Life of Saint Katherine.
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The
Life of Saint Katherine.
FROM THE ROYAL MS. 17 A. xxvii., &c.,

With its Latin Original
FROM THE COTTON MS. CALIGULA, A. viii., &c.

EDITED,
WITH INTRODUCTION, NOTES, AND GLOSSARY,

BY

DR. EUGEN EINENKEL, M.A.

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PREFACE.

If this edition should prove to be useful, it will chiefly be due to those who, by encouragement or otherwise, have assisted the editor in his work. He therefore thinks he cannot make a better use of his preface than in giving the names of, and conveying his thanks to, his helpers.

The Revd. James Morton and the Revd. Charles Hardwick, and those of their works, of which use has been made, are named in the Introduction below. As the former, I am sorry to say, is no more amongst the living, I think it proper to give a brief account of the life and works of this distinguished scholar.

The Revd. James Morton, B.D., Vicar of Holbeach, etc., was a native of Kelso. He was ordained Deacon in 1811 and Priest in 1812, by the Bishop of Durham. He was a ten-year man, of St. John's College, Cambridge, and took the degree of Bachelor of Divinity on July 1, 1824. He became Vicar of Holbeach in 1831, etc.¹ He died at the Vicarage of Holbeach, Lincolnshire, July 31, 1865, aged 82. As an author or editor, he published the Memoir and Poetical Remains of Dr. John Leiden, 1812; the Monastic Annals of

Teviotdale, 1832; the Legend of St. Katherine, 1841, for the Abbotsford Club; and the Ancren Riwle, 1853, for the Camden Society.

The Revd. J. Morton's knowledge of Middle English was profound, and almost surprising, if we consider the then state of English Philology. As a proof of this may be cited his translations of the Ancren Riwle and St. Katherine, which, apart from some slight mistakes, deserve to be called exact, and are still useful.

The Revd. W. W. Skeat's share in this edition is nearly as important as those of the two scholars just mentioned. His experienced hand will be easily discernible in the notes on the vv. 387, 538, 1309, 1617, 1690, 1827, and 1940.

The editor likewise begs to give his thanks to Mr. F. J. Furnivall and Mr. Henry Hucks Gibbs, who, by their conscientious revisions, have greatly contributed to the accuracy of the texts.

The editor is well aware of, and does not try to make an excuse for, the many imperfections of his work, which came to his notice too late to be removed. He, however, begs his readers to consider that a work but seldom receives the form its editor intended to give it in starting.
INTRODUCTORY REMARKS.

THE HISTORY OF ST. KATHERINE AND HER LEGEND.

Katherine of Alexandria is one of those saints, the originals of whom are so much shrouded in mystery, that, but for some unmistakeably historical evidence turning up in their behalf, it remains at the historian's discretion whether he will accept their existence or reject it.

Though with respect to our St. Katherine, from a comparatively early date till up to the time of the Reformation, doubts have been raised and inquiries made as to the bona fides of her hagiologists, the question of her existence has not been settled—so far as with the present material this could be done—until very recently, by a little treatise entitled 'An Historical Inquiry touching St. Catherine of Alexandria, to which is added a Semi-Saxon Legend, by Ch. Hardwick, Cambridge, 1849,' in which the learned author disposes of his subject with such research and impartiality, that in taking from him the few particulars we require regarding the history of our saint and her legend, we need not be afraid of being led wrong.

Though, if true, the incidents of the saint's life were so full of special interest, that they could not possibly pass or remain unnoticed by contemporaneous or later writers, we nevertheless look in vain for anything like a proof of her existence for many centuries after her supposed death. A passage in the Historia Ecclesiastica by Eusebius (who wrote shortly after her death), has, from its resemblance to some incidents in the legend of our saint, been thought an allusion to her. But as by some other strong evidence, Eusebius, who adds no name, is almost conclusively proved to allude, in the passage referred to, not to St. Katherine, but to St. Dorothea, likewise a native of Alexandria, the above assumption can safely be dismissed as unfounded.
The first undoubted allusion to, and at the same time narrative of, St. Katherine's life and passion, is contained in the so-called Menologium Basilianum, a collection of legends compiled for the use of the Emperor Basil the First, who died in 886. As it is interesting to see how considerably the legend has been changed and enlarged in the course of a few centuries, I reprint it from the oldest edition existing, published at Urbino in 1717, adding a translation below it.

'Ἡ Μάρτυς Αἰκατερίνα ἐγένετο ἀπὸ Ἀλεξάνδρειας, θυγάτηρ βασιλίσκου τινὸς, πλουσίου καὶ ἐνδόξου εὕμορφος πάνυ, Εὐφύης δὲ υπάρχουσα, ἐμαθείς ἐλληνικὰ γράμματα, καὶ ἐγένετο σοφὴ. λαβοῦσα καὶ γιλῶσα πάντων τῶν ἑθῶν. Ἐπετελείτο δὲ ἑορτὴ τοῖς εἰδώλοις παρὰ τῶν ἐλληνῶν καὶ θεωρούσα τὰ ἄω σφαζόμενα, ἐλυπηθε. καὶ ἀπῆλθεν εἰς τὸν βασιλέα Μαξιμίλιον, καὶ ἐφιλονεῖκησεν αὐτὸν, εἰπόνα, ὥσι καὶ τὶ ἐγκατέλειπες Θεὸν ἔων καὶ προσκυνείς εἰδώλοις ἄψυχοις; ἐκεῖνος δὲ ἐκράτησεν αὐτὴν, καὶ ἐτυμωρήσατο ἰσχυρῶς. Καὶ μετὰ τοῦτο ἔθερεν ὁ βασιλεὺς πεντήκοντα ῥήτορας, καὶ ἔπεμεν αὐτοῖς: ὅτι διαλέχθητε πρὸς τὴν Αἰκατερίναν, καὶ πεῖσατε αὐτήν. ἦν γὰρ μη νικήσητε αὐτὴν, πάντας ὑμᾶς κατακαύσων πυρὶ. Ἐκεῖνοι δὲ ἔδοντες, ὅτι ἐνικήθησαν, ἐβαστίσθησαν, καὶ οὕτως ἐκατέσαν ἄπεκεφαλισθῇ δὲ καὶ αὐτῇ.

The martyr Aikaterina was the daughter of a rich and noble chieftain of Alexandria. She was very beautiful, and being at the same time highly talented, she devoted herself to Grecian literature, and to the study of the languages of all nations, and so became wise and learned. And it happened that the Greeks held a festival in honour of their idols; and seeing the slaughter of the animals, she was so greatly moved that she went to the King Maximinus and expostulated with him in these words: “Why hast thou left the living God to worship lifeless idols?” But the emperor caused her to be thrown into prison, and to be punished severely. He then ordered fifty orators to be brought, and bade them to reason with Aikaterina, and confute her, threatening to burn them all if they should fail to overpower her. The orators, however, when they saw themselves vanquished, received baptism, and were burnt forthwith. She, on the contrary, was beheaded.

Upon this simple narrative are founded—whether directly or not is left open to doubt—the elaboration in Greek by Simeon Metaphrastes of about the beginning of the tenth century, and another and somewhat later version (likewise in Greek) by one Athanasios. The latter story, of which up to the present only two copies are known to exist, is evidently the prototype of

1 Vol. i. page 213.
2 The first in the library at Vienna, the other in the Bodleian Library at Oxford (Barocciann Collection, No. 180), the two, so far as we could ascertain, only differing in minor points, as transpositions or insertions of words.
the Latin legend printed in the present edition, which in its turn again is, as will be seen, the original of our Middle-English, or rather Late-Old-English poem.

There are a great many more Middle-English versions, both in the library of the British Museum and elsewhere. Many of them have already been edited by J. O. Halliwell, Horstmann the indefatigable publisher of legends, and others. Other versions are, I understand, on the point of being published. It would lead me too far to examine them all, even if I were to give no more than a short account of their respective dialects, ages and forms. Nearly all of them, moreover, do not go back upon Athanasios’s version, but upon Simeon’s, and so claim our interest only in a secondary degree.

With regard to elaborations of the legend in general, and without confining ourselves to English soil, there are several which I cannot pass unmentioned. One I name because of its author’s name, he being no less than the Italian Pietro Aretino, the great reviver of antiquity; another, on account of the works of art by which its copies are embellished, and the interesting circumstances which attended its origination. It was composed at the command of Philip the Good of Burgundy, by his secretary, Jean Mielot.

In this work is already to be found St. Katherine’s genealogy, baptism, and marriage with the Divine Saviour, fictions which are no doubt derived from an older source, as they are frequently met with in English legends of the fourteenth and fifteenth centuries.

Finally, I mention, as the highest possible development our legend could attain to,—a fate which only a very few other legends shared with it,—some adaptations for the stage. And, indeed, it was not to be expected that the thoroughly dramatic character of the plot, which, even in the quickest perusal,

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1 There are two old prints of the ‘Divine’ Aretino’s Vita di Catherina Vergine in the possession of the Br. Mus. Both of them are supposed to have been printed in Venice, the one probably in 1540, the other a year later.

2 Copies of this work, which is more an independent creation than a version or elaboration, are to be found at Paris and Brussels. A renovation of it, together with facsimiles of the most elaborate miniatures and numerous modern drawings, was published two years ago in Paris.

3 Harl. MS. 2258, Cott. Tit. A. xxvi.
any sensible reader must become aware of, should remain unnoticed by the stuff-hungry writers of the great epochs of the French and English Dramas.

There were two attempts to adapt our legend for the stage, and both of them proved failures. It is not for me to inquire into the reasons of this fact, but some of them are so obvious that a few words will suffice to point them out.

That Saint Germain’s play did not succeed is evidently due in the first place to the general conservative tendencies of the French classic drama, but in particular to the way in which the character of the heroine is treated. The spectator or reader cannot reasonably be supposed to take interest in the doings and sayings of a person whose behaviour is of such invariable saintliness, and whose entire individuality is raised so unattainably high above the common standard of men.

The same drawback is found in Dryden’s tragedy, ‘Tyrannick Love,’ and the absence of the other, which we took occasion to blame in the French tragédie, is wholly made up for by the emptiness of the character of the Emperor, whose rants have always been the sport of criticism, and were at length, if we may trust his own confession, the shame of the poet.

I cannot conclude this chapter without some further remarks concerning the history of our saint, though these remarks may take us back to the point from where we started.

As I said above, it has not been possible to establish the existence of a person whose life can resemble in the slightest the particulars given by the imperial hagiologist, in whose legendary, St. Catherine is, for the first time, undoubtedly mentioned.

Now in the history of Christianity, we meet with very many cases where features and attributes of pagan gods or heroes have been transmuted into those of the persons of the Trinity, the holy mother, or the saints, or where traits of the evil spirit and his followers have been imparted to pagan gods. This occurred

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1 We hear from Matthew Paris of a miracle play of St. Catherine, which Geoffrey, a learned Norman, and future abbot of St. Albans, wrote and intended to have acted by his scholars. See Matt. Paris. Vita. Abb. S. Alb. p. 66. And by a strange coincidence, this note of Matthew’s—for nothing but this is left us—is, at the same time, the first trace of theatrical representation in England altogether.
sometimes to such an extent, that in certain times, and certain countries bordering on those which were already Christianized, it must have been difficult for people to keep these two sets of divinities asunder. These were the countries where the most capricious changes and transmutations of this kind were likely to occur, where gods and heroes worshipped of yore, might continue to be so in a new guise after Christianity had taken firm hold of the country. And in a country like Egypt, where between the second and fourth centuries the struggle of pagan worship was fiercest and most tenacious, the heated imagination of the people must have been particularly apt for transmutations of this kind. Now it so happens by a strange coincidence, that the figure which, in this time and in this struggle of worship against worship, plays the most important part, is that of a woman—of a woman whose character and intentions were as pure, her abilities as high, as her fate was tragic and melancholy. What, then, is more natural than that a person whose talents were so extensive, the particulars of whose life were so full of thrilling interest that they must have made an indelible impression upon the popular mind,—that such a person, I say, should continue to be regretted and revered when the sanguinary struggle was settled, and when the worship for the cause of which she had waged war, and finally suffered death, was in the end overpowered and destroyed?

I scarcely need say that I mean the pagan philosopher Hypatia; and I cannot but express my astonishment that no one before me thought of untwining the knot in such a simple and natural way; so striking are the similarities of the life of our saint with that of her pagan paragon.¹ Time, place, and background exactly agree. Both ladies are of high and noble origin; both deeply, and from their childhood, imbued in the sciences of paganism; both reasoning with philosophers, and, indeed, philosophers themselves; both suffering and dying for

¹ I accidentally came across an interesting article in the Fortnightly Review, vol. xi., on a subject similar to ours, discussing the transformation, by the Middle Ages, of Virgilius the Poet into Virgilius the Enchanter. The learned writer closes his discussion with the judicious remark that, if Virgil had lived after the Christian era, the popular belief would no doubt have made him a saint.
their belief. Here, too, in the religious story as in Egyptian history, we have a representative of the worldly power playing an ominous part in the tragedy, he being in reality the only slayer of the virgin. If we come to speak of the alterations which the plain historical facts have undergone, there is indeed not one of them which might not easily be accounted for, either by the change of religion or by the changes of times.¹

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**OUR MANUSCRIPTS.**

**THE LATIN TEXT.**

The Latin legend does not appear here in print for the first time. Besides the copy of an old print which Mr. Hardwick mentions in his Inquiry, and which, on the ground of some MS. notes found in it, is supposed to have been made by Kölhof of Cologne, there are two more copies of a different edition of it in the possession of the British Museum, which is believed to have been printed at Bâle about the end of the fifteenth century, though neither place nor date is mentioned.²

The text I give is that of MS. Cotton, Caligula A. viii., written in Roman characters, and by a rather careless hand, of about the middle of the eleventh century. The writer was indeed so careless in his transcription as to make a revision of it necessary. There are three or four hands discernible in the corrections: some of them date from a comparatively late period, though none of them seems to be later than the end of the thirteenth century. But even the reducers left many blunders uncorrected, which will easily be detected by consulting my footnotes.

¹ P.S.—Mr. H. Hucks Gibbs has since pointed out to me that in 1848 Mrs. Jameson did identify St. Katherine with Hypatia.—Sacred and Legendary Art, ii. 87-8.

² It is printed and bound with a tract on Christ's passion, the whole being entitled: Passio Johannis Kannemann Sacre Theologie Professor Ordinis minorum. Necnon alius tractatus de Christi passione. Una cum legenda beate Katherine virginis.
INTRODUCTORY REMARKS.—THE LATIN TEXT.

These notes represent the various readings of a Leipzig MS., a town once famous for its culture of the saint. This MS. is in Gothic characters, and carefully written, and seems to be about as old as the Cotton MS. The reason why I did not put the Leipzig MS. into my text is simply because it necessarily cannot be so closely related to the Middle-English elaboration as the English MS., the peculiarities of which account for certain omissions or mistranslations in the English text. The same reason caused me to retain the old punctuation and the old spelling, quaint as they are. The only change I made, besides extending the abbreviations, was to put v, u and j, instead of u, V, and i, wherever in modern times it is usual to do so.

And this course was taken to facilitate the reading. I should have liked to render e by ae, which in certain cases it is intended to represent. But as in my MS. the use of this e is anything but regular,—not to mention those abbreviations in which it was impossible to use it at all,—I had to abstain from putting ae. A few accents occur on the last leaves. I have given them as a kind of curiosity, rather than with the view of being accurate. In regard to part of the revision mentioned above being posterior to the elaboration, I took care to note every correction, and give the original reading whenever it could be found out with any certainty. The various readings of the Leipzig MS. are restricted to those conveying a different idea or relativity. Orthographical differences have not been registered.

I abstained from giving the various readings of the prints. As they are almost as carelessly printed as the Cott. MS. is written, the readings would only have swelled the notes without affording great benefit. I make sure that the two MSS. are fully sufficient, not only for my special purpose, but for giving a clear idea of the original text, and of its literary merits.

As I have elsewhere closely collated the Latin text with its M.E. elaboration, one might think I could have done without

1 The large paintings covering the walls of one of the arcades of what is now the University, representing scenes from the saint’s passion, will be known perhaps to some of my readers. These paintings are not without some artistic merit.

the Latin altogether, especially if I commented on all the passages requiring a still closer collation. But apart from the advantage of always having the chance of consulting the original in case of the many puzzles offered by the M.E. text, I hope to receive the thanks of many a scholar for printing the whole, as I have every reason to believe that MSS. as well as prints of this Latin text, are exceedingly scarce, a fact which, considering the numerous French and German elaborations based upon it, is certainly to be regretted, and could not but seriously tell upon the various inquiries written about them.

THE MIDDLE ENGLISH TEXT.

This Middle English version has been edited twice already. First, by the Rev. James Morton for the Abbotsford Club, then by the Rev. Mr. Hardwick for the Cambridge Antiquarian Society, as an appendix to his above-mentioned Inquiry (p. vii). But as, not to mention other shortcomings, neither of these editions makes use of more than two of our MSS. (Cott. and Reg.), and as the number of the copies printed was in both cases ridiculously small, the work had to be redone, and an edition to be published large enough to render the interesting document accessible to a wider circle of philologists.

In the ninth annual report of the Early English Text Society,\(^1\) the Committee announced that Dr. Morris intended to do the edition. But when, about the beginning of 1882, I applied to him for further information, I was told that it had been given up long ago.

So I came to undertake it. When it was all but finished, I was invited to do it for the Society. I heard at the same time that the Rev. Prof. Skeat had taken the work in hand, and carried it on considerably far, but that he would kindly resign in my favour, seeing that I had nearly finished mine.

The MSS. are small quartos of about six inches in height and five in breadth, all three written in the former half of the thirteenth century,\(^2\) the oldest of them being no doubt MS.

\(^1\) Prefixed to Dr. Morris's edition of the Old English Homilies, Second Series.

\(^2\) For other contents of the MSS. see references to the MSS. at the end of this Introduction.
Reg. 17 A. xxvii.; the youngest, MS. Cotton Titus D. xviii.
With regard to the relation of the MSS. to each other, I refrain from proving at great length what almost every line of the poem teaches us, namely, that the Bodleian MS. NE. A, 3, 11, and the Royal MS., are transcriptions from one and the same copy Z, which, with the Cotton MS.—whether directly or no is doubtful—is again transcribed from another lost copy, which I shall call X.

Numerous agreements in details of spelling point to the fact that there cannot be many copies intervening between Z and X on the one hand, and C(otton MS.) and X on the other hand, and we could be certain that X is the first, i.e. the elaborator’s own copy, but for some awkward blunders which betray the writer of X as not knowing the sense of the word or passage he was about to write, a want of judgment which surely the author cannot be thought capable of.

We now come to a point which, I am afraid, it will be rather difficult for me to make plausible to the reader, I mean the arrangement of the M.E. text.

I am perfectly aware of the objections so often made to so-called critical editions, and am myself convinced of their soundness. Like many others I am of opinion—an opinion which here as in my own country is rapidly gaining ground—that dialects as we find them in the purified editions of the Lachmann-School are practically impossible. The really spoken dialects,—even if we take the word in its narrowest sense,—must have allowed the changing of sounds and forms, just as their modern descendants do, in which, apart from certain peculiarities constituting their essence, we find nothing but fluctuation and gradation; and this, not only in districts of the narrowest possible limits, but in individuals. A critical edition of the Lachmann kind, produced by eliciting normal sounds, and substituting them for every variation occurring in the MSS., such an edition was from the beginning out of question.

Nevertheless, in my case matters lay so as to make a diplomatic edition as unadvisable as its reverse. Here were three MSS., two of them undoubtedly old, the third rich in later forms, each of them frequently dropping words, omit-
ting sentences which would have rendered a fluent reading, and still more the appreciation of a metre, all but impossible. At the same time the MSS. supplied each other so easily and fully, and the variations were often so insignificant (in many verses none at all), that in at least half of the lines the original reading was morally certain.

Under these circumstances the only course advisable was to make one MS. the base of the text, correcting and altering it whenever the concurrence of the two others proved it to be wrong. That such a course is impossible with C(otton MS.) will be evident from what I have said about its relation to the other MSS. B(odleian MS.), on the other hand, is defective, wanting three leaves in the middle of the poem. There remains only R(oyal MS.), which though somewhat carelessly written, deserves our confidence on account of the many archaic forms it has preserved.

In this way, of course, we upon the whole only reach the reading of Z. But I think it better to be contented with a safe reading of Z, than to try for X, whose reading in many cases could not be found but by guesses. My partiality for Z does not of course go the length of accepting simple and obvious mistranscriptions; but, on the other hand, it will be good to stick to the reading of R whenever the congruence of B with C can be accounted for by a mutual though independent alteration on their part. This latter course will be taken in the case of archaic words and forms such as 'mid(t),' which B and C often, though not always mutually, change for 'wið;' and in the case of the few dual forms and the fuller terminations of verbs and adverbs, which are pretty faithfully preserved by R, but frequently mutilated by B, and still oftener by C. In the terminations of adjectives and substantives the confusion is greatest, and nearly the same in all our MSS. Here the greatest reserve was necessary, and I have, in accordance with my principal rule, deviated from R only when B and C agree with each other.

There are a few instances where, either by internal evidence or by the wording of the Latin original, C is shown to be right. In such cases as these, I thought it right to go with C, pre-
serving, however, as far as possible the spelling of Z. Still less in number are those cases where X must have been corrupt, and where each copyist tried to get some sense into his copy. Here no other course was left me than to take as a guide the faint resemblances of the MSS., and the reading of the Latin original, and so to restore what had in all probability been the reading intended by the author. Where, however, in such a case the MSS. agreed with each other, I unhesitatingly accepted the reading, however corrupt it seemed, and however easy and plausible its emendation. The Notes will show several new words, and many old ones employed in a sense which they were hitherto unknown to imply. It would be rash, therefore, and certainly anything but critical, to venture on the emendation of readings so well supported.

Z frequently softens the anlauting $f$ to $u$, that is, $v$. Whenever this $u$ is no more than a peculiarity of Z's, and not traceable back to X (as it is but in two cases), I gave it up for the $f$, which C always has as 'anlaut.' I admit that I ought not to have done so, as it is highly probable that this $u$ was something more than an orthographic whim, and that it indicates the same change of sound which has but recently been advocated for the O. and M.H.G. anlauting $u$-$v$ from $f$. Still, this cannot be altered now.

With respect to abbreviations, the characters $b$ and $t$ have been put in the text, as it seemed doubtful whether the original had $bet$ ant or $hat$ and. Their expansions, whenever they occur, are noted in the various readings. 'q$\tilde{q}$ q' and 'ih'u' have been expanded to $quo\tilde{q}$ and Iesu, as they are mostly found when written in full. Still, I have thought fit to note the abbreviations whenever they occur. Other abbreviations have been expanded without notice being given, as their meaning is beyond all doubt.

The use of the initials is that of modern times. The preservation of the ancient custom would in the present case have been preposterous, and a great hindrance to cursory reading. It is known that as a rule the copyists of the time only put an initial when they began a new break.

I highly regret having been obliged to leave the old
interpunctuation, a matter so important and even essential in the case of a poem; but since the coincidence of the three MSS. would alone have been conclusive as to the division of the lines, and as I could not possibly have given more than the punctuation of one, no other course was left me. Suffice it to say that the punctuation found in the three MSS. agrees better by far with my division than with that of Morton. The Latin quotations had to be left out of the English text. This was a necessary consequence of my printing the Latin original from which these quotations are taken unaltered. Still, the passages where they occur are pointed out in the various readings.

THE POSITION OF THE M.E. ELABORATION IN CONTEMPORANEOUS LITERATURE.

Unlike Lajamon's Brut,—that interesting work towering in lonely height, and in point of language as well as subject pointing back to times of long ago,—our Katherine stands in the midst of, and in the closest relation to, a series of documents of nearly the same date, all pursuing the same object, all written in the same dialect.

The creation of the writings I shall have to mention in the course of this chapter, extends over a period of about forty years, beginning with the Ancren Riwle, written about 1200, and ending with the so-called Wohunge of ure Louerde, the Ureisun of God Almihti, the Lofsong of ure Louerde, and some smaller pieces, all contained in Dr. Morris's collection of Old English Homilies.

The dialect is that of the middle portion of Southern England, the Ancren Riwle pointing furthest to the south, Hali Meidenhad along with Sawle Warde farthest to the north, the rest occupying the intermediate districts. The object of all these tracts is obviously enough the love between the Son of God and the pious nun or (more generally) maiden. The form is partly prose, partly poetry. From the didactical prose of the Ancren Riwle we pass over to the didactical poetry of Hali Meidenhad and Sawle Warde, and from these to the narrative poetry of the three sister-legends. The poetry
of the pieces mentioned is all of the same kind. It is, in my opinion, the four-accent metre which is such a favourite with the Old-German poets. And this metre forms the only point that our poems have in common with Lajamon's Brut. But even in this respect they differ from it in not attempting the end rhyme.

The form of the minor pieces is undoubtedly prose, but prose of such poetic strain, such lyrical colour, as to fulfil the higher demands of poetry infinitely better than is done by any of the professed poems of the time.

The simplicity and sincerity exhibited in these prayers, together with the extensive and at the same time exclusive use of phrases and ideas taken in more or less modified form from such works as the Ancren Riwe, Hali Meidenhad, and Sawle Warde—works which are professedly addressed to nuns—induced me to consider the prayers as being the immediate and practical result of the fanatic and ascetic spirit pervading those didactic tracts. To this suggestion of mine I gave vent in a short disquisition printed in the Anglia, vol. v., and entitled: 'Eine englische Schriftstellerin aus dem Anfange des 13. Jahrhunderts,' in which such interesting matters came to light that I should really wish the inquiry to be taken up and completed by a historical student.

Mr. Morton's and Mr. Cockayne's opinion that the Ancren Riwe, Hali M., Sawle W., the three legends, the Oreisun of St. Mary, 'and other tracts now lost,' were written by one and the same person, is not only a priori quite improbable, but has been finally disproved by my inquiry entitled: 'Ueber die Verfasser einiger Neuags. Schriften,' the continuation of which will be found in Anglia, vol. v.

The results of this inquiry are, in short, that the three legends and Hali Meidenhad were written by three different authors. The legend of St. Katherine by one, those of St. Margaret and Juliana by another, and the Homily by a third. The order in which they are just given represents their actual succession, which forms another subject of my inquiry. That Hali M. was the last written, is evident from the fact that, in it, all the rest are distinctly referred to.
INTRODUCTORY REMARKS.—STYLE OF ST. KATHERINE.

The style in which St. Katherine is written is in truth quite different from that of the rest. The style of the two other legends with which it offers most points of comparison, is exceedingly dry, and—owing to the elaborator's predilection of strong passages, high-sounding words, and passionate scenes,—fluctuates abruptly between the two extremes of sweetishness and coarseness. Like the writer of the other two legends, the author of St. Kath. abridged and elaborated the narrative of his original, but he so arranged his alterations that the result was quite the reverse of their treatment.

Much more than is the case with St. Juliana and St. Margaret the character of Saint Katherine is depicted in the original as impetuous and vindictive; in one word, anything but saintly, if we take this expression in its current meaning; but instead of elaborating and finishing up these traits as is done by the author of the two other legends, our writer abolishes them, and curtails them wherever he can. The character of the maiden's adversary shares this mitigating treatment. The Latin text shows him as one of those artful and bloodthirsty tyrants, who may well have existed in those barbarous times, whose characters however are entirely unfit for poetic purposes. The poet puts in the fore-ground his fatal and impotent grappling with an opponent weak in appearance, but in reality too strong for him and all his power, and thus makes him, no doubt unintentionally, the worthy object of the reader's compassion. We likewise approve of the elaborator's consistently curtailing the reflective element so exuberant in the original. He omits learned quotations, superfluous and tedious conversations, historical allusions, and so forth. By such alterations as these, the narrative becomes terse and dramatic.

The author was less fortunate in endeavouring to follow closely the learned and long-winded breaks of his original. Every such attempt—as nobody acquainted with the shattered state of the M.E. grammar will find surprising—must of necessity end with a general break-down, and for this reason we should have liked him to strike off still more of the controversy, especially as this does not seem to be the strongest part of the legend.
As to interpolations, they are small and scarce compared with those in St. Margaret. Moreover, the longest of them, extending to no less than sixty lines, is in all probability not of our author's own make. A passage in form and succession of images and ideas perfectly coinciding with this passage, is found in the first part of the O.H.G. poem 'Himmel und Helle,' a poem which, curiously enough, is in its unrhymed form unique in O.H.G., and forms the only perfect analogy to our three legends, and to numerous other Old and Middle English poems of the same class. The common original is, I suppose, a Latin tract on the beauties of heaven, which is either lost or has not yet turned up.

THE METRICAL FORM OF THE LEGEND.

In a previous treatise¹ I have proved that the legend of St. Katherine, as well as those of St. Margaret and St. Juliana, and the homily Hali Meidenhad, are written in the same form with Otfrid the monk of Weissenburg's great poem, commonly called 'Krist,' of the ninth century.

This metre is commonly referred to as the 'Vierheber,' that is, 'four-accent metre,' and its principal characteristics are the following:

1. The verse is essentially based upon the logical or word-tone.

2. Every verse must have at least four syllables capable of bearing this tone.

3. The number of syllables not capable of bearing this tone may rise to three, or may be wanting entirely.

4. Syllables of the kind mentioned under 3 can bear an artificial or, as we might style it as well, verse-accent, but this they cannot do except when followed by at least one syllable of the same class, and preceded at the same time by a syllable raised by the logical or word-tone.

5. The syllable concluding the verse, whether short or long, whether capable or incapable of bearing the tone, is always

¹ The same Inquiry (Anglia, vol. v.) as is mentioned above, on page xix.
INTRODUCTORY REMARKS.—O.H.G. FOUR-ACCENT METRE.

accented, so that a. when the verse ends with a dissyllable,\(^1\) the first syllable of which bears the tone, both syllables receive the tone resp. accent; \(\beta\). when the verse ends with a trisyllable, the first syllable of which bears the tone, and the second is short, the first and the last syllables are accented; and that when \(\gamma\). the verse is concluded by a trisyllable, the first syllable of which, as in the former case, bears the tone, but the second is long, all the three syllables receive the tone resp. accents.—Words of more than three syllables are compounds, which are treated as if they were single words.

6. The law given under 5 suffers but one exception: whenever the verse concludes with a dissyllable, the first syllable of which, though bearing the tone, is short, the last syllable remains unaccented.

In illustration of the foregoing laws, I give a few examples from my text.

First thesis \(^2\) or 'auftact' wanting:
\(\text{ánt Maxénec stéoredè 10. } \text{Wéox umbe hwilit | wéoxe hám bitwéonèn 12–13.} \)

Second thesis wanting:
\(\text{þ téar hé atstättè 23. } \text{þ léi into Rómè 28. } \text{állè to héaxendóm 35.} \)

Third thesis wanting:
\(\text{wárê king of } \text{þ lónê 27. } \text{échán wèx his lác | for to wùrègin ham wèx 54–5.} \)

Fourth thesis wanting:
\(\text{þ fèole télèx wèl tô 89. } \text{áh se sónè ha zéald hám 127. } \text{of hirè bùrdeboldès 139. } \text{há ihérè a swúch nùrè 140.} \)

Second and fourth theses wanting (very often):
\(\text{méidèn i méîchåd 137. } \text{mámètè témplè 142. } \text{hèt wùnèrìt hit wèrè 151. } \text{azèîn gódès wìllè 172.} \)

Second and third theses wanting (seldom):
\(\text{of trèo óðèr of stán 266.} \)

Third and fourth theses wanting:
\(\text{of } \text{þen húlò gást | ás to kétisèr stòd | bìmíng } \text{þ sünfùl sláht | of } \text{i} \text{sléi} \text{nìtè 196–9. } \text{nè ne méi ná } \text{þìng 225. } \text{þ } \text{hit ná wíx móñ 323.} \)

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\(^1\) I need scarcely tell my readers that I only count the syllables following the one bearing the tone, this latter one of course included.

\(^2\) In using terms such as these I ask for the reader's indulgence. Taken strictly, they are certainly out of place in Germanic prosody; but in exchange for that, they are widely known and—short.
First, second and third theses wanting:

déarnlichè to him 406. Còst héhtè mi fèder 465.

First, second and fourth theses wanting:

Hómères mótès 850. bûrhmèn t òèrè 1475.

Verses without any thesis:

Hèt! hwéch wir réad 580. sók gódd wèrè 1200.

Verses with no thesis wanting:

wèc nèauer án ne kècheh hé 257. Ne nàuèc hé þurk òèr þing 274.
for þè jè ne sèhen hâm 278. ðt fèng on þus to spéokenè 312. þi eùch mon áh ò to hérsumin 352.

Verses with theses consisting of two syllables are very common.

First thesis consisting of three syllables:

*t wèc his ánes wít awárpin 591.

Second thesis consisting of three syllables:

in álle mine dèrne runès 575. ðt kënest of ow álle òf þë créft 814.

for sòne se ha Crist clêopedè 1328.

Third thesis consisting of three syllables:

þè nòweçer stúrièn ne máhèn 361. þa, jèt, ne máhte ha na márè 2027.

Cases of the fourth thesis consisting of three syllables do not seem to occur in our legend.

Dissyllabic words concluding the verse; the first syllable is long:

for þè lèofmon ánt þè lùèrd 679. as þáh ha gódes wèrèn 273.

*t hëore échë hèalè 872.

The first syllable is short:

hàre héaçène gódes 147. aþinès þè déore nóme 651. òwer wìcher-wìnes witen 642.

The concluding word consists of three syllables, the second of which is short:

óftest bá togéderès 113. þè nàn nès hérë éwening 118. ðwèndë hàre wìhelès 129. þè ihëret is in hëouenè 183. blòd òl biblòdegét 204.

The case of verses concluding with words of three syllables, the second of which is long, is of some importance, as here the only difference between the English and German way of treating the metre comes in.

Prof. Trautmann, who first proved the existence of the Otfridic verse in England, in his inquiry into the metre of
Lažamon's Brut, found that these trisyllables, when concluding the verse, can be treated in two different ways, namely, they can be accented either on each syllable, (as is done by Otfrid,) or only on the first and the last, and I believe I have observed that the former, and no doubt original accentuation must be used wherever it can be with convenience, that is, without overburdening the preceding theses, while the latter, peculiar to the English four-accent metre, is to be considered as a kind of expedient.

I subjoin a selection of verses illustrating this twofold way of accentuation:

of his rixlingè 44. of hire childehådè 79. swucche zincoléppès 128. for þin héniisse 209. þürh his wissungè 187. béoð unléflichè 345. þine léusungès 788. wisliche ð wårlichè 82. ð wësen hire þe meístriè 133. ð wisdóm as wislichè 185. þi alle ðuer léusungès 344. for sütel is ðeósenè 381. éaren butèn hérungè 497. Cômen álle strikindè 732. þe hville in cvårternè 601 or þe hville in cvårternè. of wórldliche wísdomès 525 or of wórldliche wísdomès. þi wéren in éstlondè 535 or þi wéren in éstlondè. zélden ow héhlichè 569 or zélden ow héhlichè.\(^1\)

It will be observed that there is very seldom a doubt as to the choice between the two kinds of accentuation, and I believe that upon the whole, wherever such a doubt is possible, the threefold accentuation ought to be chosen, especially in verses, the concluding words of which are plainly discernible compounds, which, as stated above, are to be treated like single and separate words.

This observation leads us back to the great influence which the logical or word-tone still has upon our metre. This word-tone may, under ordinary conditions, enable a monosyllable, no matter whether short or long—provided it conveys an intelligible and distinct conception (as substantives, verbs, adjectives, adverbs, and certain classes of pronouns\(^2\))—to bear the stress both of arsis and thesis, or, as we may say, to bear the arsis unsupported by a following thesis (law 1).

\(^1\) The greater part (those concluding with a compound) of the above specimens can serve to exemplify the struggle between (word-) tone and (verse-) accent. This struggle cannot be much younger than the metre itself, though in Germany it began much later. We all know how it ended.

\(^2\) Demonstrative, interrogative, and indefinite pronouns, and numerals.
This licence, if it deserves this name, goes farther still. Any monosyllable, even the most insignificant and the most used for filling up the thesis, may bear both arsis and thesis at the same time, if it is heightened by the rhetorical tone (which, in fact is no more than a higher power of the logical one), that is, when in sensible recitation it would receive a high accent or stop.

It is this very liberty which qualifies our metre, like it did the old alliteration, for distinctly rendering the nicest shades and lights of rhetoric; and this is what accounts for the favour that our metre used to find with the poets, and, still more, the preachers of the time.

What I mean by ‘rhetorical tone’ is plain. However, I add a few examples out of many, just to show how delicately our poet felt in this respect.

*Cléopet péo þinges gödes 360. þéf þu wúlt þi wíl 399. péo þí ham mákíë 500. þú guóë ha kéisër 750. I'ch guóë þe méidën 828. þárh him 7 on his 1075. þí' is bicón món 1209. ánt ták ve cușën 1323. ánt fór to féstnin hám 1985. him þét ha wréóëë ón 1327. hé ís þí glédeð mé 1521. þé ánt tí pässiún 2433. þér Móýses fúttë 2466.*

Judged according to the strictness of the above rules, these verses are one arsis short, some of them even two; but if we read them as an intelligent understanding will or should direct us, all of them are as complete as can be.

Another kind of rhetorical tone seems to exist, when, by its stress, not merely a syllable is singled out, but when the tone is more or less equally divided all over the line, as in uncommonly fervent passages of prayers, or, where we may frequently hear it still, in important and strongly urged sentences of sermons and controversies.

This kind of rhetorical tone appears to be applied in the following verses:

*ánt nom blóð ánt bán 908. þét hé is sóë gödd 924. ás déállich món 927. þét tí of þét þíng 980 (both kinds of tone are here combined). þét is i sóë gödd 1021. fór þí þét he wès 1103. fór his tréowe lúne 1377. þér há héuen úp 1407. swú þét nán ne méi 1775. ás án þúnres dúne 1998. þét béo fléschlich 2140. in álre wórlde wórl 2504.*
XXVI  INTRODUCTORY REMARKS.—METRE OF ST. KATHERINE.

It seems highly probable, especially if we think of our modern analogies, that in exceptional cases like the above-mentioned, even casual and verbal inflections, etc., were able to bear both arsis and thesis, as in bútén of án 870, félen nóvšer sár 1164, ónswrédé þá 1296, þís we scháwið þé 1349, O' kéné king 1909, wið þé huéolés swá 1941, and A'almihti gódlo 1981, a verse which, taken strictly, does not belong to this class, but which could not conveniently be put elsewhere. The concluding syllable of Aalmihti is certainly no inflection, but mihti is no compound either; at least it could hardly have been felt as such at the time our legend was written. The case is the same with hali when used in connection with gast. In this formula, as is natural, it occurs very often, and always bears two tones or accents, not only in our legend (l. 1402), but in St. Margaret, St. Juliana, etc., etc.

The number of the verses, especially of the last two categories, I have tried to make complete. And their scarcity might be a proof of the versifier's skill, even if there was no other reason to account for them.

Formerly I used to explain verses such as these as defective or corrupt. But when I observed that all or nearly all the verses of this kind occurred in passages of the greatest rhetorical or poetic vivacity and force, I gradually came to the conclusion that the one might account for the other.

That there do occur defective verses in our legend is a fact as undoubted as it is natural, if we take into consideration the way in which these old compositions were preserved and handed down to us. The number of defective verses is however exceedingly small. As in the above I have given the pseudo-corrupt verses, the few really corrupt ones will be easily detected and, the greater part of them, as easily corrected.

It may be useful to show my metrical rules, with all their limitations and restrictions, applied to a longer piece of the poem. For this purpose I choose the description of Paradise, not only because in it the accentuation is perhaps the most intricate and difficult in the whole poem, but because this

1 Still ån is more likely to be a corruption from ánê, which would make the verse all right.
INTRODUCTORY REMARKS.—METER OF ST. KATHERINE. XXVII

same piece best shows what degree of musical beauty and redundancy our meter was capable of.

As a matter of course, some verses will allow of a different accentuation; but I can only accent these according to my understanding and reading of them.

1640 Béo nu ōnne, Porphírè, stille t understónt mé: Cónsta bûldèn a búrh, ìnwiæ i þin héropte, 1644 ál abútèn bitríumet wiæ a döreowúræ wál, schínæde, t schëræ, of jîmstánes stëaprè 1648 þén is éni stërrè; t euch bóld þrinwithe bríht æs hit bärnrè, t léitindé ál on léid; 1652 t ál þ' terín ìs glístindé t gléamindé, ñs hit wère séoluër ðéer góld sméatè; 1656 isténet euch strëtè mid döreowûræ stánæs, of míslîcè héowèss, iméngèt togóderèss, 1660 islîket t' ismákët as éni glós sméèst; bûte slôh t' slèc, éauer ilîcè súmerîch; 1664 t állè þé bûrhmèn séouen sfèæs bríhtrè þén béo þé súnnè, glëowînde of euch gléo, 1668 t á máre ilîcè gléid? for nàwñht ne dërueè hám; ne nàwñht ne wônteè hám of ál þ' ha wîlnèè 1672 ðéer máhen wîlnìn; ðéel singînde sòmet, áse liiféouiè, euch án mid ðéerè; 1676 álle pléîènde sòmet, álle láhînde sòmet, éauer ilîcè lûstì, bûte lînnûngè; 1680 fôr þér is á liht; t léitindé lêmè. Ne nîht nís ter néauèr ne néauèr nó wòcnì; 1684 ne éileè þér nà món nówwëer sórhè ne sår, nówwëer hêate ne chôlè, nówwëer hûngèr ne härst, 1688 ne nàn op pûnchûngè: for nís ter nàwt bittrèss, áh is ál bâtewîl, swôttè t swètttrè 1692 þén éauer éni hálèwì, i þ' héounlîcè lônì, i þ' éndèlèse lìf, i þè wûnnèn t' te wèolèn 1696 pûrhwûnìèndé: t mònìe mà múrhhèn þén ålè mèn mâtîèn wìè härè múè múnnèn, 1700 t tellèn wîè túngèn, þâh ha áa tâldèn; þè néauèr ne lînnèè nówwëèr ne lêsstëè, 1704 ah lêasteè áa márè, se lôngrè se márè. þé þu þèt wîten wûlt hwûcèc wîhteþ þér bôon, 1708 þèr as ál þis blîssè is, þé þér is òrcòst ðéer éni ãhtè, ích þé onswèriè:
XXVIII  INTRODUCTORY REMARKS.—DR. SCHIPPER EXAMINED.

1712 Al þæauer ðóht ðís,  ne nán éorðlich éarð
áð is þér ðhwéð;  1720 hércin in ne hércin,
't hwéð se nóht wúrð nís,  ne héorte þenchrén of món,
þe nís ter nóhwér.  't, húre, méalè wið múð,
1716  ßef þu ðeskést: Hwét ðóht?  1724 húeð eðarçet ðálle þéo
Nán éorðlich éhè  þé him aríht lúuiéð.
ne méi hit séón, ich séggè,

The opinion contended for in this chapter, that the legend is written in the so-called Otfridic metre, has for the first time been disputed by Dr. Schipper in his ‘Englische Metrik.’ To recapitulate his arguments I think superfluous, the more so as his work will be in the hands of all interested in the controversy. I content myself with mentioning that the author entirely denies the presence of an accent or minor tone, ‘neben-ton,’ as it is commonly called (in words like lárè, lárèrvès, heouenè, etc.), on which the metre under discussion is known to be principally founded; and this he does, not only for Middle English, but for the later stages of the Old English dialects as well. The restrictions, however, which Dr. Schipper makes in favour of compounds, and such words as once having been compounds might still have been recognizable as such by the contemporaries of the poem in dispute (and he reckons amongst these, forms like lárèrvès, sustèr, fœirèst, etc.), and the fact that Dr. Schipper did not take into consideration the most important and decisive of all arguments, namely the rhymes, except in a wholly unsatisfactory manner, prompted me to resume and deepen my inquiry, the results of which I laid down in a critique on Dr. Schipper’s ‘Englische Metrik,’ which was published in the ‘Anglia’ some months ago.

I do not flatter myself that I have found the philosopher’s stone in the conclusions arrived at in my critique, but I shall certainly stick to them until some other and more satisfactory explanation is found for the facts there treated of. And as up till now Dr. Schipper has not openly refuted them (I can only consider the few remarks appended to his refutation of other critiques as evasory), I see no reason why the arguments

1 Bonn, Strauss, 1882.
brought forward in my critique should not still be as conclusive
and as valid as they were when first published.

I shall here give the most important parts of my argument,
thus complying with a desire communicated to me by the So-
ciety. The reader will so be enabled to form his own opinion.

"It is evident from the polemics of this chapter (the sixth
of the 'Englische Metrik') that anything can be proved by
anything, so long as we work with such scanty material as that
which Dr. Schipper uses in his present argument. One argument
has been left unnoticed by him almost entirely up to now, and
that just happens to be the most important one, and, in fact,
the only one which allows of a positive conclusion.

This argument is the rhyme. By the rhymes it was once
proved that the inflectional terminations of Old- and Middle-
High-German words in poetry were capable of bearing a
verse-accent (neben-ton), and in this way it was that we got to
a certainty as to the nature of Otfrid's metrical system, and of
all the many strophical forms based upon it; and just so in the
present case, the only evidence from which we can safely derive
conclusions must be looked for in the rhymes.

If we can adduce a sufficient number of rhymes in which
inflections rhyme with each other, or with monosyllabic
words, the accentability of these inflections and (by way of
corollary) the existence of the 'four-accent' verse and metre
must be considered as proved, in the first place for the
English poem under discussion, in the second for the whole of
its epoch.

Old-English, it is true, is not rich in rhymes. The so-
called Rhyming poem is, considering the date of its origin, so
perfectly rhymed that this fact alone speaks strongly in favour
of its foreign make, and the few and short poetic excurses
in the Chronicles afford too insignificant material to be of
great help to us. By the way, however, I mention the rather

1 By Lachmann.
2 This 'in poetry' is a later addition. We owe it to Prof. Trautmann, who, in
a sagacious disquisition on Otfrid's verse, Halle, Niemeyer, 1877, proved to a
certainty that this way of accentuation was not admissible in prose, as Lachmann
had contended. This view, shunned up to now as coming from the anglicist quarter,
has but recently been taken up and enlarged upon by proper germanists.

The first poem yielding a sufficient quantity of rhymes is Lajamon’s Brut. It will be said by way of objection to my choosing this poem, that the Brut is not rhymed throughout, and that for this reason it is difficult to know whether a rhyme is intended or accidental. I hope, however, to remove this scruple by selecting specimens in the most careful manner possible. Only from the closest surroundings and out of the midst of rhymed passages shall I select them, and, on the other hand, I shall keep a sharp look-out for rhymes used more than once. Lastly, I shall use only the last two volumes of Sir F. Madden’s edition, having recourse to the first for no more than corroboration of the facts taken from the other two.

These precautions will be found to be wholly sufficient.

Before entering into our disquisition proper, it will not be useless to drop a few remarks relating to the history of rhyme in general.

Let us remember how the minor tone (neben ton) originated in Old High German. It was engendered by treating (I.) simple polysyllabic words as compounds. This fact is easy to explain. Keeping in view the history of the Teutonic languages, we see that compounds are formed by simple words coalescing with other words, the separate meaning of which, though for a long time understood, is steadily effaced till it loses itself in that of the first word. Outwardly, this change shows itself by the last word gradually losing its separate tone, and becoming weakened and shortened, owing to the greater stress naturally resting upon the determining syllable. In this manner compounds have always been formed, and are still formed, so that if we take one of our modern languages or dialects at any epoch we like, we find an abundance of such compounds in every stage of development. And if this is the case with modern languages,—where from plain reasons this process is partly interrupted,—how much more must it have been so with dialects entirely free, and unstinted in the display of their creative powers. In fact, there is no theoretical differ-
ence between simple words and compounds; and whether the second syllable of a word be called formal or inflectional, it was once a separate word, with a meaning of its own and a tone of its own.

Let us apply this to poetry. Here are three words: heilfluot, heilant, heilem, which are compounds in different stages of development, but still all capable of bearing two tones each. So that if any of the three ends a verse, we may either rhyme both syllables of the word or only the last.

With disyllabic words or compounds the first syllable of which is short, the case is slightly different, though not theoretically.

The stages corresponding to the first two words above still bear two tones, and the liberty of rhyming the two syllables or only one is quite the same. The third, however, can bear no more than one tone, on the root syllable; and a word of the type of gibu can be rhymed only on both syllables.

In the place whence I take these remarks, I have explained this inconsistency by saying that only in words of the type of heilem, could the first syllable be stretched out so long in pronouncing as to fully correspond to the first and most accented part of the compound, whereas the syllables of disyllables with short roots like gibu, followed each other so rapidly in pronunciation, that both together would correspond to no more than the second part of the compound. But whatever may be the reason, there is the fact, and we must take it into account. I hold, however, that there must have been a time when even these short-rooted words were capable of bearing two tones like all the others, though this may have been before our metre came into use. And there is some reason to believe that, in many of the so-called defective and apparently rhymeless verses in Otfrid, Laümam, and others, we can see the last lingering traces of this older and uniform way of accentuation.

(II.) Another way leading to the minor or 'neben-ton' was the following:

There are many words in Old H. German, which, originally disyllables with roots long by position, frequently occur also
afterwards in a trisyllabic form, from having inserted an anomalous vowel between the consonants ending the root. The latter trisyllabic form is even the common one, at least in O.H.G., and the return to the old form is here a sign of the deterioration of the language.

The transition from one state to the other was of course not an abrupt, but a gradual one, nor was it likely that in such a case the third syllable (which is naturally and at the end of a verse even necessarily possessed of a minor tone), would lose this tone after the word had been contracted.

So we have forms and accentuations like *bifeluhàn* and *bifél-hàn*, *pipórakèn* and *pipòrgèn*, *bèsamò* and *bèsmdò*.

Nor will transitions, like *meinan*, *gisello*, from *meinjan* and *giselljo*, etc.,—the older forms of which are not very remote from genuine trisyllabism,—have failed to bear upon the accentuation of our words.

Now the same circumstances which gave birth and rise to the O.H.G. metrical system are to be found in exactly the same way in Old and Middle English; and if we add to this the fact that the ‘dimeter iambicus acatalecticus’ of the church-hymns (which, as we have some reason to suppose, was the model of our verse), was practised in English as well as in German cloisters, it would be surprising indeed if in both countries a verse of the same nature and the same accentuation should not have sprung up.

In order to put in the right light the following specimens selected from the Brut, I shall accompany them by others taken from different Old High German poems, the rhymes of which are beyond all doubt as to their being intended. The so-called ‘Anno-Lied’ will be preferred as best suiting my purpose. It is both in point of language and rhyming licenses very similar to the Brut.

And now for my task. I had best begin with the trisyllabic rhyme words described above under 5 β (see page xxii). These words have, as is known, two accents, that is to say, the word-tone on the first, and the minor tone or verse-accent on the last syllable. For the rhyme, only these two syllables are important, the intermediate one is not essential, as it is unaccented.
Full rhymes after the type of fillorane: giborane (Krist I 23, 37) do not often occur in Brut; I may mention, however, isworene: forlorene II 83, seqomede: gromede II 151, oðere: broðere II 188. Much more frequent are half-rhymes, or assonances, amongst which, after the type of herige: menige (An. L. 442), the most innocent occurring are: heuene: heonene III 26, wunie: icumene III 295, ivitene: scipene II 183 (see a similar rhyme, ibidem 249), ihouene: isworene III 209, wunien: sumeres II 189. More daring are hauene: hælðe III 136, cleopeden: stæune III 88, and still more so laxuarda: hauene I 64, for the latter of which we find a good analogy in vuristin: diurftigin (An. L. 600).

The rhymes or assonances just mentioned lead us on to those trisyllabic rhymes in which only the last syllables, i.e. those bearing the minor accents, rhyme with each other. Indeed, it is hard to believe that in hauene: hælðe III 136, ihale)ed: ifule)ed III 180, clerekes: hokeres III 195, beiene: ifarene III 255, the intended rhyme does more than embrace the last syllables—a fact which is still more corroborated by such specimens as gadere: muchele I 78, makede: smiðe III 235, hateren: werien III 237, hauede: scipene III 242, isturmede: makeden I 71 and Zangustel: Methahel I 114. But we are forced to admit the possibility of rhyme upon the minor tone wherever one of the two parts constituting the rhyme is divided and broken in such manner, that only the concluding mono-syllabic word rhymes with the last syllable of the trisyllabic word. Here are to be mentioned such rhymes as Hercules: ues I 56, Totenes: pes I 76, pus: Membricius I 39, 43, and innumerable cases in which the subst. men (plur.) rhymes with the inflectional ending -en. The rhyme men: kaiseren¹ III 109, is a full one. There are of course also half-rhymes in which heom (Dative case of heo) is generally used. As specimens from the An. L. I give man: generian 224, offene: é 789, as full rhymes; brunieun: sturm 126, as half-rhyme or assonance. All of these rhymes being suggestive enough

¹ To render the rhyme complete the poet added an anomalous n (so-called nunnation); kaiseren stands for the acc. sing.
INTRODUCTORY REMARKS.—DR. SCHIPPER EXAMINED.

for any one who knows that where there is a rhyme there is an accent.

As indicated above, there are also in Lažamon’s language a great number of words which fluctuate between dis- and trisyllabism. From the Brut I quote only haude, zeueðe, burexe, children, seoleon, deijdde, aneoweste, feirerst, muchele, for hafde, ifeðe, burhe, children, seoleuen, deide, aneowste, feirest, mucle; and it seems to be quite at the discretion of the poet to employ which form he likes.

To exemplify the use of words of this kind in constituting the rhyme, I give first some specimens from the An. L.: havite: sagite 178: lante 403: virmanitin 662: sagite 800, havitin: sprachin 340: lantin 496, but irgezzin: hetti 412, hattin: dadin, 620: vuristin: diurftigin 600, but vuristin: brustin 732, werilte: sehtinde 180: sedele 372, elsewhere spelt werilt, werilte, which forms unfortunately do not occur as rhymes; worthy of notice, however, is werilte: swertin 454.

In the Brut we have—partly on account of the greater licence in the use of anomalous vowels, partly because of the larger material—a much greater choice of rhymes of that kind. I content myself with mentioning: sweuene: zeueðe III 132 (elsewhere ifeðe), ihaleyd: ifuleyd III 180 (elsewhere ifuleyd), clerkes: hokeres III 195 (elsewhere clerkes). The greatest licence is found in murie: Ambresburie (for burhe), II 268, and wuned: munede (for munte), II 260, III 187. As certainly no one ever spoke munede as it is spelt in these places (the spelling doubtless only indicates the way in which words differing in number of syllables were made to agree with each other in reading¹), this last specimen leads us into the midst of the hybrid rhymes proper, that is, of those interesting rhymes which consist of a trisyllabic (simple compound or broken) word, and a genuine and unchangeable dis-syllable.

Before giving specimens I take leave to draw the attention of the reader to the striking similarity in the construction of rhymes between the two poems.

¹ The first e in wuned as it appears was slurred over, and the n in munte stretched more than usual.
I divide the specimens into two sections, according to the character of the root-syllables of the dissyllables employed.


To those who are readily persuaded, the above-mentioned rhymes will sufficiently prove the presence of an accent in the inflectional endings of the words of Middle-English. However, in following up my argument I hope to find proofs of still greater conclusiveness.

Instead of giving specimens of dissyllabic rhymes, which would be of no conclusiveness whatever, I sketch rapidly another way, already referred to above, in which the minor tone was likely to take possession of inflectional syllables.

Amongst the specimens given above we have such rhymes as *sinin sun*: *sünden*; *isomned wes*: *londes*, which are constructed in just the same way as An. L. *wisheit*: *vili breiht* 192, *wichaft*: *iri craft* 292. *Brut swikedom*: *wimmon* II 202, *wifmon*: *seine’s* on III 249, *feorlic*: *deope dich* II 93, both rhyme-words of which are compounds. The following equally dissyllabic rhymes are constructed in like manner, *vorhtsam*: *gehorsam* An. L. 246, *wepmon*: *wifmon* Brut I 79, *alswa*: *batwa* I 101, *forsward*: *orchænd* II 116, *wifmen*: *[wi8-]innen* II 65, *cómen*: *burmen* (for *burhmen*) II 145, *sei8 me*: *hehne* III 88 and from these a short and direct way leads us to rhymes consisting of equally simple rhyme-words as An. L. *suster*: *Laster* 965, *wunter*: *grunte* 218, 226; Brut *hundred*: *wunder* II 101, 224: *Lunden* II 93: *grunden* III 77: *grunde* I 332, 334, II 191, III 199, *Walcwain*: *bihaluen* III 66, *bohte*: *dohter* II 221, and to the very frequent rhymes of *drihtin*: *lihte*: *nihte*, etc. If the last two words are taken as the end of the line of development, every one looking with unprejudiced and impartial eyes at the specimens given in the last paragraph, is bound to admit that there is no trace whatever of a leap or bound in their construction. So that whoever admits that such words as *vorhtsam*: *gehorsam*; *wepmon*: *wifmon*, are rhymed as well as accented upon both syllables (which the author of the *Englische Metrik* admittedly does) is forced to admit the same possibility or rather necessity as to rhymes like *lihte*: *nihte*, representing the concluding link of our chain of development.

I resume the argument at the point where it was dropped before the digression in the foregoing paragraph.
I spoke of the class of rhymes composed of equally dissyllabic simple rhyme-words. The reader will remember the way in which the presence of a minor tone in the last syllables of trisyllabic words was proved. In the same way the presence of that tone can be proved with regard to dissyllabic words. It is superfluous to cite specimens exemplifying the gradual transition. The rhyme of the first part of the compound with the first syllable of the single word grows less and less discernible, till at last only the latter part of the compound and the second syllable of the simple word rhyme with each other.

The rhymes engendered by this kind of licence are very numerous in An. L. The monosyllable most in use in such cases is man, which generally occasions the return of the old inflectional ending -an, that elsewhere in this document is softened down into -in -en. There are, however, half-rhymes, as man : sichen 710. Assonances of another kind are quam : virlouchinan 812 : ginadin 772. In Middle-English, where men or heom,—and in a lesser degree mon, nom, com—were very favourite monosyllables, the necessity of such a violent assimilation was not so urgent. As specimens of full rhyme I may cite here men : streten III 72 : ivurçen III 164 : horen III 166 : burhçen III 169 : azem III 291 : isohten II 192, etc. As interesting analogies to the assimilations cited from the An. L. we find here mon : habbeon III 277 ; wifmon : Judon I 172.

Just as the inflectional -en, we find -e in rhyme. Amongst the monosyllables used for rhyming with the inflectional -e, the pronouns me, pe, he are the favourites. But the substantive sea also seems to have been used for the same purpose. On a foregoing page I had occasion to mention the hybrid rhyme widen sae : bléðe, to which may here be added the rhymes of se (sæ, sea) with isome (for isomne!) III 229 : isene ibidem : ferde I 47 : swein (Dat. c. for sweine) I 149 : Desse III 200 : ende III 201: Bruttaine III 281 : þusende III 284 : sæle II 14, wolcke I 394, II 15 : funde III 222. Half-rhymes are formed by means of treo, þreo, to, ðido, þa, swa, and the like.

There can be no doubt either as to the inflectional -es being able to constitute a rhyme. Unfortunately I have found only two specimens, viz. was : cunnes II 607, arås : ærmes III 118.
As rhymes of similar structure, however, may be mentioned, Flandres: wes III 115; Luees: wes III 81: us III 2; vohis: ivis II 103; cernis: ivis III 190.


Besides those above mentioned, I could not find any other endings used as rhymes. Only for the sake of completeness I mention rhymes in -est (superl.), which,—though even the author of the ‘Metrik’ concedes its capability of bearing a minor tone,—occurs much too seldom to build strong theories on.

The inflection of the second person sing. of verbs is not to be met with, any more than that of the plural and third person sing. pres.—at least not in full rhyme.

In the foregoing pages I have spoken of dissyllabic rhymes in which the word-tone and minor-tone were bound together. Great as this licence seems, there is a still greater one to be found where the rhyme consists of only the syllables bearing the minor tone, or, in other words, where minor tone rhymes with minor tone, as in Cadwaðlan: londen III 256: kempen III 257: Anglen III 257: eorlen III 258: stunden III 275: icunden III 277: ihaten III 278, baluwen: ileoten III 258, beorgen: hunden III 451; in vol. III. pp. 58-59, a passage of no less than sixteen verses in succession may be found connected by rhymes of this kind; andswared: kinge III 123, iherde: icorne III 259, kene: swicñe III 55, iheled: inewâered III 203, hundes: togaderes III 274, gripes: fuseles III 120, beornes: Bruttes II 46, etc. From Old H.G. I quote: gehelfen: gelüteren Arnsteiner Marienleicht 207, fillen fâhen Leich vom
INTRODUCTORY REMARKS.—PHONOLOGY.

heiligen Georg 37, mulo: heigo ibid 1, volke: gezelle An. L. 284.

I abstain from giving more specimens.

The foregoing pages seem to show the way in which poets, with the view of lightening their work, were gradually led from one rhyming licence to another, till, at last, the consonance of the rhyme-words was scarcely perceptible. But, in reality, the genealogy of the rhyme was just the reverse, and I only chose the above method of argument for convenience sake.

The rhymes upon the accent or minor tone no doubt first came into existence, since they were the easiest and most consistent with the common and prosaic way of accentuation.

The specimens given in the above sketch sufficiently show what I intended to prove.

As where rhyme is, there is accent, I have shown that tri-syllables, without regard to their root-syllables, had an accent or minor-tone on their last syllables, the same as dissyllables, except that here things depend on the length of the root, for only inflections of dissyllables with long root-syllables can be found rhyming.

I come to the last conclusion. The same accentuation which words receive at the ends of verses is, if necessary, likewise admissible when these words stand in the middle of verses.¹

The result of thus transferring this accentuation from the end to the middle of verse, is the line of Otfrid's four-accent metre.²

PHONOLOGY.

ä has suffered comparatively little damage in our text.

Before n, m, it is weakened, as in most of the O.E. dialects, into o, except in anan 31, 440, etc., and cang 258, acanget 2018, the derivation of which has not yet been made out with sufficient certainty (Swed. käng ?).

e before n, m instead of o (a), we find in hwen 389, penne 426, 774, imenget 608. eo in beonne 2468.

¹ Very often, especially in Laȝamon, the rhyme embraces three arses. Sometimes whole verses seem to be rhymed.
² For the Old and Middle English poems claimed for our metre, see my 'Critique.'
e in *scheome* belongs of course, as in *scheop*, etc., to a preceding guttural.

*a* before *r* remains nearly everywhere. The only exceptions are *onsuere* 357, *aber* 1544, *gersum* 798, *dearnliche* (Old E. already *derne*) 406, 575, 576, *wearnen* 769, *bearnde* 1650.

Before *l* exceptions are equally scarce. Vacillating between *a*, *ea* (*e*) are *alldrene* 81, 800, *wealt* 218, 504, 556, 933, 1067, *smeal* 1588; *ea* is certain only in *alwealdend* 618, 1723, 1765, *healden* 686, *wealt* 1780, 2036, *yeald* 127, *bealden* 1609.

Before *h* or *x* (=*hs*) the exceptions are still fewer. Only in *seh*, has *a* been replaced by *e*.

Before the rest of the consonants, *a* has not been preserved so purely. But even here all the three texts not seldom agree in having *a*: thus it is the rule in such words as *makien*, *schafte*, *ischapen*, *habben*, etc.

For *a*, which, in Old E., is mostly replaced by *ä*, *R* as a rule has *e*, *B* *ea*, *C* *a*. That *R* represents the reading of the original, is sufficiently evident from the fact that in about fifty of the words concerned (a great number of which are in very frequent use in our text, as *ewe*&, *xef*, *dei*, and the various forms of *seggen*), *C* leaves its *a* in favour of the vowel used in *R*, a favour which is not returned by either *R* or *B* but in a very few instances, as in *wattres* 271, *was* 527, *ra*Œ*e* 555, *tat* 1338, and *hwas* 680, 765, etc., which last word we may safely suppose began to lengthen its vowel in that time.

*ea* for Old E. *a* occurs in *ileæset* 1895.

*ē* as an old 'umlaut' of *ā* occurs wherever it is to be found in Old E.; this *e* very seldom vacillates between *ea*, *e*, *a*, as in *mereminnes* 1490.

*i* is even more uncertain than *ā*. Just as in O.E. it frequently changes with the older *e* and *eo*; unfortunately very often this change is not carried out simultaneously by the MSS. of my text. *R*, however, seems to be right again, as the following specimens will show.

*eo* is certain in *weorre* 20, 2399, *gleo*, *gleowinde* 1667, *feole*, 89, 159, 799, 2052; *leornin* 110, 386, 938, etc.; *heorte*, 86, 168, 181, etc.; *eorœe*, 353, 1017, etc.; *icleopet* 462, 2346, 2375; *neomen* 653, 765, 1001, 1180; *steorren* 714; *feor*, 823;
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weorrin 1348, 2039; steortnaket 1537; heouene 1574, 1731, 1984, 2417; yeorne, 1576; heonne 2068; zeouen 37; heowes 1658; tintrohe 1948; coren, 2268.

Fluctuating between e, eo; seolf 58, 69; icleopet 88, 360; fcole 119, 121, 860, etc.; heouene 183, etc., speokene 312, 1577, 2058; beoren 463, 2458; seoluen 493; forgeote 1368; heonne 1383; heorte 1495, 2116; seouensis 1665; bizeoten 2113: tintrohe 1504, 2131; leôuien 1519.

Fluctuating between e and i: etsterten 700; firresten 1554; zirnde 1579, 2387; fehten 766; winne 2477.

Fluctuating between eo, o, is only preserved 2180, 2234, 2404.

The old e sound is preserved in ewe 867, helpen 1140, yelpe 1280, wereken 2049, yelden 2216, heuene 364, 2461, schelde 809.

eo stands attenuated into o, occurs only in world.

ea stands for e, i, eo, in chear, chearren, 2288–9.

i for Old E. y is only to be found in forhisne, king, and the other compounds with kine, kineburh, kinemot, etc.

Elsewhere i equals Old E. i.

ö=Old E. o except in leouesin 1519, and marhen 605, etc., the latter of which is no doubt assimilated to those with ar in their roots; it evidently goes back to the by-form mergen.

ü=Old E. ü, ý, except in -luker 2086, comparative of -lich.

A (except in the few cases where already in O.E. it had been obscured into o, as in nomen, monos, yeomere, etc.) has been preserved in its old purity. Exceptions, only lo, 98, keiser 306 etc., steak, 338, 714, 1854, and hehte 73, etc. The two latter are, I suppose, assimilated to similar forms (stēap, hēt ?).

Å uumlaut of á is subjected to the same fluctuations as ä, umlaut of ä. As before, R mostly offers é, B ea, C á. As for the two former vowels, a kind of rule may be established, in so far as é is certain wherever it is to be derived from a Teutonic ã, whereas ea takes its place where it answers to Goth. ai, O.H.G. ei. Exceptions are flesch, ledden, 2219, 2313, lerden 469, del 669, on the one hand; read 6, fear, 8, 23, fearlac, offearet, etc., mealen 1319, on the other.

Certain ã, we have only in halexi 1692, rawe 1930 (Old E. râwe and râwe) uræsæ 2048, dare 99, stanene 2480.

Uncertain and fluctuating between e, a, ea, we find the vowel in lefli, wroæsæ 154, 1903, cuæden 539, idealæt 752, arerde 1060,
INTRODUCTORY REMARKS.—CONSONANT-CHANGES.

1111, hireadde 1230, unwreste 1260, leaste® 1704, 2164, eskest, 1716, lesten 1790, read 1975, iled 1202, clane 2247, 2265, heaste, 816.

Also with eo this vowel is sometimes found changing, as in feorlic/i 2056 and leote®; and we find it fluctuating between e and eo in the same two words 1995 and 2252.

\( \text{e} = \text{O.E. } e \text{ except in heanin } 1020, 2402. \)

\( \text{i} = \text{O.E. } \text{i} \text{ is occasionally broken into } eo \text{ as in O.E. } \)

\( \text{e} = \text{O.E. } 6 \text{ except in heanin } 1020, 2402. \)

\( \text{i} = \text{O.E. } \text{i} \text{ answers to } eo \text{ in St. Katherine.} \)

\( \text{O.E. } \text{eá}, \text{Goth. } \text{iu answers to } eo \text{ except in a few words, of which } \text{de®} \text{ and } \text{heh, with their divers forms and compounds, are the most frequently used.} \)

CONSONANTS.

The inflectional m, wherever preserved, is weakened to n.

In other cases it is O.E. m.

n is frequently dropped in the inflections of substantives, and, though more seldom, in those of the verb, and in the prepositions in, on, the indefinite article and the first and second persons of the poss. pronouns, etc. Single n instead of double n is put in forms like speokene, ane, with the exception of donne 782, etc, underfonne 2234, where it is always preserved.

p inserted in inempnet.

b the same as in O.E.

f in anlaut seldom represented by u, as in ules. In inlaut between vowels or liquids softened into u=v the vibrating (buzzing) labiodental aspirate, as in bileave 319, halue 20, deoules 2312, derure 947, culurene 1823. The first signs of this transmutation we can observe already in Old E. (cf. Sievers, Grammatik, § 194).
INTRODUCTORY REMARKS.—CHANGES OF S AND C.

In auslaut often takes the place of d. MS. B goes farthest in this respect. In preottracke 1413, tt stands for t.

d in auslaut seldom replaces t; isend 711. Sometimes d is used instead of dd, as in ischrud, iprud 1449. Nearly always omitted in onswere-de-n, c written for ds in milce 295.

♭, ȷ, the first of which signs is used in anlaut, the latter anywhere else. ♭ in anlaut, and after words ending with s, d, t, is often replaced by t. ȷ omitted in wurgtc 272. t is written for tt, i.e. t♭ in mahtu 1494, schaltu 2132, etc.

s, except that it stands for double s (ȷs) in blissful 1857, does not offer points worth notice. More interesting is the ligature sc which, except in sker 867, scolmeistres 521, esken 1716, menske 1983, in our text, appears as sch. Only once in ules is sch narrowed into s, a change peculiar to the Middle Kentish dialect.

c (k) is by far the most interesting consonant in the dialect:

IN ANLAUT,

c is used before all guttural vowels, whereas k precedes vowels of palatal character, that is, e, and i, y (the umlaut of u). From the former rule only two words are excepted, kasten, 945, and Katerine, which are of foreign origin, and to the latter the only exception is bicherde 1183, 2228, 2229. Doubtful are bikmet 1291, and nowcin 1840, 2395.

Before i (old) and eo, c (so far as I can judge,) becomes ch, as in childhade 79, cheosen 1871.

IN AUSLAUT

c is preserved in most instances. In spek 308, it has given way to k. In euch, hwuch, swuch, -lich, the ch is apparently taken from the dissyllabic forms, an explanation, however, which does not account for the change of ic into ich, and ac into ah. In the word last mentioned, the dissolution of the c is gone already so far as a slender aspiration, but the last state it reaches is in pulli 348 (O.E. pyllic), for which the text elsewhere reads pullich, as in ll. 357, 847, 2333.
INTRODUCTORY REMARKS.—CHANGES OF C AND G.

IN INLAUT

the hard guttural has partly remained intact, and partly been palatalized. From want of material I cannot make a thorough examination as to whether or not my text agrees with the rule set up by Mr. Sievers in his Grammatik, § 206, 6. The fact that ch does not precede either a or å certainly speaks in its favour. Other vowels are followed by either k or ch, as in cche 298 (but ecnesse 2505), speche 451, biseche, 2343, cnavlechi 1343, 1379, loken, 790, bokes, 837, token 2060, hokeres 419, lokede 1206, ibroken 1201, strikinde 732, iwiket 1740, pikes 1929, swike 1937; but riche 47, 50, 60, liches 1045 (cf. licome 2202), iliche 1663, siker 25, cwike 63, sikel 825, isliket 1660, blikede 2364, tolukken 2092, bruchel 2003, meoke 103, spekene 312, breoke 1294. Although the use of the gutturals in the foregoing specimens is pretty regular, and might suggest certain ideas, I abstain from founding any rule upon such scanty materials. It must not be forgotten, however, that in the text there is no word showing (in inlaut) k after ë, ü; or ch after ò, ô, ë, ù.

When the hard guttural stands by another consonant, the following seems to be the rule: c remains intact when followed, and is palatalized when preceded, by the other consonant; exceptions from the latter part of this rule are wlonke 842, bonki 2382, werkes 1016, ilke 1095, 1199.

O.E. cc in our text takes the form of cch, which, in streche, appears simplified into ch; whilst on the other hand cch in hwucche, 445, 1032, 1707, and swucche 2190, is an anomaly, standing for ch.

O.E. cg becomes gg in our text, as in leggen 772, segge 321, 327.

The old ligatures cl, cn, cr, cw, are still in use. The last of them is changed into qu in quoë.

As to the use of g and j in anlaut, it is impossible to formulate a rule from the scanty materials of our text; for we find jarewe 1734, jarkin 1735; and on the other hand togederes gederin 989, ageide 1249, geaë 1883, not mentioning interchanges which apparently nothing can account for. So, for instance, l. 215, we find julde, but l. 231 unfoëgult, l. 499
INTRODUCTORY REMARKS.—CONSONANT-CHANGES.

* * *

offers *yonge*, which in l. 2469 is uncertain. In spite of all these irregularities, however, we may say that *g* has in most cases been palatalized before *e, i, eo.*

The prefix *ye-* has dwindled into a single vowel *i.* The suffix 

- *ig* had a similar fate, except that it sometimes reappears when the word is inflected. Of *witti,* for instance, we have the forms

wittesn 843, wittege 489 (but witliest 533).

As for *inlaut* and *auslaut,* we may lay down the rule that *g,* when preceded by consonants and guttural vowels, becomes *h,* whereas it is perfectly vocalized and becomes *i* when preceded by palatal vowels. Only one single exception from the first part of this rule is to be met with in *buriboldes* 439, which as simple, however, is always spelt *burh-es* 6, 9. To the second part of our rule several exceptions occur, in *hehest* 416, *fehere* 2291 (comparative; the posit. is always spelt *feir(e)*), *sehen* 278, *stihen* 1012, *hihe* 1381, and *wiheles* 129, 1051, which last word, however, is, in l. 891, in better accordance with our rule spelled *wiles* for *wiheles* (?).

There is not much to be said about *h.* It is lost in *anlaut* before *l,* in *lowinge* 143, *ludinge* 144, etc., the same as before *r,* as in *rake* 1138, *raðe* 555, 972, *ream* 2293, *arudden* 1137, *redren* 60, etc. *h* in *inlaut* is omitted in *hest,* a form which in my text not seldom interchanges with the older *hehest.*

The semivowel *w,* which in our MSS., except in *quo,* is rendered by the old *wen,* is, in *inlaut,* upon the whole preserved intact. Not mentioning the cases where in Old E. it was allowed to drop, it is omitted in *ichulle,* besides which, however, the regular formula *ich wulle* is still in use. With the following vowel it is blended in *euch* and in *hu,* which promiscuously appears beside the old *hui.* It has darkened the following vowel in the various forms of *wullen, nullen,* in *wommen, hwuch, swuch; world, sword, quo.* It has disappeared without leaving a trace in *nat, nes, neren,* forms in use already in Old E.

The semivowel Teutonic *j* was rendered by *ʒ* in Old E., and this custom is retained by our scribes. Only in *inlaut* it is frequently replaced by *i,* while, on the other hand, it is sometimes hardened into *g,* as in *wurʒede* 59, 508, *bibloʒeget* 204,
INTRODUCTORY REMARKS.—CASES OF NOUNS.

studgi 1264; and in herhede 336, it even passes over into the guttural line.

Over / and r we need not lose many words. I shall only mention that like m and n, r is frequently dropped in inflections. This is always the case with l in euch, hwuch, swuch, and their by-forms.

FORMS AND INFLECTIONS.—DIALECT.

NOUNS.

A rapid glance at the forms of our text will teach us that the obliteration of the language had already gone so far as to make the classification used in O.E. grammar inadvisable. The only way to bring some order into our materials, is to treat each case separately.

The form of the nominative is changed in a few cases. Final e is dropped in wil(l) 371, added in evartere 671, heawene 36, wununge 2423, and others terminating in -ung, -ing; the oblique case of ica, veane is (beside the old form) used as a nominative, cf. 1166-7.

The genitive case in the singular of masculine and neuter substantives is commonly denoted by -es.

keiseres 3, healendes 612, jumres 1998, weis 1864, deies 1077, meidenes 909, 2062, blodes 1398, swinkes 805, cunnes, 1912.

Our text is in accordance with other writings of the same period in using the noun proper without the genitival termination. So we find Belial for Belials 1906. The word feder, however (which elsewhere, like moder, brosfer, suster, and dohter, is still without the sign of the genitive case), has in federes 619, assimilated itself to the rest of the genitives.

The same termination is applied in the genitive case of fem. nouns: mereminnes 1490, worldes 1502, 1723, cristenes 2045, lefdis 2192.

Alixandres 47, is not necessarily of Alexander, as Morton has sometimes rendered it, but more probably of Alexandria, or Alexandrie, as the Latin text puts it.

The adverbial genitive nithles 1077 is in use as of old.

The dative and accusative cases mostly coincide in form. There is, however, a marked difference to be noticed according
to the prepositions they are connected with. Sir F. Madden, in the Introduction of his well-known edition of Lajamon’s Brut, puts forth the opinion that when the Brut was written, the prepositions which formerly governed the dative had changed this case for the accusative. This may apply to the Brut, but it certainly does not to our Katherine.

For and mid (wið), it is true, appear to govern the accusative case everywhere, with the exception of only a few cases, as for neode 9, and mid riht 769.

But in the case of in and of, the dative case is not so rare. I find in . . . lif 1694, lond 21, 1693, hond 1779, húse 1807, niht 2189, yer 43, meðhad 137, bur 138, burh 46, 64, mod 60, anhad 931, striph 940, þing 1032, 1035, world 1224; but in . . . halle 416, londe 535, 1304, stalle 683; of . . . god 100, gleo 145, hird 156, deæ 165, 337, 1334, blod 204, treo, stan 266, gold, seoluer 269, 493, wind 217, dei 436, lond 586, striph 701, creft 814, lam 990, 2150, world 1626, niht 1741, folc 2010, lei 195, gast 196, 1401, monhad 985, þing 980, lif 885, wið 192; but of . . . worlde 80, 97, 472, childhade 79, weic 126, ahþe 143, 199, 231, gode 392, burhe 2317, witte 1285, wohe 1235.

After to, the dative case is employed nearly as often as the accusative case: to . . . heaðsendom 35, healent 182, 2067, þing 245, 993, leæf 384, yelp 470, lif 478, deæ 566, striph 795, wealdent 1765, lauerd 2066, 2128, þing 993, and the frequent to-dei; but to . . . balæve, bismere 552, Criste 694, 2181, 2492, deæ 2206, fehte 14, kinge 1300, lake, 62, 200, 1898, londe 7.

And on seems to have stuck to the old construction: we find on . . . blode 1543, breoste 190, halve 121, liue 2360, rode 1901, seotle 45, worlde 526, 1068, and only on . . . dei 339, half, 2014, writ 110.

Of other prepositions I shall only mention bute . . . mel 1819, æcines . . . heast 2218, wiðuten . . . burh 2240, toward . . . deæ 2268, from . . . bale 2295, and governing the dative case, under . . . schelde 809, bi . . . bane 2177.

For the nominative case in the plural number (such forms as fet 499, and men 799, of course, excepted) we have two terminations -es and -en; the former mostly used with masculine and neuter nouns, the latter with feminine nouns. There are
exceptions (though not so numerous as to make the rule impractical), which may be partly remains of the old declensions (as many of the weak substantives), but they may be also partly due to change of gender. We know, for instance, from ll. 781 and 1026, that bileaue and deaÆ have become feminines, and from l. 2037 that medschipe has become neuter.

For the genitive plural, the termination -e is the rule, as in breoste 2122, kinge 2211, meidene 2379, 2425, schafte 882, smelle 617, ñinge 253, worlde, 663, 2504. Very seldom we find the termination of the weak declension (O.E. ena) employed, as in aldrene 81, 100, enihtene 1558, culturene 1823, dahene 2469, kempene 2469. Beside the ancient form -menne 6, we find a form without umlaut: monne... 450, 2022. An analogy we have in the fluctuation between mennesse and monnesse 985.

The only exception to the above rule we have in foreign words, as in maumetes temple, Latin templo idolorum, liunes leoke, Latin lacu leonum, martirs licomes (no Latin equivalent). Here the genit. seems to have taken the form of the nom. acc. martirs, maumez, which forms are, no doubt, influenced by Norman-French.

The accusative pl. is almost without exception the same in form with the dative and, of course, the nominative. So we have men a. 33, d. 144; þreates a. 2002, d. 40: godes a. 147, d. 53; tintreohen a. 1887, d. 41; godes a. 2088, d. 53; ehen a. 111, d. 307; deouclen n. 553, d. 211; creftes a. 1052, d. 256; engelles n. 291, d. 1830; wordes a. 374, d. 311, 378; sahen, a. 358, d. 382; meistres a. 467, d. 446; honden a. 1358, d. 494: runes a. 109, d. 575; kinges n. 224, d. 637; earen n. 497, d. 1128; woolen n. 1035, d. 1695; teÆ a. 1266, d. 191; enihtes n. 1738, d. 1436; lefdes n. 2328, d. 1478; dahes a. 1824, d. 1918; hweoles a. 1919, d. 1941; ÿuheles a. 2092, d. 2245.

Wherever these cases differ, we are certain that this has nothing to do with the inflections, as in wiheles a. 129, ÿiles d. 891.

As to murhösen n. 1697, 2159, murhöses d. 2186, the termination of the nominative seems to have been a double one, as is doubtlessly the case with þing, the accusative pl. of which is in ll. 934, 999, formed after the old fashion, while in ll. 360
and 370, the word shares the fate of the other masculines and neuters. It is the same with word, the plural of which is sometimes wordes, as in ll. 311, 316, sometimes word, as in ll. 482, 488.

As interesting plural forms I have further to mention schepe a. 60, deor d. 2244, and the quite irregular bulfe a. 61, which, in O.E., is weak masc.

ADJECTIVES.

The most frequent termination of adjectives is -e. But to judge from our material, however scanty it may be, the use of this termination does not seem to have been arbitrary. So when employed substantivally, the adjective appears in the singular without inflection, as in leafful 1038, in the plural with -e, as in þe ðore 30, poure, riche 50, neodfule, nakede, 102, summe 37, 39. The same seems to apply to the adjective being employed predicatively, as in yung 66, feier, freolich 68, and vode 2269, isleine 2009. Only in the case of its being used as an attribute does the use of the inflectional -e seem to have been left at the writer's discretion.

In our text, as in other writings of the period, there are some traces to be met with of adjectives being followed by the indefinite article by way of inflection, and this not only when the adjective is used substantivally where this course is fully carried out in modern grammar, as in þe cuddeste an, 821-2 (also inverted þe an modgeste 1240), but also when employed as an attribute, as in leonest an vummon 2420.

The comparison of adjectives exhibits no striking peculiarities any more than the formation of adverbs; both are, on the whole, formed on the same principles as in O.E. Changes of sound have been mentioned in their proper place.

Of pronouns inflected like adjectives, several have preserved their old forms; ilke we find only in the expression mid tet ilke 713, 789; of (n)an, a genitive sing. occurs anes 1959, 1961, nanes 1912; and of al a genitive plur. ale 253, 587, 592, a form which is in use up to a comparatively late period. As to the use of al and alle, I observe that the latter form is employed wherever in the plural it is used substantivally or
attributively, while the former (al) is made use of in all other cases.

Of seolf we find the sing. nom. seolf 1095, the acc. seoluen 1144, the same form for the dat. 1835, and plur. nom. 634, acc. 130, 2353. We meet, however, already with traces indicating that this old difference is going to be abolished. We find the form seolf for the sing. acc. 58, 1835, 1901, and for the dative 96.

PERSONAL PRONOUNS.

Of the first and second persons sing. we have the nom. ich pu, and the acc. dat. me pe. Of the forms of the dual, we are sorry not to find certain instances. It is, however, more than probable that MS. R in wit 1512, and unc 1515, represents the reading of the original.

The plural is complete: we ze for the nom. us, ow, for the acc. dat. and ure 802, over 1277, for the genitive.

The third person is nearly as poor in forms as the first and second sing. Of the sing. we meet with the nom. he and hit, and the acc. dat. him, hit. Of the dative of the latter form, moreover, we cannot find a specimen.

The feminine gender of this pronoun deserves special notice. The common form is ha. In elevated passages, however, the older form heo is still in use. So we find it in ll. 116, 168, 726, 742, 1319, 2372. Dat. and acc. is hire. The plural form for all genders is ha, which in elevated passages, as in the case of the fem. sing., is replaced by heo, 365,740, 1142. The dat. acc. is ham. For the genit. we have a rather doubtful specimen in heore 872, for which, as this is the form in impassioned passages, the common form would be hare.

I must not forget to mention that there are some traces of an absolute pronoun coming into use: hire and him are sometimes used for he and ha, and this is mostly the case when the pronoun is followed by seolf, seoluen, cf. l. 1083. If we could find hisseolf instead of himseolf, we might easily account for the change by seolf being taken for a substantive. In connection with ane=allone, only, the pers. pronoun was similarly treated sometimes, cf. pe ane 2265. See also Maetzner’s Glossary under an, ane.
### POSSESSIVE PRONOUNS

As in O.E. these pronouns are framed by treating the genitive of the personal pronouns as a nominative. The first and second persons which were declined in O.E. lost their inflections in our dialect,—occasional changes in their form, as in *over, owre*, having nothing to do with cases. To the different forms of *min, pin*, the rule applies which I gave when treating of the adjectives, save that the fuller forms *mine, pine* are occasionally to be met with before substantives in the plural and (very seldom\(^1\)) in the singular, where forms like *pi, mi*, are the rule.

The possessive pronoun of the third person remains undeclined, as in O.E. Changes of *hare 129*, and *heore 252*, are accounted for like those of *ha* and *heo* mentioned on the last page; and the form *hise 1954, 2235*, is to be explained by assimilation to the possessive pronouns of the 1st and 2nd persons singular.

### DEMONSTRATIVE PRONOUN

In the following tables the forms put first are considered to be the common ones, while the others are understood to be exceptional.

#### SINGULAR.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>N. <em>þes 228, 431, 517, etc., þis 1488.</em></td>
<td><em>þis 24, 77, etc., þeos 103, 354, 1861, þes 1387.</em></td>
<td><em>þeos 104.</em></td>
</tr>
<tr>
<td>G.</td>
<td></td>
<td><em>þeose 881.</em></td>
</tr>
<tr>
<td>D.</td>
<td><em>þis 894, 1035, 1405, etc.</em></td>
<td><em>þis 64, 766, þisse 2079.</em></td>
</tr>
<tr>
<td>A. <em>þis 275, 598, etc., þes, 1762.</em></td>
<td><em>þis 210, 342, etc.</em></td>
<td><em>þeos 417, 2388, þis 283.</em></td>
</tr>
</tbody>
</table>

Instrumental, *þus 910*. Cf. *þus ido dede, literally=by this done deed=by the accomplishment of this deed.*

#### PLURAL.

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<tr>
<th>N.</th>
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<tr>
<td>G.</td>
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<tr>
<td>D. <em>þeos 879, 1918, þes(?) 730, 2082, þeose 487.</em></td>
<td><em>þeos 2227.</em></td>
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<td></td>
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<tr>
<td>A. <em>þeos 724.</em></td>
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</tbody>
</table>

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\(^{1}\) Perhaps only with feminines.
INTRODUCTORY REMARKS.—PRONOUNS. DEF., INTER., ETC.

DEFINITE PRONOUN.

SINGULAR.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>N. þe 197, etc.</td>
<td>þi 27, etc., þe 828, 2490.</td>
<td>þe 468, 748, etc.</td>
</tr>
<tr>
<td>G. þes 2123, þe 2201.</td>
<td>þes 2062.</td>
<td>þe 9, þes 2045.</td>
</tr>
<tr>
<td>D. þe 182, etc.</td>
<td>þe 43, etc., þet 203, 980,1693-4, etc.</td>
<td>þe, etc., þet 143,1607, 1934, 2480.</td>
</tr>
<tr>
<td>A. þe 264, etc., þene 1183, þen 1184.</td>
<td>þe 689, 725.</td>
<td>þe 244, 757.</td>
</tr>
</tbody>
</table>

Instr. þi 85, þe when connected with comparatives, 413.

PLURAL.

<table>
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</thead>
<tbody>
<tr>
<td>N. þe 34, etc., þeo 92, 500, 950, 2389, 2432.</td>
<td>þe 30, 1928.</td>
<td>þe 1632.</td>
</tr>
<tr>
<td>G. þe 6.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>D. þe 144, etc., þeo 1724.</td>
<td>þe 410, 1941, etc.</td>
<td>þe 1635, 1695.</td>
</tr>
<tr>
<td>A. þe 592.</td>
<td>þe 836, etc.</td>
<td>þe 1330, 1358.</td>
</tr>
</tbody>
</table>

A glance at the foregoing tables teaches us that there are some traces, however few, of the old richness of form. The modern look of the latter table is due to þe having taken possession of nearly all cases and genders. þi, however, still firmly holds its place in at least the nominative and (with a slight deviation from the old practice) dative, so that I am inclined to explain its being used elsewhere by a change of gender. kinedom 1624, 2149, at least, and hird 2413, 2426, have evidently become neuters. That the use of þeo beside þe in the nom. and dat. plur. of masculines is analogous to that of þeo beside ha, and þeoer beside hare, is obvious from the passages where they occur.

INTERROGATIVE AND RELATIVE PRONOUNS.

Of interrogatives, we find the nom. hwæ 168, neuter hvæt 2212, genit. hwæs, and two forms for the instrumental, namely, hwi 992, 968=why, and hu 956, 959=how, which, however, are not yet strictly kept asunder. hwucche 1707, 1632, seems to have been used as a kind of plural.
All of these pronouns could be employed as relative pronouns, if we are allowed to judge by our material. I find *hwa* used as a relative 516 (?), *hwet* 1723, *hwas* 680, 765, *hwam* 223, 281, 1216, *hwi* 507, and *hwuch (as)* 157.

As a common relative, however, two forms of the definite article are employed: *be* and *bet*; the former of which is preferred by the plural, the latter by the singular.

**INDEFINITE PRONOUNS.**

Only a few of these pronouns are found in the text. For the O.E. *man*, Z has *me*, and C has regularly *men*. O.E. *aelc* is *euch*, which, when employed absolutely, i.e. substantively, coalesces with the indefinite article *euchan*, 54, 57; *swyle* is *swuch*; *bullic* is *bulli(ch)* 348, 847, 2333; *fe(a) feawa* is *fe(a)we* 949, which is occasionally replaced by *lut* 34. O.E. *(n)awiht* I found in several forms: *ewt* 996, *oht* 1913, *noht* 1714, *naut* 1689, and the archaic form *nawiht* 283, 473.

**NUMERALS.**

The number of the numerals is equally small. I give them in a table:

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Ordinals</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>an(e)</em> 99, 367.</td>
<td><em>ear(e)ste</em> 883.</td>
</tr>
<tr>
<td><em>ff</em> 793.</td>
<td></td>
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<tr>
<td><em>tene</em> 793.</td>
<td></td>
</tr>
<tr>
<td><em>twenti</em> 67.</td>
<td><em>twentuþe</em> 2182.</td>
</tr>
<tr>
<td><em>fitti</em> 521.</td>
<td><em>þrittuþe</em> 43.</td>
</tr>
<tr>
<td>*hundret(þ) 1810.</td>
<td></td>
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<tr>
<td>*þusent(þ) 2011.</td>
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</tbody>
</table>

**VERBS.**

I shall restrict myself to pointing out those peculiarities of the verbal forms of the text, which are most important in regard to the dialect. For the present indicative, the legend
INTRODUCTORY REMARKS.—VERBS.

has the following terminations: -e, -est, -e°, for the singular, and e° for the plural, the latter termination of which, in the case of inversion, i.e. when closely followed by the personal pronoun, undergoes the same changes as in O.E. In the same case the termination of the second person singular is changed so that it drops the concluding t, at the same time transforming the aspirate of the pronoun into the corresponding tenuis.

The terminations of the present optative, are -e for the singular, -en for the plural, the latter of which is altered in the same case and in a similar manner as the corresponding termination of the indicative mood.

The terminations of the imperative and the present participle are -e, -e° and -ende, that of the infinitive -en, in its oblique form -ene, which is preceded by to in consonance with the rest of the Southern dialects.

In the case of -ja- formations, which are pretty regularly preserved in our dialect, the -e- of all these terminations is mostly absorbed by -i-, the rest of the word-formative element.

The preterite of weak verbs is formed by adding -de, -dest, -de in the singular, -den in the plural; and these terminations change their media for the tenuis in cases similar to those which brought about the same changes in O.E.

For the optative I cannot quote sufficiently certain specimens.

The termination of the preterite participle is commonly -ed, curtailed in certain cases, into -d and -t. Also in the forms of the preterite, the formative element -ja- is, though much less frequently, preserved. It very seldom, however, appears as -i-. Mostly it is softened down into -e-.

The old richness of form in what Prof. Sievers calls the 'third weak conjugation' is happily preserved, though haben 87, libben 706, and seggen 327, are the only words left of it: pres. sing. habbe 466, segge 868, haust 755, seist 391, haued 817, seid 486, liue 1754; plur. habbeò 395, seggeò 321; opt. sing. habbe 2267; imp. sing. hauet 1573, sei (!) 1350; part. liuende 1220; pret. sing. hefte 111, seide, 153; plural hefthen 95, seiden 532; part. liuauet 466, iscid 1993.

The strong verbs deserve a special treatment. The termina-
tions of the present indicative, optative and infinitive, and the pres. part. are the same with those of the weak verbs. And for an imperative the bare stem is used. The terminations of the preterite are the same as in O.E., with the only difference that the termination of the plural has been weakened to -en. There are, however, some noteworthy disagreements in the formation of this preterite. I pass over the simple changes of the stem-vowel, though sometimes they may imply a change of more importance. I believe I have done enough in pointing them out in the Vowel-changes. The only case worthy of being repeatedly quoted is that of warpen 18, 591, weorp 835, 2031, awarpen past part. 1277; which forms clearly enough point to the verb being transferred to the reduplicative conjugation, though the preterite plural wurpen 1813, still sticks to the ablauting class.

Other forms suggesting the same kind of change are -dredde 1336, preterite participle of dreden 622, and slepten 1426, preterite plural of slepen, and a doubtful form bearnde (C bearminde) 1650, preterite singular of beoren. The change is complete in leten 1464, preterite singular lette 354, 791, plur. letten 2329. Only the imperatives, dred 2144, let 1920, are still in accordance with the O.E. grammar. A change of another kind is found in cheosen 1871, which has formed a new pret. part. ichosen 834, its old part., however, being still in use, though mostly as an adjective icoren(e) 1394, 1596, 1635, 2143. A strange confusion has taken place in the forms of drehen (dreien) 1087, 1097, 1736, 1891, 2101, and drahnen 1891, 1966. Only the forms of the latter word are complete, and frequently employed in our legend (unless the doubtful form drehde 1160 is meant to be the preterite of the former), as drohe 2434, droh 1087, 1363, drohen 2124, 2173, idrahnen 1949, but all these forms are promiscuously used for to suffer, as well as for to draw, drag. A similar confusion consists in hehte-he was called being sometimes put for het=he ordered, caused, as in l. 432. The reverse has not been observed.

Finally, may be mentioned the anomalous verb -gan 519, which, in addition to its old weak perfect eode 746, 1204, -eoden 1601, is beginning to frame another preterite from wenden. In
the sense of eode(n) we finde wende 918, wenden 1732. The old past part. is still preserved in ouergan 519.

The forms of only three other anomalous verbs are important, and at the same time copious enough to be allowed some space in this short survey. The first is the verb substantive, the second is wullen, and the third schullen. The following are the certain forms of beon to be found in our legend: present ind. sing. 2 p. art 387, 2034; 3 p. is 381, 393, plur. beon 503. Opt. sing. beo 511, 560, plur. beon 507, preterite ind. sing. 3 p. wes 36, etc., plur. weren 1336, opt. sing. were 898, 969, 1219, plur. weren 583, 1275, infinitive beon 501, imp. sing. beo 2041, plur. beon 2343.

Our forms of wullen are, pres. ind. sing. 1 p. wulle 878, 1301, 1493; 2 p. wult 505, 1018; 3 p. wule 562, 763, 787, plural wulle 1746, 1759, and wullen 1324: pret. ind. sing. 2 p. waldest 1866; 3 p. walde 626.

The forms of schullen are perhaps the most uniform in our dialect. They are the following: 1st and 3rd persons sing. pres. schal 942, 241; 2nd person schalt 396, plur. schulen 394: 2nd person sing. pret. schuldest 458; 3rd person schulde 604, plural schulden 288.

The foregoing remarks are intended to show the most important changes the Old English grammar has suffered in the dialect of St. Katherine, as well as to give a short survey of the sounds and forms characteristic and decisive enough for ascertaining the nature of this dialect, and therewith the place of origin of our legend.

Summing up the results of this treatise, and comparing the various characteristic sounds and word-forms with those of other writings, I come to the conclusion that the dialect is closely akin to that of Lajamon’s Brut, the Ancren Riwe, and even more, if possible, to that of the sister Legends of Seinte Marherete and Juliana, all of which are proved to be written in a more or less pure Southern dialect. As to the exact district in which these three legends may have been written, I do not venture a definite opinion. Still the numerous agreements with the dialect of Lajamon’s Brut on the one hand, and that of the Ancren Riwe on the other, point to the legend having been
written somewhere between Worcestershire and Dorsetshire—say Gloucestershire. The later form of this dialect, as represented in Robert's well-known chronicle, would not oppose the above assumption.

THE ARRANGEMENT OF THE TEXTS, ETC.

On the left-hand side stands the Latin text; on the right, and closely following the Latin, is the M.E. text. The numbers in brackets are those of Morton's edition. Below the texts are printed the various readings of the M.E. text, which are thus explained. The case of words or verses wanting, needs no explanation. In case of a MS. having more words than the text, the first word of the text is given along with the surplus word or words, when occurring in the middle of the verse. When the alterations are too extensive, the whole line is printed, introduced by the words 'R (B or C)' writes, etc. In case of words being transposed, the words, when not more than two, are given in the order of the text, with the note 'transposed.' If their number exceeds two, the words are printed in the order of the respective MSS.

Below the various readings of the English text are given those of the Latin text. MS. L(eipzig) is not mentioned, except when it comes into contact with MS. C(otton).

Below the Latin notes is printed the translation of the M.E. poem into Modern English, as closely following the former as was feasible. It was the express wish of the Society to have a modern translation, and for that purpose I used Morton's, simply altering and completing it wherever I thought advisable.

REFERENCES TO THE M.E. MSS.

1. R (MS. Reg. 17 A. xxvii.).
Ivii INTRODUCTORY REMARKS.—LEAVES OF THE M.E. MSS.

Fol. 17a. war[-nedest] line 625
17b. heouene 
18a. stod
18b. me[-iden]
19a. ant
19b. ilearet.
20a. unsehelich
20b. feole
21a. hehnesse
21b. lif
22a. purh
22b. raketehen
23a. drahken
23b. akast
24a. an
24b. tah
25a. Ah
25b. iweom[-met]
26a. icrunet
26b. t

Fol. 17b. ha line 1606
28a. stanes
28b. is
29a. Je
29b. te
30a. schulen
30b. him
31a. euer
31b. bre[-ken]
32a. hu
32b. flesch
33a. neaner
33b. niht
34a. sare
34b. ham
35a. wordes
35b. of
36a. wið in[-wið]
36b. eoli

Fol. 18a.—36b. Margarete.
36a.—70a. Juliana.
70a.—70b. Oreisun of seinte Marie (incomplete).

All of these are apparently written by the same hand.

Foll. 71a.—97a. contain a tract on Christ's Passion, illustrated with drawings of relics, etc., by a fourteenth-century hand.


Fol. 1a.—18a. Katherine.
1a. reo[-deren] line 60
1b. canes
2a. as
2b. schelich
3a. steape.
3b. mon
4a. hehte
4b. fecit
5a. q to
5b. alwealinde.
6a. stude
6b. bigon
7a. ge
7b. intel-
8a. seggen
8b. enaw[-lechunge]
9a. se

Fol. 27a. cloepede line 1558
27b. ha
28a. stanes
28b. is
29a. Je
29b. te
30a. schulen
30b. him
31a. euer
31b. bre[-ken]
32a. hu
32b. flesch
33a. neaner
33b. niht
34a. sare
34b. ham
35a. wordes
35b. of
36a. wið in[-wið]
36b. eoli

Fol. 37a.—56a. Margarete.
56a.—70a. Juliana.
70a.—70b. Oreisun of seinte Marie (incomplete).

The whole MS. is written by one and the same hand.
INTRODUCTORY REMARKS.—LEAVES OF THE M.E. MSS.

3. C (MS. Cott. Tit. D. xviii.).

Fols. 1b.—12b. divers alphabets, and fol. 13b. index of the older MS., both written in fifteenth-century characters. The following pieces are in double columns, and are all written in a thirteenth-century hand.

Fol. 14a.—105a. Ancren Riwe (wants the beginning).

105b.—112b. Sawles Warde.

112b.—127a. Halie Meidenhad.

127a.—133a. Wohunge.

133b.—147b. Katherine.

Fol. 133b. col. a. mis[-liche] line 38

134a. " b. bæde 77

134b. " a. heo 116

135a. " b. wurnen 155

135b. " a. &[-li] 193

136a. " b. muche 227

136b. " a. i[-uen] 269

137a. " b. awun[-dred] 309

137b. " a. he 355

138a. " b. wult 399

138b. " a. ieh ne 444

139a. " b. reprobae 483

139b. " a. alle 522

140a. " b. to 573

140b. " a. alre 617

141a. " b. wit 655

141b. " a. atsirtien 700

142a. " b. ne 747

142b. " a. to 795

143a. " b. ah 841

143b. " a. heunliche 889

144a. " b. schal 941

144b. " a. up[-on] 994

145a. " b. liffese 1045

145b. " a. pat 1092

146a. " b. rake 1138

146b. " a. ihud 1182

147a. " b. honde[-were] 1222

147b. " a. stille 1265

Fol. 140b. col. a. meid[-enes] line 1314

141a. " b. bruchen 1356

141b. " a. mih[-ti] 1442

142a. " b. makest 1487

142b. " a. q 1529

143a. " b. hea[-ued] 1571

143b. " a. hondhwi[-le] 1617

144a. " b. slee 1662

144b. " a. or[-cost] 1709

145a. " b. in 1750

145b. " a. schunie 1794

146a. " b. ha[-uest] 1839

146b. " a. liff 1880

147a. " b. preo[-nes] 1924

147b. " a. amid[-heapes] 1971

148b. " b. jen 2016

149a. " a. spe[-ken] 2058

149b. " b. brefter 2100

145a. " b. hise 2143

146a. " b. anan[-riht] 2188

146b. " a. seh[-alt] 2230

147a. " b. ase 2272

147b. " a. Heo 2318

148b. " b. hire 2364

149a. " a. he dime 2407

149b. " b. q 2452

149a. " a. of 2488

149b. " b. Amen 2506
CORRECTIONS AND ADDITIONS.

Page viii, l. 10, read εὔμορφος.
P. viii, l. 18, put half stop after αἰνήν.
P. viii, l. 20, insert half stop after ἐκαίησαν.
P. xxiv, l. 13, read ἡελνέσσε.
P. xlvii, l. 13, put but in Roman type.
P. xlviii, l. 12, read 2428.
P. 6, ll. 11-13, insert commas after bileaue, hehte, and dohter.
P. 8, l. 6, read hali gast.
P. 8, l. 20, put comma after seoluen.
P. 32, l. 13, put full stop after ἰ_prof.
P. 32, l. 1 (from the bottom), read the High Father.
P. 34, l. 22, read hehengel.
P. 35, l. 14, put comma after oueral.
P. 39, l. 23, read wiśalle.
P. 39, l. 1 (from the bottom), read likewise for entirely.
P. 41, l. 9 (from the bottom), dele B heaste.
P. 49, l. 5 (from the bottom), read that it is.
P. 54, l. 5 (from the bottom), read jaws for rule.
P. 57, l. 7 (from the bottom), read that is, to become man.
P. 62, l. 1 (from the bottom), read to thee now.
P. 65, l. 16, put full stop after heafden.
P. 76, l. 21 (v. 1579) read al ﾎ ha ﹪ирнede.
P. 84, l. 13, read hwet se.
P. 87, l. 4 (from the bottom), read everywhere for supreme.
P. 93, l. 14 (v. 1892), read me for mi.
P. 93, l. 15 (v. 1893), read mi for me.
P. 96, l. 3 (from the bottom), read whirling for sound.
P. 96, l. 12 (from the bottom), read: R writes rewe bireawe.
P. 102, l. 7 (from the bottom), read reasonable for convinced.
P. 131, note on l. 782, read imperative for indicative, and dele the following sentence.
P. 132, note on l. 854, add: argument; see l. 689, flit, and l. 720, fliten=to argue.
P. 133, l. 1, read worldmen.
P. 133, l. 14, read than C does.
P. 134, between notes on ll. 1042 and 1054, insert: 1044 awahte. This assimilation to forms like þohite, þrohite, rahte, tahite, does not seem to have been observed yet; the usual M.E. preterite of wakien is wakede. Of smeccen, O.E. smeccan, forms like smeihte, smahte are very common.
P. 135, note on l. 1137, read javes, from O.E. hraca, O.H.G. racho, for path, power, reach.
P. 135, between notes on ll. 1145 and 1155, insert: 1151 cnotten; Aelfric in his translation of Alcuini Interrogationes, lately edited by M’Lean in Anglia, vii. 2, 13, uses cnottum in exactly the same sense.
P. 135, last line, read neodeles.
P. 136, l. 14, read prefix for suffix.
P. 137, note on l. 1262, add: The modern dolt=simpleton, fool, is an old past part. of dullen now used as a substantive.
P. 138, note on l. 1311, read Bouterwek’s.
P. 139, note on l. 1367, read utnumne.
P. 139, note on l. 1486, add: See Maetzner’s Glossary under fën.
P. 142, note on l. 1660, read Bouterwek’s.
P. 143, between notes on ll. 1699 and 1709, insert: 1702 C blunwe seems to be a different word from (b)linnen. Its past part. we apparently have in the modern blunt. Does it mean to get blunt or dull, to decrease?
P. 144. note on l. 1841, read stonden.
P. 144, note on l. 1908, read heorte.
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LIFE OF SAINT KATHERINE.

INCIPIT PASSIO SANCTAE KATERINE VIRGINIS.

VM sanctorum fortia gesta ad memoriam posterorum transcribimus. quid aliud agimus nisi ut ita dicam quoddam incentivum bellicum promovemus. per quod imbelles animos auditorum ad bella dominica accendamus. ut cum pro laborum exercitiis coronas adquisitas audierint. jam certi de spe retributionis ardentiores fiant ad tollendas passiones. hoc sane perpendentes. quia non leve aut inane constat. esse. premium. pro quo sancti dei corpora sua diris tormentorum suppliciis tradiderunt? Hec mihi causa extitit. qua gloriose virginis katerine memorabilem certaminis agonem stili officio posui enarrandum. ut dum infirmioris sexus constanciam. et inbecille etatis virtutem attendimus. hoc nobis ad ignominiam et opprobrium iure quis esse dicat. quod puellas teneras per ignem et ferrum ad patriam celestem tendere videmus: et nos barbati homines nec per pacem (fol. 169b) christum sequi curamus; Et forte aliquis dicat fidem catholicam per totum orbem disseminatam. Christi nomen ubique gentium fateri. et quia christianitas in suis principibus jam religiosa. jamque fidelis est: jam persecutionis procella detumuit. jam vincula et verbera. carceres. et eucleos et cetera suppliciorum genera.

1 Incipit prologus in passionem Sancte Katerine virginis. 2 bellum. 3 accendimus. 4 omits esse. 5 inbecille. 6 C originally principibus. 7 tormentorum.
procul cessisse manifestum est: et ideo christicolis jure non potest imputari. si his nostris temporibus penalibus tormentis non probantur. quia persecutionis\(^1\) occasio\(^2\) sedata pace jam quievit; Huic quisquis ille est tale damus responsum; Virgo hec non uniformi persecutionis genere inpugnabatur. cui a fronte externus hostis: a tergo incumbebat domesticus et occultus; Alia enim intelligenda est persecutio. que inmanior et magis noxia est: et quam non materialis intorquet severitas. sed viciorum\(^3\) gignit adversitas; Porro hec generosa virago gemina oppugnantium acie circumsepta. et furentem persecutionem rabiem constanter\(^4\) evicit. et conglobatas viciorum acies viriliter debellavit; Vnde gemino gloriosa triumpho non inutiliter ut spero ad informandas mentes proponitur. que puellari corpore sic sexum vicit et seculum. ut et noxia carnis oblectamenta\(^5\) vitaret. et victoriosa passione tormentorum genera superaret; De hac igitur pro edificatione locuturi tale sumamus\(^6\) exordium.

[T]radunt annales historie. quod constantinus qui gubernacula imperii a patre constantio\(^7\) suscepit. que uno et trigin—(fol. 170\(a\))—ta annis moderator egregius tenuit: pacem ecclesiis post decem annos quibus a persecutoribus vexabantur indulsit.

Hic constantinus cum rem publicam strenue in galliis procura-\(\)ret: pretorii milites rome maxen-\(\)tium herculii filium qui privatus

Constantin \(\&\) Maxence weren, on ane time, as in keisers stude 4 hehest i Rome. Ah Constantin ferde, þurh þe burhmenne read, in to Fronclonde, 8 \(\&\) wunede summe hwile þear

---

1 RB ant, C Costentin, B Costentin. 2 B were, CB a. 3 B i. 4 C in. 5 C constantin, B costentin. 6 C rea\(\delta\). 7 B francelonde. 8 R ant, C sum, R hwiles þer.

1 persecutio. 2 omits occasio. 3 viciniorum. 4 C-anter added from above. 5 C originally oblecta mente. 6 sumpsimus. 7 constantino.

Constantine and Maxence were, upon a time, as in the emperor's place, highest in Rome. But Constantine went, by advice of the citizens, into France, and dwelt some time there, for
in lucania morabatur augustum nuncupaverunt;

Inde inter constantinum et maxentium bellum civile exortum est. Maxentius siquidem prelio fugatus. Alexandrie partibus sese recepit; Audiens autem constantinum intra illiricum sinus bellis undique consurgentiibus detineri:

ipse repentina rabie incitatus.
celsiam christi zelo idolatrie persecui instituit et ad profana sacrificia christianos aut premii aut tormentis incurvare;

32 to weorrin hali chirche t dreien cristene men
36 heaðene as he wes;

[40] of eisfule þreates;

32 C werren. 33 R ant, C draken, B dreien. 35 R heðenedom. 36 R heðene. 37 R þeow. 38 RB ant, B ðedinen. 39 C sume, R farlac. 40 R of his fule, C eifule. 41 C last, R tintero, C tintero. 42 RB ant. 43 B ant. 44 R rixlunge. 45 C kinesetle. 47 R aliændres. 48 B ant, R he for þæt, heste, C heast. 49 R so—so, B wid, C þe, B lont, C was. 51 R omits þer, RB biuoren, C toforen.

1 omits igitur. 2 inserts maxentius. 3 alexandrie. 4 C originally dicta.

wolf to persecute holy church and to draw Christian men the few that there were all to heathenism, heathen as he was; some by large gifts and divers rewards, some through fear of his awful threats. At last with severe torments and bodily pains.—In the thirty-fifth year of his reign he sat on (his) royal throne in the capital of the kingdom of Alexandria, and sent command and proclamation, as wide as the land was, that both poor and rich should
tirannice jussionis mandatis. fit conventus universalis ad pretorium regis; [P]ostera autem die sedens pro tribunali. jubet omnes introduci: et preconis voce¹ acclamare.²

ut ad templum deorum suorum ⁵² to be temple, i be tun
omnes pariter convenirent.

et quia hora sacer—(fol. 170b)—dotes aris thura imponerent. et
imperator solenne sacrificium diis offerret:

mox omnes incurvati ante simulacra deorum. juxta possibilitatem
suam. divites quidem tauros et
oves. pauperes vero volucres vivos
offerrent;

Porro imperator ut erat regio accinctus ornatu. et militari ambitu
stipatus preveniens obtulit sacrificium tauros centum triginta; Hinc
reges et principes. hinc magistri militum. hinc prefecti et tribunicie
dignitatis illustres persone prout gratiores tiranno aparere ³ nitebantur.
formosa diis animalia immolabant; Quibus vero ad sollemnem pompa
dsacrificiorum armenta non suppetebant. passerer et volatilia que poter-
rant inferebant; Auditur per universam civitatem vox diversa ani-
malium. perfunditur tellus effuso sanguine bidentium; fit sonus

¹ preconis voce, transposed.  ² C originally acclamare.  ³ apparere.

53 B of nearly invisible; C hise, R heșene.  55 R wurgin, B wurʒgi[n ham? effaced], C wurʃchipen.  57 R bi his (originally bi, hi inserted from above).  58 R biuoren, C biore, B [bi]uore, effaced; C self.  59 R to wurgen, C wurʃchipede, B wurgede, R mawmez.  60 R roʒeren, B reoderen (three last letters almost invisible), C scheop.  61 R so mahte.  62 RB brohte.

come there before him to the temple, in the town, of his heathen gods, each with his offering to worship them with. They came all at his bidding and every one according to his property, before Maxence himself worshipped his idols. The rich brought oxen and sheep, and, whoso could afford it, bulls, as offerings; the poor, live birds. In this same city there was dwelling a
confusis plausibus et choris alternantibus. in tantum ut tremula
tellus aut exultare aut sane indignari tantis mortibus (1) videretur;

[H]ac in urbe Alexandrinarum erat quaedam puella annorum duo
de viginti. speciosa valde sed
quad plures est religiosa fide quod regis costi quondam filia
unica patre jam defuncto filie
nomen amiserat nomine Katerina;
Hec parentum orbata solatio te-
nera licet etate. familiam que suc-
cessione hereditaria sibi inheserat
pervigili cura gubernabat non
quia servorum aut ancilariam
 numerosa turba quod inter prima

64 In pis ilke burh wes
 wuniende a meiden
 swi xe jung of jeres
twa wone of twenti
68 feier t freolich
 o white t o westum
 ah jyt, jis is mare wurx,
steelfest wiinnen,
72 of treowe bileaue
 anes kinges Cost hehte;
anlepi dohter
icuret clergesse
76 Katerine inempnet.
 pis meiden wes ba xe
federles t moderles
of hire childehade.
80 Ah jah ha jung were,
ha heold hire aldren e hird
wisliche t warliche
i je heritage t i je herd
84 j com of hire burde :
nawt for ji ji hire jhte
god in hire heorte

64 B I, CB omit ilke, C was. 67 C two. 68 R feier (r added from above), B feire, C feir. 69 R wastun. 70 B ant for ah, R wes for is, B wurd. 71 R steelsenest, C steelfest, B steaest. 72 B bileone. 73 C Ane. 75 C clergesse (expunged, s above it), B clergesse. 77 B jeos, C was, R boeden. 78 B feoderles, C faderles. 80 B gung. 81 C held, aldrene, B aldrene. 82 B ant worliche. 83 RB eritage, B ant eard. 84 C of hire transposed, burxe. 85 R ji for ji j. 86 R omits in hire heorte.

1 C originally alternantbus. 2 motibus. 3 C costi added on margin, L omits costi.

maiden very young in years, (no older than) two (years) less than twenty, fair and of noble aspect in face and stature, and, that which is more estimable, steadfast within, of true faith: the only daughter of a king called Cost; an excellent scholar, named Katherine. This maiden was both fatherless and motherless from her childhood. But though she was young, she maintained her parents' servants wisely and warily in the heritage and in the household that came to her by birth: not because in her heart it seemed to her good to have many under her,
mortalis putant delectabatur. sed quia non sine crimine esse putabant. si paternum censum avide retinens. fame et inedia quemlibet eorum perire pateretur: quippe que nichil cum mundo habere commune decreverat; De his tantum sollicita ex omni (fol. 171a)

substantia patris paululum sibi reservabat. cetera in usum pauperum consumendo patrios thesauros penitus exaurierat; 

Non ipsa puellares jocos. non amatoria carmina videre aut to habben monie under hire;

88 t beon icleopet lefdi, þþ feole telleþ wel to; ah ba ha wes offeareth [90]
of scheome þ of sunne,

92 þef þeo weren todreauet, oþer misferden, þþ hire forþefederes hefen ifostret.

96 For hire seolf ne kepte ha naut of þe worlde. þus, io, for hare sake ane dale ha etheold

100 of hire caldrene god þt spende al þ þþ oþer in neodfule þt in nakede. þþos milde, meoke meiden

104 þþos lufsum lefdi mid lastelese lates ne luuede heo nane lihte plohen ne nane sotte songes.

108 Nalde ha nane ronnes ne nane luue runes leornin ne lustnen [110]

and be called lady, that many highly esteem; but she was afraid both of shame and sin, if they whom her forefathers had fostered (brought up) were dispersed, or evil befell them. For herself she did not care for the world. Thus (look!) for their sake she retained one part of her parents' property and spent all the other on the needy and the naked. This mild, meek maiden, this lovely lady with chaste looks, loved no frivolous plays nor foolish songs. Nor would she learn ditties nor listen to love talk, but had ever on holy writ her eyes or her
audire volebat. divinis tantummodo et his attentius scripturis insistebat;

[H]anc pater abannis puerilibus studiis liberalibus imbuendum tradiderat. quibus decenter ornata tunc temporis nulla sophistice artis argutia poterat supplantari; Et quamvis multi experiendi studio litterati objectis eam questionibus attemptassent:

stultos se et idiotas recognoscentes. eam sane insuperabilem reliquerunt; Illa custos virginise

ah eauer ha hefde on hali writ

120 fondeden hire ofte

128 swucche seincleppes

132 cwe^en hire že meistrie

1 C originally literate.

heart, oftenest both together. Her father had set her early to learning, and she, through the Holy Ghost, acquired it so well that none was her equal. Many proud scholars tried her often, to entrap (catch) her in very many ways; but there was none that might, with all his crafty wiles, ever once entice her out of the way; but so soon she dealt them such counter-strokes and turned their wiles upon themselves, that they acknowledged themselves craven and overcome, and yielded her entirely the mastery and the glory. Thus while she guarded
tatis sue taliter in palatio patris residebat. cum ex templo idolorum hinc sonus animalium et tibici-num. hinc multimodum\(^1\) genus\(^2\) organorum

auribus ipsius insonuit; Stupens itaque causam celeranter jubet inquiri;

Quam cum ex nuntio audisset:\(^3\)

assumptis secum aliquibus de familia. ad templum usque pro-peravit; Ibi queruloso gemitu-

\(^{136}\) t\(^8\) pohte aa to witen hire meiden i mei\(^\text{chad},\) as ha set in a bur of hire burdeboldes [140]

\(^{140}\) ha iherde a swuch nur\(^8\) towart te awariede maumetes temple, lowinge of \(\hat{p}\) alte,

\(^{144}\) ludinge of \(\hat{p}\) men gleowinge of euch gleo, to herien \(\hat{t}\) hersumin hare hea\(\text{\'}e\)ne godes;

\(^{148}\) as ha \(\hat{p}\) is iherde \(\hat{t}\) nuste \(\hat{p}\) et hwet hit wes, [150] ha sende swi\(\text{\'}e\) for to witen hwet wunder hit were.

\(^{152}\) Sone se hire sonde com a\(\text{\'}e\)cin, \(\hat{t}\) seide hire \(\hat{p}\) so\(\text{\'}e\) heo swa itend of wrei\(\text{\'}e\)e wes \(\hat{p}\) wod ha walde wur\(\text{\'}e\)n.

\(^{156}\) Het up of hire hird hwuch as ha walde \(\hat{t}\) wende hire \(\hat{p}\)iderward. [160] Ifont ter swi\(\text{\'}e\) feolo

136 C\(\text{\'}\) ai, B\(\text{\'}\). 137 C meidenad. 138 B burh. 139 C bur\(\text{\'}e\)boldes. 140 C\(\text{\'}\)a herde ha a, R heo, mur\(\text{\'}h\)e, C mur\(\text{\'}e\). 141 C toward, R \(\hat{p}\) e, B awariede. 142 R mawmetes. 143 R lowung, B lowinde. 144 R luding, C\(\text{\'}\)a. 145 R gleowunge, B gleowinde. 146 C hersumen. 147 R he\(\text{\'}e\)ne. 149 C hwat, B wet for hwet, C was. 150 B te. 151 C hwat. 152 R so, C a\(\text{\'}ain. 153 C\(\text{\'}\)e. 154 C vra\(\text{\'}e\)e; wes omitted, B writes heo wes swa itend of wre\(\text{\'}e\)e. 155 R walde wur\(\text{\'}e\)n transposed, B i\(\text{\'}\)urden. 156 R after hire the letters ha w expunged. 157 R heo. 158 R B ant, R \(\hat{p}\) ideward, B \(\hat{p}\)iderwart. C Ifont, R \(\hat{p}\) er, C swi\(\text{\'}e\) (second stroke of u expunged).

\(^{1}\) Originally the same, afterwards altered to multimodorum. \(^{2}\) Omits genus.

herself, and thought ever to keep herself a maiden in maidenhood, as she sat in a room of her hereditary mansion she heard such a noise in the direction of the accursed idols' temple, lowing of cattle, shouting of men, and all kinds of music, to honour and reverence their heathen gods. As she heard this and wist not yet what it was, she sent immediately to learn what wonder it might be. As soon as her messenger returned, and said to her the truth, she was so kindled with wrath that she was about to go mad. She called up of her household such as she would and went thitherward. She found there a great number crying and screaming
deplorantes quosdam inspexit. qui se\(^1\) christianos\(^2\) esse fate-bantur. sed metu mortis ad prophana sacrificia impellebantur;

Hic\(^3\) vehementi dolore cordis sauciata. deliberaterroneum hujus-

modi sacrificium liberali auctori-
tate dampnare:\(^4\) simul et tiranni male sanum edictum improbare;

Tenens itaque paululum intra se silentium tacite\(^4\) quidem sed abalto fudit orationem;

160 \(\text{jeinde} \ t \text{jurinde}, \) 
\(\text{t peotinde un\'fuldeliche wi}^\text{c} \text{reowfule reames,} \) 
\(\text{þ cristene weren} \)

164 \(\text{t leaffule in godes lei;} \)
\(\text{ah, for dreb of dea}^\text{c}, \) 
\(\text{duden þes deoueleis lac as þe hea}^\text{w} \text{ened duden.} \)

168 Hwa wes wurse þen heo, [170] heorte iwundet, inwi\(^\text{c}, \) 
for þe wrecches þa ha seh swa wra\(^\text{c} \)'e werkes wurchen

172 æein godes wille? 
þohte þah as ha wes 
þuldi \(\text{t} \) polemod 
se þung þing as ha wes,

176 hwet hit mahte þeinen, 
þa heo hire ane were 
æein se kene keisere 
\(\text{t} \) al his kineriche.

180 Stod stille ane hwile, 
\(\text{t} \) hef hire heorte up 
to þe hehe healent 
þe ðheret is in heouene.

184 Bisohte him help, \(\text{t} \) hap

\(\text{C jeiende, jurende.} \) \(\text{R reowfule remes, B reowfule.} \) \(\text{C B i, R lay.} \) \(\text{166 C diden, CB þ for þes, R þes þes (sic) deoules, B deofles.} \) \(\text{167 R heðene,} \) 
\(\text{R heuene, C diden.} \) \(\text{168 C was, B þene, R hire for heo.} \) \(\text{170 B þet, R heo iseh, C verses 170-80 nearly invisible.} \) \(\text{171 R omits swa, B se, C wra[?e?] indistinct.} \) \(\text{172 R æiences,} \) 
\(\text{C again.} \) \(\text{173 R heo.} \) \(\text{175 R so, heo, C was.} \) \(\text{176 C hwat, mihte, B þein.} \) \(\text{177 R CB þah for þa, C ha.} \) \(\text{178 C again, R so, CB keiser.} \) \(\text{179 B ant, R omits al.} \) \(\text{180 B stot.} \) 
\(\text{182 C helend, B healant.} \) \(\text{183 C þ hered, heuene.} \) \(\text{184 B ant.} \)

\(\text{C se inserted from above.} \) \(\text{R se christianos transposed.} \) \(\text{hinc.} \) \(\text{C originally tacita.} \)

and yelling impatiently with rueful lamentations, who were Christians and believing in God’s law; but, through fear of death, performed the devil’s sacrifice as the heathen did. Who was inwardly, in heart, worse wounded than she, for the wretches whom she saw work such evil works against God’s will? She thought, however, as she was patient and mild, being so young a thing, what it might profit, as she was alone (to strive) against so powerful an emperor and all his empire. She stood still awhile, and lifted up her heart to the high
Hinc pectus et linguam christi muniens signaculo. audenter ad conspectum imperatoris prorupit: ubi inter cesorum stragem animalium. et aras inmundi cruris sorde contactas. supra omnes flagitiosus¹ idolatra eminebat;

[Introgressa ergo² beata virgo. sic ait tiranno; (fol. 171b)]

Salutationem tibi imperator

1 wisdom, as wisliche as al þe world is iwald þurh his wissunge. 188 þrefter wepnede hire mid soþe bleauæ 189 C præfer. 189 CB wiþ.
190 B ant. 191 R B ant biuoren, C omits ℓ, R teœ. 192 B te tunge, C writes ℓ hire tunge. 193 C omits rode. 194 B ant, R lepinde. 195 B as al itent. R omits þe. 196 CB þe. 197 R þe, B stot. 198 R þe, C suneful, B sunfułe. 200 R deoulén. 201 R wariet, weouet. 202 C þa, R mawmez. 203 C þat, balefulle. 204 C blod omitted, bibloedget 1 þ bigon to þeien ludere steuene:

"Gretunge, keiser, walde wel bicumen þe [210]

1 C originally fagitiosus. ² Omits ergo.

Saviour that is honoured in heaven. She sought of him help and success and wisdom, as wisely as all the world is governed through his direction. Thereafter she armed herself with true faith and marked on her breast and before her teeth and the tongue of her mouth the sign of the holy cross, and came bounding forth all kindled with the flame of the Holy Ghost, as the emperor stood among that sinful slaughter of the cattle slain as a sacrifice to the devil, so that each accursed altar of the foul idols ran all besmeared with that baleful blood, and (she) began to cry with a loud voice: "Greeting, O emperor, would well become thee for thy
proferre nos et ordinis dignitas et rationis via promonebat: si hec ista que cultibus demonum exhibes quamquam in nullo proficua sed omnino noxia sunt atque dämpnosa: si hec inquam creatori tuo impenderes.

et solam illius majestatem adorandum intelligeres. per quem reges regnant. per quem elementa mundi initium sumsetterunt atque subsistent. qui non innoxiorum cede animalium. sed fide et salutarium observantia mandatorum delectatur:

for hin heonesse jef þu his ilke yeld,
jef þu dest to deouelen,

212 þ forde þe baðe
licome þ i sawle
th alle þ hit driuen;
jef þu hit yulde

216 þ sene to his wurðmunt
þe scheop þe þ al þe world,
þe walt þurh his wisdom
al þ ischaphen is.

220 Ich walde, king, greten þe
jef þu understode
þe he ane is to herien,
þurh hwam þ under hwam

224 alle kinges rixleð;
ne ne mei na þing
wistonden his wille,
þah he muche polie.

228 þes heouenliche lauerd luvec trewe bileane
þ nowþer blod ne ban
of unforgult ahte;

232 ah þ me halde þe heie
his halewünde heastes.


1 promonebat. 2 elementa mundi transposed. 3 C originally sumsetterunt. 4 C originally observantia. 5 salutarium observantia transposed; mandatorum delectatur transposed.

glory (highness) if thou (gavest) this same tribute, which thou dost to devils, and which destroys thee both in body and in soul and all that pursue the same course; if thou payedst and gavest it to his honour who made thee and all the world, and rules by his wisdom all that is made. I would greet thee, O king, if thou understoodest that he alone is to be praised, through whom and under whom all kings rule; nor may anything withstand his will, though he has much forbearance. This heavenly Lord loveth true faith and neither blood nor bone of innocent cattle; but that we keep and reverence his sanctifying hehests.
Hunc temeritas humana in nullo pertiniosius offendit. quam rationalis creatura rebus insensibilitibus cultum divinitatis exibeat; et honorem invisibilis majestatis ad visibles transferat creaturas;

Etenim malorum omnium inventor diabolus. inter omnes sce-

Nor is there anything by which the great folly of man angers him (with) more than that the creature man whom he made and gave the faculty of distinguishing both good and evil by reason and wisdom, should lose his wit so far, through the accursed spirit, that he pays the worship, which he ought to pay to God, to senseless things, that the fiend dwells in; and honours and reveres visible creatures, bloodless and boneless, and limbs without life, as he should the Creator of himself and of them and of all things, who is the invisible God. The fiend that inventeth every evil, among all his crooked crafts, with none catcheth he
lerum suorum artem nulla dubios perniciosius appetit. nec alias a dei cultu subtilius avocavit. quam ut cum sciamus nos deo soli\(^1\) debere quod formamur et\(^2\) nascimur; hec omnia elementis mundi ascribi debere suadeat. quibus vos divinitatis\(^3\) numen attribuitis et appositis\(^4\) nominibus pro deo singula atque universa veneramini.
nulla alia rationem\(^5\) (!) in hanc erroneam opinionem traduci. nisi quod coeternam deo essentiam in se servare videntur;

Que plane a deo ex nichilo facta

creftiluker cang men, \([260]\)
ne leade\(\bar{s}\) to unbileaue,
260 \(\tilde{p}\) he make\(\bar{s}\) men
\(\tilde{p}\) athen to witen wel
\(\tilde{p}\) ha beo\(\bar{o}\) bixetene,
ie borene \(\tilde{t}\) ibroht for\(\bar{e}\)
264 \(\tilde{p}\) he heouenliche feder,
to makien swucche maumez of treo \(\bar{o}\)\(\bar{e}\)r of stan,
\(\bar{o}\)\(\bar{e}\)r, \(\tilde{p}\) hurh mare medschipe,
268 of gold \(\bar{o}\)\(\bar{e}\)r of seoluer, \([270]\)
\(\tilde{t}\) jeouen ham misliche nomen of sunne \(\bar{o}\)\(\bar{e}\)r of mone of wind \(\tilde{t}\) wude \(\tilde{t}\) wettres
272 \(\tilde{t}\) hersume\(\bar{e}\) \(\tilde{t}\) wurgi\(\bar{e}\)
as \(\tilde{p}\)ah ha godes weren.
Ne naue\(\bar{e}\) he \(\tilde{p}\)urh \(\bar{o}\)\(\bar{e}\)r \(\tilde{p}\)ing
i \(\tilde{p}\)is bileaue ibroht ow
276 bute \(\tilde{p}\) ow \(\tilde{p}\)uncche\(\bar{e}\)
\(\tilde{p}\) ha schulen leasent a,
for \(\tilde{p}\) \(\tilde{p}\) \(\tilde{p}\) ne se schen ham \([280]\)
neauer biginnen.
280 Ah \(\tilde{p}\)er nis buten an godd,
\(\tilde{p}\)urh hwam witerliche.

258 R creftiluker, C men (e altered from o).
261 B ahte, CB wite.
263 B \(\tilde{t}\) (inserted from above) iborene ant, C iborne, R broht.
264 R heouenliche, C heuenliche fader, B fader.
265 C make, B makie, C swuche, R mawmez.
267 C madschipe, B meadschipe.
268 C seluer.
269 B ant, C juuen, R nome.
270 R of for \(\tilde{t}\), of for \(\tilde{t}\), C wattres.
272 R hersumi\(\bar{e}\), C wurche\(\bar{e}\), B ant wur\(\tilde{g}\)i\(\bar{\bar{e}}\).
273 C teh; hit for ha.
274 C after \(\bar{o}\)\(\bar{e}\)r the letters \(\bar{o}\)\(\bar{e}\) expunged, B oder.
276 C bote \(\tilde{p}\)at, \(\tilde{p}\)unche.
277 R schulden, C lasten, R aa, B \(\tilde{a}\).
278 RB schulen for schen.
279 R neuer.
280 C bot, a.
281 B \(\tilde{p}\)ur.

\(^1\) deo soli transposed. \(^2\) inserts et. \(^3\) C originally appositis. \(^4\) divitatis. \(^5\) ratione.

more craftily foolish men, nor leadeth them to unbelief, than (in) that he maketh men who ought to know well that they are begotten, born and brought forth through the heavenly Father, to make such idols of wood or of stone, or, through greater folly, of gold or of silver, and give them divers names of sun or moon, of wind, wood and rivers, and revere and worship them as if they were gods. Nor hath he by any other means brought you into this belief but that it seems to you that they shall last for ever, because that you never saw their beginning. But there is only one God, through whom assuredly all these things were made,
sunt; et in hanc mundi formam
mirabili conspiratione sociata;

Que sicut initium ex dei creatione\(^1\) sumpserunt.

ita perhennitatem ejus beneficio consequentur;

Et ideo coeterna deo non sunt, quia impossibile\(^2\) est craeaturam\(^3\) temporali factam. creatori suo qui est sine tempore coevam esse et consempternam;

Ille enim solus est sine initio. a quo omnium rerum processit exordium;

ha alle weren iwraht, 't of nawiht; 't i pis world
284 iset us for to frourin 't for to fremien;
' t alswa as euch þing hefde beginnunge of his godloc, [290]
288 alswa schulden alle habben endunge,
3ef he þal walde.
Engles 't sawlen,
292 þurh þa ha bigunnen ahten 't mahten endin þurh cunde;
ah he, þurh his milce
296 't godloc of his grace makeð ham þa he beoð in eche buten ende; [300]
't þerfore nis na þing
euening ne eche
wið godd, þe gle gremieð;
for he is hare alre schuppent,
't scoop ham in sum time
304 't na time nes neauer
þa he bigon to beon in.”

and of nothing; and placed in this world to comfort us and to benefit us; and also as everything had a beginning of his goodness, so should all things have an end, were he to will it. Angels and souls, as they had a beginning, ought and might naturally have an end; but he, through his mercy and goodness of his grace, makes them to be eternal without end. And therefore there is nothing equal to nor everlasting with God, whom you provoke; for He is the Creator of them all, and made them in time (in some time: to-day or yesterday) and there never was a time in which he (himself) began to exist.” The emperor

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\(^1\) C originally \textit{cratione}. \(^2\) C originally \textit{impossible}. \(^3\) C originally \textit{craeaturem}.
Talibus ergo divinitas non est ascribenda. que sub dei dispositione posita non que sue\(^1\) voluntatis sunt (fol. 172a) faciunt. sed a deo impose servient rationi; Dum (!)\(^2\) ergo non sunt plures. sed unus nascentium et viventium formator est deus: \(^3\) qui sicut omnia creavit. ita imperio suo omnia cohercet atque positis; Tibi ergo imperator perpendere opus est: ut cum tu quidem homo sis et ideo mortalis. et tu prout terreni imperii exigit principatus multis mortalium multibus prees. si quis horum debitum tibi specialiter homonem alio conferret. et alteri quemlibet\(^3\) potenti aut inpotenti decollato sibi a te beneficio famulaturus insisteret. Dum ergo non sunt plures. sed unus nascentur et viventur formator est deus: qui sicut omnia creavit. ita imperio suo omnia cohercet atque positis. 

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\(^1\) C sue inserted from above.  
\(^2\) Dii.  
\(^3\) C originally quemlibet.  
\(^4\) L omits non, C non added on margin. 

gazed at her with shining eyes while she spake thus. Much was he amazed at her beautiful form, and more at her words, and began thus to speak: “Thy countenance, O maiden, is lovely, and thy mouth pleasant; and these were witty and wise words, if they
Nos vero non ignoramus omnes religionum sectas et universos sacrificorum ritus rationalibus manasse primordiis;

...epha neren false:
ah we witen wel þ ure lahen
ure bileaue þ ure lei [321]
320 hefde lahe sprung.

Romani namque principes justicia semper et religione mortales omnes precentes. totum in leges suas orbem redegerunt; Non ergo vana supersticio est his ut1 cerimoniiis. quibus longa etas religionis auctoritatem dedit. et servata tot seculis fides. sequendos monet nobis2 esse (fol. 172b) parentes. qui feliciter secuti sunt suos;

Vestre autem credulitatis secta. ita superflua et irrationabilis est ut nulli sane menti recipienda3 videatur; Quidenim tam absurdum et ab humana ratione tam alienum. quam ut jesus quem judei crucifixerunt dei filium asseratis. quem virilis ignara consortii virgo conceperit. conceptum clauso utero pepererit4 qui a discipulo traditus crucis suspendio interierit. de cruce triduane sepulture moras pertulerit. de sepulchro re-

317 C ÿ. 318 R we omitted, weiten (first e expunged), C lahes, B laen. 319 R ley. 321 C seggen. 322 R swa. 324 B wittlese, C wenen. 325 C hwat, madeschipe, B meadschipe. 327 B ant, C seggen þ he. 328 R omits þe, B þe for þ, þiws indistinét, R giwes. 329 R heþene, C heðe, R ahongen, C hongeden. 330 C omits þ, B ant, R ÿt, C was. 332 entirely omitted by C. 333 C writes wínte, R writes þ iboren of hire bodi, B writes þ iboren of hire bute. 334 R writes buten bruche. 335 B ant, C iburied.

1 C originally ut. 2 monet nobis transposed. 3 C originally repiendea. 4 C originally peperit.

were not false: but we know well that our laws, our belief, and our faith had a legitimate origin. But all that you say is such manifest folly, that no wise man, but witless, would credit it. Now (Why) what is greater madness than to believe in him, and say that he is the son of God, whom Jews condemned and heathens hanged? and that he was born of Mary, a maiden, without connexion of man and (born) in spotless purity, (that he) died and was
sumpto spiritu surrexerit. que

sane omnia vana et nulli sapienti
credibilium habentur;

Nec sufficit vobis tam stulto
erori adibere consensum. nisi et
inmortales deos nostros solem
et lunam temeraria insectatione
condempnetis: quorum beneficio
utentes mortales honorem qui
numinibus debetur non solvere
sine offensione non possunt;

Quem enim tam remota celi plaga et secreta orbis regio ab
humana conversatione adeo servat ignotum. ut magno deo soli voti-
vam non exibeat religionis culturam? Que gens tam barbarica quae
lune celi divinos non attribuat honores?

[A]d hec summotenus virgo ore
subridens. tiranno ait; Tota in error
vestra disputatio ex hoc esse

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336 t herede helle; t aras of deae,
t steah in to heouene; t schal eft, o domesdei,
340 cumen ba to demen [340]
t be cwike t te deade— hwa walde ileuen tis,
344 t alle ower leasunge
beo unde leasunge.

Quem enim tam remota celi plaga et secreta orbis regio ab
humana conversatione adeo servat ignotum. ut magno deo soli voti-
vam non exibeat religionis culturam? Que gens tam barbarica quae
lune celi divinos non attribuat honores?

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buried, and harrowed hell; and arose from death, and ascended into heaven, and shall again,
on doomsday, come to judge both the quick and the dead? Who would believe this, which
is as nothing worth, so that all your leasings are incredible? But yet it seemeth not to you
enough to destroy (lose) yourself thus in such unbelief; but you even go and say shame con-
cerning our immortal gods, the Sun and the Moon, which every man on earth ought to honour
and worship?" This maiden thought little of all that he said, and smiling complacently
patet. quod iis\(^1\) de quibus sermo est et ceteris elementis divinitatis nomen inaniter attribuitis. nec\(^2\) illis inesse sed preesse divinitatem attenditis;\(^3\) quia alterius adjuvamento divinitas sola non indiget. sed una in se et simplex atque perfecta est quia incorporeus et invisibilis et incorruptibilis deus est\(^4\) ad cujus nutum hec ipsa mundi elementa velut factori suo (fol. 173a) famulantia inpositis officiis subvenire\(^5\) conspicimus.

et pro meritis hominum dei\(^6\) judicio vitales mortalibus aut corruptiones\(^7\) auras ingerunt; Nullam\(^7\) igitur divinitatis essentiam\(^8\) talibus constat inesse. quibus officiis naturalis observantia non ex proprio arbitrio. sed ex creantis pendet imperio; Aspic cursum solis luneque discursus. et utrique cotidie per vicissitudines temporum vel ortum vel occasum repetendum; Supernventu noctis sol diem perdit. quem tamen nec semper illuminat. dum nubium objectu excluditur; Luna sui patitur detrimentum. et plenitudinem luminis sub constitutione creatoris aut perdit aut recipit; Varios preterea siderum lapsus itidem considerare licet. accessum quoque\(^9\) maris et recessum. quod alternantibus motibus aut sereno quiescit aut tempestate turbatur; terra imbribus infusa mollitur.\(^10\) eadem aut gelu stringitur aut calore siecatur; Quin et aspectu dei\(^11\) metuens contremiscit.\(^12\) ac se imperio subditam motu ipso fatetur; Ipsum aerem perniciosior\(^13\) alitus sepe corrumpit et dum gravaverit efficit\(^14\) pestilentem; Vincuntur fusis ad


\(^1\) his. \(^2\) inserts in. \(^3\) attenditis omitted in L, added on margin in C. \(^4\) subseire.
\(^5\) domini. \(^6\) corruptionis. \(^7\) Nulla. \(^8\) essentia. \(^9\) L quo. C originally quoque, the last syllable of which is scraped out, but by another hand again added on the margin.
\(^10\) moidsic. \(^11\) domini. \(^12\) C originally contremescit. \(^13\) C originally perniciosiosior.
\(^14\) C writes ef cit, letter between f and c scraped out.

gave him this answer: "I perceive that all thy sayings are foolishly ordered (put in order). Call you those things gods, which can neither stir nor (when moved) steer their course, except as the high king of heaven bids them, and they submit to him like creatures to their creator?"
dominum precibus pluvie. et prolixa rursum serenitas supplicatione mutatur; Adverte igitur qualiter cuncta hec elementa aut inposita serviunt rationi. aut in usus hominum necessarios ex gratia conditoris vertuntur; Hec sunt\(^1\) que pro deo venerantes adoratis. nec intelligitis quantum creatori contumeliam ad vestram nisi conversi fueritis eternam damnationem infertis.

qui unus et incommutabilis deus in se permanens numquam (fol. 173\(^b\)) desinit esse quod est cuius consempiterna\(^2\) divinitas potenter omnia mutat nec mutatur;

368 as ich ear seide,

\(\text{\textquoteleft\textquoteleft t al \textquoteleft\textquoteleft wrahte}
\text{\textquoteleft\textquoteleft t alle worldliche \textquoteleft\textquoteleft pinges ; [370]
\text{\textquoteleft\textquoteleft t al wurche\textquoteleft his wil}

372 bute mon ane.

Quod si ita est immo quia ita est: falso dii estimantur et error impromtu est.

Desine igitur talia predicare. que nulla valent ratione compro-
bare;

376 \(\text{\textquoteleft\textquoteleft t windi of wisdom.\textquoteright}\)

\[S\]tupens imperator in verbis puelle ait; Quantum ex verbis tuis adverti;\(^3\) fas est:

380 "Meiden, ich ise wel, [380]

si nostrorum philosophorum\(^4\) gymnasiis a primis annis erudienda perseidisses.\(^5\) nullo inferior in-

384 to leaf 't to lare.

