declaryd to hym the Merytes of the Masse that men Receue in Heryng deuoutly A Masse.

Now herken eu*ery* man bothe more and lesse
What mede ye receue to here yo*ur* messe
As that telleth vs the doctor seynt Austyne
For these byn hys wordys and nat myne
For that day man hereth masse w*ith* good entent
And worshyppeth the holy sacrament
He shall receue thys mede for hys trauayle
Yef he be clene of lyfe he may nat fayle
Of lyght speche that day and sweryng
And of other synnes owt foryetyng
The sacrament what day that he see
For defawte of mete ne perysshеth nat he
In that day leseth he no bodyly syght
By vertu of the sacramen*tes* myght
Ne that day shall he dy soden dethe
The sacrament to se in forme of brede
And yef he dy nat hoselyd the same day
That holy syght hym howseleth w*ith*out nay
And all the whyle man hereth hys masse
He ageth nat Austyn bereth wytnesse
And all the weyes and paces odde or euen
They byn nombryd aboue in heuen
For whyche trauayle man receueth mede
In the blysse of heuen w*ith*outen drede
Thys meryte eche wyght that lyueth clene
Hath that hereth the masse bydene
Thus seyde the Angell to Austyne here lyuyng
Of the sacrament and the Masse seying
Now I*esu* lord for thy myght
Thow graunt vs grace to here masse aryght.

Explicit.

III. On Kissing at Verbum Caro Factum Est.

[1] A Lytyll compilacion declaryng when men kysse in Churche stoone or erthe Tymbre or Iron. What they shuld remembre therby. [John Lydgate Verbum Caro factum est : *Stow.*] [1 leaf 215]

(1)

When you kiss stone or wood, earth or iron at church,

O] deuout pepyll whyche kepe an obseruaunce
Lowly in churche to kysse stoone or tre,
Erthe or yron, haue in remembraunce
What they do meane, take the moralyte ;
Erthe tokeneth furst the pure humanyte
Of Cryst Iesu, the stone hys sepulture,
The spere of steele, the sharpe nayles thre,
Made large his woundes, remembryd in scripture.

(2)

think what they betoken.

Thynke on the crosse, made of four dyuerse trees.
As Clerkes seyn, of Cedyr and Cypresse,
To hygh estates and folkes of lowe degrees
Cryst brought in pease, the Olyfe bereth wytnesse ;
The Cedre aloft, contemplatyf swetnesse,

MSS. Trinity College Cam. R. 3. 21, leaf 215 = T ; Harley 2255, leaf 113, back, to 11 = H ; Laud 683, leaves 87, back, to 88 = L ; Jesus Coll. Cam. 56, leaves 72, back, to 73 = J ; Ashmole 59, leaves 56, back, to 57 = A ; Balliol Coll. 354, leaf 155 = B ; Caius Coll. Cam. 174, p. 455 = C ; Harley 2251, leaf 9 = L.

Title: Verbum Caro Factum Est, H . . . And þaue shoule yee rede nexst a devoute seyinge of verbum caro factum est A, Incipit de osculo sancto ad verbum caro factum est J, Here begynneth a tretis of the knelyng and kyssyng maad at verbum caro factum est L, *om.* C. 1 *O*] B C, Ye H J L K A h. *an*] on J H. one h. *om.* A. *kepe*] haue A. 2 *Lowly*] T B C. meekly H h L A L. 3 hath in J L A H h C. kepeþe þe A. 4 What that it meneþe takeþe A. *do*] *om.* H J L. doth meane and h. 5 *As in T*] B C, . . . ys cleer tokne of the humanyte L J H h H þeorþe. 6 þe stones signefye his A. *his*] the L J H h. 8 Causide his fyve woundis h H J L. Token. v. woundes A. And his large woundes B *as in T*, C. 9 Cryste crosse is made of A. *of*] in B. 10 and of H J. sayne sedre and of h J. *of*] *om.* A. 11 *And*] To H h R L A, and C B. 13–16 read in H h L J A namly whan vertu conserveth his grennesse / looke on thes signes and haue them in memory / how crystys passioun was groundyd on meeknesse / and how the palme ffygured his victorye.

Graue all these sygnes depe in thy memory,
And howe hys passion was groundyd on mekenesse,
Geyne cruell Sathan to make vs haue vyctory.

(3)

These .iiij. fygures combynyd in-to oon,
Put in thy mynde for a memoryall,
Erthe and yron, iiij trees and the stoon,
To make vs fro where as we were thrall,
Beholde the baner vyctoryous and royall,
Crystes crosse as standard of most pryse,
Thynke howe the thyef for mercy dyd call,
Tawght by thys tre the way to paradyse.

(4)

Your hertes eȳ lyft vp in-to the Est,
All yowre body and knees boweth downe,
When the preest seyth **Verbum caro factum est,**
With all your inward contemplacion,
Your mowthe furst crossyd of hygh deuocion,
Kyssyng the tokenes rehersyd here toforn,
And euer haue mynde on Crystes passion
Whyche for your sake weryd a crowne of thorne.

Kiss the tokens, and remember Christ's passion.

Explicit [John Lydgate : *Stow.*]

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18. THE FIFFTENE TOKNYS AFORN THE DOOM.[1]

[From MS. B. M. Harley 2255, leaves 117–118, back.]

(1)

As the doctour **Sanctus Ieronimus,** [1 leaf 117]
Which that knew by inspiracioun

According to St. Jerome,

14 *and*] *om.* A. 15 Passyon of Cryst A. *hys*] *om.* A. *on*] in A. 14 *depe* A. *B and C follow T* except 132 last. þee Ceedre B. 16 figurepe well B. 15 *on*] in C B. 16 So cruell ageynst B. to make his B. *Both versions are probably genuine, the T version earlier.* 17 combylde in til A. 18 *Put* sette h H J L A. *in on* h. *a*] gode A. 20 *as*] þat A. 22 *as*] a H h L. þe A. as a C. 23 did þere *ins.* A. *how*] wher B. 24 *thys*] the L. 25 ye h. eye J, etc. 26 And al A h. with hertis kneelinge dovne A. 27 *The*] *om.* A. 29 *of*] with Ch. 30 tokene h. 31 *on*] of J H A. 32 *your*] thy L H h R A. oure sakys dyd were C. *a*] þe A. Explicit L H. Explicit expliciat ludere scriptor eat C, Now eondepe here þe dyte of verbum caro factum est A.

Fiftene toknys, the scripture telleth þus,
And therof makith a declaracioun,
Afor the Iugement; and for conclusioun
The sea shall rise, I The **First day**, the se shal ryse on heighte
Above al hillys, to ther inspeccioun,
Fourty kybitys in euery mannys sight.

(2)

and descend. II The **Secunde day**, the se shal ek discende
That vnnethe it shal nat wel be seyn.
Animals shall fear. Wilde beestys vpon the flood Rorende,
III The **thridde day** herd on mount and pleyn,
Foul, beeste and fyssh, shal tremble in certeyn,
Compleynyng in ther hydous moone
Vp the skyes; this noyse nat maad in veyn,
For what they mene, God shal knowe alloone.

(3)

The sea shall burn. IV The **Fourthe day**, the watir and the see
Shal brenne as ony flawme light.
V The **fiffte day**, herbe, foul and tree
Shal be bloody dewed to the sight;
Birds shall fly away. And alle foulys for.feer shal take ther flight,
As they were echoon of assent
Nouthir Ete nor drynke, but lese strength & myght,
Oonly for feer of Cristes Iugement.

(4)

Fiery floods shall overwhelm castles and towers. VI The **Sixte day**, howsys Oon and alle, [leaf 117, back]
Grete Castellys, tours maad of lym and stoon
Playn with the **Erthe** to grounde shal doun falle.
Fyry floodys, and watrys euerychoon,
Brennyng as Coolys with flawmys ovir goon.
Sparyng no thyng, tyl al be wast and spent
This Firy flood shal ovir sprede anoon,
And Reche in heyghte face of the firmament.

(5)

Stones shall burst asunder. VII The **Vij^te^ day**, stoonys Oon and alle
Alle they to-gidre shal mete sodeynly
On foure partyes shal assondir falle,

And in ther hurtlyng noyse dredfully.
And no man shal knowe Opynly
What al thyng menyth, the hyd previte,
Nor enpowne the toknys secrely,
But God alloone, in his hih maieste.

(6)

VIII The **Viij^te^ tokne** in Ordre ye shal haue,
Folwyng in soth as ye shal vndirstonde,
Ther shal been so gret an erthe-quave — A great earthquake.
That man nor beeste on ther feet shal stonde.
IX The **ny[n]the day,** pleynly as is the stronde,
Shal hyh mou*n*teyns tourne in-to poudir smal, — Mountains shall be levelled.
As men shal seen, bothe fre and bonde,
Bothe hyl and dale of mesour so Egal.

(7)

X The **tenthe day**, from kavernys & ther kavys [leaf 118]
Men shal come out, lyk folk that kan no good,
And renne abrood lyk drou*n*ke men *þat* Ravys,
Or as they weren frentyk, outhir wood, — Folk shall go mad.
Dedly pale, and devoyde of blood;
Nat speke a woord Oon vnto anothir,
As witles peple of resou*n* and of mood,
No queyntau*n*ce maad, brothir vnto brothir.

(8)

XI The **xj^e^ signe**, pleynly to devise,
As it is Remembrid in scripture,
Ded boonys that day shal aryse, — Dead men shall rise.
And grisly stonde on ther sepulture,
And shewyn outward a dredful foul figure;
So to stonde al day, *with* boonys blak and donne;
Of doom abyde the dredful aventure,
Tyl goyng dou*n* of the bloody sonne.

(9)

XII The **xij^e^ day**, mor dredful than is werre,
Ageyns which shal be no Resistence,
Dou*n* from hevene shal fallen eu*e*ry sterre, — The stars shall fall from heaven.
With firy levene and ferful violence,
And beestys alle shal comyn in *p*resence

With-Inne a feeld, and of verray drede
Nouthir Ete nor drynke for noon Indigence,
But krye, and howle, and dar hemsilf nat fede. 72

(10)

All living shall die.

XIII The **xiij day**, men that ben alyve [leaf 118, back]
Shal deye echon, this is wel certeyn,
And aftir that they shal aryse blyve,
With othir bodyes to come to lyve ageyn, 76

XIV The xiiij[e] day, ther shal also be seyn
Heaven and earth shall be consumed,
Hevene and erthe, verrayly in dede,
Withoute refute or ony maneer geyn,
Conswme and al into asshes dede. 80

(11)

The laste [day], accountyd ful fifftene,
As Seyn Jerom pleynly doth devise,
and rise all new.
Hevene and erthe al newe shal be sene,
And alle bodyes shal that day aryse; 84
As this doctour setteth the emprise
Of this mateer, God graunte, as I wisse,
Afor this day that al men been so wyse 87
God save us all!
Thorugh Cristes passioun, that they may come to bliss.
Explicit.

19. PRAYERS TO TEN SAINTS.

[MS. Bodley Laud, 683, leaves 24, back, to 27.]

[1] **These holy seyntys folwyng ar preuyledged of our lord Ihesu that what man or woman praieth to them rightfully shal haue his bone.** [[1] leaf 24, back]

(1) To Seynt Denys.

St. Denis.

Blissed Denys, of Athenys cheef sonne,
Sterre of Grece, charboncle of that contre,

MSS. Laud 683, leaves 24, back, to 27 = L; Harley 2255, 70 to 72, back = H; Jesus Coll. Camb. 56, leaves 73, back, to 75 = J; Sidney Sussex Coll. 37, leaves 7–10 = S. *Title: lacks* H S Incipit de decem martiribus J. Margin: S H J have only the Latin names Dionisius, Georgius, *Cristo*forus, Blasius, Egidius, Katerina, Margareta, Martha, Cristina, Barbara. 1 A blissed *ins.* S.

Wich by prechyng to Cristis feith hast wonne — that won France.
The reem of ffraunce and Paris the Cyte,
Pray for þi servauntis and alle þat trust in the,
To Crist Iesu in the hevenly consystorye
And them preserve from al aduersyte
That on þi passioun devoutly han memorie.

(2) To Seynt George.

Glorious George, o marter moost enteer, — St. George, that slew the dragon.
To saue þe mayde outraydest the dragoun,
Remembre on us in thy devout prayer,
Of Ynglond callyd protectour & patroun
Pray for sixte Herry and al this regioun
Of our enmyes by grace to han victorye,
And for alle tho, that with devossioun [leaf 25]
On thy passion haue euery day memorye.

(3) To Seynt Crystofre.

Holy *Christ*offre, Geaunt of Stature, — St. Christopher, that bore Jesus.
That bar Iesu over the sterne fflood,
To pray for us do thy besy Cure,
On to that lord moost souereyn & most good,
Wich for mankynde was offred on the rood,
And pray for alle in the hevenly glorie,
To hym that shadde for us his precious blood,
Wich on *þi* passiown han eu*ery* day memorie.

(4) To Seynt Blasy.

Bysshop Blasy, among haue on hem mynde,
That be *þi* servauntis treuly of Entent
Wich by meek suffraunce, in story as I ffynde,
Haddist *þi* body *with* Iren kombes rent, — St. Blase, that was rent with iron combs.
And euer a-lich stable in thy torment,
Lat thy praier been our dyffensorye,
That mercy passe rigour of Iugement,
To alle tho that haue þi passioun in memorie.

3 The wiche *ins.* S. 8 haue S J. 13 þe sext henry J H. *sixte herry*] vs S. 15 *tho*] *om.* J. *with*] hath J. 16 *euery day*] euyr S. 19 *To*] that s. 21 The wiche *ins.* S. 22 us alle *ins.* S. 24 *on*] of J S. 25 hem on S. 27 The wiche S. 28 comes S, combs J. 29 eu*er* eliche J. stabble J. 30 diffencion J *sic.* 31 *of*] and H, in J.

(5) To Seynt Gyle. [leaf 25, back]

St. Giles, who lived in the wild woods.

Holy seynt Gyle, wich in þe woodis wylde,
And among bestis tame and sauagyne,
Myd sharpe busshes dist þi paleis bylde
And to kyng Charlis, as bokis determyne,
Thou gaf comfort, tryacle, and medycyne,
By devout prayer, doon in thyn Oratorie,
Pray for alle tho, that grace vp-on hem shyne,
Wich euery day haue the in memorye.

(6)

O blissed seyntes, that been in noumbre ffyve,
Foure holy marteris, and o confessour,
Alle of assent doth your dever blyve,
To alle your servaun*t*is for to do socour,
Them to releve in al worldly labour,
Dou*n* from þe hevenly goldyn reclynatorie,
Your grace distylleth, beth sheld & protectour,
To alle that haue your names in memorie.

(7)

Callith to mynde, how that in your lyves
God graunted yow, while that ye were here,
To ech of yow synguler prerogatyves,
Who praieth to yow of hooll herte & enteer,
Alle ther requestis graciously to heere, [leaf 26]
Geyn worldly tempestis & troublis transetoryie,
For wich remembreth in your special praier
On alle that haue yow devoutly in memorye.

(8) To Seynt Kateryne.

St. Catherine, that broke the wheel.

O Kateryne, born of the blood Royall,
Of Alysaun*d*re thy fader whilom kyng,
Thou brak the wheel, ful dredful & mortal,
Outraiest the tiraun*t*, philisofres convertyng,
The queen w*ith* Porphirie to Cristis feith torny*n*g,

35 With S, diddist J. 36 *as bokei determyne*] *om.* J. 3. thi S. 40 The wiche 8. 41 *O*] *om.* J. 43 blithe H. 46 heuen J. 47 be J, both S 48 *that*] *om.* S. 54 troblesse S. 56 alle tho *ins.* S. 57 blod born S. 58 sum tyme a S.

To suffre deth thyn hed dyst doun declyne,
Pray for *þi* servauntis to Crist above regnyng
Glorious pryncesse, marter and virgyne. 64

(9) To Seynt Margarete.

St. Margaret, devoured by a dragon

With tholigost Margarete supported & socoured,
Thy tendre youthe flouryng in beute,
Of a dragown for Crystys feith devoured,
O Mergarete, Example of chastyte, 68
Wich suffredist deth by greet humylyte,
Stable as a stoon by grace wich is devyne, [leaf 26, back]
Pray for *þi* servaun*t*is and alle that love the,
O blyssed lady, marter and virgyne. 72

(10) To Seynt Martha.

St. Martha, that slew the dragon

Holy Martha to crist Ihesu Ostesse,
And his mynystre to serve hym of his foode,
While Maudeleyn wepte in gret dystresse
For hir synnys ther knelyng for hir goode, 76
Thou slouh *þe* dragoun for al his furious woode,
Ded in gret age, buried be ffrontyne,
Pray for *þi* servaun*t*is to hym *þat* starrff on roode,
Wich all *þi* lyff were a pure vyrgyne. 80

(11) To Seynt Cristyne.

St Cristina, that suffered cruelly.

Blissed Cristyne, of Cryst, be hym-silf baptysed,
Thou took thy name, in bookis as I reede,
Suffredist peynes most mortally practysed,
Swerd, flawme, & feer, mylk mey*n*t *with* dropis reede,
Whan they *þi* brestis gan fro *þi* boody shreede,
And sith lik Crist thou callid art Cristyne, [leaf 27]
Pray for *þi* servaun*t*is & help hem in ther nede
Wich for our feith were slayn a pur virgyne. 88

(12) To Seynt Barbara.

St. Barbara, that keeps off

Blissed Barbara, baptysed in a welle,
The water halwed, name of *þe* Trynyte,

63 aboue with crist H J S 70 the wich S. 71 louyth S. 71 straff *sic* J. 80 *were a pure*] perseueredist a H J S. 81 *Blissed*] *om.* H J. *self*] *om.* J. 83 *most*] *om.* S. 84 *with*] and S. 86 art called J. 87 *&*] *om.* J, in all J. 88 *om.*] S. 90 *name*] *om.* S.

Whos holynesse hath power to Repelle
gunshots. The strook of gonnys, for folk that trust in the, 92
Saue þi servaun*t*is from al aduersite,
Pray hym, that sit among the ordris nyne,
For thy sake on vs to haue pyte,
As thou art verray marter and virgyne. 96

Explicit.

20. TO ST. EDMUND.

Here begynneth a praier to Seynt Edmund.

[MS. Bodley Laud Misc. 683, leaves 19-21.]

(1)

St. Edmund, ruby of martyrs, Glorious Edmund! kyng of Estynglond, [leaf 19]
Callid of marteris charboncle and Ruby,
Pray for thy servaun*t*is, hold ou*er* hem thyn hond,
Wich of hooll herte truste in the feithfully, 4
Be mene to Jesu of grace and of mercy,
His hevenly deuh plentyvously to scheede
On us echoon, that clepe to hym meekly
Us to refresshe and helpe in our most neede. 8

(2)

Benygne and blissed, o ge*m*me purpurat! [leaf 19, back]
With arwes wou*n*dyd only for Cristis sake,
With grace endued and goostly fortunat,
A greet empryse thow dyst vndirtake, 12
died sooner than forsake Christ. Lyst rather deie than Crists feith forsake,
For love of Jesu, for whom thow dedist bleede,
Pray to the lord, wheir so we slepe or wake,
Us to releue and helpe in our moost neede. 16

91 *Whos*] was *sic* S. 92 *in*] on S. *for*] fro H J. 95 For thi on to vs haue pyte *sic* S.

MSS. Laud 683, leaves 19-21 = L; Un. Lib. C. Kk. 1. 6, leaves 202-203, back = C; B. M. Harley 2255, leaves 152-153 = H. 1-24 *om.* H. *Title in* C, And begyneth an hooly Preyer to Seynt Edmund kyng martyr & mayden. 4 tryste C. 13 cristus.

(3)

O gracious kyng! of favour do thy peyne
To pray to *Jesu*, sothfast God and man,
As he gaf mercy to Mary Maudeleyne
And rewed of pite vp-on the Publican,
Moost benyngnely halpe the Samarithan,
Of Petris wepyng lyk as he took heede,
We pray to þe, right as we began,
Be mene to *Jesu* to helpe in our most neede.

(4)

Our helpe, our socour, our mediatour most cheff,
As thou art kyng and prynce of this contre,
Pray hym that gaf mercy to the theeff,
And nat disdeyned the woman Chananee,[1]
Cured hir douhter of mercyful pite,
Of our requestis helpe that we may speede,
Sith al our trust and feith abit in the,
Be mene to *Jesu* to helpe in our most neede.

As thou art king of this region,

pray for us

(5)

Geyn Lucyfer, fader of pompe and pride, [leaf 20]
Pray Crist to sende us dreed *with* humylyte;
Geyn fals rancour, envie to sette a syde,
That we may leue in parfit charite.
Geyn flesshly lustys, clennesse & chastite,
Through al þi fraun*c*hise lat vertu spryng and spreede,
That pees be kept in euery Comoun*te*,
As ther cheef patroun diffende he*m* in þ*er* neede.

Through all thy district let peace be kept.

(6)

Next Crist in erthe thou art our *pro*tectour,
Our bolewerk, our bastyle and dyffence
Geyn fals extorcioun our castel & our tour,
Our sheeld, our pavis of most magnyficens,
Support to alle that do reuerence
To þe and thyne, ageyn al foreyn drede.
Amo*n*g all marters kyng of gret excellence,
Socour all tho that calle þe in ther neede.

[1] MS. chananee.

20 *Publican*] C; pupplican L. 22 Petrus C. 28 woman of *ins.* H · Chananee C. 40 *as*] and H; pataroun s. ffende C. 46 all C. 48 *that*] to C; to the *ins.* C.

(7)

Affter þi deth of marteris callid flour,
For newe florisshyng ay fro yeer to yeer,—
love thy legend best. To me thy legende is cheef & best Auctour :—
Thyn hooly nailles and thy royal heer
Greuh be myracle, as seith þe cronycleer,
Kept clos in gold and siluere, as I reede,—
Cast doun of mercy on us thyn hevenly cheer
And vp-on alle that calle þe in ther neede.

(8)

Thy nails and hair are still kept here with thy double crown, Which be conserved yit in thyn hooly place, [leaf 20, back]
With other relyques, ffor a memoryall,
Frute of this marter growyng vp by grace
With iij prerogatives, ful solempne and roiall,
As kyng and marter a crownet virgynall,
Half of lillies and half of rossis reede ;
O laureat marter ! stable as a stoon wall,
Pray for all tho that calle the in ther neede.

(9)

roses and lilies. The reede rosis, *with* white lillies meynt,
Paradys flours, riht fressh and fair to see,
With bloody dropis whan thou were al be-spreynt,
These buddis spredde ther levis of beute,
Medeled with lyllyes of virgynyte ;
Of two colours thus parted was þi weede,
Kyng, mayde, and marter of mercy & pite,
Pray for alle tho þat calle the in ther neede.

(10)

Thou dost help thy servants. Trust of þi servauntis founde faithful in serteyn,
I mene of them that sette her trust in the,
Expert of old, and preued on kyng Sweyn,
Maugre the tiraunt in his most cruelte
Slain at Geynesboruh, þe cronycle who lyst se,
For extort tribute deth was his fynal mede.
Graunte þi seruauntis pees, reste and liberte,
With grace & support and helpe in þer most neede.

51 autour H. 52 *thy royal*] thyn hooly H. 53 Groweth C. 59 *this*] the H. 61 crowned C. 63 *a*] *om.* C. 72 *the*] to þe *ins.* C. 73 *of*] on H. *trust*] Furste C.

(11)

And pray for alle that kome on pilgymage — Pray for those that come a-pilgrimage,
From euery party of this regioun,
For syk and hool, for old and yong of age,
For folk that dwelle here in thy*n* owne tou*n*, 84
Kepe and preserue hem fro tribulaciou*n*
Ageyn all tho *þat* wolde hem ou[gh]t mysbede;
With Cristis helpe be ther proteccyoun,
And to alle tho that calle *þe* in ther neede. 88

(12)

Thy nyh servauntis, goostly mak he*m* merie,
Pray Crist in spirit for to make hem strong,
Folk of thy tou*n* and of thy monasterye, — thy townsfolk and
In riht conserve he*m*, suffre he*m* haue no wrong, 92 thy monks,
Pees and good love *with* hem tabyde long,
Brennyng in charite, fervent as the gleede;
Aue rex gentis shal ech day be ther song
Callyng to *þe* for helpe in ther most neede. 96 as they call to thee.

Explicit.

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21. A DEVOWTE INVOCACIOUN TO SAINTE DENYS.

[MS. Ashmole 59, leaves 65-66.]

And nowe folowe*þ* here a devowte Invocacioun made by Lydegate to Sainte Denys at *þe* request of Charlles *þe* Frenshe kynge to let it beo translated oute of Frenshe in-to Englisshe.

(1)

O *þ*ow chosen of God protectour of ffraunce, — Denis, protector of France,
*þ*ow richchest rubye of *þ*eire felicitee,
Welle of al *þ*eire welfare, floure of felicitance,
Sovereine of al *þ*eire prosparite 4
*þ*owe blessed Denys! remembre of grace, and se

86 *ought*] H C; out L. 91 *of* (2) in H. *Colophon:* "Explicit quo*þ* lydgate" H, "Here enduth *þ*is holy preyere of Seynt Edmunde the whych D. I. lydgate made" C.
3 *floure*] MS. foure. 4 *al ins. at end of line,* MS.

How Cryste Ihesu graunteþe of love entiere
To alle þat for socour vnto þee calle
At þeire requeste to here wele þy preyer.

(2)

Resceyve vs goostly on-to þy governaunce,
Geyne goostely enmys graunt vs libertee,
preserve us from our enemies. In worldely troble defende vs fro meschaunce
Frome alle oure fomen make vs to goo free,
And vs preserve from all adversitee,
And with þine holy oven feyre and cleere
Caste dovne þy looke, of mercy and pite
Benignely nowe, taccepte oure preyer.

(3)

Give us virtues for vices. From vicious lyff sette vs in assuraunce ; [leaf 65, back]
Ageinst pryde graunte vs humilite ;
Geinst coveityse, vertuous governaunce ;
Geinst Lecherie, clennesse and chastitee ;
Geinst wrathe and yre, stedfast vnytee ;
þassaute of feondes and infernal daunger
Make vs to venqwysse, oute of þy powestee,
Enclyne þyne eeris vnto þy preyer.

(4)

And of þy mercy and mightyful haboundaunce
Or we passe, graunte oportunyte
Of schrifft, of howsell, contryte repentaunce,
Inspire us with faith, hope, and charity. And with þe vertues þat beon in noumbre thre,
Called of clerkis feyth, hope, and charite,
To beo enspired whilest we beon here,
By grace cleyminge in heven to haue a see
Thorughe þy requeste and mercyful preyer.

(5)

Graunte vs in vertu with longe *per*seuer*a*nce
Reystreyne oure hertis frome worldely vanite,
Let us not trust in false Fortune, but in Christ. And souffre vs to haue none attendance
Ay in fals fortunes mutabilite,
But to þat lord þat dyed vppon a tree
O help Saint Denys ! nowe in this matere,
Vnder þy winge þat we may surly flee,
To cleyme his mercye by þe meene of þy preyer.

11 *troble*] MS. enemye. 33 MS. *rep.* vs.

(6)

In þee Saint Denys, is holly oure affiaunce, — We trust thee wholly
Oure hertly socour, oure souereyne suyrtee,
Fully concludinge and knitting in substaunce,
For in þy grace may beo no scarcitee, 44
Whane ever we calle to þy benignyte,
Til vs þy men þy mercy let appeere, [leaf 66]
In oure moste treyte dredfull *prosper*itee
Prey til oure lord taccepte oure preyer. 48

(7)

Whan deth vs manassethe with his launce, — Be with us at death.
Beo present þere for to sustene þe launce
Mercy to peyse geinst oure inyquitee;
But or þowe Iuge, procede of equytee 52
. . . . . .

(8)

For þere is none so sure purveyaunce
Whane we offende thorughe flesshly freelte,
In goostly langour to fynden allegeaunce,
Þane at þy wille of mercyful plente 56
To wesshe þe filthe of oure enfirmytee
Nowe mercyful Denys, of mercy we requere
. . . . . .
In every meschecf accepte oure preyer. 59

(9)

. . . . . .
O lodesterre of Parys þe Citee — O star of Paris,
Light of Athenes Lanterne of þeire creaunce
Summe of al grace tenlumyne þeire cuntre
O Philosophre of most autoritee 63
. . . . . .
O blessed Denys! lyfft vp þine hevenly chere
To fore the heghe devyne magestee, — pray God to accept
And preye þe lord taccepte oure preyer. 66 — our prayer.

50 þe launce *prob. should be* balaunce. *A line is missing after* 49, *and three after* 52. 57 *oure*] MS. þyne.

MS. Ashmole 59 (written after 1447, in Shirley's old age) contains the unique copy of this poem. The old scribe, as is shown by the divisions of his stanzas as indicated by the mark ¶ in the margin, has gone astray in the last stanzas. These marks occur opposite lines 9, 17, 25, 32, 40, 46, 53, 60.

22. A PRAISE OF ST. ANNE.

[MS. B. M. Harley 2251, leaf 76, back.]

(1)

Whoever loves the daughter must, of courtesy, love the mother, too.

He that intendeth in his herte to seke
To love the doughter of any womman fre,
He must, of gentilles, love the moder eke,
In honest wyse, by fygure as ye may see;
Right as for the fruyte honoured is the tre,
So he that to this lady Reuerence list to do,
Hir moder, Seynt Anne, worship he also.

(2)

Here, therefore, follows a prayer to St. Anne, mother of Our Lady.

And to that ende, lo, here a devoute oreyson,
In honour of hir oonly, my friendes deere,
That whilom A holy man in his contemplacioun,
Had in Remembraunce, with all his hert entier,
By whiche, at his dyeng, he saugh hem both appere,
This blessid mayden and hir moder fre,
Delyveryng his soule from all aduersite.

MSS. B. M. Harley 2251, leaf 766; Trin. Coll. Cam. R. 3. 21, leaf 169 back. *The two versions are identical.*

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23. AN INVOCATION TO SEYNTE ANNE.

[MS. B. M. Adds. 16165, leaf 247, and back.]

Invocacioun by Lydegate to Saynte Anne.

(1)

O Lord,

Þou first moeuer, þat causest euery thing
To haue his keping thoroughe þy prouydence,
And rightfully art called lord and kyng,
Having þe lordship of eche Intelligence,

inspire my pen to praise St. Anne.

Destille adoune þy gracious Influence
In-to my brest þat dulle is for rudenesse,
Of holy Anne some goodly word expresse.

MSS. B. M. Adds. 16165 = M; Bodley Ashmole 59, leaves 44, back, to 45, back = A. *Title* A: Here begynneþe a devoute Invocacion to sainte Anne by þat solempne religious Lidegate made at the commaundement of my Ladie Anne Countasse of Stafford. 1 *euery*] al. 2 þy] A. *om.* M. 6 *fordulled of*] A. þat dulle is for M. 7 In all my brest of gode holly sainte Anne expresse A.

(2)

ffor but þou help; my wit is to bareyne,
My mynde derk and dul is my memorye
But yif þey beo emoysted with þe reyne
þat doun descenden frome þy see of glorye
Whos golde dewe dropes fro þy reclynatorye
In-to my soule, awhaped and amaate,
Shed from abouen þy licour aureate,

(3)

I mene þe grace of þe culuer whight
þat with his plente doþe euery thing enspyre
Haboundantly, wher þat him list talight
In herties colde to setten hem a-fyre,
To brenne in lone, and feruently desyre;
With which flamme myn herb aquyche and reyse,
Marye moder! Sainte *Anne* for to preyse,

Let the spirit like a dove descend on me.

(4)

þat was descendid of þe stocke and roote
Of olde Iessye by ordre lynyallye,
þe seed of *Dauid*, whos braunches feyre and swoote
Ben so comended of noble *Ysaye*
O holy *Anne!* haue pytee and mercy,
þoughe in þy laude I can no bette endyte,
And helpe me forthe of þat I thenk to wryte.

(5)

A! holy *Anne*, þat bare þe feyre fruyt
Of al oure helpe and oure saluacioun,
þat art chief help, comfort and refuyt,
Unto mankynde sheelde and protecciouu,
Now thorugh þy preyer and medyacioun
þat whylome were of Ioachim þe wyff,
Holy to stynten al oure werre and stryffe.

Holy Anne, help us.

8 my witte be holpe is so bareyne A. 9 *dul*] loste, my clere, *ins.* A. 10 *emoysted*] raseyed M. 16 *plente*] largesse. *euery*] al. 18 *a with*] þy. 20 *flamme myn hert*] heete A. 22 *þat*] whiches. *of boþe.* 26 *O*] A, mercy and pyte M A. pitye A. 28 tendyte A. 30 *oure*] A. *om.* M. 33 medytacyoun A. 35 *Holy*] fully. *stynten*] stynt M A. *In this stanza* 32-33 *follow* 34 *in* A.

(6)

Be þow oure socour to saue us and defende
In euery sorowe, boþe neghe and ferre;
For to þy grace we holy us comende,
From thy breast sprang the star, Out of whos brest sprange þe lode-sterre
þat is oure guyde in euery wo and werre,
Whane þat hir bemys to us appeere and shyne
þer may no meschief in oure hertis myne.

(7)

Bennigne matronne, o blisful moder *Anna!*
þat Broughtest forþe with-Inne þy-self ful cloos
the hallowed Ark, þe halowed ark þat bare þe holy manna,
Foode of mankynde wherthorugh oure helpe aroos
Whiche holy prestes haue in hir depoos
To given it swiche, in þis desert and nede,
As shul be saued for hir eternal mede,

(8)

For þou by grace were predestynate
Ful longe aforne by prescyence devyne,
the Virgin. To bere the virgyne pure, Invyolate,
þat shoulde be tryacle and medecyne
Ageyne þe cruwel venyme serpentyne,
þat was out shad tenspyren with mankynde,
Whane *Adam* ate þapple as we fynde.

(9)

Nowe sith þat God haþe gyve þe excellence
Aboue alle wymmen moder for to be
Of hir þat shoulde remedye oure offence,
Haue on us wrecches mercy and pitee
Appease God's wrath. So þat we may bope fynde hit and esee
þat þow þe wrathe of þe Iuge qweeme,
To graunt us mercy to fore er þat he deeme;

(10)

So þat we may fully in þe affye;
O blissful sugar-cane, Thoroughe þin help, O blissful sugre-canne!

38 holly we A. 42 *hertis*] A. hert M. 43 Now benigne *ins.* A. *Anna*] Anne M A. 45 þe (1) þat. *manna*] manne M A. 49 *hir*] þeire A. his M. 60 *on*] of. 63 he vs *ins.* A.

We may aboue in þe heuenly Ierarchy,
  Where þat þese Aungels be wont to singe Osanne,
  To thanke and preyse, and worship as we cane
þe blisful lambe, þat for oure aldre goode
Thoroughe his meeknesse starff upoun þe Roode.

help us to sing above,

the praises of the Lamb.

(11)

To slee þe serpent þat was so venymous
  He faught for synners right as a champyoun,
And in his sight, as moost victoryous,
  He killed deathe, of Iuda þis leoun,
  To whome þowe praye þat for his passyoun
He graunt us mercy in þis exyle heere
Sith he us bought with his blood so deer.

24. A PRAYERE TO SEYNT MICHAELL.

[MS. Laud 683, leaf 24.]

O Myghell! by grace of Cryst Iesu
  Callid among angelis þe hevenly champioun,
Be a prerogatyf synguler of vertu,
  Held a batayll, venquysshed the dragoun,
  Be thow our sheld and our proteccyoun,
In euery myschef of daungeris infernall,
  Dyffende our party, presente our orisoun,
Vp to the lord that gouerneth all.

Michael, present our prayer.

25. A PRAYEER TO GAUBRIELL.

[*Ibid.*]

Blissed Gabriel, wich broughtest first tydyng
  On-to Marye, knelyng on thy kne,
Touchyng þe berthe of that hevenly kyng,
  Of his conseyvyng and his natyvyte,
  And how Maria, in pure virgynyte
Sholde bere a child, to socoure us alle,
  For wich, O Gabriel! geyn all aduersyte
Be thow our helpe whan we to the calle.

Gabriel, be our help

71 þe] þat A. 72 *synners*] synne M. 76 þis] A. his M.

26. TO ST. KATHERINE, ST. MARGARET, AND ST. MARY MAGDALENE.

[From MS. B. M. Harley 2255, leaf 115]

Incipit de trib*us* V*ir*ginib*us*, Kat*erina*, Marg*arita*, & Mag*dalene*.

(1)

Kateryne with glorious **Margarete**,
That be virgines and martirs both tweyne,
Make the heuenly deuh of grace vpon vs shyne,
Of your chaast lyf som drope lat dou*n* reyne;
Thu choose of God, **Maria Magdaleyne**,
Ye alle, echoon, crownyd for gret vertu,
Ageyn al myscheef doth your besy peyne
To pray for vs vnto our lord I*esu*.

Virgins and martyrs, help us.

(2)

Lord, that sittist in the heuenly consistorye [leaf 115, back]
Of special grace heere myn Orisou*n*,—
As thu gaff grace of conquest and victorye
To thes too maidenys, to suffre passiou*n*,
And as thu gaff verray contricio*u*n
To **Mawdeleyne**, weepyng with terys smerte,
By whos request, graunt vs remyssiou*n*
Of alle our synners, that crye to the of herte.

(3)

And, lord I*esu*, as thu knowest weel,
Seyn **Margarete** venquysshyd the dragou*n*,
And seyn **Kateryne** brak the strong[e] wheel
Thoruh̄ Goddys myht, tyme of hir passiou*n*,
And **Mawdeleyne** kneelyd lowe dou*n*
At thy feet, moost amerously weepyng,
And with hir heer displayed enviro*u*n
Dryed vp the terys, mercy ay cryeng.

For what these women did.

MSS. Harley 2255, leaf 115, back = H ; Jesus Coll. Camb. 56, leaf 76 = J. 1 Katerina J. 19 stronge J. strong H. 20 goode*s* J. 24 crying J.

(4)

Iesu, for love of thes women thre, and love of them,
I the beseeke, oonly for ther sake,
Of thy moost merciful gracious bounte,
Sauf vs fro daungeer of hidous feendis blake,
Bi the prayeer of thes seyntis alle,
Iesu, haue mercy whan we to the calle. Jesus, have mercy on us.

Explicit quoþ Lidgate.

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27. A PRAYER TO ST. LEONARD.

[From Bodley Laud Misc. 683, leaves 21, back, to 22.]

Here begynneth a praier to Seynt Lethenard. [leaf 21]

(1)

Reste and reffuge to folk dysconsolat
Fader off pyte and consolacyoun,
Callid recomfort to folk desolat, [leaf 21, back]
Souereyn socour in Trybulacioun,
Vertuous visitour to folkis in prysoun,
Blissed Leonard ! graunte of thy goodnesse, Blessed Leonard,
To pray Iesu with hooll affeccyoun
To saue þi servauntis fro myschef & distresse.

(2)

Remembre on hem that lyn in cheynes bounde, save prisoners,
On folk exsiled far from ther contre, the exiled,
On swich as lyn with many grevous wounde
Fetryd in prisoun and haue no lyberte ;
For-get hem nouht þat pleyne in pouerte the poor,
For thrust & hunger constreyned with siknesse ;
Pray to Iesu of mercyfull pite
To saue alle tho þat calle þe in distresse.

25 Ohu *sic* J. 26 beseche J. 30 on to J. *Explicit*] *om.* J.

MSS. Laud 683, leaves 21–22 = L ; Harley 2255, leaf 114, back = H ; Jesus College Cam. 56, leaf 76, back = J ; Sidney Sussex Coll. 37, leaf 6 = S. Incipit de *Sancto* Leonardo J. 1 B]est S *sic.*]est J. 9 lyue J. leyn S. 11 greues S. 12 Ferrid J. *in*] on S. 14 trurste *sic* S. 15 *of*] for his S. 16 *tho*] *om.* J. þe] *om.* S.

(3)

Lat thy praier and thy grace avaylle
To alle tho that calle þe in ther neede,
women in travail, And specially of women that travaille,
To ache of bonys and gontes *þat* do sprede;
Help staunche veynes, wich sese nat to bleede,
folk in fever, Help furious folk that tremble in *þer* accesse,
And haue in mynde of *mercy* & take heede
To pray for alle *þat* calle þe in dystresse.

(4)

Sobre & appese suych folk as falle in furie
To trist and heuy do mytygacyoun,
the sad, Suych as be pensiff, mak hem glad & murie, [leaf 22]
Distraut in thouht, reforme hem to resoun;
the oppressed, Releue þe porayle fro fals oppressioun
Of tyranye, and extort brotylnesse,
Take hem of mercy in thy proteccyoun
And saue *þi* servauntis fro myschef & distresse.

(5)

This signys groundid on parfit charite,
In *þi* persone encresyng ay by grace,
and all who resort hither (Norwich?) O glorious Leonard! pray Iesu on thy kne
For *þi* servauntis resortyng to þis place,
That they may haue leiser, tyme, & space,
Alle olde surfetis to refourme and redresse
Hosil & shrysfft or they hens passe,
With þe to regne in eternal gladnesse.

(6)

Merciful Leonard! gracious & benygne!
Shewe to þi servauntis sum palpable sygne,
Passyng this vale of worldly wrecchidnesse
With the to regne in eternal gladnesse,
Ther to be ffed with selestyal manna,
Wher as angelis ar wont to synge osanna!

EXPLICIT.

19 *of*] to H J S. 22 feuerous H J S. 25 *folk*] *om.* S. fure S. 30 export S. britilnes J. 33 Lenuoye J. 34 *ay*] euer S. 40, 44 regny S. 46 *as*] *om.* H S J. syngen H. were J. Explicit quoþ lidgate H. *om.* J S.

28. TO ST. OSITHA.

[MS. B. M. Harley 2255, leaf 116, back.]

Incipit de *Sancta* Ositha.

(1)

Heyl hooly Sitha, maide of gret vertu, — Holy Ositha
Which *with* hool herte and devout obseruaun*ce*
Wer evir besy to serve our lord I*esu*, — served our Lord,
Nyht and day hym for to do plesaunce,
To poore folk refut of ther grevaunce,
Nakyd to clothe, the hungry for to feede,
Alle disconsolat of feithful attendaunce,
Them to refressh and help them in ther neede.

(2)

In thy riht hand thu heeld a litil stoon — and beat her breast continually with a little stone.
To bete thy brest of hool affeccioun,
Wakir in prayeer, abide evir in Oon,
With contrit terys makyng thyn Orisoun,
Socour to sorweful in tribulacioun,
Gracious expleit ther iourne for to speede, — Speed travellers,
That haue in the set ther devocioun
Geyn al myscheef, to helpe hem in ther neede.

(3)

O blissid Sitha! flouryng in chastite,
Which of clennesse hast sovereyn excellence
To such as stonde in gret aduersite;
For los of good by casuel negligence,
In al such caas do thy dilligence — and recover goods that are lost.
Them to restoore, to wisse hem, and to Reede,
Geyn worldly trouble and feendys violence,
Supporte alle tho that calle the in ther neede.

Explicit.

Collated with MS. Sidney Sussex Coll. Cam. 37, leaf 5. 4 *hym*] *om.* 8 helpe. 11 abeyde. 14 explete. 16 agayne. 20 *casuel*] cause of.

29. TO ST. ROBERT OF BURY.

[MS. Laud 683, leaves 22, back–23.]

Here beginneth a praier to Seynt Robert.[1]

(1)

Blessed Robert, sacrificed by Jews,

O blyssid Robert, Innocent and Virgyne, [1 leaf 22, back]
Glorious marter, gracious & riht good,
To our prayer thyn eris doun Enclyne,
Wich on-to Crist offredyst thy chast blood,
Ageyns the the Iewys were so wood,
Lyk as thy story makyth mencyoun,
Pray for alle tho, to Crist that starff on rood,
That do reuerence on-to thy passioun.

(2)

as a child alas!

Slayn in childhood by mortal violence,
Allas! it was a pitous thing to see
A sowkyng child, tendre of Innocence,
So to be scourged, and naylled to a tre;
Thou myghtyst crie, thou spak no woord, pardo,
With-oute langage makyng a pitous sou*n*,
Pray for alle tho, knelyng on thy kne,
That do reuerence on-to thy passioun.

(3)

Fostrid *with* mylk and tendre pap *þi* foode
Was it nat routhe to se þi veynes bleede?
Only for Crist, crucyfied for our goode,
In whos despit al sangweyn was thy weede,
Slayn in erthe, in hevene is now thy meede, [leaf 23]
Among marteris, vp-on thyn hed a crown,
O gracyous Robert! to pray for he*m* tak heede
That do reuerence on-to thy passioun.

(4)

Suffredist deth or thou koudist pleyne,
Thy purpil blood allayed *with* mylk whiht,
Oppressid *with* turment koudest no woord seyne,
Fer fro thy norice, fou*n*de no respight;

Be grace enspired, Iesu was thy delight,
Thy sowle vpborn to the hevenly mansioun,
Pray for alle folk that haue an apetyght
To do reuerence on-to thy passioun.

(5)

Haue vpon Bury þi gracious remembraunce — Remember Bury,
That hast among hem a chapel & a shryne, — which holds thy chapel
With helpe of Edmund, preserve hem fro grevaunce, — and shrine.
Kyng of Estynglond, martir and virgyne,
With whos briht sonne lat thy sterre shyne,
Strecchyng your stremys thoruh al þis regioun,
Pray for alle tho, and kepe hem fro ruyne,
That do reuerence to both your passioun.

Explicit.

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30. A PRAYER TO SEYNT THOMAS.

[MS. Bodley Laud, 683, 23, back.]

(1)

Blyssed Thomas! rubyfyed with blood, — Blessed Thomas,
For Iesus sake stable in thyn entent,
Bysshop and marter, holy and riht good,
Born in Londoun, and charboncle of Kent,
Crownyd with Crist abooff þe firmament,
Stood as a peeler for hooly chirchis right; — pillar of the church,
On us haue mercy, wher we haue out myswent,
And from al trouble diffende us with þi myht.

(2)

Oracio.

O hooly marter! be our proteccyoun
And our dyffence in Tribulacioun,
And for the love of our lord Iesu
Kepe us ffro synne, encrese us in vertu, — help us.
And or we deie, graunte us in substaunce
Shrifft and hosil, contriccyoun with repentaunce,
For Iesus sake, wich is most parfit good,
For whom at Caunterbury shad was thyn holy blood.

Explicit.

31. A PRAYER TO ST. THOMAS OF CANTERBURY.

[MS. Tanner 110, leaves 245, 245, back; 242–243.]

(1)

Guardian of Christ's fold,

Synguler shepperde! gardeyn of Cristis folde, [leaf 245]
Geyn raueynous wolues protect*our* and diffence,
Of holy cherche the riht as thou wer holde
Stood therby, and maadest resistence
Ageyn the froward furious violence
Of tirantis, *þat* put thy sheep in drede;
Glorious martir, do thy diligence
To pray for alle *þat* calle the in ther neede,

(2)

who watched over the Garden,

Strong in vertu, by *grace* which is diuine,
Keptest the wach by thy-silff allon
Of Cristis gardyn, and of chose vyne,
Which bi hys passiou*n* was plauntyd in Syon,
To Ioyne the corneris, Ie*s*u the Angle ston,
In whos diffence deep scarlet was thy weede,
Be our protectour geyn al our gostly foon,
And pray for alle tho *þat* calle the in ther neede,

(3)

turned thy well once to milk, four times to blood.

Turnyd fyue tymes water off thy welle,
Onys to mylk for virginal clennesse
To blood four tyme, thy story doth vs telle,
Whos martirdam red colour dede expresse.
Take mylke and blood for spiritual witnesse,
Lillies joyned and fressh rosis rede,
As thy deth was growndid on rihtwisnesse
Pray for alle tho *þat* calle the in ther neede.

(4)

Lik as this milk was tokne of chastite,
And the red blood figur of thy suffraunce,
Bothe mylk and blood groundid on charite,
Which of all vertues hath most suffisaunce,

Name of Thomas put in remembraunce
Treuly expownyd, concludeth on manheede,
With feith and hope, our trust is in substaunce
To saue alle tho that calle the in ther neede.

(5)

Vertuous primat off Ingelond, thou wer callid,
Cros of Canturbury set vp-riht in thyn hond,
In which See Anon as thow wer stallid,
Thy labour was thoruhout al this lond,
Lyk thyn office and thy spiritual bond,
Fro whete greyn fals cokel out to weede
Sparest no dau*n*ger by trouthe for to stonde,
To saue thy sheep and help hem in ther neede.

Thou didst labour to weed out the tares from the wheat.

(6)

[1] Blessid the kyngdam in which that thou wer born,
London enlumyned with thy Natyuyte, [1 leaf 245, back]
Be grace of God predestinat afforn
For hooly chorche martired for to be;
Daysterre of Kent, Cantirbury thy See,
Crownid among martires in heuene now thy meede,
O glorious Thomas! of mercifull pite,
Pray for alle tho *þat* calle the in ther neede.

Day-star of Kent!

(7)

Laureat martir the chose whete greyn;
Which from the chaff was tried out and pured,
Spreynt on the pament, p*ur*purat blood was seyn,
Maugre thy foon, the palme thou hast recurid,
Compleet thy conquest, w*ith* gret labour enduryd,
Chaar of thy tryumphe Angelis dede vp leede,
A crown of gold with martirs ful assuryd,
Pray for alle tho that calle the in ther neede.

(8)

Callid among martirs charboncle and ruby,
Trouthis champiou*n*, Achaat of hiñ prowesse,
Sampsou*n* the secou*n*de, diamau*n*t sturdi,
Emeraud greene, voide of doubilnesse,

Ruby of martyrs,

49 *chose*] choos MS.

Kepyng thy ground named of rihtwisnesse
Fortis Armatus, geyn falsenesse to proceede,
Reknyng thy meritys, precellyng in goodnesse,
Pray for alle tho *þat* calle the in ther neede.

(9)

none compares with thee.

To thy noblesse may nat be comparid
Off Cesar Iulius the magnanimyte,
Lat Hanybal and Pompeye eek be sparid,
Set aside ther marcyal dignyte;
For thou to sette Syon in liberte
List not spare thy sacrid blood to bleede,
Pray to Ie*s*u, knelyng on thy kne,
For alle tho *þat* calle the in ther neede.

(10)

For love of thee,

For loue off the and in thy memorie
Our lord Ie*s*u of hys grete myht
A thyn[g] to been remembrid in historie
On tapris queynt in the peeplis siht
Only be grace from heuene cam dou*n* a liht
In thy story pleynli as we reede;
Merciful martir, remembre day and nyht
On alle tho that calle the in ther neede.

extinguished tapers were set alight from heaven.

(11)

Remember thy pilgrims, shod or bare.

Remembre on alle that come to Visite [leaf 242]
Thyn hooly place w*ith* deuoute pilgrymage,
Shod or bare, ther vowes to aquyte,
Wher-soo thay be olde or yonge of age,
Lat thy support refressh hem at ech stage,
Comynge, goynge, ther Iurneie for to speede,
Benigne Martre, p*reser*ue hem from damage,
And pray for alle that calle the in ther neede.

(12)

Sith Crist ech day doth miracles for the werche,
Of g*rac*e and m*er*cie haue first in Remembraunce,
Pray for the states of all hooly Cherche,
For the kynges vertuous gou*er*naunce,

Pray for the Church, the King.

76 *tapris*] taperis MS. 80 *Version A* (*leaf* 245) *ends here. Version B followed from this point.*

For hys Prynces Marcial Puissaunce,
That high discrecioun may ther Brydel leede,
Lyke ther degrees lyue to thy plesaunce,
And pray for alle that calle the in ther neede.

(13)

Pray for thy Capeleyns, be to hem gracious, thy chaplains,
Which euer in oon abide in thy servise,
Monckes professed, Preestes religious,
To pleese Ihesu at mydnyght thay arise,
Thou as ther Patroun, defende hem in sich wise,
Thy Cherch, thy Toun, that noman hem mysbede, thy church and town,
For thy Monasterie soo graciously deuyse and monastery,
To be ther support and cheef help at ther neede.

(14)

For Knyghtes, Squyeres, and yomen for the werre, and all estates.
In al juste Title make hem to preuaile,
Pray for marchauntes that saile fro soo ferre,
For Artificeres that lyue by ther trauaile,
For trew ti[t]he[r]es, and pray for the poraile,
Lat thy blessynge on all these ffolkes sprede,
Pray Iesu stynt blood-shedynge and Bataile, Stint blood-
And pray for alle that calle the in ther nede. shedding.

(15)

Lenvoye.

Quakynge for fere, goo forth, litle Table, I send these prayers to hang before this glorious martyr.
Be not to bolde for noo presumpcioun
Toffir this martre, glorious and notable,
To shew thy c[l]auses, sauf of Deuocioun
I them present with humble affeccioun,
Praynge echoon that shal thes seen or rede
Nat to disdeigne but doo Correccioun,
In hoop this martre shal help vs in our nede.

Amen. Deo gracias.

104 *and*] MS. at. 109 *tihe*] es MS. *sic.* 116 *causes*] MS.

32. TO ST. URSULA AND THE ELEVEN THOUSAND VIRGINS.

[From MS. B. M. Harley 2255, leaf 116.]

(1)

Ye Briton virgin martyrs,

Ye Brytoun martirs, famous in parfitnesse,
Of herte avowyd in your tendir age
To persevere in virginal clennesse,
Free from the yok and bond of mariage,
Lyk hooly Angelis heuenly of Corage,
Stable as a stoon, groundid on vertu,
Perpetually to your gret avauntage,
Knet to your spouse callid Crist Iesu.

(2)

like the wise virgins, waited for Christ.

O ye maidenys, of thousands ful helleuene,
Rad in the gospel with five that wer wyse,
Regnyng with Crist above the sterrys sevene,
Your lampys liht for tryumphal emprise;
Vpon your hed your stoory doth devise,
For martirdam crownyd with Roosys rede,
Medlyd with lilies for conquest in such wise,
Fressh, vndiffadid, tokne of your maydenheede.

(3)

Grant us help, I or I,

Graunt vs, Iesu, of merciful pite,
Geyn our trespas gracious indulgence,
Nat lik our meritis peised the qualite,
Disespeyred of our owne offence,
Ner that good hoope with thy pacience,
With help of Vrsula and hir sustris alle,

for their sakes.

Shall be meenys to thy magnificence,
Vs to socoure, lord, whan we to the calle.

MSS. Harley 2255, leaf 116; Sidney Sussex Coll. 37, leaf 7 = S; Jesus Coll. Cam. 56, leaf 76, back = J; Trin. Coll. Cam. R. 3. 21, leaves 169, 169, back = T. Incipit de XI m^{l} virgines J. *om.* S H. 4 bounde of yoke *sic* J. 7 Petuously J. 8 Icalle S. 9 medyanys S. 12 *for*] *om.* S. 15 mellyd S. 16 on vnfadid tokyd *sic* S. 17 O vrsula *pray* for vs to iesu, with alle thi susterys to encreyce vs in vertu S. 20 Dispeyred S. owne euyll *ins.* S. 21 thi longe *ins.* S.

33. THE LEGEND OF ST. GEORGE.

[MS. Trinity College, Cam. R. 3. 20, pp. 74–81.]

[1] Next nowe filowing here bygynneþe þe devyse of a steyned halle of þe lyf of Saint George ymagyned by Daun Johan þe Munk of Bury Lydegate / and made with þe balades at þe request / of þarmorieres of Londoñ for þonour of þeyre broþerhoode and þeyre feest of Saint George. [1 leaf 74]

¶ þee poete first declareþe—

(1)

O yee folk þat heer present be,
  Wheeche of þis story shal haue Inspeccioñ,
Of Saint George yee may beholde and see
  His martirdome, and his passyon ;
  And howe he is protectour and patroun,
þis hooly martir, of knighthood loodsterre,
To Englisshe men booþe in pees and werre.

You that see this story, may behold St. George's martyrdom.

(2)

In whos honnour siþen goon ful yoore
  þe thridde Edward of knighthoode moost entier
In his tyme, bassent at Wyndesore
  Founded þordre first & þe gartier,
  Of worþy knigħtes ay frome yeere to yeere
Foure and twenty cladde in oo lyueree
Vpon his day kepte þer solempnytee.

The Garter was founded in his honour.

(3)

¶ þis name George by Interpretacioun
  Is sayde of tweyne, þe first of hoolynesse,
And þe secound of knighthood and renoun,

George means holiness and knighthood.

MSS. Trinity Col. Cam. R. 3. 20, pp. 74–81 = S (*written by Shirley*) ; Trin. Col. Cam. R. 3. 21, leaves 314–317, back = T ; Bodley 686, leaves 200, back, to 204 = B. 1 Ye folke all whyche here in *presence* T. folkes B. 2 history T. shull T. 4–5 *tr.* T. 4 Of hys T. and of hys T. 5 ys oure T. 7 englysshe T. 8 sithen gon B. goon siþen S. syth agon nat full yore T. 10 by assent B. by lordys assent T. Wyndsore T. 11 þe ordre B. the Ordre T. *first*] *om.* T. Gartere T. 12 *ay*] euer T. fro B. 13 xxiiij^te^ B. 14 *þer*] þe B. hys T. 15 interupcioun B. 16 Is seid B. ys seyde T. *Is*] *om.* S. *of*] for T. *þe first*] B. *þe*] *om.* T S. 17 *So* B. and of secound S. The secund T.

As þat myñ Auctour lykeþe for to expresse,
þe feond venqwyssħing of manhoode and prowesse,
þe worlde, þe flessħe, as Crystes owen knigħt,
Wher-euer he roode in steel armed brigħt.

(4)

Born in Cappadocia, a strong city (!).

¶ Capadoce, a migħty strong Citee,—
As þe story of hym list to endyte,—
Ordeyned was to his natyvytee;
And in his youþe he gaf him-self delyte [leaf 75]
Frome day to day, as Clerkis of him wryte,

Virtuous in youth,

To suwe vertue, so gynnyng his passage,
Vyces excluding, al Ryot, and oultrage.

(5)

¶ And Cristes feyth for to magnefye

he became later a knight-errant.

At gretter age his cuntree he forsooke,
And thoroughe his noblesse and his chyuallerye
Trouthe to sousteene, who-so list to looke,
Many a Iournee he vpon him tooke,
þe chirche defending with swerd of equytee,
þe Right of wydowes, and of virgynytee.

(6)

¶ And in þis whyle an aventure is falle,
Importable þe people to sousteene,
Amiddes þe provynce whiche men lybye calle,
In a Cytee þat named is **Lysseene**;

A dragon lay before the city.

A gret dragoun, with scales siluer sheene,
Horryble, dreedful, and monstruous of sigħt,
To-fore þe Citee lay booþe day and nigħt.

18 And as T. *þat*] one B T. *for*] *om.* B T. *to expresse*] B T. 19 *feond*] devel B. deuyll T. of hys *ins.* T. maydynhode B. 20 *Crystes*] hys T. kristes B. 21 full bryght *ins.* T. 23 history T. *to*] *om.* B. endure T. 24 *to*] in B. 25 And he *ins.* T. *he gaf*] gaf T. *gaf*] gan B. *self*] *om.* T. 26 Fro B. 27 *so gynnyng*] he gan. 31 nobelnesse B. nobyles T. 34 the swerde *ins.* T. 35 *þe*] *om.* B. *and of*] and B. [*At the top of* 315 *in T is written by Stow*, "The lyfe of saynt gorge compyled by John lidgate monke of bery at þe (*ye*) request of þe (*ye*) armerers of london to peynt about ther haulle."] 36 aduenture B. byfalle B. 38 which þat *ins.* B. lyby T. lybie B. 39 *a*] the T. lysene T. leesene B. 40 monstrous B.

(7)

¶ þe kyng, þe queene, þe lordes taken heed
Of þis sodeyne wooful aventure,
And þe people fellen in gret dreed
Consydering howe þat þey stonde vnsure,
As þey þat mighṫ þe mescheef not endure
Maade by assaute of þat felle dragoun
By pestylence vpoñ þeyre wooful toun.

(8)

¶ But whane þe counseyle of þeyre toun took keep
Howe þat þeyre peyne was Intollerable,
þey senten out euery day twoo sheep̄ — Two sheep sacrificed to his hunger every day,
To þis beest foule and abhomynable,
To staunche his hunger whiche was vnstauncheable,
But whane þeyre sheep by processe gan to fayle
þey most of nuwe provyde more victaylle,

(9)

¶ And whanne þey foonde no Refuyt ne coumfort
For þe dragoun to make pourveyaunce,
þane þey tooke by lotte oþer by soort — then men, women, and children.
Man or chylde, þeyre vytayle to avaunce,
Lyche as hit felle on by mortal chaunce[1] [leaf 76]
Allas, ellas, it was to gret pytee
To seen þe sorowe þat was in þat Citee.

[1] MS. launce.

(10)

¶ þe statuit made noon excepcyoun
Of heghe ne lowe, þey stoode in so gret doute
Touchant þat monstre and þat foule dragoun,
Eche maner man, as it came aboute,
To be devoured, allas, þey were sent oute,
Til at þe last þe lott in þis maner — At last the lot fell on the king's daughter.
Fel right vpon þe kynges doughter deer,

43 *taken*] B. takyng S T. 44 ooful B. wofull and sodayne T. aduenture T. 45 fallyng B. fyll T. 46 *þat*] *om.* B T. stode B. stood T. 47 *As*] And T. *not*] om. T. 48 þe assent *ins.* B. *felle*] foule T. 49 *þeyre*] that. 50 *But*] Then T. *þeyre*] þe B T. 51 *þat*] *om.* B T. 53 thys foule beest that was so abhomynable T. 54 *staunche*] withdrawe T. *whiche was*] *om.* T. 56 *nuwe*] nede T. for more *ins.* B T. 57 nor B. 59 When B. token B. or B T. 60-61 *tr.* T. 61 Like B T. *by*] þer B. *chaunce*] B. 62 *to*] *om.* T. 63 *þat* (2)] the T. 66 Touching B. Towchyng T. *þat* (2)] *om.* T. 67 *Eche*] Euery B T. *maner*] *om.* T. 69 atte last B. 70 *right*] *om.* B T.

(11)

¶ þat sche most nexst of necessytee
Beo so deuowred, helpe may no meede,
But to beo sent oute of þat cytee,
þis cely mayde quakyng in hir dreed;
Vpoñ hir hande a sheep she did leed,
Hir fadir wepte, hir moder, boope tweyne,
And al þe Cytee in teerys did so reyne.

(12)

She was sent out royally,

¶ At hir oute goyng hir fader for þe noones
Arrayed her with al his ful mighṫ
In cloope of golde with gemys and with stoones,
Whicḥ shoone ful sheene ageyne þe sonne brighṫ,

and on the way

And on hir wey sheo mette an armed knighṫ
Sent frome þe lord as in hir diffence
Ageynst þe dragoun to make resistence.

(13)

met St. George, who came to save her.

¶ Saint George it was, oure ladyes owen knyghṫ,
þat armed seet vpoñ a ryal steed
Whicḥ came to socour þis mayden in hir righṫ,
Of aventure in þis grete neode,
" Ellas!" quod she, whane she takeþe heed,
And bade him fleen in hir mortal feer,
Lest he also with hir devowred were.

(14)

¶ And whane he saughe of hir þe maner,
He hadde pytee and eeke compassyoun,
To seen, allas, þe cristal streemys cleer

71 *nexst*] *om.* B T. 72 *so*] *om.* B T. *þer* helpe *ins.* B T (ther T). help T. 73 And by oon assent T. *to*] *om.* B. 74 *quakyng*] stondyng T. *hir*] gret T. 75 *Vpon*] In T. dyd she T. 76 and her *ins.* T. 77 *so*] *om.* B T. 78 goyng out T. 79 *al*] *om.* T. 80 *in*] with B. *with* (2)] preciouse T. 81 *ful sheene*] *om.* T. 83 fro B. Brought thedyr by god for hyr d. T. 84 Agayn B. Agayne T. 85 *owen*] *om.* T. 86 ariol B *sic.* 87 The whyche *ins.* T. *mayden*] B. mayde S T. *in hir right*] *with* hys myght T. 88 *Of*] With gret *ins.* T. *grete*] B. gret S. 89 seyde T. toke B. tooke T. 90 *And*] *om.* B T. fle in hast *ins.* T. *hir*] his B. 93 *eeke*] *om.* B. gret T.

On hir cheekys reyne and royle adowne,
Thoughẗ he wolde beon hir Chaumpyoun,
For lyff nor deeth frome hir not to depart
But in hir quareẗ his body to Iupart.

(15)

¶ Hooly Saint George his hors smote on þe syde [leaf 77]
Whane he þe dragoun sawe lyfft vp his hede,
And towardes him he proudely gan to ryde
Ful lyche a knigẗ with outen fere or dreede;
Avysyly of witt he tooke goode heed,
With his spere sharp̄ and kene egrounde
Thoroughe þe body he gaf þe feonde a wownde.

St. George wounded the dragon

(16)

¶ þe cely mayde, knelyng on hir kne,
Vn to hir goddes maked hir preyer,
And Saint George, whane he did it see,
To hir he sayde, with debonayre cheer,
"Ryse vp̄ anoon, myn owen doughter deer,
Take þy girdeẗ, and make þer-of a bande,
And leed þis dragoun boldly in þyn hande

and bade the maiden lead it into the city bound with her girdle.

(17)

¶ In to þe cyte, lyche a conqueresse,
And þe dragoun meekly shall obeye."
And to þe cytee anoon she gan hir dresse—
þe Ouggely monstre dourst it not withseye—
And Saint George þe mayden gan conveye,
þat whane þe kyng hade Inspeccyoun,
With palme and banner he gooþe processyoun,

This was done.

95 chekyns B (:). royall and so ren a downe T. 96 and thought *ins.* T. be B T. 97 *nor*] ne T. for B. *to*] *om.* B T. 98 gepart T. iuparte B. 99 *smote on*] B T. *indec.* S. 101 Then toward T. 102 withoute B. 103 Avysydly *with* all wyt and toke T. 104 kenely T. grounde B T. 105 *þe* (1)] his B. þe (2)] B T. *MS. faded in* S. 107 makyng B T. 109 *debonayre*] a benyngne B T. 112 *in þyn hande*] on þe grounde B. 115 gan she B. 116 Owgle B. *With* thys vyle monstre whyche durst nat abrey T. 117 mayde B T. *gan*] dyd T. 118 Of the whyche T. *hade*] hed B. 119 *banner*] laurer B. goth a *ins.* B T.

(18)

¶ Yiving to him þe laude of þis victorye,
Whicħ haþe þeyre cytee delyverd out of dreed;
St. George smote off the dragon's head, And Saint George, to encresce his glorye,
Pulled out a swerde and smote of his hed,
þe people alwey taking ful good heed,
How God þis martyr list to magnefye,
And him to enhaunce thorughe his Chiuallerye.

(19)

¶ þanne he made þe dragoun to be drawe,
With waynes and cartes fer out of þe towne,
And affter þat he taught hem Crystes lawe,
By his doctryne and predicacyoun,
And frome þerrour by conuersyoun,
and baptised them all. He made hem tourne, þe kyng and þe cyte,
And of oon hert baptysed for to be. [leaf 78]

(20)

¶ þe kyng affter in honnour of Marye
And in worship of Saint George hir knight,
A ful feyre chirche gan to edefye,
Riche of bylding and wonder feyre of sigħt,
Amiddes of whicħ þer sprang vp anoon right
A plesaunt welle, with stremys cristallyne,
Whos drynk to seek was helthe and medecyne.

(21)

¶ Saint George þanne enfourme gan þe kyng
St. George taught reverence to the Church and the priesthood, remember the poor, and hear daily service Of foure thinges of great excellence,
First þat he shoulde aboue al oþer thing
Crystes chirche haue euer in reuerence,
Worship preesthood with al his diligence,
Haue mynde on poore, and first his hert enclyne
Frome day to day to here servyce devyne.

120 *him*] hem B. þe] *om.* T. *of þis*] of his B. and the T. 122 *his*] theyre T. 123 *a swerde*] aswere B *sic.* 124 *alwey*] *etc.* awayted and sawe thys gret dede T. 126 þorgh B. 129 *hem*] *om.* T. 131 þere erroure B. þe] *om.* T. conuersacioune T. 132 theym T. þe (1, 2)] *om.* T. 134 in þe *ins.* B. 137 *and*] *om.* T. 138 Mydde of þe which þer sprong vp anon right B. Mydde of the churche T. *vp*] *om.* T S. 140 sike B. Euery day to her seruyce whych ys dyuyne T (see 147). 141 þanne] *om.* B. gan then T. 143 *aboue all oþer*] ouer al B T. 144 *haue euer*] haue B. to haue T. 146 *first*] B. *om.* S. the poore and furst T. 147 Every day to here seruice which is devyne B T. *here*] B T. hir S.

(22)

¶ þis same tyme, þe stoory telle cane,
  Ageynst Crysten þer was a thyrant sent,
þe whicħ was called þeo-Dacyan,
  Of paynyme lawe he was a presydent,
  And to destroye was hooly his entent — Dacian oppressed Christians at that time,
þe feyth of Cryst, and sleen his confessours,
With dyuers peynes wroughţ by his tormentours.

(23)

¶ Whane þat Saint George gan here of take heed
  Howe þis thyraunt gan Crystes feyţh manace,
He of pourpos lefţ of his knighţly weede,
  And pcurely cladde mette him in þe face,
  Mannely cheered, fulfilled al with grace,
In his presence lowde he gan to crye — and St. George rebuked him.
" Oon God þer is, fy on ydolatrye."

(24)

¶ þe false Thyraunt by gret vyolence
  Commaunded haþe anoon þat he be taake,
And to be brought vnto his presence;
  Bade þat he shoulde Crystes feyth forsake, — He was arrested,
  But he ne liste noo delayes maake,
Aunswerd pleynly, his lyff by deth to fyne,
Frome Crystes lawe no thing shall him declyne.

(25)

¶ þe Thyraunt þanne, of verray cruweltee, [leaf 79]
  Bad þat he shoulde þis martir moost entier
Naked beon hanged vpoñ a galowe tree, — and condemned to be hung.
  With scowrges beet in ful felle maner,
  And with brondes brennyng brighţ and cler,
His sides brent, were not hes peynes strong?
His entraylles opende, salt cast in among.

148 *þis*] The B T. tell B T. 149 Agayn B. 150 Aras Dacian T. Dacian B. 151-2 *tr.* S. 151 paynyms T. *a*] *om.* T. 152 *to*] *om.* B. 153 *Cryst*] the churche T. *his*] the T. 154 *With*] By T. *his*] *om.* T. 155 *þat*] *om.* B T. theroſ T. 157 *of*] T. *om.* B S. knigtes T. 160 *he*] *om.* B. 161 O B. on þi *ins.* B. 162 *false*] T. fals B S. 163 *haþe*] *om.* T. *be*] were T. 165 *þat*] *om.* B. 166 *liste*] B. list S. *noo delayes*] not any to T. 167 *Aunswerd*] assuryd T. 168 *lawe*] feythe T. *declyne*] B T. enclyne S. 171 on B T. 172 skorged B T (be scourged *ins.* T). *beet*] S. *ful felle*] foule T. 174 *not hes*] *with* T. 175 open B. our T. with salt T.

(26)

¶ þe nexst nigħt, Cryst to him did peere,
And gracyously gan him to coumfort,
And beed him souffre his peynes with goode cheer,
And in no wyse him-selven discoumfort,
Christ was his succour. For he þe palme of victor schal report,
By his souffraunce, and wynnen þe laurier
Of martirdame aboue þe sterres cleer.

(27)

¶ þis migħty Geaunt, Crystes Chaumpyoun,
Drank bitter venyme made benchauntement,
Crystes crosse was his protecc*i*on,
Preserving him þat he was not shent,
His poisoner was converted. And he þat made hit of ful fals entent
Saughe ageyne God he hade no puissaunce,
Forsooke his errour and fel In repentaunce.

(28)

¶ Axeþe mercy in ful humble wyse,
And bycame cristen, bytwix hope and dreed,
þe false Iuge, voyde of all Iustyce,
Comaunded haþe þat he shuld leese his heed,
And in his blood, as any roose reed,
He was baptysed, whoo þat can discerne,
By deeþe deserving þe lyff þat is eterne.

(29)

¶ þanne Dacyan, furyous and cruwel,
Gane of nuwe devysen in his teene,
Reysed alofft a ful large wheele,
Ful of swerdes grounden sharp̄ and keene,
Then St. George was broken on the wheel. And Saint George, in his entent moost cleene,
Tourned þer on in þat mortal rage, [leaf 80]
þe wheel to braake he felt no damage.

176 *The nyght after criste dede him appere* B T. 177 *to*] *om.* T. recomforte T. 178 *And beed*] Bad B. Bade T. ful gode *ins.* B. 180 vyctory T. shuld T. resorte B. 181 *and*] *om.* T. wynnyng T. 184 poyson T. by en-te B T (enchauntement T). 188 Sy that ayenst T. 190 And axeth *ins.* B. And askyd *ins.* T. 191 betwyxt B T. 192 *false*] T. fals S B. *voyde*] fals B. 193 *shuld*] T. *om.* S B. 194 rose T. roos S. ros B. 196 þ*at*] whyche T. 197 full cruell *ins.* T. 198 Thought hym on a new wyse in Angor and tene T. 199 And reysed *ins.* T. on lofte B. 200 grounde B. *om.* T. 201 *moost*] ful T. 202 Was turnyd *ins.* T. *that*] þeyr T. raige S ? 203 braste T.

(30)

¶ Eeke in a vessel boylling ful of leed,
  þis hooly martir was eplounged downe,
He enterd In with-outen feer or dreed,
  þe grace of God was his saluacioun,
  [And liche a bath of consolacioun]
He founde the metal coumfortable and clere,
Escaping oute devoyde of al daunger.

Boiled in lead.

(31)

¶ He was eeke brought, þe story dooþe devyse,
  In-to a temple ful of mawmetrye,
Off entent to haue doo sacrefyce,
  But alle þeyre goddes he knightly can defye,
  And sodyenly oure feyth to magnefye
A fyre frome heven was by myracle sent,
Wher thorughe þe temple was till asshes brent.

He consumed, by a miracle, the false gods.

(32)

¶ And with al þis we fynden in his lyff,
  Thorugh Goddes might and gracyous *purveyaunce*
þat **Alexandrea** of **Dacyan** þe wyff
  Forsooke ydolles and al hir fals creaunce
  And became crysten with humble attendaunce,
Suffred deeþe baptysed in hir bloode
For loue of him þat starff vpon þe Roode.

Dacian's wife converted.

(33)

And **Dacyan** þanne, by ful mortal lawe,
  Comaunded haþe in open audyence,
þat Saint George be thorughe þe cyte drawe
  And affter þat þis was his sentence,
  [He to ben heueded by cruwel violence],
And in his dying þus it is befalle,
He made his preyer for hem þat to him calle.

At last he was beheaded.

204 Also T. 205 plunched B. ploungyd T. 206 *without* T. withoute B. 208 *line om.* S. lyke T. lych B. bathe T. consulacioun B. 210 *al*] that T. 211 *eeke*] *om.* T. as the history *ins.* T. 213 And of *ins.* T. *haue*] *om.* T. 214 hir B. *can*] hath B. dyd T. 215 *oure*] youre T. 216 *frome*] of B. 217 *till*] to B T. 220 Alexandria B T. *of*] *om.* T. 221 all myscreaunce T. 224 *starff*] hyng T. 225 *þanne*] *om.* T. a ful *ins.* B T. 227 *be*] B T. he S. 229 *line om.* S. cruel B. Forto behedyd T. 230 þis B. 231 theym T.

(34)

His prayer. ¶ "O lord," quod he, "þou here myn orysoun
And graunte it beo vn-to þe plesaunce
þat alle folk þat haue deuocyoun
To me, O lord, haue hem in Remembraunce
And condescende with euery circumstaunce
Of þy mercy, O souereiñ lord moost deer
Al for my saake to heren þeyre preyer."

(35)

And al þe peple being in presence,
A voyce was herd dovne from þe hye heven,
Howe þat his preyer was graunted in sentence
Of him þat is lord of þe sterres seven.
Dacian's death. And **Dacyan**, with a sodein leven
Was brent vnwarly by consumpcyoun,
As he repayred hoome to his mansyoun.

Explicit.

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34. THE LEGENDE OF ST. PETRONILLA.

[*Reprinted from* "Fugitive tracts:" I, First Series, *from an early Pynson print.*]

(1)

To tell of Petronilla, The parfite life to put in remembraunce [p. 1]
Of a virgyn moost gracious and entere,
Which in all vertu had souereyn suffysaunce,
Callyd Petronylla Petyrs doughter dere,
Peter's daughter. Benygne of porte, humble of face and chere,
All other maydyns excelled in fairenesse,
And, as hir legende pleynly doth vs lere,
Though she were fayre more commendyd for meknes.

232 *Marg.* Qualiter Georgius orauit B. 232 quoth T. *þou*] *om.* T B. 233 to thy T. 234 All tho *ins.* T. alle þe *ins.* B. 238 *Al*] *om.* B T. 240 fro B. *þe hye*] *om.* T. 241 *þat*] *om.* B T. 244 *vnwarly by*] *meruelously* by A T. 245 *hoome*] hem T. *Colophon:* "Here endeth the lyfe of seynt George" B. Explicit vita sancti Georgii Martiris T.

(2)

And more-ouer, as hir story sayth,
By Petyrs doctryne and informacion,
In Crystis lawe and stable in that feyth
She was so groundyd, for short conclusion,
Called the clere myrroure of all perfection,
For good exaumple, by Goodys prouidence
Preuyd in sekenesse, hir lyf maketh mencion,
In all hir sekenesse had parfyte pacience.

(3)

Though she had of brennynge greate feruence
Twene colde and hote, vexacion inportable,
There was no grutchinge, but vertuous Innocence,
Gaue thanke to God, of hert and thought most stable,
From hir entent nat found variable,—
So was she groundyd on parfyte charite,—
Professyd to God to *per*seuere immutable,
In hir auough made vnto chastyte.

An invalid, she never complained.

(4)

Hir perfection breuely to discryue,
She was acceptyd so in the lordys sight,
To be noumbryd one of the maydyns fyue
Afore Ihesu that bare their laumpys light,
Which may nat clipse no derkenesse of the night,
But euer Ilych abydinge in vertue,
This Petronylla might cleyme of very right
To hir spouse oure blessyd lord Iesu.

She was one of the five wise virgins.

(5)

And as hir lyfe recordeth by scripture
Of this virgyn by myracles full notable,
It fyll onys of sodeyne auenture,
Petyr sittinge sadly at the table
With his disciples, such as were moost able [p. 2]
In all vertue, Titus did abrayde
And of compassion with la*n*gage resonable
To Saynt Petyr euyn thus he sayde,—

Titus once asked Peter,

(6)

"With humble support of youre audience,
Peysed youre power and youre holynesse,
"Why don't you cure Petronilla, as you do others?" What may this mene, concludynge my sentence,
That ye make hole all theym that haue sekenesse,
And Petronella quaketh in hir accesse,
Youre owne doughter in full pitous wise,
And ye alas hir langoure to represse,
Lyst nat onys byd[den] hir arise?"

(7)

Then St. Peter healed her; Saynt Petyr thanne, of faderly pyte
Bad hir arise, and serue theym at the table,
And she all hole of hir infirmyte,
He gaue hir charge to be seruysable;
She lyke a virgyn, of port moost agreable,
What euer he bad she alwey diligent
and she served them. Of humble wyll, by tokenes moost notable,
Lowly to accomplissh his commaundement.

(8)

And she fulfylled his byddynge, in certeyn,
Withoute grutchinge, of virgynall mekenesse,
Peter bade her go to bed again, which she accepted gladly. Petyr bad hir goo into hir bed ageyn
Lyke as toforne, brennynge in hir sekenesse,
For Cristes sake, she dempt it for rightwysnesse,
And of humylite, groundyd in all vertue,
Hir maladye was to hir a gladnesse,
All that she felt for loue of Crist Ihesu.

(9)

On whom alone she dyd hir hert[e] grounde,
Withoute chaunge or foreyn doublenesse,
In hir prayers she was so stable founde,
Folke that were seke their langoure to represse,
And as hir life can truly bere wytnesse,
Her inwarde herte so brent in charyte,
Though God and nature gaue hir great fayrenesse,
Yit more commendyd was hir humylite.

(10)

A pure virgyn perseuered all hir lyfe [p 3]
  Both for condicions and great semelynesse.
The Erle Flaccus desired hir to his wyf,
  Cam and requeryd hir, did his besynesse,
  For hir port and womanly noblesse, 77
Hir demenynge and gracious visage,
  Albe that he excellyd in richesse,
He besy was to haue hir in mariage. 80

Flaccus wished her for wife.

(11)

To yeue answere she was nat recheles,
  But alwey one of thought and [of] corage
Toke him asyde, oute of all the prees,
  Benygnely and demure of langage,
  Gaue answere for hir auauntage 85
That he shulde the day of hir weddynge
  Bringe matronys, wyues, maydyns yonge of age,
Hir to conuey vnto his dw[e]llinge. 88

She asked for an escort of women.

(12)

He gan reioyse Flaccus anone right
  In his inwarde hertly aduertence,
Lyke hir request, this Erle, this proude knight
  Made him redy to come to hir presence;
  She all this while lay in abstynence 93
In prayer wakynge, this virgyn vertuous,
  With Fellicula moost preuy in sentence
Of hir secnees, brought forth in one hour. 96

She, however, lay waking in prayer,

(13)

Of Petronylla thus it is concludyd,
  Who so list her lyfe playnly to rede,
Of his purpos Flaccus was deludyd,
  And by a preest callyd holy Nychomede
  Brought to hir couch and lyenge there bedrede, 101
As God list for her graciously to wurch,
  With hosyll, shrift, yeldyd vp hir goost in dede;
A parfite mayde preuyd of all holy church. 104

and died at last, a pure virgin.

(14)

Fellicula gan afore prouyde
Fellicula, her companion, was slain by Flaccus, Maugre Flaccus to lyue in maydynhede,
His loue, his hate, both she set asyde,
Lyued vii dayes metles in dede,
[1] Slayne by this tyraunt, which made hir sides blede,
Lyke rede roses ran doun hir chast blode, [1 p. 4]
and Nichomedes, her confessor. And after that he slough Nychomede,
Last by despite at Tybre in the flode.

(15)

Their martyrdome they dyd thus fulfyll,
With rosys rubyfyed *com*plete their passyon,
With white lyllyes was holy Petronylle
Magnefied for chast affection,
Saynt Petyrs doughter, hir lif maketh mencion,
Exsaumple of pacience in sekenes whan she lay,
With purple wede to the heuenly mancyon
She died May 31, Hir soule went vp the last day of May.

(16)

Which is a seson playnly of the yere
when all birds sing. That all foulys[1] make melodye, [1] Pr. soulys
And nightyngalys with amerous notys clere
Salueth Esp*er*us in hir armonye,
The sharpe thorne towadre the partye
Of hir herte, kepeth wakyr hir corage,
That nouther cokkowe nor howle by enuye
May for no slouth fynde in hir avauntage.

(17)

St. Parnell, like the nightingale, was ever wakeful in Jesus' service. Take of this mater an applycacion,
To say Parnell of herte glad and light
That euer was wakir of hole entencyon
To serue Ihesu, nat sluggy day nor night,
Callyd the nightyngale with heuenly fethers bright,
Gaue thanke to God in langoure and sekenesse,
Venquesshid iii enmies thrugh grace of Goddis might,
And made hir ende in vrgynall clennesse.

[Ballade.] (18)

Petronilla, virgyn of great vertu, Oracio
Clad all in floures of sp*iritu*all freshnesse,

Petyrs doughter, for love of Crist Ihesu
  Ladest thy lyf in prayer and clennesse,
  Of herte ay founde moost meke in thy sekenesse,
To do seruise with humble diligence
  Unto thy fader, thy story be-reth witnesse,
Callyd for thy merytes myrrour of pacience;

(19)

God and nature gaue the greate fayrenesse [p. 5]
  To excelle all other of port and of beutye,
Trauaylyd with feuerys and many stronge accesse,
  Gaue thanke to God, thy legende who list se,
  Vertu was preuyd in thyn infirmyte,
Wherfore we pray with humble reuerence
  Do mytigacion of all that seke the,
And with their accesse vertuous pacience.

(20)

Be-mene to Ihesu for vs in all myscheef
  That he of mercy oure sekenesse list aslake,
And of thy meritys more to make a preef
  Socoure thy seruauntys where they slepe or wake,
  O blessyd Pernell! nowe for thy faders sake
Ageyne all accessys and stroke of pestilence,
  All that deuoutly their praier to the make,
Sende theym good helth with vertuous pacience.

(21)

And who that cometh vnto hir presence,
  On pylgrimage with deuocion,
Late him trust[e], pleynly in sentence,
  Shall fynde grace of his peticion.

Teach us patience,

for thy father's sake, in sickness and pestilence.

Pilgrims to her shrine (at Bury) shall find their prayers granted.

Emprynted by Rycharde Pynson.

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35. HOW THE PLAGUE WAS CEASED IN ROME.

[MS. B. M. Adds. 29729, leaves 4 back–5.]

how the plage was sesyd in Rome / John Lidgat.

(1)

So noble medesyne, ne so sovereyne, [leaf 4, back]
  So speciall stronge gayn ffever pestilent,

Avicen, Ypocras, nor yet Galien
Cerapion nothar for all his jugement
Nor Esculapius, for all his medicament
Coulde nevar make in all his lyves space
No medicine like the Lord's. Medecene lyke to the lord omnipotent
When to his peoples he lyste send his grace.

(2)

It is remembryd in gestys of Lumbardy, [leaf 5]
In Gilbert's time, at Rome and Pavia, there was a pestilence. Reynynge kynge Gilberte, a cruell pestilence,
An vgsom dethe environde Italy,
Where crafti cure coude make no resistence
As provyd was, by dredfull experience
In Rome and Pavy, to carefull Citees
Wher pestilence regnyng dyd tyrannees.

(3)

In sondry placys this furious syknes
So cruelly racyd, that mo were dede
Then lefte on lyve, and thus *with* hevynes
The lytell nomber lyvynge in gret drede,
Seynge so myche caren, the Erthe dyd sprede
Scant they myght them bery, gret was theyr payne
For nothynge erthly, from deth myght them restrayne.

(4)

The good and evil angels smote the people. Ther were to Aungels visibly sene *with* eyne
The good before, the evyll dyd hym folowe,
How ofte the good to smyte dyd assigne,
That oder smote, to folkes full grete sorowe,
So thousands died, nyght, myddaye, & morowe
Oute of eche place, whiche tokened thus,
That thoos Aungels wer pestiferus.

(5)

In the meane seson, an holy man
Had revelation, when that in Pavye
Then an altar to St. Sebastian in St. Peter's ad Vincula, stopped it. Was made an Auctor to Sent Sebastian,
Shulde cese that pestilence & that malady,
This Auctor made in the chirche callid Petry
Advincula, to the martirs Reverence
The plage cesid, and eke the pestilence

(6)

Not golde potable, nor pured quintessence,
Not Rewe barbaryn, nor Alpharike Triacle,
Surmounte the power of myghti pestilence,
But God [thorugh] his seyntis doth his miracle
To everi person, by grace Receptakle,[1]
Worshipynge this martir, he instillith his grace,
Moste sovereyne diaprodest, in all pestilence case.

[1] MS. Receptable

/ Explicit / John lidgate /

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36. THE LEGEND OF SEYNT GYLE.

[Bodleian MS. Laud 683, leaves 33, back, to 44, back.]

Here begynneth the lyff of Seynt Gyle. [f. 33, bk.]

(1)

Of Agamenoun vnder the large Empyre,
Born in Athenys of Grekes royall lyne,
Blyssed Gyles, thy grace lat Enspyre,
In-to my penne, the tracys tenlumyne;
Cast down thy look, lat the stremys schyne,
Of thy tweyn Eyen, this prosesse to conveie,
Be influence of grace which is devyne,
Me to dyrecte of that I wolde seye,

St. Giles, born in Agamemnon's Empire.

(2)

In thy Wurship compendyously to wryte,
By a maner breeff compylacyoun,
To remembre, so as I can Endyte,
Thy gloryous lyff, thy conversacyoun,
Thorugh al the world in euery regyoun
Rad and rehersid, be examples ful notable,
Lyk a merour of Contemplacyoun,
To ffolk that caste hem in vertu to be stable,

MSS. Laud 683, leaves 33, back, to 44, back = L; Leyden Voss. 9, pp. 1-15 = V. Harley 2255, leaves 95, back, to 103 = H. 4 tratys H.

(3)

I will tell your story as I can,

A lytel glene, gadryd in the ffeld,
Betwen large shokkys of parfight holynesse,
Mong grete schevys that I ther be-held,
To gadre up heerys dyd my besynesse,
Greyn tryed out, selestyall of swetnesse, [leaf 34
To ffostre and ffeede ffolk Contemplatyff,
Full in purpos breeffly to Expresse
Centenciously thy myracles and thy lyff,

(4)

Wher-vp-on my purpos to ffulfylle,
By Goddis grace, fortune, or aventure,
Ther was to me brouht a lytell bylle
Of greet devossionn by a cryature,

as I was asked to do, out of Latin.

Requyryng me to do my besy Cure,
Affter the tenour only ffor Gyles sake,
Out of Latyn translate that scripture.
Folwyng the copie, this labour vndertake;

(5)

To whos requeste lowly I dyd Obeye,
Breeffly this story to put in remembraunce,
Long prossesse lefft, took the nexte weye,
For short metris do gladly gret plesaunce,
By cler report rehersed the substaunce,
Prolyxite ffor to sette asyde,
Bood no lenger but gan my penne avaunce,
Trustyng Seynt Gyle for to be my guyde.

(6)

Compendyously was remembrid thus,
So far in ordre I schall rehersyn here,

Thy father was Theodorus, thy mother Pellagia.

Thy ffader was named Theodorus, [leaf 34, back]
Callyd Pellagia was thy moder dere,
Of roial blood bothe borne yffere;
Thy youthe ffostryd, bokys determyne,
With dyllygence vertu for to lere,
And profyte in vertuous dyscyplyne.

20 eerys H. 32 copei (i *added in red ink*) copee H, copes V.
33 I lowly dede H V. 47 leerne V. 48 discipulyne V.

(7)

Thus dysposed in vertu to profyte,
Lyk thy mastres wich tauht þe spelle and reede,
Tendre of age, gretly lyst delyte,
As seith thy lyff, in almesse-deede,
Of compassioun castyst of thy weede,
Gaff it freely to oon that quook for cold,
Wich was maad hool reffresshed in his neede,
The ffirste myracle in thy legende told.

Thou gavest thy coat away when a boy:

(8)

Fader, moder, anoon as they were ded,
Thow dyst reioysshe ther tresour & richesse,
Thy patromonye for more goostly sped,
Thow gaff to pore, of mercyful almesse,
Another poysounned, þe venym dist represse,
To oon also with a ffend Travaylled,
Thy preyer and Expert hoolynesse
To his recure hath sovereynly avaylled.

gavest away thy inheritance

(9)

This myracles spred in thy Contre,
For teschewe veynglorie and fals pryde,
Of perfectyon ffleddyst ouer see,
Preysyng of people for to sette a-syde, [leaf 35]
On-to shipmen sauacyonn and gyde,
Madyst þe tempest graciously asswage,
And fro perysshyng dist so for hem prouyde
From al perell to fortune ther passage.

Miracles followed.

(10)

Seke and pore thou lyst also vysite,
And alle that were in Trybulacioun,
Of the wedewe callyd Theocryte,
To hir douhter thou were sauacioun,
Of old langour hir Consolacyoun,
To al the contre pleynyng for skarsete,
By thy prayer and medyacyoun,
They did habounde with gracious plente.

Sick and poor visited thee.

50 *thy*] the V. 56 *The ffirst*] first H V. 59 *more goostly*] moost goodly H V. 62 *ffend*] frende V. 67 ouer the *ins.* H V. 74 weryn V. 79 meditacioun V.

(11)

Whan the hermyte Veredemyus
Was ffer absent, thy story doth expresse,
Thoruh thy merit notable & vertuous
Thou madist a penaunt hool from al siknesse,
Three years in the desert. Toward dissert the Iourne thou dist dresse
With cold water, and herbis rauhe and grene,
Complet iij yeer thy story berith witnesse,
Laddist thy lyff, of colour pale and lene,

(12)

God of his grace hadde vpon the mynde,
Lyst ordeyne ffor a Restoratyff
The hind fed thee with milk. To thy repast, whight as snow, an hynde, [leaf 35, back]
With plentyvous mylk to fostre therby thy lyff,
Myd sharpe breris thou were Contemplatyf,
Thy body peyned with rigerous contynence,
Ageyn Sathan of costom was thy stryff
Dauntyng thy flessh by vertuous abstynence.

(13)

Thy ffoode was nouther on flessh nor flyssh,
Sool by thy-silff in a desert place,
Other deyntes kam noon in thy dyssh,
But frute and rootis wich thou dist vp race,
Bestis reioysshyng to loke vp-on thy fface,
Mong sharpe busshes keptist thy hermytage,
As I told erst, among by Goddis grace
Sook of an hynde wich that was savage.

(14)

Thus of costom the hynde kept þi tyme
At serteyn houris duryng ful thre yeer,
Wente in pasture gresyng fro the pryme,
Toward mydday she kam with ful glad cheer,
Of God provided to be thy vytayller,
With a repast of hir mylk most soote,
She was thy cook, she was thy boteleer,
Ageyn the constreynt of hunger to do boote.

90 ordyne V. 91 wyth V. 98 *a desert*] deserte V. 101 *vp on*] vp V. 105 *þi*] hir H V. 110 *hir*] thi H V.

(15)

This myracle, and this vnkouth thyng, [leaf 36]
Was at Tuskan, to Gasceygne adiacent,
Vpon Burgoyne regnyng there a kyng,
As I reede hys name was Fluent,
Wich in huntyng sette at his Entent,
Curteys, gentyl, in al his gouernaunce ;
To conclude, shortly in sentement,
He was soget to the kyng of ffraunce,

Fluent, king of Burgundy, lived near by,

(16)

At mount Pilleris holding his soiour,
As thy story, Guyles, maketh mynde
Vpon a day the kyng *with* gret labour,
Alle his meyne, noon was lefft be-hynde,
Houndis on-coupelyd to chasyn at thy*n* hy*n*de,
Roial lymeris with alauntys huge,
Thy beste swyfft lefft hem echon be-hynde,
Ran to thy ffeet for socour and reffuge.

and hunted on a day.

(17)

The kyng, the bysshop, thy story who lyst rede,
Of that kyngdam cam to thy presence
Hurt *with* an arwe, sauh thy wounde bleede,
Profred amendis and gold for ther offence ;
The kyng in wyl thy wrong to recompence,
By the assigned of hooll affeccyoun,
To bylde of monkis in Goddis reuerence, [leaf 36, back]
A monasterie *with*-Inne his regioun.

He saw thee hurt with an arrow, when the hind ran to thee.

(18)

At thy requeste the bisshop and the kyng,
Condescendid, with a Condycyoun,
That thow woldist accomplissh ther askyng
To ben abbot of that relygyoun,
Sette a ground of hih perfeccyoun,
By good example take of thy persone,
And of desert leue thy mansyoun,
For comou*n* profyght and leue nat so allone.

The king built thee a monastery.

114 Gascoygne H V. 115 *a*] as H V. 119 sentens V.

(19)

r prayer with al humylyte,
.ı thyn avis thou were Condescendyd,
.nat the religioun myhte Encresed be,
By thy presence and vertuously amendid,
Circumstaunces breeffly comprehendyd,
Thorugh o persone offtyn hath be prevyd,
All a regioun myhte been amendyd
By o good man socoured and releued.

(20)

In this mater it nedith not to tarye,
abstemious, To dau*n*te thy flessh, þe trouthe was wel sene,
Whan thou lefftyst to be solytarye,
Fedyng thy-silff w*ith* rotys rauh & grene,
Drank welle water, of colour megre and lene, [leaf 37]
Thy wou*n*de open, thy blood dystellyng doun,
As deuhy dropis, ageyn the sonne schene,
Ay to remembre on Crystys passyoun,

(21)

Prayeng þe lord duryng al thy lyve,
Be experience as it was affter ffounde,
On remembrau*n*ce of Cristis wou*n*dis ffyve,
keeping thy wound always open. That euer bledyng sholde be thy wounde,
That no leche with salue sholde sownde
Thy grevous hurt, to staunche it, or to bynde,
Cristis carectis large, wyde, and rownde,
Eternally enprente hem in thy mynde.

(22)

The saide abbey accomplisshed & I-walled,
The kyng present in his royal astaat,
With the bisshop whan thou were stalled,
Meek of thy port, nat pompous nor elat,
Loved and drad with grace ffortunat,
Laumpe and lanterne of perfeccyoun,
Tauhtest þi soggettis, erly and eek late,
To profyte in ther Relygyoun,

164 xuld V. 169–176 *om.* V. 171 whan that *ins.* H.
175 ff. *Faded letters from this point are retouched in L, by later hand, in red ink.*

(23)

Fastyng, wakyng, and liggyng harde a-nyht, An ascetic,
To thy discyples patroun and examplarie,
Fyrst at matynes settyst vp the lyght, [leaf 37, back]
In ech party of the seyntewarye,
Knelyng in churche, or in thy lybrarye,
Euer in study or Contemplacyoun,
Pastor callid, nat a mercenarye,
With a brydell of Castygacyoun.

(24)

Madist thy flessh meekly to obeye
To the spirit, voyde of rebellyoun,
Of alle þi werkis discressioun bar the keie,
With hih prudence and no presumpcioun,
Tweyne of consayl, equyte and resoun,
Lyk a ffader peised rigour and clemence,
Twen thextremytees hate or affeccyoun, ruling thy convent
Reulyng thy convent vnder obedience, well.

(25)

Wyt and discrecioun kept egal the ballaunce
A-tween cherisshyng and just correccyouns,
Thou bar the torche of prudent gouernaunce, A perfect abbot.
Fro parcial drauht of fals deuysiouns,
Resoun repressed fforeyn occasiouns,
With soffte speche and with woordes ffayre
Were set a-syde alle rebelliouns,
To thy precept was no soget contrarye.

(26)

Swyfft of wynge flight of thy good fame, [leaf 38]
By cleer report kam to the audyence
Of kyng Charlys, and of þi parfit name,
Wherof supprised with spiritual fervence,
By auctorite of royall excellence, Thou wentest to meet King Charles,
Sente to the deuoutly by massage,
Beyng thy-silff at Aralatence,
Toward hym holdyng thy viage,

186 rebelacioun V. 189 and of *ins.* V. 193 egaly V.
196 *of*] & V. 204 supposid V.

(27)

meeting and healing a man on the way

Mettyst a man, wich in his entrayll
Was oppressed by the ffendys myght,
A wikkyd goost so dyd him assayll,
Al men ferful to kome[n]in his sight,
But of compassion and grace of Cristis myht,
By thy prayer he was maad hool, by grace,
Affter this myracle Charlis the noble knyht
On bothe his armes the meekly did embrace,

(28)

The king asked thee to pray for him,

The kyng lowly *with* deuout obeysaunce
Prayde thou woldyst in thyn Orysouns
Haue hym dayly in thy remembraunce,
Sith it stood so, ffor short conclusiouns,
He hadde offendyd of froward mocyouns,
In a synne terryble to descryve,
Weuer of purpos in his oppynyouns [leaf 38, back.]
Therof to been confessed in his lyve.

(29)

Nat longe affter beyng at thy masse
By gret avys praydest ffor the kyng,
In thy memento lyst nat lyghtly passe
Tyl Cryst Iesu grauntyd thyn askyng,

and a letter in gold came to thee from heaven, absolving him.

In a bylle the trespas rehersyng
With goldene lettrys cast on the auhter,
Brouht by an angel from hevene discendyng
Of al the cas declared the maner,

(30)

To more encres of this vnkouth myracle
As the bylle in ordre dyd Expresse,
To thy requeste was maad noon obstacle,
Cryst hath for-ȝoue of his gret goodnesse,
The kyngys gylt thoruh thy parfitnesse,
Alle circumstaunces pleynly out declaryd,
Atween you two, as thou lyst hym confesse,
Treuly in ordre there was no poynt I-sparyd,

210 *the*] *om.* V. 212 comen H V. kome L. at his V.
225 *beyng*] *om.* V. 239 *lyst*] dist H V.

(31)

This vnkouth bylle, by an angell brought,
Cast on the auhter, briht as þe sonne schoon,
What was wretyn no man knew riht nouht,
Woord nor sillable but thy-silffe alloon,
They gaff a lyght lyk a charboncle stoon
Thorugh the chapel the skrowe schoon so shene, [leaf 39]
Among hem alle sothly was nat Oon
Except thy-sylff knew what they did mene.

(32)

Graunted to the ffor a prerogatyff,
In this bylle with thys addycyoun,
What synful man lyst amende hys lyff,
Full repentaunt with contrycyoun,
And the sacrement of confessyoun,
The lord aboue schal hem to mercy take,
Throuh thy prayer and hooly orisoun
So that they lyst ther synne to for-sake.

This bill also granted thee privilege of mediation.

(33)

Charlys restoryd on-to goostly helthe,
By thy notable Informacyoun,
To gret encres of hys worldly welthe,
And gret prosperyte of all his regioun;
At thy departyng from his roial doungoun,
To dysceuere ye tweyne were so loth
Of ffervent love and trewe affeccyoun
Thy lyff remembreth that ye wepte bothe.

(34)

Repeyryng hom by thy decert ay moryd,
Be encres in vertu Crist Iesu was thy sped,
A dukys sone was to lyff Restoryd,
By thy prayer wich lay affore the ded, [leaf 39, back]
Among þi bretheren with obeisaunce and dred,
Komyng hom brouht in with glad vysage,
Abood nat longe, clad in a pilgrym weede,
Toward Rome madyst thy vyage.

A duke's son was healed on thy return.

246 *shene*] clene V. 252 *with*] of V. 259 *hys*] this H.

(35)

Cause of thy goyng in þi lyff expressed,
Was of greet zeel and gret affeccyoun,
Ful weel expert for grace hath so dressed
A pilgrimage to Rome. Thy pylgrymage toward Rome toun,
And to expleyte all thyn entencyoun,
Noon obstacle, as it is comprehendyd,
To thy requeste and Iust petycyoun
Gracyously the Pope ys condescendyd.

(36)

Gret heed he took to thyn holynesse,
And to thy famous greet humylyte,
Sette thy chirche for euer in sekernesse,
And thy relygioun in Tranquyllyte,
The Pope granted thee freedom from interference. By bulle asseled with many lyberte,
Peynes annexed by ful hard sentence,
Ageyn alle tho that of Inyquyte
To thy convent dyde vyolence.

(37)

And by a-nother favourable sygne,
Of God enspired the Pope dyd his peyne, [leaf 40]
Lyk a ffadder gracyous and benygne,
Put thy ffredamys to stondyn in serteyn,
He gave doors of cypress On-to thyn hous he gaff dorys tweyne,
By crafft out korve wrouht *with* fressh entayl,
Maugre alle tho that lyst at it dysdeyne
Thyn hous tenpugne they shal nat prevayll.

(38)

This seide dooris korve out of Cypresse,
for thy convent, Brought to Tybre they fond noon obstacle,
Next to that stronde, thy story seith expresse,
They fro Tybre conveyed by myracle
To thy closet and lytell tabernacle,
Brought to londe *with* gret solempnyte,
Affore thy stepill *with* many fressh penacle,
telling the life of In wich dorys who lyst thy story see,

294 *with*] bi H V. 302 solemnyte gret V.

(39)

Was hool complet lyf of thapostelys xij, the twelve apostles.
In fressh picture with lyffly quyk Images,
Though Pigmaleon had be there hym-selve
He koude haue maad no goodlyere vysages.
Reysed bentayll vp-on smale stages
Garnysshed *with* gold, freet *with* stonys ryche,
Blissed Gyles by thy pylgrymages,
Thou gat these loukis to wich *per* be *non* lyche.

(40)

Kept in thy chirche ffor a memoryall, [leaf 40, back]
Tokene of ful graun*t* and confirmacioun,
That thy menstre in Especyall
Fraunchised was, for pleyn conclusioun,
From all maner Iuredyccyoun,
Of foreyn power be thyn holynesse,
Prelat nor prynce of no presum*p*cioun
Thy lybertees nor frau*n*chise to oppresse,'

(41)

By a spirit only of prophesye,
Knew afforn whan thou sholdyst passe,
Thy bretheryn *p*resent *with* many wepy*n*g eie,
On a Sunday knelyng in the place,
Spreynt *with* teris, lokying on thy fface,
Whan that thou gaf, as I can remembre
Thy oost to God conveyed vp by grace,
With holy angellis mon[e]the of Septembre.

Explicit.

A Praier to Seynt Gyle.

(42)

O gracious Gyle, of pore folk chef patrou*n*, Gracious Giles,
Medycyne to seke in ther dystresse,

324 wyht knelyng *ins.* V. 328 moneth II V. monthe L. Explicit vita sancti Eqidii. sequitur oratio ad eundem *margin of* V. Incipit oracio ad eundem V (*above oratio*).

save all the poor and needy,

To alle needy sheeld and proteccyoun, [leaf 41]
Reffute to wrecchis, ther damages to redresse,
Folk that were ded restoryng to quyknesse,
Sith thou of God were chose to be so good,
Pray for our sy*n*nys, pray for our wikkidnesse,
To Crist Ie*s*u that boughte us w*ith* his blood,

(43)

Caste vp-on us thy goodly pitous yee,
To our requestis thyn eris dou*n* enclyne,
For the love of Ie*s*u and Marye,
Born in Bedlem, she a pure virgyne,
And as thou were tryacle and medycyne
To kyng Charlis, whan he in myschef stood,
Teche us the weye by þi gostly doctryne,
To love that lord that bought us w*ith* his blood.

(44)

Geyn our enemyes wich ben in nou*m*bre thre,

against the fiend.

The flessh þe world þe dredful fel serpent,
Of thy grace and mercyfull pyte,
To þi servau*n*tis that serve the of entent
Ageyn al trouble be w*ith* hem present,
Maugre þe fend and his furious mood,
Gracious Gyle, be neue*r* from us absent
For love of Ie*s*u *þat* bouhte us w*ith* his blood,

(45)

We putte our trust and our affeccyoun [leaf 41, back]
In þi most feithful prudent gouernau*n*ce,
Be thow our sheld, [our] pavys, and sheltrou*n*,
That were so famous by myracles i*n* substau*n*ce,
Wrought by thy merit in Germanye & Frau*n*ce,
Maugre leviathan, mankyndes fo moost wood,
Ageyn whos werre haue us in remembrau*n*ce
To-fore that lord wich bouht us w*ith* his blood.

338 request H V. 353 *our* (2)] H V. *om.* L.

Lenvoye.

(46)

O myn [avowe[1]], wich callid art Seynt Gyle, [1] MS. above. St. Giles, think of thy servant,
Tween hope & dred most mekely I requere,
Thynk on *þi* man *þat* laboureth to compile
This lytel dete, of hooll herte and entyeer, 364
Haue mynde on alle that trust in *þi* praier, and remember all that trust thy prayer.
For love of hym that starff vpon þe rood,
Yif thou be mene, we stonde no thyng in were,
To haue his mercy *þat* bouhte us *with* his blood. 368

Explicit.

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37. THE LEGEND OF SEYNT MARGARETE.

[MS. Durham Cosin V. II. 14, leaves 97, back, to 106, back.]

Here begynneth the prolog of the holy Seynt, Seynt Margarete, compendyously compiled in balade by Lidgate dan Johan, Monk of Bury, A° VIII° h VI[i].

(1)

At the reuerence of Seynt Margarete I purpose to write St. Margaret's life.
My purpos is hir lyfe to compile;
Though I haue no Rethorikes swete
Nor colour nooñ tenbelisshe with my style
Yet dar I seyn, it happeth so somen while, 5
Vnder writyng rude of apparence
Mater is hid of grete intellygence. 7

(2)

Ful ofte falleth, in this Chestys blake
Gold and perlys and stones of grete prys

361 *avowe*] H V. above L. 364 entent V.

MSS. Bishop Cosin's Library, Durham V, VII, 14, leaves 97, back, to 106, back = D; Bodley 686, leaves 193, back, to 200, back = B; Univ. Lib. Camb. Ll. 5, 18, leaves 29, back, to 41, back = L; B.M. Harley 367, leaves 80 to 83, back = H. *Title:* Here begynythe the lyff of þe holy virgine & martyr Seynt Margarete (by John Lydgate, monk of Bury, *added in late hand*), L. *B and H follow D. H ends*, in the .8. yere of kynge henry the .6. (written with John Stowes owne hand, added in a XVII C. hand). *Running title in* B, The lyfe of Seynt Margarete. 3 Retreke L. 5 some H B, sum L. 8 yt happythe L. *this*] *om.* L. 9 *and stones*] *om.* L.

Ben ylooke and into warde ytake;
And by sentence and the prudent avys
Of philosoffres, that holden were so wys,

A royal ruby may be in a poor sack.
A Royal Ruby in whiche ther is no lak,
May closed ben in a ful pore sak.

(3)

So I will try my best.
And though that I haue nooñ eloquence
For to discryue hir *par*fit holynesse
Hir chaste lyf, hir tendre Innocence.
Hir martirdam wrought by grete duresse,—
Ay vnmutable in hir stablenesse,
Vn-to the dethe ay one in hir suffraunce,
So was hir herte roted on constaunce.

(4)

She loved Christ.
In Crystes feith she gan hir so delyte,
For whom she lyste despyse al worldly glorye,
This daysye, with leves rede and white,
Purpul hewed, as maked is memorye,
Whan that hir blode was shad oute by victorye, [leaf 98]
The chaste lely of whos maydenhede
Thorugh martyrdam was spreynt with roses rede.

(5)

Margaret she was by name and by nature.
Margarete, the storye dothe hir calle,
After a stone ynamed Margarite,
A precyous gemme amonge these stones alle,
In there bokes as clerkys liste to write;
For of nature perlys echone ben white,
Right vertuous of kynde, rounde and small—
Whiche propurtees resembleñ hir at alle.

(6)

White of chastity.
She was first white by virginyte,
In al hir lyvyng preuyde vertuous;

10 take L. 11 *and*] of L. ad vys (*sic*) B. 12 *holden*] *om.* L. 13 *ther*] *om.* L. 14 Be Closed L. 15 *that*] *om.* L. 17 *tendre*] *om.* L. 20 on *om.* L. 21 rote L. 23 For whiche she dispysed L. 24 *daysye*] B H. dasye B. 25 made H L. 26 *that*] *om.* L. 28 *Thorugh*] With L. rose B. 30 named L H. 31 þe B. *om.* L. 34 Thorowe vertue L. 35 resemblithe L. resembleth H. in all L. at al B.

And smal she was by humylite; Small by humility,
Right strong in God, this maide glorious;
And for she was thurgh deth victoryous,
Thurgh hir triumphe she gate the palme in heuene,
With laurer crowned above the sterres seuene. and victorious.

(7)

This stone in vertu is a cordyal, Like a pearl, she was a
To the spirit a grete confortatyf; comfort to the health
Right so hir herte was imperyal of man.
I mene, in vertu duryng al hir lyf;
For she venquesshed with al hir mortal stryf
The deuel, the worlde, her storye dothe devyse,
And of hir flesshe she made a sacryfice

(8)

Vnto the lorde, that starf vpon the rode,
Whan he liste deye for oure redempcyoun;
So this virgine, taquyte him, shad hir blode
Ful benygnely in her passyoun.
O gemme of gemmes, vyrgyn of most renoun, O gem of gems, help
Thy lif to write be thou my socoure, me to write
And shede of grace the aureat lycoure

(9)

In-to my penne, quakyng of verray drede, for I am afraid.
Of retoryke for I haue no muse
Duely to write this martirdom: in dede, [leaf 98, back]
Ne were oo thyng, I wolde me excuse,—
That thou of grace wylt me not refuse Refuse me not.
But dyrectyn, O blysful lode-sterre,
Me and my penne to conveye, whan I erre.

(10)

Lat thi lyght in derkenesse be my guyde
Tochyng this processe whiche I haue vnder-take.

41 *the*] hyr L. 42 laurell L. 47 *with al*] B. withal D. with all H. *with* L. 50 vppon a crosse L (see l. 52). 51 him list to sye L. 52 And for hym shed hyr blode Rede as Roos L. 53 pacienly L. 56 *þin* L. 57 *of*] for B L. 61 will L. wolt B. 62 directen B H. direct L. 63 My penne and me L.

Remember, too, my patroness,

Remembre, O virgyne, vpon that other side
On hir that caused, oonly for thi sake,
Thyn holy lyf me to compile and make,— 68

Lady March,

My lady Marche I mene, whiche of entent
Yafe firste to me in *com*maundement 70

(11)

who asked me to write thy legend out of French and Latin.

That I shulde considre welle and see
In Frensshe and Latyne thyn holy passyoun̄,
Thi martirdam̄ and thi virginite,
And thereof make a compilacyoun;
So, as I cowde, vnder correccioun, 75
And vnder supporte of alle that shal it rede,
Vpon this storye thus I wylle procede. 77

Here endeth the prolog of Seynt Margarete, and next folwyng begynneth the storye of hir.

(12)

Born in Antioch,

In Anthiochye, a famous grete Citee,
This blyssed mayde, this martir gloryous
Whilom was born, hire legende ye may see,—
Hir fader callid Theodosius;
And as the storye playnly telleth vs, 82
A patryark he was of Paynym̄ lawes
After the ryghtes vsed in tho dawes. 84

(13)

To a Noryce this mayde was ytake,
Right gracious of shape and of visage:
The Paynym̄ lawe of herte she hath forsake

baptized very young.

And was baptised in hir tendre age, [leaf 99]
For whiche hir fader gan fallen in a rage 89
And to hir-ward bare ful grete haterede,
Whan that he knewe she crystened was in dede. 91

68 *me*] *om.* L. 69 *whiche of*] of goode L. 70 Whiche gaff me L. 72 thy lyffe *þi* passion̄ L. 74 to make a Contempalcion. 77 will I L. Title: B as in D. *of hir*] *om.* B. Here endeth the prologe H. *No break in* L. 78 Antioche B H L. 79 blissedfull L (*sic!*). 80 *legende*] begynnynge L. 81 callid was *ins.* L. 84 Right L. 85 Vnto L. take L. 87 *of*] in L. 90 *hir*] L. 91 *that*] *om.* L.

(14)

And whan that she by processe dede atteyne — When she was fifteen,
Vnto the Age of xv. yere,
With othir maydnes of beaute sou*er*eyne,
This holy virgyne, benygne and glad of chere,
Flouryng in vertu, moste goodly and entere, 96
Humble of hir porte, this gracyous creature
Kepte of hir Noryce the shepe in theire pasture. 98 she kept sheep.

(15)

Devoyde of pride, of rancour and of Ire,
She called was a mirrour of mekenesse,
The Holy Gost hir herte so dede enspire
That wille and thought were sette on *par*fitnesse,
To thynke on Criste was holy hir gladnesse, 103
And chere benygne to alle she dede shewe,
Softe of hir speche, and but of wordys fewe. 105

(16)

She gat hir love vpoñ euery syde, — Every one loved her.
By cause she was so inly vertuous,—
For God and grace with hir dide abide—
Al thyng eschewyng that was vycious;—
Til that the Prefette, called Olibrius, Prefectus no mie Olibrius 110 Olibrius the prefect
Of auenture rode on his pleyng,
Where he sawe first this mayde, hir shepe kepyng. 112

(17)

He was rauesshede anoon with hir beaute, — was ravished with her beauty,
Hir grete fairnesse whan he dide aduerte,
Hir fresshe face eke whan he dide see;
Hir heuenly Iyeñ perced thurgh his herte,
Brent in his corage with importable smerte: 117
This cruel wolfe, for love inpacyent,
Cast him devowre this cely Innocent. 119

92 whan by proces she L. 96 *confused with* 97 in H, *ends* mooste gracious creature, *then l.* 98 *was started and scratched, and* 97 *written correctly, etc.* 99 Voyde L. *of* (1)] *om.* L. 100 *a*] *om.* L. 102 Hyr will L. 103 *holy*] B H. *om.* L. 104 benyngne chere L. 105 *but*] *om.* L. 108 dyde withinne L. 111 Of Entent L. 112 Wher fyrste he L. *hir*] *om.* L. 113 He was anoñ L. 115 *face*] mayde (*inserted above the line*) L. hir see *ins.* B. 116 pished There was hys herte L. 119 to Devoure L.

(18)

and asked himself: "Who can this be,

Firste to him-self thus he spake and sayde: [leaf 99, bk.]
"What is she this, where dothe this goodely duelle?
Who saw ever to-forn so faire a maide,
Whiche alle othir in beaute dothe excelle?
Of wommanhede she is the verray welle;
For me semeth myn herte in euery weyne
Is thurgh perced with hir Iyen tweyne."

that has so captured me?"

(19)

He sent his servants to learn who she was:

And with that thought he made for to gone
His seruauntes to hir Innocence,
Bad thei sholde enquere of hir anoon,
What that she was, with al hir diligence,
And reporte vnto his presence
Of hir lynage playnly how it stode
And where she were born of gentil blode;

(20)

"And of hir birthe if that she be fre,
I wille hir haue sothly to my wyfe,

resolved to marry her,

Loue and cherysshe for hir grete beaute,
As it is skyle, duryng al my lyfe,
That atwene vs ther shal be no stryfe;
And if she be born of foreyne lyne,

or make her his concubine.

I wille hir take to my concubyne."

(21)

She was brought to him.

Whan she was brought vnto his presence,
First he enquerede of hir condicyoun,
Bad hir declare platly in sentence
Of hir lawe and hir religioun,
And of hir kyn, by short conclusyoun,
Clerly dyscure, and the trouthe attame,
Hooly hir purpos, and what was hir name.

120 *thus*] *om.* L. 123 all other excelle *tr.* L. 124 wemen L. 125 *in*] *with* L. 126 *for*] *om.* L. 129 And bad *ins.* L. *of hir*] *om.* L. 133 *where*] if L. gentle H. gentile B. Gentyll L. 135 haue hyre vnto L. 136 hire for hyr Beautie L. 138 *ther*] *om.* L. 139 *foreyne*] sory (sic!) L. 140 haue B L. conbyne (*sic*) H. 141 to L. 142 *of*] *om.* L. 142 And bade L. 146 Truly to L. atteyne B.

(22)

She, not to Rekel for noon hastynesse,
  But ful demure and sobre of contenaunce,
Gan looke on him, by grete avisenesse,
  Dressyng to God hir hertes remembraunce,
  Of chere nor colour ther was no variaunce; [leaf 100] 152
Constaunt of herte, this holy blyssed mayde
To the Prefecte euene thus she saide: 154

She, not rashly, but demurely

answered him with constant heart:

(23)

"Touchynge my lynage, by successyoun
  My bloide conveied is fro grete noblesse,
My name Margarete; and of religioun
  I am cristen, in verray sothfastnesse;
  And in that lawe, with-oute doublenesse, 159
For lyf or dethe playnly I wille abide,
Perseuere stable, and varien on no side." 161

"I am Margaret, a Christian, to live or die in that faith."

(24)

Wher-of the Iuge in manere gan disdeyne,
  To hir saide, for short conclusioun,—
"Margarete, ther ben thinges tweyne
  Ful couenable to thi condicyoun:
  And this the first, to myn oppinioun, 166
Of thi byrthe the grete nobilite,
And the seconde is thi grete beaute, 168

The judge said.

"Thy nobility and beauty

(25)

"Whiche in thi persone Ioyned ben y-fere,
  Worthi to be called a Margarite,
Of fairenesse of shape and eke of chere,
  A chose gemme among these perles white;
  And in this tweyne for I me delite, 173
Sewyng my counsaille thou mustest condiscende
Better avysed the thride to amende. 175

make it well for thee not

148 She was *ins.* L. 149 *with* sobre L. 152 *ther*] *om.* L. 154 And to *ins.* L. 156 was L. noblenesse B. 157 name ys *ins.* L. 158 cristened B L. 161 *verrey* L. 162 dyde L. 166 *to*] in L. 171 feirenesse B. fayrenese H. fairenes L. 172 *A*] And B. 173 *tweyne*] *om.* L. I mene B. 174 must H. maist I.. my3test B. conducende L.

(26)

"To thi beaute it were a ful grete loos,
To thi youthe and to thi maydenhede,
to believe on a crucified man." To leve on him that deied on a croos,
I holde it foly; wherfore take goode hede,
For-sake his feithe, and do as I the rede; 180
First lat that God of the be denyed
Which on a tre was hange and crucified." 182

(27)

"It is true," said she, "Certes," quod she, "what euer that thou seye,
He wilfully suffred passioun, [leaf 100, back]
"He died for us." And humbely liste for mankynde deye
And sched his blode for oure redempcioun
To make vs fre, and payen oure raunsoun, 187
Of his Ioye that we ne sholde mysse
Where now he regneth eternaly in blysse." 189

(28)

The judge sent her to prison. The Iuge, wrothe, sent hir to prisoun,
There to abide tille on the next day,
Makyng as thoo, no dilacioun,
Bad she sholde in al the haste thei may
Be brought aforn̄ him, to seyn yee or nay 194
Touchyng hir creaunce, what was hir lawe or feithe;
And to hir evenne thus he seithe: 196

(29)

Next day he bade her to spare herself, "Margarete," quod he, "haue pite on thyne age,
And haue eke mercy on thi grete fairnesse.
Spille not thi thought of foly ne of rage,
and recant. But tourn̄ thyn herte, and thi wittes dresse
To our goddes, and do thi besynesse 201
Hem to honour and plese her deyete,
As thou desirest to lyue in prosperite." 203

178 beleve B L. 182 *hange*] H. honged B. hangyd L. 183 *that*] *om.* L. 184 hys passion L. 185 to dye L. 187 maken B. he payd L. 188 shuld nat L H. 189 eternal B. 191 nex (*sic*!) L. 194 Ather yee or nay L. 196 Evyn to hyr *þus þe* iuge L. 198 *And*] *om.* L.

(30)

Quod she ageyn: "with hert, wille and thoughte
I worship him verrayly in dede
That made man, and after hath him bought,
Whom heuene and erthe and the see dothe drede.
Alle elementes he dothe conveie and lede,
For wynde, nor weder, nor no creature
With-oute his mercy may no while endure."

She refused "I worship the Almighty."

(31)

Quod the Iuge: "Anoon but thou consente
To my desire as thou hast herde devyse,
Truste fully that thou shalt repente.
For first I shal in ful cruel wyse
Mercyles thy body so chastyse,—
Trust me welle, this no feyned tale,— [leaf 101]
Thi flesshe assonder kerve on peces smale."

The judge threatened her,

(32)

Quod Margarete, "while that me lastethe brethe,
I shal abide in this oppinioun.
Sytthe Criste for me suffred peyne and dethe,
Shad al his blode for my redempcyoun,
So for his sake, of hole affeccyoun,
Be assured that I haue no drede
To deye for him, and al my blode to shede."

but she persisted

(33)

The Iuge thanne vpon a galowe tre
Lete hangeñ vp this holy pure virgyne,
Hir flesshe be rente in his cruelte,
Whos blode ran doun right as eny lyne;
Lyke a quyke this maiden in her pyne
Shad oute hir blode, hir veynes al to-rent,
Til of hir body the lycour was al spent.

and was hanged,

and her flesh torn in pieces.

206 haue L. 210 *with* outyn L. *no while*] *om.* L. 211 but þou anon B L. 216 þis is B L. 217 shall be leytt into L. 218 *that*] *om.* L. 219 will L. 224 *to*] *om.* B L. 226 honge L. hongen B. 227 *be*] H. he L. to rent B. 229 Ay lyke gwyke L. þe maide B. alwey in *ins.* L. 231 *al spent*] I spent L.

(34)

Allas the while ! thei that stode beside,
Full sore wepteñ of compassyoun ;
Allas ! for doole ! thei myght vnnethe abide
To sene hir blode so renne and rayle douñ
So importable was hir passyoun
The by-standers begged her For Cristes feithe, that the peple abraide
And of pite thus to hir thei saide :

(35)

to recant, for pity. "O Margareta, allas, whan we take hede
Hou thou whilom were faireste vn-to see,
But now, allas ! thi body is al rede,
Steyned with blode, whereof we han pite,
Allas ! allas ! hou myght it euere be
To sene a mayde yonge, fresshe, and tendre of age
Mighty to endure of tourment suche arage ?

(36)

" Whi hast thou lost thyñ excellent fairenesse,
Whi hast thou lost this shape and thy beaute ?
And fynal cause of thi mortal distresse [leaf 101, back]
Is thi wilful incredulite.
Lete fantasies out of thyn herte fle
Now at the last, that thou maist in eese
Of thy turment the bitternesse appese."

(37)

But she refused, Quod she : "Goth hens, ye fals counsaylirys,
Ye worlde peple, vnsad and euer vntrewe,
Flesshely, chaungeable, and in youre desirys
Delityng euere in thinges that be newe ;
Amonge remembreth—and wolde God ye knewe—
That of my flesshe the mortal tourmentrie
Is to my soule chief salve and remedie."

232 quod þei *ins.* L. 233 And ful *ins.* L. with grete L. 237 *that*] & L. 239 *O*] *om.* L. 241 but nowe All thi body lokethe Rede L. 244 freshe yonge tendre L. 245 *Mighty*] Strong L. of torment to endure H 248 wofull L. 249 *þin* owne L. incrudelite B. 250 Lete þi *ins.* L. 251 atte last B. fynd ease L. 252 to appease L. have pese B. 254 worldly H L. worldles B. *euer*] *om.* L. euer vusad H. 256 *euere*] *om.* L. 258 *of my flesshe*] all L.

(38)

And to the Iuge thus she saide and spake:
" O gredy hounde, lyoun insaciable, — and rebuked the judge.
On my body thou maiste welle taken wrake,
But the soule shal perseuere stable,
For Cristes feith abideñ immutable. 264
For thilke lorde Crist Ihesu, whom I serve,
From al mischief my spirit shal preserve." 266

(39)

The Iuge, confuse sittyng in the place, — The judge, in confusion,
To beholde myght not sustene
The rede blode rayle aboute hir face,
Like a ryver rennyng on the grene;
Toke his mantel in his mortal tene, 271
Hid his visage, whanne that he toke hede
In herte astoned to sene hir sydes blede. 273

(40)

Made hir in hast to be taken douñ — had her taken down,
Myd of hir peyne cruel and horrible,
And efte ageyne putte hir in prisoun, — and put in prison,
Where she prayde,—if it were possible, — where she asked the
Hir mortal foo, dredful and odible, 278 Lord to show her
The lorde besechynge that she myght him see, — her foe.
Whiche cause was of her aduersite, [leaf 102] 280

(41)

Hir impugnynge thurgh his mortal fight
That man first brought to distruccyoun.
And sodeynly appered in hir sight,
Where as she lay boundeñ in prisoun,
In the lykenesse of a felle dragoun 285 A great dragon,
The olde serpent, whiche called is Sathan, — Satan,
And hastyly to assayle her he begañ; 287

260 *thus*] *om.* L. 261 *lyoun*] *om.* L. 262 *welle*] *om.* L. 263 But yet my L. 265–6 For Criste Iesu þat lord will preserue, Hem þat will hym loue And with goode will serue L. 267 Confused L. 268 hir he *ins.* L. 269 The blode Ranne downe L. 271 He toke L. 272 *that*] *om.* L. 273 he stounyde L. 276 *efte*] lete L. 277 There L. 278 fro þat ys moost terrible L. 279 *The*] Hir L. 280 was cause of all L. 281 Impoygnyng L. 282 brought first L. 285 foule L. 286 þe whiche ys L. 287 assoile (*sic*) B. Hyr to assayle hastely L.

(42)

with open mouth, swallowed her,
With open mouthe, the virgyne to deuour,
First of alle, he swolwed in hir hede,
And she deuoutly, hirself to socoure,

but she crossed herself, and came out of his middle.
Gan crosse hirself, in hir mortal drede;
And by grace, anoone or she toke hede, 292
The horrible beste, in relees of hir peyne,
Brast assondre, and partyd was on tweyne. 294

(43)

Then as a man he assayled her,
And efte ageyne to assayl hir he begañ,
The story seith, and after dothe appeere
By gret disceit in lykenesse of a man;
And she deuoutly, with hir yen clere
Lyfte vp to God, gan maken hir prayere. 299
And as she lay in hir orisoun,

but was conquered;
Vnder hir fete lyggyng the dragoun, 301

(44)

The deuel, venquysshed, toke hir by the honde,
Spake thes wordes, as I shal devyse:
"Thou hast me bounde with invisible bonde,
Whiche victorie ought ynogh suffice!

and asked her to cease.
Cese of thy power, and lat me now aryse, 306
For I may not abideñ thi constreynt,
In this batayle thou hast me made so feynt." 308

(45)

And she aroos with-oute fere or drede,
This cely ma[i]de, this tendre creature,
By grace of God hent him by the hede

She cast him down,
And cast him doun, for al his felle armure, [leaf 102, back]
Vnder hir fete—he myght[e] not recure; 313
And on this serpent for to do more wrake,

put her foot on his head,
Hir ryght fote she sette upon his bake. 315

291 *in hir*] *with* L. 292 anoon by grace H. *or*] *om.* L. 294 In sondre L. 295 assoyle B. 299 & made L. 305 The victory L. oght y not B (*sic!*). I aught not to L. 307 *thi*] þis B. 308 made me L. 309 She Rose L. or eny *ins.* L. 312 *felle*] *om.* L. 314 And for þe *ser*pent shuld do no more wrake L.

(46)

" Oo feende," quod she, " of malyse serpentyne, and taunted him.
Remembre of the how I haue victorye,
A clene mayde, by powere femynyne,
Whiche shall be rad to myn encrees of glorye,
Perpetuelly putte eke in memorie,
How a mayde hath put vnder fote
Sathan, that is of synne crope and roote."

(47)

With that the serpent lowde gan to crie,
" Thou hast me brought shortly to vttraunce, The Fiend acknowledged the defeat,
I am ve[n]quysshed, I may it not denye,
Ageyns the ful feble is my puyssaunce,
Thyn Innocence hath brought me to myschaunce,
And a mayde, but of yeeres tendre,
Hath me outrayed with hir lymmes sklendre.

(48)

" Yif that a man, whiche had force and myght, and wished it had been a man that had conquered him.
Had me venquysshed, I myght it welle sustene ;
But now, allas, ageyn al skele and ryght,
A cely virgyne, a mayde pure and clene,
Hath me bore down in al my felle tene ;
And this, allas, bothe at eve and morowe
Is grettest cause of my dedly sorowe.

(49)

" This encreseth grete party of my peyne,
Whan I consydre with-ynne my-self and see
How thi fader and moder bothe tweyne
Were in their tyme friendly vnto me ;
But thou allone, thurgh thy virginite,
Thi chast[e] lyf, thy parfyt holynesse
Han me venquysshed and outrayed in distress."

316 *þu* maltius (*word defaced*) L. *of*] o B. 317 *of*] *om.* B. howe I haue of *þe* the L. 318 *by*] of L. 319 The whiche L. *of*] and B. to my glory L. 320 eke pute L. 321 haue L. 322 of syn *þat* ys bothe L. 323 began lowde H. *to*] *om.* L. 324 *shortly*, etc.] to grete noyaunce L. 325 I am ouercome L. 328 yhere. 330 hathe L. hath H. 331 ouercome L. 333 As eny vergine L. 334 *in al*] in all B H L. *Horstmann reads* in-til *here*. 335 thus H. alas at euene & at morowe L. 336 This ys the Chieff of myn endles sorowe L. 338 *with ynne*] *om.* L. 342 chaste B L. 343 ouercome & pute L.

(50)

Whan she bigan the serpent to constreyne [leaf 103]
To discure, and no thinge to hyde
She asked him how he attacked man. By what mene and what manere treyne,
Outher by malys, outher by envye and pryde
That he assailed man on any syde. 348
"The kynde of man, telle on anoon," quod she,
"And be welle ware thou lye nat to me." 350

(51)

"Sothely," quod he, "I may it not denye,—
To seyn the trouthe playnly, and not spare,
He said, by lies My nature is of custume for to lye,
As I that am of trouthe and vertue bare,
Lyggynge awayte ayenste the welfare 355
and envy, Of folkes goode, and alway envyous
To alle that ben parfite and vertuous, 357

(52)

"Naturelly to hem I haue envye,
Though thei thurgh vertu me ofte put abak,
And whan it falleth thei haue of me mastrie,
Ageyn to me resorteth al the wrak;
Of charite I haue so grete a lak, 362
So grete sorowe only for lak of grace
That man in heuene sholde occupye my place. 364

(53)

though he could never again win heaven. "Yet, wote I welle, I may it not recure,
Nor in that place shal I neuer abide,
But in helle sorowe and peyne endure,
From heuene caste for my grete pryde—
This foule vice fro thennes was my guyde, 369
Yet of malys, thye trouthe for to telle,
Envye I haue that man ther sholde duelle. 371

344 Than L. 346 manер of L. 347 Or by malice envye or pride L. 348 asseylythe on euery L. 349 *anoon* nowe L. 350 unto H. 352 *playnly*] *om.* L. nat to *ins.* L. 354 and of *ins.* B. 358 *to hem*] *om.* L. 359 *þat* I by vertue am pute ofte abake L. 360 *þat þai* L. 367 tendure B. 371 shall L. shulde þer B.

(54)

"This eke trouthe that whilom Salamon, — Solomon
As bookes olde recorden and conclude,
Closed in a vesselle fendes many oñ — got all the fiends in a vessel once
And of spiritus a grete multitude,
Whiche Innocentes ful often can delude; [leaf 103, back]
But after dethe of that prudent kynge
Fro that vessel thei caste out fire sparklynge.

(55)

"Men supposyng in theire oppinioun
There was closed grete tresour and rychesse,
Brak the vessel of entencyoun, — but men broke it,
And sodeyñly the fendes gan hem dresse
Oute of that holde fer fro that distresse, — and they go out again.
At her oute-goyng enfectyng al thayre,
Where thei abideñ and haue theire repaire;

(56)

"Which to mankynde do ful grete damage
By their malys and ther temptacions,
To olde and yonge and euery manere age,
By ther conspired fals illusyouns;
But fynally all ther collusyons
Goth vnto nought, and al ther violence,
Whan ther is made myghty resistence."

(57)

Whan the serpent malicyous and olde
To the mayde, whos fote dede him oppresse,
Had his processe and his tale tolde,
She with-drowe to done him more duresse; — She let him go, then.
And the dragoun upwarde gan him dresse,
Disapered, and forth his wey is goo;
And she, assured of hir gostly foo,

372 This ys als so trewght L. 375 spirites B H L. 377 for þe dethe L. after the *ins.* B. 380 *and*] of L. 384 effectyng L. þe eyre B L H. 385 *þer* yete *ins.* L. 386 is to *ins.* H. to ful H. do to L. 387 *ther* (?)] *om.* L. 388 all maner of age L. 390 conclusiouns L. 391 Gone to wrake L. 395 tall I tolde (*sic*) L. 396 Sheweth draweth (*sic*) B. 397 gan him vpward L. 398-9 gone, fone L.

(58)

Wenquysshed hath the prynce of al derkenesse,
And sitthe she hathe ouercome the hede,
It faylethe nat she nedes moste oppresse
His cruel mynystre, and haue of him no drede.
Next day she was brought before the iudge,
And sewyng on, this floure of goodelyhede
The next[e] day, voyde of all refuge
Save of the lorde, was brought afore the Iuge,

(59)

Ful moche peple beyng in presence.
And for she wolde do no sacryfice [leaf 104]
The fals goddes, by mortal violence
stripped naked,
She was dispoiled in ful cruel wyse
And naked stode, that folke myght hir despise;
And after that this gemme of maydenhede
burnt with brands,
Was brent with brondus bright as eny glede,

(60)

Hir sydes skorched, whilom white as melke,
The cruel mynystres liste hir nat to spare,
For Crystes sake, hir body, softe as selke,
Mercyles, naked stode and bare;
And to avment and encrese hir care,
cast in boiling water.
In boylyng water she was caste and bounde,
The [wawys burblyng] [with bolles grete & round].