\(\text{\textquoteleft\textquoteleft t stew swuche wordes ;}
\text{\textquoteleft\textquoteleft for ha beo\textquoteleft al witlese,}

371 C And.  373 R buo (u underlined and e inserted instead, apparently by other hand).  374 R swucche.  375 C boon.  376 R B ant, R wundi.  378 C swuche for hire.  379 B ant, R 't al wedinde.  380 C seo.  381 R suted hit is, B etsene.  382 R of for o, C fulliche.  383 B \&cet, gung, R iset jung transposed.

\(^1\) omits sunt.  \(^2\) sempiterna.  \(^3\) C originally averti.  \(^4\) C originally philophorum.  \(^5\) C originally perseclises.

There is but one God, as I before said, who made all the world and all worldly things; and all things work his will but man only. Be thou still then, and stop such words; for they are all void of reason, and empty of wisdom." The emperor wondered greatly at her words, and angrily said: "Maiden, I see well, for it is manifest and easily seen by thy strange words, that thou wert set young to belief and learning. But of such doctrine thou hast (so) learned
doctrina patuisses. et deorum nostrorum

numina divinitatis honore vacua nequaquam astrueres;

Dum ergo nos\(^1\) incepta sacra peragimus. te interim\(^2\)opperiri\(^3\) oportet. quia nobiscum itura es ad palatium. et regiis honoranda muneribus si nostris ad quiescis jussionibus;

Hec dicens.\(^4\) accito clanculum nuntio misit litteras regio anulo signatas per infra jacentes provincias. ad omnes rethores et

Ah of swuch larspel

\(\jhu\) hauest leaue ileornet,
\(\jpi\) tu art \jperonont

388 al to deope ilearet,

\(\jhu\) forewe\(\jsest\), for \(\jpi\) Crist,

ure unde\(\jdliche\) godes; \[391\]

\(\jt\) seist ha be\(\jdd\) idele

392 \(\jt\) empti of gode.

Ah wastu nu hwet is?

We schulen bringen to ende

\(\jpi\) we bigunnen habbe\(\jdd\);

396 \(\jt\) tu schalt, \(\jpu\) motild,

\(\jt\) kinemede ikepen,

\(\jtf\) \(\jpu\) wult \(\jpi\) wil \[400\]

400 iwenden to ure;

for \(\jtf\) hit went a\(\jxein\) us,

ne schal \(\jpe\) na teone

\(\jnt\) troe\(\jhe\) trukien.”

404 \(\jpa\) he \(\jpu\) hefde iscid,

cleopede an of his men

dearliche to him,

\(\jt\) sende ise\(\jclede\) writes\[408\]

wi\(\jde\) his ahne kinering

385 R \(\jft\) for Ah, C lare\(\jspel\). 
386 C haues, R \jomits leaue, C ileorned. 
388 C leared. 
389 B forewedest, C godd for Crist. 390 B unde\(\jdliche\), C unde\(\jdliche\). 391 B ant, R idel. 392 C enti. 393 R B omits nu, C hwat, B wet. 394 C B bringe. 396 B ant; tu for \(\jpu\). 
397 C B cume, R so\(\jod\)en, C si\(\jod\)en. 398 B \(\jft\) jine mede, C kepe. 
399 C jif. 
400 C wenden, B iwende. 
401 C jif, a\(\jx\)in, R a\(\jxeines\). 402 C tene. 403 R tintreo, C trukie. 
404 B \jpu hefde transposed. 405 C clepede, hise. 406 R dernliche, C dear\(\jnl\)iche, B dear\(\jnl\)iche. 
407 B ant, C ise\(\jcl\)ede, B ise\(\jcl\)ede. 
408 B wid.

\(\jomits nos. \) 2 inserts nos. \(\jC\) originally operiri. \(\jImp\j\jerator\) maxentius for Hec dicens.
grammaticos. et quibus in doctrina fama celebrior nomen adquisierat. ut ii omnes ad pretorium alexandrinorum sine recusatione occurrant. eo studiosius quo illos altis imperator honoribus donandos promittit. et inter primos palatii suis interesse consiliis. tantum si hanc contionatricem temerarium suis assertionibus superatam reddiderint. et hunc imperatori optatum reportaverint triumphum.
quatinus blasphemias quas diis magnis irrogaverat. in suum capit refusas agnoscat. quia rationis ordo exigit. ut primum arte oratoria qua se jactanter attollit re-vincatur. postmodum vero si diis immolare detrectat. penali cruciatus intereat;
Paruit nuntius (fol. 174a) regis

∅ont all his kineriche to alle þe icudd e clerkes, āt hét ham hihin toward him 412 hare cume swiðe; āt swa muche þe swiðere þi ha ðiht to medin ham mid swiðe heh mede, 416 þmakien ham hehest in his halle, þef ha þeos modi motild ouercumen mahten, t wenden þe hokeres of his heæsene godes upon hire heaued; þi ha were on alre earst iken þ ienawen, 420 424 þis not bute dusilec al þi ha driueð; þt þprefter þpenne fordon þt fordemed, 428 þef ha nalde leauen þi ha þet lefde, þes sonde wende him forð, þare lahe huilen.

ring to all the celebrated clerks, and commanded them to hasten quickly to come to him; and so much the more (quickly), because he promised to reward them with right high meed and to make them highest in his hall, if they might overcome this proud preacher, and turn the insulting mockeries away from his heathen gods upon her own head; so that it might be, first of all, known and acknowledged, that all that she aims at is but folly; and thereafter that she should be destroyed and condemned, if she would not forsake that which she still believed, and love their law. This messenger went forth, as the King commanded, and he
mandatis. et expletis imperator sacrilegis officiis.

virginem jubet comprehendi et ad palatium duci.

quam blando primum sermone cepit affari; Nomen inquiens tuum puella aut genus. et quos in studiis liberalibus magistros habuisti penitus ignoror. sed speciosa facies et decora te alto sanguine ortam protestatur. et loquendi peritia in laudem refunderetur magistrorum nisi in hoc uno oberrasses.

quod diis ominipotentibus (sic)\(^1\) derogando contumeliosa persistis;

432 as ße king hehte;
433 t he heold on to herien his heaðene maumez wið misliche lakes,
436 long time of ße dei, ß he idon hefde;
438 ß wende ßa, ße wari, toward his buriboldes, [440]
440 ß bed bringen anan ßis meiden biforen him, ß seide to hire ßus:
444 ne ich nowðer ßi name ne hwucchen ßu hauest ihaued hiderto to meistres.
448 ß ti semliche schape schaweð wel ß tu art' [450] freo monne foster;
449 ß ti swuti speche ß tu se muchel misseist

452 walde of wisdom ß of wit beoren ße witnesse, ßef ßu ne misnome onont ure maumez,
456 ß tu se muchel misseist

1 ominipotentibus.

---

\(^{1}\) The latter kept on to worship his heathen idols with divers offerings, long time of the day, till that he had done; and then went, the wretch, to his palace, and bade bring immediately this maiden before him, and spoke to her thus: "I know neither thy name nor do I know thy race, nor what kind of men thou hast hitherto had as masters. But thy fair features and thy seemly shape show well that thou art the child of noblemen; and thy sweet speech would bear witness of thy wisdom and understanding if thou didst not mistake concerning our idols, which thou so greatly revilest and mockest our gods; who shouldst, as we
LIFE OF SAINT KATHERINE.

[R]espondens puella dixit ti-ranno; ¹

Si nomen queris² Katerina
dicor. costi quondam regis filia;
Liberalium artium non ignobiles
doctores quantum ad inanem
mundi gloriam habui. de quibus
quia nichil michi quod esset con-
ducibile ad beatam vitam contu-
lerunt. tota hec eorum memoria
silescat; Postquam enim michi³
sanctorisdoctrineluxemicuit.mox
tenebrosam erratrice doctrine noc-
tem deserui; Audivi enim beatam
vocem evangelii domini mei jesu

t ure godes hokerest;
ʒ schuldest, as we do, heien 't herien. ⁴

460 Ha answerede 't scide :
"ʒef ʒu wult mi nome witen,
ich am Katerine ileopet.
ʒef ʒu wult cnawen mi cun,
ich am kinges dohter;
Cost hehte mi feder;
't habbe ihauet hiderto
swihe hehe meistres.

468 Ah for ʒi ʒ te lare
ʒ heo me leren,
limpe ʒ to idel ʒelp,
'falle ʒ to biȝete

472 ʒ to wurschipe of ʒe worlde,
ne ne helpe ʒ nawiht
eche lif to habben,
ne ʒelp e ich nawiht ʒrøf.

476 Ah sone so ich seh ʒe leome
of ʒe so ʒe lare
ʒ leade ʒ to eche lif,
ich leafde al ʒ ostructuring,

480 ʒ to me him to lauerd
'ʃ makede him mi leofmon,
do, honour and reverence them." She answered and said: "If thou wilt know my name, I am called Katherine. If thou wilt know my lineage, I am a king's daughter. Cost was the name of my father; and I have had hitherto very distinguished masters. But because the learning which they taught me serves to vain glory, and tends to the gain and to the honour of the world, and helpeth not at all to attain everlasting life, I boast not of it. But as soon as I saw the light of the true learning that leads to eternal life, I forsook all the other, and took him for my lord and made him my love, who said these words by one of

¹ C originally tranno. ² nomen queris transposed. ³ omits michi.
But probabo. Et a Perdam sapientiam et intellectum intelligentium reprobabo; Audieram et illud propheticum; Deus autem noster in celo. omnia quecumque voluit fecit; Simulacra gentium argentum et aurum. opera manuum hominum; Os abent et non loquntur\textsuperscript{2} usque qui confidunt in eis; Et albi:\textsuperscript{1} omnes dii gentium demonia; Alio-quin tu qui manu hominis formatos omnipotentes deos asseris. quos pe \textit{eos} word seide purh an of his wite\textit{en}:

484 \textit{Ichulle fordon} pe wisdom of \textit{eos} wise worldmen, he sei\textit{c}, t awarpen \textit{pe} wit of \textit{peose} world witti.'

488 Ich herde eft \textit{peos} word of an other witege: [490] 'Ure god is in heouene \textit{þ} wurche\textit{æ} al \textit{þ} he wule.

492 \textit{peos} maumez \textit{beo\textit{æ}} imaket of gold, \t of seoluer, al wi\textit{æ} monnes honden mu\textit{æ} bute speche,

496 ehnen buten sih\textit{æ}e, earen buten herunge, honden buten felunge, fet buten jongo. [500] 500 \textit{peo} \textit{þ} ham makie\textit{æ} moten beon ilich ham, \t alle \textit{þ} on ham truste\textit{æ}!'

Ah nu \textit{þu} seist \textit{þ} ha \textit{beo}\textit{æ}

504 alweldinde godes, \t wult \textit{þ} ich \textit{do} ham wur\textit{ß}chipe:

\begin{itemize}
  \item \textsuperscript{1} C sapientiam added on margin.
  \item \textsuperscript{2} inserts et cetera.
\end{itemize}

his prophets: 'I shall destroy the wisdom of those wise worldlings, he saith, and cast down the understanding of the prudent of this world.' I heard again these words of another prophet: 'Our God is in heaven, who doeth all that he will. These idols are made of gold, and of silver, all by the hands of man; a mouth without speech (have they), eyes without sight, ears without hearing, hands without feeling, feet without walking. May they that make them be like to them, and all they that trust in them!' But now thou sayest that they are all-powerful gods, and wilt that I should do worship to them. Show
corpore prostrate et vultu humili adoras. postquam me de cultura ipsorum\(^1\) suades. certum potentie (fol. 174b) sue experimentum ostendere debes;

Dum enim sculptura artificis ex politi aut arte mechanicâ ex erea massa in hominem formantur. aut in ligno et lapide velut sensu vigentia membra insculpuntur. restat ut ora loquantur. oculi videant. aures audiant. manus palpent. et eateria officia\(^2\) nature\(^3\) quod simulant peragant;\(^4\) Sin autem vana plane religio immo insania est\(^5\) talibus divine potentie honorem asscribi. qui nec cultoribus suis beneficiaulla prestare. nec offensi se vindicare possunt. certe quia nec se esse sciunt. dum materia insensibilis; in\(^6\) quâcumque eam similitudinem miseris\(^7\) nec forme gaudet nitore. nec monstruose\(^8\) vilem rei imaginem\(^9\) exhorret.\(^10\) quin potius tanto est illis\(^11\) in templâ marmoreo sedem habere. quanto in inmundis cloacis jacere; O igitur deos\(^12\) venerabiles. quibus nec honor inpensus benivolentiam. nec contemptus parit offensionem; O felices talium numinum cultores. quibus\(^13\) tanta in necessitate non assunt. in tribulatione non succurrunt. in periculis non defendunt;

"Nat ich hwuch þi þoht beo,"

508 for to beon iwur\(\ddot{s}\)get?  
for ear nullich now\(\ddot{s}\)er  
ham heien ne herien."

512 quoð þe king Maxence,  
"ah wordes þu hauest inohe.  
Ah þole nu ane hwile,  
't tu schalt ifinden  
516 hwa þe onswerie.''

506 C scheaw, sumhwat. 507 C hwat for hwi. 508 B te, R iwurget, C iwur\(\ddot{s}\)chet, B iwur\(\ddot{s}\)get. 509 R er, C nulich, B nulle ich. 510 R ham heien transposed. 512 C Q. for quoð, B qð. 513 C haues. 515 R ant, B schald. 516 B onswerie.

\(^{1}\) corum. \(^{2}\) officium; C originally the same. \(^{3}\) naturale. \(^{4}\) C originally pergant. \(^{5}\) omits est. \(^{6}\) C in inserted from above; L omits in. \(^{7}\) L inseris; C originally miseris. \(^{8}\) C originally menstruose. \(^{9}\) nec vilem monstruose rei imaginem. \(^{10}\) C originally exhorrent. \(^{11}\) ill. \(^{12}\) ðii. \(^{13}\) C quibus added on margin.

somewhat of them for which they might be worthy to be worshipped; for before this shall I neither honour nor reverence them." "I wot not what thy meaning is," quoth the King Maxence, "but words thou hast enough. But have patience now awhile, and thou shalt find who will answer thee." The messenger, in course of time, when he had gone over all
Regius interea nuntius peragratis provincie finibus alexandriam revertitur: ducens secum quinquaginta viros.

qui se in omni doctrina egiptiorum et artium liberalium immo in omni sapientia mundi excellere ultra omnes mortalis asserebant; Hos introductos. imperator sciscitari cepit: de doctrina et sapientia eorum; Illi e contra multa referunt. et quod inter universos orientales oratorie facultatis et sapientie arcem tenebant;

Sed tu inquiunt imperator (fol. 175a) nobis habes aperire

\[\text{Pes sonesdemon, umbe long, ha he hefde al p lond oueran t purhsvoit,} \]

\[520\]

\[\text{com, t brohte wi'h him fitti scolmeistres, of alle p e creftes} \]

\[\text{p elere ah to cunnen,} \]

\[524\]

\[\text{t in alle wittes of worldliche wisdomes wisest on worlde. p e king wes swi'ce} \]

\[528\]

\[\text{iwmemet, t walde witen 3ef ha weren } \]

\[\text{se wise t se witti as me foreside;} \]

\[532\]

\[\text{t ha somet seiden, } \]

\[\text{p wittiest ha weren of alle p e meistres} \]

\[\text{p weren in estlondo} \]

\[536\]

\[\text{t heaued of p e heste, } \]

\[\text{t mest nomecu'se icud of alle clergies.} \]

\[540\]

\[\text{ah p u, cwe'den ha, 'keiser, ahest to cu'cen} \]

517 R writes pes sondesmon com asein umbe long, B log. 518 C ha, B lont. 519 B ant, R omits t purhsvoit. 520 B ant. 521 C scolmeistres. 523 B p e clearc. 525 R wisdoms. 526 C wiseste, C B o. 527 C was, C swi'de wel. 528 R iwmeme. 529 R iwm, C jif. 530 R so-so, B ant, witi. 531 C men, forewende, R uoreside. 532 C And. B ant, R heo, C somen. 533 B witiest. 535 R p e't, B p e, C castlondo. 536 R heu'eet, C hehste. 537 C meast, R icudd. 539 C cwe'den, B que'den, R heo, C omits keiser. 540 entirely omitted by C.

1 C originally quiquaginta. 2 multa e contra. 3 C originally facultates. 4 C tu inserted from above.

the land and sought it through, came and brought with him fifty schoolmasters, of all the crafts that clerk ought to know, and in all sciences of worldly wisdom the wisest in the world. The king was extremely pleased, and wished to know if they were as wise and as intelligent as they were said to be; and they all of them said that they were of most understanding of all the masters that were in the East, and the chief of the highest, and known as the most renowned for all kinds of knowledge. “But thou,” said they, “O Emperor, oughtest
quam causa e nostris sedibus evocatos hoc venire voluisti. si magnum aliquid aut divinum est quod per nos tibi queras exponi; Ille respondit; Est penes nos juvenis quidem etate puella. sed verborum affluentia et sensu ut nobis videtur incomparabiler austuta: queetiam viros disputando victos reddit et elingues sed quod altius me\textsuperscript{1} urit. inmortalium deorum nostrorum culturam inanem esse non solum asserit: sed vana simulacra demonum affirmat; Poteram sane hanc vi regia ad sacrificandumippellere. aut penalibus tormentis\textsuperscript{2} extinguuere\textsuperscript{3}: sed pluris nobis esse videtur. si fieri potest vestris eam argumentis incausam confutare:\textsuperscript{4} et ad viam rationis inflectere;

Quibus si obstinatius restiterit.

\begin{footnotes}
\footnotetext[1]{altius me\textsuperscript{1} transposed.}
\footnotetext[2]{penalibus tormentis transposed.}
\footnotetext[3]{C originally extingure.}
\end{footnotes}

to tell us for what notable cause thou bastest us to come hither;\textsuperscript{5} and he answered them: "Here is a maiden young in years, but so exceedingly intelligent and wise in her words, that she with her reasoning alone masters us all. But it grieves me yet more, that she brings our gods into contempt and derision; and says they are devils that lurk within them. I might speedily enough have compelled her, if she would not with love, with appalling horror at least. But yet to me it seemeth better that she be first overcome with argument; and if she will still, when she knows her error, resist us, I shall put her to the

\begin{footnotes}
\item[540] pu hete us hider to cumen?\textsuperscript{1}
\item[544] "Her is a maiden junglich of jeres, ah se swise witti\textsuperscript{1}
\item[548] \textsuperscript{1} ha wi\textsuperscript{1} hirc anes mot meistre\textsuperscript{1} us alle.
\item[550] Ah \textsuperscript{1} et me teone\textsuperscript{1} mare, \textsuperscript{1} ha tuke\textsuperscript{1} ure godes
\item[552] to balewe \textsuperscript{1} to bismere; \textsuperscript{1} sei\textsuperscript{1} hit beo\textsuperscript{1} deoulen \textsuperscript{1} in ham dearie\textsuperscript{1}.
\item[556] habben aweld hire, je\textsuperscript{1} ha nalde wi\textsuperscript{1} luue, wi\textsuperscript{1} lu\textsuperscript{1} eic lanhure.
\item[560] \textsuperscript{1} ha beo car ouercumen wi\textsuperscript{1} desputinge; \textsuperscript{1} je\textsuperscript{1} ha \textsuperscript{1} et wule jen ha wat hire woh, wi\textsuperscript{1} stonden a\textsuperscript{1} ein us, ich hire wule don
\end{footnotes}
ego eam exquisitis tormentis faciam interire;
Vos autem si hanc superare prevaleveritis:
alitis vos muneribus donatos ad propria remittam. aut si id potius eligitis:

internis consiliis meis vos precipuos interesse concedam;

Ad hec verba imperatoris. unus eorum vehementer indignatus:

stomachanti voce respondit; O magnum imperatoris consilium. o memoria dignam sententiam: qui ob degenerem unius puelle conflictum sapientes mundi de remotis partibus jussit invitari. cui satis fuisse potuerat unum ex clientulis nostris adversum omnes occidui orbis philosophos
to he dercueste dea

me mei hire demen:

wi5e kinewur3e seoues

ielden ow hehliche

ower zong hider,
ds56 f5e a5ein wulle2;

572 o5er, zef ow is wilre

for to wunien wi5e me,

ze schulen been mine readesmen

in alle mine dearn runes

576 t mine dearn deeden.”

Ja onswerede he an

swi5e prudelich,

lus, to he prude prince:

580 “Hei! hwuch wis read

of se icuudd keiser

makien se monie

clerkes to cumene,

584 t se swi5e crefti,

of alle clergies

ut of Alixandres lond

je alre leste ende,

588 to motin wi5e a meiden!

Me an mahte of ure men

wi5 his mot meistren,

1 consiliis meis transposed.  2 de.

most painful death that it is possible to doom her to; and with royal gifts repay you highly for your coming hither, if you wish to return; or, if it be more desirable to you to remain with me, ye shall be my counsellors in all my secret councils and my secret undertakings.” Then answered one of them right proudly thus, to the proud prince: “Ha! what wise counsel (is this) of so renowned an emperor, to make so many clerks, and such right skilful ones in all kinds of knowledge to come out of the remotest bounds of the land of Alexandria to argue with a maiden! Surely one of our men might with his reasoning master, and with
productum disputare.\(^1\) nedum tot sapientes unius causa puelle vexari compelleret; Sed quantulacumque est producatur in presentiam nostram de qua dicis puella. ut cognoscat se nondum vidisse aut audisse preter hodie sapientem; (fol. 175b)

[S]ervabatur\(^1\) interea virgo sancta sub custodia.\(^2\) sola contra quinquaginta pugnatura. cui nun-
tius supervenit de consilio regis et de conflictu in crastinum con-
stituto; Nichil tamen ex his famula christi turbatur. sed in-
perterrata militie sue agonem domino commendabat dicens; O

\(^{592}\) t wis his anes wit awarpen,
\(^{593}\) be alre wiseste \(\text{[590]}\)
\(^{594}\) be wune\(\text{B}\) bi westen.
Ah, hwuch se ha eauer beo,
\(^{595}\) let bringen hire for\(\text{E}\),
\(^{596}\) ī ha understonde
\(^{597}\) ī ha ne stod neauer,
\(^{598}\) ear īne īnes dei,
bute bifōren dusie."

\(^{600}\) pis meiden wes blicuset
\(^{601}\) ī hwhile in ewarterne
\(^{602}\) ī in ewalmhuse. \(\text{[600]}\)
Com a sonde ī seide hire
\(^{604}\) ī ha schulde cumen for\(\text{E}\)
to fehten in īe marhen
\(^{605}\) ane aēpin fitti.
Nes īes meiden nawiht'
\(^{606}\) herfore imenget
\(^{607}\) in hire mod inwi\(\text{E}\); ah, buten each fearlac,
\(^{608}\) bitahte al hire feht
\(^{609}\) in hire healendes hond,
\(^{610}\) t bigon to him
\(^{611}\) to bidden īes bone:
"Crist, godd, godes sune!"

592 C wisiste. 593 R ÿ. 594 R so heo. 597 C ÿat, B sto\(\text{B}\). 598 C ÿen, ÿis, dai, Romits this line entirely. 599 R biuoren, C bifoere, B biuore. 600 C ÿes, B ÿeos, C was. 601 R ÿeo, B i. 602 C in, ewalmhus. 604 R inne marhen for cumen for\(\text{E}\), B cume. 605 R writes: cumen for\(\text{E}\) to fehten, B i. 606 C aain, B uifiti. 607 C tis, B nawiht, R heuore for nawiht. 608 C ÿefore, B heuore, R nawiht for heuore. 610 R farlac. 612 R hire omitted; healindes, B helendes, hont. 613 R B ant. 614 B bidde, C ÿes.

\(^1\) C originally [S]ervabatur.
\(^2\) sub custodia virgo sancta.

his wit alone overthrow, the wisest of all that dwell in the West. But, whatsoever she be, let her be brought forth, that she may understand that she stood never, er\(\text{E}\) this day, but before fools." This maiden was shut up the while in prison and in the torture-house. There came a messenger and told her that she must come forth to contend on the morrow alone against fifty. This maiden was no whit on that account troubled within her mind; but, without any fear, committed all her battle into her Savionur's hand, and began to pray to him this prayer: "Christ, God, thou Son of God! sweet compassionate Jesu, of all odours
sapientia et dei virtus altissimi
jesu bone. qui tuos milites ne
inter pressuras mundi formidare
debuissent. nec minis adversan-
tium turbarentur.
pia eos consolatione premunire
dignatus es dicens. dum steteritis

ante reges et presides. nolite pre-
cogitare quomodo aut quid loqua-
mini. ego enim dabo vobis os et

616 swete softe Iesu,
618 alre smelle swotest!
619 jh alwealdende godd!
620 pi federes wisdom!
620 pu jh tahest pine
623 jh ha ne schulden now
er
dierin ne dreden
for teone, ne for tintreoehe, [620]
624 ne for nan worldlich wondrea
e; ah warnedest ham wel
hu me ham walde jreatin
't leaden unlaheliche,
628 't elnedest ham swa,
632 for jh deore luue,
deorewurse lauerd! [630]
't seidest jh seoluen,
'Hwen je stonde biforen
636 kings t corles,
ne penche jh neauer hwet
ne hu jh seulen seggen;
for ichulle jouen ow
640 ba tunge 't tale,

sweetest! thou Almighty God! thy Father’s wisdom! thou that didst teach thy disciples
that they should neither tremble nor dread for trouble nor for torment, nor any worldly
tribution, but warned them well how men would threaten and treat them unlawfully,
and didst comfort them so, that it was easy for them to endure all that men did to them,
and all that they suffered for thy dear love, precious Lord! and thyself didst say, ‘When
ye stand before kings and nobles, think ye never what or how ye shall speak; for I shall
LIFE OF SAINT KATHERINE.

sapientiam. cui non poterunt re-
sistere et contradicere omnes ad-
versarii vestri. adesto famule tue
et da sermonem rectum et bene
sonantem in os meum ut ii¹ qui
ad derogandum nomini tuo con-
venerunt. non prevaleant adver-
sum me; Sed verbi tui virtute
consternati hebetatis sensibus aut
penitus obmutescunt. aut conversi
nomino (sic)² tuo dent honorem
et gloriam; qui solus cum patre et
spiritu sancto es et eris gloriosus

² an ne schal of alle
ower wiðerwines witen [640]
hwet he warpe a word aʒein ow.'

644 Lauerd, wune wiō me,
't hald ¡tu bihete us,
't sete, Iesu, swucche sahen
i mi muç to marhen,

648 ¡ef swuch mahte
't strengœ i mine wordes,
¡eo ¡e beoœ icumene
aʒeines ¡i deore nome,

652 me to underneomene, [650]
moten missen þrof,
Aweld, þurh ¡i wisdom,
hare worldliche wit;

656 ¡urhw ¡i muchele mihte,
meistre ham swa ¡ha beon
mid alle istewet 't stille,
oœer iwent to þe,

660 ¡i nome wurðgin,
¡e wi∆ godd hehfeder, [660]
¹ ti wi∆ þen hali gast,
þurhwunest in alre worlde world

give you both tongue and speech, so that not one of all your adversaries shall know what
word 'he may object against you.' Lord, abide with me, and keep that which thou didst
promise us, and put, O Jesu, such sayings in my mouth to-morrow, and give such power and
strength to my words, that they who are come against thy dear name, to tempt me, may
fail thereof. Overrule, by thy wisdom, their worldly prudence; and, by thy great power,
master them so that they may be totally checked and silent, or converted to thee, and
worship thy name, that with God the Father, and with the Holy Ghost, ever livest in the

¹ hi. ² nomin.
in secula amen; Necdum verba compleverat. et ecce angelus domini apparuit illi. cujus vultus claritate. locus quo virgo clausa tenebatur mira choruscatione fulgurabat. ex qua virgo stupore et admiratione pene defecerat; Cui angelus; Ne paveas inquit deo gratae puella: sed constanter age. (fol. 176a) quia tecum est dominus pro cujus honore certamen insti.

ipse affluentis verbi impetum fun-det in ore tuo. cui non tantum

664 a on ecnesse.”

Nefde ha bute iseid swa,
þ an engel ne com lihtinde, wið swuch

668 leome, from heouene,
þi ha wes sumdel ofruht þ t ofsearete; [669]
for al þe cwartherne, of his cume

672 leitede o leie.

Ah þe engel elnede hire 't sweteliche seide, "Ne beo þu nawiht ofdred,

676 drihtines dohter;
hald hardiliche
on þi tu hauest bigunnen:
for þi leofmon 't ti lauerd,

680 for hwas deorewurþe nome þu undermine þis strif, [680]
is mit te eauereihwer,
i stude 't i stalle,

684 þe wel wule witen þe.
He bihat te þi he wule
i þi muð healden
flowinde wettres

688 of wittie wordes,

world of all worlds eternally.” She had but spoken, when an angel came descending, with such light, from heaven, that she was somewhat affrighted and afraid; for all the prison, by his coming, was illuminated with flame. But the angel comforted her and sweetly said, "Be not thou aught afraid, daughter of the Lord; keep steadfastly to that thou hast begun: for thy beloved and thy Lord, for whose precious name thou hast undertaken this strife, is with thee everywhere, in (every) place and post, who will well guard thee. He promises thee that he will pour into thy mouth flowing streams of prudent words, that shall
non prevalebunt resistere adversarii. sed\(^1\) novo stuporis genere confusi convertentur ad christum. et hii cum palma martyrrii intra vite januam recepti. multis ad fidem christi\(^2\) suo roborabunt exemplo; Tu autem brevi tempore cursum certaminis tui victoriosa morte consummabis. et sic inter choros virgineos suscepta inmortali sponso perhenniter adherebis;

Ego sum michael archangelus testamenti. dei. missus a deo heci tibi evangelizare; His dictis. conti
tinuo discersit ab ea; Ad hanc vocem virgo dei in agonia robora. exspectat quam mox vocetur ad laborem certaminis.

[S]edens itaque pro tribunali imperator memoratos oratores ad esse jubet. puellam itidem ad pretorium jubens adduci; Illa triumphale crucis signum sibi inprimens. inperterrta vadit ad pa- latium;

Fit ex omni civitate concursus. ad audiendas controversias disputantium; Stant ex adverso oratores pomposo eloquentiae fastu tumentes: stat et puella fidelis

t steah to þe stocren. þeos meiden þi ich munne,
716 stod, þurh þeos steuene
stareliche istrenget;
717 þt abad baldeleche
axet me come þt fatte hire [720]
720 to fliten wiþ þe fifti.
Maxence, ine marhen,
set in kinescoyte;
724 þe bed bringen biforen him
728 þe bed bringen biforen
730 þes feondes an foster,
alle ferliche freken.
732 Comen alle strikinde,
þe strengste te swiðest
of eauer euch strete,
for to heren þis strif.
736 Stoden on an half
þeos meistres so monie,
þt unimete modi;

714 R omites þ steah. 715 C þis, B munie. 716 B stot, C þis, R stefne, B steuene.
717 B stereliche, C istrengset. 718 R B ant. 719 C til þ men, C B com, R ant.
721 C in þe for ine. 722 C B i. 723 R bed bringen transposed, R B biuoren. 724
B þes, C modie. 725 R ant, C mid. 728 R baldeleche forþ biuoren, B biuoren. 729
C þeos. 730 C uain, R þeos. 731 R feoreliche, freken, C frechen. 733 R omites þe,
C vitres þe strengeste swiðest. 734 C ewch. 735 B te for to, C B here. 737 C þes,
maistres. 738 B ant, unimete, C unimete.

1 L inviletur, C originally vivetur. 2 pompose. 3 C originally puellam?

whom I speak of, stood, by this voice mightily strengthened; and waited with fortitude till they came and fetched her to dispute with the fifty. Maxence, on the morrow, sat on his royal throne, and bade bring before him those proud rhetoricians, and the maiden with them. She with Christ's cross crossed herself all over, and came boldly before this foster-child of the devil, and against the fifty, all formidable antagonists. All came eagerly hastening, the strongest the speediest, out of every street, to hear this strife. On one side stood the masters, so many and so exceedingly proud; this maiden on the other side. They all beheld
in domino; Illi torvo vultu in-
becillam\textsuperscript{1} etatem contuebantur.
ista corde tacito auxilium de celo
postulabat;

Stomachatur\textsuperscript{2} tirannus. quod diem
ingrato consumunt silentio;
Cui puella;
Tuinquit imperator pugnam istam
haud equo judicio preordinasti.
contra unam puellulam\textsuperscript{3} (fol. 176b)
quinquaginta oratores opponens.
quos etiam regii muneribus in
premium victorie donandos\textsuperscript{4} pro-
mittis. me autem donativum nul-
lem expectare jubes;

Ego vero hujus quodcumque fuerit
certamuis premio diu fraudari

739 C pis. 740 C bihelden. 742 B ant, omits heo; stot, hercenede, R hercenede
(c inserted from above). 743 B ant, biheolt, C after. 744 B towart, C heune. 745
C wra\textsuperscript{3}Sen. 746 C awai. 747 C diden. 748 B \textit{pe}, R edie. 749 B te, C segge.
750 C Q, for q\textit{o\textsuperscript{3}}, R heo. 751 R writes \textit{pu} nauest naust rihtwisliche (\textit{pu in a smaller
apparently later hand}). 752 R writes \textit{pis strif ideaelt}, C idelet. 753 B \textit{pu for}\\textit{y}. 754
C moten, B moti. 755 R ant. 756 C jif. 757 B hont. 760 C \textit{y}. 761 C again.
762 R ich me nawiht. 763 R for \textit{y}, B lauert, R wule.

\textit{peos maiden on o\textit{\textsuperscript{e}r half.} [740]}
740 Heo biheolden hire
hokerliche alle;
\textit{t heo stod hercenede},
\textit{t biheold after help
744 up toward heouene.}
\textit{pe king bigon to wre\textsuperscript{3}Sen,
\textit{p} te dei code awei,
\textit{t heo ne duden nawiht;
748 \textit{t te eadie Katerine
bigon for to seggen:} [750]
\textit{"pu," quo\textsuperscript{3} ha, "keiser,}
nauest nawt \textit{pis strif
752 rihtwisleiche ideaelt,
\textit{p} dest fifti meistres
to motin wi\textit{\textsuperscript{3}} a meiden;
\textit{t haust ham bihaten,
756 \textit{q}f ha mahen on me
\textit{pe herre hond habben,}
kine\textsuperscript{3}we meden ;
\textit{t me, nawiht under al,} [760]
760 \textit{pe moti, a meiden,
\textit{a}eines ham alle.
Ah ne drede ich nawiht
\textit{p} mi lauerd nule wel

\textsuperscript{1} imbecillem. \textsuperscript{2} Originally Stomachantur. \textsuperscript{3} puellam. \textsuperscript{4} inserts esse.

her contumaciously; and she stood listening, and looked for help up toward heaven. The
king began to wax wroth, that the day was passing away, and they did nothing; and the
blessed Katherine began to say: "Thou hast not, \textit{O} emperor," quoth she, "fairly arranged
this contest, who makest fifty masters to dispute with one maiden; and hast promised
them, if they be able to have the higher hand of me, royal rewards; and to me, nothing
whatever, who, a maiden, dispute against them all. But I fear not that my Lord, for
non timeo. e Fitzgerald mihi premium
in cujus nomine pugnaturam camp-
pum istum aggradior. christus
dominus qui est spes et corona
certantium; Vnum a te quero
quad mihi negare jure non potes.
ut si mihi sors victoriam contu-
lerit. deum meum vel tuncre dedu-
lus adorare ne differas; Indignatus
ad hec tirannus. non est inquit
tuum nobiscondicionem imponere.
de credulitate mea cura te nulla
sollicitet; Tu age quod agis. nobis
instat videre an deus tuus vic-
toriam tibi annuerit;

764 C B 766 766 R for to fehtin, C fichten, R 770 767 C hwat.
766 R werner, C B wern wie. 770 C yif, leued, R 771 C leue, B lauert.
772 B te. 773 774 R omits þenne lanhure. 774 B legge, R uppon, C B upo.
775 C B 777 C þe for him. 778 C omits hit. 779 B legge, R uppon, C B upo.
780 C omits mine. 783 B þe, R tu inserted from above. 784 B ant, C B schule.
785 R ant, C lef. 786 R þe for þ, C B ſi, C leue, R uppon. 787 C B ware, R werien
þe to, C dai. 788 R of þine.

whose name I undertake to fight in this wise, it will not well reward me (for) my trouble (time).
But grant me one thing, which thou mayest not refuse with justice; if it is permitted to me,
through my dear Lord, to set them down, that thou wilt then, at least, forsake thy unbelief
and descend to ours (= our faith).” “Nay,” quoth he, angrily, as if (or because)
he thought himself insulted, “it lieth not with thee to dictate laws to me. In regard of my
faith: be it sound, or foolish, thou hast nothing to do therewith. If we descend that which thou
hast to do, and we shall listen how thy Lord and thy beloved, in whom is all thy belief,
This maiden, upon this, looked on the other side, and left him to himself, and began to speak to those five times ten in this wise: "Now ye are entirely come hither to this contest, in order to be greeted with gold and treasure; and so many men, both natives and foreigners, wait and are anxious (to see) which of us is the combatant that is to overcome the other; it were harm to you to lose the wages of your toil, of which (the wages) you (seem to) think so lightly, since you spare your speech; and shame is it for you to shrink longer under shield, and shun that you should go to. Shoot forth some word and let us answer him who is considered (to be) the greatest champion and
Si quis est in vobis\(^1\) attica\(^2\) eloquentia preditus. aut latina oratione inbutus\(^3\) proferat in medium quod animo concepit;

Hic\(^3\) unus qui\(^4\) natu prior. et rhetorum peritissimus videbatur respondit; Te potius audire primum debemus. cujus causa labo-(fol. 177\(\alpha\))-ariosum iter aggredi conspiciendum.

Ego vero inquit puella postquam deposito gentilitatis errore christi sacramentis incitata\(^5\) sum. robustas et fuco verborum plenas

\(^{1}\) inserts aut. \(^{2}\) L aticia, C originally the same. \(^{3}\) Hinc. \(^{4}\) inserts et. \(^{5}\) initita.

\(813\) C \(\ddot{p}\), cud, R icudd. \(814\) R ant. \(815\) C \(\ddot{p}\) \(\ddot{p}\), \(\ddot{p}\) icudd. \(816\) R melt, omits cume. \(817\) B \(\ddot{p}\) et, R B omit he. \(818\) R neu (e expunged), B schullen, tallien. \(819\) B on for of. \(820\) R taulen. \(821\) R B C \(\ddot{p}\), C cu\(\ddot{d}\)est, B cuddest. \(822\) C omits an. \(823\) B omits nu, R so, for. \(824\) R ifluit for \(\ddot{p}\) e, C hider. \(825\) C B sette. \(826\) R ant, earest, C hwat. \(827\) C B sea\(\ddot{s}\)en. \(828\) C Q. \(829\) R so, C awai, B weorp. \(830\) R ley. \(831\) R B ant. \(832\) R iflul, bare for leuea. \(834\) C \(\ddot{p}\), i for ich, choosen. \(835\) R al. \(836\) B glistinde. \(837\) C boon, owre.

the most intrepid of all you of the crafts, that he who is most renowned and knows most, may give proof thereof, and of what he has in his heart; (now we shall take babbling out of his tongue) and argue with me."  "Nay," quoth the most renowned of them all, "since now we have journeyed so far hither for thee, thou shalt put silly forth, and say first what thou wilt, and then we shall."  "I," quoth the maiden, "as soon as I had thrown away your senseless religion, and learned and loved the life-giving belief of holy Church, which I have chosen, I cast away entirely the glittering words that are in your books (which
LIFE OF SAINT KATHERINE.

dictiones. quibus vos fultos ad instantem pugnam video occurrere. 

has inquam dictiones penitus ab jeci.

philosophicas homeri disserciones et aristotelis circumplectentes sillogismos. esculapii quoque et galieni sagacissimas latentium rerum inventiones. sed et philistionis cum platone ceterorum famosa auctorum volumina reprobavi. et quamvis his omnibus adeo inbuta adeo informata sim. ut nulhum in his mihi secundum repe-

(he beox wi¢uten godleic [840] t empti wi¢innen)

840 þe beox mit toswollen, 
nawt wi¢ wit ah wi¢ wind of ane wlonke wordes, 
þe þuncheö se greate,

844 þe beox godlese þah 
t bare of euch blisse, 
þah þe blissen ow þrof. 

Low! þullich is al

848 þe þuncheö to dei 
for to weorrin me wi¢:

Homeres motes, 
t Aristotles turnes;

852 Esculapius creftes, 
t Galiens grapes;

Philistiones flites, 
t Platunes bokes;

856 þe alle þeos writeres writes 
þe wreo¢ie¢ ow on. 
þah ich beo in alle 
of se earliche ilearet,

860 þich ne font nawt feole neauer min euening,

are empty within and void of goodness), wherewith ye are inflated (not with wisdom but with the wind of nothing but pompous words), that seem to you so great, and are worthless though, and bare of any joy, though ye rejoice in them. Lo! such is all that ye think to-day to strive against me with: Homer’s reasonings, and Aristotle’s tricks; Esculapius’s crafts, and Galen’s grips (=art); Philistio’s argumentations, and Plato’s books; and all these writers’ writings that ye lean upon. Though I am instructed in all these from such (an) early (age), that I never found many equal to me, yet, because they are full of vain-glory,
rerim. tamen quia vana sunt omnia et a vera beatitudine aliena.
hec ista penitus abrogans. judico me inter vos nichil aliud scire nisi hunc qui est vera scientia et credentium beatitudo sempiterna. do-
minum meum Iesum christum. qui dixit\(^1\) per prophetam. Perdam sapientiam sapientium. et intellectum intelligentium repro-
babo. Hinc(!)\(^2\) est qui in preteritis generationibus viam et disciplinam justitie preceptis salutaribus pre-
monstravit.

\(^1\) dicit.\(^2\) Hie.

and void of that blessed and life-giving doctrine, I now utterly forsake them, and give them all clean up, and say that I neither comprehend nor know any power but of one alone, who is the true understanding and wisdom and the eternal salvation to those that rightly believe in him, that is, Jesus Christ, my Lord and my beloved, who said, as I said before, and still will say, 'I shall destroy the wisdom of these wise worldlings, and reject the understanding of the prudent of this world.' This maker of all creatures showed our first parents, Adam and Eve, the understanding and the way of life, by his hallowing command;
per que cultores suos ad inmortalis
vite premia incitavit. Qui genus
humanum per diabolum a para-
disi deliciis dolens exclusum.

his novissimis temporibus cum esset
invisibilis deus de virgine carnem
assumpsit. per quam visibilis appa-
ret. et presentiam suam nobis

&t hefde ham bihaten
3ef ha ham wel heolden, [890]
heuenneliche meden.

Ah þe wrenchfulfe feont,
þurh onden, wiþ his wiles

Qui genus
humanum per diabolum a para-
disi deliciis dolens exclusum.

weorp ham ut sone
of paraises selhœn
into þis lifse lif;
þe al þi lihte of ham twa

schulde forleosen,
þe swa muche luuede us

þah he luðere ahte,
þe heouenliche leomen;
þ for þi þe he is,

þe lihte nu late,
of heuenneliche leomen;

904 to ure sihðe unsehelich
in his ahne cunde,
com þe creap in ure,
for to beon isehen þrin,

908 þom blod þ ban [910]
of a meidenes bodi.

þus he schrude þe hudde him,
alre þinge schuppent,

912 mid ure fleschliche schrud,

and had promised them, if they conducted themselves well, celestial reward. But the crafty fiend, through envy, with his wiles cast them soon out of the joys of Paradise into this lifeless life; and all who descended of those two would perish, if that God's goodness were not the greater, who so much loved us, although he little (?) ought, that he descended, now in these latter days, from the heavenly light, and because he is, to our sight, invisible in his own nature, came and crept into ours, that he might be seen therein, and took blood and bone of a maiden's body. Thus did he, the maker of all things, shroud and hide
exibuit.

ex qua et mirabilibus operum signis. et nature passibilis experi-
mentis nobis quia deus et homo esset verus apparuit.

Hic est dominus noster. hic est

his countenance, and showed us his countenance, and walked, while it was his will, among worldly men; and when he had rid us of the fiend's chains, he went up, as it was his will, among worldly men; and when he had rid us of the fiend's chains, he went up, as he walked, [920] to wunien þer he wuneð aa wunde. as he walked, to wunien þer he wuneð aa wunde.

Swa þ we witen wel þurh wundres þ he wrahte, þ na mon ne mahte, þ he is soð godd;

916 þa he hefde arudd us of feondes raketehen, wende up, as he wande, [920] to wunien þer he wuneð aa wunde.

920 wiðuten wonunge. Swa þ we witen wel þurh wundres þ he wrahte, þ na mon ne mahte, þ he is soð godd;

913 C scheaunde, nebschaft. 914 R ant, C wele, wille, R wes (s added from above), C was.

916 C ta, arud. 917 C writes of þe feondes rake. 918 C he wende. 919 R to omitted, C ni. 920 C wiðute waunung. 921 'C wite. 922 C þat. 923 C mihte. 925 R ant. 926 C deað, o. 927 C deadliche. 928 R þat. 929 C fader. 930 R ant. C omits þ. 931 C somen. 932 R ant, C writes soð mon þ soð godd. 933 C wealdinde, R ant. 935 C after. 936 C þis; te for mi. 937 C omits ich.

himself with our fleshly clothing, and showed us his countenance, and walked, while it was his will, among worldly men; and when he had rid us of the fiend's chains, he went up, as he designed, to dwell where he ever dwelleth without waning. So that we know well by the miracles which he wrought, which no man could work, that he is true God; and then (secondly, furthermore), in that he suffered and endured death upon the cross, as a mortal man, that he is also true man: of his Father true God, of his mother true man, in unity both together; true god and true man, ruling and guarding all worldly things, according to his will. This is my Lord in whom I believe, this is all the learning that I now
philosophia mea. hie victoria mea.

In hujus nomine si qua ingrunt

cuncta adversantia superabo; cui

facile est in paucis et in multis

salvos facere credentes.

In his hali nome ich schal leten lihtliche

944 of al þe cunnen

kasten æsein me,

ne beo þe se monie.

948 for to adweschen

feole þen fewe,

biforen þeo þi him riht

leuȝ t luuieȝ.

Nec dum verba virgo sancta compleverat. cum unus furiali (fol. 177b) spiritu in risum excicatus (sic).\(^1\) totam regiam blasphema voce replevit dicens. O cives. o romani imperii alta nobilitas: usque quo hec stulta christianorum supersticio injurias diis nostris irrogabit? Nimirum ingrati deorum beneficiis utimur. si frivola puelle hujus deliramenta inpunita pretercant. - Et nos sane ab ea sperabamus\(^2\) insigne aliquid audire. postquam tanti estimata est pro qua romane arcis patricius sapientes mundi sibi accersiri voluit. et ecce principium orationis sue fecit de quodam iesu quem christianorum fabule deum suum esse testantur:\(^3\) qui quondam a discipulo suo traditus et morti adjudicatus\(^4\) in ipso mortis periculo sibi adesse non potuit. Hunc discipuli sui nocturna fraude sublatum, mentiti sunt post triduanam sepulturam triumphata morte surrexisse:\(^5\) et ad cumulum figmentorum

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938 C þis. 940 C þis; þ for þe. 941 C strengðe, aðain. 942 C i for ich. 943 C leote, R lihtlich. 945 C aðain. 946 R so. 947 C na. 948 C adweschen adun. 949 C fele, feawe. 950 C bifore, R writes biuoren þ him luuieȝ. 951 R writes riht aut leuȝ.

\(^1\) excitatus. \(^2\) sperabamus ab ea. \(^3\) C originally adjudicatur, L inserts nec. \(^4\) C non added on margin, L omits non.

learn; this is that which, in this strife, shall strengthen me against you. In his holy name I shall esteem lightly all that ye can object against me, how many soever ye be; for it is no more difficult for him to throw down many than few, before those who truly believe and
suorum in celum ascendisse testificati sunt. Ad hec virgo respondit. Ego principium orationis mee jure ab ipso cepi qui est rerum omnium principium. fons et origo bonorum. Per quem deus pater hanc inexplicabilem mundi formam cum non esset condidit. qui sane omnia et me et te inter omnia: per quem omnia in quo omnia visibilia et invisibilia constant.

Cui rethor. Si deus inquit ut assertis aut dei filius erat. mori quomodo potuit? 

Si homo. mortem superare quomodo prevaluit? Hoc plane contra totius mundi rationem et legem nature esse constat. ut inmortalis mori possit:

et legem mortis vincere queat mortalis. Cum utique et si aliquo modo concedatur:

ut deus aut homo debeat predi-

952 An, for ham alle, onswerede t seide, "Jef he wes, as þu seist, sox godd t godes sune,

956 hu mahte he as mon derfliche deien? 

960 Alle wise witen wel þ hit is aþein riht,

t aþein leane of euch cundelich lahe,

964 þ godd, þe is undedlisch mahe deþ drehen,

t deadlich mon mahe deþ ouercumen:

968 þ þah hit mahte nu beon þ he ba were, [970]

sox godd t sox mon efter þ tu munnest,
it omnia facere\textsuperscript{1} de nichilo:\textsuperscript{2} idem deus

972 C mihte. 973 R omits don, C ßes, ßinges. 974 C Ah ba, somen. 976 C ananriht again transposed. 978 C dusie, onswere. 979 C depness. 982 R undervest, C underves, ß 983 R dudest, C dustes, ß, o're. 984 C godness, C godeundness (second d inserted from above by another hand). 985 C mannesse, R omits his, C manhad. 987 C mihte, 989 C gederen. 990 C omits ne. 991 R is for his. 993 C wurðe. 994 C iwene, R uppon. 995 C And.

\textsuperscript{1} C \ldots it omnia facere added on margin, in L these words are omitted. \textsuperscript{2} L here inserts the words omnia et hominem creavit de nihilo.

and true man according to thy words, one of these two things he might readily enough do; but both together by no means.” She deliberated not, but replied immediately: “This is now the strength of thy foolish answer, and its depth, that thou of a thing that to thee mis-seemeth, admittest one part and rejectest the other,—the divine nature of God, for the humanity of his manhood; as though the Almighty might not join together these two distinct natures. Yea! made he not man of clay after his likeness? Why should he disdain to become that thing which is formed after him? And when he might do it without losing aught of majesty,
of his hehnesse, 
hwi were him erue se to don  
(pec alle hing mei, [1000]  
1000 t wule al jeg god is)  
to neomen monnes cunde,  
t beon isehen soc mon,  
godd jah unschlich  
1004 in his ahne cunde;  
't polien, as soc mon,  
dech hwen him hunte?  
Ah zef you wult slker beon  
1008 soc beo jeg segge,  
leaf ji lease wit  
j tu wlenchest te in, [1010]  
't liht to ure lare,  
1012 j tu mahe stihen  
to understonden in him  
godes muchele strencse  
't nan monnes mihte  
1016 burh his wundri werkes  
't wurful in corse.  
For nultu naut tenne  
j tu schuldest heien  
1020 heanin na mare: [1020]  
jp is, i soc godd

why should it be difficult for him to do (who can do all things, and wills all that is good),  
viz. to assume man's nature, and be visible as very man, though God invisible in his own  
nature; and suffer death as very man, when it seemed good to him? But if thou wouldst  
be certain that what I say is true, forsake thy false wisdom in which thou boastest, and  
condescend to receive our learning, that thou mayest mount up to understand in him God's  
great power, and not man's might, by his marvellous and honourable works upon earth.  
For then thou wilt no more despise that which thou shouldest extol: that is, the weakness

997 C omits his. 998 R h (expunged) for him; omits to, C were hit him, earFN. 1000  
1006 C deaD; jen for hwen. 1007 R ant for ah, C jif, wilt. 1008 R seeD, C i. 1010  
C wlenches. 1011 R ant, C tilht (first t expunged). 1014 C strengse. 1015 R ant,  
C na. 1016 C hise. 1017 C wurDfule. 1018 C naut heene transposed. 1019 C schuldes.  
1020 C heane, R writes heanin ne hatien na mare. 1021 C in.

1 visibilis.
eo hominis quam voluntarius as-
sumpsit imfirmitatem.

Nam cum in re omni inestim-
biles sint divitie dei maxime in
honore sui nominis approbando
provocandis ad fidem hominibus
majestas vera ostenditur ubi virtus
imperiosa mortuis vitam refun-
dit: cecis lumen restituit. Hujus

monnes unmihte;
† he neodeles nom
1024 upon him soluen,
us for to saluin,
‡ makien us stronge
‡urh his unstrencē?
1028 His unstrencē ich ecleopie,
† he wes, as mon, cundeliche
ofhungret ‡ weri, [1030]
‡ pinen mahte ‡olien.

1032 In euch ūng of ūe world
boox suture ‡ eōsene
‡e weolen of godes wisdom;
‡ah in ‡is an ūng
1036 he schawde, ‡ sutelede inoh,
† he wes soō godd,
(‡e leade·· euch leafful
to treowe bileaue,
1040 ‡ his leone nome [1040]
to herien ‡ to heien)
‡a he wi‖ his steuene
‡e storuene astearde,
1044 ‡ mid his word awahte
‡e lifles liches
to lif ‡ to leomen.
‡us ne dude neauer

of man in the true God; which he voluntarily took upon himself, to save us, and make us
firm by his infirmity? His infirmity I call it, that he was, as man, in a natural manner
hungry and weary, and was capable of enduring pain. In every thing of the world the
benefits of God’s wisdom are manifest and easily seen; though in this one thing he showed,
and made it manifest enough, that he was true God (who leadeth every faithful man to true
belief, and to honour and exalt his dear name), that he with his voice raised up the dead, and
with his word awoke the lifeless corpses to life and to light. Thus never did any mortal man
nimirum singulariter est admi-
randa deitatis potentia. qui non
magicis\(^1\) carminibus

sed sola divina potentia
mortuorum spiritus revocat ad
corpora: cujus potentii virtute
claudis gressus redditur. leprosi
mundantur.

Que si ab eo gesta non credis: \(\textit{\text{\[1072\] pulliche wundres;}}\)

\(\text{\[1050\] nan dedlich mon}\)
\(\text{\[1051\] he godd nere.}\)
\(\text{\[1052\] iurh wicchoereftes}\)
\(\text{\[1053\] wurchi's summe wundres,}\)
\(\text{\[1054\] bijulie's unweoten,}\)
\(\text{\[1055\] he wene\(\text{\[1056\] hit beo swa}\)
as hit on che bere\(\text{\[1057\] ham.}\)
Ah wes, iurh \(\text{\[1058\] he wes}\)
so\(\text{\[1059\] godd, in his cunde}\)
icuplet wi\(\text{\[1060\] ure,}\)
botnede \(\text{\[1061\] he deade,}\)
\(\text{\[1062\] euch unheale,}\)
\(\text{\[1063\] draf of he awedde}\)
awariede wihtes;
\(\text{\[1064\] as alwealdende,}\)
\(\text{\[1065\] wrahte he, on worlde,}\)
al \(\text{\[1066\] he walde;}\)
\(\text{\[1067\] jeu nult, nanes weis,}\)
witen \(\text{\[1068\] he wrahte}\)

\(\text{\[1048\] C na, deadlich. \[1049\] C abne for anes. \[1050\] C jif. \[1051\] R o\(\text{\[1052\] C omits iurh. \[1053\] C wurche\(\text{\[1054\] C bijule\(\text{\[1055\] between o and t a letter erased). \[1056\] C j, R between he and wene\(\text{\[1057\] the syllable ne}
blotted out and expunged. \[1058\] C arearde. \[1060\] C ararde. \[1062\] R ant, C 1061 and 1062 transposed. \[1063\] C healede, R ant, C honere. \[1064\] R ant. \[1065\] R ant, wedde. \[1067\] C alwealdent. \[1068\] C o. \[1070\] R ant, C And jif.}\)

\(1\) non magie\(\text{\[1069\] is transposed.}\)

through his might alone, if he were not God. Others through wiles and witchcraft, perform some wonders, and beguile the unwise, who ween that is so as it seemeth to the eye. But it was, because he was true God, in his nature joined with ours, that he raised the dead, cured the blind, the dumb, and the deaf, healed the lame and the humpbacked, and every disease, and drove the accursed beings out of the insane; and, as supreme ruler wrought here, in this world, whatever he would. And if thou wilt not, by any means, acknowledge that he
fieri ab hominibus in nomine ejus
vel certe multociens facta
cognosce.

Qui si deus non esset:

mortuis vitam dare non posset.
Si homo non fuisset: morti ut
homo non potuisset

Nam idem christus deus est qui mortem suam (sic) carne susceptit.

et idem christus homo est qui

turh his sutele so
al tich segge,
't tat he is godd seolf,

mortem sua divinitate destruxit;

Idem quippe² dei filius qui divini-

[1073 C sest. 1074 R his men for be, C maked, R jette. 1075 R ant, omits on. 1077 C daies. 1079 C jif. 1081 C ba beo godd, R ant. 1082 C between Ahab and if the syllable nif blotted out. 1083 R ant, undealich, C self. 1084 C mihte, leanan. 1086 R ant, C And, jif. 1087 C mihte. 1088 R ant, so, C derfulliches. 1091 R ant, omits he, C jif for tat; self. 1092 C jat. 1094 R ant. 1095 R ant seolf jeh ilke, C And, self. 1096 C jif, R onmont, C was.

1 sua in. ² christus for quippe.

wrought such miracles as these; believe at least what thou seest,—miracles that are done yet through him, and in his precious name, daily and nightly. But be now candid; acknowledge it if I say rightly. Thou sayest that he might not be both God and man. But if he were not very God, and immortal himself, how could he bestow life upon the dead? And if he were not very man, how could he suffer what he did suffer, and die so painfully? Through this all that I say is manifested to be true, and that he is very God, who cast death under him, by reason that he is the Lord powerful and almighty. And the very same is God's son, who,
tate mori non potuit. carne mortu-
us est quam mortalem deus in-
mortalis suscepit:

et idem
christus
dei filius carne
mortuus
surrexit.
quia
inmortalitem
sue divinitatis:
carne
mortuus
non
amisit.

ne mahte drenenada; \[1100\] 't tah deide ah fleschliche.
For ba he underfeng ban
1100 't flesch of ure cunde
'f is bruchel 't dedlich,
for to deien in hire;
for 'f he wes
1104 undedlich in his ahne,
ne in hire ne mahte
nanes weis deien
buten in ure. \[1110\]
1108 'fes so xe godd 't godes sune,
'f deide onont ure
cunde 'f he hefde,
aras, 't arerde
1112 him seoluen from deaxe:
for 'fah he were dedlich,
'furh 'f he mon wes,
onont his mennesse,
1116 'f deide, as ich seide,
he ne losede na lif, \[1120\]
onont 'f he godd wes,
ne undedlichnesse
1120 onont his drihtnesse;
ah wes eauer 'f is
drihtin undedlich.

1097 R mahte he drehen, C drehe, dea\^.
1098 C 'fah. 1099 R underueng. 1100 R on
for of. 1101 R ant, C deadlich. 1103 C was. 1104 C undeadlich. 1105 R mahte he. 1107
C wi\^uten. omits in. 1108 C 'f, R ant. 1109 C 'f. 1110 R ant, C arearde. 1112
C self, fram. 1113 C deadlich. 1114 C was. 1115 C mannesse. 1116 R ant. 1118
C was. 1119 C undeadlichnesse. 1121 C was, R ant. 1122 C undeadlich.

inasmuch as he was God, might not suffer death, and yet died, but only in the flesh. For he
assumed both bone and flesh of our nature, which is frail and mortal, that he might die
therein; because he was immortal in his own (nature), nor might he in any wise die in it
but only in ours. This true God, and God's son, who died as to our nature that he had, arose
and raised himself from death; for though, inasmuch as he was man, he was mortal in regard
to his human nature and died, as I said, he lost no life in regard that he was God, nor
immortality in regard to his being Lord; but was ever, and is, the Lord immortal. Thus,
Mors itaque non christum sed in se christus mortem occidit.

Non est igitur tam\(^1\) inops fidei nostre aut egena defensio. ut in\(^2\) sui\(^3\) defensione externis tantum innitatur\(^4\) testimoniiis. Tu autem si adhuc incredulus dubitas: audi immundos\(^5\) demoniorum spiritus\(^6\) quibus divinitatis numen attribuitis. ut in suo\(^7\) defensione externis tantum innitatur\(^8\) testimoniis. Tu autem si adhuc incredulus dubitas: audi immundos\(^9\) demoniorum spiritus\(^10\) quibus divinitatis numen attribuitis. Tu autem si adhuc incredulus dubitas:

Plato enim\(^20\) quem doctissimum ac sapientissimum perhibetis. cum de revelanda christi majestate loqueretur. his verbis etiam signum illius intimavit futurum astruens deum cujus signum circumrotundatum\(^21\) et deversatum\(^22\) est. Si-bille perinde predivina ut asseritis carmina proprietatem sancti no-

1124 acaste. 1125 C de\(\text{a}\)\(\text{n}\). 1126 C seluen.

\(^{1}\) omits tam. \(^{2}\) C in inserted from above. \(^{3}\) sui. \(^{4}\) C originally invitatur. \(^{5}\) immundicium upon erasure. \(^{6}\) omits spiritus. \(^{7}\) at. \(^{8}\) credulitati. \(^{9}\) C originally negit. \(^{10}\) quod. \(^{11}\) omits etiam. \(^{12}\) fatentur. \(^{13}\) L incertorum, C originally incowntorum. \(^{14}\) omits pro fidei. \(^{15}\) C originally le. \(^{16}\) inserts libere utique pro se faciun dicerent quam semper contra se mentirentur. \(^{17}\) mortem. \(^{18}\) majestati. \(^{19}\) irridetis. \(^{20}\) omits enim. \(^{21}\) circumrotundatum. \(^{22}\) decussatum.

in reality, death overthrew not Christ, but Christ overthrew death, and slew him, in himself.'
minis personarunt cum dignitate nature hec eadem deum postea uno versus crucemque signavit. quam vos erroneis disputationibus refutatis predictum poema ita ponens. felix ille deus ligno qui pendet ab alto. Vide disputantibus quidem verbis expressis\textsuperscript{1} utriusque confessionem. Ille futurum designat quia manifestandum in homine designat. Hec felicem vocat. quia divinam previdet in hominis fragilitate virtutem et in ejusdem hominis morte victoriam. Quos tamen non iccirco sequi convenit, quia his velut per somnium veram sapientiam loqui aliquando permissum est. Neque ut gentilitas ex deo presentiam\textsuperscript{2} meruisse videretur. sed ut christum deum ac dei filium etiam vestri loquerentur auctores. Qui cum pene in omnibus falsi sint in hoc probabilius erraverunt. Ecce tibi pauca de multis. Si te ad cre- dendum non alliciunt audita et visu probata rerum miracula. vel invitam demonum (fol. 179a) animadverte confessionem. Quod si nec his dignum consentire estmas. vel tuis crede auctoribus. Nam ne in hoc me prejudicare habes quod immundorum spirituum quos vos pro diis colitis. aut vestrorum testimoniis auctorum utimur pro approbatione fidei christiane. Poteram equidem tibi ex scriptura sacra que spiritu divinitatis est condita. poteram inquam tibi inter- merata testimoniorum\textsuperscript{3} mille proferre signacula. sed est speciosa\textsuperscript{4} victoria adversarium telis suis velut propriis laqueis irretire.\textsuperscript{5} et auctorum suorum testimoniis confutare. quia quorum fidem aspnaris (!).\textsuperscript{6} eorum testimonia non recipis. Ecce me Christi fide munitam dii tui loquentem si aures habent ad audiendum audiant. et si possunt pro- hibeant. aut tu\textsuperscript{7} certe pro eis loquere. et ego respondeo.

His auditis. rethor respondit. Si predicta miracula ut credi jubes manens

\textbf{Alle þe oðre here neden}

\textbf{1128 mid swiðe open earen,}

\textbf{ah herto onswerede}

\textbf{an for ham alle :}

\begin{tabular}{l}
1127 C oðre. & 1128 C wið, opene. \\
\textsuperscript{1} expressam. & \textsuperscript{2} prescientiam. \\
\textsuperscript{3} interemerata testimoniorum transposed. & \textsuperscript{4} pretiosa. \\
\textsuperscript{5} C originally inretire. & \textsuperscript{6} aspernaris. \\
\textsuperscript{7} omits tu. \\
\end{tabular}

All the rest listened with ears wide open, but hereto one answered for them all: “If the Lord,
in homine deus prestitit. num-quip suscipere et pati crucem de-
buit? Aut quam ob causam alios erepturus\(^1\) a morte. ipse etiam morte non caruit?

Vel certe quomodo aliis proderit. qui sibi prodesse non potuit. cum in sua liberatione etiam aliis spem liberationis contulisset?

Ad hec virgo respondit.

Et in hoc etiam estimatio tua fallituar. si in crucis affixione\(^2\) inpas-

\(^1\) erecturus.

\(^2\) C originally affixione.

"\(\varepsilon\)ef drihtin, \(\varepsilon\)e darede

1132 in ure mennesse, wrahte \(\varepsilon\)os wundres, as \(\varepsilon\)u wult \(\varepsilon\)e ileuen, hwi walde he \(\varepsilon\)rowinas he dude,

1136 \(\varepsilon\)t \(\varepsilon\)olien de\(^\circ\) on rode? [1141]

Hwen he com to arudden of dea\(\delta\)es rake \(\varepsilon\)re, hwi deide he him seoluen?

1140 \(\varepsilon\)t hu mei he helpen \(\varepsilon\)re \(\varepsilon\)t beon biforen \(\varepsilon\)re, \(\varepsilon\)e \(\varepsilon\)urhferde dea\(\delta\)as heo do\(\delta\)? Hefde he, lanhure,

1144 him seoluen aleset, [1150]

sum walde hopien \(\varepsilon\)t haben bileaue to his alesunge."

1148 \(\varepsilon\)et e\(\varepsilon\)c \(\varepsilon\)is meiden, \(\varepsilon\)t seide him to\(\varepsilon\)cines, "Ich habbe uncnut summe of \(\varepsilon\)eos cnotti cnotten,

1152 \(\varepsilon\)ef \(\varepsilon\)u wult icnawen.

Ah her, \(\varepsilon\)u wenest \(\varepsilon\)et \(\varepsilon\)u wenen ne \(\varepsilon\)erf, [1160] \(\varepsilon\) godd, \(\varepsilon\)e is un\(\varepsilon\)rowlich,
sibilem deum passionem doloris et mortis sustinuisse arbitraris.

Non enim natura celestis crucis sensit

injuriam. sed assumpte in deum insfrmitas carnis.

Nam incomprehensibilis et liber ab omni passione deus nec pati potuit nec teneri.

sed quendam de

1156 prowede, ocer poled
pine ocer passiun,
o ye deore rode,
onont þ he godd wes,
1160 ocer deaþ drede.

Ne mahte—þ wite þu—
his heuenliche cunde
o nanes cunnes wise

1164 felen nowþer sar
ne sorhe upo þe cruche;
ah al þe weane
‘t te wa wente

1168 upon þe unstrenþe
of þ underuo flesch,
þ he neodeles nom,
wiþ al ure nowcin,

1172 bute sunne ane,
up on him seoluen.
O godd, þe is al freo,
ne mei nan uuel festnin;[1180]

1176 ne mahte me nowþer godd,
onont þ he godd wes,
beatin ne binden,
ne halden ne neomen þet,

1180 for godd is unneomelich;
ah þurh þe mon þ he wes

incapable of suffering, suffered, or endured pain or suffering, on the dear cross, or underwent death, in respect that he was God. His heavenly nature might not—know thou this—in any wise feel either sore or sorrow upon the cross; but all the grief and the woe fell upon the weakness of that assumed flesh, which he voluntarily took upon himself, together with all our misery except sin only. On God, who is all-free, no evil can fasten; nor might God, in that he was God, be beaten or bound, or held or even taken, for God cannot be taken. But through the man that he was shrouded
diabolo per assumptum
dominem egit triumphum.
cum in ligno materiam
carnis inponens.
cum sine sui injuria
per dominem
superavit.
qui dominem
cum dei injuria
gerat in delictum.
Homo ergo
non divinitas
cruci affixsus est

et qui pecaverat
per lignum.
fixus in ligno est.

ischrudd t ihudd wið,
he bicherde ðene feont,
1184 t schrenhtes ðen alde deouel,
t teschrapet his heaued. [1190]
Nes naut itciet to ðe treo
þer he deide upon, to drahen
1188 buten fleschtimber.
Ah swa he, wiðuten woh,
adweschte ð adun warp
ðene wiðerwine of helle,
1192 mon, i monnes cunde,
þe mid woh hefde
to deþ idrahen moneun [1200]
þurh dedlich sunne.
1196 þus wes, as ich munne, mon
þ nawt godes drihtnesse,
þurhdroien upon þe rode;
þah he in þe ilke time
1200 soþ godd were.
Ah mon, for mon þe misdide,
þolede dom þe deide;
þgodd, i môn, formonnes bruche,
1204 bette þ code on bote, [1211]
as his ahne godllee
lahede hit þ lokede.

and hidden within, he outwitted the fiend, and foiled the old devil, and shaved his head (i.e. put him to shame). There was nothing bound to the tree that he died upon, to suffer, but corporeal matter. But thus he, without wrong, as man, in human nature, overthrew and cast down the hellish adversary, who wrongfully had drawn mankind to death through mortal sin. Thus, as I said, was man, and not God's majesty, pierced through upon the cross; though he at the same time was true God. But (as) man, for man that transgressed, he suffered judgment and died; and (as) God, in man, for man's sin, made amends and did penance, as
Hec deo fuit assumendi hominem precipe vel voluntas. ut peccatum ab homine contractum per hominem tolleretur. et ab illo fides resurrect-(fol. 179b)-tions in- ciperet.

quem primum resurgere debuisse constaret

Potens equidem erat deus per angelum quemvis aut per aliquam celestem virtutem prostrato diabolo hominem eripere si voluisset Sed omnia cum ratione agens deus.

sic modum statuit victorie. ut qui hominem subjugarat. per hominem

Low pis makede him

1208 pis he underfeng mon,—

1209 pis is, bicom mon,—

1210 pis te bruchen pis mon hisde ibroken asian him,

1211 were n ibet pis mon, from dea de to liue

1212 were n ibet his de, na de,

1213 his de mon,

1214 his de to liue

1215 C dea, R de to liue.

1216 his hondiwere. pis he wi woh etheold, [1230]

1217 his hondiwere.

1218 his hondewerc.

1219 his hondewerc.

1220 his hondewerc. his hondewerc.

1221 his hondewerc. his hondewerc.

1222 his hondewerc. his hondewerc.

1223 his hondewerc. his hondewerc.

1224 his hondewerc. his hondewerc.

1225 his hondewerc. his hondewerc.

1226 his hondewerc. his hondewerc.

1227 his hondewerc. his hondewerc.

1228 his hondewerc. his hondewerc.

1229 his hondewerc. his hondewerc.

1230 his hondewerc. his hondewerc.
LIFE OF SAINT KATHERINE.

ipse vinceretur;

Hec et alia multa dum beatissima

virgo dissereret. stupefactus rethor

et cuncti ora-
tores. quid contra-

nesciebant.

sed turbati

atque confusi

manifesta

dei virtute

invicem

se contuentes

ommutuerunt.

Quibus indignatus

imperator. cum

were akast þurh mon, wið meokelec t liste, [1240]

nawt wið luðer streneðe;

þ he ne mahte nanes weis

1236 meanen him of wohe."

Hwil þis eadi meiden

motede t meadle

þis t muchele mare,

1240 þe an modgeste of ham

þ meadle toþein hire,

warð swa awundret

of hire wittie wordes, [1250]

of hire wittie wordes,

1244 þe swa offaret þ offruht,

t alle hise feren,

þ nefde hare nan tunge
to taulin a tint wið.

1248 Swa swiðe godes grace
tagaste t ageide ham,

þ euch an biheold oðer

as heo bidweolet weren:

1252 þ nan ne seide na wiht,

ah seten stille aso stan, [1260]
cwich ne eowe þer neuer an.

þes keiser bicapede ham,

1256 þ, as mon þ bigon

1233 C mekeleic, R ant, C luste. 1234 C strengæ. 1235 C mihte. 1237 C hwils, þeos.
1238 R motede þis ant. 1239 C þus. 1240 C þ, modieste. 1241 C toain. 1242 C ward,
awundred. 1243 C witti. 1244 R ant, C offaeare. 1245 entirely omitted by R. 1246
R heore. 1247 C teulin, dint, omits wið. 1248 C se. 1249 C agide. 1250 C biheld.
1251 C writes as he bidweoleð oðer (oðer blotted out) were. 1252 C þat, þing for
wiht. 1253 R as þe for aso. 1254 R þ cwic, cweed, C neauer. 1255 B re-commences with
this line, R þe, C bigapede. 1256 R ant, B aso, omits þ.

1 C originally manifesti.

(wise) design, not with rude strength; that he might no wise bemoan himself of wrong."

While this blessed maiden reasoned and discoursed this and much more, the proudest one of
those who spoke against her, became so filled with admiration at her wise words, and so amazed
and awed, (he) and all his fellows, that none of them had tongue to object anything again.
So greatly did God's grace confound and awe them, that each one looked at the other as if they
were bewitched: so that none of them said anything, but they sat still as stone, nor did one of
them move or speak. This Emperor gazed at them, and, like a man that began to rave and to
furore nimio
sic ait.

Quid vos ignavi
et degeneres
hebetatis
sensibus
sic ommutescitis?

Siccine vos
debilitatis
viribus
virtus femnea (sic)¹
perdomabit?
Num satis
superque esse non² poterat ad ignominiam omnium philosophorum
si quinquagenae aut eo amplius
femine verbis unum e vobis evicissent?

Nunc autem o

to wenden 't to unresten
ut of his ahne witte,
woedeliche þoide:

1260 “Hwet nu, unwreste men
't waere þen eni wake!
of ded 't of dult wit!
u is ower stunde!

1264 Hwi studgi þe nu,     [1270]
't steuentið se stille?
Nabbe þe teð ba
't tunge to sturien?

1268 Is nu se storliche
unstrengset ower strengðe,
'ower wit awealt,
swa þ þe mihte 't te mot

1270 of an se moko meiden
shal meistren ow alle?[1280]
Me þef fifti wimmens,
't tah þer ma weren,

1272 hefden mid wordes
ower an awarpens,
nere hit schendlae inoh,
't schir scheome, to alle

1276 jþ jelpð of lare?

'Nu is alre scheome meast;

1257 R ant. 1258 C B wit. 1259 R wodliche, C seide. 1260 C Hwat, unwreaste. 1261 R au for 't, waere, B ei. 1262 C B deað, R ant, C dul. 1263 C owre. 1264 C studije, R omits nu. 1265 R ant, C steuenteð, R so. 1266 R teð ba transposed. 1268 R swa, B steorliche. 1269 C unstrengðet, B unstrengðed (sic), R strengðe. 1270 R ant, aweld. 1272 B a, R so, C meke. 1274 C jif, R wummen. 1275 R ant, B þah. 1276 C B wið, C worde. 1277 R awarpens ower an. 1279 R ant, schir (h inserted from above), C scheome, B to ow alle. 1280 jþ al (al blotted out), jelpð, B lore (or lare?). 1281 C scheome, B scheomene.

¹ feminea. ² C non added on margin, L omits non.

go out of his (own) reason, furiously said: "What now, ye worthless men, and weaker than any weak man! of dead and of dulf wit! now is your time! Why leave ye off now, and stop still? Have not ye both teeth and tongue to move? Is your strength now so greatly enfeebled, and your wit so overpowered, that the energy and reasoning of so meek a maiden shall master you all? But if fifty women, and though there were more, had with (their) words overcome one of you, would it not be disgrace enough, and sheer shame, to all who boast of learning? Now is the greatest shame of all; that a single maiden, with her mouth
pudor quinquaginta
robustissimos oratores ab extremis
mundi partibus electos una puella
turbine verborum suorum eo usque
atoninos reddit.\(^1\) ut hi quid vel
contra muti\(\text{a}\)t prorsus non
habeant.\(^2\)

Hie unus quem sibi magistrum
et ducem preesse ceteri fatebantur.
tiranno ita respondit.

Hoc unum tibi imperator dicam.

unde orientalium turba oratorum
testis nobis est constantissima:
quod usque in presenti auditorio\(^3\)

\([^\text{1282~C~B~omit~an.}\ \text{1284~R~bitauelet~ow,~B~bitu\text{e}litr.}\ \text{1285~C~itemed,~R~ant,~C~iteied.}\ \text{1288~R~ant,~icorne.}\ \text{1295~R~ant,~ciferene.}\ \text{1296~R~ontwerde,~omits~fa.}\ \text{1297~C~\text{\`f}or\text{\`f}~te,~B~\text{\`f}e~\text{\`f}or~\text{\`f}~te,~R\text{\`f}ere.}\ \text{1298~C~helden,}\ \text{hehste~R~B~hust.}\ \text{1299~R~ant,~heaut.}\ \text{1300~B~King.}\ \text{1302~B~witnes.}\ \text{1303~R~pise~for~\text{\`f}e~wise.}\ \text{1304~B~\text{\`f}e,~B~\text{\`f}e~\text{\`f}or~\text{\`f}~wise,}\ \text{C~eastlende.}\ \text{1305~C~\text{\`f}et,~\text{\`f}is,~dai.}\ \text{1306~B~no\text{\`f}ower~(h~inserted~from~above).}\]

\[^{1}\text{reddidit.}\ \]^{2}\text{L~habent,~C~originally~the~same.}\ \]

alone, hath so confounded, tamed, and tied five times ten, all told by tale, celebrated and select (sages), and brought from afar, that ye are all powerless, stupefied, and out of your reason. Whither is your understanding and your wisdom gone? Proceed, for shame, and begin something!" He whom the others regarded as the principal and chief of them all then answered, and said to the King: "One thing I would that thou know, that we have the testimony of all the wise that are in the East, that never, until this day, have we anywhere
nullus se nobis ante hac in verbis et mundi sapientia conferre presumptis. Si autem jactantibus (sic)\(^1\) conserere verba presumptis. continuo victus et confusus recessit. De puella vero ista longe alia ratio est in qua ut vera tibi loquar. non animalis homo loquitur.

sed divinus quidam spiritus. qui sane haud mortale sonans nos in stuporem et admirationem adeo convertit: ut ad injuriam ipsius christi de qua loquitur. aliquid dicere aut penitus nesciamus: aut omnino formidemus.

Nam ut christi nomen et divinitatis ejus potentiam simulque crucis ipsius misterium\(^2\) predicari

---

1307 R so, C se, C B deop. 1308 B þe, C B sputi. 1309 R ant, C þif, R com, CB i. 1310 R neuer so. 1311 B acomen for al tom. 1312 R er, B turde, R turnde him from, C fram. 1313 R omits nis, C nis hit nawt, lihtlich. 1315 R for þef ich. 1316 C motes. 1317 R monlich mot. 1318 R þ mot. 1319 C omits nawt, R nis hit heo, omits mot, B us acomen for mot. 1320 C heunlich. 1321 C again. 1323 R ant, C ne for þ, jah. 1324 C we for first ne, R durren. 1325 C again. 1326 C weorren, B weorri, te, C wraðþen, B wraðþín. 1327 R heo, C treweþ, R wraðþ hire on. 1328 R swa heo, C clepede. 1329 R ant. 1330 R ant, mihte. 1331 R ant, schawde (a inserted from above).

\(^{1}\) jactantius. \(^{2}\) L ministerium, C originally the same.

---

found any one so deep learned that he dared to dispute with us; and, if he came in public, were he ever so proud, that he did not reckon himself quite tame ere he turned from us. But of this maiden’s reasoning there is nothing to be despised; for, I shall speak the truth, in her reasoneth no (mere) man. For it is not human reasoning that she uttereth, nor is it she that holds (this) dispute; but there is a heavenly spirit in her so adverse to us, that we cannot (nor if we could, would we nor dare we) object a word again to contend with or to displease him whom she trusts in: for as soon as she called upon Christ, and named his name, and the great might of his majesty, and then showed manifestly the
ab ea audivimus. confusa sunt viscera. corda nostra tremuerunt. et omnes corporis sensus (fol. 180a) stupendo aufugerunt. Unde te diutius fallere imperator nolumus. sed constanter fatemur: quia nisi aliam sectam probabilioribus experimentis ventilatam de diis quos huc usque coluimus nobis ostenderis.

ecce omnes\(^1\) convertimur ad christum: quia ipsum vere deum et dei filium confitemur. per quem tanta mortalibus beneficia prestant: \(^2\) que per virginem istam audivimus.

Audiens hec tirannus. precipitibus

1332 se\(\text{e}\)\(\text{e}\)\(\text{n}\) suteliche \[1340\] \(\text{p}\) we leau\(\text{e}\)\(\text{e}\) \(\text{p}\) lahe \[1350\] \(\text{t}\) al \(\text{p}\)ine bileaue, \[1350\] \(\text{t}\) turn\(\text{e}\) alle to Criste; \(\text{t}\) her we cnawleche\(\text{e}\) him 1340 \(\text{s}\)o\(\text{c}\) god\(\text{d}\), \(\text{t}\) godes sune; \(\text{p}\) se muche godlec cudde us alle on eor\(\text{c}\)e, \(\text{p}\) woh haue\(\text{e}\)\(\text{e}\) eni mon 1348 to weorrin him mare. \(\text{p}\)is we schawi\(\text{c}\) \(\text{p}\)e nu; sei \(\text{p}\) tu wult nu.” \(\text{p}\)e keiser kaste his heaued, 1352 as wod mon, of wrec\(\text{e}\)\(\text{e}\);[1361]

1332 C se\(\text{e}\)\(\text{e}\)\(\text{n}\), suteliche. 1333 R deopschpe (\(\text{s}\)ic; second p inserted from above), B deopnesse, R ant, C deare. 1334 C B o. 1335 C awai. 1336 B adrede. 1337 R rixlunge for drihtnesse. 1338 C And, B \(\text{p}\). 1339 R keiser (r added from above). 1341 C B \(\text{p}\). 1342 C turnen, C B christ. 1313 R ant, B cnawlech\(\text{e}\). 1344 C goddes. 1345 R so, goddlec, C godleic. 1346 R in for on. 1348 C weorren. 1349 C scheaw\(\text{e}\). 1350 C wilt, omits nu, R \(\text{p}\)at. 1351 B keste, R heauet. 1352 R o for of, C wrec\(\text{e}\)\(\text{e}\).

\(^1\) omits omnes. \(^2\) prestantur.

depth and the hidden mysteries of his death on the cross, all our worldly wit fled away, we were so in dread of his sovereignty; and this we make well known thee, O Emperor, and declare, that we leave thy religion, and all thy faith, and turn all to Christ. And here we acknowledge him true God, and the son of God; who showed us all so much goodness on earth, that it were wrong in any man longer to contend with him. This we declare to thee; say now what thou wilt.” The Emperor threw up his head, as a madman, in wrath;
furiis agitatus accenso in medio
civitatis \(^1\) vehementissimo igne.
jussit omnes \(^2\) ligatis manibus et
pedibus penalibus incendiis

crucari. Qui dum traherentur ad
ignem. unus eorum ceteros hortabatur dicens. O socii et commiliones mei quid agimus? Postquam

nostros deus longos miseratus errores ad hanc suam gratiam vocare
dignatus est ut vel in fine fidei

cacre privilegio et sancti nominis

\(\text{\textcopyright} \) berninde as he wes of grome \(\text{\textcopyright} \) of teone,
bed bringen o brune

1356 an ad amidden \(\text{\textcopyright} \) burh;
\(\text{\textcopyright} \) ba binden ham swa
\(\text{\textcopyright} \) fet \(\text{\textcopyright} \) te honden
\(\text{\textcopyright} \) ha wrongen asein;

1360 \(\text{\textcopyright} \) i \(\text{\textcopyright} \) reade leie,
\(\text{\textcopyright} \) i \(\text{\textcopyright} \) leitinde fur, [1370]
het warpen euch fot.
As me droh ham to hare dea\(\text{\textcopyright} \),

1364 \(\text{\textcopyright} \) jeide \(\text{\textcopyright} \) pus \(\text{\textcopyright} \) an
\(\text{\textcopyright} \) elnede \(\text{\textcopyright} \) o\(\text{\textcopyright} \) re:
"O, leoue iferen,
feire is us ifallen ;

1368 ah \(\text{\textcopyright} \) et we for\(\text{\textcopyright} \)ote\(\text{\textcopyright} \) us :
Nu \(\text{\textcopyright} \) deore drihtin
areaw us, \(\text{\textcopyright} \) to read
of ure alde dusischipes, [1380]

1372 \(\text{\textcopyright} \) we druhen longe,
\(\text{\textcopyright} \) haue\(\text{\textcopyright} \) idiht us todei
for to drehen pis dea\(\text{\textcopyright} \),
burh his milde milce ;

1376 \(\text{\textcopyright} \) we forleten pis lif
for his treowe luue

\(\text{\textcopyright} \) fure them to their death, one of them cried thus and comforted the others: "O, my dear associates, fair hath it befallen us; but yet we forget ourselves. Now the dear Lord hath pitied us, and had consideration for our old follies that we long practised, and hath appointed us to-day to suffer this death, through his mild mercy; that we should lose this life for his
cognitione non fraudaremur.


in treowe bileaue, 't i pe cnawlechunge 1380 of his kinewur'ce nome, hwi ne hii we for to beon ifulhet as he het his, [1391] car we faren heonne."

1384 As he iseid hefde bisohten, as ha stoden, alle in an steuene 1388 i pe wur'schipe of godd, wi' halwende wettres bihealden ham alle. [1400] Ah heo ham anserede, 1392 't swoteliche seide, "Ne drede ye ow nawiht, cnihtes icorene; for ye schulen beon ifulhet, 1396 't beten alle pe bruchen 1400 schal lihten in ow pe halwende lei of pe hali gast,"

't i pe cnawlechunge 1380 of his kinewur'ce nome, hwi ne hii we for to beon ifulhet as he het his, [1391] car we faren heonne."
His dictis. assunt ministri. et\(^1\) jussu imperatoris ligatis manibus et pedibus sanctos dei martires mediis flammis ingerunt. et sic inter estuantis\(^2\) flammas\(^3\) incendii dominum confitentes. felici martirio coronati ad dominum migraverunt. tercio decimo die mensis novembris.

In quibus illud comparuit signe miraculum ut indumenta eorum aut capilli capitum eorum nullam ab igne lesionem sustinerent. Vultus autem illorum rosci coloris decore emicabant.

ut dormientes potius quam ex-distinctos putares. unde multi con-versi ad dominum crediderunt.

\(^{1403}\) C \(\&\), C B i, R in \(\&\) furene, tunge. \(^{1404}\) C ontendede. \(^{1405}\) C [M]en (space left for M), warp, R mit; \(\text{tet for tis, omits word.}\) \(^{1406}\) R amit, te. \(^{1407}\) B \(\text{pear.}\) \(^{1408}\) R toward \(\text{for to, C heune.}\) \(^{1409}\) R ant, C some, R soed ferder (sic) redliche. \(^{1410}\) B martyrdom. \(^{1411}\) R to heouene \(\text{for ferden, B werden, C murh\(\text{d\(\text{e.}\)}\)}\) \(^{1412}\) C \(\text{britu\(\text{d\(\text{e, B b\(\text{reotu\(\text{d\(\text{e.}\)}\)\}}\)\)}}\)\) \(^{1413}\) C \(\text{jet, C was, R muchel (l \(\text{written over r.}\) )\)}\) \(^{1414}\) C \(\text{pat, R nohwer for now\(\text{d\(\text{er, iwemmet, B iwemnet.}\)\)}}\) \(^{1415}\) C \(\text{pat.}\) \(^{1416}\) C \(\text{heur, B \(\text{pha blotted out after her, R on for of, hefsden, C heaued.}\)\)\) \(^{1417}\) C \(\text{her, B \(\text{ja for firsst se; swa for second se.}\)\)\) \(^{1418}\) R ileitet, eueruech. \(^{1420}\) R B nawiht, ne \(\text{rungh eueruech leor as lilie ileid to rose,}\) \(^{1421}\) R ant swi\(\text{e for first se; swa for second se.}\) \(^{1422}\) R ilke, eueruech. \(^{1424}\) R B nawiht, ne \(\text{huhte hit}\) ah \(\text{pat ha weren deade,}\) ah \(\text{pat ha slepten}\) swoteliche a sweouete;

\(^{1}\) inserts \(\text{ex.}\) \(^{2}\) estuantes. \(^{3}\) C originally \(\text{flammiss.}\)
1428 swa þ feole turnden
to treowe bileue, [1440]
þ þoleden anan deaþ
i þe nome of drihtin.

Horum corpora christiani noctu
rapientes sepelierunt.

1432 Comen cristene a niht,
þt nomen hare bodies,
þt biburieden ham
deorliche, as hit deh

1436 drihtines enihtes.

His ita gestis.

þa þis wes idon þus,
het eft þe keiser
þ þe me schulde Katerine

1440 bringen bifornen him;

tirannus videns sanctam virginem immutabiliter fidei tenere constantiam. nec minis aut ter-(fol. 180b)-roribus ūrbari. arte quadam temptat animum illius emollire. ut ad profana sacrificia vel promissis infractam\(^1\) valeat inclinare.

Dixit itaque illi. 'þ þus to hire cleopede:
O virgo genera
do
"O mihti meiden!
O witti wummon!

1444 wûrðmund þ alle
wûrðschipe wurðe!
o digna imperiali purpura facies.
O schene nebschaft
þ schape se swîðe semlich,

1448 þ schulde beon se prudeliche
utinam adver
tat juvenilis pru-
ischrud þ iprud ba [1460]
dentia tua.
wið pel þ wið purpre:

many turned to true faith, and straightway suffered death in the name of the Lord. Christians came by night, and took their bodies, and buried them sumptuously, as was due to the Lord's champions. When this was thus done, the Emperor again commanded that they should bring Katherine before him; and thus addressed her: "O mighty maiden, O wise woman! worthy of honour and of all reverence! O beauteous countenance and most seemly shape, which ought to be so magnificently decked and adorned with pall and with
quam erga\textsuperscript{1} te dolore sollicitor, quod immortalium deorum nostrorum
culturam non solum aspernaris sed et spirituum inmundorum in eis
maleficia\textsuperscript{2} esse testificaris. quibus cultores suos fallingo decipient, et
subtilibus insidiis deceptos infernalibus penis obnoxios faciant. Unde

te ab hac temeraria laceratione resipisci\textsuperscript{3} convenit ne et ipsi tanto
magis injuriam sibi illatam ulcisci incipient. quanto ipsi adhuc tui
patientes meritos tibi non\textsuperscript{4} inferunt\textsuperscript{5} cruiciatus.

Consule ergo juventuti tue

et sacrificia diis nostris et eris se-
cunda post reginam in palatio meo

et ad nutum tuum cuncta regni

negotia spectabunt.

ut quos dignos honore judicaveris. hii regis donentur honoribus. quos
autem in honore\textsuperscript{6} manere jusseris. illis sufficiat intra domorum suarum
latibula vel manere inglorios. Intra regnum meum adhibeas quos velis.
excludas quos decreveris.\textsuperscript{7} In aulicum ministerium recipiantur. quos
recipis. abiciantur quos deicis. In hoc uno a te distet\textsuperscript{8} regina. quod
regio thoro vincita legali matrimonio non fraudabitur. ceterum tu
imperialibus consiliis. tu provincialibus editis princeps et moderatrix
eris.

\textsuperscript{1} C originally ergo.  \textsuperscript{2} maliciam. \textsuperscript{3} resipiscere. \textsuperscript{4} omits non. \textsuperscript{5} inferent. \textsuperscript{6} inhonoros
for in honore. \textsuperscript{7} C decreveris added on margin, for which L puts nolis. \textsuperscript{8} C originally distat.
LIFE OF SAINT KATHERINE.

No hoc solum vacat facio et ego

Ah *et i segge mare:

1464 ichulle leten makien pe

of gold an *mage,

ti sceptribere imaginis statuam

as ewen icrunet;

*t swa me schal, amid te burh,

in medio civitatis erigi. a cunctis

* bodien hit ouch eal,

civibus salutandam ab omnibus

* alle pe *her biga*

venerandam.

Reus mihi majestatis fuerit. qui insalutatam preteriet. Nulli quam-libet noxio venia negabitur. qui se hanc ad statuam^5 pronior rogaturus inclinaverit.

Postremo in quo te altius beare

1476 On ende þu schalt habben,
valeam. nisi intra deas templum

hehliche, as an of ure

tibi de insigni marmore erigam?

heuenliche lefdis,

1480 p schal aa stonden, [1490]
of marbrestan a temple,

hwiil þ te world stont,

to witnesse of þ wurÞschipe.”

Hic^8 virgo in risum paulo excitata

Katherine onswerede,
tirannno ait.

1484 smirkinde sum del,

1463 C t for Ah, B ich. 1464 B Ich chulle, R leoten, C B lete, makie. 1465 B golt. 1467 R ant, C man for me, R amidde, þe, B amit, R burh inserted from above in other hand and ink. 1469 B þer eafter, C þrafter, meun. 1470 R ant. 1471 C þer for þe þer. 1473 C B buhe, B þertowart. 1474 R wurðmunt, C wurðmund. 1475 R óþere. 1477 B heuhenliche. 1478 B heuenliche, C laðdis, B laeddis. 1479 R marbre a stan a. 1480 C ai, B a. 1481 B worlt, R omits stont. 1482 C wurðmund. 1483 B onswerede. 1484 C smirkende.

1 originally the same, but altered by later hand to nec. 2 C originally vocat. 3 C originally imaginis. 4 C letter erased between i and e; L preterierit. 5 ad statuam hanc. 6 te altius transposed. 7 C originally insignum. 8 hinc.

entirely as thou judgest. And, moreover, I say: I shall cause to be made an image of thee of gold, as a crowned queen; and it shall be set up on high, in the middle of the city. And then it shall be commanded and proclaimed everywhere, that all who pass by shall salute it in thy name; and all citizens and others shall bow toward it in reverence of thee. Finally, thou shalt have, as one of our celestial goddesses, a costly temple (raised to thee) of marble stone, that shall stand for ever, while the world standeth, to (bear) witness of thy worship.” Katherine answered, smiling somewhat, and said to the king, “Fair flattereth (singeth?)
O me felicem¹ honoris privilegio. cui erigatur statua ab hominibus salutanda. ab hominibus veneranda. O me inquam felicem si vel hoc unum merear ut fiam aurea. (fol. 181a) Sed nec ex toto infelix ero. si vel argenteam esse contingat. Erit² inter trapezetas contentio. de estimatione ponderis et pretii. Quod si ne id fortuna presterit sim si ita³ necesse est⁴ quovis ignobili metallo aut certe expolita⁵ de marmore. dum salutatem a commenibus venerationem a convi-antibus ut promittis inveniam. Verum cetera lineamenta statue mee quolibetcunque metalli genere in formam conveniant. hoc unum a te imperator si fas est scire preopto que erit illa insignis materia. alens. vivificans. atque discernens. ex qua oculi ad videndum. aures ad audi-endum.⁶ os lingua ad loquendum et cetera queque informentur. que sensu vigentia salutationes homindum audiant: videant. et intelligant. Nam si hec ista⁷ defuerint. quid refert michi⁸ feminei vultus decorem dari: an similis turpem imaginem aptari? Sed dicis michi. Non erit ignobilis memoria: cum pretereuntes formam hujus modi intuebuntur⁹ et dicent. Hec est illa¹⁰ egregia virgo katerina: que deum suum re-linquens hoc tam felici commercio vitam suam. memori evo conservavit. O me tunc infelicem.¹¹ cum me inanibus fabulis vulgi honorabit insania. Veruntamen si sit hec interim inanis recordatio quantumlibet in honorem. dum regio metu pressus¹² hanc michi vulgus venerationem

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¹ inserts tanto. ² inserts enim. ³ C originally ia. ⁴ inserts de. ⁵ C originally expoliata. ⁶ omits aur. ad aud. ⁷ C ista, scored out. ⁸ refert michi transposed. ⁹ C originally intuebuntur. ¹⁰ omits illa. ¹¹ felicem. ¹² C originally pressus.
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exibeat. sed aves celi hauquadquam istud verebuntur. dum milvus et corvus\textsuperscript{1} undecunque avolantes sedem in me sibi usurpabunt. et immunda digesti cadaveris proluvie\textsuperscript{2} faciem meam innotabunt. Quid interim pueri facturi sunt. qui divinum cause misterium venerari nescientes. hue simul egesturi convenient?\textsuperscript{3} O decus o michi expetendum\textsuperscript{4} apostasie merito\textsuperscript{5} privilegium.\textsuperscript{6} christum relinquere et demonum cultibus me jubet imperator inhere. Quid tu ad hec imperator? An in diebus meis hec statua insignis erigetur? Erit scilicet ex hac michi vita\textsuperscript{7} jocum\textsuperscript{8} (fol. 181b)-dior. etas productior\textsuperscript{8} aura salubrior census opulentior? Si autem in morte\textsuperscript{9} resoluto corpore hoc decus forme michi instauratur. quero an michi hoc prestare valeat. ut caro mea non videat corruptionem. et libera a vermibus servetur ad resurrectionem? Quse interea anime per hanc quam promittis statuam prestabitur beatitudinis corona?\textsuperscript{10}

Desine ergo imperator. desine talia

jam suadere. que sit scelus etiam
cogitare. Stultum valde est te in
hoc elaborare.\textsuperscript{11} in quo laboris

nullum poteris emolumentum ad-

Ah al ße helpeð an,

1492 þin olhnunge Þ tin eie.

Ful wel ichulle ß tu wite,
ne mahtu, wið na þing,
wenden min heorte

1496 from him ß ich heie,
ß aa wule herien.

Bihat al ß tu wult,
Þreap ßrefter inoh,

1500 ß ßreate ß tu beo weri: [1510]
ne mei me wunne ne weole,
ne nan worldes wurðschipe,

1492 R olhnung, C olhtnuneg, B þing for þin, R eieî (last i expunged). 1493 B wel ich chulle, R tu hit wite. 1494 B wítes ne maht þu wið na whit. 1495 C B wende, C herte. 1496 C fram. 1497 R ant, C ai (aa?) B aa omitted; wulle. 1499 R þreat, B þrep, C þrafter. 1500 R þreat. 1501 C wele. 1502 C B na, C weorde, R wurdschipe, B wurðschipe.

\textsuperscript{1} C originally cornuus. \textsuperscript{2} pro pluvie. \textsuperscript{3} convenient; after this L inserts the words Aut quid canes comminuturos ego commemorem. \textsuperscript{4} C originally expectendum. \textsuperscript{5} L meritum, C originally the same. \textsuperscript{6} inserts pro quo. \textsuperscript{7} michi vita, transposed. \textsuperscript{8} C originally productor, for which L has prorector. \textsuperscript{9} inserts hoc. \textsuperscript{10} inserts An in secreta quadam celi regione servabitur cum sanctis incorruptibilia premiorum munera perceptura? \textsuperscript{11} C originally elabo.

I would have thee to know well, thou mayest not, by no means, turn my heart from Him whom I exalt, and will ever praise. Promise whatever thou wilt, argue as much as thou likest, and threaten till thou art weary: neither joy nor prosperity, nor any worldly honour,
quirere
Christus me sibi
sponsam adoptavit.

ego me christo
sponsam indissociabili federe
optavi.\textsuperscript{1} Ille
gloria mea.
ille generositas
mea? ille amor\textsuperscript{2}
meus. ille dulcedo
et dilectio mea.
Huic semel
dicata.\textsuperscript{3}
non rerum
blandimenta
me. non
exquisita
tormenta

ne mei me now\textsuperscript{ser} teone
1504 ne tintrehe turnen
from mi leofmonnes luue,
\textsuperscript{p} ich on leue.
He hauc\textsuperscript{x} iveddet him to
1508 mi me\textsuperscript{had} mit te ring
of rihte bileaue, [1520]
\textsuperscript{t} ich habbe to him
treweliche itake me.
1512 Swa wit beoc\textsuperscript{d} ifestnet
\textsuperscript{t} iteciet in an,
\textsuperscript{t} swa \textsuperscript{be} cnotte is icnut
bituhhen unc tweien,
1516 \textsuperscript{p} ne mei hit liste
ne luser streng\textsuperscript{e} now\textsuperscript{ser}
of na liuiende mon
leowsin ne lec\textsuperscript{d}ien. [1530]
1520 He is mi lif \textsuperscript{t} mi luue;
he is \textsuperscript{p} glede\textsuperscript{e} me;
mi so\textsuperscript{ve} blisse buuen me,
mi weole \textsuperscript{t} mi wunne;
1524 ne nawt ne wilni ich elles.
Mi swete lif, se swoteliche

\textsuperscript{1} coaptavi. \textsuperscript{2} amator. \textsuperscript{3} dicatam.

\begin{itemize}
\item neither suffering nor torment, can turn me from the love of my beloved, in whom I believe.
\item He\textsuperscript{x} has wedded himself to my virgin state with the ring of true belief, and I have truly devoted myself to him. So are we united and bound into one, and the knot is so knit betwixt us two, that neither craft nor cruel force of any living man may loosen or slacken it. He is my life and my love; and he it is that gladdeneth me; my true bliss (in the world) above me, my wealth and my joy; nor do I desire anything else. My sweet life, so sweetly doth
\end{itemize}
LIFE OF SAINT KATHERINE.

ab ejus confessione¹
unquam poterunt exterrere.

he smeche® me t smealle®,
ʃ al me þunche® sauure
1528 t softe ʃ he sent me.

Stute nu þenne, t stew þe,
't stille þine words, [1541]
for ha beo® me unwur®;
1532 þ wite þu to wisse.''

Tunc maxentius ait. Consulere quidem juventuti tue si adquievisses
virgo decreveram² sed quia non solum obstinata mente oblatus honores.
sed et salutem et vitam te³ parvi pendere video: ecce ego austerioris
judicii verbo consilium do.⁴ ut tu sane aut diis nostris sacrifices, aut
crudeli morte intercas. Cui puella respondit. Cum ipse rex celorum
deus et dominus meus jesus christus. pro me a diabolo temptari a
udeis (sic)⁵ comprehendi. ab iniquo judicie morti adjudicari non renuit.⁶
dignum est ut et ego pro ejus nomine non solum penas. sed si sic
necesse est etiam mortem sustineam. Ipse se⁷ pro me domino patri
sacrificium dedit. gaudium michi est.⁸ ut et ego illì⁹ me hostiam
gratam offerre merear. Tu nunc gloriaris quod in me et in servis
dei¹⁰ potestatem habeas. veniet tempus et prope est cum diabolus suam
in te potestatem exerceat. et penas quas servis christi ad tempus
ingeris. tu in eternis cruciatibus recipies. Ego autem tanto me grati-
orem futuram esse confido. quanto pro ejus nomine momentanea.
tormentorum genera sustineam. Tu nunc iniquo judicio me solam
queris perdere. fateor sane quia sola ad christum non propero.¹¹
Nam de hoc (fol. 182a) palatio tuo. numerosa turba jam christo
annumerata est.

1526 Csmeco®x, R ant, Csmelle®. 1528 R ant. 1529 C þu for nu, R ant. 1532 R þat.
¹ C originally confessine. ² C originally decreveram. ³ omits te. ⁴ C do added on
margin, for which L has inibo. ⁵ iudeis. ⁶ rennuit. ⁷ sese. ⁸ michi est transposed.
⁹ C originally ille. ¹⁰ tuis for dei. ¹¹ pergo.

he taste and smell to me, that all seems to me delicious and soft that he sends me. Stop
thou then, and desist, and silence thy words, for to me they are worthless; that know thou
Hic\(^1\) tirannus ira et furore inebriatus beatam virginem jussit a ministris comprehendi et expoliatam scorpionibus cedi\[^{1536}\]

\[\text{\textit{Pe king ne cu\'e na wit,}}\]
\[\text{\textit{ah bigon to cwakien,}}\]
\[\text{\textit{\textasciitilde{t} nuste hwet seggen.}}\]

\[\text{\textit{Het on wode wise}}\]
\[\text{\textit{stru\'{p}en hire steortnaket,}}\]
\[\text{\textit{\textasciitilde{t} beaten hire bare fle\textsc{sch}}} \]
\[\text{\textit{\textasciitilde{t} hire freoliche bodi [1550]}}\]
\[\text{\textit{mit enottede schurgen;}}\]

dehinc obscuro carceris ergastulo claudi. Ubi cum duceretur. constanter tiranno ait. Ego plane in ejus nomine libens flagellis cedi ego tenebrosi carceris ergastulo\(^2\) angustiari non refugio.\(^3\) Tu michi tenebras ingeris. certum sit tibi quia per has lux perpetua michi paratur tibi autem tenebre eternales succedunt.\(^4\) Tunc jussa tirannica\(^5\)

\[\text{\textit{\textasciitilde{t} swa me dude sonic,}}\]
\[\text{\textit{\textasciitilde{f} hire leoffliche lich}}\]
\[\text{\textit{li\'érede al o blode:}}\]

et dum verberando alii deficiebant: alii succedebant.

Manet interim virgo laudans\(^6\) in 1544 ah heo hit lihtliche aber, verberibus
dum deo gratias agens. Sciscitatur tirannus an verberibus infracta regis mandatis obediat, ut relaxetur a pena. Sed virgo feriente robustior. imperante sublimior. sciscitanti constanter respondit. O canis inpu-

---

1533 C [p]e (space left for p), R He for Pe king, nawt for na wit. 1535 R ant, C hwat. 1536 C B o, B wodi. 1538 R ant, B beare, C fle\textsc{sch} (s inserted from above). 1539 C fle\textsc{liche}. 1540 C B wi\textsc{ch}, C cnote, R seurgen, C schurgen (r inserted from above). 1541 C And, B ant, C men, B swa me transposed, C dide. 1542 C le\textsc{liche}. 1543 B a for o. 1544 R ant for ah, B hi\textsc{ltliche} (second h altered from t). 1545 R ant, puldeliche for lahinde.

---

\(^1\) Sic. \(^2\) ergastulo in C supplied on margin. \(^3\) instead of erg. \textit{eng. non ref.} L has the words \textit{horrorre amplecti gaudo qui corpus suum pro me dedit ad flagella qui mundum pigillo continens carceris angusti claustra non refugil.} \(^4\) succedent. \(^5\) C originally \textit{tirannita.} \(^6\) laud\textit{abil indistinct.}
dentissime. fac quodcunque nequissima mens excogitare potest. ego per penas illi me reddere habeo. qui me per penas redimere dignatus est. Talibus cruciatibus quandoque\(^1\) videbis me cum sanctis in gloria. tu vero eternis cruciatibus deditus dolebis tanta et talia in me et in ceteris famulis christi prevaluisse.

Clauditur ex jussu\(^2\) virgo regio\(^3\) in carcere tenebroso fame et siti 1548 't bed halden hire prin; j^ ha now^er ne ete, \([1560]\) lesse ne mare, tweolf dahes fulle.

sub prefinito edicto. ne celi lumen\(^5\) videat. ne aliud quam tenebras horrentes\(^6\) inspiciat. Sed ne in his\(^7\) christus famulam suam deseruit. assunt illi angeli de celo confortantes eam et inestimabili claritatis fulgore locum penitus irradiantes. adeo ut custodes qui a\(^8\) foris ex-cubias observabant pro timore in stuporem mentis converterentur. Nullus tamen horum. tiranno nuntiare quid viderat presumpsit pro feritate sua.

Accidit autem ut maxentius\(^9\) pro causis instantibus extrema regionis confinia adiret. 1552 Bicom to j^ te king, Maxence, moste fearen; \(\text{t ferde into je firreste ende of Alixandre.}\)

Pernotuit interea regine\(^10\) cruelissima viri sententia de beata katerina. qualiter innocentem virginem per sapientes seculi tractasset et quo-

\(^1\) C originally quanque. \(^2\) inserts imperatoris. \(^3\) regia. \(^4\) C originally cruciando. \(^5\) celi lumen transposed. \(^6\) tenebras (sic) horrendas transposed. \(^7\) hie for in his. \(^8\) omits a. \(^9\) tirannus for maxentius. \(^10\) C originally regne.

manded that she should be cast into the torture-house, and kept therein; so that she should neither eat, less nor more, full twelve days. It happened that the king, Maxence, had to go on a journey; and (he) journeyed into the farthest end of Alexandria. The Queen, Augusta,
modo illi puellaribus verbis\(^1\) evicti et ad fidem christi conversi. gloriosa (fol. 182\(b\)) passione de mundo emigrassent. De quo facto vir ejus indignatus. dum virgo diis libamina offerre noluissed (\(sic\)) diris cesam scorpionibus sub arta custodia carceris jussit recludi. ubi per duos denos\(^2\) dies juxta crudelis regis sententiam puella innocens nullo cibi alimento frueretur. Audiens regina ferale conjugis edictum. licet gentili errore teneretur. tamen animi ingenita\(^3\) bonitate tenere etatis sortem miseratur iniquam.

Fit anxia videre faciem virginis 1556 \(\text{pe ewen Auguste longede}\) et colloqui. for to seon \(\text{jis meiden},\)

sed ne id persentiscat vir ejus vehementer formidat. Talia meditando. regiam domum solitaria deambulabat. Fit illi optato eventu obviam princeps militia quidam nomine porphirius. vir strenuus. quantum ad temporalem seculi dignitatem consilio prudens. fide promptus. amici secretum intra claustra\(^4\) silentii\(^5\) constantissime servans.

Hunc ad se evocans imperatrix \(\text{t cleopede to hire Porphire,}\) augusta. enihtene prince, [1571]

aperit\(^6\) voluntatem suam simulque postulat. ut amotis aut placatis custodibus carceris. visu et colloquio virginis potiretur. Nam ut tibi inquit porphiri que me sollicitant. aperiam.

multa hac in noxte per visum 1560 \(\text{t seide him a sweuen}\) passa sum. \(\text{f hire wes ischawet :}\)

quorunm ambigua revelatio me adeo suspensam reddit. ut quocunque se horum exitus sive in adversum sive in prosperum vertat. eorum sane eventum mature superventurum certissime cognoscam.

1557 B te for to, seo, C meiden katerine. 1558 R ant, C clepede, R porfirie. 1560 R ant. 1561 C \(\text{pat, was, ischeawed.}\)

\(^1\) verbis inserted by later hand after evicti. \(^2\) duodenos. \(^3\) ingenti. \(^4\) omits claustra. \(^5\) altered by later hand into silentium. \(^6\) inserts ei.
Videbam sane hanc de qua loquimur puellam intra septa domiciilii sedentem inestimabilis claritate circumfultam et viros dealbatos circumsedentes. quorum vultus inspicere pres claritate haud potentam. Illa autem me intuens jubet propius accedere. et de manu unius horum qui assistebant coronam auream accipientes capiti meo imponebat. dicens michi hec verba. Ecce tibi o imperatrix corona et celo mittitur. a domino meo Jesu christo. Qua ex visione suspensa nec somnum capere. nec hore unius mo-(fol. 183a)-mento quiescere possum

ita cor tremulum me ad videndam virginem\(^1\) exagitat. Per te ergo michi viam ad puellam eundi et videndi facultatem dare precor o porphiri.

Cui porphirius respondit. Tuum est domina augusta imperare quod vis. michi perficere que jubeas animo constat.

Unde et me ad hoc ipsum promptum invenies famulum. licet imperatoris iram sciam pro certo me non posse vitare. si rescierit. Nam de

\(^1\) videndam virginem, transposed.

him a dream that had appeared to her: that she saw this maiden sitting with many venerable men clothed in white, and maidens not a few placed all round; and she was herself among them, as she thought, and one took a crown of gold, and set it upon her head, and spoke to her thus: "Receive, O Queen, a crown sent to thee from heaven." And therefore she said she desired most earnestly to speak with the maiden. Porphirius granted all that she desired;
puella de qua loqueris crudeler ab imperatore actum constat. quia et ego interfui. quando ab externis\textsuperscript{1} finibus sapientes convocatos. discip- tare adversus puellam constituit. et promissis muneribus si victam redderent. vehementer incitavit. Illi autem adversus eam stare nec hora una\textsuperscript{2} prevalorunt. sed ilico conversi. deum hunc quem puella predicatbat publice fatebantur. Unde et indignatus imperator. omnes ignibus tradi imperavit\textsuperscript{3} In quibus illud mirabile contigisse vidi et ego. quod in his omnibus nec in capillis aut in vestimentis ulla ignis lesio conparuit. Qua\textsuperscript{4} re fateor o regina. ex illo die sic verba illius quibus ipsa deos nostros exprobravit. sic inquam cor meum titillando sollici- tant. ut quidquid diis exibemus totum frivolum reputem et inane. Undo nisi lex nostra christianorum sectam penitus abhorruissed facile quis poterat me ad cultum Christi impellere. Sed tu quoniam\textsuperscript{6} opportune ut puto consilium meum preveniendo commones. quid restat nisi ut\textsuperscript{7} custodes carceris mercede ad consilium nostrum inflectamus. ut et ipsi celare hoc ipsum studeant? Nec mora. porphirius ad consensum custodes emollivit.

Igitur de prima vigilia noctis regina et porphirius procedunt ad carcerem. et introeuntes viderunt carcerem inestimabili claritate undique choruscare. cujus ex fulgore perterriti corruerunt in terram. (fol. 183\text{b}) Mox inestima- bilis odor suavitas naribus\textsuperscript{8} infu-

\begin{center}
\begin{tabular}{l}
1580 t leadde hire anan, i þe niht, to þe cwarterne. \\
Ah swuch leome t liht leitede þrinne, \\
1584 þe ne mahten ha nawt lokin þer æeines: \\
ae feollen ba, for fearlac, \\
dun duuelrihtes. \\
1588 Ah an se swiðe swote smal com anan þrefter, \[1601\]
\end{tabular}
\end{center}

\textsuperscript{1} extremis. \textsuperscript{2} hora una transposed. \textsuperscript{3} precepit. \textsuperscript{4} inserts ex. \textsuperscript{5} C originally sollicitam. \textsuperscript{6} tu quoniam transposed. \textsuperscript{7} C ut inserted from above. \textsuperscript{8} inserts eorum.

and conducted her in the night immediately to the prison. But such brightness and light shone therein, that they might not look toward it; but both fell, through fear, down headlong. But such an exquisitely sweet odour immediately succeeded, which chased away
Surgite inquid virgo egregia. et ne paveatis. quia et vos vocat christus ad palmam. Surgentes autem conteplati (sic) sunt puel-

dam sedentem. et angelos dei plagas et carnis scissuras aro-

tico unguine circumfoventes. qui-

bus caro et cutis superficies in admirabilem decorum vertebantur.

Vident etiam et seniores circumsedentes. quorum vultus inedicibili lucis candore emicabant. Horum ab uno qui astabat christi virgo coronam accepit velut aureo colore rutilantem. et regine capiti im-
posuit. Dixitque circumsedentibus senioribus. Hec est illa domini mei de qua postulaveram regina. quam milicie et corone nostre a deo consortem michi depoposceram. Sed et hunc qui assistit militem in nostre sortis numerum ascribi volumus. Ad hec illi inquietum. O pretiosa christi margarita. super his preces tuas ille suscepit. pro

1590 R farlac. 1591 R ant. 1592 R B q§, C Q. 1593 R omits ye. 1596 C hise.
1598 R writes isehen as an engel, C te. 1600 C smereden, wundes. 1601 R B ant, C bruches. 1602 B of hire of hire (sic). 1603 R beating, B beattunge. 1604 C fat, te for tet, B tet for te. 1605 B worden, se, R swa swisse feire. 1607 R je, C pat.

1 vocat christus transposed. 2 contemplati. 3 carnis scissuras transposed. 4 regine capiti transposed. 5 C originally honoribus. 6 omits est. 7 C originally sortem.

the fear and comforted them forthwith. "Arise," said Katherine, "dread ye nothing, for the dear Lord has appointed for you both the blissful crown of his elect." When they were raised up, they saw how the angels with aromatic ointment anointed her wounds, and treated with such care the hurts of her body, all lacerated with the beating, that the flesh and the skin became so fair, that they wondered greatly at the sight. But this maiden
cujus amore flagella et carceris horrorem non timuisti. sed et eterno federe ab ipso collatum tibi esse constat. ut pro quibuscunque ipsius majestatem interpellaveris inpetratum reportes. Hos interim qui visitationis gratia tibi assistunt scit inter primicias laborum tuorum jam ascriptos quos triumphali passione ante te celica regna excipient coronatos. Mox milicie agone peracto, te ille inmortalis sponsus intra vite eterna janeam suscipiet. ubi tibi modulis dulce sonoris celica organa resonabunt. ubi clarissima virginum turba, inter lilias roseis floribus vernantia sequuntur agnum quocunque ierit. His dictis beata virgo reginam consolari cepit dicens. Iam regina fortis animal esto. quia post hoc triduum itura es ad deum. Ne ergo momentanea penarum genera formides. quia non sunt condigne passiones hujus temporis ad interimi-(fol. 184a)-nabilem gloriam que talibus pro christo penis emeretur. Ne ergo verearis regis temporalis aut mortalis sponsi.

qui hodie in sua superbit potentia et cras putreda et vermis futurus est ne verearis inquam ejus consortium aspernari.

1608 Ah þis meiden bigon to bealden ham baþe, 1612 beo nu stalæwurðæ, for þu schalt stihen biforen me to drihtin in heouene. 1616 for pinen, þa fareð forð [1630] in an hondhwile; for wiþ swuweche þu schalt buggen þe bieoten 1620 þe endelesse blissen. Ne dret tu nawt to leauen þin eorðlice lauerd

began to encourage them both, and said to the Queen, "O Queen, chosen of Jesus Christ, be now steadfast, for thou shalt ascend before me to the Lord in heaven. Be thou no whit afraid for pain, that departeth in a little while; for with such thou shalt purchase and acquire
pro rege eterno et inmortalis
sponso domino Iesu christo. qui
pro caducis honoribus donat eterna
premia. pro transitiuris largitur
sine fine mansura.

Ad hec verba beate virginis por-
phirius

quia prime cohortis prefecturam
agebat. et magis
rerum possessionibus pollebat

cepit rogando insistere. quenam
illa essent premia que suis christus
militibus pro damnis
temporalibus recompensabit.

Cui virgo. Audi inquit porphiri.
et animadverte.

quia hominem mortalem quamlibet sit potens. quamlibet dives. quam-
libet incolmis. nulla unquam tanta vigilantia. tanta circumvindicatio
eum prevenire valet. ut quacunque sit conditione a statu suo hauad

\textsuperscript{1} m
gnis.
\textsuperscript{2} circumvindicatio eum transposed.
\textsuperscript{3} prenumine.

endless joys. Fear not to leave thy earthly lord for Jesus Christ, who is king of
the everlasting kingdom; who giveth instead of the false honour of this world the joy of
the kingdom of heaven; for a thing that soon falleth away, happiness that ever lasteth." Then
began Porphyrius to ask this maiden of what nature were the rewards and the endless life that
God hath granted to his elect, for the loss of this worldly life, which they lose for the love of
true faith. She answered and said, "Be now still then, Porphyrius, and understand me:
quaquam immutetur. Intuere diligentius quam brevis est vita hominis. ipse rerum divicie quamlibet longo tempore et magno labore quesite. quam celeri lapsu effluunt. Quid enim forenses querimonie alius clamant. nisi rerum patrimonii sublata? Animadverte an ipse urbes ejusdem dignitatis statum adhuc retinent. quo primo tempore fundate constiterant. Quod si ita est immo quia ita est: nunc in adversum mentis defige intuitum. Et quia interrogando seiscitaris que sunt et quanta illa premia que suis christus pro transitoriis\(^1\) rependit. sic accipe. Porro si hec que sub celo sunt tam fluxa atque fugitiva aliquo modo forent expetenda. cur non multo magis que super celos sunt firma et stabilia mentes humanas non oblectent. presertim cum illa nec ad votum possunt retineri. ista semel accepta (fol. 184\(b\)) ultra non possunt amitti? Mundus iste velut carcer est tenebrosus. in quo nullus ita nascitur. ut non moriatur. illa superna patria pro qua fit mundi contemptus.

velut civitas est

Canst thou, within thy heart, build (imagine) a city inclosed all round with a precious wall, shining, and brighter, of gems, more brilliant than any star is; and every mansion within it bright as if it were burning and blazing all in flame; and all that is within it

\(^1\) Originally transtoriis.
glittering and gleaming, as if it were silver or pure gold; every street paved with precious stones, of various hues, mingled together, and polished and smoothed as the smoothest glass; without slough or mud, always equally summerlike; and all the citizens seven times brighter than the sun can be, rejoicing with every kind of music, and evermore alike glad? for nothing molests them; nothing is wanting to them of all that they wish or can desire; all singing together, like true lovers (?) each with other; all playing together, all rejoicing together, ever
alle lahinde somet,  
eauer iliche lusti,  
bute linnunge;

1680 for ßer is a liht,  
't leitinde leome.
Ne niht nis ter neauer  
ne neauer na nowcin;

1684 ne eile ßer na mon  
nowser sorhe ne sar,  [1700]  
nowser heate ne chele,  
nowser hunger ne þurst,

1688 ne nan ofþunchunge:  
for nis ter nawt bittres,  
ah is al batewil,  
swotte ß swettre

1692 þen eauer eni halewi,  
i þ heouenliche lond,  
i þ endelesse lif,  
i þe wunnen ß te weolen

1696 þurhwuniende:  [1711]  
't monie ma murhœn  
þen alle men mahten  
wiœ hare muœ munnen,

1700 ß tellen wiœ tungen,  
þah ha aa talden;

alike merry, without ceasing; for there is always light, and shining brightness. It is never night there, nor is there ever any annoyance; nor does there either sorrow or sore, heat or cold, hunger or thirst, or any remorse, afflict any man; for there is nothing bitter there, but all is gratifying (?), sweeter and sweeter than ever any balm in that heavenly country, in that endless life, in the joy and the felicity that continueth for ever: and many more pleasures than all men could with their mouths mention, and with their tongues tell, though
LIFE OF SAINT KATHERINE.

Si queres quid ibi sit ubi tanta et talis beatudo (!)\(^1\) consistit. aliter dici non potest. nisi quicquid boni est ibi est et quicquid mali est nusquam est.

Quod inquis bonum?

Illud est dico. quod oculus non vidit.\(^2\) nec auris audivit.

nec in cor hominis ascendit.

que preparavit deus diligentibus se.

\(\text{Je neauer ne linne's nowser ne lesse's,}
\)
\(\text{1704 ah leaste's aa mare,}
\)
\(\text{se lengre se mare. [1720]}
\)
\(\text{3ef }\text{pu }\text{set witen wult}
\)
\(\text{hwucche wihtes }\text{per beon,}
\)
\(\text{1708 }\text{per as al }\text{jis blisse is,}
\)
\(\text{3ef }\text{per is orecost}
\)
\(\text{o'zer eni ahte,}
\)
\(\text{ich }\text{pe onswerie:}
\)
\(\text{1712 Al }\text{p} \text{eauer oht is,}
\)
\(\text{al is }\text{per ihwer ;}
\)
\(\text{t }\text{hwetse noht wur's nis,}
\)
\(\text{p nis ter nohwer. [1730]}
\)
\(\text{1716 3ef }\text{pu eskest: }\text{Hwet oht?}
\)
\(\text{Nan eor'slich che}
\)
\(\text{ne moi hit seon, ich segge,}
\)
\(\text{ne nan eor'slich care}
\)
\(\text{1720 hercinin ne heren,}
\)
\(\text{ne heorte }\text{penchen of mon,}
\)
\(\text{t, hure, meale wi's mu's,}
\)
\(\text{hwet }\text{werte wordes wealdent}
\)
\(\text{1724 haue's }\text{iarket alle }\text{peo [1740]
\}
\(\text{je him ariht luuie's.}''}

---

1702 C ne for je, R p, C blunne's, B limie's (?). 1703 B ne ne leassi's, C lasse's. 1704 C laste's, C ai, B a. 1705 R so-so. 1706 C sif, B get, C B wite. 1707 B pear, R bon. 1708 B pear, C omits al; tis, R writes per as his blisse is al. 1709 C sif, B pear. 1710 B ei. 1711 B onswerie. 1712 C god for oht. 1713 C ter, ehwer, B iwer. 1714 R ah for q, C And, hwat, R so, R wurd, B omits wur's. 1715 R omits p, B per, C nowhwer. 1716 C writes sif jie asket hwat oht (last letter expunged). 1717 C jat nan, B eor'slche. 1718 R iseon. 1719 B eor'slche. 1720 C herten. 1721 R of mon penchen. 1722 R ant, ure. 1723 C hwat, R weldent. 1724 C to for alle. 1725 C p, riht.

---

\(^{1}\) beatudo.
\(^{2}\) non vidit oculus.

they spoke for ever; nor do they ever cease or diminish, but last for evermore, the longer the more. If thou wouldst further know what kind of beings there are, where all this happiness is, whether there is wealth or any possessions, I answer thee: All whatsoever is good, is there everywhere; and whatsoever is worthless, is nowhere there. If thou askest, what possessions? I say, that no earthly eye may see them, nor any earthly ear listen to or hear, nor may heart of man conceive, and, much less, speak with mouth, what the Ruler of the world has prepared for those who love him rightly." Porphirius and Augusta were
Ad hanc felicitatem quidam divitiis constipatus anhelabat. dicens. Usque quo me deus in hoc mundi¹ squalentis pulvere retines? Usque² adeo sitientem³ ad te spiritum intra carnis ergastulum reprimis? Usque quo prolongatur incolatus meus? Hec est illa desiderabilis patria. ubi non est luctus neque clamor. neque dolor. sed absterget deus omnem lacrimam ab oculis sanctorum. de qua dicit unus ex suis. satiabor dum manifestabitur gloria tua. Parva quidem sunt que dico ad ea que visu et rerum veritate experieris. si fidelis usque in finem perseveraveris.⁴

Iam leti de civium supernorum presenti visione. et beate virginis consolatione. regina simul et porphirius procedunt de carcere.

parati ad omnia que tortor insanus poterit inferre pro christi nomine sustinenda.

Fit questio a militibus quo in loco porphirius cum regina pernoc-tasset.⁵ Quibus ipse ait.

Quo ego pernoctassem: vos ne

Porphire t Auguste wurßen, of þeos wordes, 1728 se swiðe wilcweome, ¹ t se hardi for þi ² þi ha hefden ischen ³ sihÃOen of hewene, 1732 þa ha wenden from hire, abuten þe midniht, þarewe to alle þe wa ¹[1750] þe eni mon mahte ham þarke 1736 to drehen for drihtin.

Freineden Porphire alle his cnihtes hwær he hefte, wið þe cwen, ¹740 iwunet þe iwiket, swa longe of þe niht;

1726 R Porfirie, B [P]orphire (space left for P), R B ant. 1727 C ßwarðen, B wurßen for wurßen, C þes. 1728 R so, C wilcweome. 1729 R so. 1730 R omits ha. 1731 R sihen. 1732 C fram. 1733 C B abute, C omits þe. 1734 R þarew, B þarowe, al. þ. 1735 B ei, C mihte, R omits ham, C þarke, B þarki. 1736 B drehe. 1737 R porfirie, 1738 R writes þa his cnihtes alle, C hise. 1739 C hefden. 1740 R ant, C iwaket. 1741 C se.

¹ C originally mundo. ² inserts quo. ³ C originally scientem. ⁴ C originally perseveraris. ⁵ C originally pernoctassem.
LIFE

1743

1770

1747

2 and

1754

185a)

Quo circa si mei estis. et (fol.

1744 ich on wel þe witen, [1761]

1751 R mi for me, R B omit mi, B þear as me þear as me (sic), R bileane schawde me, C writes þer is al mi rihte bileane. 1752 B þear, C men for first me, R unwreth. 1753 B to þ lif, C lif. 1754 R B omit as, C men, ai, B a. 1755 C B i, B bute. 1756 C buten euch bale wa (euch bale blotted out), B omitis euch. 1757 C þif, boen. 1758 R iset, B isete. 1759 R ant. 1761 R leaun, C leue. 1762 C B o, R þeos, C þes mix þ lease, R mawmex. 1763 C þat, B þe, R merrið, B mearreÞ, R ow alle þ þ eo. 1764 B þe, R writes þ to heom lutiX.

1 C originally invigilassæm. 2 gaudere mecum transposed.

said to them, "Where I have stopped I grant gladly that ye should know, for it shall be well with you, if you will listen to me and believe; for I have not this night watched in worldly watchings, but (I) have (watched) in heavenly (ones), there where my faith was corrected, the way discovered to me, which leadeth to life, where men live for ever in blessedness without any evil, in joy without any sorrow. Therefore, if ye be my friends, as ye are placed under me, and wish all to dwell with me in everlasting joy, cease to believe longer on these false idols, which destroy you and all those who bow to them; and turn to the

quesieritis. Etenim summum vobis et utile bonum erit si in consiliis meis adquiescitis. quod contigit michi non terrenis sed divinis ex-cubiis invigilasse¹ quibus michi via vitæ revelata est et vere deitatis cognitio reserata.

Quo circa si mei estis. et (fol.

185a) gaudere mecum² optatis.

idola vana que hucusque coluimus relinquite.

¹ C originally invigilassæm. ² gaudere mecum transposed.

1742 R B ant, C And, R porfirie, C Porphire (P altered from p). 1743 R hwer so ich, C iwaket. 1745 C wurðen. 1746 C þif. 1747 R heren for leuen. 1748 R nabb, C þis, B teos. 1749 R omits i; iwechæt. 1750 R omits in, C heuenliche. 1751 R mi for me, R B omit mi, B þear as me þear as me (sic), R bileane schawde me, C writes þer is al mi rihte bileane. 1752 B þear, C men for first me, R unwreth. 1753 B to þ lif, C lif. 1754 R B omit as, C men, ai, B a. 1755 C B i, B bute. 1756 C buten euch bale wa (euch bale blotted out), B omitis euch. 1757 C þif, boen. 1758 R iset, B isete. 1759 R ant. 1761 R leaun, C leue. 1762 C B o, R þeos, C þes mix þ lease, R mawmex. 1763 C þat, B þe, R merrið, B mearreÞ, R ow alle þ þ eo. 1764 B þe, R writes þ to heom lutiX.

1 C originally invigilassæm. 2 gaudere mecum transposed.
et unum deum qui
omnia et nos inter omnia
creavit.
filiumque ejus
jesum christum
credentes
adorate.

qua ipse est deus et dominator
omnium seculorum. In cujus
potestate constat universalis
machina mundi.

qui credentes
eterna
beati-
tudine
remunerat.

1765 B Ant, R weldent. 1766 B ë. 1767 C heuenlich, fader. 1769 R ant for first ë, C And; he for herioë. 1770 R omits an. 1771 RC ih’u. 1772 R B ant, C ba’ir for beire. 1773 C ë, R B ba. 1774 R ant. 1776 C sundren, B sundri, C fram, C B ëder. 1779 B hont. 1780 B wealt (a inserted from above). 1781 R te, C heuene, R ant, orë. 1782 R see, ant. 1783 R omits alle; ischapene, C ënges. 1784 R sehe, ant. 1785 B ë for ë, R leueë (a expunged), C leouë. 1786 R ant, C ëat, B ëet. 1787 C And, R buhsum, ant, beism. 1788 B haldeë, R heasten.

Ruler, who made all the world, God (our) heavenly Father, full of all goodness; and exalt and praise his only and dear son, whose name is Jesus Christ; and the Holy Ghost, the love of them both, which proceedeth from them both, and uniteth them together, so that none of them may be sundered from the other; all three (being) one God, almighty, supreme! for he holds in his hand—that is, directs and rules—heaven and earth, the sea, and the sun, and all created things, visible and invisible. To those who believe this truth, and reject that falsehood, and compliant and obedient keep his commandments, he has promised that he will
incredulos
autem
suppli-
cio
damp-
nat
eter-
no.
Hic errores
nostros diu
ferens.

per beatam
katerinam nobis nunc
primum innotuit.
quam maxentius
imperator in carcere
vesano clausam tenet judicio.
Erant ducenti
et eo amplius milites.
qibus a porphirio
talia referuntur. 1
qui mox idola vana

1790 R writes þ wule ham ilesten, C wile, lasten, B lasten. 1791 B blissen (n expunged)
1792 i þe riche of heouene; [1810]
1795 B omits schal, C tene. 1796 R tintreoe, C tintrehe. 1798 R longe (t expunged),
1799 C driuen, R dusischipe, B dusichipes. 1800 B ant, C iþole. 1801 R þolomode. 1802 C hwat, diden. 1803 C aþat. 1804 C trewe, B bileaue. 1805 R þe, edie, C B eadi. 1807 R ðie, B i. 1808 R ant. 1809 R talde. 1810 C hundreþ. 1811 R ant, C þat, R þeuene. 1813 C R al, C awai. 1814 R writes hare witlesse bileaue of hare lei. 1 referohantur.

bestow on them that which is bliss without end, in the kingdom of heaven; and whosoever
is so unblest that he refuses this, pain and torment shall never cease to him in the inner hell.
Too long have we practised our absurdities; and he, the long-suffering Lord, has had
patience with us: nor knew we what we were doing until he unstopped our ears, and taught
us true faith, through that blessed maiden Katherine, whom the king torments in torture-
house, and purposes to kill.” Thus well discoursed he with two hundred knights, and with
still more, who straightway renounced their wretched faith, and cast all away their senseless
respon·tes. ad chris·tum
conversi sunt.
Servabatur interea virgo
chasti in carcere jux·ta
dictum¹ imperatori·s. et quia
bis senis diebus sine al·i·mento
eam
esse tirannus juss·erat qui dani·lem
per prophetam in lacu le·o·num
pav·it. ipse inno·centem pue·llam
per hos dies missa de celo can·di·da
columba fovere non de·stiti·t.
Ex·pletis vero diebus appara·rit ei
dominus cum multitudine ange-
lorum quem seque·batur innumera
turba vir·ginum.
Cui dominus.
Agnosce inquit² filia agnosce auc-
torem tuum pro cu·jus nomi·ne

1815 R ant.  1816 B [C]rist (space left for C).  1817 R writes to n·om·en jeme.  1818
C men, held.  1819 C te kaiser, R ant.  1821 R ant for ah, C heuene.  1823 C in, R culure.
liche.  1824 R ant for al, C twelf.  1825 C dide, R omits Daniel.  1826 R omits [urh,
dabacuc.  1827 C lehe.  1829 C self.  1830 R B ant.  1831 R meidenes, C medunes, C
B wiñ.  1832 R ant, B drihtfere.  1833 C drihten (e expunged, i above it), R ah for
deah, B deh, C cu·men.  1834 C scheawde, R ant.  1835 C self, seluen.  1836 R ant
for second r.  1837 B Bihalt (t written over d).  1838 B bihalt, jin, R heh, C heal·end.
¹ edictum.
² C originally inquir.

law, and turned to Christ. Christ neither forgot nor was he unconcerned about her who
was still detained, as the Emperor commanded, without meat and meal, in the prison: but fed
her by his own angel, in likeness of a dove, with food of heaven, all the twelve days; as he did
Daniel, through Habakkuk the prophet, in the den of the lions, wherein he lay. Our Lord
himself came with angels, and with many maidens likewise, with such a melody and majestic
approach as it became the Lord to come with; and appeared, and manifested himself to her;
and spoke with her, and said, “Behold me, dear daughter! Behold thy great Saviour, for
laboriosi certaminis cursum cepisti constans esto  

et ne paveas quia ego tecum sum nec te desero.

Est etenim non parva turba hominum per te nomini meo creditura. Hec dicens. in celum sese recept. quem virgo longo euntem intuitu sequebatur.

At vero imperator expletis causis pro quibus ierat.

alexandrinorum redit ad urbem.  

Postera die  

1840 undernumen pis nowcin! [1860] Beo stalewur sce t stond wel. Ne perf pu droden na de; for lo! wic hwucche ich habbe idiht

1844 to don ye i mi kinedom, " is "in, wic me imeane, as mi leofmon. Na yeing ne dred tu,

1848 for ich am eauer wic ye, [1870] do ye me do ye; "t monie schulen burh ye jet turnen to me."

1852 Mid ye is ilke steap up mit tet heouenlich hird, "t steah in to ye heouene; "t heo biheold efter

1856 hwel ha aa mahte, blisful t blie. [1879] Under pis, com ye purs Maxence, ye wed wulf, ye heaene hund

1860 apein to his kineburh.  peos meiden ine marhen

whose name thou hast undertaken all this hardship! Be courageous and stand firm. Thou needest not dread any death; for behold! with whom I have appointed to place thee in my kingdom, which is thine, in fellowship with me, as my beloved. Dread thou nothing, for I am ever with thee, whatever men do to thee; and through thee shall many yet turn to me." With this he went up with that heavenly household, and ascended into heaven; and she continued looking after (them) as long as she could, blissful and blithe. Meanwhile, the demon Maxence, the mad wolf, the heathen hound, returned to his royal city. The maiden
sedentem eo in solio suo. fit conventus magistratuum et tribunitie
dignitatis. Tunc rex circumstan-(fol. 185b)-tibus. presentetur nobis
inquit temeraria illa\(^1\) puella. ut sciamus si vel fame ursente ad
culturam deorum poterit incurvari.

Educitur itaque de carcere virgo \(^{wes ibroht biforen him.}\)

decus. tribunali regio presentanda. Que cum in ejus staret pre-

tentia. vultumque ejus\(^2\) quem tanto dierum spatio attenuatum\(^3\) je-

junio estimarat. \(mul\)to formosiorum et splendidiorem esse videret.
 arbitabantur (!)\(^4\) clandestino\(^5\) officio\(^6\) ei subministrata alimenta.
Unde fureor commotus. carcerarios jubet excruiciari. nisi fateantur. a quo
et per que\(^7\) virgo cibis in carcere fuisset sustentata. At christi virgo
ne custodes sui causa innocenter cruciarentur. cogitur aperire quod
clam esse hominibus malebat. Ait itaque tiranno. Tu imperator hunc
locum inter homines tenère debueras. ut noxios corrigeres. non ut
crucares innocentes.\(^8\)

Veruntamen te locum judicis indigna tenere ex
huc manifestum est quod homines ab hac si qua est culpa innoxios
perire infando jubes judicio. Ego plane cibum ab homine corporalem
nullum accepi. sed qui suos milites in fame et tribulatione deserere
nescit ipse me ancillam suam per angelum suum celestis cibi alic-
mento nutrire dignatus est ipse deus meus. amator meus ipse pastor
et sponsus unicus\(^9\) meus. Ad hec tirannus dolos in pectore versans. ne
a circumstantibus tamquam iniquus et inplacabilis\(^10\) accusaretur

ait puelle. \(^{t he bigon to fon on 1864 pisses weis towart hire :}\)

Tedet me puellam regio sanguine\(^11\) ortam. magicis depravatam
consiliiis ab ingenuis progenitoribus adeo degenerari ut inmortalium
deorum nostrorum culturam non solum abhorreat. sed etiam injuri-

---

1862 C was, R biuoreB biuoren. 1863 RB ant, R omits he, Buon. 1864 C o \(\)isse, R \(\)isse, wise, omits towart hire, C toward.

\(^1\) omits illa. \(^2\) illius. \(^3\) C originally adnuatum. \(^4\) arbitabatur. \(^5\) C originally clandestino. \(^6\) consilio for officio. \(^7\) quem. \(^8\) cruciari innocentes transposed. \(^9\) C originally unicus. \(^10\) C originally placabilis. \(^11\) sanguine.
osis verbis derogando (fol. 186a) inmundorum spirituum fantasia ad illusionem hominum denotet.

Unde licet te servare quam per-
dere maluissem.

aperi nobis quid tibi infra datas inducas consilium sequi decrevisti.

Necessse est enim presenti¹ delibe-
ratione quod vis unum² e duo-
bus eligere. aut diis sacrificare
ut vivas. aut exquisitis tormentis
corpus tenerum dilacerari ut per-
cas.

Cui caterina respondit.

Vivere sane opto. sed ut mihi
vivere christus sit.

mori autem pro eo non timeo. sed
potius diligo. quia moriendo pro
eo interminabilis vite emolumen-
tum lucrari me confido.

"Pis me were leouere, [1889]
ʒef ħu wel waldest,

1868 cwic, ħen to acwellen ħe.

Pu most nede, noșeles,
an of ħes twa curen
ᵗ cheosen ananriht:

1872 libben, ʒef ħu loist lac
to ure liuiende godes;
óer, ʒef ħu nult nawt,
dreoriliche deien."

1876 ħis meiden, sone anan,
onswerede t seide: [1900]

"Lef me for to libben, swa
į ich ne leose nawt him

1880 ħ is mi lif t mi leof,
Iesu Crist mi lauerd.
Ne nawiht ne drede ich
na deיז ħ pe ouergeaSean,

1884 for ħ endeleso lif,
þ he haneSean ileuet me
ananriht þrefter.

1865 R ße for þis, C wilre for leouere. 1866 C ñif. 1867 R ant. 1868 B acwelwe,
R omits þe. 1870 R þeos. 1871 R B omit ñ. 1872 R libbe, C ñif. 1874 C ñif, B nult
nawt transposed, R no for nawt. 1875 B þu schalt dreoriliche, R dreoriliche, C dreoriliche.
1876 B [p]is (space left for p). 1877 B him onswersede, R ant. 1878 C let, omits for to,
B te libbe. 1879 C i. 1880 R þe, C leof ñ mi lif. 1881 C ih’u, B mi for mi. 1883 C na
omitted; de翟, R ouergeaSean. 1884 R endeles. 1885 R ilenet, C ileaued. 1886 B þer efet.
¹ presents.
² omits unum.

were more to my wish, if thou indeed wouldst, to have and to hold thee living than to kill thee. Thou must needs, however, speedily elect and choose one of these two: to live, if thou offerest sacrifice to our living gods; or, if thou wilt not, to die miserably.' This maiden, immediately, answered and said, "Let me live, so that I lose not him who is my life and my beloved, Jesus Christ my Lord. I nothing dread a death that soon passes over, for that endless life, which he hath granted to me straightway thereafter. Then bethink
Nam etsi tu tormentis corpus meum dilacerari facias, habeo sane deum\(^1\) meum jesum christum. qui ex hoc mortali corpore corpus michi immortale restituet. et licet in corpus meum quod inevitabili lege nature in mortem resolvi expectat. licet inquam in eum sevi-endi ad tempus habeas potestatem\(^2\) in animam meam nulla tibi data est\(^2\) potestas. nisi hoc tuum esse mentiaris. quod corporeo per te destructo habitaculo.\(^3\) ipsa libero volatu ad auctorem suum gaudens redeat.

Tu ergo tiranne quecunque penalium tormentorum machinamenta\(^4\) potes excogitare ne differas.

quia vocat me dominus meus jesus christus

cui non tauros mugientes. non oves innocuas.

sed carnem et sanguinem meum

in sacrificium offerre desidero quia

et ipse semet ipsum pro me optulit
deo patri in holocaustum.

Ah þu bipenche me anan\([1910]\)

1888 teonen þ tintreohen

þe alre meast derue

þ eni deadlich flesch

mahe drenen þ drachen,

1892 for mi longeð heonneward;

for me lauerd, Iesu Crist,

mi deorewurðe leofmon,

lutel ear me haneð ileaðet;

1896 ð wel is me þ ich mot

ba mi flesch þ mi blod \([1920]\)

offrin him to lake,

þe offrede to his feder,

1900 for me þt for al folc,

him seolf on þe rode.”

---

\(1\) dominum for deum.  \(2\) omits est.  \(3\) omits habitaculo.  \(4\) C originally machinameta.

thee quickly of torments and tortures, the severest of all that any mortal flesh may endure or suffer, for I long to go hence: because my Lord, Jesus Christ, my dearly beloved, has recently invited me; and well is me that I may offer both my flesh and my blood as a sacrifice to him, who offered to his father, for me and for all people, himself upon the cross.”
Veruntamen dico tibi et vere dico. quia in proximo superveniet tibi dies ulationis. quo christus suscitabit tibi adversarium de fide quam impugnare non cessas. qui ab hostili corpore caput infandum. gladio recidet utores. et de sceleratissime sangune1 tuo dii tui id est manes infernales execranda sument libamina. Poteras tamen tante animadversionis judicium eva-(fol. 186b)-dere si consilio meo adquiescens idola vana relinquieres. et fidei christiane culturam devotus arriperes. Ad hec tirannus ut leo violentus dentibus frendens. in vocum bujus modi erupit. Quid ignavi talia sustinemus? Usque adoe deos nostros tam contemptibiliter ab ista malefica incantatrice2 derogari patiemur. quin totum corpus membratim discerpi3 faciamus. ne et ceteri christiani adversus deos simili insultatione barbarizare4 presumant? Ergo agite omnes quibuscunque deorum injuria cure est apprehendite magam5 istam et diris suppliciis excruciatam morte crudelissima eam facite interire. tunc deum suum de cujus se jactat presidio si fas est provocet sibi ad auxilium. Factum est autem cum traferetur6 ad supplicium. quidam miserantes virginee forme decorum indigna morte perire. suadebant virgini ut imperatori potius obedire deberet. quam resistendo florentem amitteret juvenil.7 O inquiant o forma virginei decoris. o solaris species candoris. quenam tanta mentis obstinatio ista est ut generosi sanguinis puella cui divitie et honores gratis offeruntur. voluntarium mortis compendium eligat? O virgo digna imperio. consule florentissime juventuti tue. et ne negligas pulchritudinis tue vernantem speciem immatura morte perire. Quibus venerabilis virgo respondit. Deponite o viri planctus hujus inania lamenta. nec de pulchritudinis8 mee dispendio querelosas deperdite9 voces. quia caro mea que vobis florere videtur. velut stem10 et gloria ejus tanquam flos feni dum11 mox abeunte spiritu (fol. 187a) marcesscit.12 et consumpta vermisus reditura est in pulverem. unde primordialis essentie sumpsit originem. De meo igitur interitu nolite flere neque solliciti esse. quia michi talis13 cruciatus non est inte-

1 sanguine. 2 incantrice. 3 C originally discerpione. 4 C originally barbazare. 5 C originally magnam. 6 inserts beata virgo. 7 juvenilum. 8 omits pulchritudinis. 9 disperdite. 10 inserts est. 11 C dum scored out and expunged. 12 marcessit. 13 omits talis.
ritus ad consumtionem. sed transitus ad vitam. non interitus ad erumpnam sed transitus ad gloriam. Super vos potius tales expendite gemitus. quia vobis non transitus manet ad spem reparationis. sed interitus ad erumpnam eternae perditionis. His verbis beate virginis quidam eorum compuncti. subtraxerunt se ab idolorum cultura et imperatoris. sed qualis de virginis passione fieret exitus attentius considerabant.

Superveniens autem vir quidam nomine chursates urbis prefectus. et ipse vir belial. furientem regem ad novam accendit insaniam. et tormenta tormentis accumulat.

O magne inquit imperator.

Non videt adhuc caterina tale genus tormenti. quo exterreatur ut adquiescat tibi ad immolandum diis magnis nostris; Iube ergo

Hwil ìe king weol al inwi̱ of wrecexe,

1904 com a burhreue,

as ìe ìe wes ìes deoules budel, Belial of helle,

[1930] Cursates hehte,

1908 ì tus on heh cleopedep: "O kene king!

O icudd keiser!

non pudet te tanto tempore unius femine obluctatione teneri? Audi ergo imperator.

Non videt adhuc caterina tale genus tormenti. quo exterreatur ut adquiescat tibi ad immolandum diis magnis nostris; Iube ergo

1912 nanes eunnes pine

1912 ì ha oht dredde.

Do icudd dede,

1916 ì preapeæ æœin ìe.

1902 B [H]wil (space left for H), weol. 1903 C wrecææe, B wrecææe. 1905 C was; te for ìes; deoules, B deofles. 1908 R ant, C clepede. 1910 C icud. 1912 R pienen. 1913 R omits oht, C ah to for oht, R of for oht; dredeæ, C drede. 1914 C idon. 1916 R ant ñrateæ, B ñpreææ, C æœìn. 1917 R heo, C þus.

1 C originally intritus. 2 C originally consumationem. 3 inserts here the words communione non iamen id patam esse volebant propter metum imperatoris. 4 tormentum. 5 num for non. 6 C originally exterreatur.

While the King boiled all within with anger, there came a prefect of the city, as one that was the devil's herald, Belial's of hell, Chursates by name, and thus called up to him: "O valiant King! O renowned Emperor! Katherine has seen as yet no kind of pain that she had reason to dread. Use severity, now that she thus threatens and disputes against thee. Command while she is thus mad, that within three days four wheels be made, and then
ut infra triduum hoc sint facte quattuor rote et sicut ego dicta-
vero. extremi rotarum orbes et
intimi circuli. clavis prominenti-
bus et accutis (!) prefigantur.
Radii vero articulares quibus al-
trinsecus\(^1\) rotarum orbes juncti\(^2\)
reguntur \(^3\) serris preacutis
denso ordine et mordaci acumine
inbuantur.
Has juxta rotas caterina
exposita. volubilem inpetum se-
dens intueatur. ut vel sic volventis
machine stridor terrorem incutiat.
et incurvetur ad sacram deorum
culturam et vivat. Sin autem. mox
rotali impacta machinamento. hine

1918 B \(\text{for}\) \(\text{pe}\) \(\text{for}\) \(\text{peos}, C\ \text{pe}\. 1919 \text{C} \text{arken, R}\ \text{hweol. 1920 R ant}, \text{omits let. 1921}
\text{C speaken, R ant, R B weli. 1922 C B wi\(\text{s}, B\ \text{irnene. 1924 R ant. 1925 R swa—swa,}
\text{B sterke. 1926 R ant, B beore. 1927 R omits feor, C B o. 1928 R al omitted; te,}
\text{C} \text{p, hweol, beo, wurhspered. 1929 R mit, R B omits pikes, B ei. 1930 R rewe bireawe.}
\text{1931 R ant let, C tenne. 1932 C swiftliche for tidliche. 1933 B \(\text{het, R B}\) \text{Katerine schal.}
\text{1934 C B wi\(\text{s} \text{p, R omits rune. 1936 R ant, C bihalt for bisi\(\text{d; ter, R uppom.}
\text{1937 R B swiken. 1938 R ant, R B wurchen. 1939 R \(\text{t for} \text{o\(\text{ser, C ii, B} \text{ef } \text{p ha.}
\text{1940 C B beo, C towhi\(\text{s} \text{ered. 1941 R hwi\(\text{s. 1942 B hont hwele.}
\text{1 altrinsecus. 2 juncte. 3 teguntur.}

1918 B \(\text{pe}\) \(\text{for}\) \(\text{peos, C} \text{pe}\. 1919 \text{C} \text{arken, R hweol. 1920 R ant}, \text{omits let. 1921}
\text{C speaken, R ant, R B weli. 1922 C B wi\(\text{s}, B\ \text{irnene. 1924 R ant. 1925 R swa—swa,}
\text{B sterke. 1926 R ant, B beore. 1927 R omits feor, C B o. 1928 R al omitted; te,}
\text{C} \text{p, hweol, beo, wurhspered. 1929 R mit, R B omits pikes, B ei. 1930 R rewe bireawe.}
\text{1931 R ant let, C tenne. 1932 C swiftliche for tidliche. 1933 B \(\text{het, R B}\) \text{Katerine schal.}
\text{1934 C B wi\(\text{s} \text{p, R omits rune. 1936 R ant, C bihalt for bisi\(\text{d; ter, R uppom.}
\text{1937 R B swiken. 1938 R ant, R B wurchen. 1939 R \(\text{t for} \text{o\(\text{ser, C ii, B} \text{ef } \text{p ha.}
\text{1940 C B beo, C towhi\(\text{s} \text{ered. 1941 R hwi\(\text{s. 1942 B hont hwele.}
\text{1 altrinsecus. 2 juncte. 3 teguntur.}

that the spokes and felloes be pierced through with iron goads; so that the spikes and the
iron nails, so sharp and so strong, pierce through and project far on the other side, so
that all the wheels may be spiked thoroughly with keener spikes than any knife, row by row.
Let it then be turned swiftly round; so that Katherine, with the dismal sound, when she
sits by and looks thereupon, may cease her follies, and work our will; or, if she will not,
she shall be whirled in pieces, by the wheels, in such a manner, in an instant, that all who
inde serris et clavis mordacibus 1944 schulen grure habben.

discerpta ad terorem christianorum inaudito pereat exemplo.

Nec mora. jubet fieri tirannus.

quod suadet infandissimus doli architectus (fol. 187b).

Fiunt rote studiosius.1 peos heane teos hatele

et ad perniciem gentilium maturius

apparantur.

Et jam dies tercius2 illuxerat.

1948 tintreoho itimbrret; te wese, pe pridde dei, idrahen,

instat tirannus accelerari rotarum penale tormentum. et virginem si
ulteriori restiterit illigari et implicari medium ut inpulsu rota! serre
preacut! corpus tenerum dilacerarent. ut ceteri christiani crudeli
mortis exemplo conterrentur.3

Parent ministri sevientis4 belue

mandatis et rote in medio pretorii 1952 't te king heold ta,

exposte

terrorem circumspectantibus inceutiebant. at virgo nullo penali5 apparatu terrebatur. Mens namque6 à christo fundata. nec blandimentis
mulceri poterat. nec minis absterreri.

1943 B pe for second 'p. 1944 B schule. 1945 C rea§. 1946 R ant, C was. 1947 C jis, B jes, R ant, C tis, B tes, heatele. 1948 R treon for tintreoho, B tintreoh, C itimbrett. 1949 R ant, omits wes, C was, te, dai. 1950 C te. 1951 R euer iwunet transposed, C wunet. 1952 R ant, C And, R 'ja. 1953 R omits eadi, B a for eadi. 1954 R his.

1 C originally studiosus. 2 tertia. 3 C originally conterrentur. 4 C originally sevientes. 5 C originally penatu. 6 itaque for namque.

behold it shall have horror." The king listened to his counsel, and soon, as he commanded,
was this hateful and detestable instrument of torture constructed; and was, on the third day,
drawn to the place where the prefects were ever wont (to be); and the king then held,
concerning this blessed maiden, his royal council. This tormenting engine was devised in
Rotarum penalis machina hac arte explota erat. ut due uno ordine volverentur. due autem contrario inpetu agerentur. ut ille deorsum lacerando contraherent.

iste repugnantes\(^1\) sursum deorlando inpingerent.

\[1955\] B \(\text{p}]\)is (space left for \(\text{p}\)), R pinful, C was. \[1956\] R of \(\text{for}\) o, B swuhc, R iginnet.
\[1957\] C \(\text{f}at\), B turden. \[1958\] B eider, R \(\text{wi}^\circ\) for wihtward. \[1959\] R ant, ba\(\text{d}\)en. \[1960\] R omits twa, B turden. \[1962\] C to\(\text{s}in\), R o\(\text{x}er\)e. \[1963\] R omits hwen, B hwenne, R te. \[1964\] R keasten, uppart. \[1965\] R kahnten, B chahnten. \[1966\] R o\(\text{x}er\), B odre, R drah\(\text{en}\) je drahren hit (sic). \[1967\] R \(\text{t}\) dusten omitted; duneward. \[1968\] R so, igre\(\text{s}\)et. \[1969\] R \(\text{p}\)et. \[1971\] R amidden, B amidde, RB omit heapes. \[1972\] C was, tis. \[1973\] R al for to, B te, C torenden, R B torenden reowliche. \[1974\] R ant, C reowfulliche, torenden. \[1975\] C \(\text{m}i\), ra\(\text{S}\). \[1976\] C herenen.

\(^1\) repugnando. \(^2\) C originally ferrea.

such a manner, that two (of the wheels) turned either contrary to the other, and (yet) both one way: the other two turned one way also, but contrary to the former; so that when the first two would cast upward whatsoever thing they caught, the other two would draw it and dash it downwards: so frightfully (was it) contrived, that horror seized every one when he looked upon it. Here, into the centre of it, was this maiden placed, to be all torn and piteously rent, if she would not listen to their advice nor obey. But she lifted up her eyes,
Virgo interea erectis in celum oculis. tacite orationis verba ad deum fundebat.

Deus omnipotens

qui te in periculis et necessitate invocantibus pia opitulatione subvenire non desinis exaudi me in hac necessitate ad te\(^1\) clamantem.

et presta ut penalis hec fabrica celestis ictu fulminis attrita dissolvatur. ut manifestam potentie tuæ virtutem qui circumstant intuentes glorificent nomen tuum sanctum.

quod est bene dictum in secula. Tu scis domine quia non timore passionis hec obscuræ que sitienti corde quovis mortis genere ad tê venire et tê vidère desidero. sed ut hii qui per me\(^2\) credituri sunt. certiores de tuo adjutorio. et constantiores in confessione tui nominis persevèrent.


\(^1\) omits ad te. \(^2\) inserts in te.

and cried to heaven, full loudly with her heart, but with still voice: "Almighty God, manifest now thy power, and do honour to thy high name, heavenly Lord! and in order to confirm those in true faith who are converted unto thee, and that Maxence and all his party hold themselves confounded, smite so sharply upon it, that all the four wheels may fly asunder in pieces."  This was hardly said, when an angel came, with wonderful flight...
LIFE OF SAINT KATHERINE.

Needum verba virgo finierat. et ecce angelus domini de celo descendens illam molem \(^1\) vehementi turbinis \(\text{\textit{ictu in}}\) impactam tanto (fol. 188a) inpetu concussit. ut ruptis compagibus partes avulse super infusum populum tanta \(\text{\textit{vi ex}}\) cuterentur. \(^2\) ut quattuor milia de ipsa turba gentilium una turbine necarentur.

illa nimirum non degenerata \(^3\) ulcione. quam de chaldeis babilonica fornax olim exegerat. Quid plura?

\(\text{\textit{pis wes una\textae iseid}}, \quad \text{\textit{\textquoteright} an engel ne com,} \quad [2020] \text{\textit{wi\texttimes ferliche afluhte}}\)

1996 fleoninde aduneward, \(\text{\textit{\textquoteright} draf \text{\textit{\texttimes} d}}\text{unriht} \) as an \(\text{\textit{\texttimes} junres dune}}\)

\(\text{\textit{\texttimes duste hit a swuch dunt}}, \quad [2000] \quad \text{\textit{\textquoteright} hit bigon to elaterin}

al \(\text{\textit{\texttimes} to} \) cleouen; tobursten \(\text{\textit{\texttimes} tobreken}, \) as \(\text{\textit{\texttimes} hit were bruchel gles,}

2004 ba \(\text{\textit{\textquoteright} treo \text{\textit{\texttimes} te irn}}, \quad [2030] \quad \text{\textit{\textquoteright} ruten for\texttimes wix} \) swuch rune \(\text{\textit{\textquoteright} stucchen of ba\textde}

bimong ham as ha stoden \(\text{\textit{\texttimes} seten \text{\textit{\texttimes} abuten}}, \quad \text{\textit{\textquoteright} ter weren isleine}

of \(\text{\textit{\textquoteright} awariede folc}

fowr \(\text{\textit{\texttimes} usent fulle.}

Dolor et confusio et\(^4\) vox et

2012 \(\text{\textit{\texttimes} per me mahte iheren} \quad [2039] \quad \text{\textit{\textquoteright} heaxene hundes \text{jellen}

\(\text{\textit{\texttimes} eien \text{\textit{\texttimes} anden on euch half,}

\(\text{\textit{\textquoteright} cristene kenchu}n.}


\(^1\) illam molem transposed. \(^2\) C originally \(\text{\textit{\texttimes} cuteretur.} \) \(^3\) C originally degenerata. \(^4\) omits et.

flying downwards, and drove straight down towards it like a thunder-clap; and struck it such a blow, that it began to rattle and to cleave asunder; both the wood and the iron burst and broke asunder as if it had been brittle glass, and the fragments of both darted forth with such rapidity among them as they stood and sat around it, that there were slain of that accursed folk full four thousand. There one might have heard the heathen hounds yell and
exultatio christianorum.

Ipse tirannus dentibus frendens.

et mente turbatus quid agat ex-cogitat.

Erat dudum regina desuper
spectans divine utionis prodigiale
signum. et que prius se occul-
tabat propter metum viri sui.
nunc arrepto itinere se in con-
spectu belue sevientis constanter
inmersit.

Quid tu inquiens miserande\(^1\) con-
junx contra deum eluctaris?

Que te insania ô crudelis belua

2016 t herien þen healent,
þe helpeð hise oueral.
þe keiser al acanget,
hefde iloset momdrem,

2020 t dearede al adeadet,
duincinde t dreori,
t drupest alre monne. [2050]
þe ewen stod eauer stille

2024 on heh, t biheold al;
hefde ihud hire aĕet ta,
t hire bileane iholen.
þa, þet, ne mahte ha na mare;

ah dude hire adun swiðe,
t for writable, wiþuten fearlac,
ouer þiderwardes;

2028 t weorp hire biforen [2060]
þen awariede wulf,
t þeide lude steuene,

Wrecche mon þu tu hit art!
hwerto wultu wrestlin

2032 wið þe worldes wealdent?
Hwet medschipe makeð þe,
þu bittre balefule beast!

\(^1\) C originally miserante.
adversus\textsuperscript{1} factorem tuum consurgere\textsuperscript{2} cogit? to weorin him \(\not p\) wrahte \(\not p\)

An tu prospero exitu finire arbitraris certamen quod adversus deum et famulos famulasque ipsius sumpsisti?

Agnosce vel nunc in presenti facto quam potens est christianorum deus\textsuperscript{3} et quanta animadversione te ipsum per se dampnaturus est qui uno \(\not \text{'i\text{ctu}} \) \(\not \text{f}ulminis tot milia hominum homie consumpsit.

Porro multi gentilium qui\textsuperscript{4} ad hoc spectaculum convenervent.

videntes magnalia dei conversi ad christum \(\not \text{'}\) publica voce clamabant dicentes.

\textsuperscript{1} adversum.  \textsuperscript{2} consurgere.  \textsuperscript{3} christianorum deus transposed.  \textsuperscript{4} C originally quia.
Vere "magnus est deus christianorum. cujus nos servos ab hodierno die constanter profite-mur. Nam dii tui idola vana sunt. que nec sibi nec cultoribus suis aliquid prestare possunt. His auditis tirannus collegit se in omnem furorem adversus eos. sed vehementius adversus reginam. in vocem hujusmodi erūpit.

Quid tū inquiens regina ita loqueris? Num te quoque magicis artibus seductam christianorum aliquis subvertit ut et tū quoque omnipotentes deos nostros (1888) relinqueres. per quos imperii nostri summa consisti?"
Que mala\(^1\) infelicitas mea. ut qui ad culturam deorum nostrorum alienos coartabam. jam pestiferum subversionis venenum familiaris\(^2\) domui mee inserpere videam. et unicam lectuli mei consortem hujus morbi contagione vexari contuear? Porro si me ita amor conjugalis emolliverit. ut pro regine erronea mutabilitate deorum contumeliam ego negligam. quis ut eetere imperii romane matrone. hujus ejusdem erroris\(^3\) exemplum imitantès viros proprios a cultura deorum evertant.\(^4\) et ad fabulosam christianorum sectam totum regni corpus incurvare presumant?

Juro\(^5\) ergo tibi per magnum deorum imperium ó regina. quod nisi maturius ab hae stulticia. respiscens diis immolaveris. caput tuum a cervice recisum et carnes feris et volatilibus dilacerandas Hodie reiciam.

Nec tamen tu celeri morte vitam finisse letaberis quam ego extortis primo mamillis longo faciam cruciatur

\(^{2084}\) Ich swerie bi þe mihtes of ure godes muchele, bute þef þu þe timluker do þe i þe þeinturn,

\(^{2088}\) ðt ure godes grete þþ tu gre mest nuþe, [2120] ich schal schawin hu mi sweord bite i þi swire;

\(^{2092}\) ðt leoten toluken þþ flesch þþ fuheles of þþ lufte; ðþ þet, ne schaltu nower neh se lihtliche etsterten;

\(^{2096}\) ah strengre þþ schalt þþlrien: for ichulle leoten luken ðþ teon þþ tittes awen, [2130] of þþine bare breosten,

\(^{2100}\) ðþ prefter don þþ to deaþe,

\(^{1}\) L malum; C originally malu. 
\(^{2}\) familiaris. 
\(^{3}\) ejusdem erroris transposed. 
\(^{4}\) avertant. 
\(^{5}\) C originally Iure.

might of our great gods, except thou the sooner put thyself in the way back again, and greet our gods whom thou now provokest. I shall show how my sword (can) bite in thy neck; and let the fowls of the air tear thy flesh. And yet, neither shalt thou by any means near so lightly escape; but thou shalt suffer severer pain: for I shall cause the teats to be torn and pulled away from thy bare breasts, and afterwards put thee to death, the direst thing
interire.
deruest þing to drehen."

"Alle þine þreates
ne drede ich," quoð ha, "riht
noht.

2104 Eauer se þu mare wa
't mare weane dest me,
for mi neowe leofmon,
þe ich on wið lune leue,

2108 se þu wurchest mi wil
't mi weole mare. [2140]
Do nu þenne hihendliche
þu hauest on heorte,

2112 for of me ne schaltu
bijeoten na wiht mare."
Sone se he understod wel
þe he ne sturede hire nawt,

Iubet igitur crudelis tirannus mi-
nistris. contemptibiliter reginam
apprehendere matronam. et trans-
fixas clavis ferreis mamillas ab
imo pectore extorquéri.

Que cum ad locum supplicii
deruetur. respiciens ad beatam

2124 drohen to fordon hire,

2101 entirely omitted by R. 2102 R þine þine (second þine expunged). 2103 R dros, omits
quoð ha, B C qu, C nawt for noht. 2104 R so. 2105 R ant, C weane (a partly covered by
ink blot), B wene, C dost. 2106 C newe, R leouemon, C lefmon. 2107 C þ, R leue for
lune (first e expunged and u above it). 2108 R so, mi wi (wi underlined) wil, C wurches.
2109 R ant. 2110 R hientliche. 2112 B schalt tu. 2113 C bijete, B bijeote, R omits
wiht. 2114 B B [S]one (space left for S), R as for se; under (stod added from above),
B understot. 2116 C herte. 2117 C nimen. 2118 C wiñute for bute. 2120 B neillies.
2121 B rende, R hatterliche, C heterliche. 2122 B breost. 2123 C deoules, B deofel (sic).

to undergo." "All thy threats I nothing dread," quoth she. "The more woe soever and
the more suffering thou inflictest on me, for my new beloved, on whom I with love believe,
so much the more dost thou work my will and my welfare. Do therefore now quickly that
which thou hast at heart, for of me thou shalt obtain nothing more." As soon as he
understood well that he moved her not, he commanded, in hot heart, to seize her rudely;
and immediately without judgement, to pierce through her nipples with iron nails, and rend
them up cruelly with the breast-roots. As the devil's servants were dragging her to destroy
CATERINAM dixit. O veneranda christo virgo funde preces ad dominum pro cujus nomine certaminis hujus\(^1\) luctamen apprehendi, ut infra instantem\(^2\) passionis hujus articulum\(^3\) confirmet cor meum. ne caro infirma mentem cogat imbellem\(^4\) deficere. ne coronam quam militibus suis a christo promissam contestabaris.\(^5\)

ego metu passionis amittam.

Ad quam pretiosa virgo. ne timeas inquit ò veneranda et deo dilecta regina. sed viriliter ha biseh toward Katerine, ò seide, "Eadi meiden! ernde me to ò leue lauerd, for hwas luue ich ò polie ò me bilime{ö} me püs; \([2160]\) ò he i ò ttreohe 2132 ò ich am iturnd to, hardi min heorte, ò tet wake ules ne wursi neauer mi mod.

2136 swa ò ich slakie to ofseruin heouenrice; ò ich ne forga neauer, for fearlac of na pine, 2140 ò beo fleschlich, \([2170]\) òe crune ò Crist haue{ö}, efter ò tu e widowdest, ileuet his icorene." 2144 "Ne dred tu nawt," quoë Katerine, "deorew òe cwen, ò deore wiö drihtin of heouene;"
LIFE OF SAINT KATHERINE.

for ye is ileuet todei,

for an lutele eorðlic lond,

† heouenliche kinedom;

for a mon of lam,

† ye ye is lauerd of lif;

† ye ye is lauerd of lif;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† ye aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;

† he aliæ in lute hwile,

endelese reste

in † riche of heouene;
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Tunc ministri extra civitatem eam ducentes. ferreis. hastilibus et sic regias mamillas traiciunt. et sic suspensas ab imo crudeliter pectorae mammas evellunt. De hinc gladio percussa. felici martirio migravit ad christum. vicesima tercia die mensis novembris feria quarta.

Porphyrius vero noctu assumptos secum quibus secretum suum palam esse voluit. corpus regine et martiris conditum aromatibus

2172 ṭ ham wes ihaten; ISIS ṭ heo duden; drohen hire wiðuten ṭe burhþetes; 一致好评 ṭ tuhen hire tittes
2176 up of hire breosten, bi ṭe bare bane, wiþ eawles of irne; ṭ swipten of ṭrefter, [2210]
2180 mid sweord, hire heaued; 一致好评 ṭ heo swarf to Criste upon ṭe ṭreo ṭ twentieth dei of Nouembres moneþ;
2184 ṭ ṭ wes on an Wodnesdei ṭ ha ṭus wende, martir, to ṭe murhþes ṭ neauer ne wonieþ.
2188 Porphire ananriht ferde ṭider i ṭe niht; [2220] ṭ swucche wiþ him of his men ṭ he wel truste on;
2192 ṭ al ṭe lefdís licome leofliche smirede wiþ smirles of aromaz swote smellinde,
sepelivit.

Mane autem facto fit questio de corpore regine. quis illud sustulisset. De quo cum multos¹ suppli-cium pertrahi vidèret porphirius. constanter ante tribunal imperatoris irruit dicens.

Quid tù homines innoxios puniri mandasti imperator

as hit deh martir ṭ cwen for to donne.
Me com i þe marhen,  [2230]
2200 het witen hwa hefde, aþein þe kinges forbode, þ þ licome iled þeonne. Þa Porphire iseh feole, 2204 þ þe seide hit upon, gultelese, leaden  þ þ dreien to deaþe, leop forð wiþute fearlac, 2208 þ þ com biforen þ þe keiser,  þ þ keneliche clopeede,  [2240] “Sei, þ þ Sathanesses sune, þ þ kinge foruþes t! Velut sacrilegi reos quos potius defensos esse oportuerat.² si te nature religio³ humana corpora a feris et volatilibus tollenda esse docuisset? Qua in re vesano te spiritu agitari manifestum est:’ qui humanis corporibus nec etiam sepulturam indulges. Que etenim velut sacrilegii reos quos potius defensos esse oportuerat.² si te nature religio³ humana corpora a feris et volatilibus tollenda esse docuisset? Qua in re vesano te spiritu agitari manifestum est:’ qui humanis corporibus nec etiam sepulturam indulges. Que etenim velut sacrilegii reos quos potius defensos esse oportuerat.² si te nature religio³ humana corpora a feris et volatilibus tollenda esse docuisset? Qua in re vesano te spiritu agitari manifestum est:’ qui humanis corporibus nec etiam sepulturam indulges. Que etenim


¹ C originally mult. ² optaverat. ³ C originally relio.
genses tam barbara hujusmodi judicium edidit. ut vel cadaver exanime terre matris gremio sepeliri prohiberet? Veruntamen antequam innocentes perire consentiam. si reos esse judicas qui christi martirem sepelierunt. reatum hujusmodi non formido.\(^1\)

Condempna certe si audes. quod contra imperium tuum ancillam\(^2\) christi\(^3\) sepelivi.


"Nu \(\xi\) art," quo\(\Phi\) re king,
"ken \(\xi\) icnawen
\(\Phi\) tu hauest de\(\Phi\) oflearned;
2220 \(\Phi\) leiden in eorde."

Hic\(^4\) tirannus velut alto vulner saucius. pro plantu rugitum velut amens altum emisit. quo tota regia pertonuit. O \(\Phi\) me miserum. \(\Phi\) omnibus miserandum. ut quid me in hanc erumpnosam vitam natura mater edidit. cum tollitur omne quod nostri imperii precipue summa requirit? Ecce porphirius qui erat unicus\(^5\) anime mee custos. et tocius laboris solatium. in quem ab omni cura et sollicitudine reclinabor velut singulari michi presidium. ecce hic nescio qua deomonum infestatione supplantatus. deorum nostrorum culturam\(^6\) aspernatur. et illum iesum quem vesana turba christianorum pro

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\(^1\) reformido. \(^2\) omits ancillam. \(^3\) C adds christi on the margin; L inserts famulam. \(^4\) Hinc. \(^5\) erat unicus transposed. \(^6\) euram for culturam.

we, against thy commandment, took away the body, and laid it in earth." "Now art thou known," quoth the king, "and hast acknowledged that thou hast deserved death; and through thee, all the others. But because thou art a renowned knight, and the chief of them
LIFE OF SAINT KATHERINE.

deo colit, utpote mente captus publica voce confitatur. Hic nimi-
rum reginam a lege patria et cultura deorum subvertit. nec aliás
querendus nobis est\(^1\) conjugalis\(^2\) dementie architectus. Et quamvis
irreparabile michi dampnum de conjuge abeo constet illatum. hoc
potius eligo ut resipiscens ab hac stulticia. deos sibi placibiles red-
dat. et in nostra ut ceperat amicitia perduret. quam nostre\(^3\) animad-
versionis sententiam experiatur. His dictis. jussit omnes com-
militones ipsius qui lateri ejus adherebant. coram se adduci. quibus
seorsum advocatis. dum de porphirii conversione questionem faceret.
omnes una voce se christianos esse protestabantur. nec metu mortis
à fide christi et porphirii societate ullatenus dilapsuros. Hic tirannus
aliquis eorum putans terrore penarum a proposito posse revo-
cari. jubet eos\(^4\) exquisitis cruciari suppliciis. Quos cum ad locum
supplicii pertrahi porphirius intueretur: timens ne timore passionis
mentes eorum turbarentur. dixit tiranno. Quid hoc imperator sibi\(^5\)
vult. quod horum principem et caput dimittis me inquam dîco. et
membra inferi"a\(^6\) persêqueris? Nam nisi me victum primo red-
dideris. inanem in his laborem consûmis. Ab his ergo querere si
quid habes:\(^7\) ego pro eis tibi asto ratio-(fol. 190a)-nem redditurus.
Dicit ei tirannus.

Tu caput et princeps horum es
ut asseris. oportunum est ut tû de
te istis prebeas exemplum. vide-
licet ut primus ab hac\(^7\) stulticia
resipiscas. et nobiscum gloriose

Ah for þu art iuudd cnih, t heaued of ham alle, cheos ðet of þeos twa:
2228 oðer chear ananriht, [2260]
þ te oðre chearren þurh þe, 
þ tu schalt libben, 
þ beon leof þ wuð me ;
2232 oðer, þef þu nult no,

2225 C cud. 2228 R omits oðer, C þer (expunged) for chear, which is added on the margin. 2229 R oðere. 2231 C B beo, B wurð wið me. 2232 C þif, B þef þu, omits no.

\(^1\) nobis est transposed. \(^2\) omits conjugalis. \(^3\) omits nostre. \(^4\) omits cos. \(^5\) C originally only s; L imperator sibi transposed. \(^6\) C originally inferi"a. \(^7\) C originally hanc (?).

all, choose yet (one) of these two (things): either turn instantly, that the rest may turn through thee, and thou shalt live, and be beloved and honoured by me; or, if thou wilt not, stretch
vivas. aut certe\(^1\) primus\(^2\) gladio interes. Ita locutus.

jubet hunc cum\(^3\) ceteris commilitonibus suis extra civitatem trahi.

et amputatis capitibus corpora inhumata canibus corrodenda emitti.\(^4\)

Quod et factum est;

streche for\(\acute{c}\) jine swire scharp swood to underfonne.”
Porphire \(t\) alle hise

heolden ham togederes, \(t\) wi\(\acute{c}\) se s\(\acute{o}\)e gabbes
gremeden him se sare [2270]

he het heterliche,

anan wi\(\acute{s}\)uten \(p\)e burh,

bihefden ham, euch fot;

\(t\) leauen hare bodies

unbiburiet alle,

fode to wilde deor,

\(t\) to luftfuheles.

His heaste wes ifor\(\acute{c}\)et,

\(t\) alle clane bihefdet;

ah, for al his forbode, [2280]

nes hit \(p\) te bodies

neren ifatte i \(p\)e niht

\(t\) feire biburiet.

Nalde nawn godd leoten

his martirs licomes

liggen to forleosen,

\(p\) hefde bihaten

\(p\) an her of hare fax

ne schulde forwur\(\acute{e}\)n.

forth thy neck to receive the sharp sword.”

Porphirius and all his knights adhered to each other, and with such true taunts vexed him so sore that he furiously gave orders to behead them immediately, every man, without the city; and to leave all their bodies unburied, as food to wild beasts, and to fowls of the air. His hest was performed, and they were every one beheaded; but, notwithstanding his prohibition, it hindered not that the bodies were taken away in the night and honourably buried. God would not suffer his martyrs' corpses to lie to perish, who had promised that a hair of their heads (hair) should not perish. The king's
Consummata\textsuperscript{1} itaque est\textsuperscript{2} horum passio mense novembrio die vicesima quarta feria quinta. Postera autem die sedens pro tribunal

impiissimus tirannus. nec dum martirum sanguine saciatus beatam CATERINAM jubet sibi presentari.

cui sic ait.\textsuperscript{3} Quamquam tu omnium horum rea sis quos arte magica depravatos mortis compendium subire fecisti. si tamen ab erroris proposito animum revocares. et diis omnipotentibus thura offeres:\textsuperscript{4}

poteras nobiscum feliciter regnare.

et prima in regno nostro nominari. Ne nos ergo\textsuperscript{5} diutius protrahas. quod vis

\begin{align*}
2258 & \text{ B [P]e (space left for P), C[P] a for } \text{ B for } \text{ B omits} \\
2259 & \text{ R katerine swi}\text{de cumen, C Kater'cume. 2261 R omits swi}\text{de, R B binoren, C omits him. 2262 R t heo, C was, R uor.} \\
2263 & \text{ C bigon for brec on. 2265 B of ham alle, C cleane. 2266 B wichecref. 2267 C hauest, R so. 2268 C omits to, R towar\textsuperscript{e}, B towart, R deox. 2269 R as } \text{ pah ha. 2270 C } \text{ if, wi}\text{draheste. 2271 R ant wule, B wulle, R ure godes igreten. 2272 R as. 2274 B murhe. 2275 B libbe. 2276 R ant, C B beo, C cud } \text{ i cud. 2279 R blue.} \\
\end{align*}

\textsuperscript{1} C originally consumpta. \textsuperscript{2} itaque est transposed. \textsuperscript{3} et dixit for cui sic ait. \textsuperscript{4} C originally offers. \textsuperscript{5} omits ergo.

thirst was not even yet, with all this blood, cooled; but he ordered Katherine to come speedily before him. She was soon brought forth, and he broke on to say, “Though thou art guilty of all the rest; though thou, with thy witchcraft, hast made so many to run towards their death, as if they were mad; yet, if thou retract and wilt salute our gods as well as thou hast grieved and mocked them, thou mayest, in all pleasure, live long time with me, and shalt be most celebrated and renowned in all my kingdom. Put us off no longer; but consider now, quickly, whether it is preferable for thee to do what I propose to
ex duobus unum elige.
aut maturius aris libamina inferas.
aut hodie à cervice gladio caput
avulsum miserabile prebebit¹ in-
tuentibus spectaculum.

Cui virgo respondens.²

Non est inquit miserabile spec-
taculum. cui de occasu ortus suc-
cedit gloriosus.
de morte immortalitas. de merore
jocunditas: de tristicia gaudia
mercantur³ eterna.

Te ergo prostrare diutius tiranne
non quero. Fac quecunque animo
concepi. paratam me esse vide-
bis⁴ ad omnia sustinenda quemichi
inferre potueris dum dominum⁵

2280 hweœer ðe beo leouere
don ð ich ðe leare,
&t libben ðef ðu swa dest;
oðer, ðis ilke dei,

2284 se droriliche deien,
ð ham schal agrisen
alle ð hit bialdlecns.”

“Nai,” quoth Katherine,

2288 “nis nawt grislich sibç

to seon fallen ð jing [2321]
ð schal arisen, þurh ð fal,
a þusentfalt te fehere,

2292 of dealls to lif underéslic;
ð to arisen from ream
to aa lestinde lahtre;
from bale to eche blisse;

2296 from wa to wunne, ð to weole
þurhwniende.

Nawiht, king, ne kepe ich
ð tu hit fir firsti;

2300 ah hat hihendliche
ð tu haest in heorte,
for ich am þarow to al þe wa
þu const me þarkin,

2280 C leuere. 2281 C omits þe. 2282 R ant, C þif, R omits swa, C dost. 2283 R oðer
i þis. 2284 R omits se; dreliche. 2285 C þ alle ham. 2286 C omits alle, B þe, C
hihalden. 2287 B [N]ai (space left for N), q5, C q. 2288 C ladlich for grislich, 2289
C seo, B falle, C omits þ, R þ þing fallen. 2290 B þe, arise. 2291 C þusendfald, þe,
R scener for fehere. 2292 R deÞ, R undedlich, B underdaslic. 2293 B arise, C fram.
2294 C ai, B a, C lastende, B lastinde, R lealhte. 2295 C fram. 2296 C fram, winne,
R ant, C wele. 2298 R nawih, B Nawhit, R kep. 2299 C writes ð tu lengre hit firsti.
2300 C writes ah hat tu hihendliche, R hihentliche. 2301 C on for in. 2302 R alle.
2303 R const me transposed, C jarken.

¹ C originally prebit. ² respondit. ³ succedunt for mercantur. ⁴ esse videbis transposed.
⁵ C dominum added on margin; L has regem.

thee, and to live if thou dost so; or, this very day, to die so dismally, that all who behold it
shall shudder.” "Nay," quoth Katherine, "it is not a loathly sight to see a thing fall that
shall rise again, through that fall, a thousand times fairer,—from death to life immortal;
and to rise from weeping to everlasting gladness; from misery to eternal bliss; from
sorrow to joy, and to welfare that ever endureth. I care not at all, O king, that thou
shouldst longer delay it; command then speedily what thou hast at heart, for I am prepared
for all the pain that thou canst provide for me, so that I may see my beloved, who is so worthy of love, and joyfully be brought among my companions, that follow him everywhere in the fair company of virgins in heaven." The king, as one who was drunken with the devil's poison, wist not what to think: he commanded, however, to put her quickly out of his sight, and behead her without the barriers of the city. She, as they conducted her, looked back again, on account of the noise she heard, and saw many heathen, men and women, running after her, wringing their hands and weeping sore. But the maidens most of all, in sad and sorrowful mood, and the rich ladies, let tears trickle. And she turned again,
matrone nobiles lamentabuntur.  

Conversa igitur ad illas. dixit.

O generose matrone & virgines clarissime nolite obscurum passionem meam lamentabili planctu onerare sed si nature pietas vos ulla erga me incitat ad miserationem. congaudete precor michi potius quia video christum me vocantem qui est amor meus. rex et sponsus meus. qui est merces copiosa sanctorum. decus et decor virginum. 

Vos vero planctum istum lacrimae 2352 Ower wop wende\n
somewhat angered, and chid them for their weeping in words like these: "Ye ladies and ye maidens, if ye were wise, ye would not conduct me forth toward bliss with such doleful faces (features); ye would never lament nor make sorrow for me, who go to eternal rest, into the kingdom of heaven. Be cheerful, I beseech you, if ye wish me joy; for I see Jesus Christ, who calleth me and waiteth for me; who is my Lord and my love, my life and my beloved, my joy and my betrothed, my rejoicing and my reward, and the crown of virgins." Turn all
mabilem quem inaniter in me deperditis in vos ipsas\(^1\) conver-
tite. ne vos in hoc gentilitatis errore dies suprema deprehendat.
pro quo fetus eternos subeatis.

2356 for \(\mathfrak{p}\) hea\(\mathfrak{s}\)ene lif
\(\mathfrak{p}\) \(\mathfrak{p}\) in ligge\(\mathfrak{s}\);
as \(\mathfrak{p}\) schullen alle, \[2390\]
buten \(\mathfrak{p}\) \(\mathfrak{p}\) forleten,
2360 hwil \(\mathfrak{p}\) \(\mathfrak{p}\) boe\(\mathfrak{s}\) o liue,
ower misbileau.

Hec locuta a\(^2\) percussore orandi

spatium indulgeri sibi poposcit.

Quod cum spiculator annueret.\(^3\)

ipsa elevatis in celum oculis\(^4\)

oravit dicens.

O decus et salus

2368 \(\mathfrak{p}\) \(\mathfrak{p}\) bede ane bone. \[2401\]
He \(\mathfrak{p}\) ettede hire \(\mathfrak{p}\) \(\mathfrak{p}\)
bl\(\mathfrak{e}\)liche leaue;
2372 \(\mathfrak{t}\) heo biheold upward,
\(\mathfrak{w}\) \(\mathfrak{w}\) upaheuen heorte;
\(\mathfrak{t}\) cneolinde duneward,
\(\mathfrak{p}\) \(\mathfrak{p}\) to Criste cleopede:

2376 "Lauerd, leome \(\mathfrak{t}\) lif
of allo riht bileafde; \[2410\]

your weeping upon yourselves, lest ye once more weep eternally in hell, for that heathen life
in which ye lie; as ye shall all, except ye leave off your unbelief whilst ye are in life.'
When she had thus spoken, she requested him who had the sword, as it gleamed above her,
and was to be her slayer, that he of his liberality, would delay for her, and indulge her, while
she bowed herself and prayed a prayer. He granted and gave her permission cheerfully;
and she looked upwards, with uplifted heart; and kneeling down, she thus called upon
Christ: 'Lord, light and life of all true believers; mild Jesu, who art thyself the reward
credentium. ó spes et gloria virgínium ejus bone.

gratias tibi ágo: qui me intra collegium ancillarum tuarum con-
umerare dignatus es.

Fac ergo hanc cum ancilla tua obsecro¹ miserericordiam. ut qui-
cunque in laudam et gloriam² tuam passionis mee memoriam
erint. sive in exitu anime sue aut etiam in quacunque angustia
me invocaverint: celerem pro-
pitiationis tue obtineant effectum.

Fugiat ab eis pestilentia et fames.

morbus et clades: et universa
aurarum intemperies.

milde Iesu, ἧ art te seolf
meidene mede;

2380 ihered ῳ ihecit
beo ὃ, hehe healent!

2387 ῳ ῳ ich ῳ ūnki, lauerd,

2384 ῳ ῳ waldest ῳ ich were
i ῳ ῳ tale of ῳ pine wumen.

Lauerd, milce me nu,

2388 ich bidde ῳ ῳ peos bone,—

2389 ῳ ῳ alle ῳ ῳ munnneᵣ
mi pine ῳ ῳ mi passion,

2392 ῳ ῳ cleopieᵣ to me hwen ha
schulen

2396 hihentliche ijer ham,
heouenliche healent! [2430]

2397 Aflei from ham al uuel,
weorre ῳ ῳ weane baᵣe,

2400 ῳ ῳ untidi wederes;
hunger ῳ ῳ euch hete

2378 C ih’u, B ῳ ῳ for ῳ, C ῳ ῳ self. 2380 B iheret, R ant, C ihheied. 2381 C healend.

2382 R al for ῳ, C And, te. 2383 R ilenet, C ileuat, B iheueth. 2385 R B omit ῳ, C wumen. 2387 R ant, ārni, C ārne. 2389 C ̄ɔa for ῳ; ῳ at, B ῳ ῳ for second ῳ, R munieth. 2391 C to ῳ; leue for luee. 2392 C clepien. 2393 R ῳ, de ν. 2394 R so hee. 2395 B i, R oöer for ῳ, E i, R neowcin. 2396 C hihendliche. 2397 R heouenlice, C heuenliche (hole in MS.: I and part of i wanting), R lauerd for healent, C healend. 2398 C fram, B alle. 2399 R worre, ant, C wone, B wone. 2401 R ant, heate. 2402 C ῳ, R heamᵣ, ant, C harmᵣ, B hearmᵣ.¹ omits obsecro. ² gloriam et laudem.

of maidens; praised and exalted be thou, great saviour! And I thank thee, Lord, that thou hast permitted me, and wouldst that I should be in the number of thy women. Lord, be gracious to me now, and grant me what I desire: I request of thee this boon,—that all those who mention my pain and my passion, for love of thee, Lord, and invoke me when they are about to endure the tribulation of death, or whenssoever they do this, in need or in trouble, thou listen to them speedily, O heavenly Saviour! Make to flee from them all evil, both war and trouble, and unseasonable storms; hunger and every hatred that depresses and harms
Fiat in finibus eorum terre secunda messio. Æter salubrior. et secunda elementorum gratiam jocunda fructuum ubertas.

Ecce jam expleto certaminis agone domine jesu christe ferientis gladium expecto.

Tu quod carnifex tollere non potest precor suscipe spiritum meum: et per manus sanctorum angelorum in eternae quietis sede cum sanctis virginibus con-

foveri jubeas. 

Necdum orationem compleverat: et ecce vox hujusmodi de sullimi nube emissa ad eam redditur.

Veni dilecta mea. speciosa mea: ecce tibi beatitudinis jânua aperi-

Lowr! her ich abide

them! Lo! I abide here the bite of the sword's edge. Let him that puts me to death, do all that he may, let him take what he can take,—the life of my body; I send my soul to thee, O Saviour, in heaven; command that it be placed, by thy holy angels, in that heavenly household among thy maidens." She had no sooner spoken thus, than there came a voice descending from heaven: "Come, my dearly beloved: come now, my spouse, most beloved of women! Behold, the gate of eternal life awaits thee fully opened! The abode of every joy
tur. ecce (fol. 191a) quietis eternae mansio tibi parata adventum tuum expectat. jam in occurrunt tuum chorus ille virgineus sanctorum exultantibus animis cum triumphanti adventat corona. Veni ergo. et ne sollicitetris de donis quae postulas: nam et his qui passionem tuam devotis mentibus celebraverint. et qui in periculis et necessitatibus tē invocaverint. presidia optata. et opem celerem de celo promitto.

Facta ergo habe voce: Christi virgo lacteam cervicem propter dens spiculatori ait.

Ecce vocor a domino meo Jesu Christo. tū jam impiger age: et

pe wununge of euch wunne

2424 kepēc t copneþ þi cume.

Lo! al þi meidene mot tō tet hird of heuene, cumeð her æsein þe, [2460]

2428 mid kempene crune!

Cum nu, t ne beo þu na þing o dute of al þu tu ibeden hauest;

2432 alle þeo þ munneð
þe þi passium,—

hu þu deæ drohe,—

wið inwarde heorte,—

2436 in eauer euch time
þeo to þe cleopien [2470]

wið lune t rihte bileaue, ich bihate ham hihentliche

2440 help of heueneriche.'

Heo, wið þeos steuene, strahte forð swiftliche

þe snawhwyte swire,

2444 t eweð to þe cwellere:

"Mi lif, þ mi leofmon, Iesu Crist, mi lauerd,

haueð nu icelopet me. [2480]


1 C originally virgines. 2 C originally sollicitetris. 3 inserts ego. 4 inserts autem.

expecteth and longeth for thy coming. Lo! all the assembly of virgins and the company of heaven, are coming to meet thee, with the crown of conquerors! Come now, and doubt nothing in regard to all that thou hast prayed for. All those who mention thee and thy passion—how thou enduredst death,—with sincere heart,—at every time they shall invoke thee with love and true faith, I promise them help speedily from the kingdom of heaven." She, at these words, stretched forth quickly her snow-white neck, and said to the executioner: "Jesus Christ, my life, my beloved, and my Lord, hath now called me to him. Now then
redde expletem quod à tiranno
accepisti mandatum.

Mox ille insurgens. decollavit eam.

Quo ex facto: due rês memoria
digne\(^1\) apparuerunt. una quia lac
pro sanguine in testimonium virgi-
nalis innocentie de corpore ejus
effusum terram uberius irrigavit:
altera quia mox angeli acces-
serunt. et assumptum corpus per
altum aerea\(^2\) subvehentes in Monte
Sýnai deposuerunt:

qui Mons à loco occisionis ejus\(^3\)
distat itinere viginti et eo amplius
dierum.

quo in loco innumerar ad laudem

2448 Do nu þenne hihentliche
þ te is ihaten.”
þ he, as ha het him,
hef þ hatele sword up,
2452 þ swipte hire of þ heauen.
I þ ilke stude, anan,
iwurþen twa wundres.
þe an of þe twa wes,
2456 þ ter sprong ut, mid te dunt,
mile imenget wiþ blod, [2490]
to beoren hire witnesse
of hire hwite meiþhad.
2460 þe oþer wes, þ to engles
lihten of heuene,
þ heuken hire on heh up,
þ beren forþ hire bodi,
2464 þ biburieden hit
i þe munt of Sýnai,
þer Moýses fatte
þe lahe et ure lauerd, [2500]
2468 from þeonne as ha deide
twenti dahene þong,
þ þet ma, as pilgremes,
þ wel witen, seggeþ.
2472 þer ure lauerd wurcheþ

2448 C hihendliche. 2450 C And. 2451 B healete, C sword. 2452 C þat, R heauet.
2453 C þat, stede. 2454 B iworþen. 2455 C omits of þe twa. 2456 C sprang, R mit,
C wiþ, R omits te, C þe. 2457 R omits wiþ. 2458 R iwitnesse, B witnesse. 2459
R hwite (h added from above), C meidenhad. 2460 C þat for þe; was, R engels (s added
from above). 2461 R from for of, B heouene. 2462 R ant, up on heh. 2465 R sýnay.
2466 R moises. 2467 R at. 2468 C fram, R heo. 2469 C gong. 2470 R ant,
C And, B þette, C mare. 2471 B þe, C writes seggen þ wel witen. 2472 B þear.

\(^1\) memoria dignæ transposed.  \(^2\) aera.  \(^3\) C ejus supplied on margin; L omits ejus.

quickly perform that which is commanded thee.” And, as she bade him, he lifted up the
hateful sword, and struck off her head. In the same place, instantly two miracles were
done. One of them was, that there sprang out, with the stroke, milk mingled with blood,
to bear her witness of her pure virginity. The other was, that angels descended from
heaven, and carried her up on high and bore away her body, and buried it in the mountain
of Sinai, where Moses received the law from our Lord, twenty days’ journey from the place
where she died, and still more, as pilgrims say, who have sure intelligence. There our Lord
LIFE OF SAINT KATHERINE.

domini fiunt miracula.

Inter que et hoc unum insigne constat miraculum, quod de sepulchro ipsius rivus olei indificienter manare videtur.

Nam et de minutis ossibus que de sarcôfago cum oleo effluunt, ubicunque asportantur, salutaris olei liquor stillare non desinit. ex quo peruncta debilium corpora celeris medicine opem reportant.

Passa est ergo beata KATERINA mensenovembrio. ¹ vicesima quinta die. feria sexta: hora tercia servans videlicet diem et horam qua Christus pro mundi re-

se feole wundres for hire, as na muœ ne mei munnen. Ah bimong ham alle,

2476 ṭis is an of ṭe heste,— [2510] ṭ ter rinneœ aa mare eoile lique riue,

2480 of ṭ stanene ṭruh ṭ ha in resteœ.

2484 floweœ oœer eoile ut; [2519] hwider se me eauer bereœ ham,

2492 icrunet, to Criste,

from cœrœliche pinen,

2496 t Fridei, onont te under:

i ṭe dei τ i ṭe time

worketh so many miracles, on her account, as no mouth may recount. But, among them all, this is one of the greatest,—that there runneth oil evermore alike abundantly, and a stream rushes out of the stone coffin, in which she rests. Also, from the small bones, which flow out with the oil, other oil floweth out, (which) whithersoever they are carried, and wheresoever they are kept, heals all diseases, and relieveth men, who have true faith, and every distress. Thus went the blessed maiden Katherine, crowned, to Christ, from earthly pain, in the month of November, the twenty-fifth day, and on Friday, about the Undern:
day and at the time that her dearly beloved Jesus, our Lord, gave up his life upon the cross for her and for us all. May he, as Saviour, be praised and exalted, in the world of all worlds, ever to eternity! Amen!
NOTES.

15. R *pes*; the scribe took the *wén* of his original for a *born.*
23. C by an erroneous separation of letters forms a word derived from O.E. *earh* = cowardly. This is one of the numerous alterations by which, however clever, C spoiled our text.
29-30. One of our poet's historical reminiscences.
57. Aelfric, Hom. i. 582, renders the same idea by: *be his agenre hâfene; hafen, hâfen* meaning *property.* See also i. 880 *be *Saes mannes haefone,* translated by Thorpe: *according to a man's property.* As it is impossible to prove *âfen* to have been used in O.E. in a similar expression, it is not improbable that our *euene* became the heir of, that is, received the functions and partly the meaning of *hafen,* when the latter came to be disused.
62. The sense demands *brohten,* as referring to the plurals *âe riche *pe* poure.* In *Z* *brohte* seems to refer to *hwa* 61. This construction, however, would deprive the principal sentence of its verb.
83. *herd* from O.E. *heord* = *custodia,* quite distinct from *hîrd* (81 and elsewhere), from O.E. *hîrd* = *familia.* In consequence of the similarity of these words in our dialect, they must have been often confounded with each other; already in O.E. we have a by-form of *heord* spelt *hyrd,* and *hîrd* very often appears contracted to *hiréd.*
117, 122. In these verses we have *underneomen* in two distinct meanings. Stratmann only gives as its meaning *suscipere,* *reprehendere,* which would suit 117, but not 122. Here the context requires a meaning like *to try, tempt.* And indeed, in the Latin text, we find *experiri,* or rather *attemptare,* answering to it.
140. The Latin text with *sonus* demands *nurcis* = *noise*, as B has it. It seems to me beyond doubt that R and C here mutually, though independently, altered the text. Evidently they did not know the word, which in the time of our legend was already very rare and obsolete.

145. Cf. l. 1667, with various readings. The difference between the terminations of -unge and those of -inde is rapidly disappearing. It is known that the first instance of their being confounded occurs in the older text of Lapamon's Brut.

149. The clumsy-looking insertion of this verse was necessary, as in l. 146-47 the cause of the noise had already been stated.


162. The same verse is used in Juliana 7.

168. R *hire* is either the possessive pronoun referring to the following *heorte,* or it is the so-called absolute pronoun. Cf. l. 2151 C *him.*

169.—wounded in heart. *heorte=O.E. heortī-ē* Instr.—a case which is used in the documents of the time is very scarce. The same construction might have been applied in l. 608-9: *mode imenget inivīs.*


186. *iwald* might be = *in walde,* in power. But then the passage would give no sense, and, even apart from this, C seems to hint at *i(-wald)^* not being the preposition, but the prefix *je-.* A similarly-worded passage in Marg. p. 5, *al þ þi ich iwald ah ð am of lauerd,* does not throw much light on our case. There likewise the word in question can, by assuming a suitable punctuation, be taken for a form of the O.E. verb *zewæaldan.* The apocope is nothing unusual in our dialect. A few verses below we find it in *ne dreft iche.*

204. C. This excessive hardening of the old Germanic tie-vowel *i* (remnant of tie-syllable *-aia-*) is only to be seen in one other place—and this curiously enough in the same word *bibloedeke*—in MS. T of the Ancen Riwle.

232. For reading C, see note on l. 1176.


243. B *jur* see l. 138, 281, 1642.

245. *wilese.* Z in correcting the verse destroys the sense.

252. *heoren* as genit. is co-ordinated to *his* and alre *pinge.* For the vowel see l. 872. The concluding consonant might suggest the idea that, like other Germanic dialects, Middle English was about to develop a poss. pron. out of the genit. of the personal pronoun. Still, it is more likely that we have here a case of the so-called nunnation. Cf. the modern prov. *ourn, yourn, theirn.* That it was C who altered the text, we may infer from the inconsistency of this alteration. By dropping *t,* he tries to make *heren* infinitive, without thinking of the tie-vowel, which everywhere else he has faithfully preserved.
255. Cf. Jul. 43, *he (pe de ouel) iifint euch wuel*. I might have put the form of R in the text, seeing that many more contractions of this kind are preserved, not only in R, but often in C and B as well.

256. B *hise*. See ll. 1382, 1738, 1954, 1988, 2017, 2235. The form is very common in our dialect as it is in several others. Does the concluding -e, like the -n mentioned in the preceding note, mean an inflection? We find the oldest specimen of the form in the Saxon Chron. under the year 1123.

258. See note on l. 2018.


276. *i* is not final, but heads a substantival sentence. *punch* is no doubt an alteration. C *bote* (see l. 280 C) is a very late form, showing that the vowel was already shortened.

282-3. According to the Latin text, we ought to have *iwrahteof navïht*. The corruption, if such it is, reaches back as far as X. Very likely the poet intended the following division: *há tilwéren | iwræhtæ of náhïht | 't i *his world isétte* (cf. *iwrahte*) as *för to fróurin | etc.*

288. The Latin original with *consequentur requires schulen (C)*, but the conditional sentence in l. 290 requires *schulden*.

290. R *walden*, no nunnation, but a plural, referring to *ha*.

298. *ech* employed as a substantive, as in Jul. p. 35.

311. *swi'sere*. B has the right form of the adverb, if judged by the rules of O.E. grammar.

316. For *hit* see the various readings of l. 273.

319. As *lahe* (l. 2467), O.E. *læsa*, is never found with 'umlaut,' it is obvious that *lei* is of Norman origin, and derived from the Latin *legem*.

320. To judge by the Latin *rationalis*, it is not improbable that *lahe* is miscopied from *lahede*, past part. (indic. l. 1206). Another suggestion would be to derive it from O.E. *lah*.

328-9. The author of St. Marg. translated the same words *quem Judei crucifixerunt* with the same verses. See my disquisition, Anglia, v, 101.

360. *þu* omitted or mutilated to *t*.

366. *schafte*, old plural *gesceafa*? or sing. with anomalous -e, as it occurs some pages before.


374. *Steven* is literally to *staw*. *Stow that* is still the common thieves' slang for *hold your tongue*.

385-90. This phrase is meaningless. Evidently the elaborator intended to avoid antiquarian matters. See Latin text.

387. *peronont* is still preserved in Lowland Scotch *thereanent*, which means *concerning that matter*.

396. *motild* is only once more to be found, in Old Engl. Hom. i. 205. There it means mediator, defender: *þet tu beo mi*
motild apines mine soule fon. Here it seems to have the meaning of tattler.

416. Perhaps I should have left out ham in accordance with C, and on account of the metre, ham in l. 414 being conspicuous enough to serve as object to both verbs (medien and makien). Cf. ll. 866-7, where moreover the place of the object is not nearly so conspicuous as it is here. B's attempt to repeat the pronoun is rather suggestive as to the reading of our passage. At the same time we are reminded of the contraction hest for hehest, rather common on the following pages (see for inst. l. 536). But even assuming liberties such as these, the verse remains bad. In B, by following the Latin text too closely, the words of ll. 417-430 are somewhat clumsily arranged. R tries to correct, but destroys the sense entirely.

423, iknen te icnawe been or ken te icnawe been (l. 2041)=to be or feel conscious or convinced. Cf. Aelfric's Hom. i. 510, secanwe his mines=conscious of and acknowledging his crime. See ibid. 168, 378. Floriz and Blanchefur (ed. Lumby) 189-90: þo Floriz bigan his consail scheve And to Daris been iknewe=began to get known to, etc.; see ibid. 401-2.


451. swuti (not in Stratmann) might be derived from O.E. swēt, swýt=troop band, cf. swátol, sweótol. Still we have this adject. already in the form of sutol (l. 381). More probable is the derivation from swête, cf. swýtnis. R sputi reminds us of the foreign word (de) sputien=to argue, which occurs several times in the poem.

467. On account of the Latin text, I decided on choosing the reading of C.

476. Åh is out of place here. for would be better, answering to enim of the Latin text.

477. hali answers better to sanctioris than soče does. Still the copyist may accidentally have hit upon the right word.

480. me; dativus ethicus.

484-7. 1 Corinthians i. 19.


507. Even now for why is used besides why; the latter is considered to be the more fashionable of the two.

513. A good idea, which, as it appears, had no little influence upon the poet's elaborating the speeches of our Saint.

514. þolen employed transitively means to tolerate, but to wait when employed absolutely. The transitive verb abiden we have in l. 2403.

531. foreseide, forewende, neither of these compounds is to be found in Stratmann.

538. M.E. clergie=knowledge, very common in Piers Plowman, and quite distinct from modern English clergy. The former is derived from O.Fr. clergie, Low Latin clericia, the latter from O.Fr. clergie,
Low Latin clericatus. Owing to their derivation, the French forms had a different accent. In M.E. presumably this difference was lost. Still, in our passage the accentuation is quite in accordance with the history of the word. We are forced to read of állè clergiès. Worth noticing is the rhyme clergy: fælecete in John Audelay’s poems, ed. Wright, p. 33. As to examples of clergie=mod. clergy, we may cite Rob. of Glouc., p. 563; and Rob. of Brunne, Langt. Chron., pp. 283, 286.

545. The Latin text has juvenis. Still, nowhere else can we find the word jungling applied to women; it is doubtless an alteration of C’s. ʒeonglıe, on the contrary, we find twice in the Anglo-Saxon Glosses published by Bouterweck in Haupt’s Zeitschrift, ix. 485, 490. In each place it is the translation of pubescens. In M.E., so far as I know, the word is only found in one other place, namely, in St. Brandan, ed. Th. Wright, p. 33, meaning young or rather young. For B putting on instead of of, cf. ll. 547, 819, and note on l. 1100.

547. C hise for hire must be explained either as relating to the grammatic gender of maideñ, or as the form which we find later on so frequently used for the acc. of ha in the writings of Southern authors, as Dan Michel and Shoreham. To regard this form as an archaism and direct descendant from Gothic, we have a better right than Morris (Reader, 1864, May 26, p. 689), as only the genit. izes (or dat. izai) of the Gothic pers. pron.; but never could such a form as ija the Acc. case explain and be the ancestor of our hise (h)ys. It goes without saying that in this case s must have had the vibrating, buzzing sound. Cf. Sievers, Gram. p. 67. For on see end of preceding note.

551–2. Cf. Hali M. 17, ‘t take8 hire al to wundre=and throws (draws) her entirely into destruction.

558. Cf. Jul. 29, for luðer eie; Hali M. 43, godes luðere eie; further, two more passages in this legend, ll. 1234 and 1516, where luðer steane8 is contrasted with liste. These passages—together with the frequent use in Marg. and Jul. of the word in connection with the names of the heathen tyrant, as Olibrius pe luðere, Elowsius pe luðere, —will give us a fair notion of the meaning of the word. It is rude, cruel, relentless, rather than appalling.

593. wune8, better would be wunie8, as on account of the Latin omnes, pe alre wiseste must be taken as plural. The conjecture would at the same time correct the verse. See 1304 R þ wunie8 in est monde. Interesting is the close resemblance of a passage in Laʒ. Brut, iii. p. 122.

597–98. Cf. Romaunt of the Rose 692,

That I was never erst er that day
So jolyf nor so wel bigoo.
601–2. Cf. Marg. 4, into quarterne ant into qwalmhus, and Brut. i. 31
vt of þon quarterne
of þan qualhuse.
Ibid. 160, Hæo duden heo in quarterne in ane qualuehuse. Judging by
the two last-quoted passages, the quarterne seems to have been nothing
but a cell in a qualuehuse = prison or death-house rather (both quale and
qualm meaning nes, mors). In our legend and in St. Margaret this
difference is effaced.
617. Cf. Marg. svowitz to smeallen.
630. men, I consider to be no more than a dialectal peculiarity of
C's, especially as it governs the singular. See note on l. 1176. It
is not quite plain what kind of relationship exists between our me,
the old man, and men; man and me govern the sing., men the plural.
The first specimen of me we meet with, is in the Saxon Chron. under
the year 1124.
632. The regular preterit forms of drehen, O.E. drozan, are very rare
in M.E. This may have been the reason why R and C altered the text,
the latter replacing drehen by a word of similar spelling and meaning,
the former using a weak form, another specimen of which we have in
l. 1160. But as the plur. pret. only appears as drohen, drojen, drowen,
and (so far as I know) suffers no 'umlaut,' the form in question might
as well be a mistake occasioned by B's eyes straying to the foregoing
line. As my chapter on the dialect will show, the relationship
between the two verbs drahæn and drehæn is anything but clear in our
text. Their meaning is in many points the same, and their forms
display almost every shade of the O.E. vocalism.
635–43. St. Matthew x. 18, 19.
634. The Latin text seems to require R awed. Still it is unlikely
that C and B independently departed from their originals in exactly
the same point; not to mention that the words þurh þi wisdom do
not well agree with the meaning of awed. But above all it must be
remembered that there is scarcely an instance of awed being used as
a transitive verb. In Aelfric's Hom. ii. 510, His ðeow-cnapena þan
wearþ þearle awed, where Leo translates awed with wuethend gemacht,
the word is simply to be taken as adjective, as in many cases it plainly
stands for wod. In M.E. the construction is the same. The first and
only exception dates from a comparatively late period, and leaves no
doubt concerning its construction. It occurs in the Owl and Nightingale
509, A sumere cheorles awedeþ. However, several lines of our
poem (such as l. 556, and still more graphically, l. 1270,) speak for
the wording of the verse.
659. C with iævente=conversi is doubtlessly right; its auxiliary verb
is been in l. 657. This infinitive is co-ordinated to wuægin l. 660.
The translation is too literal and clumsy.
Prosa, p. 1, on vorulda voruldum; ibid. p. 265, on ecnisse Amen. Also
in M.E. in frequent use. See Hali M. pp. 17 and 29; Marg. pp. 7, 8
and 22; and Jul. pp. 65 and 69.
665. See ll. 1993, 2415. Cf. Jul. 69, [N]efide ha bute iseid swa þat an engel ne com; and Marg. 19, Nefide ha bute iseid swa þ ð al þe eorþe ne bigon to cweakiþ.

672. Cf. Jul. 13 i leitinde leie; and Marg. 9, ant leitede al o leie.

705. In meidenes, in accordance with the old grammatical law (after a long root syllable), the intermediate vowel is omitted. In our time the law is more frequently broken than observed. The common spelling is meidenes, deoules, etc.

709–12. This passage, like many others, has been made use of by the author of Juliana. On p. 37 he writes:

Ich hit am guoþ þe unwiht
godes heh engel
for te segge þe þis
isent to from heouene.

See my inquiry, Ueber den Verfasser der Ags. Legende von Katherina, Anglia v. 103.

715. Cf. Jul. 5, þeos meiden 't teos martyr þat ich munne; and Marg. 2, þes meiden þe we munnið.


732–4. Cf. Marg. 17, striken men þiderward þea of eauereuch strete for to see þe seorhe, etc. striken=to run, rush, flow, stream (cf. 'a stream of people'). The same expression occurs l. 2479.

757. Cf. The Gest Hyst. of the Destr. of Troy, 9571, We might holly the herre honde have now for ay. Similar is Sal. & Sat. 500, oþ þat he gewende on þa wyrsan hand.

767. an hwet=some or one thing or what (in the expression I tell you what or one thing). It is a kind of indefinite pronoun; sumhwet is formed in the same manner. It occurs once more in l. 1301. Cf. Marg. 5, ah an hwet wite þu.

782. naue þu is the indicative mood. The concluding st, or s rather, has been dropped, because of the succeeding dental fricative. Worthy of notice is the construction in nawt to donne habben of, etc.=to have nothing to do with, etc., which is nowhere else to be met with.

786. See Maetzner, Gram. under Inversion of prepositions, ii. 2. Same construction ll. 810, 857, etc.


792. ontaken=to begin. Rather common in this sense. See Strattmann, s.v. taken.

795. alles, O.E. ealles, of similar meaning to mid alle or wiþ alle=altogether, quite.

797. igreten=to honour, distinguish. See ll. 207 and 220. Cf. Beow. sceal manig oþerne godum gegréten.

800. utcumene=come from afar, or experts. A compound found nowhere else, as yet.

801. kepen must be=to care, be anxious, curious, as in l. 2298, Nawiht king ne kepe ich,=I do not care at all, O king, etc. For the phrase see l. 2424.
806 = of þ (C) [þe] looteð so lutel? = which you prize so little? There is hardly any construction in this and the following sentences.

817. This line, rendering the words quod animo concepit, has, in an awkward and sense-obscuring way, been appended to a break which gave a translation already amply sufficient of the contents of the Latin passage. To judge by the wording of the latter, it is best to take the verse as co-ordinated with t meast con. Still, according to the original, it ought to be subject to prof (l. 816) and read t of þ he hauel, etc. Another addition patched in a similarly clumsy manner on to a preceding sentence, we have in t to deopnesse, l. 979, which syntactically is co-ordinated with derfship, l. 977. Still worse is l. 1160, oðer deað drehde, which verse, taken strictly, ought to follow closely l. 1157.—ll. 818–19 are parenthetic, and l. 820 is co-ordinated with cu^e cu^de prof. The word cu^e(n) just mentioned, in the sense of the usual bicumen = to become, is nowhere else to be met with.

824. flutten (Stratm. flutte = migratio) = to travel, toil, is, in the form to flit, still applied to birds of passage. In Scotland the same word means to move, change lodging. Cf. Sawle W. 251, ha flutteð from þe heate into þe cheale.

835. In this and the succeeding lines the reader will easily perceive the influence of the Latin style.

831. Probably here the poet wrote godlic, which was misunderstood by X already, so that here we should have a nice antithesis. There are many traces of this c unchanged, as the various readings will show.

853. grapes = tricks. This word is nowhere else to be found in M.E. In O.E. it is not uncommon.—Galien is no doubt the old Galen. The insertion of i is a common mistake throughout the Middle Ages. Chaucer also has Galien.

854. flit O.H.G. fliz = zeal, diligence, artifice.

857. See note on l. 1327.

860. nau^t feole is redundant. I fancy the poet forgot to blot out these words.

864. It is pretty certain that Z is wrong here. At any rate, and without regard to the alliteration, C eadi answers better to beatitudine than hali does.

866–7. See note on l. 416.

870. The division of the verse, which is here particularly distinct, makes it pretty certain that the poet wrote ane or rather annë.

872. C, by cleverly inserting of, changes the pronoun heore into a substantive, O.E. heorra. In this way, however, the accessory sentence loses its connection with the rest of the break. See note on l. 252.

873. See l. 951. I think I ought to have translated: that rightly trust, (have confidence) in him. Cf. Met. 2699, þe þisum drycraftum long lyfdon. To believe in is onleven in our dialect. There are two more prepositions to be found in connection with O.E. gelýfan, namely, to and in. They are not preserved in our legend. gelýfan with simple dat. or acc. c. = to believe. See l. 1785.
879. weorlmen (so I ought to have printed) is already in use in O.E. weorulmen = worldlings, laymen.


891. ouden, old acc. sing.

892-3. Nearly the same words are used by the Devil in Jul. 39: Ich hit am þ warp ut
adam ð eve
of paraise selhSe.

893. To judge by the Latin deliciis, selhSe is no doubt original. Comp. strengeSen Sawles W. 255.

900-1. Though the words þah he [us] luðere ahte [to luuien] (for a similar ellipsis see l. 247) even without the ellipses do not give a satisfactory sense, still I believe them to come closer to the original reading than C, whose alteration, though clever as usual, is clearly shown as such by the senseless þah which he forgot to change for þat. As to the wording of the passage, a friend has suggested that we might translate it as it stands, viz. though he found (lit. possessed or had) [us] wicked; to find wicked or perverse being still a common idiom. But this translation seems to me too much forced even for our poet’s style. My idea is that the poet wrote luþel instead of luðere; in this way we should get a sensible meaning (see my translation). Another and perhaps better suggestion would be to put þe for he, and to translate þe luðere like þe wunede in the Ancren R. by ‘the Evil One.’ The meaning of the passage would then be: Though the devil aught.


914-5. Cf. Marg. 1, þe wunede hwil his wille wes biwong worldliche men.

916-7. See note on l. 1137.


946. Singular case of the simple particle ne employed in a concessive sentence. The common construction will be found in l. 1310.

951. See note on l. 873.

969-70. Wrongly translated. We ought to have
þ he an were
soð godd ð Ser soð mon

979. See note on l. 817.

984. godnessse is nowhere else to be found in the meaning of divinity; for this reason I preferred the reading of C. Aelfric too opposes godcundnys to menniscnys; see Hom. ii. 6.

985. mennessse is either a corruption of menniscnys (see foregoing note), or is a formation of our poet’s own invention, like unþrowlich l. 1155, compared to the old unþrowgunaðlic. (Comp. Sawle W. 25, untalelich and unþolelich.) There is no doubt as to its meaning: in l. 1132 it plainly renders homine. Though the terminations -nessse, -had do
certainly lend a different shade to the words, we need not trouble ourselves about a tautology. Our text is full of them. It is very tempting to think of the modern meanness. But if it was this, we should expect meannes in B (here unfortunately wanting), and mannes in C (see my Remarks on the Sound-Laws). C, it is true, has mannesse, but that a here is short, is evident from l. 1132, where C has monnesse. In C, the short a before n fluctuates between a and o.

990. 3e, O.E. yeá, generally answering to truly! verily! here only adds intensity to the question=modern Why?

994. O.E. wendan has, besides the usual meaning, those of to change, transform. Here the word appears to mean to form (after). For the construction, cf. Andreas 586-8, he gehalgode wîn of wätère and wendan hét . . . on þá beteran gecynd.

998. For the omission of the pers. pronoun either as subject or as object, either relating to a word or a sentence, compare Il. 458, 1057, 1319-20, 1367, 1689-90, and the passage quoted from the Brut in note on l. 1291.

1000. One of the poet’s phrases awkwardly inserted. It is frequently met with in the writings of the period.

1015. R is no doubt original: nan monnes mihte means not the power of man. C na monnes is pronoun=nobody’s.

1018-20. fulfil(u) is an auxiliary verb to heanin, governing l. 1019, as an objectival sentence.

1025. O.F. sauer or (with l vocalized) sauer=to save, redeem.

1042. This and the four following lines belong closely to the words þis an þing, which they substantiate. C þat may be original perhaps. Still the accessory sentence referred to can also be considered as causative.

1054. unwcote=fool, is a masc. subst. of the weak declension. Besides here, Stratm. finds it only in Aneren R. 8, and Marg. 6. See Grein, Gloss. unwita plur. unwitan.

1056. bercë=it penetrates, enters. Cf. l. 1926 for c beoren=to penetrate, project. We might literally translate, as it enters their eye. See Maetzner, Glossary, s.v. beoren.

1060. Subject wanting; see note on l. 998. There would be no difficulty if, instead of the first wes (l. 1057), we had he. Still, the poet evidently intended to introduce Il. 1060 ff. with þ he.

1061-2. C, by transposing these lines, destroys the sense.

1063. headde R (Z ?); the more archaic form. See note on l. 705.

1060-4. Cf. Marg. 1, þ botnede blinde þe dumbe þte deawe ant te deade arearde to lif ant to leomen; ibid. 20, now forbalt ne houeret noþer dumbe ne deafe; and Jul. 63, þu healdest alle unheale þte deade of deade. See note on l. 655.

1065. That R (Z ?) altered here, appears from the past. part. maket which it preserved. This oversight of R’s is of greater weight than the more literal consonance of his men with ab hominibus, the sense of which, moreover, is sufficiently rendered by C. As to sette, R (Z ?)
was compelled to use this anomalous form as, in consequence of his alteration, the division of the verse was changed, and one more accent required.

1078. Cf. Hali M. 25, and Jul. 55. Maetzner, in his Glossary, supposes *cnaues* to be the genit. of a subst. *cnav*, with the meaning of knowledge, witness (?). The meaning is plain enough from the passages referred to = confess, be candid. See note on l. 423.

1088. C derfulliche: this compound is nowhere else to be met with. The succeeding lines show how little the poet understood the syntactical structure of his original.

1100. In our legend the prep. *on* is not seldom used for *of*, e.g. in l. 819. This reminds us of similar cases in modern dialects, as those of Wiltshire and Middlesex. See note on l. 545.

1106. R (Z ?), as it supplies the pron. *he*, apparently did not catch the sense of this passage. The sentence in question is co-ordinated to the one commencing with l. 1103. Anyhow, C here makes the impression of being original.

1120. drihtnessse: this form is not to be met with in O.E., except in a very doubtful passage of the Genesis. See Grein’s Gloss. s.v. q. In M.E. the word is only found thrice elsewhere; twice in our legend, ll. 1197 and 1337, and once in O.E.Hom. i. 101, in a document which may be some thirty years older than our Kath.

1122. ido dede is another instrumental = after the accomplishing of the deed, in deed, in reality.

1132. See note on l. 985.

1137. See ll. 916-7. Cf. Marg. 11, pe arrudde me so redlich of his reowliche rake; rake = path, power, reach.

1145. In good O.E. *hopian* is the only recognized form.

1155. unprowicilich is, I presume, a compound of our poet’s own invention. Aelfric renders passibilis with prowigendlic; see Hom. i. 120, ii. 6.

1156. Here, as often before, R (Z ?) is formally older than C.

1157. The native word for *passiun* is the almost forgotten prowung. See Crist 1130 and 1188. O.H.G. *druunga*.


1160. The line shows us a very late form, drehde. We might suspect the genuineness of the line. Still it is sufficiently warranted by the Latin mortis. For the construction, see note on l. 817.

1169–70. Though just here R shows us many proofs of its writer’s carelessness, I have no doubt but that in some points it is more original than C. The words underuo flesch is the literal translation of assumpte carnis. Compare ll. 1099–1100 and 1208 with the corresponding passages of the Latin text. C’s alteration is clever, as usual. Still the compound underue is unique and of doubtful meaning. This (by the way) is one of the few instances in which the use of *u* for *f* in ‘anlaut’ can be traced back as far as to X. See note on l. 2134. As to neocole, C does not appear to like this word. Whenever it
occurs, he alters it to noxeles. Here the alteration produces a kind of antithesis. But in l. 1023 it is altogether unjustifiable.

1171. nowcin, a word of doubtful derivation, meaning misery (?).

1176. The usual form of the indefinite pers. pron. in C is men. See note on l. 630. From the form man I infer that C believed he had here the antithesis of God and man, so frequent in the preceding pages. The same mistake occurs in l. 232.

1180. unneomelich (incomprehensibilis) is, I suppose, like unprovelich (l. 1155), one of our poet’s own formations. It is nowhere else to be met with.

1185. The wording of this passage is very uncertain. I preferred C, not as if I thought it more consonant with the Latin text, but because it is at least intelligible. For there are several doubts as to its trustworthiness. Nowhere but here does the suffix to appear with its vowel weakened to e. The apocope as applied to the termination of the ind. pret. is equally strange, and quite unparalleled in our text and various readings. Lastly, the miswritten hes (for his) gives an impression that C was already about to copy a word beginning with he [6jde?]. Against accepting the reading of R, there is only one doubt, but a grave one. What is the meaning of schrape? The word is nowhere else to be found. To suggest its identity with the subst. schrap=trap, gin, cited by Halliwell in his Dictionary of Archaic and Provincial Words, and, by way of corollary, to suggest hefte, to stand for hefte=tied, fastened, I had better leave to bolder emendators.

1186–8. Here no doubt R represents the reading of the original. And indeed the meaning of the Latin passage is here so awkwardly rendered that alterations were foreseen. Misled by the preceding sentence, C believed a pers. pron. he, suppressed as usual, to be the subject of the capital sentence. Accordingly, fleschtimber could only appear to him as an object governed by drahenn. The supply of eawt was a natural consequence of the mistake. C, however, was not aware that the passage lost in logical sense what it gained in syntactical lucidity. The construction which our poet intended is quite a different one. Fleschtimber is not object, but subject; and to drahenn (for drahenne) is employed absolutely like the gerund in Latin. Morton, with good taste, follows R, and not C.

1194. Here apparently R (Z?) made a mistake (by hearing wrong?). Still, after all, his reading does not seem unacceptable if we take the first to to be the preposition representing the dat. c., and the second to be the adverb separated from the verb (drahenn) it belongs to.

1197. See note on l. 1120.

1205. Z divinity, C goodness. Either may be right.

1206. loken=to decide, determine, a meaning not mentioned by Strattmann. In the sister legends the word is frequently used in this sense.

1213. arise, like were, is opt. pret. The defective form arise(de) (C) does not seem to occur except here. A similar form is buhde, l. 2368, for which Z writes buhe.
1247. tint no doubt stands for tind (see my Sound-Laws), O.E. the same = splinter, chip, bit. C with dint is wrong, as we find the undisputed form of this word to be in our text without 'umlaut'; see ll. 1999 and 2050. Compare moreover the alliteration.—wi's for perwi's = against it, Latin text: contra. Morton in a note explains the meaning of tawelín a dint as to make a move, adding that it is an allusion to the game at tables or backgammon. He does not say where he found this explanation.

1249. ageide. Maetzner (who knows no other specimen of this word), and Stratmann (who from Wright’s Polit. Song of Engl. and Handlyng Synne, cites awes and awe as forms of a verb of similar meaning) both of them derive the word from Goth. (af-, in-, us-) agjan. The Sound-Laws show that this derivation is faulty. As is obvious from the fact that g was here preserved, and from its alliterating with a-gástes, godes and grace, the O.E. form of it would be a-géien or a-gien. The meaning seems to be similar to that of a-gaste. I mention, however, Goth (ga-) géigan = to gain, win (over?), which from its form might well be the ancestor of our a-gien. As in ageide, ei changes with i in halowei, l. 1692.

1251. R is right with weren; see seten, l. 1253.

1254. The form cvich is remarkable for the loss of its inflectional consonant, or rather its dissolution in the preceding guttural. In cvich this loss is quite common. The root-vowel of cvich makes it probable that the form is derived from O.E. cvician and not oveccan. cvich like cvich is hist. pres.; the preterit form of the same person is quōc.

1255. bigapede derived from O.E. gipan = to open the mouth, yawn, is not to be met with elsewhere. A very near relative of it, we have in our M.H.G. (an-) -kapfen, see Nib. (ed. Bartsch), 75 and 1700. As the derivation cannot be doubted, I might have put bigapede in the text.

1262. dul (C) and dult (Z) part. pret. of dullen = to blunt, dull, are, like their modern equivalents dull and dulled, used both properly and metaphorically. So the text of the Ancren Riwe, 292, writes dulte neiles; one of the readings however, is dulle neiles; and Lydgate, Minor Poems, p. 19, writes, bi brain is dul; but in the Towneley Myst. 98, we find i am ner hande dold, so longe have i nappid.

1265. steuente— a word which is not to be met with elsewhere in M.E.— answers to O.E. stemnettan, as our steuene (l. 1386) to O.E. stēmn(e). Grein renders stemnettan (Byrhtno’s 122) by to withstand, resist. Here it seems to have the more general meaning of to stop (short).

1268. storlich (like its simple form) meaning strong, heavy, is, besides here, only to be found in Læg. Brut. 10647. The adv. here is best rendered by much.

1284. biteuelet. This compound is not mentioned in Stratm. It evidently means to overcome, overreach, and was, I suppose, originally used in playing the game at tables.

1291. *bikimet.* Halliwell, in his Dict., mentions a modern provincial word *kimed*—cross, avry, silly, which is most probably however of Celtic derivation. We have the root in Shakspere’s *kam*; cf. *kim-kam,* *kam—avry* from Welsh *cwm,* of which *kim* seems to be a weakened form. From M.H.G., Lexer quotes the doubtful form *erkumen,* which would pretty well answer to our word. Its meaning is supposed to be *to become weak, ill, miserable.* That the meaning of the M.E. forms is a similar one, is evident from Laȝ. Brut. iii. 47, *aset þe kaisere; swule he akimé (v. a. dumbe!)* weere, *answere nauer nan: no a^sef þissen eorlen.* The syntactical structure is, I think, satisfactorily explained by Maetzner (see his Gloss. s.v. *bikimet*). He considers the auxiliary verb *beoθ* as relating separately and equally to *blodles,* *bikimet,* and of *ow seoluen.*

1294. *onbreken.* This compound is nowhere else to be found. Its meaning is no doubt that of *to begin;* see l. 2263, where Z has *brec on* and C *bigon.* The same word *anbrechen* is used in German for the beginning of day or night.

1301. See note on l. 767.

1309. *in place*—present, Schmidt, Shak. Lexicon. We also find *in presence; in public* is the nearest modern phrase.

1311. *tom* either means *tame,* and is here used ironically, or it is derived from O.E. *tóm* (O.N. *tōn*, O.L.G. *tomi*, O.H.G. [widar—] *zuomer*)—empty. B replaces *tom* by *acomem* (the same B l. 1319), the meaning of which can be inferred from Bouterweck’s Angels. Glossen, Haupt’s Zeitschr. ix. 438, where *certavi* is rendered by *acomem* *I campede,* and still better from Aelfric’s Hom. i. 4, *Sa towecdand costnunga acumen.*

1313. For the omission of the pers. pron. see note on l. 998.

1315. R *yef* is in perfect accordance with the Latin *ut.* It is very tempting to put it in the text, the more so as we should thus improve the verse. Still, the coincidence of C with B weighs too heavily to be ignored.

1316. C *notes,* Midlandism.

1319. For reading B, see note on l. 1311.

1323–4. Here C seems to have misunderstood the grammatical structure of his original. I should not much object to his replacing *t* by *ne;* but by putting *we* for *ne,* he marred the sense.

1327. *wreeðien,* O.E. *wreðian* in its proper sense means *to support.* One would therefore expect the same construction as that used in l. 857. R makes use of a refl. pron., but connects it with a verb which it does not suit.

1335. *wat,* O.E. *witan*—*to go.*

1337. See note on l. 1120.

1338. See note on l. 2065.
1348–9. Here again Z, in the terminations, is older than C.
1359. O.E. wringan = to torture, also to suffer pain, ache: to ache again is still said. In our text we find the word employed in both senses. Here it is intransitive, in l. 2324 transitive, as mid wringinde hondcn obviously stands for mid iorungene hondcn (compare wi's upaeuen heorte l. 2373) or wringinde hare hondcn, (cf. King Horn ed. Wissmann l. 114: wringinde here honde), and is a contraction of both.
1360. Cf. Jul. 67, he ham het euch fot heafdes bicoruen; euch fot, doubtless, means each man, and is the common metaphor (pars pro toto).
1369–70. Already in O.E. the construction of (a)hreowan is very uncertain: Ps. Ben. 401, me hrowe层 nu, þät ic, etc.; Gen. 1276, hreow hine swi^e þät he, etc. In M.E. the confusion is greater still: Orn. 5566, Himm reowepj of his ahen voh. Aneren R. 66, him areowe ou—he be merciful to you; and here we even have the nom. of the person, and the acc. or dat. of the matter.
1370–1. Compare l. 1453, where B reads to instead of of.
1367. An adverb in connection with fallen (with dat. = to happen) is nowhere else to be met with. But substantives are. As for instance, Will. of Pal. 324, Swiche grace may þe falle; and Alis. Fragm. 490, grace you falle (opt.). Hence it is probable that our feire is a substantive, O.E. *fægru derived from fæger, as brædu, strengu, are formed from their respective adjectives. This suggestion is borne out by a passage in Jul., t hire utnumne feire= her extraordinary beauty, where feire cannot possibly be an adjective.
1419–23. The same image we have in Jul. 21, hire lus Lyme lor lilies ilicnesse t rudi ase rose.—illitet=coloured from O.N. litr=colour. It we suppose thought of leiten=to blaze, O.H.G. lougezen.
1435. We prefer B to C, because deh agrees better with deorliche=preliso, and can be found elsewhere in connection with it; so in l. 2197 and Jul. 77, where the adverb is quite a similar one. The Latin only in appearance supports C. dearnliche is quite superfluous, as noctu rapientes is already represented in anihit and nomen.
1453. See ll. 1370–1 with various readings.
1484. O.E. smercian = subridere. Seeing that to smirk is still in common use, it is certainly strange that, except here, the word is nowhere else to be found in M.E.—so far as we at present know.
1486. uelen = to flatter (?) is not to be met with except here and in Hali M. 3, as ti mu's uelen. Stratm. takes it to be a corruption of O.E. ohecan. But as the later forms of this word, here and in the sister-legends, are olhnen or olhtnen, this derivation must be rejected. Our verse, as well as that in H.M., speaks for its being accented uelen. Still, as there do occur defective verses both here and in the homily, I mention an idea suggested to me, according to which our word is related to the Dutch Vleyden, vleyn, vleuwen, ofte [or] vleysten = to flatter, to soothe or to entice with faire; given in Hexham's Dutch Dictionary, 1658. Cf. note on l. 2134.
1490. C does not seem to have understood the word mereminnes. His reading is another proof of his conjectural abilities.

1491–2. Cf. Marg. 5, for al me is an þin olhunenge ant tin eie.


1514. The same image we find in H.M. 33, beo þe onut icsute anes of wedlac, etc. A similar phrase is still used.

1515. tuwa and tweeien are both grammatically wrong. I preferred the latter form, as it is hard to believe that both B and C mutually changed the modern form tuwa for the older tweeien. With the foregoing une it is just the reverse. B and C were only too likely to drop this nearly obsolete form.

1525. A similar effusion occurs in Marg. 4, he is leoflEkest lif for to lokin upon ant swotest to smal/en ne his swote swaur, etc.


1533. cwece navit, literally = knew nothing, that is, was at his wits' end. See l. 868, and note on l. 2212.

1535. See l. 2313.

1536–43. The same phrase is used in Marg. 5, and Jul. 17, 27, 29, 57. See my inquiry, Anglia, v. 101. This scene appears to have been very attractive to the author of Jul. and Marg.

1546–7. Cf. Marg. 4, ant het him kasten into cwarterne ant into cvalmhus.

1560–1. For the Latin cf. multa enim passa sum hodie per visum propter eum, Matt. xxvii. 19.

1569. An apparent mistake on the part of the elaborator: te an can only relate to one of the old men, but not to the Saint, as would be expected from the wording of the Latin original.

1576. lusten with the simple infinitive is in accordance with the old grammatical practice. Beow. 1792, Geat ungemetes vel rófne rand-wigan restan lyste. Láj. iii. 153, ne lusten (nunnation) heom hider waren. Already, in Rob. of Gloce., however, we find a specimen exemplifying the construction which came into general use later on. Chron. p. 582, App. As whoso list to looke may find in hire legion.

1587. The compound duewrihtes is nowhere else to be found. Of similar formation and meaning is duwelunge, Marg. 20.

1590. fleide = fugavit, from O.E. flegan, O.N. fleyja, O.H.G. (ar-)flaugan. The compound a-fleien occurs l. 2398.

1602. bigan(gan), with the meaning of to attend to, is common in O.E. So Aelftric, in his Hom. ii. 74, speaks of a begangan, relating to a vineyard. So far as we can see, this is the only passage where the word refers to a disease.

1617. hondhwile (see l. 1942) = moment. See P. Plowman, B. 19. 267.

To the examples of Stratm. add l. 7346 of Troy-book (E.E.T.S.).
1642. The succeeding description of Paradise is an insertion of the elaborator's. This insertion agrees in so many points with the first part of the O.H.G. poem called Himmel und Helle (Müllenhoff and Scherer, Denkmäler, xxx.), that it is worth while here to transcribe from that poem those passages which most illustrate this curious fact. Compare ll. 1642-55 with H. u. H. ll. 13-19.

Diu burg ist gestiitet
mit alli tiuride meist
ediler geistgimmön,
der himelmeregriezzón.
der burge fundamenta
die portæ joch die märe
daz sint die tiuren steina;

ll. 1656-62 with H. u. H. ll. 35-44:
Siu ist in iro strázzo
daz rötlöhezönte golt;

Siu ist in goldes scónú
samo daz durklihte glas
alliu durhscouwig
joh durhlüter.

ll. 1664-79 with ll. 45-66:
Dá wizzen al ein anderen
unvertougenlicho
die himilisgen erben
die die burg büent
in durhskönen tugindan
án aller missätê pfega.
Dá richisôt diu minna
mit aller milßfrowida.

Dáne habet resti
der engilo vrósank
daz suozze gotes wunnelob
diu geistliche mendi
der wundertiuro bimentstank
aller gotes wolôno
da ist daz zieriste here
allez in einhel.

ll. 1682-90 with ll. 81-96:
Da ist alles quotes übergenuht
mit sichermo habenne,
der durnohteste tróst,
diu meiste sigéra.
da nist forehtône nicht
nich ein missehebeda.
da ist eimnuoti,
aller manminde meist,
der stilliste lust,
diu sichere ράωα.
da ist der gotes friundo
sundergibiuwe.
dà nist sundöne stat,
sorgóno wizzede.
dà nist ungesundes nicht.
heile meist ist dár.

ll. 1723–5 with ll. 109–113:
Daz ist daz hêreste guot
daz der vore gegarawet ist
gotes trûtfründen
mit imo ze niezzenne
iemér in ëwë.

I should not fail to mention that there are some passages of the
Apocalypse (they are easily found in the Notes to the above-mentioned
edition of 'H. und H.,' and the rest of the shorter O.H.G. documents)
which are used in both poems. Still, these few passages can in no way
explain the great number, and, what is more important, the succession,
of the coinciding passages, and we are thus compelled to assume the
existence of one and the same (presumably-Latin) original, of which the
parts in question of the German and English poems are elaborations.
For, though the use of a German writing by an English author in
those early days would not be unprecedented, there is no sign in the
wording of the legend which proves this to be the fact. As striking
as the wording, is the similarity with regard to the metre. But though
up to the present 'H. u. H.' is the only German poem in which the
so-called Otfridic metre is employed unrhymed, still we are far from
considering this as a proof of plagiarism. The fate of early German
literature has been such, that it is but too likely that our 'H. u. H.' is
the only poem of its kind lucky enough to have escaped the frequent
wholesale destructions which, as we have no reason to doubt, robbed
us of the best part of our early literary documents.

1642. Cf. 'H. u. H.' burg; bur is an alteration of Z. See note on l. 243.
1655. smeate=purified, pure. Cf. Vidsiš, 91, smætæs golæs. The
same phrase in El. 1309, and Sal. and Sat. 15. In M.E. the word, besides
here, only occurs in Marg. 11, alre golde smeatest. C smeðe=smooth
less befits the situation.
1656. O.E. stianan=to set with stones, as swords, rings, and the like.
Here it means to pave.
1660. ismaket is nowhere else to be met with in M.E. It is the past
part. of O.E. smacigan, which in Bouterweck's Glossen (Haupt, 476)
answers to demulcerë=to smooth, make plain. The same word apparently
we have in the slang smock-face=beardless, effeminate face. C ismeðet;
because of the preceding and succeeding smeðe, smeðest can scarcely be
considered as original, though in a metrical respect it would be preferable.

1662. *slec=mud, dirt (?)*, is, except here, only to be found in Palladius on Husb. 2, 152.

1665–6. This phrase is in great favour with the authors of the period. See for inst. Marg. 23, *per ha schine seeoueald schenre þen þe sunne*; it is likewise made use of by the authors of Hali M. Ancren R. and Sawle W. (263).

1667. Cf. note on l. 145.

1674. A singular compound, which reminds us of O.E. *leaf-lif*, translated by Grein by *beloved, amiable; leouie=loving, lover* (modern *lovy* ?), wanting in our dictionaries, is nowhere else to be found than here and in Hali M. 27, *moni þing ham schal twinnen t tweinen þat la†es leouie men=many a thing that lovers loathe shall separate and disunite them.*

1690. I do not know what to do with reading Z, though it evidently comes nearer to the original (alliteration) than that of C, who, as he did once before, replaces the word unknown to him by one picked at random from the surrounding lines. Cf. note on l. 1655. I now feel quite sure that R writes *batewil* and not *hatewil*. What is the meaning? Does it mean that which *bates or abates* the will or wish? Still, it is an adjective and not a substantive. There is no such word or form as *brate*.

1691. B no doubt is right. Similar grammatical alliterations, as we might call them, were in great favour already in O.E. times. We find the word *sweet* rhymed in each degree of comparison. Ancren R 102, *swote t swete*; ibid. 398, and Marg. 11, *swatest t swetest*.

1699. The same old and favourite phrase we find in l. 2474. Cf. Marg. 5, *mare þen eni mu† hit ou†e munnen*.

1709. *orcost, O.N. orkostr*, a word imported by the Danes.

1712. *oht* not derived from *diwht*, but O.E. *ahl=dignus, worthy, good* (Lat. text *boni*), in contrast with *noht wur†=nothing worth* (Lat. text *mali*). This *a*, notwithstanding its shortness, is, as here, often found with ‘umlaut ’ o.

1722. *hure, O.E. huru=still less*.

1724. C makes use of the modern analytic dative.

1728. *wilweme=cheerful*.

1740. *iwunet* here must have the meaning of *to stop, stay, remain*, the same as in l. 573, where *wunien* is opposed to *ægin wulle*8. *iwiket* from O.E. *wicewan=to dwell, remain*. C’s emendation was not only superfluous, it even spoiled the metre.

1743. Objectival sentence governed by *witen*.

1749–50. R’s alterations are clever. Still, the use of the transitive is meaningless.

1751. This is one of those passages proving that even X was not the poet’s own copy. Following both the Latin original and the undisputed words of the English text as closely as possible, I have done my best to render the line intelligible.
1770-2. Cf. Jul. 55, ‘t his sulliche sune ihesu crist hatte ‘t te hali
gast, etc.

he hált mid his mihte
hefene and eorðe
and alle zeceofte
buten zescwinc

1785. See note on l. 873.
1798. hauwð is one of those late forms which are so frequent in C.
1803. From O.E. dyttan=to stop, close, O.H.G. dizzan (Otfr.),
M.H.G. tützen. The simple form occurs Ancen R. 82.
1827. leoh(æ), from O.E. ðæh, O.H.G. luog=specus, cubile? The deri-
vation is very doubtful. Still we have reason to believe that our liunes
leowhe is literally, lake of lions, because the Vulgate of Daniel vi. 7 has
in lacum leonum. See laede=lake, in Stratum., and cf. Coventry Mysteries,
ed. Halliwell, p. 387, into the lake of lyons to Danyel the prophet.
This derivation would give us another eo for O.E. æ. laede=lake, it is
true, occurs nowhere else as leowhe! The usual forms are laie, leie.
1832. The compound drihtsfære occurs nowhere but here.
1841. wel stanðen = to resist, stand firm.
1850-51. Cf. Marg. 21, ant tu art eadi . . . . ant alle þeo þ þurh þe
schulen turnen to me.
1865. wilre, on account of the initial, might be right, though in
this very passage the alliteration leaves much to be desired. Still I
preferred Z, as the word does not occur except in compounds such as
selfwil, wilcweme, etc. We may add that Leo regards this syllable
-wil- as an old substantive no longer used in the simple form.
1870. Z or C, either may be right. To cure, Maetzner attributes
the meaning of choice, decision. The latter, or rather resolution, would
be the meaning required in our case. C shows curen as a verb (Inf.),
the past part. of which we find in l. 75. Tautology we have in one
reading as in the other.
1887. C shows the ethic dative. The ordinary dative however is
to be preferred, as the description of the torments without any indica-
tion as to their object must seem strange.
1901-2, page 94, line 27 ff., see Esaias xl. 6: Omnis caro foenum et
gloria ejus sicut flos agri.
1908. on heh when connected with verbs of motion=up to (the
emperor’s seat, throne). Cf. l. 2462 and Jul. 37, on heh in hire hearte
[ha] cleopede to criste. In ll. 1977 and 8 it is replaced by up and
up toward. When connected with verbs of rest, it is to be translated
=above, as in ll. 2023-4, þe even stod eauer stille on heh=on her
elevated seat, throne. Cf. adv., l. 2028.
1913. B agrees better with the Lat. text than C does. Even the
blunder in R hints at B being original. C, which does not seem to
understand the meaning of oht, is as before (see ll. 1712 and 1716) forced to make an alteration.

1917 ff. This passage offers the strongest proof that the author of Jul. knew and pirated our legend. Cf. Jul. 57 ff.:

\[ \begin{align*}
& \text{"lette o wodi wise} \\
& \text{a swi\textasciitilde se wunderlich hweol} \\
& \text{meten t maki\textasciitilde n} \\
& \text{ant \textasciitilde purhspliten hit al} \\
& \text{wi\textasciitilde spaken t felien} \\
& \text{\textasciitilde picke t \textasciitilde preofalt} \\
& \text{wi\textasciitilde irnene gadien} \\
& \text{kene to keoru\textasciitilde n} \\
& \text{al \textasciitilde pat ha rinen to} \\
& \text{ase neileniues} \\
& \ldots \text{"het o lif t o leomen} \\
& \text{swingen hit swiftliche} \\
& \text{t turnen hit abuten, etc.}
\end{align*} \]

See my inquiry, Anglia, v. 104. The Latin passage corresponding to this minute description consists of only a few words.

1919. It *hweol*, an old plural, which only metrical considerations prevented me from putting in the text. See l. 1991 R; in l. 1928 the poet evidently wrote *pe hweol* and *beon*. *Z* here did nothing but render the plural more discernible. But C, considering *hweol* to be sing., altered both article and verb.

1921. *gadie(n)* is nowhere else to be found except here and Jul. 57. A form fully answering to it does not occur in O.E. It best agrees however with O.E. *gad*, the modern forms of which are *goad*, *gad*.

1924. *preones*. Cf. Gen. and Ex. 1872, *Gold prenes t ringes*. O.E. *pre\textasciitilde n*, O.N. *pr\textasciitilde n* = *point*.

1933–4. Here C agrees better with the Latin text than Z does.

1940. *tohwi\textasciitilde Seret* is more literally forcibly whirled in pieces. *To whither is to hurl with a whizzing sound, to whiz*. See *quhedirand* in Barbour's Bruce, ed. Skeat, 17. 684; where Hart's edition has *whidering*. The word refers to the rapid whir and whirl of the swiftly revolving wheel; it is onomatopoeic and very expressive.

1942. For *hondhwile* see note on l. 1617.


1951. *iwunet scil. to ganne or cume\textasciitilde nne*. A liberty, which as a rule is restricted to auxiliaries, is here conferred upon a simple verb. *reu\textasciitilde* commonly answers to the Lat. *prefectus* (comp. legends of Jul. and Marg.); here it renders *preter*. The whole passage is very carelessly translated.

1954. *kinemote(s)* occurs nowhere else. Here the old *witenalnomot* would be in its place.

1955. The position of the wheels is evident from the Latin passage, which upon the whole is happily rendered. I except line 1958, which mars the sense of the whole, and had better have been left out.

1971. *amidheapes*. The rule that O.E. *y* is *u* or *i* in Kath. appears to be broken here. The latter part of the compound is not derived from O.E. *heap* = modern *heap* as should be expected, but from O.E. *hype* = *hip*. Decisive as to the shortness of the vowel, is Jul. 69, *amidheppes*, and decisive both as to vowel and meaning, Marg. 10, *swa *h*is (*pes draken) *bodi toabarst amidheppes*. Here the word cannot possibly be translated other than in the middle (centre) of the body. For the formation, compare the modern *amidships*.

1973–4. This is another of the so-called grammatical rhymes. It occurs once more in Marg. 6, *rendin* t *rendin*.

1974. *ravfulliche* occurs only once more in Marg. 4. Its descendant *ruefully* is still in use.


1992. Here, as often before, R is good and old.

1995. The compound *afluhte* = *flight* is nowhere else to be met with.

1996. *fleomin(d)e* is unique likewise.


2018. *acangien* (see l. 2081), which occurs nowhere but in our legend, is derived from the more frequent adj. *cang* (l. 258) = foolish, mad.

2021. My reading, I hope, comes nearest that of the original. C, I am afraid, made use of his old expedient (see *drupest* l. 2022); and *durcinde*, though Stratm. shows that *dearcnien* sometimes appears in this form, cannot be right, as the vowel would not at all agree with the changes *ea* underwent in other words of the legend. *drucnin*, as well as *drupnin*, mean to be cast down, to be dejected. For the vowel *ui* for *a*, see l. 1644 C.

2019. The compound *mondream* is nowhere to be found but here and in La3. Brut. 23945.


2025. The subject must be supplied from l. 2023.

2027. *he yet* is probably a mistake of Z. See ll. 2258 and 2094. There is, however, some reason to believe that the sentence introduced by *be yet* was meant by the elaborator to be relatival, similarly to the construction in the Latin. It is certainly suspicious that *ha* in R, and *na* in B, are wanting. The fullness of C’s reading would then be another proof of his sagacity.

2028. *don* with refl. pron. = to betake one’s self. Cf. Ancren R. *Etstonde*s one a*cean* *he uconde t* *he de*§ *him o fluhte* translation of *Resistite diabolo et fugiet a vobis*, Gaw. 1305 *Ho dos hire forth at be dre*.

Still in use; cf. Mark Twain, A Tramp Abroad, ii. 7 (Tauchnitz
ed.), he did himself away, etc. For adun see on heh l. 2024. See note on l. 1908.

2030. This line contains the greatest puzzle in the whole text. How came C and B in o uot, uet to agree with each other? Did it guess, or preserve the true reading? That it is true, seems doubtless. Even now over is in common use in connection with there and here, and, though in this case it is necessary to change the adverb of repose into one of motion, its presence here, as in many similar cases of tautology, may be easily accounted for by its emphasizing the following piderwurdes. At any rate there was no occasion whatever for the poet assuring us that the queen went to her husband on foot, and not (let us say) on horseback.

2033. Here C probably gives the original form of the word. The phrase is typical already in O.E. See l. 601 hludre stefne. Cf. however Marg. 22, zeide lude stefne and Jul. 65, zeiden lul steune.


2041. See note on l. 423.

2045. Notwithstanding the Latin christianorum, christenes is certainly not plural,—the gen. of which would be christene in our dialect,—but the gen. sing. of the fem. gender, and relates to the saint. For more examples, see my Introduction. From other documents I quote Ancren R. 70, Sumnez kurtieis is no^eleas iturnd hire to wuule.

2056. feorlich adj ect. employed as subst.=wonderful, horrible sight, wonder. Cf. Will. of Pal. 3280, Moche folo him folowed that ferli to behold.

2065. The shortest way to get out of the difficulty would be to omit to. As, however, both MSS. (Z) agree, and as, moreover, a construction of kennen very similar to this (namely, with acc. and the prep. til, cf. Maetzner Gloss.) can be found, I abstain from any alteration whatever. C took the easiest course in omitting to, and so producing the more common construction, in which, for instance, we find the word in l. 1338. That enawe® wants an object (it is to be supplied from to him) is nothing out of the way, considering the loose syntactical structure of the poem; in l. 1774, for instance, ham must be supplied from of ham l. 1773. There are many more examples of this kind.

2092. ich schal must be supplied from l. 2090. See l. 2097. C and B dropped the termination of the infinitive, as they do in ll. 2098 and 2100.

2092–3. Cf. Jul. 13, ich schal leote wilde doer to luken t to teore ß e ^t joeve ßi flesch fode to fuheles of the lufte.

2094. See note on l. 2027.

2130. R and B, each in his own way, try to bring order into the metre, R by displacing the words, B by considering the indefinite pron. me as implying a plural, and so bringing the verb up to three syllables.

2134. ules for flesch, as the common spelling is. For u instead of f in ‘anlaut,’ see note on ll. 1169–70; s is often put for sch in ‘auslaut’ in MS. T of the Ancren Riwle, and is the rule in Kentish. Both peculiarities of spelling are traceable back to X.

2151. C him, the abs. pron. so common in modern dialects.

2178. Cf. Aelfric’s Hom. i. 450, and *hine ufan mid isenum geasfum Sydon*, etc. The iron fork seems to have been a favourite instrument of torture. It is likewise referred to in Marg. 6, and in Sawle W. 253.

2180. *sweoruen* = to swerve, ascend, nowhere else to be found in this sense.

2196. As the Lat. text has *sepelivit*, and the concluding *n* of the pret. plur. is preserved in our text without exception, *biburieden* must be wrong. The mistake is easily explained by the context.

2204. There is a phrase in German similar to this; we might almost literally translate *denen man es auf den kopf zusagte*.

2205. *leaden* (like *drielen* in the following line) refers to *deaðe*. See notes on ll. 2213 and 2278.

2211. *kinge* old gen. plur. The usual form in the writings of our period and dialect is *kingene*.

2213. *leaden* here and in 2318 must have the meaning of *to lead away prisoner*. I do not know if this ellipsis occurs anywhere else. See notes on ll. 2205 and 2278.

2214. *Lour*. Derivation unknown. Stratmann’s explanation is too hazardous. See however l. 2403, where R writes *low hower*. *Lour* occurs once more in Ancren R. 152, *Ich bere goldhord; lour hit her!*

2214–6. These lines are the translation of the Latin words printed in italics on page 111. This is the only important transposition occurring in the elaboration. There is throughout the whole, no other evidence compelling us to assume that the poet read the Latin text over before he began to translate it.

2223. We prefer C on account of the alliteration.


2247. *alle clone*; see l. 2265, and Old Engl. Hom. i. 231 *alle clone* = all of them, all without exception. We have a similar phrase in German *rein alle* based upon the same idea: *rein = clean = clone*.

2258. See note on l. 2027.

2263. See note on l. 1294.

2273. *gabben*, O.E. *gabban*, O.N. *gabba* = to scoff, deride, taunt, very frequent in M.E. from *gabbe* (see l. 2237) = insult, boastful word, taunt, irony.

2276. *cuð icudd*. These words are, especially in later writings, often confounded with each other. The literal meaning of the phrase is *known as famous*. Cf. Ancren R. 342, *alle cudd t cuðe sunnen*.

2278. The meaning of *leaden* we can easily infer from the saint’s answer, ll. 2298–9. It is, *to keep in suspense*. For aught I know, the word is nowhere else to be found in this sense. See notes on ll. 2205 and 2213.
2288. That C altered the text here, is evident from agrisen, l. 2285.
2292. Already in O.E. (un)deadlic and (un)deadlich are used as synonyms. Cf. Aelfric Hom. ii. 186, Dat an deadlic man mihte eahne middaneard ofersœn, and King Alfred’s Anglo-S. version of Boethius, ed. by Fox, 80, 30, Ealle deaplice men. I suppose the original difference to have been the same as that between German toedlich and sterblich.
2298. For kepœn see note on l. 801.
2299. fir. Comparative of feor. O.E. feor and fir; firsten, which is employed here in the sense of to delay, occurs once more in l. 2367, where it appears to have the same meaning with O.H.G. nerjan=to spare, show indulgence.
2304. C swa is superfluous; ã by itself can imply a final or consecutive relation. Cf. ll. 344–5, ã alle over leasunge beoœ unlefliche.
2314. Z is meaningless, unless we have here one of our modern ellipses. As however, if such were the case, the direct speech should have been used in l. 2315 as well, the reading of C must be considered as original. Cf. Jul. 31, Ak hekte swiœc don hire ut of his ehsilœc. This passage, whether pirated or no, throws sufficient light upon the difficulty.
2316–7. uetiœc, standing for the usual wiœcuteœ. barre(n)œbar, turnpike, is a very free translation of porta.
2318. See note on l. 2213.
2324. See note on l. 1359.
2329. treondlin, a very scarce derivative from O.E. trendel=Circle, ball, top, meaning to turn, to full in turning. Cf. Owl and Night. 135, þeœappel trendliœfrom þon treowe. See Nares’s Glossary, by Halliwell and Wright: to trend, v.n. To turn in an oblique direction: a nautical term chiefly applied to the direction of a coast, which occurs still in the journals of seamen. ‘To trundle a hoop’ is common everywhere.
2330. bifœndœfor bivœnœ=tœurned round, back.
2338. bœle bœreœlamentabilis planctus. bœre might surely be the same word which we find in William of Pal. (see Gloss.), and which there means noise. But, not to mention the possibility that our bœre, meaning here and elsewhere doseful features, may later on have developed the meaning of noise, I think it wrong to give up our word, the extraction and meaning of which is so certain and well testified, for a word the derivation of which is wholly unknown up to the present.
2349. miœrefers to wunœ, as much as to me iwœdœel. The construction cannot be imitated in modern English. In German it would be: mein mir verlœbœter.
2391. Here again C largely altered the text. See Latin original.
2398. For aflœœ, see note on l. 1590.
2401. To judge by its form, hetœmight be O.E., either the same or hœto; fortunately for us the same phrase is used in Laœ. Brut. ii. 416; and as here hetœ rhymes with metœœmeat, food, it is plain that our hetœ means hatred.
2403. See note on l. 2214.
2416–7. Cf. Jul. 37, com sihinde adun softe from heouene a steuene þat seide, etc.
2424. Same phrase l. 801.
2474. See note on l. 1699.
2478. riuë=largely, derived from O.E. rtf, O.N. rífr. The adj. rífe=general, universal, is still in use.
Interesting, though somewhat less enthusiastic, is Mandevil’s description of this miracle. He writes: And besyde the highe Awtiere, 3 degrees of heighte, is the Fertre of Alabastre, where the bones of Seynte Kateryne liȝn. And the Prelate of the Monkes schevewte the Relyhes to the Pilgrymes. And with an Instrument of Sylver, he frotethe the Bones; and thanne ther gothe out a lytyllle Oyle, as though it were a maner swetunge, that is nouther lyche to Oyle ne to Bawme; but it is fulle swete of smelle: And of that thei seyn a litylle to the Pilgrymes; for there gothe out but litylle quantitee of the Likour. See Voyage and Travaile of Sir John M. edited by J. Ó. Halliwell, page 60.
2496. under, O.E. undern, O.L.G. undorn, undern, Goth. undaurns, O.H.G. undarn, the time from nine to twelve o’clock in the morning (Stratm.). Still, according to the Gospel, our Lord died between the 6th and the 9th hour, i.e. between 12 and 3 in the afternoon.
GLOSSARY.

The current English meanings are printed in italics. The asterisk (*) represents words and forms not occurring in the text. The asterisked key-words are taken from the various readings.

a, a, an, one, 65, etc.; an, 21, etc.; ane 2, 99, etc.; anes, 73, 548, 591, 1048, 1283, 1959, 1961.

a. See on.

a, always, (for ever), 277, 664, 1668, 1680, 2505; aa, 120, 136, 1480, 1497, 1629, 1701, 1704, 1754, 1856, 2159, 2165, 2294, 2477.
aa. See a.

Abacuc, noun proper, 1826.
abad. See abide.
abar, pret. sing., from *abeoren, to abide, 1544.
abide, 1 p. sing. pres., from *abiden, to abide, await, 2403; abad, pret. sing., 718; abit, 3 p. sing. pres., 2422.
abuten, about, round, 1566, 1644, 1733, 1932, 2008.
acangestu, 2 p. sing. pres., from *acangien, to get mad, 2081; acanget, pp. 2018.
acommen, overcome, 1311.
aecwellen, to kill, 1808, 1868.
ad, fire, pyre, 1356.
Adam, 884.
adeadet, pp. from *adeaden, to mortify, 2020.
adredde, pp. from *adreden, to be afraid, 1336.
adun, down, 772, 983, 1190, 2028.
aduneward, downwards, 1996.
adweschen, inf., to annihilate, 948; adweschte, pret. sing., 1190.
afellen, inf., to overthrow, 690.
afleie, imp., from *afleien, to drive away, 2398.
affluhte, flight, rapidity, 1995.
agaste, pret. sing., from *agasten, to amaze, 1249.
ageide, pret. sing., from *ageien, to awe (?), 1249.
aæin, against, back, 152, 172, 178, 401, 564, 571, 606, 643, 730, 941, 945, 961, 962, etc.
aæines, against, 651, 761, 1585, 2218.
aæinward, backwards, 2319.
agrisen, to shudder, 2285.
ah, 3 p. to have, be obliged to, 352, 523, etc.; ahest, 2 p. sing. pres., 540; ahte, pret. sing., 247, 900; ahten, pl., 261, 293.
ah, but, 5, 19, etc.
ahest. See ah.
ahne, own, 408, 905, 1104, 1205, 1258, 1822.
ahongeden, from *ahongien, to hang up, 329.
ahte, ahten. See ah.
ahte, cattle, wealth, 143, 199, 231, 1710.
akaste, pret. sing., from *akasten, to overthrow, 1124; akast, pp. 1232.
akennet, pp. from *akennen, to bear, 330.
al, all, 101, 131, etc.; alle, 29, 35, etc.; alre, 253, 302, 422, etc.
alde, old, 1184, 1371.
alдрен, parents, 883; aldrene, 81;
caldrene, 100.
aleset, pp. from *alesen, to redeem, 1144.
algesunge, redemption, 1147.
ali, from *aliggen, to decay, cease, 1628, 2153.
Alixandre, Alexandria, 16, 1555
Alixandres, 47, 586.
al. See al.
alles, entirely, 795.
amhihti, «//rt»VAi;^, 986, 1094, 1778, 1981.
aira. See al.
alsaldende, omnipotent, 618; alsaldinde, 504.
am. See first a.
amanset, pp. from *amansien, to execrate, 2070.
amid, in the middle, centre, 1467, 1971; amidde, 1406; amidden, 1356.
an, sole, mere, allone, only, 1227;
anre, 222, 372, 606, 842, 1172, 2265.
an. See first a.
anan, anon, 31, 440, 1430, 1580, 1589, 1811, 1876, 1887, 2240, 2453.
ananriht, quickly, rapidly, 976, 1871, 1886, 2118, 2188, 2228.
an. See a.
anre. See an.
anes. See first a.
anhed, unity, 931.
anlepi, unique, only, 74, 1226, 1282.
ant (‘t), and, 1, 8, etc.
apostles, 1404.
aras. See arisen.
arearde, pret. sing., from *arearen, to rear up, 1060; areerde, 1111.
araw. See areow.
arowe, imp., from *areowen, to pity, 1452; areaw, pret. sing.,
1370.
arerde. See arearde.
areiht, rightly, 1725.
arise. See arisen.
arisen, inf., to arise, 1218, 2290, 2293; arise, imp. plur., 1592,
arise, pret. opt., 1213; aras, pret. sing., 337, 1111.
Aristotles, Aristotle, 851.
aromaz, aromatic ointment, 1599, 2194.
art. See been.
aruidden, inf., to rid, free, 1137;
arudd, pp. 916.
as, as, 3, 29, etc.
ase, like, 31, 1674.
Auguste, Augustus, 1556, 1726.
awahte, pret. sing., from *awaken, to awake v.a., 1044.
awariede, pp., from *awarien, to curse, 141, 243, 1066, 2010,
2032.
aslawe, pret. sing., from *aslawen, to cease, 2157.
atstutte, 3 p. pret. sing., from *atstutten, to remain, 23.
Auguste, Augusta, 1556, 1726.
awalde, pret. sing., from *awakien, to awaken e.a., 1044.
avariede, pp., from *awarien, to curse, 141, 243, 1066, 2010,
2032.
avarpen, inf., to lay low, 486, 591, 880, 1221; aweorp, pret. sing.,
835; awarpen, pp. 1277.
avealt. See aweld.
*awed, imp., from *aweden, to render insane, 654; awedde, pp.,
1065.
awei, away, 746, 829, 1335, 1590, 1813, 2098, 2219.
aveld, imp., from *awealden, to conquer, tame, 654; aweld, pp.,
556; awealt, pp., 1270.
awemp. See awarpen.
awundre, pret. sing., from *awundriem, to wonder, 309; awundreden, plur., 1606; awundret, pp., 1542.
ba, both, 50, 90, 113, etc.; ba^e, 77, 212; beire, 1772.
baldeliche, boldly, 718, 728.
bale, misery, 1755, 2295, 2488; balewe, 552.
baleful, baleful, 203, 2038.
balewe. See bale.
ban, bone, 230, 908, 1099; bane, 2177; banes, 2482.
banes, boneless, 250.
bare, bare, 845, 1538, 2099, 2177.
barren, plur., from *barre, bar, 2317.
batewil, ?? 1690.
ba^e. See ba.
bealden, to comfort, 1609.
bearden, pret. sing., from *beore-
en, to burn, 1650; berninde, pres. part., 1533.
beast, beast, 2038.
beaten, to beat, 1538; beatin, 1178.
beatinge, beating, 1603.
bed. See beoden.
bede. See beoden.
beire. See ba.
Belial, 1906.
beisume, obedient, obeysome, 1787.
beo. See beon.
beoden, to command, 1469; bed, pret. sing., 440, 723, 1355, 1548.
beon, inf., to be, 501, 508, 574, etc.; am, 1 p., 462, 464, 1848, 2214, 2302; art, 2 p., 387, 449, 2034, 2163, 2281, 2225, 2378; is, 3 p., 219, 222, 313, 322, etc.; beo\#.

beo\#.

beon, pres. opt. plur., 507, 658, 1707, 1928, 2070; beo, imp. sing., 373, 675, 1078, 1615, 1640, 1841, 2041, 2381; beo\#.

imp. plur., 2343; wes, pret. sing., 15, 139, etc.; were, 2 pers., 383; weren, pret. plur., 2, 35, 163, etc.; were, opt. sing., 80, 151, 969, 998, 1200, 1219, 1232, 1654, 1865, 2003, 2384; weren, opt. plur., 1212, 1251, 1275, 1632, 2269, 2335.

beoren, inf., to bear, carry, 453, 2458; beoren, pres. opt., 1926; beren, pret. plur., 2463; beron, 1 p. sing., pres., 1056, 2485; iboren, pp., 333, 2163; iborene, pp., 263.

beo\#.

beren. See beoren.

beren. See beeren.

berninde. See bearnde.

bette, inf., to expiate, 1396; bette, pret. sing., 1204; ibet, pp., 1212.

betere, better, 559.

be\#.

See beon.

bette. See beten.

bi, by, according to, 57, 2084, 2177.

bibanke, pp. from *biblogegen, to bloody, 204.

biburiede, pret. sing., from *biburi-

ren, to bury, 2196; biburieden, plur., 1434, 2464; biburiet, pp., 2251.

bicapede, pret. sing., from *biga-

pen, to stare at, 1255.

bicherde, pret. sing., from *biche-

aren, to outwit, 1183.

bicluset, pp., from *biclusen, to in-

close, 600.

bicom. See bicumen.

bicumen, inf., to become, happen, 208; bicom, pret. sing., 1209, 1552.
bidden, inf., to pray, 614; bidde, 1 p. sing. pres., 2388; bede, pret. opt., 2369; ibeden, pp., 2431.

bidweol, pp., from *bedweolien, to bewitch, 1251.

bieden, pret. plur., from *bigan, to nurse, 1601.

bifore, before, 51, 58, 1141, 1440, 1613, 1862, 2031, 2208, 2261.

bigán, pres. plur., from *bigan, to pass by, 1471.

bijeten, inf., to beget, obtain, 1619, 2113; bijetene, pp., 262.

bijete, gain, possession, 471.

bijetene. See bijeten.

biginnen, inf., to begin, 279; biginnest, 2 p. sing. pres., 2162; biginne=s, imp. plur., 1295; bigon, pret. sing., 31, 205, 305, 613, 745, 749, 1256, 1534, 1608, 1863, 2000, 2078; bigunnen, pret. plur., 292; bigunnen, pp., 395, 678.

biginnunge, beginning, 287.

bigon. See biginnen.

bija¼un, pres. plur., from *bijulien, to beguile, 1054.

bigunnen. See biginnen.

bihalde=s, pres. plur., from *bihalien, to behold, 1943, 2286; bihalde, imp. sing., 1837, 1838; biheold, pret. sing., 743, 1250, 1855, 2024, 2077, 2372; biheolden, pret. plur., 740.

bihate. See bihate.

bihate, 1 p. sing. pres., from *bihaten, to promise, 2439; bihat, 3 p. 685; bihat, imp., 1498; bihete, 2 pers. pret. sing., 645; bihet, 3 p., 414; bihaten, pp., 755, 887, 1789, 2255.

bihedden, inf., to behead, 2241, 2316; bihefdet, pp., 2247.

bihalden, to pour upon, 1390.

bihale. See bihalde=s.

bihet, bihete. See bihate.

bikmet ?? ?, bent, crooked from one’s right self or mind? 1291.

bileaue, belief, 72, etc.

bilime=s, 3 p. sing. pres., from *bilimen, to dismember, 2130.

biliue, quickly, at once, 2279.


binden, to bind, 1178, 1357.

bireadde, pret. sing., from *bireaden, to design, 1230.

biseche, 1 p. sing. pres., from *bisechen, to beseech, 2343; bisohte, pret. sing., 184, 2363; bisohten, plur., 1385.

bisch, pret. sing., from *bisehen, to look, glance, 2125; bisi=s, 3 p. sing. pres., 1936.

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leare, 1 p. sing. pres., from *learen, to teach, 2281; learden, pret. plur. 489; ilearet, pp., 388, 859, 1307.

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least, last, 41; leste, 587.
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leau, leave, permission, 2371.

leauen, inf., to leave, desert, 428, 1621, 2242; leauē, pres. plur., 1340, 1786; leaf, imp. sing., 1009; leauē, imp. plur., 1761; lef, imp., allow, 1878; leafde, pret. sing., 479, 2500.

lefdi, lady, 88, 104, etc.; lefdis, gen. sing., 2192; lefdis, plur., 1478, 2328, 2334.

leggen, inf., to lay, put, 772, 779; leist, 2 p. sing. pres., 1872; leiden, pret. plur., 2220; ileid, pp., 1424.

lei. See liggen.

lei, law, religion, 164, 319, 830, 1814.

lei, fire, flame, 195, 1401; leie, 672, 1360, 1406, 1651.

leiden. See leggen.

leie. See lei.

leien. See liggen.

leist. See leggen.

leitede, pret. sing., from *leiten, to flame, glow, 672, 1583; leitinde, pres. part., 1361, 1651, 1681.

lenen, to bestow, lend, 1084.

lengre. See long.

leof, dear, beloved, 2231; leoue, 771, 1040, 1366, 2128, 2418; leouere, comp., 1865, 2280; leouest, sup., 2420.

leof, subs., sweetheart, 785, 1880.

leoffiche, lovely, 1542; affectionately, 2193.

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leohê, deon, 1827.

leome, light, gleam, 476, 668, 1582, 1681, 2376; leomen, plur., 902, 1046.

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loose. See loosen.

loosen, inf., to lose, 804, 996; lose, 1 p. sing. pres., 1879; leose, pres. plur., 1637.

leoten, inf., to let, cause, permit, value, 2092, 2097, 2252; leten, 943, 1464; leote, pres. plur., 806; lete, pres. opt. sing., 774; let, pret. sing., 595, 812, 1920, 1932; lette, 354, 791; letten, pret. plur., 2329.

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leôsien, to slacken, 1519.

leowsin, to slacken, 1519.

lerden. See loosen.

lesse. See lutel.

lesse, pres. plur., from *lessen, to diminish, 1703.

leste. See least.

leste, conj., lest, 2354.

lesten, to give, 1790.

leste, lestinde. See leasten.

let. See leoten.

leue. See leuen.

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lich, *body*, 1542; liches, plur., 1045.
licome, *corpse*, *body*, 213, 2192, 2202, 2219, 2408; licomes, plur., 2253.
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loosed, pret. sing., from *lostien*, to lose, 1117; iloset, pp., 2019.
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lowinge, lowing, 143.
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lude, loud, 2033; ludere, dat., 206.
ludinge, *noise*, 144, 2320.
lufsum, *lovely*, 313; lufsume, 104, 1419, 2305.
lufte, dat., from *luft*, *air*, 2093.
lufffuheles, plur. of *luftfuhele*, *bird of the air*, 2245.
lukien, to draw, pull, tear, 2097.
*lungunge, longing? desire?* 1679. Perhaps miswritten from linnunge, end, ceasing.
lure, loss, 804; luren, plur., 1635.
luste, pret. sing., from *lusten*, to desire, 1576.
lusti, merry, 1678.
lustnen. See *lustnun*.
lustnin, to hear, listen to, 784, 1747; lustnen, 110.
lut, *few*, *little*, 35; lute, dat., 2153.
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lutede, pret. sing., from *lutien, to be hidden, 1828.
lutel, little, 354, 806, 1895, 2148; lutle, 2152, 2482; lesse, comp., 1550.
luxer, rude, cruel, relentless, 558, 1234, 1517; luwere, 900.
lutc, pres. plur., from *luten, to bow, 1764.
lutic. See lutel.
luue, love, 557, 632, 1877, 1505, 1520, 1637, 1772, 2107, 2129, 2347, 2391, 2438.
luuede. See luuieun.
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mahe, mahen, maht, mahte, mah-ten, mahtu. See mei and mihte.
makede, makest, maket, makec. See makien.
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man, connexion, communion, 332.
marbrestan, marble stone, 1479.
mare. See muche.
marhen, morrow, morning, 603, 647, 721, 1861, 2199.
Marie, Mary, 331.
martir, martyr, 2186, 2197; martyrs, gen. pl., 2253.
martirdom, martyrdom, 695, 1410.
mate, done, vanquished, 1889.
maumez, plur. of *maumet, idol, 59, 202, 265, 434, 455, 492, 1762, 2069; maumetes, gen. plur., 142.
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meanen, to moan, mean, think, 1236, 2313.
meast. See muche.
mede, meed, reward, 415, 2350, 2379; meden, plur., 38, 758, 889, 1632.
medin, to reward, 414.
medliche, madly, 2083.
medschipe, madness, 267, 325, 2037; madschipe, 236.
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meinful, powerful, 1094, 2043.
meistren, inf., to master, 590, 1273; meistre, 3 p. sing., 549; meistre, imp., 657.
meistres, plur., of *meister, master, 119, 446, 467, 534, 737, 753.
meistrie, mastery, 133.
mei^had, maidenhood, 137, 1508, 2459.
mel, meal, 1819.
men. See mon.
menesse, human nature, 985, 1115, 1132.
menske, glory, 134.
menske, imp., from *mensken, to dignify, 1983.
meoke, meek, 103, 1112.
meokelec, meekness, 1233.
mereminnes, gen. sing., of *mere^-minne, mermaid, 1490.
merre^, pres. plur., from *merren, to mar, destroy, 1763.
mest. See muche.
mete, meat, eatables, 1819.
mi, my, mine, 647, etc.; min, 1495, etc.; mine, 575, etc.
Michaël, 709.
mid, with, 105, 125, etc.; mit, 662, etc.
midalle, too, in addition, withal, 1831. See wi^dale.
midniht, midnight, 1733.
mihte, subs., might, power, 656, 1015, 1049, 1271, 1982; mahte, 648; mihtes, plur. 1330, 2084.
mihti, mighty, powerful, 1442, 2043.
mile, milk, 2457.
milce, mercy, 295, 1375.
milce, imp., from *milcien, to be gracious, 2386.
milde, mild, 103, 1375, 2378.
min, mine. See mi.
miracle, miracle, 1415; miracles, plur., 1074.
misbileaue, unbelief, 348, 773, 2361.
misdude, pret. sing., from *misdon, to transgress, 1201.
misferden, pret. plur., from *misfearen, to go wrong, 93.
misliche, various, divers, 38, 269, 436, 988, 1658.
misnome, pret. opt. sing., from *misneomen, to mistake, 454.
misseist, 2 p. sing. pres., from *misseggen, to slander, 456.
missen, to fail, miss, 653.
mis^punches, 3 p. sing. pres., from *mis^punchen, to seem wrong, 981.
mist. See mid.
mix, dirt=dirty, vile, 200, 2069.
mod, mood, mind, courage, 609, 2135, 2327.
moder, mother, 930.
moderburnh, capital, principal town, 46.
moderie, various, divers, 38, 269, 436, 988, 1658.
miscun, mankind, 1194.
mone, moon, 270, 351.
mone^, month, 1414, 2183, 2494.
monhad, the being a man, humanity, 985.
monie, many, 87, 582, 697, 737, 1563, 1697, 1830, 1850, 2053, 2267, 2322.
monlich, human, 1317.
monne. See mon.
most. See mot.
mot, argument, reasoning, moot, assembly, 548, 590, 1271, 1314, 1318, 1319, 2425; motes, plur., 850.
mot, 1 p., to must, may, 1896; most, 2 p., 1869; moten, pres. plur., 501, 653; moste, pret. sing., 1387, 1553.
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moten. See mot.
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moteres, plur. of *motere, mooter, disputator, 724.
motes. See mot.
motestu, motes. See motin.
motild, female disputator, 396, 417.
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Moyses, Moses, 2466.
muche, much, 227, 413, 989, 1345, 2061; muchel, much, great, 466, 1415; muchele, great (much), 37, 235, 656, 1014, 1239, 1330, 2085; ma, comp., more, 1811; marc, 70, 236, 267, 550, 898, 1020, 1239, 1348, 1463, 1550, 1668, 1704, 2027, 2104, 2105, 2109, 2159, 2477; mast, sup., most, greatest, 813, 816, 1281, 1889, 2276, 2326; mest, 537; mast, almost, 29.
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munt, mountain, 2465.
murhše, mirth, joy, 1760, 2274, 2350; murše, 1411; muršen, plur., 1697, 2159; muršes, 2186.
murie, merry, joyful, 314, 705, 1487.
mus, mouth, 192, 314, 495, 647, 686, 1486, 1699, 1722, 2474.

na, no, none, 225, 234, etc.; nan, 118, 123, 624, etc.; nane, 106, 107, etc.; names, gen., 974, 1070, 1106, 1163, 1235, 1912.
nabbe, 1 p. pres. sing., from *nabben, to be in want of; not to have, 1748; nauest, 2 p., 751; naune, 3 p., 274; nabbe, pres. plur., 1266; naube, imp., 782; nefde, pret. sing., 665, 1246, 2415.
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nabbe. See nabbe.
nawht, nothing, not, 283, 473, 475, 607, 675, 747, 759, 762, etc.; navit, 1533.
nawt, not, 85, 346, 751, 768, 778, etc.
ne, not, nor, 109, etc.
neauer, never, 124, 257, 279, etc.; neuer, 1254.
nebschaft, face, 447, 1446; nebschaft, 913.
nede (inst. of *ned, necessity), needs, 1869.
nedfe. See nabbe.
negh, nigh, near, 2094.
neiles, plur. of *neil, nail, 2120.
nempnde, pret. sing., from *nemp-
en, to name, call, 1329; inemp-
net, pp., 76.
neode, desire, want, need, 9, 2395.
neodeles, unconstrained(ly), 1023, 1170.
neodfule, the needy, 102.
neomen, inf., to take, assume, 1001, 1179, 2117, 2407; neome, pres. opt. sing., 2407; norn, pret. sing., 908, 1023, 1170, 1817; nomen, pret. plur., 1433.
neowe, new, 2106.
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noht, nothing, 343, 1714, 2103.
nohwer, nowhere, 1715; nower, 2094; nowhwer, 1306.
nom. See neomen.
nomecu'se, renowned, 537; nomecu'sest, comp., 815.
nomeliche, especially, 21.
nomen. See neomen.
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noceles, not the less, in spite of all, 1869.
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nowcin, misery? 1171, 1683, 1840, 2395.
nower. See nohwer.
nowcer, neither, 230, 361, 443, 509, 621, 1164, 1176, 1416, 1503, 1517, 1549, 1685, 1686, 1687, 1703, 2071.
nu, now, 393, 503, 514, 795, 818, 823, 968, 977, 1078, 1260, etc.
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of, of, from, 79, etc.
ofcumen, pp., from *ofcumen, to conquer ? 560.
ofdred, pp., from *ofdreden, to fear, 675.
ofdutet, pp., from *ofdute, to doubt, 2430.
ofcarnen, pp., from *ofcarnen, to earn, deserve, 2223.
ofsearen, pp., from *ofsearen, to frighten, 90, 670, 1244.
ofruht, pp., from *offruhten, to frighten, 670, 1244, 1615.
ofhungret, pp., from *ofhungren, to hunger, famish ? 1030.
ofseruine, to deserve, 2137.
ofte, often, 120; ofttest, sup., 113.
ofpunchunge, displeasure, 1688.
oht, good, worthy, genuine, 1712, 1716.
oht, ought, anything, 1913.
olhuny, flattery, 1492.
on, on, in, 2, 20, etc.; o, 41, 45, etc.
on, 1 p. sing. pres., from *unnen, not to grudge, to allow, 1744; unnen, pres. plur., 2344.
onen, acc. sing. ? of *onde, envy, 891.
onont, concerning, in regard to, about, 455, 1096, 1109, 1115, 1118, 1120, 1159, 1177, 2496.
onsware, answer, 978; onswere, 357.
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onswerien, inf., to answer, 812; onswerie, 1 p., 1711; onswerie, pres. opt. sing., 516; onswerede, pret. sing., 460, 543, 577, 953, 1129, 1296, 1391, 1483, 1639, 1877.
onswende, pret. sing., from *ontenden, to kindle, 1404.
on, open, 1128.
orcost, wealth, 1709.
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o'er, or, 93, 112, etc.
o'other, others, 101, 274, 479, 489, 739, 790, 803, etc.; o'ere, 983, 1127, 1675, 1776; o're, 30, 1051, 1138, 1140, 1141, 1297, 1365, 1475, 1962, 1966, 2082, 2224, 2229.
o'er, over, 2030.
o'eral, everywhere, all over, 727, 1470, 1778, 2017, 2308.
o'ere, 983, 1127, 1675, 1776; o're, 30, 1051, 1138, 1140, 1141, 1297, 1365, 1475, 1962, 1966, 2082, 2224, 2229.
poure, poor, 50, 63.
preones, plur. of *preon, nail, point, 1924.
prince, prince, chief, 579, 1559.
prophete, prophet, 1826.
prud, proud, 1310; prude, 579.
prudeliche, proudly, gorgeously, 578, 1448.
puisun, poison, 2312.
purpre, purple, 1450.
quœ. See cweœ.

rake, maw, jaws, 917, 1138.
raketehen, plur. of raketeie, chain, 917.
râœ, quickly, readily, 555, 972.
rawe, row, line, 1930.
read, advice, counsel, regard, 6, 580, 1370, 1453, 1945, 1975.
reade, adj., red, 1360, 1421.
readesmen, plur. of *readesmon, counsellor, 574.
readliche, readily, 1409.
REAM, weeping, lamentation, 2293; reames, pl. 162.
reaun, to rob, bereave, 1222.
refschipe, government, 11.
reisun, account, 2216.
remen, to weep, lament, 2339.
rendon, inf., to rend, lacerate, 2121.
reoeœren, plur. of *reoœr, rother, ox, 60.
reowfule, rueful, 162.
reowœ, sorrow, 2340.
reowœfulliche, piteously, 1974.
reste, rest, 2154, 2341.
restœ, 3 p. sing. pres., from *resten, to rest, 2481.
reœen, plur. of *reœe, prefect, 1950.
riche, subs., kingdom, 47, 1792, 2155, 2342.
riche, rich, noble, 50, 60, 2328.
riht, right, 873, 950, 961, 1079, 2103; rihte, 769, 1509, 1638, 2438, 2489.

paraises, gen. of *parais, Paradise, 893.
pasian, passion, 1157, 2390, 2433.
pel, pall, 1450.
Philistiones, gen. of *Philistion, Philistio, 854.
pikes, plur. of *pie, spike, 1923, 1929.
pilegrimes, plur. of *pilegrim, pilgrim, 2470.
pine, pain, 1157, 1912, 2139, 2152, 2156, 2390; pen, plur., 42, 1031, 1616, 2493.
pineœ, 3 p. sing. pres., from *pinnen, to torment, 1807.
pinfule, tormenting, 1955.
place, place, presence, 1309.
Platunes, gen. of *Platun, Plato, 855.
pleiende, pres. part., from *pleien, to play, 1676.
plohen, plur. of *plohe, play, 106.
Porphire, Porphirius, 1558, 1578, 1640, etc.
rihtbileafde, those who have the true faith, true believers, 2377.
rihte, pret. sing., from *rihten, to direct, correct, 1751.
rihtwise, righteous, 1229.
rihtwisliche, honestly, fairly, 752.
ring, ring, 1508.
rinne®. See eornen.
riue, abundantly, 2478.
rixe®, pres. plur., from *rixlien, to rule, 224.
rixe®, pres. plur., from *rimlien, to rule, 224.
rone, cross, rood, 193, 926, 1136, 1158, 1198, 1334, 1901, 2500.
ron. See eornen.
ronnes, plur., *ron, love poem, 108.
rose, rose, 1423.
roten, plur. of *rote, root, 2122.
rudie, ruddy, 1421.
run, secret, mystery, 1333; runes, plur., 575.
rune, stream, flow, course, 1398, 1934, 2005.
ruten, pret. plur., from *ruten, to dart, 2005.
sahen, plur. of *sahe, expression, saying, 358, 382, 646.
sake, sake, 98.
saluin, to save, 1025.
sar, sore, ache, 1164, 1685.
sare, adv., sore, bitterly, 2238, 2325.
sari, sad, 2327.
Sathanesses, gen. of *Sathanes, Satan, 2210.
sauure, savoury, delicious, 1527.
sawle, soul, 213, 2409; sawlen, plur., 291.
schad, faculty of distinction, 238.
schafte, creature, product, 237, 366, 882; schafftes, plur., 249.
schal, 1, 3 p., to owe, be obliged, (shall, ought) to be or have to (do), 241, 339, 402, etc.; sehalt, 2 p., 396, 515, 783, 1457, 1476, 1613, 1618, 2230, 2276; schaltu= shalt þu, 2094, 2112; schulen, pres. plur., 277, 394, 574, 638, 689, 697, 784, 810, etc.; schul- len, 2358; schuldest, 2 p. pret. sing., 468, 1019; schulde, 3 p. 252, 604, 896, 992, 1439, 1448, 2257, 2365; schulden, pret. plur., 288, 621.
schape, shape, figure, 448, 1447.
scharp, sharp, 2234; scharpe, 1925.
schaw, schawde, schawe®. See schawin.
schawin, inf., to show, 2090; schawe®, 3 p. sing., pres., 449; schawi®, pres. plur., 1349; schaw, imp., 506; schawde, pret. sing., 883, 913, 1036, 1381, 1834; ischawet, pp., 1561.
schelde, dat. of *scheld, shield, 809.
schendlac, shame, disgrace, 1278.
schene, beautiful, bright, 447, 1446; schenre, comp., 1646.
scheome, shame, 91, 349, 1279, 1281; scheome, 808.
scheop, pret. sing., from *scheapen, to create, shape, 217, 303; schop, 238; ischapen, pp., 219; ischapene, pp., 1783.
scheote®, imp. plur., from *scheoten, to shoot, 811.
schop, plur. of *scheop, sheep, 60.
schininde, pres. part., from *schinen, to shine, 1646.
schir, sheer, mere, 1279.
schome. See scheome.
schop. See scheop.
schrenchte, pret. sing., from *schrenchen, to cheat, 1184.
schrud, clothing, shroud, 912.
schrudde, pret. sing., from *schrud- en, to shroud, 910; ischrud, pp., 1449; ischrud, 1182.
schulde, schulden, schuldest, schulen, schullen. See schal.
schuldi, guilty, 2264.
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schunien, inf. to refuse, shun, 810; 
schune, pres. opt. sing., 1794. 
schuppent, creator, 253, 302, 366, 882, 911. 
schurgen, plur. of *schurge, scourge, 1540. 
scolmeistres, plur. of *scolmeister, 
schoolmaster, 521.

se. See swa.
sea, sea, 1782. 
segge. See seggen.

degen, inf. to say, 327, 638, 712, 
749, 826, 877, 1315, 1535, 
2263, 2471; segge, 1 p. sing. 
pres., 868, 1008, 1079, 1090, 
1463, 1718; seist, 2 p. sing. 
pres., 391, 953, 1065, 1080; 
seif, 3 p. sing. pres., 486, 
553; seggeif, pres. plur., 321, 
349; seif, imp., 1550, 2210; 
seide, 1, 3 p. pret. sing., 153, 
355, 442, 460, 482, 603, etc.; 
seidest, 2 p. pret. sing., 634; 
seiden, pret. plur., 532; iseid, 
pp., 404, 665, 1384, 1993, 2362, 
2415.

sclakien, inf., to relax, 2136.
sclakie, 1 p. sing. pres., from *sclakien, 
to slack, relax, 2136. 
sleak, leak, 198.
sleethen, pret. plur. from *sleethen, 
to leak, 721.

soluen, 130, 362, 634, 1024, 1112, 1126, 1139, 1144, 
1173, 1291, 1454, 1835, 2072, 2353.

seoluer, silver, 268, 493, 1654. 
seon, inf., to see, 1557, 1718, 
2056, 2289; seh, pret. sing., 
170, 476, 1562, 1911, 2321; 
sehen, pret. plur., 278, 1598, 
2057. See iseon.

seon, then, afterwards, 397; 
seyn, 827, 1332.

seuen, seven, 1665. 
seruiif, pres. plur., from *seruin, 
to serve, 2073.

set, seten. See sitten.

setten, inf., to set, put, 825, 1468; 
sete, imp., 646; sette, pret. 
sing., 1571; iset, pp., 114, 284, 
383, 1972, 2411; isette, 359, 
1758.

sieten, to go, walk, run, 2321; 
sihinde, pres. part., 2417; 
isihen, pp., 2055.

sigh, sight, vision, 496, 904, 
1607, 2288; sifhen, plur., 
1731.
sikel, sickle, 825.
siker, sure, certain, 25, 1007; 
sikere, 1217.

singinde, pres. part. of *singen, 
to sing, 1673.
siie, times (as in four, five, times), 
793, 1287; siies, 1665.
sitten, to sit, 1562; set, pret. 
sing., 45, 138, 722; seten, pret. 
plur., 1253, 2008; iseten, pp., 
1597.
sker, adv., clean, quite, entirely, 867.
slaht, slaughter, 198.
slake, 1 p. sing. pres., from 
*sleaken, to slack, relax, 2136.
slec, mud, 1662.
slepen, pret. plur., from *slepen, 
to sleep, 1426.
sloh, slough, 1662.
sloh, pret. sing., from *slean, to 
slay, 1126; islein, pp., 199; 
isleine, 2009.

smal, smell, 1588; smelle, gen. 
plur., 617.
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smealle, 3 pers. sing. pres. from *smellen, to smell, 1526; smellinde, pres. part., 2195.
smeate, pure, purified, 1655.
smeche, 3 p. sing. pres. from *smechen, to taste, 1526.
smelle. See smeal.
smellinde. See smealle.
smeche, 3 pers. sing. pres., from *smechen, to smell, 1526; smellinde, pres. part., 2195.
smirede, pret. smg., from *smirien, to smear, anoint, 2193; smireden, pret. plur., 1600.
smirkinde, pres. part., from *smirkien, to smirk, smile, 1599, 2194.
smirles, ointment, 1599, 2194.
smit, imp., from *smiten, to smite, 1990.
smirk, 356, 1484.
smirs, ointment, 1599, 2194.
smit, imp., from *smiten, to smite, 1990.
snawhhite, snow-white, 2443.
sote, soft, mild, 1616.
sorte, pret. sing., from *sacheren, to seek, 975.
somet, together, 532, 931, 974, 1409, 1673, 1676, 1677, 2059.
sonde, messenger, 152, 431, 603.
sonesmon, messenger, 517.
sone, soon, 107, 476, 700, 829, 892, 1328, 1541, 1591, 1628, 1876, 1946, 2057, 2114, 2157, 2262.
songes, plur. of *song, song, 107.
sørhe, sorrow, 1165, 1685.
sorhful, sorrowful, 2327.
søx, sooth, true, right, 871, 924, 929, 930, 932, 955, 958, 970, 1002, 1005, etc.; soxe, 158, 189, 477, 1108, 1522, 2237.
sotliche, foolishly, 359.
sotschipe, folly, 322; sotschipes, 1937.
sotte, foolish, 107.
spaken, plur. of *spake, spoke, 1921.
sparie, pres. plur., from *sparien, to spare, 807.
spec. See spoken.
speche, speech, 451, 495, 807.
spek. See spoken.
spende, pret. sing., from *spenden, to spend, 101.
speken, inf., to speak, 1577, 2058; spekene, 312; spec, pret. sing., 1836; spek, 308.
sprung, pret. sing., from *springen, to spring, 2456.
sprung, origin, 320.
sputin, to argue, dispute, 1308.
stalewurc, steadfast, brave, 702, 1612, 1841, 2168.
stalle, dat. of *stal, stand, post, station, 683.
stan, stone, 266, 1253; stanes, plur., 1657.
stanene, of stone, stony, 2480.
starliche, mightily, 717.
starke, strong, 1925.
steah. See sthen.
steap, pret. sing., from *stapen, to step, go, 1852; step, 713.
steape, shining, 307; steapre, comp., 1647.
steoren, inf. to steer, govern, 362; steorede, pret. sing., 10.
steorre, star, 1648; steorren, plur., 714.
steortnacket, stark-naked, 1537.
steolcselfest, constant, steadfast, 71.
steeneu, voice, 206, 716, 1042, 1386, 1980, 2033, 2166, 2416, 2441.
steuenti, pres. plur., from *steuenten, to stop, 1265.
steu, imp., from *stewien, to stow, stop, desist, 374, 1529; istewet, pp. 658.
stihen, inf., to ascend, 1012, 1613; steah, pret. sing., 338, 714, 1854.
still, imp., from *stillen, to stop, v.a., 1530.
stod. See stonden.

stonden, inf., to stand, 1480; stont, 3 p. sing. pres., 1481; stonde, pres. plur., 635; stond, imp., 1841; stod, pret. sing., 180, 197, 596, 716, 742, 2023; stoden, pret. plur., 736, 1385, 2007.

storliche, greatly, 1268.

storuene, pp. from *steoruen, to die, 1043.

strahte. See streche.

stream, 2479.

streche, imp. sing., from *strecchen, to stretch, hold, 2233; strahte, pret. sing., 2441.

strenc^e. See streng^e.

strengen, to fortify, strengthen, 941; istreget, pp., 717, 2167.

strongest. See stronge.

streng^e, strength, 649, 701, 1517; strenc^e, 1014, 1234, 1269.

strete, street, 734, 1656.

strif, strife, fight, quarrel, 681, 701, 735, 751, 795, 940.

strike, 3 p. sing. pres., from *striken, to run, rush, 2479; strikke, pres. part., 732.

stronge, strong, 41, 1026; strengest, sup., 2096.


stude, stead, place, 3, 683, 2453.

studgi, pres. plur., from *studgin, to stop, cease, 1264.

stunde, time, 1263.

sturede. See sturien.

sturien, inf., to stir, move, 361, 1267; sturede, pret. sing., 2115; isturet, pp., 796.

stute, imp. sing., from *stutten, to leave off, desist, 1529.

sulliche, strange, mysterious, 382.

sum, some, 303, 811, 1145; summe, 8, 37, etc.

sumdel, somewhat, a little, 669, 1448, 2331.

sumerlich, summerlike, 1663.

sumhwet, something, 506, 1295.

summe. See sum.

sundrin, to separate, be separated, sundered, 1776.

sune, son, 327, 615, 955, 1095, 1108, 1220, 1344, 1770, 2064, 2210.

sunful, sinful, 198.

sunne, sin, 91, 1172, 1195.

sunne, sun, 270, 351, 1666, 1782.

sutel, plain, evident, 322, 381, 1033.

sutelede. See sutele^.

sutele^, 3 pers. sing. pres., to be shown, manifested, to show, manifest, 1089; sutelede, pret. sing., 1036, 1834.

suteliche, manifestly, 1332.

swa, so, thus, when, as, 154, 171, 628, 657, 665, 921, etc.; se, 49, etc.

swarf, pret. sing., from *sweoruen, to float, wave, 2181.

sword, sword, 2090, 2180, 2234, 2451; sweordes, gen. sing., 2404.

sweouete, dat. of *sweouet, slumber, 1427.

swerie, 1 p. sing. pres., from *swerien, to swear, 2084.

swete, sweet, 616, 1525; swettre, comp., 1691. See swote.

sweteliche, sweetly, 674.