(61)

The folkes alle, that stondeñ enviroune
Of doo[l]ful pite, that sawe this auenture,
Gan wepe and pleyne, and of compassyouñ
Merueyled sore a tendre creature
Sustene myght suche tourment and endure;
For the tyraunt, to make hir peynes straunge,
In fire and water gan hir tourment change.

400 hathe she *ins.* L. *al*] *om.* B. 402 moost nedd*es* (*sic*) L. 403 ministres L. hem in no dred L. 404 *on*] of L. 405 devoyde L. 406 saue only our L. 407 was L. 409 *The*] Too L. 413 *bright*] lyght L. 414 skorkled B. as white as eny L. white as eny H. *whilom*] *om.* L. 415 *hir*] *om.* L. 417 stode all bare L. 418 avgement B. And forthermore to Encresse L. 419 was she L. 420 The water blowyng D H, *rest lacking.* B *has*: þe watter boilyng with bollys grete & rounde. L *reads*: The wawys burbyllyng bothe large and Rounde. 421 stoden B. stode L. 422 dooful D. 424 *sore*] *þat* so L. 426 to make hyr strong (*sic !*) L. 427 *In*] Fro L.

(62)

And sodeynly there fille an erthe-quave. An earthquake came on.
The people, in drede, dempte it was vengeaunce;
And fyve thousand, for God wolde hem save,
Conuerted weren from there myscreaunce,
For Cristes sake heveded by vengeaunce,— 432
Se how a mayde in al hir tourmentrie
The feith of Crist coude magnifie. 434

(63)

The blynde Iuge, all voyde of happe and grace, Then the judge
Last that othre conuerted wolde be
To Cristes feith, withoute lenger space
Commaunded hath that this mayde fre, commanded that she be beheaded.
In youth flourynge and virginite, 439
To ben heueded, withoute more tarying, [leaf 104, back]
In hir praier as she lay knelynge. 441

(64)

But first she praied of humble affeccyoun She prayed first
To the Iuge, to graunten hir leysere
That she myght make hir orisoun,
And haue a space to lyue in hir praiere.
And ful deuoutly with hert hole and entere 446
Vpoñ the poynte when she sholde deye,
The blessed virgyne thus bygan to preye. 448

(65)

First she praide of *par*fite charite *primo orauit pro suis persecutoribus.*
For hir enemys and hir tourmentours, for her tormentors,
For hem that caused hir aduersite
And had hir pursued with mony sharpe shours,
Of parfit loue she gadrid oute the flours, 453
Praying also for thoo folkes alle and those who should
That after helpe vnto hir grace calle. 455 pray in her name.

428 *fille*] was L. 435 *all*] *om.* L. 437 *with*in a lytyll L. 438 maydyn L. 440 be beheded H L. *with*outyn L. *more*] *om.* L. 441 satt L. 445 *lyue*] lyen B. be L. 448 gane *pra*ye L. *Margin of* B: Prima oracio ipsius *per*secutori*bus*. 449 in L. 450 *hir*] also L. 451 all hyr L. 453 *oute*] *om.* L. 454 *thoo*] the B. 455 wolde calle L. *Margin of* B: Necnon et pro eius memoria*m* agentibus et se inuocantibus.

(66)

And for alle thoo that haue hir in memorie,
And swiche as truste in hir helpe at nede;
That God hem graunte, sittinge in his glorie,
Of his grace that thei may welle spede,
And ageyn right that no man hem myslede,
"And, lorde," quod she, "to alle be socoure
That for thi sake done to me honoure.

Petacio & per eius memoriam agentibus & se inuocantibus.

(67)

especially women in travail,

"And specyally to the I beseche
To alle wymmen whiche of childe trauayle,
For my sake, oo lorde, be thou her leche,
Lat my prayere vn-to hem availe,
Suffre no myschief tho wymmen, lorde, assaile.
That calle to me for helpe in theire greuaunce,
But for my sake save hem fro myschaunce.

Etiam deuote orauit ad deum ut quecunque in partu parturientes se inuocauit ille sa proles emittet.

(68)

that they perish not.

"Lat hem, lorde, not perisshe in theire childynge,
Be thou her cõmforte and consolacyoun,
To be deliuered thurgh grace of thyn helpynge,
Socoure hem, lorde, in theire tribulacyoun.
This is my praier, this is myn orisoun,
And specially do alle folkes grace
That calle to me for helpe in any place!"

[leaf 105]

(69)

Then a voice from heaven told her the prayer was granted.

And fro that high[e] heuenly mansyoun
Was herde a voys in open audience
That God had herde hir peticioun,
To be parfourmed with-oute resistence.
And than this maide, moste of excellence,
Roos vp deuoutly, and no thynge afferde
Seide vnto him whiche that helde the swerde:

459 *thei*] *om.* B. 461 to all hem þu be L. 462 to me don B. do me L. *Margin of* B: Etiam deuote orauit ad deum vt quicumque in pertu periclitans se inuocaret ille sani prolem emitteret. 463 *to the*] also L. 464 þat *with* Childryn preuaile (*sic*) L. 466 to L. 467 *tho*] to B. *tho wymmen, lorde*] hem L. 470 *lorde*] *om.* L. perissh, lorde, *etc.* B. Childe berynge L. 472 *grace of*] *om.* L. 473 *theire*] *om.* L. 474 *this is*] & L. 475 *do*] to H. suche folke L. 476 As callyn L. 477 hyghe B L H. 483 *whiche*] *om.* L. hilde B H.

(70)

"Come nere," quod she, "myn oune brother dere,
  Smyte with the swerde, and loke thou spare nought.
My body shal behynde abidēn here,
  But my soule to heuene shall be brought."
  Her hede enclynynge with an humble thought;
The mynystre with al his myght and peyne
Lefte vp his swerde and smote hir necke on tweyne.

Then she was beheaded.

(71)

The peple of pite gan to crie and soun
  That stode and sawe hir bitter passioun;
Of martirdam thus she toke the croun[e]
  For Cristes feithe, with hole affeccyoun.
  Threttene kalendes, the boke maketh mencyoun,
Of Iul this maide, a merour of constaunce,
Was laureat thurgh hir *par*fit suffraunce.

She suffered on June 19.

(72)

An holy seynt writeth of this maide, and seithe:
  "This Margareta, p*ar*fyt of hir creaunce,
With drede of God moste stable in hir feythe,
  Vn-to the deth hauyng p*er*seueraunce
  Sette hoole to God with thought and remembraunce,
In herte ay compunt, she was so vertuous,
Eue*r*y-thing eschewyng that was vicious. [leaf 105, back]

A holy saint says of her.

"She was perfect in all,

(73)

"Hir blyssed lyf, hir conuersacioun
  Were example of p*ar*fite pacience,
Of grounded clennesse and of religioun,
  Of chastite founded on prudence;
  God gaf to hir soue*r*ayn excellence
In hir tyme that she shulde be
To all a maisterasse of virginite.

an example to all maidens.

484 *oune*] *om.* L. 485 *loke thou*] *om.* L. 486 I shall leve behynd L. 488 She Enclyned L. 489 mayne L. 490 *his*] the L. 491 *of*] for L. *to*] *om.* L. 491, 493 sowne, crowne B H. swowne, crowne L. 492 his B. 495 xxx^{ti} lek*es* L. 496 *maide, a*] *om.* L. 497 *hir*] *om.* L. 498 *of this maide*] *om.* L. 503 compunctyff she was victorious L. MS. L *ends* l. 511.

(74)

She forsook all for Christ."

" Hir fadir, modir, hir kynred she forsoke,
Hir holy lyuynge was to hem odious,
To Cristes lawe al holy she hir toke,
This blissed mayde, this virgin glorious,
Of alle hir enemyes she was victorious,
Til at the laste, in vertu complet goode,
For Cristes sake she shad hir chaste bloode."

Explicit vita *sancte* Margarete.

Lenvoy.

(75)

Ladies, call upon St. Margaret,

Noble princesses and ladyes of estate,
And gentilwomen lower of degre,
Lefte vp your hertes, calle to your aduocate
Seynt Margarete, gemme of chastite.
And alle wy*m*men that haue necessite,
Praye this mayde ageyn syknesse and dissese,
In trayvalynge for to do yow ese.

(76)

And folkes alle that be disconsolat
In your myschief and grete adue*r*site,
And alle that stonde of helpe desolate,
With devout hert and with humylite
Of ful trust, knelyng on your kne,

in trouble and disease.

Pray this mayde in trouble and alle dissese
Yow to releve and to do yow ese.

(77)

Blessed virgin,

Now, blissed virgyne, in heuene hy exaltat,
With othir martirs in the celestialle se, [leaf 106]
Styntith werre, the dredfulle fel debat
That vs assailith of oure enemyes thre,
From whos assaute inpossible is to fle,

set thy servants at ease.

But, chaste gemme, thi servauntes sette at ese
And be her shelde in myschief and dissese.

Explicit.

518 herte blode B. MS. B ends l. 518. *Colophon:* Here endeth þe life of seynte Margarete, And begynneth þe lyfe of the glorious martir seinte George. 519 princes H. 539 *colophon:* Explicet H.

38. THE LEGEND OF ST. AUSTIN AT COMPTON.

[From MS. Harl. 2255, leaves 24–32.]

Offre vp yowre Dymes.

(1)

Lyk as the Bible makith mencioun,
The original ground of devout offryng,
Callyd of clerkys iust decimacioun,
In pleyn Ynglissh trewe and iust tithyng;
Abel began Innocent of lyving,
Oonly to God for to do plesaunce,
Of frut, of beestys, reknyd euery-thyng,
Gaff God his part, tenthe of his substaunce.

Abel began tithes.

(2)

Melchisedech, bisshop, preest, and kyng,
To Abraham, a prynce of gret puissaunce,
For his victorye at his-hoom-Comyng,
Whan Amelech was brouht unto uttraunce,
Offryd bred and wyn with devout obeisaunce,
Of alle Oblaciouns figurys out to serche;
On bred and wyn, by roial suffisaunce,
The feith is groundid of al hooly cherche.

Melchisedek continued the custom,

(3)

Of good greyn sowe growith up good wheete,
With gret labour plantyd is the vyne,
The tenthe part is to our lord moost meete,
To whose preceptis, heuenly and divyne,
We muste our heedys meekly doun enclyne,
Paye our dymes by his Comaundementis,
Moyses lawe and Eek bi the doctryne,
Foure Ewangelistis and too Testamentis.

and we should all obey it.

MSS. B. M. Harley 2255, leaves 24 to 32, back = H; Lansdowne 699, leaves 35 to 41, back = L; Univ. Leyden Vossius 9, pp. 16–32 = V: Lincoln Cath. C. 5, 4, leaves Cviij to Diiij = C; Harley 4826, leaves 46 to 50, back = L; Univ. Lib. Camb. Hh. 4, 12, leaves 35 to 40 = U. Ll. 1 to 128] lacking in C. *Title* Iust decimation V (*xvi c. hand*), others lacking. 4 iust & trewe L. 7 *of* (21)] *om.* L. 10 *gret*] *om.* L. 11 *his*] *om.* L. hys gret U. 13 wyn and breed h. 14 obligacions V. 17 sowyn U. 24 Of fowr *ins.* U.

(4)

Fro Melchisedech doun to Abraham,
To sette of tithes a fundacioun,
Th'encrees of frute and al that therof cam
They trewly made ther oblacioun;
Whan Iacob sauh in his avisioun,
Tyme that he slepte upon the cold[e] stoon,
Sauh on a laddere goon angelis up and doun,
To God above made his avowh anoon.

(5)

Jacob vowed tithes to God.

This was his vowh, with gret humylite,
Lik his entent in ful pleyn language;
"Lord, yif thou list to conduite me,
Of thy grace, Fortune my passage,
To retourne hoom to myn herytage,
My fadris hous come therto by-tymes,
Of good and tresour, with al the surplusage,
I shal to the offren vp the dymes."

(6)

Among al frutys in especial,
By a prerogatif excellent and notable,
In worthynesse verray imperial,
Of reverence condigne and honourable,
By antiquite in templys custumable,
In hooly writ remembryd ofte sithes,

Wine, oil, and wheat were offered,

Wyn, Oyle, and wheete, frutis moost acceptable,
To God above were offryd vp for tythes.

(7)

The Patriark of antiquyte,
Callyd Isaak next by Successioun,

and included in Isaac's blessing to Jacob.

To Abraham which with thes frutys thre
Gaff to Iacob his benedicciouⁿ:
The which thre in comparisoun,
Of the moralité who-so takith heed,
To preesthood first and kynges of renoun,
Gret mysteries in Oyle wyn and breed.

25 *Fro*] For V. 30 on U. *colde*] V h. cold H U L. 31 Angel goñ V. Aungelis gon L. 32 vowh. ther a noon *ins.* L. 35 conducten V L. 38 to come *ins.* h. 47 frute V. 48 abouyn V. 49 Drede *sic* U.

(8)

Breed and wyn to bisshopis apparteene,
  Oyle longith for to anoynte kynges,
Offryng is maad of frutys ripe and greene,
  Of Foul and beeste and of al othir thynges;
Breefly conclude alle folk in there livynges,
  That trewly tithe with glad herte and face,
Patriarkis, prophetis in ther writynges,
  Shal evere encreese with fortune, hap, and grace.

Each has virtue.

(9)

And who fro God with-halte his dew[e]te,
  Lat hym knowe for pleyn conclusyoun,
Of warantise he shal nevir the,
  Lakke grace and vertuous foysoun;
Of ther tresour discrece in ech sesoun,
  To hoolychirche that wil nat pay hys dyme,
Lat hym adverte and haue inspeccioun,
  What ther befyl in Awstynes tyme.

Whoever withholds them,

let him remember what befell in St Austin's time.

(10)

I meene Austyn that was fro Rome sent,
  By Seyn Gregory in to this regioun,
Graciously arryued up in Kent,
  Famous in vertu, of gret perfeccioun;
His liff was lyk his predicacioun,
  As he tauht, sothely so he wrouhte:
By his moost hooly conversacioun,
  Into this lond the feith of Crist he brouhte.

Austin was sent from Rome,

to preach the faith.

(11)

Thoruh al the parties and provynces of the lond,
  Of Cristis gospel he gan the seed to sowe,
Unkouth myracles wrouhte with hys hand,
  Worshipped he was bothe of hih and lowe;
With-outen pompe grace hath his horn so blowe,
  Thoruh his merites that the hevenly soun,
He callid was as it is wel knowe,
  Cristes Apostil in Brutis Albioun.

He wrought many miracles.

58 anoyte U. 60 *of*] *om.* h. 62 *with*] were L. 64 *line om.* U. Ll. 65 to 128 *lacking in* U (*on folio*). 65 witholdith L. *dewete*] h. dewte H V L. 67 *Of*] A h. 69 *discrece*] *Halliwell reads* discrete! 83 Vnknowth V. 87 wyll V. *om.* L.

(12)

He was the bright aurora of our faith.

He was Aurora whan Phebus sholde arise,
With his briht beemys on that lond to shyne,
Callyd day-sterre moost glorious to devise;
Our feith was dirkid undir the Ecliptic lyne;
Our mysbeleeve he did first Enlumyne,
Whan he out-sprad the briht[e] beemys cleere,
Of Cristes lawe by his parfit doctryne,
Thoruh al this land to make his liht appeere.

(13)

This was doon by grace or we wer war,
Of tholygoost by the influence,
Whan foure steedys of Phebus goldene char,
List in this regioun holde residence;
Who droff the char to Conclude in sentence,
By goostly favour of the nyne speerys,
Til blissed Austyn, by goostly elloquence,
Was trewe Auriga of foure gospelleeris.

(14)

Before him we slumbered in darkness.

Or Austyn cam, we slombryd in dirknesse,
Lyk ydolastres blyndid in our siht,
Of Cristes feith was curteyned the cleernesse,
Tyl **Sol justicie** list shewe his beemys briht;
Of his mercy to clarefye the liht,
Chace away our cloudy ignoraunce,
The lord of lordys of moost imperial myht,
Tavoyde away our froward mescreaunce.

(15)

First fro the Pope that callid was Gregory,
Awstyn was sent, who that list adverte,
Tyme and date be put in memory,
To Cristes feith whan he did vs converte,
Our goostly woundys felte as tho gret smerte;
Deed was our soule, our boody Eek despised,

We were baptized by him.

Tyl Awstyn made vs cast of cloth and sherte,
In coold watir by hym we wer baptised.

94 *brihte*] L. briht H. 100 to holde *ins.* L. 106 ydolatres L V. 113 was callyd h. 118 *our* (1)] *om.* L.

(16)

Kyng Ethelbert regnyng that tyme in Kent,
  Touchyng the date whan Awstyn cam first doun,
Noumbryd the tyme whan that he was sent,
  By Pope Gregory into this regioun,
Yeer of our Lord by computacioun,
  Compleet five hundryd fourty and Eek nyne,
As cronyclers make mencioun,
  In ther bookys fully determyne.

King Ethelbert was king then,

549 A.D.

(17)

Thus he began by grace of Goddis hond,
  Wher God list werche may be noon obstacle,
By his labour was cristened al this lond,
  Feith of our lord wex moor cleer than spectacle;
Whan tholygoost made his habitacle
  In tho personys that wern in woord and deede,
By Awstyn tournyd, God wrouhte a gret myracle,
  To make hem stable in Articles of the Creede.

(18)

But to resorte ageyn to my mateere,
  With thOlygoost Austyn sett a-fire,
Gan preche and teche devoutly the maneere
  Of Cristes lawe abrood in every shire:
Grace of our Lord did hym so inspire,
  To Enlwmyne al this regioun,
Of aventure his herte gan desire
  To Entre a village that callid was Comptoun.

Austin came to a village called Compton.

(19)

The parissh preest of the same place,
  Aforn provided in ful humble wyse,
Besouhte hym meekly that he wolde of grace
  Here his compleynt as he shal devise:
In pleyn language told hym al the guyse,
  Lord of that thorpe requeryd ofte sithes,
He ay contrayre tobeye to themprise,
  Of hooly chirche list nat paye his tithes.

There he found the lord of the thorpe refused to pay his tithes.

128 and fully *ins.* L. 129 *C begins here, and U resumes.* 132 wer more clerere h. 138 *With*] *om.* U. set so on fire U. 139 That he gou preche deuowtly, *etc.* U. 151 *to*] *om.* V L C U h. be cause h.

(20)

The priest of the village asked

"Entretid hym lik to his estat,
First secrely, next afforn the toun,
But al for nouht I fond hym obstynat,
Moost indurat in his oppynyoun;
Toold hym the Custom groundid on resoun,
He was bounde by lawe of oold writyng,
To pay his dymes, and for rebellioun
I cursyd hym, cause of fals tithyng.

(21)

Austin to redress the matter.

"This mateer hool ye must of riht redresse;
Requeryng you of your goodly heede,
By your discrecioun to do rihtwisnesse,
Peysen al the cas and prudently take heede
That hooly chirche haue no wrong in deede;
Al thyng commytted and weyed in ballaunce,
Ye to be Iuge, and lyk as ye proceede
We shall obeye to youre ordynaunce."

(22)

Hooly Awstyn, sad and wel avised,
Kneuh by signes this compleynt was no fable,
And in maneer was of the caas agrised,
Fond that the lord was in that poynt coupable;
To reduce hym and mak hym moor tretable,
As the lawe ordeyned hath of riht,
Austin took the knight Blissid Awstyn, in Cristes feith moost stable,
Took hym apart seyde unto this knyght,

(23)

and reasoned with him,

"How may this be that thou art [so] froward
To hooly chirche to pay thy dewtee,
Lyk thy desert thou shalt haue thy reward;
Thynk that thou art bounde of trouthe & equitee,
To paye thy tithes; and lerne this of mee,
The tenthe part fro God yif thou withdrawe,
Thou mvste incurre, of necessite,
To been accursyd by rigour of the lawe."

164 Paysyng U. 173 And to *ins.* h. 171 *so*] h L V. *om.* H U. this *rep.* L. 180 *that*] *om.* L V h U. *of*] to h. 181 *and*] *om.* h. 183 Thow must of Ryght pleynly to the *sic* h.

(24)

The knyht, astonyd somwhat of his cheer,
"Sire," q*uod* he, "I wol wel that ye knowe,
My labour is ay from yeer to yeer
By revolucioun that the lond be sowe,
Afore this peple stondyng here arowe,
By evidence to maken an open preef,
What maner boost that ony man list blowe,
I with the nynthe wil have the tenthe cheef.

but found him obstinate.

(25)

"Sey what ye list, I wyl have no lasse."
This was the answere pleynly of the knyht;
Hooly Austyn dispoosid hym to masse,
Ful devoutly and in the peeplys siht,
Tornyd his face, comaundith anoon riht,
Ech cursyd man that wer out of grace
Tyme of his masse that eu*e*ry maneer wiht
That stood accursyd, voyde shulde his place.

Austin then went to mass,

and ordered each cursed person to leave the place.

(26)

Present that tyme many creature,
Withoute abood or any long taryeng,
Ther roos up oon out of his sepulture,
Terrible of face, the peeple beholdyng,
A great paas the chircheyeerd passyng,
The Seyntuarye bood ther a greet whyle,
Al the space the masse was seyeng,
Feerfully afore the chirche style.

A grisly ghost rose up out of his grave and went out of the churchyard.

(27)

With-oute meevyng, alway stille he stood,
The peeple feerful in ther oppynyoun,
Almoost for dreed they gan to wexen wood,
Afftir masse alle of assent cam doun,
To hooly Austyn made relacioun,
Of al this caas riht as it was falle,
Gaff hem a spirit of consolatioun,
Ful sobirly spak unto them alle.

After mass the people all told Austin.

189 *heer arowe*] on a rowe L. 193 yow L. 197 Twinyth L. comaundyd U. 200 this V. 201 many a L U. 202 bood U. 206 *ther*] that U. 211 thei wex wel nere L V. they wex ner h. ffor drede they waxid almost wode U. 214 befalle L V h. 215 *hem*] hym V h.

(28)

Sad and discreet in his aduertence,
Sauh by ther poort that they stood in dreede,
First of alle with ful devout reverence,
Cros and hooly watir he made aforn proceede;
The Crucifix their baner was in deede,
Blissid Austyn the careyn gan compelle:—

Austin asked the ghost wh o he was.

"In Iesu name, that lyst for man to bleede,
What that thu art trewly for to telle."

(29)

He said, he had once refused to pay tithes,

"Disobeisaunt my tithes for to paye,
Of yoore agoon I was lord of this toun,
My dew[e]tees I did alwey delaye,
Stood accursyd for my rebellioun,
Made in my liff no restitucioun,
Geyn thy biddyng I myht no socour haue;
My cursed Careyn, ful of corrupcioun,
By Goddis angel was cast out of my graue.

(30)

"Thy precept was upon ech a side,
Beyng at masse whil thou were in presence,
No stynkyng flessh myht in the poorche abyde,
I was take up, lad forth by violence;

and was accursed for it.

On me was yove so dreedful a sentence
Of Curs, allas! which to my diffame,
Now as ye seen, for disobedience
Disclaundrid is perpetuelly my name.

(31)

"Tyme whan Britouns wer lordis of this lond,
Hadde the lordship and domynacioun,

This was long ago.

The same tyme as ye shal undirstond,
Of this village in soth I was patroun;
To hooly chirche hadde no devocioun,
Offte sith steryd of my Curat
To paye my dymes, hadde indignacioun,
Was ay contrayre, froward, and obstinat.

219 *ful*] *om.* L V h. 220 *made*] dyd U. 223 *to*] *om.* L. 227 *dewetces*] h, *dewtecs* H, *etc.* 233 on h. *a*] *om.* L. 236 and lad h. 237 geffyn U. 244 forsothe h.

(32)

"This hundryd yeer I have enduryd peyne,
And fifty ovir by Computacioun,
Greet cause have I to moorne and to compleyne,
In a dirk prisoun of desolacioun,
Mong firy flawmys, voyd of remissioun."
And whil that he this wooful tale toold,
Hooly Austyn with the peeple environn,
Wepte of compassioun, as they to watir woold.

For a hundred years he had suffered pain.

(33)

Austyn gan muse in his oppynyoun,
To fynde a mene the sowle for to save,
Of this terrible doolful inspeccioun
The peeplis hertys gretly gan abave,
Whom to behoolde they cowde no coumfort have
Al the while the careyn was in ther presence,
Austin axith yif he knew the grave,
Of thilke preest that gaf vn hym sentence,

Austin learned of the ghost

(34)

"So longe aforn for thy fals tythyng,
As we have herd the mateere in substaunce."
"Sothly," quod he, "ther shal be no taryeng,
But ye shal have a reconysaunce,
So ye wil digge and doon youre observaunce,
To delvyn up his boonys dul and rude,
Loo! heer he lith̄, cheef cause of my grevaunce,
So fel a curs he did on me conclude."

where the priest that cursed him was buried.

(35)

Austyn fulfilled of grace and all vertu,
As ony pileer in our feith moost stable,
The deed preest, in name of Crist Iesu,
He bad arise with woordys ful tretable;
Requeryd hym, by tokenys ful notable,
Yif he hadde sith̄ tyme that he was born
Seyn that Owgly careyn lamentable,
The deed body that stood hem beforn.

He bade him arise,

and tell his story.

260 *abave*] wave L. avale V C. 264 *on hym*] on the h (him *ins. xvic hand*). on hym the U. 265 *thy*] his V. 272 *curs*] sentence U. 273 *al*] of L. *om.* V. 277 with woodis L (*cf.* 276). 279 bareyn *sic* C.

(36)

The priest said, he had cursed the knight, for refusing his tithes.

"Sothly," quod he, "and that me rewithe soore,
That evir I knewh hym for his frowardnesse,
I gaf hym counseil, daily moore and moore,
To paye his tithes, the pereil did expresse;
He took noon heed his surfetys to redresse;
I warnyd him many divers tymes,
But al for nouht, I can weel bere witnesse,
Deyed accursyd, rebel to paye his dymes."

(37)

Whan the preest hath toold euery deel,
With evy cheer and voys most lamentable,

Then Austin asked him to forgive him,

Quod Seyn Austyn, "Brothir, thou knowest weel,
Thynk he that bouht us is evir merciable,
By whoos exaumple we must be tretable,
As the Gospel pleynly doth recoorde,
And for thy part be nat thu vengable,
So that with rigour mercy may accorde.

(38)

as Jesus would;

"Thynk how Iesus bouht us with his blood,
Oonly of mercy suffryd passioun,
For mannys sake was nayled on the rood,
Rive to the herte for our redempcioun;
Remembre how thu dist execucioun
Upon this penaunt plounged in greet peyne,
Withdrawe thy sentence and do remissioun,
Fro purgatorye his trowblys to restreyne.

(39)

and to shrive him after his penance.

"On hym thu leydist a ful dreedful bond,
To the it longith the same bond to unbynde;
Tak this flagelle devoutly in thy hond,
On Cristes passion in this mateer have mynde,
Many exaumple to purpoos thu mayst fynde,
Of trespasours relesyd of ther peyne,
Of Petir, Poule, and Sein Thomas of Ynde,
Of Egipsiacha, and Mary Mawdeleyne.

281 Yee sothely *ins.* U. 290 hevy L C V U h. *and*] the V. 292 That our lord euer merciable U. 304 troble U. 305 *a*] *om.* C. *ful*] *om.* h. 311 *and*] *om.* L V C. and of seynt Thomas ynde L. 312 Egesypacha *sic* h.

(40)

" [Take][1] to mercy for ther greet repentaunce,
Ther was noon othir mediacioun,
Thu must of riht yeve hym his penaunce,
With this flagelle of equite and resoun;
Sette on this careyn a castigacioun,
As he requerith kneelyng afor thy face,
Best restoratif next Cristes passioun,
Is thyn assoylyng for his gret trespace."

[1] MS. Took.

"Thou must absolve him."

(41)

Al this was doon by the Comaundement
Of Seyn Austyn, the Careyn ther knelyng,
Lord of that village was also ther present,
Al the peeple moost pitously sobbyng;
From ther eyen the teerys distyllyng;
The last[e] preest reised from his grave,
The tothir corps with bittir fel scorgyng,
Assoyled him his soule for to save.

This was done, a strange thing.

(42)

Oo ded man assoiled hath anothir,
An unkouth caas merveilous texpresse;
Oon knelith doun, requerith of the tothir,
Pleyn remissioun of Oold cursidnesse,
Bete with a scorge, took it with meeknesse,
Hopyng that Iesus shuld his soule save.
Seyn Austyn bad him in hast he shuld hym dresse,
Thankyng our Lord, ageyn unto his grave.

(43)

Circumstaunces in ordre to accounte,
Of this myracle peised euery thyng,
Mercy of our Lord doth every-thyng surmounte,
To save and dampne he is lord and kyng;
Hevene and helle obeye to his biddyng,
By many exaumple expert in this mateer,
Traian the Emperour for his just deemyng,
I-savid was by meene and the prayeer

Thus Trajan was saved

313 *Take*] L V U h C. Took H. 320 *thyn*] *om.* U. thyng *sic* h. absolucion U. 326 *laste*] h. last H, *etc.* 327 *corps*] certid L V. 335 *he shuld hym*] that he shold L V C. *him* (1)] *om.* L. 344 *the*] by U.

(44)

by St. Gregory.

Of Seyn Gregory, Pope of Rome toun,
Cause in his doomys he did so gret riht,
Rigour was medlyd with remyssioun,
For he that is of moost imperial myht,
List advertise in his celestial siht,
Tween rihte and favour, rigour and pite,
By doom and sentence of every maneer wiht,
Mercy of vertues hath the sovereynte.

(45)

The priest, being given

Unto the preest aforn that I you toold,
Seyn Austyn made a straunge questioun,

his choice to go with St Augustine or remain in the grave,

To cheese of tweyne whedir that he woold,
To goon with hym thoruh this regioun,
The feith of Crist by predicacioun,
For his part groundid on Scripture,
To doon his deveer of hool affectioun,
Or to resoorte ageyn to his sepulture.

(46)

"Fadir," quod he, "with supportacioun,
Of your benygne fadirly pite,
I you requeere to graunte me pardoun,
Unto my grave I may restooryd be;
This world is ful of mutabilite,
Ful of trouble, chaung, and varyaunce,
And for this tyme I pray you suffrithe me,
Tabyde in reste from worldly perturbaunce.

(47)

chooses the latter.

"I reste in pees and take of nothyng keep,
Rejoisshe in quiete and Contemplacioun,
Voyd of al trouble, celestial is my sleep,
And by the meene of Cristes passioun,
Feith, hoope, and Charite, and hool affecioun,
Been pilwes foure to reste upon by grace,
Day of the general resurrectioun,
Whan Gabriel callith tappeere a-forn his face."

345 *Pope*] *scratched in* H *and* h, h *sub.* bysshop (*xvi c. hand*). 358 *party* U. parte L. 360 *ageyn to*] vnto L V C. 366 *trouble*] trowth V. 367 *for*] in L.

(48)

A wise choice.

O brothir myn, this choys is for thy beste!
Contemplatiff, fulfilled of al plesaunce,
I pray to God sende the good reste,
Of goostly gladneese, sovereyn suffisaunce;
Pray for vs and have in remembraunce,
Al hooly chirche in quiete to be crownyd,
That Crist Jhesus dispoose so the ballaunce,
That Petris ship be with no tempest drownyd.

(49)

I meene as thus, that noon heresye
Ryse in thes dayes, nor noon that was beforn,
Nor no darnel growe nor multeplye,
Nor no fals Cokkyl be medlyd with good corn;
Cheese we the roosys, cast away the thorn,
Crist boute us alle with his p[r]ecious bloode,
To that he bouht us lat no thyng be lorn,
For our redempciou*n* he starf upon the rood.

(50)

The knyht present lord of the same tou*n*,
Thes myracles whan he did se,
Austyn axith of hym this questiou*n*,
"Wilt thu," q*uo*d he, "paye thy dew[e]te?"
He grauntith his axing, and fyl doo*n* on his kne,
Moost repentaunt forsook al the world as blyve,
With devout herte and al humylite,
Folwith Seyn Austyn duryng al his live.

LENVOYE.

(51)

Go litil tretys, void of presumpciou*n*!
Prese nat to ferre, nor be nat to bold;
This labour stant undir Correccio*un*,
Of this myracle remembryd many fold,

377 *this*] thy h. *thy*] the U V h. *om.* L. 382 *to*] *om.* h. 385 *as thus*] thys U. thus V L C. 389 chese with C L V. 394 myracle V C L. dide C. 396 Wiltow R C. *dewete*] h. dewte H. dwete C. 397 *He*] *om. all.* Grauntyd U. *and*] *om.* C L V U. *fyl*] *om.* h.

In many shire and many Cite toold,
To you echon to whom I it directe,
By-cause I am of wittis dul and old,
Doth your deveer this processe to corecte. 408

Ex*plicit* quod Lidgate.

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39. THE EIGHT VERSES OF ST. BERNARD.

[MS. Laud 683; leaves 27 to 29.]

These be the viij verse folwyng of hooly Seynt Bernard who-so-euer seith hem euery day devoutly shal neu*er* be dampned but he may neu*er* be þe bolder to syn*n*e.

(1)

Illumina oculos meos ne vnq*u*am obdormiam in morte nequando dicat inimicus mens preualui adu*er*sus eu*m*. O adonay.

O sothfast sonne of al brightnesse,
Illumine mine eyes. Enlumyne with thy cleer lyght
Myn eien, that thorugh no dirknesse [leaf 27, back]
Slombre nat in the blake nyght 4
Of cruel deth, so that no myght
Sathan haue me to assaylle,
Tavaunce in his ffelle ffyght,
Ageyns me he may avaylle. 8

(2)

In manus tuas domine co*m*mendo spiritu*m* meu*m* redemistime do*mi*ne deus veritatis. O messias.

Into Thy hands I commend my spirit. In-to thyn handis I comende
My spirit with all humylite,
In hope be mercy thou shalt extende
To brynge me theder thou boughtest me, 12

408 deuo*ur sic* U. Explicit h. Ex*plicit* myraculu*m* *sancti* Augustin L V C. *Margin of* C: Thomas Duk is a good naughtie boy (*xvi c. hand*).

For be that parfyght hooly tre,
Where thow were nailed on the rood,
For *þi* fyve wou*n*dis, lord, haue pite
To saue me be thy precious blood.

(3)

Locutus sum in lingua mea notam fac michi Domine finem meum O rex n*oster* fili dauid.

In my tonge I seyde and spak,
Lord, myn ende make me to knowe, Make me mine end to know,
Or the serpent take wrak
With treynes of his perlous bowe, [leaf 28]
Corupt to erthe whan I lihe lowe,
Shal rise ageyn, whan thou list assigne,
That Gabriel his dredfull horn shal blowe,
Iesu my soule to the I schall resigne.

(4)

Et numerum die*rum* meo*rum* quis est ut sciam quid desit michi. O Eloy.

The noumbre of my daies alle, and the number of my days.
Lord, and it be to thy plesaunce,
Make me to mynde ageyn hem calle,
In ordir to haue a remembraunce,
With schrygfft, hosell, and repentaunce,
By grace that I may plese the,
Make mercy to sette the ordenaunce
Thereby to knowe what fayleth me.

(5)

Dirupisti d*omi*ne uincula mea tibi sacrificabo hostiam laudis & nom*i*ne do*mi*ni in vocabo. O emanuel.

My bitter bondis thou hast brooke, Thou hast broken my bonds.
Them onshette in goodly wyse,
By cleer confessiou*n* them onlooke,
Out of synne to make me ryse, [leaf 28, back]
For wich I schall do sacryfyse,
By grace remembred, oon and alle,
Do meek penaunce and sacryfyse,
Ay to thy name ffor mercy calle.

(6)

Periit fuga a me et non est qui requirat anim'
O Chr*iste.*

On-to me, lord, ther ys no fflyght,
I have no refuge save in Thee. Nor of reffuge noon other place
Saue I Caste to goon ffull right
Maugre my ffoon that me manace,
Bothe to ffynden leyser and space
In euery Trybulacyoun
I looke vp-On thy blody fface
And on thy bytter passyoun.

(7)

Clamaui ad te domine dixi tu es spes mea porcio mea in terra uiuentiu*m*. O agios.

To Thee I cry. To the I crye lord ffor socour,
I sey thow art my suffysaunce
Myn hoope, my trust, my protectour,
Reffreyt of my goostly plesaunce,
Ageyn al fflesshly perturbaunce, [leaf 29]
Reffute ageyn al wordly stryff,
And fortunys troubly varyaunce,
My porciou*n* in the lond of lyff.

(8)

Fac mecum signu*m* in bono ut uideant qui oderunt me et confundantur quoniam tu d*omi*ne adimuisti me & consolatus es me. O robam.

Make me a sign. Make me a sygne in my fforhed,
Of that hooly vyctoryous tre,
On wich thow were maad blood red,
That alle my ffoon wich looke on me,
My goostly enmyes whan they me se
May dreede to ther confusioun,
Be-cause my trust ys hooll in the
Comfort and Consolacyoun.

Amen.

(9)

This is an holy verse also ageyn goostly enmyes.

Delicta iuuentutis mee et ignorancias meas me memineris domine.

The trespacis of my tendir youthe,
Nor the gyltes of my grene age,
On-to thy right lat nat be kouthe
Tyl tyme that[1] thy Ire asswage,
Myn ignoraunces nor Outrage
As I dysserve nat recorde,
Tyl pes be leyd as ffor Ostage
That right and mercy may accorde.

Remember not the sins of my youth.

[1] MS. *rep.* tyme that.

[leaf 29, back]

Explicit.

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40. THE EIGHT VERSES OF ST. BERNARD.

[*Another version.*]

[From MS. B.M. Adds. 29729, leaves 126, back, to 127, back.]

Here begyneth verses of þe sauter whiche þat kynge Herry the V. whom god assoyle by gret devocion vsyd in his chappell at his hyȝe masses by-twene þe levacion and þe concecracion of þe sacrament translatid by þe Monke Lydegat dan Joh̃n.

(1)

O sothefast sonne of all bryghtnes,
Enlumen withe thy clere lyght
Myn yen, that throughe no darkenesse
Slepe not in the blake nyght
Of cruell deth, so that no myght
My ennymy have, as he massayle,
To seyne in all [thys] fell[e] fyght
Agaynst me he myght avayle.

Illumine mine eyes.

MSS. B.M. Adds. 29729, leaves 126 to 127, back = A; Un. Lib. Camb. Kk. 1, 3 = K. *Title in* K: Versus Bernardi. 7 *thys*] K. *om.* A.

(2)

Into Thy hands.

Into thy handes I comende
My spirit withe all humilite,
Thy mercy ever besechende;
Syth with thy bloode thow boughtest me,
Thow sothefast lord, one, too, & thre,
Agayn everyche tribulacion
Me governe through thy benyngnite,
And take to thy proteccion.

(3)

Let me know mine end.

In my tonge I seyde and spake:
"Lord, make me myn ende know,
Or the serpent take wrake
With the treynes of his bow;
And of my day[e]s all by row
The nomber what it is let se,
Or I be layd in erthe low,
To wete ther-of what fayleth me.

(4)

Thou hast saved me.

"My bondis and my byter chaynes
Thou hast I-broke in goodly wyse,
And savede me fro the develes traynes;
Wherfore to the I shall devyse
Of laud and prayse and sacrefyce,
Of clene entent, withoute blame,
Now lord, my preyeer not despyse,
That clepe and cry vnto thy name,

(5)

There is no flight save to Thee.

"For unto me ther ys no flyght, [leaf 127]
Benigne lord, but to thy grace,
For ther is non to [s]erche aryght
The trowbull that doth my hert enbrace;
So sore my syne dothe me chace
That I can no remedy,
But mekely knele afore thy face
Tyll thou by mercy lyst me guye."

9 I me commende K. 11 be shewede K. 14 eche K. 15 guye K. 19 Or that *ins.* K. 23 *in*] on K. 35 *serche*] K. cherch A. 37, 40 *are defective in* K, *owing to holes in the page.*

(6)

To the, lorde, I clepe and call, To Thee I cry.
And say; "Thow art my suffysans,
My trust, my hope, and therwithall
My Ioye, and all my [full] plesaunce;
The cheeffe eke of my remembraunce
My part ayeyn ech woo and drede
Withe-in the lond of lyfe mavaunce
By mercy for myne eternall mede.

(7)

"Make me a signe throw thy goodnes,
And marke me in my for-hede,
That my enmyes in my destres,
When they me se, have of me drede;
And of pyte and godelyhede
Be thou my consolacion,
Coumfort and refute, and all my spede,
In every maner of tribulacion.

(8)

"Remember, lord, ounly by grace
Of thy merytes, and take good hede
And thynke how they surmount and pas
All thy werkis, and excede;
For throue the worlde in length & brede
Thy merytes every-thyng excelle,
Syth thow allone, ther is no drede,
Of mercy art the fullsome welle.

(9)

"The trespas of my tender youthe, [leaf 127, back]
Nere the gyltes of my gret age,
Unto thy ryght lat not be couthe,
Tyll tyme that thyne Ire asswage;
My ygnorance, nor owterage,
As I desarve, not recorde,
Tyll pes be leyde, as for ostage,
That ryght and mercy may accorde.

44 *full*] K. *om.* A. 46 agayn eche K. ayeyn for ech *ins.* A. *MS.* K *ends l.* 50, *in the middle of the page.*

(10)

"After thy mercyes on me have mynde,
O lorde God, of thy hygh bounte;
Thynke that thou toke our kynde
Whylome in thy humanyte,
Whan thou come downe in lowe degre
For owr offense to be raunson,
And seth for our captiuite
Thy bloode was our redempcion.

(11)

"O lord, seth that I am thy servant,
Thy servant ryght as it is skyll,
By mekenes & by min avaunt,
And humble chylde of thyn ancill,
Grant me to please Thee. By grace graunt me to fullfyll
All that to the may be plesauns,
And when I ere ageynst thy wyll,
Have mercy or thou do vengeance."

Explicit. Lidgatt.

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41. A PRAYER FOR KING, QUEEN, AND PEOPLE, 1429.

[MS. Bodley Fairfax 16, leaves 199, back, to 200, back.]

(1)

Ab inimicis n*ost*ris defende nos chr*iste*. [leaf 199, back]

Deliver us from our foes. Most souereigne lord, O blessed Crist Iesu!
From oure enemyes delyuer vs, and oure foon;
Vnder whos grace and vnder whos vertu

MSS. Bodley Fairfax 16, leaves 199, back, to 200, back = F; B.M. Harley 7578, leaves 18, 19 = H; Harley 2257, leaves 10, back, 11 = h; Adds. 34360, pp. 133–136 = A; Trin. Coll. Cam. R. 3. 21, leaves 244, back, to 245 back = T; *the same* MS. (another copy) leaves 318, 319 = t. *Headings:* H *omits Latin titles, the others follow* F. 1 *blessed*] blessith H. blisful H A T t. Ieshu H. 2 *and*] of h A H.

We ben assured, where so we ryde or goon,
Now lord, that art two, and three, and oon, 5
Kepe and preserve vnder thy myghty honde,
The kynge, the quene, the peple, and thy londe. 7

(2)

Affliccionem n*ost*ram benignus vide.

And blessed lorde, of thy benyngnytee
Considre and see oure afflicciou*n*,
And lat thyn eye of mercye on vs see, Shadow us with Thy protection.
Vs to releve in tribulaciou*n*,
And shadwe vs, lord, with thy *pro*teccio*un*, 12
And ay preserue, vnder thy myghty honde,
The kynge, the quene, the peple and thy londe. 14

(3)

Dolorem cordis n*ost*ri respice clemens.

And, good lord, beholde and eke aduert
Of thy mercy and thy grete grace,
Thinwardes sorwes of oure troubled hert,
And look vpon vs with a benigne face,
And lat thyn wynges of pitee vs enbrace, 19 Pity us.
And [ay] preserve vnder thy myghty honde,
The kynge, the quene, the peple, and thy londe. 21

(4)

Peccata populi tui pius indulgo.

Mekely foryeve the synnes olde and newe Forgive our sins.
Of thy peple, and ther grete offence,
And, good lord, vpon ther giltes newe, [leaf 200]
And ther demerites by dome nat recompence,
But reconcyle them with thyn indulgence ; 26
And ay p*re*serve vnder thy myghty honde
The kynge, the quene, the peple, and thy londe. 28

4 assureth H. 5 two thre and oon H. thre twoo and oon H A T t. 7 Our kyng oure qwene theyr peple of ynglonde h A T t. *thy*] the h. 8 blisful h A T t. thine H. 14 Oure kyng the qwene the peple of the land h A. *thy*] the H. 15 *eke*] *om.* h A. 17 The inward H A T t ; lord ay preserve h A T t. 21 *thy*] the H A T t. 24 Now lord Ie*s*u h A T t. 25 *And*] Where h A. *dome*] do nat h A. done H. 26 *But*] *om.* h A. lord with *ins.* h A. 27, 28 in h A. Preserving ay oure kyng oure quene and land Goode lord Je*s*u vnder thy myghti hond H A.

(5)

Oraciones *nost*ras pius exaudi.

Hear our prayers.

And good lord, here oure orisouns,
Whan we to the for helpe clepe or calle,
Here oure compleyntes and lamentaciou*n*s,
And doo socour to oure offences alle,
Be oure defence that noo myschefe ne falle,
And ay preserve vnder thy myghty honde,
The kynge, the quene, the peple, and thy londe.

(6)

Fili dei viui miserere nobis.

Pity us, Son of God.

Thow sone of God, ay lastynge and eterne,
Haue mercy on vs, and forgete vs nought,
And of thy grace guye vs and gouerne,
And reconcyle that thow so dere hast bought,
With love and drede enbrace our inwarde thought,
And ay preserve, vnder thy myghty honde,
The kynge, the quene, the peple, and thy londe.

(7)

Hic et imp*er*petuu*m* nos custodire digneris.

Keep us forever.

In this lyfe here, and p*er*petuelly,
To kepe vs, lord, that thou nat disdeyne,
For alle oure truste stant in thy mercie,
Hopynge by grace we shal therto atteyne,
Thy passyou*n* shal kepe vs oute of peyne,
And ay preserve vnder thy myghty honde,
The kynge, the quene, the peple, and thy londe.

(8)

Exaudi nos *cr*iste exaudi nos criste.

Hear us, Christ.

Here vs, lorde, whan we to the preye,
And here vs, lorde, in myschefe and in nede,
And Crist Ie*s*u, by mercy vs conveye,

29 Thow blissed lord h A T t. have here *ins.* H. oreyson A h. 31 compleynt lamentacioun. 32 Socoure vs crist for h A T t. 33 *ne*] on vs h A. 34 *ay*] euer h A T t. 35 *thy*] the h A T t. 36 Thow Goddis sone h A T t. 41 *thy*] a T t. 42 Oure kyng, oure qwene h A T t. 43 Here in this lyf h A H. 45 *in*] on h A T t. 46 thereto we shal h A T t. 47 eke shal h A T t. 49 Both kyng and qwene the peple and al this lond h A T t (of all T t). *thy*] the A. 50 on vs A. vnto the h.

Whiche on the Croys liste for our sake blede,
Fortune this Realme, and make it wel to spede,
Benigne Iesu, *pr*eserve eke with thin hande, [leaf 200, bk.]
The kynge, the quene, the peple, and thy londe.

Lenvoy.

(9)

A lorde! A-monge haue A Remembraunce — Remember Henry VI.
On sixt Henry, thyn oone chose knyght,
Borne tenheryte the Regiou*n* of Fraunce,
By trew discent and by title of ryght,
Now good lorde conserve him thurgh thy myght,
And [ay] *pr*eserue vnder thy myghty honde,
Him and his mod*er*, thy peple and thy londe.

(10)

Lat him in vertu ay encresse and shyne, — Let him grow in virtue.
Worthy thorgh vertu to be put in memorye,
And forgete nat hys moder Kateryne,
Where thou sittest in thy heuenly glorye,
Yive to the knyght, conquest and victorye,
And [ay] *pr*eserve vnder thy myghty honde,
Him and his mod*er*, thy peple and thy londe.

(11)

Be thow hys consaylle and hys souereigne rede,
So as he wexeth with vertu him tavaunce,
And blessed lord be thow bothe helpe and spede, — Bless his party,
To alle that labouren for hys enheritaunce,
Bothe in this realme and in the grou*n*de of F*r*aunce, — here and in France.
And [ay] preserve vnder thy myghty honde,
Him and hys moder, thy peple and thy londe.

56 and also yngland h A T t. 57 And lord have eke in remembraunce h A T t. *A*] And H. *have A*] alle H. 58 On Edward the fourth h A T t. Kyng Edward *ins.* T. 59 *Regioun*] Royal Realme h A T t. 60 *by*] *om.* A h T t. 61 *preserve* h A T t. 62 Holy preserve h A T t. his peple and his land h A T t. 63 *thy*] the H. T adds here the last stanza of Chaucer's *Lak of Stedfastnesse:*

O prynce desyre for to be honorable
Cheryshe thy folke and hate extorcion
Suffre nothyng that may be reprouable
In thyne estate doone in Thy region
Shew forthe thy swerde of castigacion
Drede god, do law, loue trowthe and worthynes
And dryue thy folke agayn to stedfastness.

T *ends*, Explicit quod Rogerus Thorney. MS. t *omits the Explicit.* h A end l. 63. 70 *thy*] the H. 72 *tavaunce*] avaunce H.

(12)

That he may shortly be crowned.

In short tyme that thow may atteyne
Withoute lettyng or any *per*turbau*n*ce,
To be corowned with worthy corovnes tweyne,
First[1] in this londe, and afterwarde in Fr*a*unce,
And give hym grace to lyve to thy plesaunce,
And ay preserve vnder thy myghty honde,
Hym and hys moder, thy peple and thy londe.

[1] MS. Frist.

Explicit.

42. CRISTES PASSIOUN.

[MS. Laud Misc. 683, leaves 12 to 14, back.]

Here is a compley*n*t þ*a*t crist maketh of his passiou*n*. [leaf 12]

(1)

For thee, man,

Man, to refourme thyn exil and thy loos
Fro paradys, place of moost plesaunce,

I hang here.

The to restore, I hange vp-on this Croos,
Crowned with thorn, woundid *with* a launce,
Handis and ffeet, tencres of my grevaunce,
With sharpe naylles my blood maad renne dou*n*;
Whan-euer thou felyst trouble or *per*turbau*n*ce,
Looke on my wou*n*dis, thynk on my passioun.

MSS. Laud 683, leaves 12 to 14 back = L; Harley 372, leaves 54, 55 = H; Harley 7333, leaves 147 and back = h; B. M. Adds. 31042, leaf 94 and back, leaf 96 = A; Camb. Un. Lib. K k. 1, 6, leaves 194 to 196 = C; Trin. Coll. Camb. R. 3, 27, leaves 189, back, to 193, back = T. Headings: An exhortacioun of the crucifix H. Here nowe folowithe and Begynnethe a devoute compleynte off the passioune of oure lorde Ihesus Criste made by lidgate, with þe Refrayde man thenke on my Passioune, &c., h. Hic Incipit quedam Tractatus Passionis Dom*in*i n*ostr*i Ies*u* *Christii* in Anglice. Passionis Cristi Cantus A. Here begynneth an holy meditacion to oure lorde criste Ie*s*us hangyng on the Croose .˙. = compiled & made by John lidgate late a Monke of the house of Seynt Edm*und* of Berye on whose sowle God haue mercy. Amen. C. lydgate vpon Christis passyon (title in Stow's hand) T. 3 hangyd T. honge h C. on C. *this*] þe h A. a T. 4 þe thorne A. the launce A. 5 to encrese T A. *of*] *om.* T h A. *grevaunce*] penaunce h. 6 to ren h. 7 felis A. or any *ins.* A. 8 and thynke *ins.* T.

(2)

Thynk and remembre vpon my bloody fface, — Think of My sorrows.
The reed, the sponge, eysel meynt with galle,
Fel rebukys, O man, ffor thy trespace!
Hatful spittyng on my vysage ffalle,
Kyng of Iewis of scorn they gan me Calle,
Blyndfellid, bobbyd by ffals derysioun;
Man, for *þi* comfort among *þi* troublis alle,
Looke on my woundis, thynk on my passioun!

(3)

Thynk on the veyl that went assonder than, — Think of the Crucifixion.
On Caluary, whan I gaff vp the goost;
Remembre in ffygure vp-on the pellycan
Stonge to the herte, bleedyng in euery coost,
Pale and dedly whan al my blood was loost, [leaf 12, back]
Dyes on my garnement throwen vp & down;
Man, in al myschef, whan thou art troubled most,
Looke on my woundys, thynk on my passioun.

(4)

The bitter chalis of my mortal suffrau*n*ce,
Remembre theron, of frendly kyndenesse,
The rou*n*de ropis streynyng w*ith* gret penau*n*ce,
My tendre lemys maad feynt for febylnesse, — My pains.
Bounde to a peleer by violent sturdynesse,
To make a seeth for thy transgressioun;
For cheef comfort in al wordly dystresse
Remembre among vpon my passioun.

10 *reed*] rood T. emeynte h. mengyd T A. 11 Full fele *ins.* A. *O*] þow h. 12 With hatefull *ins.* A. spetynges h. þat on *ins.* A. dide fall *ins.* A. 13 þe Iuwes *ins.* h. *of*] in C A. *with* h. can h. did A. *me*] *om.* T. 14 and bobbed *ins.* h. derusioun *sic* h. 15 O man *ins.* A. 16 and thynk *ins.* T. 17 *on*] of T. in sondre A. assondur C. 20 stongen A. in everi bleding truste h. 21 full dedely *ins.* A. 22 h *substitutes this line:* At þe dees þey pleyde for my cloþes doune. Dees C H. Dyse A. 23 al þy *ins.* C A. 24 and thynk *ins.* T. 26 the ther one *ins.* A. kyndnes A H h. 27 *The*] þat h. rapis A. streynid h. 28 y made A. 29 tapyler C. tapileer H. pilowrs h. pelare A. pylour T. *violent*] full grete h. 30 sethe T. asseth C H. 31 *line om.* h. O man for thi chefe A. worldely C. thi A. 32 *among*] the h. the amonge A.

(5)

Cressettys born vp *with* many gret lanterne,
Swerdis, stavis, scoorges Inportable,
Cryeng terryble, hydous to Dyscerne,
Fals accusacyou*n*s verray Innumerable,
Knyves, pynsou*n*s, hard hameris nat plicable,
Craun*p*isshed *with* deth, accused of tresoun;
And sith my deth was to the profytable,
Man thynk among vpon my passioun.

(6)

The scalyd ladder vp to þe cros strecchyng,
Wich vertuous baner put fendys to þe flight;
Kokkys crowyng, onkynde folk rebukying, [leaf 13]
That slombre and slepe þe longe wynteris nyght;
Bit hem a-wake, & *with* ther Inward sight
Looke on my tormentis, of equyte and resoun,
With goostly gladnesse, to make ther herte light,
Ech hour & moment, thynk on my passioun.

(7)

All was done for thee.

Al this was doon, O man, for love of the!
A standard splayed, thy lord slayn in that fight,
On a sepulcre lay closed dayes thre,
Stonys rooff assonder, the sonne lost his lyght,
Helle robbyd thorugh myn Imperyal myght,—
Callyd of Iuda the hardy strong lyoun,—
O man, remembre, I aske of the but ryght,
Gyff me the thank, thynk on my passioun!

33 *born vp*] of fuire h. *gret*] bright h. lanbes *sic* h (*prob. corr. fr.* lambes). 35 Grennynge h. horrible h. horaybily A T. hydeous T. 36 *verray*] *om.* h. full verrey *ins.* A. 37 Wepons pysons hamoris vnplicable h. 38 *deth*] teethe h. *of*] *with* h. 39 sen that *ins.* A. to the was so *ins.* A. 40 O man *ins.* A. ay on h. in thy trowbyll thynke on T. 42 *Wich*] *With* C T. vertues T. With vertuose louers putt fendis to the flyghte A. *With* which wertues lovers put feondis to flight h. *þe*] *om.* T. 43 Crowing of Crokes *sic* h. crawynge A. folkes A. 44 Slomers ne slepe h. 45 *Bit*] *With* h. tawake h. *&*] *om.* T. 46 and of *ins.* T. man *with* þy Resoun h. 47 *to*] *om.* h. *ther*] your h. hertes T h A. 48 our C. *moment*] tyme h. to thynke *ins.* T. 49 the lufe *ins.* A. 50 þe banier h. the fyghte A. 51 And in a sepulture T. sepulture A. *a*] *om.* h. he lay for h. 52 þe Roches roofe h. raue T. *assonder*] *om.* h. þanne loste A. lygh *sic* C. 53 hell was *ins.* T. erobbed h. *thorugh myn*] by Criste thurghe A. 56 *the*] thi h. and thynke *ins.* A T. & remembre *ins.* C. thi passione h.

(8)

I ffought for the a fful greet batayll, — I fought for thee.
Ageyn Sathan the tort[u]ous serpent,
Nakyd on the cros withoute plate or mayll,
Bood in the ffeld tyll al my blood was spent;
To wynne thy love this was myn Entent,
On to that ende I was thy Champioun;
To ffynde thy salve my flessh was al to-rent,
Whan thou art woundid, thynk on my passioun.

(9)

Stood afore bisshopes, ther fond I no respight,
Smet by ther mynystris in the consistorie,
Brouht to Herowdis, sent hom ageyn in whight, [leaf 13, bk.]
Clad lyk a ffoole, the gospel maketh memorye,
Pilatys wasshing for a fals veynglorye;
Salued a scorn, clad by Collusioun
In purpel hewe, blyndfellid in their *pre*torie,
Regystre al this, thynk on my passio*un*.

(10)

And, but thow do, sothly thow art onkynde;
Be lawe of reso*un* preved inexcusable,
Alle these tokenys enprente hem in þi mende, — Imprint all this in mind.
Geyn euery-thyng that in þe is coupable,
Blood and water ben bycours most vaylable,
To wasshe of synne all old corrupcyoun,
Water of baptem, most gracious & notable,
Meynt with the blood of my fel passioun.

57 in a *ins.* h. 58 *tortuous*] T H h. tortuos A. tortous L. turtuous C. *the*] þat h. 59 with owten A. 61 that was my hole h. 62 And for that eonde h. *that*] the A. 63 *thy*] the h T. soule A. renett *sic* A. 64 sounde h. 65 I stode *ins.* A. Tofore the bisshopis I fonde noo Refute h. respyte C. respyht H. 66 sore smiten me oft in þeir h. Suede A. Smytten A. *ther*] the T. 67 heravde h. whiht H. whyte T h C. 68 the *om.* h. mathe mensio*un* h. makes A. 69 *a*] *om.* h. 70 *a*] of T. for h. conclusyo*un* A. 71 In all purpill cloþed h. 72 theos thing*es* h. and thynke *ins.* T A C. 73 do so *ins.* T. do man *ins.* A. ert C. 74 By law & Right h. 75 put þow hene in mynde h. 76 Ageinst all h. Seynge A. thynke *sic* A. 78 *all*] and h A. & al C. *old*] the T.

(11)

Of thes two lycours kam al þe sacrementis,
In noumbre sevene, by Computacyoun,
To alle that folwe my ten comaundementis,
Reffuge ordeyned to ther salvacyoun,
For hooly churche took first fundacyoun,
Longius' spear founded the Church. Whan Longious spere thorugh myn herte Ran,
And blood & water went be my sides doun,
Tyme of my passioun, þe byldyng first began.

(12)

Consummatum est, said whan al was doo,
The theef of paradis maad a Cyteseyn,
I Callyd Goddys Sone be Centuryo, [leaf 14]
Of Ioseph buryed thre dayes, in serteyn,
Lay in my grave, and Marie Mawdeleyn
Waytyng devoutly my Resurecyoun;
Thynk, with al this, how Adam was ageyn
Restoryd to Ioie thorugh my meek passioun.

(13)

Proofs of My Godhead. Tokenys palpable, cleer as the sonne-beem,
Were in that hour shewed ageyn nature,
Whan bodyes roos, kam to Ierusaleem,
Ther bonys Ioyned, out of ther sepulture,
Lyfly apperid to many a cryature;
Pilat also, as maad ys mencyoun,
Wroot dyuerse lettirs, merveyllous of scripture,
Greek, Ebrew, Latyn, tyme of my passioun.

(14)

Man, calle to minde, and meekly do aduerte,
How Symeon seide in his prophesye,
A swerd of sorwe sholde perce to the herte,

81 lychorus D. *kam*] *om.* A. 83 felowe A. 86 longes C. hert C. 87 *And*] *om.* h. *went*] ranne h. a downne A. 88 The tyme *ins.* A. þi h. that A. 89 I saide A T. 90 choof h *sic.* 91 And I *ins.* h. 93 leyd in my grave by h. Mari C. 94 one my A. 95 *was*] *om.* h. 96 *meek*] *om.* h. 97 als clere as h. *the*] *om.* h. 99 and come A. 100 The bones assembled h. 102 hase made this mencyone A. 103 wrot H. *with* h. 104 Ebrue & latyne h. þe tyme h A. in tyme T. 105 O man *ins.* A. *do*] *om.* T. do and h. 107 scholde perche A. shall perysshe the T.

Of my moodir, that Callyd is Marye,
Stood with Seyn Iohn, swowned at Calvarie,
Vnder my cros for febilnesse fyl doun,
Man, at thy lyf, and hour whan þu shalt die,
Geyn froward Sathan, thynk on my passioun.

(15)

lenvoye.

Go, lytel bylle, with al humylyte [leaf 14, back]
Hang affore Iesu, that list for man to bleede,
To-fore his cros pray folk that shal the see,
Onys aday this compleynt ffor to reede;
No losse of tyme, thou shalt þe better speede
Redyest weye to ther saluacyoun,
No bettir socour, nor support in your neede,
Than offte thynkyng on Crystys passioun.

Explicit.

Go, little bill, hang before Jesus.

Bid people think of Him.

43. A SEYING OF THE NIGHTINGALE.

[MS. Trin. Coll. MS. R. 3. 20, pp. 337 to 348.]

[1] **Loo þus endeþe here þappistel of þe Regiment of Prynces þe whiche daun Aristotiles weel avised wrote vn-to þe King Alexander and filowing nowe here nexst beginneþe a seying of þe Nightingale ymagyned and compyled by Lydegate daun Johan þe monk of Bury.** [page 337]

(1)

In Iuygne whan Tytan was in þe Crabbes hed,
Towardes even þe saphyre huwed sky

On a lovely day in June,

108 dere modir *ins.* A. ys callyd T. 109 sanct h. swoning h. 111 at þoure þou h. and the *ins.* A. 113 One littill while *sic* A. 114 *list*] laste h. 115 *his*] þe h. 116 of the day C. one the daye A. 117 they schall S. 118 þe Radiest weye tilloure h. most Redyest *ins.* T. *ther*] thy T. 119 *nor*] and A. þaire A. oure T. 120 to thynke A. *on*] of H. Then oft thynke T. Colophon: Explicit T h. *om.* H h. Explicit Passio *Christi* A. Here enduth this holy preyere to the lord Criste *Iesus* hangyng on the Crosse .˙. Veni domine Iesu .˙. C. (Stow adds lydgate, *in* T).

MSS. Trin. Coll. Cam. R. 3. 20, leaves 337 to 348 = T; B.M. Harley 2251, 229 to 234 = H; Adds. 29729, leaves 161 to 166 = A. *Title,* A sayenge of the nyghtyngale H (*in Stowe's hand*), Here folowinge begynneth (*etc. as in* T.) A. 1 þe] *om.* H.

when the birds had finished even-song,

Was westwarde meynt with many rowes red,
And fowles singen in þeyre melodye
An hevenly complyne with sugred ermonye,
As þat hem **nature** taught þoo for þe best,
Þey gane hem proygne, and drought hem to þeyre rest,

(2)

þat sithe þe tyme, for soope, þat I was borne,
Hade I not herde suche song in dovne ner daale,
And alle were goone, sauf vpon a thorne
I lay in a valley, listening to a nightingale. þe saame tyme I herde a Nightingale,
So as I lay pensyf in a vale [page 338]
To herken þe menyng of hir melodye
Whos hertely refreyde was euer "ocy, ocy."

(3)

I understood that she was asking Venus for vengeance on false lovers. She mant, I trowe, with hir notes nuwe
And in hir ledne, on *Venus* to taake vengeaunce
On fals louers wheeche þat beon vntruwe,
Ay ful of chaunge and of varyaunce,
And can in oone to haue no pleasaunce,
Þis bridde ay song, "O sleþe hem, lady myn,
With-outen mercy, and bring hem to hir fyn,

(4)

"To shewe ensaumple, þat oþer may wel knowe
Howe þat þey shal in hir troupe abyde:
For par dy, lady, yit þy sones bowe
Nys not broke, which called is *Cupyde*,
Let him mark hem and wownde hem in þe syde
With-outen mercy er any remedye,
Wher so þat he suche falshode can espye:

(5)

But true lovers should be helped: "And suche as beon for loue langwysshing,
Cherissħe hem, lady, for truwe affeccyoun,
Support and help hem *with* þy mi*g*ht to bring

3 *westward* H. *Estwarde* T A. 4 *in*] *om.* H. 6 hem that H. *þoo*] *om.* H. 9 ne A. nor H. 14 ocylocy A. 15 ment H A. 24 paide H. 26 them H. 27 Without A. or H A. 28 falsehede H. fallsed A. 30 them A. affectyons A.

In-to þy CasteH, set in Cytheroñ
On dyamaundis sette is þe dungeoun,
Frette with Rubyes and Emerawdes greene
Nowe herke my song, þat art of love þe qweene."

(6)

And as I lay and herde hir tonys cleere,
And on hir notes me gretly gan delyte,
Vpoñ þe eve þe sterres did appeere,
þe bavmy vapour of graasys gan vpsmyte.
In to myn heued of floures rede and whyte
þat with þe odour, er þat I tooke keepe,
I felle anoon in to a dedly sleepe. I fell asleep.

(7)

And þanne me sempte frome þe god of loue
To me was sent an vnkoupe messagier, [page 339] I dreamed an angel summoned me,
Nought frome Cupyde but fro þe lord aboue;
And as me thoughẗ ful fayre and fresshe of cheere,
Whicħ to me sayde "Foole what doost þou here
Sleping alloone, gaping vpoñ þe moone?
Rysse, folowe me, and þou shalt se righẗ soone

(8)

An vnkouþe sighẗ, if þou list þee spede,
þe briddes song I shal to þee vncloose;
For trust me weel I cast þee not to lede
No thing towardes þe gardin of þe roose,
And I þy spirit shal oþer-wyse dispoose
For to declare þe briddes song 'ocy,' to understand the true meaning of the song.
And what scheo meneþe in sentence truwly.

(9)

þyne aduertence is gouuerned wrong
Touching þe toynes þou haddest here to-forne;
'Occy, Occy' þis was þe briddes song,
Whicħ many a lover haþe thoruġh foly lorne.
But thenk amonge vpon þe sharpe thorne
Whicħ prickeþe hir brest with fyry remembraunce,
Louers in vertu tencresce hem and avaunce.

35 herekne H. 36 twnes H A. 41 or H A. 43 that from *ins.* H. 45 from A. 47 dostow H. 49 *and*] *om.* H. 50 *þee*] to H. 58 twnes H. herdest H. 60 thurgh H. 62 priked H. *fyry*] fayre H. 63 to encres H. *hem*] *om.* H. them A.

(10)

þis briddes song whicħ þat we haue on honde,
Who þat take þe moralytee,
She praises pure love. Betokeneþe pleynly for to vnderstonde
þe gret fraunchyse, þe gret liberte
Whicħ shoulde in loue beo so pure and free 68
Of truwe menyng rooted so with-Inne
Fer frome þe conceyte of any maner synne. 70

(11)

See how she nearly kills herself with singing. Take þowe noon heede how þis bridde so smal
Singeþe as þat she wolde hir-self dismembre,
Streyneþe hir throte, peyneþe hir brest at al,
Shakeþe and qwakiþe in euery Ioynt and membre,
Do not forget. O man vnkynde, why doost þou not remembre 75
Amonge in hert vn-to þis briddes song? [1 page 340]
[1] Yif þou aduert, þou doost to God gret wronge. 77

(12)

þou art deceyued in þyne opynyoun
And al awrong al so þou doost goo,
Feynt and vntruwe þyn exposicion,
þyne vnderstonding þy conceyte boþe two.
þis bridde in sooþe ne meneþe no-thing so; 82
She sings nothing profane, For hir singyng, whoso takeþe heede,
No-thing resouneþe in-to flesħlyhed. 84

(13)

Touching "Occy," consider weel þe word,
þis bridde it song of inpacyence,
but the pains of our Lord, Of Iniuries doone vn-to þe lord,
And wrong[es] gret[e] to his magnyfyence
Of worldely folk, thorugħ þeyre gret offence, 89
Whicħ cane not knowe for þeyre reklesnesse
þe grete loue, þe grete kyndenesse, 91

(14)

Whicħ he shewed for þeyre alder goode
Whane þat he, yif þey koude aduerte,

64 *þat*] *om.* H. 65 takith H. 75 dostow H. 84 vn to H. 87 iniures A. doo H. 91 *grete*] H A. gret T. 92 *alder*] oldr T H. ould A.