*swetewil, so sweet as you may wish?, 1690.

swettre. See swete.

sweuen, dream, swoon, 1560.

swift, swift, transitory, short, 2156.

swiftliche, swiftly, quickly, 690, 2442.

swike, pres. opt. sing., from *swiken, to stop, 1937.
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swinkes, gen. sing. of *swine, labour, pain, 805.
swipte, pret. sing., from *swippen, to strike, 2452; swipten, pret. plur., 2179.
swire, neck, 2091, 2233, 2443.
swicke, very, quickly, very much, much, 66, 121, 150, 307, 309, etc.; swicke, comp., 311, 413; swickest, sup., 733, 2076.
swote, sweet, 1588, 2195; swottre, comp., 1691; swotest, sup., 617.
See swete.
swoteliche, sweetly, 1392, 1427, 1525. See sweteliche.
swuch, such, 140, 385, 648, 667, 691, 1582, 1832, 1956, 1999, 2005; swucche, 128, 265, 374, etc.
Synai, Sinai, 2465.

swin, of *swinc, labour, pain, 805.
tellus, pret. sing., from tellus, to strike, 2452; tellus, pret. plur., 1701; talde, pret. sing., 1311; talde, pret. plur., 1701; talde, pret. plur., 1701; italde, pp., 1286.
temple, temple, 52, 142, 1479.
tene, ten, 793, 1287.
ten. See þenne.
teon, inf., to draw, pull, 2098; tuhen, pret. plur., 2175.
toone, pain, grief, 402, 623, 1354, 1503, 1795; teonen, plur., 1888.
teone, 3 p. sing., from *teon, to grieve, 550.
terin. See þerin.
tes. See þes.
teschrapet, pret. sing., from *teschrapien, to shave, 1185.
tet. See þet.
tex, plur. of *toex, tooth, 191, 1266.
teueli. See taelin.
ti. See þi.
tidliche, swiftly, 1932.
time, time, hour, 2, 303, 304, 436, 1199, 2436, 2497.
timluker, comp. of *timluch, early, quick, 2086.
tine. See þine.
tint, splinter, bit, 1247.
tintroihe, pain, torture, 403, 623, 1504, 1796, 1948, 2131; tintrohe, plur., 41, 1888.
tis. See þis.
tittes, plur. of *titte, tit, teat, 2098, 2119, 2175.
to, to, 7, 14, 56, etc.
tobroken, pret. plur., from *tobroken, to break, tear in pieces, 2002; tobroken, pp. 1602.
tobursten, pret. plur., from *tobursten, to burst asunder, 2002.
toe. See take.
todei, to-day, 1373, 2051, 2147.
todreaucen, pp., from *todreaucen, to disperse, 92.
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todriuen, pp., from *todriuen, to disperse, 2050.
*toforen, before, in the presence of, 51.
togederes, together, 113, 989, 1659, 1774, 2236.
toj^ein, against, contrary to, 1241, 1962.
toj^eines, against, 1149.
tohwi^erin, pres. opt. pl., from *tohwi^erin, to whirl, bewhirl, 1992; tohwi^eret, pp., 1940.
token. See take.
toluen, to tear in pieces, 2092.
tom, tame, 1311.
toswollen, pp., from *toswollen, to swell to excess, 840.
toward, to, towards, 411, 439, 744, 792, 1489, 1978, 2125, 2268, 2337; towart, 141, 1864.
treodlin, to roll, trickle; 2329.
treowe, true, right, 72, 229, 698, 1039, 1377, 1378, 1429, 1804, 1986.
treoweliche, truly, 1511.
trukien, to fail, 403, 1796.
truste\$, pres. plur., to trust, 502; truste, pret. sing., 2191.
tu. See tu.
tuke\$, 3 p. sing. pres., from *tukien, to draw, pull, 551.
tun, town, 52.
tun\$, tongue, 192, 640, 819, 1246, 1267; tungen, plur., 1403, 1700.
turne\$. See turnen.
turnen, inf., to turn, go, 697, 1504, 1851, 1931; turne\$, pres. plur., 1342; turnede, pret. sing., 1312; turnden, pret. plur., 1428, 1957, 1959, 2059; iturnd, pp., 2132; iturnde, 1987.
turnes, plur. of *turn, wile, artifice, 851.
turne\$. See turnen.
tus. See tus.
tweien. See twa.
twenti, twenty, 67, 2469.
twenti\$, twentieth, 2182, 2495.
twoo\$, twelve, 1551, 1824.
\$a, when, then, there, 24, 404, etc.; ta, 1952, 2025; \$e for \$a, 562.
\$ah, though, 80, etc.; tah, 1275, 1323.
\$e, the, 6, etc.; te, 134, etc.
\$e. See \$a, \$i.
\$e. See \$a, \$i.
\$e, thee, 208, etc.
\$ear. See \$er.
\$en, when, 563.
\$en, acc. dat. of \$e, the, to the, 116, etc.; \$ene, 1183, 1191, etc.
\$en, than, 168, 237, 326, etc.; \$ene, 598.
\$enche. See \$enchen.
\$enchen, inf., to think, 1721;
\$enche\$, 3 p. pres. sing., 1808;
\$enche\$, pres. plur., 848;
\$enche, imp., 637; \$ohte, pret. sing., 136, 173.
\$ene. See \$en.
\$enne, then, 373, 426, 703, 774, etc.; tenne, 1018.
\$eo, those, 92, 360, 500, 1650.
\$eonne, thence, 18, 2202, 2468.
\$eos, this, these, 103, 104, 354, etc.; \$eose, 487.
\$eotinde, pres. part., from *\$eoten, to cry, yell, 161.
\$er, there, 35, 51, etc.; ter, 159, etc.; \$eare, 8; tear, 23, etc.
\$erf, 2 p. sing. pres., from *\$uruen, to need, 1154, 1842.
\$erin (terin), therein, 1652.
\$erfore, therefore, 299.
\$eronont, in that respect, 387.
\$erto, towards it, 1997.
\$ertoward, towards it, 1473.
GLOSSARY.

perupon, thereupon, 1936.

pes, this, these, 228, etc.; tes, 1305.

pes, gen. of pe, of the, 2045.

pet (p), that, the, 23, etc.; tet 1853, 1934; tat (pat), 1091, 1338, etc.

pi, instr. of pe, the, that, by the, 82, etc.; ti, 2291, etc.; pe, 413, 2068; te 2291.

pi, thy, thine, 313, etc.; ti, 314, etc.; pin, 109, etc.; pine, 620, etc.; time, 2069.

pider, thither, 1950, 2189.

piderward, thitherward, 158; piderwardes, plur., 2030.

pin, pine. See pi.

ping, thing, 175, 225, etc.; ping, plur., 973, 999, 1783, 2040; pinges, 360, 370; jinge, gen. plur., 253, 911.

pis, this, 24, etc.; tis, 1488.

isse, dat. of pis, to this, 2079.

isses, adverbial gen. of pis, in this, 1864.

poht, thought, 511.

bohte. See jenchen.

bole, bolede, boleden. See bolien.

bolemod, long-suffering, mild, 174; bolemode, 1801.

bole. See bolien.

bolien, to suffer, wait, 1005, 1031, 1136, 2096; polie, 1 p. sing. pres., 2129; polie, opt. sing., 227; pole, imp. sing. 514; polede, pret. sing., 926, 1156, 1202, 1545; poleden, pret. plur., 1430; ibole, pp., 1800.

ponki, 1 p. sing. pres., from *ponkien, to thank, 2382.

preape, 3 p. sing. pres., from *preapien, to argue, quarrel, 1916; preap, imp., 1499.

preate. See preatin.

preates, plur. of *preat, threat, menace, 40, 2102.

preatin, inf., to threaten, 626, 2078; preate, 3 p. sing. pres., 1915; preate, imp., 1500.

prefter, thereafter, after, 188, 426, 1469, 1499, 1546, 1589, 1886, 1920, 2100, 2179.

preo, three, 1777, 1918, 2182.

preottu, thirtieth, 1413; prettu, 43.

priddie, third, 1949.

prin, therein, 907, 1548; prinne, 1583.

prinwi, therein, within it, 1649.

prettu. See preottu.

prof, thereof, 475, 653, 816, 846.

pron, thereon, on it, 1970.

prowin, inf., to suffer, 1135;

prowede, pret. sing., 925, 1156.

pruh, coffin, trough, 2480.

pu, 210, etc.; tu, 515, etc.

puhte. See junchen.

buldi, patient, 174.

bull, such, suchlike, 348; pullicht, 357, 847; pulliche, 1072, 2333.

junchen, inf., to seem, 692; junch, 3 p. sing. pres., 276, 346, 559, 843, 1527; juhite, pret. sing., 85, 777, 1006, 1424, 1568.

junres, gen. sing. of *juner, thunder, 1998.

jurf, through, by, 6, 116, etc.

jurhdruen, inf., to pierce, 1920, 2119; jurhdruen, pp., 1198.

jurhferde, pret. sing., from *jurhferen, to pass through, 1142.

jurhsoht, pp., from *jurhsechen, to seek through, 519.

jurhspitet, pp., from *jurhspitien, to pierce, 1928.

jurhwunest, from *jurhwunien, to stay or live for ever, 663; jurhwunien, part. pres., 1696, 2297.

jurrs, devil, giant, 1858.

jurst, thirst, 1687, 2258.

jus, thus, 98, 133, 308, 312, 348, etc.; tus, 1908, 1917, 2362.
GLOSSARY.

Jusent, thousand, 2011, 2052.
Jusentfalt, thousand times, 2291.

uirgines, plur. of *uirgine, virgin, 2310.
ules. See flesh.
uleś, 3 p. sing. pres., from *ulen or *flen? to flatter, 1486.
umbe, after, 12, 517.
unbiburiet, unhuried, 2243.
unbileaue, unbelief, 259.
une, us, us two, 1515.
uncnut, pp., from *uncnutteii, to undo, 1150.
undeadlich, immortal, 1083; undeadliche, 350; undedlich, 964, 1104, 1122; unedlich, 390.
undedlichnesse, immortality, 1119.
under, under, 17, 223, 759, 809, 1092, 1758, 1858.
under, subs., Undern, midday, 2496.
underfeng. See underfonne.
underfest. See underfonne.
underfonne, inf., to take, accept, receive, assume, 2234; underfest, 2 p. sing. pres., 982; underfeng, pret. sing., 1099, 1208; underfon, pp., 703; underuo, pp., 1169.
underneomen, inf., to catch, undertake, 122; underneomene, 652; underneome, 1 p. pres. sing., 765; undermine, 2 p. pret. sing., 681; underworld, 3 p. pret. sing., 117; underworld, pp., 1840.
understonden, inf., to understand, perceive, imagine, 1013; understande, opt. sing., 596; understand, imp., 1641; understand, pret. sing., 2114; understande, pret. opt. sing., 221.
undedlich, immortal, 2292.
undutte, pret. sing., from *undutten, to unstop, open, 1803.
uneaše, scarcely, hardly, lit., not easily, 1993.
unforgult, innocent, not guilty, 231.
unheale, disease, 1064.
unhendeliche, rudely, 2117.
umimete, immoderately, 758.
unlaheliche, unlawfully, 627.
unlefliche, incredible, 345.
ummihte, infirmity, 1022.
umnen. See on.
umneomelich, impalpable, not seiz-able, 1180.
umsehelich, invisible, 254, 904; unschlich, 1003.
umsehene, invisible, 1784.
umseli, unblest, unhappy, 1793.
umstrencše, infirmity, weakness, 1027, 1028, 1168.
umstrenget, pp. of *unstrengen to bereave of strength, weaken, 1269.
umprowlich, incapable of suffering, 1155.
umfultdeliche, impatiently, 161.
umtidi, unseasonable, 2400.
umweoten, plur., of *unweote, fool, 1054.
umwine, enemy, 1221.
*unwitese, not senseless, 245.
umwreah, pret. sing., from *unwreon, to reveal, 1752.
umwreste, impotent, worthless, 1260.
unwyrć, unworthy, 1531.
up, up, 134, etc.
upahauen, pp. from *upahebben, to heave, lift up, 2373.
upon, upon, 130, etc.; upo, 1165.
upward, upward(s), 1964, 2372.
ure, our, ours, 318, 319, etc.
us, us, 284, 401, etc.
ut, out, 126, etc.
utcumene, pp. from *utcumen, to come out, to come from afar? 800.
utewiè, without, 2316.
uuel, evil, disease, 239, 255, 1175, 2398; uueles, plur., 2487.
GLOSSARY.

wa, grief, woe, sorrow, 1167, 1734, 1756, 2104, 2296, 2302.

wake, weak, silly, miserable, 1261, 2134; waacre, comp., 1261.

wal, wall, 1645.

walde, walden, waldest. See wule.

wait. See wealt.

wari, wretch, scoundrel, 438.

waried, pp., from *warien, to curse, damn, 201.

warliche, carefully, warily, 82.

wariedest, 2 p. sing. pret., from *warnien, to warn, admonish, 625.

warpen, inf., to throw, overthrow, 18, 1325, 1362; warpe. pres.
sing. opt., 643; warp, pret.
sing, 829, 1190; weorp, 892, 1405, 2031; wurpen, pret.
plur., 1813.

war Pierce. See wurpe.

wealdent, ruler, 1723, 1765, 2036; weldent, 1228.

wealt, 3 p. sing. pres., from *wealden, to have in one's power, to rule, 1780; walt, 218; weldinde, pres. part., 933; iwald, pp., 186.

weane, woe, grief, 1166, 2105, 2399.

wearen, to deny, 769.

wecchen, plur. of *wecche, watch, guard, 1749.

wed. See wenden.

wed, mad, 31, 1859.

weden, inf., to rave, 1257, 2074; wed, 3 p. sing. pres., 1917; wedinde, pres. part., 379.

wederes, plur. of *weder, weather, storm, 2400.

wedinde. See wenden.


wel, well, 177, 208, 261, etc.

*welcweme, satisfied, pleased, content, 1728.

weldent. See wealdent.

weldinde. See weal.

wen. See wenen.

wende. See wenden.

wenden, inf., to go, turn, 419, 694, 1495; went, 3 p. sing. pres., 401; wende's, imp. plur., 1765, 2352; wenden, pret. sing., 129, 158, 431, 438, 918, 2185, 2490; wente, 1167; wenden, pret. plur., 1732, 1815; iwend, pp., 994; iwent, 1293; iwente, 659.

welen, inf., to think, suppose, 1154; wenest, 2 p. sing. pres., 1153; wenestu=wenest hu, 2047; wene's, pres. plur., 324, 1055; wen, imp. sing., 2160.

went, wente. See wenden.

weol, pret. sing., from *wallen, to boil, foam, 1902.

weole, pret. sing., from *walken, to go, walk, 914.

weole, bliss, happiness, 1501, 1523, 1629, 2109, 2296; weolen, 1034, 1695.

weorp. See warpen.

weorre, war, 20, 2399.

weorrin, to war, fight against, quarrel with, 32, 849, 1326, 1348, 2039.

weoued, altar, 201.

weox, pret. sing., from *waxen, to grow, originate, 12, 19.

wepen, pres. opt. plur., from *wepen, to weep, 2354; wepen, pres. part., 2525.

wepmen, plur. of *wepmon, man, 2323.

wepnede, pret. plur., from *wepnien, to arm, 188.

were, weren. See beon.

werei, wary, 1030, 1500.

werien, to protect, defend, 787.
werkes, plur. of *werk, work, 171, 1016.

wes. See beon.

westen, West, Occident, 593.

westum, figure, stature, 69, 310.

wetres, plur. of *wetter, water, river, 271, 687, 1389.

wicchecreft, witchcraft, charm, 2266; wicchecreftes, plur., 1052.

wile, will, being, wight, thing, bit, 1252; wihtes, plur., 1707.

wilne^, inf., to wish, long for, 1672; wilni, 1 p. pres. sing., 1524; wilne^, pres. plur., 1671.

wilde, wild, 2244.

wiles. See wiheles.

wilne^, to wish, long for, 1672; wilni, 1 p. pres. sing., 1524; wilne^, pres. plur., 1671.

wilre, comp. of *wil, agreeable, desirable, 572.

wimmen. See wummon.

wind, wind, 271, 841.

windi, full of wind, empty, 376.

winnen, to win, gain, 474.

wis, adj. wise, 323, 547, 580; wise, 315, 485, 530, 879, 960, 1303, 2335; wisest, sup., 526; wiseste, 592.

wisdom, wisdom, science, 185, 218, 240, etc.; wisdomes, pl., 525.

wise, subs., wise, way, manner, 766, 794, 1163, 1224, 1536, 1956, 2079.

wise, wisest, wiseste. See wis.

wisliche, wisely, prudently, 82.

wisse, certain, 1532.

wisse^, 3 p. sing. pres., from *wissien, to direct, rule, 1780; wissinde, pres. part., 933.

wiste. See witen.

wisi, with, against, 41, etc.

wissalle, too, in addition, withal, 835. See midalle.

wit, pron., we two, 1512.

wit, wit, sense, wisdom, science, 240, 452, 486, 591, 655, 841, 871, 880, 885, 1009, etc.; witte, dat., 242, 1258; wittes, plur., 524.

wirdreiest, 2 p. sing. pres., from *wirdrehen, to withdraw, retract, 2270.

wite. See witen.

witege, prophet, 489; witejen, plur., 483.

witen, inf., to protect, guard, 136, 684; wiste, pret. sing., 135.

witen, inf., to know, 150, 261, 461, 529, 642, 1071, etc.; wastu, 2 p. sing. pres. = wast þu, 393; wat, 3 p. sing. pres., 563; witen, pres. plur., 318, 921, 960, 1744, 2471; wite, opt. sing., 1161, 1301 1493, 1532.

witerliche, truly, assuredly, 281, 2061.

wiwerwine, enemy, 1191; wiwerwines, plur., 642.

wiwinnen, within, 71, 839.

witlese, senseless, foolish, fool, 245, 324, 375, 830, 1814.

witnesse, witness, testimony, 453, 1302, 1482, 2458.

wiwstonden, to resist, withstand, 226, 564.

witte, wittes. See wit.

witti, wise, intelligent, prudent, 315, 487, 530, 546, 881, 1228, 1443; wittie, 688, 1243; wittiest, sup., 533.

wiwute, without, 2207; wiwuten, 838, 920, 1189, 2029, 2174, 2240.

wiward, against, contrary to, 1958.

wlenchest, 2 sing. pres., from
GLOSSARY.

wrenchen, to entice, wrench, draw, 124.
wrenchful, deceitful, artful, 890.
wreichful, 3 p. sing. pres., from *reiben, to lean (on), trust (in), 1327; reichen, pres. plur., 857.
reiben, anger, ire, 13, 154, 1903, 1352; richten, 2048.
reiben, inf., to anger, 745, 1326.
reiben, 3 p. sing. pres., 236; richten, pret. plur., 1359.
ritten, to writing, 111; writes, plur., 407, 856.
ritten, gen. plur. of *writer, writer, 856.
ritten. See ritten.
ritten. See ritten.
uel, wood, forest, 271.
uel, fish, 31, 1859, 2031.
wullen, wulf, wulfu. See wul.
wummon, woman, 1445, 2420; wumen, plur., 2323, 2385; wimmen, 1274.
wunden, plur. of *wunde, wound, 1600.
wunder, wonder, miracle, 151, 691; wundres, plur., 922, 1072, 1133, 2454, 2473.

GLOSSARY.

*wenchen, to pride in, boast of, 1010.
white, face, beautiful face, 69, 1452.
wliti, beautiful, 310.
wonken, bright, shovy, proud, 842.
woed, insane, mad, furious, 155, 1352; wode, 1536, 2269.
wodeliche, furiously, 1259.
Wednesdei, Wednesday, 2184.
woh, wrong, injustice, 563, 1189, 1193, 1223, 1347; wohe, dat., 1236.
worka, pain, tribulation, 624.
wone, wanting, deficient, 67.
wonien, pres. plur., from *wonien, to fail, become deficient, 2187.
wonte, 3 p. sing. pres., to be wanting, 1670.
wonunge, want, deficiency, 920.
werp, weeping, 2332, 2352.
word, word, saying, 643, 811, 1226, 1325, 1405; word, plur., 482, 488; wordes, 311, 316, 374, 378, 513, 547, etc.
worldlich, worldly, 624; worldly, 370, 523, 655, 915, 934, 1335, 1636, 1749, 2040.
worldmen, plur. of *worldmon, layman, wording, 485, 879.
warfte. See wurchen.
*werpfulle, vengefully, 2047.
werpfulle, vengefully, 2047.
werp, pret. sing., from *weriten, to write, 190.
werp, miserable, evil, 171.
werp. See werp.
werp, to wrestle, 2035.
werp, wretched, wretch, 2034, 2049; wrecches, plur., 170.
werp, to avenge oneself, 2049.
GLOSSARY.

wundrede, pret. sing., from *wundri, to wonder, 377.
wundri, wonderful, 1016.
wune, wunede, wune*. See wuniën.
wunien, inf., to live, dwell, stay, use to, 573, 919, 1760; wune*, 3 p. sing. pres., 246, 919; wune*, plur., 593; wune, imp. sing., 644; wuniende, pres. part., 65; wunede, pret. sing., 8; iwunet, pp., 1740, 1951.
wunne, joy, happiness, 1501, 1523, 1627, 1756, 2296, 2349, 2423; wunnen, plur., 1695.
wununge, dwelling-place, 2423.
wurche. See wurchen.
wurchen, inf., to work, effect, do, 171; wurchest, 2 p. sing. pres., 2108; wurche*, 3 p. sing. pres., 371, 491, 2472; wurchi*, pres. plur., 1053; wurche, pres. opt., 1938; wrahte, pret. sing., 369, 922, 1068, 1071, 1133, 1766, 2039; iwrahte, pp., 282.
wurgi*. See wur*gin.
wurpen. See warpen.
wurse, worse, 168.
wursi, pres. opt. sing., from *wursien, to impair, 2135.
wur*, worth, worthy, 70, 343, 1714, 2061, 2231; wur*, 507, 1445, 2062.
wur*en, inf., to grow, become, originate, 241, 993, 1257; war*, pret. sing., 27, 1242; wur*en, pret. plur., 1605, 1727.
wur*ful, worthy, honourable, 1017.
wur*gin, inf., to revere, worship, 55; wurgi*, pres. plur., 272; wur*gin, opt. plur., 660; wur*gede, pret. sing., 59; iwur*get, pp., 508.
wur*liche, venerable, 1564.
wur*munt, honour, reverence, 216, 244, 1444, 1474.
wur*schipe, worship, reverence, 472, 505, 1388, 1445, 1482, 1502, 1626, 2062.

Ýlirie, Illyria, 22.
ýmage, image, statue, 1465.
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The Life of
St. Katharine of Alexandria.

BY

JOHN CAPGRAVE, D.D.,
PRIOR OF THE AUSTIN FRIARY AT LYNN, NORFOLK,
AND PROVINCIAL OF HIS ORDER.

EDITED BY

CARL HORSTMANN,

WITH FOREWORDS BY
F. J. FURNIVALL,

AND NOTES ON THE SOUNDING OF gh IN CHAUCER'S DAY,
AND OF LONG i IN SHAKSPERE'S.

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§ 1. *Capgrave's Life.*—In his *Chronicle of England*, John Capgrave tells us under the 17th year of King Richard II (22 June 1393 to 21 June 1394), "In his 3ere, in þe xxj day of aprile [in Easter week, 1394], was þat frere bore whiche mad þese annotaciones"; and in the present text he tells us, p. 16, l. 240, "Myn cuntre is Northfolke, of the town of Lynne." Of his parentage we know nothing, though if we construe his word "faderes," p. 17, l. 243 below, strictly, we shall have to hold him one priest's bastard son and another's grandson:

"God yene me grace neuerre for to blyne
To folwe the steppes of my faderes before,
Wiche to the reule of Austyn were swore."

But he doubtless meant only by "faderis before" the spiritual fathers or Austin Friars who had gone before him. In 1400 the boy, with his playfellows and townsmen, must have felt proud of the Lynn fishermen:

"In that same 3ere, the schippis of Lennes, which fisched at Aberden, took certeyn schippis of Scotlond, with her amyrel, Sir Robert Logan, knyte, and broute hem to Lennes."—*Chronicle*, p. 266-7. (Note the absence of *gh* in *knyte* and *broute*.)

And in 1401 he must have wondered at the comet:

"In this same 3ere . . . appered a sterre, whiche thei clepe cometa, betwix the west and the north, in the monthe of March, with a hie benn, whiche benn bowed into the North. It betokened, as men seid, the blod that schuld be spilt at Shrouisbury."—*Chronicle*, p. 278. [The battle of Shrewsbury was on July 22, 1403.]

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1 Facsimile of leaf 175 of the Cambridge University MS Gg. 4. 12 in Hingeston’s edition of the *Chronicle* in the Rolls Series; also p. 259 of the print.
In 1406 he was still in his birth-town, for he tells us in his Latin Book of the Illustrious Henries, as englisht by Mr. Hingeston in the Rolls Series, 1858, p. 117:

"I saw [Princess Philippa] the only daughter of this most excellent king [Henry IV] in the town of Lynn, where she went on board the ship in which she left England, and went to be married to [Eric XIII] the king of Norway... She indeed is the offspring of this king [Henry IV], and I saw her with my own eyes."^1

And it was no doubt in Lynn that he experienst the hard winter of 1407:

"In the IX zere of this Kyng was a gret wyntir, that dured both Decembir, Januari, Februari, and March, that the most part of smale birdis were ded."—Chronicle, p. 295:

and the floods of 1413—Henries, p. 125:

Now he [Hen. V] was crowned at Westminster on the ninth day of the month of April, in the year of our Lord 1413. In the winter of the same year there were great floods of snow and rain, and in the summer several fires,^2 from which signs some men foretold that he would be a warlike king, and would experience many dangers in war. —Chronicle, p. 303:

as well as heard of the stealing of three Lynn children in 1416, and the later recovery of them:

"In the same zere [A.D. 1416] III. beggeres stole III. childyr at Lenne; and of on, thei put oute his eyne; the othir, thei broke his bak; and the thirde, thei cut of his handis and his feet, that men schuld of pite gyve hem food. Long aftir, the fadir of on of hem, whic was a marchaund, cam to London, and the child knew him, and cryed loude, 'This is my fadir.' The fadir tok his child fro the

^1 No doubt Capgrave saw the rest of the Court too, for he says in his Chronicle, p. 292 (but under 1404), "In this zere were sent embassiatouris fro the Kyng of Denmark for to have the Kyngis doutir Philip to be joyned in wed-lok to her Kyng. The Kyng broute hir to Lenne, for to take schip there. And in that towne he lay ynne daies, the too qwenes, thre sones of the Kyng—Herri, Thomas, and Umfrey—and many othir lordes and ladis." Capgrave also notes on p. 291 before the visit of the King to Lynn, that after Henry IV's forbiddal of pilgrimages to the place where the Arch bp. of York and the Earl of Nottingham were beheaded, "The Kyng... lost the beute of his face. For, as the comonne opinion went, fro that tyme onto his deth he was a lepir, and eyvr fowleres and fowleres. For in his deth, as thei recorded that sey him, he was so contracte, that his body was scarce a cubite of length."

^2 As one of these, Mr. Hingeston (Henries, p. 125 n.) reckons the Norwich fire of 1414.
beggeris, and mad hem to be arested. The childrin told alle the pro-
cesse, and the beggaris were hangen, ful wel worthy."—Chronicle,
p. 316.

In this year, 1416, Capgrave also notes the tremendous thunder-
storms on June 14:—Chronicle, p. 314:

"In the XVIII. kalend of Julij were the moost horribil thunderes
and lytynyngis that evyr ony man herd." (No gh again.)

When and where Capgrave went to school he does not tell us, but
as the Augustine Friars settled at Lynn in the beginning of Edward
I's reign, A.D. 1293, and had their Monastery in the northern part of
the town, in Hogman's Lane, alias Hopman's way,¹ and as they had
a Professor of Sacred Theology, one John de Beston, in 1382 (p. xi,
note 1), Capgrave may have gone to their school, assuming that they
had one.² If not, there were in Lynn, a Benedictine Priory, a House
of Black Friars or Preachers, and Convents of Franciscan or Grey
Friars, and Carmelite or White Friars, at the school of such of which
as had one, Capgrave could have got his education. Leland says that
he went to Cambridge,³ but Pamphilus, Bale, and others assign him
to Oxford. He tells us himself that he knew William Millington,
the first Provost of King's College, Cambridge.⁴ The probability is
that he went first to Cambridge, the University nearest to him, and
then took his degree of D.D.⁵ at Oxford⁶; but nothing is known
about this for certain.

¹ Dugdale's Monasticon, vi. 1594, col. 2, quoting the Continuator of Blomefield's Hist. of Norfolk.
² If they'd had a school in 1446, Capgrave 'ud surely have put the fact into his Illustrious Henries, p. xi below. I doubt whether his "youthful offshoots" mean a general school.
⁴ "Over these colleges [Eton, and King's Coll. Camb.] he set two influential men as provosts; one of them—Master William Millington [of Clare Hall]—I know personally. He presides over the college at Cambridge, and in the questionings of the schools, as well as in profound literature and in the perfection of his morals, surpasses many who had gone before him."—Book of the Illustrious Henries, p. 154.
⁵ In his Dedication of his "Book of the Illustrious Henries" to K. Henry VI, he calls himself "Brother John Capgrave, the laast of Doctors, and the meanest of the pore Brethren of Saint Augustin," p. 1 and 226.
⁶ Pamphilus (Works, 1581, Rome, fol. 139) says: "Joannes Capgrave,
In 1416 or 1417, when 23 or 24, that is, four or five years before the birth of Henry VI on Dec. 6, 1421, Capgrave tells us that he was ordained Priest, and that in Dec. 1421 he was studying in London:—

"I heard the voice of the churches, and the ringing of the bells, when the birth of our king [Henry VI] was made known in London, for I was then studying there, in the fourth or fifth year after I was raised to the priesthood; and the rejoicing of the people has not yet faded from my memory. For I deem that that praise and that rejoicing were omens of the peace which a great company of wise men expect to come in your days, my king... I deem that those voices and rejoicings will in time be fulfilled, that, as the people wishes and the devout pray, there may come to be one heart in the two kingdoms [England and France], as they have both of them already one God, one Faith, one Baptism [Ephesians iv. 5]."

In 1422 he preached at least 7 Sermons at Cambridge, p. xiv below.

I suppose that after this, and before he settled down to write his Annals, his Legends of Saints, and his Commentaries on the books of the Bible, Capgrave went to Rome, was taken ill there, was helped by Bp. Grey, and had to stay some time in that city. In the Dedicationary Letter to William Grey, Bishop of Ely, set before his Commentary on the Acts of the Apostles, Capgrave says:

"Reminiscor, sancte Antistes, quanta pia visitatione vestra in me, miserum peregrinum atque Romae infirmum, dilectionis exenia tribuistis; et nunc, a sollicitudine officii mei penitus absolutus, licet tarde veniens, munus possibilitatis meae vobis decrevi mittendum."

—Liber de illustribus Henricis (1858), p. 221.

On coming home, Capgrave may well have settled down at the Austin Friary at Lynn to write his Biblical Commentaries, &c. That on the Book of Genesis he tells us he began on 6 Sept. (or Oct.) 1437, and finisht on 21 Sept. 1438, while Humfrey, Duke of Gloster, says it was in the same year presented to him at Penshurst. The MS is now at Oriel, is in Capgrave’s writing, and has the Duke’s inscription on its fly-leaf:—

"Feliciter per Capgrave. Incipit Frater Johannes Capgrave hoc

Anglus, Oxonii publice Divinas Litteras docuit, et Vetus et Novum Testamentum interpretatus est;” and in his “Chronicon Ordinis Fratrum Eremitarum Sancti Augustini,” he includes Capgrave in his List of “Viri qui in publicis Scholis functi sunt docendi munere.”—Chronicle, p. x.
Forewords. § 1. Life of Capgrave, 1438—44.

opus in Translatione Sancti Augustini Doctoris, quae occurrit mense Octobris [really Sept. 6], anno Domini M. CCCXXXVII; et fecit finem ejusdem in festo Matthaei, Apostoli et Evangelistae, anno Domini M. CCCXXXVIII."

"Cest liure est a moy, Humfrey duc de Gloucestre, du don de Frere Johan Capgrave, quy le me fist presenter a mon manoyr de Pensherst, le jour de l'an M. CCCXXXVIII." [This must mean Jan. 1, 1439.]

Before this time, Capgrave had either written part of his Chronicle or Annals of England, or had got together some materials for it. In the Dedication Epistle to the Duke, Capgrave says, that while

"turning over my Annals... I found written in them that a.d. M. CCXLVIII the Order of Hermits of St. Augustine in England was founded by Richard of Clare, the son of Gilbert of Clare, and Earl of Gloster."

As Capgrave's Commentaries on Exodus, and the first and third Books of his Commentaries on the Books of Kings (I Samuel and I Kings) were given to Oxford early in 1444—see last note—we may legitimately suppose that Capgrave had by that date worked consecutively through the books of the Bible, and finishs his Commentaries on Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth. And as he would give the Duke only those MSS which he dedicated to him, Capgrave may well have written by Feb. 1444 several more Commentaries, as well as other books; but the dates of his other Biblical Commentaries and his Latin Lives of Saints—

1 The vellum MS is a large folio of 181 leaves in double columns. In its first fine initial is a figure of the Duke seated and hatted, while Capgrave, in his friar's dress, kneels before him and offers his MS. The first initial of the Prolog contains a figure of the author seated at a desk, with four books bound in red before him, and several in the cupboard beneath.—Lib. de illustr. Henricis, p. 225. The Duke gave the MS to the University of Oxford by Indenture dated 25 Feb. 1444, with three other of Capgrave's Commentaries, no doubt also presents from him to the Duke, as witness this extract from the Schedule to the Deed—Chronicle, p. xv:

"Item, Capgrave super Regum Primum ... 2° fo. sint viv.
Item, Capgrave super Regum 3 ... ... 2° fo. fulgorem.
Item, Capgrave super Genesin ... ... 2° fo. arduum.
Item, Capgrave super Exodum ... ... 2° fo. et beatitudinem."

Forewords. § 1. Life of Capgrave, 1446.

printed by Wynkyn de Worde in 1516 as Nova Legenda Anglie—are not yet known, and his English Life of St. Katharine in the present volume is undated. So is the fragment of his Guide to the Antiquities of Rome, while the MS of his English Life of St. Gilbert of Sempringham was burnt in the Cotton fire.

On August 1, 1446, Henry VI visited Lynn, and Capgrave gave him information about the first founding of the Austin Friars there. Capgrave was no doubt then Prior of his monastery, if not also Provincial or Controller of all the Friaries in the Eastern province, or whatever the limits of his jurisdiction were. In his Book of the Illustrious Henries, as enlisht by Hingeston, p. 158—160, Capgrave says, under the year 1446:

"In the twenty-fourth year of his reign, this most devout king [Henry VI], in the course of the solemn pilgrimage which he made to the Holy Places, received into his favour the place of the Hermit Friars of St. Augustin in the town of Lynn, promising to his priests who dwelt there, by his (p. 159) own mouth, that from thenceforth that place should be regarded as closely connected with himself, and also with his successors lawfully begotten of his body. That he himself, also, and his successors, as before, should be regarded as its founder, or founders, not in name only, but in deed and in truth. These events occurred in the feast of S. Peter ad Vincula [Aug. 1], in the year of our Lord 1446, and in the twenty-fourth year of the reign of our illustrious lord king, as we said above.

"And forasmuch as many lying and double-tongued men have, as I have heard, taken occasion to say, after the departure of our king, that the place had had a founder from its very earliest days,—whose name, however, they know not how to insinuate,—on that account the writer of the present work, who also gave his lord information

1 It seems that when Henry VII visited Lynn with a large retinue on Aug. 25, 1498 (14 Hen. VII), he too stayd at the Austin Friary, for, says the entry in Hall Book 3, p. 17: "which King was met at the Green At [this] half Witton [or Wootton] Gap, with the foresaid Mayor and the Commons of Lynn, which King was presented at the Friars Augustines with ten great pikes, ten tenches, three couple of breams, twelve swans, two oxen, twenty sheep, a ton of wine, thirty dozen bread, two tons of ale, two tons of beer, two loads of wood; and a pipe of wine was given to the Mayor for his guests." The next Monday the King hunted with the Mayor, and went off on Tuesday.—Harrod's Report on King's Lynn Records, p. 112. I saw the folio entries at Lynn last August.

2 In the autograph MS the words "Data compilatoris" are written in the margin opposite this passage.—Hingeston.

3 The Privy Seals of the 24 Henry VI show that on the 6th of August the King was at Colchester.—Hingeston.
concerning this matter, seeing that his character has been partially injured by the imputation that the information which he gave his lord the king was false, here clearly sets forth the whole truth of this matter, as collected from ancient charters and sealed instruments:—

"Be it known then that the said Hermit Friars of S. Augustin first entered the town of Lynn, with the intention of making their abode there, in the twenty-second year of the reign of the second [that is, first] king Edward [A.D. 1293], counting from the Conquest. This is found to be capable of proof from the licence of the king (who wrote that he was the son of king Henry, and marks this as the number of the years of his reign) in his charter to a certain widow of good conversation, whose name was Margaret Southmere. Now the land which was granted first by this lady to the Friars measured a hundred feet in length, and twenty-four in breadth. Our place thus begun in a narrow spot, increased by the presentation of many parcels of land, as is set forth in divers royal charters. For we have another charter granted to Humphrey de Wykyn [3 Edw. III, A.D. 1329], concerning his land; and another to Robert de Wykyn [12 Edw. III, A.D. 1338] for his messuage; also yet another to Thomas de Lexham [33 Edw. I, A.D. 1304-5] for his messuage. Also another, of a larger benefaction to certain inhabitants of Lynn [38 Edw. III, A.D. 1364], for five messuages.

"See, then, most dear lord, thy little plot, composed of many small parcels of ground, and united into one; and impress on thy heart that there are there thirty priests, besides deacons, subdeacons, and youthful offshoots of the inferior order, to the number of sixteen; and consider that these hold thee in special remembrance.

---

1 For a full account of this Friary, see Capgrave’s *Chronicle*, ed. Hingeston, Appendix V, p. 368.

2 In the Appendix to the 11th Report of the Historical MSS. Commission, 1887, Mr. J. C. Jeafferson notes (p. 231) that "On the eleventh of the kalends of May, 1352, Margaret Frenghe, widow, left viis. viid. to the Friars of the order of St. Augustine tarrying in Lenn," and (p. 232) "all that tenement with its edifices and appurtenances in the town of Lenn, opposite to the Friars of the order of St. Augustine of Lenn," to be sold for the payment of her debts and the fulfilment of her will. On p. 245 is the entry:—

"26 August 1382. Acknowledgment and Bond of the Prior and convent of the Friars of St. Augustine of Lenn, for fifty marks of gold received by them for the said convent’s use, of John de Beston, Professor of sacred Theology of the same order and convent, under conditions set forth in the instrument."

On p. 246 is this further entry:—

"20 October, 5 Henry VI and 1426 A.D. Bond of the Prior and Convent of the Friars of the Order of St. Augustine of Norwich for payment of twenty marks to the Convent of Augustine Friars of Lenn."

3 There were still more, see *Chronicle*, p. 368-9, notes.

4 Namely, acolytes, and others of the inferior orders.—II.
"If, however, thou dost desire any more minute information, let thy Majesty command, and thy servants will obey.

"May thy royal Majesty live long to the honour of God, the support of the Church, and the settlement of the realm!" 1

In this same year 1446, Capgrave no doubt finisht Part II of his Liber de Illustribus Henricis; and before Oct. 13, 1453, when Henry VI's only son Edward—kild at Tewkesbury, May 4, 1471—was born, Capgrave must have finisht his Third Part and ended his book. For, in his last paragraph he says, p. 218 of the englissing—

"So also may my lord ever preserve the Faith inviolate, may he nourish up his children, when any shall be born to him, faithfully for God; that so his enemies may be frightened by his sword, and he may depart this life pure both in body and in soul," &c.

In 1456 we find Capgrave with the titles of Prior, and Provincial of his order of Friars Hermit of St. Augustine, and with jurisdiction extending at least as far as the city of Oxford. Kennet's Parochial Antiquities (ed. Bandinel, ii. 399-401; reprinted in Chronicle, p. 328-333) contains two deeds dated 1456, of which the first witnesses that the Prior and Brethren of the Convent of Angustin Friars at Oxford, which stood near the present site of Wadham College, accept as their Founder and Patron, Edmund Rede of Borsall. And their venerable Master John Capgrave, Prior Provincial, approves this, and testifies it by his letters. 2 By the second Deed, on the same day, the said Oxford Austin Prior and Brethren grant to the said Edmund Rede, and William his eldest son, some chambers within their house, and some part of their garden, for lodging and other accommodation whenever they shall visit the said Convent, or reside in Oxford. And they do this "licentiâ Fratris Magistri Johannis Capgrave, nostri Provincialis."

1 Capgrave evidently intended to have added something more . . . and left a whole leaf of the vellum bare for the purpose in his autograph copy. He altered his mind, however, and wrote at the bottom of the page (for the direction of his scribe)—"Make no space, but with forth—INVOCATO," i.e. the first word of the Third Part.—II.

2 Et ad preces eorum [the Oxford Prior and Convent], venerabilis Magister Johannes Capgrave, Prior Provincialis, summo studio incitatus est, ut huic receptioni et recognitoni dicti Fundatoris nostri presens esset, ut ad perpetuam rei memoriam suis literis testificaret, ne filii sine patris consensu aliquid novum conderent, nec labor filiorum sine patris consensu frustraretur.
In an Indenture of June 12, 1461, between the Prior of the Austin Friars of Lynn and the Executors of Richard Cosyn, printed in Blomefield’s *History of Norfolk*, iv. 616, and in Capgrave’s *Chronicle*, p. 370, note, the seal of the Venerable Prior Provincial is appended; and we may fairly assume that he was Capgrave.

Bale tells us in his *Scriptores Illustres*, 1548, that Capgrave died at Lynn on the 12th of August, 1464, and was buried there among the Austins in the reign of Edward IV.

§ 2. Capgrave’s works. The only English works of Capgrave which have survived are, 1. his *Life of St. Katherine* here printed, and which exists in three Arundel MSS, nos. 20, 168, 396 in the Brit. Mus., and in the Rawlinson MS. 116 in the Bodleian. The Prolog is printed in *Chronicle*, p. 335.

2. *Chronicle of England*, autograph MS in the University Library, Cambridge, Gg iv. 12; a copy, MS CLXVII in Corpus Christi Coll., Cambridge, edited by Hingeston for the Rolls Series, 1858. It runs from the Creation to A.D. 1417; contains at first, short notices from the Bible, Isidore, St. Jerome, Eusebius, and of events all over the world; gets its early history of England from the Brute, Higden, &c., and, as it nears the writer’s own time, confines itself almost to England, and gives accounts of Wat Tyler’s rebellion, Oldcastle, the resignation of Richard II and the accession of Henry IV, &c.

3. *Guide to the Antiquities of Rome*: fragments of this were found in the fly-leaves of the two MSS of Capgrave’s Latin treatise on the Creeds—? autograph MS, All Souls’ Coll. Oxford, no. 17 (wherein he latinises his name as “Johannes de Monumento Pilato”¹), and Balliol Coll. Oxford, no. 190. Mr. Hingeston claims that these Fragments (which he prints *Chron.*, p. 357-66) are in Capgrave’s own handwriting; but I do not believe they are,² because they have the gutturals which Capgrave avoided in his *Chronicle*: *hight* was cald, *Chron.* p. 359, 361, promist 362 (*hite*, *Chron.* p. 5, 264, 316); *might* p. 362, *myght* p. 365 (*myte*, *Chron.* p. 188, 190, 191, 222, 225, 226, &c.); *monsslaught* p. 362 (*Chron.* *monsialwth* p. 185, 218); *mydnyght* p. 365 (*Chron.* *midnyte* 276); *knuyghtes* p. 366

¹ *Monimentum*, a grave; *pilicatum*, a pile, a cap, i. e. Capgrave. Note in margin of All Souls’ MS.—Bk. Ill. Henries, p. 226 n. ² See p. xxxiv below.

(knyte, Chron. p. 186, 187, 217, 227, 230, 232, 234, 235, 237, 239, 249, 258, &c.); knyghode p. 357; but Capgrave's form knyt is kept on p. 357, and heyth (height) on p. 359. Moreover, Capgrave's monogram, \(\alpha\), is not on these MS Rome-Guide leaves, and Mr. Hingeston was such a freshman at his work when he started, that I decline to accept his opinion on the fragments being written in Capgrave's hand.

4. Life of St. Gilbert of Sempringham: this existed in the Cotton MS Vitellius D xv, but was burnt in the fire of 1731, and only a few fragments remain. A note by Thomas Gybbons of the contents of the MS is in Harl. MS 980, p. 231 (Chron., p. xviii). And the same MS gives an extract naming the twelve Orders of Augustinians, taken from "Joh. Capgrave in vii sermon at Cambridg. ann. 1422" (Chron., p. 324 n.), when, or after, he was studying in London (p. viii above). Osbern Bokenham alludes to this 'Life' in his 'Lyvys of Seynts,' Roxb. Club, 1835, p. 183, re-edited by Horstmann, "My fadrys book, Mastyr Joon Capgrave," Arundel MS, Brit. Mus., 327, lf. 118. (See p. xxxiii below.)

Capgrave's Latin works now known in MS are:


2. His autograph MS of his Commentary on the Acts, Balliol Coll. MS, 189, given to the College by Bp. Grey of Ely (1454-78), to whom it was dedicated. (See p. viii above, and De Ill. Hen. 219—224.)


4. Nova Legenda Angliae (Legendary Lives of Saints); MS in the York Minster Library; another in the Bodleian, Tanner MS 15; and a third, much damaged by fire, in the Cotton MS, Tiberius E 1. Printed by Wynkyn de Worde in 1516, when Pynson also printed a shortend engishieng of it. It was compiled from the Hist. Aurea of John of Tinmouth (De Ill. Hen. xlix n). The Prolog is printed in De Illustr. Heuriciis, p. 195—209. Dr. Horstmann is now re-editing the book, with very large additions, for the Clarendon Press. It is to be some 2000 pages long.

5. His autograph MS of De Ill. Hen., ed. Hingeston in Rolls Series.
§ 2. Capgrave's lost Latin Works. § 3. His Character.

Capgrave’s lost Latin works—or those not now known to exist—are 14 theological, and one historical:


§ 3. Capgrave’s character. Capgrave, being an Englishman, was of course by race and nature a flunky, and had an inordinate reverence for kings and rank. This vice or quality is ingrained in the nation. While Henry VI was alive, Capgrave was his profound admirer, and “wholly devoted to his service” (Henriés, p. 144); and his grandfather Henry IV, “gained the crown by the providence, as we believe, of God, who is mighty to put down the mighty from their seat, and to exalt the humble” (Henriés, p. 115, quoting Luke i. 52). But as soon as York has turned-out Lancaster, and Edward IV is on the throne, Capgrave dedicates his Chronicle to him, and then—

“He that entered be intrusion was Herry the Fourte. He that entered by Goddis provision is Edward the Fourt ... We trew loveres of this lond desire this of oure Lord God, that al the erreoure which was browte in be Herry the Fourte may be redressed be Edward the Fourte. This is the desire of many good men here in erde, and, as I suppose, it is the desire of the everlasting hillis that dwelle above.”—p. 40. (No gh in bronte.)

And this “erreoure” must be deduced from the facts stated by Capgrave (Henriés, p. 116), that

“the said king Henry [IV] observed the ways of justice, honoured with all his power the servants of God, and, drinking from the
fountains of the Scriptures went not thirsting away . . . he was mindful of that prayer of the most glorious Solomon, in which he asked, not for riches and honour, but for the assisting wisdom of God;”

that his son Henry V, the hero of Agincourt (Capgrave’s *Henries*, p. 143),

“was felicitous in all things; felicitous in endowing the church, felicitous in ordering more clearly the divine offices, felicitous in the administration of justice, and in fine, felicitous in all his life. And as the blessed Felix laid low the statues by the breath of his most strong faith, so did this king shatter the statues of the heretics with the hammer of his justice, and burn them to ashes, lest the crop of the church should be spotted with their doctrines, and the company of the faithful be destroyed by the false-hearted.

“May the Lord grant unto him for the unbroken faith he kept with Him: a ring of everlasting blessedness; for his defence of the church militant, the glory of the church triumphant; and in exchange for his earthly kingdom, whose laws he kept inviolate, an eternal kingdom with God the Father, God the Son, and God the Holy Ghost, for ever and ever. Amen;”

and that his grandson, Henry VI, was Capgrave’s “desirable lord, the king,” “to whose service I have wholly devoted myself” (*Henries*, p. 144). But as the Vicar of Bray had afterwards “still to be Vicar of Bray, Sir,” so Capgrave had still to be Prior of Lynn, and Provincial of his province. He felt but as almost all Englishmen felt in his day; as almost all Englishmen would feel under like circumstances now. In the matter of kings, dukes &c., we are a poor lot.

And as Capgrave shared the social weakness of his nation, so he shared the hates and prejudices of his Papal Church and Order. This is how he spoke of the noble Reformer Wyclif, who lasht the abuses of the Romish hierarchy, and double-thongd the hypocrisy, the vice and corruptions of the Friars¹:—

“In the IX. 3ere of this kyng [Richard II, A.D. 1384], John Wiclef—the organ of the deel, the enmy of the Cherch, the confusion of men, the ydol of heresie, the mercoure of ypocrisie, the norischer of scisme—be the rithful dome of God, was smet with a horibil paraisie thorw-oute his body. And this veniauns fell upon

§ 3. Capgrave's Character. Hatred of Oldcastle. xvii

him on Seynt Thomas [a Beket's] day in Cristmasse [Dec. 29]; but he dyed not til Seynt Silvestir day [Dec. 31]. And worthily was he smet on Seynt Thomas Day, ageyn whom he had gretely offendid, letting men of that pilgrimage [to his Shrine at Canterbury]; and conveniently deied he in Silvestir fest, ageyn whom he had venemously berkid for dotacion of the Church."—Chronicle, p. 240-1.1

Here is Capgrave's wind-up of Oldcastle,—Henries, p. 141-2, A.D. 1417. (Compare Hoccleve's Poem on him: Minor Poems, p. 8—24.)

"It was in the fifth year of the glorious king Henry [V] that Oldcastle, that satellite of the devil, was taken by the servants of Lord Powis, and adjudged to death.

"For their sakes into whose hands these writings may come, I will declare some of his errors to posterity, that they may not think he was put to so shameful a death except for a just cause.

"First, he declared that none ought to worship the Mother of Christ, or the other Saints.

"Also, that confession ought to be made to God alone, and not to man.

"Also, that in the Sacrament of the Altar, after consecration, the bread remains unchanged.

"He condemned civil property; and hated [Papal] priests and churches as abominations.

"He also was for destroying marriage, as far as in him lay.

"He is said to have inflicted severe injuries on his captors when they took him, for he was very strong. But a certain woman struck him on the shin with a footstool, and he presently fell to the ground. He was brought to London, hung, and burnt. He had pretended that he was Elias, sent for the conversion of the whole world; and

1 See also p. 231: "In this tyme [1376], on, Jon Wiclef, Maystir of Oxenforth, held many strange opiniones:—That the Cherch of Rome is not bed of alle Cherchis. That Petir had no more auctorite thanne the othir Aposteles; no the Pope no more power than anothir prest. And that temporal lordes may take awey the godes fro the Cherch, than the persons trespassin. And that no reules mad be Augustin, Benet, and Fraunceys, adde no more perfeccion over the Gospel than doth lym-whiting onto a wal. And that bischoppis schuld have no prisones; and many othir thingis."—Chronicle, p. 231.

Again, at p. 236: "In the Y. 3ere of Richard [1381], Jon Wiclef resumed the eld damned opinion of Berengari, that seide,—Aftir the consecracion of Cristis body, bred remayned as it was before. Mani foul errouris multiplied Wiclef more than Berengari:—That Crist was there, as he is in othir places, but somewhat more specialy; That this bred was no bettir than othir bred, save only for the prestis blessing; and, if Cristis body was there, it was possible to a man for [to] breke Cristis nek. He said eke it was lasse synne to worship a tode than the Sacrament; for the tode hath lyf, and the Sacrament non." (See also the references to 'Lollards' in the Chronicle Index.)

KATHARINE.
his prophecy was fulfilled, as some say, while he was being taken to the fire sitting in the cart, since the one was borne off in a chariot to Heaven, the other to hell. The duke of Bedford and those who were present at his death, urged him to make faithful and lowly confession of his sins, offering him time, and his choice from among many priests. But he said that though Peter and Paul were present he would not confess to them; and so, as a blasphemer, and abandoned abetter of heretics, he suffered the disgrace of death as he deserved. He was first dragged to the place of execution and hung; then he was dismembered and disemboweled, and lastly his body was burned to ashes in the flame.

"These are the acts of this illustrious, noble, and most Christian king, Henry the Fifth, in the first lustrum of his reign."

Capgrave evidently approved of the burning of heretics: see Chronicle, p. 277, 297, 316, &c.

"In the third 3ere of this Herry [IV. A.D. 1401] was a Parlement at London, wher was mad a statute ageyn Lollardis,¹ that where evyr thei were founde preeching her evel doctrine, thei schuld be take, and presentid to the bishop; and if they mayten here opiniones, thei schuld be commited to seculere hand, and thei schuld brenne hem and her beokes. This statute was practized in a prest [William Sautre], that some aftir was brennt at Smythfeld."—p. 277.

A.D. 1409. "In this 3ere was a Parlement at London in tyme of Lenton, where a smyth was appechid for heresie.² He held this conclusion, that the Sacrament of the Auter is not Cristes Body, but a thing without soule, wers than a tode, or a eereyn, whech have lyf. And whan he wold not renouns his opinion, he was take to the seculere hand, for to be spered in a tunne in Smythfeld, and to be brennt. The Prince Herry had pite on the man, and counselid him to forsake this fals opinion; but he wold not. Wherfor he was put in the tunne; and when the fer brennt, he cried horribly. The Prince comandid to withdrawe the fire, came to him, and behite him grete;³ but it wold not be. Wherfor he suffered him to be brennt into asches."—Chron. p. 297.

A.D. 1416. "In this tyme, on Benedict Wolleman, a citeceyn of London, a gret Lollard, which had set up billes of grete erroruris, was takyn, hanged, and drawe, on Myhilmesse day."—Chron. p. 316.

¹ A.D. 1400. Citectir. "The erl of Salesye was ded [beheaded?]; and worthi, for he was a gret favorere of the Lollardis, a despiser of sacramentis, for he wold not be confessid when he schuld deie."

² "This was John Badby, who was burnt in Smithfield in March 1410. See Foxe's Actes and Monuments, iii. 235, ed. S. R. Cuttley, 8vo. 1844."—T. Wright. Also see Hoeceleve's long verses about him in De Regimine, p. 11—12, Roxb. Club, 1860.

³ him grete] grete thyngs to him. Corpus MS.

“For England (Anglia), according to the definition of some, is (so) called from En, which is ‘In,’ and Cleos, which is ‘glory,’ as though (she were) ‘all-glorious within,’ nor indeed undeservedly. For although outwardly she rejoices in many and great prerogatives, as may be easily seen, for instance, in her fertile fields and abundant crops; in the vast weight of her wood-produce; in the loveliness of her meadows, streams and fountains; in the endless variety and beauty of her cities and towns, her castles and public buildings; and, finally, in the wonderful and angelic splendour and loveliness of the nation, both in countenance and in costume, in courage and vigour of mind, as well as in other countless worldly goods, in all of which, exclusive of that which lies concealed within, her beauty and her glory are resplendent.

“But, still more nobly and gloriously does her excellence and majesty of spirit shine forth from the virtues and examples of the Saints who have flourished in her, who all, like glowing constellations, lighted up the darkening world with their rays, while all men, in their clear light, could see that ‘God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him’ (Acts x. 35).”

He hoped to see England happy. He writes thus of the wise foreseers of evils to come under the weak child, Henry VI, who succeeded the hero of Agincourt (Henries, p. 148, 149-50):—

“Many persons of a malignant disposition, interpreting amiss this coronation of our king [A.D. 1431], continue to sow among the people such murmuring words as these,—‘Alas for thee, O land, whose king is a boy, and whose princes eat in the morning’¹ (Ecclesiastes x. 16). . . . .

“May the Lord take away from our realm these pestilent murmurers, who delight to prophesy evil things; for I trust in the Lord that I shall see our borders in peace and prosperity, and our days happy, before the day of my death!’

And as a mean to this end, Capgrave, like Chaucer’s Merchant,

¹ And fyrste I remembred an olde prouerbe worthy of memorye, that “often ruith the realme, where chylldren rule, and women gonerne.” Hale’s Chronicle, 1809, p. 386: the Duke of Buckingham is explaining to Morton Bishop of Ely, why he took Richard III’s side.
wisht to see our then-scornd Navy strong, that England might keep the sea (Henries, p. 155-6):—

"it is the opinion of many that, if the sea were kept by our navy, many good results would follow: it would give a safe conduct to merchants, secure access to fishers, the quiet of peace to the inhabitants of the kingdom, to our king himself a large measure of glory. Our enemies laugh at us, and say—

"Take the ship off from your precious money, and stamp a sheep upon it, showing thereby your own cowardice,"—since we who used to be the conquerors of all nations, are now being conquered by all nations. The men of old used to call the sea 'the wall of England'; and what think you that our enemies, now that they are upon the wall, will do to the inhabitants who are unprepared to receive them? Forasmuch as this matter has already for the space of many years been neglected, on that account it has happened that already our ships are scanty, our sailors few in number, and those unskilled in seamanship, from want of practice. May the Lord take away this our reproach, and raise up the spirit of bravery in our nation! May He strip off the false and feigned friendships of nations, lest on a sudden, when we dread them not, they come upon us!"

Capgrave was not much moved by Agincourt (Chron. p. 312, Ill. Hen. p. 132—4), but he notes in his Chronicle, p. 313, the characteristic English answer of the Earl of Dorset in 1416 to the Comte d’Armagnac’s summons to surrender:—

"Then sent to the erl of Dorset this message, the erl Armenak,— ‘Now art thou so streytid, that the se is on thin o side, and we on the othir. Therefor, be my counelle, 3eld thee; for ellis schalt thou deye.’ The erl of Dorset sent this answer ageyn,—‘It was nevyr the maner of Englischmen to 3elde hem, when thei myte fite.’ And thou3 the English host had no mo men but XV. hundred, yet had thei bettir of XV. thousand, God and good prayeris hem helpyng." (No gh in myte fite.)

He evidently tried to be impartial where no church-doctrinal question was concernd. At p. 107 of his englisht Henries he says:

"Now forasmuch as different writers have given different accounts of the deposition of king Richard [II] and the elevation of king Henry [IV] to the throne,—and no wonder, since in so great a struggle one took one side, and one the other,—I, who stand as it were in the middle between the two parties, consider that I hold a

1 A.D. 1522. Halle’s Chronicle (1809), p. 634: "and still the kynges great nauie kepte the narowe seas, for then was neither peace betwene Englonde and Fraunce, nor open warre, as you have hard.”
§ 3. Capgrave's Character. Mr. Hingeston's praises of him. xx

better and a safer path, since, having investigated both sides of the question, I set myself diligently to elucidate the truth alone, not indeed to the prejudice of any one who may write of these things after me, if he shall undertake to discuss this matter with more accuracy and clearness."

Capgrave's biographers, says Dr. Thompson, in Dict. Nat. Biogr.,

"eulogise his character in the highest terms. The most learned of English Augustinians whom the soil of Britain ever produced, he was distinguished as a philosopher and theologian, practically rejecting in his writings the dreams of sophists, which lead only to strife and useless discussions. Fulfilling the mission of his order, 'it was his wont to thunder against the wanton and arbitrary acts of prelates, who enlarge the borders of their garments beyond measure, catching at the favour of the ignorant herd; not shepherds, but hirelings, who leave the sheep to the wolves, caring only for the milk and fleece; robbers of their country, and evil workers, to whom truth is a burden, justice a thing of scorn, and cruelty a delight.'—Bale."

If Bale saw Capgrave's MSS in which this "thunder" was containd, I regret that they have been lost. To me the thunder sounds like the volleys of abuse which Wyeliff and his followers fired against the Papal officials in religious England, and specially against the Friars, among whom Capgrave was a chief. Can Bale have mistaken a Lollard treatise for one of Capgrave's? But however this may be, our Friar made a very (a too) favourable impression on his Rolls-editor, Mr. Hingeston, who says—Chron. p. xxiv:

"it is impossible not to be struck with the singular honesty and straight-forwardness of character which must have belonged to the writer... The appeal of Robert Grosteste, Bishop of Lincoln... from the authority of the Pope 'to the High King of Heaven' is mentioned without a syllable of disapprobation. He also men-

1 Chron. p. 156, A.D. 1251: "In the XXXVI 3ere of hir [his] regne deied Robert Grostede, born in Suffolk, and bishop of Lincoln. He beqwathe al his bokes to the Frere Menours of Oxenforth. He had be at Rome, and pleted for the rite of the Chereh of Ynglond undir the Pope Innocent. For that same Pope reised many new thingis of this lond, and gaf the benefices without consent of the Kyng, or patrones, or any othir." And this same bishop Robert wrot and seid ageyn the Pope; and at Rome, in his presens, appeled fro him to the hy Kinge of Hevene. So came he hom, and deied. And in his deth he appered to the Pope, and smet him on the side with the pike of his crosse staf, and seid thus: 'Rise, wretch, and com to the dom.' This wordis herd the cubiculeris, and the strok was seyn in his side, for he deyed anon aftir that." (No gh in nite.)

Capgrave's entry as to Thomas a Becket is on p. 140: "Aftir that fel gret strif
tions the several instances of attempted aggression by the Pope on the prerogative of the King, and the liberties of English subjects, in the true spirit of an Englishman, and it is impossible to doubt that he heartily approved of the false claims of the See of Rome being disputed, although he does not venture to say so in as many words. The general impression left on the mind, after a careful review of the contents of the Chronicle, is favourable alike to the head and heart of the writer, and calculated to inspire us with the greatest confidence in his accuracy and credibility.” [Not, I hope, when he tells the absurd religious stories of miracles, &c., that he sometimes does.]

§ 4. St. Katharine. Of the heroine of the present volume, “St. Catherine, Virgin and Martyr, whose day of commemoration recurs on the 25th of November, and who is the person intended when the Roman Church speaks of St. Catherine without any additional designation,” Mr. T. A. Trollope gives the following account in the 9th edition of the Encyclopaedia Britannica, V. 229/2 (1876):

“History has exceedingly little to tell of this saint; history, more properly so called, indeed has nothing at all. She is said to have been of royal parentage, and her life is referred to the early part of the 4th century. She was martyred at Alexandria. She was especially celebrated for her learning and philosophical culture, and has always been considered the especial patron of philosophical schools. But in proportion to the scantiness of authenticated fact, legendary fable has been abundant in furnishing forth lives of the saint. And it is to one of these legends that the well-known presentiment of the saint—which alone is likely to cause modern readers to feel any interest in her name—is due. It is said that in revenge for the discomfiture of a company of heathen philosophers, with whom she had been compelled to dispute, the holy and learned lady was bound to a wheel armed with spikes, in such sort that every turn of the machine would cause the spikes to pierce her body. But the cords were miraculously broken, and the malice of her enemies foiled. Hence St. Catherine, virgin and martyr, is always repre-
sented with a wheel [see Raphael’s picture in the National Gallery],
and the extreme popularity of this saint, and consequent commonness
of the pictures of her, is indicated by the fact that a wheel of a
certain construction and appearance is to the present day called a
Catherine wheel.

“The lover of mediæval painting may be warned against mis-
taking the pictures which he so constantly meets with, of St.
Catherine with her wheel, for representations of St. Catherine of
Siena, or of any of the other saints Catherine, who all of them lived
a thousand years or more later than the first and original saint of the
name.”

Capgrave says that he enlieth the present Life of St. Katharine
from a Latin translation of St. Athanasius’s Greek ‘Life’ of her,
made by Arrek, who died in Lynn many years before, and who had
been “parson of Seynt Pancras in the Cyte of London a ful grete
while,” p. 14, 15. This St. Pancras must have been that in Sopers-
lane, Cheapside, which was burnt in the Great Fire of London in
1666, and was never rebuilt, the parish being joint to that of St.
Mary-le-Bow. The name Arrek does not occur in Newcourt’s
Repertorium; and I don’t know where else to look for him. The

1 It is in Room VI, No. 168. Ruskin says that it was printed about 1507,
in Raphael’s second or Florentine period.—P. F.

2 The other 5 Saint Catherines are given by Mr. Trollope, in col. 1, as—“2. St.
Catherine of Sweden, who died abbess of Watzen, on the 24th March, 1381, and
is commemorated on the 21st of that month; 3. St. Catherine of Siena, born in
1347, whose festal day is observed on the 30th of April; 4. St. Catherine of
Bologna, whose family name was Vigri, and who died abbess of the Convent of
St. Clairs in that city on the 9th of March, 1463; 5. St. Catherine of Genoa,
who belonged to the noble family of Fieschi, was born about 1448, spent her life
and her means in succouring and attending on the sick, especially in the time of
the plague which ravaged Genoa in 1497 and 1501, died in that city in 1510, was
canonized by Clement XII in 1737, and had her name placed in the calendar on
the 22nd of July by Benedict XIV; and 6. St. Catherine de’ Ricci, of Florence,
born of that noble family in 1522, who became a nun in the convent of the
Dominicans at Prato, died in 1569, and was canonized by Benedict XIV in
1746, who fixed her festal day on the 13th February.”

St. Pancras Soperlane, Rectory:—This Church of S. Pancras Soperlane (so
called, because near a Street formerly known by that name, but now, since the
Fire [1666] call’d Queen-street) was a small Church, and stood in Needlers-lane,
in Cheap-Ward. It is a Rectory, and one of the 13 Peculiars in this City,
subject to the Jurisdiction of the Archbishop of Canterbury. vol. i. p. 517...vol. i. p. 518. But being burnt down in the late dreadful Fire, it is since
annexed to the Church of S. Mary-le-Bow (as is also that of Allhallows, Honey-
story of St. Katharine's Life being told in the side-notes, I will not trouble the reader with a sketch of it here. The author's appeal to the Holy Ghost for help, in the Prolog to Bk. III, p. 171, should be noted.

§ 5. Apology for the text. The Author and his subject having been dealt with, I turn now to his text in the present volume, and must start with an apology to our Members for the waste of some of their money in it, money that would have printed 130 pages of another MS. The material before Dr. Horstmann to enable him to

lane), which Church of S. Mary-le-Bow is made the Parochial-Church for all these Three Parishes. And the Site of this remains only as a Burying-place for the Inhabitants of this Parish...
pick the best MS for his text was, the autograph Chronicle printed in 1858, and its Appendix III, p. 335-354, containing the Prolog of the St. Katharine from the Arundel MS 396, collated with the Rawlinson MS Poet. 116, and Arundel 168; and the Editor's business was to see which of these MSS had spellings and forms most like those of the autograph Chronicle. Now even an eye so careless of peculiarities as mine was caught at once by one most prominent characteristic of Capgrave's spelling, his avoidance of the guttural gh. It is shown in the first page of his Chronicle (after the Dedication), "the man hite Cayn"; it is in the last page but one (316), "he hite the emperoure that he schuld withdrawe his obediens fro that same Petir"; and it occurs all through the work. See the myte fite, might fight, on p. xx, and other instances above. Take a few more samples:

ante (aughte, owed) 167, 171
boute (bought) 186, 257, 314, 315
broute (brought), 126, 127, 130, 131, 134, 135, 186, 219, 226, 271, 280
cautе (caught) 189
dowtir (daughter) 126, 133, 134, 219, 221, 314
faut (fought) 136, 221, 260
fite (fight) 136, 184, 185, 189, 216, 230, 239, 256, 281, 313
fytyng (fighting) men 270
hey (high) 44; heyer (higher) 220
hite (I. was cald, 2. promist) 5, 133, 158, 264, 265, 316; behite 297
knytes-mete (providing for knights) 293

The only exception I have notis in turning over some of the pages is wright, p. 240, and the footnote to it says that it is "written in a later hand" upon an erasure.¹ The other way of avoiding the

¹ Cherborgh, p. 257, for Cherbourg in France, has justifiably the final gh, though the Corpus MS reads 'Cherborow.'
guttural gh, which Capgrave occasionally has recourse to, is by using th: brithnesse 58, manslaughter, 185, 218; rith right 81, 131, rithful 132, 312, rithfully 40, onrithfully 209.

Having thus Capgrave’s autograph forms, Dr. Horstmann would turn to Mr. Hingeston’s print of the Prolog to St. Katherine from Arundel 396; and what would he find in it? For Capgrave’s rite (once rith), ‘ryght’ 337, 339 (twice), 340 (twice), 345, 351; for Capgrave’s knyte or knytye, ‘knyght, knyghtes,’ 345; for Capgrave’s hey high, ‘heigh’ 338 (though ‘hey’ 349/1); for Capgrave’s brith, ‘bryght’ 341; for Capgrave’s say or sey saw, ‘saugh’ 343, 347, 348; for Capgrave’s thorow, ‘thurgh’ 347, 354; for Capgrave’s not, ‘nought’ 350; for Capgrave’s broute and soute p. t., ‘isought’ and ‘brought’ pp. 351. And that, to emphasize his love of gh, the Arundel man spelt how ‘hough’ 347.

On turning to Mr. Hingeston’s foot-note collations, Dr. Horstmann would find, for the non-Capgrave forms ryght 1 337, 339, ‘rith Ar. 168, ryth Rawl.; 340, ‘ryth’ Rawl. (righte Ar.); for the non-Capgrave bryght 341, ‘brith’ Ar. bryght Rawl. (bad); for the non-C. saugh 343, 348, the Capgrave ‘sey’ or ‘saw’ (347, 348) Ar. Rawl.; for the non-C. knyghtes 345, ‘knythis’ Ar., ‘knyte’ Rawl.; for the non-C. thurgh 347, 354, the Capgrave ‘thorow’ (through 354), Ar. ‘thorw’ (thorow 354) Rawl.; for the non-C. hough the Capgrave ‘how’ Rawl. (‘who’ Ar., both ‘who’ in 349); for the non-C. nought (350), the Capgrave ‘not’ Rawl. (noght Ar.); for the non-C. Isought 351, the Capgrave ‘soute’ Rawl. (sought Ar.). And the conclusion, before turning to the MSS themselves, would be, that of the three dealt with by Hingeston, the Rawlinson MS had most of Capgrave’s forms, Arundel 168 rather fewer, and Arundel 396 least of all. This conclusion would be strongly confirmed by the rest of Arundel 396, for tho in 53/597-600 its hyght, ryght, wyght are the same in Rawl.2, yet in 61/737-40 its wyght, wyght, dyght

1 Ar. 168 and Rawl. have the bad ‘ryght’ or ‘righte’ in 351; and in 345 Rawl. has the bad ‘ryght.’

2 In 65/814-17 Ar. has sprygt, wyght, lyght, and Rawl. badly spryght, wyght, lyght; in 185/225-7 Ar. has fyghte, lyghte, and Rawl. fyght, lyght; in 211/664-5 both have wrongly plgyght, nyght, as they have syght, bryght in 225/888-9, and 229/53-5, and bryght, lyght in 251/1345-7.
are wyte, nyth, dyth in Rawl.; in 73/939-41, its fyte, hyghte are fyte, hyte in Rawl.; in 79/1-3 its bryght, ryght are bryth, ryth in Rawl.; in 91/191 its vough is vow in Rawl.; in 93/237-8 its thought, abowght are pouth, abowth in Rawl.; in 117/615-16 its nought, I'ought are nowth, I'oute in Rawl.; in 123/722-4, 205/568-70 its nought, thought are nowte, thowte in Rawl.; in 127/783-4 its whygt, dissipyght are wyght, dissipye in Rawl.; in 141/1024-7, and 227/919-22 its thought, nought, brought are thowte, nowte, broncte in Rawl.; in 163/1373-5 its whyt, endyght are wyght, endyth in Rawl.; in 177/106-8 its myght, sight are myght, syte in Rawl.; in 179/149-52 its whight, ryght are whyte, ryght, bryte in Rawl.; in 217/751-4 its nought, thought, bought are nowth, thowth, bouth in Rawl.; in 247/1266-7 its nought, bought are noght, broncte in Rawl. Moreover, these non-Capgrave forms continue in Arundel 396, as hight 264/81; right, fight, might 264/93-6; myght, nyght, right 266/135-8, &c. &c. rightes (= rites), knyghtes, ryghtes 271/324-7; nought, bought, sought 286/786-9, though in 267/163-5 the correct wyte, kwyte occur, as doubtless elsewhere. And besides the wrong form in the rymes, Arundel 396 has them in the body of the lines: sovght, nowght 13/193-5 (soute, not, Rawl.), thorganute, purgh-oute 47/495, 508 (thorow-oute, porth-out, Rawl.), movght 53/588 (mouth, Rawl.), thought 195/400 (pouth, Rawl.), &c. &c.

In the face of this large number of gutturals in the Arundel MS 396, it is clear that any moderately careful editor would not have adopted it as the basis of his text before he had examined the Rawlinson MS, of which Hingeston's collation had—or ought to have—warned him that it was nearer Capgrave's forms. Nevertheless, Dr. Horstmann copied the Arundel 396, sent it to press, authorised the setting of the whole of it—tho' he knew of the existence of the Rawlinson MS;—and not until the whole of the Arundel MS had been in type for several months did Dr. H. go to Oxford and collate the Rawlinson MS (of which he had not told me), and then found of course that it was a better MS than the Arundel one, independently

1 Of course other forms in the Arundel MS differ from Capgrave's in the Chronicle; for dreynat drownd, Kath. 206/592, the Chron. has drench 133, drenchin 74, and so on.
of the gh, which I knew nothing of till I took up the Chronicle some three weeks ago. I was savage about it,—as a testing collation could have been made at any time by Miss Parker at slight expense—but would not authorise the cost of setting the whole of the Rawlinson MS, as the text is poor, both in language and subject, and of little worth beside Capgrave's autograph Chronicle. I could not help telling Dr. Horstmann that his edition was a 'mess;' and I think his feeling that it is so, must have been one of the reasons that made him throw it up. I don't pretend to set myself over him as a person who hasn't made as bad or worse messes; no doubt I've made plenty more. The only thing is to confess the blunder, and beg our members to excuse it. All our workers can't be of the first class; we must often put up with some of the third and fifth; they show their good will, and we take the will for the deed. No very great harm has been done. (Some day we ought to have an edition of the Chronicle and this St. Katharine by a real language Editor.)

As to the gutturals, I feel sure that they had gone or were going in many parts of England much earlier than is generally supposed,¹ and I think that an occasional miswritten ryme like white (for wight active), lizte, myzle, in my Parliament of Devils volume, E. E. T. S. 1867, no. 24, p. 72/450-4—besides the like ones in the Text below—shows how the gutturals were pronounst even when they were written ʒ or gh. And as, according to my friend Mr. Walter Rye, all the good things and men in England come from Norfolk—or if they don't, ought to—I conclude that our standard English owes to Norfolk its exemption from harsh gutturals.

Thus far had I written (and printed) when a comment from our good friend Prof. Skeat came in, which makes me hope that fonetic folk will some day allow that Chaucer didn't guggle his gh as most, if not all, of the teachers of pronunciation have hitherto made him do. If any one in his England was subject to French influence, and was 'educated,' he was that man.

"I entirely deny your point about the loss of guttural coming from Norfolk! For it certainly came from France. It was the

¹ Compare the later 'slightly,' 1654, Nicholas Papers, ii. 51 (1892); 'slitly,' ibid. 136; 'slited,' ibid. 212 (A.D. 1655).
natural result of Frenchmen learning English; and of Englishmen (peasants) copying their superiors. The guttural gh became 'vulgur,' and was purposely got rid of. More's the pity. ght becomes st in Domæsay Book! Such a change began first in the South, in Sussex and Kent, &c., where French words most abounded. Then it attacked Mercian, and lastly Northumbrian; and to this day the guttural lingers in Scotland. That is the geography, and the facts. For all you know, Capgrave may have had a French-speaking father or grandfather. Or even being in the church would have helped. The educated classes sided, in this respect, with the nobles.

As for th, as rith for right, it would occur anywhere where the scribe was well up in Anglo-French. Why, it occurs in Havelok (and in Domæsay Book, I believe) over and over again: all it proves is that the scribe was better up in writing out Anglo-French than in writing English: a very common thing. So much so that our modern spelling is wholly Anglo-French. See my Principles of Etymology, Series I, p. 304.

The Arundel MS 396 is a vellum one of about 1440, with red initials. At the end of its last treatise, one on the Mass, leaf 130 back, is:—

"Iste liber est ex dono domine Kateryne Babyngton, quondam subpriorisse de Campseye; & si quis illum alienauerit sine licencia

1 I don't recollect any MS that avoids gh like Capgrave's Chronicle does.—F.
2 The nunnery of "Campes, Campess, or Campsey Priory, in Suffolk,"—Dugdale's Monasticon, ed. Caley, Ellis and Bandinel, 1830, vol. vi, Part I, p. 583—7. "An Austin nunnery for the Nuns of the Order of Fontevrault" (Taylor, Index Monasticon, p. 99). "The Nunnery was six miles from Woodbridge, lying on the right of the high road." Its "ruins are now inconsiderable." "Previous to the dissolution there were nineteen Nuns of this house, besides the Prioress." "Before Ric. I, Theobald de Valoines gave all his estate in this place to his two sisters, Joan and Agnes, with design that they should build a Monastery to the honour of the blessed Virgin Mary, wherein they and other religious women might live to the service of God. Accordingly they founded here a Nunnery of the Order of St. Austin, of which the foresaid Joan was the first Prioress." K. John confirm the founder's design by Charter; John de Framlingham, clerk, gave the nuns the manor and advowson of the Church of Karleton, and their third charter "relates to the foundation of a chantry at" Campsey Ashe "by Maud de Lancaster, Countess of Ulster, which in 1354 was removed to Rokehall in Brusyard." As to this, see also Dugdale, vol. vi, Part III, p. 1468.

"Campsey-Ash, a parish in the hundred of Loes in the county of Suffolk, 2½ miles to the E. of Wickham Market, its post town, which is a station on the Framlingham Junction of the East Suffolk railway. The par. lies on the E. side of the river Deben, and was the site of a nunnery of the order of St. Clare, founded in the latter part of the 12th century by Theobald de Valoines, and to
vna cum consensu dictarum [sanctimonialium] conuentus, malediccionem dei omnipotenti incurrat, & anathema sit!"

The Arundel MS 168 is of paper, with a vellum wrapper to each sheet, and is a thin folio written in double columns, about 1440—50 A.D. Forty-six pages of collations of it are on p. 405—450 below.

The Arundel MS 20 is a paper MS in double columns, ab. 1450—60, and has the gh. It has also the xal, xulde of the Lynn Gilds in the Society’s Gilds, ed. Toulmin Smith, and other East-Midland texts. I copy, as a sample of Arundel 20, four stanzas that have gh rymes:

lf. 23, bk., col. 1. (Bk. IV, Prol., p. 264 below.)

But theis same ij For very werynes
left their honour & resynyd their ry3t.
Futt grete excusse had thei in sykkernes;
Thei seyd theyr grete labur & their sy3t
A-vaylle them ry3t nou3t nor yt my3t;
for y3 more thei dyd, y3 more thei had to do:
whorfur in sykkernes thus thei twoo

Resynyd theyr ry3t vnto this same man . . . . .

lf. 23, bk., col. 2. (Bk. IV, Ch. 2, p. 267 below.)

Thau y3 romayns with a cumamyn assent
letters prevyly off grete sentence wry3t,
And in-to brytan3 to constantyne them sent,
In whyche thei preyd hym3, os he was kny3t,
That he eme helpe them ageyns this tyrant to fy3t;
Thei wolde be-tray hym3, thei seyd, he xulde not spede;
Thys was theyrr ende: “cum helpe vs at oure nede.”

lf. 26, bk., col. 1. (Bk. IV, Ch. 12, p. 286 below.)

Ry3t thus yt semys by oure creatore,
god off hevy3n3, that aH made off nou3t,—
3e take a-vey From3 hym that dew honore.
That he xulde hathe, that he Futt dere bou3t,
when that in erthe hyselye oure helthe he sou3t:

This same honor gyne 3e to dewls ymagys
Whyche 3e haue set here solemnly off stagys.

which a chantry was attached by Mand de Lancaster. The nunnery, of which there are some remains, had a revenue at the Dissolution of £182 9s., and was given to Sir William Willoughby.” Hamilton’s National Gazetteer, 1868, vol. i, p. 470, col. 1. Campsie in Stirlingshire is out of the question.

1 Note that Dr. Horstmann prints in brackets the wrongly-spelt ‘fyght,’ when he supplies the ryme-word to Capgrave’s ‘teryte .. knyte,’ which the Arundel scribe has, in this instance, rightly kept.
§ 6. Miscellaneous. Mr. Thomas Austin has made the Index of Names and Glossary to the Text; I put the side-notes and headlines; and as our subscribers expect forewords of some kind to their volumes, I have knockt the present ones together, almost wholly from Mr. Hingeston’s editions\(^1\) of the *Chronicle and Illustrious Henries* in the Rolls Series. It has been a bore to do this, as other pressing work had to be set aside for it; but no one else could be got. I cannot give time to hunt out the sources of the fictionary Life or write notes on the text. Dr. Schick’s faithful work on his equally worthless *Temple of Glas* by Lydgate, shames me and makes me admire his thoroughness and zeal. He could not have workt more diligently and ably, had his author been Cynewulf, Chaucer, or Shakspere. I salute and honour him, and those of his nation and of mine\(^2\) who edit in his spirit. At 67, and with five years’ work in arrear, I am content to shirk; and now I am off to bed.—F. J. F.

3, St. George’s Square, London, N.W., Feb. 9, 1892, 1 a.m.

P. S.—Capgrave’s *De Illustribus Henricis*, says its author, “prides itself on its brevity in its humble panegyrics on the men

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\(^{1}\) There is much research and good honest work in the volumes, for which I feel grateful to their Editor, whom I have so plundered.—He is now the Rev. F. C. Hingeston-Randolph of Ringmore Rectory, near Kingsbridge, Devon, and has, since his *Capgrave*, edited several old texts, Exeter Bishops’ Registers.

\(^{2}\) In ‘mine’ I include Dr. Mary N. Colvin and her fellow-countrymen. Many of the Old French Text Society’s men are of the right sort too; above all, its Founders, Prof. Paul Meyer and Prof. Gaston Paris, who are an honour to their country.
P. S. Capgrave's "Liber de Illustribus Henricis."


On Henry de Beaumont (1309—33), of the family who had large estates in Norfolk (Dugdale, Baronage, ii. 54), Capgrave says, Ill. Henries, p. 196:

"I have undertaken to commemorate the memory of the Illustrious Henries; and chief among these it delights me to leave a

¹ A compilation chiefly from the Chronicles of Martinus Polonus and Godfrey of Viterbo, less from Vincent of Beauvais, Matthew of Westminster and Henry of Huntingdon, with an anecdote of St. Jerome.—Hingeston, De Ill. Hen., xx.

² From Henry of Huntingdon, Walsingham, Higden's Polychronicon, and Giraldus Cambrensis.

As to the dates of Part II, Mr. Hingeston says, De Ill. Hen. x xv:—"The fourth and two following Chapters were certainly composed not later than the year 1446, in which Humphrey, Duke of Gloucester, died, as the Author speaks of him in the first of them as still surviving. The 4th and 5th Chapters were probably written not long after the accession of Henry VI in 1421, as there are evident marks in the autograph MS. at the end of the latter of them, that the work was broken off there abruptly, and afterwards resumed with the sixth Chapter; and it is likely that this Chapter was finished between the date last mentioned in it, August 1, 1446, and February 1447, when the Duke of Gloucester died, or Capgrave would certainly have alluded to the death of his great friend and patron." (On the household of Duke Humphrey, see his major-domo John Russell's Boke of Norture in my edition of The Babees Book, or Early English Manners and Meals, E. E. T. Soc.)
record of those of the name of Beaumont, since I am their servant, and bound to this race by special affection."

Capgrave’s Chronicle, tho begun before 1438, p. ix. above, was, I suppose, wound up and sent off, with its Dedication, to Edward IV, directly after his accession to the throne on 4 March, 1461. Like Chaucer’s humorous appeal for money to Henry IV—his "Purse,"—the work would go to the new King at once; for fresh Sovereigns who bundle old ones out, are soothd by writers’ assurances that God and the Right are on the winner’s side. They generally do work with the big battalions.

With regard to the silence of gh, Mr. Gollancz instances the fact that in stanza 26 of the 13th-century Pearl—edited by him in his Series of early Texts, 1891, and by Dr. R. Morris in E. E. T. Soc., 1864—the scribe writes the disyllabic -ie as yghe: yghe eye, lyge lie, to dyghe die, syghe saw, to tryghe try. In stanza 38 he rymes the adverb hyghe (meaning lyge) high, with cortaysye; in 85 the past participle tyght with crysolt, quyt, and plyt (n. plight, which rymes with lyght, nyght, myghte u., in st. 90, and, spelt plyt, with delyt in st. 93). Prof. Napier also reminds me that Chaucer rymes plit plight, with appetit in the Merchant’s Tale, 473/2335-6 Six-Text;¹ but this is the O. Fr. plite condition, not the A. Sax. pliht peril. The author of the Pearl uses the two indifferently:—Gollancz, Pearl, 128. I wait for more MS evidence as to Prof. Skeat’s theory.

In 1547, Salesbury says that gh is not guttural, and that Englishmen do not like the sound:

"Gh has the same sound as our [Welsh] ch, except that they sound gh softly, not in the neck, and we sound ch from the depth of our throats, and more harshly (p. 210); and as it is disagreeable to the English to hear the grating sound of this letter, so Welshmen in the South of Wales avoid it as much as possible."—Ellis, E. E. Pron. 779.

¹ Though the Minor-Poems Ryme-Index by Miss Marshall and Miss Porter shows other like rymes, they arise only from scribes’ bad spelling. Robert of Brunne, Lincolnshire, in 1338 rymes a late little, with to fyghte, Chron. 113/3189, and sight, with desconfit, ib. 36/1018.

If then, both West and East, the neglect of the guttural had spread far north in the Midlands before Chaucer’s time, and was not used by Capgrave in Lynn some thirty years after Chaucer’s death, we may fairly assume that "the Father of English Poetry" either didn’t sound his gh at all,—or if he did, yet so slightly as to avoid all tone of harshness.

KATHARINE.
In 1569 John Hart writes 'higher' heiffer, tho' he has riht, rihtli, liht. In 1599, Minshew evidently hears no guttural in gh:

"Gue, Guif. "But if, after u, follow e or i, pronounce as the French Ghe, Guerre, Guije: as in English Guest, guide: so in Spanish Guerra, Guia—a guide: sound Gherra, Ghia,—except these words following"...—Spanish Grammar, p. 6.

"The Compendious Schoolmaster," 1687, says, p. 14:

"Gh in the middle of a Syllable are but softly pronounced, as in light, bright, might, night, right, as also in thought, straight, strength, slaughter; and in high, thigh, nigh, gh are not sounded at all."

(As Capgrave was a Norfolk man, we may note this book's "Essex stiles, Kentish miles, Norfolk wiles, many Men beguiles," p. 80. Misyn of Lincoln, in his Fire of Love, 1435, has hily for 'highly'.)

The entry on p. xiv from Gibbons's MS, Harl. 980, p. 231, ff. 120, gives "Houeden fo 649" as its authority for its account of St. Gilbert, and says also "Vid Joh Capgrae in Vit Sd Gilberti manusc[r]ipt ex Museo Rob Kemp milus d Gissing"; and then, after a list of 11 of the 12 orders of Augustines, adds—

"The 12 An order onely in Norff which had 4 house[s], one of them is faln into the Kings hand, and he gane it to Walsingham, hite Peterston [in Norfolk, see Dugdale. N. B. the gh is left out of hight cald].

"per Joh Capgrae in vii sermon at Cambrig Ann. 1422, et ex museo supradicto."

The doubt express on p. xiii as to the MS "Guide to the Antiquities of Rome" being in Capgrave's hand, is settled by the following letter from Prof. Napier:

"Wednesday, March 16, 1892.

"My dear Furnivall,

"I was in All Souls' Library this afternoon, and looked carefully at MS 17. The result of my examination confirms your supposition. The handwriting of the flyleaves is entirely different from that of the body of the MS, and cannot be by the same scribe.

"Then I looked at the facsimile of the Cambridge MS of the Chronicle (given in Hingeston's ed. of the Chronicle), and I found

that that is again in a different hand, i. e. that neither the flyleaves in MS 17 (All Souls'), nor the body of the MS No. 17, are in the same handwriting as the Camb. Univ. MS of the Chronicle. All three are different. Thence follows, that if the Camb. Univ. Lib. MS of the Chronicle is really Capgrave's Autograph, that MS 17 (All Souls' = the Latin treatise on the Creeds) was not written by him. It is true that the sign & occurs twice in MS 17 (on p. 44, and on the last page), but that might have been copied from the MS from which MS 17 was copied.

"After examining the MS myself, I got Macray to come over with me to the All Souls' Library, and he looked at it, and came to precisely the same conclusion that I had formed.

"Yours ever, A. S. Napier."

18 March, 1892. Prebendary Hingeston-Randolph kindly sends me

"A word about Friend Arrek and Newcourt's List of the Rectors of St. Pancras', City (p. xxiii-iv). Some of the Canterbury Registers having been lost, the record of his Institution is no doubt lost with one of them. I suspect he came in between Rich. de Sudbury, instituted in 1326, and Adam de Branketre (who survived till Islip's time, but was instituted by a Bishop whose Register has perished). The Registers of Simon de Mepham, John de Stratford, John de Ufford, and Thomas de Bradewardin (1328—1349) have perished. As Islip became Archbishop late in 1349, and Branketre was, therefore, instituted before the end of that year, I think it very likely that Arrek was instituted, and either died or resigned, between the years 1327 and 1350. He died, it seems, at Lynn, probably of the 'Black Death,' which desolated England in 1349, and was especially destructive in Norfolk."

CORRIGENDA.

p. 14, v. 224, read rewarde instead of rewar
p. 40, v. 388, " y^t " " pat
p. 40, v. 394, " knew " " know
p. 78, v. 1043, " a rest " " a-rest
p. 81, v. 28, " wedded nedys, " " wedded, nedys
p. 148, v. 1156, " neybour " " neybour[s]
p. 172, v. 54, " baptym " " baptym
p. 230, v. 1003, " to " " te
p. 263, note v. 68, " trost " " trust
p. 276, v. 467, " am ful " " amful
p. 287, note, add 804 Wherfor
p. 316, add note : 1685 Rawl. hym instead of hem
p. 354, v. 507, read No[n] instead of N[o]n
p. 372, v. 1036, add to brent: 1 al. rent; and so in the notes : Rawl. rent

1
As there's an empty page, and I've long been exercised about the pronunciation of \(i\) in Shakspere's time, I note that when some fonetic friends told me that Shakspere pronounst \(i\) like our \(ee\) in *meet*, I quoted his Quartos in which *ay, aye*, yes, is, as a rule printed \(I\), and I took this as proof that Shakspere's long \(i\) was the same, or nearly the same, as ours. But seeing that Shakspere didn't correct his Quartos himself, my fonetic folk at first poohpoohd this \(I\) as a compo's vulgarism. Now, however, one repeats the late A. J. Ellis, and says that both *aye* and *I* were sounded as our *ai*, *ei*, *a*, in *vain*, *vein*, *vane*. I cannot away with this, further than to admit that the flat and dull long *a* may have existed alongside of our strong and sharp *i*. Scotchmen, I believe, still call my *'ma'* (*a* in *father*), but then a Scotchman is capable of anything. As Andrew Borde says, "Trust yow no Skot" 59, 326 (F. E. T. Soc.).

In 1586, Baret's *Alvareie* clearly gives the diphthongal sound to *Ride, Hide*:

> I Which standeth in the place of the third vowell, and hath bene taken for a single sound, is now so much doubted upon, that it is called in question both of his place and also of his name. It should be sounded (they say) like *ee*, as *Red, Legere, Hide, Cauere*, to be pronounced as we corruptlie spell, *Reed, Heed*. And *Ride, Equitare, Hide, Abdere* (which commonly is written with \(I\)), as they say, should be written *Red, Hide*, sounding *I* like the Greekes \(e\i\) *diphthongus improprius*. But of this matter I said before, I would not here determine, leaving it to higher judges . . . . Wherein you may be better resolved, if ye will consult with Maister H. Chesters booke, which he hath diligentlie written of Orthographie, after long and painfull trauell (as it well appeareth) in sundrie languages."

As Mr. Ellis has not (so far as I can see) quoted Minshew's *Spanish Grammar*, 1599, on the point, I extract the passage here, for I think it makes for my side:

> Definition of Orthographie . . Heereto belongeth Orthopeia, which is a right rule of true speaking, of \(\theta\theta\theta\) right, and \(i\pi\pi\) word, that in speaking men pronounce not more grosse or smal, then the nature of language will allow, or otherwise then the accustomed

---

1 As the derivation of *ay, aye* is unknown, Mr. Hy. Bradley, the President of our Philological Society, suggests that it is *I* itself. In Plato's Dialogs *\(i\gamma\omega\gamma\epsilon\)* is often used for *Yes*; and in some English dialects *Nich* (*'Not I,' as we say) is used for *No*. 
maner of pronunciation vsually permitted therein, as Vino, wine, not
to pronounce it as Englishmen doe, Veino, but smaller, as they pro-
nounce the double ee, Veeno; Dios, God, not Deios, but Dheeos. 
But of this hereafter in the letters more at large."—p. 5.

"There be three kindes of I in the Spanish, that is, 
small i, Greeke y, and j Jota, or consonant. These 
two, i, y with a very small slender sounde, as the French and Italians 
doe, which is as the double ee in English, ' wee, shee, fee, decree': so in Spanish, Tiráno, a tirant, Teerano: Vida, life, Veeda, and not 
as Englishmen pronounce Teyrano, veida, which all other 
nations mislike in hearing them speaking Latine; saying 
Propino tibi, they pronounce Propeino tibi,1 which I would wish they 
woulde but marke, and take notice thereof: for the French, Italian, 
and Spaniard, do learne and are taught by their Schoolemaisters to 
pronounce the Latine different from their owne toong, otherwise one 
nation shoule not understand another speaking the Latine. But in 
this toong as in the Italian and French, they must obserue except 
they will fall into the vice of Iotacismus and be laughed at, and not 
be vunderstood by strangers when they speake or reade."

I think Minsheu meant that the Elisabethans pronounst long i 
as we do, as Mulcaster did in 1582, and not as long a in wane, tho'
I admit that his words are consistent with his ey being our ei, a, in 
vein, vane. And he gives the Spanish diphthong "ei and ey, where 
e is more sounded than i, as Réy a king, Léy a law."

But Baret's acceptance of "Maister H. Chester" as the leading 
authority of his time, set me to find out who "H. Chester" was. His 
name, as given by Baret, was not in any Catalog in the British 
Museum; but a reference to the Bodleian Librarian, Mr. E. B. 
Nicholson, brought from one of his Assistants, Mr. W. H. Allnutt  
(an oarsman, and a fellow-member of mine in the National Amateur 
Rowing Association), the explanation that "Maister H. Chester" was 
no other than the well-known John Hart, the author of the English 
Orthographie, in MS 17 Reg. C. 7, Brit. Mus., a.d. 1551; in print, 
revised and with a fonetic appendix, 1569. The mistake as to his

1 This confirms what the Dutchman, Justus Lipsius, said in 1586: "Pronun-
ciant etiam nunc (ita accepi) recte soli pæne omnium Europæorum Britannii: 
quorum est Recyina, Ameicus, Vetta. Recte, dico, quia non aliiuid insonuit hæc 
longa quam EI diphthongum."—De recte Pron. Lat. Ling., p. 23. (Weymouth, 
E. E. Pron., 1874, p. 18.) So too, Salesbury in 1550—67 blames those who 
"with their Iotacisme corrupting the pronunciation, make a diphthong of it (I), 
saying: vediæ, teibæ, for vidi, tibi."
name arose from his title-page saying his book was by "I. H. Chester Heralt," and was made by more folk than John Baret; at least by Bullokar in 1580, and Gill in 1619.—Ellis, i. 35.

Well, I lookt thro' Hart's MS, and workt thro' his book, and I do not hesitate to say that every honest man not blinded by a theory must admit that Hart and his followers sounded his long i (or ei) much as we do, or at any rate made a market difference between the sounds of our 'vein, vane,' and 'vine.' The evidence from his lists below is incontestable. I quote first from his autograph MS.!


"the same e lengthned (p. 102 or leaf 53 bk.) will serve for the commune abused diphthongs ea, ai or ay, & ei or ey, the powers of which voels we now myx together confuzibly, making the sound of the same long e, and not of any perfect ea. diphthong; as in thes examples of the ea in feare, which we pronounce, sounding no part of the a.

ai, or And for the ai or ay, as in this word faire, pronuncinge nether the a,

ay. or i, or y: also in said, where we abuse a thripthong.

ei, or Also ei or ey we pronounce not in thes words cheine and theym, and

ey. such lyke; where we sound the e long, as in all the others.

ce. Now for the ce we abuse in the sound of (p. 103, lf. 54), the i long; as in this sentence, "Take heed the birdes doo not feed on our seed"; also

ie. for the ie in chief and priest; in likewise for the co, as in people, we onli

ci. sound the i long. We also abuse the co in the sound of the u voel, as in

icoverti, which we pronounce imperdie.

oo. The oo we have abused as afore is said.

Thus now knowing the power of the voels, and considering the nature and office of diphthongs, we see how thes foresaid doo us not onli no pleasure, but great displeasure. Now lett us understand how part of thes foresaid, and others, shall serve us, and doo (p. 104) us great pleasure: even as coulours necessari for us lyvely to contrefait the image of our pronunciation.

au. First the au, is rightly used as in paul and lau, but not law.

ua. Then the ua, is wel used in urre, for warre, and in haut, for what.

ei. Further the ei, is wel and properli used in be, for by; in lef, for lyfe; and in seid, for syde.

eu. Also eu, we use properli in few, for few; in dew, for dew, and such lyke.

ue. The ve as in question; in hun, for when; in vel for well.

iu. Also the iu as in truth, for trueth; in rebuke, for rebuke; and in

rival for rule.

1 Both the MS and book are in course of copying, and will be edited for the Early English Text Society. Will any open-minded fonetic man volunteer for the work?
ui. And the ui alone for our (p. 105, lf. 55) false sounding of we; and as in huich, for which; uitnes, for witnesse, and such like . . ."

That Hart in 1551 pronounced by, life, side, much as we do, is clear. Let us take next his revised and printed book of 1569:—

Hart's Orthographie, 1569, fol. 43, p. 2.

"Now wil I shew you examples of the Diphthongs made of two short vowels, and of others of one short and of another long. And then of ua, ue, ui, triphthongs. With short vowels, as thus (ui wil reid bei ionder ei, ie, in, ou. uel, huwr de wat was velner takn bei de iung hound) which is written for (we wyll ride by yonder woll where the Wat [hare] was wel neare taken by the yong hound) which doe come very often in our speach.

Of diphthongs whereof one vowell is short, and the other long as (iy ya, ue, uer wakyn in de foure' tour, huwr az de bucl did pour waterypon de huert iu, ou. flour,) which I write for (you were wakyn in the fowerth tower, when as the boye did pour water vppon the wheate flower) which also doe come verie often. And for triphthongs as (bi uez ov de hueiz bucl) for ieu. 'be wise of the hoyes bowy.' And (hark de kat dut miuz huiziz in milk de ieu), for 'hark the Cat doth mew, whiles you milke the yowe.' And eau. a Basin and eaur, for 'eawer,' and certayne others as will be scene hereafter. And for three vowels comming toghther, and making (lf. 44, pa. 1) inz. two sillables, as in example (de viuet set', siuer it is puër) for (the vewer sayth, sure it is pure) & as in these wordes (dis beter iz heier ov pouer den de deter bei his feiên), For (this bier [buyer] is higher of power, than the dier by his fire)."

Hart's book, then, is consistent with his MS. He pronounced ride, by, wise, whiles, buyer, higher, dyer, fire, much as we do.

Now look thro' the lists of words that I have taken from the italic fonetic part of Hart's book. Let us start with the flat å sound of "vane, vein, vain, wain, wane, may," &c., which one of my fonetic friends says that all the English, American and German authorities agree in holding to have been the pronunciation of long i in Shakspeare's time, when John Hart livd and wrote.

Hart's e = ay or â, in may, wane.

<table>
<thead>
<tr>
<th>akuentans (acquaintance)</th>
<th>brêching</th>
</tr>
</thead>
<tbody>
<tr>
<td>aluez (always)</td>
<td>brêds (breaths)</td>
</tr>
<tr>
<td>a-ue (away)</td>
<td>2eher (chair)</td>
</tr>
<tr>
<td>ber (bear vb.)</td>
<td>del (deal)</td>
</tr>
<tr>
<td>brêk</td>
<td>dez (days)</td>
</tr>
<tr>
<td>brêd (breath'd)</td>
<td>ech² (each)</td>
</tr>
</tbody>
</table>

1 Hart's e has a curl or tail under it.
2 As the printers havnt Hart's symbol for ch, they print ch.
**P. S. Long 'i' in Shakspere's time. Jn. Hart 1569.**

| Ear (ear), Fr. est le regne, et le renah | pented (painted) |
| Either (either) | pleuni (plainly) |
| Extrem | Fr. pain (bread) pen |
| Ezili (easily) | L. qua, Fr. ke |
| Fer (fear) Fer (fair) | redi (ready) |
| Grete (great) | reserving (receiving) |
| Hebrew (Hebrew) | reasonable (reasonable) |
| Where (where) | say (said) |
| Constrain (constrain) | saying (saying) |
| Laying (laying) | certain (certain) |
| Learn (learn) | saith (saith) |
| Leave (leave) Leaving (leaving) | seven (seven) |
| Maintener (maintainer) | says (says) |
| May (may) | speak (speaking) |
| Meaning (meaning) | speaking (speaking) |
| Near (near) | staying (stayed) |
| Obey (obey) | teaching (teaching) |
| Pair (pair) | they (they) |
| Perceive (perceive) | they were (they were) |
| Pairs (pairs) | their (their) |
| Therein (therein) | these (these) |

**Hart’s ei, our long i in life, thine, &c.**

| By (by) | Meind |
| Boldlei | Partlei pasteiin |
| Defined (defined) | Piel (pipe) |
| Divers (divers adj.), diverslei | Perfectlei |
| Deveided | Perseited (? meaning, 57 bk.) |
| Devided | Presentlei (now) |
| Deziir, deziziring | Satisfiei satisfieth |
| Diskreizd ei (I) | Sertenlei |
| Enterpreiz | Signifiing |
| Espeicilei (especianlei, 56 bk.) | Signiifiet (signifieth) |
| Find (find) Findet (findeth) | Singularlei |
| Five (five, 5) | Sufisientlei |
| Fitlei (and by error ? fitli) | Tied (tied) |
| Florenteins | Time (time) |
| Hereby (hereby) | Thereby (thereby) |
| Why (why) | Trifles (trifles) |
| Whoi (wholly) | Triulei |
| Indifrentlei | Uniformlei |
| Komodiuzei | Ureit (write) |
| Komonlei | Uretier uretting |
| Krusefiring (crucifying) | Verelei |
| Life (life) Leik (like) | Weiz or uaiz (-wise :) kontrari-, such- |
| Vois (living voice) | ēis-, ūer- |

1 *ch* is printed because we haven't Hart's single letter for it.
P. S. Long 'i' in Shakspere's time. Hart, Mulcaster, &c. xli

Hart's i, our ee in teeth, &c.

<table>
<thead>
<tr>
<th>Hart's i</th>
<th>mètre (metre)</th>
</tr>
</thead>
<tbody>
<tr>
<td>aspir (appear)</td>
<td>nijdful</td>
</tr>
<tr>
<td>aspir (aspirate)</td>
<td>nijs (needs)</td>
</tr>
<tr>
<td>aspird (aspirated)</td>
<td>prosideth (proceedeth)</td>
</tr>
<tr>
<td>bi (be)</td>
<td>L. qui, Fr. ki</td>
</tr>
<tr>
<td>biing (being)</td>
<td>rijd (read)</td>
</tr>
<tr>
<td>bilijv (believe)</td>
<td>ridding (reading)</td>
</tr>
<tr>
<td>blis (bless)</td>
<td>si (see)</td>
</tr>
<tr>
<td>briifi (briefly)</td>
<td>sikh (seek)</td>
</tr>
<tr>
<td>1 chifest (chiefest)</td>
<td>skim (seemd)</td>
</tr>
<tr>
<td>1 chis (cheese)</td>
<td>spich's (speech)</td>
</tr>
<tr>
<td>derivd (derived)</td>
<td>spjdi (speedy)</td>
</tr>
<tr>
<td>exerçiz</td>
<td>strik (the French have) līt l striks under ūer konsonants.</td>
</tr>
<tr>
<td>exerçising</td>
<td>tiðh (teeth)²</td>
</tr>
<tr>
<td>giv (give)</td>
<td>ti̇l (title)</td>
</tr>
<tr>
<td>grika (Greek)</td>
<td>t'ri̇ (three)</td>
</tr>
<tr>
<td>griks (Greeks)</td>
<td>to wi̇ (to wit)</td>
</tr>
<tr>
<td>hī (he) 'ui mā si̇, hi' (we may see, he)</td>
<td>undiskřjt</td>
</tr>
<tr>
<td>in sti̇d (instead)</td>
<td>(hi̇, li̇ht, rėsîlēt[reciteth] ri̇ht, ri̇li̇,</td>
</tr>
<tr>
<td>jvn (even)</td>
<td>Hart sounded with short i.)</td>
</tr>
<tr>
<td>kip (keep)</td>
<td></td>
</tr>
<tr>
<td>li̇kt of (liked of)</td>
<td></td>
</tr>
<tr>
<td>mjt (meet)</td>
<td></td>
</tr>
</tbody>
</table>

Hart's a was our a in father. He has ages, blam, deklar, frám, framing, gav (gave), gras (grace), hav, having, imitat, laburs, ladi, mād (made), makēt', nams (names), plased, places, sām (same), tu separat, sāmfast (shamefast), sāshps (shapes), spāk, tabl, tak (take), thāms (Thames), wrāt az ō ē spāk. Hart gives fonetic transcriptions of French, &c. On leaf 57, he says—

"iu me ū si bei ūiz litl treatiz, ei hav bin a traveler bi-iond ūe seas, emong vulgar tungs, ov huich, ūat smaul knoje ei hav, hat' bin ūe kauz of ūis mein enterpreiz."

From the above lists and extracts it is abundantly clear that Hart and his followers did not sound the i in mine, &c., like the ei, a in our vein, vanae. What other folk didn’t? At least Mulcaster, I think; also Bullokār⁴(next page).

In his Elementaire, 1582, Mulcaster says [Ellis, E. E. Pron., 912)—

"I . . . soundeth now sharp, as gine [gyve], thrīue, aliue, vouue, title, bible; now quik, as gine, līue, sīue, title, bible, which sounds ar to be distinguished by accent, if acquaintance will not serve in much reading."

Ben Jonson in 1640 [Ellis 116], and when our long i was well establisht, shows us how to interpret Mulcaster’s ‘sharp’ above. He says—

---

1 ch is printed because we haven’t Hart’s single letter for it.
2 ūe i in ti̇th, huich ūe kōmon man, and mani lernd, ūu sound in ūe diphthongs ei and iu. leaf 47, p. 2.
3 sh is printed because we haven’t Hart’s single symbol for it.
4 See his fonetic writing in Ellis 838-45, and make your own lists from it.
"I ... is a Letter of a double power. As a Vowell in the former or single Syllables, it hath sometimes the sharpe accent; as in binding, minding, pinning, whining, wiving, thriving. mine, thine. Or, all words of one Syllable qualified by e. But, the flat in more, as in these—bill, bitter, giddy, title. incident. and the like ... In Syllables, and words compos'd of the same Elements, it varieth the sound, now sharpe, now flat; as in give, gave. alive, live. drive, driven. title, title."

And Gil in 1621 says of our long i:


How ancient this long i (as we sound it) is, I must leave others to find out. That it existed in Shakspere’s time is certain; and we need not believe that he said ‘ā want mā wān’ when he needed a cup of sack, or cold a girl ‘mā lāf’ when he meant ‘my life.’ Our late and lamented friend, A. J. Ellis, tho’ he inclined far too much to the i = a theory, thus sumd up his views (E. E. Pron. i. 116):—

"If the hypothesis here adopted for the pronunciation of long i by Palsgrave and Bullokar; Salesbury, Smith and Hart; and Gill, namely (iē, ei, ai) be correct, we have the phenomenon of the co-existence of two extreme sounds (ii, oi) with their link (ei), during the greater part of the xvth century, bringing the pronunciation of the xivth and xvith centuries almost together upon one point."

Bullokar, in “Bullokar’s Booke at large, for the Amendment of Orthographie for English speech,” 1580, tho’ he gives only one vowel and one consonant sound to i and to y (p. 5), yet practically distinguishes between the short and long sounds of the vowel, and writes with his accented ĝ for long i. 1 His short sound is i or y: thing, lyk = lick; he contrasts ‘too win, or get,’ with wijn, wyn, and ‘too pyn, thyn’ and wyn with thin. Here are some of his long i words:

<table>
<thead>
<tr>
<th>besýd</th>
<th>lýf</th>
<th>rýnd</th>
<th>wrýt</th>
</tr>
</thead>
<tbody>
<tr>
<td>byťt</td>
<td>lyk</td>
<td>rýp</td>
<td>wrýten</td>
</tr>
<tr>
<td>declynatiuiz</td>
<td>lýuz</td>
<td>rýping</td>
<td>wrýting</td>
</tr>
<tr>
<td>declynining</td>
<td>merchandyz</td>
<td>strýf</td>
<td>wrýtor</td>
</tr>
<tr>
<td>derýnatius</td>
<td>mislyk</td>
<td>strýk</td>
<td>wyld</td>
</tr>
<tr>
<td>despyzed</td>
<td>mynd</td>
<td>suffíciently 2</td>
<td>wýn</td>
</tr>
<tr>
<td>denýd</td>
<td>paradýc’ (-ise)</td>
<td>sýn (sign)</td>
<td>wyñd</td>
</tr>
<tr>
<td>exercýz 2</td>
<td>prouýded</td>
<td>thýn</td>
<td>wyñd</td>
</tr>
<tr>
<td>fyl  (tile)</td>
<td>pryce (price)</td>
<td>tým</td>
<td>wýnd</td>
</tr>
<tr>
<td>fýnd</td>
<td>pfyl (píle)</td>
<td>vý1</td>
<td>wýñu (wíves)</td>
</tr>
<tr>
<td>gýld</td>
<td>pýn (pine)</td>
<td>whýt</td>
<td>wýz</td>
</tr>
<tr>
<td>kynd</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Compare “a manz nâm (name); a he’l of the foot, an elm-tre’, a heern (Heron); onestì, stónen, stóni, stón-lyk,”—p. 26.

2 These are short i in B’s Æsopz Fabl’z, 1585.
Pynson's shortening of Capgrave’s ‘Legenda Angliae.’ xliii

To the list above, Bullokar’s Æsopz Fablz of 1585 adds, among other words:

<table>
<thead>
<tr>
<th>abýddf</th>
<th>describeth</th>
<th>mýcez</th>
<th>strýuningz</th>
</tr>
</thead>
<tbody>
<tr>
<td>abýdeth</td>
<td>despýzed</td>
<td>mýn</td>
<td>strýkn</td>
</tr>
<tr>
<td>aduýzedly</td>
<td>despýzory</td>
<td>ontsydz</td>
<td>sydz</td>
</tr>
<tr>
<td>alyn' (alive)</td>
<td>dezýr</td>
<td>pryce' (price)</td>
<td>synz (signs)</td>
</tr>
<tr>
<td>a-sýd</td>
<td>dezýred</td>
<td>prydz</td>
<td>tylz</td>
</tr>
<tr>
<td>behýnd</td>
<td>dezýring</td>
<td>pry-tre'</td>
<td>výcez</td>
</tr>
<tr>
<td>bird-lým</td>
<td>dezýrons</td>
<td>recone'ýl</td>
<td>whyl</td>
</tr>
<tr>
<td>blynd</td>
<td>drýueth</td>
<td>reqýrth</td>
<td>whylst</td>
</tr>
<tr>
<td>bryýl</td>
<td>empýr</td>
<td>reqýt</td>
<td>whyten</td>
</tr>
<tr>
<td>bryn</td>
<td>enqýreth</td>
<td>rýndz</td>
<td>wyld</td>
</tr>
<tr>
<td>býld (build)</td>
<td>fýnnes</td>
<td>rýp</td>
<td>wyldnes</td>
</tr>
<tr>
<td>býlded</td>
<td>grýnd</td>
<td>rýzn</td>
<td>wyzdom</td>
</tr>
<tr>
<td>býlding</td>
<td>hýdd</td>
<td>shýning</td>
<td>wyzly</td>
</tr>
<tr>
<td>býttm</td>
<td>hýding</td>
<td>smýling</td>
<td>ýdl'</td>
</tr>
<tr>
<td>chýding</td>
<td>hýrd</td>
<td>strýf</td>
<td>ýdl'nès</td>
</tr>
<tr>
<td>chýld</td>
<td>knýf</td>
<td>strýpz</td>
<td>ýl'land</td>
</tr>
<tr>
<td>chýldern</td>
<td>lyknes</td>
<td>strý'n' (strive)</td>
<td>ýrn (iron)</td>
</tr>
<tr>
<td>chýn (chine)</td>
<td>lým-twiggz</td>
<td>strýuurz</td>
<td></td>
</tr>
</tbody>
</table>

Bullokar’s ei or ay sound was flat, as shown by his ‘leizur, their, rein (reign),
eight, plain, paler (pair), they, disdain, vain,’ &c. ‘Fire, desire,’ he spells
‘fyer, desyer’ in 1580, but in Æsopz Fablz, 1585, they are ‘fier, dezýr.’

Every one acknowledges that in 1621 Alexander Gil, Headmaster of St.
Paul’s School, sounded our long i; see his table in his Logonomia Anglica, p.
12, contrasting “kin, kinne; kin, keene; kyn, kyne,” &c. &c.

Pynson’s englisht abridgment (1516) of Capgrave’s Nova Legenda
Angliae starts with “Here begynneth the Kalendre of the newe
Legende of Englande,” above a woodblock of the Crucifixion, and
then begins

† The Prologue.

He firste treatyce of this present boke is taken out
of the newe Legende of the sayntys of Englane / Irelande / Scotlande / and Wales, for theym that
vnderstande not the Latyn tonge / that they atte
theyr pleasure may be occupyed therwith / and be therby ye more apte to lerne the resyndue when
they shall here the whole Legende / And it is to
vnderstande, that not oonly those sayntes wer borne in theyse
Countryes be in the saynde Legende and in this lytell treatyce / But
also dyuerse other blessyd sayntes that were borne beyonde the see /
and that came into any of theyse countreys, Englane / Irelande /
Scotlande / and Wales, doyng there ony notable thynge to the honour of god / and to the profyte of the people—as to preche to theym the Faythe of oure Lorde / and to sette the people in good orde / Or that haue lyued a blessyd lyfe in any of theyse Countrieys, to gyue the people example of good lyuynge /— Be also in the sayde Legende and in this present treatyse, & be accounted to be of that countrey that they so came into / As seynt Augustyne, the appostell of Englande, whom blessyd seynt Gregorye, then beynge pope, sent fro Rome with seynt Panlyn / seynt Laurence the confessoure, and dyuerse other in his company, to preche the faythe of our Lorde to the people of this Realme, then beynge Idolatroures and clerely alyenatyd fro trueth" . . . . .

(The Life of St. Katharine of Alexandria is naturally not in Capgrave's or Pynson's book.)

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Capgrave's metrical Life of St. Norbert, a.d. 1440.

Owing to my not having lookt before to my notes in the copy of Ritson's Bibliography which Henry Bradshaw gave me, I mist till now (28 April, 1892) an autograph (?) English poem of Capgrave's in 7-line stanzas (adabb, cc). At Sotheby's Sale of the Savile and other MSS on Feb. 6, 1861, was sold for £150 to "Powis":


'The original Autograph Manuscript of an hitherto unmentioned English Poem, on 59 Leaves of vellum, in the old oak covers, folio.

'That this is the original Manuscript there can be little doubt, as its writer, on the reverse of the last leaf informs us of it, stating also the very interesting facts of the date of its composition and for whom composed, viz.:

"Go, litil book, to hem þat wil þe rede;
Say you were made to þe Abbot of Derham; ¹
Fast þe Stoke it stant witȝ-oute þe drede.

¹ West Dereham in Norfolk, 1 mile S.E. of Downham, and 3½ miles N.W. of Stoke Ferry. It was the birthplace of Hubert, Dean of York, afterwards Archbishop of Canterbury, who founded an abbey here about 1188 for Premonstratensian canons from Welbeck. The site was granted to the Dereham family, and the ruins of the abbey were removed in the beginning of the (19th) century.—Hamilton, Gaz tceer.
It is to Lords and Gentillys alle in same,
And eke to poor men a very patience (i pittance) same.
The Abbotes name was called at patt tylde,
The good Jon Wygmane,1 put never wold him hide
For no gestis, but rather he weld them sike.
The Freres name put translate his story
Thei called Jon Capgrave,2 which, in assumption weke,
Made a[n] ende of alle his rymyng cry,
The ser of Crist our lord, witt-outen ly.
A thousand four hundred & fourty evegne.
Astyr his lyfe, I pray god send us heveme.”

‘The first leaf of the volume has an Illuminated Capital Letter,
in which the author is represented as delivering his work to his
patron, whom in the probeme he addresses as follows:—

“Joye, grace & pees, love, faith & charite,
Evyr rest up-on your goody religious breest,
To whom jut I, with meost humylite,
Evyr recomende4 lowly as your preest ;
And joun; I be of rymeris now po leest,
Yet wil I now, obaying your commendament,
Put me in danger in his Werk present. ” —Catalog, p. 22.

Now “Powis” who bought the Norbert MS spells “Sir Thos.
Phillipps,” says Mr. F. S. Ellis; and Sir F. Madden signs “T. P.”
to “Powis” too. The MS proves to be in the Phillipps Collection at
Cheltenham, tho I can’t see it in Sir Thomas’s Catalog of his MSS,
in or near his “Sotheby MSS 1861,” p. 301. I have askt Mr. Fenwick’s leave to have the MS copied and edited for the E. E. Text
Society; but he says it “is one of the MSS that we are not intending
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that it has no gh, and that its other forms match those of the Gg
Chronicle (once Moore 40) at Cambridge.

In 1524 Thomas Messingham, in his Florilegium, or Lives and
Deeds of the Saints of Ireland, reprinted from Capgrave’s Legenda

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1 John Sadresson, alias Wygenhale, occurs 1429.—Dugdale vi. 899.
2 ? ‘Was J. C.’ The line has now six feet instead of five.
3 Feliciter per Capgrave’ reads the Corpus MS of his Liber de Illust.
Henricis, ed. Hingeston, p. 186 n.
4 ? comende me. I’ve put, above, p for y, and 3 for z, and have expanded
the contractions.
Scotlande / and Wales, doyng there ony notable thynge to the honour of god / and to the profyte of the people—as to preche to them the Faythe ofoure Lorde / and to sette the people in good ordre / Or that have lyued a blessyd lyfe in any of theyse Countreys, to gyue the people example of good lyuyng /— Be also in the sayde Legende and in this present treatysse, & be accompted to be of that countrey that they so came into / As seynt Augustyne, the appostell of Englande, whom blessyd seynt Gregorye, then beynge pope, sent fro Rome with seynt Paulyn / seynt Laurence the confessoure, and dyuerse other in his company, to preche the fayythe of our Lorde to the people of this Realme, then beynge Idolatroures and clerely alyenatyd fro trueth” . . . . . .

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‘80. CAPGRAVE (John). The Life, Miracles, and Visions of Saint Norbert, w.th the Rules of Saint Austin, written in English Verse.

‘The original Autograph Manuscript of an hitherto unmentioned English Poem, on 59 Leaves of vellum, in the old oak covers, folio.

‘That this is the original Manuscript there can be little doubt, as its writer, on the reverse of the last leaf informs us of it, stating also the very interesting facts of the date of its composition and for whom composed, viz.:

“Go, litil book, to hem þat wil þe rede;
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1 West Dereham in Norfolk, 1 mile S.E. of Downham, and 3½ miles N.W. of Stoke Ferry. It was the birthplace of Hubert, Dean of York, afterwards Archbishop of Canterbury, who founded an abbey here about 1188 for Premonstratensian canons from Welbeck. The site was granted to the Dereham family, and the ruins of the abbey were removed in the beginning of the (19th) century.—Hamilton, Gaz. téer.
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For no gestis, but rather he wold them seke.
The Freris namé pat translate þis story
Thei called Jon Capgrave,² which, in assumpcion weke,
Made a[n] ende of alle his rymyng cry,
The þer of Crist our lord, wit3‐outen ly,
A thousand four hundred & fourty evene.
Aftyr þis lyfe, I pray god send us hevene."  

³felicit[er.]³

'The first leaf of the volume has an Illuminated Capital Letter, in which the author is represented as delivering his work to his patron, whom in the proheme he addresses as follows:—

"Joye, grace & peas, love, faith & charite,
Evr rest up‐on 3our goodly religious breest,
To whom þat I, with moost humylite,
Evr recomède ⁴ lowly as 3our preest;
And þou I be of rymeris now þe leest,
Yet wil I now, obeying 3our comandment,
Put me in danger in þis Werk present."—Catalog, p. 22.

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Angliae the Lives of St. Brigit (Brigida), virgin (p. 202-6), St. Fiacre (p. 390-2), and St. Fursey (p. 393-6). In 1625 at St. Omer was published "The Life of St. Patricke [abridgd from the Latin of Jocelinus, Monk of Furness]... Together with the lives of... St. Bridgit (translated... partly out of Cogitosus... and partly out of Capgrave) and of Saint Columba." The translator's dedication is signed "Fr. B. B., one of the Irish Franciscan Friars at Louvain."—Brit. Mus. Catalog.

Mt Sifs

By JOHN CAPGRAVE.

KATHARINE.
THE LIFE OF ST. KATHARINE.

BY JOHN CAPGRAVE.

[MS. Rawlinson Poetry 118.]

PROLOGUS.

1. Esu cryst, crown of maydenys alle, 1
   A mayde bar' pe, a mayde 3aue pe soke;
   Among pe lilies that may not fade ne falle
   Thou ledyst pese folk, ryth so seyth our' boke, 1
   Wyth all her' hert euer on pe thei loke;
   here loue, her plesauns so sore is on pe sette,
   To sewe pe, lord, & folow pei can nott lette.

2. Ryth pus be ordyr we wene pou ledyst pe daunce:
   Thi moder folowyth pe next, as reson is,
   And after othir, pei goo rith as her chaunce
   Is schap to hem of ioye that may not mys;
   But next that lady a-boue alle othir in blys
   folowyth pis mayde weche we clepe katernitye.
   Thus wene we, lord, be-cause pat pou and thyne

3. haue 3oue to hir' of' grace so grete plente,
   pat alle pe priuileges weche be in othir found
   Ar sett in hyr as in souereyne hye degre,
   ffor in alle pese rychely doth she habound—
   loke alle pese scyntis pat on pis world1 so round
   leuyd her' sumtyme, & in sum spyce or kynde 1
   here uertues shal we in pis same mayde fynde.
THE LIFE OF ST. KATHARINE.

BY JOHN CAPGRAVE.

[MS. Arundel 396.]

PROLOGUS.

A

ihesu criste, crowne of maydenes alle,
A mayde bare the, a mayde 3ave pe sook ;
A-mongis the lylyes that may not fade ne falle
Thov ledest these folk, ryght so seythe the book,
With al her hert enere on the thei look ;
her love, her plesavns so sore is on the sette,
To sewe the, lord, and folwe thei can not lette.

Right thus be ordre we wene thov ledest the davnce :
Thy moder folweth the nexte, as resoun) is,
And after other, thei go ryght as her chavnce
Is shape to hem of ioye that may not mys ;
But next that lady a-bove alle other in blys
folweth this mayde whiche we clepe kataryne.
Thus wene we, lord, be-cavse that thov and thyne
have 3ove to hir of grace so greet plente,
That alle thy pryuileges whiche been in other fovnde
Arn sette in hir as in souereyn of (!) heygh de-gree
ffor in alle these rychely dooth she abounde—
Looke alle these seyntis that in this world so rounde
Leved here sumtyme, and in som) spyece or kynde
here vertues shal we in this same mayde fynde.

1 Christ, the Crown of Maidens,
5
7
8 comes first;
next, His Mother;
12 third, St.
Katharine,
14
15
19 who had the virtues of all the Saluts.
21
How the Life of St. Katharine was found

Prolog.

Thou saue to Iion, lord, pe grete euangelyste,
Thin owne presens when he hens shuld wende:
That same presens rith the euene, as jou lyste,
Thou saue pis mayde at hyr' lyuys ende.
A welle of oyle eke jou wold hyr' sende
Out of hyr' graue, as had seynt nycholas;
And for her' clennesse jou graunted hyr' grace.

Wheche seynt Paule had: mylke ryth at his throte.
Ran owt wyth bloode, men sey in tokenyang.
Pat martyrdam & maydenhode ryth in o cote.

Wer medeledo to-gydyr. jou douter on-to pe kynge,
So had jou fully as these holy pingis.

To a-raye pi graue hese aunegellys eke godd sent
Ryth as he dyd sumtymye for seynt clement.

And as seynt margarete had her' peteycyon
At her' last ende graunted of godd allmyth:
What-maner man or woman pat wyth deocyon
Askyth a bone of here, he hath it ryth
As he wyl haue, if he ask but ryth—
ffor ellys fayleth he, it is not to hys be-houe;
The same grace hast pow of godd, pi loue,
Purchasyd, lady, on-to pi loneris alle.

Therfor wyl I pe serue so as I can,
And make pi lyffe, pat mor' openly it schalle
Be know a-bowte of woman & of man.
Ther was a preste, of flesch he was ful wan
ffor grete laboure he had in hys lyue
To seke pi liffe 3erys thytene & fyue.

Set at pe last he fond it to hys gret ioye
ffer up in grece I-beryed in pe grownde;
Was neuyr no knyth in rome ne eke in troye
Mor glad of swerde or basnett bryght & rownde
Than was pis preeste whan he had it fownde!
he blyssed pe ofte, & seyd all hys laboure
Was turned to solace, to ioye & socowr.
Thov yave to Iohn, lord, the greet evangelist, 22
That same presens ryght evene, as pov lyst, 26
Thov yave this mayde at hir lyves eende. 28
A welle of oyle eke pov wulde hir sende
Ovte of hir grave, as had seynt Nicholas;
And for hir clennesse pou gravnted hir pat graas
Whiche seynt pavle had: mylk ryght at his throte
Ran ovte wyth blood, men seyne in tookenyng
That martirdam and maydenhod ryght in on cote
Were medeled to-gedyr. pou dovert on-to the kyng,
So had pou fully alle these hooly thynge.
To araye thigrave his angellis eke god sent
Ryght as he dede for seynt Clement.
And as seynt Margarete had hir petycyon
At hir laste eende gravnted of god almyght:
What-manner man? or woman? that wyth devocyon
Asketh a bone of hir, he hath it ryght
As he wyl have, if he aske but ryght—
ffor ellys fayleth he, it is not to his be-hove;
The same grace hast pou of god, thi love,
Purchased, lady, on-to thi lovers alle.
Therefore wil I the serve so as I kan,
And make thi lyef, that more openly it shalle
Be knowe a-bovte of woman and of man.
Ther was a preest, of flessh he was ful wan,
ffor grete labovr he had in his lyve
To seke thi lyef yeerys threttene and fyve.
Yet at pe laste he foonde it to his grete ioye
ffer vp in grecce beryed in the grovnd;
Was neuer knyght in rone ne eke in Troye
More glad of sword or basenet bryght and rovnd
Than was this preest when he had it fownd!
he blysshed it ofte, and seyde al hys labour
Was turned to solace, ioye and sokour.
he mad þi lyff in englysch tunge ful well.
But set he deyed or he had fully doo:
Thy passyon, lady, & aþ þat scharp whyle
he left be-hynd, it is set for to doo;
And þat he mad it is ful hard þer-too,
Ryth for strangeenesse of hys derk langage.
He is now ded, þou hast 3oue hym hys wage.

Now wyl I, lady, mor' openly mak þi lyffe
Owt of hys werk, if þou wylt help þer-too;
It schall be know of man, mayde & of wyffe
What þou hast suffrede & eke qwat þou hast doo.

Pray godd, our' lorde, he wyll þe dor' on-doo,
Enspire our' wyttys wyth hys priuy grace,
To preyse hyme & þe þat we may haue space!
Thys preeste of qwome I spake not longe ere,
In hys prologe telleth all hys desyre,
Who þat he trausayled many a londe, to lere
The byrth, þe cunter, þe langage of þis martere, 
Who was her' moder & eke who was hyr' syre;
A-boute þis mater he laboured 3erys eytene,
Wyth prayer', fastyng, cold & mekyll tene.
So at þe last had he a reuelacyoun,
All mysty & derk, hyd all undyr clowde:
he thowte he sey þoo in hys avysyon
A persone honest, clothed in precyous schrowde,
Whech euer cryed vp-on þe preest ful lowde:
"Be-holde," he seyth, "þou man qwat þat I am,
What thyng I schew & eke qwhy I cam"—
ffor in hys hand he held a boke ful elde
Wyth bredys rotyn, leuys dusty & rent;
And euyr he cryed vp-on þe preest, "be-helde,
here is þi labour', her' is all þin entente!
I wote ful welle what þou hast sowte & ment;
Ope þi mouth, þis book muste þou ete;
But if þou doo, þi wyll schall þou not' gete."
he made this\(^1\) lyf en englyssh tunge ful weel. \(^1\) r.thi

But yet he deyed er he had fully doo:

Thi passyon\(^1\), lady, and al that sharpe wheel
he lefte be-hynde, it is yet not doo too (!);
and that he made it is ful hard alsoo,
Right for straungenesse of his dyrke langage.
he is now ded, pou hast youe hym his wage.\(^1\)

\(^7\) This Priest who found St. Katharine's Life, englished it.

\(^{61}\) fol. 2.

\(^64\) I will re-tell it from his work.

\(^{68}\) it m. b. soo on erasure.

\(^70\) This Priest works for 18 years to find out the facts of St. Katharine's life.

\(^{71}\) This Priest

\(^{74}\) it m. b. soo on erasure.

\(^{77}\) and then he has a revelation.

\(^78\) In a Vision

\(^{82}\) In a Vision

\(^{84}\) In a Vision

\(^{85}\) In a Vision

\(^{89}\) In a Vision

\(^{91}\) In a Vision

Now wil I, lady, more opynly make thi lyf

Oute of his werke, if pou wilt help ther-too;
It shal be knowe of man, of mayde, of wyf
What pou hast suffred and eke what pou hast doo.

Prey god, ovre lord, he wyl it may be soo,
Ensypyre ovre wyttis wyth his prevy grace,
To preyse hym and the that we may have space!

This preest of whom I spak not longe ere,
In his prolog telleth al his desyre,
how that he travayled many lond, to here
The berthe, the contre, the langage of his martire,
ho was hir moder and eke hoo was hir syre;
A-bovte this mater he labovred yervys eightene,
Wyth preyrerys, fastynge, coold and mekel teene.

So at pe laste hadde he a revelacyon,
Al mysti and deerk, hyd vnder clovde:
he thovte he saugh tho in a vysyon:
A persone honest, clothed in a precyovs shrovde,
Wiche euere cryed on pe preest ful lovde:
"Be-hold," he seyth, "tov man\(^1\), what pat I am,
What ping I shewe and eke why I cam"—

\(^{1}\) overlined.

ffor in his hand he held a book ful eelde
With bredys rotyn, leues dusty and rent;
And euere he cryed vp-on pe preest, "be-helde,
here is thin labour, here is\(^1\) al thin entent!
I wot ful weel what pou hast sovght and ment;
Ope thi movth, this book muste pou ete;
but if pou doo, thi wil shalt pou not gete."
"A, mercy, lorde," seyd pis preeste to hymne,
"Spare me now! who schulde I pis book ete?
The roten bredys, pese leuys derk & dyme
I may in noo wyse in to my mouth hem gete.
My mouth is small, & eke psei be so grete,
Thei wyll brek my chaules & my throte;
pis mete to me is lykly to do noo note."

"Zys," seyd he, "pou mote nede ete pis book,
pou schalt ellys repente, ope pi mowth wyde,
Recceyue it boldly, it hath no clospe ne hook,
let it goo down & in pi wombe it hyde,
It schal not greue pe neyther in bake ne syde;
In pi mowth bytter, in pi wombe it wyll be swete—
So was it sume-tyme to ejechyell pe prophete."
The preeste po toke it in to hys mowth a-non,
It semed swete, ryth as it hony wer.
pe other man is passed & I-gon,
pe preest is stoyned as thow he turned wer.
New ioye, new thoute had he than pere!
he a-woke & was ful glad & blythe,
Off pis dreme he blyssyd god ofte-sythe.

Aftyr pis not long depe in a felde
I-clad wyth flowris & herbys grete & smale,
He dalf, & fond pis boke whychi he be-helde
Be-fore in slepe, ryght as I told my tale.
Pere had he salue to aH his byttyr bale!
It was leyd pere be a knyte pat men calle
Amylion fyty amarak, of cristen knytis alle
Most deoute as on-to pis mayde.
He fond it a-mong old tresour in cipire-londe.
In kyng petris tyme, as pe cronycle sayde
Of pat same cipre where he pis boke fond,
And in pope vrban tyme, as I vndyrstond crossed out.
pe fyfte of rome, felt aH pis matere
wheche 3e haue herd and 3et 3e schaH more clere.
"A, mercy, lord," seyde this preest to hym,
"Spare me nov! hov shuld I this book ete?"
The rotyn bredes, the leves derke and dym
I may in no wyse in to my movth hem gete.
My movth is smal, and eke thei be so grete,
Thei wil breke my chaueles and my throte;
This mete to me is lykly to doo no note."

"Yes," seyde he, "thou muste nedes ete this book,
Thou shalt ells repente. ope thi movth wyde,
Receyve it boldely, it hath no clospe ne hook,
Lete it go down and in thi woombe it hyde,
It shal not greve the neyther in bak ne syde;
In thi movte the bytter, in thi woombe it wil be sweet—
So was it somtyme to Ezechiel the prophet."

The preest tho took it in his movth a-noon,
It semed sweet, ryght as it hony were.
The other man is passed and I-goon,
The preest is stoyned, as thou he turned were.
Newe ioye, newe thought had he thanne there!
he a-wook and was ful glad and blythe,
Of his dreem he byssed god ofte-sythe.

After this not longe depe in a feeld
I-clad wyth flovres and heerbes grete and smale,
he dalf, and fond pis book wiche he be-held?
Be-fore in slep, ryght as I told? my tale.
There had he salve to aH his bytter bale!
It was leyd there be a knyght pat men calle
Amylyon f Anthony marak, of crystene knyghtes alle

Most devoute as on-to this mayde.
he fonde it a-mong old tresovr in Cypre lond?
In kyng petrys tyme, as the cronycle sayde
Of pat same Cypre where he his book founed,
And in pope Urbans tyme, I vndirstond."

The fyfte of rome, fel al this materere
Wiche ye haue herd and yet ye shal more clere.
Thence was a clerk wyth his same kateryne,  
whos name we clepe in latyne athanas;  
He tawte here þe reules as he cowde dyuyne  
Off god of hevyn, of Ioye & of grace,  
And sche hym also, for be here he was  
I-turnyd on-to crist & to oure feythe;  
He was here leder, as þe story seythe.  
He wrote þe lyfe eke of þis same mayde;  
He was with here at here last ende,  
He say here martyryd, as hym-selue sayde,  
He mote ned de hauue here lyfe in mynde!  
He was a seruamzt on-to here, ryth kynde—  
What schuld I lenger in his preysyng tary?  
He was here chaunccelere & here secretary.  
He gate here maisterys thorw-owt þe partes  
Off aþ grete grece, her' fadyrs empyre,  
To lerne here be rowe aþ þe seuene artes;  
þis same man payd hem aþ here hyre.  
He was as in þat courte fully lord & syre,  
He knew here kynne & here counseþ also,  
Her' fadyr, here modyr, & aþ þe line þerto;  
Here holy life he knew, here conuersacion,  
Aþ here holy customys qwþþ sche leyvd here,  
He stode be here in here¹ grete passiouw,  
He say þe awngelis how þei here body bere  
sfer vp in to synay and leyde it down þere,  
He saw þe weniaunce eke how it was take  
On many a thousand eke for here deth¹ sake;  
Dropped from a bregge downn) in a reuer;  
Deyd so ful sodeynly in ful byttyr payn),  
Sforthe was he draw in to hell-feer';  
Aungellys bar' her', þe deuelys bar' hys beer'—  
Be-hold þe sundry reward of vertu & of syne!  
On is in heuene, þe other¹ is hell wyth-inne.
There was a clerke with his same kataryne,
Whos name we clepe in latyn Athanas;
he taughte hir the revles, as he coude dyuyne,
Of god of heuene, of ioye and of gras,
And she hym also, for be hir he was
I-turned on-to cryst and on-to oure feyth ;
he was hir ledere, as the story seyth.

he wrote the lyf eke of this same mayde ;
he was with hir at hir last ende,
he sav hir martird, as hym-self sayde,
he must nede hir lyf hane in meende !
he was a servant on-to hir, ryght keende—
What shuld I lengere in this presyng tary ?
he was hir chavnceler and hir secretary.

he gate hir maystrys thurgh-ovte the partes
Of alle grete grece, hir faderys empyre,
To leerne hir be Rowe alle the .viij. artes ;
This same man payed hem alle her hyre.
he was as in pat covrt fully lord and syre,
he knewe hir kyn and hir counsel also,
hir fadir, hir moder, and aht the lyne ther-to ;

hir holy lyf he knew, hir conuersacyon,
Alle hir holy customes whil she leved here,
he stood by hir in hir grete passyon,
he savgh the avngellis hovgh thei hir body bere
ffer vp on-to synay and leyde it down there,
he savgh pe vengavnce eke hovgh it was take
On many a thovsende for hir dethes sake ;

he saugh eke maxcense hovgh he was slayn, Dropped fro a brygge down in a rever,
Deyed so ful sodeynly in a bitter payn),
iforth was he drawe in to helle-feer ;
Avngellis bar hir, the deuellis bar his beer—
Be-hold pe sondry reward of vertu and of synne !
On is in heuene, pe tother is helle with-Inne.
long aftyr þe deth of þis maxencyus
Byschop in alysaunder', caterynes cete,
Was þis sam mane, þis athanasius;
In whch he suffred ful mech aduersyte.
I wot not veryly 3ef it wer' he
þat made þe psalme qwech we clepe þe' crede,
Wech we at pryme oft-tyme syng & rede.
he deyd euy?i ther' &1 holy confessour.
And aftyr hys deth myth vnneth be knowe
þe lyuyng, þe lernyng of þis swete flowr'
And martyr kateryne, of hy ne of lowe;
Tyl on Arrek dyd it new I-sowe:
ffor owt of grew he hath it fryrst runge,
þis holy lyff, in to latyne tunge.
Thys clerk herd spoke oft-tyme of þis mayde,
Bothe of her' lyff & also of her' heende,
Who sche for lofe her' lyffe hath þus layde
Off our' lorde cryste, our' gostly spouse kende:
þis made hym seker' in to þat londe to wende,
To know of þis bothe þe spryng & þe welle,
If any man coude it any pleyner' telle.
Twelue þer' in þat londe he dwelt & mor',
To know her' langage qwat it myght mene,
Tyl he of her' vsages had fully þe lore,
Wyth ful mech stody, tary & tene.
ful longe it was or he myght it sene,
þe lyff þat Athanas made of þis mayde;
But at þe last he cam, as it is sayde,
 Ther as he fonde it from mynde all I-ded.
ffor heretykys þat wer' thoo in þat londe
had brent þe bokys, bope þe lesse & þe brede,
As many as þei soutë & þat tyme fonde;
But, blyssyd be godd of hys hye sonde,
þis boke founde þei not in no-mane' wyse—
Godd wolde not þat þe nobyll seruyse
Longe after the deth of this Maxcencius
Bysshop in alysavndre, katarynes Cyte,
Was pis same man, pis Athanasius;
In whiche he suffred ful meche aduersyte.
I wot not verely yet if it were he
Pat made pe salme wiche we clepe pe crede,
Wiche we at prime often-tyme synge and rede.
he deyed euene there an holy confessovr.
And after his deth myght vnnethe be knowe
The lyf, the lernyng of this swete flovr
And martyr kataryne, of hey ne of lowe;
Til oon arrek dede it newe I-sowe:
ffor ovte of grev he hath it first runge,
This holy lyf, in to latyn tunge:
This clerk herd spekyry ofte-tymes of pis mayde,
Bothe of Mr lyf and of hir eende,
hovgh she for love hir lyf had thus layde
Ofoure lord cryst, hir goostily spovse keende:
This made hym seker in to pat lond to weende,
To knowe of pis bothe pe sprynge and pe welle,
If ony man kovde it ony pleynere telle.
Twelue yeer in pat lond he dwelled and more,
To knowe her langage what it myght mene,
Til he of her vsage had fully pe lore,
Wyth ful moche stodye, tary and tene.
fful longe it was er he myghte it sene,
The lyf pat athanas made of pis mayde;
But at the laste he cam, as it is sayde,
There as he fonde it from mynde al I-deed.
ffor heretykes pat were tho in pat londe
hadden brennt the bookys, bothe pe leef and pe breed,
As many as pei sovght and pat tyme fonde;
But, blyssed be god of that hey sonde,
This book fovnde thei novght in no-maner wyse—
God wolde not pat the noble seruyse

Prolog.
St. Athanasius was afterwards Bishop in Alexandria.
His Greek Life of St. Katharine was turnd into Latin by Arrek,

(See 1.121 & 50.)
The first Englisher of St. Katharine’s Life died at

Prolog.

Off hys own mayde schulde be þus for-ȝete. 197
A hundred þer aftyr it was & mor, 197
þat þis arrek þis new werk had gete, 201
þro þe tyme of Athanas—for so mech be-for
Was he hens pased, I-ded & for-lore 201
As from euery tunge, bothe hys boke & he,
Off euery man & woman in þat cuntre. 204
And be þis preste was it on-to englischmen
I-soute & founde, & broute vn-to londe.
hyd in aþ counseyH a-mong nyne or ten,
It cam but seldom on-to any mannes honde;
Eke qwan it cam, it was noght vnyrstonde,
Be-cause, as i seyd, ryght for þe derk langage.
þus was þi lyffe, lady, kept all in cage. 210
Neuyrthelasse he dyd mych thynge þer-too,
þis noble preste, þis very good man:
he hath led vs þe wey & þe door on-doo,
þat mech þe bettyr we may & we can
ffolow hys steppes. for thowte he sor' rane,
We may hym ouyr-take, wyth help & wyth grace
Qwech þat þis lady schaH vs purchasse. 217
he is now ded, þis goodeman, þis preste;
he deyid at lynne many þer a-goo;
he is ny from mynde wyth mor & wyth leeste.
þet in hys deying & in hys grett woo
þis lady, as þei sey, appered hym vn-to,
Sche bad hym be gladde in most goodely wyse,
Sche wold rewar hyme, sche sayd, hys seruyce. 222

[fol. 4]

Of þe west cuntre it semeth þat he was,
Be hys maner spech & be hys style;
he was sumtyme parsone of sent pancras
In þe cete of london a full gret qwyle.
he is now a-boue vs ful many a myle;
he be a mene to kateryne for vs,
And sche for vs alle on-to our' lorde ihesus. 231
Of his ovne mayde shuld be thus for-yete.

An hundyr yer after it was and more,
pat this arrek this newe werk had gete,
syro pe tyme of athanas—for so moche be-fore
Was he hens passed, I-ded and for-lore
As fro euery tunge, bothe his book and he,
Of euery man) and woman in pat cuntre.

And be pis preest was it on-to english men
I-sought and fovnde, and brovght on-to londe.
hid al in covnseyH a-mong nyne or ten,
It cam but seeldom on-to ony mannnes honde;
Eke when it kam, it was not vndirstonde,
Be-cavse, as I seyde, ryght for se derk lang[ag]e.
Thus was thy lyf, lady, kepte in cage.

Neuerethelasse he did moche pjing ther-too,
This noble preest, this very good man:
he hath led vs the weye and the dore on-doo,
That meche the beter we may and we can
fOWLwe the stepps, for thov he sore ran,
We may hym ouer-take, wyth help and grace
Whiche pat pis lady shal vs purchaser.

he is novgh ded, pis good man, this preest;
he deyed at lynne many yer a-goo;
he is ny fro meende wyth more and wyth leest.
Yet in his deying and in his grete woo
This lady, as pei seye, appered hym on-too,
She bad hym be glad in most goodly wyse,
She wolde reward hym, she seyde, his seruyse.

Of the west cuntre it-semeth pat he was,
Be his maner of speche and be his style;
he was somtyme parson) of seynt pancras
In the Cyte of london a ful grete while.
he is nov a-bove vs ful many myle;
he be a mene to kataryne for vs,
And she for vs on-to ovre lord ihesus.
Prolog.  Aftyr hyme nexte I take vp-on me
To translate pis story & set it mor' pleyn,
Tro styng on other' men pat her' charyte
Schall help me in pis caas to wryght & to seyn)
Godd send me part of pat heuyntly reyne
pat apollo bar' a-bowte, & eke sent poule;
It maketh vertu to growe in mannes soule.

If 3e wyll wete qwat pat I am:
My cuntre is northfolke, of pe town of lynne;
Owt of pe world to my profyte I cam
On-to pe brotherhode qwech I am Inne—
Godd 3eue me grace neuyr for to blynne
To folow pe steppes of my faders be-for',
Whech to pe rewle of Austen wer' swore.

pus endyth pe prologue of pis holy mayde,
3e pat rede it, pray for hem alle
pat to pis werk eyther' traualied or payde,
pat from her' synnes wyth grace pei may falle,
To be redy to godd whan he wyll calle,
Wyth hym in heuyn to drynke & to dyne,
Thorow pe prayer' of pis mayde kateryne.

Cam. 1m.

S
Vmetyme per was a grete kyng in grees
Of surre & cypry bope lord & syre,
As clerkes tel vs in elde storeys;
All thyng was rewlyd at hys desyr,
he gouerned full sadly pat ilk empire,
Costus men called pis kyng poo be name;
A losyd lorde was he & of ful grete fame,
A lombe to pe meke, a leoun to pe prowde,
pus was he noted, if 3e lyst to lere.
he was so wel I-know bope styll & lowde,
All dede hym homage bothe fer & ner;
kyng, duke, erle, baron, & bachilere
After hym next I take vp-on me
To translate this story and set it more pleyn,
Trostyng on other men pat her charyte
Shal helpe me in this cas to wryte and to seyn.
God sende me part of pat Heuenly reyn
That Apollo bar a-bovte, and eke seyn't poule;
It maket vertu to growe in mannys sovlc.

If ye wil wete what pat I am:
Myn cunte is Northfolk, of pe town of lynne;
Ovte of the world to my profite I cam
On-to pe brotherhod wiche I am Inne—
God yeve me grace neuere for to blynne
To folwe pe steppes of my fader's be-fore,
Wiche to the revle of Austyn were swore.

Thus endeth pe prolog of pis holy mayde.
Ye that reed it, pray for hem alle
That to this werk either travayled or payde,
pat from her synnes wyth grace thei may falle,
To be redy to god whan pat he wil calle,
With hem in heuene to drynde and to dyne,
Thurgh pe prayer of pis mayde kataryne.

Liber primus. Ca\textit{m} primum.

Omtyme ther was a grete kyng in Grece,
Of surre and Cypre bothe lord and syre,
As clerkys telle vs in olde storyce;
Alle peing was revled at his desyre,
he gouerned ful sadly pat ilke empyre,
Costus men called pat kyng tho be name;
A losed lord was he, and of ful grete fame,
A lomb to pe meke, a leon to pe provde,
pus was he noted, if ye liste to lere.
he was so weel I-knowe bothe stille and lovde,
Alle dede hym homage bothe fer and nere;
Kyng, Duke, Er\textemdash; and Bachelere.

KATHARINE.
K. Costus of Greece, St. Katharine’s father. [MS. Rawlinson.

[fol. 4, b.] 1
[1st hand] for her be-houe to his presens soute,
And to his help eke whan hem nedyd oute. 14

Many yldes longed þoo on-to his grete lande,
And aHe wer' þai1 buxum at his request; 1 orig. Þan?
þe grete see holy had he in his hande,
And aH þe haunenes both est & west;
He welded hem alle ryth as hym lest;
Wer' þei marchauntis, wer' þei marineris,
Alle wer' þei than to hym as omageris.

þis kyng2 in pees regned many þeres.
And be-cause he was fayr3 & strong4 ofþ bones,
he was wele be-loued ofþ aH his omageres;
A noble man, þei sayde, he was for þe nones,
Gracious in feld, peisible in wones,
ffre ofþ his speche, large ofþ his expens,
fful gladly wyth paynes wold he dispens.

Was no lorde be-syde þat hym wold do wrake,
ffor wÐath man þat dede he shuld it sone wayle,
Whau þat he gan veniamce to take—
Prayer as Þan wold not a-vayle;
To many a kynge dom made he a-sayle,
And many a castell beet he ryth down
Whau þai to his lawes wold not be bown.

A goode man was he, þis is þe grounde:
Meke as a mayde, manful at nede,
Stable & stedfast euyr-mor5 I-fownde,
strong6 man ofþ hand, douty man ofþ dede,
helper ofþ hem þat to hym hade nede;
Wrong7 þinges þo wroute he neuer,
Petous ofþ spiryt & mercyful was he euer.

Pees wold he put debate euer a-boue—
þat uertew cleymyd he only to hym-selue;
Alle his noble werkys on-to pees & loue
Wer8 mad as mete as ex on-to helue.
A-mong all þe lordeþ þat men dyd þoo declue
for her be-hove to his presens loyte, And to helpe eke whan\nhem neded ovte.

Many Ildes\(^1\) longed tho on-to his\(^2\) grete londe, And alle were thei buxum at his request;
The grete see hadde he holy in his honde, And alle the hauenes bothe est and west, he welded hem alle ryght as hym lest;
Were thei marchavnt\(\text{i}s\), were thei maryner\(\text{e}r\)es, Alle were thei thanne to hym as homager\(\text{e}r\)es.

This kyng in pees regned many yeers.
And be-cavse he was fayr and strong of boones, he was weel belouyd of al his homageers;
A noble man, \(\text{h}e\) seyde, \(\text{h}e\) was for the nones,
Gracyovs in feeld, peesible\(^1\) in wones,
ffree of his speche, large of his expens,
fful gladly with peynes wolde he dispens.

Was no lord be-syde \(\text{h}e\) pat wold do hym wrake,
ffor what man\(\text{w}\) that dede, \(\text{h}e\) shulde it sone wayle;
When he gan veng\(\text{a}v\)ms to take,
Prayer as \(\text{p}aw\) wolde now\(\text{a}\) a-vayle;
To many a kyngdam made he asayle,
And many a caste\(\text{f}\) beet he ryght down\(\text{w}\)
Whan\(\text{h}e\) thei to his lawes wolde not be boun\(\text{d}\).

A good man\(\text{w}\) was he, this is the grovnd:
Meke as a mayde, manful at nede,
Stable and ste[d]\text{f}ast eu-er-more I-fovnd\(\text{d}\),
Strong man of hand, dovty man\(\text{w}\) of dede,
helpere of hem \(\text{pat}\) to hym had hede\(^1\);
Wronge \(\text{p}ing\)ys tho wrovght he neuere,
Pytous of spyr\(\text{t}\) and mercy\(\text{fu}l\) was he euere.

Pees wolde he putte debate euere a-bove—
That vertu cleymed he oonly to hym-selve;
Al his noble werkys on-to pees and love
Were made as mete as ex on-to helve.
A-mong\(\text{i}s\) alle the lordys, were there ten or twelve,\(^1\)
he was most worthy & eke most wys;
Synne hated he hertly, harlatrye & vyis.
ful grete pyte on-to our' thowt it is
pat swech a trew man schuld hethen be.
But ryght þus, wrote þei þat wer' full wys,
Oute of þe harde thorn[þ] brymbyl-tree
Growyth þe ffresch rose, as men may see;
So sprong our' lady oute of þe Iewys,
And kateryne of hethen, þis tale ful trew is.

T
Oo cytes had þis kyng a-mong all other,
largest & grettest a-bone hem alle;
þe on cost of gold ful many a fother
Or he had made it wyth tour' & wyth walle;
þe other' was made, as bokes sey alle,
A full longe tyme or he was bore,
In whch all kynges þoo crowned wore.
The fyrst hytþ Amalech—in cypry it stant,
þe other' hytþ Alysaunder—in egpyt it is.
þe same lond of cypry no-thyng doth waunt,
But is ful of plente & full of blys,
Off gold, syluyr, frute & men, I-wys,
A grete lond closyd wyth þe see a-bowte,
On þe northwest syde of surre, it is no doute.
Therfor þis kyng ryght as for a keye
Of all hys kyngdame set hys town þer;
Who come to surre, mot e come þat weye,
þer may no shyp1 þis cours forbere, 1 Ms.shyp
Wer' it in1 þeez or ellis in wer'. 1 overlined.
It had a hauene ful huge & ful grete,
And castelle strong' wyth turrettis feete,
Open on1-to marchau?itis, to alle þat wille come, 1 overlined.
Be-cause her' fredoms wer' large & fayr,
Both oute of hethnes & of cristyndome;
he was most wortli and most wys;
Synne hated he hertely, harlotry and vys.

ful gret pyte on-to ovre thought it is
That swiche a man trewe shuld hethen be.
but ryght thus, wrot thei pat were ful wys,
Ovte of the hard, thorny brymbyl-tre
Grovethe the fresh rose, as men may see;
So sprung oure lady ovte of þe iewys,
And kataryne of hethen, this ful trewe is.

Cam. Secundiam.

Too cytes had þis kyng a-mongis alle other,
laargest and grettest a-boven) hem alle;
The oon cost of gold many a fother
Eer he hadde made it wyth tovr and wyth walle;
The other was maad, as bookis seyn) alle,
A ful longe tyme eer he was bore,
In wiche alle kyngis tho crowned wore.

The firste hight Amalek—in Cypre it stant,
The other hight Alysavndre—in egypyt it is.
The same lond of Cypre no-ping dooth it want,
But is ful of\(^1\) plente and ful of blys,
Of gold, of siluer, frute and men), I-wys,
A grete lond closed wyth þe see a-bovte,
On the North-west syde of surre it is, no dovte.

Therfore this kyng ryght as for a keye
Of aH his kyngdam set his towð there;
ho com) to surre, mot come þat weye,
There may no shyp this cours for-bere,
Were it in pees or ellis in werre.
It had an havene ful huge and ful gret,
And castel strong wyth turrettis feet,

Open on-to marchavntys, to alle þat wil come,
Be-cause her fredames were large and fayre,
Bothe oute of hethenesse and of cristendome;
It was a place of ful grete repayr.

Vnder hym þer þe kyng made a mayer,
To kepe his lawes þei shul not fayle,
Too stuf it wyth men & eke wyth vytayle.

þus myght þis lord from Alisaundei' ryde,
In schyppes I mene, to þis grete cetee
And euyr on hys owe lordchippe a-byde—
ffor on alle cuntres principale lorde was hee,
Wer' it of felde, of town or of see

Whech stode be-twyz þe grete cytees too,
All was it do þer as he bad it doo.

The other cytee, Alysaunder be name,
On þe bordyr of egypt it stant ful fayr,
A gret place, a large & of hye fame.

þei of egipt mote nedys repayr'
On-to þis cyte, thorow wey & thorow wayr,
If þei to affryk or to cartage goo;
And þei of affryk þe same mote alsoo,

If þei in egypte wyll bye or selle.
þedyr was seynt mark þe euangelyste
Sent be seynt petyr þer for to dwelle,
To preclí hem þe gospell of our' lord cryste;
he þrechyd so ther' þat hem alle twyst
sro all her' maumentrye & fals be-leue,
he mad hem in cryst for to be-leue.

he þat wyll know þis mor' plat & pleyn,
Rede Philo in hys book whech he dyd calle
‘Do uita theor[et]ica’; þer schall he seyn
þat thorow-oute þe cyte in towe & in walle
It was þoo fulfyllyd wyth hermytes alle,
Monkys & prestys & swech holy men,
her' xxxth, her' xxth, her ix., her' ten.

The cuntre all-abowte was full of þese men,
And ful of martires, ful of confessoures,
Of maydenes, wydowys & chast women—
It was a place of ful gret rapayre.

Thus myght this kyng from alysavndre ryde
In shippes wyth mene to this grete Cytee
And euere on his owen lordship a-byde—
Whiche stood be-twyxe pe grete Cytecs too,
Al was it wrought there as he bad it doo.1

The other Cyte, Alysavndre be name,
On the bordour of Egypt it stant ful fayre,
A grete place, a large and of hey fame.

If thei in Egipte wil bye or selle.
Theder was seynt Mark the Evangelyste
Sent be seynt petir there for to dwelle,
To preche hem pe gospell of oure lord cryste;
he preched so there pat hem alle twyste
fro alle here mavnmentrie and her fals lawe,
he made hem in crist her1 hertys for to drawe.

he that wil knowe this more plat and pleyn;
Rede philo in his book whiche he ded calle
‘De vita theoretica.:’ there shal he seyn)
That porgh-out the Cyte in tovr and in walle
It was tho fulfilled wyth hermytes alle,
Monkes and preestys and swiche hooly men),
here thretty, here twenty, here nyne, here ten).

The contre abovte was ful of these men,
Al ful of martirs and ful of Confessovrs,
Of maydenes, wedewys and chaast women)—
Who coude nous byr all þe fayr floures
þat growe in þe mede aftyr swete schoowres,
þan myght he nousbyr hem—I trow not he may!
þer were þei putte in full scharp asay,
These vessells of gold, martires I mene,
Wyth fyr & wyth yryn I-slayn & I-brent,
In furnes of sorowe wer þei mad clene;
Was non þat scaped, but or þat he went
he schuld be dede or turn hys entent.
þer was þe fyrst excreyse of dyuyn scole,
Whech is a scyens þat longeth to noo foole.
ffor on pathenus, as seyth our book,
ffull many a þer red ther wyth besy entent,
And aftyr hym Clement þe scol vp toke,
Orygene was þe þirde aftyr þat Clement—
Not Clement of rome, but a-nothe þat us lent
Many a good coment & many a holy exhortacyon,
Most specyali in þat book whech is called stromatujre.
Thys same Alysaunder whech I spak of now,
Was large, ryche, ful of puple eke;
ffor þat fame euery man þedyr drow,
Euery knyght & marchaunt gune it than seke.
þei thowt it was enow, qwan þei schuld speke,
A kyng to be lorde ouyr thys a-lone,
Thow he had not ellys longyng to hys trone;
Eke for þe grete welth þat was in þat wonis,
þei called her' kyng none other' name;
“Kyng of alysaundyhr,” þei seyd, “a-lone he is,
he is a lord, he is worthy swechi fame.
Mote euery tunge be doum & euery kne lame
þat our' noble lord neyther' louse ne drede;
And þei þat do it, well mote þei spede!”
Too hundred & fourty þer aftyr crystys byrthe
Was euen & no mor' to þese gynges1 dayes.
he leuyth þus in joye & in mekyll myrthe,
That growe in medewe after swete showrs,

Than myght he nombre hem— I trowe not ho may!

There where¹ thei put in ful sharp assay, ¹ read were

These vessells of gold, martyrs I mene,

Wyth feer and wyth yerw I-slayn and I-brent,

In furneys of sorwe were þei made clene;

Was now þat skaped, but er than he went he shuld be ded or turne his entent.

There was the fyrste excersyse of dyuyne scole,

Which is a scyens that longeth to no foole.

ffor on phatenus, as seyth our book,

fful many a yeer red there wyth besy entent,

And after hym Clement þe scole vp took,

Orygene was the thredde after þat Clement—

Not Clement of Rome, but an other þat vs lent

Many a good coment an many an holy exortacyon; ¹ om. in MS.

Most specyaly in that book [wheeli is called stromatum].¹

This same alysavndre wiche I spak of nov,

Was large, ryche, ful of peple eke;

ffor that fame euery man theder drov,

Euery knyght and marchavnt gymnne it thanne seke.

They thought it was I-novgh, whan þei shuld speke,

A kyng to be lord ouere this allone,

Thovgh he had not ellis longyngte to his trone;

Eke for the grete welthe þat was¹ in þat wonys, ¹ MS. he was

Thiei called her kyng nono other name;

“Kyng of Alysavndre,” þei seyde, “allone he is,

he is a lord, he is worthi suyche fame.

Mote euery toynge be (down) and euery kne lame

That ovre noble lord neyther love ne drede;

And thei þat doo it, weel mote þei spede.”

Too hundyrth and fovrty yeer after crystis berthe

Was evene and [no] more to this kyngys dayes.

he lyneth thus in ioye and mekel merthe,
And honourde swech goddes as longed to hys layes;
Or he wan his land he had sharpe a-sayes.
But to othir ping we wyl go now playn,
To telle forth our' tale as pe cronycles seyn.

And 152

A 155

ffor who-so-euer men heryn or ellis sowe, "ms. herp"
It is sumtyme fyrst we wene shuld be last.
Our' witte on-to his witte is but a gnast,
It mote nede be pus whan he wil haue it so;
All hys wyll only mote nede be do.

Whaz thyng is ferthest from our' opynyon, 162
pane werkyth he hys wondres ryth at hys wyll:
Be-holde now pe spede & pe sauacyoun
Of pe chyldryn of israel ; god wold hem not spylle,
But to kepe hem in daunger & misterye stille,
In whech pei wer' falle only for synne;
he halpe hem owte qwan "pat pei cowde blyne.
If he had soner' holp hem, pei myght a went
It had not be goddys myght but her' owne dede.
pe-for channged he all her' entent,
he wold not help hem tyl "pat pei had nede;
Whan pei wer' in dyspeyr & myght noght spede,
pan sent he hys help & hys socour—
pus doth our' lord, pus doth our' sauyour'.
Ryght in "pis wyse wrwt our' lorde her' 176
he wold send a chyld ful on-lychi to other'
To pese elde folk, which lyued all in dwer'
To hafe any chyld, most specyaly pe modyr;
pe kyng had leuer 'pan of gold a fothyr?
he myght be sekyr of [s]wych a new chaunce.
Zacharye & Elysabeth stode in pis traunce;
And honovred suyche goddys as longed to his layes;
Er he wan his lond he hadde sharp assayes.
But to other ping we wil go nov playn,
To telle foorth ovre tale as the cronycles sayn).

Ca\textsuperscript{m} terciuim.

A lmyghty god \textit{pat} alle ping maketh growe,
Dooth many mo mervayles than we can cast;
ffor what-so-euere men creeth or ellys sowe,
It is somtyme first \textit{pat} we wende shuld be last.
Ovre wyt on-to his wyt is but a knast,
It mote nede be thus whan he wil haue it soo;
Al his wil oonly mote nede be doo.

Whan ping is ferthest fro ovre oppynyoii),
Than werketh he his wondrys ryght at his wille:
Be-hold nov the speed and the saluacyon
Of the children of israel ; god wolde hem not spylle,
But to kepe hem in davnger and myserye stille,
In whiche thei were falle oonly for synne;
he halp hem ovte whan \textit{pe}i covde blynne.

If he had sommere holpyw hem, thei myght a went
It had not be goddys myght, but her own dede.
Therefore chavnged he al here entent,
he wolde not helpe them tyl thei had nede;
Whan thei wer in dispere and myght not spede,
Thanne sent he his helpe and his sokovr—
Thus dooth ovre lord, thus dooth ovre sauyour.

Ryght in \textit{pis} wise wrought oure lord here:
he wolde sende a chyeld ful on-liche to other
To \textit{pese} olde folk, wiche leveden alle in dwere
To haue ony chyeld, most specyally \textit{pe} moder;
The kyng had levere than of gold a fother
he myght be sekyr of suche a newe chavns.
\textsuperscript{3akarye} and Elyzabeth stoodyn in the same travns;
So dede abraham wyth sarra, hys wyff—
sche conceuyd not tyll sche was in age;
Ioachym & Anne had þe same lyff,
Maryes forth-bryngers, & þe same wage.
God can ful well make of swec h a rage
A ful fayr' floode, blessed mote he be.
So kateryne is not a-lone in þis degre.

ffor god to hym-selfe þis mayde had I-chose
As for hys owyn' spouse & for hys wyffe der';
Of swec h' spek all crysten, as I suppose:  
"God send vs part of her' good prayer';
Of all saue on sche is hym most nere;
Sche may & sche can, & sche wyll alsoo
Pray to our' lord þat we may cume hym too."

Cam. 4m.

Q wan godd, our' lord, wold þe seson schuld be
þat þis fayr' lady to lyth schuld be born),
he ordeynd & sett it in swec h a degre
þat of too folkes whech lustes had lorn),
Schuld þis mayde spryng as rose oute of thorn).
þis world wondred þat þis ping myght be soo,
who so elde a lady wyth chylde schuld now goo.

Many a man & woman at þis thyng low,
Sume of hem sayd, "it is but a lye,
þe kyng is ful feyll, þe qwen ful eld now:
Schall sche now grone, schal sche now crye?
schal sche in þis age in chyldebede lye ?
þis thyng is not lykly," þus seyd þei alle,
ladyes in þe chaumbyr' & lordys in þe halle.

But þe tyme is come, sche be-gynyth to grone,
Cryyth & wayleth as do alle women—
ffor of þat penaunce was mary a-lone
Excused, & no moo, þus our' bokes ken
Whechi þat wer' wretyn of ful holy meyn.
MS. Arundel.] *God sends Katharine's old Parents a Child.* 29

So dede abraham wyth sara, his wyef—
She conceyved not tyl she was in age;
Ieachym and Anna hadden pe same lyef,
Maryes fourth-bryngers, and the same wage.
God can ful weel make of swiche a rage
A ful fayre flood, blissed mote he be.
So kataryne is not alone in this degre.

ffor god to hym-self this mayde hath I-chose
As for his owne spovse and for his wyef dere;
Of wiche spekynd alle crysten, as I suppose,
"God sende vs part of her good prayere;
Of alle saue of on she is most hym nere;
She may and she can, and she wil also
Pray to our lord that we may come hym to.''

Cam. quartum.

Whanne god, oure lord, wolde pe seson shuld be
That this fayre lady to lyght shuld be boorn,
he ordeyned it, and sette it in swiche a degre
That of tho1 folkes wiche lustys had lorn,
Shulde this mayde spryngge as Rose ovte of thorn.
The world wondred that pis thyng myght be soo,
hov so old a lady wyth chyeld shuld now goo.

Many man and woman at this pinge lough,
Som of hem sayde, "it is but a ly3e,
The kyng is ful febel, the qveen ful olde now;
Shal she now grone, shal she now crye?
Shal she in pis age in chyeldbed nov lye?
This pinge is not likly," thus sayde pei alle,
ladyes in the chavnbre and lordys in pe halle.

But the tyme is come, she be-gynneth to grone,
Cryeth and waileth as doo alle women—
ffor of pat penavnce was Mary allone
Excused, and no mo, thus ovre bookis ken
Whiche pat were wretyn of ful hcoly men.
St. Katharine's Birth and Upbringing. [MS. Rawlinson.

Kateryné þei named þat fayr1 mayd zinge. her1 fader' men called costus þe kynge, her1 moder1 þei seye sche hyght meliades— þe kynge's dowter1 sche was of ermenye, Off bewte1 sche had prys in every prees 1 MS. brewte Thorow-owte þe londe of alle sarcynrye. Me lyst not in her1 presyng lenger1 to tarye, Sche was full fayr1 & full goode eke— It is schewyd in hyr1 dowter1, þat men now seke To be her1 help in myschese & in nede. But whan thre dayes wer1 pased & I-gon, þis chylde for to hylle, to lulle & to lede Too worthy ladyes wer1 ordeyned a-nom, And not only þei to traualye þer1 a-lone, But of other women a ful grete rowte, Ryght for þis cause: to ber1 it a-bowte, To kepe it, to wasch it & for to clothe, To lyft it, to lull it & to fede it eke, To bathe it, to wyp it & to rokke it bothe; þei had her1 labur1 newly be þe weke. þus is it kept, it schuld not be seke. þe kynge had of it a comfort ful hye, þe qwen coude not þer-fro kepe now her1 hye. þus was it norched, þis nobyl goodly chylde, þis gracous lady, tyll sche cowde goo. Sche was fro hyr1 byrth boþe mek & mylde, Mercy fro þe tetyes grew wyth hyr al-soo, And lested wyth her1 al her1 lyffe þer-too. Sche was fulsone plesyd whan sche made mone, No wondyr it is—þei hafe but hyr1 a-lone.

Thus prouyd þis princesse euyr1 mor1 & mor1. Sche was set to book, & be-gan to ler' All þe letters þat wer1 leyd hyr be-for1.
Kataryne named that fayre mayde yinge.
hir fadir men calle Costus the kynge,
hir modir seyde she hygte meliades—
The kyngy's dovtcr she was of Ermenye,
Of bevte she had preys in euery pres
Thurgh-oute lond of al sarsynrye.
Me leste not in hir preysynge lengere to tarye,
She was ful fayr and ful good eke—
It shewed in hir doghter, pat men nov seke
To be her helpe in myschef and in nede,
but whan thre dayes were passed and I-gon),
The chyeld for to hille, to lulle and to leede
Too worthy ladyes were ordeyned a-non,
And not oonly thei to travayle there allow, But of othere women a ful gret rowte,
Right for this cause: to bere it a-bovte,
To kepe it, to wasli it and for to clothe,
To lyfte it, to lulle it and to fede it eke,
To bathe it, to wype it and to rokke it bothe;
Thei had her labour newlye be the weke.
Thus is it kepte, it shuld not be seeke.
The kyng hadde of it a confort ful heye,
The qveen coude not ther-fro kepe nov hir ey3e.
Thus was it norysshed, this noble goodly chield,
This gracious lady, til she covde goo.
She was fro hir byrthe bothe meke and myeld,
Mercy fro the tetys grewe wyth hir also,
And lefte wyth al hir lyef ther-too.
She was ful sone plesed whan she made mone,
No wonder it is—thei have but hir allone.

Thus proued this pryncesse euere more and more.
She was set to book, and begun to lere
Alle the letteris pat were leyde hir be-fore.
ffor of all þe scoleris þat ar now or wer,

Sche is hem a-boue; for neyther' loute ne see\r
Mad hyr to stynt whan sche be-gan to ken
þe lettyris & þe wordys þat sche spelled then.  250

Sche had maystyres fro ferre þat wer' full wyse,
To techi her' of rethoryk & gramer' þe scole;
þe cases, þe nounbres & swych-manei' gyse:
þe modes, þe uerbes, wech long to no folle,—
Sche lerned hem swetly wyth-owte any dole,
Bothe þe fygures & þe consequence,
þe declynacyons, þe persones, þe modes, þe tens.  259
Among all oþer a wyse man þer' was,
And ful sad þer-to, he was her' chaunsler',
Men called hym be name Mayster' Athanas;
he was suruyour' to all þat þer' wer',
And as I seyd ere,\l he payed her' hyer'.  264
he was an hye clerk & a souereyn,\l 1 MS. her ere; her crossed out.
All þe vij artes coude he-ful pleyn\l.
And ouyr' þis lady was hys most cure,
þat sche schuld be occupyed all þe long day
In doctrine & stodye, saute in mesure
Sume-tyme a-mong had sche hyr play.
Sume-tyme to hyr mayster' wold sche sey nay:
Whan he bad hyr pley, sche wold sit stylle;
To stody & goodenes inclined was her' wylle.  273
Sche lerned þe greke, sche lernyd þe latyn\l tunge,
sche lerned of natur' þe preuy weys alle
þat ony philosophyr' be hys doctrine had runge,
sche knew þe effectis as þei schuld falle
Of all þe bodyes whechi we þe planetes calle;
þis was thorow besynes of Athanas þe clerk,
Wechi tended on-to hyr' & set hyr thus on werk.  280
God of hys grace, as seyth þe story,
Aþens alle heretykys þat reynged þoo ther'
Wold all hys conquest & hys victory
Katharine learns Grammar, &c.

She is hem above; for neither love ne fere
Made hir to stynt whan she gan to ken
The letteris and wordes pat she spelled then.

She hadde maystres fro fer pat were ful wise,
To teche hir of retoryk and gramer the scole;
The cases, the novmbres and suche-manner gyse,
The modes, the verbe3, wiche longe to no foole,
She lerned hem sweetly wyth-ovte ony doole,
Bothe the figures and the conseuqvens,
The declynacions, pe personys, the modys, pe tens.

Among alle other a wysman ther was,
And ful sad ther-to, he was hir chavncelere,
Men called hym a name Mayster athanas;
he was surveour to alle pat there were,
And as I seyde er, he payed hem her heere.
he was an hygh clerk and a sovereyn,
Alle the .vij. artes covde he ful pleyn.

And on this lady was his most cure,
That she shulde be occupyed al the long day
In doctryne and studie, save in mesure
Somtyme a-monge had she hir play.
Somtyme to hir mayster wolde she sey nay
Whan he bad hir pleye, she wolde sytte stille,
To stody and goo[d]nes inclyned was hir wille.

She lerned the greek, she lerned the latyn tunge,
She lerned of nature the prevy weyes alle
That ony phylysophre be his doctryne had rvnge,
She knewe the effectes as pei shul falle
Of alle pe bodyes wiche we planetes calle;
This was thurgh besynes of athanas pe cleerk,
Wiche tended on-to hir and set hir thus on weerk.

God of his grace, as seyth pe story,
A-yens alle the heretykes pat regned tho there
Wold aH his conquest and his victory
Katharine is to battle for the Church. [MS. Rawlinson.]

Bk. I. Ch. 5.

Schuld be a-rered only be hyr.

perfor lern sor, pou zong godlys scoler!
pou schall overcome heresye & blasphe
Thorow-owte all grek, thorow-owte all pi reme.

Ryght as [be]¹ xij. ydyotis, seynt Austyn) seyth— ¹ om.
he meneth pe Aposteles, for pei not lerned wer—
Thorow-owte pe werd was sowyn) our' feythli,
pat euery man may know & euery man ler'
Godd wold not wynn vs wyth wysdam ne feer',
But wyth holy boystysnesse, if I schuld sey soo:
Ryght pus, as me thynkyth, in pis caas hath he doo;

ffor whan pat hys chyrch was at gret neede,
he ordeynd pis lady for to 3eue batayle
Ageyn all pe werd; pei schall hyr not ouyr' lede,
Ne alle her' argumentis schall not a-vayle;
Sche schal so be lerned pat all her' asayle
Schall fayl, & falle bope cunnyng & bost,
Sche schall be myty wyth strenght of goost.

Bk. I. Ch. 6.

Cam. 6m.

He' fader, pat sche schuld lern) pese artes alle,
pis nobyll lady, hys owyn) douter der',
Ded mak a paleyse large & ryalle,
In whech he wold pat sche schuld ler.'
Bope knytes & clerkes, all dwelt pei per'
Whech wi' ordeynd to her' owyn) seruyse,
Now to make hyr' rest, now for to make hyr' ryse,

And eke new norture to tell hyr' & to tech.
Many maysters per-for' theyth wer' fett;
'As fer' as her' cunnyng myght strech & rech,
pei lerned pis lady wyth-owte any lett;
Alle her' wyttys wer' only on hyr sett.

[fol. 8, b.]

3e may well suppose in your' owne dome
Euer as sche grew, pe gretter' mayster' come.
Shuld been arrered oonly be here.
Therefore lerne sore, þou yov[n]ge goddys scolere!
þou shalt ouercome heresye and blaspheme
Thurgh-ovte aþ grece, þurgh-ovte al þi reme.

Ryght as be twelue ydiotes, sent Austyn sêyth—
he meneth the apostellés, for thei not lerned were—
Thurgh-ovte þe world was sowen ovr’ feyth,
That euery man may knowe, and euery man may lere
God wulde not wynne vs vs yvili wysdam) ne refe,
But wyth holy boistonesse, if I shulde sey soo:
Ryght thus, as me thynketh, in this cas hath he doo ;

ffor whan þat his cherche was at gret nede,
he ordeyned þis lady for to yeve batayle
A-geyn al the world; þei shal hir not ouere lede,
Ne alle her argumentys shal not a-vayle;
She shal so be lerned þat alle her assayle
Shal fayle, and falle bothe connyng and bost,
She shal be myghty wyth the strengthe of þe gost.

Cam. sextum.

Ir fadir, that she shuld lerne these Artes alle,
This noble lady, his owne daughter dere,
Dede make a paleys large and royalt,
In wiche he wolde þat she shuld lere.
Bothe knyghtes and clerkys, alle dwelt þei there
Wiche were ordeyned to hir owne seruyse,
Nov to make hir reste, now for to make hir to ryse,

And eke newe nurture to telle here and to teche.
Many maystris therefore theder were fette;
As fer as her connyng myght streteche and reche,
Thei lerned this lady wyth-ovten ony lette;
Alle here wittes were oonly on her sette.
Ye may weel suppose in yovere owen dome,
Euere as she grev the grettere mayster come.
her stodyes per full craftily wer I-pyght,
Wyth deskys & chayeres & mecli oper ger'
Arayed on pe best wyse, & glased full bryght,
Euery faculte be hym-selue : for pei of gramer' wer'
Sett on pe west syde, & eke pei pat ler'
Astronomye on pe est, ryght for pei schuld loke
Sumtyme on pe heuyn), sumtyme on her' boke;
All pe other' artes be-twyx hem stode a-rowe,
Ryght aftyr her' age & aftyr' her' dygnyte—
Euery man pat cam per' myght well I-knowe
Whechi was worthyer' & hye[r] of degre.
her' fadyr pe kyng seldom wold her' se,
On-to these clerkes he hath hyr' thus take
As thow he had hyr only now newly forsake—
for lettyng of hyr lernyng dyd he pan soo.
Sche wax fast in body, & lerned eke sore;
Whan o mayster' was goo, a-nohir cam hyr too.
Thus chaungyng of maystirys & eke of lore
had pis noble mayde, sche lerned mych pe mor'—
se may wete natur' lonyli variaunce,
Sumtyme men stody, sumtyme pei daunce.
pe kyng dyd make per for' her' a-lone
A paleyse wallyd, ryght on pe sowth-syde
Open to pe sune : per was her' trone—
per is no swych now in pis yerde wyde.
It was made for katerynpe per to a-byde
Whan sche wold stody be hyr-selue sole.
In pe grete garden was most hyr' scole :
It was fer a-vey fro euery-maner' wyght,
It was made & ordeynd at hyr' owyn deuyse.
per wold sche ly sumtyme, stody & wryght;
It was sett full of trees, & pat in straunge wyse;
per' wold sche sytte, & per wold sche ryse,
per was hyr walkynge & all hyr dysporte—
Solitary lyff to stodyers is comfort.
hir stodyes there ful craftely were I-pyght,
Wyth deskes and chayeris and moche other gere
A-rayed on the best wyse, and glased ful bryght,
Euery faculte be the selue: for þei of gramer were
Sette on the west syde, and eke þei that lere
Astronomye on the Est, ryght for þei shuld loke
Somtyme on heuene, somtyme on her booke;
Alle the other artes be-twixe hem stood on rowe,
Ryght after her age and after her dignyte—
Euery man that cam ther myght wel I-knowe
Wiche was wurthier and leyere of degre.
hir fadyr the kyng seeldom wolde hir see,
On-to these clerkys he hath hir thus I-take,
As þough he had hir oonly now newely for-sake—
  for lettyng of hir lernyng dede he than soo.
She wex faste in body, and lerned eke soore ;
Whan on maystir was goo, a-nother cam hir too.
Thus chavngyng of maystres and eke of loore
had this noble mayden, she leerned moche þe moore—
Ye may wete wel nature lovyth varyaunce,
Somtyme menþ stodye, sumtyme thei davnee.
  The kyng ded make there for hir allone
A paleys ryght weel walled, on the sovth syde
Open to the sonne: there was hir trone—
There is now suche now in this world wyde.
It was made for kataryne there to a-byde
Whan she wulde stodyen be hir-self soole.
The grete gardeynþ was þe most hir scoole :
  It was fer a-wey from euery-maner wyght,
It was made and ordeyned at hir owne devyse.
There wolde she lye somtyme, stody and wryght ;
It was set ful of trees, and that in strong wyse ;
There wolde she sitte, there wolde she ryse,
There was hir walkyng and alle hir disport—
Solitary lif to stodieres is confort.
Sche bar' pe key of pis gardeyn — per had it no moo;

When sche went in, sche schett it full fast;
It was speryd ful treuly went sche to or froo,
ffor of many thynge was sche sor' a-gast,
But most of inquистемote — stody may not last

Wyth weerdly besynesse ne wyth hys cure,
pe olde wyse sey bus, I 3ow ensure.

pe walles & pe toures wer' mad nye so hye,
fful couertly wyth arches & sotelly I-cast:
per myght not cume in but foul pat doth flye;
pe zatis, as I seyd, wer' schett full fast,
And euermor' her'-selue wold be pe last;
pe key eke sche bar', for sche wolde soo.
bus leuyd pis lady in her' stody poo.

Sche lerned pan' pe liberall artes seuen.

Gramer' is pe fyrst & pe most lyte;
he tellyth pe weye full fayr' & full euen
who men schall speke, & who pei schall wryte.

Retoryk pe secunde is sett in pis plyte:
he doth ny pe same, same pat he arayeth
hys maters wyth colourys & wyth termes dysplayeth.

pe thyrde sciens call pei dialetyk;
he lerneth men wyth-in a lythyll throwe,
If he be stodied per is non to hym lyke,
pe trewth fro pe falsched pat techeth for to know.
Aftyr hym pan folowyth ryght be Rowe

Arsmetryk, in whecli pe cuzanyng so stant:
Nowmbres schall pou know, pou schall not whant.
Thei tawt' her' also pe scyens of musyk, 1
fful wel grownded was sche in pis melodye;
Sche had a mayster, per' was none hym lyke,
he departyd pis scyens in thre wyth-outen lye:
In-to metyr, to ryme, & to armonye;
Katharine learns the seven Liberal Arts.

She baar the keye of þis gardeyn—þer had it no moo;  
Whan she wente in she shut it ful fast;  
It was sperd ful truly went she too or froo,  
for many thyngis was she sore a-gast,  
But most of inquietude—stody may not last  
With wordly besynesse ne with his cure,  
The olde wyse sey thus, I yov ensure.

The walles and þe tovrïs were made vp so hyghe,  
ful couertly wyth arches arn sotyly I-cast:  
There myght not come in but foul that doth flighe;  
The ȝates, as I seyde, were shut ful fast,  
And euere-more hir-selue wold be the last;  
The keye eke she baar, for she wold do soo.  
Thus lerned this lady in hir stody thoo.

Cam. septimum.

She lerned thanne the liberal artes seuene.  
Gramer is the firste and the most lyght;  
he telleth the weye ful fayer and ful euene  
how men shal speke, and how thei shal wryght.  
Rethorik the secunde is sette in this plyght:  
he dooth ny the same, saue that he arayeth  
his materïs with colovriïs and wyth termes displayeth.  
The thredde scyens calle þei dialetike;  
he lerneth men wyth-inne a lytil throwe—  
If he be stodied, there is now to hym like—  
Truthe¹ fro falsshed that tearcheth he for to knowe. ¹ on erasure.  
After hym thanne folweth ryght be rowe  
Arsmetrik, in wiche the connyng soo stant:  
Noumbres shalt þou knowe, thou shalt not want.  
Thei taught hir also the scyens of musyk,  
ful weel grounded was she in this melodie;  
She had a mayster, there was now hym lyke,  
he departed this scyens in thre, wythovte lye:  
In to metir, to ryme, and to armonye;
Armony is in voyse, in smytyng or wynde,
Symphonye & euphonye and of hys kynde. 385

In geometrye was his lady lernyd also,
In euclidis bokys wyth his portaturys;
but is a sciens—mech stody longeth per-too—
for to know he letterys & he figures;
Yf I speke perpethe, I xal make forsetures
Agayn his sciens, I can not of that arte
But swech as he can that makyth a carte. 392

In astronomye his lady eke so hye steye,
Sche know he strenght & he stondynge styH
Of alle he planetis that renen vp-on hey;
Whech ar of goode wyH & whech ar off iHe,
Whech wyll help a mater & whech will it spille. 397
And heis she lernyd both mor & lesse,
Sche mowled not, I trow, in no ydylnes. 399

Thus for her lernynes had sche swech fame,
that her father deede gader porow-oute he lond
Ah he grete clerkys that wer of any name,
Ryth to his entent, as I vnderstande, 1 1 MS. stonde2
To wete yf his douter dar take it vnhand1 1 r. on hand 404
To be apposyd of so many wyse men.
beis wer gadered in that place CCC. & ten. 406

Eche of hem schall now do al hys myght
To schew hys cunning—if any straung thyng
hath he lernyd hys lyue, he wyll now ful ryght
Vttyr hit, for hys name therby schaft spryng;
But per was ryght nowt but kateryn he 3yng
vndyrstod aH pyng & answerd per-too;
her problems aH sche hath sone on-doo. 413

"O good godd," seyd heis clerkes thane, 1 MS. heis 414
"his mayd hath lerned mor thyng in her lyue
Than we supposyd, for mor than we sche canne.
We woundyr who sche may our argumentis dryue,
ffor hyr conclusyon now in 3erys fyue 418
Armonye is in voys, in smyynge or wynde,
Symphonye and Euphonye of his kynde. 385

In gemetrie was pis lady lerned also,
In eclydys booke wyth his portratures;
It is a seyens—moche stody longeth ther-too—
ffor to knowe the letteris and the fygures;
If I spake of it, I shal make forsetures 390
A-geyns pis scien, I can not of that art
but suche as he kan pat maket a cart.

In astronyme pis lady eke so hey stey,
She knewe the strengthe and the stondyng stille
Of alle the planetes pat regnen vp-on hey;
Wiche are of good wil and wiche are of ille,
Wiche wil helpe a mater and wiche wil it spille. 397
And these she lerned bothe more and lesse,
She mused not, I trowe, in non Idelnesse.

Thus for hir lernyng had she suche fame,
That hir fadyr dede gaderyn vyrgh-ovte the lond
Alle the grete clerkys that were of ony name,
Ryght to this entent, as I vnderstonde,
To wete if his daughter dar take it on honde 404
To be apposed of so many wyse men.
Thei were gadered in pat place thre hundred and ten. 406

Eche of hem shal now doo al his myght
To shewe his connyng—if ony stravnge thing
hath he lerned hys lyve, he wil nov ful ryght
Vtter it, for his name thereby shal spryng. 1
but there was ryght novght but kataryn pe ying 1
Vndirstood alle ping and answerde ther-too;
her problems alle she hath soone on-doo. 413

"O good god," seyden these clerkys than,
"This mayde hath lerned more ping in hir lyue
Than we supposed, for more pat we, she kan.
we wunder 1 hov she may oure argumentis dryve 1
ffor her conclusyon, for in yeeris fyve

1 MS. þing.
1 MS. wurder
Katharine's Teachers are well paid. [MS. Rawlinson.

Bk. I. Ch. 7.

Cune we not lerne pat sche doth in one"—
Thus seyd peis wysmen be row euerychon. 420
Thei tok pan her leue at pe kyng alle,
home to her' cuntre, certeyn, will pei goo;
"pis mayd 3our' doghtyr, lord," pei seyd, "sche schaH
Be a woundyr woman, & sche may leue þer-too.
Of vs nedyth sche noght, we hafe not her' to doo, * 425
Sche can pat we can, & þer-to mech more"—
þus seyd þei, certeyn, þe wyse fat thei'
wore.
Thys noble kyng. hath reward hem full weele,
30ue hem grete 3yftys & grete liberte;
Lordes dede so þanne, clerkes had euery deel,
All þat þei spent, of þe libralyte
And of þe bountysnesse of swech lordes fre.
þus are þei rewardyd, & home euerych oone,
And kateryne in stody is left þus a-lone.

Cam. 8m.

Qwan all was welle & sekyr, as sche wende,
þan cam deth to hows & dyd hys dute,
Of all her' ioye he made sone an ende:
For he hath take a-way hyr owyn' fadyr fre
And owte of þis werld hath ledd hym wher' he
Is in swech place as longyth on-to hym,
he is logged þer' wyth lordys of hys kyne
Whech deyd wyth-outen feyth, wyth-owt crystendome—
Kateryn is swech on, þet sche schall not þe long.
Owte of all grece þe grete lordes come—
But þei had do soo, þei had do grete wrong;
All her' grete worchep oonly dyd honte
Vp-on þe noble kyng—he lyght þer' now ded;
þei closyd hym in clothe & aftyr-ward in lede,
Thei led hym to þe temple wyth solemnite,
If wepyng & waylyng schuld be called soo.
þer' was noon ópér noyso than in þat cete
kvn we not lerne \textit{pat} [s]he hath$^1$ dooth (!) in oon$^-$— 419 \textit{Br. I. Ch. 7.}  
Thus seyde these wys\textit{men} be rowe everychon. $^1$overlined.

Thus seyde these wys\textit{men} be rowe everychon. 419 \textit{Br. I. Ch. 7.}  
Thus seyde these wys\textit{men} be rowe everychon. 419 \textit{Br. I. Ch. 7.}

Thei took \textit{panne} her leue at the kyng alle, 421 go back home,
"This maybe youre doughter, lord," \textit{pei} seyde, "she shalle
Be a wunder$^1$ woman, and she may owere ther\textit{to}. $^1$\textit{MS. wurd}$
Of vs nedeth she nought, we haue here nought to doo, 425 as they can
teach Katharine nothing.
Thus seyde thei, certeyn, \textit{pe} wise \textit{pat} there wore. 427

This noble kyng hath rewarded hem ful weel, 428 They are well
yeve hem grete zestes and grete liberte;
lordes dede also$^1$ \textit{panne}, the$^2$ clerk\textit{is} had every deel $^1$corrected.$^2$overlined.
Al \textit{pat} \textit{pei} spente, of there lyberalyte
And of there bovntyffulnesse—of the wiche lordys free 432
Thus are \textit{pei} rewarded, and hom every\textit{choon},
And kataryne in stody is lefte thus allon. 434

\textit{Ca}m. \textit{octauum}.

Whanne al was weil and sekyr, as she wende, 435 THE LORDS OF
Thaune cam deth to hovse and dede his dute,
Of al hir ioye he maad soone an ende:
ffor he hath take a\textit{wey} hir owen fadir fre
And ovte of this world hath ledde hym where he 439 Katharine's
Is in swiche place as longyn\textit{on} to hym,
he is lodged there wyth lorde$^1$ of his kyng$^1$
441 The Lords of

Whiche deyden wyth\textit{ovte} feith, wyth\textit{ovten} crysten-
Kataryne is swiche on), yet she shal not longe. 441 dom—
Ovte of al grece the gret lordys coom—
But thei had doo \textit{soo}, \textit{pei} had doon gretre wronge;
Al her grete wurship only dede honge 446 Katharine's
Vp\textit{on} \textit{pei} noble kyng—he lith nov there deed;
Thei closyn hym in clooth and afterward in leed,
448 Katharine's
Thei led hym to \textit{pe} temple wyth solenneyte,
If wepyng and waylyng shuld be called soo.
Ther was non\textit{ other} noyse thanne in \textit{pat} Cite
449
The Lord of

The Lords of
Katharine’s Father, Costus, is buried. [MS. Rawlinson.]

But “welaway, alas! qwat schul we doo?
Our’ lord is now gon’, we gete hym no moo,
Who schall ber’ pë crown), now he is deed?
he lef vs non eyre for to be our’ heed,
“But a 3ong mayde; what schal sche doo?
Sche is but a woman! 3et, had see weddyd be
Or tyme þat hyr fadyr went þus vs froo,
It had be mor’ sekyrnesse & mor’ felicyte.
þer is no mor’ to say, but sekyrly we
Are likely to be subjict on-to oþer londys;
We bounde sumtyme, now mote we suffyr bondys.”
The noble qween eke, qwat sorow þat sche made
It is pytö to her’ to telle & to rede;
þer cowde no solace hyr hert þat tyme glade,
þe teeres fell down’ euer as sche 3ede.
þe 3ung lady kateryne hath chaunded her’ wede,
And hyr’ colour’ eke is now full pale.
What schuld I of her’ sorow make lenger’ tale?
The kyng was leyd in a tombe, made of golde & stones
fül raly, þe may wette, for he was her’ kyng,
A-noyted eke wyþ baume, þat neþþer flesch ne bones
Schuld rote ne styngke—swech was þe beryyng
In þat tyme to lordes; & mych other’ thyng
Was seyd & do, whech nedyth not to rehers,
þfor happily same folk myght than be þe wers
To her’ swech maumnmenrye & swych-maner rytes.
þe lordes a-bode þer styll in þat same place,
Botþ dukys & erlys, byschoppys & knytes,
Thrytty dayes euyn—for so vsage was.
þe dayes rone fast & be-gune to pace.
þe lordes þat þer wer’, þei seyd þat her’ kyng
Mote hafe a memoryall for any-maner thyng,
And þat of swech lestynge whech schuld not sayle,
þus seyd þei aþ ryght wyþ oon entent;
Pey[n]tyng & wrytyng & graunyng in entayle
but "weelaway, allass! what shal we doo?  
Oure lord is now goo, we gete hym no moo.
ho shal bere the crowne, now he is deed?
he lefte vs non other for to beoure heed,

"But a yovnge mayde; what shal she doo?
She is but a woman!.jet, had she wedded be
Or tyme pat hir fader went thus vs froo,
It had be more sekynnesse and more felicite.
There is no more to seye, but sekirly we
And bewaiid.  
ho shal here the crovne, now he is deed?
he lefte vs non other for to beoure heed,

"But a yovnge mayde; what shal she doo?
She is but a woman! jet, had she wedded be
Or tyme pat hir fader went thus vs froo,
It had be more sekynnesse and more felicite.
There is no more to seye, but sekirly we
And bewaiid.
ho shal here the crovne, now he is deed?
he lefte vs non other for to beoure heed,

"But a yovnge mayde; what shal she doo?
She is but a woman! jet, had she wedded be
Or tyme pat hir fader went thus vs froo,
It had be more sekynnesse and more felicite.
There is no more to seye, but sekirly we
And bewaiid.
ho shal here the crovne, now he is deed?
he lefte vs non other for to beoure heed,
Amalek City is changed to Famagost. [MS. Rawlinson.]

Bk. I. Ch. 8.

It wyll wanyse & wast, roten & be brent.

It schall no lenger' hyght þus: þe gret amaleck,

And þis is her' cause, for þat cyte he made,

Who-so-euer þedyr come, wyth cart or wyth sek,

And shrewes shul sterne nameles, swech is her' made.

Who-so-euer Jjedyr come, yvyili cart or vffiji sak,

In þis cyte mycB. myrth & mych ioye he had,

And þis parlement nedis goo or ryde shold—

In þis cyte to deth eke he down dede falle;

þus mad þei crye þan thorow-oute al þe hoost

þus it is named þowr-out euerly lande;

þus shal þe name ofþ wordy men sprede,

þus is changed to Famagost.

þe grete cyte, whuch her' lord dyd make,

þe grete noble famagost þat stant on þe see

þer walkyth many a foote, & werkyth many hande.

þus it is called now & euer-mor' schall be,

Wyth a g. sett þer' þe c. schuld stande;

þe grete cyte, now hys name for her' lordes sake;

þe mote calle it now þe cete famagost.

þat all men of grece mote hase it in mowthe,

Dwelle he est' or west, dwell he northli or sowthe.

It schall no lengei-' hygbt fiis:

fe grata cyte, whach her* lord dyd make,

Schall chaunge now his name for her* lordes sake;

In þe same dwelt he most, þus seyd þei alle,

It wyll wanyse & wast, roten & be brent.

It per-for' to þis ende are þei all consent:

Schall chaunge now hys name for her* lordes sake;

þe grete cyte, whuch her' lord dyd make.

It wyll wanyse & wast, roten & be brent.

Bk. I. Ch. 9.

The qwen sett a parlement at her' owe coste

Att alisaunder þe gret, to whach she wolde

Euery lorde þat held of her' husband31 coste, MS.husbandis

To þis parlement nedis goo or ryde shold—

But he come wyfully, he may be ful bold,

he schal be compelled. sche sent ferre & nye

ffor alle þe lordis, & no man wyst why.
It wil whanse and waste, roten and be brent.
Therefore to this ende am<i>n</i> they alle consent:
The grete Cite, wiche her lord dede make,
Shal chayne nov his name for her lordis sake;
It shal no lengere hatte thus: the grete Amalek,
Is name wil þei turne thorgh-ovte al þe coost;
ho-so-euer come thedyr, wyth carte or wyth sek,
Thei mote nov calle the Cite flamagoost.
Thus made thei cry thanne þurgh-ovte alle the oost
That alle men of Greece mote haue [it] in movthe,
Dwelle he Est or west, dwelle he north or sovthe.
And this is her cavse, for that Cite he made,
In þat same dwelled he most, thus seyde þei alle,
In this Cite meche merthe and meche ioye he hade,
In this Cite to deth eke dou<e>d fal<e>;
ßtor these same cavses his name bere it shalle,
Euer whil it on<e> grovnde stant, it shal neuer be lost,
But euer be in knowlche the Cite famagoost.
Thus is it called now and euere-more shal bee,
Wyth a G. set there C. shuld stond;
The grete noble famagoost þat stondyth on þe see
þus is it named þurgh-ovte euery lond;
There walketh many a foot, and werketh many an hon<e>d.
Thus shal þe name of wurthy men sprede,
And shrewes shul sterve nameles, suche is her mede.

Ca<i>n</i> nouum.

The queene sette a parlement at hir ovne cost
At Alisavndre the grete, to wiche she wolde
Euerl lord þat held<e> of hir hovsbonde Cooste,
To þis parlement nedes goo or ryde sholde—
But he come wilfully, he may be ful bolde,
he shal be compelled. she sente fer and ny
ßtor alle the lordes, and no man<e> wyste why.
But why \textit{pat} sche sette \textit{pe} parlement in \textit{pat} place?  
O cause \textit{per} was, for \textit{in} \textit{pat} same cite  
Alle kynges of\textit{at} lond, as vsage was,  
hadd receyued \textit{pe} crowne wyth soleynyte;  
And for a custom long\textit{e} hold may notty brokyn be,  
But \textit{yt} it turbel many men, \textit{perfor} she held it \textit{per}.  
Many lord \& lady att \textit{pat} parlement wer.  

Another cause \textit{per} was, for \textit{pe} kynrode of\textit{h}er\textit{r}  
had founded \textit{pis} cete \& refounded eke—  
Be whom \& be whos dayes, \textit{ze} shal sone her',  
Yf \textit{ye} wyl be stylle \& no man now speke  
But I my-selue. \textit{Ze} shal not nede to seke

Many lord & lady att \textit{pat} parlement wer.

Ther was a lord sumty\textit{m}e \textit{pat} \textit{pe} solle\textit{on} was  
Of surre \& of egipt, babel was hys name;  
he beldyd alysaunder \textit{in} \textit{pat} same place,  
he called it babilone, \textit{in} haun\textit{syng} of hys fame,  
\textit{pat} it schuld not falle ne neuyr be lame—  
\textit{pis} was hys wyll; \& a\textit{fter} many a day  
It was called babilone, sothly for to say,  
Not babilone a\textit{lon}, but babilone \textit{pe} lasse,  
\textit{for} differens of \textit{pe} other\textit{r} \textit{pat} stant \textit{in} \textit{pe} est.  
Who wyll owte egyp\textit{t} in to affryk passe,  
Goo or ryd wheyde\textit{r} he wyll, \textit{pis} wey is \textit{pe} best.  
\textit{pis} was an o\textit{ther} cause why \textit{pis} gret fest  
Was hold \textit{in} \textit{pat} place: for her\textit{r} ryall kyn\textit{w}.

Who wyll owte egyp\textit{t} in to affryk passe,  
Goo or ryd wheyde\textit{r} he wyll, \textit{pis} wey is \textit{pe} best.  
\textit{pis} was an o\textit{ther} cause why \textit{pis} gret fest  
Was hold \textit{in} \textit{pat} place: for her\textit{r} ryall kyn\textit{w}.

Owt of \textit{pis} babell cam, bope \textit{pe} mor\textit{r} \& \textit{pe} myyn\textit{l}.  

The \textit{pitrd} cause was \textit{pis}, as seyth Athanas,  
Grettest of hem alle, as semyth on\textit{to} me:  
\textit{pis} same cyte \textit{in} \textit{pe} londe of egipt was,  
In whech \textit{per} reygnde an\textit{other} kyn\textit{g} \textit{pan} he;  
So was he called \textit{pan} for diuersyte  
Kyn\textit{g} of alysaun\textit{dyr} a\textit{lon}, ryght for differens  
Of \textit{pe} kyn\textit{g} of egyp\textit{t}—\textit{pis} is \textit{pe} sentens.
But why that she sette the parliament in that place? 519
Oo cause there was, for in that same Cite
Alle kyng's of that lond, as vsage was,
had receyved the crowne with solennyte;
And, for a custom longe holde may not broken be, 523
But if it turbe many men, therefore she helde it pere.
Many lord and lady at that parliament were.
A-nother cause ther was, for the kynghod of hir 526
had founded this Cite and refounded it eke—
Be hom and in whos dayes, ye shal sone here,
yf ye wil be stytle and no man now speke
But I my-self. 3e shal not nede to seke
Mo chronycles or storyes; ye shal lerne of me
Alle the lyne and pe lordes after her degre.
There was a lord somtyme pe sovdon was 533
Of surre and of Egypte, babel was his name;
he byelded alisavndre in that same plas,
he called it Babilon, in haunsynge of his fame,
That it shuld not falle ne newer be lame—
This was his wil; and after many a day
It was called babylon, soothe to say,
Not babylon allone, but babylon the lasse, 540
fyr differens of other pat stant in the Est.
oo wil ovte of Egypte into affryke passe,
Goo or ryde wheder he wil, this w[e]ye is the best.
This was a-nother cause why this grete fest
Was holde in that plas: for hir ryal kyng
Ovte of pis babel cam, bothe the more and pe myw.
The thredd cause was this, as seyth athenas,
Gretteest of hem alle, as seyth on-to me:
This same Cite, in the lond of Egypte was,
In whiche there regned a-nother kyng pe an he:
So was he called thanne for diuersite
kyng of Alysavndre allone, rygh[t] for differens
Of pe kyng of Egypte—this is pe sentens. 553
KATHARINE.
Thys wrote I well of Athanases reson,
Wheech that he makyth of þe fundacyon
Of þis same Alysandyr, wheech oft wyth treson
Was nye disceyuyd of many strange nacyon.
But now wyll we leue all þat declaracyon,
And tell forthe of babel & of oþer men
Wheech long to þe kynred, mo þan .ix. o[r] ten.

Thys same babell had a sone aftyr hym,
Madagdalus he hyght, he was lord alsoo
Of þis babilon many 3er. & forth þe same kyn
Reynged in þat same place mo þan on or too:
ffor hys sone hyght antiochus, þe story seyth soo,
Not antiochus þe grete of wheech spekyth machabe,
But an-other be-fore, as 3e schall sone se.
Thys antiochus had a sone men cleped gorgalus,
A worþi man he was, of surre lord & syre.
he be-gate a sone, men clepyd antiochus;
And aftyr antiochus reynged in þat empyre
hys'sone seleucus—he sett ryght in a myr';
þe eyte men clepe seleuce for hys owyn fame,
And antycoche he beldyd in hys faderes name.
þis is þe fyrst lynne of þis ychi gorgalus—
ffor we mote turnæ a-geyn, if we truly telle.
þis same gorgale1 zonger sorn hyght mardemius, 1 r. gorgalis
a manly man he was & of hert felle;
Gret alysaunder sprong of hym as strem owt of welle:
ffor vn-to þis mardemy wedded was þis1 fayr' 1 r. þe
Melior', þe noble mayde, of macedonye þe ayr';
And of þis mardemye & meliore þe mayde
kam kyng phyllyppe, fadyr to alysaunder þe grete.
þus went þe secund lynne, as our' auctour sayde,
Oute of gorgales yong1 sorn—þe fyrst hat2 we lete
But for a lytyll whyle; for we wyll now trete 1 r. yonger?
This wrote I weel of athanas reson,  
whiche that he maketh of fundacyon
Of this same Alysaudre, whiche ofte wyth treson
Was ny disseyued of many stravnge nacyon.
But now wil we leue al that declaracyon,
And telle foorth of Babel and of other men
Wiche longe to the kyurede, mo than nyne or ten.

Ca'm. decimum.

This same babel had a sone after hym,
Madagdalaus he hyght, he was lord also
Of pis babilon many a yeer, and foorth pe same kyn
Regned in the same place mo thanne on or too:
for his sone hyght Antiochus, the story seyth soo,
Not antiochus the grete of whiche speketh Machabe,
But a-nother be-fore, as yeshal sone see.

This antiochus had a sone men cleped gorgalus,
A worthi man he was, of surre lord and syre.
he be-gate a son men cleped antiochus;
And after pat antiochus regned in pat empyre
his sone seleucus—he set ryght in a myre;
The cyte men clepen seleuce for his owe fame,
And Antioche he byl[ded] in his faderis name.

This is pe firste lyne of pis iche gargalus—
for we mote turne a-geyn, if we trewly telle.
This same gargale yovnger sone hight Mardemius,
A manly man he was and of hert felle;  
Grete alisavndre sprange of hym as strempote of welle:
for on-to this Mardemye wedded was pe fayre
Meliore, the noble mayde, of Macedony pe ayre,

And of this Mardemye and Meliore the mayde
Kam kyng philip, fader to Alysavndre the grete.
Thus wente the secunde lyne, asoure avtour sayde,
Ovte of gargalus yovnge sone—pe firste haue we lete
but a lytil while; for I wyl now trete
Former Kings of Alexandria in Egypt. [MS. Rawlinson.]

Bk. I. Ch. 10. Off þe woundres þat þis Alysaudyr sowe in hys lyffe—
All hys labur' set in euery mouth is ryffe.

he conquered þe kyng of þers whych dary hyght,
he toke arabe & fenice, & eke hys owyn) cosyn)
Antiochus, gorgalys sone, he ouyr-came be myght, 1 = wan
he whan) þis babylon) from hym wyth gune & engyne.
þer cessed þe name of babylon) & for euyr gan lyne: 593
fohr he chaungyd it to hys, & þus he called it þan
"Alysandyr" aftyr hyme, be-cause he it wann. 595

Ten cytes mad þis lord euyn oute of þe grounde,
All .x. þei hafe is name, alysaudyr þei hyght;
Too cytes he chaunged & kept hem hole & sounde,
Alysaudyr he wolde þei schulde hyght be ryght.
In xij. 3er he wan þis worlde wyth ful grete myght. 600
Where he schuld dey, he partyd hys londe on twelue,
Whech he had gouvernd a-lone sumtyme hym-self. 602
To hys lordes saue he hys londes for to holde;
Surry & Alysaudir, ffenice & Palestyne
þat 3afe he to seleucus, myghty man & bolde—
he was to þis alysaudyr of kyn ryght cosyn),
Of gorgalus bloode, as i seyde, of þe fyrst lynn),
At whech I þan left & now be-gynne a-geyn)—
Alle þing may not be seyd at ones, as clerkys seyn). 609

Ca™. xjm. T

Oo & þirty 3er reigned seleucus þer).

he had an eyr', aftyr hym kyng of þat place,
A noble man, þei called antiochus sother';
Twenty wyntyr' euene a-mong hem he was.
And aftyr had þe crown), þe sceptyr, & þe mace 614
hys sone, whecli þei calle antiochus theos;
he reygned .xv. 3er'. & aftyr hym þan roos 616
A man þei call be name seleucus galericus;
þer' reygned he .xx. wynter'. & þan seleucus garanne
Thre 3er' bar' þe crown). & esfe antiochus 617
Of the wonders that this Alexander sought in his life— 538
all his labour yet in every might is ryef.

He conquered the king of Persia Dary hight, 539
he took Arabia and Fenice, and eke his own cousin
Antiochus, Gorgalus soone, he ouere-came be myght, 1 r. wan
he whan this Babylon from hym with gynee and engyn.
There ceeyd the name of Babylon and for ever gan lyn: 593
for he changed it to his name, & pus he called it panne
"Alsaundre" after hym, be-cause that he it wanne. 595

Ten citiees made his lord euene ovte of the ground, 596
Alle ten pei haue his name, Alisaundre thei hyght;
Too Cytees he changed and kepte hem hool and sovnd,
Alisaundre he wold thei shulde hatte be ryght. 1 MS. lord
In xij. yer he wan) this word) wyth ful grete myght. 600
Whanne he shuld deye, he parted his land on twelue,
Whiche he had gouerned a-lone somtyme hym-selfe. 602

To these lorde yaeu he his landys for to holde; 603
Surry and Alsaundre, Fenyce and Palestyn
That rave [he] to Seleucus, myghty man and bold—
he was to his Alisaundre of kyn ryght cosyn,
Of gorgalus blood, as I seyde, of the first lyn,
At wiche I thanne left and now be-gynee a-geyn—
Alle thing may not be seyd at ones, as clerkys seyn. 609

Cam. vndecimum.

Too and thretty yeer regned Seleucus there. 610
he had an Eyr, after hym kyng of pat plas,
A noble man, thei called Antiochus sothere;
Twenty wynter euene a-mong hem he was.
And after had he crowne, the sceptre, and the mas 614
his sone, wiche thei calle antiochus theos;
he regned there fyftene yeer. And after hym pann roos 616

A man thei calle be name Seleuchus Galericus; 617
There regned he xx wynter. and pann Seleucus Garanne
Thre yeer bar the crowne. and efte antiochus
Wæci is called þe grete; he reigned þanne
Sex & þirty wynter—iæwes ȝeth hym banne
Sfor þe sorow þat he dede on-to her lond & hem
Whan he robbed þe temple at iherusalem.

The noble book of machabe wryghtyth hys dedys,
hys cruelnesse, hys¹ ire & hys treson eke, ¹ ms. hyr
hys feyned repentauns—per-for hys mede is
Sorow for synne: for wynt þat he was seke,
he askyd mercy, but not worth a leke.
he left a sone nye of þat same plyte,
Seleucws philophator men seyn þat he hyght;

he synnyd be hys doghtyr ful on-kyndely,
per-for was be brent wyth þe bryght leuene;
In appollony of tyr' þe may rede þe storie
who many lordes wer' dede be vj. & be seuyn
Sfor þei coude not gesse hys problemes euyn.
he reyngned per' xj. ȝer' wyth-owten any lees.
hys sone aftar þyn þym hyngh antiochus epiphanes;

hys ȝeres wer' xj. & hys son hyngh þus
Antiochus eupater'; he leued ȝer' too.
And aftar þyn þym sekyrly reyngned demetrius;
Thre ȝer' he bar' þe crown), þe storie seyth soo.
Antiochus sedites kyng was þer' þoo

[fol. 13]

Nyne ȝer' euyn); & aftar þyn þym reyngned þer'
A-noipir kyng þei calle demetrius sother'.

Cam. xijm.

IN hys tyme þe romaynes whon fro hym
Mecî of hys londe, & eke þat grete cyte
Wæci þat he helde, & so had all hys kyn
I mene alysaundy'r; þei set þer' her' see,
þe romaynes dyd so, for he was fayn to flee
fforth in-to egypt; he held hym ryght þer'
Þus led he hys lyffe in sorow & in feer.
MS. Arundel. | Former Kings of Alexandria in Egypt. 55

Whiche is called the grete; he regned thanne
Sex and thretty wyntyr—iowes 3et hym banne
ffor the sorwe pat he dede on-to her lond and hem
Whan he robbed the temple at Ierusalem.

The noble book of Machabe wrytheth his dedys,
his cruelnesse, his ire and his tresω eke,
his feyned repentavns— peru for his mede is
Sorwe for synne: for whanne he was seeke,
he asked mercy, but not wurthi a leeke.
he lefte a sone ny of the same plyght,
Seleucus philopator men seyn pat he hight;
he synned be his daugther ful onkeendely,
Therefore was he brenyt wyth the lyght of 1 leuene;
In appolony of Tyre 3e may rede the story overlined.
hov many lordys were ded be sexe and be seuene
ffor thei covde not gesse his problemes euene.
he regned there xj yeer wyth-optynorny ony lees.
his sone after hym hight Antiochus epiphanes;
his 3eerιs were eleuene. And his sone hight thus
Antiochus eupater; he leued 3eerιs too.
And after hym sekerly regned Demetrius;
Thre yeer he bar the crowne, 3e story seyth soo.
Antiochus sedites kyng was there tho
Nyne yeer evene; and after hym regned there
An other kyng 3ei called Demetrius sothere.

Cam. duodecimum.

IN his tyme 3e Romaynys wonne fro hym
Meche of his lonnd, and eke the grete Citee
Wiche pat he held, and so had al his kyν,
I mene Alisavndre; thei sette 3ere here see.
The romaynis dede soo, for he was fayne to flee
fforth in to Egypte; he held hym ryght there—
Thus led he his lyef in sorwe and in fere.
he lost all þe londes whych yis faderes wonne.

flour's-kore 3er euyn reynged þe romaynes þer',
And in þis seruage newly þus be-guzne
Reynged þe same kyng þe tymne of xij. 3er'.
Alysaunder', hys sone, þan dede þe crowun ber'
Nyne 3er' euyn. & þan demetrye, hys brother';
he reynged iiiij. 3er'. & aftyr hym an-opir,
Men calle hym in bokes antiochus griphus;
he goerned xij. 3er' all þis forsayd londe.
In þis iiiij kynges tymne, myne auctoryr seyth þus,
All þis ilke cuntre to þe romaynes was bonde,
Tyll þat fortune turned so hyr honde,
Whan helyus adrianus emperour was of rome,
Whych weddyd hys doghtyr to on þei call phalone.
þis phalon was sone on-to þe seyd demetrius:
Be hym cam surry to ryght hold a-geyn',
And all her' subiecconow to rome cessed þus.
Solaber was þe name of þe mayd, þei seyn',
Ryght soo hyght sebe, þei þat hyr' þer' seyn
Seyn neuer swych an-opir, þus seyd þei alle.
þis same phalon, summe men so hym calle,
had a fulfayr' sune be þis same solaber',
30jimus he hyght, kyng aftyr hys fadyr' he was.
And archenon, & archibelon reynged also þer';
þan aftyr antignonus, & þan cam claudace—
Sune aftyr fadyr', all reynged in þat place.
þan aftyr borus, ryght þus haf I founde.
And þanne a-geyn claudace called þe secunde.
þis same claudace, costus fadyr was,
And þis same costus fadyr to kateryne.
Here may 3e se of what men & of what place
Cam þis woman, þis lady, þis virgyne;
Here is it schewyd hooly ahy þe lyne—
þus I be-hyte 3ou þat I schuld doo.
In þis reknyng myne auctour & I are too:
he lost all he lord's where his father won. He lived thirty years. And [in] his service pus newly begonne Regned the same king the thyme of xij. 3eere. Alyssandre, his son, thenne dede pus crowne bere Nyne yeer euene. And thanne demetrie, his brother; he regned iiiij. 3eer. And after hym a-nother, 656

Men calle hym in books Antichus Grifhus; he gouer[n]ed xij. 3eer al this forseyd lond. In this .iiiij. kyng's tyme, myn Auctour seyth thus, Alle pis eke contre to pus romaynis was bond, Til pat fortune turned soo her hond, 663

Whan helyus Adryanus emperour was of rome, Wiche weddyd his doughter to oon pus calle phalone. 665

This phalon was sone on-to pus seyd demetrius: Be hym cam surry to ryght hold a-geyn, And alle her subjectyon to rome cesyd thus. Solaber was pus name of the mayde, pus seyn, Right soo hyght she, pus that her per seen Seen neuer swiche a-nother, thus seyde thei alle. This same phalon, svm men soo hym calle, 666

had a ful fayr sone be this same solaber, 667

Zozyinus he hyght, kyng after his fader he was. And Archenon, and Archibelon regned also ther; Thanne after Antygonus, and þanne 1 cam claudas— Sone after fadyr, alle regned in that plas. 677

Thanne after borus, ryght pus hane I founde. 679

And thanne a-geyn claudas called the secunde. This same claudas, Costus fadir was, 680

And this same Costus fadyr to Kataryne. Here may ye see of what men and of what plas Cam this woman, pis lady, this virgyne; heere is shewyd holy al the lyne— Thus I be-hight 3ou pat I shuld doo. 684

In this reknyng, myn auctour and I arn too: 686
ffor he acordeth not wyt3 cronicles pat ben olde, 687
But diuersyfth from hem, & pat in many thyngis.
þere he acordyth, þer I hym hold;
And where he diuersyfth in ordre of þeis kyngis,
I leue hym, & to oðer mennys rekenyngis 691
I þeue more credens whech be-fore hym & me
Sette alle þese men in ordre & degre.

Butte men wyH sey now & happely replye:
"what menyth pis lyne & þis reherasyle,
To rekene so many men, & to multiplye
Nombrres and þerys, whech may not a-vayle?
And eke us thynkyth, it doth sumwhat fayle,
ffor, þow þei wer' men of grete lordschype,
þe kynrod of schrewys to godd is no worchepe."

I answere here-to as do[th] seytnt Ierome:
"Crist cam of schrewys," he seyth, "for þis skylle,
þe principall cause qwy to þis werld he come:
To corect synneris, þat was his wylle—"
ffor many men þat synfuH wer' & ille
Are in his genealogie, 3e may hem þer' fynde.
My lady Kateryne stante in þis1 same kynde. 1 r. þe

Now to telle forth euen) as I fyrst sayde, 708
þe lordys are come whech clepyd were.
Æzens þe parlement þe cite is arayd
With plente of vitayle and aH oðyr gere;
Men lakked ryth nowt þat wer' logged þere,
Gret chepe had þei, aH-maner vitayle—
It is stuffyd so be reson) it may not fayle.
þe riaH lordys wyH3 baron) & bacheler
Are com now þedyr to do here servyse,
Byschopis & clerkys to-gedyr in-fere,
þei wyH now schew here wyttys wyse—
þei schaH haue nede or þat þei ryse;
sign he a-cordeth not wyth crynelys tho ben olde,
But diuerseth fro hem, and þat in many thyngis.
There he a-cordeth, ther I hym holde;
And where he diuerseth in ordre of these kyngis,
I leve hem, and to other mennes rekenyngis
I ȝeve more credens whiche be-fore hym and me
Sette alle these men in ordre and degre.

But men wil sey nowe, and haply replye:
“What meneth this lyne in this rehersayle,
To rekne so many men, and to multiplie
Noumbres and þeerys, whiche may not a-vayle?
And eke thenketh vs, it dooth sumwhat fayle,
þfor, thou thei where men of grete lordshep,
The kynred of shrewys to god is no wurshep.”

I answere her-to as dooth seynt Ierom:  
“Crist cam of shrewes,” he seyth, “for this skyl,
The pryncypal cavse whi to this world he con:  
To correcte synneris, þat was his wyH—”
þfor many men that synful were and iH
Arn in his genealogie, ye may hem þere fynde.  
My lady Kataryn stant in þe same kynde.  

Cam. 13m.

Now to telle forth euene as I first sayde,
The lordes Arn come wiche cleped where.
Aȝens the parlement the Cite is arayde
With plente of vitaHy and alle other gere;
Men lakked ryght nought þat were lodged there,
Grete chepe had þei, aH maner of vitaile—
It is stuffed so be reson þat it may not fayle.

The ryal lordes with Barouns and Bachelere
Arn come nov thedir to dow hir seruyse,
Bysshoppys and clerkys to-gedere in-fere,
Thei wil nov shewe her wyttys wyse—
Thei shalt haue nede or than þei ryse;
Summe lordys are come eke homage to make, And ladys many ryth for pe qwenys sake. 721

pis mayde is crownyd, wyth aH pe observawns Whech servyd pat tyme in stede of pe masse; 722
pei prayd to iupiter he schuld here avauns, And to aH pe goddys, both more an lasse—
er was no god whech pei lete poo passe; 726
pe lordys swore aH who pat pei schuld Here servyse euyr sewe & here sutes holde.

janne be-guzne pe festes, I trow, gret I-now, 729
As in pat cuntre custome was janne.
To lord & to lady, & to pouert lowe, ffluH foysun was per, to eueri man, 732
Many mo deyntys pan I rehers can; 1 om.; but so in MSS. Ar. 396
Euery man had plente in hale [& in halle];1 poo men pat servyd it, nedyd not hem to calle. 735
Swech rewle & ordinauns was per I-had, 736
per was no 3ate warnyd to no-mane wyte,
But, pat euery man schuld be ryth glad, 740
pei were kept opyn both day & nyth,
pe bordes euer cured & pe mete dyth;
whan on had his mele, in cam an-odyr;
Of syluyr wesseH per was many a fothir. 742
No place was voyd, neydyr parlour nor chaumbyr, 743
But aH wer' pei fuH of women or of1 men; 1 overflued.
pe grete paleys pat stante at Alisaundyr;
It was fuH of puple, no man seyd "go hen!"
Saue reuerens was had; lordes here ix her ten 747
pus kept here astate; pe cete eke aH-a-bowte
Was fuH of gentylys wyth-inne & wyth-owte. 749
Lordes & ladyes pat wer' per of here kynne, 750
On-to pat feste come both on & odyr
And aH wer' pei loggyd in fuH riaH Ine—
Sume wer' of here fadyrs syde, summe wer' of her' modyr.
Of curtesye & gentynnesse, game & non othyr 754
Some lordes arry com eke homage to make,  
And ladys many ryght for the queenes sake.  
This mayde is corovned, wyth alle the observaunce  
whic[h]e serued at pat tyme in stede of the masse;  
Thei preyden wto Iubiter he shulde hir avaunce,  
And to alle the goddes, bothe more and lassse—  
Ther was now god wiche thei do lete passe ;  
The lordes sworn alle how pat thei shulde  
hir servyse euery sewe and hir sevtcs holde.

Thanne be-govnne the festis, I trowe, grete I-nowe,  
As in pat contre custom was thanne.  
To lord and to lady, and to povert lowe,  
ful foysen was there, on-to euery manne,  
Many mo deyntes pat I rehers canne ;  
Euery man had plente in hale and in halle ;  
Tho men pat sewed1 it, neded not hem to calle.  
Swiche reule and ordynavnce was there I-hadde,  
There was no yate warned to ony maner of whyght,  
But, that euery man shulde be ryght gladde,  
Thei were kepte open bothe day and nyght,  
The boordes euere cured and the mete dyght ;  
Whanne oon had his meel, in cam an other ;  
Of siluer vessel ther was many a fother.

No place was1 voide, neyther parlovr ne chavnbre,  
but alle were pei ful of men and women ;  
The grete paleys pat stant at Alysavndre,  
It was ful of peple, no man sayde “go hem!”  
Save reverens was had of lordes ; here ix. here .x.  
Thus kepte her astate ; pe Cytee eke al a-bovte  
Was ful of gentylls wyth-inne and wyht-ovte.

Lordes and ladys pat were there of hir kyn  
And to pat foste com bothe oon and other,  
Also were thei lodged in ful ryal In—  
Some were of hir faderis syde, some were of hir moder,  
Of curtesye and gentilnesse, game and noon other
Coronation Festivities and Gifts. [MS. Rawlinson.]

Was pan her carpyng, saue summe spoke of loue;
Every man spak of ping which was to hys be-houe. 756
Justys wer per, & poo wyth pe best;
Sume had pe bettyr & sume had pe werr;
pe grete theayr per had ful lytyll rest:
Euyr was per ftyng, but per was no werre;
Many noble men whech wer come fro ferre,
In pat same place wer asayd ychi oow
As well in wrestyllyng as puttyng at pe ston.
And after all pis is endyd & eke I-don, 764
Justis, reuell[is] & festes gune to slake,
pei toke her lene homward for to goon.
But set or pei fully had her lene I-take,
Ech lord whech had per any lady & make,
Was jouve to courser's, of whech pe on
Was blak as cole, pe other wythe as bow,
Wyth sadyH & brydyH of gold & of sylke;
Many moo rewards eke pan I can now seye;
Sume wer jouve mantelliS wyght as pe mylk,
On whech wer many a broche & many a beye.
bus ryd pei homwarde forth in her wy;
per is1 noght ellys now but 1 farweH & goo! 1 MS. it
I pray god be wyth sow.” bus is pe parlement doo. 777

Cam. 14m.

Hys lady, as pe story even forth telleth, 778
kepyth her chambyr & holdyth hyr bus inne,
Wyth hyr modyr pe qwen as set sche dwellyth;
her bokes for to loke on can sche noght blyne—
Who-so-euyr lett hyr, he dothe full gret synne! 782
To offende hys lady, what wene 3e it is?
per was no man pat tyme pat durst do thys. 784
It was oonly hyr ioye [&] all hyr entent,
ffeor hyr hert pat tyme was set to nowt elles—
ful hye honour per-by aftyward sche hente!
Was þanne her carpynge, saue some spoke of love;
Every man spak of thynge wiche was to his be-ove. 756

Joustes were there, and tho with the beste;
Some hadde the bether and some were of herre (!); 1
The grete Theatre ther had ful lytel reste: 1 w. o. h. on erasure.
Euere was there fytynge, but there was no werre!
Many noble men whyche were come fro ferre,
In that same place were a-sayde iche oon;
As weel in wrestlyng as puttyng at the stoon.

And after al thys is ended and eke I-doon, 1 overlined.
Joustes, renelle and festes gonne to slake,
Thei take her leve homward for to goon.
But set er thei fully [had] her leve I-take,
Eche lord wiche had there ony lady or make,
Was yove too courseris, of wiche the oon
Was blak as cole, the other whyt as boon,
Wyth sadeH and brydeH of gold and of silk;
Many mo rewardys eke þan I can now seye;
Some were yove Mantyllis white as the mylk,
On whiche were many a broche and many a beye.
Thus ryde thei homward forthe in her wey;
There is not ells now but “fare wel and goo!
I prey god be with yov!” thus his the parlament doo. 777

Ca. 14.

This lady, as þe story euene foorth telleth,
Keep thei chavnbre and holdyth thei thus Inne,
Wyth thei moder the queen as set she dwelleth;
hir bookes for to looke on can1 she not blynne— 1 Ms. canse
ho-so-eunere lette hir, he dooth grete synne!
To offfende his lady, what wene ye he is?
Ther was no man þat tyme that durste doo this.

It was oonly hir ioye and alle hir entent,
ffor hir herte þat tyme was sette to novght ells—
fful high honour therby afterward she hent!
Bothe wyght & wysdome owte of hyr hert welles, 
Euyu as pe streme rennyth fro pe welles. 789
Swych sayr frute in stodye dyd sche fynde, 
Wyth besy conceytes whechi sche had of kynde. 791
Ther was noo wyght pat in hyr presence 792
Durst onys touch of ony ille dede;
And if he dyd, he had hyr offens, 
ffor euyr-mor he coude not after spede;
As for to be hyr servaunde, pat is no drede, 796
Sche hated not pe persone, but only pe synne;
Of uertuous speci coude sche not blynne. 798
Ther was neuer wrong founde in pat may,
pe cors of hyr couernauws was euer so clene, 1
Bope pryuy & aperte, at every a-say,
Stedfast & stable was euer pis qwene;
Sche was a very seynt, truly, as I wene, 803
pow sche wer not baptised—so was cornelius;
hys prayer was herde, scriptur seyth pus,
Of our lorde godd, or he baptised wer,
And per-for was Petyr sent vnt-to hym
pe articles of pe feyth hym for to ler;
he had feyth be-for, but it was dyme,
he was made to cryst a ful ryght lyme;
hys feyth was not cause of hys good werkes,
But hys werkes causyd feyth, pus seye pese clerkes. 812
Thys same lady eke, thow sche not baptizad wer,
Sche hauntyd holy werkys be steryng of pe spryght,
Whech made hyr of synne for to hafe fere
And to loue vertu, bope day & nyght.
pe soule nedyth uertu as mech as y3e lyght—
pis wote pei well pat feel experyens.
pis was pe cause pat her noble presence 819
Was noryschers of vertu & qwenchers of vyce.
ffor whan sche coued a-spye any mysdrawte
Of man or of woman, pat pei wer nyce,
Katharine's great Goodness.

Bothe wit and wysdam oute of hir hert swelles (!),
Euene as [pe] strem renneth fro the welles.
Swiche fayr frute in stody dede she fynde,
Wyth besy conseytis wiche she hadde of kynde. 789

There was no wyght that in hir presens
Durste oones tovche of ony ille dede;
And if he dede, he had hir offens,
ffe or euere-more he covde not after speede;
As for to be hir seruaunt, pat is no drede, 792
She hated not the persone, but oonly the synne;
Of vertuous speche covde she not blyniie.
There was neuere wrong founde in pat may,
The cors of hir gouernavns was euere so clene,
Bothe preuy and apert, at every assay,
Stedefast and stable was euere pis qveene;
She was a very seynt, treweelly, as I weene, 803
Thov she were not baptysed—so was Cornelius;
his prayere was herd, scripture seith thus,
Of oure lord god, er he baptised were,
And perfore was petir sent on-to hym
The Articules of the feyth hym for to lere;
he had feyth be-fore, but it was dyni; 810
he was made to cryst a ful ryght lym;
his feyth was not caue of his good werkys,
but his werkys caused feith, thus seyn these clerkys.
This same lady eke, povgh she not baptised were,
She havnted hooly werkys be strengthe (!) of pe spyryt,
Wiche made hir of synne for to haue fere
And to love vertu, bothe daye and nyght.
The sovle nedeth vertu as moche as the hyrne lyght—
This wote pei weel that feele experiens.
This was the cauise that hir noble presens
Was norysshere of vertu and quenchere of vice.
fiir whanne she covde aspye ony mysdraught
Of man or of woman, that thei were nyce,
Katharine
for lor or for lofe wold sche leue nawte,
But soone schuld þei fulwysly be tawte;
"It may not be þus," sche sayd, "it is not honest;
A man, but he be reulyde, he is but a beest.

"What wene þe now whan þe trespaces?
þow I not a-spye sow, I sey sow trulye,
þer is oon a-boue þat loketh on our face,
And on all þe membrys of our bodye;
If he ony fowle dede may in vs aspye,
He deynyth¹ our seruyse—þis is my preue;
Sey clerkys qwat þei wyH, þus I be-leave.

"flor wele I wote, a-boue Iupiter and alle
Is a mayster-rewler, & eterne he is;
Vpon þis werld qwat-so-euyr¹ schaH be-falle,²
ffalle qwan it schaHe, he is euyr in blyse.
And þei þat loue vertu, schall not want, I-wysse,
Neuyr his gode lordschep; he may, as it is skylle,
Make goddes of men, qwan þat euyr he wylle."
þus wold sche sey, þat noble lady dere,
On-to her' servau?tes, and hem aH exhorte;
Sche was homly as þow sche wer' here fere.
þe dредfuH & sekely wold sche counfort;
Mery & glad was sche at eueri disport,
Sad eke þer-to qwan sche schuld sad be,
Godely of her' spech, of here expens fre.

Cam. 15m.

What is a lond qwan it hath now hed?
þe lawes are not kept, þe lond desolate,
þe hertes hangyng and heuy as ledy,
þe comouns grutchyng & euer at þe bate,¹
þere is kept non rewle, kept non⁰ astate.
þus seyde þe puple of surry alle-aboute,
"Our' kyng is now ded, oure lyth is nye owte.
for feer or for loue wulde she leue nawght, 824
But sone shuld þei ful wysly be taught; 834
"It may not be þus," she seyde, "it is nought honeste; 826
A man, but he be reuled, he is but a beeste.

"What were 3e now whan þe trespassæ ? 827
Though I not aspye 3ov, I sey yow trewelye,
There is oon1 a-bove þat looketh in oure face, 1 overlined.
And on alle the membris of oure bodye;
If he ony fovlhed may in vs aspye,
he deyneth oure seruyse—this is my preece;
Sey clerkys what they wot, thus I be-leue.

"þor wel I wot, a-bove Iubiter and alle 834
Is a mayster-revlere, and eterne he is;
Vp-on this world what-so-euere shal falle,
ffalle whan it shal, he is euere in blys.
And þei þat loue vertu shul not wante, I-wys,
Sithe of1 his good lordshiphe he may, as it is skyl, 1 overl.
Make goddys of men, whanne-so-euere he wyl."

Thus wolde she seyn, that noble lady deere, 841
On-to hir servantes, and hem alle exorte;
She was homly as pough she were her feere.
The dreedful and seekly wolde she conforte,
Mery and glad was she at euery disporte,
Sad eke þer-to whan she shuld sad be,
Goodly of hir speche, of hyr expens fre.

Cam. 15m. 845

What is a lond whan it hath now hed? 848
The lawes arn not kepte, the lond is desolate,
The hertys hangyng as heuy as leed,
The commouns grutchynge and euere at debate, 851
There is kepte no revle,1 ne kepte noon astate. 1 orig. rewle
Thus seyde the peple of surry al a-bovte,
"Oure kyng is now ded, oure lyght is ny ovte. 854

The Syrian folk

F 2
"Opir londys spoyle vs, & pat wyth-out mercy,
We mote nede suffyr, we may now odyr doo;
Pow we speke & calle and for help cry,
Per is no man glady wyth cum vs to.
We haue aHewey thoutz pat it schuld be so—
Wyth-out a kyng how schuld a cuntre stand?
We haue lost for euyr oure name & oure land.
"We haue a qwen), sche conyth among no men,
Sche loueth not ellys but bokys & scole;
late aH our' emmys in lond ryde or ren,
Sche is euery in stody and euermore sole.
jis wille turne vs aH to wrake & to dole!
But had sche a lord, zit aH mythe be wele.
O pou blynthia fortune, how turnyst pou þi wheel!
"Now hye, now lowe; now he þat was a-boue
lyght low be-nethe, in car' & myschef eke,
And he þat supposyd to conqwer' now hys2 lone,
he schall noght haf hyr' of all þis next weke;
Sumtyme be we heyle, sume-tyme be we seke.
O very onsekynmesse, o chaungand & variable!
Pou werdly lyffe, for euyr art pou vn-stable!
"Who schall þis londe wyth-out kyng now stande?
It was neuyr seyn þet þat þe sarsynrye
Was left a-lone vn-to a wommanes hande.
Sche must be weddyd, þis mayd, & þat in hye,
On-to sume kyng—our' loud may þus not lye.
ffy vp-on rychesse, but if þei worcheþ doo
To man þat weldyth hem—for þei ar mad þer-too.
"We schall far' ellys as þeise negardes doo,
ley vp her' gold & euyr wyll þei spare,
In all her' lyffe þei may not tend þer-too
To hafe any myrthe or ony welfare;
Ryght euyr þus now are we lyke to fare,
We schul haf rychesse & it schal do noo goode.
Godd forbede eke þat þis ryaht blode
"Other londis spoyle vs, and that wyth-ovte mercy, 855
We moted nedes suffer, we may non other doo;
Though we speke, and calle, and for help cry,
Ther is no man gladly wil come vs too.
We haue alwey thought pat it shuld be soo— 859
Wytheoute a kyng how shulde a contre stonde?
We haue lost for euere the name of oure londe.

"We haue a queene, she cometh a-mong no men,
She loveth not ellis but bookys and soole;
Lete alle oure enemys in londe ryde or ren,
She is euere in stody and euere-more soole.
This wil turne vs alle to wrake and to doole!
But had she a lord, yet al myght be wel.
O pou blynde fortune, how turnest pou pi1 whel ! 862 MS. lo
"Now hy, now lowe; now he pat was a-bove
Lyeth low be-nethe, in care and myschef eke,
And he pat supposed to conquere now is loue,
he shal not haue here of al pis nexte weke;
Somtyme we be hey1, somtyme we be seeke.
O very onsekernesse, o chaunged (!) and varyable!
Thou worldly lyf, for euere art pou onstable !

"how shal pis lond wyth-ovte kyng now stande? 876
It was neuere seen yet pat pe sarsynrye
Was left allone on-to womans hande.
She must be wedded, pis mayde, and pat in hie,
On-to som kyng—oure londe may pus not lye.
ffy vp-on1 rychesse, but if pei wurshep doo
To man1 pat weldeth hem—for pei arm made per-too. 882

"We shul fare elles as these nygardes doo, 883
ley vp here gold and [euyr] whil1 thei spare, 1 r. wil
In al her lyue pei may not tende per-too 885
To haue oo myrthe or ony weelfare;
Ryght euene thus arm1 we lykly to be brought in care (!),
We shul haue rychesse and it shal do no good.
God forbede eke pat this ryal blood 889
"Of our noble kyng schuld cesso þus in þis mayde!
We wyll require hyr on all-manner wyse
for to be wedded"—þus þe puple sayd;
"þer is noo reule ne in iustyse,
þei sett þe schyer, þe cessyons & þe cyse
Ryght as hem lyst; will for reson goth now—
þis gouernauns is no-thyng vn-to our' prowre.
"And if we to batayle schuld vs enbrace,
Who schuld lede vs, who schall be our' gyde?
A woman-kende neuyr 3et able was
To reule a puple þat is so grete & wyde,
To sette þe standard þe wengys ow þe syde;
And if we chose to captayn any oþer1 lorde,
Enuye & rancur' wyll cause some dyscorde."
Thys was her' lay thorow-owte all þe londe,
"Why is our' qwen) þus long wyth-owte a kyng?"
Bope hye & lowe all had þis on honde,
"Why is see vn-weddyd, þis þung, þis fayr' thynge?
Sche is full wyse, sche is full lykyng,
Sche is ful able a husband for to haue:
Sche mote so nedys, yf² sche wylle us saue."
Vp-on þis mater', euene wyth a comon asent,
Thei made a gaderyng wyth-oute autorite.
þfor serteyn lordes ryth sone haue þei sent,
That þei shal come þe comon¹ profyth to se. ¹ MS. comon
Among² hem alle þis was þan her' decre:
Vp-on þis mater' a lettir wylle þei wryte,
In most goodly wyse þei wyH þat lettir endyte,
In whech þei shal on-to her' lady þe qwen
And to her moder, whech is her' lady eke,
Wryte & pray þat þei wyl to hem seen,
As þei be ladies both mercyful & meke,
Thei suffyr no mor' þe lordes þus of³ greke
Ouyr-ryde hem so, it was not þe old gyse.
The lettir, certeyn', was wrytyn in þis wyse:
Of oure noble kyng shuld cese\(^1\) thus in pis mayde! 890

We wyl requyre hir on a\(\text{\textit{h}}\)-maner wyse
ffor to be wedded,”—thus pe peple sayde;

“Ther is no revle in lord ne in Jystyse,
They sette the shire, pe cessayons and the Cyse
Ryght as hem\(\text{\textit{d}}\) lest ; will for resoun goth now—
This gouernaunce is no-thing to oure prow.

“And if we to batayle shulde vs enbraas,
ho shal lede vs, ho shal be oure gyde?
A woman-keende neuere yet able waas
To reule a peple that is [so] gret and wyde,
To sette pe standard the wyngis on the syde ;
And if we chese to oure captayn\(\text{\textit{n}}\) ony lord,
Envye and rancovr wil cause some discord.”

This was her lay thurgh-oute al the land,
“Whi his oure qveeni thus longe wyth-ovten a kyng?”
Bothe hey and lowe al had pis on hand, 897

“Why is she on-wedded, pis yovnge,\(^1\) this fayre thynge?
She is ful wys, she is ful lykyng,
She is ful able an housbond for to haue:
She mote so nedes, if she wil vs saue.”

Vp-on this mater, euene wyth a comon\(\text{\textit{d}}\) assent,
Thei made a gaderyng wyth-ovten autorite.
ffor certeyn\(\text{\textit{n}}\) lordeis ryght soone haue pei sent,
That pei shul come the comon\(\text{\textit{d}}\) profyte to see.
A-mong hem alle pis was thanne her decree :
Vp-on this mater a lettere wil thei wryte,
In moost goodly wyse pei wil pat lettere endyte,
In whiche pei shal on-to her lady the qveeni
And to hir moder, whiche is her lady eke,
Wryte and pray pat pei wil to hem seen, 918
As thei be ladyes mercyful and meke,
Thei suffre no more the lordis thus of greke
Ouere-ride hem soo, it was not the olde gyse.
The lettere, certeyn, was wretens in this wise:

\(^{1}\) orig. cese

This was her lay thurgh-oute al the land,

“Whi his oure qveeni thus longe wyth-ovten a kyng?”

Bothe hey and lowe al had pis on hand, 897

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Thei made a gaderyng wyth-ovten autorite.
ffor certeyn\(\text{\textit{n}}\) lordeis ryght soone haue pei sent,
That pei shul come the comon\(\text{\textit{d}}\) profyte to see.
A-mong hem alle pis was thanne her decree :
Vp-on this mater a lettere wil thei wryte,
In moost goodly wyse pei wil pat lettere endyte,
In whiche pei shal on-to her lady the qveeni
And to hir moder, whiche is her lady eke,
Wryte and pray pat pei wil to hem seen, 918
As thei be ladyes mercyful and meke,
Thei suffre no more the lordis thus of greke
Ouere-ride hem soo, it was not the olde gyse.
The lettere, certeyn, was wretens in this wise:

\(^{1}\) orig. cese

They want her father Costus's line continued,
"On-to our' ladies, pe elder & pe zonge,
Be it now knowe pat porow aH surry-lond
Yt is seyd & spoke ny of euery tounge,
pat pei wer' neuer so lykly to be bonde
To opeI londes wheche haue pe hyer hond,
As pei ar' now. wherfor' to-gyder' pei crye
On-to yow, ladies, pat 3e wyH haue merceye
"Vp-on 3our' men, vp-on 3our' lorlos eke:
pei maynot lyue but pei defended be.
3our' hertys be so petouse & so meke,
3e wyl not lete pis mater' slyde, parde.
What is a lord but yf he haue mene?
What is a puple but yf pei haue a lord?
loke euery kyngdam porow-out aH pis world,\textsuperscript{1}
"But yf' pei haue a man pat dar' wele fyte,
Thei ar' put vnder. it was not sene or\textsuperscript{1} now
That surre' & cipre, & pat ylde pat hyte
Cande pe rych, wheech hath a see ful rowe,
Shuld be jus kyngles. to god we make a vowe,
We may not lyue jus long in rest & pes.
Of clamoure & cry wyH we neuer I-ses,
"But euuer be-seke 3ou, as oure ladies dere,
3e wyl be gouernyd & werk be counsayle;
Thynk' 3e be to vs both leef & dere,
And pInk' our' seruyse may 3et\textsuperscript{1} sumwhat a-vayle;
Lete sum pete owt of 3our' hertys hayle,
Suffyr 3our' puple haue sum of her' desyre!
This was pe losse certayn\textsuperscript{1} of men of tyre,
"Thei had no kyng, perfor pei had no grace;
Whan appolony was ded, fro hem passed & goo,
Euery man as per his owe mayster was.
God forbede for euyr pat it were so
In surre-lond! for pan were it vn-do.
"O

on-to oure ladies, the oldere and the youv[nge], be it now knowe pat thurgh al surry-lond
It is seyd and spoke ny ny of euery tovnge,
That thei were neuere so lykly to be bond
To other londes whiche han the heyere hond,
As thei are now. wherefore to-gedir thei crye
On-to youv, ladyes, that ye wil haue mercye
  "Vp-on your men, vp-on your lordses eke:
Thei may not lyve but thei defended be.
Youvre hertes ben so pytous and so meke,
Ye wil not lete pis mater slyd, hope we (!).
What is a lord but if he haue mene?
What is a peple but if he haue a lord?
Loke euery kyngdam thurgh-ovte al the word,
  "But if thei haue a man) that dar weel fyte,
Thei are) put vnder. it was not seenv er now
That surry and Cypre, and pat ylde pat hyghte
Cande the rych, pat hath a see ful row,
Shulde be thus kyngles. to god we make a vow,
We may not lyve thus longe in reste and pees.
Off clamour and Cry wil not we sees,
  "But euere be-sekke you, as oure ladyes, now heere (!),
3e wil be governed and werke be counsayle;
Thenketh ye be to vs bothe leef and dere,
And thenketh oure seruyse may yet somwhat avayle;
Lete som) pyte ovte of your hertys hayle,
Suffre youvre peple to haue somwhat of her desyre!
This was the losse certeyn of men) of Tyre,
  "Thei had no kyng, therefore thei had no grace;
Whan appolony was ded, fro hem passed and goo,
Euery man) as ther) his owne mayster wace.
God forbeede that euere it were soo
In surre-lond! for thanne were it vndoo.

925 The Letter.
929 *Syria was never so likely to be subjugated.
931 We Syrians
932 to fight for us.
936 want a Lord
938 Syria, Cyprus, and Candia are kingless.
943
945
947 When Tyre lost Appolonius, the land was in anarchy.
Katharine's Mother wants her to wed. [MS. Rawlinson.]

**Bk. I. Ch. 16.**

It was neuer sene forsooth, ne neyr schaft be;
And if it wer', far'-wele þan felicite!  

"This we desyre now, schortly for to telle,
And þus desyrith að þe lond be-dene,
þis is conclusion of að our' gret counselle :
That ouré nóng lady mote nede weddyd bene.
Late here haue choys, sche is wyse, we wene;
Chois hath sche, for many on wold her' haue.
Deliuer þis mater, so god your' soulys saue.
"This thing is að þat we wylle sey as now.
We aske a answere, and þat in hasty wyse.
We pray to god, to whom) we alle mote bowe,
He sette zow soo and lede in swech a gyse,
That ryth to-morow, or þe owt of bed ryse,
And er' 3e come owte in-to þe halle,  
That 3e desyre as we desyre now alle."

**Cam. 17m.**

The qwene answeryd & wrot ryght ðus ageyn,  
Sche seyd, þis thyng að-gatys mote be do;
To lyue a-lone in stody, it was neuer seyn)
That ony lady ony tyme dyd so.
Therfor her' wylle is fully sette þer-to
That her' dowter, qwen) of þat empyre,
Schaþ be weddyd hastyly to sum syre.

And vp-on þis her' letter hath she sent  
Ryth in þis forme & in þis-maner style:  

"The qween of surry, of cypre þat was brent,
Of candy eke lady & of many a myle,
Wyffe on-to costus whech but a lytyle whyle
Is passyd & ded, on-to her' puple she seyth:
She a-lowet3 ful wele her' manhode & her' feyth;

"Sche wyl as þei wyH, & hath do many a day,
Þat her' douter on-to sum kyngs shuld be
Maryed or wedded; she seyd 3et neuer nay,
It was neure seen for sooth, ne neure shal bee;
And if it were, farwel felycyte!

"This we desyre now, shortly for to telle,
And thus desyreth al the lond be-dene,
This is the conclusyoun of oure grete counselle:
That oure 3ounge lady mote node wedded bene.
Iete her haue choys, she is wis, we wene;
Chois hath she, for many on wolde hir haue.
Delyuere this mater, so god 3oure sovlys saue.

"This pyng is al that we wil sey now.
We aske an answere, and that in hasty wyse.
We pray to god, to whom we alle mote bow,
he sette 3ow soo and lede in swiche a gyse,
That right to-morwe, er 3e ovte of your bed ryse,
And er 3e come ovte in to pe halle,
That ye desyre as we desire nov alle."

Cam. 17m.

The qveen answerde and wrot ryght þus ageyn),
She seyde, "this pyng algates mote be doo;
To leue allone in stody, it was neuer seyn
That ony lady ony tyme dede soo."
Therfore hir wil is fully seet þere-too
That hir doghter, queen of that empyre,
Shal be wedded hastyly to som grete syre.

And vp-onþ this hir letter hath she sent
Ryght in this foorme and in this-maner-stile:
"The qveen of surry, of Cypre þat was brent,
Of Candy eke lady and of many a myle,
Wyf on-to Costus whiche but a lytyl while
Is passed and ded, on-to hir peyle seyth:
She alloweth ful weel her manhod and her feyth;

"She wil as thei wil, and hath doo many a day.
That hir doghter on-to som kyng shuld bee
Maryed or wedded; she seyde 3et neure nay,
Katharine's Mother wants her to wed. [MS. Rawlinson.]

**Bk. I. Ch. 17.**

But ueue her' wylle hath be in to pis degré,  
loke wher' 3e wyH & whanne, for so wyl sche.  
Sche wold ful payn \( pat \) pis \( ping \) wer' I-doo;  
Yt had be fynyschyd ful long' tyme a-goo,  

"Yf' it had ley in her' or in her' wylle.  
Sche thynkyth cerseyn reson \( pat \) \( pei \) sey:  
To hawe a kyng' it is ful goode skylle,  
Be-cause a woman neithir can ne may  
Do liche a man ne sey, it is no may,  
Go loke 3our' selue, for 3e be wyse men alle.  
My doutir, I trowe, on-to your' wyH shal falle.  

"She was neuer 3ete a-sayed in no degré  
Of' 30w ne me ne of' no-maner with;  
As in pis mater' sche seyd neuer may ne 3ee,  
We may not blame her' in no-maner plyth;  
She doth to vs as 3et no-thyng' but ryght,  
Ne non she east', truly, as I suppose,  
We wyll ful sone her' of' pis \( ping \) appose.  

"Yf' she consent, \( pan \) hawe we al I-doo.  
But pis same \( ping \)', certayn, touchith vs aH,  
It longyth nowt\( 3 \) only to on or too,  
But all our' reme herto must we calle,  
ffor grete pereH ellys \( pereH \) myth faH;  
Yt longyth to \( pe \) ferthest' as wele as to hem  
\( bat \) dwelle her' ny.  3e wote ful wele, her' em,  

[fol. 18]  
"The duke of' tyre, mote nede know pis \( ping \),  
The duke of' antioche eke, her' owne cosyn;  
If' we shul hawe a lord or ellys a kyng',  
\( pei \) mote consent, \( pei \) mote make \( pe \) fyn.  
Iete pis mater' no lenger slepe ne lyne!  
We wyll send oute now in aH hastily wyse  
\( bat \) euer\( y \) man shal com in hese best gyse  

"On-to pis alisaundre, \( per \) we dwelle as now;  
\( pei \) shal sey & her' alle \( bat \) euer \( pei \) wylle,
But euere hir wil hath be in this degree,  
Looke where thei wil and whanne, for soo wil shee.  
She wuld ful fayii) that this thyng were I-doo ;  
It hadde be fynshedy ful longe tyme a-goo,  

"If it had leyin in hir or in hir wille.  
She thenkyth certeyn resoun that pei say :  
To haue a kyng it is ful good skylle,  
becaue a woman neyther can wi ne may  
Doo lyche a man wi seye, it is no nay,  
Soo1 loke youre-selue, for ye be wise men alle.  
My dovter, I trowe, on-to your wil shal falle.  

"She was neuere yet assayed in no degree  
Of yow, no me, ne of no-mane wyght ;  
As in this mater she seyde neuere nay ne 3e,  
We may not blame hir in no-mane plyght ;  
She dooth to vs as yet no thyng but ryght,  
Ne non) she casteth, trewe, as I suppose.  
We wiln ful sone hir of this ping appose.  

"If [s]he consente, than) haue we alle I-doo.  
But pis same ping, certeyn), toucheth vs alle,  
It longeth not oonly to oon or too,  
but alleoure reem herto must we calle,  
flor gret perche [ellys] ther-of myght falle ;  
It longeth to the ferthest as [wel as] to hem  
That dwellyn here ny. ye wote ful weel, here hem),  

"The duke of Tyre, muste nede knowe this thing,  
The duke of Antyoche eke, hir owyn) cosyn) ;  
If we shal haue a lord or ellis a kyng,  
Thei mote conceente, thei mote make pe fyn).  
Iete pis mater no lenger slepe ne lyn) !  
She wil sende oute now in hasty wyse  
That euery man wi shal come in his beste gyse  

"On-to pis Alysavndre, there we dwelle as now ;  
Thei shal sey and here aH pat [euer] thei wille,
Ther' shalH no man, to god I make a vowe,  
Be lettyd for vs, speke he loude or styyle.''
This was þe sentense of þe qwenes bille.
The puple red it & was ful wele a-payde,  
"God saue our' lady," wyth o voys þus þei seyde.
Thus endeth þis boke of þis clene uirgine,  
In whch her' byrth, her' kynrod & her' countre
Is declared, so as she wold enclyne
hir' gracious help to send on-to me.
Now ferthermor' a newe boke be-gynne wyl we,
In whch we shal on-to hyr' worchep wryte,
So as we can in our' langage endyte,
The grete conflicte be-twyx þe lordes & her'
Ryth in þe parlement, whch was ful realy hold
At grete alysaunder—many a ful stout syre
On-to þat cite at þat tyme cam ful bold.
It wyl be long' or þat þis tale be told;
perfor I counself þat we make her' a pause
And eke a-rest ryth euene at þis clause.

liber secundus.  Prologus.

Loke whanne þe sele þe sparkes fayr' & bryth  
Spryng fro þe fyre & vpward fast to goo,
þe may suppose be reson & be ryth  
Summe fyre is nye, experiens tel leth you soo;
þer go no sparkes neithir to ner' fro  
But þer as fyr' is, þis se we ryth at eye.
In þis same maner of þis same lady I sey:
þeis holy wordes, þeis holy dedes eke  
Whechi sche spake & vsed here lyuande,
Alle þoo were tokenys þat her' hert gan seke  
Here gostly spouse, sche lefte not tyH sche fond
That blyssyd lord. sche knowyth not þit hys hand  
As sche schaH aftyr, but sche haue¹ tokenys gode; ¹ r. hath
And aH² of god sche knowyth not þit þe rode; ² r. als? 14
There shall no man, to our god I make a vow,
Be letted for vs, speke he loude or styelle."
This was þe sentens of the queenes bille.
The peple redde it, and was ful weel a-payede,
"God saue our lady" with oo voys thus thei sayde. 1029

Thus endeth þis book of this elene virgine, 1030
In whiche hir byrthe, hir kynred and hir contre
Is declared, soo as she wolde enclyne
hir gracyous helpe to sende on-to me.
Now ferthere-more a newe book begynne wil we, 1034
In whiche we shal on-to hir wurshyppe wryte,
So as we kan in oure langage endyte, 1036

The grete conflicte be-twixte the lordes and hir 1037
Ryght in þe parlemente, whiche was ful raly holde
At grete Alysavndre—many a ful stoute sir
On-to þat Cytee at þat tyme cam ful boolede.
It wil be long er þat this tale be toolde ;
Therfore I counseyh þat we make here a pavse
And eke a reste ryght euene at this clause. 1043

Liber secundus. Prologus.1

Looke, whan ye see þe sparkes Fayre and bryght
Sprynge fro the fyre and vpward faste to goo,
Ye maye suppose be resow and be ryght
Som fyre is ny, experyens telleth yow soo ;
There goe no sparkes neyther tooe ne froo
But there as fyre is, þis see we ryght at ey3e.
In this same maner of this lady I seye :

These hooly woordys, these hooly deedes eke
Whiche she1 spak2 and vsed here luyande,
Alle tho were tookenes þat hir herte gan seke
hir goostly spovse, she lefte not tyl she fande
That blyssed lord1. she knoweth not yet his hande
As shal she afterward, but she hath tookenes goode ;
And alle-soo1 of god she knoweth not yet the roode ;

1 MS. Cam.
1m.
Bk. II. Prot.

As sparks
show that fire
is nigh,
so Katharine's holy
words show
that she is
seeking
Christ,

1 overlined.
2 MS. spark
1 overlined.
1 soo overlined.
Katharine praises Virginity.  [MS. Rawlinson.

Bk. II. Prol.

Sche knowyth not crist, sche hath not herd his lore, 15
But jit þe fyre of charite & of loue
Brennyth in here, so þat euere more & more
Here hert is sette on oon þat sytte a-boue.

I trowe þat dowe ḱ þe qwech vp on crist dide houe 19
Whanne he was baptised, had mad in hir hys nest.
This wote I wele, sche can not now haue rest,

But aþ hir spech is now to comend 22
þe grete vertu qwech we virginite
A-mongys [vs] ḱ name. who coude þanne a wende  ḱ omitted.
That on þis vertu so dewly thynkt wold sche ḱ
fîr swench exaumplés want in þat cuntre;
Ther is no man desyrth sche be a mayde,
Sche mote be weddyd nedys, þus þei sayde.

And as we see, þe more is leyde to brenne 29
þe gretter fyre þer is, it is no dowte;
fîr drawe awey þe schydys fro it þen,
Sone wyH þe fyre be qwenchyd & be owte:—
þe more þis lady vertuís is a-bowte 33
þe more þei grow, þei haue a fuH gode grownde.
Here cours, þei sey, as sercle it is rownd,

fîr eueri vertu folowyth ryth aftyr odyr: 36
Whan on is come, he callyth ine his felaw; 1 orig. so
þei loue to-geder as syster or as þe brothyr,
Ech of hem aþ his besynesse doth to draw,
TyH aþ be come—ryth swench, lo, ḱ is her lawe,  ḱ
Be-gynne ageyn when þou hast vsed þe last;
here serculed cours ryth þus, lo, haue þei cast.

Thys made here hate þese fleschly lustys alle, 43
fîr in þis sercle sche is so farre I-paste
þat from þat whele sche cast here not to falle;
here hert & þei be teyd so wondyr fast,  ḱ
Of hem it hath take so swetly þe tast,
Thei are mette and mates, now & euere-more,
Thei are now bownd to-gedyr wondyr sore.
She knoweth not cryst, she hath not herd his lore, But yet þe fyre of charyte and of love Brenneth in hir, soo þat euere more and more hir herte is sette on oon that sitteth a-bove.
I trowe þat dowhe whiche vp-on cryst dede houe Whanþ he was baptysed, had made in hir his nest.
This wote I weel, she canþ not now haue rest,

But al hir speche is now to comende
The grete vertu whiche is vyrgynyte,
A-mong vs namely—who cowde thanne a wende
That on þis vertu so dewly thenke
ffor swyche exaunplys wante in þat contre ;
There is no manþ desyreth she be a mayde,
She mote be wedded, nedys thus, þei sayde.

And as we see, þe more is leyd to brenne
The grettere fyre þer is, it is no dowte;
ffor drawe a-wei þe shides fro it thenne,
Soone wil þe fyre be qvenched and be ovte :
The more this lady vertues is aboute
The more thei growe, þei haue a ful good grounde.
Her virtues grow:

ffor euery vertu folweth right after other : [fol. 18 b]
Whanþ onþ is come, he calleth in his felawe ;
Thei loue to-gedir as sister or as the brother,
Eche of hemþ alle his besynesse dooth to drawe,
Til alle be come—right swiche lo is her lawe,
Be-gynne a-geynþ whanþ thou hast vsed the last ;
her sercled cours right thus loo haue þei cast.

This made hir hate these fleshly lustys alle,
ffor in þis sercle she is soo ferre I-paste
That fromþ that wil (!) she casteth hir not to falle ;
hir herte and thei be toyed so wunder faste,
Of hem she hath soo sweetly take þe taste,
They armþ mette and mates now and euere-more,
Thei armþ now bounde to-gedere wonder sore.
It acordeth full weel, me thynk, to here name
That vicyous lyfe in here schuld haue no place;
Here name, pei seyn, it is so full of grace
That synful lyfe it can distroy & race;
For pei it menyth, certeyn, it is no nay:
Cata in grew, in englysch is pei to say

"Ouyr aH" or "aH," & ryne in oure langage
Sownd "fallyng," as who schuld sey, in here
Of synne & schame aH pe sory rage
Destroyd was, it neyhyd her not nere.
Pei holy vertues were to here so dere,
Pei putte a-vey of synne[s] aH pe flok;
Pei are schyt owt & sche speryd pe lok.
O noble lady, pat art now us abone,
Suffyr oure tungys, pei vn-worthy be,
To telle pi lyfe, pi1 langoure & pi1 loue
Pat pou had here in pi denoute seere,
To telle pe sorowe eke & pat aduersite
Whech wyth pi lordys pou suffyr'd as a clerk!
We wyH now streyte dresse vs to pat werk!

CaH. 1m.

Now is not ellys but ryde, go & ren,
Messangerys are oute on hasty wyse
To calle to parlament alle-maenr menne,
That pei come alle now in her' best gyse;
Clerkes must come, for pei be so wyse,
And lordes eke, be-cawse pei be strong.
This gaderyng hardly was not taryd long:

For, as I rede, wyth-inne wekys three
Thei be come thydir, & pat wyth gret pryde:
The prince of capadoce wyth a gret mene,
The erl of ioppyn cam ryth be his syde—

per myght men se who can best sytte & ryde;
It accordeth ful weel, me thenketh, to hir name
That vyciouse lyf in hir shuld haue no place:
These latyn bookes, I suppose, seyn the same,
hir name, þei seye, it is soo ful of grace
þat synful lyef it can distrye and race;
for thus it meneth, certayn, it is no nay:
Catha in greu, in englyssli is to say "Ouere alle," or "alle," And ryne in oure langage
Soundeth "fallyng," as we1 shulde sey, in heer
Of synne and shame al the sory rage
Destroyed was, it neyhed hir not neer.
These holy vertues were to hir soo deer,
Thei put a-wey of synne[s] al the flock,
Thei arm shet oute and she spered the look.

O noble lady, þat art now vs a-bove,
Suffreoure tounges, þhough thei onworthi be,
To telle thi lyef, the langure and the love
That þou hadest in thi devoute secre,
To telle the sorwe eke and that aduersite
Whiche wyth thi lordes þou suffered as a clerk!
We wil now streit dresse vs to þat werk.

Cap. 1.1

Now is not ellis but ryde, goo and reume,
Massagerys arm outh on hasty wyse
To calle to parlament alle maner men,
That thei alle come now in her beste gyse;
Clerkys muste come, for þei ben so wyse,
And lorde eke, be-cause thei be stronge.
This gaderyng hardlyly was not taryed longe.

þfor, as I reede, wyth-inne wekes thre
Thei be come theder, and that wyth grete pryde:
The prynce of Capadoce with a grete mene,
The Erle of ioppes cam rydyng be his syde—
There myght men see who cam best sytte and ryde;

Notes:
1. MS. Cap. 18
The Parliament in Alexandria. [MS. Rawlinson.]

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Bk. II. Ch. 1.  

pe prince of paphon is come pe'dyr allsoo,  
pe duke of damask, wyth many [an]1 ope'r moo;  

The duke of salence; pe duke of garacen,  
pei wer' ther' reall, & eke so was he  
pe erle of lymason—all many strong men  
had pei wyth hem, pese reall lordes thre.  
pe amerell of Alysaundy'r, wyth solennite  
he hath receuyyd hem, he was a full strong syr.  
he is come also, pe noble duke of tyre.

Last of all pe'dyr gan aproche  
A worthy man, hyr owyn) ny cosyn),  
pei call hym pe' pe duke of Antioch;  
All pis mater? he schall now determyn),  
bus wene pei alle, for owte of o lyn'e  
Ar? pei come bothe; he may ryght nowt wante,  
hys wyll in her' hert ful sone schall he plant.

The day is come now whech asygned was;  
pe lordes are gadred to-gedyr all in-fer'.  
pe lenghe of pe halle fully too hundyrd pace  
So was it, certen), in wech pei gadered wer',  
Syttynge in her' counsell—too men pat wer' pe'r  
pei mett it hem-self, pei seyd it was soo—  
Swech howses in pis werld ar not many moo.

A grete lorde was chose pe'r a-mong's hem alle  
To tell hyr1 wylle—"speker", he2 sey, he was,  
I wot not veryly what pat men hym calle.  
he went ful esly forth a ful soft pas  
Tyll he was come ryght be-for pe face  
Of pis meke lady, & pe'n bus he seyd:  
"Myn souereyn lady, 3e schull not be dysmayde,  
"3e schall forzene, & pat I pray 3ow her',  
Thow I to 3ow sey tr'uth, as I must nede.  
I am a seruaunt, for I hafe take wage & hyr'
The prynce of paphon is com thair also,
The duke of Damaske, wyth many other mo;

The duke of salence, the duke of Garaeneen,
Thei were there ryal, and eke so was he,
The Erle of lymason, with ful many strong men
had thei with hem, [pese] ryal lordes thre.
The amyraH of Alysaundre, with solenynye
he hath receyued hem), he was a ful straunge syre.
he is come also, the noble duke of Tyre.

The day is come now whiche assigned was;
The lordes arn gadered to-gedyr alle in-feere.
The lengthe of the halle fully too hundir paas
So was it, certyn), in whiche thei gadered were,
Sittynge in her counseyl—tho men] pat were there
Thei mette it hem-selue, pei seyde it was soo—
Swhiche hovses in pis world arn not many moo.

A grete lord was chose there a-mong hem alle
To telle her wil—"spekere," pei seyn, he was,
I wot not veryly what pat men) hym calle.
he went ful esly foorth a ful soft paas
Til he was come ryght be-forn) pe faas
Of pis meke lady, and }anne thus he sayde:
"My souereyn] lady, ye shul not be dismayde,
"Ye shal foryene, and pat I prey yow here,
Thow I to yow sey treuthe, as I muste nede.
I am a seruant, and haue take wage in fere1
Of yow, my lady, & that in many stede;
I am chose eke þe nedys for to bede
Of all your' reume, of lordys & of othyr—
I except ryght noon; for certenly þou' modyr

"As in þis case is ryght on of heme.
Sche wyll & þei, þat 3e, my lady der,—
So wyll my lord þe duk of tyr, 3ou'r hem,
I sey not fals, for he is present her—
What schuld I lenger' hyde now my mater',
3e must now leue your' stody & 3ou'r bokys
And tak your' solace be feldys & be brokys.

"T[h]ynk on your' kym, thynk on your' hye lyne;
If 3e lef þus, þe elde auncterye
Schall fayle in 30w. þer is no dyuyne
Ne phylysophre her' wyll sey þat I lye,
ffor I sey þus: on-to our' goddys hardylye
It is not plesaunce þat 3e schuld þus doo;
It pleseth hem bettyr, & 3e consent þer-too—

"And eke 3ou'r puple—þat 3e a husband haue,
A real lord, whech may us alle defende.
þe goddys ffrenchep if 3e wyll kepe & sauc,
On-to þis purpose 3e mote nede condescende;
3ou'r puple gretly þer'-by schuld 3e mende.
Excuseth not þat wyll noght be excusede,
Ther' is swech choys, it may not be refusede.

"What lord is þat, if onys he myght yow see,
But he wold hafe 30w? mech mor', dar' I sey,
If he knew your' cumynge, as now do we,
he wold desyr' 30w in all-manner' weye;
hys crowne, hys kyngdam wold he rather leye
þan he schuld want your' noble wyse presence—
Who se yow onys, desyryth not 3ou'r absence.

"Ther'-for', lady, 3ou'r servauntis are now her'
Be-sekyng [yow]' þat 3e wyll of 3ou'r grace
Of yow, my lady, and that in many stede;
I am chose eke the nedes for to bede
Of alle your reem, of lordes and of othir—
I excepte ryght now, for certeynly your modir

"As in pis caas is ryght ond of hem,
She wil and thei, pat ye, my lady deere,—
Soo wil my lord the duke of Tire, your eem),
I sey not fals, for he is present heere—
What shuld I lengere now hyde my mater,
Ye must now leue your stody and your bookes
And take youre solace be feeldes and be brookes.

"Thenke on youre kyn), thenke on your hei lyne;
If ye leue thus, the old auncetraye
Shal fayle in yow. ther is no dyuyne
Ner philysophere here wil sey pat I now ly3e,
ffor I sey thus: on-to ovre goddys hardylye
It is now plesauns that ye shuld thus doo;
It pleseth hem better, and ye consente ther-too—

"And [eke] your puple—that ye an husband haue, and take a Husband.
A ryal lord, whiche may us alle defende.
The goddys frenshepe if ye wil kepe and saue,
On-to this purpos ye mote nedede condescende;
Yourre puple gretly therby shul ye mende.
Excuseth not that wil be not excused,
There is swyche choys, it may not be refused.

"What lord is that, if ones he myght yow see,
But he wold haue yow? moche more, dar I seye,
If he knewe your connyng, as doo we,
he wolde desyre yow in al-manner weye;
his crowne, his kyngdam) wolde he rather leye
Than he shulde whante your noble wyis presens—
Ho see yow ones, desyreth not your absens.

"Therfore, lady, youre seruauntys arm) now here
Be-sekyng that ye wil of youre grace
The Speaker asks Katharine to marry. [MS. Rawlinson.

**Bk. II. Ch. 1.** Ope 3our' eres & lyst to our' prayer—
for pis cause only came we to pis place
Ryght all in-feer'. 3e may vs graunte solace,
Or peyne & sorow, ryght as 3e lyst to chese;
3our' answer', lady, schall cause on of pes." 152

**Bk. II. Ch. 2.**

Fvl a-stoyned & all a-basched sore
was pis lady, whan sche herd hym than.
"O noble godd," thowt sche, "pat I now wore
No qwen, ne lady! for I ne wote ne can
Voyde pe sentens of pis ilke wyse man;
My priuy counsell whech I hafe bor' long,
Now must it owte, & pat thynkyth me wrong.
"ffor if I schewe pat I so long hafe bor',
pe priuyest poynct of my perfecteeyoun,
Me thynkyth swyrly pan pat I hafe lore
pe hye degre of my devercyoun.
Whan veynglorye comth, uringt is pan gonl;
Vertu serveth to plese godd only,
And not pe puple—ryght pes redd hafe I.
"If I concelle my counsell, pan schall I falle
In indignacyon of all my puple her';
If I denye her' askyng in pis halle
And tell no cause, I put hem mor' in dwer'.
Whech ping I do, I fall euyr in dawngere.
3et wondyr I sore pat my hert is sett
On swech a poynct, pat I can not lett,
"And 3et it is ageyns myne owyn lawe,
Whech I am swor' to kepe & to defende!
My mynd it faryth ryght as on pe wawe
A grete schyppe doth : for [whan]1 he best wende
To be escaped, pan comth pe wawys ende,
he fyllyth pe schyppe & forth a-non) is goo.
On-to pis poynct I drede I am browte too. 180

1 om.
Open your eeries and leste to oure prayere—
for his cause oonly com we to his place
Right alle in-fere ye may graunte vs solace,
Or peyne or sorrow, ryght as ye leste to chese;
Your answere, lady, shal ben oon of these."

**Ca•m. secundum.**

FvH astoyned and al abashed soore
was his lady, whan she herde him\(^1\) pæn.
"O noble god," thought she, "that I now where
No queene ne lady! for I ne wot ne can"
Voyde the sentens of his ilke wyse man;
My preuy counseH whiche I haue bore longe,
Now muste it ovte, and that thengeth me wronge.

"flor if I shewe \(\text{pat}\) I soo longe haue bore,
The preuyest poynt of my perfectyon,
Me thenketh suerly pat I haue lore
The hey degree of my deuocyon.
Whan veynglory cometh, vertu is \(\text{pan}\) goon;
Vertu seruyth to plese god oonly,
And not the puple—oonly ryght thus red haue I.

"If I consele my counseH, than\(\text{shal}\) I falle
Into\(^1\) the indignacyon of alle my puple here;
If I denye her askynge in this halle
And telle no cause, I putte hem more in dwere.
Whiche ping I doo, I falle euere in daungere.
Yet wondre I sore \(\text{pat}\) my\(\text{rd}\) hert is so\(^1\) sette
On swiche a poynt, that I can\(\text{w}\) not lette,

"And yet it is ageyn\(\text{w}\) my owne lawe,
Whiche I am swore to kepe and to defende!
Myn\(\text{w}\) mende it fareth ryght as on \(\text{pe}\) wawe
A grete shyp dooth: for whan\(\text{w}\) he best wende
To be skaped, than\(\text{w}\) cometh the wawes ende,
h he filleth the ship and forth an\(\text{w}\) is goo.
On-to this poynt I drede I am\(\text{w}\) brought too.
"I supposed ful welle to leue now at mynde
Now must I leue my stody & my desyre,
My modyr, my kyn, my puple if I wyll plesse;
I most leue stodynd wascli my boke in myre,
Ryde owte on hunteynge, vse all new a-tyre!
Godd, you knowyst my preuy confessyon,
I hafe made all a-nothyr professyon!

"If I myght kepe it, I schall set, & I may,
Contynue þe same, to godd I make a vowe.
Schuld I now chaunge my lyife & myn aray,
And trace þe wodes a-bowte undyr þe bow?
I loued it neuyr, who schuld I loue it now?"
þus thowt þis mayde be hyr-self a-lone,
And aftyr softly wyth syhynge gan sche grone.
Sche spak þan lowde, þei myght her at onys:
"Gramercy, lordes," sche seyd, "of your good wylle!
3e sey, 3our feldys & your wonys
Are in poyn for me to scatyr & spylle,
But if I take a lorde now me vn-tylle
Whech may put all þis in gouernaunce;
þan schuld 3e hafe bope rest & abundaunce.

"I suppose weele þat it schulde be soo.
3et wyll 3e graunte, parde, of curtesye
þat syth þis þing muste nedys goo þer-too,
þat I my-selfe, in whom all þis doth lye,
May hafe a-vysement. I am not schape to flye,
Ne to fle neyther? me þinkyth, þe euerychon
haue ful gret hast, & I haf ryght noon.

"I am but 3unge, I may ful weell a-byde,
þus schuld 3e sey to me if I had hast.
lete all þis mater as for a whyle now slyde,
Tyll mo 3erys of myn age be past;
þer-wylles wyll I bope lok & tast
Wher? I wyll sett me, & telle yow myn a-vys.
I wold noght men seyd I wer' hasty or nyce.
"I supposed ful wel to leue now at myn eese: 183
Now must I leue my stody and myn desyre,
My modir, my kyn, my peple if I wil plese;
I muste leue stody and washi myn book in myre,
Ryde ovte on huntynge, vse al newe a-tyre! 187 God, thou knowest my preuy confession,
I haue made al a-nother professyon!

"If I myght kepe it, I shal yet, and I may,
Contynue the same, to god I make a vougli.
Shulde I now chaunge my lyf and myn aray,
And trace pe wodes abovte vndir the bow?
I loued it neuere, how shuld I loue it now?"
Thus thought this maybe hir-selue allone,
And after softly with synynggan she grone.

She spak than loude, þei myght here at oones:
"Gromercy, lordes," she seyde, "of your good wil!
Ye seye, youre feeldes and your wones
Arn in poynt for me to scatyr and spyl,
But I take a lord now me on-tyl
Whiche may putte al þis in gouernaunce;
Thanne shuld ye haue bothe rest and abundaunce.

"I suppose weel þat it shuld be soo.
Yet wil ye gravnte me of your curtseye
That, sith þis thyng muste nedes goo ther-too,
That I my-self, in whom þis dooth lye,
May haue avisement. I am not shape to flye,
Ne to flee neyther! me thenketh, ye everychow
haue ful grete hast, and I haue ryght noon.

"I am but yovng, I may ful wel a-byde,
Thus shuld ye seye to me if I had hast.
let al this mater as for a whyle now slyde,
Til no þeerys of myn age been past;
There-whiles wil I bothe lokew and tast
Where I wil sette me, and telle yow myn avys.
I wolde not men seye I were hasty or nys.
Bk. II. Ch. 2.

"for hasty schall I noght be in pis mater; 218
I sewyr' srow her', I wyll noo husbond take
But if I telle my frendys wherh be her',
lest þat I renne in daunger & in wrake.
What schuld I lenger to srow tale now make?
Tyme goth fast, it is full lyght of lope,
And in a-bydyng men seyn þer lyghte hope.

"Thus schall we boþe wyth a-vysement werk;
Best it is, me þinky, þat we do soo.
late þe puple for a whylle iangyll & berk,
Spek at her' lust—so are þei won to doo;
þe choys is myne, I mote consent þer-too.

[fol. 21, b.]

Tyme of a-vysement to haue I pray yow—
Thys is aH & sum þat I wyH sey as nowe."

Bk. II. Ch. 3.

Than ros a lord, a man of gret statur',
A rych man eke þei sey þat he was;
hys wordes wer' taut hym wyth ful besy cur'
Of a clerke þere, þe mor' & eke þe lasse—
hys wytte was not sufficient as in þis cas
To speke in þis mater', ryth þus,he þouth.
"Myn owe lady," he seyde, "it is ful der' a-bowth

"The absens of your' fader now in þis land:
I haue lost my-selue, & so haue opir' moo,
A thousand pownd þat was þoo in my hand,
Whan þat he deyed & went vs þus froo;
The same haue opir men, I am sekyr it is soo.
We ar' come heder to her' now your' entent
In þis mater', & þe haske a-vysement!

"3e myth a be vysyd, lady, wele I-now
long' or þis tyme, if' þe had lyste;
In long' a-bydyng' is ful lytyl prowe—
AH þat euer I mene I wold þat 3e wyste.
It is mor' sykyr a 'bryd in your' fyste
Katharine craves Delay.

"ffor hasty shal I not be in this matere; I sewer you heere, I wyl non housbond take
But if I telle my freendes whiche be here, lest pat I renne in daunger and in wrake.
What shuld I to yow lengere tale now make?
Tyme gooth faste, it is ful lyght of lope,
And in a-bydyng men seyn there lyeth hope.

"Thus shal we bothe wyth avysement werke;
Best it is, me thenketh, pat we doon soo.
late pe peple for a while iangle and beerke,
Speke at her lust—soo arm thei wont to doo;
The chois is myn, I mote consente ther-too.
Tyme of avysement to have I pray yow—
This is al and sum pat I wil sey as now."

Thanne ros a lord, a man of gret stature,
A ryche man eke sei seyn that he was;
his wordes were taught hym wyth ful besy eure
Of a clerk there, the more and eke the las—
his wyt was not sufficient as in pat cas
To speke in this mater, ryght thus he thought.
"Myn owne lady," he seyde, "it is ful deere abovght,

"The absens of your fadir now in this land:
I haue lost my-self, and soo haue other moo,
A thousand pounc pat was tho in myn hand,
Whan pat he deyed & wente vs thus fro;
The same haue other men, I am seeker it is soo.
We arm come now heder to here youre entent
In this mater, and ye aske avysement!

"Ye myght a be avysed, lady, weel I now longe er pis tyme, if ye had lest;
In longe a-bydyng is ful litel prow—
Al pat euere I meene I wolde pat ye west.
It is more sekyr a byrd in your fest"
Bk. II. Ch. 3. Than to haue iij. in pe sky a-boue,
And mor' profetabyl to your' be-houe. 252
"The gray hors, whyl his gras growyth,
May sterue for hunger, bus seyth pe prouerbe.
Every wyse man as weele as I now knowyth
The sore may swelle long', or pe herbe
Is growe or rype—a grete clerke of viterbe 257
Seyd so sumtyme & wroot it in hys boke.
We haue ful grete nede to spye & to loke
"That we may haue a kyng to rewle us & yow, 260
To gouerne pe lawe pat it' shuld not erre,
To be to traytourys both cruel & row,
To lede pe lordys whan pei go to werre.
syro 3our' kend pis gouernauns is fulf ferre,
Your' blod is not so myty for to abyde
To se man' be slayn be 3our' owyn1 syde, 266
1 mow expunged.
1 overlined.