For þeyre saake sterff vpoñ þe Roode — who died for us.
And with a spere was stongen thorugh̄ þe hert,
Who felt euer for loue so gret a smert 96
As thilke lord did for mannes saake?
And yit, allas, noon heed þer-of þey taake! 98

(15)

To paye þe raunsoun of our gret losse
He was in loue so gentyle and so free
þat hym deyned be nayled on þe crosse,
And lyche a theof hong vpoñ a tree;
Lifft vp þyne hert, vnkynde man, and see 103
þe nightingale in hir armonye, — She cries day and night:
þus day and nigh̄t doo þe vpoñ þe crye. 105

(16)

Sheo cryed "Slee al þoo þat beon vnkynde, — "Slay all ungrateful ones who do not think of Christ."
And cane of loue þe custume not obs*er*ue,
Nor in þeyre eygh̄en no drope of pyte fynde,
Nor in þeyre brest for loue no sigh̄e cons*er*ue;
Why list þee lord, for mannes saake sterve [page 341] 110
But for to paye of fredam þe raunsoun,
His hert[e] blood for þeyre redempc*ioun*?" 112

(17)

Hees wowndes fyve for man he did vncloose — His five wounds.
Of hondes, of feet, and of his fayre syde;
Make of þees fyve, in þyn hert a roose
And let it þeer contynuelly abyde,
Forget hem not wher þou goo or ryde 117
Gadre on heepe þees rosen floures fyve,
In þy memorye enprynt hem al þy lyve. 119

(18)

þis is þe Roos whic̄h first gan wexen reed, — They make the rose of the Cross.
Spreynt ouer al with̄ dropes of paurpur huwe,
Whan Cryst Ie*s*u was for mankynde ded
And hade vpoñ a garnement ful nuwe, 123
. . . . . .
His holy moder, his Cousin eek Saint Johan,
Suche array to-fore saugh̄e þey neer noon. 125

95 thurgh H. 97 *thilke*] þilk T H A. 99 grete H. 101 vpon H. 106 bien H. be A. 108 Ien Heghen A. 115 *in*] H. of T A. 118 on an *ins.* H. 119 prynt H. emprynt A. 125 neu*er* H.

(19)

Which̄ to beholde God wot þey wer not feyne
His blessed body to seen so al to-rent,
A crowne of thorne þat throbbed thorugh̄ his breyne,
And al þe blood of his body spent;
His hevenly eyegh̄en, allas, deeþe haþe eblent,
Who might fear that sight?
Who migh̄t for routhe susteyne and to beholde
But þat his hert of pytee shoulde colde?

(20)

This is He whom Isaiah saw.
þis war þe saame which̄ þat Isaye.
Saugh̄ frome Edome came, with his clooþe depeynt
Steyned in **Bosra**, eeke did him aspye
Baaþed in blood, til he gan wexen feynt.
þis is he þat drank eyseH and galle emeynt,
þis is he þat was to-fore Pylate atteynt,
With false accusours in the Consistorye,
Oonly to bring mankynde to his glorye.

(21)

He was moost feyre founden, in his stoole
Walkyng of vertues with mooste multytude,
Blessed, beningne and hevenly of his scoole,
He vanquished the Devil.
Which̄ with his souffrance Sathan can conclude,[page 342]
His humble dethe did þe deuel delude,
Whane he mankynd brough̄t out of prysoun,
Making his fynaunce with his passyoun.

(22)

Isaiah asked Him why His garment was red.
Ysaye þe moost renommed prophete,
Axed of him, why his garnement,
Was red and blody, ful of dropes wete,
So disguysed was his vestyment;
Lyke hem þat pressin quayers of entent
In þe pressour, boþe þe rede and whyte,
So was he pressyd þy Raunsoun for to quyte.

128 thrilled H A. thurgh H. 130 Ien Hagghen A. Oblent H. 131 *to*] *om.* H. 133 was H A. *I saye*] I yow say T H A (*see Glaming, note on this line*). 134 come H. cane A. 136 wonen H. 137 galle and eysel H. I meynt H. 138 afore H. 141 fayre H A. founde H A. 143 stoole H A. 144 *can*] *om.* H. 148 renomed H. renoumed A. 152 them A. 153 and the *ins.* H. 154 raunsome A.

(23)

"Hit is I," quod he, "þat trade it al allone. "It is I," said He,
With-outen felawe I gane þe wyn outpresse, "that trod the wine-press,
Whane on þe crosse I made a deolful moone all alone,
And thorough̅ myn hert þe sperehed gan hit dresse,
Who felt euer so passyng gret duresse?—
Whane alle my freondes alloone me forsooke
And I my self þis iourne on me tooke.

(24)

"Excepte my moder þer durst noon abyd save for My mother and John.
Of my discyples þat weren me suwende:
Saynt Iohan for loue stode by myn oþer syde,
Alle þe remenaunt fro me dyden weende.
þe Iewes my flessh̅e a-sondre dyden reende
Who was it but I þat aboode in þe vyne
To presse out wyne, þy raunsoun for to fyne?

(25)

"For mannes saake with me ful harde it stoode,
For-saken̄ of alle and eeke desconsolate;
þey lefft no drope, but druwe out al my blood;
Was neuer noon so pore in noon estate,
Alle my descyples lefft me desolate
Vpon̄ þe crosse, bytwene theoves tweyne,
And noon aboode to rewe vpon̄ my peyne.

(26)

"Oo yee alle þat passen by þe wey,
Lifft vp þe eghe of youre aduertence!
Sawe yee euer any man so dye Saw ye ever man so die?
With-outen gilt, þat neuer did offence? [page 343]
Or is þer ony sorowe in existence
Lyche þe sorowe þat I did endure
To bye mankynde, vnkynde creature?

155 *I*] *om.* H. 156 *With* out A. 158 thurgh H. 163 *þat weren me suwende*] for to suwen me T H. for to follow me A. 164 *by*] on H. 165 diden flee H. dyd wend A. 166 rend H A. 167 bode H. 168 *out*] the H. 171 dewe H. drewe A. 176 alle ye A. wye A. 177 Ie H. 178 deye H.

(27)

"All was for thee.

"For þe surfeyte of þy synnes alle,
And for þoffence of þy wittes fyve,
My touche, my taast, myn hering did appalle,
Smellyng and sight ful feoble were als blyue,
þus in yche party þat man may contryve
I suffred peyne, and in euery membre
þat any man can reken or remembre.

(28)

"Ageyne þe synnes pleynly of þyn hede
I hade vpoñ a crowne of thornes keene;
Bitter teres were medled with my bred,
For man's sin I felt all the pain.
For mannes trespas I felt all þe teene,
Myne eyen blynde þat whylome shoone so sheene,
And for man in my thrust most feel,
I drank galle tempred with eyseel.

(29)

Against his sins I was perfect in all.

"For mannys looking fulfilled with outrage,
And for his tonge ful of detraccyoun,
I alloone souffred þe damage,
And ageyne falshede of adulacion
I drank galle poynaunt as poysoun;
Ageyns hering of tales speken in veyne
I hade rebuyk and sayde no worde ageyne.

(30)

"Geyne pryde of beaute, where as folkes *tres*pas,
I suffred my-self gret aduersytee,
I was beaten, nailed to a tree, and slain.
Beten and benchyd in myn owen face,
Ageyns touching, if men list to see,
Myne handes were nayled fast vn-to þe tree;
And for misfootyng, where men went wrong,
My feet thorugh percyd, were not my peynes strong?

183 forfeyte A. 184 *þy*] thy H A. my T. 187 *party*] part T H. port A. can H. 194 My H. 195 *And*] But H. thurst H A. 202 Ageyn tales heryng H. 206 bonched H A. owne H A. 210 thurgh H.

(31)

" Was it not I þat trespassed nought,
  þat had myne hert perced even atweyne,
And neuer ofended oonys in a thought, [page 344]
  Yit was it kerve thorugh in euery veyne?
  Who felt euer in eorþe so gret peyne
    To reken al giltles as did I?
    Wher-for þis bridde sang ay, 'occy, occy'

" Thus the bird sang, 'Slay

(32)

" Suche as beon to me founde vnkynde
  And haue no mynde kyndely of resoun,
But of slouthe haue elefft byhynde
  þe hole remembraunce of my passyoun,
  By meene of which and mediacyoun
    Ageyne al poysoun of þe synnes seven
    Tryacle I brought, sent hem doun frome heven.

all those that be unkind.

(33)

" Ageyns pryde, Remembre my meeknesse,
  Geyne coveytyse thenk on my pouerte,
Ageyne lechcherye thenk on my clennesse,
  Ageyns envye thenk on my charytee,
  Ageyns gloutonye aduerte in hert and se
    How þat I for mannes gret offence
    Fourty dayes lyved in abstynence."

Remember how I withstood all temptations."

(34)

Of meeknesse he did his heued enclyne
  Ageyns þe synne and þe vyce of pryde,
Ageyns envye stregh out as a lyne,
  Spradde his armes out on euery syde
  Tenbrace his freondes and with hem abyde,
    Shewing hem signes, who so list to see,
    Grounde of his peynes was parfyt charyte.

213 once A. 214 kevne A. 215 grete a *ins.* H. 220 I left H. 221 *hole*] holy H. 224 *hem*] *om.* H. 227 Ageynst H. 228 Agenst H. 230 *gret*] *om.* A. 232 mekenesse H. *heued*] *om.* H. 233 Ayenst H. 236 *line om.* H. them A. 237 them A. *signes*] H A. signet T.

(35)

Ageyns coueytyse, mankynde to redresse
Thorugħ-nayled weren his hooly handis tweyne,
He was generous, Shewing of fredam a bounteuouse almesse
Whane he for loue suffred so gret peyne,
To make mankynde his blisse to atteyne. 243
as I shall show in detail. And his largesse to rekken by and by
I shal rehers his gifftes ceryously. 245

(36)

He gave His body to man, He gaf his body to man for chief repaast, [page 345]
Restoratyff best in þe fourme of bred,
At his maundee or he hennes past
His blessed blood in fourme of wyn ful red,
His soul, water from His side, His soule in prys whanne þat he was ded, 250
And of oure synnes as cheef lauender
Out of his syde he gaf vs water cleere. 252

(37)

His vestment to the Jews, He gaf also his pourpur vestement
To þe Iewys þat did him crucefye.
His dead body to His disciples, To his apostilles he gaf eeke of entent
His blessed bodye, ded whane he did lye.
His mother to St. John, And his moder þat cleped was **Marye**, 257
and His spirit to God. þe keping of hir he gaf to Saynt Joħn
And to his fader his goost whane hit was goon. 259

(38)

He conquered each of the deadly sins. Ageyns slouthe he shewed gret doctryne
Whane he him hasted towardes his passyoun,
Ageynst-wrathe þis was his dicyplyne
Whane he was brought texamynacyoun,
A sofft aunswere witħ-oute rebellyoun, 264
Ageynst gloutounye he drank eyseħ and galle
Toppresse sourfaytes of vycyous folkes alle. 266

239 Agenst H. 240 Thurgh H. 241 *a*] his H. 248 maundy A. 249 *ful*] so H. 250 price H. 251 synne H. 252 cliere H. 255 *eeke*] also H. 259 *hit*] he H. 260 Ayenst H. 261 toward H. 263 to H A. 266 surfayte H.

(39)

He gaf also a ful gret remedye
To mankynd hir sores for to sounde;
For ageyne þe heete of lechcherye
Meekly he souffred many a greuous wownde,
For noon hoole skyn was on his body founde,
Nor þer was seyne oþer apparayle
But blood, allas, aboute his sydes raylle!

(40)

Þer he was sone and his fadres heyre
With him alloone by peternytee,
Hit was a thing incompa*r*able feyre
Þe sone to dye to make his se*r*uaunt free,
Him fraunchysing with suche lib*er*tee;
To make man þ*at* was thorugh synne thralle
Þe court tenheryte above celestyal.

It was an incomparably fair thing, the son to die, to make the servant free.

(41)

Þeos kyndnesses wheeche I to þee reherce, [page 346]
Let hem devoyde frome þoblyuyoun,
And let þe nayles wheche thorough*e* is feet did perce
Ben cleere myrour of þy redempcyoun.
Enarme þy-self for þy p*rotecciou*n
Whanne þat þe feondes list ageyns þee stryve,
With þe carrectes of his wowndes fyve.

Let these kindnesses keep thee from forgetting Him.

(42)

Ageyns þeyre malyce beo strong and weel ware,
Al of his crosse aryse vp þe banyer,
And thenk how he to Caluarye it bare
To make þee strong ageyns þeyre daungier;
Which whane þey seen, þey dare come no meer,
For trust weel, his crosse is best defence
Ageynst þe power of feondes vyolence.

His cross is best defence.

268 *hir*] his H. ther H. 272 sene no A. 273 *raylle*] ryall A. 275 the H. 276 fayre H. 279 thurgh H. 280 to H A. 281 These H. thos A. kyndenesses A H. kyndnes A. 282 *hem*] hym H. them A. 282 Hym H. Them A. 283 his H A. 284 Be a *ins.* H. *of*] for H. 286 ageyn H. 287 correctes A. 289 Reyse H.

(43)

It is the Palm of Victory,
Hit is þe palme, as clerkis can weel telle,
To a man in eorþe to conquest and victorye,
It is þe tree, whicħ þat **Danyeħ**
Sawe spradde so broode, as makid is memorye;
Key of Heaven,
þe keye of heven, to bring men to glorye, 299
þe staff of **Iacob** causing alle sure grace,
Witħ whicħ þat hee **Iordan** did paase. 301

(44)

Scale and laddre of oure ascencyoun,
Hook of the Leviathan,
Hooke and snaare of þe **Levyatan,**
þe strong pressour of oure redempcycoun,
On whicħ þe bloode doune by his sydes rane,
For no thing ellys but for to saue man, 306
Harp of David,
þe harp̄ of **Dauid,** whicħ mooste migħt avayle
Whane þat þe feonde Kyng **Saule** did assayle. 308

(45)

the Tree of Moses,
þis was þe paale, and þe heegħe tree
Whylome sette vp by Moyses of entent,
Al Israel, beholde negħe and see
And þer vpon off brasse a gret serpent,
Whicħ to beholde, whoo were not necgligente. 313
Receyued helthe, salue and medecyne
Of all þeyre hurtes þat were serpentyne. 315

(46)

þis banier is moste migħty of vertu [page 347]
Geyns feondes defence migħty and cheef obstacle
Mooste noble staue and token of Tayu
To **Esechyel** shewed by myracle,
Candle of the Tabernacle,
Chief chaundellabre of þe tabernacle, 320
Wher througħ was caused al his cleere ligħt
Voyding al derknesse of þe cloudy nigħt. 322

295 *palme*] pallis. 296 *a*] *om.* H A. 298 made H. 299 *keye*] kepe A. 302 *ascencyoun*] Redempcioun H. 308 assaye A. 309 poole H. pale A. 313 *Whoo*] *om.* H. 318 *staue*] signe H A. 318 You H. chayne A. 321 thorugh A.

(47)

Þis was þe tree of mankyndes boote,
  Þat stynt hir wrathe and brought in al þe pees,
Which made þe water of maraþe fresh and swoote,
  Þat was to-forne moost bitter, doutelesse,
  Þis was þe yerde of werþy Moyses,
    Which made þe children of Israell go free
    And drye fotyd thorough þe Red See.

the Wand of Moses,

(48)

This was þe slyng which *with* stoones fyve
  Worthy **David**, as bookes specefye,
Gan þe hede and þe helme to ryve
  Of þe Geant þat called was **Golye**,
  Wheeche fyve stoones taking þalegorye
    Ar þe fyve woundes, as I rehers can,
    With wheeche þat **Cryst** venqwyssht haþ **Sathan**.

the Sling of David.

(49)

O synful soule! why nyltowe taken keepe
  Of his peynes remembring on þe shoures?
Forsaake þe worlde, and waake oute of þy sleep
  And to þe gardeyn of parfyt *pa*ramours
  Maake þy passage, and gader þer þy floures
    Of verray vertu, and chaunge al þyne olde lyff;
    And in þat gardyn beo contemplatyff.

Forsake the world, sinner, and flee to the garden of perfect lovers.

(50)

For þis worlde here booþe at even and morowe,
  Who list consider aright in his resoun,
Is but an exyle and a desert of sorowe,
  Meynt ay with trouble and tribulacyoun;
  But who list fynde consolacyoun
    Of goostely Ioye, let him þe worlde forsake [page 318]
    And to þat gardin þe right wey[e] take,

This world

is but an exile.

323 mankynde H A. 324 bought A. 326 doutles H. 329 thurgh H. ouer A. Rede H. 336 venquisshed H. *haþ*] *om.* H. 344 *For*] From H. 346 It is *ins.* H.

(51)

The God of Love sits in that garden, upon a hill,
Wher as þat god of loue him-self doþe dwelle
Vpoñ an hille, fer frome þe mortal vale,
Canticorum þe book ful weel can telle,
calling His Spouse.
Calling his spouse witħ sugred notes smale
Where þat ful lowd þamerous nigħtingale 355
Vpoñ a thorne is wont to calle and crye
To mannys soule with hevenly ermonye, 357

(52)

Veni in ortum meum, soror mea.

"Come to my garden."
"Come to my gardyn and to myn herber grene
My fayre suster and my spouse deere,
Frome filthe of synne by vertu made al clene
Witħ Cristal paved þaleys beon so clere.
Come, for I calle." Anoon, and þou shalt here, 362
Howe **Cryst Ihesu**, so blessed mot he be!
Calleþe mannys soule of parfyte charyte. 364

(53)

He calls her sister and spouse.
He calleþe hir suster and his spouse also,
First his suster, who-so list to see,
As by his nature, take goode heede here-to,
Full nygħe of kyñ by consanguynyte,
His sister, by affinity of grace,
And eeke his spouse by affynytee, 369
I mene as þus baffynyte of grace
With goostely loue, whane he hit dooþe enbrace. 371

(54)

and by His own nature, born of a maid.
And eeke his suster by semblance of nat*ure*
Whane þat he tooke oure humanyte
Of a mayde moost clennest and pure,
Fresshest of floures þ*at* sprang oute of **Iesse** 375
. . . . . .
As flour eordeyned for to releeve man,
Whicħ bare þe frut þ*at* slougħe our foo **Sathan**. 377

[in margin in another hand]

of þis balade daune Ioħn made no more.

351 þ*at*] *om.* H. 353 Canticoy A. 354 called A. 358 sorar. 371 doth it H. 377 bore A.

44. THE CHILD JESUS TO MARY, THE ROSE.

[MS. B. M. Harley 2251, leaf 78.]

(1)

My fader above, beholdyng thy mekenesse,
As dewe on Rosis doth his bawme sprede,
Sent his gost, most soue*r*ayne of clennes,
Into thy brest, (a! Rose of wommanhede!)
Whan I for man was borne in my manhede;
For whiche with Rosis of heuenly Influence
I me reioyse to pley in thy presence.

My Father above sent His Spirit in thy breast,
Rose of women.
For this I play with roses before thee.

(2)

Benyng moder! who first dide inclose
The blessed budde that sprang out of Iesse,
Thow of Iuda the verray p*er*fite Rose,
Chose of my fader for thyn humylite
Without fadyng most clennest to bere me;
For whiche with Roses of chast Innocence,
I me Reioyse to pley in thi presence.

Dear Mother,
the Rose of Judah,
without fading.

(3)

O moder! moder! of mercy most habounde,
Fayrest moder that eue*r* was alyve!
Though I for man have many a bloody wounde,
Among theym alle there be Rosis fyve,
Agayne whos mercy fiendis may nat stryve;
Mankynde to save, best Rosis of defence,
Whan they me p*ray* for helpe in thy presence.

Among My wounds Five Roses there are, which conquer the Fiend, when mankind prays to Me in thy presence.

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45. CRISTE QUI LUX ES ET DIES.

[Trin. Coll. Cam. MS. R. 3. 20, pp. 195-197.]

Beholdeþe here and seeþe þe translac*i*on of þe ympne Criste qui lux es & dies, by Lydegate in wyse of balade. [page 195]

8 *who*] whan MS. 10 *Thow*] That MS.

MSS. Trin. Coll. Cam. R. 3. 20, leaves 195 to 197 = T; B.M. Harley 2251, leaves 235, back, to 236 = H. Rubric *om.* H.

(1)

Criste qui lux es & dies.

Christ, our day and light,
Cryst, þat art booþe daye and ligħt,
And sooþefaaste sonne of al gladnesse,
þat doost awey derknesse of nigħt,—
And souereyne ligħt of al brigħtnesse
Beleved art in soþefastenesse,
Preching þis blissful ligħt of pees,
be our succour!
Be oure socour in alle distresse,
Criste qui lux es & dies.

(2)

Precamur sancte d*omine*.

O hooly lord! to þee we praye,
Defend us this night.
In þis nigħt þou vs defende,
Ageynst alle foon þat vs werraye,
Be þou quyete oure lyff tamende,
And þy grace to vs þou sende
With nigħtes reste in vnyte,
In þy servyce oure lyff to spende
Precamur sanc*te* domine,

(3)

Ne grauis compuis irruat.

þat vs no greuous sleep oppresse,
Ne þat oure foo vs vndermyne,
Let not our flesh assail our soul.
Ne þat oure flessħe of frowardnesse
Assent þe spyrit to enclyne,
For to bring it to ruyne,
þee to gilt thorougħ þeyre debate, [page 196]
But let þy grace on vs shyne
Ne grauis sompnis irruat.

(4)

Oculi sompnu*m* capiant*ur*.

Let oure eygħen rest[e] taake,
Oonly thorugħe þy benigne grace,
þat þe spirit euer awaake
þee for to serue yche houre and space,

9 *Precamur*] H. Peccatur T. 25 to take *ins.* H.

And whanne oure foomen vs manace
Let þy Right hande, as þou art wont,
Defende þy servantes in yche a place,
Dum oculi sompnum capiunt.

(5)

Defensor noster aspice.

Oure Chaumpyoun see and byhoolde, — Defender, watch over us.
Oure wayting enemys þou represse,
Gouverne þy servantes yonge and olde
Of þy mercy and þy goodnesse,
Whome þou boughtest in gret distresse
With þyne hooly bloode moost free,
And þat þe feonde vs nought oppresse
Defensor noster aspice.

(6)

Memento nostri domine.

þou benigne lord! on vs remembre — Remember us.
In þis greuous body heere,
Keepe and preserue vs euery membre,
Sith þou boughtest vs so deere,
Which art defence, as bookis leere,
Of þe soule thorugh þe pytee,
For which in mescheef boope fer and neere
Memento nostri domine.

(7)

Deo patri sit gloria.

To God þe Fader honnour and glorye, — Glory be to the Father, the Son, and the Holy Ghost.
And to his oonly sone also; [page 197]
Worship, with hert and hool memorye,
Eeke to þe Hooly Goost beo doo,
Egale with þe first[e] twoo,
Boope three and oon per secula,
For which we sing in Ioye and woo
Deo patri sit gloria.

30 *art*] were H. 31 *yche a*] eche H. 32 *capiunt*] H. capiuntis T (*cf. heading*).

46. THE FIFTEEN OOES OF CHRIST.

[MS. Laud Misc. 683, leaves 1 to 8, rearranged.]

Here begynnyth the xv Oys translatyd out of Latyn into Englyssh by damp Joħn Lydgate monk of Seynt Edmundys Bury.

Assit principio sancta maria meo.

(1)

O blyssed lord my lord, O Cryst Ie*s*u,
Welle and hedspryng of eternal swetnesse!
Of them that loue the, guerdou*n* of most vertu,
Alle other joyes surmountyng in sothnesse,
By prerogatyves, in whom ys all gladnesse,
Them to comforte that be Contemplatyf;
In ther desyres thow art her cheef rychesse
And hooll ther tresour, here in this p*r*esent lyf.

O blessed Lord Jesus,

treasure of those that love Thee.

(2)

Thow art her helthe and comfort in syknesse,
Of synfull sowlys reffute and medycyne,
And as thy-sylf, O lord, beryst wytnesse
To synfull peple thy presence lyst Enclyne,
Took our humanyte of a pure vyrgyne,
For our sauacyoun, of mercyfull plesaunce;
O Ie*s*u! Ie*s*u! thy grace lat down schyne
On them that love the, and have in reme*m*braunce

Their health;

let Thy grace shine on them.

(3)

How thow most goodly hast our kynde take,
Sent from thy ffader lowe in Erthe down,
And what thow suffredyst also for our sake—
In thy manhood ffull greet trybulacyoun,

MSS. Bodley Laud 683, leaves 1 to 8 = L; Rawlinson C. 48, leaves 111, back, to 116 = R; B.M. Harley 2255, leaves 104 to 110, back = H; Adds. 29729, leaves 11 to 16 = A; Add. 29729 (2nd version), leaves 287 and back = B; Jes. Coll. Cam. 56, leaves 65, back, to 70, back = J. Title *om.* H A R. Incipiunt quindecim O O] J. Marg. of J R. O Ie*s*u *christe* eterna dulcedo &c. 1 Ie*s*u Crist J R. 5 progatiues J. 6 ben R. 7 desers R. *her*] *þere* J. 9 ther R J. 11 *beryst*] list bere A H. list to ber R. bere J. 14 *our*] our pur *ins.* R. 16 haue þe *ins.* J H. 18 this erthe A H J (erth J). 20 *ffull*] *om.* R J.

Greet aduersitee, dooll, deth, and passyoun— [leaf 1, back]
Afforn ordeyned by prescyence devyne
Of our captyvyte to make redempcyoun
In Abraham promysed, born of Dauyd lyne.

(4)

O lord, remembre vpon the hevynesse — Remember Thy grief,
With wich thow were Inwardly constreyned;
Thynk on thy mortall wofull byttyrnesse
Mong alle thy*n* enemyes *with* scorgis bete & peyned,
Thyn hevenly colour, thy fayr skyn dysteyned,—
Ageyns the the Iewes were so wood— — Thy sorrows,
And all this, o lord, hast nat dysdeyned
To thy dyscyplys in forme of flesshe & blood

(5)

To yeve thy body, for ther goostly ffoode,
On Sherthursday, by mercyfull meeknesse;
Weyssh ther ffeet, for our aldyr goode,
On Olyuet of constreynt and dystresse
Swettyst blood & water, thy*n* eien dist up dresse
On-to thy ffader, seydyst thys Orysoun, — Thy prayer to God,
"O Fader myn, graunt of thy goodnesse, — "Translate this chalice
Translate thys Chalys of my passyoun!" — of My passion!"

(6)

Toldyst afforn, O Iesu! all the Caas
Of thy takyng, with euery cyrcumstaunce,
The fals betrayng, the kyssyng of Iudas,
Thy pacyence, thy stylle meek suffraunce, [leaf 2]
By fals accusours tencres of thy grevaunce,
So fore thre Iuges ongoodly thow wer brouht, — Thou wert cruelly brought to judgment,
Ay of O cheer, of look, and contenaunce,
Benyngne Iesu stood stille & seydyst nought.

(7)

Tyme of thy pask, as it ys weell kouthe,
In Ierusalem, a famous greet cyte,

24 Dauid is J. dauids A. 26 wofull mortall J R. 28 Among J. 29 *skyn*] flessh A. 31 with al *ins.* J. 34 Shirethuresday J. 35 *Weyssh ther*] Wheech our H. weessh J. 37 doost J. 39 gudnes J. 47 *O*] on J R. 48 Benige J. stodist H J. 49 *thy*] one A.

Benyngne Iesu, flowryng in thy yowthe,
Fayrest of ffayre, moost goodly on to se,
and condemned to die. Thow were condempned to deth of Enmyte,
Of thy clothyng dyspoyled and maad bare,
And lyk a ffool, allas! yt was pyte,
How thow were clad thy gospel doth declare.

(8)

Thy pains. Thyn hevenly eyen, thy look selestyall,
Were hyd and veylled, & þi benynge face
Bete & bobbyd *with* buffetys full mortall,
And to a peleer streytly they did enbrace
Thy blyssed body, and neuer did trespace:
Moost felly scorged, *with* blood dysteyned reed,
Torent *with* roopys thyn heer dyd arrace,
A crowne of thornys they set vpon thyn hed.

(9)

Oracio.

O Jesus, imprint these tokens in my memory. O lord Iesu! enprente in my memorye
Alle these tokenys of thy peynfull passioun; [leaf 2, back]
Thy cros, thy deth, on Caluary thy vyctorye,
Gravyn in myn herte *with* hooll affeccyoun,
Full repentaunce *with* pleyn confessioun,
And as thow bouhtist me, O Iħesu! *with* thy blood,
Graunt of my synnys full remyssioun,
Wich for our sake starff vp-on the Rood.

(10)

O Jesus, Creator of heaven and all, O gracyous Iesu, forgere of the hevene, [leaf 3]
Lord and cryator of euery cryature,
Madyst al thys world and þe planetis vij,
Vnmesured, and al thyng mayst mesure;
Erthe and mountei*n*s rou*n*d of ther fygure
Closyst in thyn hand as a lytell ball,
Remembre, O lord! what wo thow dist endure
Naylled on the cros, and lyst to be mortall.

52 Farest of fare J. 54 dispoled J. 57 *look*] booke J. 58 wailed J. benige J. 59 *full*] for R. 60 streith J. 61 *did*] dist J. 65 *lord*] Blissed J. Iesu] *om.* A. 66 *peynfull*] *om.* J R H. 69 repentant J. 72 straafe J. 73 *Margin: O Iesu mundi fabricator* J. 75 *thys*] þe J. 77 mounteyne J. 79 did J.

(11)

For love of man in thyn humanyte
Feet & handis thorough percid, & maad reed,
Between two thevys vpon the Roode tre,
And for our sake, O Iesu! thow were ded,
Thy body streyned bothe in lengthe & bred
On Good Fryday, *with* many a mortall wounde;
Benyngne Iesu, of pyte tak now heed,
O welle of grace, of mercy most habounde!

Thou wert crucified between two thieves.

(12)

Louly besechyng, Iesu, of thy goodnesse [leaf 3, back]
That I may haue thy peynes in memorye,
And to remembre the wofull bytternesse
Wich thow lyst suffre, to brynge us to *þi* glorye;
And in our hertys pryue consystorye
Graunt us, O Iesu, with parfight love & dreed,
Of our thre enymyes þat we may haue victorye,
By thy meek passioun, þat lyst for man, to bleede.

Let us remember Thee.

(13)

O Iesu! Iesu! our helthe, our medycyne,
Our hevenly leche, our socour in syknesse,
Thy lemys strecchyd & drawe out riht as lyne
With myhty roopys, tencres of thy dystresse,
High on the cros lefft vp by greet duresse,
Thy flessh, thy sydys, torent and al to-torn,
No sorwe lyk, nor dooll, nor hevynesse
Was neuer in man seyn in this world toforn.

O Jesus, our heavenly Leech!

(14)

O gracyous Iesu! whan I remembre me
How from thyn hed lowe to thy ffeet, allas,
Was noon hooll skyn vntorn, nor lefft in the,
Bespreynt *with* blood was thyn hevenly fface,

When I remember how from head to foot Thou wert scourged,

85 lentht J *sic.* 86 a mortal many R. 89 Besekyng J. O Iesu *ins.* J. 94 *love*] hope A H. 96 to] *om.* J. 97 *Margin:* O Iesu celestis medice J. 97 *Iesu* (2)] *om.* R J. hethe R. 99 as a *ins.* R. 100 *of*] *om.* J. 101 *by*] thi R. 103 *nor* (1)] A H. 105 *O gracyous*] Glorious J. *sic.* 108 *was*] as J.

Yit of thy mercy Iesu, thus stood the Caas,
Thou preidist for them on-to thy fader dere,
Seydyst, " O Fader fforgyff hem ther trespace,
For what they doon they knowe nat þe manere." 112

(15)

let me remember Thy glorious passion,

Lord, for that mercy and myserycorde [leaf 4]
Gyff me grace tenprenten in my mynde
Thy gloryous passyoun, by and by record
Alle the tokenys, that noon be lefft behynde, 116
Abowte thy cros in ordre as I hem fynde;

the spear, scourges, pillar and five wounds.

The sharpe spere, that dyd thyn herte ryve,
The scorges & peler, to wich they did the bynde,
And specyally thy glorious woundis ffyve. 120

(16)

O Jesus, Lord of Lords!

O Iesu! callyd in thy selestyall see [leaf 2, back]
Lord of lordys, lord of moost puyssaunce,
Namyd of angelys fredam and liberte,
And of paradys delycyous plesaunce; 124
Iesu remembre, haue mynde of the penaunce,
The ferfull orrour, with tormentis most terryble,
Wich thow sufferedist, to saue man fro myschaunce,
And for our love were pacyently passyble. 128

(17)

Alle thyn enymyes rounde aboute the stood,

Buffeted by Thine enemies, hast shown Thy love,

Fersere than Tygrees, woder than lyowns;
Bete and bobbyd, and al be-spreynt with blood,
With fals rebukys, froward yllusyouns, 132
Scorgis inportable, dyverse derysyouns,
Echon thyn enemyes, & frendys but a fewe,
Ageyn our trespacys and our transgressiouns,
Benyngne Iesu! thou hast thy love shewe. 136

111 Seyde H. 113 *that*] þi J. 114 temprenten J. 115 and by and by R J. 116 belefft A H. 117 abouten H. *hem*] *om.* J. 119 *they*] þa J. 121 *Margin:* O Iesu vera libertas J. 126 horreur J. 127 suffred J. 129 *aboute the*] abouten J R. 136 *love*] sonne A. to shewe *ins.* H A.

(18)

Oracio.

Lowly requyring of mercyfull pyte [leaf 3]
From alle our enymyes, visible and invisible,
Dyffende us, Iesu, that we may go ffre,
—Sith to thy power nothyng ys inpossyble—
From Sathanys myght, hydous and odyble,
Vnder the wyngys of thy proteccyoun,
That sufferedyst deth vp-on an hiñ patyble,
Shadewe all *þi* servaun*t*is *with* *þi* meek passiou*n*.

defend us from our enemies.

(19)

Oracio.

O Iesu, merour of spirituall cleernesse, [leaf 6, back]
Hang on the cros ffor our Redempcyoun,
Remembre of all the trouble & hevynesse,
Nakyd on the Roode taquyten our rau*n*soun,
Voyd of all comfort and consolacyou*n*
Sauff of thy moder, & thy cosyn Seynt Ioñn,
To hym assyngnyng the co*m*mendacyoun
To wayte on hyr, Iesu, whan thow were goon.

O Jesus, mirror of chastity!

Forsaken by all save Mary, and John, to whom Thou gavest her.

(20)

Vndyr thy cros wepyng whan she stood,
Seydyst to hir *with* a ful dedly cheere,
"Behold, O woman most beny*n*gne & good,
Behold *þi* sone, wich that stondeth here,"
And to Seynt Ioñn seidest in this manere,
"Behold *þi* moder & haue hir in kepyng."
Who myñte his eyen fro*m* salte teris stere
To seen or heryn this dolerous partyng?

"Woman, behold thy son."

(21)

The prophesye of Olde Symeoon
That same hour kam to reme*m*braunce,
A swerd of sorwe shold thorgh hir soule goon.
Felt euer modyr so grevous a penaunce?

Mary then recalled old Simeon's prophecy of the sword of sorrow.

141 sathanas J R. 143 *an*] oon J. 145 *Margin:* O Iesu *criste* speculum J. 146 Heng A. 148 tacquite J R. 152 *on*] of. 155 and moost *ins.* J H A R. 160 here J R. 162 come J.

Iesu, whos herte was woundid *with* a launce,
Grant us refuge in Thee. Graunt in al myschef and trybulacyoun
We may resorte to ffynde in al greuaunce
Mercyful support, lord, in thy passyoun. 168

(22)

Oracio.

O Jesus, King most lovable, O gracyous Iesu, kyng moost amyable, [leaf 7]
Aboue all kynges kyng of most puyssaunce,
Moost desyrous, our comfort most notable,
our support, Our suppowaylle, our post geyn al grevaunce, 172
Thy grete sorwys calle him to remembraunce,
Wich thow suffredyst for our aldyr goode,
Nakyd allas, perced with a launce,
On Good Fryday hangyng on the Roode. 176

(23)

Thy frendys fledde, almoost euerychoon,
The bront abydyng alone al dosolaat,
Except thy moder, thevangelist Seynt Iohn,
With weping terys tryst & disconsolat, 180
Swownyng full offte, fil to þe ground prostrat
Spak to thy moder that alle myghtyn[1] here,
"Woman beholde þi sone in pore estaat," [1] MS. myhty.
And to Seynt Iohn, "behold þi moder dere." 184

(24)

Oracio.

To the, Iesu, bothe at eve and morwe,
With contryt herte I sey this Orysown,
So as the swerd, callid þe swerd of sorwe,
Perced the herte by tribulacyoun 188
Of thy moder, tyme of thy passyoun,
grant me shrift ere I die. O mercyful Iesu! graunt only of þi grace,
In sowle and body ffull consolacyoun,
By shrygfft and hoosill or I hens pace. 192

165 O Iesu *ins.* J. 169 *Margin:* O Iesu rex amabilis J. 170 *all, kyng*] *om.* J. 171 desiorus J. *sic.* 172 sowles powaill J. *sic.* 173 þem J. 174 gude J. 182 almightyn R. myghten J. 187 þe (2)] *om.* J. 188 *the*] þi J. 192 *or*] er R.

(25)

O Iesu, that art of mercy sours and welle, [leaf 4] O Jesus, Fountain of Mercy!
Moost habundaunt of plentyvous pyte,
Wich on the cros, þi gospell can weell telle,
How thow seydyst hangyng on the tre,
Thou haddyst a thrust, a thrust of charyte, Thou who didst thirst,
Thys was thrust, for short conclusioun,
To restore to goostly liberte
Alle them for whom thow suffredyst passioun.

(26)

Oracio.

Mercyfull Iesu! sette our herte affyre, set our hearts afire
Encrese and more our dysposycyoun,
That day be day we fully may desyre
In thy seruyse of hooll affeccyoun
To growe and wexe, in full perfeccyoun,
Alle flesshly lustys ffor to sette asyde; to put aside our lusts
Wordly ffavour, and veyn ambycyoun,
Represse in vs and be our goostly guyde.

(27)

O Iesu! callyd most souereign swetnesse, [leaf 4, back] O Jesu, sovereign sweetness!
Of thoughtfull hertys bawme Imperyall,
Our sugre, our comfort geyn all byttyrnesse,
Wich for our sake drank eysell and gall,
Suffredyst deth for to saue us all;
O blyssed lord, graunt us for thy torment
To-forn our deth at nede whan we call,
Goostly repast of the hooly sacrement.

(28)

Oracio.

Thys to seyne for our eternall ffoode,
For our most solempne restauracyoun,
Graunt us to resceyve thy body & thy blood Let us receive Thy body.
Or we parte hens, with pure confessioun,

193 *Margin:* O Iesu fons inhauste J. shours J. 198 a thrust *ins.* H J R. 201 on fyre R. 207 Worldly J H R. 209 *Margin:* O Iesu dulcedo cordium J. 212 sufferedest drynke *ins.* J. (*cf.* 213). 217 This is J R H.

Our path, our weye, to the hevenly mansioun,
Callid by thy grace our gostly dyrectorye,
To saue our passage from þe infernal doungoun,
And fyry flawmys of dredful purgatorye.

(29)

O merciful Jesu!

O thow moost gracyous mercyfull Iesu!
Wich for thy synguler selestyall gladnesse
In amerous hertys brennying in vertu
Art callid the roote of royall parfightnesse,
Lord, for þe constreynt & mortall bitternesse
Thow haddyst than, this noyse whan þu dist make,

for Thy anguish on the Cross,

Crying for constreynt of thy pitous dystresse,
"Lord God my lord! why hastow me forsake?"

(30)

Oracio.

For that anguyssh & grevous drerynesse [leaf 5]
Thow haddist þat hour afforn þou sholdist dye,
For love of man thorugh þi gret kyndenesse
Vp-on the cros hangyng at Caluarye,

forsake us not.

Forsake us nat whan we to the Crye
In ony myschef or Trybulacyoun,
That we may find socour and remedye
In thy moost peynfull gloryous passioun.

(31)

O Jesu, Alpha and Omega!

O Iesu! Iesu! callid Alpha and Omega,
Our lyf, our vertu, support in our neede,
Thynk, & recorde, and remembre also,
From hed to foot how thow dedyst bleede,
Wasshe and steyned in a purpyll weede,
Fro þi v woundis ran so large a fflood,
Thorugh al þe world the stremys did sprede
To wasshe our surfetis with þi precious blood.

221 *our* (2)] or R. 225 *Margin:* O Iesu regalis. B begins here. 237 *Margin:* I Iesu abissum profundissime J. *sic.* 241 *Margin:* O Iesu alpha et oo &c. J. 241 *Iesu* (2)] *om.* J. *Omega*] Oo J. 246 *ran*] went J. *ran so large*] so long & large B

(32)

Oracio.

In blood & water, tyme of thy passyoun,
Of love was shewid, pleynly to conclude,
As in two lycours our Redempcyoun,
Water of baptem took a gret latytude,
Thy blood out shad, Sathan to declude,
For wich, Iesu, shewe thys avauntage,
Of grace and mercy þe grete[1] magnytude
By blood & water to cleyme our herytage.

Our redemption was shown in the blood and water of Thy Passion.

[1] MS. grace.

(33)

O hooly Iesu! of mercy moost habounde, [leaf 5, back]
Wich on the cros boughtyst us so dere,
Be thy v. woundys depe, large, & profounde,
Thorugh skyn & flesh conseyved þe matere,
Gracyous Iesu! resceyve our mek prayere,
Whan our thre enmyes ageyn us gynne stryve,
Graunt we may hyde us ageyn ther fel daunger
Myd the kavys of thy depe woundys ffyve.

(34)

O sothfast Iesu! callyd cleer merour
Of trowthe, of love, of pes and vnyte,
Signacle and sel, patent and protectour,
Our sheld, our pavys geyn al aduersite,
From heed to foot by furious cruelte
All forwoundyd, torased, and to-rent,
By the Iewys conspyred Enmyte,
Bete & scorged, tyl al thy blood was spent,

O Jesu, clear mirror of Truth and Love.

(35)

Born & conseyued in virgynall clennesse,
Of a pure mayden brouht forth in Bedleem,
Reed & rubyfyed was affter thy witnesse,
With dolerous deth slayn at Ierusaleem,

252 *a*] *om.* B. 253 shadde J. delude B. 257 O Iesu of mercy oure lorde B. 258 *us*] *om.* B. 259 large, depe R. so depe B. 260 *matere*] manere J R. 264 *depe*] *om.* H. 265 *Margin:* O Iesu veritatis J. 266 *of* (2)] and A. 267 Sinacle J. seal J. 268 *geyn al*] of perfyte B. 275 whitnesse H J R A B. *dolerous*] delure *sic* B.

For compassioun eclypsed the sonne-beem,
O Iesu! Iesu! what myghtyst thow do more,
Thow, that were kyng & lord of euery reem,
Lyst suffre deth thy servauntis to restore.

(36)

Oracio.

Merciful Jesu, write Thy Passion with Thy blood in my heart.

Mercyful Iesu! of grace do adverte [leaf 6]
With thilke lycour wich þou dedyst bleede,
By remembraunce to write hem in myn herte
Ech day onys that I may hem reede,
Close þe capytallys vnder þi purpil weede
With offte thynkyng on thy bloody fface,
Thorugh myn entraylles let þi passioun sprede,
Marked tho karectys whan I shal hens passe.

(37)

O mighty Jesu!

O myghty Iesu! of Iuda the lyown,
Strength of pryncys, of kyngis most royall,
Invicyble, our goostly champyoun,
To saue thy peple from peynes infernall,
List make hem fre, þat Sathan maad thrall;
With pacyence thow were vyctoryous;
Thy force faylled of power Immortall,

Thou didst slay Death,

Slouh deth with deth, conquest most gloryous.

(38)

being made weak,

Thow were maad weyk, lostist al þi strengthe,
With deth distreyned thow þat were myhtyest,

to show Thy power.

To shewe þi power bothe in brede & lengthe,
Suffredyst þi fredam, stonde vndir arest,
Phebus was dirkid, eclipsed est and west,
Our raunsoun payed, tresour of most prys,
Whan thow seydyst "consummatum est,"
By mene wherof bryng vs to paradys.

277 clipeid R J. 282 þou] *om.* R. 283 *to*] do J R H A B. 284 *that*] þa J. 285 capitall H. þe] my B. 288 *tho*] with B. to A. in vs H. 289 *Margin:* O Iesu leo fortissime J. 291 Inuincible J R. 303 said J. seydest þi *ins.* B. *Margin:* O Iesu vingentcr J.

(39)

Oracio.

O Iesu! callid sone moost myghty [leaf 7, back] — O Jesu, Son of Wisdom!
Of thy Fadrys wysdam and sapyence,
Of his substaunce the ffygure treuly
Into whos hand thow seidest *with* reuerence
"In manus tuas," thes woordys in sentence
With a gret cry to-torn in euery coost;—
For wich o Iesu vp-on my greet offence
Be mercyable whan I yelde vp my goost.

(40)

O Iesu! named plentyvous grape and vyne, — O Jesu, plenteous Grape and Vine!
Wich on the cros for our Redempcyoun
In a pressorye pressid *with* gret pyne,
Copyously the rede lycour ran down,
Thy precious blood was pris of our raunsoun,
That no drope sothly was lefft behynde,
Water of baptem, blood of thy passion,
Was al shad out, to us þou were so kynde.

(41)

Longious spere perced thorgh thyn herte,
Thy white body vpon the roode tree
Was maad al drie, *with* woundis fel & smerte,
O Iesu! Iesu! of mercy graunt thow me — Let me be
Oracio.
With thy passioun that I may woundid be — wounded as Thou wast,
To be partable of al thy mortal stryff,
Or I parte hens to haue this lyberte,
With bitter teris the rust of all my lyff — that the rust of my life

(42)

Oracio.

To wasshe awey, only by thy grace, [leaf 8] — be washed away.
With repentaunce and ffull contrycyoun,
Hosyll and shryfft or I hen[e]s passe;
Cleymyng by mercy to haue possessioun

305 *sone*] þe sone ay B. 306 fadere J. 312 geffe B. 313 *Margin:* O Iesu vitio J. 315 pressour B. 316 þe blod rane faste adoune B. 317 pressore R. *blood*] blody licour B. 318 was than *ins.* B L. 319 *om.* B. 321 *thorgh*] *om.* B. 324 *thow*] *om.* J R A H B. now graunte B. 328 *the rust*] *om.* B.

With al thy seyntys in the hevenly mansioun,
Only by tytyll cleymed by thy blood,
And by thy modrys meek medyacyoun,
The charter asselid whan *þou* heeng on þe Rood. 336

Explicit *Quod* Iohn Lydgate.

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47. THE DOLEROUS PYTE OF CRYSTES PASSIOUN.

[MS. Bodley Laud Misc. 683, leaves 15, back, to 17.]

Here is a tretys of Crystys passyoun.

(1)

Early and late, look on this painting of Pity.

Erly on morwe, and toward nyght also,
First and last, looke on this ffygure;
Was ever wight suffred so gret woo
For manhis sake suych passioun did endure? 4
My bloody woundis, set here in picture, [leaf 169]
Hath hem in mynde knelyng on your kne,
A goostly merour to euery Cryature,
Callid of my passioun the dolerous pyte. 8

(2)

Set this lyknesse in your remembraunce,
Enprenteth it in your Inward sight;

My heart's wounds shall defend you.

Myn hertys wounde, percyd with a launce,
Thorugh-out my side discendyng doun ful riht, 12
Yow to dyffende in your treble ffyght,
Ageyn the fend, þe flessh, þe world, this thre,
With my passioun shal yeve yow strengthe & myht
Whan ye beholde this dolerous pyte. 16

333 *the*] thi R. *om.* B. 335 meditacioun R. 336 hing J. *Colophon om.* J R. Explicit the xv Oes compiled by John lydgat monke of Bury and were here wryten out of master stantons boke by Jon Stowe A. Here endythe þe fyften ooes drawen oute of latyn into engelishe by lidgate B.

NOTE.—The text, from Laud 683, is rearranged according to the order observed in the other five MSS., as the Latin original and other English translations also had this order. The order in Laud is 1-72, 97-144, 73-96, 257-304, 145-256, 305-336. This order interferes only with the arrangement of the several prayers.

(3)

Make me your pavis, passith not your boundis,
Ageyn al wordly Trybulacioun,
In ech temptacioun, thynk on my blody woundis,
Your cheeff saffcondyt, and best proteccyoun,
Your coote armure, brest plate & habirioun,
Yow to dyffende in al adversyte,
And I schal be your Trusty champioun
Whan ye beholde this dolerous pite.

I shall be your champion.

(4)

Beth not rekles whan ye forby passe,
Of myn Image devoutly taketh heede,
Nat for my-silf, but for your trespace
In Bosra steyned of purpil al my [weede[1]],
Of my suffraunce youres is the meede,
Crownyd with thornys thoruh Iewis cruelte,
Blood meynt with water for yow I did bleede,
Lyk as witnesseth this dolorous pite.

[1] MS. blood.

(5)

The vyne of Soreth railed in lengthe & brede,
The tendre clustris rent doun in ther rage,
The ripe grapis ther licour did out shede,
With bloody dropis bespreynt was my visage,—
Man to socoure, I suffred gret damage,
I was maad thral for manhis lyberte,
I bar the bront allone of this ventage,
Lyk as witnesseth this dolorous pite.

The blood of the Vine was shed for man's liberty.

(6)

My deth of deth hadde þe victorye,
Fauht with Sathan a myhty strong batayl,
Grave this trivmphe depe in your memorie,
Lik þe pellican perced myn Entrayl,
Myn herte blood maad abrood to rayl,
Best restoratif geyn old Inyquyte,
My platys seuered, to-torn myn aventail,
Lik as witnesseth this dolorous pite.

(7) *Verba compilatoris.*

From yow avoideth slouthe & necclygence,
With contrit herte seith, meekly knelyng doun,

A Paternoster, Ave, and Creed, before this Pity shall give you 26,000 years, 30 days, of pardon.

O Pater-n*oster* and Auees in sentence,
A crede folwyng, seyd with devossioun,
xxvi thousand yeeris of pardoun,
Over xxx dayes, ye may the lettre see,
In remembraunce of Crystys passioun
Knelyng be-fore this dolorous pite.

Explicit.

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48. A PRAYER UPON THE CROSS.

[MS. Laud 683, leaves 14, back, 15.]

Here crist Ih*es*u seith thus on-to man as he hangeth vp-on the roode tre.

(1)

Upon the Cross, I was nailed for thee.

Upon the cros naylled I was ffor the,
Suffred deth to paye thy raunsoun;
Forsake thy senne for the love of me,

Repent.

Be repentaunt, make pleyn confessioun,
To contrit hertis I do remyssioun:
Be nat dyspeyred, for I am nat vengable;
Geyn goostly enmyes thynk on my passiou*n*;
Why artow froward, sith I am mercyable?

(2)

Pity my wounds.

My bloody wou*n*dis dou*n* raylyng by this tre,
Looke on hem well, and haue compassioun;

MSS. Laud 683, leav*es* 14, back, to 15 back = L; Laud 598, leaf 60 and back = 1: Rawl. poet. 32, leaf 31 back = R; Jes. Coll. Cam. 56, leaves 71 and back = J; Univ. Lib. Cam. Kk. 1, 6, leaves 196, back, 197 = K; (*ibid.* Hh. 4. 12, leaf 86 = F; printed by Furnivall, pp. 139–140, E.E.T.S., Orig. S. 15, 1866, re-ed. 1903); B.M. Harley 2255, leaves 111 and back = H; Adds. 29729, leaves 131 and back = A; Cott. Col. A. ii, leaf 134, back = C; Phillipps 8299, folios not numbered = P; St. John's, Oxf. 56, torn leaf at end, parts of lines 15–40 = S. *Title:* Anoþer preyere to our lord hangyng on þe Croosse K. Quinque vulnera C. *none in other MSS.* P J F H give the Latin couplet—

"In cruce sum pro te, qui peccas; desine pro me
Desine; do veniam; dic culpam retrabo penam."

1 a P H J F R. y nayled was C. *I*] *om.* l. 2 Suffredith J. suffryng P. Raunsom l. rawinson F. raunsome A. 3 synne thanne *ins.* P. 4 by repentaunce A. 6 vengeable F l J. 7 Ayenst l. 8 *sith*] for P. 9 *raylyng*] rynnyng l. 10 þam J. þat l.

The crowne of thorn, þe spere, þe nayles thre
Perced hand and ffeet of Indygnacyoun,
Myne herte reven for thy redempcyoun;
Lat us tweyne in this thyng be tretable,
Love for love by iust convencyoun!
Why artow froward sith I am mercyable?

(3)

I hadde on Petyr and Mawdeleyn pite
For the grete constreynt of ther contricyoun;
Geyn Thomas Indis Incredulyte,
He put his hand, depe in my syde doun;
Rolle vp this mater, grave it in þi resoun;
Sith I am kynde, why artow so onstable?
My blood, best triacle for þi transgressioun;
Be thou nat froward, sith I am mercyable.

I gave Peter and Magdalene grace.

(4)

lenvoye.

Thinke ageyn pride on myn humylyte;
Kom to scole, recorde weell this lessoun;
Geyn fals envye, thynk on my charite,
My blood al spent by dystyllacyoun;
Why did I this? to saue the from prisoun; [leaf 15]
Afforn thyn herte hang this lytel table,
Swetter than bawme geyn al goostly poisoun,—
Be thow nat froward, sith I am mercyable.

11 þe (2)] and H F. of J. 13 hert was *ins.* l C A. 14 *tweyne*] to l. greable F. 16 *Why artow*] And be nat C A. 16 syn K. 18 *the*] thair P. *grete*] *om.* S A C. and þi conuencion J. 19 *Geyn*] Seynt S A J P. of Ind l K. of Inde is R.• Inde is H. Inde his J. of Ynde for his P. incrudelite *sic* l. 20 *hand*] *om.* F. *depe*] dyp P. in to l. adoun H G J F R. 22 *so onstable*] sunstable l. 23 is best *ins.* l. *My blood, best triacle*] I suffred deth for C A. 24 Why art þou J H F C. stanza 4 om. A. 25 *on*] of l. 26 *Kom*] Ren J H F. *recorde*] lerne l. 28 *al*] is J P. *spent*] spilt H J P F. 31 *geyn al*] ayenst l. 32 And be nat C. After this line P inserts the following spurious stanza:—

My mercy was redy to Cayme, yf that he
Mercy wolde haue asked for deth of Abele;
But he, in whanne hope of grete infelecite,
Dispayred my mercy, that am of mercy well.
Mi holy euangelistes can you certyn telle,
The thef on my right syde beyng culpable,
Marcy asked, in paradyce doth dwelle;
Be nat froward, O man, I am merciable.

(5)

oracio.

Lord on alle synful, heere knelyng on ther kne,
Thy deth remembryng of humble affeccyoun,
Lord, let Thy five wounds — O *Iesu*, graunte of thy benygnyte,
That thy fyve wellis plentyvous of foysoun,
Callid thy fyve woundis by computacioun,
wash away our sins. — May wasshe in us al surfetis reprevable.
Now, for thy modris meek mediacioun,
At hir request, be to us mercyable.

Explicit.

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49. BALLADE AT THE REVERENCE OF OUR LADY, QWENE OF MERCY.

[B.M. Sloane 1212, leaves 101 to 102, back.]

(1)

I could tell a thousand tales of Cupid and his woes. — A thowsand storiis kowde I mo reherse
Off olde poetis, touchynge this matere,
How that Cupide the hertis gan to perse
Off his seruauntis, settyng tham affere;
Lo, here the fin of the errour and the weere!
Lo, here of loue the guerdoun and greuaunce
That euyr with woo his seruauntis doth avaunce!

33 *alle*] *om.* R F H P J. knelyng here on J H R. *on*] ouer A. 36 *thy*] þo J F H. thes A. these C. *foysoun*] season P. 37 *thy*] the A C. 38 waschen K. *in*] on R. *in us*] *om.* l. surfetas K. 39 *thy*] *om.* l. meditacioun H A R F P J. 40 Atte requeste of her to vs be mercyable P. *Colophon:* Amen finis A. Amen Explicit C. Amen vd Legh R R R well (*repeated*) l. Here enduth this preyere to oure lord, And begynnuth Another K. P has a monogram which looks like J L. In the space between lines 8 and 9 K *ins.* lydgate. *All MSS. other than* L *omit the words Envoy and Oracio.*

MSS. B.M. Sloane 1212, leaves 101 to 102, back = S; Bodl. Ashmole 59, leaves 39, back, to 41 = A. Printed in Thynne Chaucer, 1532 = T; repr. Skeat, Oxf. Chaucer, VII, 275–280 = Sk. Title in A, a devoute balade by Lidegate of Bury, made at the reverence of oure lady, Qwene of mercy. A ballade in commendation of our Lady T. *om.* S. 1. I kouþe to you A. *mo* (*or more probably* me)] S (o *and* e *are almost indistinguishable in this MS.*). 2 clerkis A. *this*] þe A. 3 cane mens hertis presse A. *to*] so T Sk. 4 hem T. þeire hertes A. in fere T. on fere Sk. a fuyre A. 5 fere T. With ful daunger payeþe his subgettes hyre A. 7 Ay A (Sk. aye!) her servaunts do T.

(2)

Wherfore I wil now pleynly my stile redresse,
Of on to speke at nede that will not faile :
Allas ! for dool I can nor may expresse
Hir passand pris, and that is no mervaile.
O wynd of grace, now blowe in to my saile !
O auriat licour off Clyo, for to wryte
Mi penne enspire, of that I wold endyte !

But I will tell instead of One that will not fail.

(3)

Allas ! unworthi I am both and unable,
To loffe suche on, all women surmountyng,
But she moost benygne be to me mercyable,
That is of pite the welle and eke the spryng :
Wherfore of hir, in laude and in preysyng,
So as I can, supported by hir grace,
Right thus I say, knelyng to-forn hir face,—

Though unworthy,

I will pray her of her grace.

(4)

O sterne of sternys with thi stremys clere,
Sterne of the see, [on]-to shipmen lyght and gyde,
O lusty lemand, moost plesaunt to appere,
Whos bright bemys the clowdis may not hide, [leaf 101, bk.]
O way of lyfe to hem þat goo or ride,
Haven aftyr tempest surrest as to ryve,
On me haue mercy for thi Ioyes fyve.

O Star of Stars !

(5)

O rightest Iewyl, O rote of holynesse,
And lightsom lyne of pite [for] to pleyne,
Origynal gynnyng of grace and al goodnesse,

Best Jewel!

8 *now*] *om.* A. now pleynly I wol T. dresse A T. 10 Ellas I ne can ne may not full expresse A. ne can ne T. 11 passing A T. the whiche is A. 12 þou blowe nowe to A. unto T. 13 auryate T. aureate A. *for to*] *om.* A. 14 tenspyre of whiche I thenke to wryte. 15 But sith I am sonworþy and A. *both*] *om.* T. 17 To be benigne to me and A. 18 Whiche of pytee is welle A. 19 *of*] to A. 20 *can*] am A. 21 tofore A. 22 Souerein sterre A. 23 *to*] A T. *on to*] S. 24 leemyng A. living T. 25 *may*] cane A. 26 til A. 27 *aftyr*] frome A. *as*] up A T. 29 rightfull rule A T. *rote*] bote T A. 30 *for*] A T. *om.* S. 31 *gynnyng*] A. begynnyng S. *al*] *om.* A.

And clennest condite of vertu moost souerayne,
Modyr of mercy oure troubyl to restreyne,
Clean Chamber of Chastity, Chambyr and closet clennest of chastyte,
And namyd herberwe all of þe deyte.

(6)

O closid gardeyn al void of weedes wicke,
Cristallyn welle of clennesse cler consigned,
Fruitful Olive, Fructifying olyve of foilys faire and thicke,
And redolent cedyr most derworthly ydyned,
Remembyr of pecchouris that to þe ben assigned,
Or þe wycked fend his wrath up on us wreche,
Lantyrn of light, be þu oure lyfis leche.

(7)

Paradys of plesaunce, gladsom to all good,
Benygne braunchelet of the pigment tre,
Vinarye envermailyd, refrescher of oure food,
Lycour aȝens all langour that pallid may not be,
Blissful balm-blossom. Blisful bawme blossum, boundyng in bounte,
This mantel of myserycord on oure myschef spred,
And or woo awak us, wrappe us undyr thi weed.

(8)

Redy rose, flouryng with-outyn spyne,
Founteyn of fulnesse, as beryl corrennt clere,
Some drope of thi graceful dew to us propyne,

32 *And*] *om.* A. *clennest*] A T. celnnest S. 34 *and closet clennest*] al cloose closett A. 35 þe hyest herber of al A. *all*] *om.* T. 36 *closid*] holsome A. *al*] *om.* A. *weedes*] A. weed S T. 37 Welle cristallyne A. 38 *Fructyff*] A. Fructyfyd T. 39 doworþely A *sic. and, moost*] *om.* A. 40 of on T. *that to þe ben*] unto þee A. synners A T. 41 *þe*] *om.* T. Er foule fendes on hem þeire wrathe wreche A. 42 *be*] *om.* T. þou beo þeire A. 43 þou Paradys plesante gladnesse of goode A. 44 And benigne braunche A. pyne tree A T. 45 Vyneyerde vermayle A. *food*] bote A T. 46 *aȝens al*] geyne A. palde that A. 47 Thou blessed blossome A. Blysful blomy T. *boundyng*] byding A T. 48 *mercy*] A T. on our myserie T. vppon vs spilt *þou*] A. 49 *us* (1)] *om.* A T. wake and wrappe vs ay vnder A. 50 O rody rosyer T. O rede roos A. without T. raylling A. 51 *of fulnesse*] al fylthlesse T. currant as beryl A. currant T. *Line* 51 = l. 54 in A. 52 Grace of þy dewe til us þou do propyne A.

þu lyght withoutyn nebule, shynyng *in* thi spere,
Medicyne to myscheuous, pucelle *with*oute pere,
Flawme down to doolful lyght of thyn *in*fluence,
Remembryng thi *ser*uaunt for thi magnificence.

(9)

Of alle cristen protectrix and tutele,
Retour of exilid put in *pro*scrypcyoun,
To hem þat erryn, the path of her sequele;
To weri wandrid, the tente pavilou*n*. Pavilion to wanderers,
[þe feynte to fresshe, and þe pawsac*i*on,]
Unto directe, rest and remedye,
Feythfull unto all, þat in the affye.

(10)

To hem that rennyth þ*u* art [itinerarie], [leaf 102]
O blisful bravie, to knyghtis of thi werre,
To wery workmen þ*u* art dyorne denarye, Reward to all.
Mede unto mareyneris þ*at* haue sailed ferre;
Lauriat coroun, stremand as a sterre
To hem þ*at* putte hem *in* palastyr for thi sake,
Cours of her co*n*quest, þ*u* white as ony lake!

(11)

Thow myrthe of martiris, swetter than cytolle, Mirth of martyrs.
Of co*n*fessouris richest donatyff,
Unto virginis the eterne aureolle,
Aforn all women hauying prerogatyff,
Maiden and modyr, both wedow and wyff
In all this world nys noon but þ*u* allon,
Now sen þ*u* may, be sugyr to my mone.

53 þou lovely light A. Thou O T. *thi*] bright A. 54 *mis-cheues*] T. missers A. *with*outen A. 55 *to*] þe T. Dryve doun the light of þy dere influence A. 56 *Remembryng*] *om.* A. On T. servantes T. 57 tytlee A. 58 Return T. recure A. 59 erren in T. To þerroures of þe A. 60 For wery wandering A. forwandred T. *the*] *om.* A T. 61 *om.* S, substituted from A. To faynte and to fresshe T. 62 To wery wightes ful reste A. *directe*] vnresty bothe T. 63 Fruteful to al tho T. Froytefull til all þat hem in hir A. 64–119 *om.* A. 64 *itinerarie*] T. eternaryte *sic* S. 66 she is T. 68 streming T. 69 palastre T. 71 O myrthe T. sytole T. tytolle *sic.* S. 72 confessours also *ins.* T. 73 *the eterne*] eternal T. 75 mother and mayde T. 76 *In*] Of T. is T. 77 sith T.

(12)

True turtle dove.

O trest turtyl, trowest of al trewe,
O curteys colu*m*be, replet of all mekenesse,
O nyghtyngale, w*ith* thi notys newe,
O popinjay, plumed in clennesse,

Lark of love.

O larke of loff, syngyng in swetnesse, 82
Phebus awaityng, till in thi brest he lyght,
Undyr thi wenge at domysday us dyght! 84

(13)

Jewel, fairer than all jewels.

O ruby, rubifyed in the passyoun
All of thi sone, among haue us in mynde,
O stedfast dyamaunt of duracyou*n*,
That fewe feris þat tyme myghtiste thu fynde,
For noon to hym was founde half so kynde 89
O herdy herte, O louynge creature!
What was it but looff, þ*at* made þe so to endure? 91

(14)

Semely safyr, dep lowp, and blew ewage,
Stable as the lowpe, ay ewage to pite,
This is to sayn, O frescheste of visage,
Thu louyst hem unchaungid þ*at* serue the,
Or ȝif ony offence or writhyng i*n* hem be, 96
Þ*u* art ay redy up-on her woo for to rewe,
And hem reseyuyst, þ*an* reemis of thyn ewe. 98

[15]

Gladded by Gabriel.

O goodly gladid, whan þ*at* Gabriell [leaf 102, back]
W*ith* joie the grette, þ*at* may not be noumbrid,
Or halfe the joie who cowde wryte or telle,
When the Holy Goost to the was obumbrid,
Wher thorgh þat fendys were utterly encombrid? 103
O wemles mayden, enbelysshed w*ith* his byrthe,
That man and aungell þ*er*-off had[den] myrthe? 105

78 trusty T. truefastest T. 81 pured with al T. 82 laueroke T. 83 *in*] on T. 86 *all*] *om.* T. vs haue amonge T. 87 dyametre T. 88 *fewe*] any T. 89 founden T. 91 *to*] *om.* T. 92 saphre T. 93 *ay*] *om.* T. *to*] of T. 94 *O*] the T. 95 unchaunged hem T. 96 and if offence T. varyeng T. 97 *for*] *om.* T. 98 receyvest with hert ful trewe A. 101 *joie*] blisse T. 103 þ*at*] *om.* T. bytterly T. 104 *with*] in T. 105 *had*] S. hodden T.

(16)

Loo, here the blossum and bud of all oure glorye, — Blossom of all our glory.
Off whech þat prophetys spak so long aforn;
Loo, here the same þat was in memorye
Of Ysaie, long or she was born;
Loo here, [of] Dauid the delicyous corn;
Loo, here the ground þat list to onbelde,
Becomyn man, [our] raunsoun for to ȝelde.

(17)

O glorious viole, O vitre inviolate! — Glorious Vial.
O fery Tytan percyd with the lemys,
Whos vertuous bryghtnesse was in thi brest vibrate,
That all this world enbelisshed with his bemys!
Conseruatrix of kyngdamys and Remys;
O Isaye seed, O swete Sunamyte,
Mesure my mornynge, myn owne margarite!

(18)

O soueraynest, sowht out of syon,
O punycall pome agens all pestilence:
And auryat urne, in whom was bouk and boon
The agnelet, that fought for oure offence
Aȝens the serpent with so high defence
That like a lyoun in victory he was founde;
To hym commende us of mercy most habounde!

(19)

O precyous perle, with-outyn ony pere, — Precious Pearl.
Cokyl with gold dew from aboue Ireyned,
þu busshe unbrent, ferle[s] set affere,
Flawmyng in fernece, not with hete peyned,
Duryng dayse, with no wedyr steyned,
Flesch undefoulyd of gentyl Gedeon,
And fructifyyng fayrest, the ȝerd of Aaron.

106 and the budde of glorie T. 107 the prophete so longe spake beforne T. 108 so longe T. 110 *of*] T. *om.* S. 111 ground of lyfe in to bylde T. 112 Becoming T. *our*] T. *om.* S. 114 persing with the bemes T. 115 *thi*] *om.* T. 116 *this*] the T. lemes T. 117 conservatrice of kynges dukes and realmes T. 118 Of Isaies. 120 A *resumes here.* of out S. 121–127 *om.* T A. 122 Skeat emends to bouk and boon. book and born MS. 128 *gold dew*] glorie A. *berayned*] T. 129 ferlett *sic.* S. fyrelesse fyre set on T. fuyrles thou sette vppon A. 130 *in fernece*] with fervence T. empeyred A. 131 þou during *ins.* A. *with*] that T. wether A T. distayned A. 133 þe fructefying yerde þowe of Aron A.

(20)

The my[ȝ]ti arke, *pro*batyk piscyne,
Lawghynge aurore and of pees olyve,
Columpne and base up-beryng from abyme,
Why ner I co*n*nyng the for to discrive?
Chesen for Iosep, whan he took to wyve, 138
Unknowyng hym, childyng be myrakyll,
And of our [manhode truwe] tabyrnakyll. 140

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50. THE FYFFTENE IOYES OF OURE LADY (II).

[MS. B.M. Titus A. xxvi, leaves 157, back, to 160, back.]

Lo my lordes and ladyes here Begynnen þe fyfftene Ioyes of oure lady cleped þe xv. Ooes translated out of Frenshe into Englisshe by daun John the Monke of Bury at þinstance of þe worshipfull Pryncesse Isabelle nowe Cou*n*tasse of Warr' lady Despenser.

(1)

Blessed Lady,
Blessed lady, O Pryncesse of mercy!
Moder ecallyd of grace and of pyte,

well of goodness,
Welle of goodnesse, þat sprang most souerainly,
Clere as cristalle in þy virgynite,

that bare Jesus nine months,
Whiche for þy meryte of humylite 5
Bare Criste Ihesu, oure lorde most souereyne,
Nyen monthis betwene þy sydes twayne, 7

134 Thowe A. *myȝti*] S *sic.* mighty T A. probatyfe T. the probatyfe A. 136 Piller from base bering from A. 137 *for*] of T A. 138 *whan*] whom T. Chosen of god whome Ioseph gaf to wyve A. 139 bare Cryste by greet A. 140 *manhode*] A. of our manly figure the T. of our mar figure *sic* S. *our*] Iesus A.

NOTE.—I follow S, the oldest text, but amend slightly, as the text is very corrupt. This amending is not marked in the text in lines 31, 32, 71, 120, 122.

MSS. B.M. Cotton Titus A xxvi, leaves 157, back, to 160, back = C; Trin. Coll. Camb. R. 3. 21, leaves 170 to 172, back = T. *Title in* T (*in Stowe's hand*) *c.* 1560, MS. of date *c.* 1480, The xv ioyes of our lady secu*n*dum lydgate. Iohn lydgate. 1 *O*] T. 2 callyd.

(2)

Owt of þy brestes, sofft as any silke,
With chere and looke benigne and debonnaire,
Thow gave hym souken of þy swote mylke
Vnto þy pappes whan hym lyst repayre;
þowe chosen of God, fayreste of all fayre!
Pray to thy sune, every houre and space
Vpon me haue mercy and gyve me grace,

suckled Him with thy breasts,

pray to Him to have mercy on me.

(3)

That I may com to his miserycorde
By confessyon and trewe repentaunce,—
And thow woldest to my request acorde—
Here for my synnes that I may do penannce,
And eke my sowle *with* helthe so avaunce
That I may *with* humble and trewe entente,
Or I passe hennys, Resceyue the sacremente.

(4)

My Ioye, my blisse, my lorde, my saveoure!
With fayth entere here, in forme of bred,
Whanne I shal parte thowe be my protectour, [leaf 158]
*With*oute whos helpe in sothe I can no red;
And grant also, or that I here be ded,
þat I may knele, O þowe hevenly qwene!
To-for thyne ymage tymes tolde fifftene.

Let me kneel before thine altar fifteen times.

(5)

Prim*um* gaudium.
O qwene of heven, of helle eke Emparesse!
Alle creatures in goodnesse surmonting,—
For þilke Ioye þowe haddeste of gladnesse
When that Gabriell brought þee þe tythinge
That the lord and þe moste souerein kynge
Sente þe Holy Goste, for to alyght in the,
To take of mekenesse oure humanytee,

For the joy of Gabriel's greeting,

10 souke, swete. 11 *pappes*] T. brestis C. 13 *houre and*] *om.* C. 14 On me to. *gyve me*] renew my. 17 *line omitted in* C. 19 *eke*] *om.* so to *ins.* T. 20 *and*] *om.* T. 26 *ded here*] C *with no caret or other indication here. om.* T. 28 Explicit prologue *ins.* T. *The marginalia of* C. *om.* T. 31 *þilke*] that T. and T. 32 *that*] *om.* T. *þee*] *om.* T. 33 *þe*] *om.* T.

(6)

pray for me. Pray to thy sune of mercy and pite
For me tavoyde all þat schoulde hym displaise,
And *with* his grace so to enspyre me
And doune descende to sette myn herte in ese,
That I by grace gostely may him pleesse
From day to day, and where as I offende,
Soone to repente and my lyff eke amende.

Aue Maria.

(7)

Secundu*m* gaudiu*m*.
And, blessed lady borne in Nazarythe!
For the joy of meeting Elizabeth, For thylke Ioye þow haddest, and pleasaunce,
Whan thoue metteste *with* Sainte Elisabethe,
þyne hooly Cousyne, moste humble of countenaunce,—
And sheo agaynwarde *with* deuoute obayssaunce,
Lowely beholding vppon thyn holy face,
And in her armes þee lowly did embrace

(8)

Withe the spryte ffulfilled of prophecye,
Thoroughe grace of God þat was vpon her falle;
At youre meting þus shee gan to crye,
and her blessing, "Blessed be þowe among thes wymmen alle!
And alle folkes shulde þee blessed calle, [1 leaf 158, bk.]
Blessed be þe frvte of þe that schall be borne,
[1]Of whome þe prophetis so long spake to-forne;"

(9)

For þilke Ioye, O mayden most entyre!
be my succour. Be my socoure in al meschiefe and drede,
And þat þowe liste me gracyously to here
In all distresse, O welle of goodlyhede;
For all my truste is in þy wommanhede,
And in thy mercy where as that I wende,
And euer schal be vn-to my lyves ende.

Aue Maria.

37 to avoyde T. 38 *so*] T. for C. 42 *eke*] to T. 44 *thylke*] that T. 45 *sainte*] *om.* T. 46–47 *rev.* T. 49 *her*] his C. hyr T. 50 spyryt T. 51 opon hyr was T. 52 *youre*] theyre T. 54 shall T. 55 and blissyd T. which of the shall T. 56 þe] *om.* T. 57 þilke] that T. 59 þat] than T. 61–62 *rev.* T.

(10)

Tercium gaudium.

O sterre of hevene! O maryner[i]s gyde!
Hem to releeve in all þyre troble and payne,
For þilke Ioye þer hadist vn eche syde — For the joy of feeling thy Son,
Whan thoue feltest atwixe þi flankes tvene
þy blessed sune, þe lord moste souuereyne, 68
To þy plesaunce moeven too and froo,
Be my deffence in al myscheef and woo. 70 be my defence.

(11)

And blessed lady of mooste Excellence
In eury-thing þat shoulde thy seruante greeue
Helpe to thy sonne þat I do none offence,
But him to serue, stere myn herte and meve,
And in all myscheffe þat thowe me releve,— 75
For to þy grace, as to mooste cheeff socoure,
For helpe I fle in all worldely laboure. 77

Aue Maria.

(12)

Quartum Gaudium.

Moste good, moste holy, and fayreste on to see!
For þilke Ioye thoue haddeste in thyne hert [leaf 159] For the joy when Christ was born,
Whane Cryste was born in Bedlem þe citee,
þowe socoure me in all my peynis smert,
And pray thy sune, of mercy to aduert 82 pray to Him for me.
To-forne his birthe and blessed passyon
When I shall dye, to my Redempcyoun. 84

Aue Maria.

(13)

Quintum gaudium.

Gracyeuse princesse! of mercy most habounde, [leaf 158, back]
For þilke ioye of ful gret Excelence, For the joy when the shepherds found Thee,
Thou haddeste þanne, whane þe shepherdes fonde
þe ster in bedlem, and came to þy presence,
Pray to thy sonne for his magnyfysence, 89 pray to Him.
That he of mercy be my protecion
Agaynst eche troble of trybulacyon. 91

Aue Maria.

64 *O*] *om.* T. Sterre of the see of T. 66 *þilke*] that T. *vn*] in. 67 *feltest*] T. *fedest* C. 70 *deffence*] defaute T. 72 *eury*] any T. 76 *as to*] for T. sts. 12–13, *rev. in* C. 79 that T. 81 *socoure*] T. socourid C. 85 And gracious *ins.* T. *most*] T. *om.* C. 86 that T. 87 had T. *þe*] *om.* T. 89 *for*] of T. 91 Agayns T. *of*] and T.

(14)

Sextum Gaudium.

Benygne lady, moest kyndely lodesterre! [leaf 159]

The joy of the Three Kings.

For þilke Ioye þowe hadeste in sylence,
Whane three kynges cam to the frome so ferre,
And meekly offred *with* digne reuerence
Vnto thy sune golde, myrre, and franke-ensence, 96
Pray to þat lord of mercy mooste entere,
Gracyously taccepte my preyere. 98

Aue Marye.

(15)

Septimum Gaudium.

And holy pryncesse of thyne heghe goodnesse,

For the joy

For þilke hye Ioye and consolacyon
Thowe haddeste þanne whanne *with* all meknesse

of Simeon's prophecy,

To Symyon þowe madest oblacyone,
And of thy sune a presentacyone, 103
And Symyon *with* humble chere and face
Withe bothe hys armes hym lowly did enbrace; 105

(16)

beseech the Lord to hear me.

Beseche that Lord my prayer to resceyue,
And my requeste that he note Refuse,
My meke complayntes of grace to conceyve;
And where my giltes and trespasses me accuse
þy medyacyone moste me þer excusse 110
And sithe thoue arte of mercy sours and welle,
Help þat his mercy may his Ryght precelle. 112

Aue Maria.

(17)

Octauum Gaudium.

O lyght and lanterne of synfull þat been blynde!
þeyre souerayne supporte in trybulacyne,

For the joy of finding Jesus when thou hadst lost Him in Jerusalem,

In Ihereusalem þy sune leffte byhynde, [1 leaf 159, back]
[1]Whane thoue and Ioseph went out of þe towne;
For þylke gladdest Restitucyone 117
þou haddest þanne, when þowe came agayne
And in the temple haste þy sonne eseyne, 119

92 *moest kyndely*] mankyndys T. 93 that T. 95 *digne*] dew T. 96 *franke*] *om.* T. 98 *taccepte*] to accept T. take vp C. 100 that. *hye*] *om.* T. 101 *whanne*] when T. and wanne C. 105 *hym*] T. *om.* C. 111 *of*] to T. *sours*] seure C. course T. 117 *gladdest*] Ioy moost gladde C. that baddest T. 119 sayn T.

(18)

Preserue me that I be not loste thoroughe synne — preserve me.
But thoroughe þy mercy þat I may be fonde,
Lat þy pitee neuer fro me twynne,
And that thy grace to mewarde euer Rebounde,
Suffre none enemy þy seruant to confounde, 124
But in al myscheef þat shoulde me dyscoumfort,
Vn-to thy helpe þat I may ay Resorte. 126

aue Maria.

(19)

Of þe Holy Gooste, O þowe chossine tabarnacle!
At the weddyng of him Archideclyne, Nonum Gaudium.
For þilke Ioye þowe haddeste by myracle, For the joy of the miracle at Cana,
Whan þe water was tornyd in-to wynne
þere by þy sune, O blessed lady myne! 131
Praye him for me, O pryncesse moost notable! pray Him for me.
Or he me deme, for to bee mercyable. 133

Aue Maria.

(20)

Fayreste of fayre moost gracieuse and benigne!
Whos goodnesse no clarke cane descryve, Decimum Gaudium.
For that myracle and þat gloryous signe For the joy of the miraculous feeding of 5000, succour me.
Whanne Criste fyve thousand fedde *with* loves fyve,
For þilke Ioye, þowe socoure me nowe belyve, 138
And graunte I may, O þowe hewenly Roose!
My fyve wittes to þy plesaunce dispoose. 140

Aue Maria.

(21)

And gloryose Pryncesse, for þat hegh pytee For the joy of thy pity,
þoue whylome haddest, and grette compassyoun, Vndecimum Gaudium.
Whanne þat þy sonne thoroughe Iowys cruwelte
Hade for oure sake dethe, pyne, and passyone at Christ's passion,
Wppon þe crosse, for oure Redempcyone; 145
Thoroughe thy prayer my soule þoue gouerne, 146 govern my soul.
Me to delyuer frome dethe which is *eterne*. [leaf 160]

Aue Maria.

120 *that*] T. *om.* C. *loste*] *space left vacant* T. 121 *þy*] *om.* T. 123 *euer*] ay T. 125 *in*] T. *om.* C. 126 *ay*] *om.* T. 127 *O*] *om.* T. 128 *him*] *om.* T. 129 that T. 130 *so in* T. Whan he þe water tornyd þer to C. 131 Therfore T. 136 *þat* (2)] *om.* T. 138 that. *þowe*] *om.* T. blyue T. 139 *I may*] me T. 141 *hegh*] *om.* T. 143 *þat*] *om.* 144 Suffred T. 145 *þe*] a. 146 *thy*] T. my C. *þoue*] so T. 147 *which*] that T.

(22)

Duodecimum Gaudium.

For the joy of His resurrection,

And for that Ioye alle Ioyes dothe precelle,
Whyche þoue haddeste, pryncesse of moste renoun!
Vppon that daye playnly for to telle
Of his vpe-Ryste and Rysereccyone,
As he that was of Iuda þe lyone,

pray Him I may arise.

O gloryeuse ladye! pray hym in humble wyse
From synfull lyff by grace I may aryse.

Aue Maria.

(23)

Terciumdecium Gaudium.

O hevenly qwene! of mercy condescende

For the joy of His ascension,

For þilke Ioye to here myne orysoun,
þowe haddeste þat day, whanne he did ascende
Vp to that high hevenly mansyoun;

pray Him for grace.

Pray hym for grace and supportacioun,
Affter his tracys þat I my lyffe may lede
To his plesaunce, atweene hope, love, and drede.

Aue Marya.

(24)

And of pryncesses, O þow moste gracyous!
& most accepted in þe lordes sight

For the joy of Pentecost, illumine my heart.

For þylke Ioye in Erthe moste famous
þow haddeste þat day, whan þe Holy Gooste alight
Downe from abowe, þe sterre clere and bryght;
For þylke grace þat day dede on the shyne,
With lyght of verteue myne herte þowe enlumyne.

Aue Marya.

(25)

Quintumdecimum Gaudium.

Of alle blessed O þowe blessedeste!—
þere may be made no comparysoun—

156 that T. 158 Vppon T. *high*] hygh T. hight C. 161 *atweene*] T. so tweene C. 162 *pryncesses*] T. pryncesse C. 163 *accepted*] T. excepted C. *þe*] thy T. 164 that T. 166 *clere*] T. clene C. 167 *For*] T. Off C. that T. 168 *With*] T. Whyche C. *of*] T. *om.* C. *þowe*] thow T. to C. 169 *O þowe blessedeste*] wemen most blessedest T.

For þylke Ioye, of Ioyes souueryneste, — For the joy
Whyche þowe haddeste in þy hevenly mansyon
Vppon the day of þyne assumpcyoun, — of thy Assumption,
Whan God above gan) for þe to provyde,
As qvene of heven, to sitte on his ryght syde

(26)

With a corone of hevenly stonys cler,
Gemmes of werteue, of parfit hoolynesse,
Of Rychesse and beawte moost [e]ntiere,
For þey transcended alle oþer in noblesse ; [leaf 160, back]
For, þylke Ioye, O hevenly emperesse !
Pray to thy sonne *with* hert contemplatyff — pray thy Son
That whan þat I schall parte oute of þys lyff

(27)

I may in herte haue feythe and ful creance — that I may have full remission of sins.
And mekely make my confessyoune,
And of my synnes haue deue repentaunce,
With contryte herte do satisfacyoune,
And to passe hennes *with* ful Remyssyoun
O blessed lady ! thoroughe grace of þy prayere
To gette a place above þe sterres clere.

(28)

On alle my frendis haue pite & mercy, — Have mercy on my friends and kindred, and all that love thee.
On myne alyaunce and on my kynrede,
And vppon alle þat love þee feythfully,
Remember of grace, O welle of womanhede !
And graunte me grace *with* thought, worde, and dede,
The for to serve vnto my lyvys Ende,
And my soole to saue whan) I schale hens wende.

Amen.

171 that T. *Ioye* (1)] *om.* T. 174 *to*] *om.* 176 crowne T. 177 *Gemmes*] Stones T. *of*] and T. 180 that T. 182 *þat*] *om.* T. 184 make here *ins.* C. 186 and do *ins.* T. 190 Of mercy and pyte T. pite mercy C. 191 allyes T. *on* (2)] *om.* T. 192 on T. louyn T. 195-6 *read in* T : To loue the best in-to my lyfys ende And ioy euerlastyng when I shall hens wende. Explicit (John lydgate, *in Stowe's hand, added* T).

51. THE FIFTEEN JOYS AND SORROWS OF MARY.

[MS. B.M. Harley 2255, leaves 88 to 93.]

(1)

In early morning,

Atween mydnyht and the fressh morwe gray [leaf 88]
Nat yore ago, in herte ful pensiff,
Of thoughtful sihes my peyne to put away,
Caused by the trouble of this vnstabil liff,

I once opened a book,

Vnclosyd a book, that was contemplatiff;
Of fortune turnyng the book, I fond
A meditacioun which first cam to myn hond,

(2)

In which was set a Pity (Pietà) of Mary,

Tofor which was sett out in picture
Of Marie an ymage ful notable,
Lyke a pyte depeynt was the figure
With weepyng eyen, and cheer most lamentable:
Thouh the proporcioun by crafft was agreable,
Hir look doun cast with teerys al bereyned,—
Of hertly sorwe so soore she was constreyned.

(3)

Vpon the said meditacioun, [leaf 88, back]
Of aventure, so as I took heed,
By diligent and cleer inspeccioun,

and the Fifteen Joys and Sorrows rubricated black and red.

I sauh Rubrisshis, departyd blak and Reed,
Of ech Chapitle a paraf in the heed,
Remembryd first **Fifteene** of her gladynessys,
And next in ordre were set hyr hevynessys.

MSS. B.M. Harley 2255, leaves 88 to 93 = H; Trin. Coll. Cam. R. 3, 21, leaves 157 to 161, back = T; leaves 232 to 236 = t (2d copy); Jesus Coll. Camb. 56, leaves 53 to 56 = J; Bodley 686, leaves 207 to 208, back = B. *Title*; lacking in H t; Incipiunt quindecim gaudia beate marie J; . . . Here begynnethe þe prologe of ye xv Ioyes of our ladye B; (*in Stowe's hand*) here is ye begynynge of the xv Ioyes & the xv sorowes that our blissyd lady had whill she was on erthe T. 1 Betwene B T t. morow fresshe T t. 2 longe agon B. agone t. 7 came furst T. *myn*] *om.* T. Lines 9 to 14 read in B, Of marie a gracious faire ymage Glad of chere depeynt was þe figure Holdyng a child feirest of visage Which to beholde of hert and of hole corage þe more y loked þe more y founde gladdnessis And recomfort of alle olde heuynessis. 11 *cheer*] the T. 12 greable T. 13 reygnyd T. 14 *so soore*] of chere T. 16 *so*] *om.* T. 17 dylygence T t. 18 say T t. 20 gladnesse T t B. gladnes J. 21 heuynesse T t B. heuynes J.

(4)

Off ech of them the nou*m*bre was Fifteene,
Bothe of hir Ioyes and her adversitees,
Ech after othir, and to that hevenlie queene
I sauh Oon kneele deuoutly on his knees;
A Pater-noster and ten tyme **Auees**
In ordre he sayde [at thende] of ech ballade
Cessyd nat, tyl he an eende made.

I saw also one who said a Pater-noster and ten Aves at the end of each ballade.

(5)

Folwyng the Ordre, as the picture stood,
By and by in that hooly place,
To beholde it did myn herte good;
Of affeccioun turnyd nat my face,
But of entent, leiseer cauht and space,
Took a penne, and wroot in my maneere
The said balladys, as they stondyn heere.

Cheered by this sight,

I took a pen and wrote the ballades, as they stand here.

Explicit prologus.

(6)

Blissed braunche that sprong out of Iesse
Which were allone, as clerkys telle can,
Ground and gynnyng of our felicite,
For thilke ioye which thu haddist than
Whan thu were offryd by *Ioachim* and *Anne*
In-to the temple, by scripture as I fynde,
Pray for thy servauntis and haue upon hem mynde.
pater noster X Aue.

(7)

Glorious mayde, O Roote of hoolynesse, [leaf 89]
For thilke ioy thu haddyst many wise,
From God above whan angelis gan hem dresse
For thy meritis the to do seruise,
Daily to wayte in al ther best guyse,

The joy of the angels' service.

24 *to*] do J. *that*] the T t. 27 *at thende*] *om.* J H. and atte þende T t. 28 *an*] oon J. 29 *the* (1)] in T t. 30 *hooly*] *om.* T t. 35 stonde B. stoden J (*sic*). Here endeþ þe prolog of þe xv Ioyes & begynneþ þe tale B. B *numbers each stanza on the margin in red.* The 1. Ioye, *etc.* Beg. l. 183 *has.* The 1. heuynysse, etc., up to xv. *paternoster, etc.*] *om.* B T. 37 clercs J. tell J T. 38 begynnyng T. 39 *thilke*] that T. ylke J. then B. 40 was J. 42 vpon theym haue T t. tham J. þeym B. *the instructions in red and blue letters* t. 43 *O*] and T. 44 that T. ylk J. 45 abouen T. Aungell J. 47 tawayte B.

Pray for thy servauntis of mercy and tak heede,
Of al thy servauntis that calle to the at neede. 49
pater noster X Aue.

(8)

The joy of the Annunciation.

Thu that art callyd glorie of Israel,
For thilke Ioye, moost sovereyn of renoun,
Which thu haddist whan thaungil Gabriel
Brouht the tydying from the hevene doun,
First kalendys of our savacioun, 54
With this woord **Eva** turnyd to **Aue**,
On al thy servauntis haue mercy and pyte. 56
pater noster X Aue.

(9)

The joy of Elizabeth's greeting.

And for that Ioye thu haddist in certeyn,
When Elizabeth moost meekly with the mette,
Fulfilled with grace vpon an hih mounteyn,
Thy blissed Cosyn devoutly ther the grette,
Hir child reiosshyng, she list no lenger lette, 61
In hir armys moost goodly she the rawhte,—
Saide thes woordys, the Hooly Goost hir tawhte: 63

(10)

"Blissed be thu amongys women alle!
Blissed be the frute that shal be born of the!
What may this mene? or how is this befalle,
My lordys moodir, for to comyn to me?"
Now for the meritis of thyn hvmylite 68
Socoure alle tho that kneelyn afor thy fface,
Fro Sathanys myght whan he doth hem menace. 70
pater noster X Aue.

(11)

Among the ioyes it was a ioye in cheeff, [leaf 89, back]
Occasioun souht wher it was no neede,
Whan Abiathar wold ha maad a preeff,

49 All that call to the in theyre nede T t. 50 Thou arte ycalled B. 53 the (1)] *om.* T. adoun B. 55 *woord*] *om.* J. in to T t J. 62 *the*] *om.* J. 63 To sey T t. 66 *may*] ys T t. *is this*] it is B. 67 *for*] one T t. come B J. 69 knele B T t J. to fore B. 70 tham J. 71 *the*] þi B T t J. 72 non B. 73 haue J T t.

Ordeyned a drynk to preevyn thy maydenheede.
For that Ioye thu haddist than in deede, 75 The joy of the proof of chastity.
Blissed lady fulfilled of all grace,
Pray to thy sone to rewe on our trespace. 77
pater noster X Aue.

(12)

And for that Ioye surmountyng Ioyes alle, The joy of
Which thu haddist of qweenys sovereyne,
Whan thu besyde an oxis stalle
Bar crist iesu, feelyng no soor nor peyne; His birth.
Mayde and moodir! of mercy nat disdeyne 82
To save thy servauntis from al adversite,
That doon worship to his natiuite. 84
pater noster X Aue.

(13)

And for that Ioye thu haddist in **Bedleem**, The joy of the gifts of shepherds and kings.
Whan the shepherdys cam the to visite,
Thre kynges broughte, folwing the sterrys streem,
Gold, mirre, and **ffranc**, with offryng the tacquite,
And angelis song did gretly the delite; 89
Releeve alle tho fro myscheef and grevaunce.
Which the to serve haue set al ther plesaunce. 91
pater noster X Aue.

(14)

And for that Ioye thu haddist eek also, The joy of the escape from Herod.
Whan thu were passyd of **Herowd** the power;
The angil byddyng that thu shuldist go
Toward **Egipt**, and fleen from his daunger;
Yeve audience vnto our prayer, 96
Sauff thy servauntis fro trouble and fro shame
Which of hool herte calle to thy name. 98
pater noster X Aue.

(15)

And for thy Ioyes and gladnessys moost habounde [leaf 90]
At diuers tymes sent to the by grace,
And specially whan thu thy sone founde

74 preue J B T t. 76 *of*] in J. 77 *our*] my T t. 80 ox T t. 81 *no*] nor B. 82 maydyn T t. 84 do B. *his*] þin T. 85 bedlehem B. Bethleem T t. 86 come J. 88 theym T t. them J B. 89 them J. 91 *ther*] hir B. þeyre T. 93 *were*] we T. 94 *that*] *om.* T t. 95 fle T t J. 98 hole J. hert T t. 99 gladnes T t J. 100 tyme T t.

The joy of finding Jesus at Jerusalem.

Among doctours sittyng in the place,
Myd **Ierusaleem**, disputyng a long space,
For which Ioye Rewe upon the smerte
Of alle the folk that love thee of hool[1] herte.
pater noster X Aue.

[1] MS. hoold.

(16)

The joy at Cana.

And for that Ioye thu haddist yore ago,
At the feeste of **Archydeklyne**,
Whan gracious Iesu aftir the wyn was do
Lyst of his poweer turne watir to wyne :
For which Ioye, O blyssyd lady myne !
Remembre on alle, and make ther hertys light,
That haue devocioun to serve the day and nyght.
pater noster X Aue.

(17)

The joy of His resurrection.

And for that Ioye, Oon of thy Ioyes five,
That folwyd afftir thy sonys passioun,
The day whan he arroos fro deeth to lyve,
Had spoiled **Sathan** of his possessioun,
And fet **Adam** from the Infernal dongoun,
Saide **Salue sancta parens** whan ye mette,
For which Ioye relaxe our goostly dette.
pater noster X Aue.

(18)

The joy of His ascension.

And for the Ioye thu haddist on the day
Of thy sonys glorious assensioun,
Whan thu beheld a thyng moost to thy pay,
How he stey vp to his fadrys mansioun,
A Ioye surmountyng in comparisoun ;
For which Ioye O lady, let hem fynde
Help at ther neede, that hath this feeste in mynde.
pater noster X Aue.

(19)

And for that Ioye thu haddist in thy thouht, [leaf 90, back]
To gret encrees to thy felicite,

104 *the*] theyre T. theym T. 105 *thee*] the T t. hoole T t. hole J B. hert T t. 107 Architriclyne J. architryclyne T t. 109 vn to J. into B. 112 *and*] or T J t. 113 *thy*] þe J. the T t. 114 folowid J. folowyd T. 115 roose T t. from T t. 118 *ye*] þei J. þe B. he þe T. 119 relese T t. dett J. det T t. 123 stye J B. styed T t. 126 *hath*] haue B T t J. *this*] that t. 128 *to* (2)] of B T t.

Whan Gabriel the palme hath to the brouht, — The joy of the palm brought thee by Gabriel from Jesus.
Sent fro Iesu, declaryng vnto the
Withynne thre dayes thu shuldyst with hym be,
Hih in the heuene to sitte on the riht syde,
To which place of mercy be our guyde.
pater noster X Aue.

(20)

For thilke Ioye of ffamous excellence — The joy of the reverence of the Apostles.
Thu haddist that day, in stoory as I reede,
Whan alle apostelis cam to thy presence
From divers partyes to plesyn thy womanheede,
Som bookys telle they made ther the Creede,
For which Ioye thu haddist than of newe,
On thy servauntis haue mercy and do rewe.
pater noster X Aue.

(21)

And for that Ioye moost sovereyn of renoun, — The joy of thy Assumption.
Whan Christ Iesu hath his angelis sent
The to conveye to the heuenly mansioun,
Soule and boody above the the firmament,
Ther to be crounyd as queen moost excellent,
With thy Sone eternally in glorye,
Pray for thy servauntis that have þe in memorye.
pater noster X Aue.

(22)

Ioyes fifteen remembrid heer to-forn — Thus the joys are finished.
As the charg[e] was vpon me leyd,
In contemplacioun there be no tyme lorn,
The Pater-nostres and the Aues dewly seyd,
By interupcioun makyng noon abreyd,
Tyl of our lady be sayd the ful Sawteer,
As heer-to-forn is shewyd the maneer.

129 to the had T t. 131 sholdist J. 132 *the*] his B. 133 o mercyfull T t. 134 ylke J. Ioyes T t. 136 þappostelys B. 137 plese B T t. 140 *On*] Of T t. 142 had T. Aungel B T t. 143 *conveye*] conceyue J. *the*] his T t. 148 *Ioyes*] These T t. 149 *charge*] B T t J. 151 *the* (2)] *om.* B. 153 Psalter J. Expliciunt *quindecim gaudia beate Marie virginis* T t. *lydgate* (*Stow's hand*) t. *Explicit* J.

(23)

As ye haue herd accomplisshid the gladnessis [leaf 91]
By a meditacioun toold in especial,
Now follow the Sorrows, Folwyng in ordre were set his hevynessys
And remembryd his sorwys pryncipal,
Ful lamentable and somme ful mortal, 159
Of acts conservyd the observaunce,
As heer-to-forn is put in remembraunce. 161

(24)

with prayers set between, Off **Paternostres** and **aues** seid betweene
The same noumbre with good devocioun,
The hevenessys rehersyd ful **fifteene**
At eende of everich, as maad is mencioun,
By a maneer pitous compassioun 166
With our lady, hir sorwys to complayne,
Lik as the picture in ordre did ordeyne. 168

(25)

Which to reherse, outhir to remembre,
Lyk as I fond I caste me to endite,
which I have also translated. Of dreedful herte tremblyng in euery membre,
My penne quakyng whan I gan to write,
For to beholde the terys reed and white 173
In sondry placys from hir eyness reyne,
Which to considre it was to me gret peyne. 175

(26)

God grant it displease her not. God graunt it be to hir no displesaunce,
That I was bold to writen, seyn, or reede
Hir heuynessis, list the remembraunce
Of sorwys passyd, which she felte in deede,
In any wise shuld trouble hir womanheede, 180
But of compassioun they may myn herte perce,
To that entent I do hem heere reherce. 182

Explicit prologus.

155 gladnes J B T t. 156 *toold*] *om.* T t. tel B. 157 *hir*] in J. heuynes T t B J. 160 the same J B T t. 162 *Off*] Whyche of T t. 165 *At*] And T t. 166 pituous J. pyteous T t. passioun T t. 169 *outhir*] or B. other H. 170 cast I me J. 171 tremlyng J. 172 can J. 174 eyne J T t B. 175 *it*] *om.* B. 177 wryte J H. 178 heuynesse T. heuynes J. 182 *heere*] *om.* J t. 180 *wanting in* T.

(27)

O glorious mayde! for that heuynesse, [leaf 91, back] — The sorrow
Which thu haddist by a maneer compleynyng,
Whan the Bisshop did his besynesse
Tween the and Ioseph to make the weddyng, — of enforced marriage.
Agayn thentent of chaast livyng, 187
Which remembryng, flour of virginite,
On thy servauntis haue mercy and pite. 189
pater noster X Aue.

(28)

Remembre, O prynces, and rewe upon our wo,
Lat our request of the nat be refusyd,
For the heuynesse thu haddist eek also — The sorrow
To be with childe whan thu were accusyd,
There watir of preeff drank, as it was usyd, 194 — of unchastity charged.
Youe by the bisshop, and founde ay undefowlyd,
Pray for thy servauntis that been in synne mowlyd. 196
pater noster X Aue.

(29)

And for that sorwe, verray importable, — The misery of the flight into Egypt.
Which thu haddist whan the angel bad the fle,
From Herodys the tyraunt vntretable,
Slouh Innocentys of hatful cruelle,
Conspired also Iesu for to sle, 201
Which remembryng, don of yore agoon,
Diffende thy servauntis from al ther mortal foon. 203
pater noster X Aue.

(30)

O Emp[e]resse in heuene glorified!
Myn herte is troubleyd thy sorwys to descryve, — The sorrow from Simeon's prophecy.
The dool remembryd whan thu were purifyed;
Symeon seide a sharp swerd shuld ryve
Thoruh thy soule, and perce thyn herte blyve, 208

183 T *has Incipiunt quindecim lamentaciones beate Marie.* O *wanting in* J (*space left for the letter never filled*). 184 *a*] *om.* J. manner of *ins.* B. 186 *the* (2)] þy B. 187 the entent J T t. *of*] þi B. 188 remembred B. the floure *ins.* T t. 189 *On*] of T t. 192 that thow *ins.* T t. 194 *there*] the J B. *it*] J T t. 195 *bisshop*] *om.* J. defoulyd T t (*sic*). 198 *the*] *om.* T t. 199 herowde T t. herold J. vntretablee J. 202 *Which*] *With* T t. *of*] our T t. 203 *ther*] *om.* T t. her B. 205 *sorwys*] heuynesse B. 207 sholde J. 208 *perce*] depart T t.

For the trouble thu feltist of that language,
Preserve thy servauntis fro sorwe and al outrage.
pater noster X Aue.

(31)

I am afferyd and troublyd in my mynde [leaf 92]
The sorrow of Christ lost at Jerusalem.
To remembre the gret hevynesse,
Which thu haddyst whan Crist was lefft behynde
In Ierusaleem, and thu in gret distresse
Soutist hym, the gospel berith witnesse,
Or thu hym founde thre dayes in greet dreede,
Socoure alle tho that seeke the in ther neede.
pater noster & X Aue.

(32)

Arrete it not to noon vnkyndenesse,
The sorrow of being called "woman" by Jesus.
At the feeste, the gospel telle can,
Of Archydeclyne, nor to no straungenesse,
That Iesu ther called the a woman,
The name of moodir lefft behynden than,
A gret mysterye that he so list the calle,
For which thyng haue mercy on vs alle.
pater noster & X Aue.

(33)

Off mortal pite myn herte waxith coold
To remembre, thynken or expresse
The sorrow of Christ's taking
The sorwe thu haddist, whan Seyn Iohn hath the toold,
Iesu was taken, by the gret felnesse
Of the Iewys hatful cursydnesse;
And as that takyng was to the gret greeff,
Releeve alle tho that calle to the in myscheef.
pater noster & X Aue.

(34)

Off hevynessys Oon the moost grevous
Is of Absence the Importable peyne;

210 *outrage*] langage T t (*cf.* l. 209). 211 *my*] *om.* T t. 212 *the*] thy T t. 216 days J. 218 Directe J. vnkyndnes J. 219 *the*] *om.* J. tell J. 220 Archytriclyne T t J B. 221 *ther*] þe J (*sic*). 222 behynde J T t. 223 þe list so J. 225 Off all *ins.* J. weryd T t. 226 Thynke T t. 227 *hath*] *om.* B T t. 230 *that*] *om.* T (*but in* t). 231 *to*] *om.* B J T t. 232 heuynes J T t.

That feltist thu weel, O pryncesse gracious! — The sorrow of separation.
Space of a nyght thu myhtist not atteyne,
To seen thy sone, lord moost sovereyne,
Kept by his enmyes in purpoos hym to sle;
For whos passioun on synners haue pite.
pater noster & X Aue.

(35)

I ffeele myn herte compleyne pitously [leaf 92. back] — The sorrow
To noumbre the peynes thu haddyst eek, parde,
Whan **Iesu** bare his cros to **Caluary,** — of missing Christ on the way to Calvary.
And thu to meete hym ran thoruh the Cite,
Born of with prees, thu myghtist hym not see,
Whan thu hym mettist, he fel doun for ffeyntise,
Pray for alle tho that doon to the servise.

(36)

With newe langour, pryncesse, thu were assayled, — The sorrow
Quakyng and pale allas! whan thu dist see
Of blissyd Iesu feet and handys nailled,
Moost horribly streyned with crueltee — of the crucifixion.
For mannys rawnsoun upon the roode tree;
Lowe by the ground, dedly of look and face,
Pray hym do mercy ech day whan we trespace.
pater noster X Aue.

(37)

And for the sorwe thu haddist, whan thu stood — The sorrow
On Caluarye upon his riht[e] syde,
And seye hym reryd high upon the rood,
The sweemful voys thu myghtist nat abyde,
Whan he the callyd in the same tyde,— — of hearing Jesus' words on the Cross.
"Woman," ageyn; "behold thy sone and see,"
For which constreynt sauf alle that truste in the.
pater noster X Aue.

234 thow feldyst T. 235 *a*] on J. myght J. 236 *seen*] sewe T t. *lord*] *om.* H. most lord J. 237 *his*] thy T t. 238 *synners*] owre synnes T t. 240 *the peynes*] *om.* J. 242 thorow T t. through J. 243 myght J. 244 *he*] *om.* B T t. fellest T t. 245 *doon to the*] delyte to thy T t. 246 assoiled B. 247 Akyng T t. *and*] all T t. didest B J T t. 248 hande T. *and*] *om.* t. 250 rood t. 252 *do*] of J. iche J. 254 *on*] at T t. 255 sy T t. sawe J. 256 swymful J. swemeful T t. 257 *tyde*] tyme T t.

(38)

The sorrow of His death.

O howe that hour thyn hevyness was moost,
When blissid Iesu with a pitous cry
Vnto his Fadir by deeth yald vp the goost,
Which whan thu herdist stondyng fast by,
Thu fel a swowne, no wondir trewly! 264
Now pray thy sone that deyde upon the roode,
Haue mercy on alle, for whom he shed his bloode. 266
pater noster X Aue.

(39)

Was evir woo that myhte be comparyd [leaf 93]
To thy distresse, pryncesse of goodliheede,

The Descent from the Cross.

Whan thu sauñ Iesu how he was nat sparyd,
Crucified, take down whan he was deede,
Lay in thy lappe, and al his body reede 271
Of pitous bledyng, for whoos meek suffraunce,
O queen of mercy! sauf us fro myschaunce. 273
pater noster X Aue.

(40)

Whan he was put and leyd lowe in his grave,
Thy blissid sone Iesu, moost myhty kyng,
And al was do mankynde for to save
Thu sauñ al this upon hym abyding,

The parting at the tomb.

Kistist ofte his stoon at thy partyng; 278
Haue on us mercy O blissid heuene queene,
For the peyne thu dist that day susteene. 280
pater noster X Aue.

(41)

These sorrows are here set,

Thes heuynessis reknyd Oon by oon,
In ordre set, pitous and lamentable,
Who hath konnyng to reknyn hem eu*e*rychoon?
For by comparisou*n* they were incomparable
Gloryous lady, O queen moost merciable! 285
Thy peynes heer set, with many gret grevaunce,
Been for this cause put heer in remembraunce, 287

262 yeldyd T. yaldyd t. 264 fell in a sowne T t. 267 myght B J T t. 269 sawe J T t. 272 *meek*] mekyl J. moche T t. 273 saue J. 274 Than J. 276 doone T. mankynd J. 277 sawe T J. byḋyng J. 278 Kissid of þe stoone J. kyssyd of hys toes T t. toon t. departyng T t. 280 dedyst T t B. did J. 282 pituous J. 283 them ichon J. 287 *for*] of J.

(42)

Off humble entent that we good heed may take — That we may know Christ's sufferings.
Duryng our liff with gret devocioun
What Crist Iesu suffryd for our sake,
Thy deere sone, deth, peyne, and passioun.
And for we shulde haue Eek compassioun, 292
With the, pryncesse, that boughtist his deeth ful deere,
For that entent they been rehersyd heere. 294

Explicit.

Lenvoye.

(43)

To alle that caste hem of devocioun [leaf 93, back]
To been dilligent, by daily attendaunce,
To serve **Mary**, pryncesse of moost renoun, — Let all serve Mary,
And to his hihnesse for to do plesaunce,
Lat hem empreente in her remembraunce 299
The ordre heer set, ffirst of hir gladnessys,
And folwyng afftir hir gret heuynessys. 301

(44)

Which remembryd, as toold is the maneer,
In hir worship by humble affeccioun,
Of the heuenly pryncesse, to seyn an hool sawteer,
Lyk as to-forn is maad heer mencioun, — as is told here,
Therwith conceyvyng this compilacioun, 306
Thouh that it halte in meetre and elloquence,
It is heer write hir for to do reverence. 308 — to do her reverence.

(45)

Goo litil tretys! and meekly me excuse,
To alle tho that shal the seen or reede;
Giff any man thy rudenesse list accuse
Make no diffence, but with lowlyheede
Pray hym refourme, wher as he seeth neede; 313
To that entent I do the forth directe
Wher thu faylest, that men shal the correcte. 315

Explicit quod Lidgate.

289 *with*] we B. 290 Iesu Crist T t. 291 Sonnys J. 293 bought J. *Explicit*] *om.* B J T t. 295 þem J. 298 *for*] *om.* J T t. 299 þane J. theym T t. 300 Gladnes J T t. 301 heuynes J T t. 303 *hir*] þer B. 304 *an*] þe J. 305 to fore J. 307 *halte*] shalt J. 308 wretyn T t. *for*] *om.* J. 310 *or*] and J. 311 maner man *ins.* J. 313 Prayeth T t. 314 *I do the*] dothe J. *Colophon*] *om.* J. Expliciunt quindecim lamentaciones beate Marie Virginis T (t *adds in Stow's hand*) John lydgate.

52. AVE MARIA!

[MS. Trin. Coll. Camb. R. 3. 21, leaves 274-275.]

Hic sequit*ur* Salutacio Angelica p*er* dictum dompnu*m* Ioh*ann*em Lydegate translata.

(1)

Hail, glorious lady!

Hayle! glorious lady and heuenly quene, [leaf 274]
Crownyd & regnyng in þy blysfuƚ cage,

help us to worship thee.

Helpe vs pylgryms in erthely tene,
In worshyp of aƚ þy pylgremage;
Thy holy concepcion was thy furst pylg*re*mage
Cuius honore tu nobis faue,
And here we knelyng before thyne Image
*Tibi concepte dicim*us *Aue.*

(2)

Hayle! glemeryng sterre now in þy byrthe,
To aƚ þis world thow spredyst þy lygƚt,
Thy ioyfuƚ name yeueth̄ vs myrthe.

Blessed be he that called thee Mary.

Now blessyd be he þ*at* Mary þe hygƚt,
For th̄orow aƚ þe worlde þow yeuest þy lygƚt,
O maris stella domina pia,
W*ith* aƚ oure hert and aƚ oure migƚt
*Tibi clamam*us *Aue Maria.*

(3)

Thy sweet marriage when Gabriel greeted thee.

Hayle! gloryous lady, as Gabrieƚ seyde [leaf 274, back]
When he came doune on hys message,
God was made man, hys modyr a mayde,
Lo, lady thys was thy swete mariage;
So fuƚ of grace vnbynde oure bondage,
Mater diuina virgo serena,
And thus shaƚ we sey for oure homage
Aue Maria gracia plena.

(4)

Hayle! ioyfuƚ lady in the byrthe of Cryste,
God is w*ith* the, kyng in thy lappe,
W*ith* ox and asse in a crybbe þou lyest,
W*ith* Ioseph, and Ie*s*u sokyng thy pappe,

Weh ys þe, lady, þat dydyst hym wrappe, Thou holdest God in thy lap.
Ipsum exora que manes secum
That he wold yeue oure enemy a knappe,
Gracia plena dominus tecum.

(5)

Hayle! floure of clennes *with*out corrupcion, Flower of Purity.
Thow beryst þe frute of aH chastite,
And yet þow madyst þy purificacion,
To puryfy oure sowles for þy charyte.
Haue mynde, good lady of oure freelte,
Et vita nostra plena reatu,
Now pray þy son of hys benignite,
Dominus tecum benedicta tu.

(6)

Hayle! wofuH lady in hys swete passion, [leaf 275]
Scorgyd and naylyd, dying on the roode,
Sende vs thy *com*fort in oure tribulacion,
For þy sonnys loue þat shed hys bloode;
But ioyfuH gladnes dyd change þy moode, Thy sorrows changed to joy.
Cum surrexit sanis vulneribus,
And euer in þe feyþ, fuH trew þou stoode,
Benedicta tu in mulier[i]bus.

(7)

Hayle! blessyd lady in Cryst*es* assensiou*n*.
Bothe glad and heuy when he dyd sty,
Make in þy prayers for vs som mencion, Make some mention for us in thy prayers.
That we may folow when we shaH dy.
Aftyr þy socoure we caH and cry
Vt mereamur luce frui,
That we may deserue þe blessyd lyght to sty,
Et benedictus fructus ventris tui.

(8)

Hayle! blessyd lady in thyn assu*m*pcion,
Next to þe Trinitie syttyng in trone,
And holde excusyd our gret p*resum*pcion Excuse our presumption.
To whom we make oure carefuH mone,

Oure hertys ar dry & hard as a stone,
Funde lacrimarum nobis consolamen,
And he be oure comfort hens when we gone,
Fructus ventris tui Iesus Christus. Amen. 64

(9)

Farewell, lady, and pray for us.

Now fareweH, lady, and pray for vs, [leaf 275, back]
For thy fyue festes and þy ioyes fyue,
That þy son swete, oure lord *Iesus*,
WyH saue vs aH, bothe dede & alyue, 68
For thyse fyue ioyes on the woH we clyue,
And aboue all angeles now ioyes hast þou seuyn,
Helpe vs fayre lady, þys lyfe whyle we dryue,
And after our endyng God send vs heuyn. 72
Amen.

Explicit.

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53. TO MARY, THE STAR OF JACOB.

[MS. Bodl. Laud Misc. 683, leaves 29, back, to 30, back.]

Here is a praier to our lady of hir v Ioies.

(1)

O Star of Jacob,

O sterre of Iacob, and glorye of Israell! [leaf 29, back]
Of alle blissed, O blyssedest vyrgyne!
For thylke tydyng wich that Gabrieell
Brouhte on-to the most hevenly and devyne,

let thy streams of grace shine on me and save me.

So let þi stremys of grace vpon me schyne, 5
And of thyn Eyen the mercyable lyght
From al myscheff to saue me this nyght. 7

(2)

O fayrest douhter of Ierusaleem!

Flower of all flowers,

Flour of alle fflours,—O fflour of chastyte!
For thylke Ioie thou haddyst in Bedleem,

MSS. Laud 683, leaves 29, back, to 30, back = L; B.M. Harley 372, leaf 70 = H; Trin. Coll. Camb. R. 3. 21, leaf 173, back = T; Sid. Sussex Coll. Camb. 37—a book of hours—leaves 145, back, to 147 = S. *At the end of each stanza*, S *inserts on the margin* Ave maria. Title. Et incipiunt alia quinque gaudia (beate Marie Virginis) T] *om.* H S. 1 *and*] *om.* H S T. 3 that T. tidyngs H. 5 leth S. *þi*] the H. 6 *thyn*] the H. 10 that T.

Of blyssed Iesu in the Natyvyte,
Visited affter of worthy kyngys thre,
On wich gladnesse devoutly remembryng,
Saue me thys nyght, slepyng and wakyng.

for thy joy at the birth of Christ save me this night.

(3)

And ffor that Ioie, of souereyn dignyte,
Wich folwyd affter thy sonys passioun,
Whan, thorugh his royall devyne mageste,
Callid be prophetys of Iuda the lyoun, [leaf 30]
Wich made ffro deth his Resureccyoun;
For the gret gladnesse thou haddist on þe morwe,
Kepe me thys nyght from al myschef and sorwe.

Keep me, for thy joy at the resurrection.

(4)

And for the Ioie thou haddist weel more,
A Ioie precellyng In Comparysoun,
Whan he of mercy mankynde to restore,
Toward that hevenly sterrid mansioun,
Made in our manhed hys ascencyoun,
For wich Ioie o pryncesse, I the preye,
Kepe me this nyght that no fend me werreie.

For thy joy

in His ascension keep me from the Fiend.

(5)

And for that Ioie, surmountyng Ioies alle,
Wich thou haddyst in thyn assumpcioun,
Whan thou were crowned in þat hevenly stalle,
Queen of alle quenys, most Souereyn of renoun,
Receyve thy servaunt under protecceyoun,
This nyht and euer, pavys of my dyffence!
Wich ffleeth for socour to thi magnyficence.

For thine assumption

receive thy servant.

(6)

And to remembre thy famous Ioies fyve,
To myn avayll and my gret [a]vauntage,
Vnder thy support, while I am a-lyve,

11 *Of*] O T. *the*] thi H T. 12 *of*] *om.* S. worldely H. 13 O wiche S. 17 *royall*] *om.* H. 20 *gladnesse*] Ioye H (inserted). 21 *thys nyht*] euer H. *al*] *om.* H. 22 *weel more*] euermore S H T. 24 *he*] þi son H. to S H T. *dide* L. 25 *Toward*] H S T. To wayte *sic* L. the H. *hevenly*] *om.* S. sterry T. 27 gladnes T H. 28 *this nyght*] euer H. betraye S. wary T. verray H. 30 Wich that *ins.* S. 33 Reseeue me *ins.* S. 34 day H. 36 for to *ins.* S. 37 *my*] *om.* S. auantage S T H.

Each night I will kneel before thee.

I shal ech nyht with humble and meek vsage,
Knele before the by maner of homage, [leaf 30, back] 40
Thy Ioies remembryng, & affter suerly slepe,
From alle assautys while thou list me kepe. 42

(7)

Most hooly pryncesse, gracious & benyngne,
And of mercy most plentivous & habounde,
Set thy fyve Ioies for a special sygne,
Affore myn herte, tabide there and rebounde,
In euery myscheef that it may be ffounde,— 47
While I þi servaunt haue hem in remembraunce,—
Agayn goostly enmys to stonde in assuraunce. 49

Explicit.

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54. TO MARY, THE QUEEN OF HEAVEN.

[MS. Bodley Tanner 110, leaf 244, B version.]

(1)

Queen of heaven,

Queen of heuene, of helle eeke emperesse,
Lady of this world, O verray loodsterre!
To maryners geyn al mortal distresse
In ther passage that they nat ne erre, 4

39 eche day H. *with-vsage*] *om.* H (space). vysage T S. 40 Knelynge S. m*aner of homage*] *om.* H (space). 41 sure I wake or H. 42 *þat þou* S. 43 *gracious*] most holy H. 44 *plentivous*] gracious H. gloryous T. habundant S. 46 to bide H. to abyde S T. *there*] *om.* S. 48 *haue*] *om.* S. 49 Agayne all *ins.* S.

MSS. Bodley Tanner 110, leaves 240, 244, 2 versions, B version = B; A version = A; Bodley Laud 683, leaves 17 to 18, back = L; Hatton 73, leaves 1 to 2, back = H; Rawl. C. 48, leaves 80 to 81, back = R; Univ. Lib. Camb. Kk. 7. 6, leaves 199 to 200, back = K; Lambeth 344, leaves 11 to 12, back = Lb; Jesus Coll. Camb. 56, leaves 71, back, to 72, back = J; Trin. Coll. Camb. R. 3. 21, leaves 167, back, to 168, back = T; Harley 2255, leaves 111, back, to 113 = h. *Heading*: Incipit de sancta maria J . . . And begyneth an holy preyer to oure moste blesset lady seynt Mari of here .v. Ioyes . . lydgate K. Here begynneth a prayer on to our lady L. 1 O queen *ins.* J h (*in* J *space left for O not filled*). and of helle (*eeke om.*) H Lb. 2 *O*] *om.* H Lb. loodesterre L J H. 3 ageyn Lb. 4 *nat ne*] no I. not H Lb.

Thy look of mercy cast doun from so ferre, — cast down thy mercy,
On all thy seruantes by chast compassioun, — on all that
Graunte hem good pes, saue hem fro mortal werre, — remember
To thy .v. joyes that haue deuocioun. — thy five joys.

(2)

Celestial cipresse set vpon Syon, — Celestial Cypress,
Hiest Cidre of perfit holynesse,
Charboncle of charite and grene emerawd ston,
Hool & vnbroken by virgynal clennesse,
O Saphir loup al swellyng to represse, — sapphire,
Off cankred sores & venymous feloun, — healing all sores,
In gostly woundes be ther gouerneresse
To thy .v. Ioies þat haue deuocioun.

(3)

Yerde of Aaron, gracious and benigne,
Welle of all grace and merciful pite,
Wher the Hooly Gost list to close and signe,
The cristal cloistre of thy virginyte,
Bawme of Engaddy geyn al Infirmite, — Balm of Engedi,
Of folk þat languissh in tribulacioun,
Preserue and keep from al aduersitee
To thy .v. Ioies þat haue deuocioun.

(4)

Glad Aurora, kalendis of cleer day, — Glad Aurora,
Of Phebus vprist, massageer most enteer,
Rose of Iherico, groweth noon so fressh in May,
Gracious Lucifer, dirk morwenynges for to cleer,
And siluer deuh, which that did Appeer
Vpon the flees shynyng of Gedeoun,
Shew vpon all thy liht, thyn heuenly cheer,
To thy .v. Ioies þat haue deuocioun.

5 fro K. 6 alle h. 7 þam J. pees L K h. pesse T. mortal] *om.* Lb. 12 *by*] thy H Lb. loupe J h L etc. 15 gouernesse I. Lb H. gouerners J. 18 *all*] *om.* Lb. 19 syngne K. shygne L. svnge Lb. 20 In the *ins.* L. 23 kepe hem *ins.* Lb K. þam J. they*m* T. 25 of þe *ins.* J R L. 26 messanger L. messagere J K. messangyer Lb. vprist and *ins.* H Lb. 29 deugh J. 30 *of*] vpon J. 31 heuenl J *sic.*

(5)

O bussh vnbrent, shewed to Moyses,
Iudith the secoun*d*e, þ*at* saued al Israel,
Asenath of Egypt, peerless in beauty. Assenek off Egipt, of beute pereles,
Souereyn Sara of refut cheeff Rachel,
For our Sauacioun salued bi Gabriel,
Reclinatorye throne of kyng Salamoun,
Fro thy seruauntes al mescheeff do repelle,
To thy .v. Ioies that haue deuocioun.

(6)

Thou art the woman shown to St. John, clad in a Sun. Of al dirknesse thou dist awey the clips, [leaf 244, back]
This wrechchede world tenlumyne with gladnesse,
Shewed to Seyn Iohn in thapocalips,
Clad in a Sonne surmountyng of brihtnesse,
Crownyd with sterrys of excellent cleernesse,
The stremys strechchyng to the heuenly mansioun,
Thy grace, thy pite, to alle tho folkes dresse,
To thy .v. Ioies þ*at* haue deuocioun.

(7)

Palm of our conquest, Palme of our conquest, grene olyue of our pes,
Of hope our Anker, at the hauene of lyff taryue,
Of feith our sheld, pauys of our encres,
No clerk hath konnyng thy bountes to descryue;
Thy Sonys passioun, knet *with* hys woundes fyue,
help us to strive against Satan. Of moodirly pite by mediacioun,
Help and supporte hem geyn Sathan for to stryue,
To thy .v. Ioies that haue deuocioun.

(8)

lenuoye.

Go, little poem, Go, litel bille, pray to this pur virgine,
On vs to caste hir confortable siht,

35 peerless L. 37 saluted H. 38 reclinatoye L. 39 ffor K. *do*] de R. 41 *al*] *om.* K. didest H Lb. doost h. dust J. dist *in* B *erased.* theclips L. thyclips R. 42 word R. lyght with Lb. 43 the Apocalips L K. 46 strecchid J. vp to *ins.* L. 50 hevene L. to arryue J. 51 *of* (1)] Oure J. 53 knytte Lb. 55 *geyn Sathan for*] ageyn the fend H Lb. *Heading lenuoye*] *om.* H Lb. 57 *pur*] *om.* J.

Onys a day our dulnesse tenlumine,
  On soule and spirit to make vs glad & liht,
  Withoute slouthe, as we be bounde of riht,
Al the while þat we ben here alyue,
  At morowe, at mydday, at eue toward nyht,
Ever to remembre vpon hir Ioies fyue.

pray her to make us glad.

(9)

In hir stant hoolly our grace and our counfort,
  Our hope, our helthe, o[u]r trust most pryncipal,
Of our welfare the ryvall and the port,
  Geyn feendes power our castel and our wal,
  In worldly trouble and daungers infernal,
Geyn al the malys that feendes kan contryue
  Shall vs diffende with hir mylk virgynal,
Whan we remembre vpon hir Ioies fyve.

In her is all our hope.

(10)

Callyng to mynde hir salutacioun,
  Cristis birthe, and hys natyuyte,
Hys meeke suffraunce, hys resurreccioun,
  And hys ascencioun vp to the heuenly Se,
  With hir Assumpcioun, grettest solemnyte
Of al hir festys, as clerkes kan descryue,
  Our Salue, our socour, geyn al aduersite,
When we remembre vpon hir Ioies fyue.

Her five joys shall save us.

(11)

Lat nat this mateer appallen in your thouht,
  In eche temptacioun to remembre blyue
  On Cristys passyoun, and on hir Ioyes fyve,
To make yow strong, bewar, forget hem nouht.

59 to illumyne H Lb. 62 be J. on lyue J. 63 *At* (1)] Late Lb. 64 *Evcr*] Were K. on J. 65 *hoolly*] Oonly h J. *our* (2)] *om.* h. 66 *our* (3)] or A. all others *our*. 68 Ageyn the fendes *ins.* H Lb. *our* (2)] *om.* h. 72 on J. *Rubric:* Here be the v. Ioies of our lady folwyng L. 73 Callid J. 75 and his *ins* L. 77 greste K. *hir*] *om.* J. 80 *hir*] these h L K. the J. 80 *Rubric:* Verba compilatoris L. 81 appall J Lb. 82, 84, transposed in J and Lb, *in* H *transposed but corrected by scribe's marking opposite lines* 84, 83, *b, a. Colophon*: explicit quoþ lidgate h. Quod dan Iohn lydgate K. explicit L.

55. GAUDE VIRGO MATER CHRISTI.

[MS. Trin. Coll. Cam. R. 3. 20, leaves 53 to 55.]

Beholdeþe nowe filowing next here þe translacyoune of *Gaude virgo mater Christi* made by Daun Iohan þe Munke Lydegate by night as he lay in his bedde at Londō.

(1)

¶ Gaude virgo mater christi.

Rejoice, Be gladde, mayde, moder of Cryst Ihesu, [leaf 53]
Whiche conceyvedist oonly by hering,
Whane þeoholy Gooste, moost souereyn of vertu,
Entred þy brest frome hevon descending,
that Gabriel greeted thee; An Gabryel brought þee þeo tydyng,
For þilk Ioye, and for þilke gret gladdenesse,
Haue on vs mercy, and stynt our hevynesse.

(2)

¶ Gaude quia deo plena.

Fulfilled of God, be gladde, O mayden free! [leaf 54]
that thou didst bear Jesus; Whiche has chylded with-outen soore or peyne,
With þe lylye of moosto pure chastytee
Of all mankynde þe trouble to restreyne;
Nowe, blessed lady, of pytee not disdeyne,
To save þy servauntes for þis gret gladnesse,
Oonly of mercy, and stynt hir hevynesse.

(3)

¶ Gaude quia tui nati.

Reioysse also, moder and pure virgyne,
Desconsolate in Crystis passyoun,
that saw His resurrection, Think agaynwarde þy Ioye dyde shyne
At his vprist and resureccion,
Nowe for þat Ioye and consolacyon
þou haddest þanne, and for þat gret gladdnesse,
Haue on vs mercy and stynt oure hevynesse.

MS. Trin. Coll. Cam. R. 3. 20, leaves 53 to 55 = T; B.M. Harley 2251, leaf 235 and back = H. 1 Cryst] *om.* H. 3 the holighost H. 17 Ioyes H.

(4)

¶ Gaude Cristo ascendente. and His ascension;

Be gladde also of his ascencyoun,
To þy gret honnour to haue þer-of sigħt,
For of his migħt and goodely mocyon *id est* motu proprio et diuino.
He styegħe ful hye aboue þe sterres higħt,
Wher Ioye is euer and eternal ligħt, 26
Now for þat Ioye þou haddest and gladnesse
Haue on vs mercy, and stynt oure hevynesse. 28

(5)

¶ Gaude que post ipsum scandis.

Be gladde also þat affter doost ascende that art now in heaven.
In-to þat heegħe hevenly mansyoun,
þer hooly sayntes and Aungelles ay comende
þy chaaste clennesse and þy parfecc*i*on,
þy famous honnour and þy qweenly Renoun, 33
ffor þilk[e] Ioye and for þy gret gladnesse, [leaf 55]
Haue on vs mercy, and stynt oure hevynesse. 35

(6)

¶ Vbi fructus ventris tui.

Nowe blessed lady, O qweene most mercyable!
Whicħ for þy meryt bare þe fruyt of lyff,
In þilke Ioye make vs þer partable, For all thy Joys,
Whiche were alloone mayde, moder, and wyff;
Be oure defence ageyne þinfernal stryff 40
For alle þy Ioyes and þy gret gladnesse,
Haue on vs mercy, and stynt oure hevynesse. 42 Have on us mercy.

(7)

Lenvoye.

Pryncesse of mercy, for þy Ioyes fyve Princess of mercy,
Whane we part hens be oure protecc*i*oun;
Fraunchyse oure waye lest þe feondes wold stryve
To lett oure passage by fals collusyoun.
Conduyt vs vpe vn-to þat Regyoun 47 conduct us to thy Son.
Where-witħ þy sone þou regnest in gladnesse
Oonly of mercy, and stynt oure hevynesse. 49

25 stigh H. 38 *Ioye*] *om.* H. 40 the Infernal H. 45 list H. *wold*] *om.* H.

NOTE.—*Shirley, the writer of* T, *frequently omits the pronounced final* e *of* þilke: *cf. line* 6, *and elsewhere. In line* 6, for *should be omitted.*

56. THE IMAGE OF OUR LADY.

[MS. B.M. Adds. 29729, leaves 9, back, to 10.]

A balad made by Iohn Lydgat of ye ymage of Our Lady.

(1)

Behold Our Lady,

Beholde and se this glorious fygure,
Whiche Sent Luke of our lady lyvynge
After her lyknes made in picture,

painted like St. Luke's picture of her in Rome,

Lo here she is affter the same wyrkynge
As in Rome is had of Saynt Lukes payntynge,
In erthe as she was and her sone also,
And ther honoryd with solempne praysynge

at St Maria de Populo.

In churche callyd Maria de Populo.

(2)

Who devotly visitith the same fygure
In worshipe of oure moste blessyd lady free,
Of .v. cardinals, *per*petuelly to endure

Five hundred years of pardon granted to visitors of this picture for worship,

v C yeres of Remyssyon graunted be,
Of penaunce Ingoynyd, yf he have capacite
Pardon to receyve, contrite *with* confession,
With satysfacion, this is the certente,
As under sealys the bulle make mencion.

(3)

At certayn festis in the same buke, comprisyd,—

at the Assumption and other feasts.

Firste of our lady the Assumpcion;
Annu*n*cion also it is ther-in devisyd;
Of sent Albon the passyon, and his invencion,
Of this churche also the dedycacion
At every feste who visytythe this fygure here.
Of penaunce Ingoyned hath Relaxacion
Of everi Cardinall grauntyd a C yere.

(4)

Nomber of ye yeres, who lyst to accompte, [leaf 10]
That be grauntyd v tymes in the yere,
To M and vC. therto they amounte,
To eche creature with devoute prayer

That helpe this place, with some thynge particular, Benefactors of this church are given 1500 years.
As boke, belle, chalis, or any other guerdoun,
Ornament or lyght in devout manere,
They be copertenars of this same pardoun,

(5)

Whiche at the coste and contemplacion
Of a gentylman callyd Rauf Gelebronde, Ralph Gelebronde, at Archdeacon John Thornton's request, has set this up.
Throughe the labour and meditacion
Of dampnum Iohn Thornton, ye shall understonde,
Archdecon here, whiche out of Englonde
Went to Rome and this pardon did purchase;
Christe blesse them both with his holy honde,
And for theyr labor, take them to his grace.

Explicit a balad of ye Image of our lady made by Iohn Lidgate.

57. AVE REGINA CELORUM.

[MS. Trin. Coll. Cam. R. 3. 21, leaves 162 and back.]

(1)

Hayle luminary & benigne lanterne, [leaf 162] Hail, benign lantern,
Of Ierusalem the holy ordres nyne,
As quene of quenes laudacion eterne
They yeue to thee, O excellente virgyne!
Eclypsyd I am, for to determyne
Thy superexcellence of **Cantica canticorum,**
The aureat beames do nat in me shyne,
Aue regina celorum!

(2)

Hayle! verray **Mater misericorde,** mother of mercy,
And peereles Pryncesse of excellence,
Of aungelles aloft pray **Sol iusticie,**
Thy swete son of most magnificence,
That no perylous plage of pestilence, preserve us from pestilence.
Syth thow art **laus Apostolorum,**
Entyr in Englond, thy dower with reuerence,
Aue regina celorum!

Collated with Harley, 2251, leaves 34, back, to 35.
5 Ay clypsed. 6 Canticis.

(3)

Holy maiden,

Hayle! holy maydyn, modyr and wyfe,
That brought IsraeH out of captyuyte,
As sterre of Iacob by a *p*rerogatyfe
With the blessyd bawme of thy virginite,
The holyest roote that sprang out of Iesse,
Prymrose of plesaunce, callyd flos flor*um*,
Thou were tryacle ageyn olde antiquite,
Aue regina celoru*m*!

(4)

Hayle! gloryous lady, **O. Rosa marina**,

that fostered Tetragramaton;

Whyche hast fostryd lying in thy lappe
Tetragramaton, that fed vs *with* **Manna**,
Of leuiathan mawgre the sleyghty trappe,
To thys worlde a lyghte sprong ys fro*m* thy lappe,
With virginaH mylke **vt castitas lilium**,
So lyst the Holygost in the hys wynge*s* wrappe,
Aue regina celorum!

(5)

Hayle! fayrest and fresshe of consolacion,
Vs to conduct by the pathe of paradyse,
Aboue aH women, *with*out comparyson,
Of bewte be thow, blessyd floure delise,
A dew diamant, most p*r*ecyous of pryse,
As GabryeH seyd **Domin***us* **tecum**,

mirror of meekness,

O myrro*ur* of mekenes most prudent & wyse
Aue regina celorum!

(6)

conduit of comfort,

Hayle! condute of comfort, *with* watyr crystaH, [lf. 162, bk.]
Perpetually our peynes to wasshe & repeH,
Geyue sorow of sekenes, o sugor celestiaH,
Pese, victory, & grace graunt *with* vs to dweH,

pray Jesus for us.