[fol. 22, 2nd hand] "To se pe boweles cut oute of hys wombe
And bren't be-for' hym, whyll he is on lyue,
To se man' serued as pei serue a lombe,
Thorow-oute hys guttys bope rende & ryuc,
To se hem draw oute be four' & be fyue. 271
3our' pytous hert myght not se pis chaunce,
flor it wold mak yow to fall in a trauus. 273
"Ther-for' it is best to zow, pus we pink,
To take a lord pat may suffyr all thys,
Wheech may se men flete & also se hem synk,
Suffyr hem to smert whan pei do a-mys,
Whan pei do weell to hafe reward & blys. 278
Ryght pus I mene, I mak no lenger' tale;
But 3e do pus, gretter' growyth our' bale." 280

Ca'm. 4m.

Thys lady answerd on-to pis lord a-geyn': 281
"My faderes absence is mor' greuous to me
Than to haue three in the sky a-bowe,
And more prokytable to youre be-hove.  

"The grey hors, whil his gres groweth,
May sterue for hunger, thus seyth the proverbe.
Every wysman as wel as I now knoweth
The soor may swelle longe er the herbe
Is growe or rype—a grete clerk of viterbe
Seyde soo somtyme and wrote it in his booke.
We haue ful grete neede to spye and to looke

"That we may haue a kyng to revle vs and yow,
To gouve the lawe that it shuld not erre,
To be to traytouris bothe cruel and row,
To lede pe lordis whan they gow to werre.
ffro youre kende this gouve rnauns is ful ferre
Youre blood is not so myghty for to a-byde
To see men slay be youre owen syde,

"To see pe bowailes cutte oute of his wombe
And Brent be-fore hym, whil he is on lyve,
To see men be serued as thei serue a lombe,
Thurgh-oute his guttes bothe rende and ryue,
To see hem drawe oute be foure and be fyue.
Youre pytous herte myght not see pis chaunce,
ffor it wolde make you to falle in a traunce.

"Therfore it is best to yow, thus we thenke,
To take a lord that may suffre al pis,
Whiche may see men fleete and also hem synke,
Suffre hem to smerte whan pei doo a-mys,
Whan pei doo wel to haue reward and blys.
Ryght thus I mene, I make no lengere tale;
But ye doo thus, grettere groweth oure bale."

Cam. quartum.
Katharine argues against a Husband. [MS. Rawlinson.]

RS. II. CH. 4. pan to 3ow alle, pis dar I sauely seyn.
And thow he leuyd, he wer' no mor', parde,
But o man—wyth-oute men what myght he
Doo or sey but as o man a-lone?
What nedyth 3ow now for to make swecli mone

"ffor losse of o man? 3e coude, whyll he was here,
Defende 3our' self, thow he wyth 3ow not 3ede:
3our' ennemyes alle 3e put in full grete dwere,
pan wer' pei kept full low, in full grete drede.
My lord my ffadyr whan dyd he 3ow lede?
Not many 3erys be-for pat he went hens.
As 3e dyd pan, dothe now in hys absence! 1 ms. 3ed

"3e chose a capteyn) poo, so may 3e now,
To whom obeyd as in pat iornay
Every lord, loked he neuyr so row,
pei durst not onys to hym pan sey nay.
Goode serys aH, of pacyens I 3ow pray;
Why may 3e not do now as 3e dyd panne?
What nedyth 3ow pus to gruchi & to baune?

"3e sey it is lost, aH pat was sume-tyme
Wonne wyth swerde. I wote as well as 3e,
pat many a theft & many a gret cryme
Was hyd fro hym be craft & sotelte,
And sume wer' punnychyd—he wold it schuld so be—
And 3et of 1 pis punchyng oft he knew ryght nowt.
May it not now in pe same case be wrowte? 1 ms. of

"I vouch-sane, 3e ryd & eke 3e renne
To seke 3our' ennemyes wheeli do 3ow pis wrong,
Distroye her' cuntry, her' howses down) 3e brenne,
pe traytours eke be pe nek 3e hem hong—
What word seyd I enyr, eyther schort or long,
Schuld let 3our corage? I pray 3ow tell me now.
Be good to me ryght as I am to 3ow:"
Iier
Father
was
only
man.

Than to yow alle, this dar I saucly seyn!”
And thow he leued he were no more, weel kenne ye,
But oo man wyth-oute men, what myght he
Doo or seye, but as oo man allone?
What nedeth yow now for to make swiche mone

“My lord my fadir whanne dede he yow leede?

Ye chose a captayn tho, so may ye soo now,
To whom obeyed as in that iornay
Every lord, looked he neuere soo row,
Thei durst not oonys to hym panne sey nay.
Good sirs alle, of pacyens I yow pray,
Whi may 3e not doo now as 3e did panne?
What nedeth yow thus to grotche and banne?

“My seye it is lost, al that was sumtyme
Wonne with swerd. I wot as weel as ye,
That many a theft and many a grete cryme
Was hid fro hym be crafte and sotylte,
And somme were punyshed—he wolde it shulde so bee—
And yet of this punyshyng ofte he knew ryght nought.
May it not now in this same wyse be wrought?

“I vowche-saf, ye ryde and eke ye renne
To seeke youre enmys whiche doo yow pis wrong,
Destroye her contres, her houses doo ye brenne,
The traytoures eke he nekke pat ye hem hong.
What woord seyde I euere, eyther short or long,
Shulde lette yowre corage? I pray yow telle me now.
Beeth good to me, ryght as I am to yow.”

KATHARINE.
Than ros a reall, a rych lord per-wyth-alle,
pei called hym clarus, prince of capados;
Vp-on hys knees a-noon he gan down falle,
"Madame," he seyd, "3our conseytes are full clos;
3our name is spronge, 3our cunning & 3our los—
All peis are know, pei may not now be hyd;
And 3et 3e may neyther doo ne byd

"As may a man. 3our fadyr—godd hafe hys sawle—
As seyd pis lord, is ded & go vs froo;
What-so-euyr men crye or elles gaule,
We are full lykly to falle in care & woo.
Come now who schall, he is I-pased & goo,
And 3e be left for to be our qween.
It lykyght vs weel pat it schuld so been,

"But 3et pe chaunge is wondyr-full, me think:
3f for a man, a woman now we haue,
And pat a mayde! it may in no wey synk
In our hertys pat 3e myght vs saue—
I schall sey truthe, thow 3e pink I raue.
3e wyll wepe, & 3e 3our fyngyr kytte:
Who schuld it pan setyll in our wytte

"3e myght redresse all pat was now spoke?
A kyng is ordeynd ryght to pis entent:
To kepe hys castelys, pat pei be not broke,
To kepe hys puple, pat it be not schent.
Now is pis werk all othyr-wyse I-went;
To kepe all pis, a woman is not strong enow,
We must enforce us per-for to kep 3ow.

"And thow 3e be pe fayrest pat beryth lyffe—
3f for so wene I, & so wene many moo—
It wyll be-come 3ow full welle to be a wyffe,
Myn owne lady, & 3e wold enclyne per-too,
To bryng forthe the frute, eyther' on or too—
Katharine is urged to marry, by Clarus.

Cam. quintum.

Thanne ros a rial, a ryche lorde eke wyth-alle,
Thei called hym Clarus, prynce of Capados;
Vp-on his knees a-noon he gan doun falle,
"Madame," he seyde, "your conseytes arn ful cloos;
Youre name is spronge, youre connynge and your loos—
Alle these arn knowen, thei may not now be hid;
Yet may ye neyther doo ne bid

"As may a man. your fadir—god haue his saule—
As seyd þis lord, he is ded and goon vs fro;
What-so-euer men crye or ellys gaule,
We arn ful lykly to falle in care and woo.
Come now hoo shal, he is passed and goo,
And ye be left for to ben oure qveen.
It liketh us weel þat it shuld so ben,

"But yet the chaunge is wundirful, we thenke:
ffor a man, a woman now we haue,
And þat a mayde! it may in no weye senke
In oure hertis þat ye myght vs saue—
I shal sey yow treethe, thorw ye thenke I raue.
Ye wil wepe, and ye your fynger kytte:
how shulde it thanne satel in oure witte

"Ye myght redresse al that was now spoke?
A kyng is ordeyned ryght to þis entent:
To kepe his Castellis, þat þei be not broke,
To kepe his puple, that þei be not shent.
Now is this werke al other-wyse I-went;
To kepe aH this, a woman is not strong I-now,
We muste enforce vs therfore to kepe you.

"And though ye be the fayrest þat bereth lyf—
ffor soo wene I, and soo wene many moo—
It wil be-come yow ful weel to be a wyf,
Myn owen lady, and ye wolde enclyne þer-too,
To brynge foorth frute eyther oon or too—

Bk. II. Ch. 5.
Katharine is urg'd to marry. [MS. Rawlinson.]

It schuld plesse vs thow þat 3e had twelue!
It schuld plesse 3our modyr & eke 3our'selue.

“All 3our' rychesse, what schall it vs a-vayle
hyd in 3our' cophyr & kept now þus clos?

3e may₁ per-wyth make plate & mayle. ₁ r. myght
I dar' well sey, þe lond of capadoos,
If 3e had on whech myght ber' up 3our loos,
Wold pay a raunson wyth full good entent,
So þat 3e wold on-to þis þing consent.

“And thow 3e be þe wyset of þis worlde,
3et hane 3o not o þink₁ þat 3e waunte—
Ther'-of 3our'-self wyll ber' me recorde:
Natur' can not ne wyll not, parde, plante
Myght & strength in women, for þei it waunt;
In stede of strength, of natur' þei hafe beute.
Thow 3e be fayr' & wyse, 3et want 3e

“Bodyly strength wer-wyth 3e schuld oppresse
Thoo wykkyd dedys whech reynge now ful ryue;
Wyth deth & vengeance schuld 3e þoo so¹ dresse,
Wer' it in man, in mayden or [in] wyff.
I tell 3ow sekyr, þis is a kyngys lyffe;
he may not hafe hys worchepe all wyth ese,
Sume of hys puple oft he must dysplese.

“Theyse þingis fall not, vs þinkyth, to 3our' persone.
Wherfor' we wyll, & 3e consent per-too,
Ordeyn a meen': 3e schall not lyue a-lone,
Spowsesels I mene, as 3e 3et eyr hafe doo.
þis is our' erand, my tale is fully doo.
Sped þis mater', hold vs not long suspens!
þan is it weele wared, bope labur' & our' expens.”

Ramercy, syr,” to hym þan seyd þe qween);
“Be þe tendyrnesse þat 3e to me haue
Katharine is urged to marry, by Clarus.

It shulde plese vs though pat ye had twelue!

"Ah your rychesse, what shal it vs avayle,
yyd in your Cofer and kept now thus clos?
Ye myght ther-wyth make plate and mayle.
I dar wel seyn), the lond of Capados,
If ye had oon swiche myght bere vp your loos,
Wolde paye a raunson) with ful good entent,
So pat ye wolde on-to this thyng consent.

"And thow ye be the wysest of this world,
Yet haue ye not oon thyng that ye wante—
There-of your-selue wil bere me record:
Nature can ne wil not trewely plante
Myght and strengthe in women), for thei it wante;
In stede of strengthe, of nature pei haue bewte.
Thow ye be fayr and wys, yet wante ye

"Bodyly strengthe wherwyth ye shulde oppresse
Tho wykked dedes whiche regne now ful ryff;
With deth and vengaunce shulde ye tho soo dresse,
Were it in man), [in] mayden), or in wyf.
I telle yow sekyr, this is a kynges lyf;
he may not haue his worshyp al with ese,
Some of his puple ofte he muste displese.

"These thyngis falleth not, vs thenketh, to your persone.
Wherfore we wil and consente ther-too,
Ordeyne a mene ye shal not leue allone,
Spousele (l) I mene, as ye yet euere haue doo.
This is our erande, my tale concludeth soo.
Spedeth this mater, holdeth vs not londe suspens!
Thanne is it wel wared, bothe labour and expens."

Cam. sextum.

"Romercy, sere," to hym) than) seyde the qveene, 379
"ffor the tendernesse pat ye to me haue.
Katharine argues against her Marrying. [MS. Rawlinson.]

\[ms. ii. ch. 6.\]

3e loue me weell, & \(\hat{p}at\) is now I-sene,
3e loue my worcep, my bondys wold 3e sauc.
I thank 30w, syr'; I sey not \(\hat{p}at\) 3e raue,
But wysely spek alt \(\hat{p}at\) 3e haue told,
And for pis talkyng I am to 30w behold.

"But euyr me thynkyth, whan I a-vyse me weell:
If it so streyt wer', as 3e sey, wyth 30w—
Whech dyssse wold lek me neuyr a deell:
ffor if it wer' \(\hat{p}us\) as 3e pretendyn now,
3e schuld not hafe neythyr' feld ne plow
In no pes, if it wer' all as 3e sey.
\(\hat{p}er\) for me thynkyth 3e walk no trew wey.

"And as for conquest', seres, car' 3e ryght nowte!
3our' lordcheyps frely wune wer' to 3our' handys
Or 3e coude goo \& or \(\hat{p}at\) 3e wer' wrowte;
3e fawte neuyr 3et for tounnes ne for no landys.
Wher' ar 3our' prisoneres whech 3e led in bandys?
\(\hat{p}er\) was no wer' syth \(\hat{p}at\) I was bore,
But on our' borderes, \& 3e car' not \(\hat{p}er\)-fore—

"ffor we fynde \(\hat{p}e\) sowdyoures \(\hat{p}at\) be ther'
3e pay ryght not, ne nowte I coueyte 3e doo.
Pluk vp 3our' hertes, \& be no-\(p\)ing in fere!
Arme 30w not, but if we send 30w too;
3e dwelle in peas, \& so do many moo.
Pleynd 30w nowte on-tyll 3e fynd greaunce!
3e sey al-so \(\hat{p}at\) I wold falle in trauns

"If domys wer' kepte euene as \(\hat{p}ei\) schuld be,
And peynes 30ue to hem \(\hat{p}at\) schuld be ded;
I am a woman, \(\hat{p}er\)for' it semyth not me
Ouyr swech bochery for to hold my hed,
Myn hert wold drupe heuy as any led
\(\hat{p}for\) very pyte—\(\hat{p}us\) 3e gune replye,
Ryght for 3e wold I schuld be wedded in hye.
Ye loue me well, and that is now I-seene
My loue, my londes, my worship if ye wolde saue.
I thanke yow, sir; I sey not [pat] ye raue,
But wysely speke al that ye haue took?;
And for this talkyng I am to yow be-hoold*.

"But euere me thenketh, whan I vise me weel:
If it so streyt were, as ye seyn), wyth you—
Whiche dise se wolde lyke me neuere a deel.
fff or if it were thus, as ye pretende now,
Ye shulde haue neyther feelcJ ne plow
In no^ pees, if it were al as ye say.
Therfore me thenketh ye walke no trewe way.

"And as for conquest, seres, care ye ryght noght;
Your lordshipes freely wonne were to your handes
Eer that ye cowde goo, eer thanne ye were wrought;
Ye faute neuere yet for townes ne for landes.
Where and your presoneris whiche ye leyde in bandes?
There was no werre syth that I was bore,
But on ovre bordouris, and ye care not perfere—

"fff or we fynde the sowdyouris tho been there
Ye paye ryght nought, ne nought I covyete pat ye doo.
Pluk vp your hertis, and be no-thyng in fere!
Arme yow nought, but if we sende yow too;
Ye dwelle in pees, and so doo many moo.
Pleyne yow nought vn-til ye fynde grevaunce!
Ye sey also pat I wolde falle in travnce

"If domes were kepte euene as they shuld bee,
And peynes youe to hem pat shulde ben?) deed;
I am a woman), therfore it semeth not mee
Oure swiche bocherye for to holde myn) heed,
Myn herte wolde droupe heuy as ony leed
fff or very pyte—thus ye gunne replye,
Ryght for ye wolde I shulde be wedded in hye.

[ms. Arundel] Katharine argues against her Marrying. 103

Bk. II. Ch. 6.
Katharine thanks Prince Clarus of Cappadocia.

Katharine says Prince Clarus hast exaggerated.

No war has come in her life.

She pays the Soldiers.

Her people live in peace.

And as to her not being able to punish ill-doers,
Katharine argues against her Marrying. [MS. Rawlinson.]

bk. II. ch. 6. "her-to I answer as 3e mote nede sey alle:
A kyng, 3e wote weell, hath so gret power'
Ouyr hys puple, pat whom he wyll he schall
To mak hem fre or make hem prysoner;
he may graunt lyffe to hem pat be in dwer'
And ek in hope for to be hang & drawe—
pus may he doo, he is a-boue pe lawe.
"Than I my-selue, rather pan I schuld swounne,
Myght graunt hem lyffo, thow pei not worthy wer';
pus dyd my fadyr full often in pis town—
loke wel a-bowte, for sume of hem be her'
Wheeli wer' pus saued, I am no-ping in dwer',
I a-lowe 3our' motyues whan pat pei be owte.
I meruayle also pat 3e consydyr nowte
"That for be-cause a kyngys gentylly hert
hath swech fredam growyng ryght wyth-Inne
Whan he may not se men blede or smert,
perfor hys deputees, pe mor' & ek pe mynne,
Schuld punysch poo schrewys pat can not cese ne blynne
Of her' euyl dedys—ilk day 3e may pis sc;
It nedyth not herfor' to legge auctorite.
"Swech deputees, ser', hafe we many & fele
pat of swech materys nedys most hem melle;
What man pat sle, fyght, robbe or stele,
Our' ofycese full sekyrly schull hem qwelle,
Nay not pei, but pe lawe pat is so felle,
he sleth pis meny—pei ar in pis cas
Seruuantys to lawe, pe mor' & ek pe las.
"All her' power', 3e wote weell, of us pei hane,
As pei had euyr in my fadyres lyffe.
let hem deme, lette hem spylle & saue,
pis longyth to hem, I kepe not of pis stryffe;
Be it to man, be it to mayde or wyffe
pat do a-mys, be hem pei dampned bene:
I schall be to iuges bope kyng & qween."
"her-to I answere as ye mote nedes sey alle:
A kyng, ye wote weel, hath so grete powere
Onere his puple, that whom he wil he shalle
To make hem free or make hem presonere;
he may graunte lyf to hem pat be in dwere
And eke in hope for to be hange and drawe—
Thus may he doo, he is a-bowe the lawe.

"Than I my-self, rathere than I shulde swowne,
Myght graunte hem lyf, though pei not worthi were;
Thus dede my fadir ful ofte[n] in this towne—
looke weel abowte, for somme of hem ben here
Whiche were thus saued, I am no-thyng in dwere,
I allowe your motyues whan that thei ben ought.
I merueyle also that ye conceyue nowt

"That for be-cause a kyngis gentil herte
hath suche fredam growyng ryght wyth-Inne
That he myght not see men blede or smerte,
Therfore his deputes, the more and eke the mynne,
Shulde punyshe the shrewes pat can not cece ne blynne
Of her euele dedys—ilke day ye may this see;
It nedeth not hyrfore to allege auctoryte.

"Swiche deputes, syr, haue we many and feele
That of suche materis nedes muste hem melle;
What man that slee, fyghte, robbe or steele,
Oure offyceris ful sekerly shul hem quelle,
Nay not thei, but the lawe that is soo felle,
he sleth this meny that (!) are in this cas.
Seruauntes to lawe, the more and eke pe las,

"Al her power, 3e wote weel, of vs thei haue,
As thei had euere in my faderis lyf.
lete hem deme, lete hem spylle and saue,
This longeth to hem, I kepe not of pis stryf;
Be it to men, be it to mayde or wyf
That doo a-mys, be hem pei damned bene:
I shal ben to inges bothe kyng and queene."

MS. Arundel.] Katharine argues against her Marrying. 105

Bk. II. Ch. 6.

which a King could do,
Katharine is again urgd to marry. [MS. Rawlinson.

Cam. 7m.

The earl of Iaff, was called syr ananye, the stode up pan & to his lady sayde, Agens hyr answer' he gan ryght bus replye:

"It is full perlyous," he sayd, "to be a mayde
And eke a qween: 3e may be full sone a-frayde
If any rysyng or ony seisme wer sterde.
flor of a kynge wold be more ferde

"Than þei of 30w ar', it is no dowte.
þe puple erryth—be-hold 3e not who fele
Thorow-owte 3our londe in euery towne a-bowte
Renn as woodemen! 3e may it not consele,
þei fyght, þei flyght, þei robbe & þei stele.
All þis aray, me thynkyth, 3e sett at nowte,
It faryth as 3e of all þis þink ne rowte. 1 r. þing

"3e sett mor', be godd þat sytt a-boue,
Be on old boke, & eke mor' deynte haue,
þan be werr' or iustys, lust or elles loue.
Men sey, þei schall bryng 30w to 3our graue!
What do 3our bokys? parde, þei wyll not saue
Neyther' man ne best; þei dull a manny[s] mende,
Apeyr' hys body, hys eyne þei make blynde.

"he þat taute [yow] fyrst þis scole, I pray
he mote be hangyd, I trow he is worthy!
he hath 30w browte & put in swech aray
þat myrth & ioye 3e late hym slyde fyrby;
Euyr at bokes 3e sytte, knele & lye.
Alas, madame, who lese 3e 3our' tyme!
I wepe so sor', I may no lenger' ryme.

"ffor goddys lofe, & for 3our' puples sake,
Chaunge now 3our' lyff & let 3our bok be stytle,
loke no lenger' vp-on þoo letteres blake!
ffor, be my trowth, stody schall 30w spyle.
Tend on-to myrth, tak a lord 3ow tylle! 1
The Erl of Jaf, was called auny, he stood vp thanne and to this lady sayde, A-yens hir answere he gan ryght thus replye:

"It is ful perillous," he seyde, "to be a mayde And eke a qveen; ye may be ful sone afrayde If ony rysynge or onyisme be sterde. Ifor of a kyng men wolde be more a-ferde

"Than pe of yow are, it is no dowte. The puple erreth—be-hoold ye not how fele Thurgh-ovte youre lond in euerytoun a-bowte Renne as wode men? ye may it not consele, Thei fyght, pei flyght, thei robbe and pei stel. Al this aray, me thenketh, ye sette at nowt. It fareth as ye of al this ping ne rowt.

"Ye sette more, be god pat sytteth a-boue, Be an olde book, and eke more deynte haue, Than be iustes or werre, lust or ellís loue. Men seyn, thei shal brynge you to your graue! What doo your bookys? sekirly thei wil not saue Neither man ne beeste; thei dulle a mannys mende, A-pyre his body, his eyne thei make blynde.

"he pat taught yow first pis scole, I pray he mote be hanged, I trowe he is worthy! he hath you browght and put in suche aray That myrthe and ioye ye late hem slyde forby; Euere at bookys ye sitte, knele and ly. Allas, madame, how lese ye your tyme! I wepe so sore, I may no lengere ryme.

"ffor goddys loue, and for youre pupils sake, Chaos now your lyf and lete youre book be stille, Looke no lengere vp-on tho letterys blake! ffor, be my wytte, stody shal yow spylle. Tende on-to myrthe, take a lord yow tille!"
Katharine needs no Husband. [MS. Rawlinson.

Bk. II. Ch. 7. Jhan schal 3our body be full heyll & qwert,
And mechi mor' ese schull 3e haf at hert.”

Bk. II. Ch. 8. Ca. 8m.
“E wold allgate jat I schuld wedded be,
Ryght for pis skylle, 3e sey, men drede me nowte ;
If any seysme wer' reysyd in pis cuntre,
It wer' not likly be me for to be browt' 
To ony good end, men sett at me ryth nowt ;
3e shuld drede mor' a man jan 3e do me.
And I sey pus : I knowe as wele as 3e,
“A man a-lone, be he neuer so wyse
Ne eke so strong', he may no mor', I-wys,
But euyn as I may ; hys puple shal be nyse
And eke euene tetchd ; Jpe power' is not his
To amend a-lone all jat is a-mys :
his lordes must help to his gouernayle,
And elles his labour' it wil lytyl a-vayle.
“help 3e on your' syde as I shal on myn !
loke 3e be trew on-to my crown & me,
lete no treson in 3our' hertys lyn :
Than schal pis lond ful wele demened be.
O noble god, who grete felicite.
Shuld be wyth vs, if' we wer' in pis plyth !
We myth sey jan, our' leuyng' wer' ful ryght.
“Wyl 3e1 now her' who puple may make her' kyng' 505
To erre sumtyme & sumtyme to do a-mys?
Ryth beensaumple shal I proue pis ping'.
Ther' was a kyng' her'-be-syde, I-wys,
sfer' in pe est', pat lyued in ioy & blys,
In babilony euene,1 nabugodonosor he hyth.1 r. I mene?
his puple made hym to do a-gayn pe ryth.
“ffor he had with hym in maner of' a preest
A ful goode man & of' grete abstinense—
fful preuy pingis bar' he in his breest,
Thanne shal youre body ben ful heil and qvert,
And moche more eese shul ye haue at hert." 483

Cam. octauum.

"Ye wolde algate <at> I shulde wedde be,
Ryght for this skyl, ye sey, men drede me nought;
If ony sisme were reysed in this contre,
It were not lykly be me for to be brought
To ony good ende, men sette me at ryght nought;
Ye shulde drede more a man<an> ye doo me.
And I seye thus: I knowe as wee as yee,

"A man<an> allone, be he neuere so wys
Ne eke so strong as<as> euer was ony in world <his>,
What may he doo but as I? hys puple shal be nys
And eke euel tetched; the power is not his
To amende allone al that is a-mys:
his lordis muste helpe to his gounenayle,
And ellys his labour it wil lytyl avayle.

"helpe ye on youre syde as I shal on mynev!
Looke ye be truwe on-to my crowne and me,
lete no treson<in yowre hertys lyv>
Thaw shal this lond ful weel demened be.
O noble god, how grete felicyte
Shuld be wyth<vs, if we were in this plyght!
We myght sey <panne, oure leuyng were ful ryght.

"Wyl ye now here how puple may make her kyng
To erre somtyme and somtyme to doo a-mys?
Ryght be examuple shal I prowe this thyng.
There was a kyng heere-be-syde, I-wis,
sier in the Est, that leued in ioye and blys,
In babylom euene, Nabuchodonosor he hyght.
his puple made hym to doo a-geyn<vs> the ryght.
"ffor he had wyth hym<vs> in maner of a preest
A ful good man<and> of grete abstynence,
fful preuy thyng<is> bar he in his breest,
Katharine answers the Earl of Joppa. [MS. Rawlinson.]

he coude teH aH of derth & 1 of pestilence.  1 overlined.
O ping\per was in whiche he dede offence:
he worshiped not swech goddes as we doo—
Danyel he hyth. but a-mong lyones too  518

"Was he putt, ryth for þe puple so wolde;
The kyng\durst not wythstand hem in þat cas,
he must do soo, pow he wold or nolde.
fiul sor\ repentaunt aftyr-ward he was:

ffor danyell was saued ryth be goddys grace,
Whech god he seruyd—god wold I myght hym know,
þat noble godd þat made hys myght so growe  525

"In swech lowe puple! her\ may 3e see & ken:
ffor puples crying a kyng may oftyn erre;
þe woode opynyon\ of swech fonned men
Makyth a lord oft-tyme to do þe werr,  530
To make hym meuyd, to sett hüm\1 oute of herr—
ffy on her\ cry, qwan þei no reson\ hafe!
3e sey alsoo, for þat 3e wold me saue,

"I must leue book, I must leue stody eke.
My bokes, seres, godd help, what grene þei 3ow?
þis werdly gouernaunce wer\ not worth a leke,
Ne wer\ þei bokes; þei ar\ to maunnes prow  537
ffull necessare, for our\ myndys ar\ swech now:
It slydyth forby all þat euer þei know,
And be our\ bokes a-gelyn\ full fast þei grow.

"Who schuld we wete þat þe fyrst man of aH
had hyght Adam, & eke hys wyff eue,
Saue þat in a booke, whech genesis þei calle,
I sey it onys wretæ, & red it on a eue?
3et is þat book not of our\ be-lene  544
Receyued as 3et—me pinkyth it mut nede,
Be-cause he tellyth þe be-gynnyng & þe dede  546

"Of our\ olde ffaderes. who schuld eke know
þe worthy conquestys of elderys þat wer\ her'
he cowde teH al of derthe and of pestilence.
Oo pingo ther was in wiche he dede offence:
he wurshiped not swiche god dys as we doo—
Danyel he hight. but a-mong leones too

“Was he put, right for the puple soo wolde;
The kyng durst not withstonde hem in pot cas,
he muste doo soo whedyr he wolde or nolde.
ful sore repentaunt afterward he was:
for Danyel was saued ryght be god dys gras,
Whiche god he serued—god wulde I myght hym knowe,
That noble god pot maad his myght so growe

“In swiche lowe puple! heere may ye see and ken:
for puples cryengis men may often erre;
The wood oppynyon of suche fondon men
Maketh a lord often-tyme to doo the werre,
To make hym to be meved and sette hym oute of herre—
ffy on her cry, whan thei no resow haue!
Ye sey also, for that ye wolde me saue,

My bookis, seers, god help, what greue pei yow?
This worldly gouevauns were not wurth a leke,
Ne where these bookis; thei arn to mannys prow
ful necesarye, for oury myndes arn suche now:
It slydeth forby al pat eure thei knowe,
And be oury bookys a-gelyn ful faste thei growe.

“how shul we wete pat pe first man of alle
had hyght Adam, and eke his wyf Eve,
Saue in a book, genesis thei calle,
I seye it oones wretyn, and red it on an Eve?
Yet is that book not of oury be-leue
Recyued as yet—me thenketh it muste nede,
Be-cause he telleth the begynnyng and the dede

“Of oury olde faderis. hoo shulde eke knowe
The wurthy conquestis of elderes that wer heere,
If bokes told hem not only be rowe?
We can for-gete pat we dyd pis zer!
Wherfor our bookes tell to vs ful cler
Swech-maner pinges as we had for-gete.
Our opynyon per-for, ser, now must je lette.
"ffor goddys lawe ne manyns schuld not be know,
Ne wer our bokes, pis dar I sauely say ;
Our preestes arn fayn) to loke hem be row
A-geyn a feest, a-geyn an holyday,
Whan pei wyll preche of any swech aray,
Eythe of Iubiter, or neptune, hys brothyr.
"Blame not swech ping pat stant in full grete stede ;
Curse not my mayster, for pat wyll I be wroth !
It semyth 3ou bettir for to bydde 3our bede
Thañ to sey swech wordes ! eke it is ful lothe
To me, to sey pus, but only for myn) othe
Whech pat I made to meynteyn) al-maner ping
Whech longe to our goddis and to her offring."

Thañ spoke a lord, pei called ser hercules,
The prince of paphon), of pat gret cuntre—
Enery man satt' stille and held his pees
To her pe speche, pe tale whech pat he
Be-gan to telle ; for his auctorite
Was p00 ful gret, in special for his age.
his wordes wer acordyng to his visage.
Thus he be-gan : "it is bettir, my lady dere,
In swech a caas, whañ it mote nedis be doo,
To do it at onys, pat for to lyue in dwere
And for to a-byde eythyr zer or too.
Take 3e no heed, consyder 3e not per-too
Who ouyde seyde & wrote it in his booke :
'Whañ ping is newe, be war be tyme and looke
If hookys tolde hem not oonly be Rowe?
We can forgete pat we dede this yere;
Wherefore oure bookys telle to us ful clere
Swiche-maner pingis as we had for-yect.
Youre oppynyow thherefore, sere, now must ye leet.

"off or goddis lawe ne mannys shuld not be knowe,
Ne were oure bookys, this dar I sauely say;
Oure preestes and fayw to looke hem be Rowe
A-geyn a feste, a-geyn an holy day,
Whan thei wil preche of ony suche aray,
Eyther of Iupiter, or Neptune, his brother.
leue we thanne pis mater and carpe of som other!

"Blameth not suche ping pat stant in ful gret stede;
Curse not my mayster, for pane wil I be wroth!
It semeth yow better for to bydde youre bede
Thanne seye swiche wordys!—eke it is ful looth
Soo (!) me to sey thus, but oonly for myw ooth
Whiche pat I made to maynteyn all-maner thyng
Whiche longen to oure goddis and to her offeryng."

Cam. nonum.

Thanne spak a lord, pei calle sir hercules,
The prynee of paphon, of pat grete contre—
Every man sat stytle and helde his pess
To here the speche, pe tale whyche pat hee
Be-gan to telle; for his auctoryte
Was tho ful grete, in speycial for his age.
his wordys were a-coordynge to his vysage.

Thus be-gan he: "it is better, my lady dere,
In suche a cas, whan it must nedes be doo,
To doo it at oones thanne for to leue in dwere
Or for to abyde ether on yeer or too.
Take ye non heed, consydere ye not ther-too
how ouyde seyde and wrote it in his book:
'Whan thyng is newe, be war be tyme and look
KATHARINE.
Katharine is again urged to marry. [MS. Rawlinson.]

Br. II. Ch. 9. "If for to amende it; for medecyn comyth ouyr-lathe. 582
Whan pat pe man his ded and hens I-goo, 1 r. late 2 r. is
And with his frendes born oute at pe gate? 583
3our' londes, lady, if se take heed per-too,
ly fer a-sunder, for fro pis cuntre, loo,
Whech we be Inne, rith on-to famagost
Is many a myle; who schuld se with 3our host 586

"Ryde sweche a way? and if pat 3e schuld sayle, 589
It wold yow fese pe salt water rowe,
3our' hert wold drede wyth-outyn ony fayle—
That I sey now, me pinkyth it for your' prow.
The lond of cipre, pat I cam porow now, 593
Is eke ful ferr. it mute nedes be a man
Whech schal wil, & eke pat may & can,

"Do al pis labour, both in flesch & gost, 596
Ryde & seyle, labour' to se se his lande, 1
Sumtyme her', sumtyme at famagost—
pus shal he gouerne pe lond, pe see, pe sand.
pan may 3e hane your' bokes in your' hond
And stody 3our' fille, it shal not greue us.
Me pinkyth sewyrly pat 3e shul[d] wil pus!

"3e shul[d] desyr' to be mor' at 3our' ese, 600
To weld 3our' leyser' as 3e desyr' to haue ;
per is mech ping' pat doth 3ou of[t] displease,
Whech shuld not pan. perfor, if' 3e wil saue
Your' owne astate, & pus no lender wane
Both too & fro, doth be our' counsayle;
In tyme comyng' it may 3ow mech avayle."

Cam. 10m.

"G ramercy, ser', of your' goode counsayle!" 610
pus seyd pe qween, "if' 3e be as 3e wer',
3our' myth & cunnyng' may vs mech avayle,
& as me pinkith, no man shal vs der',
On paphon or cipre shal per be no wer' 614
MS. Arundel.] Katharine is once more urged to marry. 115

"ffor to amende it; ffor medecyn) comyth ouere-late
Whan) pat the man) is deed and hens I-goo
And wyth his frendz's borne) oute at pe gate?'
Youre londes, lady, if ye take heed ther-too,
lve fer a-sondre, for fro this contre, loo,
Whiche we be Inne, ryght on-to famagog
Is many a myle; how shuld 3e wyth your oost

"Ride swiche a weye? and if ye shuld\ sayle,
It wulde yow fese, that salt water row,
Your herte wolde drede wyth-outeii) ony fayle—
That I seye now, me thenketh it for your prow.
The lond of Cypre, that I cam thorphi now,
Is eke ful ferre. it muste nedes ben) a man
Whiche shal haue wiH,\ and eke pat may and can) \overt. 595

"Doo al this labour, bothe in flesh and goost,
Ride and sayle, laboure to see his lande,
Somtyme here, somtyme at famagoost—
Thus shal he gouvme the lande, the see and pe sande.
Thanne may ye haue your bookys in youre hande
And stodyen) yowre fylle, it shal not greuen vs.
Me thenketh suerly pat ye shulde wili thus!

"Ye shulde desyre to be more at youre Eese,
To welde your leyser pat ye desyre to haue;
There is moche thyng pat dooth yow ofte disples
Whiche shulde not \anne. therfore, if ye wil saue
Youre owne astat, and thus no lengere waue
Bothe too and fro, dooth be oure counsayle;
In tyme comyng it may yow moche avayle."

Cam. decimum.

"Romercy, sir, of youre good counsayle!"
Thus seyde the queen, "if ye be as ye were,
Youre myght and cunnyng may vs moche avayle
And, as me thenketh, no man) shal vs dere,
On paphon) or Cypre shal there be no werre

Bk. II. Ch. 9.
Bk. II. Ch. 10.
Katharine doesn’t need a Husband. [MS. Rawlinson.]

Whil ȝat ȝe lyue, her-of I drede ryth nowth.  
Now wold god so, it wer’ ful der I-boute

‘YP-on my body, in cas ȝat it stood soo  
Thorow ah my lond as it in cipre stant!  
I witt ȝan stody, ȝan myth I tend þer-to  
And al my wil1 þerof now I want.

ȝe shuld plesè god, if ȝe wold set & plant  
ȝour’ knythly maneres in yong men ȝat be her’;
To lern hem iust; I wolde wele qwite ȝour’ li̱ere.

“Of ȝat gre̱ godd ek whecli gouerneth all batayle,  
Mars I mene, whos knyght ȝe hafe be founde,  
ȝe schall haf worchep, thow ȝe hafe non auayle,  
To tech hem holde þe schaftes ȝat be rounde.

Wylk ȝour’ praysyng my tale schuld mor’ abunde
But ȝat we schuld noght preys men in presence.
Than in ȝour’ londe I lak not now þe absence

“Of my lorde my ffadyr; it-is noght gre̱ly a-spyede  
hi̱s deth wylk yow. I sette cas ferthomer’  
ȝat if I wer’, as ȝe wolde, now newe a-lyede,  
Weddyd I mene, what schuld ȝan ȝour’ sore

Therby be cesèd? ȝat man is not ȝet bore,
Wer’ he neuyr so wys, manfull or stronge,
Of hert fell, of body broide & longe,

“That myght at onys be in all þese places  
Whecli ȝe spak of ryght now in ȝour’ tale;
Thow he had plentinosly all þe gre̱te graces
Whecli kepe a man fro byttrr peynes bale
And saue hym harmles, as wylk-lune þe wale
Of a strong schyppe a man is bor’ a-lofte,
ȝet myght he noght, rode he neuyr so softe,

“Be in too places at onys. for ryght as a stone,
Whan he is layd in hi̱s naturall place,
May not ȝat tyme be founde but þer a-lone
Whil ȝat ye leuen, her-of I drede ryght nought.  
Now wolde god so, it were ful dere I-bought

"Vp on my body, in cas that it stood soo
Thurgh al my lond as it in Cypre stante!
I myght ȝan nee stedy, thanne myght I tende ther-too
And haue1 al my wil ther-of now I wante.
Ye shulde plesse god, if ye wolde sette or plante
Youre knyghtly maners in yonge men tho ben her,
To lerne hem lusten; I wolde weel quyte your hyre.

"Of ȝat grete god eke whiche gouerneth al batayH, Mars I mene, whos knyght ye haue be founde,
Ye shal haue wurship, thow ye haue not avayle,
To teche hem hoolde the shaftes tho ben roynde.
With youre preysyng my tale shuld more abounde
But ȝat we shulde not preyse men in presens.
Than in yowre lond I lakke not now the absens

"Of my lord, my fader; it is not gretely aspyede
his deeth with ȝow. I set cas furthermore
That if I were, as ye wolde, now newe allyede,
Wheddede I meene, what shuld thanne your soore
Therby ben esed? ȝat man is not yeet bore,
Were he neure soo wys, manful or strong,
Of herte fel, of body brood and long,

"That myght at oones be in al these places
Whiche ye spak of ryght now in your tale;
Though he hadde plentyuously aȝ pe grete graces
Whiche kepe a man from alle pe bitter peynes bale
And save hym barmles, as with-inne the wale
Of a stronge ship a man is bore a-loft,
Yet myght he not, rood he neuer so soft,

"Be in to places at oones. for ryght as a ston,
Whan he is leyd in his natural place,
May not at that tyme be founde but there alon

MS. Arundel] Katharine doesn't need a Husband.

\[Rk. II. Ch. 10.\]

1 A. h. on erasure.
and wishes
he'd teach
her young
Syrians

1. "Ye shuld plese god, if ye wolde sette or plante"
   - to handle
   - their spears.

No one man

1. "Therby ben esed? ȝat man is not yeet bore,
   - Were he neure soo wys, manful or strong,
   - Of herte fel, of body brood and long,

1. "That myght at oones be in al these places
   - Whiche ye spak of ryght now in your tale;
   - Though he hadde plentyuously aȝ pe grete graces

1. "Be in to places at oones. for ryght as a ston,
   - Whan he is leyd in his natural place,
   - May not at that tyme be founde but there alon

1. "Ye shuld plese god, if ye wolde sette or plante"
Katharine doesn't need a Husband. [MS. Rawlinson.]

Bk. II. Ch. 10.

Wher' he was leyd, ryght so in pis cas;
O man may not be in dyuerse place,
And pat at ones, for' be our' phylosophye
It is condemned as for an heresy.

"Therfor' ryght thus we conclude our' clause:
Every body hath hys naturall rest,
Aftyr hys kende or aftyr hys prizy cause, ¹ on the margin.
Whech pat" pe goddes ryght euene as hem lest
have departyde. to opyne thus pan holde I best:
he pat is her', he is her', & noo-her' ellys—
Example lo I mene: who-so-euyr pat dwelles

"At grete Alysauwdyr', he dwelleth not in famagost.
pan must euyr man nedys hym-self remeue
And cary hys men thorow-owte all pe coost,
Ete at noone, rest [hym] ¹ eke at eue
her' & per as hys iornay wyll preue.
Ryght so may I, thow I a woman be;
pan in your argument me thynkyth noo difficulte."

Ca. 11m.

The duk of damaske was wroth wyth pis answer',
he stode up tho & pus he gan to sey:
"In my zong age ryght thus dyd I ler':
pe pupyll must nedys on-to pe kyng obeye,
loue hym & drede hym enyr tyll pei deye,
ßor pei ar' bounde full sor' thus to do;
And we wyll euyr hertly bowe per-too.

"So is a kyng swor' eke ful depe
To loue hys pupyll, be pei heye or lowe,
Ryght & twrth amponge hém alle to kepe,
So pat noo wrong schuld hem ouyr-throwe.
bus ar' 3e swor', madame; 3e it know,
Bettyr pan I, qwat is to breke an othe—
Reson may not ne schall not make 3ow wroth.
Where he was leyd, ryght soo in this case; 649
Oo man\ may not be in dyuers place,
And that at oones, for be oure philosophie
It is condemned as for an heresy.

"Therfore ryght thus we conclude oure clause:
Euery body hath his natural reste,
After his kynde or after his preuy cause,
Whiche that pe goddys ryght as hem\ leste
haue departed, to opyne thus than\ holde I beste:
he \pat is here, he is here, and noo-where ellys—
Exaunple too I mene: hoo-so-euere \pat dellys

"At grete Alysauldre, he dellys not in famagost.
Than muste euery man\ nedes hym-self remue
And carye his men thurgh-oute al the oost,
Ete at noon\, eke reste hym at eue
heere and there as his lorney wil preue.
Right soo may I, thow I a woman\ be;
Thanne in youre argument me thensketh noon\ dificuhte."

Ca^m. vndecim\m.

The duke of Damask was wroth wyth pis answere, 666
he stood vp tho and thus gan\ he to seye:

"In my yonge age ryght thus dede I lere:
The puple must nedes on-to the kyng obeye,
Louve hym and drede hym euere tyl thei deye,
\ffor thei ar\ bounde ful sore thus for to doo;
And we wyl euere hertely bowe ther-too.

"Soo is a kyng sworn\ eke ful depe
To loue his puple, be thei heygh or lowe,
Right and treuthe a-mong\is hem alle to kepe,
Soo that no wrong shulde hem ouere-throwe.
Thus ar\ ye sworn\, madre, ye it knowe;
Better \pan\ I 3e \wot \wot\ it is to breke an ooth—
Reson\ may not ne shal not make yow wrooth.
Katharine answers the Duke of Damascus. [MS. Rawlinson.]

Bk. II. Ch. 11. "3own' othe was pis, if 3e remembyr' 3ow welle: To ordeyn so for londe, for man & townn, pat alle pese pingys at evry tyme & seele Schuld be redressed, be it vp or down, ffor pat pei longe alle on-to 3our' crown. pis othe may 3e not' saue non other' wey But if 3e wyll on-to our' wyll obeye, "ffor to be weddyd on-to sume worthy man. Wher' is no lorde, 3er' is no lawe, men say. Now, be my trowth, in no wey pink I can pat ony woman, if 3er' come a fray, Schuld sese vs sone, & specauly a may. 3e ber' vs downn' wyth 3our' philosophye; But at pe last 3e must bowe, hardylye."

Bk. II. Ch. 12.

"S"er'," seyd pe qwen", "3e make now swech a skyll 694 Ryght in 3our tale whech 3e enforsed now, pat I wold thus, & pat it wer' my wylle, pat 3e no gouernauns had. & I sewyr' 3owe, I thowte it neuyr'; it wer' not to my prow. ffor thowe it1 schuld noye alle our' oost, Thys wote I well, it schuld towch me moste. 700 "I kepe, & schall, myn othe whech I made, Tyll pat I deye I schall it neuyr breke. 3e may wel carpe & in 3our langage wade, New wordes reherse & new resones speke, WhechI wer' rehersyd & haue her' answers eke; 705 Me lyst not for to remembre swech thynk1 a-geyn.1 r. thynge But thus mech, ser', to 3ow dar' I seyn: 707 "As for my ffadyr', he left 3ow in rest & pes, And in noo debate, ne lykely for to be; If 3er' ryse ony, 3e may 3our'-self it ses, And but 3e do, 3e be on-trewe to me, Not to me oonly, but to pe mageste 712
Katharine answers the Duke of Damascus.

"Youre ooth was pis, if ye remembre yow weel:\nTo ordeyne soo for the lond, for man\ and town,\nThat alle pese jingis at euery tyme and seel\nShulde be redressed, be it vp or down,\nffor that thei longen alle to your crown.\nThis oth may ye not sane non\ other weye\But if ye wil on-to oure wil obeye,\n"ffor to be wedded on-to som\ wurthy man).\nWhere is no lord, there is no lawe, men say.\nNow, be my sothe, in no weye thenke I can\That ony woman, if there come a fray,\Shulde cece vs soone, and specyally a may.\Ye bere vs doun with your phylosophie;\But at ye last ye muste bowe, hardlyye."

"Ere," seyde the queen, "ye make now suche a skyl\Ryght in your tale whiche ye enforced now,\That I wolde thus, and also\ it were my wyl,\That ye no gouernance had. I sewer you,\I thoughte it neuere; it were not to my prow.\ffor thow it shulde nuyen al oure oost,\This wote I weel, it shulde touche me moost.\n"I kepe, and shal, my ooth whiche I made,\Til pat I deye I shal it neuere breke.\Ye may weel carpe and in youwre langage wade,\Newe woordys reherse and newe resouns speke\Whiche where rehersed and hauue her answere eke;\Me leste not for to remembre swiche ping ageyn.\But thus moche, sir, to yow dar I seyn:\n"That, for my fader lefte yow in reste and in pees\And in no debate, ne lykly for to bee,\If there ryse ony, ye may youre-seelf it eees;\And but ye doo, ye ben\ on-trewe to me,\Not to me oonly, but to the maieste\If any quar-\rels rise, it is the Duke's duty to stop them.
Kat Jiarine is again urged to marry. [MS. Rawlinson.]

Of my crown, & gylty for to dye,
A-vye 3ow bettyr whan pat 3e lyst to seye!

Gret clerk 3oo stod up be hym-selue,
pat was fful scharp in wytte, as I wene;
In pis mater' he thowte 3oo for to delue
A lytyll depper', per-for vn-to pe qwene
Thus he spake: "Pese lordes all-be-dene
pei can not, lady, a-spye as set 3our' art,
Who pregnantly 3e can kepe 3our' part.
"3e arn lerned, & so be pei nowte;
It is less won'dyr' thow pei concluded be.
But euyr won'dyr I gretly in my thouhte,
3e sett no mor' be pat hye degre,
Grettest of all, I mene pe regalte.
Who schuld preys it but 3e? I supposyd,
Aftyr' pe name wytth wech 3e ar' losted,
"That 3e wold enhauwse pis ilk degre
Most of all wommen. what eylyth now 3our wytte?
I am in poynt to leue it is noght 3e.
pis mater', lady, on-to myn hert it sytte
So sor', I-wys, me thynkyth it wyll it kytte.
3e drynk so sor', I trowe, of poetye,
And most in specyale of hym, valerye,
"Whech wold, it semyth, pat no man wedded schulde be,
he counseled so to on ruffyn, 3e know it welle,
3a ouyrwelle—what ned is for me
ffor to reherce pe sorow, pe langwor' euerydelle
Whech pat longyth vn-to pat fykell whelle
Of spousalye, as wrytyth pis hold clerke,
Valerye, pe moost in pis forsayd werke.
"But thow in pe por' be often) swech myschauns,
It is not pis in swech grete mageste
Wyth whech we wolde 3ow, lady, now avauns.
Of my crowne, and gylty for to deye.
A-vyse yow better whan ye leste to seye!"

A great clerk tho stood vp be hym-self,
That was ful sharp in witte, as I wene;
In [t]his mater tho he thought for to delf
A lytil deppere, therfore on-to the queene
Thus he spak: "these lordes alle be-dene
Thei can not, lady, a-spye as yet your art,
how pregunauntly ye kan kepe youre part.

"Ye ar\u2019l lerned, and so be thei nought;
It is lesse wondir thow thei concluded bee.
But euere wonder I gretly in my thought,
Ye sette no more be that heye degre,
Grettest of alle, I meene the regalte.
hoo shulde preyse it but ye? I supposed,
After the name with whiche ye ar\u2019l losted,

"That ye wolde enhaunce this ilke degre
Moost of alle women, what eyleth now your wyt?
I am in poynt to leceu it is not yee.
This mater, lady, on-to my\u2019l hert syt
Soo sore, I-wys, me thenketh it wil it kyt.
Ye drynke so soore, I trowe, of poetrye,
And most enspecial of hym, Valerye,

"Whiche wolde, it semyth, pat no man\u2019l wedded shuld be,
he counseiled soo to on ruffyn, ye knowe it weel,
Ya ouerewel—what nedeth it for me
ffor to reherce the soorwe, the langour euery deel
Whiche pat longeth on-to pat fekel wheel
Of spousayle, as wryteth pis olde clerk,
Valery, the moste in this forseyd werk.

"But thow in the pore be often\u2019d suche myschaunce,
It is not thus in swiche maieste
Wyth whych we wolde you, lady, avaunce.
Katharine is again urgd to marry. [MS. Rawlinson.

And euyr contrarye on-to our wylle are 3e.
Thynk 3e not what 3e seyd wolde late, parde?
3e spake not long sythe & seyd ryght euen þus:
3e wold, 3e seyd, haue on to gouern) vs.

"What schuld he be but he wer' a kyng?
þer may no man gouern) þis grete reem
But swych a man þat is able in all þing
To wedd 3ow ;—& for my lord 30ur Em
May not wed 3ow neyther' in vecchi ne drem,
Therfor' he may not her' as in þis place
Ber' noo crownl, for it stant in 30ur grace

"Who schall it ber', it longeth on-to 30ur ryght.
Syth 3e haue graunted þan þat we schall haue
A gouernour' to sett vs in good plyth,
þan haue 3e graunted all þat euyr we craue ;
And fro þis purpos ette 3e turn) & waue,
And sey 3e wyll no husbonde haue as 3itte !
Be-holdeth now wysely if so be þat 30ur wytte

"Be stedefastly I-sett euyr vp-on o poyn?'
Me thynkyth nay, 3e changen) too & froo,
Now wyll 3e, now ar' 3e in an other' ioynte
And þan wyll 3e not. who schuld we come þer-too
To know your' purpos, whan 3e vary soo?
lat vs know pleynly, lady, what 3e mene ;
We be 30ur' men, pinkyth 3e be our' qwene."

Cam. 14m.

"Se'," seyd þe qwene, "3e be lordes fele,
And wyse also : what nedyth 3ow þus to care,
Whan 3e be 3ung, lusty, & in good hele ;
Eke 30ur countres beth as now not bare
Neyther of corn, of men, ne of welfar'?
But to 3ow, syr, I woundre mych mor' than 3e—
fior 3e sey in þis mater' 3e hafe meruayle of me ;

124
And euere contrayre on-to oure wil arn\\ ye.  747
Thenke ye not what ye seyde wol late newele?  
Ye spak not longe syth and seyde ryght thus:  
Ye wulde, ye seyde, haue oow\ to gouerne vs.  749

"What shulde he be but he were a kyng?"  750
There may no man\\ gouerne this grete reem  
But swich a man that is able in al ping  
To wedde yow;—and for my lord youre eem\  
May not wedde yow neyther in wetche ne in dreem,  754
Therfore he may not here in pis plas  
bere no crowne, for it stant in youre gras  756

"ho shal it bere, it longeth on-to your ryght.  757
Syth that ye haue graunted thanne that we shal haue  
A gouernour to sette vs in good plyght,  
Thanne haue ye graunted al pat euere we craue;  
And fro this purpos este ye turne and waue,  
And seye ye wil now\\ housbond haue as yit.  
Be-holdeth now wysly if soo be pat youre wyt  763

"Be stedfastly set euere vp-on\\ oo poynt?  764
Me thenketh nay, ye chaungen too and fro,  
Now wil ye, now arn ye in a-nother ioynt  
And thanne wil ye nought. how shuld we come per-too  
To knowe youre purpos, whanne ye varye soo?  768
Lete vs knowe pleylnly, lady, what ye meene;  
We ben\\ youre men, thenketh ye ben\\ our eueene."  770

"S\\ Ere," seyde the queen\\, "ye be lordes fele,  771 Katharine
And wyse also: what nedeth yow thus to care,  
Whan\\ ye be yonge, lusty, and in good hele;  
Eke youre contrees beth as now not bare  
Neyther of corn, of men, ne of weelfare?  775
But to you, sir, I wonder moche more than\\ ye—  
ffor ye seyn\\ in this mater ye haue merueyle of me;  777
Katharine answers the Clerk. [MS. Rawlinson.]

"And wher 3e sey pat I wold now disseyue
Wyth my termes my lorde whechi I loue,
I pray 30w hertly pat 3e wyll noght conceyue
Of me swechi ting. · for truly, it wold not proue;
Swechi iapes to make wer' not to be-houe,
Neythyr to me ne to non other' wyght;
To be a dysseyuour' it is a grett dispyte.

"3e sayd eft-sone pat I dyspyse a kyng,
Eke pat astate I trede all vndyr fote.
Thow I be not enclyned to 3our askyng,
As for to be weddyd whan I schall, godd wote,
3et am I come bothe of pat stok & rote—
I may not hyde it, for it is know so wyde—
Bothe on my faderes & on my moder's syde.

"Schuld I þan dyspyse þat hye degre,
Whechi þat is ordeynd be goddys prouidens,
Whechi is eke come be descense to me?
Godd forbede in me þat gret offens,
Or þat I wer' founde in swechi neclygens!
I wote full weele, a kyng is all a-boue
Ouyr hys legys, both in fer' & loue;"　

"And þei be to hym as it wer' botraces,
To schoue & holde fast & stedefastly,
To meyn[ten] ryght a-geyn all wrong traces;
A kyngis myght full small is hardly
Wyth-oute swechi help, 3e wote as weel as I.
But þat 3e lyst to seye as for 3our' part.
þan semeth it, ser', þat I vse treuly myn art,

"And not pretende in no-manner' terme
Non othyr sentens þan þe terme schuld haue,
But vse my langage stabyly & ferme;—
Myn entent is swechi, so godd me saue,
And euyr schall be, I trow neuyr to wawe
ffro þat purpos whylys þat I am her—
þis is my mynde, if 3e wyll it her."
"And where ye sey þat I wolde now discaye 778
With my termes my lordes whiche I loue,
I pray you hertily þat ye wil not conceyue 780
Of me swiche þing. for treuly, it wil not prone;
Swiche iapes to make where not to be-houne, 782
Neyther to me ne to noon other whyght; 784
To be a discayuour it is a grete dissipyght. 786

"Ye seyde eftsone þat I despise a kyng, 788
Eke þat astate I trede al vnder fote.
Thou I be not enclyned to your askyng
As for to be wedded whanne I shal, god wote,
Yet am I come bothe of þat stok & rote— 789
I may not hyde it, for it is knowe soo wyde—
bothe on my faderi's and on my moder/s syde.

"Shulde I thanne despyse that heigh degree,
Whiche þat is ordeyned be god dys prouydens,
Whiche is eke come be discens on-to me?
God forbede in me þat grete offens,
Or that I were founde in suche neglygens!
I wot ful weel, a kyng is al a-bone
Ouere his lyges, bothe in fere and in loue;

"And thei ben to hym as it were boteras,
To shoue and holde faste and stedefastly,
To meyn[t]eyn ryght a-geyn alle wrong tras;
A kyngys myght ful smal is ha[r]dyly
With-ouer swiche helpe, ye wote as weel as I.
But that ye list to seye as for your part.
Thanne semeth it, ser, þat I vse treuly myn art,

"And not pretende in no-manner terme
Now other sentens thanne the terme shuld hane,
but vse my langage stably and ferme;—
Myn entent is suche, soo god me saue,
And euer shal bee, I掏we neuer to wawe
fro þat purpos wils that I am heere—
This is myn mende wyth-oute ony feere.
With. II. Ch. 14.

"3e list also me efte to repreue:
ffor I graunted 30w to haue a gouernour,
Therfor 3e sey, ffully I 3aue 30w leue
To haue a kyng, lord of towne & toure.
leth be 3our' sophy ! 3our termes ar' but sour'!
ffor thow 3e bryng forth alle 3our hool bunc,
3e schall not mak an elne of a vnchi.
"I sett cas a man hath 3oue to 30w a best,
It folowyth not per-of pat he 3aue 30w an ox ;
he may as weell paye pe mor' as pe lest,
he may chose to 3eue 30w a hors or a fox.
3our termes come owte of pat sotyll box
Of Aristoteles elenkes, made in swych wyse
Who so pat lerneth hem, he schall seme wyse.
"So graunted I to 30w to haue 3our' choys fre
To chese a duke whech pat schuld lede 30w,
Not for to haue no (!) gouernauns vp-on me,
But to my byddyng he must lowte & bowe.
All pis entent 3et eft I new alowe,
Thus schull 3e haue 3our wyle, & I schall haue myne ;
ffor of myn answer', ser', her' is pe fyne."

Cam. 15m.

"M Adame," quod pe erle poo of lymasons,
"Alle these lordes pat now her' sitte
Wondyr' full sor' of 3our grete resones,
pei wayle eke pat 3e haue swechli a wytte ;
3our' wordes ar' scharpe, pei can bynde & kytte.
But had 3e ben as other' wommen ar',
pan schuld 3e a ferde as other' wommen far'.
"3our' scole wyll schath vs, I-wys, we skape it nowte. 841
We hoped of 3ow to haue had sume grete empy- e,
But all is turned no-ping as we thowte.
In many materes men may be ouyr'-wyse !
3our' conceytes, madame, set hem in sume syse ;
Ye liste also me ofte to repreue,  
for I graunted yow to haue a gouernour,  
Therfore ye sey, fully I yau ye leue  
To haue a kyng, lord of towe and tour.  
late be your se sophym! your termes at but sour!  
for thow ye brynke foorth all your hool bunch,  
3e shal not make an elne of an vnch.  
“I sette cas a man) hath yone to you a beeste,  
It folweth not therof pat he yaaf yow an1 oxe;  
he may as weel paye the more as the leeste,  
he may chese to yene yow an hors or a foxe.  
Your termes come oute of pat sotil boxe  
Of aristoteles elenkes, made in suche gyse  
ho-so pat lerneth hem, he shal semse wise.  
“Soo graunted I yow to haue your choyes free  
To chese a duke whiche pat shulde leede yow,  
Not for to haue gouernauns vp-on mee,  
But to myn biddyng he muste lowte and bowe.  
Al this entent yet eft I newe allowe,  
Thus shul ye haue your wile, and I shal haue myn;  
for of myn answere, sir, this is the fynt.”

Cam. 14m.

“M Adame,” quod the Erl tho of lymasons,  
“Alle these lordes that now here sitte  
Wondyr ful soore of youre grete resones,  
Thei wayle eke pat ye haue swiche a wytte;  
Youre wordes arn sharpe, thei can bynde and knytte (!).  
But had ye ben as other women are,  
Thanne shulde ye a ferde as other women fare.  
“Youre scoole wil scathe vs, I-whis, we scape it nowht.  
We hopyd of yow haue had som grete empryse,  
But al this turned no-thyng as we thought.  
In many maters men may ben ouere-wyse!  
Your conseytes, madame, sette hem in som syse,1  
KATHARINE.

She agreed that her people should have a Governor.
Katharine answers Lord Lymasons. [MS. Rawlinson.

**Bk. II. Ch. 15.**

for loue of godd, whech is our' gouernown',

Accepte our' wyttes & leue sume-what of 3our'!

"We may weel doo ryght as 3e sayn',
Chese vs now a leder', if pat we lyst,

Whech schall be to vs in maner' of a chenuetayn'.

But in pis lond it was 3et neuyr wyst;
he myght be swech parauenturi pat he schuld fro 3our fyst
Drawe mech of 3our' lande euyn vn-to hym—
A-vyse 3ow ryght weele, pis mater' is full dym !

"Eke, thow we peyned vs alle hym to plese,
he schuld noght lyke vs, certeyn, lyuyng 3ow ;
Our' hertes schuld not haue no rest ne no ese,
But he wer lorde ryght as 3e be, lady, now.
It is full harde a-geyn wylle to bowe.
he cowde not be chose eke a-mong ony of vs ;
And hard it is to leue in langour' thus."

**Cam. 16m.**

[6th hand]

Than answeryd schortely pat fayre swete may :

"Sere erl," sche sayde, "3e may fuH wele tryst,
3ere is but o poynt to qwech I sey nay ;
And my cawse is pis : I haue 3it no list
pat ony man my maydynhod schuld twyst,
But if I knew better what pat he were.
Thus say I now, & pus sayde I ere :

"I wyH abyde tyH better tyme may come,
A 3ere or two, tyH pat I elder be ;
sfor to wedde 3it me thynk's it fuH sone ;
And to 3our' gouernawns pus I demene me.
If 3e lyst not to haue on, I graunt 3ow two or thre,
Whych men may gouerne wyth-owtyn enuye.
I profyr 3ow resow, what-so-euer 3e crye."
flor loue of god, whiche is oure gouernoure,
Accepte oure wittes and leue som of your'!

"We may weel doo ryght as ye seyn,
Chese vs now a leedere, if that we lyst,
Whiche shuld be to vs in maner of a cheuentayn.
But in this lond it was neuer yet wist;
he myght be swiche paraventure pat he shuld fro your fyst
Drawe meche of your lond euene on-to hym—
Avyse yow ryght weel, this mater is ful dym!"

"Eke, thow we peyned vs alle hym to plese,
he shuld not lyken vs, certeyn, lyuyng yow;
Owre hertes shuld haue non reste ne non ese.
But he were lord ryght as ye be, lady, now.
It is ful hard a-geyn the wil to bow.
he cowde not be chose eke a-mongis ony of vs;
And hard it is to lyue in langour thus."

Thanne answerde shortly pat fayr swete may:
"Sir Erl," she seyde, "ze may ful weel tryst,
There is but oo poyn to whiche I sey nay;
And my cause is thys: I haue no lyst
That oony man my maydenhod shuld twyst,
But if I knowe beter what pat he were.
Thus sey I now, and thus seyde I heere:

"I wyl a-byde til beter tyme may come,
A yer or too, til that I ooldere bee;
ffor to wedde yet me thenketh it ful sone;
And to yowre gouernauns thus I demene me.
If yee lyst not to haue oon, I graunte you too or thre,
Whiche men may gouernen withoutew enuye.
I profere yov reson, what-so-euere ye crye."
Than spake she amirably of great Alisawnder,  
Thus he gan say right in this manner:  
"3oure words to 3ouir wysdom are but slaudre,  
Thus thynk 3ouir frendis all pat sytte here.  
Loke pat 3e prow not now all in 3e mere!  
Loke pat 3e lese not now 3ouir great namyd lose,  
Whan pat 3e may so heely it endoos!

"Who honoure 3e 3ouir owne grete astate!  
Why hate 3e now pat ilk lady must haue?  
Wherfore haue 3e swich ping in hate  
That may 3oure londes & eke 3ouir-self saue?  
Yf 3e wer' not my lady, I wold wene 3e raue;  
Sfor yf all 3e conseytas had come of 3e wyt,  
Mo folk 3an 3e wold haue usyd it.  

"Men seyn, madame, pat he maddytli moir'  
Pat doth lich no man, & is mor' out' of' her',  
Pan is a foole pat can not se be-for'  
Ne can not knowe he best fro 3e wer'.  
Be ye' war' be-tyme pat 3e no lenger' erre;  
Schape not your'-self' ne your' lond to schend,  
Thynk now be-tyme what shal be 3e ende!  

"3e wote pat I am keper of 3is grete cite,  
And in 3is same cite as now standyth it soo:  
3er is many a man & many dyuerse degre,  
Both cristen & hethen, frely com 3er-too:  
I woote not sumtyme what is best to doo,  
I dweH her' soo in swich-maner drede,  
I knowe not my frend when I haue nede.  

"I se also her' an othir grete mysccheffe,  
In 3ow, madame, & 3e lyst to her':  
3e be to evry man both deynty & leffe,  
& 3e no man cownt not at a per'.  
It wyH not prone, swech solen daunger.'
Thanne spak the amrēh of grete Alysaundre,  
Thus he gan seyn right in this manere:
"Youre woordis to your wysdam ardu but slaundre,
Thus thenken youre freendys alle that sitten here.
Looke pat ye throwe not now al in the meere!
Looke that ye lese not youre grete named loos,
Whanne that ye may soo heyly it endoos!

"how honoure ye your owne grete astate!
Why hate ye now that ilke lady muste haue?
Wherefore haue ye swiche thing in hate
That may youre londes and eke your-self saue?
If ye were not my lady, I wolde wene ye raue;
For if alle these conseytes had come of wyt,
Mo folkys thanw ye wold haue vsed it.

"Men, madame, seyn that he maddeth more
That dooth liche no man, and is more oute of herre,
Than is a fool that can not see be-fore
Ne kan not knowe the beste fro the werre.
Be ye war be-tyme that ye noo lengere erre;
Shape not your-self ne your lond to shende,
Thenke now be-tyme what shal be the ende!

"Ye wot pat I am kepere of this grete Cytee,
And in this same Citee as now standeth soo:
There is many a man in many dyuers degree,
Bothe crystene and ethen, freely come ther-too:
I wote not somtyme what is best to doo,
I dwelle heere soo in swiche-maner dreede,
I knowe not my freend whan I haue neede.

"I see here also a-nother grete myschef
In you, madame, and 3e listen to heer:
Ye be to every man bothe deynte and leef,
And ye no man counte the valu of a pere.
It wil not proue, swiche soleyn daungeere;
Katharine answers the Amiral.  [MS. Rawlinson.

Bk. II. Ch. 17.  
Thinke on othir þat haue abyden long,
And at þe last þei haue walkyd wrong."  910

Bk. II. Ch. 18.

Cam. 18m.

"A nd dede þei so," seid þis noble qwene,
"So shal I not, wyth grace ofð god aboue;
My wyttes, I telle þou, noþþ besy been
I[n] swech mater', neythir to lust ne to lone—
fly on þo hertes þat euere on swech þing houe!
Dred yow not of me in þis mater',
Beth not a-ferd tyl þe morþ þing her'.

"And as for your' puple þat amonges you dwelle,
haue þe not power' & ful auctoryte
To put out hem wech bethe of hert so feh,
Or hem þat use falsed or sotylte,
Be wech our' rewme happily harmed myth be?
Syth þat 3e may, whi do 3e not your' dede?
þe[i] þat lett yow, arþ worthy to be dede.

"3e ar' a man large & grete ofþ bones;
Yfþ your' hert be as þour' grete body is,
3e ar ful lyckly to do mor' note at onys
Than othir thre men. a schame for soth it is
That swech a man schuld fer' ony ofþ his,
Whan þat he may correct hem hym-selue;
I wold þeue 3e alone shuld oppresse twelue!"  i. wene 931

Cam. 19m.

A n othir duke gan þan to approche,
Ser clamadour' þei calle his ryth name,
A worthi man & duke of Antioche,
þe qwenes cosyn, a lord ofþ ful grete fame.
"þei þat lerned you, ar ful mech þeþ blame 1 r. to 936
As in my conseyt," þus seyd he to þe qwene,
"flor ofþ swech wytt & ofþ swech cunnyng' þe been 938
Thenke other that haue abedene longe,
And at the laste thei haue walked wronge."

"And dede thei soo," sayde this noble queen,
"Soo shal I not, wyth pe grace of god aboue;
My wittis, I telle you, no-thyng besy been
In swiche mater, norther to lust ne to loue—
ffy on tho hertis pat euere on suche pinges houe!
Drede you not of me in this mater,
beth not aferd til ye more pinges here.

"And as for your puple that a-mong yow dwelle,
haue ye not power and ful auctoryte
To putte oute hem wiche been of herte soo felle,
Or hem pat vse
daleshed or sotilte,
Be whiche oure reem happenly harmed myght be?
Syth pat ye may, whi doo ye not youre offys?
They pat lette yow, arn) wurthi deed, be thei neuer so wys.

"Ye arn) a man) large and gret of bones;
If your herte be as youre grete body is,
Ye arn) ful likly to doo more note at ones
Than) other thre men). a shame forsothe it is
That swiche man) shuld fere ony of his,
Whan ye may correcte hem youre-selue;
I wol wene, ye allone shuld oppresse twelue!"

An other duke gaw thanne to approche,
Syr Clamadour) thei calle his ryght name,
A worthi man and duke of Antioche,
The queenes cosyn), a lord of ful grete fame.
"Thei that lerned yow, arn) ful moche to blame
As in myn) conseyte," thus sayde he to the queen,
"flor of swiche wyt and of swiche con[u]ynge ye been,

Katharine answers the Amiral.
"It passith our' wittis, per is no mor' to say;
lych to an egle 3e flye vs all a-boue,
3ete in as mech as 3e be 3et a may,
And eke a qwene, it falsely to 3our' be-houe
To fostre hem whech 3ou drede & loue,
Despine hem nowt, 3ou 3at 3ei be dulle,
Noutz lich to 3ou—for 3e be in 3e fulle,
"As I suppose; I pray god as for me,
Grow 3e no hier', 3our' wyt is hye I-now.
Than, pow our' wytt be not in swech degre,
3et our' good wyll must 3e nedes a-low.
What shal men ellys wryte & sey of' yow:
pat 3e dysdeyne pe pore creature
And hauns your' witt out of' aH mesur'.
"What ping! letteth yow pat 3e wil not us leue,
& be we your' men & your' seruauntis aHe!
3our' counsayl, lady, whech shal 3ow not greue,
3e shuld tel us, for it may so faHe
pat pe better end pat mater schalle
Be browt to—for pe mo wyse hedes per be
In ony mater', pe better is it, as pinkyth mee."

"Cosyn," sche seyd, "3e preyse sor' a kyng!
But I wold wete of' you pe cause qwy
pat o man a-boue many shal haue gouernyg',
To byd & commaund, send both ferr' & nye;
What is pe cause pat he hath swech maystry
Ouer all men, & no man hath ouer hym—
he his lord of' lond, of' body & of' lym?"
Katharine is again urged to marry.

“It passeth our wit, there is no more to say; Lyche on-to an Egle ye flye us alle a-boue.
Yet in as moche as ye been a may
And eke a queen, it falleth to your be-houe
To fostre hem whiche yow drede and loue,
Despyse hem not, though pat pei be dulle,
Not lyche to yow—for ye be in the fulle,

“As I suppose, I pray god as for me,
Grove ye non heyere, yore ywt is heye I-nowe.
Thanne, thow our ywt be not in suche degve,
Yet our good wil muste ye nedes allowe.
What shal men wryte ellis and sey of yowe?
That ye disdeyne the poere creature
And haunce youre ywt oute of all mesure.

“What ping letteth you pat ye wil not vs leue,
And be we youre men and your seruauntys alle!
Youre counseil, lady, whiche shal you not greue,
Ye shulde telle vs, for it may soo falle
That pe better cende the mater shalle
Be browt too—for pe moo wyse heedes ther be
In ony mater, the better it is, as thenketh me.”

Ca. 19m.

"Osyn," she seyde, "ye preyse sore a kyng.
But I wolde wete of you pe cause whi
That oon man a-boue many shal haue gouernyng,
To bidde and commavnde, sende bothe fer and ny;
What is the cause that he hath swiche maystry
Ouere alle men, and no man hath ouere hym—
he is lord of lond, of body and of lym?"
Katharine says she'll never marry. [MS. Rawlinson.]

**Bk. II. Ch. 20.**

pis was pe cause why pei chose a kyng;
pei schuld ellys a streue for many a thyng.

"ffor qwan per is not ellys but per' & pere,
per is non as than wyll do for othyr,
On seyth her', an other' seyth it schall be per';
pis stryffe it falllyth be-twyx brother' & brother,
Ageyn pe sune sumtyme struyth pe modyr.
Than wer' pei chose ryght for pis entent,
To bryng in reule ping pat was wrong went.

"Summe wer' chose for wysdam & for wytt,
Summe for strenght, summe for humanyte—
pat I sey treuth, cronycles wytness it.
So pan a kyng as in auctorite
Excellyth hys puple—for per be as wyse as he
Oft-tyme seyn ryth wyth-inne hys londe.
pan may zel se pat all pis seruyle bonde

"Came oute of fredam—pe puple was sume-tyme fre
And had noo lord, but ychi man reuled hym-selfe.
Jus cam pei pan oute of her' liberte,
Be her' fre choys ten of hem or twelue
Wer' draw a-wey, pei schuld noo lenger' delue
Ne do no labour', but reule pe cunte a-bowte;
And to her' heed hem-self 3et must [pei]1 lowte. 1 om.

"But for 3e wyll allgate know myn hert,
Whath pat I thynk, I tell 3ow platt & pleyn:
per schall neuyr man, be he neuyr so smert
Ne eke so st[r]ong, wynne me, pat is to seyn
haue me to spowse—I wyll no lenger' feyn—
But if he be so strong hym-self a-lone
pat he be able to fyght wyth all hys fone.

"Thys is pe ende, & pis my wyll now is,
let vs no mor' as in pis mater' speke.
So god my soule bryng on-to hys blys,
This was þe cause whi þei chose a kyng;
Thei shulde ellis a streuen for many a thyng. 973

"for whanne there is not ellis but peere and peere, 974
There is now as than wil doon for other,
Oon seyth here, another seyth it shal be there;
This stryf it falleth be-twyyxe brother and brother,
A-geynþ the sone somtyme streueth þe moder. 978
Thanne were thei chosyn ryght for þis entent,
To brynge in rewle thyng þat was wrong went. 980

"Some were chosyn for wysdam and for wyte,
Some for strengthe, and some for humanyte—
That I sey treuth, cronyclys witnesse it.
Soo thanne a kyng as in Auctoryte
Excelleth his puple—for there been as wys as he
Ofte-tyme seynþ ryght wythinne his loond.
Thanne may ye see þat aþ this seruyle boond? 987

"Cam oute of fredam—the puple was somtyme free
And had no lord, but iche man reuled hym-selue.
Thus camþ thei thanne oute of her liberte,
Be her fre choys tenþ of hem or twelue
Were drawe a-vey, þei shuld no lenger delue
Ne doo no labour, but reule the contre aboute;
And to her hed hem-selue yet musste þei loute. 994

"But for ye wil algates knowe myþ herte,
What þat I thenke, I telle yow plat and pleynþ:
There shal neuere manþ, be he neuere so smerte
Ne eke so strong, wynne me, þat is to seynþ
hauce me to spouse—I wil no lenger feynþ—
But if he be soo strong hym-selue allone
That he be able to feyghte with alle his fone. 999

"This is the ende, and this my wil now is,
Lete vs no more as in this mater speke.
Soo god my soule brynge on-to his blys,
Katharine's Mother urges her to marry. [MS. Rawlinson.]

**Bk. II. Ch. 20.**

pis couenaund made ne schall I neuyr breke.
3e may well carp, stryue, clatyir & creke;
Whan all is doo, pis schall be pe ende;
3our wordys perfor' lett hem fall fro meende."

**Bk. II. Ch. 21.**

Than was pe' woo & waylyng eke eowwe,
pei morned alle & made mekyl mone
Whan pat pei sey wher'-to pe mater' drowe,
Carefull wytys wer' pei than ilkone.
pe qweem, hyr' modyr, gan) to syghe & grone,
Sche seyd: "doghyr, pis is noght 3our avayle,
Put not 3our purpos in swych grece perayle!
"3our dotyng-dayes, I trow, now be come!
What wold 3e hafe? vote 3e qwat 3e say?
Thorow-oute pis werle, in greece ne in rome
Is no swych man\(^1\) pat pis thyang do may,
Schuld kepe a londe of so gret aray
And he a-lone. what wene 3e for to hafe?
It is impossible pat 3e desyr' and crafe.
"A-vyse 30W bettyr, & take an other' day,
Tyll pat 3our wytte is chaunged & 3our thowte!
Is 3our wysdam now turned to swech aray
flor to desyr' swych\(^2\) ping as is nowte?
Cursyd be pei pat 30w her'-to browte,
On-to pis error? to do as no man dothe);
pat enery poyn\(^3\) pei varye fro pe sothe."

**Bk. II. Ch. 22.**

"M\(^4\) Adame," sche seyd, "pis ping wechi I schall doo
I not who sett it in myn hert, treuly.
It is so fast, I may not fle pe'-froo,
It cleuyth so sor', it wyll not slyde for-by,
Wheythyr' I goo, sytte, knele or elles ly;
flor noo counseyll I may it not for-sake,
Ne for noo crafe a-wey I can it schake."

\(^1\) r. woman
\(^2\) pis ping
\(^3\) enery poyn
\(^4\) M.
This counuenaunt made shal I neuer breke.
Ye may weel karpe, stryue, clatere, and ereke; 1
Wlianne al is doo, this shal be the ende;
Youre wordis therfore lete hem falle fro meende.”

Ca\textsuperscript{m.} 20\textsuperscript{m}.

Thanne was ther woo and weyling eke I-now,
Thei moorned alle and made mekel mone
Whanne \textit{pat} \textit{pei} saugh wherto the mater drow,
Careful wyght\textit{is} were thei thanne ilkone.
The queen, hir moder, gan to sey and grone,
She seyde: “daughter, \textit{pis} is not youre avayle,
Putte not youre purpos in swiche grete perayle!

“Youre dotynge-dayes, I trowe, now be come!
What wolde ye haue? wote ye what ye say?
Thurgh-oute this world, in greece ne in Rome
Is noon\textit{swiche man} \textit{pat} \textit{pis} thyng doo may,
Shulde keepe a lond of soo grete aray
And he allone. what wene ye for to haue?

It is impossible that ye dosyre and craue.

“Avyse yow bettere, and take another day,
Til \textit{pat} youre wit is chaunged and youre thought!
Is youre wysdam now turned to swiche aray
ffor to dosyre swyche \textit{ping} as is nought?
Cursed be thei that you here-to han brought,
On-to this errour to doo as no man\textit{dooth}!
What\textsuperscript{1-euere} thei poyn\textsuperscript{t}, ye vanye euere for\textsuperscript{1 sooth}.”

\textbf{M} Adame,” she seyde, “this thynge whiche I shal doo
I not hoo seet it in my\textit{w} herte, truly.
It is soo fast, I may not flee ther-froo,
It cleueth soo sore, it wil not slyde forby,
Whether I goo, sytte, knele or ellys ly;
ffor no counseH I may it not for-sake,
Ne for [no] craft a-wey I can it shake.”
Grief of Katharine's Mother. [MS. Rawlinson.]

Ch. 23.

Than wept þe qween) & was in car & woo,
And to þe lorde sche sayd: “all is I-lorn),
What schall we say, what schall we speke or doo?
I wayle þe tyme þat euyr sche was born.
hyr hert is harde & tow as is þe thorn;
hyr wytte is sett so hye I wot not qwer;
per is no man þat may hyr her answere.

“What sey þe, cosyn, lord & duk of tyr?’
What comyth herof? can þe owte ferther’ say?
Ifor as wyth me, dumne is in þe myre,
Sche hath me stoyned & browte me [to] a-bay.
Sche wyll not wedde, sche wyll be styll a may!
It schall cause my deth, but mech soner, loo,
Be-cause I leue þus in swech car & woo.”

Ch. 24.

Than roos þis lord, cm to þe qween),
Gaufron he hyght, he was her’ omager,
And duke of tyre—mech þing had he seen),
he had passed eke manü y a grete daunger;
he was þe next of hyr’ kynrod ther,
he myght mor’ boldly sey all hys’entent.
“Madame,” he seyd, “a þing þat was neuer ment

“What ayles 3ow þat 3e desyr so sore,
And 3e so 3ung, & wys woman alsoo?
A þing þat lawe for-bedyth euyr-mor’;
Natur eke wyll 3eue no leue þer-too—
þis 3e desyr, 3e wyll not twynn þer-froo.
What is 3our’ wyll? I wolde wyte qwat 3e mene.
Wyll 3e 3our’ bodye fro alle men kepe clene?

“What boote was it to vs þat 3e wer’ born,
If þat 3e wyll not do ryght as þei dede,
I mene 3our’ ffadyr & modyr 3ow be-forn’?
"Thanne wepte be queen\) and was in care and woo, 1037 Her Mother weeps,
And to the lordes she seyde: "al is I-lorn,"
What shal we say, what shal we speke or doo?
I wayle the tyme that euer she was born, 1041
hir herte is hard and tough as is the thorn, 1043

"What seye ye, cosyn, lord and duke of Tyre? 1044 and appeals
to the Duke of Tyre.
What cometh here-of? can ye owte ferthere say?"
ffor as wyth me, dun is in the myre,
She hath me stoyned and brought me to a bay.
She wil not wedde, she wil be style a may! 1048
It shal cause my deeth, but meche sonnere loo,
Be-cause I leue thus in suche care and woo."

"What eyleth you pat ye desire soo sore, 1058 argues with
And ye so yong and wyse woman alsoo?
A ping pat lawe forbedeth euer-more;
Nature eke wil yeue no leue ther-too— 1062
This ye desyre, ye wil not twynne therfroo.
What is youre wil? I wold wete what ye mene.
Wyl ye youre body fro alle men\) kepe clene? 1064
 Does Katharine mean to keep herself from men?
"What boote was it to us pat ye were born, 1065
If pat ye wil not doo ryght as thei dede,
I mene youre fader and moder yow be-forn? 1066
How would she be here
Katharine is again urged to marry. [MS. Rawlinson.]

Bk. II. Ch. 24.

3e had not come ne sote (!) now in pis stede, 1069
had not 3our modyr wyth mech care & drede 1071
Browt 3ow forth & to pis lyght 3ow bore.
ffolow 3e pe steppys of hem pat went be-fore!

"3e do wrong ellys on-to po chyldryn) alle
Wech 3e ar lykly to bryng forthe & bere.
What desese & what myschefe may falle
But if 3e do pus, I trow your-self wot ner'.
To put all pis thyng oute of drede & fere,
And pat pis synne in 3ow schuld not be sene,
A kynges doghtyr to dey bothe mayd & qween),

"I counsell 3ow pis, & 3e receyue it wold:
To fle pis chauns of feyned chastite.
hewe not so hye but if 3e may it holde,
Desyr' no thyng pat may not goten) be—
Lerneth pis lesson, if pat 3e lyst, of me;
Sehe is not born, me thynkyth, pat myght wynne
To grype a degre so grete as 3e be-gynne."

Bk. II. Ch. 25.

"V"Ncle," sche seyd, "& pat wer' me full lothe
To clyme so hye pat I myght not come down;
ffor, as I wene, pat mater' wold greue us bothe,
And lese our' londe be cyte & eke be town;
It wer' destruccyon) eke to our' crown).
God he lede vs pat we come not ther',
To ley our' worcep so love vndyr brere!

"But for 3e say, to me it schuld be ioye
To hafe a lord schuld gouern) both 3ow & me,
I sey 3ow nay, it schulde be but a-noye
On-to myn hert. for if it wer' so pat he
Wer' louyng & gentyll, & all his hert on me,
pat he louyd me & I hym best of alle,
What sorow, hope 3e, on-to myn hert schuld falle
Ye had not come ne sete now in pis stede,
had not your moder with moche care and drede
Brought yow forthe and to this lyght you bore.
ffolwe ye ye steppys of hem pat wente be-fore!

"Ye doo wrong ellis on-to tho children alle
Whiche ye arn lykely to brynge forthe and bere.
What disese and what myschef may falle
But if ye thus doo, I trowe youre-self wot neere,
To putte alle these thyngis in dred and fere.
And pat pis synne in yow shuld not be scene,
A kyngis daughter to dcy bothe mayde and queene,

"I counseiH you thus, and ze1 receyue it wolde:
To flee this chauns of feyned chastyte.
hewe not so hye but if ye may it holde,
Desyre no thyng that may not goten be—
Lerne this leson, iff pat ye list, of me;
She is not bore, me thynketh, that myght wynne
To gryppe of degree so grete as ye be-gynne."

"Uncle," she seyde, "and that were me ful looth
To clymbe so hye that I myght not com dowJ
ffor, as I wene, that mater wolde greue vs booth,
And leseoure lond be Cyte and be touwJ;
It were grete destruccyon eke to our crown.
God he lede vs that we come not there,
To ley ourourushype soo lowe vnder brere!

"But for ye sey, to me it shulde be Ioye
To haue a lord shulde gouerne bothe yow and me,
I sey yow nay, it shulde be but a-noye
On-to myn herte. for if it were soo pat hee
Were lovyng and gentyl and al his herte on) me,
That he loued me and I hym) beste of alle,
What sorwe, hope ye, on myn hert shuld falle

KATHARINE.
Katharine answers Prince Baldake. [MS. Rawlinson.

"If \( \text{pat} \) he deyd or ellys wer' slayn\( \text{in} \) felde, 1100
And I for-go \( \text{pat} \) ping \( \text{pat} \) I loued best?
'It myght fall also, thow it hap but selde,
\( \text{pat} \) pis loue be-twyx vs too myth brest
And part a-sundy\( ^{r} \)--pis wer' a full hard rest
On-to our' hert! \( \text{per-for}' \), to put alle oute of dowte,
I wyll not enter', wyll\( ^{1} \) I may kepe me owte.  \( ^{1} = \text{whil} \) 1104

"What counsell \( \text{ze} \) me swech game to be-gynne
Whech is not stedfast, \( \text{in} \) lowe ne \( \text{in} \) astate?
In all her' gladeness sorow is euyr wyth-inne,
And \( \text{wyth} \) her' plesaunce eft medeleth debate.
\( \text{per-for}' \) \( \text{pat} \) lyfe I dispyce & hate
\( \text{pat} \) hath noo sewyrte, but euyr is variable;
I wold hafe lyffe & loue\( ^{1} \) \( \text{pat} \) euyr is stable."  \( ^{1} \text{Ms. lond} \)

O Mercy godd," seyd \( \text{pe} \) gret baldake—
he was poo lord & prince of palestyne—
"\( \text{per}' \) may no man my lady grype ne take,
her' craft is swech, we may her' not enclyne;
\( \text{per} \) is no philosophyr' ne ek noo dinine
Whech sche dreedyth, \( \text{h} \)yr' termys be so wyse;
What-euyr we say, sche \( \text{ze} \)yuyme of it no pryece.

"I sey 3ow, madame, as it is seyd be-fore:
We want a leadere\( ^{r} \), if we owte schuld doo.
Be-thynk 3ow\( ^{r} \)-self, fro tyme \( \text{pat} \) 3e wer' bore
To gorgalus tyme—thre hundred 33 where & moo
It is, certeyn\( ^{l} \), \& \( \text{zet} \) stod it neuyr soo
As it\( ^{l} \) stant now, madame, \( \text{in} \) no lond of \( \text{3} \)ow\( ^{r} \).
Of ping \( \text{pat} \) 3e reioye we schall hafe langour\( ^{r} \)."

Wat wold \( \text{3e} \) hafe?" seyd \( \text{pis} \) noble qween\( ^{l} \),
"hane \( \text{3e} \) not 3one to me bothe crown\( ^{l} \) & londe?
I am 3our lady, my subiectis all \( \text{3e} \) been\( ^{l} \)."
"If pat he deyed or ell\'s were slay\n in feeld, 
And I for-goo pat thyn that I loued beste? 
It myght falle soo, though it happed but seeld, 
That this loue be-twyt\xe2\x82\xe8xe vs to myght breste 
And parte a-soundre—this were a ful harde reste 
On-to oure herte! therfore, to putte a\x9f oute of dowte, 
I wyl not entre whil I may kepe me oute."

"What counseH 3e me suche game to be-gynne 
Whiche is not stedfast, in lowe ne in astate? 
In al her gladnesse sorwe is euere wyth-Inne, 
And wyth her plesauns efte medeleth debate. 
Therfore that lyf I despyse and hate 
That hath no suerte, but euere is varyable; 
I wolde haue lyf and loue\x9d that euere is stable."

Cam. 24m.

"O Mercyful god," seyde the grete baldake—
he was tho lord and prynce of palestyn—
"There may no man\w my lady gripe ne take, 
hir craft is suche, we may hir not encly\n; 
There is no philisophre ner eke dyvyn\w 
Whiche she dredeth, hir termes be so wys; 
What-euere we say, she yeueth of it no prys."

"I sey yow, madame, as it is seyde be-for\e: 
We wante a leedere, if we owte shulde doo. 
Be-thenke your\-self, fro pat tym\e that ye were bore 
To gorgalus tym\e—thre hundred yeer and moo 
It is, certeyn\w, and yet stood it neuer soo 
As it stant now, madame, in no lond of youre. 
Of thing pat ye reioe we shal haue langoure."
Eugenius urges Katharine to marry. [MS. Rawlinson.]

I wot full wele what longyth to be bonde
Of regalte whech I hold in myn honde.  
ffor euery werk, sothely, it stant in too:
In good counsell & eke in werkyng alsoo.

"The wytt & councel, syr, pat schall be our,
We schall telle who we wyll hafe it wrowte;
And al pat labour & werke pat schall be 3our—
3our grete lordchype 3e schul neyt haue for nout;
pe lord of palestynne it was neuyr to 3ow boute,
It was 3oue 3our elders 3ow be-fore
To serue my crown: & 3er-to be 3e swore."

Than speke a-nothyr, lord of nychopolye,
he seyd wordys whech sempt full wyse—
hys name was called 3oo syr Eugeny—
To pe qweenj he speke pan ryght on pis wyse:
"pe estate of regalte is of swych a pryce,
Ther may no man, sothly, to it atteyne
But if he hath both power & wytte, certeyne.

"Therfor sey I seyt pat we nedys muste
Be rewled be on whech pat hath peis too,
Bope wytt in sadnesse, & power eke in lust,
And elles our' reule sone wyll breke in-two.
As other' londys ar' reuled, let vs be reulyd soo;
Let vs suppose pei be as wyse as we.  
for pus he wrytyth, pe astronomer' tholome:

"'Who-so wyll not doo as hys neybour['] werk,
Ne wyll not be war' be hem whan pei do amys,
Of hym schul other' men bope carp & berke,
And sey, be-holde pis man, lo [he'] it is—
Wheythyr he do weel or wheyther' he do amys.
he wyll none exaumple of other' men i-take,
Exaumple to othyr' mene he schall be for pat sake.
I wot ful weel what longeth to the boonde
Of regalte whiche I holde in my pow honde.
ffor euery werk, soothly, it stant in too:
In good counseH and eke in werkyng also.

"The wyt and counseH, syr, pat shal ben oure,
We shal telle how we wil haue it wrought;
And al the labour and werk that shal be youre—
youre grete lordshepe ye shul not haue for nought!
The lond of palestyn it was neuere to yow bought,
It was yove youre olderis" here-be-fore
To serue my crowne: and ther-to be ye swore."
Katharine again refuses to marry. [MS. Rawlinson.]

Bk. II. Ch. 28.

"'All oþir' mene schul be war' be hyme, sfor þei schul se & fele in hem-selue þat hys werkys wer' bothe derk & dyme.' Therfor', madame, what schuld I lenger' delue In þis mater'? me thynkyth, ten or twelue Schuld zeue exempule, rather' þaz schall oone. 3e haue my moeyon', for my tale is doone."

"All oþir' mene schul be war' be hyme, sfor þei schul se & fele in hem-selue þat hys werkys wer' bothe derk & dyme.' Therfor', madame, what schuld I lenger' delue In þis mater'? me thynkyth, ten or twelue Schuld zeue exempule, rather' þaz schall oone. 3e haue my moeyon', for my tale is doone."

"That is to sey neythyrr wytte ne strength,1 What sey 3e now, who schall reule 3ow than, 3our' londys þat ly so fer' in brede & length? þe febyll may nott, þe fool eke ne can) Demene swych þing; þan wyll 3e curs & bane þat eyyr wer' 3e subiectys to swech a foole, And to 3our' hert it wolde be full grete dole. "3e schuld be fayn þan for to reule hyme, To counceil & rede þat he do not amys. þis wer' noo worchepe to me ne to my kyn) And sekyrly, a full grete cause it is þat I wedde nowte, for owte of ioye & blys Schuld I þaz passe & make my-selue a thralle. held me excused, for sykyrly I ne schalle. "ffor syth 3e sey þat I am now so wys, Than haue I o þing wheech longeth to regalte. þer is no man but if he be onyr-nys, But if1 he wyll sey & held wyth me þat it is bettyr, whan it non) other' wyll be, 1 orig. streng

1 If on the margin.
MS. Arundel.]  *Katharine again refuses to marry.*  

"'Alle othere men shal be war be hym,' for thei shal see and fele in hem-selue. That his werkys were bothe deerke and dym.' Therfore, madame, what shulde I lenger' delue In thys mater? me thenketh, ten or twelue Shulde yeue exaumple rathere pan shal oon. Ye haue mynw moeyon, for my tale is doon."

Ca[m. 27.]

The queen ful sadly answende to this lord: "I wolde wyte of yow," she seyde, "whil ye ben here, And alle, I trowe, to-gedere mot acord: If pat I dede this tyme of youre prayere, To leue my wyl and putte me in daungere, I sette cas, the man whiche pat I shal chese To be youre lord, pat he haue noon of these, "That is to sey neyther witte ne strengthe, What sey ye now, hoo shal reule you than, Your eondes pat lyn so fer in brede and lengthe? The feble may not, the fool eke ne kan) Demene suche ping; than wil ye curse and ban) That euere were ye subiectis to swyche a fool, And to youre hertis it wold been) ful gret dool. "Ye shulde be faynw thanne for to reule hym, To counseyH and rede that he dede not amys. This were no worship to me ne to my kynw! And sekyrly a ful gret cause it is That I wedde not, for oute of Ioye and blys Shulde I thanne passe and make my-self a thral. helde me excused, for sekyrly I ne shal. "ffor syth ye sey that I am now so wys, Thanne haue I on) thyng whiche longeth to regalte. There is no man), but he be onere-nys, But he wyl sey and helde wyth me That [it] is better, whanne it no other wil bee,
To chese þe on þan for to want bothe.
Chese 3e now; we be no lenger wrothe."
To chese the on) than for to wante bothe.
Chese ye now; we be no lengere wrothe.”

Yet gan to knele efte be-fore the queen),
Bothe mayster and duke of athenes pat citee;
Mayster he was in scole and longe had been,
And duke I-chose be the puple tho was hee—
ffor her choys there and thanne was free
To haue what man), whiche hem lyked to hed.
Thus in his tale be-gan) he in that steed:

“The supposed, lady, euere on)-to this tyme
That ye had come of that gentyl blood
Of youre moder, descendet down) be lyne,
And of your fader pat was ful gentil and good.
But our oppynyon) is chaunged and oure mood,
ffor, as it semeth, ye arn) no-thyng of kyn);
And if ye were, ye cowde not seece and blyn)

“To folwe pe steppes of youre olderis be-forn),
As greyn) real growen) oute of her grounde—
ffor nature wolde, pough ye the reuers had sworn),
That ye were lyche hem in euery stounde;
And in oure philosophie, I hope, thus is it founde
That naturally the braunche oute of pe rote
Shal take his sauour, be it soure be it swote.

“fferthermore yet seyn) oure book)is thus:
‘That euery liche his lyche shall deseyre.’
Be alle these menes it semeth pan to vs:
Eyther ye cam neuer dewly to pis empyre,
Or ellis youre herte despiseth ioye as myre.
I can no more, I speke on-curteysely,
I may not chese, I am) so vexed, trewly.”
Katharine answers the Duke of Athens. [MS. Rawlinson.

Cam. 31m.

ON-to þe duk þus answerd þoo þe qween:

"3e make a reson of ful gret apparens,
3e schew full wele wher' þat 3e hafe been:
In þe grete nest of bysy dylygens,
Wher' stody & wytt is in experiens,
I mene Athenes—of wysdam it beryth þe key;
Who will oute lerne, lat hym tak þidyre þe wey.

"But neyurþelasse, thow þat 3e be endewyd
Wyth weryldly wysdam & can all þing pleyntly,
So þat 3e may wyþ no sophym be pursewyd:
3et to 3ou r motyff answer' þus may I,
And voyd 3ou r resoun well & pegrantly,
If 3e wyll her' & take entent to me.
ffor if men take heed, oft-tyme þei may se

"Owte of a tre growynge dyuere frute,
And þat same tre þat sumetyme bar' þe grene,
Now bereth he reed or qwyte, of dyuere sute.
Be þis example pleyntly þus I mene:
My modyr is, & so am I, a qween,
In þis we a-cord; & þat I am a may,
In þat we dyuere, I can not þer-to sey nay.

"It semeth me þat lych a griff am I,
I-planted be god vp-on an elde stoke,
Of an oþer kynde, an oþyr sauour' hardyly;
And euene as be miracle þe elde blok,
Wecli is clouyn) in four' wyþ many a knok,
Schall rather' folow þe gryff, þan þe gryff hym,
So faryth it be me & be my elde' kynd:

"Thei schul rather' consent to leue all sole
As I do now, þan schall 1 folow hem.
ffor certeynly, I kepe not of þat scole
Wher' þat her' ioye is, but lychi a dreyn;
ffarwell ffadyr, ffarwell modyr & eem,
O n-to the duke thus answered the queen:

"Ye make a reason of full grete apparens,
Ye shew ful weel where pat ye haue ben,
In the grete neste of besy diligens,
Where stody and wytte is in experiens,
I mene athenes—of wysdam it bereth the keye;
ho wil owte lerne, lete hym take thedir pe weye.

"But neuerthelesse, thow pat ye be endwed
Wyth werdly wisdam and kan a wyst thyng trewly,
Soo pat ye may with no sophym be pursewed:
Yet to youre motyf answere thus may I,
And voyde youre resoun weel and pregnauntly,
If ye were here and take entent to me.
ffor if men taken heed, often-tyme may pei see

"Oute of oo tre growyng dyuers frute,
And pat same tree that somtyme baar the grene,
Now beryth he reed or white, or of dyuers sute.
Be pis exaumple pleynly thus I mene:
My moder is, and so am I, a quene,
In this we a-coorde; and in pat I am a may,
In that we dyuers, I can not ther-to sey nay.

"It semeth me pat liche a gryf am I,
I-planted be god vp-on a old stok,
Of another keende, a-nother sawour hardly;
And euene as be myracle pe olde blok,
Whiche is clouen in foure with many a knok,
Shal rathere folwe the gryffe, than he gryffe hym,
Soo fareth it be me and be myn oldere kyn:

"Thei shul rathere consente to lyve al soole
As I doo now, than I shal folwe hem.
ffor certeynyly I kepe not of pat scoole
Where pat her ioye is, but lyke to a drem
ffar-weel, fadir, farweel, moder and em"
When that her counsell is not profitable;
I take swych lyffe, I hope is ferm & stabyll.”

Cam. 32m.

Qwan pei had sayd all that euyr pei coude,
pei went a-sundre & parted for a space;
Compound her wytty stil, & no ping lowde,
Euyr [h]opyng & lokyng aftyr grace
Of pis same mayde, if pei it myght purchase,
And at a day sette pei cam to-gedyr a-geyn,
To haue an answer of hyr plat & pleyn).

Thei chose a clerke to telle her alders tale,
Which was full wys & of full grete cuanyng—
ffor uery stody hys vysage was full pale,
Alle hys delyte & ioye was in lernyng;
Be alle her' consent he had enformyd a thyng
Which he wyll vttyr if he may owte spede,
And all is lost but sche per-to take hede.

"ffour pinges," he sayde, "madame, be in 3ow,
Which schuld excite 3ow wedded for to be;
If 3e commeund, I wyll declar hem) nowe.
Be fyrst of hem is that grete dygnyte
Of 3our bloode ryaH—I trow that per non be
In all pis werld which is so hye a-lyed.
Be secunde also may be sone a-spyed,

"ffor it is open) to euery mannes eye:
I mene 3our beute—god mot it preserue!
Per lyuyth no man that euer fayrer sy3e—
Euyr lest it tyll tyme that 3e sterue!
Pat blessed lady which we clepe mynerue,
Sche hath 3oue 3ow pe thryd that I of sayde:
Which is cuanyng; it is so on 3ow layde,

"It may not fall fro 3ow be no weye.
And eke that fourt is that gret rychesse
Which that 3e welde, I can not tell ne seye,
Whan her counsell is not proftable; I take swyche lyf, I hope, as is firme and stable.”

Cam. 30m.

Whanne thei had seyd al that euere pei cowde, Thei went a-sundre and parted for a space; Comouned her wittis stytte, and no-thyng lowde, Euere hopyng and lookynge after grace Of this same mayde, if thei myght it purchace, And at a day sette thei come to-gedyr a-geyn), To haue an answere of hir plat and pleywy, Thei chose a clerk [to telle] her alderis tale, Whiche was ful wys and of ful grete conynge—

Whanne thei had seyd al that euere bei cowde, They choose a Clerk to argue for them.

Thei went a-sundre and parted for a space; Comouned her wittis stytte, and no-thyng lowde, Euere hopyng and lookynge after grace Of this same mayde, if thei myght it purchace, And at a day sette thei come to-gedyr a-geyn), To haue an answere of hir plat and pleywy, Thei chose a clerk [to telle] her alderis tale, Whiche was ful wys and of ful grete conynge—

ffor very stody his face was ful pale,
Al hys delyte and ioye was in lernynge;
Be al her consent he had enformed a pingi
Whiche he wil1 vttere if he may owte speede,
And al is lost but she therto take heede.

"ffoure pingis," he seyde, "madame, ben) in yow,
Whiche shulde excite you wedded for to bee;
If ye comaunde, I wil declare hem now.
The firste of hem is pat grete dignyte
Of youre blood rial—I trowe that not boorn) his she1
In al pis world wich is so hy allyed.
The secunde also may bee ful soune aspyed,

"ffor it is open to euerie man)is ey3e:
I mene youre beute—god mote it preserue!
Ther leueth no man) that euere fairere sey3e—
Euere leste it til tyme that ye sterue!
That blyssed lady whiche we clepe mynerue,
She hath youe yow the thredde that I sayde:
Whiche is conynge; it is soo on) yow layde,

"It may not falle fro yow be no weye.
And eke the fourthe is the grete rychesse
Whiche pat ye welde, I can) not telle ne seye,
ffor, as I suppose, no man may hem gesse.
Suffyr me, lady, my resones to expresse,
So þat þei may be on-to 3ow plesaunce,
And eke 3our puple, I hope, it schuld avaunce.

"The fyrst of alle, as I seyd be-for,
Is 3our bloode, 3our reall stok & lyne,
Owte of whech þe be-gote & bore:
þis schuld 3our hert bope drawe & encyne
ffor to spede our purpos well & fyne.
Wote 3e nott welle of what lordes 3e came?
Kyng alysaundyr, þat all þis werld wan,

"Was of 3our kyn, & so was þat noble kyng
Whed made þis cyte, babel I mene be name,
Eke many an other þat her in her lyuyng
Wer enhaunshed hyely wyt h grete fame.
Take heed her-to, for goddys sake, madame;
Syth þei weddyd wer & ecli on had a make,
Dothe þe þe same, for 3our kynrod sake!

"On þe other syde of 3our bryte boute
þus dar I say, & I dar stand þer-by:
þer is no man þat euyr wyt h eye 3et see
Swech an othyr as 3e be, hardyly.
I flatyr not, I am non of þoo, sewyrly;
It is not presyd in noo book þat I rede.
þan sey I thus þat natur wyt h-oute drede,

"Whan sche wyll peynt, þer can no man do bettyr.
ffor sche schapyth parfytely all þat euer sche dothe,
Sche is vndyr godd made be patent lettyr
hys vycere generall, if I schall sey sothe,
To 3eue mankynd bothe nase, eye, & tothe
Of what schape þat hyr lykyth to 3eue,
And of hyr werk no man hyr to repreue.

"Sche hath 3oue, lady, ryght on-to 3our persone
3our bryght colour & fayr schap eke wyt-alle,
fior, as I suppose, no man may hem gesse.
Suffre me, lady, my resones to expresse,
Soo that pei may bee on-to you plesauns,
And eke youre puple I hope it shuld avauns.

"The firste of alle, as I seyde before,
Youre blood, youre ryal stook and lyne,
Out of whiche ye were be-gote and bore,
This shulde youre herte bothe drawe and enclyne
fior to spedyn oure purpos weele and fyne.
Wote ye not weel of what lordes ye cam?"
Kyng Alysaundre, that al thyss word wan,

"Was of youre kyn, and so was that noble kyng
Whiche made his citee, babel I mene be name,
Eke many an other in er lyuyng
Were enhauenced hyly wyth ryght grete fame.
Taketh heed her-to, for goddys sake, madame;
Syth thei wedded were and iche had a make,
Dooth ye the same, for youre kenredes sake!

"On the other syde of youre bryght beute
Thus dar I seye, and I dar stande ther-by:
There is no man that euere with eye yet see
Suche an other as ye be, hardlyly.
I flather not, I am nou of tho sugerly;
It is not preyed in ony book that I reede.
Thanne sey I thus that nature with-oute dreede,

"Whanne she whil poynyte, per can no man doo better.
Sfor she shapeth parfyghtly al that euere she dooth,
She is vnder god made be patent letter
his viker general, if I shal sey sooth,
To yeve mankeende bothe nase, eye and tooth,
Of what shap that hir lyketh to yeue,
And of hir werk no man hir to repreue.

"She hath youe, lady, ryght on-to youre persone
Youre bryght colour and fayr shap ryght wyth-al,

Bk. II. Ch. 30.
To his entent 3e schuld not leue a-lone,
But wyth charyte departe his 3yfte 3e schall.
But 3e do 3us, 3e may some haue a fae,
for sche may take ping pat sche 3afe, certayn,
And doth allday fro hem pat ar' dysdayn).

"Whech can not thank hyr' of hyr hye grace.
Perfor', madame, taketh heed her-to, I pray,
lese not 3our holde, lese not 3our purchase,
leto mekenesse dwelle wyth swych a freschi may!
Pan schall we sykyryl of 3ow syng & say
Pat all is well, ryght as we wold it haue.
Sferpermor', so godd my sowle mote saue,

"I trow, pow natur' had coupled in o persone
All hyr 3yftis—as, if sche wyll, sche kan,
Thaz trowe I welle 3e haeve hem all a-lone.
Of 3our' charyte pan take to 3ow sume man),
leto hym haue parte of swech ping as 3e han?id!
Swech goodely 3yftis wold not euer be hyd—
If natur' wer' her', pe same sche wold byd.

"And for pe thryd poyn't in whech I 3ow commendere,
Whych is 3our wysdam & 3our gret lernyng :
3our' wyttys ar' swech, per can no man amendere
3our' conceytes hye, for, if 3e had a kyng,
he myght ful well trost in 3our cuunnyng,
Thow he hym-self had not as 3e haue.
And as me pinkyth, 3our soule can 3e not saue

"But if 3e comoun' pis 3yfte to other' mene—
It is not 3oue 3ow to haue it all a-lone.
Pe fyrst meuer', as our' bokes vs ken),
Whech syttyth a-boue pe sterrys in hys trone,
he 3eyyth sume man more wysdham be hys one
Pan haue xx", only for pis entent
Pat he to other' schall comon' pat godd hym sent.
To this entent ye shulde not lyue allone,
But with charyte departe this yifte ye shal.
But ye doo thus, ye may soone haue a fal,
ffor she may take thyng that she yaf, certayn,
And dooth al day fro hem þat arm dysdayn;

"Whiche can not thanken hir of hir hy grace.
Therfore, madame, taketh heed hir to, I you\(^1\) pray,
lese not youre hold, lese not youre purchase,
lete mekenesse dwelle with suche a freshe may!
Thanne shal we sekerly of you syng and say
That al is weel, ryght as we wold it haue.

"I trowe, though nature had complet in oon\(^\circ\) persone
Alle hir yeftes—as, if she wil, she can,
Than trowe I weel ye haue hem al\(^\circ\) allone.
Of youre charyte þanne take to you som man, lete hym haue part of suche þing as ye hane!
Swiche goodly yyftis wolde not euer ben hyd—
If nature were here, the same she wold byd.

"And for the thredde poyn in whiche I yow commende,
Whiche is youre wysdam and youre gret lernynge: She is very wise.
Youre wittis arm swiche, there can noo man amende
Youre conseytes hye, for, if ye had a kyng,
he myght ful weel trost in youre conyng,
Thow he hym-self had not as ye haue.
And as me thenketh, youre soule can ye not saue

"But if ye comoun\(^\circ\) thys yifte to other men—
It is not youe you to haue it allone.
The first meuere, as oure book\(\circ\) is us kew, Whiche sitteth a-boue the sterri\(\circ\) in his trone,
he yeueth som man more wysdam be his oone
Thanne haue twenty, oonly to this entent
That he to other shal comoun \(\hat{p}at\) god hym sent.

KATHARINE.
"Take heed herto, for perellis pat may falle
If 3e dysplese pat meuer which sitt a-boue;
hys 3yftis fro 3ow draw a-wey he schaH—
pat I spek now, I sey it of very loue,
And, as me pinkyth, mechi to 3our be-houe.
pe fourt poynyt of theysye & last of alle,
Is pe rychesse whech is on-to 3ow falle.
"3e be so rych pe werld woundyrth of it.
What schall 3e do wyth alle pis welth a-lone?
I sey of pis as I seyd of 3our wytt:
pei wer' I-graunted of godd to 3our persone
pat 3e schuld part all pis welth & woone;
pat schall 3e best [do] if 3e take a kyng.
her' is my tale, her' is myn askyng."

T
han anserwed sone pat swet gracyous wyght,
And to pis mayster sche seyd pis a-gayn':
"3our commendacyon whech 3e dyd endyth,
If it be soth as 3e sayd plat & playd,
Schall cause me, per is no mor' to sayd,
To plese pat lord wyth all hert & mynde
pat in hys 3yftis hath be to me so kynde
"And sent me graces whech ouer women want.
3e seyd ete: for pat I am so fayr'
And eke so wys & rych as 3e warnant,
perfor' me must purpos to haue a ayr,
To chese an husband good & debonayre.
A-vyse 3ow, syr', what pat 3e haue sayde;
We wyll not lyght lower' than 3e vs layde.
"3e haue sett our' loos a-boue so hye,
We pase all women pat now formed are.
And on 3our' grounde a-gayn' I pis replye:
I wold know to me who pat worthy ware.
pis is 3our argument, pis is 3our owne lare
“Take heed hereto, for periH that may falle,
If ye displese that meuer whiche sit a-boue;
his yiftes fro you drawe a-wey he shalle—
That I speke now I sey it of very loue,
And, as me thenketh, moche to youre be-houe.
The fourthe poynt of these and last of alle,
Is the rychesse whiche is ow-to youw falle.

“Ye be so ryche the world wondreth of it.
What shal ye doo wyth al this welthe allone?
I sey of this as I seyde of youre wit:
Thei were I-graunted of god to youre persone
That ye shuld parte al this welthe and won.
That shal ye best doo if ye take a kyng.
here is my tale, here is myw askyng.”

Katharine answerde pat swete gracyous whigt,
And to this mayster she seyde thus a-geynw:
“Youre commendacyon whiche here now ye endyght,
If it be sooth as ye seyde plat and pleynw,
Shal cause me, ther is no more to seynw,
To plese that lord with al mynw herte and mynde
That in his yiftes hath beew to me so kynde

“And sente me grace whiche other women) wante.
Ye seyde efte: for pat I am so fayre
And eke so wys and ryche as ye warante,
Therfore me muste purpos to haue an ayre,
To chese an husband good and debonayre.
Avise you, sir, what that ye haue sayde;
We wil not lyght lower than) ye vs layde.

“Ye haue setteoure loos a-boue so hye,
We passe alle women) pat now foormed are.
And on your grounde a-geyn) I thus replye:
I wulde knowe to me hoo worthye ware.
This is your argument, this is your owne lare
Katharine's ideal Husband. [MS. Rawlinson.

Bk. II. ch. 33. ¶at I am worthyest lyuynge of all women:
¶an must I hafe þe worthyest of all men,

"It folowyth ful euene ryght of\textsuperscript{1} 30ur tale, \textsuperscript{1}ms. or 1394
If 3e take heed. I pray 3ow wher dwallyth he,
So wyis, so sayr, so rychi wyth-outen bale,
And of swech lynage born as we be?
But if 3e fynde swech on, 3e may leue me
I wyll noon\textsuperscript{1} haf; þer-for' loke well a-boute!— \textsuperscript{1}ms. now
þe mor' 3e plete, þe mor' 3e stand in doute.

"But 3e wyll wyte allgate what I desyr':
I schall dysc'nie myn\textsuperscript{1} husbond whom I wyll hafe.
A-boue all lordes he must be, wyth-oute persone,
Whom he wyll to spylle or elles to saue;
he must be stable, & neuyr turn\textsuperscript{1} ne wane
ffro noo purpos þat he set hym on—
But he be swech, husbond schall he be none

"As on-to vs, whom 3e hafe so commended.
he must be wyis also, þat he knowe aH,
Every ping þat it may be a-mendyd
And reryd a-geway, or it fully faH.
If þer be swech on, receyue hym sone we schaH,
And ellys, sekyr, we wyll haue husbond none.
loke well a-boute if 3e can fynd swych on!

"sferpermor' 3et must he haue swech myght
þat hym nedyth no help of no creature,
But he hym-self be suffeyent to do þe ryght;
And ever hys myght demened wyth mesure.
If þat 3e wyll swech on me ensure,
I wyll hym hafe, I schall neuer sey nay.
Herkenyth also more what I wyll say:

"I wold eke þat he schuld be so rychi
þat hym neded not of oþir menmys goode;
No lorde in erthe I wold haue hym lychi;
That I am wurt[h]yest lyuyng of alle women:
That I am worthyest living of all women:

"It folweth ful euene ryght of youre tale,
If yee take heed. I prey yow where dwelleth he,
So wys, so fayr, so ryche wyth-oute bale,
And of swyche lynage born as we bee?
But if ye fynde suche oon, ye may leue me
I wil noon haue; therfore looke weel a-bouthe!—
The more ye plete, the more ye stonde in dout.

"But ye wil wete algat what I desyre:
I shal disclosing myn hou substance whom I wil haue.
A-boue alle lordes he muste be and wyth-oute pyre,
Whom he wil to spille or ellis to saue;
he muste be stable, and neuer turne ne waue
ffro no purpos that he sette hym up-on—
But he be swiche on hou substance, myn shal he be noon,

"As on-to vs, whom ye haue so commended.
he must be wys also, that he knowe al,
Every thyng that it may be mended,
And rered ageyn, or it fully fal.
If there be swiche on, receyue hym soone we shal,
And ellys, sekyr, we wil haue hou substance noon.
looke weel a-bouthe if ye can fynde swiche oon!

"fferthermore yet muste he haue suche myght
That hym needeth no helpe of other creature,
But he hym-self be suffycyent to doo ryght;
An euere his myght demened wyth mesure.
If that ye wil swiche on me ensure,
I wyl hym haue, I shal neuer sey nay.
herkeneth also more what I wil say:

"I wil eke that he shal be so ryche
That hym nedeth not of other mannis good;
No lord in erthe I wulde haue hym lyche;
Katharine will only marry an Immortal. [MS. Rawlinson.]

Br. ii. c. 33. I desyr eke he schuld be so large of goode, fire of hert & manfull eke of moode, 
†at, what man onys asked hym any ping, he schuld hem graunte mor †an her' askyng.

"he must be fayr' also, he whom I desyre, So fayr' & anyable †at he must pase me; 
ffor syth he schall to me be lord & syr', It is good resoun †at hys schynyng ble 
Pase hyr colour whech schall hys seruaunt be, And on-to hys lordchype bope seruaunt,1 spouse & wyffe. 
†ferpermor' get schall pis lordes lyff' 1 to be om.?

" Be eterne—elles all pis is nowte, All †at is sayd, but he haue pis; 
ffor syth he schall wyth so gret labour' be sowte, As me semeth, þe game wont sor' a-mys, 
Whan all wer' well & all in ioye & blys, Sodenly to fayle & falle fro swech welth. 
†ferfor I tell 30w, I dysyr †at hys helthe, 

"hys age, hys strength, †at all þeis fayl neuyr, But euermor' lest, for sorow †at it wold make To me whech-tyme †at we schuld dyseuyr— 
ffor other' lord wold I neuer-mor' take, But wepe & morne all in clothys Blake. 
†er-for 3e schull me warant he schall not deye, þis lord to whom 3e wold me newe alye: 

"And þan consent I to all †at euer 3e craue, Elles nowt. wene 3e †at I wold fare 
As many other' do, & haue as þei haue, lych to my modyr, þe sorow, þe wo, þe care 
Whech sche had, whan þei departed ware, My lord my fadyr & eke my lady a-sundyre? †at I fle þis, me þinkyth it is no woundyr!"
I desyre eke he shulde bee so large of food,
fire of herte and manful eke of mood,
That, what man asked hym oones ony thyng,
he shulde hem graunte more than her askyng.

"he muste be fayr also whom I desyre,
Soo fayre and amyable that he muste passe me;
ffor sithe he shal to me be bothe lord and syre,
It is good reson that his shynyng blee
passe hir colour whiche shal his seruaunt bee
And on-to his lordshype bothe seruaunt, spouse and wyf.
ffurthermore yet shal this lordys lyf

"Ben eterne—ellis al this is nought
Al pat is seyde, but if he haue this;
ffor sithe he shal with soo grete labour be sought,
As me semeth, the game wente sore amys,

Whan al were wel and al in Ioye and blys
Sodeynly to fayle and falle fro swiche welthe.
Therfore I telle you, I desyre that his helthe,

"his age, his strengthe, that alle these fayle neuere,
But euere-more lest, for sorwe pat it wolde make
To me whiche-tyme pat we shulde disceuere—
ffor other lord wolde I neuere-more take,
But wepe and moorne al in clothys blake.
Therfore ye shul me warrant he shal not deye,
This lord to whom ye wolde me newe alleye:

"And than accordente I to al pat euere ye craue,
Ellis nought. wene ye that I wold fare
As many other doo, and haue as1 thei haue,
lyche to my moder, the sorwe, ye woo, ye care
Whiche she had, whan thei departed ware,
My lord my fadyr and eke my lady a-sunder?
Thou I flee this, me thenketh it is no wonder!"

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1 As corrected.
Whan sche had seyd pese wordes all a-lowde
And vttyrd hyr conceyte pleynly to hem alle,
þer was no man as þan þat him kepe cowde
ffro wepyng teres—full sor þei gun down falle.
hyr modyr fel down as rownd as any balle,
ffor very sorow sche swounyd in þat place,
ffor now sche seeth þer is non othyr grace.

Sche was lyft vp & comforted new a-gayn,
And at þe last, whan sche had caut wynde,
"Alas," sche seyd, "sorow hath me nye slayn!"
Wher schall we seke, wher schall [we] swych on fynde?
My dowtyr, I trowe, hath not well her mynde,
Sche wote not what sche seyth, sche is so made!
Who may it be? wher may swech on be hadde?

"As sche desyryth it is not parde! possible,
Ther is non swech, þan schall sche neuer haue non;
Neuyr deye, neuer seke, he must be inpasible!—
We may well see sche scornyth vs echon.
Go we fast hens, let hyr haue it a-loon!"
Worchep & rychesse sche schall ful soone lese,
No defaute in vs, for we may not chese."

Thus wayled þe lordes as þei sote be-deen,
Cursyng hyr maysterys, cursyng her bokes alle:
"Alas," þei seyd, "þat euere any qween"
þus schuld be comered! our worchep is down falle!
God send neuyr renw kyng þat wereth a calle!
We pray godd þat he neuyr woman make
So gret a mayster as sche is, for oure sake."

Thus wyth wo, mych care & grucchiyng
þei parte a-soundyr, ech man on-to hys home
þei goo or ryde or sayle at her lykyng;
When she had seyd these wordys alle allowde
And utteryd hir conseyte pleynly to hem alle,
There was no man as þan þat hym kepe cowde
Fro weepyng teeres—ful sore thei gunne dou[n] falle.
Hir moder fel dou[n] as round as ony balle,
for very sorwe she swouned in that place,
þfor now she seeth ther is noow other grace.

She was lyfted vp and comforted newe a-gay[n],
And at the laste, whan she had caute wynde,
"Allas," she seyde, "sorwe hath me ny slay[n]!"
Where shal we seeke, where shal we swyche oon[f] ynde?
My daughter, I trowe, hath not weel hir mynde,
She wot not what she seyth, she is soo mad!
how may it bee? where may swiche oon be had?

"As she desireth it is not trewely possible,
There is noow suche, than[f] shal she neuerre haue noow; neuerre deye, neuerre seek, he muste bee impassible!—
We may weel see she skorneth vs eche oon.
Go we fast hens, lete hir hane it alloow!
Wurshippe and rychesse shal she ful soone lesc,
No defaute in vs, sþfor we may not chese."

Thus weyled the lordes as þei sete be-deene,
Cursyng hir maysteris, cursyng hir bookis alle:
"Allas," thei seyde, "þat euere ony queene
Thus shuld be comered! oure wurshype is dou[n] falle!
God sende neuerre reem a kyng that wereth a calle!
We prey god þat he neuerre woman make
Soo grete a mayster as she is, for hir sake."

Thus wyth woo, meche care and grutchynge
Thei parte a-sondre, iche man[n] to his hom
Thei goo or ryde or sayle as here lykynge;
for wyth pe qween wroth pei are echon.
Sc he is now left for hem to dwell a-low;
Sc he may stody, rede, reherse, & wryght.
bus is pe parlement synchyd, & euery wyght
Is in drede & leueth wyth hert suspens,
lokyng alwey aftyr new chaungyng;
Alle her wytttes & all her grete expens
Are now but lost. & her schall be endyng on the margin.
Of pis same boke, whech tretyth of pe pletyng
Be-twyx pis qween & all hyr lychemen.
God send vs parte of hyr prayer. AmEN.

Liber iij. (Prolog.)

With no man may her in pis lyffe present
Doo no good dede, but he enspyred be
Of pat goste whech fro pe omnipotent
fiader of heuyn & fro pe Byrne so fre
Is sent to us, ryght so be-leue now we
pat [it] is best pat we our labour commende
On-to pis gost, if we wyll haue goode ende.

ffor I haue tolede 3ow schortly, as I can,
pe byrth, pe kynrod, pe nobyllhed of pis mayde,
pe gret disputyng of lordes who it be-gan,
And eke hyr answer, what sche to hem sayd;
pis haue I pleyndy now be-for 3ow layde
In swech ryme, as I coude best deuyse—
Schall neuyr man lese no labour ne no seruyse

Whechi pat he doth on-to pis noble qween;
And now hens-for-warde schall be my labore
To tell of hyr be ordre & be-deen
Who sche was wonne to cрист, our sauyour,
Who meruelously he entred to hyr toure
I mene daun adryan pe munke, whech our feth
ffyrst to hyr tawte, as pis cronycle seyth.
ffor wyth the queen wroth thei are iche oon.
She is now left for hem to dwelle now.
She may stody, reede, reherce and write.
Thus is the parlement fynyshed, and euery whyte
Is in dreed and lyueth wyth hert suspens,
lookyng alwey after newe chaungynge;
Alle her wyttis and alle her grete expens
Arm now but lost. and [here] shal be the endyng
Of this same book whiche treteth of pe pletyngne
Be-twylxe the queen and alle hir lygemen.
God sende vs part of hir prayere, amen.

Liber iiij. Ca\textsuperscript{m}. primum\textsuperscript{1}

Sith noo man may here in this lyf present
Doo no good dede, but he enspyred be
Of pat goost whiche fro the omnipotent
ffadir of heuene and fro the sone soo free
Is sent to vs, ryght soo be-leue now we
That it is best that weoure labour commende
On-to this goost, if we wil haue good eende.

ffor I haue tolde yow shortly, as I kan,
The berthe, pe kynrede, pe noblehed of pis mayde,
The grete disputyng of lordis hov it be-gan,
And eke hir answere, what she to hem sayde;
This hane I pleynly now be-fore yow layde
In swiche ryme as I cowde best deuyse—
Shal neuer man lese labour ne seruyse

Whiche that he dooth on-to this noble queen;
And now hens-forthward shal ben my labour
To telle of hir be ordre and be-deen
how she was wonne to cryst, oure saucour,
how merueulysly\textsuperscript{1} he entred in to hir tour
I mene daun Adryan the monke, whiche oure feyth
fyrst to hir taught, as this cronycle seyth.
And if ye dowte, ye reders of pis lyffe,
Wheyth er it be sothe, ye may well yndyrstande:
Mech þing hath be do whech hath be ful ryue
And is not wretyn’ne cam neuer to our’ hande,
Mech þing eke hyd in many dyuerse lande;
Euene so was þis lyffe, as I seyd in þe prologe be-for’,
Kept all in cage, a-boute it was not bore.

Now schall it walk wyder þau euyr it dede,
In preysyng & honour’ of þis martir Katerine;
hyr lyff, her’ feyth, hyr passyon schall neuer be dede
Whyll þat I leue, I wold fullfay(i) enclyne
hyr holy prayer’ to be my medycyne
And eke my tryacle a-geyns þe venym foule
Whech þat þe denuyll hath þrowyn’ on my soule.

I dresse me now streyt on-[to] þis werk.
Thow blyssyd may, comfort þou me in þis!
Be-cause þou wer’ so lerned & swech a clerk,
Clerkes must loue þe, resow for-sothe it is!
Who wyll oute lerne, tröst to me, I-wys,
he dothe mech þe bettyr if he tröst in þis may.
þus I be-leue, & haue do many a day.

Cam. 1m.

Thor’ was an hermyth, as elde bokes telle,
A munke, a man of ful hye grace & fame;
Be þe see, þei sey, sett was¹ þoo² hys celle—¹ MS. wall overlined.
Adryane, I rede þat it was hys name;
hys knelyng had made hys kne full ny lame;
A prest he was eke, sothely, as I synde,
he had a chapell in whech he song & dynde,

Slepe & welk—for other’ hous had he non.
þis man knew þe counsell of þis mayde
flyrst of alle—for Athanas, of whom long a-gon³
We spoke be-for, was not þan arayde
Ne eke a-noynted wyth baytym ne assayde
MS. Arundel.] Cupgrave asks St. Katharine's aid.

And if ye doughte, ye rederes of this lyf,
Whether it be sooth, ye may weel vndirstande:
Moche thyng hath be doon whiche hath ben ful ryf
And is not wretyn ne cam neuere to oure hande,
Moche þing hid eke in many dyuers lande;
Euene so was this lyf, as I seyde in the prolog before,
Kepte al in cage, a-boute it was not bore.

Now shal it walke wydere than euere it dede,
In preysyng and honour of this mayde Kataryne;
hir lyf, hir feyth, hir passyony shal euere-more sprede
Whil þat I leue, I wolde ful faynw enclyne
hir holy preyere to be myyn medecyne
And eke my treacle a-geyns the venynþ foule
Whiche that the deuele hath throwen on my soule.

I dresse me now streyt on-to this werk.
Thou blyssed may, conforte þou me in this!
Be-cause þou were so lerned and swiche a clerk,
Clerkys muste louen þe, resoun forsothe it is!
Who wil owte lerne, troste to me, I-wys,
he dooth moche þe bettere if he truste in þis may.
Thus I be-leue, and haue doo many a day.

Cam. secundum.¹

There was an Ermyte, as olde bookys telle,
A monke, a man of ful ley grace and fame;
Be þe see, thei seyn, set was tho his celle—
Adryan, I rede that it was his name;
hys kneelanye had maad his knees ful ny lame;
A preest he was eke, soothly, as I fynde,
he had a chapel in whiche he song and dynde,
Sleep and welk—for other hous he had noon).
This man knew the counseit of þis mayde
ffirste of alle—for Athanas, of whom longe agownd
We spoke before, was not þan arayede
Ne eke anoynted wyth bapteme ne assayede

¹ r. primum. 22 Bk. III. Ch. 1.
29 Her fame shall spread ever wider.
33 Blessed Maiden, strengthen me in my work!
43 There was a hermit named Adrian.
54 This monk Adrian first converted Katharine.
Wyth goddys scorge; for he was turned be hyr,
And sche commertyd be miracle, as 3e schul here.

This man was ordeynd lych, I vndyrstande,
To seynt Ioseph our lady to lede & gyde:
ffor euene as Ioseph in to egypte lande
Went wyth our ladye, euermor' be hyr syde,
So was 3is Ermyte 3an in 3at tyde
A bodyly leder to 3is gostly werke,
Which-tyme 3at cryst 3is noble mayd schulde merk
Wyth hys crosse to make hyr strong & stabylle
A-geyns pe flesch, a-geyns pe affluens
Of wordly delyte, & make hyr to hym abyll,
Bothe spouse & wyffe; whech feestly dylygens
Was wroght so wondyrly, it paseth experiens
Of wordly men. wherfor I am a-gast
To spek 3er-of, knowyng it passeth pe gnast
Of my cuynyng, but 3at I leue in hope
3at thorow pe prayer' of hyr & adryane
I schall haue myght & strength eke to grope
Thys holy mater', to telle forth of 3is man
Who 3at he lyuyd & who he vytail wan.
ffor on-to town wolde he neuyr aproche,
But tylyyd hys londe heye up-on a roche.
Sumetyme of schyppes 3at ryden 3er fastby,
had he comfort of mete & eke of drynke.
Sixty 3er' 3is lyffe he led, sothely,
3at neuyr went he a-way fro 3at brynke.
bus party wyth elmesse, party wyth hys swynke,
Alle blyssydly in abstinens & prayer'
3is lyffe led he, 3is ermyte or 3is frere—
ffor frere was name 3an to all crysten men
Comon, I rede, & ermytys wer' 3ei called
3at dwelt fro town, mylys sex or ten,
Wer' 3ei growen, wer' 3ei bar' or balled;
Be-cause 3ei wer' eke all soole I-walled,
Wyth goddes scourge; for he was turned be hir, And she convert be myracle, as ye shul here.

This man was ordeyned liche, I vndirstonde, To seynt Josephoure lady to lede and gyde:
ffor euene as Joseph in to Egipte londe
Wente wyth oure lady, euere more be hir syde, Soo was this ermyte thanne in that tyde
A bodyly leedere to pis goostly werk,
Whiche-tyme pat cris pis noble mayde shuld merk

Wyth his cros to make hir strong and stabil
A-geyns the flesh, a-geyns the affluens
Of wordly delyte, and make hir to hym abil,
Bothe spouse and wyf; whiche feestly dylygens
Was wrought so wonderly, it passeth experiens
Of wordly men. wherfore I am a-gast
To speke ther-of, knowynge it passeth pe gnast

Of myn connynge, but pat I leue in hope
That thurgh the prayer of hir and Adrian
I shal haue myght and strengthe eke to grope
This holy mater, to telle soorth of this man how pat he leued and how pat he vitayl wan.
ffor on-to tounne wolde he neuere approche,
But tilled his lond hey vp-on a roche.

Somtyme of shippys pat redew there faste-by he had conforte of mete and eke of drynk.
Sexty yeer he ledde this lyf soothly,
That neuere wente he away fro that brynk.
Thus party wyth elmesse, party wyth swynk,
Alle blyssedly in abstinenens and prayere
This lyf led he, this ermyte or this frere—

ffor frere was name thanne to alle cristene men)
Comou[n], I rede, and ermytes were thei called
That dwelt fro town) myles sexe or teen), Were thei growen), were thei bare or balled;
Be-cause thei were eke al sool I-walled,
Of the Penance of the monk Adrian.  

Sume men called hem munkys, wyth-owte drede—
ffor þeis wordes, munke & soole, ar on), as we rede.

When þis ermyte was fall (!) stope in age,
And myght not byd hys bedys as he was wont,
Þan wold he goo forthe a grete passage,
Ryght be þe see, on stones scharp & blunte,
And euyr hys body wold he chyde & runte:
"What eylyth þe now, why art þou so sone oute
Of holy prayer', of werkes þat be deuoute?
"Now god," he seyd, "þat sytthest hey in trone,
ffor-þene it me þat I do not so weell
As I was won! my body is cause a-lone,
And not my soule, ful sykyrly þis I feele;
I may not wake ne fast neyr a dele,
I can no mor—all þis defaute is myne;
If any goodenes haue I, lord þat is þin.

"Demene1 not me, lorde, aftyr my febyll myght,
But aftyr [my] wylle, þat euyr desyreth1 in on1 MS. sesyreth
Wyth blessed dedes to be a-lowed in þe syte
Of þi mercy! for þow þ my myght be gon,
Þet is my soule as stable as any stow,
And euyr schal be, as I can best denyese,
In þi drede & eke in þi seruyse."

Vn-nethys had he ended hys oryson,
he saw a syght, a meruelous þo, he powte,
ffor as he walkyd þe strondes up & down,
he fond a þing whech he had long I-south,
A blessed syght on-to hys eye was browte:
A qweeo! he sey, of vysage & stature,
Pasyng full mech alle erdely creature,
All hyr aray a-cordyng eke þer-toe,
So bryght a corown, so bryte clothys eke!
he wot not what hym is best to do;
Some men called hem monkes wyth-outen dreed—
for this woord monk and sool are on, as we reed. 91

**Cam. terciu?**

Whanne this ermyte was fer stope in age, 92
And myght not bydden his bedes as he was wont,
Thanne wolde he gon forth a grete passage
Ryght be the see on stones sharp and blont,
And euere his body wolde he chyde and rent :
"What eyleth the now, why art thou soo sone oute
Of holy preyere and of werkys that ben devoute ?

"Now god," he seyde, "pat sittest hyest in throne,
for-yeue me pat I doo not soo wel
As I was wont ! my body is cause allone
And not my soule, ful sekerly this I feel ;
I may not wake ne faste neuere a deel,
I cano no more—al this defaute is myny;
If ony goodnesse haue I, lord, pat is thy?

"Deme not me, lord, after my febyl myght, t orig. Demene
But after my wyl, pat euere desireth in oon)
Wyth blyssed dedes to be allowed in the sight
Of thi mercy ! for though my myght be goon,
Yet is my sowle as stable as ony stoon,
And euere shal be, as I can cle beste deuyse,
In thi dreed and eke in thi seruyse."

Vnnethes had he eended his oryson,
he saugh a sight, a meruelous tho, he thought.
ffor as he walked the strondes vp and doun,
he fond a ping whiche he had long I-sought,
A blyssed sight on-to his eye was brought :
A queen he sawe, of vy.sage and of stature
Passying ful meche all ethely creature,

Alle hir array acording eke ther-too,
Soo bryght a coroun, soo bryght clothes eke.
he wot not what hym is best to doo;

KATHARINE.
he is not febyll, he is no lenger seke,  
hys blode is come a-geyn on-to hys cheke,  
hys eyne haue caute of new coumfort a lyght,  
hys body is 3onthyd, he pinketh hym-self ful lyght.  

Than gan pis ermyte stalk ny & nye,  
To se pis syght, pis selcowth new ping.  
"O benedicite!" he seyd, "mech meruayle haue I,  
pat pis lady fresch & fayr & yng  
Is come so sodenly hydyr in pis morownyng,  
And schyppe ne boote ne can I now her' see,  
Neyther on lond ne fletyng on pe see."  
Thus merueylyng be-twix ioye & drede  
A full softe pase on-to hyr-ward he went;  
ffor, as hym thowte, sche also to hym 3ede.  
But sche spake fyrst wyth full meke entent:  
"Brothyr," sche sayde, "pe lord omnipotent,  
Whechi made pe heuyyn, pe watyr, & pe londe,  
he saue 3ow euyr & blysse 3ow wyth hys honde!"  
The ermyte  
"Gramercy, madame! & he kepe 3ow alsoo  
ffro aH myshap, pat 3e be not a-frayde  
Of noo dysese, but euyr wyth-owten woo!  
I prey to godd, 3e mote be on of thoo  
Whech 3at schall dwelle wyth hym in hys blys,  
Wher' may no ioye ne no solace mys."  
"Good syn!," seyd sehe, "I wolde 3ow pray full fayn  
To do a massage fro me vn-to a whyte  
Whech 3at I loue & tryst, 3e may hyr sayn—  
So doth my sone, for werkys pat be ryght  
Whech 3at sche vsyth, pat mayde fayr' & bryte.  
And 3e, syr', our' massanger I wold 3e were,  
Our' wyll & our' wordes to pis lady for to bere."  
"O mercy, godd!" seyd poo pis adryan,  
"What, wold 3e now I schuld forsak my celle,  
fforsake my servyce & to be 3our' man?
he is not feble, he is no lengher seeke,

his blood is come a-geyn on-to his cheeke, 1

his eyne hau stan caute a newe comfort of lyght,

his body is yongthed, he thenketh, and strenghed in myght.1

Than gan this ermyte stalke ny and ny,

To see this sight, this selkouth newe thyng.

"O benedicite!" he seyde, "moche merueyle haue I

That this lady fresh and fayr and ying,

his come soo sodeynly hedir this mornyng,

And ship ne boot ken I noon her to be1 ken—be on erasure.

Neyther on lond ne sletynge on the see."

Thus merueclyng be-twyxe Ioye and dreed

A ful soft paas on-to hir he went;

ffor, as hym thought, she also to hym yeed.

But she spak first wyth ful meke entent:

"Brother," she seyde, "the lord omnipotent,

Whiche made pe heuene, pe water, and pe lond,

he saue yow euere and blysse yov wyth his hond!"

The ermyte thanne on-to oure lady sayde:

"Grome*cy, madame, and he kepe you also

ffro al myshap, that ye be not afayed

Of no disese, but euere with-oute wo!

I prey to god ye mote ben ow of tho

Whiche shal dwelle wyth hym in his blis,

Where may no ioye ne solas mys." 1

"Good sir," seyde she, "I wolde you prey ful fayn) 148

To doo a masage fro me on-to a whight

Whiche pat I love and truste, ye may hir sayn—

Soo dooth my sone, for werkys tho be ryght 1

Whiche pat1 she vseth, pat mayde fair and bryght. 1

And ye, sir, oure masager I wolde ye were,

Oure wyll and oure wordis to pis lady for to bera." 154

"O mercyful god," seyd tho pis Adryan,

"What, wolde ye now I shulde forsake my celle,

ffor-sake my seruyse and to be your man?"
Bk. III. Ch. 2.
I haue made couenaunt euyn her to dwelle
Wyl pat me lestys brethe, flesch & felle,
Tyl ihesu wyll feech me, pat was maydenys sone.
Spek not per-of, for it may not be don!"
I haue made convenaunt euere here for to dwelle
Whil pet me lesteth breth, flesh and felle,
Til ihesu wil fetche me, pet was maydenes sone.
Speke not ther-of for it may not be done!"

Thanne seyde pet mayden a-geyn on-to hym:
"Art thou avysed what pou hast seyde on-to me?
Thou preyed ful late, than the nyght was dyn, 
That god hym-selue no-ping wrooth shulde bee
With thyn age ne wyth thi febile;
pou preydest eke is moder, I herde it loo,
She shuld be mene ryght be-twyxe yow too.
"I am she to whom pet thou soo ofte
Wyth pytous voys hast cryed bothe day and nyght,
That shulde helpe thy dulnesse for to softe.
Therfor I wil pou force the wyth thi myght
To be my masager, and eke my goostly knyght,
On-to that lady whom I loue ful weel—
Yet hath she of me knowyng neuere a deel.
"Therfore buske the to Alysaundyr for to goo,
On-[to] that citee whyche men called som-tyme
Grete babel—there be suche no moo
In al pis world, pou seyde euery pilgryme.
What shuld I lengere tarye in myw ryme?
pou shalt fynde there a queen ful real,
And on-to hir bodyly spekyn pou shal.
"Sey ryght thus: 'the lady bothe moder and mayde
Greeteth hir⁴ weel, and that in goodly wise, ¹ r. pe
Right be me, for she bothe commaunde and prayde
That I shuld doo to hir this good seruyse.'
Thus shalt pou seyn, ryght as I deuyse—
She shal make straunge and be astoyned sore,
Leue not pis masage for pet cause neuere the more!
"It is not goo now but a lytyll whyle
Syth þat þis lady was wyth þyr counsayle,
In wheði þer was ordeynyd many a wyle
And many a mene, & spent mych trauayle,
To do þyr wedde; but it myght not a-vayle.
ffor I my-selue haue ordeynyd þyr a lorde,
To whom sche schall in clennesse well a-corde.

"Eke þat þou schuld þe mor' deynyte haue
To do þis massage & all þis grete labour',
I wyll þe tell pleynly, I wyll not wane,
I wyll not varye, but thelynage,1 þe honour',
The uertn, þe occupacyon of þis swete flour'
þou schalt it knowe be informacyoun of me,
Boþe þyr goodenes, þyr cunningyng & þyr degre.

"ffyrst of alle þou whyte1 sche is a when,2
A rychi, a reall, a wyss, & eke a fayr'—
ffor in þis werld ye swech no moo þer been;
Sche hath no chylde ne sche hath non ayr',
ffor, if sche leue, sche schalt loue bettyr þe hayr'
Than any1 reynes, aftyr þat sche be drawe 1 corr. from ony
On-to my seruyse & to my summes lawe.

"Sche is also, in sothenesse, a ryth grete clerke,
And eke a sotyll, in alle þe seuynw seyens;
þat schewyd sche welle bothe wyth worde & werke
In þe parlament, wher' was grete expens
Of werdly rychesse, & eke grete dylygens
Of werdly wytte to make þyr' wedded be;
But þei sped not. a heyer' lord of degre

"Schal be þyr' spouse, whom sche þet not knowyth;
Sche must for-þer' fyrst mech þing, certayn;
I mene þe rychesse in wheði sche now flowyth;
ffor of pouert schall sche be as fayn;
As euyr sche was of rychesse, sothe to sayn;
Or of ony welth or ony grete honour'.
I schall be to þyr a comfортour'
"It is not goo now but a lytel while
Sith that this lady was with hir counsayle,
In whiche ther was ordeyned many a wyle
And many a mene, and spente moche travayle,
To doo hir be\(^1\) wedde; but it myght not avayle.\(^1\)overl.

ffor I my-self haue ordeyned hir a loord,
To whom\(\) she shal in clesennesse weel acoord.

"Eke \(\)pat \(\)you shuldest \(\)pe more deynte haue
To doo this masage and al \(\)pis grete labour,
I wyl the telle pleyly, I wil not waue,
I wil not varye, but the lyncge, the honoure,
The vertu, \(\)pe occupacyon\(\) of \(\)pis swete flour
Thou shal it knowe be informacyon\(\) of me,
Bothe hir goodnesse, hir comynyng and hir degree.