Pray gentyH Ie*s*u, of m*er*cy the welle,
To blysse aboue that we may aH come,
Where more ioy ys then tung may telle
Aue regina celorum!

26 forstred liggyng. 28 sleighti. 36 of delyse. 46 al way.
In T *each stanza is enclosed in a bracket and the refrain written beside it; in* H *it is written as above.*

58. REGINA CELI LETARE.

[MS. Trin. Coll. Camb. R. 3. 21, leaves 162, back, to 163.]

(1)

O thow ioyfuⱨ lyght! eternaⱨ ye shyne, [leaf 162, back] — O joyful light,
In glory *with* Laureat coronaⱨ,
Descendyd from Dauid, worthyest on lyne,
Modyr to *your* soue*r*aynes, & Lord imperyaⱨ;
Elect to grace from synne oryginaⱨ, — elect to grace,
Floure of clennes and pure virginite!
Sith ye be mayde and moder in speciaⱨ,
Regina celi, letare! — rejoice!

(2)

Remembre Lady, how synne was cause — Remember how our sin got you your high place.
Of youre *pre*ferryng to hygⱨ worthynes,
Howe ye exclude by text outher clause
They that causyd you aⱨ thys worthynes,
Thynke, nature in yow dyd aⱨ hys besynes
Of aⱨ faire to set yow the soue*r*aynte;
Yet for vs dyed the son of ryghtwsnes,
Et tu meruisti ip*su*m portare.

(3)

O felix culpa! thus may we syng, — O happy sin!
Reioysyng in yo*ur* ladyes higⱨ hono*ur*,
So many a thousand to haue vndyr yo*ur* wyng
Thorough the byrthe of that blessed creato*ur*
That lyst to dy, that were detto*ur*,
So ve*r*rey God & man *with* good chere,
Thy blessyd son thyn owne fygure,
Resurrexit sicut dixit.

(4)

O filia Pharaonis! whom oure lady kept, — Daughter of Pharaoh,
Prese*r*uyd Moyses in hys cage, — and our Judith,
And Iudyth *þat* sauyd that fayre cyte,
Fygureⱨ Cryste*s* modyr and Image

MSS. Trin. Coll. Camb. leaves 162, back, to 163 = T; B.M. Harley, 2251, leaf 35, back, to 36 = H. 13 besy cure H. 14 foure H. 19 may H. 20 creature H. 22 chere with H. 23 thy H.

Oure verray resorte, when lost was oure herytage,
When we shuld apere before the dome,
Before thy dredefuH sonnys vysage,
Ora pro nobis tunc apud deum. 32

(5)

our queen of glory,
O blysfuH quene of eternaH glory! [leaf 163]
O Ioy to euery wyght with felycite!
In whos laude and worthy memory
We sey, lady y-blessed thow be! 36
For thy pure and meke virginite

who has banished our sorrow.
Of thy blessyd moder, maydyn Maria,
Banysshyd ys oure sorow and aduersite,
Dicamus omnes Alleluya! 40

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59. STELLA CELI EXTIRPAUIT (I).

[MS. Harley 2255, leaves 103 and back.]

(1)

Thou who didst suckle Jesus,
Thu heuenly queen, of grace our loodsterre!
With thy chast mylk plentevous of plesaunce

put away our pestilence
Gaff Iesu soukyn, puttist awey the werre
Of pestilence, tappeesen[1] our grevaunce; 4
Our welle of mercy, our ioye, our suffisaunce,
Flour of virgynes, mooder of moost prys,
Racedist vp al surfetis of myschaunce, [1] MS. tappensen.
That our forn-ffadir plantyd in paradys. 8

(2)

Thu same sterre, of sterrys noon so briht,
Celestial sterre of beute moost sovereyne,
To the we pray, on vs cast doun thy siht,
Oonly of mercy that thu nat disdeyne, 12

32 *apud*] *om.* T. 36 *y-*] *om.* H. The Latin refrains in T occur at the side of a bracket enclosing the other seven lines of each stanza.

MSS. Harley 2255, leaf 103 and back = H.; Jes. Coll. Camb. 56, leaf 73 and back = J; B.M. Adds. 34360, leaves 132, back, to 133 = A; Harley 2251, leaves 9, back, to 10 = h; Trin. Coll. Camb. R. 3. 21, leaves 168, back, to 169 = T. Title *om.* T. 1 loodestere T A h. 2 *of*] *om.* J. 3 sowke T A h. 4 *Of*] O A h. to apese T. 5 *Oure*] Pure A h. 6 virgyns A. 7 Reysedyst T. 8 *in*] to J. vpp h. 9 *Margin:* Ipsa stella mis*ericordiam* dignet A h. Ipsa stella J. 9 *of*] *written twice* h. 11 *siht*] light A h.

Off infect heyr the mystis to restreyne, Restrain infected air.
That be thy gracious moost holsom influence
We haue no cause on hasty deth to pleyne,
Which sleeth the peeple by swerd of pestilence.

(3)

Our trust is fully, and our confidence, We trust thee
Vndespeyred in our oppynyoun,
Ageyn al wedrys of corrupt pestilence, against all storms of
By thy Request and mediacioun, the plague.
And by thy Sonys gloryous passioun,
And remembraunce of thy Ioyes alle,
Geyn froward heyres causyng infeccioun
Diffende vs lady whan we to the calle.

(4)

For as Phebus enchaceth mystis blake,
Toward mydmorwe with his beemys cleer,
And Lucifer biddith sloggy folk awake,
In thorient first, whan he dooth appeer, Thou, like the sun, can chase away black mists.
Riht so maistow in thy celestial speer,
O sterre of sterrys, sterre of moost excellence,
Mayde and moodir, by meene of thy prayeer,
Sauf alle thy servauntis from strook of pestilence.

Explicit.

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60. STELLA CELI EXTIRPAUIT (II).

[MS. Rawl. c. 48, leaves 133, back, to 134.]

(1)

[1] O blissid queen, a-bove the sterrid heuene, Stella celi. O star of heaven,
Which of the see, art callid cheef lodsterre,
Thi dwellynge is a-bove the sterris sevene, [1 leaf 133, back]
Where euer is Ioye, and pes withoute werre,
Cast down on vs, thi look that art so ferre
From alle myscheef, be thou oure cheef deffennce,
In oure moost trouble thi socoure latt be nerre
And be oure sheeld from strok of pestilence. be our shield.

13 myst A h. 20 meditacioun A h. 23 ayre A h. 24 *lady*] alle A. *to*] vnto A. *Margin*: Quo bella A h. 25 chasith A h. 27 sloggy folkis A h. 29 mayst thow T. 30 *sterre* (2)] *om.* T. *Explicit*] *om.* A h T.

(2)

In paradys withe Ioye and al plesaunce
Adam was put, talyvid withouten eende,
But thoruħ his synne fil hym a grete myschaunce
Brouħt in first dethe thoruħ temptynge of ye feende,
But thou lady that art so good and keende
To the be pryes, witħ Ioye and reverence.
Thou brouħtist lyve, to me and all man-kynde,
And puttist away eternal pestilence.

Thou may'st bring life, where Adam brought death.

Sicut Adam primo interduxit mortem Sic maria primo interduxit vitam.

(3)

[1] Thou glorious sterre this world to enlumyne,
Thi name to preise I haue no suffisaunce,
On vs synneres thi mercy lat doun shyne,
Off infect heires oppresse al there vttraunce,
Vs to infect that thei haue no puissaunce;
From theire batail be thou oure cheef deffennce,
That theire malis to vs do no grevaunce,
Off infectynge or strok of pestilence.

Ipsa stella.

[1 leaf 134]

Drive off the infected breezes.

(4)

Thou splendaunt sterre, of sterris moost souereyne,
Graunt me thes thre, moost excellent princesse,
The first is this, I pray the nat disdeyne,
To haue lengthe of lif nat medlid witħ seeknesse,
Off wordly goodis graunt me also largesse,
Withouten striff, to Goddis reverence,
The thrid is that my soule, withouten distresse,
May come to the blisse where drad is no pestilence.

Conclusio.

Grant me long life, wealth, and eternal bliss.

Explicit. *per* I. *pro.* [*sic.*]

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61. A PRAYER TO MARY IN WHOM IS AFFIAUNCE.

[MS. Rawl. c. 48, leaf 134.]

(1)

O swettest bawme of grettest excellence,
Lady of this world, of helle eeke emperesse,
To the kyng a-bove, mooder of reverence!
In the remaynynge, virgynaħ clennesse,

[leaf 134]

Sweetest balm,

The Ordris Nyne of Angellis with̄ gladnesse,
As to there queen, to the doun obeisaunce,
Pray to thi sone for me in grete distresse — pray to thy Son for me.
For in thin helpe is al myn affiaunce.

(2)

Riht as the synne of Eve is grete offense, — As Eve brought sorrow,
Brouht to this world bothe sorwe and wretchidnesse,
So hast thou lady of manyficence
Brouht vnto vs bothe Ioye and grete gladnesse. — so thou joy.
Pray thi sone, that is the lord of blisse
Off my trespas I may haue pardonaunce,
And graunt my requestis of his grete goodnesse,
For in thin helpe is aH mine affiaunce.

(3)

My requestis offrid vnto thy presence [leaf 134, back]
In noumbre be thre, moost excellent princesse,—
This first is this, nat pondrid myn offence,
To have lengthe of liffe nat medlid with̄ seeknesse; — Grant me long life, wealth,
Off wordly goodis graunt me also largesse,
Withouten striff to Goddis moost pleasaunce;
The thrid is that my soule may come to blisse, — and eternal bliss.
For in thin helpe is aH myn affiaunce.

62. ON THE IMAGE OF PITY.

[MS. B.M. Adds. 29729, leaves 129 back, to 130.]

(1)

O wretched synner! what so ever thow be, — O wretched, hard-hearted sinner,
With hert endurat hardar than þe stone,
Turne hidder in hast, knelle doun, behold and se — behold this image,
The moder of Cryst, whose hert was woo begon
To se her childe, whiche synne dide nevar non,
For thyn offence thus wounded & arayd;
Rewe on that peyne, remembringe here vpon,
Pray to that quene, that moder is, and mayd,

Collated with MS. Ashmole, 59, leaves 68, back, to 69. *Rubric,* Here folowepe a devoute exortacoñ to moeve men devoutely to þe ymage of pyte by orisounes and preyers A. 5 *which synne dide*] with synne and. 6 l. *om.* A. 7 *that*] hir. 8 *that* (1)] þis.

(2)

With this conceyt, þat yf syne had not bene,
Causynge our fadar Adam his grevous fall,
Of heven had she not be crounyd quene,
Ne ther ataynyd astate emperiall;
Besechyng her þat this memoriall
Of very pitie wold meve hir for thy grace
pray Mary, To pray þat lord, which may pardon all,
To here her bone, & then *with* hasty pace

(3)

run to a priest, Rene to a prest whill this is in thi mynd,
Knelynge down lowly withe hert contryt,
confess, Tell out bothe croppe & rote, leve nought behynd—
Thy synnes all, be they gret or lyte,
Wher they were blake, then shall they wexe whyt,
His bittar passion is thy wesshyng welle.
and thou shalt be saved. Continew in clennys, & then thow shalt be quyte,
And saffe fro fendes all that are in helle.

(4)

Enprynt thes wordes myndly thy hert *with*in,
Thynk how thow sest Cryst bledyng on þe tre,
If thou be tempted, And yf thow steryd or temptyd be to syne
It shall sone sese and pase a-way from the.
remember this image. Remembre all so this dolorus pytie,
How þat this blyssid ladye thus doth enbrace
Her dere son ded, lygyng vpen her kne,
And, payne of deth, thow shalt not fayll of grace.

(5)

Lerne well this lessoñ, it is bothe short and lyght,
For *with* this same the wekest creature
That ys on lyffe may putte þe fend to flyght
And saffe hym-selffe in sole and body sure;

9 *with this conceyt, þat*] þat sheo þe whiche. 12 *astate*] to state so. 15 *pray*] may. 16 *then*] þus. 17 *thi*] *om.* A. 18 *lowly withe hert*] with hert lowly. 19 *out bothe*] him. &] with. 20 *gret*] crop. *lyte*] eonde lyte. 21 *they*] þowe. 22 *bittar*] peynful. 23 *shalt be*] maist go. 24 *are*] beon. 25–32 *om.* A. 34 *wekest*] wickedest. creture.

To suche entent was ordeynt purtreture
And ymages of dyverse resemblaunce,
That holsom storyes thus shewyd in fygur
May rest with ws *with* dewe remembraunce.
finis lidgat. Amen.

For this purpose were images made.

63. AVE, JESSE VIRGULA!

[MS. Harley 2251, leaf 30, back, ll. 1-56; Harley 2255, leaves 140 to 141, back, ll. 57-120.]

(1)

Haile blissed lady, the moder of Crist Iesu! [leaf 30, back]
Of pees and concorde, haile, fresshest on-lyve!
Haile, hyest Cedre, *sur*mountyng in vertu!
Haile! who hath konnyng thy beaute to discryve?
For there was neu*er* none so fayre onlyve.
Haile, bussh vnbrent, portula signata!
Haile, glorious mayde, with whom no fiend maye strive,
Haile, flos campi, O ave Iesse virgula!

Hail, blessed Lady

(2)

Haile, holsom cypres, growyng in Syon!
Haile, fons signatus, most clere in cristallyne!
Haile, gold in Trone of prudent Salamon
Gostly closed, most hevenly in devyne!
Haile, to-fore whose brest alle g*race* dide shyne,
From phebus paleys, bilded supra sidera;
Haile, hevenly gardyn, welle in divyne,
Haile, flos campi, o Ave Iesse virgula!

(3)

Haile, chast lady of virginite!
Of the Holigost, haile, richest habitacle,
Aforne provided by the holy Trynite,
To be his triewe chosen tabernacle.

Tabernacle of the Trinity.

38 dyvers of. 39 *thus*] *om.* A. 40 *with*] in moste. *Colophon om.* A.

MS. Harley 2251, leaves 30, back, to 32, back = H; Harley 2255, leaves 140 to 141, back = h; Trin. Coll. Camb. R. 321, leaves 163 to 165 = T; same MS., an identical copy, leaves 237 to 238, back. *No title in any MS. MS.* h *omits lines* 1 to 56. *T underscores Latin phrases.* 10 signato T. 12 dyuyne T (desyne?). 15 diuine T.

Of al vertues, myrr*our* and spectacle,
Brightest Aurora, cedrus exaltata,
To-fore whos face al peple by myracle
Syng of hole hert, "O Aue Iesse virgula!"

(4)

Of [I]esse boone, haile, holsomest piscyne!
With gostly vertues clerer than cristall
Whiche wasshed away all venym *ser*pentyne
Brought into paradice, whan Adam had a fall.
But for thy vertues, and thy merites virginall,
We may the calle, turtur superata,
Window of Heaven. Sterre of the see, of hevene fenestrall,
Haile, flos campi, O Ave Iesse virgula!

(5)

Haile, fressh[e] Rose, planted in Iericho! [leaf 31]
Swettest viola, that neue*r* shal fade,
Gloria Ierusalem, of Bedlem light also,
In *per*ile palme, w*ith* fruyte of lyf I-lade;
Victorious laurel, Victorious laurus, ful of braunchis glade,
With vncouth mysteries, aforn prefigurata,
Thy merciful mantel lete cloth al in the shade,
With haile flos campi, O Ave Iesse virgula!

(6)

Haile, chosyn ysope of the valeys lowe!
Triewe example of humilite,
Aforne figured above the Reyne bowe,
Agenst the Indulgence of Iniquite,
Emerawdis grene, of *per*fite chastite,
Burning ree. Of merciful myrre, arbor inflammata,
Pray to thi sone, on vs he have pite,
With, haile, flos campi, O Ave Iesse virgula!

(7)

Haile, of Aurora the gladde Iasp[y]s skye!
Oure gostly day-sterre, oure lanterne, oure light;
Whiche broughtest kalendis, *pro*phetis specifye,
Of Phebus vprist, after the derk[e] nyght,

22 Brytest T. 25 esse H. *om.* T (*space left in MS.*). 27 wassheth T. 33 fresshe T. fressh H. Ierico T. 35 and of *ins.* T. 36 *palme*] proclyne T. 42 ensample T. 43 Reygne bowe T. 44 Agayn T. 46 *Of*] O T. 49 Iasps *sic* H. Iasp*er*ys T. 51 to specify T. 52 *derke*] T. derk H.

Whan the Holygost in thy brest light,
Bilded of xij. stones, ciuitas murata,
Whiche in the Apocalyps be remembrid aright,
Haile flos campi, O Ave Iesse virgula!

(8)

Heyl, vertuous **Iaspe**, moost stedfast, & our feith [leaf 140] All precious stones
Tenchace away al Incantaciouns;
Celestial **saphir**, the **lapidarye** seith,
Cheef remedye geyn al temptaciouns;
The grene **smaragd** geyn fals Illusyouns,
Of this thre stoonys, heyl, **conquadrata**! are of thee.
Fettyng of the alle our proteccioun*s*,
In wourldly p*er*eell, with **Aue Iesse virgula.**

(9)

Heyl, brennyng **charboun*c*le**, fervent of charyte!
Heyl, **Calcedonye**, & **topas** of clennesse!
Heyl, **Crysolyte** of pees and vnite!
Purpurat **Ametyst**, conse*r*uyng sobyrnesse;
Moost pacient **Berylle**, alle Enemyes to rep*r*esse,
Tu sic d*i*c*t*a viola & inuiolata
Heyl, strengest **Achat** geyn feendys sturdynesse!
Heyl, **flos campi**, with **Aue Iesse virgula!**

(10)

Heyl, sterre of Iacob, glorie of Israell!
Eva transformyd, the lettrys wel out sought, Eva transformed to Ave.
Into thy **Closet** whan that **Gabryell**
With this wourd **Ave** hath the tydynges brought.
For meeknesse oonly, God this myracle hath wrought,
To-fore whoos face, **mens mea iam prostrata,**
Devoutly knelyng seith, w*ith* herte and thought,
Heyl, **flos campi**, with **Aue Iesse virgula!**

55 *aright*] of ryght T. 57 *From this point* h *is printed.* 58 To chase T H. 60 *geyn al*] ayenst T. ayens H. 61 ayenst T H. 62 thise H T. Cella quadrata H T. 64 *with*] O H T. 65 Carbuncle T. *of*] in H T. 66 Calcedoyne H. and zopase H T. tthopas *sic* MS. 69 *Moost*] Hayle H T. oppres H T. 70 *Tu*] *om.* H T. 71 *Achat*] trage T. *geyn*] agenst the H T. 72 *with*] O H T. 73 and glory *ins.* H T. 74 and the lettres be wele sought H T. 76 *Ave*] *om.* H T. *hath the*] the had H. he had T. 79 say H T. 80 *with*] O H T.

(11)

The woman clothed in a sun.

Heyl, gloryous queen! whoom the **Apostyl Iohn** [lf. 140, bk.]
In his avisioun sawh, clothyd in a sonne,
With xij^e^ sterrys, and many a precious stoon,
Voydyng the dirknesse of alle skyes dunne,
In tokne, thow hast the victorye wonne
Of vices alle, **in celis sublimata,**
For whoom we synge, of herte as we best kunne,
Heyl **Flos campi,** with **Aue Iesse virgula!**

(12)

The twelve sterrys be twelve prerogatyves,
Which thow haddyst in thy virginite,
To-fore alle othir maydenys and Eek wyves;

Four virtues given to thee,

The first callyd feith, hope, and charyte,
Namyd **virtutes theologice,**
With which thow were diuinitus dotata,
For which we seyn devoutely on our knee
Heyl **flos campi,** with **Aue Iesse virgula!**

(13)

In the foure vertues callyd **Cardinal,**
Force ageyn vices, and hih prudence,
And attemperaunce set in especial
In thy persone by souereyn excellence;
Pyte, compassioun, benignyte, clemence,

before all women.

To-forn alle women **plus preuilegiata,**
To whoom knelyng with humble reuerence
We seyn of herte, **O Aue Iesse virgula!**

(14)

Vndir thy feet ther was a large **moone,** [leaf 141]
Nat discresyng but alwey ful of lyght,
That was ful tokne, erly, late, and soone,
The gracious beemys of thy gracious syght

82 closed H T. 83 sterres twelfe T. sterres .xij. H. 84 Derknesse avoidyng of all skyes H T. 85 had H T. 86 celo H T. 88 O Aue H T. 89 by the T. ben the *ins.* H. 90 had H T. 91 Before H T. *Eek*] *om.* H T. 92 first thre *ins.* H. thre furst *ins.* T. 93 Theologye H. 94 diuinis H T. 95 Syngyng to the devoutly on kne H T. 96 O Ave H T. 97 *In the foure*] The thre H. To thre T. 98 trowthe by prudence T. trowth hy prudence *ins.* H. 99 *And*] With H T. 101 and benynge clennes T. benyng clemence H. 104 syng of hole herte *ins.* H T. 105 *a large*] in the H T. 106 ful alway H T. 107 tokenyng H T. 108 *gracious*] merciful H T.

Shewe on-to synners, evir Ilich bryght,
With-oute **eclips, tu virgo sacratissima!**
For which we seyn, as we ar bound of ryght,
Heyl, **Flos campi,** with **Aue Iesse virgula!**

(15)

M. in **Maria** was first tokne of mercy,
A. of **Aue,** whan first our Ioye gan,
R. was redresse of **Adam**-is greet Fooly,
I. was **Ies**u, that overcam **Sathan,**
A. was **Altissimus,** whan bothe God and man
Took our manhood of the, **pijssima,**
Seying to the, of herte as we best can,
Heyl, **flos campi,** with **Aue Iesse virgula!**

The name of Mary in Anagram.

(16)

M. in **Maria,** betokenyth Eek meknesse,
A. next in Ordre, tokne of **attemperaunce,**
R. **remedye,** our surffectys to redresse,
I. betoknyth **Ies**us, helpe for al our grevaunce,
A. is **Amor,** moost souereyn of pleasaunce,
Al set in Oon **tu sola puerpera,**
This name shall nevir out of our remembraunce,
Callyd **fflos campi, O Aue Iesse virgula.**

(17)

M. is also signe of thy **magnitude,** [leaf 142, back]
Of plentevous mercyes, set in the alloone,
A. is Eek tokne of the greet **altitude**
Wheer thow sittyst with **Salamon** in his throne,
R. **reformacioun** of al our pitous moone,
I. for Iesu, Tu nostra aduocata,
A. efft for **Ave** in syknesse whan we groone,
Thy name shall helpe **O aue Iesse virgula.**

109 shewyng vnto vs synners euery liche light H T. 111 synge H T. 113 *was*] *om.* H T. betokenyng H T. 114 *of*] for H T. Ioy began H T. 115 *was*] for H T. Adams H T. 116 Iesus H T. 117 whan god becom a man H T (*a om.* T). 118 And toke *ins.* H T. 119 Syngyng H T. 120 O Ave H T. 122 betokeneth H T. 123 remedium H T. 124 to stynt oure H T. 125 voyder of al variaunce H T. 128 With haile flos, etc. H T. 129 M. also figureth H T. 130 *set*] H T. for H. 131 *Eek*] H T. *om.* H. tokenyng H T. *the*] thi H T. 132 R is for *ins.* H T. *al*] *om.* H T. 134 *for*] to H T. 133 *efft*] eke H T. 136 *O*] with H T.

(18)

Succour thy servants.

Maria, that art tryacle and medycine,
Salve for our soorys and our hurtys alle,
Moost habundaunt of grace which is devyne,
Off our trespacys to sugre the bittir galle
In **Sathanys** snarys, whan we stou*m*ble or falle,
Tu Rosa tu lilium salus nominata,
Socoure thy se*rua*untys whan we to the calle,
O flos campi! **O aue Iesse virgula!**

(19)

Be with vs p*re*sent, shewe thy fair face,
Help, **Michael!** weye with vs in the ballau*n*ce,
Whan we shal deye, and Sathan doth manace,
Al our protecciou*n* stant in thy gou*er*naunce;
That dreedful day to save vs froo myschau*n*ce,
Thow hevenly ffenestrall, sole radiata,
Releve alle thoo, by mercyful purviaunce,
That seyn of herte, **O Aue Iesse virgula!**

Exp*licit* *quod* Lydgate.

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64. A VALENTINE TO HER THAT EXCELLETH ALL.

[MS. Trin. Coll. Cam. R. 3. 20, leaves 145–149.]

[1] **Lo here beginnep̄e a balade made at p̄e reuerence of our lady by daun Johan Lidegate p̄e Munke of Bury in wyse of chesing loues at Saint Valentynes day.** [1 page 145]

137 Mary H T. *soorys, hurtys*] *transp.* H T. ys in *ins.* H T. 140 to *om.* H T. sugre menged *with* H T. 141 *or*] and H T. 142 tu salus *ins.* H T. 144 And pray for help with me H T. 145 With vs be H T. and shew thy lemyng H T. 146 Myghell H T. 147 *and*] *om.* H T. 148 *in*] vnder H T. stondeth T. 149 *to*] *om.* H T. 150 *Thow*] *om.* H T. sola H T. 151 be thy H. by thy *ins.* T. 152 syng of hole herte *ins.* H T. *Explicit om.* H T (*Stow's hand adds* lydgate *in* T).

MSS. Trin. Coll. Camb. R. 3. 20, leaves 145 to 149 = T; B.M. Adds. 29729, leaves 155 to 157 = B; Harley 2251, leaves 242, back, to 244, back = H; Bodley Ashmole 59, leaves 52 to 54 = A; Rawl. poet. 36, leaf 1 and back = R. T and A are in Shirley's hand, H and B are copies of T, R is much altered.

(1)

Saynt **Valentyne**, of custume yeere by yeere,
Men haue an vsavnce in þis Regyoun — Men here choose valentines in Cupid's calendar,
To looke and serche Cupydes Kalundere,
And cheese þeyre choys by gret affeccioun ;—
Suche as beon pricked by Cupydes mocion, 5
Taking þeyre choyse, as þeyre soort doþe falle
But I loue oon whiche excelliþe alle. 7 but I love one above all.

(2)

¶ Soṁe cheese for fayrnesse and for hye beaute, — They choose for different reasons.
Soṁe for estate, and soṁe eke for rychchesse,
Soṁe for fredame, and soṁe for bountee,
Soṁe for þeyre poorte and þeyr gentylesse, 11
Soṁe for þeyre plesaunce and soṁe for þeyre goodnesse,
Lyche as þe chaunce of þeyre soorte doþ falle,
But I love oone whicħe excelleþe alle. 14

(3)

¶ I chase þat floure siþen goon ful yoore, — I chose mine long ago.
And euery yeere my choyse I shal renuwe,
Vpoñ þis day conferme it euermore,
Sheo is in loue so stedfast and so truwe ;
Who loueþe hir best, hit shal him neuer ruwe, 19
Yif such a grace vn-to his soort may falle,
Whame I have chose for she excelleþe alle. 21

(4)

¶ Men speke of **Lucresse** þat was of Roome tovne, — Mine excels Lucrece,
ffor wyvely trouthñ founded on clennesse,
Soṁe wryte als of **Marcea** Catoun — Marcia,
With laude and prys for hir stedfastnesse ;
And soṁe of **Dydo** for hir kyndenesse, 26 Dydo,
(ffortune suche happe leet vpon hem falle)
But I loue oone þat excelleþe alle. 28

2 *an*] in A R. wane R. within A. 3 seche A. 4 On thy day here lowes R. 5 *by*] with H. *Cupydes*] Venus R. 6 soort as þeyre choyse A. as fortune wold shew R. 7 But I haue chosen oon that excelleth in wordys few R. whesche doþe excellen A. 8 ffor sume A. *hye*] *om.* R. 10 summe eke A. 13 the chaunce of fortune wyl shew R. 14 which þat A. But my choyse excellyth alle in wordys fewe R. 15–21 *om.* A R. 20 *soort*] foot *sic* B. 22 Lucressa of Rome toun R. 23 founden A. 24 *wryte als*] A. write als H. trete R. T *inserts* als *at end of line.* B *follows* T. 25 *for*] of R. 26 kyndnesse R B. 27 But fortune R. 28 hem alle A. haue chosen oone that excellyth alle R.

(5)

Rachel, ¶ **Rachel** was feyre, **Lia** was eke fecounde,
Candace, And ryche also was þe qweene **Candace,** [page 146]
So in hir tyme Right fayre was **Roosamounde,**
Bersabe, And **Bersabee** hade a goodely face,
Of Kyng **Dauid** she stoode so in þe grace, 33
ffirst whane his loók he leet vpoñ hir falle,
But I loue oone whiche excelleþe alle. 35

(6)

¶ þe noble kyng, þe mighty **Assuere,**
Esther, Cherisshed **Hester** for hir gret meeknesse,
ffor wommanhed, and for hir humble chere,
Made hir a qweene, and a gret Pryncesse ;
To þe Juwes lawe she was defenseresse, 40
In sodein mescheef þat did vpoñ hem falle,
But I loue oon whiche excelleþe alle. 42

(7)

Saba, ¶ **Saba** came fer for kyng **Salamon**
To seen his richchesse and his sapience,
His staately housholde, and his hye Renoun,
Gaf him presence of gret excellence,
Herde his proverbes and his gret prudence, 47
Where as he seet in his royal stalle,
But I loue oone, þat excelleþe alle. 49

(8)

and many others. ¶ What shal I seyne of qweene **Penolope?**
Or in Grece of þe qweene **Alceste?**
Of **Polixeene** oþer of **Medee?**
Or of qweene **Heleyne** holden þe fayrest?
Lat hem fareweH! and let her names rest! 54
My ladyes name þeyre renoun dooþe appalle,
Whome I haue chose for she excellþe alle. 56

29-56 *om.* R. (*but see under l.* 64). 29 *feyre*] seyne A. 30 was eeke þe faire qwene A. 32 hade eke hade a godely *sic* A. 36 þat noble A. 40 deffenderesse A. 41 In þe] *ins.* A. 42 whiche þat *ins.* A. 43 Saba als A. *fer*] *om.* A. *for*] frome A. 44 seo A. 46 presentes H. 47 *gret*] hye H A. 48 *where*] þat A. his so *ins.* A. 49 *þat*] which A. 51 O þer A. of feire qwene A. 52 Polexsene A. 56 chosen A.

(9)

¶ **Tesbe** þe mayde borne in Babyloūn
þat loued so weel þe yonge **Pyramus**,
And **Cl[e]opatre** of wilful mocyoun
List for to dye witħ hir **Antonyus**.
Sette al on syde oone is so vertuous 61
Whiche þat I do my souerein lady calle, [page 147]
Whame I loue best for she excelleþe alle. 63

(10)

¶ **Gresylde** whylome hade gret pacyence,
As hit was preued fer vp in Itayle,
Pallas Mynerua haden eloquence,
And **Pantasilia** faugħt in plate and mayle,
And **Senobya** lyouns wolde assayle, 68
To make hem taame as Oxe is in a stalle,
But I love oone, þat excelleþe alle, 70

(11)

¶ And if I shal hir name specyfye, She is Mary.
þat folk may wit whiche shee sholde be,
þis goodely fresshe called is **Marye**,
A braunche of kynges, þat sprange out of **Iesse**,
þat made þe lord thoruġħe hir humylyte 75
To let his golddewe in-to hir brest dovne falle,
To bere þe fruyt whicħ should saue vs alle. 77

57 Thesbe R. Tesbee A. *þe*] þat A. mayden H. eborne A. Babyloigne A. 58 *þe*] *om.* R. 59 *Cleopatre*] B. cleopatre H A. cleopater R. motou*n sic* R. 61 on his R. 62 Whame þat A. 63 And love hir best A. 64 sheo hade A. *At this point R introduces a hodge-podge of various stanzas—*

What shuld I reherse of Grysyldys pacience
Or speke in Grece of the quene Alceste,
Or of Pallas mine*r*ua that hat the eloquence,
Or of quene Eleyne holden the fayrest;
Late hem farewelle, lete ther names reste,
Suche happe fortune dyd me shewe
Whome I haue chosen excellyth in te*r*mes fewe.

66 hladde H. 67 Patasilia A. 69 *is*] *om.* A. As orses bene to make hem tame in stalle A. 70 Yitte love I oone beste A. *The rest of* R *is appended at the end of the piece.* 72 folke shoulde wit what sheo ever be A. 73 Called is oure ladye þe blesse Marie A. 74 *out of*] off A. 76 goldewe A. *dovne*] *om.* A.

(12)

As dew on Gideon's fleece, came the Holy Ghost to her.

¶ I mene þus, whane þe Holy Goost alight
In-to hir brest, to saue vs euerych oone
Right as þe dewe, with siluer dropes bright,
ffell vpon þe flees of **Gedeoun**,
And as þe yerde also of **Aaroun** 82
Bourjourned, and bare fruyt to sugre oure galle,
Whome I loue best, for sheo excelleþe alle. 84

(13)

She is the woman clothed in a sun,

¶ Sheo of oure yvel adawed haþe þe clippes,
Oure victorye of þe serpent wonne,
þis is sheo, þat whylome in þapocolippes
Saint **Iohan** þapostel sawe cloþed in [a] sonne;
Mankyndes Ioye at hir was first begonne, 89
Refuyt to synners þat for help do calle
To hir of goodnesse, whiche excelleþe alle. 91

(14)

the maid of Octavius' vision,

¶ þis is þe mayde, whiche on þawtere,
With chylde in armys appeered pleynly þanne,
And shoone for brightnesse as any sonne cleere,
To-fore þemperour cleped **Octouyan** [page 148]
And he felle doune and worship hir began, 96
Lefft his pryde and gan hir socour calle,
To hir of goodenesse, þat excelleþe alle. 98

(15)

saluted by Gabriel.

¶ Sheo was cheef roote of oure saluacyoun,
þat first for man þe helthe gan pourchace,
Whane **Gabryell** with salutacyoun,
Gane frome þe lord hir salue in þe place,
Sheo brought first **Theofilus** to grace, 103
Out of þe mescheef þat he was Inne falle,
Whame I loue best, for sheo excelleþe alle. 105

79 In hir bosome. 82 yerdes B. of gode *ins.* A. 83 boursouned A. *and*] *om.* A. 85 ydell *sic* B. 86 *of*] from A. 87 þis same is sheo which A. 88 a *ins.* H A. 90 *help do*] hir helpe A. 91 For mans helpe hir goodnesse excelliþe alle A. 92 vnto A. 93 *pleynly*] in þe temple A. 94 *for*] *om.* so bright A. 97 of socour cane hir A. 98 for she of goodnesse A. 102 oure lord A. 104 of mescheef into which he was A.

(16)

¶ Men at þeyre lust may booþe cheese and leet,
Lyche as love dooþe þeyre hertes distreyne,
Kateryne was goode and sainte **Margarete**,
Agnes Agas and **Marye Magdaleene**,
Fydes Lucya and also sainte **Eleyne**,
But of my soort þe soort is so befalle,
I loue oon best, for sheo excelleþe alle.

She is above all holy saints.

(17)

¶ Affter þeyre hertes to euery man is free,
Who euer sey nay, in loue for to cheese;
In choys of love þer is gret lib*er*tee
Euery sesoun, wheþer hit thowe or freese;
And for my part, by cause me list not leese,
Ne in my choyse þer may no meschief falle,
I haue choose oon which̄ þat excelleþe alle.

Every one is free to choose,

(18)

¶ Frome yeere to yeer for necglygence or rape,
Voyde of al chaunge and of nufanglenesse,
Saint **Valentyne** hit shal me not escape
Vpon þy day, in token of stedfastnesse,
But þat I shal conferme in sikurnesse
My choys of nuwe, so as it is befalle,
To love hir best, whiche þat excelleþe alle.

but I shall choose her, year by year

(19)

Lenvoye.

¶ Noble pryncesse, braunche of flour delys, [page 149]
Whas goodenesse thoroughe þe worlde dooþ shyne,
So weel avysed, so prudent, and so wys,

109 Anieys and agas A. 110 *also*] eke faire A. 111 Of my *fortune* þe soort is nowe me falle A. 112 þat I love one which þat A. 113 *to*] *om.* A. 114 *in love for to*] þat eche wight may A. 115–116 T *has the lines transposed, but corrected with a, b on the margin.* 116 thrawe H. 119 *which̄ þat excelleþe*] whome I love best of A. 124 *But*] So A. 127 prynce B. *Lenvoye*] *om.* H A.

Saint **Clottis** blood, and of þat noble lyne!
Lowly beseeche I, conferme and termyne
To yif me love, lyche as it is befalle,
To love hir best þat excelleþe alle.

(20)

¶ With humble herte beseching þat virgyne,
Whiche is moost feyre, moost bountevous and goode,
To sixst **Henry**, his moder **Kateryne**,
To sheede hir grace, and to þeyre noble bloode;
And **Cryst Iesu**, þat starf vpoñ þe Roode,
Haue on vs mercy, whane we for help calle,
For love of hir, þat excelleþe alle!

130 Lowys H. 131 determyne B. 132 *love*] leve A B *Cf.* R 90 *below.* *lyche*] *om.* A. 133 whiche A. 135 *is*] *om.* A. 140 *þat*] þus *ins.* B. fynes B. R *ends with the following spurious revision:—*

For yf I shuld the trouthe expresse
The vertues comprehendyd in this ladyes echone
May welbe veryfied both more and lesse
In my lady that I loue in yere Agone
And now good happe as gest came me oon
Suche fauour eke fortune dyd me shew
That my choys excellyth alle in wordys fewe.

Souereyn mastresse of welfare pris
Whos Goodnesse thorow the worde doth shyne
So wel avysed so prudent and wys
And whos trouthe no wyt may determyne
Of youre specyall grace your eres inclyne
And yf me leue lyke as it is falle
To loue you best that excellyth alle,

Humbly besechyng to that pur virgyne
That ye ar named after to graunte me grace
You so to loue and serue saunce fyne
Wythoute interupcioun in any place
And therto that may haue leysure and space
To do you that we plesaunce calle
That I may reioyse a that excellythe alle.

Go þou messanger and for fere þou quake
For to apere in so hye presence
Tyl she of grace the to mercy take
That path of custome by ryghtful prouidence
My annexyd to hyr magnificence
Of womanly pyte þerto haue reuthe
Where ygnorance causethe suche offense
Wythe-oute malyce menying nat but treuthe.

Explicit.

65. THE LEGEND OF DAN JOOS.

[MS. Trin. Coll. Cam. R. 3. 21, leaves 165, back, to 167.]

(1)

O Welle of swetnesse replete in eu*er*y veyne! [leaf 165, back] O well of sweetness,
That aH mankynde preseruyd hast from dethe,
And aH oure ioy fro laugo*ur* dydest restreyne
At thy Natiuite, O floure of Nazareth!
Whan the Holygost w*ith* hys swete breth
Gan to enspyre the, as for hys chosyn place,
For loue of man by influence of hys grace,

(2)

And were inuyolate, O bryght heuynly sterre!
Mong celestynes, reynyng wit*h*out memory,
That by thyne empryse in thys mortaH werre,
Of oure captyuyte, gatest the fuH vyctory,
Whom I beseche for thyne excellent glory,
Som drope of thy grace adowne to me constyH, give me some drop
In reuerence of the thys dyte to fulfyH. of thy grace,

(3)

That ovnely my rewdenes thy myracle nat deface that I tell thy miracle well.
Whyche whylom sendest in a deuoute abbey,
Of an hooly monke thorough thy myght & grace,
That of aH pyte berest bothe lok and key,
For, benygne lady, the sothe of thee to sey,
FuH weH thow quytyst that done thee loue and serue
An hundryd sythys bettyr then they deserue.

(4)

Ensample of whyche here ys in portreture,
W*ith*outyn fable, ryght as hit was in dede,
O refuge and welthe to eu*er*y creature!
Thy clerke to further helpe now at thys nede.
For to my purpose I wyH anone procede,
The trowthe to recorde, I wyH no lengor tary,
Ryght as hit was, a poynt I wyH nat vary.

MSS. Trin. Coll. Camb. R. 3. 21, leaves 165, back, to 167 = T; B.M. Harley 2251, leaves 70, back, to 72 = H. 5 *the*] *om.* H. 8 *O*] a. 17 thurght H. 20 aquyetest H.

(5)

Vincent tells this story in his *Speculum Historiale.*

Vincencius in hys speculatyf historiaH
Of thys sayde monke maketh fuH mensioun,
Vnder the fourme to yow, as I reherse shaH,
That by a gardeyne as he romyd vp and doune
He heerd a bysshop of fame & gret renoune
Seying v. psalmes in honour of that flowre,
That bare Iesu Cryst oure alther redemptoure.

A monk once heard a bishop say five psalms in honour of Mary,

(6)

In whiche Psalmes, standyng eche in here degre, [leaf 166]
Whoso lyst take hede in syngler lettres fyue,
This blessyd name **Maria** there may he se
That furst of aH oure thraldam can depryue,
To the hauen of dethe when we gan arryue,
And fro the wawes of this mortaH see,
Made vs to escape from aH aduersite.

(7)

as they are here in Latin.

Dystynctly in Latyn here may ye rede echone,
Folowyng these baladys as for youre plesaunce,
To whom the bysshop hade sayde hys meditacione,
The monke anone delytyd in his remembraunce,
And thought he wold as for his most affiaunce
Cotydyally *with* hem oonly oure lady plese,
That fro aH greuaunce hys sorowes myght appese.

He loved them,

(8)

learned them,

And there *with*all he wrote hem in hys mynde,
So stedfastly *with* deuoute and hy corage,
That neuer a day a worde he foryate behynde,
But seyde hem entyerly in-to hys last age,
Hys olde gyltes bothe to a soft and swage
Aftyr hyr matyns, as was hys appetyte,
To sey hem euer was hys most delyte.

and said them as he could, daily.

(9)

Therto his dylygence *with* aH hys hert & myght,
And forthe contynuyd in his deuoutest wyse,

40 *dethe*] H. *om.* T. 50 writetthe H. 54 *gyltes*] gyltis H. *gyltnes* T.

TyH at last hit befeH apon a nyght — At last, one night,
The hoole Couent at mydngyht gan aryse,
As ys here vsage, to do to God *ser*uyse,
So when they were assemblyd there in generaH,
The suppry*our* beholdyng aboute ouer aH,

(10)

As ys hys offyce that noone of they*m* were absent,
But of Dan Ioos he cowde nowyse aspy, — Dan Joos could not be found at the prayers.
He roose hym up and p*ri*uyly he went
In-to hys chambre, and there he fond hym ly — The convent found him dead,
Deede as a stoone, and lowde he gan to cry
"Helpe," quoth he, "for the loue of oure lady bryght,
Dan Ioos oure brother ys sodenly dede to-nygHt."

(11)

The couent anone gan renne halfe in a drede, [leaf 166, back]
TyH they had behylde when passyd was here afray
Owte of hys mowthe, a Roose boothe sprang and sprede, — with five roses growing from his mouth, eyes and ears,
Fresshe in his coloure as any floure in May,
And other tweyne out of his eyen gray
Of hys eares as many fuH fresshly flowryng,
That neue*r* yet in gardyne half so feyre gan spryng.

(12)

Thys rody Roose they haue so long beholde
That sprang for his mowthe, tyll they haue espyed
FuH fayre grauen, in lettres of bornyd golde, — with the gold letters "Maria" on them.
Marie fuH curyously as hit ys specyfyed,
In bookes oolde, and anone they haue hem hyed
Vnto the temple, *with* lawde & hye solempnyte,
Beryng the corse that aH men myght hit se.

(13)

Whyche they kepte in ryalte & hy p*er*feccioune
Seuyn dayes in the tempel there beyng p*re*sent,
Tyll thre bysshops of fame & gret renoune — Three bishops
Were comyn thedyr, ryght *with* deuout entent,
And many another clerk *with* hem by oon assent,
To se thys myracle of thys lady bryght — saw this miracle,
Seying in thys wyse, *with* all her hert and myght, — and said:

59 at the *ins.* H. 68 *to*] H. *om.* T. 70 *dede*] *om.* H. 71 *a*] *om.* H. 80 I grauen H. 85 *hy*] *om.* H.

(14)

"Praise to Jesus and His mother."

" Lawde, honour, pryce and hygh reuerence
Eternally be to thee .O. heuynly Iuge,
And to thy modyr that of her gret benyuolence,
Preserueth from heuynes in this derke deluge,
That doone her magnyfy and ys her hoole refuge
More then they serue sche quyteth a thowsand folde,
Hyr passyng goodnes of vs may nat be tolde: "

(15)

Thus when these bysshops & clerkis many oon
Had thankyd God, as ferforth as they can,
And thys lady that hathe thys grace ydoon,
So full of ioy and blysse was euery man
Of thys myracle, that syth the world began

Never in roundel, prose, or rhyme, was told half such joy as was then.

Yet herde I neuer in Roundell, prose ne ryme,
Of halfe the gladnes þat was with*yn* hem that tyme,

(16)

Sone aftyr thys her iorney gan they holde, [leaf 167]
Eche in hys syde, in-to hys propre place,

Everywhere this legend was told.

Ryght as they fonde ouerall so haue they tolde,
Of thys holy Monke, O lady full of grace!
Now well ys hym, that can hys hert enbrace,
To loue the best and chaunge for no new,
That art so feythfull thow canst nat be vntrew.

(17)

Ye lovers, how wretched you are.

O ye fresshe louers, that lyuyn euer in doublenesse,
And hurt your-self full oft with your owne knyfe,
Your wofull ioy ys medlyd ay with byttyrnesse,
Now glad, now sory, now lyte, now pensyfe,
Thus with your-self ye fall euer at stryfe,
Betwene two wawes ay possyd to and fro,
That in contraryosnes ye stryuyn euyr mo.

(18)

Youre blynde fantasyes now in hertes weyue,
Of chyldysshe vanyte and let hem ouerslyde,
And loueth this lady, that can nowyse deceyue,

92–119 *om.* H.

She ys so stedfast of hert in eu*e*ry syde,
That for y*o*ur nedys so modyrly can prouyde
And for y*o*ur poysy these lettres fyue ye take,
Of thys name **Maria** oonly for hys sake. Take Mary for your love,

(19)

That for youre trauayle so weⱧ [wiⱧ] yow auaunce,
Nat as these wemen on ye whyche ye doon delyte,
That fedyn yow aⱧ day w*ith* feynyd pleasaunce,
Hyd vndyr tresou*n* w*ith* many wordys whyte,
But bet then ye deserue she woⱧ yow quyte,
And for ye shaⱧ nat labo*ur* aⱧ in veyne,
Ye shaⱧ have heuen there ys nomore to seyne ; that will give you heaven,

(20)

Whos passyng goodnes may nat be co*m*prehendyd,
In mannys prudence fully to dete*r*myne,
She ys so parfyte she cannat be amendyd,
That ay to m*er*cy and pyty dotⱧ enclyne.
Now benygne lady that dedyst oure sorowes fyne
In hono*ur* of the that done thy psalmes rede
As was Dan Ioos, so quyte hem for theyre mede. as she gave Dan Joos.
Amen.

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66. GLORIOSA DICTA SUNT DE TE.

[BALADE OF OURE LADYE BY LIDEGATE] [leaf 1]

[From Trin. Coll. Camb. R. 3. 20, leaves 1 to 4, back.]

Loo my freendes here beginneþe þe translacyoune out of Latyne in-to Englissħe of Gloriosa dicta sunt de te, &c. translated by Lidegate daun Joħn þe Munk of Bury at þins[t]aunce of þe Busschop of Excestre in wyse of Balade . beholdeþe and redeþe I prey yowe.

127 *will*] H. *well*] T. 133 *have*] H. *om.* T. 139 *done thy*] these H.

MSS. Trin. Coll. Camb. R. 3. 20, leaves 1 to 4, back = T ; B. M. Adds. 29729, leaves 146, back, to 149, back = A ; Harley 2251, leaves 239 to 242, back = H ; Adds. 34360, leaves 55, back, to 57, back (two versions) = B ; Harley 2255, leaves 135 to 139, back = h. Heading ; lacks in h, others (copied from T) as above. *The first text only of* B *is here collated. The second runs to l.* 44, *and has the same readings.*

(1)

On holy hills — On hooly hilles wheeche peoþe of gret Renoun
Reysed on heght frome þe valeys lowe
I saughe þe grounde and þe foundac*i*on
Of a Citye aboue þe Reynebowe.
þe name is called, lyche as I can knowe,
þe dwelling place of þe deyitee,
Vppon þe wallis, wryten al by rowe,
Gloryous thingis beon songe and sayde of þee.

I saw the Holy City, where upon its walls were written "Glorious things of thee are spoken."

(2)

þis was þe songe which **Dauid** with his harpe
Sang vpoñ þe mountes of **Syon**,
With nootes sweete and warbles touched sharpe
Fer frome þe floodes of felle **Babyloñ**.
þis cytee bylt with many a prescious stoone,
Stoones of vertue, moost ryche vpoñ to see,
And his refreyde resouned euer in oon,
Gloryous thinges beoñ song and sayde of þee.

So David sang.

(3)

Of alle cytees, who þat serche neghe or ferre,
In what regyounes þ*a*t men ryde or goo,
þou art þy-self þe bright loode-sterre,
Mankyndes lyff, to guye in wele and woo;
Nazareth, but not Iherico,
þe prophetes gaf to þ*y*e natyvyte,
To make vs sure ageynst our mortal foo
Howe gloryous thinges beo*n* songe and sayde of þee.

Of all cities thou art first,

(4)

Auctours whylome gaf a prys to Troye
Laude and honnour and comendacyoun
In Remembraunce of þeyre olde Ioye
þat whylome was wel vsed in þat tovne, [leaf 1, back]

above Troy,

1 In H. n B. been A. beth B. *of gret*] moost famous of h. 2 vales A. 3 sought A. sawe B. 4 *above*] surmountyng h. Reynbowe B h. 5 *is*] *om.* h. *lyche*] *om.* h. *can*] *om.* H. kowde h. 6 *þe*] *om.* h. 7 bi B. be h. 8 seid and songe h (*and so after, as indicated*). 10 mount B. 11 soothe h. 13 *a*] *om.* h. 14 *vpoñ to*] vnto H. 15 refrayt H. 17 *þat*] *om.* h. 18 *what*] *om.* h. *þat*] where h. 20 *guye in*] governe w*i*th h. 22 *þe*] *om.* h. 23 aye h. 25 *whylome*] sumtyme h. 27 hire h. 28 sumtyme h. *wel*] *om.* h.

And eeke of **Roome** for domynacyoun, and Rome.
Cytees þat tyme of mooste souereyntee;
But al þeyre booste may nowe be layde adowne,
So gloryous thinges beo sayde and song of þee.

(5)

Þou art þe cyte mooste kouþe in euery cooste, Thou, Mary, art the Holy City.
Of God þe Fader chosen by myracle
For þy clennesse vnto þe Hooly Gooste
To beon alloone chevest habytacle,
Whos meeknesse made þer was noon obstacle
To cause him lig̃t frome his souereyne see
And descende in-to þy tabernacle,
Howe gloryous thinges beon seyde and songe of þee!

(6)

Auctoures also maken mencyoun,
As þey in bookes wel reherce konne,
Þowe were by meryte and by deuocioñ
þe table of golde offred to þe sonne,
Whic̃ fisshers foonde and with̃ þeyre nettes wonne
And hit presented vn-to þe deytee
Of Phebus, whic̃, with noo **skyes** donne
Eclippseþe neuer, for he sprang oute of þee.

(7)

Iepte whylome, as maked is memorye,
Made of his dough̃ter an oblacyoun
Vndescretly, for his gret victorye,—
Saynt **Austyn̄** wryt, for lacking of resoun; Thy virginity was offered to God.
But Ioachim of pleyne entencyoun
And hooly Anne þy pure virginytee
Offred vn-to God of oon affeccyoun;
Howe gloryous thinges beon sayde and songe of þee.

(8)

Þou art þe temple and þe chosen toure Thou art the temple
Moost stedfastly founded on clennesse,

29 *And*] Lawde h. *eeke*] om. h. 31 bostes A. 35 *vnto*] h. by T H A B. 38 caus B. make h. 39 discendid h. 43 *by* (2)] *om.* H B h. 45 That h. 46 *hit*] that h. 49 somtyme h. made h. 51 *gret*] *om.* h. 52 Augustyn H. wrot h. lak H. 53 *pleyne*] clene h. 54 *þy*] of h. 56 song and said B. 56 B *ends here.*

of Jesus, Where Cryst Ihesu, oure blessed saueour,
Chees for tabyde for þyne hoolynesse;
What called him dovne but þy gret meeknesse [leaf 2]
Tenclyne his godheed to þyne humylytee
I am to Rude, O lady! for texpresse
Howe gloryous thinges beon song and sayde of þee.

(9)

þer was a Cyte precelling alle tovnes
Whos gret beaute no masoun mig̃t amende,
the city of champions, Called þe Cyte of strong **Chaumpyouns**,
Whos chaaste walles **Sapyence** list ascende,
Whos worthynesse no clerk cane comprehende;
Reclynatorye of þe Trinytee,
Reffuge of synners, whanne þat þey offende,
Howe gloryous thinges beon songe and sayde of þee!

(10)

þy blessed cytee was hyeg̃hly glorefyed,
as Ecclesiastes, **Ecclesiastes** cane þe soope telle,
And of þe lord moost Inly sanctefyed,
In which̃ him-self list abyde and dwelle,
Owte of þe which̃, besydes a sacred welle,
To saue mankynde of lyf þer sprang a tree,
Whos hoolsome fruyt alle fruytes dope excelle
So gloryous thinges beon seyde and songe of þee.

(11)

In þat cytee þe lord chose for to rest,
Isaiah, Sophoniah, tell. Recorde I taake of prudent **Ysaye**,
Soug̃ht it out and foonde it was þe best
And þe prophete cleped **Sophonye**,
In his forsig̃ht list wel specefye,
"þis is," quod he, "þe gloryous fayre cytee
Whome al þe warld of rig̃ht shal magnefye,"
So gloryous thinges beon songe and sayde of þee.

60 to abide H. 63 *for*] *om.* h H. 65 al H. all A. 71 Reffute h. 73 *þy*] This h. 74 soth H. sothe h. 75 *of*] *om.* h. *Inly*] heyhly h. 77 *þe*] *om.* h. 81 chees h. 83 beste h. 84 callyd h. *Sophonye*] A h. Sophone T. 85 *wel*] to h. 88 seid and songe h H.

(12)

Ezechiel expressed with his mouþe
  Þat he saugħe a Cyte moost hevenly,
Whiche was drawyng miche into þe southe, [leaf 2, back]
  Witħ-Inne þe whicħ, he telleþe ful goostly,
  Þat þe lover is serched comunly,
Þe lord of lordes þat haþe hegħe seuereyntee,
  And in his wryting he meneþe truly
Þe gloryous thinges sayde and songe of þee.

Ezekiel, too, saw a city.

(13)

Þowe were þe sterre of þe morowe gray,
  Passing alle oþer as in comparysoun,
Þe fulle moone brigħter þane þe day,
  Whylome called in þy concepcyoun;
  And cleerest sonne in þyn assumpcyoun,
Alle derk skyes makyng for to flee,
  And brightest arke by conuersacion,
So gloryous thinges beon sayde and songe of þee.

(14)

A thousand sheeldes, þe byble bereþe witnesse,
  Kyng **Dauid** hade honging in his tour,
Of golde and perlle, fret witħ gret Rychesse,
  Made and devysed witħ dilygent labour,
  And sooþefastly, O goodely fresshe flour,
Fayrest of fayre whicħ sprang out of Iesse,
  A thousand vertues hast loken in þy boure,
So gloryous thinges beon sayde and song of þee.

Thou hast a thousand virtues, like David s thousand shields.

(15)

O braunche of **Iuda**! kyn to **Israel**!
  Of hoolynesse verray Incomparable,
Lyk to **Sarra** daugħter of RagueH,
  Whicħe in hir tyme off herte was so stable

91 The which *ins.* h. moche H. *om.* h. to H. 93 moost comunly *ins.* h H A. 94 *hegħe*] *om.* h. 95 *And*] *om.* h. 96 be seyd *ins.* h. 99 *fulle*] h. ful T H A B. 100 Somtyme h. 102 deke A *sic.* 106 *hade*] *om.* h. 108 *dilygent*] excellent h. 116 *herte*] h. hert T H A.

þat neuer man was to hir acceptable,
Til þaungel made **Thobye** hir to se;
But þy clennesse chaaste and Inmutable
To God was offred, as Prophetis sing of þee.

(16)

Most perfect of women.
And amonges wymmen, to rekken hem alle,
þou were moost parfyt and hooly of þy lyff, [leaf 3]
Suche haboundaunce of grace is to þee falle
To beon alloone mayde, moder and wyff,
Right soletarye and contemplatyff,

Like Judith, driving out the Fiend.
Lyche hooly **Iudith**, to saven hir citee,
Madest **Olypherne** for to leese his lyff,
þe feonde outraying, þus prophetes wryte of þee.

(17)

For þou hast oppressed dovne his heed
With al his dreedful venyme serpentyne,
Putte mankynde oute of mortal dreed,
Whane God his gold dewe made doune enclyne,
þe dewe of grace, in þy brest to shyne,
Oute of oure thraldome to get vs lyberte;
Nowe let þy mercy oure synnes vndermyne,
Sith gloryous thinges bee seyde and songe of þee.

(18)

Of goostely helthe chevest restoratyff,
Of sinful men þe consolacion,
In fygure called þe helsome tre of lyff
And sacred temple of Kyng **Salamon**;
þe Bussh̄e vnbrende of pure affeccion,
þe halowed Ark contening thinges three,
þe **Ourne** and manna, þe yerde eeke of **Aron**,
Howe gloryous thinges beon songe and seyde of þee.

(19)

þy goostely brightnesse may souffre noon eclipse,
But shyne ay bright, and neuer wexen olde,

117 hire h. to hir was H. 118 Tobye h. 119 immutabilyte h *sic.* 121 amounstes H. among h. 123 Suych h. 125 *Right*] *om.* h. 126 save h. 128 *feonde*] second A. þus] this h. writen H. 132 to enclyne *ins.* H. 133 The which h. *to*] doth h. 136 Suych h. 139 holsom H A. 146 wexe h.

Þou art þe Cytee whicħ in þappocolips
  Whylome Saint Iohan saughe pauyed al withħ golde 148
  Whos gret beaute may not beo sayde ne tolde,
Super*lat*yf bove oþer of degree,
  Called þe qweene of þat hevenly holde, [1 leaf 3, back]
[1] How gloryous thinges beon song and sayde of þee. 152

The City seen by John.

(20)

Þou art in fygure þe mansyoun royal
  Þat I of spake, remembred by Saint Iohan,
On chastytee founded was þe wal,
  Arered on hegħt with many a precyous stoone; 156
  Twelve þer were, to rekon hem oon by oon,
Þe precyous Iasper of virginyte
  Set in þe grounde first of euerychħ oon,
Howe gloryous thinges beon sayde and songe of þee. 160

Built of twelve precious stones.

Iaspe of virginite. Jasper.

(21)

And aldernexst, I haue it weel in mynde,
  Þe werk tenbelisshe of þy conscyence,
Þer was eeke sette þe goodely saphyre ynde,
  Tavoyde þe fraude of feondes vyolence, 164
  And vnkynde heetes of ffeuerous pestylence
Þou canst asswage, of grace and of pytee,
  Withħ oure demerytes þy mercy lat dispence,
Sith gloryous thinges beon songe and seyde of þee. 168

Saphire of troupe. Sapphire.

(22)

O calceydoyne closed in clennesse!
  Whicħ of nature power haste and mighṫ
To ouercome, as clerkis cane expresse,
  Causis contrarye gouyñ ageynst right, 172
  Wher-for O lady haue here to a sighṫ,—
Þou chosen charboncle of parfyte charytee!
  Shewe to vs synners of grace þy clere lighṫ,
Sith gloryous thinges beo sayde and songe of þee. 176

Calsydonie of clennesse. Chalcedony.

148 Somtyme h. 150 *above*] h. love T H A B. 156 Reryd h. 157 *per*] they h. 158 *Iasper*] H. Iaspe T h A. 161 alther next H. aldir next h. 164 frendes A. 167 dispende A. 169 calcedonye h. *closed*] h. clensed T H A. 172 contraryeth begonne h. gyven H. 173 *for*] h. of T H A. *haue here to a*] h. here fore haue a T H A.

(23)

Emerald. O Emeraude grene stoone Incomperable! Emeraude for sight.
Whicħ of vertu awmentist þe rychesse,
Whos glade stremes beon moste comfortable
To mysty eghen derked with blyndnesse, 180
Refresshing folk feynted with werynesse, [leaf 4]
In þeyre vyage whanne þey wery be;
Nowe towardes heven oure pilgrymage dresse
Where gloryous thinges beon songe and sayde of þee. 184

(24)

Beryl. O cleerest **crystual** þat first such grace haste wonne Beryle and cristal for light.
þat þe hooly goost in to þy brest alighţ,
Righţ as þe beryle resceyueþe of þe sonne
Fyre of his nature, in euery mannes sighţ, 188
þe parfyte beemys so persaunt were and brighţ
Of God provyded by his eternytee,
þis wreched worlde to gladen and to lighţ
Howe gloryous thinges beon songe and sayde of þee. 192

(25)

Peritot. O **perytot**! þe whicħ as clerkes seyþe, Peritot magnefied of god.
þe lord list mooste for to magnefye,
In whome thre dayes rested al oure feyţħ
Whan Cryst Iesu list for mankynde dye, 196
And in his grave meekly for to lye,
Whicħ tyme oure feyţħ craumpissħed in yche degree,
Saue þou vprighţ stoode and list not plye
Howe gloryous thinges beon songe and sayde of þee! 200

(26)

Jacynth. Lyche a Iacynct vayding al drerynesse, Jacyncte stabul.
Stabul abyding his resurecc*i*on,
Knowing allone thorugħ þyne holynesse
þat of **Iuda** þe mighty strong lyoun 204

177 *stoone*] h. sterne (?) T. ston, H. 185 suych h. *wonne*] h. *om.* T H A. 186 *þe*] the H A. *þo* T. 187 sonnes cast *ins.* H. 188 *Fyre*] For h. 189 Thy H. *persaunt*] h. parfyte T H A. 190 *his*] *om.* h. eternytee his T A. 191 glade h. gladde H. 193 *þe*] *om.* h. 194 *for*] *om.* H. 195 lasted H. 196 *Iesu*] *om.* h. 203 thy h.

Should ryse ageyne for oure saluacioñ,
Affter ascende to his hevenly see,
Al þis þou knewe, by cleer inspeccion,
Howe gloryous thinges beon songe and sayde of þee! 208

(27)

O Amatyst! with þy pourple huwe, Amatyst amiable. Amethyst.
By influence of þyne heghe goodnesse
Causest in hertis þat beon sadde and truwe, [leaf 4, back]
To founde him-self on parfyt stabilnesse 212
O stoone of vertu causing sobirnesse
With outen chaunge or mutabilytee;
Ruwe of pytee vpoñ oure wrecchednesse
Sith̃ gloryous thinges beon songe and sayde of þee. 216

(28)

Of patryarkes þonnour and þe glorye,
And of prophetes þe chief foundacioñ,
To þappostilles laude to þeyre victorye,
And to þe martirs þe laureal renoun, 220
Of confessours þe consolacioun,
And to virgynes myrrour of Chastite
To þy servants sheelde and proteccioñ,
Howe gloryous thinges beon songe and sayde of þee. 224

(29)

O blessed lady! qweene of þe heghe heven, Blessed Lady,
Whome clerkes calle þemperyse of helle
Sitting ful fer above þe sterres seven,
And qweenes alle in honnour doist excelle, 228
Be þou oure socour, our vyces to expelle, be thou our aid.
þat called art of God þe cheef cytee,
Whane we passe hens, by mercy make vs dwelle
Where gloryous thinges be sayde and song of þee. 232

210 *influence*] h H. infulence T A. 211 ladde A. triewe H. 212 grounde H. 213 sterne H. 215 Now haue pite h. 218 *þe*] *om.* h. 219 *to*] of h. 220 *þe* (1)] *om.* H h. laureat h. 225 hih h. 226 Emperesse h. 228 doth A. 229 *Be*] A h. By T. 230 *þe*] *om.* H. 232 Ther h. *Colophon:* Explicit quoþ lydgate h.

67. QUIS DABIT MEO CAPITI FONTEM LACRIMARUM?

[1] **Here begynneth a lamentacioun of our Lady Maria.**

[MS. Bodley Laud Misc. 683, leaves 78–81.] [1 leaf 78]

(1)

Who shall give me a fountain of tears,

Who shal yeve vn-to myn hed a welle
Of bitter terys my sorwys to compleyne,
Or a gret condewit of troubly watrys ffelle
Down to dystylle fro myn Eyen tweyne,
To shewe the constreynt of my dedly peyne

to bewail my Son's crucifixion.

Whan I, allas! be-holde and dyd see
My dere sone bleede in euery veyne,
Atwix two thevys nayllyd to a tre?

(2)

Who shal of wepyng geve me suffysaunce,
Or to my sobbyng who shal me terys ffynde,
To se my Ioie myn hertis hih plesaunce

My sweet Son, so kind to me

My soote sone, that was to me so kynde,
Railled *with* red blood as sap doth thoruh the rynde,
Thorugh his enmyes vengable Cruelte;
Dirkened *with* deth his eien now maad blynde,
Atwix two thevys naylled to a tre.

(3)

My Ioie, my lyght, my lanterne moost Entyeer, [lf. 78, back
This hevenly Phebus is clypsed of his lyght,
This Esperus hath hyd hys bemys Cleer
And is of newe corteyned ffro my sight.

MSS. Laud 683, leaves 78–81 = L; Harley 2255, leaves 66, back, to 69, back = H; Harley 2251, leaves 43, back, to 46 = h; Jesus College, Camb. 56, leaves 19, back, to 22, back = J; St. John's Coll., Oxford 56, leaves 74, back, to 76 = S. *Heading in* S, lytgate, *wanting in others.* 3 *of*] or J. watis (*sic*) H. 4 for to stille *ins.* S. my moyst *ins.* h. 6 beheeld H. behelde J. behyld S. bihold h. 8 Atwene h. Be twix J. 10 Vnto h. my teris sprede h. 12 swete H h J. 13 sappe S. *doth*] *om.* S. 20 corteyned H.

Whan shal this day-sterre shewe me his bemys briht,
To clere the trouble of myn adversyte?
Parde, the Iewys do me to gret vnright
To naylle my sone allas on to a tre.

(4)

O alle ye douhtren of Ierusaleem, Pity me daughters of Jerusalem.
Haue som compassioun of my sihes deepe,
Nat lyk the gladnesse wich I hadde in Bedleem,
Kom neer of routhe and helpe me for to wepe,
A swerd of deth doth thoruh myn herte crepe,
I ffele it ffull weell of modyrly pyte.
Craunpisshed *with* deth swownyng I do slepe,
To se my sone thus naylled to a tre.

(5)

O gentyl pryncessis and ladyes of Estaat,
And ye virgynes, in your entent most clene,
To yeve me comfort that stonde al desolaat
Renneth a pas to se the woundys grene
Of your trewe spouce, of bledyng pale & lene; Go and see the wounds of your Spouse.
And aduertyseth and hath now rowthe on me,
Feynt for to stonde, for how sholde I sustene
To se my sone thus naylled to a tre?

(6)

And alle ye women, tappese myn hewynesse, [leaf 79]
Remembreth the processe of his dredful victorie; Remember His sorrows.
Se, to-for Pilat, by many fals wytnesse
How he was dampned in the Concystorye.
Radde ye euere Or sauh in his storye
Of any sorwes that may compared be
On to the sorwys grave in my memorye
To se my sone thus naylled to a tre?

(7)

And yif ye lyke of routhe for to leere,
And at my terys yeve ye nat dysdeyne,

21 *me*] *om.* S. 23 done to me to *ins.* h. to me gret S. 25 *O*] *om.* J. 26 Ha H. Hauethe S. *of*] on H h. 30 *ffull*] *om.* h. of ful modirly *ins.* h. 31 Craumpasshed J. *deth*] *om.* H. 35 *me*] *om.* S. *stonde*] *om.* H. 41 *And*] *om.* S. 42 Remembrethe and haue now rewthe on me S. 43 Seth h S. 45 history H h J.