"ffirste of alle \(\)ou wite she is a queen\(\),
A ryche, a real, a wys, and eke a fayre—
ffor in \(\)pis world no mo swiche ther been\(\);
She hath no chyld ne she hath noon\(\) ayre,
ffor, if she leue, she shal loue bether \(\)pe hayre
Than ony regnes, after \(\)pat she be drawe
On-to my seruyse and on-to my sones lawe.

"She is also, in soothnesse, a right grete clerk,
And eke a sotil, in alle the seuene scyens;
That shewed she weel bothe in word and werk
In the parlement, where was gret expens
Of woordly ryches, and eke grete diligens
Of woordly wytte to make hir wedded to bee;
But \(\)pei sped not. An hyere lord of degree

"Shal ben hir spouse, whom she yet not knoweth;\(^2\)
She must for-bere first moche \(\)ping, certayn\(\),
I mene the rychesse in whiche she now floweth;
ffor of pouert\(\)e shal she ben\(\) as fayn\(\)
As euer she was of rychesse, sooth to sayn\(\),
Or of ony welth or ony grete honour.
I shal ben to hir a comfortour
Bk. III. Ch. 3.

"In all her' nede, whan þat sche schall fyght
A-geyns þe heresye of philosophye;
Of all her' resones sche schall rek but lyght,
Thow þei her' sophymes sotyly multypleye;
Sche schall asyle hem & a-geyn了许多 replye
So myght[i]ly, þat þei schul lese her' art,
And sche schall drawe hem to be in goddis part.

"ffor aftyr me, I tell þe sykyrlye,
þer was neuer swech an other' lady lyuande
þat wyth-owte ensaumple cowde lene parfytely,
As sche hath now newly take on haunde
So holy a lyffe. þerfor, þou vndyrstaunde,
Sche schall haue eke as gloryous [a] hende
As euyr had woman þat lyued her' in kende."

Bk. III. Ch. 4.

Whan þat our' lady had seyd all þis þing,
þis ermyte fell to grounde plat & pleyn,
he was a-ferd & raueched in swownyng.
And sche full mekely lyft hym vp a-geyn,
"Be not a-ferd," sche gan þoo to hym seyn.
And he answerd: "gramercy now, madame.
ffor-gyfe me now! in þat I was to blame

"That I knew not crystis moder' der',
But all wytles, rekles & boystous
Was I, lady, full late in myñ answer.
þe may well se my wytte is komeros,
þour comyng was to me so mernelous
My wytt was goo þan, I sey 3ow veryly.
My lorde moder', myn advocate, myn mary,

"And I her' seruaunt, & euyr' hath be & cast!
Allas, allas! & it is wretę full pleyn)
A hard þing of whech I am a-gast:
'Who wyll not know, schall be for-gete, certyn.'
þis is my thought, my lady soucreyn,
"In al hir nede, whan þat she shal fyghte
A-geynw the heresyde of philosophie;
Of alle her resones she shal rekkenw but lyghte,
Thou þei her sophems sotyly multyplie;
She shal a-soyle hem and ageynw hem replye
Soo myghtyly, þat þei shul lese her art,
And she shal drawe hem to be in goddis part.

"ffor after me, I telle the sekerly,
Ther was neuere suche another lady lyuande
That wyth-outenw exaumple cowde lyue so parfyghtly
As she hath now newlye take ow ðamnde
Soo hooly a lyf. therfore, þou vndirstande,
She shal haue eke as gloryous an eende
has euere had woman that leued here in keende."

Cam. quintum

W
hen þat oure lady had seyde al þis thynge,
This ermyte fel to grounde plat and pleynw,
he was a-fered and rauyshed in swownynge.
And she ful mekely lift hym vp a-geynw,
"Be not afered!" she gan tho to hym seyn.
And he answerde: "grome/cy now, madame.
ffor-yeue me now! in þat I was to blame

"That I knew not cristes moder deere,
But al wytteles, rekles and boystous
Was I, lady, ful late in myñ answere.
Ye may wel see my wytte is comorous,
Youre comyng was to me soo meruelyous,
My wytte was goo whan I sey you, verely.
My lordis moder, myñ aduocate, my mary,

"And I hir seruaunt, and euere haue be chast!
Allas, allas! and it is wretynw ful pleynw
An hard þing of whiche I am a-gast:
' Who wil not knowe, shal be forgete, certeyn.'
This is my thought, my lady souereynw,
Adrian is to start for Alexandria. [MS. Rawlinson.

Be-cause þat I so recles was full late,
þat 3our' loue schuld now turn to hate.

"Therfor' 3our' grace wyth pytous voys I pray
To punch & snybe, 3our-self as 3e lost,
And I am redy euermor' nyght & day
To be obeyent ryght at 3our request,
To do 3our massage, so as I can best.
But sewyrly, þis gret cyte large
Of whech 3e spoke whan 3e dyd me charge,

"I know it noght, ne eke þe wey þer-to,
I haue not herd but lytyll of it, certayn.
But as 3e wyll, ryght so mote I do;
To fullyll 3our' byddying myn hert is ful fayn;
þow I for werynesse dey or elles be slayn,
I schall go thedyr. 3et hafe I full mech care
Of wylsom weyis or þat I come þar,

"ffor, as I wene, many a wyldynnesse
Is in þat wey, & many a wyked beest.
3et schall I forward hastly now me dresse;
I trost on 3ow þat 3e schull at þe leest
Ordeyn' for me þat I be noght a-reest,
But vndyr 3our wyng & 3our protecyon
May be þis vyage & þis progressy온.”

Cam. 5m.

Thæn seyd þe qween on-to hym a-geyn: 281

"Well may þou blye þat lord þat boute vs alle,
þat he be the wold send or elles seyn
þis reall mateð, & eke þer-to þe calle!
Go now þi wey, þou may not stumble ne falle
Whan swech a leder' is to þe a gyde.
But whan þou comst wyth-in þoo 3atis wyde,

"Whom-ever þou mete, if he spek to þe,
Spek not a-geyn in no-manner wyse:
I tell þe why: þe hye noble secre
MS. Arundel. ] Adrian is to start for Alexandria. 187

Be-cause pat I soo rekles was ful late,
That youre loue shulde now turne to hate. 259

"Therefor youre grace wyth pytous voys I pray To punyshe and snebbe, youre-self as ye lest,
And I am redy enere-more nyght and day To be obedient ryght at youre request,
To doo youre massage soo as I can best.
But suerly, this grete cyte large
Of whiche ye spoke whan ye dede me charge,

"I knowe it nought, ne eke the weye per-too, I haue not herd but lytil of it, certayn.
But as ye wil, ryght soo mote I doo;
To fulfille your byddynge my herte is ful fayn;
Though I for werynesse dey or ell's be slayn,
Ishal goo theder. yet haue I ful moche care
Of whylson whywes, er thanne I com thare,

"ffor, as I wene, many a wyldernesse Is in pat weye, and many a wykked beste.
Yet shal I forward hastyly me dresse;
I truste of you pat ye shul at the lest
Onleyne for me pat I be nought a-reste,
But vndyr your wenge and youre proteccyon
May be this viage and this progression."

Cam. sextum.

Thanne seyde the queen on-to hym a-geyn: 281
"Weel may pou blysse pat lord that bought vs alle,
That he be the wold sende or ellis seyn
This ryal mater, and eke per-to the calle!
Goo now thi weye, pou may not stomble ne falle
When swiche a leedere is to the a gyde.
But whan pou comest with-inne tho yates wyde,

"Whom euere pou mete, if he speke to the,
Spoke not ageyn in no-ma ner wise!
I telle the whi: pe hye noble secre

Bk. III. Ch. 5.

Adrian tells the Virgin he will do all she wishes.

Adrian knows not the way to Alexandria.

But he will go there, trusting to the Virgin.

She bids him start at once,

and speak to no one he meets.
To whych thou schall do labour & servyse,
If unworthy herd it, pei myght it dyspyce.
Eke pi-self pi mouth must thou spere,
And kepe pi wordys only for pis mater.

"So schall thou goo thorow pat grete cyte,
Tyll pat thou come on-to pe paleys reall
Whech pat he made, costus pe kynge so fre,
Both dychi & hylle, doungon, tour, & wall.
Many a knyth & many a sqwyer thou schall
fynd per & se, pe gates for to kepe:
Be not a-ferde, my son schall pe kepe

"ffro all her manace & all her grete daunger.
Blesse pe well, & eke my sones name
Ryght in pi forhed loke thou crouch & bere:
pan no man schall haue power pe to blame
Ne eke to lett pe, tyll thou come at pat dame.
And wher sche dwellyth, now wyll I pe say:
Thou schall goo forthe & passe all pat a-ray,

"Tyll pat thou see wallys fayr & newe;
And at [a] posterne, smalle of forme & schap—
On-to pat same loke pat thou fast sewe;
Per nedyth pe noght neyther ryng ne rap,
Pe gate schall ope[n] lyghtly at a swap;
Thou schalst enter & fynd pat swet may.
Whech schall to hyr be full grete a-fray,

"ffor sche schall wondyr who pat ony man
Myght enter to her in to pat pryuy place;
Hyr booke, hyr stody schall sche leue ryght than
And loke on pe wyth full sobyr face.
Haue thou no fer in no-maner case
Of hyr qwestyou ns ne of hyr apposayle,
I schall enforce pe soo thou may not fayle

"To jeue hyr answer to every qwestyoun.
So sayd my sone to hys aposteles twelwe:
To whiche thou shalt doo labour and seruyse, 292
If onwurthi herde it, þei myght it despyse. 294
Eke thi-self thi mouth must þou spere,
And kepe thi woordis oonly for this matere. 295

"Soo shalt þou goo thurgh that grete citee, 295
Til þou come on-to the paleys real
Whiche þat he made, Costus the kyng soo free,
Bothe dyche and hyH, dougeon, tour, and wal.
Many a knyght and many a sqwyer þou shal
ffynde there and see, the gates for to keepe:
Be nought a-ferde, my sone shal defende þe fro a þe heepe,

"Soo her manace and al her grete daungere. 302
Blysse þe weel, and eke mynþ sones name
Ryght in thi forhel looke þou crosse and bere:
Than no man þal haue pouter the to blame
Ne eke to lette, til þou come at þat dame.
And where she dwelleth now wil I the say:
Thou shal goo forthe and passe al þat aray,

"Til þat þou see walles fayre and newe;
And at a posterne smal of foorme and shap—
On-to that same looke þat þou faste sewe,
There nedeth the not neyther rynge ne rap,
The gate shal open lightly at a swap;
þou shal entre and fynde the swete may.
Whiche shal be to hir ful grete afray,

"ffor she shal wondir hough þat ony man
Might entre to hir in þat preuy place;
hir book, hir stody shal she leeue ryght than;
And looke on the with ful sober face.
haue þou no fer in no-maner cace
Of hir questyons ne of hir apposayle,
I shal enforce þe soo þou may not fayle

"To yene hir answere to euerie questyon.
Soo seyde my sone to his apostellis twelue:
190 Adrian is to bring Katharine to his Rock. [MS. Rawlinson.

bk. III. ch. 5. 'Whan se stand,' he seyd, 'be-for pe dome
Of many tyrauntys, & se a-lone 30yr'-selue,
Thow pei 3ow calle lollard, whych or elue,
Beth not dysmayd, I schall gyue 3ow answere,
per can no man swech langage now 3ow lere.' 327

"Ryght so schall pou haue in pi langage
Swech wonder' termes pat sche schall stoyned be,
Cryst schall endewe pin e[el]e] rekles age
Wyth eloquens whech full meruncous, trost me,
Schall be to pe, & most specyaly sche
Schall lyste ful sore aftyr pis new doctrine,
Alle her' wyttys per-to wyll sche enclyne. 330

"No wondyr it is, for my sone, in sothenesse,
hath chose hyr specyaly aboue all oper lyuande,
ffor hyr uertew & for hyr' grete clennesse,
he wyll wedd hyr in schort tyme comande;
pou schall be massanger' & tak pis werk on hande:
pou schall brynge her' cuene vn-to pis place
pi-selue a-lone wyth-owtyn othyr' solace. 337

"Thys same tokne schall pou to hyr bere:
ffor if sche enquyre who pe pedyr sent,
pe same lord, sey a-geyn to hyr;
Whom pat sche chees syttyng in parlement,
ffor whech choys sche was full nye I-schent
Of hyr lordes, so as pei pan durst;
Sche toke pe bettyr & forsok pe wurst. 341

"Wyth-inne her' stody pis schall pou hyr fynde.
Be not a-ferd of hyr sotell cunnynge,
pou schall not fayle of answer' to pe kynde
Of all hyr wytte & all hyr stodyng.
Go now forth fast, & heedyr sone her' bryng,
Gyrde pe sore & tuk vp well pi lappe,
Tak wyth pe pi staffe & ek pi cappe!' 344
'Whan ye stande,' he seyde, 'be-fore the doom
Of many tyrantis, and ye allone your-selue,
Though thei you calle lollard, wytche or elue,
Beth not dismayed, I shal gene you answere,
Ther can no man swiche langage now you lere.'

"Right soo shal pou haue in thi langage
Swiche wonder termes pat she shal stoyned be,
Criste shal endwe thyn old rekles age
With eloquencye whiche ful merneylous,1 troste me,
Shal be to the, and most specylally she
ful sore after this newe doctrine
Alle hir wittes ther-to wil she enclyne.

"No wonder it is, for my sone, in soothnesse,
hath chosyn hir speclyly a-boue aH other lyuande,
ffor hir vertu and for hir clennesse,
he wyl wedde hir in short tyme comande;
pou shalt be massager and take this werk on hande:
Thou shalt bryngen hir euene on-to pis place
Thi-self allone with-outen other solace.

"This same tookne shalt thou to hir bere:
ffor if she enquere hoo the thedyr sent,
The same lorn, sey ageyn to here,
Whom pat she chees syttyng in parlement,
ffor whiche she was ful ny I-shent
Of hir loordis, soo as thei thanne durst;
She took pe better and for-sook pe wurst.

"With-Inne hir stody thus shal pou hir fynde.
be not aferde of hir sootyl connynge,
pou shalt nought fayle of answere to pe kynde
Of aH hir witte and al hir stodyinge.
Goo now foorth faste and hedder soone hir brynge,
Girde pe soore and tukke vp weel thi lappe,
Take wyth pe thy staf and eke thi cappe!"
Thus goth his ermyte forth ryght in hys way, 358
Trostyng on gydes swech as long to heuen; 359
for thow he now auengellys þoo herd ne say, 360
Wyth-oute dowte, her' ledyng browte hym euene 361
On-to þis cyte, long or it was euyne, 362
Nowt þat same day, but aftyr a full long whyle, 363
Whan he had go & rune full many a myle. 364
Thus wyll god wyth ful onlykly þing, 365
As to þe werld, werk whan þat hym leest; 366
he chesyth sume-tyme on-to hys hye werkyng 367
ffull febyll & sekely, & a-wey can kest 368
þe strong & wyse—poule seyth þis best 369
In hys epistoles, who þat wyll hem rede. 370
Ryght þus dede he her', wyth-ou Ten drede. 371
fful on-likly was þis man to þis massage, 372
But þat god chese hym of hys goodenesse 373
he is now goo forth in hys vyage, 374
Be hylys & pleyn, felde & wyldyrnesse; 375
he is now come wher' as þis emperesse 376
Satte in her' gardeyn, stodyng þan ful sore; 377
Sodenly enterd set he is hyr be-for'. 378
fful sore a-stoyned wer' þei þan both-twoo, 379
þe on for meruayle of hyr' hye beaute, 380
The other' was marred, if we schuld sey soo 381
þat sche a man so sodeynly þer gan se 382
Be-for hyr knele now ryght in hyr secre. 383
As, if þe wyll þis conceyt here mor' pleyn', 384
þe ermyte in hys wytte was a-stoyned, certeyn', 385
ffor he fond hyr þan lenyng on a booke, 386
In sad stodye, ful solitarie all a-lone, 387
And ofteyn a-mong to heuene gan sche look; 388
But swych beute sey þis man neuyr none 389
As now he sethe in þis same persone,
MS. Arundel.] Adrian finds Q. Katharine in Alexandria. 193

Cam. septimum.

Thus gooth this Ermyte foorth right in his way, 358
Trustynge on gydes swiche as longen to heuene;
for though he non Aungell is tho herde ne say, 1 w.—st. on eras.
Wyth-oute doute, here leedynge wyth ful myelde stuenne 1
Brought hym to the citee longe be-fore 2 euene, 2 all this on eras.
Nought that same day, but after a ful long while,
Whan he had goo and ronne ful many a myle. 364

Thus wil god wyth ful onlykly thyng,
As to the world, werke whan that hym lest;
he cheseth somtyme on-to his hey werkyng
ful febyl and sekely, and away can kest
The strong and wyse—paule seith pis best
In his epystoles, hoo pat wil hem reede;
Ryght thus dede he here, wyth-outen dreede. 371

fful onlykly was this man to this massage,
but pat god chees hym of hys goodnesse.
he is now goo 3d foorth in his viage,
Be hilt and pleyn, feeld and wildernesse;
he is now come where as this emprasse
Saat in hir gardeyn, stodyenge ful sore;
Sodeynly entred set is hir before. 378

fful soore a-stoyned were thei panne bothe-too,
The on for meruayle of hir hy bewte,
The other was marred, if we shulde sey soo,
That she a man soo sodeynly there gan see
Be-fore hir knelynge ryght in hir secre.
As, if 3e wiln this conseit heere more pleyn,
The ermyte in his witte was astoyned, certeyn,

ffor he fond hir thanne leenynge on a book,
In sad stodye, ful solitarie al alone,
And ofte a-monge to heuene gan she look;
but suche beaute saugh this man neuer noone
As nough he seeth in this same persone,
KATHARINE.

Adrian is led by heavenly Guides to Alexandria.

1 w.—st. on eras.
2 all this on eras.
3 w.—st. on eras.
Adrian greets Queen Katharine. [MS. Rawlinson.]

Bk. III. Ch. 6.
Saue our' lady—blessed mot sche be!—
So bryght & sc[h]ynyng was þoo hyr' fayr' ble. 392
"A, meruelous godd," thowth he in hys mynde,
"Wend I neuer a seyno swec h creatou' lynyng!
I trow, in erde as in womaznes kynde
Is non so bryght, so beuteuous in all þing.
Blessed be ihesu, þat hye heuyn-kyng,
þat me sent hedyr to se þis creature!
ffor after our' lady sche passeth wyth-oute mesure 399
"'Alle ofer women.' And wyth þis þouth a-non
Sche lokyd on hym, & was a-stoyned sore
Who þat he myght ouyr þoo wallys of ston,
þis olde man, clyme, or ellys if he wore
Crope thorow þe ȝate? þan merelyth sche more,
Syth þat hyr-self had be þer' last,
ffor sche bar' þe key, & sperd it wondyr fast. 406
Wyth þis same stoyynyng hyr bloode gan to renne
Mech mor' frescher' þan it was be-fore,
In cheke & forhed newly doth it brenne;
And if sche fayr' & bryght wolde be-fore,
It is a-mendyd a hundred parte more 411
As to hys syght, þis olde ermyte lame.
he knelyth down & seyth "all heyll, madame."

Bk. III. Ch. 7.

Sche ryght þus a-geyn on-to hym sayde:
"Good syr', tell me who may þis be—
ffor of youre persone be we sor' dysmayde—
þat we so sodenly ȝow in our' presence see,
I-come þus a-lone wyth-owte ofer menee? 418
þis aske we fyrst, for sekyr, wete we' must ; 1 MS. ws?
Wheythyry þis is truthe or apparens, it schall be wust. 420
"What-maner' mane myght make ȝow so maisterlye 421
To clyme our' wallys whiche are so hye?
I trow, be enchaun[t]ment' or be nygromancey
Saue oure lady—blyssed mote she be!—
Soo bryght and shynye was tho hir fair blee. 392

"O merueyleous god," thought he in his mynde,
"Wende I neuere a seen! swiche a creature lyynge.
I trowe, in erthe as in womans kynde
Is noon soo bright, soo bewtyvous in al thynge.
Blyssed be ihesu, put hy heuene-kynge,
That me sente heder too see this creature!
ffor after oure lady she passeth wyth-oute mesure

"Alle other women." and wyth this thought a-noon) 400
She loked on hym, and was a-stoyned sore
how put he myght ouere tho walles of stoon),
This olde man, clymbe, or ellis if he wore
Crope thurgh the yate? thanne merueyleth she more, 404
Sith that hir-self had been there last,
ffor she baar the keye, and spered it wonder fast

Wyth this same stoyynenge hir blood gan) to renne 407
Meche more freshere than it was be-fore,
In cheke and forhed newlye dooth it brenne;
And if she fayr and bryght were hoore,\(^1\) 1 = ore, on er. (or. before)
It is a-mended an hundird part more 411
As to his sight, this olde ermyte lame.
he kneleth doun and seith "al heil, madame." 413

Cam. octauum.

She right thus ageyn) on-to hym sayde:
"Good sir, telle me how may this bee—
ffor of your persone be we sore dismayde—
That we soo sodeynly you in oure presens see,
I-come thus alone wyth-outeen other menee? 418
This aske we first, for sekyr weten) we must,
Whedir this is truthe or apparens, it shal be wust.

"What-maner man\(^1\) myght make yow soo maisterlye 421
To clymbe oure wallys whiche arn soo hye?
I trowe, be enchauntment or be nygramauncye

\(^{1}\) overlined.
196 Katharine asks Adrian about his coming. [MS. Rawlinson.

aoke, Are 3e entyrd now her' be-for' our' y3e.
We wyll wete pis ping, be 3e neuyr so slye,
Who 3aue 3ow hardynesse for to be so bolde
Wyth-owte our' [leue] to entre to owr' holde?
"ffor of all pe lordes & knytys pat we haue
Is non so hardly but we 3efe hym leue,
But if he wyll reklesly hys lyff laue,
Onys to entre, neyper morow ne eue,
Our' priuy secre.  per-for is it reprene
On-to 3our age to tak swecli ping on 3ow;
It wyll not fall happily on-to 3our' prow.
"Ther-for' now tell me schortly in a clause:
Who 3aue 3ow boldenesse to do pis grete folye?
Seyr may 3e be we wyll wete pe cause,
And euery mene 3erow whech 3e wer' hardly,
Perauentur' if treson be found in our' meny.
pis schall 3e telle, or 3e fro vs weende;
3e gete of vs elles no ryght fayr' ende."

Be pis was pe erymyte conuorted a-geyn),
ffor wyth bolde spech he 3aue pis answere
And wyth manly voys 3us gan he seyn):
"Sche pat me sent is gretter, if 3e wyll lere,
Than ony lady in erd pat dwellyth her';
And eke pe lest pat longyth to hyr bour'
Is more of astate ran kynge or emperour'.
"Eke for 3e ween) pat 3e be so fayre,
So rych in welth as it is seyd, certayn),
3et may 3e not to hyr' beaute repayr',
Ne neuyr 3e schall, sothly dar I sayn).
Bope hyr & 3ow wyth eyne haf I seyn,
I may pe mor' boldely mak pis commendyng:
Sche paseth 3ow, certayn), in all-mane ping.

Cam. 8m.
Arn ye now entred here be-forn oure eye.
We wyl wete this thyng, be ye neuere soo slye,
hoo yaf yow hardynesse for to be so bold, 425
Wyth-outen oure leue to entre in to oure hold? 427

"flor of alle the lordes and knyghtes þat we haue 428 None of
Is noon so hardy, but we yeu hym leue,
but he wil reklesly his lyf laue, 432
Ones to entre, neyther morwe ner eue,
Oure preuy secre. therfore is it to repreune 1 overline. 432
On-to youre age, to take suche thyng on you;
It wil not falle happily on-to youre prow. 434

"Therfore telle me shortly now in a clause: 435
ho yau ye boldenesse to doo this gret foly?
Sekyr may ye bee we wil wete þe cause,
And euery mene thurgh whiche ye were hardy,
Perauenture if treson be founde in oure meny. 439
This shal ye telle, er ye fro vs wende;
Ye gete of vs ellís no right fayr ende." 1 or. no good 441

Cam. nouum. 442

BE this was the ermyte comforted ageyn, 442
woorth with bold speche he yaf this answere
And with manly voys thus gan he seyn: 446
"She þat me sente is grettere, if ye wil lere,
Than ony lady in erthe þat dweleth here;
And eke the leest þat longeth to hir bour 448
Is more of astate than kynge or emperour.

"Eke, for ye wene þat ye benð soo fayr,
Soo ryche in welthe as it is seyd, certayn;
Yeet may ye not to hir bewte repayre,
Ne neuere ye shal, soothe ly [ar I sayn.
I haue you bothe seen, ther-ôf I am ful fayn), 453
I may the more boldely make þis commendyng:
She passeth you, certeyn, in al-mane good thyng. 455
Adrian tells Katharine of the Virgin. [MS. Rawlinson.]

Bk. III. Ch. 8.

“Eke hyr grete power pat is spre’d so fer,
Sche may doo what pat euer sche lyst;
Sche browte me in, sekyr, or I it wyst.
If sche be wrothe, no man skapyth hyr fyst;
*jerd-for* a-vice 30w, lady, what 3e wyll say,
lest pat my lady turne fro 30w a-way.”

Ca[m. 9m.

Than gan pe qwe wol merueyle of pis word,
Mer’ pan sche dyd euyr hyr lyue be-fore
Of ony mater. *cryst had made hys horde
Or pis ermyte cam, & leyd hys grete tresour*
Ryght in hyr hert emprended full sore;
ffor 3ow3 he sent pe ermyte as hys massanger1,
Or pe ermyte cam crist hym-self was ther.
Ryght as gabriell, whan he fro heuene was sent
On-to our’ lady to do *pat* hye massage,
In to nazareth in forme of man1 he went, 1 MS. o man?
ffayr* & fresch, & 3ong eke of age,
But er’ that he cam on-to pis maydes cage,
Cryst was ther’, as we in bokes rede:
Ryth so dyd he her’, if we wyll take hede.

But 3ow3 god wer’ come as *pan* to hyr hert,
It was fer’ as 3et fro hyr knowlechyn.
*jerd-for* wyth wordes *pat* wer’ full smert
Sche turneth a-geyn on-to *pe* same *ping
Whech we left er’, & 3us in apposyng
Sche 3us procedyth, sey[i]ng to pis man:
‘Who may 3euer’ lady be so worthy woman
‘As 3e commende now in 3our tale to me
Of hyr hye worchepe & also of hyr wytte?
pe worthyest of all women we ween *pat* we be,
We herd neuyr of non worthyer 3ytte.
Wher’ lyghte hyr londe, we wold fayn know itte;
“Eke hir grete power pat is spred soo fer,
She may doo what that euere she lyst;
ffor be youre yate, whiche ye dede sper,
She brouthe me in, seker, er I it wyst.
If she be wroth, no man skapeth hir fist;
Therfore avyse yow, lady, what ye wyl say,
lest pat my lady turne fro you a-way."

**Ca**m. **decimum.**

Thanne gan the queen meruayle of pis woerd,
More than she dede euere hir lyf before
Of any mater. crist had maad his hoord!
Er this ermyte cam, and leyde his gret tresore
Ryght in hir herte emprended ful soore;
ffor though he sente the ermyte as his massanger,
Er the ermyte cam, cryst hym-self was there.

Right as gabriel whanne he froo hcuene was sent
On-to oure lady to doo that hye massage,
In to nazareth in foorme of a man he went,
ffayr and fresh, and yong eke of age,
But er that he cam to this maydenes cage,
Crist was there, as we in bookys rede:
Right soo dede he here, if ye wil take heede.

But though god were com as panne to hir herte,
It was fer as yet fro hir knowlechyng.
Therfore wyght woordys tho were ful smerte,
She turned a-gewn on-to the same thynge
Whiche we lefte ere, and thus in apposyne
She þus procedeth, seyn on-to this man:
“how may youre lady be so worthi a woman

“As ye comende in youre tale now on-to mee
Of hir hygh wurship and also of hir wyt?
The wurthyest of alle women we wene pat we bee,
We herd neuer of noon worthiere yit.
Where lyght hir lond, we wolde sayn knowe it;
Who is her' lorde, or wheytheor' is sche lorde-lees?  
3e telle vs pingys whech we holde but lees.  
"Wheythyr' is pat dame luyyng in spousayle,  
Or leuyth sche sool as we do now?  
If sche be weddyd, sykyrly sche may fayle  
Mych of hyr wyll, for sche mote nedys bowe  
On-to hyr lord, loke he neuer so row;  
And if sche lyue be hyr-self a-lone,  
þau may sche make full oft mechi mone  
"Ryght for vexacyon) of hyr lordes a-boute—  
þis know we well, we are vsed þer-to.  
þer for, goodeman, put vs oute of doute,  
Tell vs þe sope, be it ioye or woo  
Whech þat þis lady most is vsed too;  
And we wyll þank & rewarde 3ow eke  
Wyth swech plente þat it schall 3ow leke."

"I-wys, madre," sayd þis ermyte þoo,  
"þe grete lordschepe of my lady scuereyn)  
Is spredd ouyr heuyn, & ouyr erd þer-to,  
And ouyr þe see eke, sothely to seyn);  
þer comyth noo sune, no dewys ne no reyn)  
But be comauement of hyr lord & hyr desyre—  
Swech is hyr myght & all-so hyr powere.  
"hyr ladyschepe eke þer-to is so strong  
And euyr so stedfast, þat it may not fayle,  
þer may no man, treuly, do hyr wrong;  
ffor þow3 þei doo, þei lese her' tranayle.  
þer may no myght a-geyn) hyr myght a-vayle,  
hyr lord & sche, þei lyue in full grete pees,  
Wyth many mylyons of men & mekyll pees.  
"he is hyr lord, & eke to hym sche is  
Modor' & noryse, þet is sche a mayde—  
lord & sone bope to-gedyr I-wys,
hoo is hir lord, or wheder is she lordles?
Ye telle vs thyngis whiche we holde but lees.

" Whedir is \[pat\] dame leuynge in spousayle,
Or leneth she soul as we doo now?
If she be wedded, sekerly, she may fayle
Myche of hir wyl, for she mote nedes bow
On-to hir lord, looke she neuer so row;
And if she lyue be hir-self alone,
Thanne may she make ofte ful moche mone

"Right for vexacyon of hir lordes a-bowte—
This knowe we wel, we ar\[ve\] vsed ther-too.
Therfore, goodeman, put vs oute of dowte,
Telle vs pe sooth, be it Ioye or woo,
Whiche \[pat\] this lady most absenteth hir froo
And we wil thanke and reward yow eke
Wyth swich plente \[pat\] it shal yow leke.”

 ENTENDIUM.

"I\[wys,\] madame,” sayde this ermyte thoo,
"The gret lordship of my lady souereyn
Is spred ouere heuene, and ouere erthe \[per\]-too,
And ouere the see eke, soothly for to seyn;
Ther cometh noon\[w\] sonne, no dewes ne no reyn
But be commaundement of hir lord and hir desire—
Swiche is hir myght and also hir powyre.

"hir ladyship therto eke is soo strong
And euere soo stedfast, \[pat\] it may not fayle,
Ther may no man, trewely, doo hir wrong;
ffbrough pei doo, thei leue her travayle.
There may no wyght agyv hir myght pre\[u\]ayle,
hir lord and she, thei leue in ful grete pesse
Wyth many myllyons of men\[w\] and meche pess.

"he is hir lord, and eke to hym\[v\] she is
Moder and nourse, yet is she a mayde—
lord and sonne bothe to-gedyr I-wys,
Katharine asks Adrian about the Virgin. [MS. Rawlinson.]

Bk. III. Ch. 10.

\[\text{\footnotesize \text{\^{e}}is longyth to hym, \& zet ist,}^{1} \text{ as I sayde—}
\]
leuyth my tale \& beth no-\footnotesize{\text{\^{e}}}ping dysmayde—
\[\text{\footnotesize ffor sche is modyr \& also elene virgyne;}
\]
\[\text{\footnotesize \text{\^{e}}is schall 3e know aftyr well \& fyne.}^{2}\]

Cam. 11m.

\"S\" \text{\footnotesize \text{\^{e}}}Er," seyd pe qween, \"now merueyle I ful sore
\]
ffor 3e prech of \text{\footnotesize \^{e}}is hye degr\text{\footnotesize e}
Of \text{\footnotesize \^{e}}is same lady; for 3e seyd \text{\footnotesize \^{e}}is more
Sche passyth all other \text{\footnotesize in very felycite}
Whech \text{\footnotesize \^{e}}at be her\text{\footnotesize } now or euyr-mor\text{\footnotesize }schall be:
\text{\footnotesize \^{e}an wondyr we sore \^{e}at sche sent vs here}
So euull arayd, so sympyll a massengere.
\"ffor to hyr astate it had be full convencion
To send moo men, \& not send on a-lone,
Wher\text{\footnotesize } sche so many hath at hyr comaundement;
Eke, as me pinkyth, to swech a grete persone
Schuld long, all seruauntes \text{\footnotesize \^{e}at ar in hyr wone
To clothe mor\text{\footnotesize } clenly, for worchyp of hyr hous;
ffor, syr, \text{\footnotesize your} clothyng semeth not ryght precyous!\"

Cam. 12m.

\"M\" A-dame," seyd he, \"if 3e wold me lene,
\]
I wold tell 3ow pleyny\text{\footnotesize } pe cause \& why
To mak me massengere\text{\footnotesize dyd \^{e}is lady meue.
}\[\text{\footnotesize ffor \^{e}ow \^{e}at sche hafe many mylyons of meny,
Sche is in hert neuer \^{e}pe hyer, hardlyly;
And swech\text{\footnotesize } as sche is, ar\text{\footnotesize } hyr seruauntes, lo;
ffor all \text{\footnotesize \^{e}at lone hyr \^{e}pei must do ryght so.
\"3e wote well, madame, for mych \text{\footnotesize \^{e}ing 3e know,
\text{\footnotesize \^{e}at gostly aray passeth in souereyn} wyse
Bodyly dysgysyng, in hye \& in lowe;
\text{\footnotesize pe sete of uerteu is sett in swychi asyse,
Euen\text{\footnotesize } as \text{\footnotesize \^{e}ei witnesse, clerkes \^{e}at be wyse,
\text{\footnotesize \^{e}at treuth is fayrre\text{\footnotesize } be many degrees
\^{e}an euer was cleyn, \^{e}e fayr\text{\footnotesize } lady of grees.}
This longeth to hym, and yet eft, as I sayde,
leueth my tale and be no-thyng dismayde!
ffor she is moder and also clene virgyne;
This shal ye knowe after weel and fyn."  

Ca\textsuperscript{m.} duodecimum.

"Sere," seyde the queen, "now merneyle I ful soore.
ffor ye soo preche of this hy degree
Of pis same lady; for ye seyde this more
She passeth alle other in very felycyte
Whiche \textit{pat} ben\textsuperscript{1} here now or \textit{euer}-more shul be:
Thanne wonder we soore that she sente us here
Soo euel arayed, soo symple a massangere.
"ffor to hir astate it had be conuenyent
To a sentte mo men\textsuperscript{1} thanne to sende oon alone,
Where she soo many hath at hir comavndement;
Eke, as me \penketh, to suche a grete persone
Shuld longe, alle seruauntis \textit{pat} ar\textit{w} in hir won;
To clothe more clenyly, for wurship of hir hous;
ffor, sir, youre clothyngse semeth not ryght presyous."  

Ca\textsuperscript{m.} 13\textsuperscript{m.}

"M\textsuperscript{1} Adame," seyde he, "if ye wolde me leue,
I wulde telle you pleynly the cause and why
To make me massanger deede this lady meue.
ffor though \textit{pat} she haue many mylyongs of meny;
She is in herte neuer the hyere, hardlyly;
And suche as she is, ar\textit{w} hir seruauntis, loo;
ffor alle tho louen\textsuperscript{1} hir, thei must doo right soo.
"Ye wete weel, madame, for meche thyng ye knowe,
That goostly aray passeth in souereyn\textsuperscript{1} a wyse
Bodily dysgysyne, in hy and in lowe;
The sete of vertu is set in suche assyse,
Euen as thei witnesessen, clerkys \textit{pat} be wyse,
That truthe is fayrere be many degrees
Than euere was Eleyne, the fayre lady of grees."  

\textsuperscript{1} orig. \textit{wyse} that spiritual clothing is far above bodily.
Adrian tells Katharine of the Virgin. [MS. Rawlinson.

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BK.III.CA.12. “Therfor \textit{pat} lady \textit{pat} me to 3ow now sent, 554
Desyreth mor\textit{e} gostly inwardly aray
\textit{ban} golden clothys spred on bodyes gent.
And ferthermor\textit{e} 3et boldly dar I say,
Schel hath be-fore hyr \textit{in} hyr paleys ay
Many a thowsand wyth faces bryght \& schene,
Swech as \textit{in} erde 3et neuyr \textit{wer} sene.

“Schel sayde to me, \textit{pat} hye noble qweene,
\textit{pat} my seruyce plesyd hyr so weele
\textit{pat} sche wold send me \textit{wyth} \textit{pis} aray meue
To sey hyr wyll on-to 3ow euery dele.
And be \textit{pis} processe may 3e see \& feel :
If 3e wyll \textit{pis} ladyes ffrenchyp now wynnne,
ffro werdly delyte mote 3e part \& twyne.

“ffor eredly welthys sett my lady at nowte,
\textit{perfor} hyr seruauntes schull not haue ;
Who-so hyr loue, holy mote be her\textit{'} thowte
\textit{Wyth} deuoute lyuyng her sowles to saue ;
\textit{be mor} \textit{pei} forsake her', \textit{be mor} \textit{may} \textit{pei} craue
\textit{Whan} \textit{pat} \textit{pei} come \textit{per} her' lady is,
To hyr regyon wher' \textit{pei} dwell \textit{in} blys.

“But, lady, to \textit{pei} purpos now wyll we goo :
Thys blessed qween\textit{a} tokne dyd me take
\textit{Whan} sche me sent 3our' reuerens on-to ;
\textit{bus} sayd sche \textit{pan} : ‘my messenger' I \textit{pei} make
On-to 3en maydyn ; sche may it not forsake
\textit{pei} tokne I take \textit{pei}, so enpre\textit{[n]}ded it\textsuperscript{1} is
On-to hyr hert sche can it not mys.'

“Thys is \textit{pei} tokne \textit{pat} 3e syttyng \textit{in} parlement,
\textit{Wyth} princes, dukes \& erles in-fere,
\textit{pis} was 3our answer\textit{'} \& \textit{pis} 3our entent :
3e wold no lorde ne kyng haue, but if he were
So strong, so myghty \textit{pat} he had neuyr fere,
So fay\textit{r}, so gentyll \textit{pat} no man wer\textit{'} hym\textit{ly}ch,
So enduyd \textit{wyth} good \textit{pat} no man wer\textit{'} so rych ;
Adrian tells Katharine of the Virgin.

"Therefore that lady that me to yow now sente, Desireth more goostly inwardly aray Than goolden clothes sprede on bodyes gent. And furthermore set boldely dar I say, She hath beforli hir in hir paleys ay Many a thousand with faces bryght and shene, Swiche as in erthe yet neuere were scene.

"She seyde to me, that hy noble queene, That my seruyse plesed hir so wel That she wolde sende me with pis aray mene To sey hir wil on-to yow euery deel. And be this processe may ye see and feel: If ye wil this ladyes frenshyp now wyne, Fro wordly delyte mote ye parte and twynne.

"ffor erthely welthes set my lady at nought, Therfore hir seruauntes shul not hane; ho-soo hir loue, holy mote be her thought, With deuoute lyuynge her sowles to saue; The more thei forsake heere, the more mon pei craue Whanne that pei come there her lady is, To regyon where thei dwelle in blys.

"But, lady, to pe purpos now wil I goo: The blissed queen a tooken dede me take Whan she me sente your reuerens on-too; Thus seyde she: 'my massanger I the make On-to yone mayden; she may it not forsake The token I take the, soo enprended it is on-to hir herte, she can it not mys.'

"This is the tokene that ye sittynge in parlement, With pryyncys, dukes and Erlis in prees there, This was your answere, and pis is your entent, Ye woolde no lord ne kyng haue, but if he were Soo strong, soo myghty that he had noo fere, Soo fayr, soo gentel that no man were hym lyche, Soo endued wyth good that no man were so ryche;
"Thy was at \textit{pat} tyme, lady, \textit{your} desyre
\textit{pat} pis lorde-\textit{whech} \textit{pat} 3e wold haue
Schuld lyue euermore, neuyr \textit{wyth} watyr ne fyre
Be dreynt ne brent, but euyr hym-selfe saue;
\textit{3e} wold be \textit{wyth} hym euyr, & neuyr fro hym wane.
\textit{bis} was \textit{your} wyll, & fullflyld schall it be,
My lady sent 3ow bode, if \textit{3e} wyll folow me.
"\textit{ffor} pis same lorde \textit{whech} \textit{wyth} my lady is,
he hathe alle \textit{pese}, mor' pleynteuousely, I telle,
\textit{ban} ony man \textit{in} pis world may \textit{pink}, I-wys;
\textit{ffor} of alle uertues he is \textit{pe} very welle.
Come \textit{3e} forth \textit{wyth} me hom to my celle:
And if \textit{3e} fynde my wordes be vnstable,
A-nopir day a-rest me be \textit{3our'} coustable!"

\textbf{Cam. 13m.}

\textit{Th}an was \textit{pis} mayden \textit{sof} marred \textit{in} mynde—
Men myght \textit{so} \textit{in} hyr \textit{colour}', \textit{in} cheke & \textit{in} pytte
So ran hyr bloode, so changed hyr kynde—
\textit{ffor} neuyr was sche or now put \textit{in} pis wytte;
Sche is \textit{in} svech a \textit{trauns}, wheyther' sche stant or sytte
Sche wote not hyr-selue; sche is \textit{in} svech cas,
\textit{ffor} to say a sofli, sche wote not wher' sche was.

\textit{Be-twyx} too \textit{pingys} so is sche newly falle,
Whech sche schall leue or whech sche schall take.
\textit{If} sche leue hyr lawe whych hyr lorde's alle
“This was at that tyme, lady, youre desyre
That pis lord whiche pat ye wolde haue
Shulde leuen euere-more, neyther wyth water ner fyre
Be dreynt ne brent, but euere hym-self saue;
Ye wolde¹ be with hym euere and euere fro hym wane. 593
This was your wil, and fulfilyd shal it bee,
Mi lady sente 3ow bode, and ye wil folwe mee. 595

“ffor pis same lord whiche with my lady is,
he hath alle these, more plenteuously, I you telle,
Thaw ony man in pis world may thenke, l-wys;
ffor of alle vertues he is the very welle.
Come ye foorth with me hom to my celle:
and if ye fynde my woordys be vnstable,
A-notther day areste me be youre constable! 602

“Ye shul haue hir lord and hir sone eke,
A gracious lynage that may not mys,
A merueylous kynrede, to lerne if ye lyke;
he is hir lord, she is moder his¹;
he is hir sone and she mayden, l-wys;
he made hir, she bare hym in hir wombe,
The synnes of pis world he clensed, pis lombe.” 609

Cam. 14.

Thanne was thyss mayden⁰ sore marred in mende— 610
Men myght see in hir colour, in cheke and in pyt
Soo raw hir blod, soo chaunged hir kende—
ffor euere was she er now put in this wyt;
She is in swiche a trauns, whether she stant or syt 614
She wot not hir-selue; she is in suche caas,
ffor to sey a sooth, she wyst not where she was. 616

Be-twyx too pingis soo is she newly falle,
Whiche she shal leue or wyche she shal take.
If she leue hir lawe whiche hir lordis alle
Katharine ponders Adrian’s tidings. [MS. Rawlinson.

hold at pis tyme, & now it forsake,
ffalle to a newe for a straunge lordes sake,
Sche seeth not what pereth in pis mater’ is.
But for pe ermyte spake of pis lorde’s blys,
hys wordes haue enclyned now ful sor’ hyr powte
pat sche schall haue a ping long desyred.
Alle hyr goddys & hyr goode set sche at nowte,
So sor’ is hyr hert wyth pis loue I-fyred,
It schall no mor’, sche cast, wyth pe werld be myred.
per-for’ to pe ermyte eft sche gan pus seye:
“All 3our informacyon I ber’ well a-yeve,
“Saue pat of o ping grete merueyle I ber’.
3e seyd me ryght now whan 3e told 3our talle,
pat pis grete lady, if I wolde lere,
Bar’ a noble chyld wyth-outen any bale,
And 3et sche is a mayden at asay & sale.
pis same mater’ is a-geyn1 kynde;
What, wene 3e, scr, pat I wer’ so blynde
“pat I cowde not vndyrstand of generacyon)
pé preuy weyes? powe I now wyll excersy[c]e
hafe had in my lyffe of swech ocupacyon),
Ne neuyr wyll haue, be pat hye instyce
Whech 3e to me now newly gan deuyse,
3et know I wele, & ilk1 man it knowyth,
Who wyll ha chylde, seed sumc-tyme [he] sowyth.”

Ca.m. 14m.

“Wyth-outen seed, lady, or wyth-outyn synne
May god make a man, & so he dede or now.
ffor if we at Adam or at Eue be-gyne,
It is full pleyn for to schew on-to 3ow:
ffor whan pat same Adam sleept in a swow,
Our’ lord owte of hyssyde 3an made Eue.
3an be pis ensample pleynly may 3e preue:
holde at pis tyme, and an other make, fialle to a newe for a straunge lordys sake, She seeth not what pereft in this mater is. But [for] the Ermyte spak of pis lord of blys, his woordys haue enclyned now ful soore hir thought That she shal haue a ping longe desyred. Alle hir goddis and hir good set she at nought, Soo sore is hir herte with pis louse I-fyred, It shal no more, she casteth, wyth pe world be myred. Therfore to the ermyte eftse she gan thus seye:

"Alle your informacyon I bere weel a-weye," She asks Adrian

"Saue pat of oon ping grete merueyle I bere." Ye seyde me right now, whan ye told your tale, That pis grete lady, if I wolde lere, Bar a noble chyld wyth-outen ony bale, And yet she is a mayden at a-say and sale. This same mater is a-geyns Ivvnde; What, wene ye, sir, pat I were so blynde

"That I cowde not vnulirstonde of generacyon" The preuy weyes? though I not excercyse haue had in my lyf of suche occupacyon, Ne neurere wil haue, be pat hey Iustyse Whiche to me now newly ye gaue deuyse, Yet knowe I weel, and ilke man knoweth, hoo wil haue a child, seed somtyme he soweth." Children come from seed.

"Wyth-outen seed, lady, or wyth-outen synne May god make a man, and soo he dede er now: ffor if we at Adam or at Eue begynne, It is ful pleyn for to shewe on-to yow: ffor whan pat same Adam slepte in a swow, Oure lord oute of his syde pat made Eue. Thanne be pis example pleynly may ye preue:

KATHARINE.
Adrian explains Mary's Virginity. [MS. Rawlinson.

By III. Ch. 14. “Syth þat he made a uirgyn of a man, he was of power eke for to make A man of a uirgyne—þus he werk can, þis gracysous lorde whch 3e to make Chosen in 30ur parlament. 3et for 30ur sake A-nother' demonstracyon in þis same mater' I wyll to 3ow schewe, if 3e wyll it here.

“þer may no man, if we take good hede, Preue be any reson who all þing be-gan; Speke we now of creatures & leue þe godhede, þe sue & þe mone, þe bryght & þe wan, Of her' be-gynynge þer cañ nowe no man haue no remembrauns ne tell in what plyght þat þei wer' made, eyther' day or nyght.

“Than, syth no man may of þese Erdely werkis Tell þe pryuy cause, no wondyr is, cer teyn, þat þei of feyth schull' tell ony merkys; 1 for feyth is not pronable, as clerkys seyn. þer-for our' wyettes must be ffal beyn' To leue swechi þingys þat we can not proue— lete argumentys walk, þei ar' not to our' be-houe.”

Cam. 15m.

“W hat aylyd þat lord þat all myght hadde, In our' frele natur' hym for to clothe, To leue þe bettyr & þus take þe badde, Or ellys at hys lykyng to kepe styll bope? Was he wyth mankynde euer or now wrothe, Was he euyr offendyd? we wolde wete fayw What 3e to þis mater' now can vs sayn.”

Cam. 16m.

“For myschef, madame, þat man fell in Whan Adam þe appyll ete in paradys, Wold þis lord in erde lowly take hys ine,
Adrian explains Mary's Virginity.

"Sith that he made a virgyn of a man, he was of power eke for to make A man of a virgyne—thus he werke can, This gracious lord, whiche ye not slake. To chesyn in youre parlement. Yet for your sake A-nother demonstracyon in pis same materre I wil to yow shewe, if ye wil it heere.

"There may no man, if we take good heed, Prouen be ony reson how alle pinge be-gan; Speke we of creaturis and leue the godhed, The sonne and the mone, he bryght and he wan, Of her begynnynge ther can now no man hane in remembrains and telle in what plyght That pеi were made, eyther day or nyght.

"Than sith that no man may of these erthely werkys Telle pеi preuy cause, no wonder is, certeyn, That pеi of feith shulde telle ony merkys; For feith is not provable, as clerkis seyn. Therforeoure wittes musten ben ful beyn To leue suche pinge that we can not prove—lete argumentys walke, pеi amy not to oure behoue."

"What eyled that lord that al myght hadde, In oure freel nature hym for to clothe, To leue the beter and thus taken the badde Or ellys at his likyng to kepe stille bothe? Was he with mankeende euere or nought wrothe, Was he euere offended? we wulde wyte fayn What ye to pis mater now can vs sayn."

Cam. 16m.

"For myschef, madame, that man fel to then Whan Adam the Appel eete in paradys, Wulde this lord in erthe louly take his en,"
Adrian explains Christ's becoming Man. [MS. Rawlinson.]

**Bk.III.Ch.16.**
Not leuynge that place full of delys,
But bope her & ther' at hys deuys
he dwelt, as we leue, our' soules to lechi—
is semyth to 3ow full wondyrfull spechi!

"And that same lord, as nobyll marchaunt,
hys blood for our' synne on crosse wold spylle.
Of that same deth we may make a-vaunt,
It waschyth from vs alle that we dede ille.
Of our' feyth, lady, pis is pe grettest bylle,
that cryst hys bloode payed for our' synnes alle;
Best of all marchauntis per-for' we hym calle."

**Bk.III.Ch.17.**

"Who may 3e couple now that 3e' haue sayd? 1
he is lord of all, eyr, watyr & londe,
lyuyng in pees wyth hys modyr & mayde;
her-too 3us 3e adde that he is so bonde
that he suffrede to be slayn wyth wykkyd honde—
Who can 3e a-cord that pis gret possessyon
Schuld long on-to hym, & eke pis strong passyon? 2
"Who may that lord lyuyyn euyr & ay
Whan he is coupled of contraries too?
sfor of man & gold hys persone, as 3e say,
hath take resultauns, & 3et sey 3e moo
he is bope etern & temporall, loo.
lok if 3our' spechi be now no heresy!
pis wote I weel that it offendyth phylosophye." 3

**Bk.III.Ch.18.**

"To pese questyouns 3us I answere:
sfor it paseth nature & all hyr scole.
Natur' fayleth when we feyth lere,
sfor our' be-leue standyth so sole,
Wyth pis argumentis which are full of dol
Wyll sche not medelle be no-manner' prune—
Ther' wer' no mede pau in our' be-leue.

**Cam. 17m.**

"Who may 3e couple now that 3e' haue sayd?
he is lord of all, eyr, watyr & londe,
lyuyng in pees wyth hys modyr & mayde;
her-too that 3e adde that he is so bonde
that he suffrede to be slayn wyth wykkyd honde—
Who can 3e a-cord that pis gret possessyon
Schuld long on-to hym, & eke that pis strong passyon?
"Who may that lord lyuyyn euyr & ay
Whan he is coupled of contraries too?
sfor of man & gold hys persone, as 3e say,
hath take resultauns, & 3et sey 3e moo
he is bope etern & temporall, loo.
lok if 3our' spechi be now no heresy!
pis wote I weel that it offendyth phylosophye."

**Cam. 18m.**

"To pese questyouns 3us I answere:
sfor it paseth nature & all hyr scole.
Natur' fayleth when we feyth lere,
sfor our' be-leue standyth so sole,
Wyth that argumentis which are full of dol
Wyll sche not medelle be no-manner' prune—
Ther' wer' no mede pau in our' be-leue.

1 MS. we
2 1 to be om.
3 = Lat. dolus

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**Notes:**
1. The text uses Middle English, with archaic spellings and language typical of the period.
2. Some abbreviations and symbols are used, such as "that," "hys," and "wee."
Not leuynge that place ful of delys,
But heere and there at his deuys
he dwelt, has we lene, oure soulys to leche—
This semeth to yow ful wondirful speche!

"And that same lord as a noble marchaunt
his blood for oure synne on crosse wolde spylle.
Of pat same deeth we may make avaunt,
It washeth from vs al pat we dede Ille.
Of oure fayth, lady, this is the grettest bille,
That cryst his blood payed for oure synnes alle;
Best of alle marchauntis therfore we hym calle."

(Questio.)

"How may ye couple now that ye haue seyde?
he is lord of aH, Eyr, water, and londe,
leuyng in pees with his moder and mayde;
her-too thus ye adde that he is soo bonde
That he suffered to be slayyn wyth wykked honde.
how can ye acorde that this grete possessyon
Shulde longe on-to hym, and eke pis stronge passyon?

"how may that lord leuen wyer and ay
Whan he was coupled of contraries too?
for of man and god his persone, as ye say,
hath take resultans, and yet sey ye moo
he is bothe eternal and temporall alsoo.
looke if 3oure speche be now noon heresye!
This wote I weel pat it ofendeneth philosophie."

Cam. 17m.

"To these questions thus I answere:
for it passeth nature and al her scoole.
Nature fayleth whan we fayth leere,
for oure beleue standeth soo sole,
With these argumentis whiche are ful of dole
Wil she not medele be non-maner preue—
There were no mede thanne in oure beleue.

Br.III.Cy.16.

684 Katharine asks how Christ can be Lord of all,
or. hadde
686 and yet slain by wicked hands;
687 and to spill His own blood to cleanse us.
688 1 or.
691 17™.
693 Bk.III.Ch.17.
694 Bk.iii.ch.u.
695 Bk.iiTch.n.
698 How may that lord leuyn wyer and ay
699 Whan he was coupled of contraries too?
700 how be both eternal and mortal.
701 Katharine asks how Christ can be Lord of all,
or. hadde
702 and yet slain by wicked hands;
703 and to spill His own blood to cleanse us.
704 1 or.
705 how be both eternal and mortal.
706 How may ye couple now that ye haue seyde?
707 Cam. 17m.
708 Adrian tells her.
709 How may ye couple now that ye haue seyde?
710 Whan he was coupled of contraries too?
711 how be both eternal and mortal.
712 Belief doesn't trouble about arguments.
713 Cam. 17m.
Adrian shows that Christ is God and Man. [MS. Rawlinson.]

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"Therfor, lady, if ye wyll lerne pis ping,

3e schall mech bettyr whan 3e your groundys haue.

ffor of 00 poynyt I geue 3ow full warnyng:

3e can neuyr grace of your lorde craue,

Ne your soule eke schul 3e neuyr saue,

But if 3e forsake for euyr your elde be-leue

And trow swech ping as 3e can not preue.

"Who knew 3e pat costus, kyng of pis londe,

Was fadyr on-to 3ow? & what euydens haue 3e

pat 3e wer' bounden] sumetyme wyth a bonde,

Armes, bodye, bak, legges & kne,

layde pus in cradyl as1 chyldyr are, parde?

Of all pis pingys can we make no preue;

Wherfor' full mekely we must hem be-leue.

"So schall we be-leue all-manei' ping

Whech pat our' lorde commandeth [on]-to vs;

ffor pat same lorde pat all hath in weldyng,

Our' blessed god, our' sayour' ihesus,

Whan pat he byddyth pat we schall do pus,

Suffyseth us as pat to be obedyent;

ffor but if we be, I holde vs but schent.

"3et, for 3e argue be your demonstracyoun

pat pis same doctrine schuld be contrarius,

Be-cause pat I seyd in my declaracyon

Who pat blessed lord whech is full delcyous,

I mene ihesu our' sayour', of all most vertuous,

pat he schuld be god & man eke in-fere:

Of pis same doctrine example may 3e lere;

"And for 3e dowte eke of pis coupelyng,

pat we two natures in cryst sey & prech,

I wyll preue pis be your own wol felyn,

And 3e your-selue your owne selue schall teche,

Myn arbytrow' I make your owne tung & speche:

ffor wyth-inne your-selue, if 3e1 take heede,

Two natures haf 3e, wyth-outen any drede,
"Therfore, lady, if ye wil lerne this thyng, Ye shal moche beter whan ye youre groundis haue, 715
Sor of oon poynte I geue you ful warnyng:
Ye cau neuere grace of youre lord craue,
Ne youre soule eke shal 3e neuere saue,
But ye forsake for euere your olde beleue
And trowe swhiche pinge as ye can not preue.

"how knewe ye that Costus, kyng of pis lond, Was fadir on-to you? and what euydens haue yee
That ye were bounde 1 somtyme with a bonde,
Armes, body, bak, leggis and knee 1 as & c. on er.
Leyde thus in eradle as 1 children arn), ye mowe see?
Of alle these thyngis can we make no preue;
Wherefor ful mekely we must hem beleue.

"Soo shal we beleue al-maner thyng .
Whiche pat oure lord commaundeth to vs;
ffor pat same lord that al hath in weeldyng,
Oure blissed god, oure saucour ihesus,
Whanne pat he byddeth pat we shal doo thus,
Suffyseth vs as thanne to be obeydent;
ffor but if we bee, I holde vs but shent.

"Yet, for ye argue be youre demonstracyon)
That this same doctryne shuld be contraryous,
Be-cause that I seyde in mynu declaracyon)
how pat blissed lord whiche is ful delicyous,—
I mene ihesu, oure saucour, of alle most virtuous,—
That he shulde be god and man) eke in fere:
Of this same doctrine exaumple may ye leere;

"And for ye doute eke of this coupelynge,
That we too natures in cryst sey and preche,
I wil proue this be youre owyn) feelynge,
And 3e youre-self youre owne self shal teeche,
Myn arbitrour I make 3oure owne tunge and speche:
ffor with-inne youre-self, if ye take heed,
Too natures haue ye, with-outen ony dred,
Adrian asks Katharine to go with him. [MS. Rawlinson.

Bk.III.Ch.18.  
“Whiche contrariye be; I preue it be pis skyll:
ffor pat pe on desyreth, pe other wyll nouth;
Contrarye pan be pei, pese too, in wyll,
In desyre, in werkyng, in appetye, in thowth.
Ryght so in pat lorle pat vs alle hath bouth
Bethe too kyndes & wylles eke too,
Bothe in oo persone—our feyth seyth ryght soo.

“Now wyll we declare on-to 3our’ reuerens
Who god is eterne & wyth-outen ende.
ffor if 3e loke wysely, pat same sentens
Schul 3e haue in 3our’ bokes pat trete of kende;
pei determynus, if 3e haue mende:
All pis pat is made be-gynnyng must haue;
And for pei fro pat heresye schuld hem sane

“Whech two begynnynges puttyth in kynde,
per-for on hafe pei chose, & pus pei hym calle
‘pe fyrst meuer,’ if I haue mynde;
Of whych meuer oper’ causes alle
her’ oryginall spryng both haue & schalt,
All pat haue ben), & ever-nor schul be.
Of 3our’ owyn) bokes pis is pe deere.”

Cam. 19m.

W

han adryan pe ermyte pese wordes had herde,
Assoyled alle pese qwestyouns, & many moo,
On-to pe lady pus he last answerde:
“Madame,” he seyth, “if 3e wyll now goo
And walk forth wyth me, non but we two,
pis lord schall 3e see, pis lady schall 3e speke;
howses schall 3e haue per’ schull neuyr breke.”

These wordes went so depe, sche left bokes alle;
So a-stoyned sche was, sche wot not veryly
Wheyther’ sche schall pis ermyte a man now calle
Or ellys an aungell, come down fro hye.
ffor hys clothys to hys wordes ar’ full on-lykly,
MS. Arundel. Adrian asks Katharine to go with him. 217

"Whiche contraye be; I preue it be pis skyl: ff or pat pe oon desyreth, the other wil nought; Contrye thanne be pei, these too, in wil, I[n] desyre, in werkyng, in appetite, in thought. Right soo in that lord pat vs alle hath bought Beeth too keendes and willes eke too, Bothe in oo persone—oure feith seyth right soo.

"Now wil we declare on-to youre reuerens how god is eterne and with-outen ende. ff or ye looke wysly, pat same sentens Shul ye haue in youre bookes pat treete of keende; Thei determyn thus, if ye haue meende: Alle ping pat is made, begynyng must haue; And for thei fro that heresye shuld hem sane

"Whiche too begynyngis putteth in keende, Therfore oon haue thei chose, and thus pei hym calle The firste mouere, if ye haue meende; Of whiche mouere other causes alle her oryginal spryng bothe haue and shalle, Alle pat haue ben and euere-more shal bee. Of youre owne bookys that is the decree."

Cam. 18m.

When Adryan the ermyte pese wordis had herde, 771 Asoyled alle these questions and many moo, On-to the lady thus he at last answerde: "Madame," he seyth, "if ye wil now goo And walken foorth wyth me, noon but we too, This lord shal ye see, this lady shal ye speke; howses shal ye haue, thei shal neuere breke."

These woordys wente soo deepe, she lefte bookys alle; Soo astoyned she was, she wote not verely Whether she shal this ermyte a man now calle Or ells an aunget, come down fro hy. For his clothis to his woordis arid ful onlykly,
An olde man & hor' clade in clothys bare,
A wyse man, a well a-vysed & a ware;

A man lych a begger whan men hym see,
A man lych a doctour' whan pei hym here;
ffew wordes & wyse & full of sentens had hee,
he semyth not so wyse be aray ne chere
As pis lady hath preuyd in dyuers manere.
Wherfor' aftyr hys counsele, certeyn', sche wyll do,
No man schall lett hyr, for sche wyll soo.

ffor a-noon as pe ermyte buskyd hym to fare
fforth in hys iornay, sche folowyth a-pace.
All lordes & knytes pat in pe castell war',
pei herd not, pei sey not of all pis solace;
Ne thorow-oute pe cyte as pei gun trace,
Was no man a-spyed hem, but as iusuisible
pei passed forby. ryght so seyth our' byble

Of pe men of sodom a-boute loth-is hous,
Who pei neyther dores ne zates myght fynde:
Godd smet hem poo wyth a sekenes meruelous—
It is called acrisia, it maketh men seme blynde
As for a tyme, for sykyr all her' mynde
Schall be so a-stoyned pat pei schull not see
ping pat in her' hand vp hap pan bee.

So was all pe cyte a-stoyned ryght pan,
Be goddes prouidens fully, as we wene.
Lete hem curse now, lett hem chyde & banne,
No man knowyth now whedyr is pe qweene.
bus goo pei forth walkyng be-deene,
Tyll pei come to pe stronde wher' pat hys hous,
pis ermyte I mene, pis man meruelous,

Was won for to stande—but all is a-goo;
pei is no home, all¹ is wyldynnesse.
he wayled, he loked, he went too & froo,
An olde man and an hore clad in clothis bare,
A wisman and a weel avysed and a ware;  

A man liche a beggere whan men hym sec,
A man liche a doctoure whan men hym here;
ffewe woordis and wyse and ful of sentens had hee,
he semed not [so] wys be aray ne be chere
As this lady hath proued in dyuers manere.
Wherfore after his counshe, certeyny, she wil doo,
No man shal letten hir, for she wil soo.

ffor a-noow as the ermyte busked hym to fare
ffoorth in his iornay, she folwed a-paas.
Alle loordis and knyghtis that in pe castel ware,
Thei herd not, thei sey not of al this solaas;
Ne thurgh-oute the Citee as pei gun traas,
Was noo man aspyed hem, but as inuyisible
Thei passed forby. right soo seyth our bible

Of the men of sodom a-bowte loth-is hous,
how thei neyther dores ner yates myght fynde:
God1 smette hem tho with a sekenesse merueylous—
It is called Aurisia,2 it maketh men pat sen, blynde
As for a tyme, for sekyr al her mynde
Shal ben soo astroyned pat pei shul not see
Thyng pat in her hand up hap thanw bee.

Soo was al that Citee astroyned right panne,
Be goddis prouidens fully, as we wene.
lete hem curse now, lete hem chyde and banne,
Noo man knoweth now whyder his the queene.
Thus gon thei foorth walkyng be-dene,
Til thei come to the stronde where that his hous,
This ermyte I mene, pis man merueylous,

Was wont for to stonde—but al is a-goo ;
There is noon hom, al is wildernesse.
he wayled, he looked too and froo,
Adrian cannot find his Cell. [MS. Rawlinson.]

Bk. III. Ch. 19.

he cast þe cuntre, but he coude not gesse.
þis is he lefte in car' & heuynesse.

“Good lord,” he seyth, “wyth me do what þou lest,
But, as þou hyght me, compound my gest!”

In who long tyme or in who many dayes
pat þei fro Alysaunder went to hys celle,
It is full harde to telle; for sewyrly, þo wayes
Wer' so meruelous, we can not wyth hem melle.
þer-for of þis mater' no mor' wyll I telle;
But he made hem myghty þis iornay to take
pat be þe aungell led Abacuc to þe lake.

Thus mornyth þis man, þus turneth he a-boute,
he lokyth every coost sekyng hys celle,
he is falle now sodeynly in full grete doute;
for all hys sorow, sothely for to telle,
Was for þis lady wher' sche schall dwelle;
þus seyd he to hym-selue: “sche schall ween, I were
A fals deceyuour, a ontrewe massainger.”

Bk. III. Ch. 20.

The wheen a-spyed be þe ermytes face,
for uery nexaeyouð who he chaunged moode;
“Good syr,” sche seyd, “I pray 3ow of 3our' grace,
haue we any tydlynge othyr but goode?
pat 3e ar' turmentyd I se be 3our' bloode.
Telle me what doute þat 3e stand now Inne;
Counccell ha 3e non but me, mor' ne þe myn[ne].’”

“Madame,” he seyd, “her' left I myn hous
Whan I went for 3ow, as I was sent,
And now þe cuntre to me is meruelous,
Alle is a-goo, I-drenchyd or I-brent.
I must seke a new hous, for myn elde is schent.
I had neuyr powth myn herborow to chaunge:
Now mote I nedys, & þat schall be straunge.”
Adrian cannot find his Cell.

he caste the contre, but he cowde not gesse. Thus is he lefte in care and in heuynesse. 817

"Good lورد," he seyth, "wyth me doo what þou leste, But, as þou hight me, conforte my geste!" 819

In how longe tyme or in how many dayes That þei fro Alisaundre went to his celle,
It is ful hard to telle; for suerly, tho wayes Were soo merueylous, we can not wyth hem melle.
Therfore of this mater no more wil I telle;
But he made hem myghty this iornay to take That be the aungeH led Abacuk to the lake. 826

Thus morned þis man, thus turned he aboute, he looked enery coost thus seekyng his celle, he is falle now sodeynly in ful gret doute;
for alle his sorwe, soothly for to telle,
Was for this lady where she shal dwelle;
Thus seyde he to hym-self: "she shal wenen, I were A fals disseyuere and noon trewe massagere." 833

Cam. 19m.

The queen aspyed be the ermytis face, ffor very vexacyon how he chaunged mood;
"Good sir," she seyde, "I pray you of youre grace, hane we ony tydyngis other than good? That ye arw tormented I see be your blood. 838
Telle me what doute ye stonde now Inne; CouncelH hane ye' now but me, the more ne þe mynne." 840

"Madame," he seyde, "heere lefte I myn hous 841 He cannot find his Cell.
When I wente for yow, as I was sent,
And now the contre to me is merueylous,
Al is a-goo, I-drenched or I-brent.
I must seeke a newe hous, for myn oold is shent. 845
I had neuere though[t] myn herberwe to chaunge:
Now mote I nedes, and that shal be straunge." 847
Katharine cheers up Adrian. [MS. Rawlinson.

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BK.III. CH.20.

Tho sayd þe wheen to þe man a-gayn:  
"þat lady þat sent 30w for to fech me,  
Sche is so gentyll, so trew, as 3e sayn,  
Sche wyll not suffyr vs in þis aduersyte  
To be lost or deuoured in þis straung cuntrie.  
Trost we vp-on hyr & hyr gentynnesse,  
ffor in good hope lyghte sumtyme sykyresse."

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"Now euyr be 3e wele!" seyd þe ermyte,  
"þe hafe set 3our trost hyer þan my-selue;  
Thow 3e be entered in to þe feyth but a½ lyte,  
3e wyll pace in schort tyme o)er' ten or twelue.  
Beth not a-ferde, of best ne of elue,  
ffor þat same lady whos son 3e chees,  
Sche schall vs saue, I lene soo douteles.

859

"But all my powth is now for my celle.  
Schall I now grubbe & mak all newe a-gayn?  
Schall I now delue & make me a welle?  
My myght is I-goo, sothely for to seyn).  
To chaunge my dwellyng was I neuyr fayn).  
þis is my grucchyng, lady, þis is my care;  
But for 3our countfort well mote 3e fare!"

861

Godd suffered þis man to falle þus in trauns  
þat he schuld not hym-selfe magnyfye  
Of so grete s ytys & of swech dalyauns  
Whych þat he had wyth our ladye.  
It is þe vse of our lord to lede men hye  
ffro full low degre, as dauid fro þe schepe  
Was led to þe kyngdam, if we take kepe.

866

Cam. 21m.

IN all þis seeþ wheþi þe ermyte hadde,  
Euyr was þis qween countfortour to hys age;  
þe mor' he heuy was, þe mor' was sche gladde,  
And euyr wyth full goodely, full trosty langage  
Sche seyd on-to hym: "lete 3our' heuynesse swage!"
Thou saydest the queen to the man ageyn:

"That lady that sente yow for to fetche me,
She is soo gentyl, soo trewe, as ye seyn,
She wil not suffre us in this aduersite
To be loost or denoured in this strange contre.
Truste we up-on hir and hir gentilnesse,
for in good hope lyght somtyme sekyrnesse."

"Now euere be ye weel," saydest the ermyte,
Ye haue sette yowre trost heyere than my-selue;
Ye wil passe in short tyme other ten or twelue.
Beth not a-feerd, of beste ne of elue,
for that same lady whos sone ye ches
She shal vs saue, I leene soo douteles.

"But al my thought is now for my celle.
Shal I now grubbe and make al newe agayn?:
Shal I now delue and make me a welle?
My myght is I-goo, soothly for to sayn."
To chaunge my dwellynge was I neuere fayn.
This is my grutchyng, lady, this is my care;
But for youre conforte weel mote ye fare!"

God suffred his man to falle thus in trauns
That he shulde not hym-self magnyfye
Of soo grete syghtes and of swiche dalysauns
Whiche that he had with oure ladye.
It is the vse of oure lord to leede men hye
ffro ful lowe degree, as dauyd fro the sheep
Was leed to the kyngdam, if we take keep.

Cam. 20m.

IN aH this feer whiche the ermyte hade,
Euere was the queen confortour to his age;
The more he heuy was, pe more was she glade,
And euere with ful goodly and ful trosty langage
She sayde on-to hym: "lete your heynynesse swage!"
Katharine sees the Heavenly City. [MS. Rawlinson.]

Lete it be lost pat lost now wyll be!
But trewly I telle, a solempne ping I se:

"Euene zondyr a-boue, set, se je nowth
pe woundyrfull wallys schynyng as sune?
Swech a-nother ping was neuyr wrowte,
per was neuyr swech ping in erde be-gune;
pe stones ar' bryght, pe rounes1 ar' not downn.2
Loke vp, man, meryly! se je noght 3on syght,
pe castell zondyr whech schynyth so bryght?"

The ermyte be-helde, but he sey nowth,
Neyther wall ne zates, & po sorow gan he make;
"Lady," he seyde, "in blessed tyme wer' ze browte
On-to pis grounde, 3our' spouse for to take!
he hath do now mor' for 3our sake
3an I hafe felt all my lyffe leuaunde;
3e be mor' worthy, as I vndyrstande."

Tho wept he full sore, & sone 3an he say
3at same vysyon, but sor' a-stoyned he was:
hiys chapel was turned all in oher' way:
ffor pis whech he sethe, is brygter' 3an glas,
pe opir was elde, all growyn wyth gras;
hiys elde hous was lytyll, pis new is large.
3an 3afe he pe mayden a full grete charge,

Thus seyd he to hyr: "madame, now goo 3e
On-to 3on castell, on-to 3on toure!
Trostyth no lenger' of pe ledyng of me,
ffor I am not worthy to prese to pat bour.
God graunt pat I may be 3our' successour,
pat I may sume-tyme come to pat place!
If 3e may, I pray 3ow, aske [3e] me pat grace!"

Than went pe mayden forth be hyr one,
Desyryng sor' to se pis goodely place.
But Adryan folowyd, whan sehe was gone—
MS. Arundel.] Katharine sees the Heavenly City. 225

leke it be lost that lost now wil bee!  
But trewly I telle yov,\(^1\) a solenne tyng I see, \(^1\) overl. 882  

"Euene yonder aboue, [ser'], see ye nought  
The wonderful walles shynyng as the sonne?  
Swiche a-nother thyng was neuere wrought,  
There was neuere swiche thyng in erthe be-gunne.  
The stones arn\(\) bryght, the roues arn\(\) not dunne.  
look vp, man, merly! see ye not yone sight,  
The castel yonder whiche shyneth soo bryght?"

The ermyte be-held, but he sey nought,  
Neyther Aval\(\) ne yates, and tho sorwe gan he make;  
"lady," he seyde, "in blyssed tyme were ye brought  
On-to this ground, youre spouse for to take!  
he hath do more now for youre sake  
Than\(\) I haue felt al my lyf lyuande;  
Ye be more worthi, as I vndirstande."

Tho wepte he ful soore, and sone thaw\(\) he say  
That same anysyon, but soore he astoyned was:  
his chapel was turned al in other way:  
ffor this whiche he seeth, his brytere \(\)an glas,  
The other was olde, growen wyth\(\) gras;  
his olde hous was litel, pis newe is large.  
Than yaf he the mayden\(\) a ful grete charge,  
'Thus seyde he to hir: "madame, now goo yee  
On-to yone castel, on-to yone toure!  
Trosteth no lengere of the leedyng of mee,  
ffor I am not worthi to prese to \(\)at boure.  
God graunte that I may be youre sucessoure,  
That I may somtyme come to \(\)at place!  
If ye may, I prey you aske ye that grace!"

Than wente the mayden foorth be hir oone,  
Desyryng sore to see this goodly place.  
But Adryan folwed, when\(\) she was goone—

KATHARINE.
Katharine's Welcome to the Heavenly City. [MS. Rawlinson.]

226 Oute of hyr hardynesse he gan hym purchace
On-to hys comfort now a new solace.
But whan pei wer' come at pe 3atys wyde,
peri wer' pei receuyyd on euery syde
Wyth swech-maner' persons of face & of clothynge
We can not speke it. I trow pei told it nowte—
for pei pat ar' lyfte to swech mysty ping,
pei telle what pei sey whan pei wer' jidyrm broute,
But pei can not expresse her' wyll ne her' powte
In whech pei hade pat manere solace—
It is a-nothyr langage pat longyth to pat place.
But pese too persons, as many other moo,
Wer' lyfte vp in soule swech sytes for to see.
Seynt poule hym-selue was on of poo
pat was pus I-raueched; jet dowted he
Wheythyr hys body, or nowte, wer' in pat secree.
But pis doute I not pat pe body of pis mayde
Was in pat temple wher sche was arayde
Wyth holy baptem & anoy[n]ted eke
Wyth holy crisme, as our' lord wolde—
No man may be baptyzed, if we treuly speke,
But pei haue a body, be pei zong or olde.
Pus sey' pe elde' bokes, per-of ar' we bolde:
God may do what-euyr hym lyst,
And dothe mech ping whech is not wyst.
Thus ar' pei receuyyd in pe fyrst warde;
But aftyr mech bettyr, & of worthyer' men,
Whan sche to pe secuade cam; whech saioured [a]s narde,
Nay, mech swettyr. per' met sche mo pas ten
Of hundredes I mene, but non can sche ken,
pei wer' other' maner persons pas sche had seyn).
But all pese in-fere on-to hyr gan seyn:
"Wolcom, systyr', on-to pis holy place!
Wolcom to our' lorde whech hath 3ow chose
ffor to be hys spouse, ryght of hys grace!"
Oute of hir hardynesse he gan hym purchace
On-to his conforte a newe solace.
But whan thei were come at pe yates wyde,
There were thei receyued on every syde

With swiche maner persones of face & of clothyng
We can not speke it. I trowe thei tolde it nought—
ffor pei pat arn lyfte to swiche mysty thyng,
Thei telle what pei sey whan thei were thedir brought,
But pei can not expresse her wil ne her thought
In whiche thei hadde that-maner solace—
It is a-gether langage 

But these too persones, as many other moo,
Were lyfte vp in soule swiche sight/is for to see.
Seynt poule hym-selue was oon of tho
That was thus I-raunyshe; yet\(^1\) douted hee
Whethir his body, or nought, were in pat seeree.
But this doute I not pat the body of this mayde
Was in pat temple where she was arayde

With holy baptem) and anoy[n]ted eke
With hooly crysme, as oure lord wolde—
No man) may ben baptised, if we truly speke,
But thei haue a body, be thei yonge or olde.
Thus sey\(\)n the olde book(is, ther-of arn) we bolde:
God may doo what-soo-euere hym lyst,
And dooth meche thyng whiche is not wyst.

Thus arn) thei receyued in pe firste warde ;
But after moche better, and of wurthihere men),
Whan) she to the secunde cam ; it sauoured as narde,
Yaa,\(^1\) meche swettere, there mette she mo than ten
Of hundredes I mene, but noon) kan she ken) ;
There were other-maner persones pan she had seyn).
But alle these in-feere on-to hir gan creyn) (!):

“Welcom, suster, on-to pis hooly place !
Weel-come on-to oure lord whiche hath you chose
ffor to be his spouse, ryght of his grace !

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\(^{1}\) Ms. pat

(Katharine is bodily in the Temple
where after-wards she is baptized and anointed.)

Q 2
Katharine at the Heavenly Temple Gate. [MS. Rawlinson.

 KR. III Ch. 21. Welcom, of clennesse uery swete rose! flor 3our' virginitie, wyth-owte ony glose, Schal we receyue 3ow, & thus forth pei hyr lede, These gostly folkys in wonderfull wede, Tyl pei to pe temple cam), but pei was a syght! pei came kynges, pei cam emperoures, pei cam a meny wyth habyles so bryght, It is not possible to erdely successoures To expresse poo fresch, poo gay coloures; Sche sey hem þan in heyr goodely aray— We leue in hope to se hem an othyr day. Thei led hyr poo forthe a full softe pace On-to þe barres of þe temple-gate, hyr wolcomyng at þat tyme, swech þoo it was :
"Welcom our' syster', welcom our' mate! As 3e be now, wer' we full late, Flor sumtyme had we bothe flesch, fell & bonys; As 3e hafe now, had we all ones." Vp-on heyr habyles certen tokenes þei ber', Sum man oo tokynw, sume man an other' bare : Aftyr þe passyones whech þei suffred here So wer' þei merked wyth tokenes full bare; þoo toknes wer' sett [t]her21 ryght to declare 1MS. her) 971 þat men had þei be & wyth grete distresse Oute of þis herde com to þat holynesse. But whan þis lady to þe dore was browte, Sche loked in; hyr' leders louted alle. Sche herd þer' melodye, as to hyr thowte Sche herd neuyr swych. þer'-for' is sche falle Down' all in trauns—þer' was neuyr man, ne schalle, þat may susteyn' in body swech heunynly blysse; ffor who schall it susteyn', must dye fyrst, I-wys. Oute of hyr traunce whan sche was wakyd, Sche folowyd forth þan to þat noble place.
Welcome, of clennesse very swote rose!
ffor youre virginite, with-outen ony glose,
Shal we receyue you,” and thus foorth thei hir leede,
These goodly folkis in wonderful weede,

Til thei to the temple cam. but þere¹ was a syght! 953
There come kyngis, there come emperour[i]s,
There come a meny with habitis soo bryght
It is not possible to erthely successourys
To expresse tho fresh, tho gay coloures;
She say hem thanne in her goodly aray—
We leue in hope to see hem a- nother day.

Thei ledde hir tho foorth a ful soofte paas
On-to the barres of the temple yate,
hir welcomyng at that tyme, swiche tho it waas:
"Welcombe our suster, welcombe our mate!
As ye be now, were we ful late,
ffor somtyme hadde we bothe fel[le], flesh and bones;
As ye haue now, had we alle oones."

Vp-on her habites certeyn tookenes þei bere,
Som man oo tookne, som man an other baar:
Afster the passyons whiche thei suffred heere
Soo were thei marked wyth tooknes ful yaar;
Thoo tooknes where sette there ryght to declar
That men had thei been and with gret distresse
Oute of this erthe come to that holynesse.

But whan this lady to the dore was brought,
She looked in; hir leederis lowted alle.
She herde there melodye, as hir thought
She herde newere swiche. therfore is she falle
Down alle in a trauns—there was newere man, ne shalle,
That may susteyne in body swiche heuenly blis;
ffor ho shal it susteyne, must firste deyn, I-wys.

Oute of hir trauns whan she was waked,
She folwed foorth þanne to þat noble plaas.
Katharine dares not look on Christ’s Face. [MS. Rawlinson.]

Bk. III. Ch. 21. 230

Pan sey sche our’ lord, whech all þing makyd,
Whech had called hyr to þat noble grace,
Sittyng full reah—but up-on hys face
Durst sche not loke for no-manner þing,
So was sche a-ferde at hyr fyrst coming.

Than wyst sche wele it was more þan man
þat sche had sowte & now sche hath it founde;
ffor wyth all þe wytt þat sche gadyr kan,
Dar’ sche noght fyxe hyr’ eye in þ[1]hys1 stounde,
But euyr sche in poynyt is to falle on-to þe grounde—
hyr body is cause, it must be claryfyed,
And all þe carnalyte fully puryfyed,
Or sche swëch þinges eyther’ fele or grope.

Thus is þis mayden aH in heuynesse
left, & leyd in maner’ of wan-hope;
ffor þat same lord whech of hys goodenesse
lyst for to chese hyr as a specyall spousesse,
Now is so straunge sche may nought hafe þat grace
To come somewhat nyher & se hys face.

Cam. 22m.

Tho cam our’ ladye & left hyr’ up sone;
þus sayd sche te hyr: “be of good conforte!
3our’ heuynes is pased, þe hafe 3ou[m’ bone,
All þis grete heuynnesse schall turn to dysporte.
I sent aftyr 3ow þat ze schuld resorte
On-to þis howsolde, for 3e schall hafe þis grace,
Next me a-forn all women to be1 in þis place.

“Therfor’ come forthe now, for I wyll 3ow lede
Rght to my sone, on-to þat mageste.”
Both maydes in-fer’ þus forthe þei 3ede.
But þis noble adriane, at þat tyme wher’ was he?
Myn auctour’ telleth noght; but sekyr may þe be,
he had blysse enowe assygned to hys parte,
he had so meþi he was lothe to deparate.
Thanne sey she oure lord, whiche al thyng maked,
Which had called hir to pat noble graas,
Sittyng ful riaH— but vp-on his faas
Durst she not looke for no-ma ner thyng,
Soo was she afered at hir first comyng.

Thanne wiste she weel it was more than man
That she had sought, and now she hath it founde;
ffor with al the witte that she gadre can)
Dar she not fyxen hir eye in this stounde,
But euere she in poynt is to falle on-to the grounde—
hir body is cause, it muste be charyfyed
And al the carnalite fully puryfied,

Er she swiche thyngis eyther feele or grope.
Thus is my mayden al in heuynesse
left, and leyd in maner of wanhope;
ffor pat same lord wiche of his goodnesse
lest for to chese hir as a special spousesse,
Now is so straunge she may not hane pat grace
To come somwhat nyhere and see his blissed face.

Cam. 21m.

Tho cam oure lady and lift hir vp soone;
Thus seyde she to hir: "be of good conforte!
Youre heuynes is passed, ye haue your boone,
Al this grete heuynesse shall turme to disporte.
I sente after you that ye shuld resorte
On-to this houshold, for ye shul haue pis grace,
Nexte me a-forn) alle women) to bee in this place.

"Therfore come foorth now, I wil yow leede
Right to my sone, on-to that mages te."
Thus ar' þese ladyes even on-to þe trone
Of our' lord allmyghty walked forthe a-pace,
Wyth-outen othyr company, þei went þoo a-loone—
Perauentur' other' folk stood not in þat grace, 
So ny þat mageste, so ny goddys face
To approchi at þat tyme; it was a specyalté
Ordeyned of purpos at þis solemnyte.

Our' lady had þe wordes whan sche cam þer;
"Sune," sche seyth, "& maker' of all-maner þing,
I hafe browte [a] maybe her' in full grete fere,
þe spouse whechi þou louyst, her' I hyr bryng,
Sche desyryth þat þou schalt now wyth a ryng
Despouse hyr' to þi-self for euyr-more—
þis is hyr' desyre, & hath be full zore."

Our' lord spake a-geynw mysty wordes too,
Whechi þat þis mayde full heuy þoo made;
"Modyr," he seyth, "þe know þour-self, loo,
þe cause þat þis company in ioyes þus wade
Is þe look of my-selfe, whechi dothe hem glade;
ffor þei þat hafe þat, þei nede noo othyr þing.
But þei þat schul hafe þis gracuous syght lestyang,
"ffull clene must þei be in body & in gooste,
Wasched fro all synnes þat be fowle & derk.
Of swech fawe I her', þe see, a grete hoste,
Clensyd wyth my blode & merkyd wyth my merk—
All þis was my labour' & my bysy werk
Whan I in erde was to bye mankynde,
Whechi þat I fynde full oft to me onkynde.
"Wherfor, modyr, þus I answer' on-to þow:
þis mayde may not hafe as now þat grace
Whechi þat þe aske for hyr sake now,
I mene þe vysyon, þe syght of my face;
lete hyr goo clense hyr', lete hyr goo purchase
þe holy baptem, þan hath sche my merke;
Bryng hyr þan to me, & I schall hyr merke
Thus arn these ladies euene on-to the trone
Ofoure lord almyghty walked foorth a-pace:
Wyth-outeren other company thei wente tho allone—
Perauenture other folk stood not in pat grace,
Soo ny that mageste, soo ny goodis face
To approche at that tyme; it was a specialyte
Ordeyned of purpos at this solennyte.

Oure lady had the wordis whan she cam there;
"Sone," she seyth, "and makere of al-manner thyng,
I haue brout a mayde here in ful grete fere,
Thi spouse whiche pou louest, here I hir bryng,
She desireth pat pou shalt now wyth a ryng
Despouse hir to thi-self for euere-more—
This is hir desire, and hath been ful 3ore."

Oure lord spak agayn mysty wordis tho,
Whiche pat this mayde ful heuy tho made;
"Modir," he seyth, "ye knowe youre-self, loo,
The cause that pis company in ioyes thus wade
Is the looke of my-self, whiche dooth hem glade;
ffor pei pat haue that, thei nede noon other thyng.
But thei pat shul haue this gracyous sight lastyng,
"fful clene muste pei bee in body and in goost,
Washed fro alle synnys that been foule and derk.
Of swiche haue I here, 3e see, a grete oost,
Clensyd wyth my blood and merked wyth my merk—
Al this was my labour and my besy werk
Whan I in erthe was to b'ye mankeende,
Whiche pat I fynde ful ofte to me onkeende.

"Wherfore, moder, thus I answere on-to yow:
This mayde may not haue as now pat grace
Whiche pat ye askyn for hir sake now,
I mene the visyon, the sight of my face;
lethe hir goo clense hir, let hir goo purchase
The holy baptem, than hath she my merk;
Brynge hir pane to me, and I shal hir caerk (1)"
Christ orders Katharine to be baptized. [MS. Rawlinson.

Wyth swetch a tokne þat neyr mayde but 3e had it so specyaly. lete þis þing be doo;
A prest hafe 3e redy & a man, parde, Bothe in flesch & goost : lete hym goo þer-too,
Performe he schall þis werk wyth hys handys too. 1055
Mynþ aungellis wyll I noght occupy þis dede, It longyth to mankynd, wyth-outen drede ; 1057
‘And þet þowȝ wyght of our’ hye power’ Graunte on-to aungellis þis specialte
þat þei schuld baptize men in erde here,
þet wyll we noght þat þei occupycd schuld bee Wyth swych-maner’ offycye as to humanyte
longyth, & schal longe, as for most ryght. Go now & baptize þat noble wyght!” 1064
Than spake our’ ladye, to swage hyr heynnesse : 1065
“Beth not discomfortyd in no-maner’ weye Wyth my sones wordes! for, in sykyrnesse,
þe must to hys byddying ful buxumly obeye. It is a goodely vsage, sothely to seye :
Who schal be weddyd on-to duke or kynge, Be-for hyr weddyng to hafe a bathynge,
“ffor to mak hyr swete, for to make hyr clene— Ellys myght sche renne in ful grete offens.
Be þis example on-to 3ow I mene,
Do þe 3our’ deuer, do 3our’ dylygens
ffor to plese 3our’ lorde! a-non goo we hens
In to 3on chapell to 3our baptistery ; Aftyr 3our’ waschyng 3e schal be full mery.” 1078

Th hus ar’ þei walked, þe mayden & þe quweal, 1079
In to þis chapell on þe mynster’ syde. þer’ fond þei redy a funt, as I we,ne,
Wyth watyr, & wyth¹ crisme in a vessell wyde. ¹ omit wyth
Adriane is called fro þe puple a-syde, 1083
"With such a tookne that neuere mayde but yee had it soo specyaly. lete this thyng be doo;
A preest haue ye redy, and a man pat loueth me,
Bothe in flesh and in goost: lete hym per-to goo,\(^{1}\)
Perfoorme he shal pis werk wyth his handis too;
Myn aungellis wil I not occupye wyth pis dede,
It longeth to mankeende, with-outen ony\(^{1}\) drede;

"And yet though we myght of oure hy powere Graunte on-to aungellis this specyalte
That thei shulde baptise men in erthe here,
Yet wil we not that thei occupied shul bee
With swiche-maner offyce as to humanyte longeth, and shal longen, as for moost ryght.
Goo now and baptise that noble whight!"

Than spak oure lady, to swage hir heuynesse:
"Beeth not disconforted in no-maner weye
With my sones woordis! for, in sekernesse,
Yee muste doo his byddying, ful buxomly obeye.
It is a goodly vsage, soothly to seye:
ho shal be wedded on-to duke or kyng,
Be-forn her weddyng to haue a bathyng,

"ffor to make hir swete, for to make hir elene—
hellis myght she renne in ful grete offens.
Be this examle on-to you I mene,
Doo ye youre dever, doo your diligens
ffor to plese youre lord! a-noon goo we hens
In to 3one chapel to youre baptistery;
After youre washyng ye shal ben ful mery."

Ca.\(^{m}\) 22\(^{m}\).

Thus arn thei walked, the mayden and the queene,
In to the chapel on-to the mynstre syde.
There founde thei redy a font, as I weene,
With water, and with crysme in a vessel wyde.
Adryan is called fro the puple a-syde,
ffor he must do all pis holy seruyse, 
lychi as our' lady pe maner' schall deuyse. 1085

Thus seyd sche to hym: “go do now pis dede, 
It longyth to pin ordre cristten folk to make ; 
A-ray pe a-none in swech-maner' wede 
Whechi I my-self her' pe now take ; 
pis maybe schal be bathyd for hyr loues sake 
In pis cold watyr, & crystren schal sche be, 
My lord my son jus comauwdyth he. 1090

“ I my-selfe schal of hyr clothes strepe 
And make hyr all naked, redy to pis jing. 
hyr name Kateryne styll schal joun clepe, 
Ryght for pis cause & for pis tokenyng 
bat pei whech knew hyr', ehir eld or 3yng, 
Schul hafe an enydens sche is styll pe same 
Whechi sche was be-for—per-for styll hyr name 1099

“ Schal sche thus kepe, in confirmacyon
bat all jing is trewe whech we do here, 
No wyles wrowte ar' ne no collusyon—
We wyll noght suffyr bat in no maner’.”
Tho was Kateryn spoyled—but blynd was pe frere, 1104
Bothe in hyr spoylyng & in hyr bapteme. 
Of bat solempne fest pis was pe theme : 1106

“ I baptize pe her' in pe blessed name 
Of pe fadyr & pe sone & pe holygost, 
In presens & wytenes of our' reuerten dame 
Modyr vn-to cryst, of all women moste, 
Godmodyr on-to pe—& bat may joun boost. 1111
lok joun be-leue, dowtyr, as I seyd to pe : 
bat oo god per is & persones thre ;

“ Belcue eke in bapteme, & in holy kyrk, 
Be-leue in pe passyon) of our' lord ihesu, 
Be-leue bat pe miracles whech he dede werk 1114
Thus seyde she to hym: "goodoo now pis dede, It longeth to thy ordere crysten foolk to make; Aray the a-noon in swiche-maner wede Whiche I my-self here the now take; This mayde shal ben bathed for hir loues sake In this coolde water, and cristen shal she bee; My lord my sone thus commaundeth hee.  

"I my-self shal of hir clothis strepe And make hir al naked, redy to pis thyng. hir name Kataryne stille shal pou clepe, Right for this cause and this tookenyng That thei which knewe hir, eyther old or ying, Shal haue an euydens she is stille the same Whiche she was be-fore—therfore stille hir name  

"Shal she thus kepe, in confirmacyon That al thyng is trewe whiche we doon here, No wyles wrought are ne no collusyon— We wil not suffre that in noo manere." Tho was Katarine spoyled—but blynd was pe frere Bothe in hir spoylenge and in hir bapteme. Of that solenne feste pis was the theme:  

"I baptise the here in the blyssed name Of the fadir and the sone and the holy goost, In presens and wittenesse ofoure holy dame, Modir on-to crist, of alle women moost, Godmodir on-to the—and that may pou boost. looke pou beleue, daughter, as I sey to the: That oo god there is and persones thre;  

"Beleue eke in baptem, and in holy kerke, Beleue in the passyon ofoure lord Iesu, Beleue that the myracles whiche pat he деле werke
Wer wyth-out deceyte, stable & trewe,
Be-lene pat of a uirgyne hys manhode grew,
And sche ondefouled—for sche is present,
Sche can ber wyttenesse of pis testament.”

Kateryne answeryd on-to þese articles alle:
“I be-leue hem, ser, as þe rehers be-dene;
þer-for on knes\(^1\) as I now down falle,
In þis same funte wheci þe may not sene,
Baptize me parcharite & make me clene!
þor þis is þe wyll of þe soueren lorde a-boue,
And my wyll is it eke, ryght for hys loue.”

Thus was sche baptized, & in þis maner\(^1\)
Confermed eke & renuede\(^1\) hyr name.
Our’ lady hyr-selfe seruaunte was her,
Sche dede of þe clothes of þis swete dame.
All þis ilk tyme þer was a hame
Of blyndenes be-forþis ermytes þy3e,
þor of all þis werk no-ping he sy3e.

But some aftyr þis sacrament is doo,
hys lyght receyuyd he Newly a-geyn.
þe myrth, þe ioye þat þe man made þoo,
We can not esly expresse now ne seyn!\(^1\)
þul sekyryl wende he neuyr eft a seyn:
Now thanketh he god of hys hye grace
þat euyr he came in to þat holy place.

Our’ lady comauputed to dann Adryan
þat all þis ping wheci he herd & sey doo,
Wyth all hys besinesse, ryght so as he can;
To wryght it pleynly whan he may tend þer-too.
And as sche bad, full sekyryl he dyd soo,
þis noble ermyte—for on-to our’ ere
Who schuld it come ellys? who schuld we it lere?
Kataryne answerde on-to these articules alle:
"I be-leue hem, sir, as ye reherce be-deene;
Therfore on knes I am now doun) falle
In this same font whiche ye may not seene,
Baptise me pur charyte and make me clene!
ffor this is þe wil of the souereyn lord a-boue,
And my wil is it eke, right for his loue."

Thus was she baptised, and in this manere
Confermed eke and renewed hir name.
Oure lady hir-self seruaunt was heere,
She dede of the clothis of this swete dame.
Al this ilke tyme there was an hame
Of blyndenesse be-forn) the ermytis y3e,
ffor of al this werk noo-thyng he sy3e.

But soone after þis sacrament is doo,
his light receyued he newly ageyn). The myrthe, the ioye that the man made tho,
We can not esyly expresse now ne seyn!
fful sekyrly wende he his syght a leyn> (!):
Now thanketh he god of this hye grace
That euere he come in to that holy place.

Oure lady commaunded to daun Adryan
That al þis thyng whiche he herde and sey doo,
With al his besynesse, ryght soo as he caun,
To write it pleynly whan) he may tende þer-too.
And as she bad, ful sekyrly he dede soo,
This noble ermyte—for on-to oure eere
how shuld it come elles? how shuld we it leere?
Kattherine is taken to Christ.  [MS Rawlinson.

Cam. 24m.

Now is our' lady forthi wyth pis mayde 1149
In to pe temple entred a-gayn.
Jet in hyr going pis swetly sche sayde:
"Dowtyr myn, Kateryne, loke 3e be glad & fayn!
ffor 3our' desyr' schul 3e haue, certayn,
Ere 3e goo hens; be-lenec pis sykyrly!"
Swech wordes talked pei walkyng sobyrly.

Now be pei come enene be-for' pe trone
Of our' lord god, pe mayde[n] & pe qwene.
Our' lady had pe wordes hyr-self 1156
Swech was pe ordre of hyr tale, I weene:
"O kyng of kynges, blyssed mote pou been!"
I haue browte her' pe1 pe doghtyr of clenesses,
Prayng pe, lorde, wyth alle humblynesse 1159
"That pou schew now pe blysse of pi face
On-to pi spouse, on-to pi creature;
Euene as pou grauntyd [hyr]1 pat grete grace
To kepe hyr virginite in clenyly trappure,
So graunte hyr now pat hye portrature 1162
Of pi blyssyd ymage to se & be-holde!
ffor pan ar' sche & I mech to pe beholde."

Our' lorde answerde on-to hys modyr ful fayr:
"What-so-euyr 3e wyll, modyr, it must be doo;
All heuen & herde to 30w must repayre
ffor help whan hem nedyth, to refresch her woo.
I graunte 3our petyczyon, I wyll it be soo."
pan fell pat qween down plat to pe grounde,
hyr corown sche toke of pat was ful rownde,

Sche leyd it be-for hym & pus sche spake:
"l lord of all creatures pat be luyande,
No-ping pat I aske of pi grace I lake,
Euyr be pou honowred in heuyn & in lande!
I my-selfe am werk of pi hande;
Now is oure lady foorth with pis mayde
In to the temple entred agayn.
Yeet in hir gooenge thus sweetly she sayde:
“Doughter myn, Kataryne, looke ye be glad and fayn!
for your desyre shul ye haue, certayn,
Er ye goo hens; beleue this, certeynly!”
Swiche woordys talked thei walkyng forby.

Now be thei come euene be-fore the throne
Of oure lor[d] god, the mayden and the queene.
Oure lady had the woordys hir-self allone;
Swiche were the woordis of hir tale, I wene:
“O kyng of kyngys, blyssed mote pou bene!
I haue brought here the doughter of clenness,
Prayng the, lord, wyth alle humblenesse

“That pou shewe now the blisse of thi face
On-to thi spouse, on-to thi creature;
Euene as pou graunte pat gret grace
To kepe hir virginyte in clenly trappure,
So graunte hir now pat hye portrature
Of thi blissed ymage to see and be-hold!
ffo[r] than arw she and I bounde to the many-fool’d.”

Oure lord anserwe on-to his moder fullfayre:
“What-so-euere ze wil, moder, it muste be doo;
Al euene and erthe to you muste repayre
for helpe whan hem nedeth, to refresh her woo.
I graunte youre petycion, I wil it be soo.”
Than fel that queen dow plat to the ground,
hir coroun she took of, that was ful round,

She leyde it be-forn hym and thus she spak:
“lord of alle creaturez that be leuande,
No-thyng pat I aske of thi grace I lak,
Euere be pou honowred in euene and in lande!
I my-self am werk of thyn hande;

KATHARINE.
Thow I þi modyr be, þi seruaunt am I:
þi grace I thank, for þi mercy I crye.”

Ouir lord bad hyr' ryse, & sche rose sone.
Sche was corounded a-geyn, or þei wer' ware—
Tho men myght see what is to done
Of ony creature whan þei come þare.
Þis same exaunple sat þoo full sare
On Kateryns hert; sche fell down a-noone
I'lat on-[to] þe grounde, styll as þe stooone,

Thus seyd sche in schort, for to tell pleyw:
“J se wele, lorde, þat of all-maener þing
þou art maker', of erde, eyr & þe reyn,
All be obedient to þi comandying:
Mercy I craue, lord, at my be-gynnynge;
haue I þi mercy, I desyr not ellys,
ffor I haue lernyd of mercy her' þe welle is.”

Sche was lyft vp be our lorde hym-selfe;
Þus seyd he to hyr': “wolcom, doutyr', to me!”
Aboute hyr stode virgynes ten or twelue,
Wondyrly arayed & full of bewte—
Our' lady had called hem on-to þat deute
To comfort þis mayde & do hyr seruyse.
Tho spak þis lorde, þis hye iustye:

“Ask what 3e wyll, Kateryne, 3e schul it haue
Of me at þis tyme to 3our wolcomyng;
Syth 3e for-sake bope castell & caue
ffor loue of me & for my byddyng,
I will graunte 30w 3our' hertis desyryng,
ffor I am þat same whom 3e in palement
A-geynl all 3ourl lordes & comon[s]1 consent 1 MS. comon)

“Chosen1 on-to spowse. who leke 3e now? 1 MS. Chosen?
Wyll 3e now haue me for euyr-more?"
Thou I thi moder be, thi seruaunt am I:
Thi grace I thanke, for thi mercy I cry.”

Oure lord bad hir ryse, and she ros sone.
She was corouned ageyn, her thei wer ware—
Tho men myght see what is to done
Of ony creature, whan thei come thare.
This same exaumple sat tho ful sare
On Kataryne-is herte; she fel doun anooji)
Plat on-to the ground stille as þe stoon,

Thus seyde she in short, for to telle pleyn:
“ I see weel, lord, that of al-maneþ thyng
Thou art makere, of erthe, eyr and þe reyn);
Alle been obedient to thy commaundyng:
Mercy I craue, lord, at my begynnyng;
hau I thy mercy, I desyre not ellys,
þfor I haue lerned of mercy heere þe welle is.”

She was lift vp be oure lord hym-selue;
Thus seyde he to hir: “welcome, doughter, to me!”
Abowte hir stood virgynes ten or twelue,
Wonderly arayed and ful of beaute—
Oure lady had called hem on-to þat dewte
To comforte this mayde and doo hir seruyse.
Tho spak this lord, this hye Lustysye:

“Aske what ye wil, Kataryne, ye shul it haue
Of me at this tyme to youre, wolcomynyng;
Sith ye for-sake bothe casteH and caue
þfor loue of me and for my byddynge,
I wil graunte you your hertys desyrynge,
þfor I am that same whom ye in parlement
Ageynþ alle youre lordys and comouns consent

“Chosen on-to spouse. how lyke ye now?
Wil ye now haue me for euere-more?”
With these swete woordis she fel in swow
Plat on-to pe grounde pe good lorde be-for'.
But whan he hyr wyttes a-geyn gan restore,
Thus spake sche þan on-to þat kyng:
"O soueren maker of all-manner þing;"
"Of angeH, of man, of best & of tre,
If I wer' worthy on-to 3our hye presence
for to be couplede wytþ solemnyte,
þan wold I desyr' of 3our excellens
þat 3e for-gese me aH-maner' offens;
Make me 3our servaunt, & not 3our' wyffe!
I am not worthy to so hye a lyffe."
"3ys," seyd our lorde, "my modyr wyll here
þat I schall wed 3ow; so wyll I sauñfayle;
perfor I ask 3ow 3our' wyll for to lere,
If 3e consent on-to þis spousayle.
Wyth many ioyes I wyl 3ow newly rayle:
Consent 3e, Kateryne? what sey 3e nowe?"
"Lord," sche seyd þoo, "I wyll as þow."
"I forsake here, lorde, for þi loue
Crown&W londe, castell & town, 
Gold & syluyr, bothe hows & rofe, 
Brochys & ryngys, mantell & gown; 
Suffyr me no mor', lord, for to fall down
In delectacyon of wordly þingys, 
Kepe me þi-selvel, lorde, kyng of all kyngys! 
"All þat euyr I hafe, þat wote I wele
I hafe it of þe, lord—of whom hafe I elles
My spech, my þowt, my mende euery dele,
My bones, my body, my flesch & my felles?
Now, as in þe of plente be þe welles, 
Suffyr me neuyr for to part þe froo;
ffor fro þi presens kepe I neuyr to goo."
Than spak our' lorde ryght on þis wyse:
"long was it ordeynde be-for þis tyme
þat 3e schuld come on-to our' seruyse.
St. Katharine consents to wed Christ.

Plat on-to the ground the gode lord be-fore.
But whan he hir witnes ageyn gan restore, 1216
Thus spak she thamne on-to that kyng:

"O souereyn\(^1\) makere of alle-maner thyng, 1218
"Of aungett, of man\(^1\), of beeste and of tree, 1219
If I were wurthi on-to your ly presens
for to be coupled with solennyte,
Thanne wulde I desire of your exellens
That ye forgeue me al-maner offens;
Make me your servaunt, and not your wyff!
I am not worthi to so hye a lyf."

Yet seyde oure lord: "my moder wil heere
That I shal wedde you; soo wil I saunsfayle;
Therfore I aske your wil, for to lere
If ye consente on-to this spousayle.
With many Ioyes I wil you newlye rayle:
Consente ye, Kataryne? what sey ye now?"
"Lord," she seyde tho, "I wil as wilt thou.
"I forsake heere, lord, for thi loue
Crowne and Lond, caste\(^1\) and towne, 1 r. castellis?
Gold and siluer, bothe hous and roue,
Broches and ryngis, mante\(^1\) and gowne;
Suffre me, lord, no more for to falle downe
In to delectacyum\(^1\) of werdly thynges,
Keepe me thi-self, lord, kyng of a\(\)\(^2\) kynges!

"Alle pat euere I haue, that wot I weel
I haue it of the, lord—of whom haue I it elles?—
My speche, my thought, my mynde euery deel,
My boones, my body, my flesh and my felles.
Now, as in the of plente been the welles,
Suffre me neuer\(^1\) for to parten the froo;
ffor fro thi presens kepe I neuer goo."

Than spak oure lord ryght on this wise:
"longe was it ordeyned befor\(\)\(^1\) this tyme
That ye shuld come on-to oure seruyse.

\(^1\) r. castellis?

\(^2\) a\(\)\(^2\)
Christ weds St. Katharine.

A-boue all opir I wyll pat 3e clyme,
Saue only my modyr, schortly to ryme;
3e schal be next ioyned to my presence,
Ryght for 3our chastyte & 3our' obediens.

"ffor pow3 all poo maydenes pat kepe hem clene
ffor my sake & for my plesaunce,
Be wyues vn-to me, all be-dene,
3et is per' to 3ow schape a hyer' chaunce,
Be-for hem all schal 3e go in pe daunce,
Next my modyr, ryght for pis cause
ffor 3e for-soke, to sey shortly in clause,

"Emperour', kyng & duke, for my sake.
I receyue 3ow perfor' be a specyalte,
My wyffe for euyr her' I 3ow make,
Be-cause of 3our constans in virginite.
And a new conflycte in schort tyme schul 3e
Be-gyne for my sake—but drede 3ow noght!
Who-so offend 3ow, ful der' it schal be bowte!"

Thou spak our' lady ryght in pis maner':
"Syth pat pis spousalye mote nedys be doo,
pis same mayde, lord, geue I pe here—
A mayde 3eueth a mayde, 3ou seruyd me soo
When 3ou commendyd Ihon me vn-too
Where' pat 3ou hyng on pe blody tre.
her' is pe ryng, lord, & her' is sche."

Our' lord tok pat ryng in hys honde,
he put it on pe fynger' of pis elene\textsuperscript{1} virgyne;
"pis is a tokne," he seyd, "of pat bonde
Whech\textsuperscript{1} 3e 3our'-selfe as on of myne
lyst now 3our' wyll to my wyl enclyne;
pis tokne eke beryth wytnesse full ryffe
pat her' I tak 3ow for my weddyd wyffe."

Certeyn men pat had seyn\textsuperscript{1} pis ryng,
As myn auctour' seyth, pei told it pleyn;
pei seyde pat it is a fayr' grauyn pinge
A-boue alle other I wil that ye clyme,
Sauc oonly my moder, shortly to ryme;
Ye shal ben next Ioyned to my presens,
Right for youre chastite and youre obedyens.

"ffor though alle tho maydenes pat keepe hem clene
ffor my sake and for my plesauns,
Been wyues on-to me, alle be-deene,
3et is there to you shapen an hyere chauns,
Be-fore hem alle shul ye goo in the dauns,
Next my moder, ryght for this cause
ffor ye forsook, to seyn shortly in clause,

"Emperour, kyng and duke, for my sake.
I receyue you therefor be a specyalyte,
My wyf for enere heere I yow make,
Be-cause of your constauns in virgynite.
And a newe conflicte in short tyme shul ye
Be-gynne for my sake—but dreede yow nought!
hoo-soo offende yow, ful deere it shal be bought."

Tho spak oure lady ryght in this manere:

"Sith that pis spousayle muste nede be doo,
This same mayde, lord, geue I the heere—
A mayde 3eueth a mayde, pou serued me soo
Whan pou commended Ion) me on-too
Where that pou heyng on the blody tree.
heere is the ryng, loord, and heere is shee."

Oure lord took that ryng in his hond,
he putte in on the fynger of this virgyne;
"This is a tookne," he seyde, "of that boond
Whiche ye your-self as oon) of myne
lyste now youre wil to my wil enclyne;
This token) eke bereth wittenesse ful ryf
That heer I take 3ow for my wedded wyf."

Certeyn) men) that hadde seen) this ryng,
As myn) auctour seyth, the) tolde it pleyn);
They seyde pat it is a fayr grauen) thyng
Christ comforts St. Katharine. [MS. Rawlinson.

Bk. III. Ch. 24.

Oute of a ston whech, as þei eke seyn, 1286
It is clepyd a calcedony, lyč a lowde of reyn 1287
Or ellys lyč þe watyr, swech his colour is.
hys uertues ar touçhyd many, 1-wys : 1 r. if touçhyd? 1288

The auctoure sey þat he is gracious 1289
To þe berer of hym; if þat he wyll trete
Of ony materes whech þat be perlyous,
he schall haue fortune down for to bete
All þe bate & stryffe in toun or in strete; 1293
he is vertuous eke to þene men a tast' ffor to kepe her' body bope elene & chast.

Tho be-gan a song in heuen all a-bowte, 1296
þe [most]1 wondyrfull notes þat cuyr man myght her';
Wordes sounded þei to þe notes full denoute, 1 om.
ffull well acordyng to her' song þer'.
þe song þat þei sungyn, if þe wyll [it] ler', 1299
Was þis same: Sponsus amat sponsam̄;
þe ouert þer2-too: Saluator uisitat illam. 1302

So semeth it well þis song in heuen be-gaw, 1303
A-monge auwgelles & seyntys in blysse.
Well may it þan be sunge of mane
her' in þis vale of wrecchydenesse;
þis chyrch must folow, for sothe I gesse, 1306
þe chyrch a-boue in all þat it may.
þus endeth þe weddyng of þis may.

Bk. III. Ch. 25.

Tho lest ou' lorde hys leue to take 1310
Of hys new spouse as for a space;
þat same hand whech all þing dede make
he lyfte on hye, & of hys gode grace
he blessed þis swete bope hede & face,
“ffarwell,” he seyth, “my wyffe ful der’!
lete no dyscouylfowt 3ow noy ne der’!

Cam. 25m.
Oute of a stool, whiche thei eke seyn
It is cleded a Calcedony, liche a cloude of reyn
Or ells liche the water, swiche his colour is.
his vertues arn) touched many, I-wis:

The auctoures seyn) pat he is gracious
To the berere of hym; if pat he wil trete
Of ony materis whiche pat be perilous,
he shal haue fortune down) for to bete
Alle debate and stryf, in toun) or in strete;
he is virtuous eke to yewe men) a tast
ffor to kepe her body bothe clene and chast.

Tho be-gan) a song in heuene al-a-boute,
The [most] wonderful notes pat euere men myght here;
Woordes souned thei to the notes ful deuoue,
ful weel a-cordyng to her song theere.
The soung pat thei soungen), if ye wil lere,
Was this same: Sponsus amat sponsam;
The ouert ther-too: Salvator visitat illam.

Soo semeth it weel this song in heuene be-gan),
Amongis aungellis and seyntys in blesse.
Weel may it thanne be suengen) of man)
heere in this vale of wretchednesse;
This chirche muste folwe, forsothe I gesse,
The chirche a-bone in al that it may.
Thus endeth this weddyng of this may.

Tho liste oure lord his leue to take
Of his newe spouse as for a space;
The same hand whiche alle thyng dede make
he lifte vp on hye, and of his good grace
he blissed that swete bothe heed and face,
"ffar weel," he seyth, "my wyf ful deere!
lete no discomforte you noye ne feere!
"Thow þat ȝe lese ȝour londe, ȝour’ welth,
Thynk it is bettyr þat I ȝow ȝeue;
Thow sekenes come in stede of helth,
Kep þe ȝour’ coustans in trewe be-leue!
And þe, adryane, make I my refè,
As in þis mater’, þou schall hyr tech
Of myn incarnacyon þe maner’ speçh;

"Tecþ hyr þe feyth eke of þe trinite,
þe fadayr, [&] þe sune, & þe holy gost,
Tecþ hyr of þe godhede þe vntyte,
Truly tecþ hyr, wyþ-outenw boste!
Of all þis cunte þe I trost þe now moste:
þerfor do truly my comauëntement!
But if þou do, þou may sone be schent.

"Thys werk, þis lesson wþ truly to perfiorme,
Eyt dayes wyll I sche dwell wyþ þe.
My modyr schall I sende hyr to enforme
Aftyr þat tyme wyþ solemnyte
Of many othere þinges towchyng hyr’ & me.
But, Kateryne wyffe, þis schall I ȝow ȝeue
A-boue all women þat now erdeley leue:

"Myn aungelli’s schul honour’ ȝow wyþ a seruyse—
In tokne þat we be wedded in-fere—
þer was neuer sey Þet swech funeral offyse
Of no seynt þat in erde deyed here.
þis schal I do for ȝour’ loue, dere.
flar’-wel now, & þink not longe!"
Thus pased our’ lorde, wyþ myrthe & song.

And all þoo creatures fayre & bryght,
Alle are I-passed, þe temple eke is goo,
So is þat chapell, þat fuent & þat lyght.
Of all þis þing þei se now no moo
But Adryanès selle, wher’ þat þei too
Ar’ left a-lone a-mong trees olde.
But þan was it r’uthe for to be-holde,
"Though that ye lese youre loud and your welthe,
Thynke þat it is better that I yow þeue;
Though seeknesse come in stede of helthe,
Keepe ye your constans in trewe beleue!
And the, Adryan, make I my reue,
As in the matir, þou shalt hir tæche
Of my incarnacyon the naner speche;

"Teche hir þe feyth of the trynyte,\(^1\) on erasure.

The fadir, the sone, the hooly goost,
Teche hir of the godhed the nyte,
Trewely teche hir, with-outen boost!
Of alle this contre I troste the now moost:
Therfore do truly my commaundement!
But if þou doo, thou mayst soone be shent.

"This werk, this lesson truly to perfoorme,
Eyte dayes wil I she dwelle wyth the.
My modir shal I sende hir to enfoorme
After that tyme with solenmyte
Of many other thyngis touchynge hir and me.
But, Kataryne wyf, this shal I s0w yene
A-boue alle women that now ethely leue:

"Myn aungellis shuln honowre yow with a seruyse—
In tokene that we been wedded in-feere—
There was neuere yet seyn swiftche funeral offyse
Of no seynte that in erthe dyed heere.
This shal I doo for youre lone, deere.
Sfarweel now, and thynke not loonge!"
Thus passeth oure lord, with merthe and soonge.

And alle tho creatures fayre and bryght,
Alle arrw I-passed, the temple eke is goo,
Soo is þat chapel, that font and that lyght.
Of al this thynge thei seen now no moo
But Adrian–is celle, where þat thei too
Arn left allone a-mongis trees oolde.
But thanþ was renthe for to be-hoolde,
To see pis swete, who sche pan felle
Down in a sow; as ded poo sche lay.
Adriaane now is runne to hys welle,
Wyth watyr he coynth & grete a-fray,
"A-wake, madame!" he gan poo to say,
"Allas pat euyr 3e come in [to] pis place!"
he rubbyd hyr chekys, pe nose & pe face,
he wept, he prayed, he cryed ful sore,
To sche a-woke, sat vp & spake.
Adryane sayde to hyr: "lady, dey no mory!
ffor, & 3e do, hens schal I me pak;
Alle-mane' counfort her' we do lak
pat schuld 3ow rere: per-for' I charge 3ow,
ffall no more in swech-mane' swow!
"Thynkyth, thow 3our loue as for a tyme
hath left 3ow her', set hath he nowth
ffor-sak 3ow, lady, but as a pylgryme
he wyl 3e be, in dede & in thoute.
I wote full wele 3e neuyr mechi rowth
Of no wordly ne erdely plesauns;
It may 3ow no-ling so hyly avauns
"As may pat lorde to whom pat 3e be
Wedded now newly. for goddys sake,
Comfort 3our-selue & pink who pat 3e
pis same blesse sumetyme schul I-take
In swech-mane' sewynnesse pat schal neuer slake.
per-for' beth glade, & loke on 3our ryng!
It wyll remembyr 3ow 3our' gloryous weddyng.

Bvt now must 3e, myn owne lady der,
3our' beleue vndyrstand ful sykyr & playn);
3our' swete spouse bad I schuld it 3ow lere,
Whom 3e in flesch now full late sayn,
In whech he soked & also was slayn);
To see this swete, hough she than\'d felle 1352
Doun in swon; as deed tho she lay.
Adrian\'s ronne now to his welle,
With water he cometh and grete affray,
"A-wake, madame!" he gan\' tho to say,
"Alas that euere ye come in [to] pis place!"
he rubber hir cheekys, the nose and pe face,
he wepte, he preyed, he cryed ful sore,
Tho\' she a-wook, satte vp and spak. 1 r. to = till
Adryan\' seyde to hir, "lady, deye no more!
ffor, and ye doo, hens shal I me pak;
Alle-maner conforte here doo we lak
That shuld 3ow rere: therfore I charge yow,
ffal no more in swiche-maner swow!
"Thenketh, though your loue as for a tyme
hath lefte yow here, yet hath he nought
ffor-sake yow, lady, but as a pilgryme
he wil 3e been, in dede and in thought.
I wot ful weel ye neuere moche rought
Of no worly ner erhely plesavns;
It may you no-thyng soo hyly avauns
"As may that lord to whom \pat ye bee
Wedded now newly. ffor god dys sake,
Comforte your-self and thenke how \pat yee
This same blysse shal ye take
In swiche-maner surnesse \pat shal neuere slake,
Therfore be glad, and look on your ryng!
It wil remembre yow youre gloriuous weddyng.

"But now must ye, myn owen\' lady deere,
Youre beleue vnirstonde ful seker and playn:\nYour swete spouse bad I shuld it 3ow leere,
Whom ye in flessh now ful lat sayn\'s
In whiche he souked and also was slayn),
But of hys goddehed, whech is grownd of all, 
ffeythfully þe treuth tell now I schall. 1386

"Thys must 3e be-leue, as I told 3ow ere
Whan 3e wer' baptised, if 3e hafe mynde—
Sette 3our hert þer-to & bysyly it lere:
Our' lord godd is of swech a kynde
þat sykyrly, as I of hym wretyn w fynde,
he is on in substauns & in nature,
Thre eke in persones, I 3ow ensure;

"O god, o lorde, o maker, o mageste,
þe fadyr & þe sune & þe holygoost,
Thre persones in o godhede—þus be-leue 3e—
Off whech non is smaller' ne non' is most,
All ar' of euene power' in every cost;
ffor þe pluralyte of persones is no prejudyse
On-to þe vnyte of godhed, in no-manner wyse.

"And 3et he þat is þe fadyr, is not þe sone,
Ne þe sone þe gost, wyth-outen' fayle;
O wyll hafe þei in all þat is done,
O myght, o power, o lyght, o counsayle—
þis lesson' must 3e hyde in 3our entrayle
fful sadly, madre, for it is our' grounde,
On whech to beleue ful sor' are we bounde.

"Dystynccyow in persones, in natur' vnite,
þis is our' scol, it must be our' besynesse.
þe fader' 3eueth to þe sune, þus be-leue we,
All substauns of deite, & he hath neuyr þe lesse;
þe fadyr begetyth þe holy sune in blesse,
þe sune is be-gotyn, þe goost fro hem too
Procedyth, þe thryd persone, þus be-lefe we, loo!

"To þe fadyr longyth myght, to þe sune cunnyng,
Godeness to þe goost—þus couplede be þei, I gesse;
And 3et must we sey, for ony-manner' þing,
But of his godhead, which is ground of all,
Seythfully ye treth tell now I schall.]

"This must ye beleue, as I toold yeow eere
When ye were baptised, if ye haue mynde—
Sette youre herte ther-too and besely it leere:
Cure lord god is of swiche a kynde
That sekerly, as I hym wretew fynde,
He is on in substauns and in nature,
Thre eke in persones, I sow ensure;

"Oo god, oo lord, oo makere, oo maieste,
The fadir and the sone and the hooly goost,
Thre persones in oo godhed—thus beleue yee!—
Of whiche noon is smalhere ne noon is most,
Alle arm of euene powere in euery coost;
For the pluralite of persones is noo preiudise
On-to the wynte of godhed, in no-manner wyse.

"And yet he yat is the fadir, is not the sone,
Ne the sone the goost, withouten fayle;
Oo wil haue thei in yat is doone,
Oo myght, oo power, oo light, oo consayle—
This lesson muste ye hyde in your entrayle
Sful sadly, madame, for it is oure grovnde,
On whiche to beleue ful sore are we bovnde.

"Distinceyon in personis, in nature vnite,
This is oure scole, it muste ben oure besynesse.
The fadir yeueth to the sone, thus beleue we,
Ah substaunce of dayte, and he hath neuere the lesse;
The fadir begeteth the hooly sone in blesse,
The sone is begoten, the goost fro hem too
Procedeth, the thredde persone, thus beleue we, loo!

"To yat fadir longeth myght, to the sone kunynge,
Goodnesse to the goost—hus coupled be thei, I gesse;
And yet muste we sey, for ony-manner thynge,
The Virgin Mary visits St. Katharine. [MS. Rawlinson.]

O myght, o cunning, & eke oo goodenesse. 1 so all MSS.; r. low
pat1 pe fadyr is all-myghty, pe sune hath neuer pe lesse;
Thow pe sune haue cunning, pe goost hath pe same;
Goodenesse haue pei alle, wete 3e wel, madame.” 1421

Swech-maner1 dalvauns had þese folk1 þan, 1 r. folkas 1422
All þoo eyte dayes, in hye communicacyon.
Mech mor1 þing was seyd þan, mor1 þan I can
Reherse at þis tyme—suffyseth 3ow þis lesson;
ffor all þoo holy wordes of swech exortacyon1 1426
May bettyr be þowth þan þei may be spoke;
Swech langage in synfull tunge is but brok[e]. 1428

At þe eyte dayes ende, as was promission1, 1429
Comth ou1 lady wyth lyght down1 fro heuen1;
Chauaged sodeny is þoo pat mansyon,
ffor it semyth now bryter1 þan þe leuene.
Angellys wer1 per1, mo þan sex or senyu— 1433
It longeth on-to hem1 to do hyr1 dew seruyse,
To þe emperesse of heuyne1, modyr to þe hye iustyse. 1435

Many other1 ladyes come þoo wyth þe qwene,
Wyth mary I mene; so ded Ihow1 baptyst;
per1 wer1 eke virgines full fele, as I ween1,
he was per1 eke Ihow1 þe euangelyst.
Who had be per1, of ioye he myght a wyst! 1440
Our1 lady hyr-selfe on-to þis blyssed mayde
Swech-maner1 wordes at þat tyme sayde:

“Dowtyr to me, wyffe on-to my sone,
My sone grethy 3ow wyth hys good blessyng.
As he behestyd 3ow, now am I come,
To tell 3ow þe maner1 of 3oure endyng.
A tyraunt, a wers was neuyr leuyng,
Schal distroye 3our1 regne, & 3our body sle.
We wyll not 3e repent 3ow, we wyll not 3e fle,

Cam. 27m.
MS. Arundel.] The Virgin Mary visits St. Katharine.

O myght, o konnynge, and eke o goodnesse.
That the fadir is almyghty, the sone hath neuer þe lessë;
Though þe sone hath connynge, the goost hath þe same;
Goodnesse haue thei alle, wete ye weel, madame!"  

Swiche-maner daliauns hadde þese folkis than
Alle the eyte dayes in hye communycacyon.
Moche more þing was seyde than, more than I kan)
Reherse at this tyme—suffyseth yow this lesson;
for alle the hooły wordys of swiche exortacyon
May better be thought thanne thei may be spoke;
Swiche langage in synful tonge is but broke.

Cam. 26m.

At this eyte dayes ende, as was promyssion),
Cometh our lady wyth lyght doun from [he]uene;
Chamged sodeynly is tho that mansyon,
for it semeth now bryghtere than þe leuene.
Aungell's were there, mo þan sexe or seuene—
It longeth on-to hem to doo hyr dew seruyse,
To the empres of heuene, modir to the hooly Iustise.

Many other ladyes come tho with þe queene,
With mary I mene; so dede Iohõ þe baptist;
There were eke virgynes ful fele, as I wene,
he was there eke Iohõ þe euangelyst.
hoo had be there, of Ioye he myght a wyst!
Oure lady hir-selue on-to this blissed mayde
Swiche-maner wordis at þat tyme sayde:

"Doughter to me, wif on-to my sone,
My sone gretheth yow now wyth his good blyssyng.
As he behested yow, now am I come,
To telle yow the maner of youre endyng.
A tyrant, wers was neure leuyng,
Shal destroye youre reigne, and your body slee.
We wil not ye repente, we wil not ye fle,

KATHARINE.
Abydyth styll ryght in your owyn place, 
Boldly stryue a-geyn hys tyrannye! 
My sone wyll endew 30w wyth swych grace, 
Was neuyr no woman honoured so hye.

But fyrst mote 3e sofyr schame & vylonye,
losse of 3our godys, in 3our body passyon,
Deth at þe last, þis is þe conclusyon.

"I must goo now on-to my sone a-geyn,"  
3e to 3our owne courte schall repaire.
All þis tyme þei myssse 30w not, dar? I seyn. 
flære-wele, my dowty[r], farewell ye! fayre!

Whyl 3e wyth my sone wer' in þe ayre,
A qweew leche to 30w all þat tyme kept
3our grëte a-state, sche etc & slept,

"Spake & commaundad, bothe dempt & wrote—
All þis dyde sche ryght in 3our stede,
þer was no man wyth-inne þat mote
þat cowde a-spye in hyr' womanhede
Ony-maneð differens, sate sche or 3ede—
My sone ordeyned þis for 3our' sake.
Whaz 3e ar' ded & 3our corownd take,

"Than schall 3e know swych preuy þingys, 
Who þei ar doo & in what maner. 
3et of an other matere I 3eue 30w warnyngys: 
þe qween 3our modyr, þe qwych dyd 30w bere,
Is I-pasyd & ded, leyd low on bere.
But beth not dyscoumfortyd! now wyll I be
Modyr on-to 30w, my sones wyffe, parde.

"Too 3er' in 3our place & sumwhat more
Schull 3e dwell, or þis maxencius
Come for to spoyle 3our tresore—
Of þat same rychesse be 3e not desyrous.
Kepyth 3our chambyr wyth leuyng uertuous, 
Wyth prayr', fastyng, & allmes-deele,
3eue to þe por' folk bothe mete & wede.
"Abydeth stille ryght in youre owen place,
Boldely stryue ageyn hys tyrannye!
Mi sone wil endewe yow wyth swiche grace,
Was newere woman honowred soo hye.
But first mote ye suffre shame and vylonye,
losso of youre goode, in your body passyon,
Deth at pe laste, this is the conclusyon."

"I must goo now on-to my sone ageyn,
Ye to youre owene court shal repayre.
Al this tyme thei mysse yow not, dar I seyn.
sarweel, my dowter, sarweel, ye fayre!
Qwille\(^1\) 3e with my sone were in the ayre,
A queen liche to yow al pis tyme kepte
Youre grete astate; she ete and slepte,

"Spak and commaunded, bothe dempte and wro-
Al this dede she ryght in youre stede,
There was no man wyth-Inne that mote
That coude aspie in hir womanhede
Ony-maner differens, sat she or yede—
My sone ordeyned pis for 3oure sake.
Whan ye arr\(d\) ded an[d] your crowne take,

"Thanne shal ye knowe swiche preuy thyngIs,
how thei arr\(d\) doo and in what manere.
3ct of a-nother mater I yeue yov warnyngIs:  
The queen youre modir, whiche bare yow here,
Is I-passed and ded, leyd lowe on bere.
But beth not discomforted, now wil I bee
Moder on-to yow—my sones wyf ar yee.

"Too yeer in yowre place and somewhat more
Shal ye dwelle, er this Maxeneyous
Come for to destroye youre tresore—
Of hat same rychesse be ye not desyrous.
Keepeth 3oure chaunbre wyth leuyng virtuous,
With preyng, fastynge, and elmsees-dede,
Yeue to the pore folkys bothe mete and wede."
St. Katharine is to die in two years. [MS. Rawlinson.

BR. III. CH. 27. “Aftyr þis tyme be pased & I-goo,
þan shall þis tyrant mak sone a hende
Of 3ow, doutyr, & of many moo.
þis lesson I wyll þat 3e emprende,
Now & euyr set it in 3our' mende.
fiar'wel now! fyrst I wyll 3ow kysse.
I go to my sone, to euerlestyng blysse.”

Thus is oure lady sodenly I-goo
As now fro þis qween; sche is home eke
Vn-to Alysauundryr, myn auctor seyth soo—
þei þat wyll rede hym, þei may it seke.
Wheythei' sche cam þedyr in day or in weke,
I wote noght now, but þer now sche is.
Was non all þat tyme þat dede hyr mys,

fîor þat tyme whechï sche was oute;
þuus was it ordeynyd be ou' soueren lord.
þis same book whechï we hafe be long a-boute,
We wyll now ende, if 3e þer-to acorde.
God send vs alle of vnite acorde,
To plese hym oonly a-boue all menne—
þer-to sey we alle wyth 00 voys, AmEN.

[For the last Books, the Rawlinson MS. has been
collated only.]
"After þis tyme be passed and I-goo,
Than shal þis tyrant make soone an ende
Of you, daughter, and of many moo.
This lesson I wil þat ye em prende,
Now and euere sette it in your mende.
ffarwel now! first I wil yow kysse.
I goo to my sone, to euere-lastyng blisse."

Thus is oure lady sode[n]ly I-goo
As now fro this queen; she is hom eke
Vn-to Alisaundre, my auctour seyth soo—
Thei that wil rede hym, þei may hym secke.
Whether she cam theder in day or in weke,
I wot not now, but there now she is.
Was noon al that tyme þat dede hir mys,
ffor þat tyme whiche she was oute;
Thus was it ordeyned be oure souereyn lord.
This same book whiche we haue be long aboute,
We wil now ende, if ye ther-to acon?.
God sende vs alle, of vnyte þe hon?l,
To plese hym ontyly a-bouewalle men;
Ther-too sey we alle wyth oo voys amen.

[Liber iiiij.] Prologus.

These erthely dwellerís whiche lyue now here,
Arn lykened to bees whiche dwellyn in hyue,
Or ellís to dranes, if that ye list to leere.
It fareth with men ryght thus in her lyue:
Some wil laboure, and some wil neuere thryue,
Dyuers conceytes there bee, and eke dyuers degrees.
The goode labouerís arn lykened to the bees, ¹ al. dyuers ek

MS. Rawl. : 1 erdely dwellers 2 are. dwell 4 faryth 5 Sume.
neuyr 6 diuerse eke 7 laboures are
Folk are like Bees: Workers and Drones. [MS. Arundel.]

Specialy þei that oute of goddis lawe
Of dyaurers partes sittynge on the floures
Leerne and teche bothe to soke and drawe
Of good exaumples of hooly predecessoures
Swete conecytes, weel famed sauoures—
Alle these ben bees, whiche to þe houshold brynge
Alle her stuf and al her gaderynge.

Other there be whiche arn not profitable;
Thei ete and drynke, denoure eke and waaste,
Thei laboure not but it be at the table—
ffor on-to werk haue þei noo grete haaste—
fiille weel her bely and yeye hem good repaaste,
Thanne wil thei slepen) seker with þe beste;
We sey not of hem but “dranes loue weel reste.”

Yet to goostly laboure the dranes wil not drawe,
ffor that in her thoughtis þei haue noon) delectacyon),
In the heerynge yet of goddis lawe
Thei not encreece ne promote her stacyon);
ffor thei hem-selue to goostly occupaeyon)
Wil not drawe at no mannys requeste,
Suffiseth hem her [full] bely and reste.

Thus semeth it to me that holy scripture is
In maner of a feelde, with floures faire arayed;
And hooly kirke benethe, I-wys,
She is the hyue with many stormys afrayed;
The virtuous bees in þis hyve haue portrayed
her diuers cellis of hony and of wax.
What al this meneth, if þe listen to ax,

Ye may it lerne: I sey the grete labour
That good men haue to rede exaumples olde,
It is to hem of solace newe socour

10 to om. 13 be . wheche . housolde 15 are 17 but if it . the om. 20 slepe 21 los 22 the om. 23 ffir þat þei here thowte . noon om. 25 encresse 28 here full bely 31 is bo-nethe 35 lyst.
her virtuous lyuynge stably to be-holde
And eke to fylhte with corage fresh and bolde
Ageyns wordly1 disceyuable afluen, 1 r. pis worldys?
Ageyns the fleeshly slughed1 neglygens. or. slugged 42

Oon of these bees was this same queen,
This mayde Kataryne, whiche with besynesse
Of enery floure whiche was fayre to seen)
Souked oute the hony of grete holynesse,
sare1 it to the hyue, and per she gan it dresse—
For it wil doo seruyse bothe to god and man),
That same likour whiche she gadered than).

This hony gadered she fer and wonder wyde :
In the lawe of nature labourde she first and1 for mest,
Where she the vyces lerned to ley a-syde, 1 first and at. om.
And vertues to chese as a clenly nest,
To doo to no man, dwelled he Est or West,
Werre than) she1 wolde he shulde on-to hir2 doo—— 1 or. he, 8 or. hym
This lady gadered in this feeld right soo.

In the wreted lawe she gadered eke moche thynge :
The x commandement/8 to kepe truly in meende ;
There lerned she the merueylous begynynyge
Bothe of the world and eke of mankeende ;
There lerned she the lame and eke pe bleende
To foster, and to clothe bothe oold and 3yng—
This was hir labour, this was hir gaderyng.

In the lawe of grace souked she swetter mete
Of ripere flouris : feyth, hope, and charyte ;
She bar hem, and there she gan hem lete,
In to pis hyue to hooly cherches secure——
There ly thei yet as tresour, trust pon me ;

39 leuyng 41 pis wordlyy dec. 42 ageyne . slukyd 44 wheeche
46 the om. 47 And om. the om. 51 first and om. 52 o syde
54 dwelle 55 he w. . hym 57 meche 58 mynde 60 mankynde
61 blynde 62 & clothe . helde 65 ryer 67 chyrches 68 trust
ho that wil laboure[n], may fro that sweetnesse wrynge,
Moche beter than[y] ony galeye can brynge. 70
And foorth in this swetnesse wil we now procede, 71
Whiche [pat] she gadered, this lady, here lyuande.

God sende vs part, ryght as we haue neede,
In vertuous leynge stabely to stande,
And for to come\(^1\) to [pat] heuenly lande 75

Where she is now. for foorth to oure processe
Vndir hir socoure streit I wil me dresse. 77

\(^1\) r. comen

liber iiiij\(\text{ms.}\).

Ca\(\text{m.}\) primum.

\textbf{Bk. IV. \textit{Ch. 1.}}

Rome has 3 Emperors: 78
\begin{itemize}
  \item[I.] Maximinus
  Galerius,\textbf{I}
  \item[II.] Maximian,\textbf{I}
  \item[III.] Diocletian,\textbf{III}
\end{itemize}

No. I. stops at home;\textbf{I}

The firste emperour, Maximinus galerie,\textbf{I}
Dwelled stille at rome, and kepte there pe pces,\textbf{I}
The domes, the sacryfises dede he tho gye.\textbf{I}

The other too men\textsuperscript{\textit{w}} with-outer\textsuperscript{\textit{w}} ony lees\textbf{I}
Were sent outhe with ful grete prees,\textbf{I}
To brenne and slee, to take and to saue—\textbf{I}
This was office bothe to knyght and knaue.\textbf{I}

But these same too for very veryynesse\textbf{I}
leften here honour and resigned her right;\textbf{I}
fiul gret excuse had thei, in sekernesse:\textbf{I}
Thei seyde her grete labour and her fight\textbf{I}
A-vayle hem right nought now it myght,\textbf{I}
\textit{f}for the more thei dede pe more pei had to doo.\textbf{I}
Wherfore, in sekernesse, thus thei too\textbf{I}

\textit{69 laboure 74 lyuyng stably 76 to hyre pr. 82 parde 83 dyocleian 86 dwelt 87 sacrificys, dyd 88 any 93 left}
MS. Arundel. | Maxentius is made Emperor of Rome. 265

Resigned her right on-to this same 1 man; 1 r.s. first? 99 Bk IV. Ch. 1.
The Emperor, Maximinus Galerius,

And he vndir hym made thre Empourris,
To helpe his empere al pat thei may and can, 103
In alle bataillis, in alle sharpe shouris,
To wynne Citees, Castellis, tounes and towris.
The first hight Maximinus, as seyth the gest—he was assigned to goerne al the Est;

[To] the seconde, whiche hight tho seuere, 106
Was eke assigned the kepynge of lumbardy,
Of almayn, Tussy—the story seyth soo heere—And many other contrees in that partye
Vndir his power were trybutarye.
Eke of brytayn, the lond in whiche we dwelle,
Was Constantyne made lord, the sothe to telle.

The first Emperour, Maximinus galerius, 113
ffor pryde and sorwe and synful lyf
Was killed in a batayH—the story seith thus; 117
he had defouled many a mayde and wif,
And theryfore, er he deyed outhe of this stryf,
he stank on erthe as euere dede carayn)—
lethe hym goo walke on sarysbury playn.

Tho took pe romaynis the jonge maxens, 120
Sone on-to the 1 Maxime pat was in pe 1 Est; 1 at om.
Thei corouned hym rially with gret expens,
With moche solennyte and ful grete fest.
The fame wente outhe to more and to lest
Tha[t] 1 he was empeour, and his fadir forsake. 1 MS. Thanne
This made his fadir, short tale to make,

To leue his conquest and come to rome there. 127
But er he cam there, his pride was 1-cast:
In Cecile he deyede—right soo dede I lere
Of cronycles whiche [pat] I saugh last—

101 empyre. or can 102 batayles. schowres 103 wyne. town
106 And to 111 weche 112 the om. 113 pis 117 or 118 erde
119 in sallysbury 121 the om. pe om. 122 realy 123 myche
125 pat 123 or 129 cycile, dcyd 130 wheche pat. sey
Maxentius is a wicked Tyrant. [MS. Arundel.]

Bk. IV. Ch. 1. There blew he outhe his endyng blast;
And there leyth he to abyden his chauns,
Wheth[er it be to weepyng or to dauns.

This seuerus eke pat dwelled in lumbardie,
Gadered vp almayn and al his myght,
ffor with pis elec[ion] had he grete enuye;
Therfore bothe be day and eke be nyght
he laboured be wrong and [eke] with right
To destroye this Maxence, sooth for to sayn,
That he myght regne whan he were slayn.

But er he cam fully at this same rome,
He was slayn of his sowdayouris be the weye.
Than was there no more for to doone,
But maxence regneth, the sooth for to seye,
As now allone—every man must obeye
If he wil keepen his lyf on loft;
But if he doo soo, he slepeth not ellis softe.

Thus regned this Maxence in rume al allone;
No man spak to hym what-ewere he wil doo;
There was noo mayde, noo wif ne noon matrone,
But whan he sente, pei muste come hym too
To suffre his lust, to suffre what he wil doo;
What husband letted it he shuld a-noon be deed,
Vp-on his zate thei shulde settew his heed.

he turned the lawe, al wente than be powere;
The puple curse[/] the wombe pat hym had born.
Was noo man durste in open langage there
Ones s[ey to hym “l]ord, youre lawe is lor[n!”]
Of al the senate sette he but a scorn;
Pride and power hadden enhauenced hym soo,
Al pat he coneyted he wolde hauce it doo.

132 lyghte. abyde 133 wheythyr. or ellys 134 dwelt 138
laboureth. & eke 139 sothe 141 or 144 the om. 146 kepe. o
lofte 147 slepe 149 speke 150 ne no 153 lett 154 sett 156
peyll 157 that om. 160 had enhauased 161 coneyte. haf
Maxentius flees before Constantine.

T

ho the romaynis,\textsuperscript{1} with a comoun\textsuperscript{1} consente, letteris preuyly of grete sentens ded wryte And in to bretayn\textsuperscript{1} to Constantyn\textsuperscript{1} hem\wedge sente, In whiche \textsuperscript{1} he preyped hym, as he was knyte, That he com helpe hem\wedge ageyn\wedge this tyra[unt to fyght]\textsuperscript{1}; Thei wolde be-traye hym, thei seyde, he\textsuperscript{2} shuld not spede; This was her ende: "come helpe vs at oure nede!"\textsuperscript{2} to help them.

A-noow\textsuperscript{1} pis man\wedge dede galere a grete strengthe Bothe of pis lond and of fraunce there-too; Euere gan his ost encrece in brede and lengthe Be euery contree in whiche he gan goo; In Ytayle reysed he up pule many moo Thanne euere dede seuere, right for pis tyrannye Of this fals Maxence and for his lecherye.

he is at rome ; the oostis to-gadir mete. But maxcencie trusteth\textsuperscript{1} oonly in the Citee there ; he is deceyued, allone thei hym\wedge lete With his hushold, in moche care and fere. Be this examuple wyse men\wedge may weel leere To truste on the pule ; for thei wil faile at nede. Soo dede thei here ; for streite fro hym thei yeede

To constantyn\wedge, that now cam\wedge fro bretayn\wedge. Thus [is] he fledde, the same Maxcen\textsuperscript{1}nciuei, Deceyued rigftully thus be her trayn\wedge— Right for his leuyng, that was soo vicyous. he fledde to perse, and there as man\wedge victorious Dede grete thyng\textsuperscript{1}is, and many strengthes wan\wedge; Soo as for lord, and for he was a man\wedge,

Th ei crowned hym\wedge there and called hym kyng of pers. Thus hath constantyn\wedge wonne the feeld this day,
Bk. IV. Ch. 2. The other tyrant is put al to the wers.

Maxentius grows wickeder in Persia,

and orders Christians to be hung.

He goes to Syria,

bids his folk turn from Christ’s law,

and not even name Him.

Maxentius orders Christians to be persecuted. [MS. Arundel.]