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But of compassioun meekly lyst to heere,
How a sharp swerd myn hert hath corve on tweyne,
A swerd of sorwe thoruh perced euery veyne,
Now deth hath slayn my sone, and spareth me,
Allas! fro wepyng how sholde I me restreyne
To se my sone thus naylled to a tre?

(8)

Take heed and see Christ offered as a lamb for you.

O peple onkynde! why wil ye noon heed take
To se the lord of helle, erthe, and hevene,
Meek as a lamb, thus offred for your sake,
To sle the dragoun *with* his hedys sevene,
Dauntyng the power of his Infernal levene,
Out of his thraldam to make yow go ffre,
With many mo wow*n*dys than any ma*n* can nevene
Whan he at Calvary was naylled to a tre?

(9)

What wonder if I swoon?

Is it a mervayll or any maner wonder [leaf 79, back]
Though I ful offte swowne for grevaunce?
Was euere moder outher here or yonder,
That for hyr Chyld ffelte more penaunce?
My*n* Inward sorwys can ffynde noon allegaunce,
Ech hour renewyng, it wyl noon other be,
Whan-euere it cometh to my remembraunce
How that my sone was naylled to a tre.

(10)

I can hardly stand.

The lemys ffeble vp-on my feet to stonde,
Whanne I, allas, consydre and do be-holde
This pitous mateer, that we han on honde,
Ful lytell mervayll thouh my*n* herte colde,
My*n* handys craun*p*isshed, I may them nat vnfolde,
To goon vpright I haue no ffoot nor kne,
My peynes passe alle tormentys newe and olde
To se my sone thus naylled to a tre.

(11)

Geyn the guyse of kynges riche crownes,
My dere sone weryd a Crowne of thorn,

52 coruen J. a-tweyne S. 54 *Now*] And S. spared h. 57 *O*] *om.* J. wilt thu H. wiltow h. 58 *the*] thy J. 59 *your*] þi H J h. 62 *yow*] the S H h J. 64 *he*] *om.* h. 66 þof J. 67 was there *ins.* S. 69 *noon*] *om.* h. 72 *that*] *om.* J. 73 *my*] the J. 74 *do*] *om.* h. 76 þof J. 77 craumpissh H L J. 79 or J S. 80 Thus to se J.

Of gold and perle, ageyn ther stately gownes,
Ageyn ther ridyng gret meyne them be-forn,
My sone on ffoote hath his cros I-born;
Ageyn ther setys of stones and perre,
And for mankynde that was thoruh synne lorn,
He, pore and naked, was naylled to a tre.

He suffered a pain for every human pleasure.

(12)

Ageyn the beddys, stately, hih, and soffte,
Of worldly pryncys *with* pelwys for their hed,
Vp-on the roode my sone was lyfft a-loffte, [leaf 80]
With bloody purpil hys mantel maad al reed,
Marked *with* a spere and for mankynde ded,
And grucched nothyng thoruh his humylyte,
To me noon ese, whanne that I took heed,
And sauh my sone thus naylled to a tre.

(13)

For Adamhis synne thus was my sone slayn,
Thoruh the olde serpent by thassent of Eve,
When thoruh my meknesse *man*kynde was maad ffayn,
Hir name turned ther thraldam to Releve,
And Gabryell kam, my meeknesse ffor to preve,
Sent by on accord of al the Trynyte,
But ful sore affter it dyd myn herte greve,
Whanne I my sone sauh naylled to a tre.

Slain for Adam's sin.

(14)

For manhis love he faught a gret batayll,
With his sevene hedys he outrayed the dragou*n*,
Lyk myhty Sampson *with*-oute plate or mayll,
In his strong ffyght he strangeled the lyou*n*,
Thus was my sone mankyndys Champyoun,
Thorugh his most myghty magnanymyte.
As kyng and bysshop made his oblacyoun
Vpon the hih auhter of the Roode tre,

84 þeire gret *ins.* J. 85 born J. 86 Ageyn youre soffte pasis sore drevyn was hee S. 89 *the*] ther H J. 91 on loft J h. 92 *maad*] *om.* h. 94 þurth (*sic*) J. 97–104 *om.* h. 97 Adamys H. Adam ys S. 101 *And*] *om.* J. 104 sarve my son J. 105 mannes J. mannys H h. *Line* 109 *om.* h. 109 mankynde J.

(15)

The sacrificial lamb.

My sonys suffraunce to Sathan was gret wrak,
Whos gret meknesse dyd I nouh suffyse,
Cleerly ffygured whanne that Ysaak
Was by his ffader offred in sacryfyse,
Nat dysobeying in no maner wyse, [leaf 80, back]
But lyk a lamb of lownesse lyst nat ffle,
But most myn herte that tyme did agryse
Whan I first sauh hym naylled to a tre.

(16)

Eleazar the champion,

He myhte be callid Eleasar the secou*n*de,
The champiou*n*, moost myghty and notable,
That gaf tholyfau*n*t his laste mortal wounde,
(Machabeo*rum* this story ys no ffable),

Hercules, the strong.

And as Hercules, in his conquest*is* stable,
Bar up the hevenys in his humanyte,
For whom my sorwis wer maad most lamentable
Whan I be-held hym thus naylled to a tre,

(17)

He conquered death.

Thus deth w*ith* deth was outraied and brouht lowe,
Mankyndys quarel maad vyctoryous,
For thanne leviathau was bou*n*de and over-throwe,
Whan w*ith* his tryvmphes most synguler glorious,
My sone had faught w*ith* his blood precyous,
Conqueryd the dragou*n* for al his ffel pouste,
And dryue hym hom to his Infernall hous,
Whan first my sone was naylled to a tre.

(18)

Lat euery man in this mater take heede,
And euery woman in this world a-lyve
Come ner to me to seen his woundys bleede,
His love, his deth, his kyndenesse to descryve,
To se the mysteryes of his woundys ffyve,
As bawme and tryacle of most souereynte
Cleerly dystyllyng to fynde socour blyve, [leaf 81]
Down fro my sone [I]nayllyd to a tre.

114 I nought J. 118 But lik an vmble lamb þat lyst nat ffle S. 122 *moost*] *om.* J. myghtiest J. 124 Machabeor tellith *ins.* S. 129 *was*] *om.* S. 133 fowten H. foughten J. 139 *to*] *om.* h. 141 *the*] *om.* S. 144 *Inayllyd*] h. nayllyd L H J S.

(19)

Trust in his mercy and I wyl go be tween,
And humbly knele be forn hys fface,
For almankynde be medyatrix and mene,
Of synful folk to releve the trespace,
That he *with* vengaunce shal them nat manace,
Lyk ther dysmeritees to shewe his cruelte,
But shewe to them his mercy and his grace,
That for ther love was naylled to a tre.

Explicit.

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68. THE TESTAMENT OF DAN JOHN LYDGATE.

[MS. B.M. Harley 218, leaves 52, back, to 72.]

I.

Here begynneth the prologe of damp Joħn Lidgates testament Monk of Bury.

(1)

O howe holsom and glad is the memorie
Of Cryst Ie*s*u surmountyng all swetnesse,
Name of conquest, of triumphe, & victorie.
Thassaut of Sathan to venquysshe and oppr*e*sse

How glad is the memory of Jesus.

145 wilbe evene h. 150 demerites H h. *Colophon:* Amen explicit S. *om.* h.

MSS. B.M. Harley 218, leaves 52, back, to 72 = H; Harley 2255, leaves 47 to 65, back = Hy; Harley 2382, leaves 87, back, to 96, back, 108, 128, back, to 129, back = Ha; Harley 2251 (Pt. V. only), leaves 41, 42 = Sh; Additionals 29729 (Pt. I only), leaves 179, back, to 183 = St; Additionals 34193 (Pts. I, II only), leaves 223 to 235 = T; Royal 18 D II (Pts. II–V), leaves 1 to 5 = R; Phillipps library (Cheltenham), 8299 (not numbered) = Ph; Leyden Voss. 9, last part of book, separately bound = L; Jesus Coll. Camb. 56, leaves 1 to 19, back = J; Trin. Coll. Camb. R. 3. 19 (Pts. II–V), leaves 162 to 172 = C; B. M. Arundel 285, leaves 170, back, to 174, back = Ar; Bodl. Rawl. C. 86 (Pt. V), leaves 62, back, to 66, back = Rn; Laud 683, leaves 88 to 108 = Ld; Pynson edition, leaves 1 to 12 = Pn. Titles: *lacking in* J T C Ar. Ie*s*u prologus L. Testamentu*m* Ph. Testamentu*m* Iohanni*s* Lidgate nobili*s* poete Hy. The Testament of Dan Iohn Lydgard Ha (*with running title* Testamentu*m* Lydgard). Here begynnethe the testament of John Lydgate monke of berry whiche he made hymselfe by his lyfe dayes R Pn. This folowyng is þe prologe of John Lydgattes testament whiche I fownd in maste*r* Stantons boke St (Stow). Ld *as in* H *but adds* On whos sowle I beseche Ie*s*u haue mercy, Iesus. 1 *O*] *om.* T. glad & holsom Ha.

To whiche name Seynt Poule bereth wytnesse
Of heuene and erthe, and infernal pouste
Alle creatures of ryght and dewe humblesse,
And of hole herte, bowe shall ther kne.

(2)

No song so sote vnto the audience
As is *Iesus*, nor so full of plesaunce,
Ageyn all enemyes sheld, paveys, and defence,
To heuy hertes chief counfort in substaunce;
Of gostly gladnesse most souereyne suffisaunce,
Chief directorie to heveneward the cite,
Gladdest resorte of spirituall remembraunce,
To whome alle creatures bowe shal ther kne.

(3)

To all folkes þat stonde in repentaunce,
With herte contrite made ther confessioun,
Of wille and thought accomplysshed ther penaunce,
And to ther power done satisfaccioun,
That cleyme by mene of Crystes passioun,
Marked with tav. T. for more suerte,
To them Iesu shall graunte full pardoun
To aske hym mercy, whan thei knele on ther kne.

(4)

In this name Iesu, most souereyne of vertu, [leaf 53]
Stant alle our hope, And alle oure assuraunce,
For where þat euer named is Iesu,
Geyn gostly trouble men fynde allegeaunce;
Who trusteth Iesu may fele no grevaunce,
Whiche from all thraldome brought vs to liberte;
Out of servage he made acquytaunce
To alle that knelen to Iesu on ther kne.

No song so sweet as Jesus.

To all repentant Jesus shall grant pardon.

In Him is all our hope.

7 humblenesse J. 8 *of*] *om.* J. 9 soote Ld. pote L. swete Hy Ha J T. 10 *nor*] *om.* J Ph. 14 ditarie T. 17 peple Ha. folke T. stondis Ph. stonden Hy. 19 *and*] of T. penanc (*sic*) J. 20 *to ther power*] there Ph. *to*] *om.* T. *power*] *om.* J. 21 *cleyme*] certayne Ha. 22 Tave Ph. T *in burnished gold with decorative scroll in* Hy. *om.* Ha. ✠ T. 24 *To*] That Ha. *on*] *om.* Ha. 25 *Iesu*] *om.* Hy J P T. 26 *alle* (1)] hole P Hy J. holde T. *alle* (2)] *om.* T. 27 *where*] when P. *euer*] *om.* T. is named Ha. 28 *fynde*] Ld Ha St H. fynden Hy. 29 in *Iesu ins.* T. 31 al servage Hy J T. *he*] *om.* T. made an *ins.* Hy. made oon J. 32 knele Ld Hy Ha. knelithe T. knewe L.

(5)

In Amorous hèrtes brennyng of kyndenesse
This name Iesu most *pro*foundely doth myne;
Marter Ignacius can beren therof witnesse,
Amyd whos herte, be grace whiche is dyvyne,
With Aureat letteres As gold that dyd shyne,
His herte was graven, men may his legende se,—
To teche alle cristen here hedes to enclyne
To blyssed Iesu, and bowe adovn ther kne.

Ignacius' heart was graven with His name.

(6)

This is the name that chaceth away the clips
Of foreyne dirknesse, as clerkes determyne,
By Joñ remembred in thapocalips,
How lyche a lambe his hede he dyd enclyne,
Whos blood dovn ran*ne*, ryght as ony lyne,
To wasshe the ordures of our Iniquite,
Medeled with water, clere as crystallyne,
Whiche from his herte down rayled by his kne.

(7)

Be blode I*esus* made our redempcioun, [leaf 53, back]
With water of baptem, from felthe wesshe vs clene,
And fro his herte too licours ther ran dou*n*
On Caluerye, the trouthe was weel sene,
Whan that Longious, with a spere kene,
Perced his herte vpon the rode tre;
O man vnkende, thynke what this dothe mene
And vnto Iesu bowe adovne thy kne!

Jesus redeemed us.

(8)

Ther is no speche nor language can remembre,
Lettre, sillable, nor word that may expresse,
Though into tunges were turned eue*ry* membre
Of man, to telle the excellent noblesse,

Nothing can tell the worth of Jesus.

33–224 *lacking in* Ha, 2 *leaves*. 34 name of *ins.* Hy J. 35 bern L Ld Hy St. bere T Ph J. *therof*] herof Ld Hy J L. of this T. 36 devided T! (*the scriptorium reader had a cold in his head!*). 37 *that*] thay T. 39 *here*] ther Ld Hy St L J. *stanzas* 6 *and* 7 *transposed in* J *and* Ph. 41 *clips*] schippis. 43 *Iohn*] iesu Ph. 44 *he*] *om.* Hy. 45 as right *ins.* Ph. 47 *as*] and Ld Hy St L J. *om.* Ph. 48 *rayled*] ran Ph. 49 *blode*] bolde Th (*sic*). 53 *that*] *om.* Hy Ld. *kene*] can Ph. 54 *tre*] *om.* Hy. 56 Iesu] hym Ph. 57 nor no *ins.* T. 60 nobylnesse T.

Of blessed Iesu, which of his gret mekenesse,
List suffre deth to make his servant fre;
Now mercyful Iesu, for thyn hygh goodnesse,
Haue mercy on alle that bowe to the her kne! 64

(9)

The prynce was slayne, þe seruaunt went at large,
And to delyuer his soget from prisoun
The lord toke on hym for to bere the charge
To quyte mankynde be oblacioun; 68
Sealed with .v. woundes he payed our raunsoun,
Man to restore to Parados hys cite,
Is not man bounde, I aske this questioun,
To blessed Iesu for to bowe his kne? 72

(10)

660 times men find the name of Jesus in Paul.

Syx hundred tyme with syxty told be noumbre [leaf 54]
In Poules pysteles Iesu men may rede,
Multitude of fendes to encoumbre,
To paye oure raunsum his blood he did shede, 76
Nat a small part but alle he dede out blede,
For Adames appel plukked from the tre,
Iesu deyde, for shame! man, take hede,
Gyf thanke to Iesu, & bowe to hym thy kne, 80

(11)

Alle these thynges considered that I tolde,
Man, where-euere thou holdist thy passage,

Always look on Jesus.

Toward Iesu alwey that thow beholde,
With eyȝe fyx, loke on hys vysage; 84
Crovned with thorn, for our gret outrage,
Haue this in mende, & lerne o thyng of me,
That day non enemye shall done vs no damage,
Whan we to Iesu deuoutly bowe our kne. 88

(12)

Withinne my closet & my lytel couche,
O blyssed Iesu, And be my beddes syde,

62 lyst to *ins.* T. 63 thy gret T. gudnesse T. 64 *her*] thy T. 68 obligacioun Hy T Ph J. 70 Paradys Ld Hy L etc. 71 axe Hy St. name not Ph. the Ph. 72 *for*] *om.* T. 77 party J. *alle*] *om.* Ph. *out*] *om.* Ph. 80 *to hym*] a downe T. 81 *these*] this Ld T. thes Hy. 85-86 *supplied in different hand in* Ph. 89 and in *ins.* Hy Ld Ph J.

That none enemy nor no fende shall me touche,
The name of Iesu with me shall euer abyde;
My lodesterre, and my souereyne guyde,
In this world here both on lond and se,
O Iesu! Iesu! for alle tho folk provyde,
Which to thy name devoutly bowe here kne!

Jesus' name shall be ever with me.

(13)

With Maria called Maudeleyne, [leaf 54, back]
Erly eche morowe, whil that my lyf may dure,
Fro slouthe & slombre I shal my-self restreyne,
To seke Iesu at his sepulture,
Whom for to fynde if þat I may recure,
To haue possessioun of hym at liberte,
There were in erthe no rycchere creature,
To whom ech wyght bowe shall hys kne.

(14)

In mercyfull Iesu to putte a veray preef,
Of his mercy, that no man disespeyre,
Vpon the cros gaf graunt onto the theef
To paradys with hym to repayre;
Toke out of helle soules many a peyre,
Maugre Cerberus and all his cruelte,
O gracious Iesu! benygne and debonayre,
Haue mercy on alle that bowe to the her kne.

He pardons all.

(15)

The name of Iesu, swettest of names alle,
Geyn gostly venymes holsomest tryacle,
For who so euer to this name calle,
Of cankered surfetes fynt reles be myracle,
To [eyen[1]] blynde light, lanterne, and spectacle,
And bryghtest merour of alle felicite,
Support and sheld, defence & chief obstacle,
To alle that knele to Iesu on ther kne.

[1] MS. ony.

His name has miraculous healing power.

91 neuer ne fer T. *no*] *om.* Ph. 95 *tho*] thy Ph. 98 *that*] *om.* T. 99 my self I shal Ld Hy J. 101 *þat*] *om.* T L. 104 ech wight L Ld St. al creaturys Hy T Ph J. ther Hy T Ph J. 106 dispayre J St T. 108 fort to *ins.* Hy. 109 *a*] *om.* T. 110 *all*] *om.* Ph. *his*] *om.* T. 111 iesu gracious Ph. 112 Ph *ends here.* 114 *venymes*] enms *sic* T. holsom J. 115 vnto Ld Hy T J L. 117 *eyen*] L Ld Hy Ha J. ony H.

(16)

This roiall name, most souereyne of renoun, [leaf 55]
This name Iesus, victorious in batayle,
Of hevenly tryvmphes the laureat guerdoun,
The spiritual palme of gostly apparayle,
Celestial prowesse, whiche may most avayle,
To sitte with aungels in ther eternal se,
The imperyal conquest, nat get with plate or mayle,
But with meke knelyng to Iesu on hir kne.

(17)

All shall worship Him in heaven.

Patriarkes and prophetes, one by one,
Thre Ierarchies, & alle thordres nyne,
Twelve Aposteles, and marteres euerychone,
Holy confessoures, and euery pure virgyne,
To blyssed Iesu most mekely shal enclyne;
Foules, bestes, and ffysshes of the se,
Kynd hath taught hem, by naturall disciplyne,
Mekely to Iesu to bowe adown ther kne.

(18)

All love must be grounded on Him.

There is no love parfytly Igrounded,
But it on Iesu toke his origenall,
For upon Iesu al perfitnesse is founded,
Our tour, our castell, geyn powers infernall;
Our portecoleys, our bolewerke, and our wall,
Our sheld, our pavys geyn all aduersite,
Our heritage, our guerdoun eternall,
To whom all creatures bowe shall ther kne.

(19)

Condigne laude nor comendacioun [leaf 55, back]
Youe to this name ther can no tunge telle,
Of gostly fode rycchest refeccioun,
Hedespryng of grace, of lyf conduyt & welle,

121–128 *om.* T. 134 Foules and *ins.* L. fysshis & bestis T. 135 *hath*] *om.* T. 136 *ther*] youre T. 137 grounded Ha T. 138 If it of Ha. *of*] Ld Hy St T L. on H. 140 toure & *ins.* J. 141 walles T. 143 hertage J. 144 *whom*] *om.* T. Ibowe T. the T. 146 *tunge*] man Ha.

Iesu named, ther dere no dragoun dwelle,
Blyssedest bawme of our felicite,
Alle cankered sores And poysouns to repelle,
From them to Iesu that knele vpon ther kne. 152

(20)

This name Iesus, bi interpretacioun, The name may be interpreted anagrammatically.
Is for to seyn, our blessed savyour,
Our strong Sampsoun, þat strangled the lyoun,
Our lord, our makere, & oure creatoure, 156
And be his passioun fro deth our redemptour,
Our Orphevs that from captiuyte
Fette Erudice to his celestiall tour,
To whom alle creatures bowe shall ther kne. 160

(21)

At welles five licour I shal drawe
To wasshe the ruste of my synnes blyve,
Where al mysteryes of the olde and newe lawe
Toke oryginall, moraly to discryve, 164
I mene the welles of Crystes woundes five
Wherby we cleyme, of mercyful piete,
Thorow helpe of Iesu at gracious port taryve,
There to haue mercy, knelyng on our kne. 168

(22)

I in Iesu sette for iocunditas, [leaf 56] Jocunditas,
Gynnyng & grounde of all gostly gladnesse,
E. next in ordre is eternitas, Eternitas,
Tokene and signe of eternall bryghtnesse, 172
S sette for sanitas, socour ageyn sekenesse, Sanitas,
V. for vbertas, of spirituall plente, Ubertas,
S for suauitas, from whom comyth all suetnesse, Suavitas,
To them that knele to Iesu on there kne. 176

(23)

I in Iesu, is ioye that neuere shall ende, Joy, Everlasting sufficiency.
E signyfieth euerlastyng suffisaunce,

150 most blessid Ha. 152 bowe doun Ha. 154 for synne Ha. 155 strangnelid J. *stanzas* 20–21 *transposed in* T. 156 *oure*] *om.* J. 159 *Erudice*] condite St. 162 *my*] oure J. 168 wherfor Ha. oure T. apon Ha. 169 condygne lande for, etc. T. 173 *sanctus* Ha. all sykenesse T. 176 ther Ld Hy. her Ha. 177 *I*] *om.* T. shal haue *ins.* Ha.

Salvation, S our sauacioun when we shall hens wende;
V. wounds, V. his fyve woundes, þat made vs acquietaunce,
Fro Sathanes myght thurgh his meke sufferaunce,
Sacrament. S for the sacrament, which ech day we may se,
In forme of bred, to saue vs fro myschaunce,
Whan we devoutly receyue it on our kne.

(24)

Jacob, Habraham, J fro Jacob, h from Habraham,
The lyne descendyng be generacioun,
Christ. C stant for Crist, that from heuene kam,
Born of a mayde for oure redempcioun,
The sharpe titel, tokene of his passioun,
Whan he was nayled vpon the rood tre,
O blyssed Iesu, do remissioun
To alle that aske mercy on ther kne.

(25)

Do mercy, Iesu, or [that] we hens passe, [leaf 56, back]
Out of this perilous dredfull pilgrimage,
Bosette with brygauntes, leyd wayte in euery place,
With mortall saute to lett[yn] our passage,—
Among other, I, that am falle in age,
Gretly feblysshed of old infirmite,
Pity me, as I cry to Jesus. Crye vnto Iesu for my synfull outrage
Right of hole herte, thus knelyng on my kne.

(26)

Lat nat be lost that thou hast bought so dere,
With gold nor syluer, but with thi precious blood,
Our flesshe is freel, but short abydyng here,
The olde serpent malicious and wood,
The world vnstable, now ebbe, nowe is flood,
Eche thyng concludyng on mutabilite,
Geyn whos daungeres I holde this counsel gode,
To prei for mercy to Iesu on oure kne.

180 a quytance Ld Hy. 181 *meke*] *om.* Ha. 182 that we may dayly se Ha. *may*] *om.* T. 185 *fro, from*] for Ha T. Abraham Hy Ha T. 186 *lyne*] lyfe T. 189 Therpe T (*sic*). tocoun T *sic.* title J. 190 roode Ld Hy L H St. 191 do thu *ins.* Ha. 192 asken Ha. axe Hy St. 193 *that*] Hy J. *om.* H Ld St T L. 197 *that*] *om.* T. 200 *this*] *om.* T. vpon T. 202 nere with *ins.* T. 205 *is*] *om.* T. 206 on a *ins.* T.

(27)

And vndir supporte, Iesu, of thy fauour.
Or I passe hens, this hoolly myn entent,
To make Iesu to be chief surveiour,
Of my laste wille sette in my testament,
Whiche of myself am Insufficient
To rekene or counte, but mercy & piete
Be preferryd, or thou do Iugement,
To alle that calle to Iesu on ther kne.

I am set to make my testament.

(28)

Age is crope In, calleth me to my grave, [leaf 57]
To make rekenyng how I my tyme haue spent,
Baryne of vertu, allas, who shall me saue,
Fro fendes daunger tacounte for my talent,
But Iesu be my staf and my potent,
Ouerstreite audite is like tencombre me,
Or dome be youen, but mercy be present
To all that knele to Iesu on ther kne.

Age calleth me.

(29)

Now in the name of my lord Iesus,
Of ryght hole herte in all my best entent,
My lif remembryng, froward & vicious,
Ay contrarye to the comaundement
Of Cryst Iesu, now with avisement
The lord besechyng, to haue mercy and piete,
My youthe, myn age, hou þat I haue myspente,
With this word seid knelyng on my kne.

Now, in His name, I begin.

(30)

O Iesu, mercy! with support of thi grace,
For thi meke passioun, remembre on my complaynt!
Duryng my lyf, with many gret trespace,
By many wrong path, where I haue myswente,

O Jesu! mercy!

All my life I will confess.

210 *I*] *om.* T. 211 *to be*] *om.* T. 212 *in*] *om.* T. 218 I have myspent T. 220 *for*] *om.* T. 222 *me*] *om.* T. 226 *in*] is Ha. 231 þat] *om.* Ha. spent St. myswent T. 233 *with*] *om.* T. 234 compleynt Ld Hy. 236 *many*] *om.* J. many a Ha. *where*] as Ha. Lydgate, *n.p.*

I now purpose, be thy grace influent,
To wryte a trites of surfetes don to the,
And calle[n] it my last[e] testament,
With Iesu mercy knelyng on my kne.

II.

Testamentum in nomine Iesu. [leaf 57, back]

(31)

Past years have
The yeres passed of my tender youthe
Of my fresshe Age sered the grennesse,
Lust appalled, thexperience is kouthe,
The onweldy Ioyntes starked with rudenesse,
The cloudy sight mysted with dirkenesse,
brought to me the kalends of death.
Without redresse, recure, or amendes,
To me of death han brought in the kalendes.

(32)

Of myspent tyme a fole may weel compleyne,
Thing impossible ageyn for to recure,
Dayes lost in ydel no man may restreyne,
Them to reforme by none aventure,
Eche mortall man is called to the lure,
Of deth, allas, vncerteyne the passage,
Whos chief marynere is called croked age.

(33)

His beadle, Feebleness,
One of his bedeles, named feblenesse,
Cam with his potent in stede of a mace,
summoned me,
Somouned me and after cam sekenesse,

237 *thy*] *om.* Ha. the T. 239 callyn Ld Hy. calle H. 240 *colophon:* explicit prologus of Iohn Lidgates testement, St. *Part II Title om.* J. *margin of* Ha, Balade. MSS. C R *and the Pynson print begin here.* 241 grene yough T. age Ha. 242 *fresshe*] best C. *sered*] feared *sic* Pn R. seeth *sic* Ha. 243 experience doth swage Ha. *kouthe*] bouthe C. 244 vnrewly youthe ys C. 247 hathe T. 249 *for*] *om.* Ha. 250 Idell dayes y past who can call agayne R Pn. 251 *noon*] oon J. any Pn R. 252 Euery Ha. *to*] *om.* T. vn to C. 253 als T. vncertayn is Ha C. *the*] ys T. 254 Ha. *repeats here ll.* 129–192 (*a single folio*). 255 *his*] *om.* C. bidell Ha. bedill T. 256 patent C Ha. 257 Sompnyd C T Ha. afterwarde J Pn R.

Malencolyk, erthely, and pale of face, 258 with sickness.
With ther waraunt these tweyne can manace
How deth of me his dewe dette soughte,
And to a bed of langoure thei me brought. 261

(34)

Where onto me anoon ther did appere [leaf 58] Then came
Whill that I lay, compleynynge in a trance,
Clad in a mentell, a woman sad of chere,
Blak was her abyte, sobre of countenaunce, 265
Straunge of hir porte, froward of dalyaunce,
Castyng here looke to meward in certeyne
Lich of me she hadde but disdeyne. 268

(35)

This seid woman was called "remembraunce Remembrance of misspent tyme,
Of myspent tyme," in youthes lustynesse,
Whiche to recorde did me gret grevaunce,
Than cam her suster, named "pensifnesse 272 and Regret,
For olde surfetes," and gan onto me dresse giving me a bill of complaint.
A wooful bylle, which brought vnto [my] mynde
My gret outrages, of long tyme left behynde. 275

(36)

Lyggyng alone, I gan*ne* to ymagyne Alone, I reflected on the four seasons.
How with .iiij. tymes departed is the yere,
First how in ver, the soyle tenlumyne,
Buddes gyn open ageyne the sunne clere, 279
The bavme vpreysed most souereyne and entere,
Out of the rote doth naturally ascende
With new lyffre, the bareyne soil tamende. 282

(37)

The honysoucle, the fresshe primerolles, [leaf 58, back] Spring comes, with flowers,
Ther leves splaye at Phebus vprysyng,

258 *and*] ad Hy. 259 *ther*] the C. those C. two Ha. ij T. 260 *How*] That R Pn. 262 oon to me *ins.* C. 263 *a*] *om.* Ha. 264 *Clad*] and Ha. 265 *her*] his C. *sobre*] sad Ha. *of*] was hir Hy R Pn. 266 *of* (2)] whos T. 268 Lyk as *ins.* Hy R T. Lik as to C. had had L Ld Hy R Pn. *but*] *om.* Hy T Pn R. but gret Ha. 269 called was J R Pn. 270 Of my *ins.* T. 271 *gret*] *om.* Ha. 273 *For*] Fro T. *and*] *om.* R Pn. 274 *my*] Ld L Hy R Pn C J. *om.* H. me my T. 275 outrage J C T. 278 *ver*] *om.* T. were R. Uere Pn. 279 gynnyng R Pn. 281 doth most *ins.* T. 282 *new*] nowe C. lyfe T. *soyle*] sole C. 284 *splaye*] sprede Ha.

birds,

Thamerous foules with motytes and carolles,
Salue this sesoun euery mor[we]nyng,
and sunshine.
Whan Aurora hir licour distyllyng
Sent on herbes the perely dropis shene,
Of siluer dewes tenlumyne with the grene.

(38)

This tyme of Ver is named of grenesse,
A joyous time.
Tyme of ioye, of gladnesse, and disporte,
Tyme of growyng, chief moder of freshnesse,
Tyme of reioysyng, ordeyned for counforte,
Tyme whan tyme maketh his resorte
In geryshe Marche toward the Ariete,
Our Emyspery to gladen with his hete.

(39)

Whiche sesoun prikkes fressh corages,
Reioyseth bestes walking in ther pasture,
Causeth byrdes to syngen in ther cages,
Whanne blood reneweth in euery creature,
Sum obseruance doyng to nature,
Which is of ver called chief pryncesse,
And vnder God ther worldly Emp[e]resse.

(40)

And for this lusty sesoun agreable [leaf 59]
Of gladnesse hath so gret avauntage,
So childhood goes with Spring.
Be convenyent resoun fuH notable,
Therto ful wel resembleth chyldes age,
Quyk, grene, fressh, and delyuer of corage,
For ryght as ver ay moreth in grenesse,
So doth childhode in amorous lustynesse.

285 motetys Ld Hy Ha. merthis T. notes R Pn C. 286 *this*] that Ld Hy R Pn C. *morwenyng*] Ld Hy. monynge R. mornyng Pn J Ha T. mor H (unfinished ?). 288 *dropis*] Ha T. dew C. 289 to elumyne C. 290 *of*] *om.* Ld Hy T Pn R C. ynomyde C. 291 *of* (2)] *om.* Ha. 295 *the*] *om.* T. Diete Ha. 296 emispere C. glade C. 297 corage T C. 298 *ther*] the J. 299 corages Ha. 302 *above which*, i, nature Hy. of verry trouthes T. 303 *ther*] than R Pn. *Emperesse*] Hy. empresse R Pn L H Ld. 306 resouns Ld Hy Pn R. 307 childish Hy. childysh R. childysshe Pn. 308 Ful grene Ha. *Quyk*] *om.* Ha. delyuered T. 309 *ryght*] *om.* T. verry age T. aye R Pn. norrisseth T. contynueth C.

(41)

This quykyng sesoun, nutrityf and good, — This season
Of his nature hath tweyne qualitees,
Of hote and moyst, which long also to blode, — is moist and hot.
In ther ascencyoun vpward by degrees:
Of kyndly ryght, the whiche propirtees,
By natural hete and temperat moysture,
Rekened in childhode .xiij. yeer doth endure.

(42)

Thus in .vj. thynges be order men may seen
Notable accord and lust convenience,
Blod, eyre, and ver, south, and meridien,
And age of chyldhood by naturall assistence,
Which, whill thei stonde in ther fressh̄ premynence,
Hete and moysture directeth ther passages,
With grene fervence to force yong corages.

(43)

First Zepherus with his blastes sote [leaf 59, back] — Zephyrs blow in Spring.
Enspireth ver with newe buddes grene,
The bawme ascendeth out of euery rote,
Causyng with flowres ageyn the sunne shene
May among mon[e]thes sitt like a quene,
Hir suster Apryll watryng hir gardeynes
With holsom shoures shad in the tender vynes.

(44)

This tyme of Ver Flora doth hir cure, — Flora is busy.
With soleyne motlees passyng fressh and gay,
Purpel colours wrought̄ be dame nature,
Mounteyns, vales, and medewes for tarraye,
Hir warderobe open list not to delaye

311 quykenyng C. nutrified T. 312 two R Pn. 313 *moyst*] most J. 315 *whiche*] *om.* Ha. thynges T. 316 *By*] Of T 317 Rekne C. 319 *and*] by C. 321 nature C. 322 With wiche thai T. *in therfressh*] *om.* T. 324 to aforce C. *signaturc in* Pn. testa. of I. L. a. iii. 325 *sote*] so hote J. 326 *buddes*] turnes C. 328 Chongyng the T. moonethes R Pn. monethis Ld. monethys Hy. monethe; T. monthe; H L. sytte Hy. sit Ld R Pn. sitteth Ha. staut L. 331 *the*] *om* Ha T. 332 verray *sic* T. his T. 333 pleyn Hy. 334 colour T C. 334-335 *transposed in* T. 335 *and*] *om.* R Pn. *for*] *om.* C. forto araye C. to tarye H (*altered from correct earlier reading, now hard to decypher*). 336 warderope C.

Large mesure to shewe out, and to shede
Tresoures of fayre, whiche she doth possede.

(45)

So childhood is changeable,

This sesou*n*, Ver, most plesaunt to childhode,
With hir chapelettes grene, white, and rede,
In whiche tyme the newe yonge blode
Hote and moyste ascendeth vp in dede,
Reioyssyng hertes as it abrode doth sprede,
Wenyng this sesou*n* among ther myrthes alle
Sholde neue*r* discrecen nor appalle,

(46)

The variaunt sesou*n* of this stormy age [leaf 60]
Abraydeth euere on newefangelnesse,
Now frounyng chiere, now fressh of visage,

now happy, now sad.

Now glad, now lyght, now trouble and hevynesse;
Wylde as an herte, nowe mornyng for sadnesse,
Stor*m*yssh as Marche, with chaunges ful sodeyne,
After cleer shynyng to turne and make it reyne.

(47)

Of this sesou*n* lust holte rene and brydell,
Selde or neuere abydyng in o poynte;
Now passyng besy, nowe dissolute, now ydell;
Now a good felowe, now all out of ioynte;
Now smothe, now stark, now like an hard purpoynt;
Now as the peys of a diall goth,
Now gerysh glad, and anoon after wroth.

(48)

Liche as in ver men gretly them delyte
To beholde the beaute souerayne

337 mesour Hy. 338 Fayrye Hy. fayrie R Pn J. faire Ha. procede J. 339 verray T. 340 chapeteles *sic* J. 342 *moyste*] most J. 345 dyscrece nor yet R Pn. MS. T *ends with this line, catchword at bottom of leaf* 228, *back*, The vareaunt. 347 apon Ha. 348 froward Ha. corage L. 350 *an*] *on* J. *for*] *om.* Ha. 351 Stormy C. *ful*] *om.* Ha. 352 after o *ins.* L. *to*] *om.* Ha. 353 holdith R Pn. 355 *now* (3)] and R Pn L. 356 now (2)] and L. 357 hard like a Ha. spere poynt C. 358 *a*] the Ha. 359 *and*] *om.* C. 360 Also in Uere R. Pn. *as*] *om.* J. *them*] then Ha. 361 *souerayne*] of Iovereyne J. of Iouerayne Pn R.

Of these blosemes, so*mm*e blewe, rede, and white,
In whos fresshenesse no colour may atteyne,
But tha*nne* vnwarly cometh a wynde sodeyn*e*,
For no fauour list not for to spare
Fresshnesse of braunches, for to make hem bare.

(49)

This sesou*n* ver stant neue*r* in no certeyne, [leaf 60, back] Always uncertain.
For su*mm*e on houre though Phebus freshly shyne,
In Marches wederes it sodeynly wyll reyne,
Which of the day all dirkenesse doth declyne,
And semblably a lyknesse to dyffyne,
Men sen chyldren of byrth[e] yong and grene,
Buryed withinne the yeres fiftene.

(50)

When Ver is fresshest of blosmes and of floures, As Spring sunshine changes to storms,
An vnware storme his fresshnessse may appayre,
Who may withstonde the sterne sharp*e* schoures
Of dethes powere, where hym list repayre?
Though fetures fresshe, angelyke, and fayre so Death can overcome a child.
Shewe out in chyldhode as ony crystall clere,
Deth can diffac*e* hem withynne .xv. yeer.

(51)

Veres sesou*n* doth but a while abide
Skarsly iij. monethes he holdeth here soiour;
The age of chyldhode, rekene on the tother syde,
In hys encrese vp growyng as a floure,
But whan that deth manaseth with his shour,
In suche case he can*ne* no more defence
Than croked age in his most impotence.

362 *these*] hys T. chefe Pn R. 363 *In*] To Ld L Hy Ha T Pn R J. 364 wonderly Ha. 365 *þat* for *ins.* Ha. 366 The freshnes *ins.* T. *hem*] all T. 367 *neuer*] H L Ha T. *om.* J. euere Ld. euir Hy. euer R Pn. *no*] *om.* T Ha. nouncertayne Pn R. 370 *dirkenesse*] brightnesse Pn R. enclyne L. 372 seen Ld Hy. birthe Ld Hy. 373 yeres of *in all* MSS. *exc.* H. L. 374 blomes Ld. *of* (2)] *om.* J. 375 apere T. 376 *sterne*] stormy T. 377 to pere T. 378 Though the *ins.* T J Pn R. 381 *abide*] bode J. 382 soiourne T. 383 Thaye Pn R. 384 as doth *ins.* Ha. 385 *that*] *om.* L Ha.

(52)

Ver and eche sesoun mut by processe fade, [leaf 61]
In ver of age may be no sekernesse,
Eche hath his houres, hevy and eke glade,
Ther sesouns meynt with ioye and hevynesse,
Now fayr, now foule, now helth, now sekenesse,
To shewe a maner liknesse and ymage,
Our dwellyng here is but a pilgrymage.

(53)

For my part I remember my wildness well.

And for my part, I can remembre weell
Whan I was gladdest in that fresshe sesoun,
Lyke brotel glasse, not stable nor like stell,
Fer out of harre, wilde of condicioun,
Ful geryssh, and voyde of all resoun,
Lyk a phane, ay turnyng to and fro,
Or like an orloge whan the peys is goo.

(54)

Youe to onthryfte and dissolucioun,
Stode onbrydeled of all gouernaunce,
Whiche remembryng, be meke confessyoun,
Now with my potent to fynde allegeaunce,
Of olde surfetes, contrite with repentaunce,
To the Iesu, I make my passage,
Rehersyng trespaces don in my tender age.

(55)

But before I tell of it,

But to directe be grace my matere, [leaf 61, back]
Mekely knelyng, Iesu, in thy presence,
I me purpose to gynne with prayere,
Vnder thi mercyfull fructuous influence,
So thou Iesu of thy benevolence,
To my requestes be mercyfull attendaunce,

let me pray for shrift

Graunt or I deye, shryft, hosel, repentaunce.

388 euery T Ha. vade T. *om.* Ha. 390 heuy and gladnesse Ha. 391 *Ther*] The J T. 394 That our *ins.* Ha. 395 party T. 396 *was*] *om.* Ha. 397 steell Ld Ha. steel Hy. stele Pn R. 398 arre Ld. arrest Hy. a rest J Pn R. 399 *Ful geryssh*] Savagyne Hy J. Sauagyng Pn R. Safe ayene (*sic*!) T. *voyde*] wode J. 401 *peys is*] poyses Pn R. pey J. 402 Gef Ha. Yeuyn G. Gyuen Pn R. vnto Pn R. 403 al good *ins.* Hy R Pn T. *gouernaunce*] condicioun T. 405 potence T. fynden Ld. 407 *make*] aske Ha. 408 trespace Pn R. *don in*] of T. *my tender*] yong Ha. 413 So that *ins.* T.

(56)

My wrecched lyf tamenden and correcte
I me purpose, with support of thi grace,
Thy deth thy passioun thy ✠ crosse shall me directe,
Which suffredest deth, Iesu, for our trespace.
I, wrecche onworthy to lok vpon thy face,
Thy fete enbracyng, fro whicħ I shaħ not twynne,
Mercy requyryng, thus I wyħ begynne.

III.

Iesus.

(57)

O myghty lord, of powere myghtyest! — O bounteous Jesu, have mercy on me.
Without whom alle force is febylnesse,
Bovntevous Iesu! of gode godlyest
Mercy thy bedel, or thou thy domes dresse,
Dylayest rigour, to punishe my wykednesse,
Lengest abydyng, lothest to do vengeaunce,
O blessed Iesu! of thyn higħ goodnesse,
Graunt or I deye, shryfte, hosel, repentaunce.

(58)

Though thou be myghty, thou art eke mercyable, [leaf 62]
To alle folkes that mekely hem repente;
I a wrecche contagyous and coupable,
To alle outrages redy for tassent,
But of hole herte and wyll in myn entent,
Of olde and newe all vicious gouernaunce,
Of youthe, of age, and of mystyme spent.
Graunte or I deye, shryft, hosel, repentaunce.

(59)

Of my confessioun receyve the sacryfice — Receive my confession.
Be my tunge vp offered onto the,

416 to amende T. 418 *the sign* ✠ *om. in all MSS. save* H L. 422 wyll I R Pn. *Iesus*] Oracio Pn R. *Oracio previa humiliter confitentit Hy. Others have no title.* 423 mygtyest Lord T. most myghtyest Ha. 425 Bewteus J. *of*] *om.* T. 427 Delayeth Pn R. 430 Graunt me *ins.* T. hosel & *ins.* T Ha, *and so hereafter.* 431 *cke*] also T. 433 *coupable*] culpable J. compaynable T. 437 *of* (2)] and Pn R. (3)] *om.* T. 440 *vp*] *om.* Ha. of rede R (*sic*). open to the Ha.

That I may seyn in all my best[e] guyse
Mekely with Dauid, have mercy vpon me!
Sa[l]ue[1] alle my sores, that they ne cankred be,
With noon olde rust of dysesperaunce;
Which of hole herte crye vpon my kne
Graunt or I deye, shryfte, hosel, repentaunce.

[1] MS. saue.

(60)

Bridle my desires.

O Iesu! Iesu! here myn orisoun;
Brydel myn outrage vnder thy disciplyne;
Fetre sensualite, enlumyne my resoun,
To folowe the traces of spirituall doctryne;
Lat thi grace lede me as ryght as lyne
With humble herte, to lyve to thy plesaunce;
And blyssed Iesu! or I this lyf shal fyne,
Graunt or I deye, shryfte, hosel, repentaunce.

(61)

Make me to hate all else save Thee.

Suffre me to haue savour nor sweetnesse [leaf 62, back]
But in thy name that called is Iesu;
Alle foreyn thing to me make bitternesse,
Saue only Iesu, most souereyne of vertu!
To my professioun accordyng and most du,
Euere to be prented in my remembraunce,
At myn ende to graunt me this issu,
Tofore my deth, shryft, hosel, repentaunce.

(62)

No lord but Jesus.

No lord but Iesu, most mercyable and benygne,
Which of mercy toke our humanyte,
And of loue, to shewe a souereyn sygne,
Suffredest passyoun vpon the rode tre,
Only to fraunchyse our mortalite,
Which stode in daungere of Sathanes encoumbraunce.
Or I passe hens, Iesu! graunt onto me
Tofore my deth shryfte, hosel, and repentaunce.

441 *beste*] L. 442 miserere meisdeus *Marg. of* Hy. 443 *Salue*] Hy Pn R. saulf J. saue Ld L H. *ne*] not *other MSS. Lines* 447–454 *om.* L. 451 *as* (1)] *om.* Hy Ha J. right as a Pn R T. 454 Graunt of thy mercy Hy R Pn J T. 455 fauour T. 457 make to me Ha. 459 *To*] So. *du*] tru T. 461 And at *ins.* Ha T. 463 *No*] or J. *benygne*] digne Ha. 466 suffred Pn R T. 470 *and*] *om.* Pn R L Hy.

(63)

I am excited and meved of nature — I am moved to praise
This name Iesu souereynly to preyse; — Jesus above all.
Name commended most hyghly in scrypture,
Which name hath powere dede men to reyse 474
To lyf eternall, whos vertu doth so peyse,
Ageyn my synnes weyed in balaunce
That grace and mercy shal so counterpeyse,
Graunt or I deye shryfte, hosel, repentaunce. 478

(64)

Lat me not reste, nor haue no quiete; [leaf 63]
Occupye my soule with spirytuall trauayle — Occupy my soul, Jesus!
To syng and seyn, O mercy, Iesu suete!
My protecciouu geyn fendes in batayle! 482
Set asyde all odir apparayll—
And in Iesu, putte all hole myn affiaunce,
Tresour of tresoures that me may most availl,
Graunt or I deye, shryfte, hosel, repentaunce. 486

(65)

My feyth, myn hope, to the Iesu doth calle,— — My faith calls to Thee.
Whiche glorious name shall never out of my mende.
I shall the seke what happe that euer befalle,
Be grace and mercy, in trust I shal the fynde; 490
And but I dede, trewly I were vnkynde,
Which for my sake were perced with a launce,
Onto the herte, Iesu! lef not behynde
Graunt or I deye, shryfte, hosel, repentaunce. 494

(66)

Ther is no God, Iesu, but thou allone;
Souerynest, and eke most mercyfull,
Fayrest of fayre! erly, late and sone,
Stable, and most strong, pietous and rightfull, 498

472 The Ld. of Iesu *ins. all MSS.* 475 *vertu*] *om.* R. 476 synne T. in a *ins.* Ha. 477 *and*] of Ha. interpeyse J. 480 But ocupie *ins.* T. To ocupie *ins.* Ha. 482 Be my *ins.* T. 483 Settyng Pn R. 484 to put all veyne Pn R. *all*] *om.* Ld H L. hooly T. 485 *that*] whyche T. may me most Pn R. most may Ha. 488 *my*] *om. all MSS. exc.* L. *out*] *om.* H. 489 *that*] *om.* Ha. ffalle Ld Ha L. 490 *Be*] Through T. *in*] I T Ha. 492 *were*] *with* T. 497 l. *om.* Ha. 498 mercyfull H Ha. (*cf. l.* 496). *strong, pietous*] rightfull pituous J Pn R. strong J.

Reformyng synneres that ben in vertu dull,
Dauntyng the proude, mekenesse to enhaunce,
Thy tunne of mercy is euer a-liche full;
Graunt or I deye, shryft, hosel, repentaunce. 502

(67)

Let me speak to Thee.

Suffre of mercy I may to the speke, [leaf 63, back]
O blyssed Iesu! and godely do adverte;
Who shal yeue me leyser out to breke,
That thou Iesu mayst entren in myn herte 506
There to abyde more nere than my sherte
With aureat letres, graue there in substaunce?
Provide for me, and late it not asterte,
Graunt or I deye, shryft, hosel, repentaunce. 510

(68)

Dic anime mee salus tua ego sum.

Thou art my health.

Sey to my soule, Iesu, thou art myn helthe.
Heryng this voys, after I shal pursue;
Skoure that place from all gostly fylthe,
And vices alle fro thens to remewe, 514
Thyn Holy Gost close in that lytel mewe;
Part not lyghtly, make soche chevisaunce
Tencrece in vertu and vices to eschewe,
And or I deye shryft, hosel, repentaunce. 518

(69)

Illustra faciem tuam super seruum tuum.

Show Thy face upon me.

Shewe glad thy face, and thy lyght doun shede,
The mercyful lyght of thyn eyȝen tweyne
On me thi servaunt which hath so moch nede
For his synnes to wepe[n] and compleyne. 522
And blyssed Iesu! of mercy not disdeyne
Thi gracious shoures lat reyne in abundaunce
Vpon myn herte, tadewen euery veyne,
And or I deye shryft, hosel, repentaunce. 526

500 & mekenes *ins.* T. 501 *tunne*] time T. *full*] new T. euer lyke R Pn. euery lych J. 503 that y *ins.* Ha. 505 *me*] *om.* R. leyther H L. leyser *all other MSS.* 506 entrete H. entre *all other MSS.* *Rubrics om.* Pn R T. 511 *Iesu*] *om.* Ha. *thou*] that T. 517 to entre Ha. 519 thy glad T. 521 mekyll J Pn R. 522 *his*] my T. weepen Hy. wepe Ha. 524 to let T. 525 to refresshe T. twochyng Ha.

(70)

Saluu*m* me fac in m*i*sercord*i*a tua d*omi*ne. [leaf 64]

Saue me thy *ser*uaunt, O lord! in thy m*er*cy, Save me in Thy mercy, Lord.
For lak of which lat me not be confounded,
For in the, I*es*u, myn hope stant fynally,
And all my trust in the I*es*u is grounded,
For my synnes thynke, I*es*u, thou were wounded,
Naked on the rode be mortall gret penaunce,
Be which the power of Sathan was confounded,
Graunt or I deye shryfte, hosel, repentaunce.

(71)

Tu es refugium meu*m* a tribulacione.

Thou art, I*es*u, my socour and refuge, Thou art my succour.
Geyn euery tempest and tribulacioun,
That worldly wawes with ther mortall deluge
Ne drowne me nat in the dredfull dongeoun,
Where Caribdes hath domynacioun,
And Circes syngeth songes of disturbaunce,
To passe that daunger be my protecciou*n*,
Graunt or I deye shryft, hosel, repentaunce.

(72)

Quis dabit michi venias in cor meu*m*.

Who shal yeue me lich̄ to myn entent, Let me come to Thee.
That thou I*es*u mayst make thyn herbergage,
Be receyvyng of Holy sacrament,
Into myn herte, which̄ is to myn olde age
Repast eternall geyn all foreyn damage,
Dewly receyved with deuout observaunce?
Celestiall guerdou*n*, ende of my pilgrymage,
Is shryft, and hosel, and hertly repentaunce.

(73)

I fele myn herte brotel and roynous, [leaf 64, back]
Nat purified I*es*u therin to reste,

527 a lord of J. for T. 530 *in the*] *om.* Ha. 531 I*es*u] how T. *were*] *om.* R. 535 *Iesu*] *om.* J Pn R. refugy T. 537 *worldly*] mortall T. delude T. 538 *the*] theire Pn R. þere J. 540 Syrenes Pn R. Chyrchys T (!) 541 be thou *ins.* Pn. 543 *to*] *om.* J Pn R. 545 By the *ins* T. 546 *to*] *om.* Ha. 547 *foreyn*] *om.* T. 548 deuote Ha. 550 *and* (1)] *om.* Hy Ha. 551 irous T.

But as a carpentere cometh to a broken hous,
Or an artificer repareth a reven cheste,
So thou, Iesu, of crafty men the best,
Repare my thought, broke with mysgouernaunce,
Visite my soule, my herte of stele to breste,
Graunt or I deye shryfte, hosel, repentaunce.

Repair my thought.

(74)

With wepyng eyen and contrite chere,
Accepte me, Iesu, and my compleynt conceyve,
As most onworthy tappere at thyn autere,
Which in my-self no vertu apparceyve,
But yf thy mercy be grace me receyve,
Be synful leuyng brought onto outraunce,
Pray with good hope, which may not disseyve,
Graunt or I deye shryfte, hosel, repentaunce.

Accept me in Thy mercy.

(75)

Cryeng to the, that deydest on the rode,
Which with thy blood were steyned & made reed,
And on Sherthursday gaf vs to our fode
Thi blessed body, Iesu, in forme of brede,
To me most synfull graunt or I be ded,
To cleyme be mercy for myn enheritaunce,
That with sharp thorne were crovned on þi hed,
Or I passe hens shryfte, hosel, and repentaunce.

(76)

And one request in especiall, [leaf 65]
Graunt me, Iesu, whil I am here a-lyve,
Euere to haue prented in my memoriall,
The remembraunce of thy woundes fyve,
Nayles with the spere that dyd thyn herte ryve,
Thy croune of thorne, which was no smal penaunce,
Language and tunge, me dewly for to shryve,
The holy vnccioun, shryft, hosel, repentaunce.

Let me ever remember the signs of Thy passion.

554 *reven*] broken T. 556 with my *ins.* R. 557 *to*] H L. thou *all other MSS.* 559 *eyen*] *om.* Ha. and a *ins.* Hy R Pn J T. 561 tofore T. 564 a trounce Ha. 565 I preye T. 568 was H Pn R J. 569 *to*] *om.* T. 574 *and*] *om.* Hy J Pn R. 576 *here*] *om.* Ha. 577 *to*] *om.* J. to enprynt R Pn. enpreynted T. 581 *and*] of Ha. *dewly*] *om.* Ha.

(77)

Alle the toknes of thy passioun,
I prey the, Iesu, grave hem in my memorye,
Dewly marke myd Centre of my resoun,
On Calvery thy triumphall victorie,
Man to restore to thyn eternall glorie,
Be meditacioun of thi meke sufferaunce,
Out of this exile, vnseur and transitorye,
And whan I passe shryfte, hosel, repentaunce,

(78)

Of thy mercy requyryng the to myne
Of my mende the mydpoynt most profounde,
This word Iesu my .v. wittes tenlumyne,
In length & brede like a large wounde,
Alle ydel thoughtes tavoyde hem and confounde,
Thi cros, thy skorges, thy garnement cast at chaunce,
The rope, the peler to which thowe were bounde,
Graunt or I deye, shryft, hosel, repentaunce.

Let the word Jesus, like a wound, be traced upon my mind.

(79)

Of this prayere mekely I make an ende, [leaf 65, back]
Vnder thy mercyfull supportacioun,
O gracious Iesu, graunt where-euere I wende,
To haue memorie vpon thi passioun,
Testimonyal of my redempcioun,
In my testament set for allegeaunce,
This clause last of my peticioun,
Graunt or I deye shryft, hosel, repentaunce!

Thus I end my prayer.

IV.

Iesus.

(80)

Duryng the tyme of this sesoun Ver,
I mene the sesoun of my yeres grene,
Gynnyng fro chyldhode strecched vp so fer

During my childhood,

583 thy bytter *ins.* Pn R. 584 *hem*] *om.* Ha. 585 make a sentence T. Centron Ha. 587 And to receue T. 588 mediacioun L Ld Hy Pn R J. 590 *I*] we R Pn. or y Ha. *shryfte*] *hosel* L Ld Ha Hy. hosel shryfte H. holy Hy (*sic*). 595 *hem*] *om.* Ha. 596 *cast*] *om.* Ha. 597 *The*] thy T. *which*] eche T L. 597 l. *om.* J. 605 cause J. 606 Finis orationis Pn R. *Title om. all save* T: confessio de transgressionibus in iuventute. 608 *sesoun*] tyme Ha. 609 streccheth Ld R Pn Hy J. strecchynge T Ha. *vp*] *om.* Ha.

To the yeres accounted ffull fyftene,
Bexperyence, as it was weel sene,
The geryssh sesoun, straunge of condiciouns,
Disposed to many vnbrydeled passiouns.

(81)

I was wild and wanton.
Voyd of resovn, youe to wilfulnesse,
Froward to vertu, of thryfte take litel hede,
Loth to lerne, loued no besynesse,
Saue pley or merth, straunge to spelle or rede,
Folowyng alle appetytes longyng to childhede,
Lyghtly turnyng, wylde and selde sad,
Wepyng for now3t, and anone after glad.

(82)

Easily angered,
For litel wroth to stryue with my felawe, [leaf 66]
As my passiouns did my brydell lede,
in awe only of the rod,
Of the yerd sumtyme I stood in awe,
To be skowred, that was al my drede;
hated school,
Loth toward skole, lost my tyme in dede,
Lyke a yong colt that ran without brydell,
Made my frendes ther good to spend in ydell.

(83)

always late,
I had in custome to come to skole late,
Nat for to lerne but for a contenaunce,
contentious,
With my felawes redy to debate,
To Iangle or Iape was sett all my pleasaunce;
Wherof rebuked this was my chevesaunce,
untruthful, surly,
To forge a lesyng, and thervpon to muse,
Whanne I trespaced, my-selven to excuse.

(84)

impudent, obstinate.
To my better did no reuerence,
Of my sovereynes gaf no force at all,
Wex obstinat by Inobedience,

610 fully R Pn H. of fiftene Ha. 611 *it*] *om.* T. 613 vnbyrdly T. 615 *to*] of T. 616 vertuous *ins.* Pn R. 617 *or*] and T. 621 Full lightly wroth T. 622 *my*] many T. 623 *stood*] was T. stode I somtyme Pn R. 624 scourged Ha T. 626 rynneth T. 627 And so I made T. to spend her good Ha T. *ther*] gyue Pn. 629 contynuaunce T. 630 for to Ha. 631 *or*] and *other MSS.* 632 so of rebukyng T. 634 myse J T. for to T. 636 *force*] kepe T.

Ran in-to gardeynes, apples ther I stall; 638 Stole apples
To gadre frutes, spared nedir hegge nor wall,
To plukke grapes In other mennes vynes and grapes,
Was more redy, than for to sey matynes. 641

(85)

My lust was all to skorne folke and jape, [leaf 66, back] always playing jokes,
Shrewed turnes eu*er* among to vse,
To skoffe and mowen like a wantou*n* ape,
Whan I dyd euele, other I koude accuse, 645 wasting my wits,
My wyttes fyve in wast I did alle vse, would rather play cherry-stones than
Redier cheristones for to telle go to church.
Than gon to chirche, or here the sacryng belle. 648

(86)

Loth to ryse, lother to bedde at eve, Late to bed and to rise,
With vnwasshe hondes redy to dyner, dirty,
My pater no*ster*, my crede, or my beleve, hated prayers,
Cast atte cok, lo, this was my maner! 652
Wawed with eche wynd, as doth a reedspe*re*,
Snybbed of my frendes, sucche tecches tamend*e*, would not listen to
Mad deef ere, list not to them attende. 655 rebukes,

(87)

A chyld resemblyng which was not lyke to thryve,
Froward to God, rekles in his se*r*uyce,
Loth to correccioun, slough my-selue to shryve,
All good thewes redy to despice, 659
Chief belweder of [feynyd[1]] truandice, [1] MS. froward.
This is to mene, myself I coude feyne, in fact a ne'er-do-well.
Sike like a truant, and felt no man*er* peyne.. 662

639 *nedir*] *om.* Ld Pn R L. *hegge*] rother J *sic.* *wall*] *MSS.* stall H. 640 *In*] on R Pn. 641 I was *ins.* T. þerta than to sey T. 642 *all*] *om.* Ha. alway Pn. 644 an ape Ha. 645 *dyd*] Hy J Pn R T. kowde Ld L Ha. 646 al Ld. abuse Hy R Pn J. 647 More redyere T. 648 *or*] at J. 649 but lother T. 652 *the*] *om.* T. 654 *Snybbed*] L. snobbed R Pn. snybbyng H. for tamende Ld L Hy. 655 And made a T. 658 slothe J Pn. lothe R. 659 *thewes*] choyes. 660 *feynyd*] *all other* MSS. froward L H. 662 *and*] *om.* Hy R Pn J.

(88)

Always untrustworthy.

My port, my pas, my foot allwey vnstable, [leaf 67]
My loke, myn eyen, vnsure and vagabound,
In alle my werkes sodeynly chaungeable,
To all good thewes contrarye I was founde,
Now ouersadd, now mornyng, now iocounde,
Wilfull, rekles, made stertyng as a hare,
To folowe my lust for no man wold I spare.

(89)

At this time I entered religion,

Entryng this tyme into relygioun,
Onto the plowe I put forth myne hond,

and made profession within a year.

A yere complete made my *pro*fessioun,
Consideryng litel charge of thilke bond,
Of *per*feccioun ful gode exaumple I fond,
Ther techyng good, in me was [all] the lake,
With Lothes wyf I loked often abak.

(90)

Taught of my maystres be vertuous disciplyne

I disobeyed the Benedictine Rule all the time.

My loke restreyne, and kepe clos my syght,
Of blyssed Benet to folowe the doctryne,
And bere me lowly to eu*ery* man*er* wyght,
Be the aduertence of myn Inward syght,
Cast to godward of hole affeccioun,
To folowe thempryses of my *pro*fessioun.

(91)

His holy rewle was onto me rad, [leaf 67, back]
And expouned in ful notable wyse,
Be vertuous men, religious and sad,
Ful weel experte, discrete, prudent, and wys,
Of observaunces of many gostly empryse;
I herd all weel, but towchyng to the dede,
Of that thei taught I toke litel hede!

664 And of look with myn eyen T. 667 *ouersad*] sad T. 668 *stertyng*] *om.* T. 669 nothyng Pn R. 672 y made *ins.* Ha. 675 *all*] *om.* H L only. 676 ofte L Hy *etc.* 677 *Taught*] *om.* T. 678 restreynyd T. kept T. 681 aduenture T. 684 *His*] The Ha. hoole J. 687 ffull expert T. 688 *observaunces*] Ld Hy H. observauntes L Pn R. many a T. 690 bot lytell Pn R.

(92)

Of religioun I wered a blak habite,
Only outward as be apparence,
To folowe that charge sauoured but fullyte,
Saue be a maner connterfete *pr*etence;
But in effecte ther was none existence,
Like the image of Pygmalyon,
Shewed lyfly, and was made but of ston.

(93)

Vpon the ladder, with staves thryes thre,
The .ix. degrees of vertuous mekenesse
Called in the reule grees of humylite,
Wheron tascende my feet me lyst not dresse,
But be a maner feyned fals humblenesse,
So couertly, whan folkes were present,
On to shewe outward, another in myn entent.

I would not mount the nine steps of humility in the Rule.

(94)

First, where as I forsook myne owne wylle, [leaf 68]
Shette with a look of obedience,
Tobeye my souereynes, as it was ryght & skylle,
To folowe the skole of *per*fy3t pacience,
To myn Eymes[1] doon worshep and reuerence,—
Folowyng the reuers, toke all another weye,
What I was boden, I koude weel disobeye.

[1] MS. Eynes.

I was disobedient,

(95)

With tonge at large and brotel conscyence,
Ful of wordes, disordinat of language,
Rekeles to kepe my lyppes in silence,
Mouth, eyen, and eres token ther avauntage,
To haue ther cours onbrydeled be outrage,
Out of the reynes of attemperaunce,
To sensualyte gaf alle the gouernaunce.

reckless of speech,

691 ware T Pn R. 692 as by good *ins.* Pn R. 693 I sauouwred T. a lyte T J Pn R Ha. 696 Like to *ins.* T Pn R. 697 was nat but a Ld Hy R Pn L. was but a J. 700 *the*] *om.* T. 701 fote T. 705 *as*] *om.* Pn R Ha. 709 evenys Ha. emynes Pn R. 710 *all*] *om.* R. 711 what that *ins.* T. 718 all theyr plesaunce T.

(96)

riotous, Wacche out of tyme, ryot and dronkenesse,
Vnfructuous talkyng, Intemperat diete,
liking vain fables, slanderous, To veyn fables I did myn eres dresse,
Fals detraccioun among was to me swete, 722
To talke of vertu me thought it was not mete,
To my corage nor my complecciouu,
Nor nat that sowned toward perfecciouu. 725

(97)

lazy, One with the firste to take my disporte, [leaf 68, back]
Last that aros to come to the quere,
On contemplacionn I fond but small comforte,
hating holy histories, a wine-lover, Holy histories did to me no chier,— 729
I savoured more in good wyne that was clere,—
And euery houre my passage for to dresse,
As I seyd erst, to ryot or excesse. 732

(98)

grumbling at my food, Kowde grucch, And fond no cause why,
Causeles ofte compleynyng on my fare,
Geyn my correccioun answered frowardly,
Withoute reuerence, list no man to spare, 736
bare of all virtue. Of all vertu and pacience I was bare,
Of rekles youthe list non hede to take,
What Cryst Iesu suffred for my sake. 739

(99)

Which now remembrying in my later age,
Tyme of my childhode, as I reherse shall,
When I was less than 15, I saw once a crucifix, with the word "Vide" upon it. Wythinne .xv. holdyng my passage,
Myd of a cloyster, depicte vpon a wall, 743
I savgh a crucifyx, whos woundes were not smalle,
With this [word] "vide," wrete there besyde, 745
"Behold my mekenesse, O child, and leve thy pryde."

725 he aught T. to T. 726 Oone was to take with my dysport T. lytel Ha. 728 dysport T. 729 stories J Pn R. Nor holy stories dyd me no chere T. 730 *good*] *om.* L. 731 *for*] *om.* Pn R. 732 *to*] in Pn R. 734 compleyned Hy Pn R. *on*] of Ha R T Pn. 737 *all*] *om.* J Pn R. all bare J Pn R. 741 *as I*] *om* Ha. 743 *a* (1)] *om.* R. 746 *thy*] the L.

(100)

The which word, whan I dyd vndirstond, [leaf 69]
In my last age takyng the sentence,
Theron remembryng, my penne I toke in honde,
Gan to wryte with humble reuerence,
On this word, "vide," with humble diligence,
In remembraunce of Crystes passioun,
This litel dite, this compilacioun.

Now I will write a song upon this word in remembrance.

IESUS.

Vide.

(101)

Beholde, o man! lyft vp thyn eye, and see
What mortall peyne I suffre for thi trespace,
With pietous voys I crye, and sey to the,
Beholde my woundes, behold my blody face,
Beholde the rebukes that do me so manace,
Beholde my enemyes that do me so despice,
And how that I to reforme the to grace,
Was like a lambe offred in sacryfice.

Behold, O man, what I suffer for thee.

(102)

Behold the paynemes of whom that I was take, [lf. 69, back]
Behold the cordes with whiche þat I was bounde,
Behold the Armoures which made my herte to quake,
Beholde the gardeyn in which þat I was founde,
Behold how Iudas toke xxx^{ti} pens rounde,
Beholde his tresoun, beholde his couetyse,
Behold how I with [many a] mortall wounde,
Was like a lambe offred in sacrifice.

Behold my passion.

750 And gon *ins.* T. 751 *word*] *om.* Ha. *with*] of Hy R Pn J T. 752 In the *ins.* T. 753 *Title:* Nota Pn. L *as in* H. *Others omit, but mark division by illuminated letters.* 754 thu man Ha. 755 suffred *all other MSS. exc.* L. 757 *blody*] prik Ar. 759 dessayis Ar. 760 yow to refaurme Ar. do refourme to Ha. 761 *Was*] *om.* Hy. 762 paynes J Pn R. *that*] *om.* Hy Ha Ar. 764 *the*] *om.* Rn Sh J Pn R Ha Hy. *which made*] with J. *made*] gart Ar. 765 *þat*] *om.* Hy Sh Ha Ar. 766 *toke*] for Rn. thrytly penyes Sh. 768 *many a*] *all MSS. om.* Hn.

(103)

See my disciple that sold me.

Se my discyple which that hath me sold,
And se this feyned fals salutacioun,
And se the monye which that he hath told,
And se his kyssing and fals decepcioun,
Behold also the compassed fals tresoun,
Take as a thef with lanternes in ther guyse,
And afterward for mannes redempcioun,
Was like a lambe offered in sacrifice.

(104)

My cruel trial.

Behold to Cayphas how I was presented,
Behold how Pilat lyst ȝeue me no respite,
Behold how bysshopes were to my deth assented,
And se how Herawde had me in despite,
And like a fool how I was clad in whight,
Drawn as a feloun in most cruell wyse,
And last of alle, I, after ther delyght,
Was like a lambe offered in sacryfice.

(105)

My torments.

Behold the mynystres which had me in kepyng, [leaf 70]
Behold the peler and the ropes stronge,
Where I was bounde my sydes dovn bledyng,
Most felly bete with [theire] skorges long
Behold the batayle that I did vnderfonge,
The bront abydyng of ther mortall empryse,
Thorgh ther accusyng and ther sklaundres wrong,
Was like a lambe offered in sacryfice.

(106)

Behold and se the hatefull wrecchednesse,
Put ageyn me to my confusioun,
Meyn eyen hyd and blended with derkenesse,
Bete and eke bobbed by fals illusioun,

770–777 *om.* Ar. 770 *that*] *om.* Rn. 772 *that*] *om.* Ha Sh. 773 *and* (2)] of Hy Ha Pn R J Ld. 775 *a*] *om.* R. 778 Beholde and see *ins.* Ar. *I*] he H. 779 lefte me Ar. liste to geue Rn. 779 assetid Rn. 781 *in*] at Ar. 782 cladde all Rn. 783 *as a*] lyke Rn. 784 I *om.* Ar. *of all*] *om.* Ha. 786–793, 796–801 *transposed* Ar. 789 their J H Sh R Pn Ar. *om.* Ld L H Ha. 791 *the bront*] they brought Rn. 795 Ageyn me put Ar. 797 *bobbed*] bounde Pn R. buft Ar.

Salued in skorn be ther fals knelyng dovn,
Behold al this, and se the mortal guyse,
How I only, for mannes saluacioun,
Was like a lombe offered in sacryfice.

(107)

Se the witnesse be whom I was deceyved,
Behold the Iuges that gaf my Iugement,
Behold the crosse that was for me devysed, My way to the Cross.
Behold my body with betyng all torent,
Behold the people which of fals entent,
Causeles dyd ageyn me ryse,
Whiche like a lambe of malys Innocent,
Was like a lambe offered in sacryfice.

(108)

Behold the woman that folowed me aferre, [leaf 70, back] The passion.
That sore wept whan I thus was assayled,
Behold the Iewes whiche be ther cruel werre,
Han my body vnto the cros I-nayled,
Behold my tormentes most sharply apparayled,
Atwene to theves put to my Iuyse;
Behold how mychel my deth hath eke avayled,
That was for man offered in sacryfice.

(109)

Behold the spere most sharply grounde & whette, Behold my crucifixion.
Myn herte wounded vpon the ryght syde,
Beholde the reed spyre galle and eysel fett,
Behold the skornynges which þat I did abyde;
And my .v. woundes that were made so wyde,
Which no man list of rewthe to aduertyse;
And thus I was of mekenesse ageyn pryde,
For mannes offence offered in sacryfice.

798 Salust Ar. *fals*] *om.* L. 799 *the*] *om.* Ar. 803 *my*] me Rn Pn R. 806 the whiche Sh. *of*] for Rn. 809 was for mankynde Hy J Sh R Pn. 810 women Hy Sh. *me*] *om.* Rn. afterre Pn R. 812 which my Innemies war Ar. *ther*] *om.* Rn. 813 *Han*] Hang Ar. *the*] a Hy Pn R. nayled Pn R. 815 Ivyse J Rn. iewyse Pn R. *om.* Hy. Iewise Sh. Ivyse Ld. 816 *deth*] dedis Ar. *hath*] *om.* Sh. 817 I was *ins.* H. *Other MSS. omit.* 821 *skornynges*] scourgynges Pn R. *þat*] *om.* Ha Sh. 822 *my*] *om.* Pn R.

(110)

My disciples left me.

Se my disceples, how thei haue me forsake,
And fro me fled almost euerychoñ,
Se how they slepte and lyst not with me wake,
Of mortall drede they lefte me alle alone;
Except my moder and my cosyn Seynt Ioñn,
My deth compleynyng in most doolfull wyse,
Se, fro my crosse they wold neuer goon,
For mannes offence whañ I did sacryfice.

(111)

Se how that I was Iuged to the deth, [leaf 71]
Se Baraban gon at his liberte,
Se with a spere Longeus me sleth,
Beholde two lycours distyllyng dovn fro me,
Se blood and water by mercifull plente,
Rayle be my sydes, which ought Inow suffyce
To man whan I vpon the rood tree,
Was like a lambe offered in sacrifice.

(112)

The knights cast dice for my clothes.

Behold the knyghtes which be ther froward chaunce
Sat for my clothes at the dees to play;
Behold my modyr swownyng for grevaunce,
Vpon the crosse whan she sawe me deye;
Beholde the sepulcre in which my bones lay,
Kepte with strong wacche til I did aryse,
Of helle gates, se how I brake the keye,
And gaf for man my blood in sacryfice.

(113)

And geyn thi pryde behold my gret mekenesse,
Geyn thyn envie behold my charite,
Geyn thi leccherye behold my chast clennesse,
Geyn thi couetyse behold my pouerte,

828 *and*] *om.* R. *me*] me to Rn. 829 *all*] *om.* Ha Sh. 830 *seynt*] *om.* Ar. 831 compleit Ar. 833 whan I baid assyse Ar. offred in sacryfice Pn R. 834 *that*] *om.* Pn R. 836 Se how *ins.* Sh. 837 cullouris Ar. 839 war aneugh to suffyse Ar. 842 throu þair thrawert chaunce Ar. 843 I *om.* Ar. 847 *did*] *om.* Ar. 849 *man*] *om.* J. *blood*] boody Rn. 850 *And*] *om.* *geyn*] Ageyn *other MSS.* Pn. Ll. 850 ff. *thi*] þair Ar. *gret*] *om.* Rn.

Atweene too thevys nayled to a tree,
Rayled with reed blood, they lyst me so desguyse,
Behold, O man! all this I did for the,
Meke as a lambe offred in sacryfice. 857

(114)

Behold my loue, and gyf me thyn ageyn, [leaf 71, back] Give Me thy love.
Behold, I deyde thy raunsom for to paye,
Se howe myn herte is open brode and pleyn,
Thy gostly enemyes onely to affraye, 861
An hardere batayle no man myght assaye,
Of all tryumphes the grettest hye empryse,
Wher-for, O man! no lenger to dismaye,
I gaf for the my blood in sacryfice. 865

(115)

Turne home ageyn, thy synne do forsake, Turn home.
Behold and se yf ought be left behynde,
How I to mercy am redy the to take,
Gyf me thyn herte and be no more vnkynde; 869
Thy loue and myn, togedyr do hem bynde,
And late hem neuer parte in no wyse,
Whan thou were lost, thy sowle ageyn to fynde
My blod I offred for the in sacryfice. 873

(116)

Emprente thes thynges in thyn inward thought, Remember Me.
And graue hem depe in thy remembraunce,
Thynke on hem [wel], and forgete hem nowght,
Al this I suffred to do the allegeaunce, 877
And with my seyntes to yeve the suffisaunce,
In the hevenly court for the I do devyse
A place eternall, a place of all plesaunce,
For which my blood I gaf in sacryfice. 881

857 *as*] like Ar. 859 Belde R *sic.* 860 *open*] *om.* Rn. 862 assayle Rn. 864 *O*] *om.* Ha Rn. *to*] H. the *all other MSS.* 866 *do*] *om.* Pn R Ha J. 870 blynde Ha Rn. 871 departe in any wise Ar. 872 agane þi saule Ar. 875 deeply Ar. 876 wel Hy R Sh L Ld J. *om.* H. *hem* (2)] me Ar. 877 *the allegeaunce*] thy deligence Ar. 879 In hevin a croun I do for ye devise. 880 *a place* (2)] *om.* L Hy.

(117)

I gave mercy to the thief.

And more my *mercy* to putte att a preef, [leaf 72]
To euery synnere that non ne shal it mysse,
Remembre how I gaf *mercy* to the theef,
Which hadde so longe trespaced and doon amys;
Went he not frely with me to paradise?
Have this in mende, how it is my guyse
All repentaunt to bryng hem to my blysse,
For whom my blood I gaf in sacryfice.

(118)

Tarry no longer, for thee I gave my blood.

Tarye no lenger toward thyn herytage,
Hast on thy weye and be of ryght good chere,
Go eche day onward on thy pylgrymage,
Thynke howe short tyme thou hast abyden here;
Thy place is bygged aboue the sterres clere,
Noon erthly palys wrought in so statly wyse,
Kome on my frend, my brother most entere!
For the I offered my blood in sacryfice!

Amen.

Explicit testamentum Joh*a*nis Lydgate.

882 puttyn Ld. puten L Hy. put to Rn Ha Sh Ar. 884 gaue my *ins.* Pn R. *the*] ane Ar. 885 The quhilk so lang had Ar. long tyme Rn. *doon*] *om.* J. 888 repentauntes Rn. that repent*is* Ar. *hem*] *om.* Pn R. 889 *I*] *om.* Ar. 890 *toward*] to thyn owne Sh. fro Ar. 892 *on*] to Ar. 893 shalt abiden Ha Sh. shalt abyde L Ha R Pn Ar Rn. 894 beld Ar. bilt Sh. byldyd Pn R. 895 *palys*] place Ar. *so statly*] Ar *sic.* a *ins.* Ar. *Colophon: Amen*] *om.* Ld Hy. Explicit testamentum Hy. Deo Gracias Jesus Maria Explicit Testamentum Johannis Lydgate De Bery Ha. *om.* Sh. Thus endeth the testament of Iohan Lydgate monke of Bery on whose soule Iesu haue mercy. Et sic est finis sit laus et gloria trinis Pn R. Emprinted at London in fletestrete by Richard Pynson: printer vnto the kynges noble grace. With priuylege of our souerayne lorde the kyng Pn.

69. A KALENDARE.[1]

[MS. Bodl. Rawlinson B. 408, leaves 1–6.]

(1)

Ianuarius.

III.	A.		**KL.**	**O** Iesu lorde, for þi Circumsicyon,	
	b	iiij	N	In þe begynnyng as of þe new ȝere,	
xi	c	ij	N	Kepe me euer from al confusyon,	
	d	ij	N	When þat I shal stonde at myne answere;	4
xix	e		Nonas	Lorde, graunt me grace wel for to apere,	
viij	f	viij	ID	And for þi worshipful **Epyphanye**,	
	g	vij	ID	Graunt þou me good lyfe, and wel for to dye.	7

(2)

xvi	A	vj	ID	**N**ow pray for me, blessid **Seynt Lucyan**,	
v	b	v	ID	That I myght be hadde forth vnto ȝoure daunce,	
	c	iiij	ID	There God reulith both angel and man,	
xiij	d	ij	ID	In right true loue with-outen variaunce.	11
ij	e	ij	Idl	ȝiffe me som comfort, as of acqueyntaunce,	
	f		Idus	Confessour and bisshop Seynt Hillary,	
x	g	vij	KL.	With good Seynt Felice, þat ioyeth þe by.	14

(3)

	A	xviij	KL	**O** sacred abbot **Maure**, kepe me from vyce,	
xviij	b	xvij	KL	With help of þe pope and martir **Marcel**,	
vij	c	xvj	KL	I pray þe teche me, blessid **Seynt Sulpice**,	
	d	xv	KL	With þat holy virgyn **Prisce**, syng nowel.	18
xv	e	xiiij	KL	O bysshop **Wlstan**, ȝif me good councel,	
iiij	f	xiij	KL	And þese martirs, **Fabian and Sebastian**,	
	g	xij	KL	With þe, virgyn Agnes, þat wel help can.	21

[1] Probably only revamped by Lydgate, and included here as doubtful.

MSS. Bodley Rawlinson B. 408, leaves 1 to 6 = R; Bodley Douce 229, leaves 1 to 7 = D; Douce 322, leaves 2 to 7 = B; B.M. Harley 1706, leaves 3 to 8 = H; Harley 4011, leaves 138 to 143 = M; Lambeth Palace 838, pages 159 to 183 = L. M *lacks first folio (Jan.–Feb.)*. B H. Ianuarius habet dies xxxi, luna xxx. 1 *O*] *om.* B H L. thi holi *ins.* B H L. *Margin of* D: + hora ij^{da}. 3 Saue and kepe me fro confusion L. 4 *þat*] *om.* B H L. 5 *Lorde*] *om.* B H L. *for*] *om.* B H L. *grace*] *seynt* Edwarde L. 6 *þi*] the L. 7 *þou*] *om.* B H L. 8 *blessid*] *om.* B H L. 9 *myght*] may B H. *om.* L. *forth*] *om.* B H L. 10 *There*] Where B H L. *both*] *om.* B H L. 11 *right*] *om.* B H L. *Margin of* D: sol in squario. 12 *som comfort, as*] grace now L. som comfort B H. 14 *good*] *om.* B H L. 15 *sacred*] *om.* B H L. L inserts: thys blake prime is for to fynde septuagesme. The nexte sonday after the blake *prime* is closed, attia et intrat. laus tibe dom*ine*, & *þat* is called septuagesme (*a stroke points to xviii.*) 16 With þe *ins.* L. þe] *om.* B H L. 17 to teche *ins.* B H. *blessid*] *om.* B H L. 18 *þat holy*] þe L. *om.* B H. to singe *ins.* B H L. 19 *O*] *om.* B H L. Wolston L D. 20 Fabia and Bastian L. 21 þe] om. B H. *wel*] *wil* L.

(4)

xij A xj KL Sette my pacience, halowed **Vincent**,
i b x That hit may grow withynne my inwarde saule.
c ix Conuert þou us from al euel entent,
ix d viij KL Glorious conuersion of Seynt **Poule**,
e vij That we escape þe wikked fendes braule,
xvij f vj Help us, **Seynt Iulyan**, to be vnbound,
vj g v With þe, virgyn **Agnes**, now þe secound.

(5)

A iiij Kepe us dayly from al maner of synne,
xiiij b iiij Quene **Batylde**, in especyal from pryde,
iij c ij Suffer us neuer for to dye þere ynne.

FEBRUARIUS. [leaf 2, back]

d KL Iesu for þi holy virgyn **Seynt Bryde**,
vj e iiij N. O puryfyed lady be now our gyde,
xix f ij N. Teche us to lyue wel, o bysshop **Seynt Blase**,
viij g ij N. For þis wrecchid lyfe is but as a mase.

(6)

A Nonas. Lede þou us virgyn and martir **Agas**,
xvj b viij ID And þe bisshopes **Vedast** and **Amand**,
v c vij We walke now here in þis derkenes, alas,
d vj Teche us þe trouth for to vnderstond;
xiij e v Delyueryng us from the fendes bond,
ij f iiij ID Help þu us holy virgyn **Seynt Scolast**,
g iij Until þis short lyfe here be ouer past.

(7)

x A Idus **Be** of good comfort and ioye now, hert[e] myne,
b Idus Wel mayst þu glade and verray lusty be,
xviij c xvj For as I hope truly, **Seynt Valentyne**
vij d xv KL Wil schewe us loue, and daunsyng be with me.
e xiiij O virgyn **Iulyan**, I chese now the
xv f xiij To my valentyne, both with hert and mouth,
iiij g xij KL To be true to þe, wold God þat I couth.

(8)

A xj **I** hope and trist to lerne for to pursewe
xij b x KL Aftur þese valentynes be metre,
i c ix I loue þem al wel, with olde and newe,

22 *haloweđ*] seynt B H L. 23 *hit*] I L (*sic*). in my soule B H L. 24 *þou*] *om.* B H L. 25 The glorious *ins.* B H. + hora. 6ta. 26 the fendys alle B H (*and prob.* L: *the last word is blotted*). 28 *þe*] *om.* B H. 29 *dayly*] *om.* B H L. *of*] *om.* B H. 31 *for*] *om.* D B H L. B H *read:* Februarius habet dies xxviij, luna xxix. 32 *holy*] *om.* B H. *Seynt*] *om.* L. 34 well L. *Seynt*] *om.* B H L. 35 *as*] *om.* B H L. For alle *ins.* B H. 36 *þou*] *om.* B H L. 38 *þis*] *om.* B H L. 39 *for*] *om.* B H L. 40 That we be delyuered B H L. *bond*] band B H hande D. 41 *þu*] *om.* B H L. 42 Tyħ B H L. *here*] *om.* B H L. 43 *and ioye*] *om.* L. *now*] *om.* B H. 44 *verray*] *om.* B H L. 46 *us*] me H. *om.* B L. and daunce with me D L. *daunce*] *ioye* B H. 48 *both*] *om.* B H L. 49 *þat*] *om.* B H L. 50 *and trist*] *om.* B H L. 51 by thys *ins.* B H L. 52 *þem*] *om.* B H L.

	d	viij	KL	With cathedracion of **Seynt Petre,**	53
ix	e	vij		Nomore of loue y me entremetre,	
	f	vj		I pray þe now apostel **Seynt Mathye,**	
xvij	g	v		For cristes true loue I do lyue and dye.	56

(9)

vj	A	iiij	KL	**O** true valeyntyne is oure lord to me,	
	b	iij		Al his body on þe crosse he spredde,	
xiiij	c	ij		And for þat my soule his spouse shuld be.	

MARCIUS. [leaf 2]

iij	d		KL.	With his blode **Seynt Dauid** he did me wedde	60
	e	vj	N.	Pray for me now, with sacred **Seynt Chedde,**	
xj	f	v	N.	That I to hym my couenaunt wole holde,	
	g	iiij	N.	That for me was both bought and solde.	63

(10)

xix	A	iij	N	**In** þis world here shul not we longe ben,	
viij	b	ij	N	Vn-to a-noþer contrey we ben bought,	
	c		Nonas	Now pray for us, moost holy virgyn,	
xvj	d	viij	ID	That in oure wey no wise we erre nought,	67
v	e	vij		But al oure werkes both in worde and þought,	
	f	vj	ID	Be made so plesaunt vnto þi hyȝe spruse,	
xiij	g	v		That we may ben seruantes in his hyȝe house.	70

(11)

ij	A	iiij	ID	O holy doctour, blessid pope **Gregour,**	
	b	iij		That sendist Seynt Austyn in-to Englonde,	
x	c	ij		In my temptacion I may fynde socour,	
	d		Idus	By comfort of þi moost gracyous soonde,	74
xviij	e	xvij	KL	But ȝit by þi writyng I vndirstonde	
vij	f	xvj		That al þis wrecchid lyfe is here ful harde,	
	g	xv		Now pray for us blessid kyng **Seynt Edward.**	77

53 With the *ins.* B H L. 54 *entremetre*] R D. entremete B H L. 55 *now*] teche me L. *Seynt*] *om.* L. 56 *true*] *om.* D L. *I*] *om.* B H L. 57 *valeyntyne*] lofe L. *is sure lord*] ys he B H. was he L. 58 When all *ins.* L. was spradde *ins.* L. 59 *þat*] *om.* B H L. 60 *MS.* M. *begins here. Seynt Dauid*] dauid L B H. seint dauith D. savid M. 61 *Margin of* D: + hora 1. *with sacred*] good L. *om.* B H M. 62 That I may M. *wole*] mai D. *om.* B H L M. 63 *That*] whiche L. *both*] *om.* B H L M. 64 Here shal we not longe be B H L. Here shall I not longe ben M. 65 *Vn to*] To B H L M. *we ben*] I am M. 66 *moost holy virgyn*] seint Perpetue vergen M. holy virgyne perpetue B H. virgin perpetue L. 67 my wey I, M. we in oure weay B. *no wise*] *om.* B H L M D. 68 *al oure*] that my M. *both in*] *om.* B H L M. 69 *made*] *om.* B H L M. pleasyng B L H. *hyȝe*] *om.* B H L M. 70 *may ben*] be B H. I may be servant M. 71 *Margin of* D: Sol in ariete. 71 *doctour*] deuoute H. *blessid*] and L. *om.* B H M. 72 sent B M H. in D. engeland H. 73 *may*] *om.* B H L M. 74 *moost*] *om.* B H L M. 75 *Above in* L: this blake *prime* is sett to fynde Ester day. the next sonday after *þe* blake prime shall be ester day for euer *with* oute faiH (*a stroke points to the number xviii*). 76 *wrecchid*] *om.* B H L M. *lyfe*] world M. *here*] now M. 77 *Margin of* D: principium mundi. *blessid*] *om.* B H L. *kyng*] martir M. *Seynt*] *om.* D.

(12)

xv	A	xiiij	KL	We ben ful myche dayly in Goddes dette,	
iiij	b	xiij		Good bisshop **Cuthbert**, pray þu now for us,	
	c	xij		And þou holy Abbot good **Seynt Benette**,	
xij	d	xj		Help whyle we stond in þe myre now þus,	81
j	e	x	KL	That oure good lord now, swete Iesus,	
	f	ix		May make us þerof a mytigacion	
ix	g	viij		In reuerence of his Anunciacion.	84

(13)

	A	vij	KL	O blessid lady, with þis **Emanuel**,	
xvij	b	vj		Now for his glorious **Resureccion**,	
vj	c	v		Helpe us with þine angel **Gabriel**,	
	d	iiij	KL	For his worshipful salutacion,	88
xiiij	e	iij		And for his mervelous incarnacion	
iij	f	ij		Which þat wrought was þorgh þe Holigost,	

APRILIS. [leaf 2, back]

	g		KL	Kepe us, lady, vnder þi blessid ost.	91

(14)

xiijxj	A	vj	N	Now thenke on gentil oft chose,	
xj	b	iij	N	For þe riȝt good prayer of **Seynt Richard**,	
xix	c	ij	N	And for þe huge loue of doctour Ambrose,	
*viij	d		Nonas	For þis world is now ful fals and hard,	95
xvj	e	viij	ID	Turne not swete lady þi chere awayward,	
xviij	f	vij		For al þogh þat we ryȝt synful be,	
vij	g	vj		The more nede lady haue we now to þe.	98

(15)

xiij	A	v	ID	Who spareth to speke he spareth to spede,	
ij	b	iiij		Therfor we aught to cry both day & nyght,	
	c	iij	ID	Now helpe us, good lady, in oure nede,	
x	d	ij		For þi halowed sone ys ful of myght;	102
	e		Idus	Of the blessid sonne beem ȝeue us summe light,	
xviij	f	xviij	KL	For **Seynt Tyburce**, and for **Valerian**,	
vij	g	xvij		And shew us þu art a gentil woman.	105

78 *dayly*] *om.* B H L M. I am M. 79 *Good bisshop*] Seint M. *now*] *om.* B H L D. now pray M. 80 With the holy M. *good*] *om.* B H L M. 81 it stondeth now þus B H L M. 82 *now*] B R L M D. *om.* H. 83 *May*] *om.* B H L M. *us*] *om.* H B L. a fuꝑ *ins.* B H L M. 84 *his*] his mercifull L. her mercifulle B H L. 85 *þis*] thus D. 86 *Resurreccion*] salutacoun L *sic.* 87 *Margin of* D: + hora 2da. *us*] me M. 88 his so *ins.* B H M. þis so mervelous L. 89 his so *ins.* M. hys so mercifulle B H. also for his resurreccioun L. 90 *Which*] *om.* B H L M. over bi L. 91 *blessid ost*] poste B H L M D. 92 us gentle hoste chose D. gentile oft chose R. vs gentyll rose B H. vs gentill Ose L. me gentile rose M. 93 *riȝ good*] *om.* B H L M. praiers D B H M. 94 *huge*] *om.* B H L M. 95 *fals and*] *om.* B H L M. 96 ladi turne not L. *swete*] *om.* B H L M. 97 *For al þogh*] Althof L. *ryȝt*] *om.* B H L M. *we*] I M. 98 For the *ins.* L. *lady*] *om.* M L. *now*] *om.* B H L M D. 99 *he*] *om.* B H L M D. 100 *we*] I M. *aught to*] *om.* B H L M. 101 *us*] me M. *good*] *om.* L. 102 *Margin of* D: Sol in tauro. *For*] as M. *halowed*] *om.* B H L M. for cristis lofe full L. 103 *blessid*] *om.* B H L M. been D. me M. 104 *for* (2)] *om.* B H L M. 105 *us*] *om.* B H L M. gentilwoman *as one word in all other MSS.*

(16)

	A	xvj	KL	Whiles þat I lyue, y wil no wyse sese	
xv	b	xv		To crye on hym þat ys my souerayn lege,	
iiij	c	xiiij		Halowed kyng Iesu now sende us pese,	
	d	xiij	KL	For þe holy prayer of **Seynt Alphege**,	109
xij	e	xij		I wil now me walke from sege to sege,	
i	f	xj		And pray to help me now euery saynt,	
	g	x		For vnto hym I made þere my complaynt.	112

(17)

ix	A	ix	KL	O sacred **Seynt George**, oure lady knyght,	
	b	viij		To þat lady þu pray now for me;	
xvij	c	vij		ȝeueth me, **Seynt Marke**, some goostely sight,	
vj	d	vj		þat I may my-self þe bettur to se,	116
	e	v	KL	Alas myne yȝe is blynd in his degre,	
xiiij	f	iiij		But ȝitte y pray þe marter **Seynt Vital**,	
iij	g	iij		Helpe me to lyue wel, when þat I dye shal.	119

(18)

	A	ij	KL	And ȝe two apostelis now both in fere,	
				Mayus. [leaf 3]	
xj	b		**KL**	**Philip and Iacob**, maken mencyon	
xix	c	vj		To God of us al, in ȝoure good prayere,	
	d	v		Now, for the holy **Crosse Inuencyon**,	123
viij	e	iiij		Heuen blisse we ane, for oure pension,	
	f	iiij		Thorgh̄ meryte of þy dyuyne **Ascencion**	
xvj	g	ij		*With* þe helpe of **Seynt Iohn at porte latyne.**	126

(19)

v	A		Nonas	Now glorious seynt, **Iohn of Beuerlay**,	
	b	viij	ID'	I pray þe hertely, draw not a backe,	
xiij	c	vij		Gadre us floures of heuenly maye,	
ij	d	vj		With martyrs **Gordian and Epimache**,	130
	e	v	ID'	And cureth̄ þer-with oure grete soules ache,	
x	f	iiij		Now, **Nerei Achille, And Pancrace**	
	g	iij		Seyth forȝeuenesse as of oure trespace.	133

106 While L. lefe L. *no wyse*] not B H L M. 107 *souerayn*] *om.* B H L M. 108 *Halowed kyng Iesu*] Iesu cryste B H. kynge Iesu LM. 109 *holy*] *om.* B H. 110 *Margin of* D, *clipped in binding:* hora . . . *me*] *om.* B H L M. 111 *now*] *om.* B H L M. 112 *hym*] hem B H M. to þem L. make B H L M. 113 *O*] *om.* M. *sacred*] *om.* B L H M. 114 *now*] *om.* D B H L M. 115 Yeue B H L M. light M. 116 *to*] *om.* B H L M. 117 *his*] her M. 118 *But ȝitte*] But B H L. *om.* M. 119 leve L. *wel*] *om.* L M. *þat*] *om.* D B H L M. 120 *ȝe*] the D L H M. *two*] *om.* B H L M. *now*] *om.* L. 121 *Above, in* L: This blak prime is sett to finde whitsonday for þe next sond after the blake shall be whitsonday for euer *with* owte faill. 121 maketh B H M. 122 for B H M. me M. *good*] *om.* B H L M. 123 Crosse is L. *Margin of* D: + hora v. 124 I aske M. we have B H. to pencyon L. *oure*] my M. 125 *meryte*] *om.* L. crystys Ascension deuyne B H. the Ascensioun divyne M L. thyr ascension dyuyne D. 126 þe] *om.* B H M. 127 *glorious*] good L. *om.* B H M. 128 *hertely*] *om.* B H L M. 129 me M. the floures B H M. 130 With the *ins.* B H L M. 131 *And*] *om.* L. *grete*] *om.* B H L M. 132 and schilley *ins.* B H. schillei L. schill D. 133 Seche B H. Seth L. Seeth M. seith D. *as*] *om.* B H L M.

(20)

xviij A ij ID' Good seyntes, make ȝe al oure soules hole
vij b Idus Aȝenst þe hyȝe fest as of **Pentecost**,
c xvij KL' þat we ben cladde in a snow whyȝt stole,
xv d xvj Thorgh þe vertue of þe Holy Goost, 137
iiij e xv KL' He us comfort þat is of myghtes moost,
f xiiij With þe holy prayers of Seynt **Dunston**,
xij g xiij For with out hym forsoth wytte haue we noon. 140

(21)

j A xij KL' God, þat is but one in *per*sones thre,
b xj Holy **Trynyte** with-oute begynnyng,
ix c x Sende us such grace, *þat* we saued may be,
d viij When we shal passe at þis lyues endyng, 144
xvij e vij KL' Helpe us **Seynt Aldelme**, for oure amendyng,
vj f vj With þe feste of **Corpus** *Christi*, and **Seynt Austyne**,
g v Which þat taught us to his feyth enclyne. 147

(22)

xiiij **A** v O þou blessid bysshop, **Seynt German**,
iij b iiij I pray þe my petycyon fulfyl,
c iij I pray þe same, as hertily as I can,
xj d ij Helpe us gentil virgyn, **Seynt Petronyl**. 151

IUNIUS. [leaf 3, back]

e **KL** Also **Seynt Nichomede**, I pray þy good wille,
xix f iiij N. Teche me ȝoure daunce, **Marcellyne and Petre**,
viij g iij N. To whom I syng with þis sympul metre. 154

(23)

xvj A ij N. I cry vnto ȝow now, al on a rowe,
v b Nonas In special to martyr **Boneface**,
c viij ID With al þi felowes, both hyȝe and lowe,
xiij d vij That ȝe gete to us repentaunce and space, 158
ij e vj **Medard and Gildard**, now where is ȝ*our* grace,
f v Prayeth for our synnes with [**Seynt Edmund**],
x g iiij ID And aftur þis lyfe to haue þe secund. 161

134 *Good seyntes*] *om.* B H L M. 135 ȝe] we M. 135 *as*] *om.* B H L M. 136 *snow*] *om.* B H L M. 137 *Thorgh*] Bi L. 138 me M. *þat is*] B R H L M. 139 *With þe holy*] Thurgh the M. 140 *hym*] hem. I may not wele done M. wel we may nat done B H. *forsoth*] *om.* B H L M. 141 *but one*] *om.* L. 142 The holy *ins.* B H L M. 143 me M. *such*] *om.* B H L M. I may saved be M. *we may*] *om.* H. we saued be L D B. 144 M. *at*] *om.* L. 145 Bishop Aldelme be owre comfortinge. me M. to myn M. 146 *þe*] *om.* D. *With* þe holi fest of þe doctor Augustyne L. 147 *Which*] *om.* B H L M. *vs to his feyth*] vs the feith to M. all englond *þe* feiþe to L. vs hys feythe vs to the (*sic*) B H. 148 O holy bisshope M. O holy D L. *þou blessid*] *om.* B H. 149 to ffulfyH H B M. 150 And I *ins.* B H L M. *the same, as*] þe also L. 151 *gentil*] good L. *om.* M. *Seynt*] *om.* D L. 152 *þy*] you of L. 153 Theche *sic* D. Marceline and marke L. 154 pray M. With Bishop and *marter* Erasme *þe* clerke L. 155 *vnto*] to B H L M. *now*] *om.* D. nowe and nowe B H. 156 *In special*] Especiall L. 157 *both*] *om.* M L B H. thy good *ins.* B H. 158 Gete vs L. me M. 159 is now M. *now*] *om.* B H L. 160 line lacks R. us synners L. my synnes M. vs B H. Saint Edmund D B H L M. 161 *And*] *om.* L B H. *Margin of* D: + *hora* 5.

(24)

	A	iij	ID	Now blessid **Seynt Barnard**, for us *pu* pray,
xviij	b	ij		With þe good **Batylde**, þe martyr and preste,
vij	c		Idus	That we be cloþed al in 3oure aray,
	d	xviij	KL	Where as he sitteth at his ryal feste, 165
xv	e	xvij		Kepe 3oue now I pray 3oue **Vite and Modeste**,
iiij	f	xvj	KL	**Cyryce and Iulytte**, kepe us fro þe wulfe,
	g	xv		And lyght oure goost eclipsed **Seynt Botulfe**. 168

(25)

xij	A	xiiij	KL	'Prayeth for us, **Marcellyan and Marke**,
i	b	xiij		Wyth **Geruase and Prothase**, martyrs ylkone,
	c	xij		This world now, **Seynt Edward**! wenyth darke,
ix	d	xj		For oure ynward syght ys almost agone, 172
	e	x	KL'	Lede us oure first martyr, **Seynt Albone**,
xvij	f	ix		**Etheldrede** of Ely, I pray now helpe me,
vj	g	viij		Wyth Seynt Iohn Baptist þe natiuite. 175

(26)

	A	vij	KL	Bryng us mydsomer of heuenly blys,
xiiij	b	vj		I pray 3ow martyrs both **Paule and Iohn**,
iij	c	v		Wherof gladsom myrth we shal not mys,
	d	iiij	KL	For þat **Leo Pope** endureth al one, 179
xj	e	iij		Now **Petre and Paule**, I trist 3ow vpon,
	f	ij		And, **Seynt Paule** þi **commemoracyon**,

IULIUS. [leaf 4]

xix	g		**KL**	Helpe us euer to oure saluacyon. 182

(27)

viij	A	vj	N	**O** 3e martirs, **Martynyan and Processe**,
	b	v	N	Now al oure floures begynneth to fade.
xvj	c	iiij	N	In þis erth, **Martyn**, is but wrecchidnesse,
v	d	ij	N	Syth þat **Adam** put þer-on his spade; 186
	e	ij	N	Now, mercyful God, þat al þing hath made,
xiij	f		Nonas	For þe *tr*anslacyon of **Seynt Thomas**
ij	g	viij	Id'	Bryng us ones to his endeles solace. 189

162 *blessid*] *om.* B H L M. Barnabe M B H. 163 with good Basilde martir B H L M. 164 *we*] I may M. *al*] *om.* L M. *Margin of* D: Sol in cancro. 165 as ye sitte M. in the fest B H. atte fest M. atte þe high feste L. 166 Helpe now B H L. Kepe me M. *3oue* (1)] *om.* D. 167 me M. Sent Cerice and Richard kepe of þe wolfe L. 168 *eclipsed*] good L. 169 Pray now *ins.* M L. now Marcelly *ins.* B H. Marcelline L. 171 *now*] *om.* L. *Seynt*] *om.* B L H M. fulle derke *ins.* B H. 172 my M. insight L. gone M L. 173 me M. 174 *I pray*] om. B H. *now*] þe L. 175 Baptystis Natiuite B H L. 176 to þe mydsome*r* L. to mydsomer B H. 177 *both*] *om.* M D. thoroughe martires D. 178 *gladsom myrth*] myrth B H M. gladsomyre D *sic.* as myrth L. 179 *For*] Where M. *þat*] *om.* L. seynt Leo N. þe pope L (*scratched*). 180 tryst vs vppon B H. 181 *þi*] the B H L. 182 *us*] me M. my M. 184 *oure*] *om.* M. 186 Syth Adam put thereyn B H L M. 187 *hath*] *om.* B H L M. 188 *For þe translacion of*] *om.* M. And for *ins.* B H. 189 *his*] that M. *om.* L. *endelcs*] *om.* H.

(28)

	A	vij	ID'	Lo now tyme passith of chyrry fayre,	
x	b	vj		Therfor I pray ȝou þen, **Brethren seuyn,**	
	c	v		That I may be one of Benet ys heyre,	
xviij	d	iiij	ID'	Where ȝe ben yn **Relyques of heuyn**;	193
vij	e	iij		Ientyl broþer Iesu, bryng us þer euyn,	
	f	ij		That were to me a gracyous fortune,	
xv	g		Idus	Now help, þe holy bysshop **Swithinne**!	196

(29)

iiij	**A**	xvij	KL'	I mette a while *with* blessid Seynt Botulphe,	
	b	xvj		Now sacred **Seynt Kenelme**, with þe I mete,	
xj	c	xv		Prayng þe with hert þis, **Seynt Arnulphe**,	
i	d	xiiij		Bryng me to þat mery daunsyng so swete,	200
	e	xiij	KL'	A, gentyl mayden, O, seynt Margarete!	
ix	f	xij		And noble Praxede, lete me bere ȝoure trayne,	
	g	xj		And ȝoure also, **Lady Magdaleyne**!	203

(30)

xvij	**A**	x	KL'	Seynt **Appollinare**, teche me ȝoure games,	
vj	b	ix		Make us, **Seynt Crystyn**, heuenly lepars,	
	c	viij		Lete us dispute with þe good **Seynt Iames**,	
xiiij	d	vij		Bryng us to **Seynt Anne** to oure verse pars,	207
iij	e	vj	KL'	Make us to study **þe seuen slepars**,	
	f	v		Lede us, **Seynt Sampson**, to þe hyȝe scoles,	
xj	g	iiij		For þedir, Felice, comen no foles.	210

(31)

xix	**A**	iij	KL	**O Abdon and Sennen**, I me redresse,	
	b	ij		Good **Seynt German**, bring us to blys [of heuen].	
				Augustus. [leaf 4, back]	
viij	c		**KL**	The bondes of **Seynt Petur of lammesse**,	

190 *tyme*] *om.* B H L M. *of*] the L M. *om.* B H. chery B M H. cherie D. 191 *þen*] *om.* B H L M. 192 *one of*] sent M. 193 Where as *ins.* B H L M. in the *ins.* B H L M. 194 *broþer*] *om.* L. *Iesu*] *om.* B H. *Margin of* D: + hora 12. Dies caniculares incipiunt. Sol. in leone. 196 Help me L. *þe*] þerto B H L M. *holy*] *om.* L M. bisshop sent L. 197 *blessid*] *om.* B H L M. 198 *sacred*] *om.* B H L M. now I M. 199 *with hert þis*] the hertyly with B H M. hertly L. 200 *mery*] *om.* B H L M. To bryng me to *þat* Ioye M. Bringe to *þat* dansynge ewete L. *me*] vs B H. 201 *O*] *om.* B H L M. 202 *And*] With L. *noble*] virgyne B H. *om.* M. *Margin of* D: + hora iii. 203 *Lady*] good L. Seint Mary M. 204 *Seynt*] *om.* B H L M. *Margin of* L: Thome Mathew Obiter. 205 *us*] me M. an hevenly M. 206 *us*] me D. *þe good Seynt*] the good B. seint M. þe sent L. 207 seynt Anne to yowre vespers L M. to seynt Anne in to oure vespres B H. to seynt Anne to oure verse pars R D. pars vers D. 208 And make B H. me M. 209 Brynge me M. *Seynt*] *om.* L. *þe hyȝe*] hys B H. 210 sent felice L. commeth Felyce B H. 211 Senien D. Simeon L. 212 *heuyn*] L D. heuen blys R. me to heven blisse M. blysse evene B H. *Good*] *om.* B H. *Above in* B H: Augustus habet dies xxx, luna xxx. 213 *of*] atte M L. *Margin of* D: hora vi.

xvj d iiij N Unbynde us, [with þe] blessid pope **Steven,** 214
v e ij N And sacred **Stephen, deken** [of heuen]
f ij N Help with þi merytes many a folde,
xiij g **Nonas** With þis kyng and martir Seynt Oswolde. 217

(32)

ij **A** viij ID' **Seynt Sixte,** þe þope, for Goddes loue and sake,
b vij With **Donate** Bysshop, do þi diligence,
x c vj And with þi felowes **Seynt Cyriake,**
d v ID' With **Seynt Romane,** helpe þu oure *con*science. 221
xviij e iiij O þow worthy martir, **Seynt Laurence,**
vij f ij ID' Pray for us now, with þis **Seynt** Fyburce,
g ij I hope now, hit wil be neuer þe wurse. 224

(33)

xv A Idus **Seynt Ypolyte,** here my petycyon,
iiij b xix KL' With **Seynt Euseby,** the holy confessour,
c xviij Now, lady, for þyne hyȝe **Assumpcyon,**
xij d xvij ȝeue us þi hande, and þi holy socour, 228
j e xvj KL' That we nowe mowe styȝe in-to þe hyȝe toure,
f xv Where þat glorious Seynt Magne is with þe
ix g xiiij Lady [**Agapite**], only socour me! 231

(34)

A xiij KL' To my valentyne, lady, I chese þe,
xvij b xij Whom þat I wyl chaunge neuer for no newe,
vj c xj Now pray for me, halowed **Seynt Tymothe,**
d x To my lady þat I euer be trewe. 235
xiiij e ix KL' Helpe me nowe, I pray þe, Seynt Bartilmewe,
iij f viij So worthy apostil as þow art one,
g vij For better helpe þan prayer can I none. 238

(35)

xj **A** vj KL Helpe us, **Seynt Ruphe,** þe martir of Crist,
xix b v And **Seynt Austyn,** þe worthy hyȝe doctour,
c iiij With Decollacyon of Seynt Iohn Baptyst

214 *blessid*] with the pope B H L. with pope M. 215 *sacred*] *om.* B H L M. ful euen D. *om.* R (*space*). The Dekene of heuen B H M. Decon to *þe* pleyne L. 216 *þi*] *þe* L. *om.* D. marters L. manyfold B H L. 217 *þis*] *om.* B H L M. *Seynt*] good sent L. *om.* D. 218 *þe*] *om.* M D B H. *loue and*] *om.* B H L M. 220 *And*] Also M. And also B H. 221 *þu*] *om.* B H L M. my M. 223 *us now, with þis*] vs now B H. vs now with L. me M. 224 *now*] *om.* B H L M. neuer B H. 226 *holy*] *om.* M. 227 *Margin of* D: Sol in virgine. 228 vn to B H. *and þi holy*] and thi M L. of B H. 229 *nowe*] *om.* B H L M. I may M. vp in to B H. *hyȝe*] *om.* B H L M. that hie D. 230 There M. *glorious Seynt Magne*] Seynt Agapite B H. Seynt Agapte L M. 231 in octobis only socour O with Seint Magne help thou B H L M. Now good Seint L. 232 now the *ins.* M. 233 *þat*] *om.* B H L M. *I*] *om.* D. *neuer*] *om.* B H L M. 234 *halowed*] *om.* B H L M. 235 *euer*] *om.* M L. euer that I B H. That I be to my ladi trewe L. 236 *my*] *om.* B H L. *nowe*] *om.* M. *þe*] *om.* B H L. 238 *For*] *om.* B H L M. *þan*] and M. 239 me M. *þe*] *om.* B H. 240 *þe worthy hyȝe*] so worthy a B H. *þe worþi* L M. 241 With the *ins.* B H L M.

viij d iij KL **Seynt Felice**, pray Iesu xþyst oure saviour, 242
e ij With blessyd **Seynt** Cuthburge, *þat* virgyn flour,

September. [leaf 5]

xvj f **KL** So þat we may daunse with hooly **Seynt Gyle**,
v g iiij N In heuen an hyȝe aftir þis litul whyle. 245

(36)

A iij Al þis world ys ful of care and pyne,
xiij b ij Now pray for us, holy bysshop Seynt Cuthbert
ij c Nonas With þe holy Abbot, **Seynt Bertyne**,
d viij ID' That we may now gracyously astert; 249
x e vij ȝitte I pray to þe with al myne hert,
f vj Lady for þi ioyful **Natyuyte**,
xviij g v ID' That with **Seynt Gorgone** þow þenke on me. 252

(37)

vij **A** iiij ID' Souerayn lady, þyne Vtas we done holde,
b iij *With* **Prothe and Iacincte** A commemoracyon,
xv c ij Muche grace of the lady haue I herde tolde,
iiij d Idus. Now helpe lady in our temptacyon, 256
e xviij KL' For þy holy Crosse Exaltacyon,
xij f xvij Pray for us now martyr atte oure moost nede,
i g xvj With virgyn **Edythe** for þe bettyr spede. 259

(38)

A xv KL Now, þow bysshop and martyr **Seynt Lambert**,
ix b xiv Pray here for us al, to swete Iesu Crist,
c xiij That he pourge and clense oure soules and hert,
xvij d xij KL' Fro al wikked synful and derkely myst, 263
vj e xj Help us **Seynt Mathew þe euangelist**,
f x And al þi felowes of **Seynt Mauryce**,
xiij g ix With þe virgyn Tecle to make a spyce. 266

242 *Iesu cryst*] *om.* B H L M. 243 *blessyd*] *om.* B H L M. *þat*] þe L. *virgyn*] blyssid (*rep.*) D. 244 *So*] Also D. *we*] I M. ioye B H M. *hooly*] *om.* B H L M. 245 *an hyȝe*] *om.* B H L M. 246 *care and*] *om.* B H L M. *Margin of* D: hora 3. 247 *holy*] *om.* M L. *bysshop*] *om.* M. *Seynt*] *om.* B H L. 248 þe] that B H. *holy*] *om.* L. *Margin of* D: Dies caniculares finiuntur. 249 Helpe now M. I M. *may*] *om.* D. *now*] *om.* B H L M. 250 *to*] *om.* B H L M. 252 *That*] *om.* Gorgony M. gorgano D. Gorgon B H. thou helpe me M. ye thynkee B H. 253 *Souerayn*] Now L. *om.* B H M. *we*] I M. 254 *With* a *ins.* B H. 255 *lady*] *om.* B H L M. Ilafe L. 256 helpe me M. helpe vs B H. 257 thy sonys *ins.* B H M L. for the holy crosses D. *holy*] *om.* L. 258 *now*] *om.* B H L M. Seint Eufemyn M. Eufemy B H. sent nicomede L. *oure*] *om.* M. *moost*] *om.* B H M. 259 With the *ins.* B H L. *virgyn*] Seint M. 260 *þow*] *om.* B H L M. 261 *here*] *om.* B H L M. for me M. *al*] *om.* B H L M. *swete*] *om.* M. 262 *and clense*] *om.* B H L M. 263 ffor M. *wikked*] *om.* B H L M. derke M. 264 me M. þe] *om.* B H L M. 265 þi] the B H L M. *al*] *om.* L. Maure D. 266 þe *ivrgyn*] Seint M *make*] mak D. have M.

(39)

iij A viij KL' That heuenly spyce, hit is ful swete,
b vij Help us þerof, good bysshop Fermyne,
xj c vj Sacred **Cipriane,** ȝif hit wold be gete,
xix d v KL' With **Cosme and Damane** wold I dyne, 270
e iiij Lede us þederward as ryght as a lyne,
viij f iij **Seynt Myghel,** To þat heuenly kyngdome,
g ij Helpyng þe holy doctour **Seynt Ierome.** 273

October. [leaf 5, back]

(40)

xvj **A** KL Now holy **Seynt Kemyge,** with al angeles,
v b vj N' Thorgh þe prayer of **Seynt** Leodegate,
xiij c v N' Bringe us now from al wrecchidnesse,
ij d iiij N' Beyng ful of synne, wrecchid sorow, and care. 277
e iij N' I wyl not loue þis world I wil be wel ware,
x f ij N' For me hit is tyme as to leue þat warke,
g Nonas By help of ȝow martirs **Marcelle and Marke.** 280

(41)

xviij **A** viij ID **I** wyl be as stedfast as any stone,
vij b vij Helpe with þi felowes **Seynt Dyonyse,**
c vj ID So þat I may dwelle with **Seynt Gerone,**
xv d v And with **Seynt Nichase** in hyȝe paradyse, 284
iiij e iij For of þis lyfe I sette ful litul pryce.
f iij ID I pray þe, **Seynt Edward,** confessour and kyng,
xij g ij That I may with Kalynte both hoppe and syng.

(42)

i **A** Idus Teche me þe way, glorious **Seynt Wolfstan,**
b xvij ID To **Myghel in þe Mount,** wold I ryde,
ix c xvj Flessh is my hors, sowle ys þe man,
d xv I pray þe, **Seynt Luke,** for to be my gyde, 291
xvij e xiiij ID Helpe me, ientyl virgyn, **Seynt Fryswyde,**
vj f xlij One of þe floures here of Englond,
g xij With al holy virgyns **Eleuen þowsond.** 294

267 *hit*] *om.* B H L M. 268 me M. *þerto* L. *good*] *om.* L M. *bysshop*] Seint M. 269 *Sacred*] *om.* B H L M. 271 me M. *þederward*] *om.* B H L M. *a*] any B H. 273 *þe*] that B H. 274 alle the *ins.* B H L. 275 *Thorgh*] Bi L. 276 *now*] *om.* B H L M. me M. *al*] this B H L M. *Margin of* D: + hora Va. 277 *Beyng*] *om.* B H L M. wrecchiduse D. *om.* B H L M. 278 I loued B H. I leve L M. *wel*] *om.* D B H L M. 279 *For me*] *om.* B H. *as*] *om.* B H. Now Seint Feithe bringe me to your werke M. helpe us sent feith in this werke L. 280 *ȝow*] þe M. *om.* B H. *With* þe marters, Marcelline L. 281 *as*] *om.* B H. *stedfast*] stille M. *any*] a L. 283 *So*] *om.* B H L M. *I*] *om.* D. 284 *with*] *om.* L. *hyȝe*] *om.* L. 285 *ful*] but D M. *om.* L B H. 286 *þe*] *om.* M. *Seynt*] *om.* D. 287 *both*] *om.* B H L M D. *hoppe*] daunce B H. *om.* M. 288 *glorious*] *om.* B H L M. 290 my sowle M B H. but the saule D. 291 *for*] *om.* B H L M. 292 *helpe*] here L. *me*] *om.* B H. *ientyl*) *om.* M. *Seynt*] *om.* B H L. 293 *here*] *om.* L. *of*] in B H D. 294 alle þe *ins.* L M B H.

(43)

xiiij **A** xj **KL** ' That was a present, made al in a day,
iij b x Ful worthy to God, **Seynt Romanian**,
c ix Hys floures in October as wel as I may,
xj d viij God gaderyth **Seynt Cryspyn and Cryspynian**, 298
xix e vij **KL** ' Some of þem fadeth and wexith al wan,
f vj Why? for her maners be so lewde and rude,
viij g But prayeth for us now, **Symon and Iude**! 301

(44)

A iiij **KL** ' I chese al seyntes to my valentyne,
xvj b iij Trewly I hold hit ryght as for the beste,
v c ij Teche us for to Daunse, blessid **Seynt Quyntyne**,

Nouember. [leaf 6]

d **KL** With **Al halowen** in þis moost hyȝe feste, 305
xiij e iiij N' **Al Cristen sowles**, God ȝeue þem good reste,
ij f iij N' Abydyng hys mercy in purgatory,
g ij N' Suffryng for her synnes, peynes bitturly. 308

(45)

x **A** **Nonas** Lord Iesu *Crist* þo peynes ben ful scharpe,
b viij Now **Seynt Leonard**, Helpe us þerfore,
xviij c vij Make þem easy with þy moste dowcet harpe,
vij d vj And þe **Foure crowned**, I pray ȝow euermore, 312
e v Helpyng with þy sawtry **Seynt Theodore**.
xv f iiij **ID** That hit may aswage somewhat oure grete peyne,
iiij g iij With þe prayere of holy **Seynt Martyne**. 315

(46)

A ij ID' For þis holy daunce mynstralcy ys goode,
xij b **Idus** Now, **Seynt Bruce**, helpe with þy sounded lute,
j c xviij **KL** ' That Cryste wassh me with his precyous blode,
d xvij Pray for us now, al sacred **Seynt Machute**, 319
ix e xvj **Edmund of Pounteney**, now in ȝovre sute,
f xv **KL** ' I wold þat I were, with sacred **Seynt Hewe**,
xvij g xiiij Wheþer hit were coloure whyte, rede, or blewe.

295 *made*] *om.* B H L M. 296 Romayn L. Roman B H L M. 297 *Hys*] Whos M. are in M B H. *as wel as*] and M. *I*] in L B H. 298 *Seynt*] *om.* B H L M. 299 *al*] *om.* L. 300 *Why ! for*] ffor M. Because L. *maners*] names M. *lewde and*] B H L M. 301 *But*] *om.* B H M. yut (*sic*) L. *now*] *om.* B H L M. 302 *chese*] seche M. 303 *ryght as*] *om.* B H L M. 304 *for*] *om.* B H L M. *Daunse*] singe L. *blessid*] *om.* B H L M. *Margin of* B H: November habet dies xxx, luna xxx. 305 *þis moost*] this L M. hys B H D. 306 *good*] *om.* M L. 307 Seint Wynfride pray for hem þat are in purgatory M. 308 which suffreth there paynes fulle sorowfully M. *her*] *om.* B H L D. *bitturly*] heuy B H. sori L. 309 *Crist*] *om.* M L B H. þo] her B H. *ben*] *om.* B H. smart M. *Margin of* D: + *hora* 8. 310 *us*] hem M. 311 *moste dowcet*] swete M B H. hart (*sic*) M. 312 *ȝow euermore*] þerfore L. 313 Helpe M B H L. sauter B H. 314 *somewhat*] *om.* L. *grete*] *om.* B H L M. 315 *holy*] *om.* B H L M. 316 *holy*] *om.* B H L M. 317 *with* þy] us with þi L. vs *with* hys B H. me with þi M. *sounded*] *om.* B H L M. 318 us *with* his L. 319 *al sacred*] *om.* B H L M. vs alle now B H. Now pray for me M. vs now L. Macute B H L M. 320 *now*] *om.* B H L M. shute B H. (*Horstmann corrects* sute *to* shoute *in* M !) shoute L. 321 þat] that ye I D (*sic*). *om.* BHLM. 322 *hit*] ye D. *coloure*] *om.* B H L M. in white or blew M. white or blew L.

(47)

vj **A** xiij **KL** 'I wold be cloþed in Cristemasse lyueray,
b xij Helpe me þerto, holy **Edmund þe kyng**,
xiiij c xj Of al þat huge feste þere ys but a day,
iij d x Where þat **Seynt Cecily** ys euer beyng, 326
e ix **KL'** And þere **Seynt Clement** ys euer endurynge,
xj f viij Bring me þere **Grysogone** with my valentyne,
xix g vij So þat I may daunse with **Seynt Kateryne**. 329

(48)

A vj **KL'** ȝeue me þy blessid hond, **Seynt Lyne** þe pope,
viij b v Wold God I cowth þy steppes wel to sewe,
c iiij Helpe me to daunse, in þy halowed cope,
xvj d iij **KL** With **Seynt Saturne**, þe martyr ful trewe, 333
v e ij Pray for us þen, Apostel **Seynt Andrewe**.

December. [leaf 6, back]

f **KL** As aȝenst oure lordes **Secund aduent**,
xiij g iiij N'. So at domes-day þat we be not shent. 336

(49)

A iij N' **A** lord Iesu *Crist*, to þe now I cry,
x b ij N' Whome þis þat we offende *with* synnes, Alas,
c Nonas Lord haue mercy for þy moder Mary,
xviij d viij **ID'** And also for þe loue of **Seynt Nicholas**, 340
vij e vij As truly lord as she þy moder was,
f vj **ID'** Kepte from fylthed in her Concepcyon,
xv g v Wassh us from synne with þy swete passyon. 343

(50)

iiij **A** iiij **ID** Saue, lord, þy blessid spowse, holychurch,
b iij From erroures and heresyes þat doon spryng,
xij c ij And tech with feyth truly for to wurch,
i d **Idus** With deuoute **Seynt Lucy** þyn owñ derlyng; 347
e xix Graunt us þyne hert, as for to ioye and syng,
ix f xviij **KL** With al oþer sayntes in þy presence,
g xvij Thy worthy so grete song, **O Sapience**. 350

323 cladde L. 324 *holy*] *om.* B H L M. 325 *huge*] *om.* B H L M. 326 *þat*] *om.* B H L M. 327 *and þere*] þat day L H B M. duringe L B H M. 328 us L. *þere*] seynt B H. 329 *So*] *om.* B H L M. *I*] *om.* D. ioye B H M. 330 *blessid*] *om.* B H L M. L so B H. *þe*] *om.* M. 331 *wel to*] *om.* B H L M. 332 þat I may wer a cope L. vnder thy cope B H M. 333 *ful*] *om.* L M. 334 *þen*] the D B H M. *om.* L. *Seynt*] *om.* L. *Margin of* B H: December habet dies xxxj, luna xxx. 335 *As*] lordes hys H. *om.* B H L M. 336 *So*] *om.* B H L M. I M. *not*] *om.* B H. 337 *Crist*] *om.* B H L M. *I*] we B H L. 338 this is þat D. *om.* B H L M. I haue offended M. we offendyd B H. 339 *Lord*] *om.* B H M. yut L. on vs for *ins.* B H L. for þe love of *ins.* M. 340 *also*] *om.* B H L M. 341 *she*] *om.* B H L M. 342 *fylthed*] synne B H L M. hir holy *ins.* B H M. 343 *us*] me M. *swete*] *om.* M L. 344 *blessid*] *om.* B H L M. alle holy B H L M. 345 now do *ins.* M. now doth B H. 346 *with*] vs thy B H L. me with M. *for*] *om.* B H L M. 347 *deuoute*] *om.* B H L M. 348 *þyne*] in B H L M. 349 *oþer*] *om.* M. 350 This swete song L. *so grete*] swete B H L. sugret D. *om.* M.

(51)

xvij **A** xvj
vj b xv
c xiiij
xiiij d xiij
iij e xij
f xv
xj g x

KL' **K**epe al þy peple which þat ben on lyue
Them especyal þat I haue of mynd
And al good sowles *þat* with þy woundes fyue,
KL' Whoom hit pleasith þe from peynes vnbynde, 354
Graunt us for to be with **Thomas of ynde,**
A curyous caral þis Crystemasse
As to syng nowel when þat we hens passe. 357

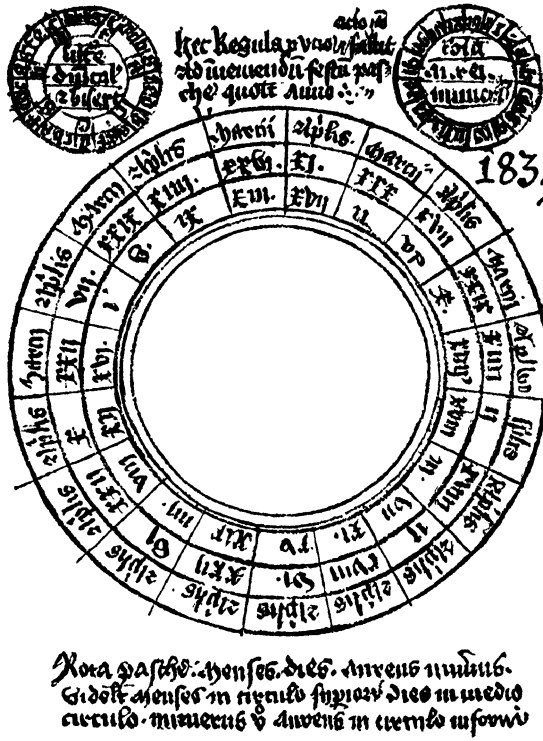
(52)

xix **A** ix
b viij
viij c vij
d vj
xvj e v
v f iiij
g iij
xiij **A** ij

Lo, now ys come þe moost glorious feste
The holy Natyuyte of oure lorde,
Goode **Stephen** make us al, moste and leste,
With **Seynt Iohn** in vertues to acorde, 361
That we may sitte at **Innocentes** borde,
With **Thomas of Caunturbery,** oure frende,
Now saue us fader *with* oure flessh þy worde,
For **Seynt Siluester** loue at oure laste ende. 365

351 *which*] *om.* B H L M. 352 *of*] in B H. 353 þat] *om.* B H L M. 354 *Whoom*] When B H L M. whan þem from peynes it plese þe onbynde L. 355 And graunt *ins.* B H. me M. *for to be*] alle to synge B H. to singe L M. 356 in thy B H. a careles caraſt B H L. With alle seyntes M. 357 *As to syng*] Crying B H L M. *when þat*] when B H L. *om.* M. 358 *moost*] *om.* B H L M. 359 Cryste oure *ins.* B H L M. 360 *Goode*] *om.* B H L M. 361 *vertu* L. thocorde (*sic*) B H. 362 *we*] I M. 363 seynt Thomas *ins.* B H M L. 364 me M. *oure*] thy. *oure flessh*] *om.* M. Now kepe us Iesu fro þe fende L. 365 And that seynt Siluester be at B H. And Seint Siluestre at M. with sent Siluester at L. *Colophon: lacking in* R D. Amen B H L M. B *adds:* Thys ys a Kalendare of englysshe made in Baladys by dan Iohn Lydegat monke of Bury, whyche ys a fayre prayer, and hit ys made after the forme of a compote Manueſt. D *has the following additional verse* (*possibly spurious*) *on its following folio:*

In thi handes, lord, y betake my soule,
Whom thou boughtest with thi bytter passione;
Assoile me for marie and Iohan, for seint petir & paule,
And all thyne holie seintes supplicacione;
And be vertue of thi woundrefull ascencione
Saue me fro peyne & fro the fende,
And bryme to blisse, that neuer shal end.



"The aureat noumbre in kalenders set for prime."

Lydgate: *Mydsomer Rose.*

Easter "Wheel," for ascertaining the dominical letter, the golden number, and the month and day of Easter, in any year. [MS. L, leaf 183.]

[END OF PART I.]

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THE EARLY ENGLISH TEXT SOCIETY was started by the late DR. FURNIVALL in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the forty-six years of the Society's existence, it has produced, with whatever shortcomings, and at a cost of over £30,000, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspere, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1*s.* a year for the ORIGINAL SERIES, and £1 1*s.* for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crost 'Union of London and Smith's Bank,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them must add to their prepaid Subscriptions 1*s.* for the Original Series, and 1*s.* for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.

☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26, and 33. Dr. Otto Glauning has undertaken *Seinte Marherete;* and *Hali Meidenhad* is in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not notist by a few careless receivers of them, who have complaind that they already had the volumes.

November 1911. A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketcht by Dr. Furnivall in his new edition of *Political, Religious and Love Poems*, No. 15 in the Society's Original Series—has promist to give the Society an edition of his MS. prepared by Dr. Hardin Craig of Princeton, and it will be issued next year as No. 132 of the Original Series. The giver hopes that his example may be followd by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original Series Texts for **1908** were, No. 135, Part II of the *Coventry Leet Book*, copied and edited by Miss M. Dormer Harris; No. 136, Part II of *The Brut, or The Chronicles of England*, edited by Dr. F. Brie, showing the name CHAUCER in the Roll of Battle Abbey; and No. 135*b*, *Extra Issue*, an off-print—by the kind leave of the Syndics of the Cambridge University Press, the Editors of the *Cambridge History of English Literature*, and the author,—of Prof. J. M. Manly's chapter on *Piers the Plowman and its Sequence* (Camb. Hist. ii. 1–42), urging the fivefold authorship of the *Vision*.

As this was contested by Dr. J. J. Jusserand, his article in *Modern Philology* for June 1909 is issued by the Society in **1910**, as *Extra Issue*, No. 139 *b*, with Prof. Manly's Answer to it, and Dr. Jusserand's Rejoinder—each presented by its writer,—as well as the important *Modern Language Review* article on the subject by Mr. R. W. Chambers, No. 139, *c*, *d*, *e*. Dr. Hy. Bradley's Answer to Mr. Chambers will be issued later.

The Original Series Texts for **1909** were No. 137, the *Twelfth-Century Homilies* in MS. Bodley 343, edited by Prof. A. O. Belfour, M.A., Part I, the Text; and No. 138, the *Coventry Leet Book*, Part III, edited by Miss M. Dormer Harris, completing the original text of the Book.

The Original Series Texts for **1910** were No. 139, *John Arderne's Treatises on Fistula in Ano, &c.*, edited by D'Arcy Power, M.D., englisht about 1425 from the Latin of about 1380 A.D.; No. 140, *Capgrave's Lives of St. Augustine and St. Gilbert of Sempringham*, A.D. 1451, edited by J. J. Munro. Later Texts will be *Earth upon Earth*, all the known texts, edited by Miss Hilda Murray, M.A.; Part II of Prof. Belfour's *Twelfth-Century Homilies;* and *The Coventry Leet Book*, Part IV, containing its miscellaneous later entries, with an Introduction, Notes, Indexes, &c., by Miss M. Dormer Harris.

The Texts for future years will be chosen from Part III of *The Brut; The Wars of Alexander the Great*, edited from the Thornton MS. in the Northern dialect, by J. S. Westlake, M.A.; Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks; Part III of the *English Register of Godstow Nunnery*, and Part II of the *English Register of Oseney Abbey*, edited by the Rev. Dr. Andrew Clark. Later Texts will be Part III of Robert of Brunne's *Handlyng Synne*, with a Glossary of Wm. of Wadington's French words in his *Manuel des Pechiez*, and comments on them, by Mr. Dickson Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues;* Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kolbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford No. 85, by Prof. J. W. H. Atkins; and the *Early Verse and Prose* in the Harleian MS. 2253, re-edited by Miss Hilda Murray. Canon Wordsworth of Marlborough has given the Society a copy of the *Leofric Canonical Rule*, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht *Capitula* of Bp. Theodulf: it is now at press.

The Extra Series Texts for **1909** were, No. CIV, *The Non-Cycle Mystery Plays*, re-edited by O. Waterhouse, M.A.; and No. CV, *The Tale of Beryn, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury*, printed from a cast of the Chaucer Society's plates. As the Society hadn't money enough to pay for its *Troy Book*, Part II, in 1908, it had to take that out of its income of 1909; and it was therefore obliged to borrow from the Chaucer Society the amusing *Tale of Beryn*, edited by the late Dr. Furnivall and the late W. G. Boswell-Stone.

The Extra Series Texts for **1910** were No. CVI, *Lydgate's Troy Book*, Part III, containing Books IV and V, completing the text, edited by Hy. Bergen, Ph.D.; and No. CVII, *Lydgate's Minor Poems*, Part I, *Religious Poems*, with the Lydgate Canon, edited by H. N. MacCracken, Ph.D.

Future Extra Series Texts will be Lydgate's *Minor Poems*, Part II, *Secular Poems*, ed. by Dr. H. N. MacCracken; *Lydgate's Troy Book*, Part IV, edited by Dr. Hy. Bergen; *De Medicina*, re-edited by Prof. Delcourt; *Lovelich's Romance of Merlin*, re-edited by Prof. E. A. Kock, Part II; Miss Eleanor Plumer's re-edition of *Sir Gowther and Sir Percyvalle;* Miss K. B. Locock's re-edition of Hylton's *Ladder of Perfection;* Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.; *The Owl and Nightin-*

gale, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. Erbe's re-edition of *Mirk's Festial*, Part II; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Prof. Israel Gollancz's re-edition of two Alliterative Poems, *Wynner and Waster*, &c., about 1360; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. about 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India).

Later Texts for the Extra Series will include *The Three Kings' Sons*, Part II, the Introduction, &c., by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; black-letter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Sowle*, in English prose, edited by Mr. Hans Koestner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have over 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinage de l'Homme* in 1330-1 when he was 36.[1] Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,[2] a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.[3] A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:[4] "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,[5] Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinage* into a prose *Pèlerinage de la vie humaine*.[6] By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinage de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426, and, thanks to the diligence of the old Elizabethan tailor and manuscript-lover, John Stowe, a complete text of Lydgate's poem has been edited for the Society by Dr. Furnivall. The British Museum French MSS. (Harleian 4399,[7] and Additional 22,937[8] and 25,594[9]) are all of the First Version.

[1] He was born about 1295. See Abbé Goujet's *Bibliothèque française*, Vol IX, p. 73-4.—P. M The Roxburghe Club printed the 1st version in 1893.
[2] The Roxburghe Club's copy of this 2nd version was lent to Mr Currie, and unluckily burnt too with its other MSS
[3] These 3 MSS. have not yet been collated, but are believed to be all of the same version.
[4] Another MS. is in the Pepys Library [5] According to Lord Aldenham's MS.
[6] These were printed in France, late in the 15th or early in the 16th century.
[7] 15th cent., containing only the *Vie humaine*.
[8] 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
[9] 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame* both incomplete.

Besides his first *Pèlerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (with poems, by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,[1] at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* has been copied and will be edited for the Society by Mr. Hans Koestner. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. An Editor for it is wanted. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,[2] Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kolbing left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thummler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Hulme, Bryce, Craig, Drs. Bergen, MacCracken, &c. The sympathy, the ready help, which the Society's work has called forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

[1] Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels, &c.

[2] Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

ORIGINAL SERIES. (*One guinea each year.*)

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BERLIN: ASHER & CO., 56, UNTER DEN LINDEN.