Al this is told to this ende, sooth to say,
To knowe how Maxcens with soo grete aray
Cam to Alysandre swiche maystries for to make,
When he this lady dede arreste and take.

ffor whan he was thus exalted in pers,
Thus set in astate and in his faderis office,
Tho wex he in condiciouns euere wers and wers,
And more enclyned to synne and to vice.

he sente oute letteris on-to euery Justice
To serche the cristene, to hange hem and to-drawe ;
ffor truly, he seyth, he wil destroye that lawe.

These letteris come to surry al aboute,
And he hym-self folwed after hem sone.
The Copy of hem I wil with-outen dowte
Write here in englisch, me thenketh it is to doone.

"The lord of lordis that dwelleth
Maxcens, the emperour of pers with-outen peere,
Greteth wel oure lyges thurgh-oute oure empere.

"We wil ye wete,oure faderis here-be-form)!
That wurshiped goddis with her dew seruyse,
Were neuere in bataiH neyther conuycte ne lorn) ;
Sweche was the keepynge of goddis tho
Onere her puple. therfore we, as Iustise
And as a preest in religyon) of saturne,
Wil that 3e alle fro alle veyn) lawes turne ;

"Moost specyal fro cryst whiche heyng on tree ;
That noo man) be soo hardy hym for to name !
What-manner god) shuld he now be
That was I-brought in to swiche fame
To be hanged on a tree with so moche shame?
Therfore noo man) dwel lynge now in oure lond)
Shal be so hardy, neyther free ne bond),

"To name hym oones, or for to sette
his merke in pe forhed, as is the vsage
MS. Arundel.] Maxentius comes to Alexandria.

Of alle these cristens! we wil hem\(\) lette
Of alle her cerymonyes and her pylgrimage;
If that thei forfete\(^1\) thei shul haue wage\(^1\) MS. for\(\)yte
Swiche as thei deserue\(^1\) for to haue;
lordshipe ne richesse shal hem noon\(^1\) saue.\(^1\) al. not

"Therfore, what man\(\) oony goddis honoure
Other than\(\) we doo now in oure sette,
We wil \(\)pat thei be take \(\)wyth\(\) officeris oure
And led to preson\(\) with-outen\(\) ony lette;
We wil ordeyn for hem swiche a gette
Thei shul neuere eft swiche maystries make
In a\(\)t her lyue, and that we vnder-take."

This is the sentens of the letteris longe
Whiche he sente oute on-to al the Est;
Commaundynge lord\(\)is and knyghtes stronge
That thei come in hast, bothe more and leest,
And in most specyal on-to that grete feest
Whiche he wil make \(\)wyth\(\) ful grete store
That ilke same day whiche he was boore.

The massanger\(\)is arm goo\(\)d bothe fer and wyde
To bere these copyes in to diuers londe.
The emperour hym-self, he wil abyde
On-to that tyme, as I vndirstonde,
In grete Alisaundre with ful myghty honde;
In whiche Citee eke this noble queen\(\) soo dere
\(\)Wyth\(\) a preuy mene leued al in preyere.

To this Citee cam kyng, and soo ded queen,
Theder cam lord\(\)is, mo than I can\(\) telle;
The Innes arm ful as hyuces of been\(\);
There is now not elles but bye and selle,
In specyal mete and drynk—for there was neuere welle
More plenteuous of watir than was the eytee of mete,
Soo were thei stored there, the marchauntis grete.

Whanne alle were come whiche shuld be there,
The Emperour thre poyntis dede tho declare,
Maxentius's Edict against Christians. [MS. Arundel.]
Whiche were wyth hym at Alisaundre that tyde;
"Wherfore sekyrly," he seyth, "he wil ryde
294
"Eueene to rome, his right to conquere,
To venge hym on this tyrant, on pis Constantyn;"
Wherfore he preyed the lordis that ben there
That "thei shal be redy wyth bowes and engyn;
299
For he wil rewarde hem with yefes good and fyn,"
With rentes, loudes, castellis and toures eke;
If thei wynne rome, rychesse nede hem not seeke."
301
The thredde poynt whiche pat he purposed there,
Sittynge hym-selue right in the paylemente:
he seyde "he wolde renewe with-oute dwere
Alle tho servyse and al that dew rente
Whiche to the goddis was ordeyned be comon assent; 306
The goddis," he seyde, "shul[d] be more propicyous,
If pat here cermonyes were renewed thus." 308
A bysshop stood vp tho with myter and wyth croos, 309
Swiche as pei vsed tho in her lawe.
There was cryed "eue;y man) keepe cloos
his mouth and his tunge, and [h]erkene to this sawe!"
When he had his breth a litel while I-drawe, 313
Thus spak he thanne in manner of sermonyng: 1 he s. to be om.
"I wil 3e weten," he seyth,1 "pat Iubiter, pat hey kyng,
"hath turned awaye his good conservacye1 1 MS. conservaty
from al oure nacyon, I telle 3ow shortly why : 317
We haue forsaken hym and falle in maumentrye—
Many of vs heere, I drede me, ar gylty
In this same mater. wherefor Iubyter almyghty,
And saturne, his fadir, be preuy operacion1 1 at. apparicyon
In sleep yone warnynge be very reuelacion : 322
"Thei bode we shulde pe puple teche to renewe
The olde Ceremonys and the old rightes1 1 r. rites
297 be 302 thyrd 304 wyth-outen 306 ordeynd 309 crose
310 vsed om. 312 herken to lys 315 wetyne . iupiter . hye 316
conservacye 318 forsak . fall 321 apparicyon 324 held . elde
rytes
Heathen Bishop denounces Christ.

A heathen Bishop

Whiche our fader is vsed or we ony thyng knewe,
And soo vsed many lorde and many knyghtes.
ho yeueth us helpe in pees or in fyghtes But Inbyter alone helth euere up-on hym,
honcure and seruyse to hym and [to] his kyn.

"Nomaw may make so grete maystrye
As Iubiter dooth whan he wyth anger quaketh ;
The grete thunder whyche he maketh flye,
The horrible1 lightnyng is whiche he maketh,
Alle these shew to vs what man hym forsaketh, he is ful likly wyth vengeauns to be Brent.

Turne to hym ageyn therfore, lest he be not shent !

"Leueth alle these newe thyngis, kepe stille your olde !
What shal crist a-mong is goddis ? put hym in place !
The shepherdis and ploughmen in feeld and in foolde,
Thei wote weel it stant not in manmys grace
O for al the world saluacyon to purchase,
As seyn these cristen, for crist, as seyth her book,
With his blood fro the world alle synnes took.

"he muste ben eterne that shal swiche thyngis doo
That yeue encrece to ilke generacyon —
ffor to a god of ryght this it longeth, loo,
To haue in his nature enevelestyng duracon.
Repelleth fro youre counseyll this cristens nacyon,
This charge I row in [pe] goddis name ;
Saue your soules and your bodyes fro blame !"

This was the sentens of this grete sermoun
Whiche pat the bissop at pat tyme spak ;
And this was eke his determynacion
That no man in that lond, but he wil to pe rak
And on the same ly with a broken bak,
Be so hardy in [no] maner of wise
Speke ageyn the goddis or her seruyse.

Cam. quartum.

The Citye of Alisaundre, whiche his ful large,
It his now replesshid wyth-oute and wyth-Inne
With lordes and ladyes—I—there was many a barge
At the princypal poort, for thei lay not thynne.     MS. with l.
Weel his he at ease [pat may cacchi an Inne],     MS. in to the town
The puple was so gret, the prees was so strong.
There is [now] not ellis but trumpynge and soong:

ffor [pe] nyght was come of that festful day
In whiche Maxcens was bore; theryfore he ded crye
That euery man there shal in his best aray
Serle the Citye with noyse and menstralye.
he pat shal sleepe this nyght, must be ful slye
That he be not perceyued, for indignacyon
Whiche he shal haue for he went not his stacyon!

There was noyse of trompes and noyse of men,
Moche more of beestes that deyed in her blood—
ffor al pat nyght seikirly, ye may ful weil ken,
The bocheres laboureden as thei had be wod ;
The wasshynge of the carkeys doun in the flood
Shewed the gret moordre of the bestes slayn:
The water was al blody, saucely dar I sayn.

To the temple thei goo the nexte day be-tyme.
The bisshopes haue arayed hem to do the seruyse—
There was noo matynes seyd, [seruyse] ne pryme,
Theri had another [vusage] than I can deuyse.
Thus moche can I sey, the emperour as Justise
Was set vp-on hy, that he myght al see
how the puple honoured that solennyte.

356 no manere wyse 358 is 360 wyth om. 361 no th. 362
ese pat may cacchi an Inne 364 now, song 365 pe nyte 372
trumpys 375 laboured 376 carcays done 378 as. saucrly 379
tempille 331 matens. seruyse 382 anodyr vusage 385 who.
solennyte

KATHARINE.
Heathen Services on Maxentius's Birthday. [MS. Arundel.]

Bk. IV. Ch. 4. Thei kneled and thei cried wyth marred deuocyon—

Maxentius's Al this be-held the emperour with sad y3e,
Gods are for euer-more hath he a fals suspecyon)
That some arm) there whiche wil not sacrifye.
The firste god of alle, whiche stood moost hye, 390
1. the Sun, Was the bryght sonne with his hors and cart, 392
Which was I-graue of ful sotil art;

2. the Moon, Next was the mone whiche we clepe dyane, 393
With hir wellis nyne and the maydenes eke;

3. Saturn, Next hir was saturne with his bitter bane 1 MS. as men) seyn
And his sekel in hande—[many men hym) seke], 1
ffor noon) other cause but whan) þei are seeke,
Thei wene that[n] 1 it were of his vengeauns—
Soo cruel is his planetes in his gouernauns!

4. Jupiter, The auter next hym was ful weel arayed, 400
with Juno, On whiche that Jupiter stood al on hy,
With his wyf Iuno, ful weel I-portrayed;
Venus, Venus the fayre, she stood next by,
Venus the fayre, she stood next by,
With hir blynde sone, Cupyde,—soo wene I,
Thei calle hym soo þat owe hym seruyse,
I owe hym noon, for mawmentrie I despise.

and others. Moche more thyng was there, not to purpos now;

Sacrifices are But thus moche I telle: there were grete offrynges,
made, Thei spared neyther hors, oxe, beer ne kow,
But “slee and slee,” these were her crienges.

rites and The bysshoppys and the prestes, thei doo her þinges; 411
songs per- The menstralles faile not, for thei shal haue wage;
formed. Every man maketh noyse after his age. 413

The olde seyde they seyn neuer in her dayes 414
Swiche a-nother sacrfysse as this emperour
hath renewed in her temple, in many-maner layes, 1
“The grete goddis alle thei sende hym honour,
long lif and stable, make hym a conquerour.” 418

1 MS. that

1 MS. as men) seyn in greke, on eras.
1 Many men hym) seke]
1 MS. that

390 some om. are 391 brythe sonne 392 many men hym) seke
393 þan. veniaunce 402 I-portrayed 408 offferyngis 410 cryingis
412 mynstrelles. shul 414 elde. sey 416 wayes (corr. fr. dayes)
Katharine hears the Alexandrians' revel.

The song men daunced joyfully on the ground; there was revel among his hem, lightly and round.

Traced the pat tyme at that solemnly.

The noise is herd a-bowte a myle on every syde.

Thus leue I hem in myrthe, lightly and rounc.

Thus arn thei occupyed in ful moche pi'yde.

The emperour hym-self looketh [on] every syde, ho dooth most reverens to his goddis there.

This made the cristen to haue ful grete fere.

Ca. quintum.

O wre noble mayde, our holy devout queene
To whom this story loongeth as now oonly,
This hooly virgyn Kataryn, hir I meene,
Was tho in silens syttynge in hir stody
Al contemplatyf, spered fro hir meny;

The wordly welthes arn now fro hir shake,
After the tyme that cryst hath hir thus take

To wyf or spouse—reede lyke as ye lyst.

This mayden was there and herd tho pis cry.

"O ihesu," seyde she, "I wolde now pat I wist
What that it meneth, the noise that is so hy."

Knyghtis were walkynge thre or foure faste-by,
Waytynge vp-on hir; thus to hem seyde she:

"This grete noyse, seres, what may it bee?"

"I-wis, madame," tho seyde an olde seruaunt,

"The emperour Maxcens, this day was he bore,
he hath commaunded to olde man and [to] faunt.

The olde rightis, the seruycis to restore.
Whiche to the goddis longe and [haue] doo yoore.
This is the cri, if ye wil wete al-gate.

No man on lyne, pouere ne of astate,

This made the christian to haue ful grete fere.
Katharine hears of Maxentius's Edict. [MS. Arundel.

"Is [not] so hardy this mater to disobeye;
Thei shal be ded that ageyns it speke."

Katharine is told to keep in her closet,
Kepe stille youre closet, there is no more to seye—
It is notoure power his wil [for] to breke; lete hem calle, lady, lete hem crye and creke,
suffys eth you if ye may leue in pees.
The man is comorous, with-oute[n] ony lees:

"ffor he hath made, if ye wil leue me,
A strong decree, whiche he wil we kepe:
That alle sectys of his secte now shul bee,
The child, anoon as he gynneth to krepe,
Shal be taught vp-on the goddis to clepe,
In payne of deth the faderis shal hem teeche—
This herde I this day the grete bysshop preeche.

"Wherfore, madame, now is come that hour
That was dred tho of youre freendes alle
When that ye wolde receyue no counseilour,
ffor no thyng that men myght on-to [you] calle.
I am ful soory, for now are lykly to falle
aH tho myshappes whiche that were seyde before.
Avyse 3ow weel what ye wil doo [herefore]!
Whan the mayden had herd these wordis alle,
She gan remembre hough ooure lady sayde,
When she passed fro hir, what shuld be-falle—
She spak thus: "to you I telle, my mayde,
Yee shal heer-after been ful soore afrayde
Off an enyme bothe to my sone and to me"—
At hir leue-takyng swiche woordis seyde she,
Oure blyssed lady mary, to this queen.
Therfore the queen thought: "now is the hour

lyue 455 comorows. wyth-outen 456 haue. 458 settis 461 shul
464 poe drede 465 conceilloure 466 on yow 467 3e om. 468 And
om. that om. 469 herfore 470 pis mayd. peis 471 how 474
be 475 a. & me 478 pis
Katharine resolves to be true to Christ.

Whiche she behested, now is it well I-seen)
Right be pe booldnesse of this emperour
Whiche ageyn) ourc makere and creatour
Thus boldely ryseth in destruction) of his name,
Whoos wyf I am and seruaunt to his dame.”

Tho she remembred what connenaunt [pat] she made
Right in hir baptim whan she washed was,
Eke in hir weddynge, with beheestes ful sade:
That she shulde neuere, for more ne for las,
Though she were throwe in hote cawdron) of bras,
fforsake hir loue whyche she hadde oonly chose.
Tho wex she ruddy and fayre as the rose,

Right in remembrauns of pat swete spousayle
Whiche pat she caught be leedynge of Adryane;
It is so emprended with-inne hir entrayle,
Of werdly lustes there shal no fekyl fane
Blowe it awey; neyther Iuno, Venus ne Dyane,
ffrom) hir herte this loue thei shul not race.
Thus walked she foorth softly than) a-pace,

fful sore astoyned what hir is beste for to doo.
If she holde silens, þan is she not truwe
Of hir beheestes—right soo thought she, loo.
The fair ryng whiche was somwhat blewe,¹
Whiche was eke youe hir at hir weddynge newe,
She tho beheld, and seyde thus be hir oone:
“ffy on) the world, fy on) crowne and trone!"

“I shal keepe that truthe whiche pat I [made]¹
On-to myw) husbond, though I shulde be ded—¹ MS. dede make
I shal the sonnere come to hym) that [me made]²;
ffor in this world is nought but sleep and dread.
Allas, that euere ony lord or hed ² MS. deyed for my sake, on eras.

⁰ MS. Arundel.] ⁴⁸⁴ cõnaunt pat ⁴⁸⁵ baptim ⁴⁹⁰ a rose ⁴⁹⁶ firo in ⁴⁹⁸ for om. ⁴⁹⁹ trewe ⁵⁰¹ blewe ⁵⁰⁵ made ⁵⁰⁶ my ⁵⁰⁷ soner. me made ⁵⁰⁸ brede
Katharine goes to the Heathen Temple. [MS. Arundel.

**BK. IV. CH. 5.**

Shulde thus bodily\(^1\) men dragge and drawe

Ageyns a\(\text{H}\) truthe, ageyns a ryghtful lawe!

"Why sufferyth my spouse now swiche cursed men\(^6\) To breke his cherches, his seruaunte for to kylle?

Oo cause there is oonly, \(\text{pat}\) weel I ken:

his seruaunte here shul not haue her wyll—

hoo-so loue this woord, \(\text{pat}\) loue \([\text{will}]^2\) hym spylle;

Tribulacion\(\text{e}\) is ordeyned for his seruauntys here,

Whiche to heuene shul, streyt fro the beere."

**Ca\(\text{m. sextum.}\)**

Thus walketh she foorth soberly a-paas

Thurgh hir paleys, she hath forgete al thyng.

Thei folwe hir eke, the seruauntis of \(\text{pat}\) plas,

Not many, but some, for thei goo to the kyng;

Thei wot not eke what she in hir goyng

Purposeth to doo—for be-twix loue and fere

Staker the seruauntis alle tho\(^1\) she hath there. \(^{1}\)at, that

The temple-gatis soo ful of puple now bee,

Soo ful repleshed no man may entre there;

And euere on-to the porteres thus seyde shee:

"lethe us entre, lete vs oure erande here

On-to the emperour! for and he wist what we were,

he wolde not suffre vs no while stonde with-oute.

We wil hym lerne soone wyth-outen dowte

"These solennytys better for to make,

Not to no vanyte, to\(^1\) noon presumpsion,

But to his wurshipe that al thyng dede [make]."\(^1\)

This was at \(\text{pat}\) tyme hir peroracyon.

Tho mette she lordis of ful straunge nacyon,

Whiche had parfoormed her offryngis and I-doo,

foorth to her Innes thei dresse[d] hem to goo;

510 boldly 511 treughth 512 suffrith 513 chirchis 516 who

loueth. world. will hem 520 pales. forgote 525 alle \(\text{pat}\) 529 late

533 Theis 534 ne om. no 533 wirchirp. make 539 dressyd
The emperours sone cam with these lordis in-seere. 540
But whan thei seyn this lady soo bryght and shene,
Thei turned her Iornay, and with ful mery chere
Thus spoken thei ale ful goodly to the queene:
"Madame," thei sayden, "the grete puple that ye scene
And come fro ferre with grete deuocyon;"
Blame hem nought though thei wolde have done! 546
"But we shal, lady, right for youre reuerens
Turne with yow on-to the temple ageyn;
We shal make space with strengthe and resistens,
That ye shal entre, shortly for to seyn."
With mace and manace thei made bare the pleyn;
Til she was entred right to the hye autere. 551
Than she seyde she suche wordes, liche as ye shal heere;
Thus she be-gaw and thus she spak to hym:
"Bothe keende and curtesye wolde teche us this
To honoure thi crowne, be-cause of thi kyn,
And yet for thi degree moche more, I-wys;
Alle this shulde excite vs the for to blis
And for to loute with reuerens, ne were oon thyng
Whiche you hast doo ageyns the grete[s]t kyng; 558
"Lord of alle lordys, ihesu crist I mene:
Thou takest here fro hym his by honour,
And yeuest it to maumentys, as is weel scene,
Whiche may neyther helpe the ne eke socour
In noon of thi causes, in no-manner dolour.
But if you woldest leue this cursed ydolatrie
And knowe thy god that sitte a-boue ful hye,
"Whiche made the sonne, pe sterris and the mone, 568
Thanne wolde we honoure the wyth dew seruyse,
Knele doun on-to the and our homage ful soone
Sfor to brynge on-to the as our Iustise.
But be-cause ageyns crist you makyst men ryse 572
541 sey 543 spake 544 seyde 545 Are 547 right om. 552
pe 553 shulle 558 pese 559 o 560 grete 566 wold 567 sitt
568 pe om. 572 to ryse
And worshepe swiche dueles as ben\(^1\) in helle,  
Therfore shortly, syr, I wil the telle:  

"Oure seruyse wil we for a tyme wyth\(^2\)-drawe  
Right fro thi persone, til \(\text{pou} \) be amende.  
Turne fro this cursednesse, fro this wikked lawe,  
Knowe now thi makere that all ping \(\text{can} \) sende,  
On-to his byddynge looke \(\text{pou} \) condescende!  
Than shal \(\text{pou} \) haue\(^1\) more prosperity  
Than euere \(\text{pou} \) hadde yet, truste vp-on\(\text{pou} \) me!  

"These cristen men\(^1\) here whiche are I-drawe  
To offere to \(\text{p} \) in ydoles magre\(^1\) her hed,  
A-geyns all reson, ageyns al the lawe  
Thou thretest hem with turment and wyth ded,  
With bath of pich and beuerych of leed.  
I sorwe for her sake, thei dar non other doo;  
If thei were stable, pei shulde not werke soo.  

his Gods are Devils,  

"Thi goddis are\(^1\) deuells, and thi preestis eke  
Disceyuouris of \(\text{pe} \) puple, right for couetyse;  
Thei wote as weel as I, though men\(\) hem seke,  
These maumentis I mene, pei can\(\) not sitte ne ryse;  
Thei ete not, \(\text{pei}\)\(^1\) drynke not in no maner of wise;  
Mouth wyth-oute speche, foot that may not goo,  
handes eke haue thei and may noo werk doo.  

He must give them up,  

"Wherfore turne thyn\(\) herte fro thys illusyon),  
Knowe thy god that made \(\text{pe} \) and alle ping for the,  
Be not vnkeende in thi condicyon\(\)  
Ageyns thi makere, ageyns the trynyte!  
But if \(\text{pou} \) be amended, thou shalt leue me  
Grete peynes god shal the sende,  
Whiche peynes shul neuere haue [an] eende."  

573 \(\text{pat} \) be 574 sothly 580 \(\text{pou} \). \(\text{nore} \) 582 \(\text{pei} \) 583 in om.  
584 agens . ageyns 589 are 593 \(\text{pei} \) drynke . of om. 599 Ageyns  
602 a ende
The emperor be-held hir woordis and hir chere, Wonderynge sore hough she durste be soo bolded Be-fore swiche puple right in his presens there, And not consideryng the feste whiche he had holde— for that same tale whiche she hath now tooled Durste noo man telle, but if he wolde be deed, hir fair colour be-twixe whight and reed,

Whiche shone ful bryght, he gan to be-hoolde, Astoyned with [hir] bewte, party wyth hir plesauns. fful sobyrly his armes thoo gan he foolde, And thus he seyde wyth angri contenauns:

"Be war, good woman, of pat gret grevauns Whicheoure goddis on her enmyes take!

Many a prowde man ful lowe haue pei shake.

"ffor but [her] mercy were more than her Justise, 3e shulde soone falle in that sory trappe

Whiche pei haue ordeyned to tho that hem despise—

A wooful chauns haue thei and a soory happe.

Beth war, suster, that pei yow not clappe

With her vengeauns right [for your' blaspheme]!

Yee speke of helle, 3e speke also of heuene:

"And thei may graunte yow bothe to your wage.

Kepe your tonge clos, kepe your lyf on lofte!

Ne were the reuerens of youre gret lynage,

Yee shulde not this nyght slepe, I trowe, ryght softe!

3e were [wel] worthi to [be lyft on lofte]

Ryght on a gebet, for your bitter speche

Whith the whiche 3e now ageyn our goddis preche."

Tho seyde the mayden wyth ful sad visage:

"how be thei goddis, these mawmentis pat we see?"
The Heathen Gods are but Men. [MS. Arundel.]

Bk. IV. Ch. 8.

Reede in youre book, loke in her lynage,
Than shal pou knowe that ertyely as we be
Were thei somtyme. for 3oure saturne, [parde],
Was somtyme kyng, as bookys telle, of crete,
And so was Iubiter—thus seyth youre poete.

"Be-cause thei myght not bothe in pat lond acoord,
and his son
Jupiter drove
him to Italy,
where double-faced
Janus ruled.
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how shulde a mayde in hir wombe bере  
A childe, and she mayden as she was eere?  

"This ping is contrarye, ye may see, to nature,  
This ping is impossible on-to soles alle.  
Remeueth 30ur herte ; for I you ensure,  
In swiche error 3e may soo depe downe falle  
That, though ye after mercy crye and calle,  
We may not graunte yow, be-cause pat oure lawe  
Wil condemne 3ow to ben hange and drawe.  

"Therfore chaunge 3oure feyth, I rede, [&] 1 forsake  
Swiche-maner oppynyons that ilke man on lyue  
As for heresies euere-more hath take.  
3e 3e sey a childes blood with woundes fyue  
Shuld washe fro every man and every wyue,  
from every chyld, her synnes iche ow:  
These fonnaed conseytes, resow haue thei noon."  

Cam. 10m.

On-to these woordis, whiche sempте soo wyse,  
Answerde the queen with ful gret constauns :  
"Sir emperour," she seyde, "I wolde now 1 denyse  
To proye on-to 3ow with gret circumstauns—  
But that the tyme letteth us of swiche daliauns—  
That 3oure groundes arn noo-thyng true  
Off 3oure beleue, neyther the olde ne the newe.  

"Ye taken) the bark whiche is open to be ye,  
Ther-on ye fede yow ryght in 3our dotage;  
The swete frute whiche with-Inue dooth lye,  
3e desire it not—loo, swhiche is the wood rage  
Of 3oure customes in al 3oure age,  
The leues ye take, the frute leue ye stille.  
More openly my sentens declare now I wille."  

664 who 665 mayde 672 be 673 & inst. of 3ow 674 opiniones.  
olyue 675 be om. 676 for om. 678 eche 679 peis. thei om.  
682 ser. you now om. 685 are. trewe 686 nēpīr. elde 687 take  
690 nought 693 now om.
Katharine reproves the Emperor. [MS. Arundel.]

Bk.IV. Ch.10.

God is not visible on earth.

"Who seketh roses there noo rose[s] growe?" 694
Who seketh grapes oute of the brete? 694
The hye very god, this may 3e weel knowe,
Is not now visible a-mongis vs here;
he is feer above, wyth-oute nydwe,
Dwellynge in blis with his seruauntes alle.
Therfore I seye 3ou: though ye crye and calle 700

"Vp-on these stookes to sende you good grace,
To sende 3ou of myschef relie and socour, 1 r. senden?
leueth [pis] 1 weel, ye shal it neuere purchase,
Be-cause ye forsake youre creatour,
Wurshipe creaturiis and geue hem honour
To whom 3e shulde noon swiche honour 3eue.
Be this exaumple I may than wel weel preve

"The roten bark of thyngis visible heere
Whiche 3e [se] outeward, this byte [3e] and gnawe,
The swete frute, the solace eke soo deere
Whiche shulde be [pe] parfytynes of youre lawe,
ffro pat swettesse ye your-self withdrawe 712
With ful grete herte of cursed obstynacye,
Whiche hath you brought in ful grete heeresye.

"And as longe as 3e thus dulled bee
In this same rudenesse of oppynyon,
Shul ye neuere, sekyrly, leue now me,
Of very truthe haue the possessyon.
Therefor repente 3ow of youre transgressyon,
Than are ye able to receyue the feyth.
This is the truthe, what-euere ony man seyth."

Ca'm. 11m.

Tho[u] 1 myght a seyn at this tales ende 1 u erased
Many man there [al] other-wyse [I]-chered

694 no rose 696 will k. 697 amonge 698 abouen wythout
any 701 stokkes 703 pis wele 706 no 709 3e se. byte 3e.
knawe 711 pe parfytynes 722 Thou 723 al opir. I-cheryde
Than thei were ere; some her browes gonne bende
Right on tho ydoles whiche he had rered.

ffor peyne of deth had hem soo I-fered

Be-fore this tyme, that in al her obseruauns
On-to the goddis thei made but feyned plesauns;

But now this lady with hir wooldis swete
A newe light of grace on-to her hertis alle,
Whiche be-fore her feyth thus had leete,
hath brought in. for now thei gonne to calle:
“Mercy, ihesu, graunte us noo more to falle
In to swiche error, to swiche apostacye!”

This was her noyse and thus thei gonne to crye.

This sey the emperour and wyth ful heuy chere
he gan to chaunge his colour and his face;
“In euele tyme,” he thought, “I graunted heere
On-to pis mayde, whan she cam to this place,
To sey this sermon with a sory grace!
Myn owen men, me thenketh, thei gynne despise
Alle my goddis and alle my sacryfise;

“The other syde whiche thei cristen calle,
Thei han caught boldnesse, and that merueilously,
ffor in my presens thei haue now late doun falle
Alle her offerynges, and that sodeynly.”

Thus thought this man; and eke ful besyly
he thanne be-heelde the beauete of pis mayde,
And thanne right thus on-to hir he sayde:

“Mayden,” he seyth, “heere hane we newly gonne
A blessed sacrifise on-to oure goddis to make,
And 3e ful onreuerently ageyn our god, the sonne,
Whiche euery man for a god hath take,
Spende joure speche. but now I rede 3e slake,
Til that oure seruyse eended be this tyde,
That tyme we wyl ye drawe you asyde.

Many of the bystanders

The Emperor sees his mistake in letting Katharine speak.
"Appollo graunte that ye no vengeauns haue for your blaspheme, newe[ly] heere I-sowe! he may yow damne and eke he may 3ow saue, Ye 3oure-selue, I wote weel, this ye knowe. Right for; your beaute oughte 3e stoupe ful lowe To; thanke hym ther-of, though there were not ellis; Now are 3e most, I trowe, of his rebellis."

Katharine says the Sun moves only as God orders it. He suspends his vengeauns. If subjects were traitors to the Emperor, he'd kill them.

"W" hi shulde appollo bere ony dyte," Seyde the mayde, that alle men myght here, "And is but seruaunt to goddes mageste, With his bemes shynyngge fayre and clere?
he walketh noo cours, neither ferre ne nere, But at the byddyng of his makere aboue, Whom we arn bounde oonly to drede and loue.
"But traytoures arn we [pe] most part, dar I seyn). And 3et he suspendeth his grete vengeauns. An open exaumple be-fore yow wil I leyn)
Ye ben a lord of ful grete puissauns,
There is noon swiche be-twye this and frauns—
ffor, as I haue lerned of al the orient,
Youre meny calle yow kyng omypotent.
"I sette caas now, pat ageyn) 3our regalye
Certeyn) of yourse men) wyth treson) wolde ryse,
Despyse 3our degree, youre persone defyé:
Shulde 3e not thanne as [a] true Justise
3oure grete power fully excersye,
To kille tho traitoures, that thei leue no more?
But ye dede thus, 3e shulde repente it soore !
"Right thus it semeth be our creatour,
God of heuene, that al made of nought:
Ye take awey fro hym) that dewe honour

757 veniauns 758 newly here 764 any 768 cors. farre 77
are 771 be most 773 A. 774 be . pusaunce 775 no 781 as a
MS. Arundel. | The Emperor calls his Council together. 287

That he shuld haue, whiche he ful deere bought
Whanne that in erthe oure helthe besyly he sought; 789
This same honour yeue ye to deuel's ymages, 1 al. besyly
Whiche ye haue sette here solemnely on stages. 791

"Looke now your-self in what ye are falle:
Traitoure are 3e, and as traitoure shuld be
for other name wil I swow non calle
On-to the tyme that ye youre lord kenne.
Iete alle these vanytes fro youre breestes renne,
Good sir emperour, and turne to your lord!
Than shuld ye and I ful sone accord." 1 1 MS. be ac. 798

Cam. 13m.

Now is the emperour [stoyned] more and more; 799
Al her seruyse as for that day is doone—
This tormenteth hym in his herte ful sore, 1 MS. tormented
for neither to sonne, to venus, ne to moone
Wil no man lowe now, and passed is the noone. 803
Therfore he penketh right thus in his herte:
"Though that I puneshe pis lady wyth peynes smerte, 805
"Though pat I sle hir, strangell or ellis brenne, 806
Yet shal hir doctryne therby no-thing 1 cees. 1 al. no-thing therby
Wherfore I thenke a slyere weye to renne,
That hir purpos shal not thus encrees.
Ageyn oure goddis is she, and ageyn oour pess; 810
Therfore with resons wil we hir opposse—
This holde I best ageyn hir sotilnesse." 812

Therfore hath he now, and that in grete hast, 813
Cleped his counseil in to a preuy place,
With ful grete sadnesse tho gan he tast 1 1 MS. cast?
how pat he may fro this lady race
hir newe oppynyon; whether wyth solace 817

789 bysyly oure helthe 793 shuld 795 pat tyme 796 brest
797 sero 798 be om. 799 stoyned 800 hir 805 ponysh 806
strangell 807 no-jing herby 814 counsell 815 tast 816 who
Or ellis wyth peyne be beste to procede.

The Council advise the Emperor to send for great Clerks.

He does so, from Cyprus and Syria, by letters seald with his ring.

How the letters run.

That he shal sende after grete clerkis, lerned in gramer, rethorik and philosophie, wiche\(^1\) haue in sciens soo sekyr merkes

That no man\(^2\) ageyn\(^2\) hem [may]\(^2\) replye;

Thei shal sonnest destroyen\(^2\) this heresye

Of this same lady—thus seyde thei alle.

A-noon\(^1\) the emperour dede foorth I-calle

Many massangeris, for letteris wil he sende

Thurgh-oute the londe of Cipre and surre:

Alle tho clerkys tho\(^1\) wil her lyfloode amende

Thei must come now to this palustre,

On-to this place where pis confictre shal bee.

The letteris arm\(^1\) wrete now, and seeled iche oon\(^1\);

The massangeris in haste for these men\(^1\) arm\(^1\) goon.

The emperour hym-self as of a specyalte

Sceled these letteris wyth a precyous ryng,

Whiche was I-graue with ful grete sotylte.

The sentens of these letteris whiche pat this kyng

Wrote at pat tyme, if youre desiryng

Bee for to liste it, 3e may heere it soone:

"Maxcens the lord, saue sonne and moone

"Moost grettest in erthe, whiche hath I-bee

Thre tymes Consul in rome, that Citee hy,

ffader of the puple, and on-to the deite

Of Iubiter the kyng of kynrede ful ny,

Sendeth loue and helthe to al [pe] clergy

Of surre and Cipre and other prouynces alle:

Whiche to his lordshepe newly arm\(^1\) falle.

"We wil 3e wete, we sende at this tyme

On-to 3oure prouydens counsell to haue;

819 rith pus 822 wheche 823 may 824 sonest destroy 827
massageris 829 pat will lyuelode 832 are wyte sealed yche
833 are 837 of pe 843 on om 844 kynrode 845 alle pe clargye
847 are 848 wyte
The Emperor offers to wed Katharine.

We axe [not] of you neyther taske ne dyme, 850
But oonly your eyth and oure secte to sauc. 851
ffor these cristen folke make oure puple to raue 852
With solit suasyons whiche that thei use, 1 r. folks
On whiche solittees we oure-selue muse. 854

"But moost specyaly a lady haue we newe [I]-caught,
Enforced with eloquens merueilously;
Mekel of oure puple soo hath she taught
That fro oure feith fle they sodeynly;
Thus party with witte, party wyth nygramauncy
She peruereth oure lond in wonder wise.
Therfore we bydde, ye that are wyse,
"Ye haste you now1 to Alysaundre for this same cause,
To looke if 3e may this woman oppresse. 1 MS. you now, you over.
ffor this I telle you shortly in clause,
But she be ouercome with 30ure besynesse,
Alle shul be cristen, the more and the lesse.
And if 3e conuyyte hir, avaunced shul 3e bee
With plente of richesse, if ye troste me."

Thus arn the letteris wretten) and I-goo.
The emperour is walked foorth with the mayde
On-to the paleys, with lordes many moo,
Whiche w[as]1 at that tyme ful weil arayd. 1 MS. were
Many plesaunt woordis on-to hir he sayd,
And many grete behestes tho he be-hyght,
To turne hir oppynyon, if pat he myght.
he hight hir: if she wolde to hym consent,
To haue ful power of al maner of thyng,
More than oul lord of his parlament;
ffor alle men shulde bowe on-to hyr byddyng,
She shulde be queen as he was kyng,
hir ymage wolde he sette in the market-place,
Whiche shulde be lyke hir in body and in face,
Katharine refuses the Emperor. [MS. Arundel.]

And alle maner [of] men shulde wurship yewe
On-to pat ymage as on-to a goddesse;
Thei shal not chase if that pei wil leue,
Wurship shul thei hir bothe more and lesse.
That was his promys that with swiche worthinesse
he wil hir auuance, ounly if she wil forsake
hir cristien fethth and his feith now take.

But alle these promyses set she at nought,
This blyssed lady, ryght for crystes sake;
This same vers was tho in hir thought
Whiche oure lady hir-self gan make:
"Thei that are proude, god wil hem forsake;
Meeke he wil lifte vp right for her mekenesse."
Thanne seyde she to the emperour wyth sadnesse:

"Al this world haue I for my lordi's loute,
Thesu I mene, forsaken for euere-more;
There shal no mene of dreed ne of [loute]¹
putte myn herte fro that grete tresore; ¹ MS. other be-houe, on eras.
It shal ly ful stille there as a good store,
Til pat I deye and yelde up my goost
On-to pat lord whom I loute moost.

"But sith that thyne goddis of swiche myghtis bee
As þou hast pronounced þere in this place, ¹ r. þi
leþe hem take vengeavnce now vp-on me,
If that thei may; lete hem my body race!
her myght is right nought, ne nought is her grace.
Therfore I despise hem as thei stonde on rowe,
ffor feendes arþ thei, ful weel þat I knowe.

"And, sir, to 3ow I wil touche another thyng—
I wil þe shul enclyne al youre entent
To herkenþ my wordis and myþ talkyng:

883 of men. shulle 890 promissis 895 vp right om. 898 forsake
899 other om. lone 904 þi. mythe 905 pronounced 906 late
907 that om. 908 right om. 909 stand a-rowe 910 ar 911 serc
912 wole 913 my
The Emperor puts Katharine in Prison.

It is not onknowne to al the orient
That bothe be descens and be testament
This citee is myn, as for myn) erytage,
To whiche ye haue maad now this pilgrymage.

"Sith 3e arn kyng, and rightwisnesse shulde kepe, Whi make ye swiche maystries in other mennes londe,
Compelle my tenauntes, though þei soore wepe,
To goo with her offerynge ryght in her honde,
With trompes and tabours be-forn) you to stonde,
With-oute my leue, wyth-outen my licens?
This is wrong to me, and to god offens.

"If youre goddes teche 3ow to do this synne,
Thanne are thei onrightful in her commaundement;
If 3e ageyn) her bydyng thus wil be-gynne,
Thanne doo ye wrong ageyn) her entent.
On what-maner wise 3e make your weent,—
I wil not tarie 3ow wyth no tales longe,
But thus I conclude, that ye doo me wronge."

Tho was the emperour so ful of malencolye
he myght no lengere suffre hir in his presens;
To a knyght he commavnded þat stood faste bye,
he shal taken this lady and leede hir thens,
Put hir in preson) for hir grete offens;
"look ye keepe hir soo she) goo not aweye;"
ffor if þat she doo, ful horrybyly shal ye deye."

Gladly and ioecundely with the knyght she gooth
As a spouse to chaumbre, for hir lordis loute;
No-thyng dismayde, no-thing is she wrooth—
Thus can) oure lord the pacyens proue
Of hem þat are) chosen) to dwelle al aboue
In heuene in his presens. but thus I lete hir ly,
And foorth Ishal telle of this story.

916 myn 2 om. 918 are 919 mastries. otheris menis 921
hondis 922 taburs. befor 925 for to 926 hyr 923 Intent 929
went 932 so om. 935 take 936 grete om. 937 he. that om.
938 shall he 939 goo 943 are
Whil Katarine is in preson thus I-closed, 946
The emperour is ryden in to the lond,
for certeyn causes—but as it is supposed,
It was for brekyng[ ] a certeyn bond 1 MS. corr.: for brekyng of erased.
Be-twixe too citie, as I vndirstond: 2 MS. corr.: beg. there
he rood to cece the sysme that was [new] begonne 3— 2 or. cesse
Eche of hem on 4 other had spent many a [gonne]. 5
But he hath maad pees, and his iornay is sped, 953
he is come hom now to Alisaundre ageyn).
The massangeris that he sent, eke thei hauue led
Alle these clerkys to Alisaundre, certeyn).
Thus be thei come bothe, shortly to seyn), 1 MS. arm
The emperour and the clerkis, [pus] 1 mette in-feere.
A counsayH is set now of lordis pat were there. 959
The philospohres arm entred in to the same counsayH,
To wete whi the emperour hath for hem 1 sent.
There was a faire sight, withouten any fayH:
for oute of the coostes of al the oryent
Are these maysteris chose, right for this entent
To conquere this lady be philosophie.
The noumbre of hem, if I shal not lye,
Myn auctour seith, was fyfty euene,
learned men in art and in arsmetrik,
In retorik, gramer, in alle pe scyens seucene,
In al this world were hem noon 1 like,
Thei had stodied the groundes of alle musike.
The emperour is ful glad now of her comynge;
Thus seide he to hem at her enteryng:
"Maisteris, we sente for yow for this materie:
We haue heere a mayde whiche with obstincayce
948 but om. 949 for brekyng of. certen 951 sesse, new begun; there om. 952 Iche of them of o. gone 953 pece 954 cum
955 messengers, hafe 956 eke certeyn 957 cum 958 arm om. thus mete. 960 philosoperis are, cowncalle 961 for hem hath 966
shuld 969 and alle 970 the. non them 971 grownde 972 hyr cummyng 973 hyr 975 hafe
Ren[e]yeth ore lawes, swiche as we vsen heere,  
ffor she is fallen in to\(^1\) that cursed heresie \(^1\) om. to  
Whiche the\(^1\) cristen clepe, ful of ypocris[i]e; \(^1\) r. thei  
She eke so deepe in to this errour is falle  
That alle ore goddis “deuices” doth she calle.  

“And I suppose verily 3e teache but truthe,  
Be-cause that 3e been soo grete lerned men.  
To sle so yonge a lady me thenketh ruthe;  
Therfore the right weye I wil 3e hir kew,  
To conuerte hir to ore lawe—ellis I must hir bren.  
This is pe cause whi I sent for 3ow.  
Goo cast your wittis in the best maner now  

“how ye wil procede, for she shal come anoon);  
hir answeris arn sly, grete is hir lernyng.  
I make yow seker 3e shal not hens goon)  
On-to the tyme that 3e hir bryng  
In to the same feith whiche hir fadir pe kyng  
I will not his labour on a woman) spende,  
he shal on-to hir but his discipulis sende.  

“And if she conclude hem be auctoryte  
Or ellis be reson,\(^1\) leue me ful weel,  
I wil sey thanne that a goddesse is she,  
And moost worthi to be sette on the wheel  
Of natural sciens. but I caw not feel  

976 reneyhithe. whyche; as om. vse 977 falle 978 clepeth  
979 is In-to 980 goodis 982 be 987 To cast 988 who. cum  
989 are 991 that i 993 lynde. lyfe 994 hafe 996 cumpenye  
999 maystores. Ariott 1001 vnto. discipils 1003 reson 1004  
goddes 1006 cannot
Kings try to convert Katharine. [MS. Arundel.]

In no maner that a woman shuld come per-too, I haue not herd speke that ony woman dede soo.”

After this sermonynge on-til the nexte day

The emperor commanded knyghtis hem to cheere,
To leede hem to her Innes with ful good aray
In sencya\(^1\) of bookis and swiche other gere
As longeth on-to men) that swiche sciens lere.
Thus leue I hem stille in thoughtfул besynesse,
And Katarine, our mayden, in presun and\(^1\) distresse.

Ca\(^m.\) 15\(^m.\)

The other day is come. but the emperour thought
To asaye hym-selue with his preuy counsay\(^H\)
ffor to conquere hir—but it avayleth nought;
ffor whan) moost nede is, his resons wil quay\(^H\)—
Soo weil can\(\) our mayden\(\) hir proporsyons ray\(H\).
lordes were there many tho in presens,
Statly, manful and of grete expens:

The kyng of Armenye was tho in \(pat\) place
Where she was apposed of hir beleue;
Soo was \(p\)e kyng of Mede, a faire man\(\) of face;
The kyng eke of Macedoyne, which made many a \(preue\)
Ageyns this lady, but he coude hir not meue;
The prouest of pers was there also,
Wyth bishopes and lordes many mo.

Thei made her resons, but \(p\)ei avayled nought.
ffirst\(^1\) seyde \(p\)e emperour right thus to \(p\)e may:
"Myn) owne suster,) hedir I haue yow brought \(1MS. fyrst tho\)
Be-form) my special frendes this day,
To see whether ye wil stille in your olde lay
helde 3oure perseuerauns or ellis consente\(^1\) to vs
And ren[e]ye for euere that traytour Jesus, \(1MS. yewille\)

1007 shuld cum 1008 hafe . hard . dyde 1012 In specyalle
1016 cum 1017 co[n]cele 1018 it om. 1019 resony . whaye
1020 mayde 1023 Ermenye 1024 opposed 1026 macedon 1027
A-geyn . mend 1030 hyr 1031 tho om. thys may 1032 syster .
hafe 1033 Befor 1034 whedyr . edl 1035 ye wil om. 1036 reney
MS. Arundel.] The Emperor threatens Katharine with Death. 295

“To turne to appollo, venus and mynerue—
ffor 3oure preson shulde cause yow, I suppose,
To chaung 3our lyf, lest pat ye sterue.
ffor of alle maydenes ye be the rose,
And to maydenes it longeth to be led wyth glose.
lese see now, telle how 3e avysed bee!”
On-to these wordis thus answerde shee:

“A loue haue I, se, whiche liketh me soo
That wordily^ delite to me is but peyne
And wordily^ Ioye to me is but woo,
If I very truth to yow shulde now seyne.
Therefore knoweth this for a certeyne :
I wil neuere chaung, whil I haue lyf,
I shal been euere to hym^ truwe spouse and wyf.”

Tho seyde the emperour: “th[an]^ is al nought
That we with oure wittis haue laboured 3ow to saue!
Turne 3oure wordis, turne eke 3our thought,
Or ellis swiche ende muste ye now haue
As longeth to traitouris that wil thus^ raue.
Avise 3ow of too thyngiis whiche ye wil take :
Eyther shal 3e deye, or youre lawe forsake.”

And eke the grete kyng of Armenye,
Eem on-to Kataryne he was, as I wene,
“Cosyn,” he seyde, “leueth this heresy,
Thenke on 3oure kenerede, bothe kyng and queene,
Was noon^ of swiche thyng wolde sustene.
Allas, woman, why despise 3e saturne?
he may, and he wil, in to a ston 3ou turne.”

The kyng of Mede, whiche sat tho he-syde,
In oure lord ihesu he gan^ putte swiche blame :

1037 BK.IV. Ch.15. The Emperor urges Katharine to change her Faith.
1041
1043
1044 She declares
1045 She never
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1065

1042 lat. who 1044 hafe. syr 1045 alle worldly 1046 alle w. 1047 now om. sayn 1048 know. a certen 1049 hafe 1050 be. trewe 1051 than is 1052 hafe. safe 1054 hafe 1055 thus wyll raffe 1057 Ethyr. dye 1058 Armonye 1059 on om. 1060 leve 1061 Thynk of. kynrede 1062 was neuer non of them . susteyn 1066 gan om. put
The Kings’ Objections to Christ. [MS. Arundel.]

"Joure god crist," he seyde, "is knowe ful wyde
That he was a whitche, and soo was his dame,
And grettest in whitchecraft, as is the fame.
ffy on swiche wisdam), fy on swiche feyth!
This same recorde al the world seyth."

An other kyng was there, and thus he hir repreuèd:
She stood in this mater, he seyde, but allone,
There is noon but she pat in crist leued;
"looke now," he seyde, "whether oon) persone
Is more wurthi to be leued pa) we iche oone;
Reso) wil conclude pat where multitude is,
There is the truthe, a man) may not mys."

The kyng of Macedoyne, sir caspanus,
On-to pe lady ful sobirly thus seyde:
"Youre god, youre lord whiche ye calle Iesus,
As 3e sey, he was bore of a mayde;
But why suffred he to be soo arayde
Of his owne seruauntis, soo as he was?
And a wyse lord had stonde in that cas,
"he wolde haue hanged hem of very Iustise."
Thus seyde the bishopes, pus seyde thei alle
On-to this lady in her best wyse,
And with besynesse soore on) hir [they]1 calce,
That she fro this vanyte must nedes1 falle
And make of hir enmyes hir freendes deere.
Than spak this lady right as 3e shal heere:

Cm. 16m.

"Sir emperour," seyde she, "I haue or this
On-to youre reuerens declared ful weel
Whi my lord Ihesu of seruauntis his
Wolde suffre al this peyne1 euery deel;
But of my feyth no-þing ye feel,

1068 wyche 1069 the gr. 1072 Anodor thyng. he hir thus
1075 wheder o 1078 but om. 1082 sayd 1083 soo om. 1086
hanged 1088 hyr 1089 they c. 1090 And she. nedes musto
1091 her enmes 1092 hafe 1096 peyn
MS. Arundel.] Katharine answers the Kings.

Soo ar 3e harded with obstinacye.
Therfore hold I now [but] a grete folye

"Youre demonstracyons for to declare.
But thus moche I seye on-to you euerychoun:
3oure mahound of whom ye make swiche fare,
Shal not saue yow whan ye shal goow
Dow in to peynis, heuy as a stoon;
he may not delyuere hym-self fro pat peyne,
Where he is bounde with many a cheyne.

"But witche was he neuere, Ihesu, my lord,
Ne his blysse[d] modir mary, pat may;
he was god and man, as bookz's record,
And alle tho myracles were put in asay
Be his mortal enmyes with ful grete afray
And euere were thei founde truwe and stedfast.
Therfore ley doun that horrible blast

"Of youre cursed tounges, 3e lordes, I 3ou pray;
Berke now no more ageyn that hooly name,
ffor ye shal somtyme see that day
Ye shal for pis berkyng be put on-to blame.
Alas, pat euere ony wretchis shulde defame
Soo hy a lord, soo grete of dygnyte,
To whom mote nedes bowe1 euery kne!” 1 r. bowen

Than spak the prouost of perse ful sone:
"Sende after these cle[r]kys, sir, and lete hem seye;
Thei can our feith, thei wote what is to done.
Iete hir beleue hem or ellis shal she deye,
She shal chese oon, there is noon other weye.
With this longe claterynge, tyme lese we heere;
Thei wil appose hir in an other manere.”

1098 abstinaeye 1099 but a 1101 myche . on om. 1102 of whyche 1103 shall 1104 a om. 1105 deleuer . from 1107 Thesu om. 1108 Be . blyssed 1110 myrakyls 1111 mortaylle enmes 1112 trew 1113 orible 1114 tungis 1117 barkyg 1118 euere om. 1119 hyghe . grete a d. 1120 nede 1122 them 1124 lat 1125 chese om. 1127 oppose . an om.
The Emperour seye: "Siris, this is the houre
In whiche we shal see if connyng wil avayle.
Therfore, maistres, dooth now 3oure laboure,
ffor ye muste defende vs fro this sharpe shoure
With the whiche we arn hed now on every syde;
But if ye spede, oure feyth wil some slyde."

Thei answerde ageyn, thei seye thei had scorn
That soo many\(^1\) ageyn a mayden 3yng\(^1\) al.
Shulde now dispute; for he is not born
In erthe as yet that durste stere ony thyng
Ageyn her conclusyons, neither duke ne kyng—
Swhich grete roos was made \(\text{Jan}^1\) in \(\text{pat}\) place.\(^1\)
"lete hir come," thei seye, "lete vs see hir face!"

But whil thei were carpynge in this matere,
A knyght is goo to hir in preson in hast,
Warnynge hir as a gentelH officere
In what maner the emperour wil hir a-taast,
What nedeth now mo woordis for to waast?
The lady seye that it was glad tydyng,
There coude no man gladdere to hir bryng.

Tho fel she dow\(\text{w}\) plat al in a traunce,
Commendynge hir cause right on-to god allone,
"Graunte me, lord," she seye, "perseueraunce,
To serue thi godhed whiche sitteth in trone;
Of whiche godhed thi sone, the secunde persone,
Deyed in erthe for synne of al man-kynde,\(^1\)
Whiche on-to hym ful ofte [he fynt onkynde].\(^1\)
"Thou graunte me, lord, this day eloquens,
To saue thi feith, right as pou best can\(\text{w}\);

\(^1\) MS. corr.: onstable is in meende.
Suffre not these clerks to make resistens
Ageyn\v pat doctrine whiche \pou, god and man, here in this world with woundes blewe and wan\v
Confermed thus; geue me, lord, that goost
Whiche can put doun soone al wordly boost!

"And as \pou graunted to thyne Aposteles heere, Whan thei shulde stonde be-fore prynce or kyng, Thou seyde to hem thei shulde not be in dwere What thei shulde speke, neither to olde ne yng, for thou shulde graunte hem witte in answeryn, Ageyn\v whiche there shulde noo man replie, Neither of the secte of heten ne of heresye:

"Right soo graunte now to me, \pi seruaunt, heere, That I haue strengthe thi cause [for] to defende, That I may proue be resons sharpe and clere Thi cherches feyth, for whiche \pou gan descende Euene fro euene oure maneri\v to a-mende. This prey I the, put this in my breest, As \pou art god and man, bothe kyng and preest.

"Thou art my connynge, \pou art myn\v hardynesse, Thou art al in whom oonly I trost; There cometh noo vertu but of thi worthinesse: Lete not thi power at this day be loost!
Thou makest al thyng, bothe be hete and the frost; Wherfore I prey, lord,\v thought I a woman\v be, Yet for thi wurshipe yet soo enforce me

"That I may speke wordi\v to thi plesauns. As \pou graunted hester to plese hir assuere, To leue his stately solenn\v countenauns And speke to hir wordi\v of goodly cheere:
Soo graunte me now, lord, thi seruaunt heere,
The Arch-Angel Michael comforts Katharine. [MS. Arundel.]

**BK. IV. Ch.17.**

That I may plese and plete in thi cause.
This is the sentens that I prey in clause.”

**BK. IV. Ch.18.**

An Angel comes from Heaven.

When that this lady had made hir oryson,
Ther cam an aungel glidyng doun from heuene;
With merueylous noyse cam he pat tyme doun,
As bright he semed as it were the leuene.
Alle th[e] preson whiche had vowtes seuene,
Was light that tyme right of his presens;
The derke corneres cowde make no resistens.

And she myght not susteyn that vysyon,
Soo was she rauyshed with th[at] newe light;
Right with his comynge she fel soone doun.

And she myght not susteyn that vysyon,
Soo was she rauyshed with th[at] newe light;
Right with his comynge she fel soone doun.

The aungel comforted hir and bad hir be [l]yght;
"Drede not," he seyth, "though pat I be bryght!
I am a seruaunt bothe on-to god and yow,
And for 3oure comfort fro heuene cam I now.

"My lord youre spouse be me greteth 3ow weel;
ffor very loue this massage now he sent:
he commanded 3ou to drede neuere a deel,
Of these clerkis 3e shal not be circumuent;
Ye shal conceyue ful clerly1 her entent,
And 3et moreouere thei shul haue noo powere
ffor to conclude 3ou now in noo manere.

"But 3oure power shal be ouere hem more large,
ffor 3e shal conuicte hem with gret auctorite;
Ye shal leden hem on-to peteres barge,
Whiche fygureth oure feyth, as seyth dyuynite.
And not oonly thus, but soo deuoute shul pei bee
That as martirs for crist thei shul deye—
This same prophecye whiche I to 3ou seye

1192 fro 1194 bryth 1195 alle pe preson 1199 pat 1201 lyght
1202 noght, bryte 1203 & to 1206 lofe, message 1208 peye
1209 clerly 1210 hafe 1214 leden om. pe peteres b. 1217 martyres
"Is determinyde a-boue be goddis prouydens. These clerkes shul than1 despise her book's alle In whiche thei haue had a ful grete confidens; Al her gret trost now shal fro hem falle With pe whiche thei haunted her goddis for to calle. This shaloure lord doo, lady, be 3oure labour: Rise vp now and thanke your sauyour! "And 3e youre-self, after that thei be dede, Shul suffre for hym moche more thyng Than I haue leyser to telle now in this stede. But of thus moche I geue you ful warnyng: 3e shal make the queen for to forsake hir kying for cristis loue, and deye soo in hir blood; 3e shal be cause, lady, of alle these werkis good. "Yeue credens to me as to a truwe massagere, And as noo feyned spyreite with doubilnesse; My name is mychael, if 3e wil it heere, Archaungel of heuene, whiche hath pat besyynesse That alle soules, the more and eke pe lesse, That shal to blisse, I peyse hem alle be wyte Whether in goodnesse thei ben heuy or lyghte. "This is myn office, leue me, lady, weel! There is a sete ordyned in heuene aboue for yow, lady, after youre sharpe wheel Whiche 3e shal suffre for youre spouses loue; Was neuere no mayde to swiche sete myght proue Saue Mary allone, cristes moder deere. Farweel now, lady, and beth of ryght good cheere!" Thus was she comforthed, and left al pat nyght In preson stille, in swete orison allone; The sauato abode and somwhat of pe light After the tyme pat the Aungel was goone. he hath made hir hardy and stable as pe stoone,
The Emperor encourages the Philosophers. [MS. Arundel.]

Bk. IV. Ch.18. There shal noo peyne hir herte now remue ffro the feyth ne fro hir beleue.

Bk. IV. Ch.19. All Alexandrin gathers to hear the Discussion. 

There is the Citee, for to see this mayde, Gadered in-feere with noyse and rumo[u]r; Every man there after his connynge sayde:
"Now is come the day and eke the hour In whiche there shal falle ful grete honour On som party, or elles ful grete shame."
And be-cause this lady was of soo grete fame, 

Every man is besy to stoonde that tyme ny, That he myght heere and see al that was doo. The emperour is sette, the lordes sitte faste by, The cle[r]kis eke were sette be too and too; The may is sette in a sete also Right be hir-self, for she is lefte allone.
The emperour, sittynge al hy in his trone, 

exhorts the Philosophers Thus exorted these noble clerkis alle: "Maistres," he seyth, "heere is the concionatrix, heere is the mayde on whom we dede soo calle, heere is the newe dyuynour, heere is þe newe Vlix, heere is she whos errour is soo fyx
And soo sore glewed she wil not fro it remeue; Therefor ȝoure craftes on hir now must þe preue."

She asks him Than made the mayde on-to the emperour A ful strong chalange, seyenge on this wyse: "On-to these clerkys, whiche are heere in this hour Gadderred to-gedir be-fore you as Iustise, ȝe haue graunted a guerdon of grete apryse If that thei conuicte me; to me graunte ye noon: Wherfore me thenketh al wrong haue ȝe goon."

Thus exorted these noble clerkis alle: "Maistres," he seyth, "heere is the concionatrix, heere is the mayde on whom we dede soo calle, heere is the newe dyuynour, heere is þe newe Vlix, heere is she whos errour is soo fyx
And soo sore glewed she wil not fro it remeue; Therefor ȝoure craftes on hir now must þe preue."

Than made the mayde on-to the emperour A ful strong chalange, seyenge on this wyse: "On-to these clerkys, whiche are heere in this hour Gadderred to-gedir be-fore you as Iustise, ȝe haue graunted a guerdon of grete apryse If that thei conuicte me; to me graunte ye noon: Wherfore me thenketh al wrong haue ȝe goon.
"But wolde ye graunte now to my guerdon? That, if I spede and conuicte hem alle on rowe, That ye shal leue 30wre maumentrye ful soon, And my lord Ihesu as for 30ure god knowe, Than wolde I seye with woordis make and lowe That ye were ige, iuste man) and truwe." he'll take Jesus as his God.

With these woordis the emperor chaunged hewe.

he seyde on-to hir wyth ful stoute countenaunce:

"What hast ou to doo of oure reward now? Defende thi feith with al the circumstaunce That ou can thenke, it shal be litel [now].

lete be, damysele, make it not soo tough!

Entermete the where thou hast too doone; If ou hane witte it [wil] be seene [ful] soone."

Tho spak the mayde on-to the clerkes alle:

"Sith 3e be gadered now in to this place Vp-on me oonly for to crye and calle,

With 30ure argumentis to loke if ye may chace My witte, my meende fro that newe purchase Whiche I haue wonne, I mene fro cristen feyth, lete see what ony of yow to me seyth!"

Tho spak a philosophre of ful grete age,

An honourable man, Amphos of Athene:

"We are come," he seith, "at the emperouris wage ffor a mayden, he wrote, of yeeris eytene:

That same is 3e, pleynly as I wene.

But wherfore we come, as yet we knowe now;

Of that mater the answere lith in 30w. she must state her case.

"Sith ye be causere thanne of this affray,

Sey ye 30ure groundes, and we shal puruay Answeris ther-too. or we goo [hens] this day,

We caste us sekry newely you to conuay

he'll take Jesus as his God.
On-to that feth whiche 3e dede reneye
Be wykked counsail. therfore first shal yee
Speke in this mater, and than answere wee.”

The mayde stood up, and wyth ful good chere
She crossed hir hed, hir mowth and hir brest;
Thanne spak she to hem right as 3e shal here:
“In me it lith at the begynnyng of this fest
To pronunce first, though pat I be lest
And moost onwurthy, but oure lord Ihesu,
Blissed be he syth tyme that I hym knew.

"I haue lefte alle mynw auctouris olde,
I fond noo frute in hem but eloquens;
My bookis ben goo, 3ouenw or ellis solde.
ffarweel, Aristotil ! for ful grete expens
Made my fadyr and had ful grete diligens
To lerne1 me thi2 sotyl bookys alle 1 r. lernen? 2 MS. the
Of dyuers names as thou dede hem calle.

"Of omere eke haue I take my leue,
With his faire termes in vers and eke in prose—
fful erly sat I and eke ful late at eue
To lerne the texte and to lerne the glose;
I haue chose better, truly, I not suppose
But wote ful weir. farweel eke, ouyde!
Thou loued ful weir blynde Venus and Cupide.

"I haue take leue of esculape and Galiene
And of alle her preuy sergyng of nature—
I haue a lesson) moche truere to sustene
And more directe to knowe1 creature. 1 r. knowen

3e plato bookis eke, I you ensure,
We haue doo now, we shal neuere more meete;
Ne hym philistion, bothe philosophre and poete.

1318 breeste 1320 lyghte 1321 pronownns. leest 1324 hafe.
my 1326 be 1329 pi 1340 meche trewere . susteyne
Katharine declares her Belief in Christ.

"Be-helde ye, maistres, alle these mennes werkes haue I stodyed and lerned ful besyly;
Thei were red me of ful solil clerkes,
There lyue noon better at this day, hardly:
And in these bookes noon other thyng fond I
But vanyte or thyng that shal not leste,
And euere me thoughte that swiche lernyng was beste

"That treeteth of thyng whiche shal euere endure. Swiche thyng lerne I now, turned to crist Ihesu;
I lerne how god is lord of creature, I
I leerne hough he the heuene white and blew,
The water, the fyer, the erthe, eer pat it grew,
Made al of nought—this is now my lernyng. I
I lerne also that he a childe ful ying

"Was bore in erthe of Mary, and she a mayde, Grew to manhod, to thretty wynter and thre, And thanne wilfully, as the prophetes sayde, for synne of man heyng vp-on a tree;
Many myracles in erthe tho dede hee
Whil he wente here—this I 3ow ensure.
Be dynuers werkys knowe was sondry nature:

"That he was god, he shewed be werkes grete, for alle the elementis obeyed his commaundement;
That he was man, ful esy is to trete:
Thei sey and felte hym that with hym were present. I
telle you pleynly [now] al my[n] entent,
This is my scole, pis is my philosophie,
This is pe seyens I hope shal neuere lye;

"This is my feyth, this is my victorie.
What-euere men sey, a god muste we haue, Aboue alle men that euere regned erthely
Most souereyn lord, whos power may al saue.
Katharine calls the Philosophers blind. [MS. Arundel.

looke on your goddis how þei tumble and wane 1377
Right whan men swepe hem—so litil der myght! 1 al. ye
Wype awey pat blyndenesse whiche he killed your sight!

"ffor crist seyde soo, whan  he þe hopul saw : 1380
'Thei that see,' he seyth, 'shul be ful unde,
And þei þat neure of my vertu knew
fful truly wil þei ha me1 in her mynde;
But pulle we the frute oute of the ryce,
To tell you platly what þis sentens is
The seeynge men be-tokene 3ow, I-wi.

"ffor 3e can see alle thynge þat to more
Perteyneth, be craft whiche ye of boote haue:
But 3oure saluacion, that I you ensure
Considere þe nought, ne how þe may tane.
Yowre blasynge sciens maketh you to more
That endeles truthe can þe neure-mo fynde;
This same errour is þat maketh yow unde.

"But in his name whom I now rene,
I shal be strong alle materis to concle;
There shal no man haue myght me trowers,
Though 3e brynge a grettere multitu 1 Ms. gyse, on eras.
he can make wittis that be nou ful dul nd rude,
To shyne wyth scyens on the freshe [w]yse,1
My lord ihesu, and foole ofte maketh wyse." 1400

Cam. 21m.

Whan this mayde1 of this fair processe 1 r. mayden
had made an ende, there stavep tho a man
Of fers corage, though1 it were wode— 1 Ar. 20 os bowe
Maister astenes, soo thei called hymman
ffor very anger of colour was he want
with cryenge voys he fillid tho the grace,
Thus spak he than: "allas, what is here grace? 1407

1377 who . tuæhyl. wæfe 1379 3e in of awen . hyllyd 1380
sew 1381 schall. ful om. 1383 hafe m 1388 hafe 1389 sana-
cyon 1390 who . safe 1391 make . ra 1398 be 1399 wyse
1400 he make 1402 a hende
Ye of one, lorde and cites[es]ines alle, 1408

3e blood ry, ye men of nobelnesse,
What caus shul men hane, you to calle
Wysemen dued with sobynesse?

If wysdame were wyth 3ow, than wolde I gesse 1412

3e shulde to suffren pis cristen foolk1 here
Repreeue ou goddis with swiche veniable manere. 1414

"ffor weere called be oure emperour,
ffader and spere ful gracuous of this lond,
To conuict the seyde, here a newe errorr.
Whiche is at newe, 3e may weel vndistond;
Many of he hau I brent with brond
Of these crier, right for this entent,
That thei eel feith, we calle delirament. 1421

"Oure godis may seyn that we been on-keende, 1422
ffor alle the nefsetes that thei to vs sende
We to suffrere 3ongthe1 of womain[k]eende 2 1 Ar. zynkith 2 corr.: leende
Thus openly rist for to commend
And al his tron with colouris to defende,
Oure goddis ce deueles for to calle—
This suffre waund that is weirst of alle. 1428

"Wherfore sir kyng, be war of hir offens, 1429
Suffre no[w]1 his lady [no] lengere [for] to speke; 1 MS. no2
These lewde folkis that listen with grete silens,
With apparen resons she shal soone 1-cheke,
That fro her feth she shal soone hem breke—
Thei come neure hom, though we wolde hem drawe.
To suffre swich prechouris it is agayn oure lawe. 1435

"We cam nw heder to heere som nouelte, 1436
And she be-gyneth with Ihesu of Nazareth!
Cryst thei calleynym, and prophete of galyle,
She calleth hy lord of wynd and of breth,
Of erthe, of warr, of lond[es] and of heth. 1440
Astenes and Katharine argue. [MS. Arundel.

**Bk. IV. Ch. 21.**

This olde errour knowe we wel I-nough, I haue my-selue conuicted many of yow,

"Of [3]oure secte I mene. how may 3e for shame Reherse of Ihesu that grete doublenesse? Some menw seyn that he had a dame Whiche was a mayde, in very soothfastnesse, After the tyme that she had suffred distresse Of childe-birthe—this knowe alle menw a lye, This leude doctryne is not worth a flye.

"Ye magnyfie hym for this cause also: 3e seye he roos fro deeth to lyue ageyn). But of his discyples in sekernesse weere there too Whiche wente to the graue, as I herde Iues seynw:
Thei stoole the body ful preuyly in a reynw, And thanne seyde thei, her maister was I-goo Be very myracle, and thus seyde many moo."

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**Bk. IV. Ch. 22.**

**Ca**m. 22m.

O N-to these wordes, on-to this blaspheyme She1 answerde, pe mayde, with moost goodly chere, She seyde thus: "at my lord of heuene Took I be-gynnynge1 of myn) conflicte heere: A makere is there withouten ony dwere Ouere al thys world, whiche was er2 it be-gan). ffur, as I haue proued, Iubiter was but a man), Than thei were menw and took her begynnynge, Than muste we fether procede, I-wis, To seeke hym whiche be-forn this pinge Was euere in heuene eternal1 regnynge. This same is god of whom now I preche, Ageyn alle synnes moost souereyn) noted leche;
"Spryng of al þ þinge þat euere be-gynnyng hadde 1471
Soo is he called; in whom alle þing is eke,
Of whom al þ good þing, and no thyng badde,
Procedeth, truly,¹ bothe be day and be weke,
Be whom alle creaturis, be þei wylde or meke,
Are conserved—at hym thus I began; 1475
But if I dede, I were no wys woman.
"Make no comparyson be-twyx þour god and myn! 1477
for my god hath made¹ al þinge of nought, ¹ h. m. on eras.
Eke your goddis arw not soo goode as swyn—
Thei can wol de-gunter[w] hem eyleth ought.
As fer as ye in this mater haue I sought,
I fond noo truthe: therfore fro þou I fledde;
In truer weyes ful seker am I lede."
This man was tho of these resons grete
Soo troubled, he qwok be-twixe ire and drede.
lete other men now in this mater trete,
for he hath doon, he hath sowe his seede—
A seker help whan ther cometh grete neede!
But god wulde hau[e] hym turned in this manere—
his merueilous menes shul we neuere lere.

Another clerk stood vp tho in haste,
"Alle yowre wordis haue ye not spent in waste,
I vndirstonde ful weel þowe grete eloquens.
Ageynoure goddis þe maken þis defens:
Ye sey, her ymages whiche we worship herere
May nouþ feele ne haue noonþ powereere.
"This wote I weel, thei benþ but figures,
Representynge other-maner thyng,
Liche to these fayre riche sepultures

¹ að

Katharine's God is the first cause and
the preserver of all creatures.

No heathen god can be compared to Him.

Astenes is silenst and angry.

Another Philosopher

acknowledges that the Images of his Gods
only represent

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1474 newly 1479 nowte 1480 are 1481 not gruntyn. ayleth owte 1482 sowte 1483 flede 1484 trewer. lede 1485 resones 1493 mayde 1495 undyrstand 1496 make 1498 not. hafe. no 1499 be
Whiche be-tokene in her representyng
That there is beryed duke or ellis kyng— 1503
Soo arn these [ymages] tooknes of goddis oure. 1 MS. thyngis 1505
To whom we 3eue with herte grete honore, 1506

"Not for her cause, but for significacion) 1506
Of the worthy whom thei represent.
Therfore I answere to 3oure replicacion,
Seruynge somewhat now 3oure entent:
Thei made hem, neuere otherwyse ment
To sette hem up, but for this cause oonly,
That to hyere deuocion) men shuld goo therby.” 1512

Thanne seyde the mayden: “I wold 3e shulde now shewe
of alle these goddis whiche pat wurthiest bee. 1514
ffor as thei stonde in 3oure temple on rewe,
I can perceyuen) in hem noo dyuynyte 1516
More in oon) than other. 1 1517
Whil that he leued was a fals traytour,
homycide cruell, debater and robbour.

Of hir condicion) onstable, and ful nyce— 1518
There myght no maâ wyth hir no while abyde;
hir owne children) kylled she be hir syde.
Iubiter was gelt of his fadir saturne eke,
Banished his lond, his herbergh gan he seke.

"his wyf was woman) ny of the same vice,
Vengeable, dispitous, a 1 chidere euery tyde, 1 1520
Of hir condicion) onstable, and ful nyce—
These arn) the dedes of youre goddis, loo!
how may 3oure lawe eternally thus stonde

Whan) it is biled on soo brethel bonde?) 1531

1503 byryed 1504 are. ymages 1513 no new chapt. mayde
1515 stande. o rewe 1516 perceyne 1517 in an om. parde 1518
lyued 1520 a woman) pat 1521 a om. 1526 Banichide . her-
borow 1527 systere 1529 are 1530 who 1531 bylyd . brythyll
Katharine denounces Venus, Apollo, &c.

Pluto was rauiyshere of maydenes ful violent,
Venus was lecherous and also vynolent,

"Vulcane was cruel and yet was he cokhold—
how shulde swiche personys to ony godhed proue?
Some arn 3onge, some of hem arv old.
Cupyde encreseth in men that onclene loue—
These grete velanyes can 3e neuere shoue.1
Of wytychcraft noted was 3oure god Mercurie,
Maister of charmes and of swiche so[r]cerye.

"Youre god appollo, whan he was drunken of wyn,
Thanne wulde he iangel in maner of prophecie,
ful sotil lesyngis wolde he tho dyuyne
To hem that knewe not his tretcherye,
Somtyme soothsawed, somtyme dede he lye.
These are 3oure goddys wiche pat ye honoure!
Alle to vices set was her labour.

"3oure offerynges eke, thei be abhomynable:
To some goddes offre 3e swynnes dunge;
There cometh no mete be-fore you at the table
Til 3our god hath awey the tunge.
If al 3oure harlotrye thus openly were I-runge,
It wolde shame 30w. therefore 3e pat ben wyse,
file this foly, drede the hye lustise!"

Tho stood the man vrayed as oute of mynde,
he coude n3t speke to hir oon woord moo.
Oure blissed lord his herte gan tho bynde
On-to his seruyse—therfore lette hym goo,
Sitte and reste as for that tyme with wo!
Thus shul thei stynte whan god wil sey pees;
Of alle wysdam he can1 soone relees.2

1534 Vulcane 1535 who 1536 are 1538 vylonyes . neuyr fro hem
1541 drunk 1542 wold . iangyll 1544 tresceyre 1549
offyr . swynys 1550 comth 1553 be 1556 o 1561 can . make relees.

Bk. IV. Ch.24.
A third Philosopher explains

Another clerk thought deppere to procede,
he stood vp tho, and this was his sentens:

"Of oure goddis 3e shewe the shameful dede,
No-thyng speke 3e of her good prouydens.
We haue in this mater ful mysty intelligens,
Whiche may no3t be comon3 to every man;"
But to you, lady, soo now as I can,

"Wil I pat comon, right for this entent,
Be-couse youre-selue of wit sotil bee,
And for these lordes eke pat be present—
These same motiues at this tyme meue."
for I wil telle now the moste preuy secrete
Whiche pat we have in oure philosophie
Touchynge the goddis and her progenye.

That Saturn is Timo,

"Saturne, pe firste whom ye soo dispreue,
hym take we for tyme, be-couse he is oold,
And tyme, [parde], after oure beleue
As for a god amongis us is hoolde.

Jupiter, Fire,
Jubiter the kyng, as the truthe is toolde,
he is take for fyre, and [Iuno] eke, his wyf,
She is take for eyr that vs 3eueth lyf.

Juno, Air.

These Gods are an Allegory
"Thus are oure goddis in maner of Allegorye,
Resemble to natures whiche that be eterne.
Than is oure feyth grounded on noo lye,
But on swhiche thyng whiche is sempiterne.
Myn owne lady, ye soughte no3t weel this herne,
When 3e blasphemed oure goddis alle on rowe.
I telle you this; I wolde alle men it knowe."

The lady answerde with sad avisement,
She sayde she knewe his circumlocucyon,

1562 pouth 1566 hafe 1567 not. comyne 1569 comowne 1572 meue 1578 parde 1579 now is 1581 the om. and Iuno. wyffie 1582 lyffe 1587 sotw not 1588 o rowe 1590 no new chapt.
The kynge of Thebes a book had his sent
In whiche she fonde swiche exposicion;
But she halted it now but for abysyon.
Yet these reasons whiche the man had shewed,
Be very reasons she will prove him lewed.

ffor at this tale whiche this man had told
Gladdyng the emperour, tremelyng euene for ioye,
To speke than he waxe ful bold;
"Clerke," he sayde, "saturne kepee the fro ioye!
I troste this lady wil now bere hir more coye.
What sey 3e, mayde? where is 3oure answere?
If 3e can ought, lete us now it lere!"

The mayde seyde tho on-to that maister soone:
"3oure shameful doctrine wolde 3e ful fayn hyde
With figures and colouris, as 3e are wont to doone;
But 3e muste leyn these exposicions asyde.

Are not these planetes knownen wonder wyde?
May we not seen hem whan thei shyne soo clere?
The sonne, the mone, whiche shyne on vs here,
"This wote we wel that these been noo men.
Why are thei grauen thus of stone and of tree?
This errour is ful esy for to keepe
That men are thei nozt, ne neuere-[more] shal bee.
In these fyguris thanne ful foule erre 3ee;
Ye worshipped the shadwe and leue the substauns,
here is in sow a ful grete varauns.

"Eke the planetes whiche shyne thus aboue,
Though thei shul stonden euere and be eterne,
Yet can 3e not with 3oure bookys prove
That pei haue euere be-fore be sempiterne.

If philosophie were looked in his preuy herne,

The kynge of Thebes a book had his sent
In whiche she fonde swiche exposicion;
But she halted it now but for abysyon.
Yet these reasons whiche the man had shewed,
Be very reasons she will prove him lewed.

ffor at this tale whiche this man had told
Gladdyng the emperour, tremelyng euene for ioye,
To speke than he waxe ful bold;
"Clerke," he sayde, "saturne kepee the fro ioye!
I troste this lady wil now bere hir more coye.
What sey 3e, mayde? where is 3oure answere?
If 3e can ought, lete us now it lere!"

The mayde seyde tho on-to that maister soone:
"3oure shameful doctrine wolde 3e ful fayn hyde
With figures and colouris, as 3e are wont to doone;
But 3e muste leyn these exposicions asyde.

Are not these planetes knownen wonder wyde?
May we not seen hem whan thei shyne soo clere?
The sonne, the mone, whiche shyne on vs here,
"This wote we wel that these been noo men.
Why are thei grauen thus of stone and of tree?
This errour is ful esy for to keepe
That men are thei nozt, ne neuere-[more] shal bee.
In these fyguris thanne ful foule erre 3ee;
Ye worshipped the shadwe and leue the substauns,
here is in sow a ful grete varauns.

"Eke the planetes whiche shyne thus aboue,
Though thei shul stonden euere and be eterne,
Yet can 3e not with 3oure bookys prove
That pei haue euere be-fore be sempiterne.

If philosophie were looked in his preuy herne,
Ye shulde fynde þere þat planetis alle ben made.

What wil 3e ferthere in this mater wade?

"If thei be made, thanþ and þei creatures,
And he that made hem, [he] is god allone.
Leþ hem in water, alle youre mysty figures,
Sfor nost art þei, neither þe stok ne the stoone.

On-to that hye god loke 3e make your moone,
Prey hym to sende youþ of errour repentauns!
Thanne haue 3e of treuthe the very assurauns."

---

The philosophers merueyled of this answere,

Of hir wit and of hir eloquens;
Thei that now in presens art there
Herde neuere be-fore swiche-maner sentens.
She canþ alle thyng of very experiens.

A maister stod vp and spak tho to hem alle:
"I wolde a supposed," he seyd, "þat the heuene shuld falle,
Rather than woman swiche sciens shulde attame.
Leþe vs leue, felawes, now oure olde scole,
Yeue attendauns at þis tyme to this dame!
Sfor in þis word1 in cunnynge stant she soole.
Alle oure lernynge wil turne vs to doole
But if we folwe, as meche as we may,
To lerne the trewe þe whiche shal lastenþ ay.

"Therfore leþe vs lerne now of þis mayde
What þat god is whiche made thus alle þing.
With this mater haue I ben ofte dismayde,
Sfor I coude neuere with natu[r]al arguyng
Diuyné so ferre, and euere oure stodyeng
Hath ben therto ful directe, as me semeth.
I wil beleue now as þis lady demeth."

---

1 = Rawl. 25m.
Thus is consented now alle pe companye; 1653
Thei wil lere of hir, pei sey plat and pleyn, 1657
ffor it is above al her phylosophie,
What lord he is pat made the wynde and reyn. 1659
That there is swiche one, can thei weel [I-seyn],
But what he is, or what is his name,
This desire thei to lerne now of this dame. 1660

The mayde eke was as glad as thei,
To enforme hem in this same materie;
On-to these men ful sadly gan she sey:
"Sith that ye take the forname now of scolere,
Ye arr the rediere these mysteries for to lere.
But we wil leue this godhed for a tyme,
And of the manhood a while wil we ryne. "

"Ye shal knowe first, pat oo god is in heuene, 1664
Distynct in persones, as we beleue,1 thre,
ffadir and sone and holygoost ful euene:
These same persones oonly oo god [be].1 1666
Oure auctouris seyn that if god had bee
Oonly oo persone, than shulde not his hooly blys
Be comound to other soo parfytyly as it is,

"ffor creature noon myght receyue [no]1 swiche; 1670
Therfore he ordeyned be his eterne counsayle2
That thre persones in myght and nature lich
In oo godhed—to vs ful gret meruayle—
Shuld be con[fere]dered1 to mannes gret avayle, 1674
And iche of other his substauns shulde thus take,
Noon lesse, noon more—thus oure feith we make

"Of [be] thre persones the secunde, whiche is the sone,
Cam doun to erthe, here he took [mankynde],1
ffor man had lost al pat euere was done 1 MS. corr.: mannes keende
When he [to]2 god was falle [so vnkynde]3 2 MS. fro
3 MS. to the feende

1657 I-seyn 1664 are 1666 wyll we 1670 be 1671 sey 1674
no sweche 1678 confederyd 1679 echc 1681 pe thre. qweche.
sune 1682 orde. mankynde 1684 to god . fall so vnkynde
How can one Being be God and Man? [MS. Arundel.]

Br. IV. Ch. 28.

he brak þe precepte with whiche he gan hem bynde
A-mongis the trees in the place of delice,
Whiche þat we clepe in bookis paradise. 1

Christ came to unite God and man.

"And for there was no man able in erthe ther-too
To make vnyte be-twix god and man),
This was the cause that þat lord dede soo.
he light to erthe and in a ȝong woman),
A clene mayde[n], flesh and blood he nam);
There-in he deyd to sleeoure synnes alle.
This is the god on whom we cristen calle.”

1687

1688

1692 To make vnyte be-twix god and man),
This was the cause that þat lord dede soo.

1694

Cam. 28m.1

The maister princypal, whiche the woordys hadde
ffor hem alle at that same day and tyme,
Of hir doctryne was ful Ioyeful and gladde;
ffor god had poynted in hym a newe pryme,
Our lord ihesu had purged hym of his cryme,
Made hym disposed to his conuersion.
But he merueyleth soore of this informacion).

asks how the

he seyde to the lady in ful faire manere :
"Oo thyng there is heere in youre techyling
Whiche I can noȝt conceyue it ȝet ful clere :
ffor god and man in her coupelyng
Been ful diuers, and ȝet sey ȝe this thyng
That bothè natures ben ioyned in oo persone ;
There was neuere swiche but if it be he allone.

ffor if he be god, than muste he be eterne ;
If he be man, þan is he corruptible.
[A]1 nature [or]2 persone which is sempiterne,
To sey of it that it is passyble,
Semeth to me a ful gret insolible.
This is the mocyon), lady, ȝe muste declare,
ffor in þis mater oure wittis been) ful bare.”

1695

1696

1699

1701

1706

1708

1709

1713

1715

1685 bynde 1692 maydyne. of flesche 1693 deyd 1698 hath
1701 meruelyth 1706 be 1707 be 1711 A n. or p. 1715 be. but
Thus to this mocyon answerde tho pe mayde:
"Ye muste conceyue," she seyde, "in 3oure mynde
That these too natures in oure lord ihesu were layde
And coupled to-geder ageyn vsed kynde.
Thus we of hym in solenne bookis fynde;
But the very proue of his werkis grete
Is right I-now this mater for to trete.

"It fro he pat reysed Lazarus fro the greue
Where he had loyn foure dayes euene,
he that petir in the see dede saue
And walked there as men doon on a grene,
he pat commaunded the wynd pat was soo kene
That it shulde cese and blowe noo more pat tyde,
he pat so merueleysly on-to heuene gan glyde

"Body and al: he was more pan man,
for be his godhed wroughte he this meruayles.
Moche more ping now reherce I can,
But I passe ouere, 3euyenge to 3our assayles
Tyme and space. I prey god pat 3our entrayles
he endewe with grace, that 3e may knowe the truthe—
Of 3our damnacyon haue I ful grete ruthe.

"But alle these werkes whiche were soo grete
Shewe be reson that more than man was hec.
When he the Iewes mette right in pe streete,
There shewd he thanne his diuynyte:
Thei durste no3t looke, but fel dow at his kne.
There myghte noo creature be reson doo these werkys,
But he were god—thus proue oure clerkys.

"And that he ete his mete, slope and wente,
Spak and drank, rested, and wery was eke,
This serueth ful pleynly to youre argument

1716 no new chapter 1722 enow 1723 lazare 1724 loy fourti (!)
1726 do 1728 he 1730 a man 1731 wrowt. þese 1732 meche
1734 pase 1735 treuth 1736 reuth 1741 not
Of Christ's two Natures, God and Man. [MS. Arundel.]

In whiche ye gan ful sotylly for to seeke. 1748

30wre answere haue 3e, if it may 3ow leke: 1750

That these too natures whiche in hym were,

Duers werkyngis had, whil he was heere.

"Yet of [3]oure auctoris may we take witnesse. 1751

Sibille seyde merueylously in pis matere:

That holy god, she seyde, euere be in besse

Whiche shal1 be hanged liche a thief heere

Right on a tree, and after leyd on beere.

What wil 3e more? what shuld I to 3ou say?

On-to this auctrix 3e may neuere seye nay.

"ffor as an auctour a[d]mitted in 3oure lawe 1758

Is she recyued, and pleyntly to oure feyth

Bereth she wytnesse in hir mysty sawe,

ffor these too natures in oure lord she leyth:

God, he his fulblyssed, as she seyth,

And manhod 1 it is that heynge vp-on the tree. 1 MS. manhode

Oute of 3owre lawe cometh this auctoryte." 1764

Another Philosopher

A

Nother maister, euene ful of eloquens,

Of curtesye eke, and a ful seemly man,

Spak to this lady with ful grete reuereus;

he seyde hir [wytt]1 be-fore her wyttys ran

Soo grete a paas it can not be ouer-tan; 1 MS. woords

But 3et he preyed hir that he myght seye, 1 r. hir? 2 r. sche?

In his1 arguyng ful naturally he 2 took the weye. 1771

"ffor nature," he seyde, "be swiche influens

Was soo confirmed that it myght not faile;

Euer thyng therfore that maketh resistens

Ageyn nature, ful soone wil it quayle;

With-oute nature may no thyng avayle." 1776

1751 30ur 1754 schallbe hankyd leche 1758 admittede 1762

is . byssyd 1763 hyng 1768 wytt inst. of woords 1776 wyth-

outyn
Wherfore he wolde, whiche thyng as she shal preche,
Be natural resons hir thyngis shulde she teche. 1778

"ffor hard it is to constreyne a mannes wil
To trowe a ping whiche he can wol not prowe.
ho shall beleue good thyngis or ellis il,\(^1\)
That same beleue muste come of very loute
And very trosst whiche is on-to his be-houe."\(^1\) 1782
Therfore this man\(\) desyreth that naturally
hir conclusiouns she prove now openly. 1785

**Cam. 31m.**

She seyde, she wolde with good entent
Soo as hir wit\(^1\) wode serue hir for pis tyme, \(^1\) MS. wit
And soo as god of his grace hath sent
On-to hir knowleche at pat day to dyuyne,
fful fayn wulde she this mayster to enclyne—
ffor she to crist cast hir hym to drawe,
he shal no more trosst now on is lawe. 1792

This same exaumple putte she to hym tho,
Of body and soule whiche we bere aboute,
how thei ar\(\)\(^1\) Ioyned in on \(\)pus, these too, 1793
And oon is hyd, the other is seen\(\) with-oute.
She seyde, "to alle men it is ful grete dowte
how pat the soule whiche pat [m]euer is
Cam to the body, whan he cam fro blys;

"What weye he cam, or ellis in what hour
Whan\(\) to the body he cam it for to queke;
It is but foly to spende ony labour
Swiche preu thyngis for to serce and seeke.
3e may leue these thyngis,\(^1\) if ye lecke, \(^1\) r. this thyng
That soule and body ar\(\)\(^1\) Ioyned now in-feere
In what persone pat 3e see walke\(\) here; 1806

1778 resonis 1781 ping 1783 houe inst. of behone 1786 no
new chart. 1787 wit 1790 wold she now. to om. 1792 his
1794 abouthe 1795 who. are 1796 his hyd. wyth-outhe 1797
douthe 1798 who. meuer 1802 oure l. 1804 pis ping\(\)e. like
1805 are 1806 walke
The Effect of Katharine's Arguments. [MS. Arundel.]

"And if ye liste not to be-leue this thyng, Ye may leue—but 3e shal it neuer I-knowe, The maner or tyme of [pis] preuy werkyng, Youre scole therto is 3et over-lowe.
Ye may weel boaste of your connynge and blowe, But 3e shal faile whanne 3e come to the poynct; Oure lord [god] hath hyd fro yow that ioynt.
"Thanne, sith 3e may be no natural wieye haue the knowleche of these creatures heere, how shulde we of 3ow now þan seye That 3e shulde knowe þing aboue ful cler e?
how shulde 3e knowe þe lord þat hath powere Oure alle thyng? how shulde ye to hym gesse, Whanne þat 3e may not knowe moche þing lesse?"

Cam. 32m. 1

Whanne this answere was youe thus to þis man, Eche man be-syde þat stood tho aboute ful merueylously chaunge thei be-gan. 
for thei þat cristent were, with-oute[n] doute, Whiche to the maumentis before-tyme dede loute, Now wayle þei soore with ful grete repentauns,
Demyng hem-self ful worthi grete penauns; 
Thei haue remembred her god moost of myght,
And where that a woman precheth him constantly, There thei forsake hym; "this thyng goth not right,
That þe frelere kynde shal soo stab[y]ly
Confesse oure feyth, where þat more myghty 
helde her peas and dar speke ryght nought"
Of the cristen this was bothe cry and thought. 
The other syde, tho that paynemes were, 
Thei sey hir resons and hir grete euydens
Whicho styoned the clerkis alle tho ben there;

The Christians who've bowed to idols, repent and lament
at Katharine's last answer.
The Pagans see their Philosophers silenst.

1807 1810 1813 1816 1817 1821 1825 1829 1832 1835
1822 1824 1826 1828 1811 1814 1818 1820 1823 1831 1834
1831 1835 1820 1823 1825 1827 1829 1832 1833 1836 1838 1839
1837 1839 1839 1839 1839 1839 1839 1839 1839 1839 1839 1839
This putte pe puple in conceytes [ful] suspens.
ffor al her labour and al her grete expens
ffor thys ping her reward shal be woo.
Grete murmur was there, and some be-gunne to goo. 1841

Ouer al this pe empeour he his now wood,
On-to the clerkis with ful angry face
he cried, "be armes, bones, and be blood,
It was a shame and a soory grace
That soo fele clerkis gadered in a place
Shulde be astoynded sodeynly of a mayde;" 1 MS. cowardis for being put down by Katharine.
"Coward1 churles!" right thus to hem he seyde,

"Pluk vp 3oure hertw, lete no3t oure lawe thus falle,
lete not oure goddys suffre thus this wrong!
But if 3e doo, the moost part of yow shalle
Er longe tyme be the nekke shul be hong.
Speke, men, for shame! the tyme is not long,
It paseth faste and we doo no note;
Me thenketh ye stoonde euene as men that dote."

Tho stood up with a newe motyf
A fresh' clerk, mayster appollymas—
Soo aferd was he neuere in al his lycf
Of no mater ne of no diuers cas
Soo as of this mater now he fesed was;
But thus seyde he pan softly to the mayde:
"In 3oure declaryng, lady, me thought 3e sayde
"Too sundry thyngis, if we considere weel;
Contradiccyon) ful soone in hem shal be founde.
Youre lord ihesu, whiche is knowe ful weel,
As 3e sey he made this world soo rounde,
Adam and Eve he foormed fro the grounde,
And al other thyng whyche that hath substauns
It was made, 3e sey, be his ordynauns.

1838 ful suspens 1846 soo om. 1818 coward 1849 not 1854
passith 1855 stand 1857 apollinas 1868 haue
"Ageyn\(\) you now thus I wil replie,
Prouynge on-treuthes in youre marred feth.
I haue made rek[\(\e\)]nyge, whiche may not lye,
A-mongis our storyes, what\(^1\) ony man\(\) seyth: \(^1\) r. what so?
The berthe of ihesu ful truly oobk leyth,
ffor he was bore\(^1\) vndir octauynane
At lytel bethleem in a l[\(\ewde\)]\(^1\) lane;
\(^1\) MS. lowe

It is not yet fully\(^1\) thre hundret seere
Sith \(\hat{p}at\) 3oure ihesu of his modyr was\(^2\) bore.
how dar 3e thanne in swiche presens here
Afferme of thyng \(\hat{p}at\) was soo longe before, \(^2\) al. was of his modyr
That he this [\(\worlde\)] shulde make or restore?
how myghte he make thyng whyche thowsend\(\hat{\i}\)s fyue
had her duraeyoon\(\er\) than\(^1\) he took lyue?
\(^1\) al. that

This is my motyf, an\(^1\) answere I desyre
In pleyn langage with-oute distynctyon.
This symple puple haue 3e set on fyre
Wyth youre crafty circumlocucyon.
Answere in short to this conclusyon,
Than\(\) shal I sey that 3e be \(\hat{p}at\) mayde
Swiche another no man\(\) hath assaye."

Thus spak the lady on-to the clerk ageyn\(\):
"Alle 3oure groundes, sere, in youre arguyng
haue take oo partye and, shortly for to seyn\(\),
lefte the other; wherfore the conclusyng
ffayyleth ful foule now in 3our rekkenyng.
his manhod counte 3e, and his birthe tempora\(\H\),
And not that birthe which is eterna\(\H\).

ffor this temporal birthe, as 3e seyde late,
Was now before us not many 3eeeers goo—

1870

1871 marret\(\e\)e 1873 stores 1875 borne 1876 bethlem, \(\lewde\) lane 1877 fully 3ete 1878 was of his m. 1879 who 1881 his worlde 1882 who, thousand\(\i\)s 1883 er \(\hat{p}at\) 1884 an 1888 a folio
is missing in the MS. to v. 1963.
As to comparison of the largere date
It may be counted but for a 3eer or too.
But of this mater the mistery wil I on-doo,
for of this same haue 3e grete meryauH,
As me semeth right be 3oure assayH.

"At the gynnynge first shul 3e vndirstande,
That god eternally hath euere oare ihesu bee;
Makere and shapere of aH thyng pat is leuande,
Thus is he called, and thus beleue we.
But now in 1 late dayes of his charite
he took ore keende to ore redempcyon,
In whyche keende he suffred his 1 passyon. 1 at. om.

"ffor the manhod was not able to doo this thyng,
And the godhed myght not suffre swiche disese;
Wherfore of these too he made a couplenyng,
The faderes offens thus for to plese, 1 r. pese?
The deuules power thus for to fese.
In godhed and manhed he took this batayH,
ffor manhed allone myght not avayH.

"Thus, for his godhed hath be eternally,
Therfore sey we that he made al thynge
Thurgh power of the same, and eke pat body
Whiche was conceyued of a mayde[n] yinge;
That same body on the crosse hyng,
That same body at bethleem was bore—
ffor the godhed hath be eternally before."

Whan she had sayde this glorious vers,
The man stood stoyned and marred in meende;
Noon of hir woordes coude he reuers,
Thei passed of his lernyng al the keende;
Resons ageyn hir coude he noon fynde,
But thus seyde he tho openly with cry:
"As 3e beleue, lady, soo beleue I."
Katharine answers a fresh Objector. [MS. Arundel.

**Bk. IV. Ch.35.**

Another Philosopher asks why

A Nother mayster made hir thys motyf:

"3e preche of crist," he seith, "and of his dede,
how he for man thus freely lost his lyf
for to brynge hym to pat heuenely mede;
his deth, 3e sey, awey tho gan lede
Alle-maner synne, the power eke of helle.
With his deth that lord gan than felle.

"Might not pat lord with his real power
A maistred the deuel and putte hym soo to flyght?
Might he not a sente an aungel or a massager?
What was the cause that he hym-self wolde fight,
Suffre swiche passyon and lese soo his right?
If he was myghty, whi suffred he that wrong?
Answere my tale, for it is no3t long.

"If he hym-selfe myght not redresse this thyng,
Than was it foly to take[n] it on hande;
And if he were, as 3e seye, soo myghty a kyng,
There myght no powere pat ageyn hym stande.
Yowre prophete seyde that he with yr[n] wande
Alle his enemys shulde bothe bete and bynde.
In swiche sufrance me thenketh he was blynde."

**Ca. 35m.1**

**Bk. IV. Ch.36.**

Katharine answers,

"Your motyf, sir," seyde the noble queen,
"hath grete colour, but yet I voyde it thus,
A[s] I haue lerned in bookes that I haue seen3.
Oure lord crist, oure sauyour Iesus,
list for to feyten with the deuel for vs
And ouere-come hym in swiche keende as he took,
for the synne of Adam, if we wil look,

"Muste been redressed oonly be mankeende;
And be-cause ther were a-mongis men non able—
for in al erthe myght he than noon fynde"
Man soo clene, soo parfit, soo profytable 1965
As Adam) was whyl that he was stable
In blissed paradys er he dede offens,
Therefooure lord with his fleshly presens 1967

"Took pis iornay and delyed on [a] tree,
That, euene as synne in the tree was doo,
Right soo on the tree deth suffred hee.
It was conuenyent he shulde fytte soo :
In treed was ioye bre, and in the tree woó; 1972
Woo be sathan), Ioye be oure lord Iheseu ;
Oute of the tree a blissed frute grew." 1974

There stood vp thanne with a [full] boold face 1975
A grete clerk, thei called Alfragan;
he thoughte to have worship in put place,
his apposayle right thus he be-gaue:
"Youre iheseu crist, he is bothe god and man, 1979
As se seye, lady. but ley that a-syde,
As for a space lete that mater abyde !

"Ye cristen putte euere in 3oure posycion) 1982
That there be noo moo goddis but oon;
But if youre owne booke come to reuolucion,
I trowe oo god shal not be founde there allom.
I rede in a cristen] prophete not longe a-gon—
I wot not yet veryly1 what se hym calle— 1 at. not veryly yet
Thus speketh he that se be goddis alle.

"Whom mente he heere in this pluralite 1989
But god, whiche se syngulere confesses?
Be-twyxe these too is noon n[cut]ralite.1 1 MS. naturalite
But, be thei more goddis or be thei lesse,
Youre owne bookis of hem bere wetenesse 1993
That many be there and moo than oon;
lese see what weye that 3e wil now goon!

"Ye putte to vs here a grete god of heuene
Whiche hath a sone, 3e soy hight Ithæu:
And in 3owre bookës fynde we ful euene
Of another god, bothe iuste and true,
Thei calle hym baal—I trowe 3e hym knewe;
Thre hundred prophetes on-to his seruyse
Were endued there, ful sad men and wise.

"How may 3e sey thanne pat god is but on?
hough may 3e for-barreoure oppynyond?
If pat 3oure god be regnande thus alon,
Why speke 3oure bookës of swiche duysyon?
Why may not Iubiter make his comiuncyon?
With Iuno, his wif, syth there been goddis fele?
Youre resons, lady, avayle not a rake-stele."

"That ourse scripture in his mysti speche
hath many fygures if thei ben asayde:
Oure lord god is somtyme called a leche,
Somtyme a lustyse and ful of wreche,
Somtyme a fadir al ful of loue;
Swhiche sondry predicates in hym wil proue

"The sondry effectes that in hym bee.
Wherfore I telle you, sir, if 3e wil here,—
Of oure feyth a ful grete verite
Ye may consyder now, and 3e wil lere:
Goddis are there noon, ne [neuer]-more were,
But on allone whiche made erthe and heuene,
hayl, reyn, wynd, thounder and leuene,
"And be nature he is god regnyng thus allone; But yet of his goodnesse he hath to hym chose Certeyn persones to dwelle in his woone: Tho calleth he goddis, as I suppose. This pat I seye now, is noo fals close, But folweth of the texte, if 3e take hed; ffor there that ye now on this wyse gan red "'I sey 3e be goddis,' there folweth thus and sones of hym that sytteth hyest.' This is a gret distyncyon, sir, amongis vs Of nature and adopcyon, whiche is the best. Adopcyon, we seye, is but as a gost, ffor he is chosen in right be fre with;
B[ut] natural regnynge hath an hyer skinH.1
"ffor who-so regneth naturally in ony place, he may not be putte oute but he haue wrong; And he pat chosen is, he cometh in be grace. Myn answere wil I br[egge]1 and make not longe; ffor2 catche now this concyte and in 3our wit it fonge That naturally god regneth al allone;
Whiche of his goodnesse hath called to his trone
"Certeyn folkys right of his good grace, Whiche goddis we calle be-cause thei haue blis. Thus are thei with hym euere and see his face, Regne there in Ioye whiche may neuere mys; There arn thei tretedy rght as children his. This is the entent of that auctortye.—
A-nother thyng ette allegge see
"Of baal the god1 and of his seruauntes alle; But noo-thyng to purpos is1 that 3e conclude. Oure scripture reherseth thei dede hym soo calle, Tho same prophets, of his simylitude.

2024 is he 2029 folowith 2036 chose in, rith 2037 But . a 2040 chosyn . contth 2041 bregge 2042 to om. 2049 arc 2052 pat god ; prophete om. 2053 is
The Pagan Philosophers are all converted. [MS. Arundel.]

Bk. IV. Ch.38.
and that they were damned for it.

Reede better þat book of the dyuynours rude,
for there shal 3e fynde that thei damned were
for heer fals beleue, alle þat were there.”

Bk. IV. Ch.39.

Alfragan confesses that Katharino

The maister avyseyd hym and than cried loude:
Thys mayde wil ouere-leede us, sirs, we are caught
In oure artes, be we neuer so proude;
A newe maistresse sekerly haue we laught,
Alle oure lernynge as now avayleth naught.

Therfore I sey, as for me, I 3eue it vp,
This lady hath drunken of an hyer cup,

“Of preuyere secretis¹ þan euere we coude fynde;
She passeth plato, she passeth philosophie,
She speketh of hym þat auctour is of kynde.
That she seyth, I wote wel is noo lye.

Wherfore of herte entierly thus I crye:
I can noo more, I wil turne to hyr feyth
And leue mynd olde, what¹ ony manð seyth.

“Ye shul doo soo eke be mynd consent.
flor oo god I knowleche and noon but hym alone—
Though I seyde nowht, euere haue I soo ment.

lete vs submytte vs therfore to hys trone!
I am convurted, I sey, for my persone,
I shal neuer berke ageynþ that deyte.
In this mater, sirs, what sey 3ee?”

Cam. 39m.1

¹ MS. Sm. = Rawl. 32m.

All the others do so too.

Thei cryed alle concoursly¹ with oo voys
That thei consentenþ to his conclusyonþ,
Oo god confesse thei whiche þei calle noys;
What he commaundeth, of nede it muste be doonþ.
But þet her conseytis wil thei vter soonþ
Of other thyngis longynge to this crede.—
To telle the rumour, I trowe it is noo nede,

2056 dyuynours 2060 seris. cant 2062 laut 2063 naut 2065
drunke. a. cupp 2066 secre 2068 autor 2070 enterly 2072
elde 2073 my 2079 seres 2081 consent 2084 uttyr some
Whiche in the puple is encresed this tyde.

"Allas!" þei sey, "what lif haue þei ledde,
Oure grete clerkis whiche are knowe soo wyd?
It were as good thei haue loyn1 in bedde,
Whan thei teche thyng whiche must be feldde,
Whiche thyng is holde but for vanyte."

The lorde eke there after her degree

Disputed þis mater, and bete it up and doune;

"Noo god but oon?" þei seyde, "thanne what is3 saturne?"

Eche to other ful preuely thus dede rowne:

"ffro these maumentis good is that we turne;

This was the noyse there thanne1 hem amonge.

The emperor looketh, but I trowe he is wrooth;

"ffy on feynite harlottis that thus ren[e]yeth our lawe!"

Thus seyde he þanne, he thought his lyf ful looth;

That she shuld be wysehere1 in hir saughe, 1 = wysere

This greueth hym sore, but yet in his greuuns

Stood vp a clerk whiche with his dalyauns

Seyde he wolde prowe be reson1 naturall

That moche thyng touched was ful ontrewe;

Oo persone eterne an[d] eke mortall,

This doctrine, he seyde, [was]1 come on [þe]2 newe.

But the same resons that other dede sewe 2 MS. on-to vs, on eras.

Reherseth my[n] auctour, as he dooth ful ofte.

I suffer tho lenys to ly[c]n stille ful softe,

leþe other men here hem that loun nugacyon;

I wil rehearse first the grete disputacyon

In whiche þis lady feythfully gan stande

The people rail at the Philosophers.

The Lords

The Emperor is angry

One Philosopher undertakes to prove Katharine’s doctrine false.

I leave that out,

and pass over to Ariot’s dispute.
Aryot's Objections to Christianity. [MS. Arundel.]

Bk. IV. Ch.39.  
With maister Aryot, thorgh-oute that lande  
Most famous man noysed in that tyme;  
Of his mater wil we now ryme.  

Bk. IV. Ch.40.  

this Aryot was chose be comon) assent  
To dispute with hir, to looke if pat he may  
Destroyen) hir feith and alle hir fundament;  
On hym haue thei put now al this affray.  
Now shal be seene hoo shal haue the day;  
If he be conuycte, thei wil 3elde hem ale,  
If he be victour, than) wil the reuers falle—  

For victour's be thei thanne be his conquest.  
he stood vp ful solemnely with ful sober chere,  
Commendynge the lady as he thought[|] best;  
Thanne seyde he to hir in this manere:  
"Many thyngis haue ben) rehearsed here,  
I herd aff, and yet I helde me in1 pees.  
But now is the mater soo settte, doyteles,  
"It is put in vs too al pis thyng to treete.  
Oure lord god sende us good speede!  
If it soo be-falle pat I, with argumentis grete  
Or ellis with auctoryte, pat I may 3ow leede  
From alle 3oure feyth and fro 3oure fekel creede,  
Than) haue we wonne; and if that 3e lede me,  
Thanne haue we doo, for victour1 are 3e."  
1 r. v. Jan 2142  
His first question), as I vndirstande,  
Was of too natures whiche we in cryst reede;  
Whiche mater be-forn) hath ben) in hande,  
And for that cause me thenketh it1 noo neede  
With swiche prolixite our book ferthere to leede.  
Turne, and rede 3e that [wyll]1 it renewe.  
An other mater this philosophre gan) pursue,  

An 2124 thetroy 2125 hafe 2126 who 2130 ful 2 om. 2131 hym  
thowt 2133 hafe be 2134 my pees 2135 pis. m. fes 2138 it om.  
2141 wonne 2142 nictoure foo 2143 before haue be 2146 is om.  
2148 pat wyll it r. 2149 pursewe
MS. Arundel.] Katharine answers Aryot.

Of cristis incarnacion, hough that it myght be,
And hough he in bethleem thus born was.
Eke al this mater, as thenketh me,
A-fore in his werk pis man dede it tras;
Wherfore fro alle these jus shortly I pas,
Supposyng that pis same prolyxite
Wulde make men wery of reedyng to be.

Yet a-nother mater touched he to the mayde:
Of our ladyes clennesse in hir concepcion
he had ful grete meruayle, as he sayde;
Sith the synne of Adam in his progressyon
Was 3oue to mannys flessh as possessyon,
hough myght she hau e clennesse [&]1 maydenhed
Whan she cam of that corrupte seed?

The mayde anserwede right thus to his tale:
"Thyng that is foule,oure lord may make clene,
he is very medicyn al oure bale.
his wondryful werkis are harde for to seene,
But be exaumples we may proue, I wene,
That this coniuncceyon of mayden and of man
With-outen ony synne pis lord thus be-gan.

"ffro the seed first of al mankende,
That was soo corrupte, he preserued this mayde—
It had ellis ful moche been ageyn kynde,
But if hir soule had ben arayde
With vertues grete and no-thyng afrayde
With no vice of synne or vyllonye—
Thus dede this lord pat sitteth soo hye.

"ffurthermore, whan he cam to pat herburgage,
his comynge was liche the sonne shynyng bryght;
Objections to Christ's union of God with Man. [MS. Arundel.]

Bk IV. Ch. 41.

332 lyche to the glas I lykne that maydenes kage,
The sonne shyneth ther-on with bemes lyght
And thurght it gooth, as we see in sight,
Yet is the glas persed in noo manere—
Soo ferde that lord, whan he cam downd heere.

"Thus was she clen in hir concepcyon,"
Thus hath she receyued the godheded of blis,
Yet was she clennere in his incarnacyon,
Of whiche clennessesse shal she not mys.
This muste 3e belene, sir, if 3e wil ben his,
Than shul 3e knowe pat 3e neuere knewe—
In my behestes 3e founde me neuere ontrue.”

She was pure in Christ's incarnation.

Bk IV. Ch. 42.

A Nother questyyn meuned this man that tym,
Replyenge sore ageyn hir declaracyon.
It is ful hard swiche pingis for to ryme,
To vttter pleyynl in langage of oure nacyon
Swhiche straunge doutes pat longe to the incarnacion,
But that myn auctour took swiche ping on hande,
And yet his langage vnnethe I vndirstande;

Wherfore with other auctouris I enforce hym thus,
Whiche spoke more pregnauntly as in this matere.

Aryot objects

ffor ageyn the birthe of oure lord Ihesus
And his concepcyon argued tho this sere,
"3oure oppyyon set 3c alle in mere,"
This scyde this man on-to this lady mylde,
"ffor ye rehers hough that god and chylde,

"Bothe to-gedyr coupled in oon persone,
Was 3oure ihesu, and eke 3e thus confesse
That this myracle dede he not allone,
But it was doo be alle thre, I gesse—
This is 3oure feyth, to this 3e you professe—

2182 thorow. 2187 carnacion. 2189 ser. be. 2191 vntrew. 2193 replyinge. 2204 Thus. 2205 who. 2206 oo
That be the fadir, the goost, and eke pe sone
Wroght was thus this incarnacyone.

Whi shal we not thanne of joure woordis conclude
That fadir, and sone, and hoolygoost in-feere,
Sith that thei been alle of oo symilitude,
Thre sundry men [Pan] and thei, with-oute[n] dwere,
And eke oo god—hough acordeth this tale?
Al a wrong, me thenketh, wriheth the male.

"For 3e sey eke pat but oon] was incarnat,
Oon and no mo, and that was ihesu, joure lord ;
Therto the fadir put 3e in that astat
That he dede this—hough may this accord?
Sith that he wrought this of joure owne record,
Thanne was he Ioyned on-to that same werk—
That it1 thus folweth, perceyu[eth]2 euery clerk."

This motyf preyed the queen) wit[h] the beste,
She seyde on-to hym: "sir, 3e lakke no ping
That longeth of vertu to joure soules reste
But feyth alone ; I prey that heuenly kyng
That he may touche yow with som preuy merkyng,
That ye may knowe whiche is the very truthe ;
But if ye dede, it were ellis grete ruthe.

"As moche as nature may, she hath you taught,
She coude noo fether in hir weye procede ;
But the wisdam of god, pat1 may naught
Be caught be nature, leue this as youre creede.
Yet as I can, I wil 30w mekely leede
On-to oure scote, and telle of this matere
The exposycion), if 3e wil it leere.
Katharine explains the Incarnation. [MS. Arundel.]

"Thus seyn oure bookis: on-to the faderis astat Longeth powere, with whom1 he gourne2 may alle, And to the sone longeth this appriat 1 Ar. wheel 2 om. in Ar. Whiche we calle wysdam—the world, round as a balle, And heuene eke, whiche may not falle, Were made in hym; to the goost longeth goodnesse— This is oure scole, wyth-outen more or lesse. 2245

"Thanne folweth thus that, sith the fadir alle thyng Made in this wysdam, it was ful conuenient That be that same [pat]1 grete refoormyng 1 erased, or pe? Of al mankynde, whiche with synne was shent, Shulde be redressed. loo, this is her entent That proue1 be feyth and demonstracion) 1 MS. pr. we, we overl. That mooste to the sone perteyneth pis incarnacion, 2248

"As in praktyk; but the sounde and the prouydens, As the menes of mercy whiche were tho I-doo, Tho longe to the trynyte, oo god in existens, Thre persones,1 oure god we descryue hym soo. 1 al. in p. Exaumple, sir, may we putte ther-too,

As putte oure clerkis in her bookis wyse, Whiche write there in this maner of [w]yse1: 1 MS. gyse

"'Dauid,' thei seyn, 'whanne he thristed sore, he desyred to drynke of that fresh welle Whiche stood in bethleem where he was bore: he sente thre pryyncys, the sothe for to telle, Thurgh al the oost of philestes3 soo felle, 1 MS. pe ph. 2266 Thei brought this watir wyth pereH on-to pe kynge, On of hem in a basenet bar this ping.' 2268

"Alle had thei labour egal, as I wene, And yet oon bar the veselH, and noo mo. 2269

2241 on om. 2242 powere wheche we beleyn3 alle 2243 þus a parte 2244 callen wisdom 2245 eke also 2247 wyth-outen 2248 sith om. 2249 his w. 2250 pat om. 2251 mankynde 2253 prouyth be f. & be 2254 pe inc. 2256 per doo 2257 longen 2258 in p. oure god om. hem 2260 putten wysses 2261 Wheche were wretyn wyth ful good avysse 2262 hē seyd 2263 desired sore. fresh om. 2265 the om. 2266 hoost. þe om. philestis 2237 parelle. on om. 2268 basnet 2270 vessele
This same figure oure clerk is thus remene,  
That, though the fadyr and the goost bothe-too
Wrought this thyng and ordeyned it shulde be soo,
Yet was the byrdene ond oure lord allone,
I heu I mene, the sone, the secunde persone.

Cam. 44m. 1  
A  
fter this had thei ful grete communycacyon  
Of the synne of Adam and of the serpent,
Enterfered with speches; but this dilatacyon,
As me thynketh, longeth not to this lyf present,
It occupieth ny al the newe testament,
That men myght plod in ier,i if j«t hem lyst.
Wherfore myn entent I wolde that ze wyst:

I loue no longe tale, euere hangynge in oon.
Wherfore as of this book I wil make an ende
Right in this Chapetre—me thenketh it longe a-goon
Sith that I be-gan this book for to bende
Oon to youre eres and on-to youre mende.
Knoweth thys first, pat pis noble queen
hath concluded these mayster is thus be-dene,

And in especyal Aryot; for al that he cowde replye
Avayleth as nought, his witte is but boost,
he stant al1 mased, no-thyng now hardye
To speken oon woord. thus can1 the goode goost
Gadere to hym alle thys wyse oost
And make[u] hem to trowe as the mayde[n] taught;
flor al her philosophie thus ar[n] thei caught.

Aryot is at his wits' end.

of crist, oure lord, whether there be too or oon,
And eke of the hooly goost and his procession—
Aryot and his fellows believe in Christ.

Bk. IV. Ch. 41.

Aryot confesses

Where that this lady fayled answere1 noon\),
This same Aryot stood stille as ony ston\);
ffor the hooly trynyte she proued hym be kynde,
he cowde1 fro the resons no weye fynde, 1 Ar. 168 c. not. 2303

On-to his felawes thus ful loude he sayde:

"We haue gon\) wrong euere on\-to this day;
Blissed be god and this holy mayde
That to us hath taught a truere way!
Sey 3e as ye like, I can\) no3t sey nay; 2308
ffor on oo god I belieue whiche is in blis,
I belieue on) Ihesu eke whiche is sone his, 1 al. his s. is

"I leue in the goost, knettere of hem too;
I leue that pis Ihesu deyed for my sake,
Thus wereoure synnes be hym clensed soo.
On-to his handis my soule I be-take,
Preying hym hertely that fro pe feendis Blake
he now defende me, pat I no3t damned bee.
This is my crede; felawes, what sey 3ee?" 2317

Thei answerden\) alle pat thei had now founde
Thyng pat thei [had] sought\) alle her lif\-dayes;
This wil thei kepen now as a true grounde, 1 MS. soughten
ffor thei haue walked many perillous wayes,
With veyne argumentis iangelynge [euer] as Iayes; 2322
Now wil thei leue it and to crist hem turne,
With Aristotil or plato wil thei no more soiurne, 2324

But put hem in the mercy of our lord Ihesu,
Preyenge this mayde that she be her\) me\-ne 1 MS. hir
To purchace hem pardon\) of her feith ontrew,
That thei so longe shulde it sustene;
Thei felle on knees, the[se] clerkis alle be-deene, 2329

2300 lady om. answere was non. 2301 a stone. 2305 into
2307 haue. trew 2308 leke 2309 on om. 2310 I leue. his sone is
2311 And I l. on. knyte 2315 prayng. hertely 2318 answerd
2319 pat om. had south 2320 kepyng. now om. 2321 had. per-

1 MS. hir

lous 2322 euer as Iayes 2323 leuyn. hem om. 2324 Ar. nen
Ovide 2326 her om. 2327 hem om. 2328 susteyne 2329 fellen. 3ese
Cryenge loude with grete deuocyon:

"O Ihesu cryst, for thy swete passyong

"Haue mercy up-on us, forgyne vs oure trespas!

Demene vs [not], lord, after oure mysdede!

As thou art pytous, soo thou graunte us gras,

Of thi protectyon haue we ful grete neede.

We wil do oure diligens for to lerne [oure] crede,

To meynent it and susteyn with al oure myght;

There shal neuer man byrung in other plught.

"Thus are thei converted; this conflicte is I-doo;

Oure book is at an ende, a newe we wil be-gynne—

It is ful conuenient that we shul[d] do soo.

God and seynt Kataryne kepe us oute of synne,

Sende us the wyes heuene-blisse to wynne,

Where we may dwelle and looke[n] on his face,

Whiche gladeth alle creaturis that been in pat place!

---

**Liber quintus**

**Prologus.**

Now is it come, oure leyser and oure space,

In whiche we may, after oure grete labour

Of other maters, now, whil we hane grace,

Turne ageyn) and taaste the swete sauour

Of this clene virgyne, of this weel sanoured flour,

Whiche with fyue braunches grew thus here in erthe.

The firste, the secounde, the thredde, and the feerde

haue 3e perceyued, if 3e haue red alle;

Now shal the fyfte be shewed on-to 3oure sight.

ffor now we lyste this lady a rose to calle,

Of fyue braunches ful precyously I-dyght.

The rede colour, that shon in hir so bryght,
That was hir martirdam; the fyue leues grene
Be-tokne hir lyf, thus distincite, I wene,

In diuers bookis, liche as we haue dyuysed
Be-fore this tyme, and now this is the last.
These fyue leues, right thus are þei syzed
That on the stalk thei cleue[n] wonder fast,
The reed flowres kepe thei fro the blast
Er thei hem-selue dilate1 thus a-brood,
And after that thei make than her a-bood
Euene vndir tho same swete reed florres;
Be-tokenynge that al hir lyf was spred
With martirdam and wyth tho sharp shoures
Whiche she for críst bothe suffred and ded.
For in diuers bookis as I ofte haue red,
Martyrdam hath a souereyn dygnyte,
A-boue alle vertues whyche that goostly bec.
Thus grew this rose oute of the thorny brere
Whan) that this martir of hethen folk was bore.
I wil declare þet ferthere, if ye wil here,
Whi that these leues that cleue so sore
Thre of hem arn) berded, and no more,
And too stande naked with-oute[n] dagge or ber[i]—
Thus arn) thei wonet1 to growe[n] inoure 3erd.1 r.wone
These fyue leues, as I seyde wol late,
Be-tokne these bookis whyche we haue in hande;
Too of hem expresse the tyme and the date
In whiche this lady, as I vndirstande,
leued as hethen, as dede tho al hir lande—
Therfore are thei naked in her kynde,
Expressynge thus this ladyes leuyng blynde.

---

15 like 16 Beforne 18 cleuen 20 Or. þus lateth hem 21 here þan abode 22 þe. reed om. 23 Betokynyth. al om. 24 tho om. 25 she om. þe suffred 26 haue ofyn 27 suffereyn 30 folk om. 31 ferthere om. 32 þeis. that om. cleyn 33 are 34 wyth-outen 35 are. wont. growen 36 wolate 37 Betokens. hauen 40 and so dede al
Blynd I calle hir whil she was in that lyf,
Knewe not crist, baptem had noon) I-take,
Of heuenly thyngis litel inquisityf
hir olde oppynyons had she no3t forsake.
ffro this blyndenesse cryst made hir a-wake,
In oure thredde book ryght as we seyde before—
It nedeth not as now reherce it no more.

The other thre with berdis are soo I-growe
That leues of vertu we may hem alle calle;
To al the world openly thus is it knowe
That she hath graces whiche may not falle.
Soo are her leues endewed, and euer shalle,
Euere arn) thei grene, and euere-more wil bee,
Regnynge with crist in very felicyte.

And in hir honour now I wil procede
To my fytte book, in whiche I wil speke
Of hir martirdam), so as the story wil lede;
ough god the wheles for hir cause gan) breke
And on the puple tho took1 ful grete wreke:
This schal be translated now newe fro latyn),
To the wurshyp of god and of seyn) Kataryn).

Cam. 1m.

Whanne the clerkis had mad thus her compleynt
Of alle her errour and wrong credulite,
The emperouris herte for sorwe gan) feynt.
ffor now is noon) that dar spekyn) but he—
In al this mater conuicte is this mene.
Wherfore with cheer ful angry and dispitous
Thus seyde he to hem as he stood in the hous:

44 baptem ne had non. 1 om. 46 her elde 49 it reher 51 men
may . alle om. 52 it is 53 grace 55 are . shall be bee 58 myn 60
queyss . his c. dede 61 puple to full 62 Thus sh. it be translate.
lateyne 64 peis c. 65 crudelyte 66 to feynt 67 speke 68 peis
materis 69 flor wyth angry chere & wordys full dispitous 70 in pet
The Emperor reproaches his Philosophers. [MS. Arundel.]

**Bk. V. Ch. 1.**

The Emperor says his converted Philosophers have deprived him of all bliss.

"FFy on youre scoole! we had a ful gret trost  
3e shuld a made weel al \pat\ went amys:  
ALLE OURE EXPENS, al oure counsel is lost,  
3e haue reued me of al this wordly blis,—  
Not wordli, but goostly—for I seyde amys,  
IT is goostly ioye that longeth on-to oure feyth.  
here 3e nOSt now what the puple seyth?"

"Thei seyn), a maybe hath connicte in this place  
fifty clerkis, in this world noon liche;  
Thei sey thei wil the same feyth purchace;  
Thus sey thei alle, bothe pe pore and pe ryche.  
God wolde ye hadde be beryed in a dyche  
Whanne 3e cam\b\ hed\h\r! for now al is lost,  
Labour and connynge, rydyng and mekel cost.

His folk will turn Christians.

Let them take heart again,

"[Lete] now 3oure prudens make you a newe corage,  
That 3e lese not youre connynge & 3our fame!  
\penke what I hight 3ou, wurshype & eke wage!  
Beth nOSt a-ferde, for 3anne 3e lese your name,  
Left vp youre hertis, men\l\, for very shame!  
Speke to pis woman, wyth reson! bere hir doun!  
Thanne are ye worthi in sciens to [b]ere 3e croun."

One of them ought to be worth 9 women.

"3e stonde as herteles! where is 3our connynge goo,  
That ben\b\ astoyned with nature femynyne?  
Be hooly saturne, I wolde a supposed soo  
That oon of 3ou, myghty had be for nyne!  
Ye fare[n] as though 3e were bounde with lyne;  
What answere wil 3e yeue of youre connynge,  
Whan that at nede it avayleth no-thynge?"

---

71 a om. 72 was amysse 73 expens. consayle 74 al om. 75 noth 76 & longith to 77 what \pat\ pe 78 maydyn 80 wollyne 81 bothe om. 82 Wold god. byryed 84 coost 85 Lete 87 hyth. eke om. 88 & 89 transposed 88 lesen 89 Lyft 91 bere 92 stand alle h. 95 myth a ben for sweche n. 96 faren. though om. 97 jeuyn 98 Whech (corr. from what). it om.
The grettest of hem, maister and ledere eke,
This same Ariot of whiche I spak before,
To the emperour thus he gan to speke:
"On-to thi court come we, lesse and more,
Thi goddes scruyse to renewe and restore;
And as I wene, of alle the est-syde
Of al this world, to seke ferre and wyde,
"Shulde jou not fynde soo pyked a company
In gramer, rethorike, and tho artes alle;
But specially in natural philosophi
Are we endewed, but to be\(^1\) sciens whiche bei calle\(^1\) al. om.
Theologye, [to pat] cowde we no\(3\)t falle,
Tyl that pis lady made vs an Introducceyon—
Euere blessed be she for hir instruccyon!  
"What-manner man\(2\) pat wolde er this tyme
Dispute with vs be reson\(3\) or be auctoryte,
his demonstracyons coude vs not trappe ne lyme,
But he w[as]\(^1\) caughte for al his sotilte;
he passed not from vs wyth-oute a vylone—
This wasoure vsage\(^1\) right thanne for victorye,
Soo loued we tho this wordlys veynglorye.
"Now it is turned, oure fortune & oure chauns,
Oure appetit eke, I not hough it is went;
This mayde[n] maketh that we falle in trauns,
Oure connyng now it semeth pat it is spent;
She speketh of god whiche was hangen) & rent,
A goostly speche hath she brought to place,
Natural scyens hath in [pis] ma[t]er\(^1\) noo space.

---

99 maister om. 101 On-to 103 jesf inst. of renewe 106 Shuldist, jou om. sweche a pykyd 108 speciall 109 be om. 110. Th. to pat coud we. 111 bryngyth us to induction 112 hir good 113 or 114 & auctorite 115 neyther t. 116 was caute . sotilte 117 pased . fro. velanye 119 tho om. these wordes of v. 121 wote newer how 122 mayden 124 wheche pat 125 And inst. of A 126 in pis mater
Aryot openly professes Christianity. [MS. Arundel.]

Bk. V. Ch. 2.

Aryot

"Therfore can we as in this soleynye Speke right nought; but resons maketh she grete, hir prechyng passeth al our carnalite; ffor whan I firste thus mystyly herde hir trete, In my body myne bowayles¹ sore gonne bete, ffor very rebuke that I hir langage Coude not conceyue. wherfore, sir, al youre wage

refuses the Emperor's fees, renounces his faith, and confesses Christ.

"And youre reward is whiche ye profered vs, We refuse it; youre goddis and your lawe We renunce, for the loue of oure lord Ihesus. Shewə ze som resə openly that we may knawe If pat youre goddis wyth the¹ rough pauwe hauə other euydens panə we¹ can proue pis tyde! ffor in this errour we wil noo lengere a-bye. "Cryst, goddis sone, that with his passion² Boughte al mankende, heere we now confesse; On-to his mercy with good deuocyon³ We now commende vs, the more and eke the lesse. Slee and flee, brenne & put in distresse: Other feyth shalt zou neuere-more plante In to oure hertis; for noo thyng now we wante "But of baptem nor the hooly sacrament. God, as he boute vs, on vs haue mercy!" Thus sayde his felawes alle wyth oon entent: "There is noo god but he pat sit on hy; On alle these maumentis euere sey we fy! We wil deye rathere panə we shulde forsake The cristen feyth whiche we haue now take."

Cam. 3m.

Ow was the emperour ny wod and¹ oute of mynde, his eyne rolled as thei wolde falle oute. 127 solemnnte 128 make 130 mystly 131 my bowelles. gune 134 Alle 135 refsuen. it om. 137 pleynly 138 here rowe pawe 139 pat inst. of pan. 141 thes blyssyd p. 142 kynde 143 ryght wyth 146 schall. neuer in oure hert plant(!) 147 hert 150 scheid 151 syttyth 153 schuld dey 155 wax

¹ overl.; om. in Ar.
"fly on you," he seyde, "cherles kynde,
Now is oure feyth for you in more\(^1\) doute
Than euere it was." and to hem that stood aboute
he tho commaunded in ful haste wyse:
"I wil," he seith, "her deth 3e thus deuys:
"A fyre I wil \(\text{pat} 3e\) now hastily make
Right in the myddes of this grete Cytee;
Spare no wode, for hooly saturnes sake,
Spede you faste, for these renegates \(\text{pat}\) we may se
ffrye in her grece! for be \(\text{pat}\) deyte
Of swete appollo, I shal not ete ne drynke
Til that I se hem bothe brenne and styrike.
"Put in roseyn, pycly and other gere,
Spare noo cost, for in this doo ye seruyse
On-to oure goddis with-outen any feere.
Thus shal thei dacyen) that oure goddis despise;
I shal be there my-self as very\(^1\) Justise
And see this Jugement be\(^1\) doon) in dede.\(^{1,2}\) Ar. Iewesse that it be
Whan\(^3\) 3e hane ended,\(^2\) ye shul hane 3oue mede.\(^2\) at. doon
"I wil 3e bynde hem bothe in foote and bande,
Drawe hem foorth as doggis on-to the place,
Looke youre ropys be myghty, and 3oue bande,
Spare neyther bodyes, heediis ne her face!\(^{1,3}\) om. in Ar.
God gene hem\(^1\) alle swiche a sory velenous grace,
That thus forsake oure goddis \(\text{pat}\) ben eterne!
Looke noon) of hem) scape\(^1\) 3ou in noon) herne!\(^{1,3}\) r. ascap?
"Thei shall be dede right as I haue sayde,
Brent in to asshes—they gete noo remedye.
lethe hem crye now on-to\(^1\) this wilful mayde
Which hath brought hem in to this heresie.
The Christians rejoice in their Death-sentence. [MS. Arundel.]

Bk. V. Ch. 3. I wil no woordis as now more\(^1\) multiplye, \(^1\) al. om. 187
Goo now foorth in hast and doo your dede!
Whan\(^1\) it is doon\(^2\), 3e shul haue 3oure mede.” 189

Bk. V. Ch. 4. The Christians do not contest their doom.

Thus are thei drawe\(^1\) with grete velonye \(^1\) r. drawen? 190
On-to her doom\(^1\); thei wrestlen nought ageyn\(^1\).
Men myght see theere many a wepyng y3e,
But for fear no man\(^1\) now dar\(^1\) seyn\(^2\);
Glad are these meny alle of her peyn.
The mayster of hem, thus he cryed at \(\textit{pat}\) tyme:
"God be thanked, that for noo synne ne cryme 196
"Be we appeched, but oonly for trewe feyth!
Therfore, felawes in crist, \(\textit{3our}\)-solue confort;
What-euere \(\textit{pis}\) tyraunt or ony of his seyth,
Thankeoure lord, for we are in the port
Whiche \(\textit{pat}\) ledeth to \(\textit{pe}\)\(^1\) blessed counfort \(^1\) al. \(\textit{pat}\) 201
Where alle seynt\(\textit{i}\)s arm\(\textit{v}\) gadered right be grace,
In an heuenly Ioyeful blissed place.
"Oure lord hath called vs fro our olde errour
On-to \(\textit{pis}\) ende; thanke we hym therfore,
Whiche to the beute of his fayre merrou\(\textit{r}\)
Wolde of hys goodnesse newely us restore.
In this world, as for me, I wil no more,
But that we shulde be baptised or we deye:
Than\(\textit{w}\) were we redy to walke th[\(\textit{at}\)]\(^1\) goodly weye. 1 MS. the
"\(\textit{ffor pat same baptem}\) is an hooly werke,
It causeth grace, feyth eke it endeweth;
Be-twixe god and man it is a very merke,
That who-\(\textit{soo-euere}\) crist\(\textit{is}\) steppis seweth,
Al his lyuyngge soothly he reneweth 215

187 more om. 189 treuly schall 3e 190 vylony 191 wrestyll
not 192 eye 193 dare now 194 \(\textit{pis}\) meny. of very p. 195 at om.
196 To god be it \(\textit{pat}\) 199 tyraunt dothe or seyth 200 hys port 201 l. vs to \(\textit{pat}\) 202 are gadered to-gedyr be g. 206 on-to. fayre om.
208 werde 209 ben 210 forto. \(\textit{pat}\) goode 212 gr. & feyth & eke.
it om. 213 Be-twys 214 crysten 215 leuyng
Whan that he wassheth in this water his synne.
Our lord hym-selfe, he wassheth ther-Inne,

"Right for this cause pat noo man shulde dysdeyne To vse the same whiche pat this lord vsed.
Of my conseyte I wil noo more now feyne, ffor in this mater ofte-tyme have I mused;
Many a 3eer this sacrament I refused:
That I repente now, and euere I shal it rue
That I soo longe lyued a lyfe on-true.

"Wherefor my care now is this oonly,
That sith we shal and nedes muste we deye,
Off alle oure synnes mercy for to cry,
Alle oure defautes vndir foote for to leye,
To trede hem doun; thanne sauely may we seye
Th[at] we ann purged and of hem alle made clene.
Thus muste 3e trowe, felawes, alle be-dene."
Martyrdom is a substitute for Baptism.  [MS. Arundel.

Bk. V. Ch. 4.

"he wolde with us make dispensacyon)—

ffor al may he, he is omnypotent,

he loueth alle men, he loueth iche nacyon

Egaly, 3e sey—this is oure fundament.

If he dispense with vs of this sacrament,

That for the wantyng we may bere no blame,

Than shal oure deth ben) to us but game."  

Bk. V. Ch. 5.

Katharine says

Thanne seyde the mayde [on]-to hem alle in-fere :

"ffere you right nought though 3e wante pis thyng!

Soo as I can) now wil I sow lere.

Tho men) that deye for love of cryst, oure kyng,

Whiche wante [of] baptem) pat holly washyng,

Thei shul to blysse, for Aungellis shul hem cary;

The feendes power noo-jing may hem tary.

"In stede of baptem) serueth her passyon,

Not oonly blood whiche thei for hym) blede,

But al other deth whyche with deuocyon

Thus thei suffre on-to her grete mede.

Iene this doctryne hardyly as joure crede !

The grete peyne whiche pat is dempt to jou,

In stede of baptem) shal it be as now.

"God may with feer purge[m] mannes synne,

With water eke, right as hym lest demene ;

Somme men) ar\ heroes heuene for to wynne

With that water whiche in pe fount is scene,

Somme ar\ purged in her blood, I wene,

Thei deye as martirs, this is oure decre;

Somme men) ar\ baptised eke, as leue[1] wee,

247 all pis 248 euey n. 251 ban for wantyng may we 252 be
ty! 253 no new chapt. vntyll 254 3e 256 deye om. 257 wante
of 258 schall 260 hys p. 262 wheche pat he for hem dyd blede
263 suffred) hem 264 leue 3e wel p. d. trostly 265 3e wheche is
266 it om. 267 fyre purgen) 268 right om. lyst 269 are 270
fonce 271 wyth 272 deyn, marteres 273 men om. are

246

1 at, al pis

1 al, 3e

1 al tyer (2 syll.)

1 r. leuen
"Right in her feyth, that stedfastly trost in goddis mercy and deyn) oute of synne——

This calle Our[e] clo[r]kis baptem of the goost.

Therfore, 3e knyghtis of crist, now be-gynne

To cleyme 3oure herytage, pat 3e were ther-Inne;
Beth not a-feerde, but suffre the peyne mekely,
Than) are 3e baptised, troste me now, truly!"

**Ca[m. 6m.]**

Whanne that thei were of this hooly mayde

Thus recomforted, the officeris come anoon; Thei bynde her handis, right euene as I sayde,

Thei lede hem froon, as fast as thei may goon,

On-to a strete whiche was pathed with stoon).

Weel is hym that may a fagot bere
To brenne the clerkis! the emperour tho was there,

Sette in a stage, for he wolde see the eende.

The fyre is made, blockis am) leyde on hepe,

ffagottis gonne they amongis the cloggis bende,

There is not ellis but fette, renne and lepe, 1 al. feche
Blowe now faste, the foweris shal not slepe.

Thei bynde her feet and through1 hem in the fere.

But thei am) glad, ful mery eke of chere, 1 al. throw

Thankynge god that al thynge made of nought.

That thei may deye for swiche a lordis sake;

Thei prey to hym), right as he hem bought

her soules now fro hem pat he wil take.

What shulde I now lengere this tale make?

Thus are thei dede, her soules gon) to blis.

Eke to her bodyes oure blessed lord graunted this:

Skyn) ne flessh was noon) of hem brem,
Ne hood ne cloth, ne her on) berd ne heed;

274-7 out of order (b c a d) 277 begune 281 weren 282 comforted, officeres come one 283 bondyn. euene om. 284 leden. as om. 287 tho om. 289 are 290 gan. amonge 291 feche 292 shuld 293 and om. bei throw 294 are. & full. eke om. 298 tyll hym now pat he wold 300 on inst. of gon 301 tyll 303 of berde ne of
Their corpses are not charred, but fresh-coloured. [MS. Arundel.]

Yet the fire only kills them, doesn’t discolor them.

Thei lay there ded with browes fayre I-bent,
With fayre faces coloured white and reed.

ffor right as fyre maketh pe rusty leed
Bryght and shene, so made the fyre these men;

hoo knewe hem be-frorn, yet he myght hem ken.

In her peynes men seyde thei cryed thus:
“Blissed be god, hat we neure knewe ere,
Blissed be crist, honoured be oure lord Ihesus!
ffor of [pis] torment haue we now noo fere.”

This was a scule merueylous to lere, That thei in torment merthe and Ioye shulde make!
On-to god oonly her soules gunne thei take.

Thus deyed these men in Nouembre pe xiiij. day.
After her deth, semynge not to be ded,
As slepyng men in fayre colore thei lay,
In handes, bodyes, legges eke and hed

With colour fresh, lyuely and also red.

This pe puple sey and merueyled wonder sore;
God thei preysed for now and eueue-more.

ffor be this myracle converted was that day
Meche folkis to cryst, and for deuocyon
Bothe of the clerkis and eke of the may
Thei took the bodyes with solenne oryson,

Beried hem there in dyuers mansion,
Trostynge to spede the betere for her cause.
Thus endeth her martirdam right in this clause.

Many are converted by this miracle,
[1 Here follows in MS. Ar. 20 the last stanza of Book IV, and ends Book IV. V. 300—420 are wanting.]

Thus the empour there is noon other spede
On-to this mayden which is soo stedfast,
But fayre wordes, whiche drawe womanhede
And maketh hem ofte\(n\) other thyng to tast
Thanne thei shulde doo if thei wolde be chast.
Therfore this mayde\(n\) right thus tho he glosseth:
"Katherine," he seyth, "ther is no man\(\) supposeth,
"Not ye 3oure-selue, pat I wolde but good
On-to 3oure persone; but this grete distresse
To whiche I putte 3ou, spellynge as 3et noo blood,
Was for to chace you fro \(\) fykelnesse
Whiche ye haue caught of fonned hoolynesse
And lefte ye ryghtes \(\) 3our\(\) olders be-fore 1 orig. 3oure
Recceyued and honoured as for sourecyn\(\) lore.
"This was the cause whi I distressed 3ow soo;
But loue haue I on-\(\)to 3ow, sekirly,
As to best of alle saue oon\(\) and no moo.
[\&] whi I doo soo if ye wil wete why:
Yowre beute it canseth, 3oure connyng eke, \(\) pat I
loue 3ow soo wel that, if ye wil consent
And thuryfye to Iubiter omnypotent,
"Ye shul haue honoure, no woman\(\) shal be lichi.
O swete virgyne, enclyne 3our wil to me!
O fayre visage of beute now most rich,
O woman\(\) wurthi to Imperial degree,
O very merour of parfights felicite,
Wolde god ye knewe what care I haue for yow,
And what behestes I made in myn\(\) avow!
"Whi wolde ye despise oore godd\(\)s immortal?
Whi wolde ye calle hem soo villenous a name?
Why seyde ye thei were feendes infernal?
Whi slaundre ye soo her hooly endued fame?

332 womanhoode 333 thingis 335 mayden 337 nothe 339
putte 3ou om. spellyng \(\) jet as 340 chast \(\) sekenes 341 Wheche \(\) pat
342 riches \(\) elders 344 whi \(\) pat 346 be best 347 And why 348
& inst. of \(\) pat 349 lyke to consent 350 Jupiter \(\) pat is 351 shalle.
3ou liche 352 yours loun 354 most worthy of 355 merucyle 356
knewen 357 beheest I haue made 359 uenemons 360 \(\) pat \(\) ei are
deuelles. 361 hooly om.
The Emperor tempts Katharine to be Pagan. [MS. Arundel.

ffor this blaspheme, I-wys, ye be to blame—
Disceyourn thei be of puple, as ye sayde.
Chaunge 3oure langage, o noble goodly mayde,

"Chaunge be-tyme! for though thei suffre longe,
At the last thei smyght and [taken hy veniance]\(^1\)
Tender 3oure thought, speke hem no more wronge:
Thus shal ye best her grete Ire aswage.
Take 3oure offerynge set, in short langage,
And plese hem soo, thei may ben 3our freendes!
[&] sey neuere more that thei been feendes!

"If ye wil doo as I 3ow now counsayle,
This shal ye haue: next after the queen
Shal ye be to us, with-outen faile;
To 3oure commaundement alle [men] shal been
Obeynge for euere; whom ye wil susteen,
he shal be fauoured with al myght & mayne,
And whom ye hate, compendiously to sayne,

"That man) shal lyue[n] in ful grete distresse.
Comforte 3oure-self, despise not good counsayle,
Make not 3oure freendis to lyue in heuynesse;
Lete my woordis synke in 3oure entrayle,
flee swiche thyng\(^2\) that may not avayle!
With-inne my kyngdam) may ye haue this right:
What p\(\text{at}\) ye wil, shal be fulfilled as tigh.

"If that ye wil exile[n] oony man,
That man) shal goo, per shal no good hym) saue;
More plesauns to 3ow noon) graunte I can
But suffre youre wil, al\(\text{p}at\) ye wil haue.
ffro this decree shal I neuere-more waue.

---

362 are 363 deceyvoures , thei be om. of ye p. 364 ye noble
366 smyten & taken hey veniance 367 hem om. 368 grete om.
swage 370 plesith . be 371 And sey . be 372 don 375 alle men
shalle 376 Obeynge but whom\(\text{p}at\) . susteyne 378 whom\(\text{p}at\) 379
leyn\(\text{y}\) 380 Comforte 381 makith . leyn 382 myn . siaken
383 thyng om. 385 tythe 386 exilen 388 noon om. I ne 390 ffor
homē pat 3e liste of grace to avaunce, 392
In joyeful dayes that same man may daunce.

"Be-twixe the queen and you shall be no distaunce 393
But oonly this, be-cause of oure spousayle:
She must of me haue more dewe plesaunce;
The loue be-twixe vs, I trowe, shal neuer payle.
But to you shall longe bothe lawe and consayle
Thurgh al oure reem, to gouerne at 3oure wille;
Right as 3e bydde alle men shal fufille.

"Yet shal I make right in the market-place 400
A solenne-ymage like an emperesse;
As liche as craft wil countirfete 3our face
It shal be made: ilke man, more and lesse,
Shal honoure pat1 with ful grete besynesse, 1 r.yt? 404
Whan thei come forby shul falle on kne anoon.
This ymage shal not oonly be made of stoon,

"But of clene metal, gill ful bryght & shene. 407
Who-so come forby, be sufficient euydens
Shal knowe ful weel pat she was a queen
Whos ymage stant there, and in grete offens
Shal he falle that dooth noo reuerens
To pat same ymage, and ho-soo flee ther-too,
What-maner offens that he hath doo

"Shal be for3oue, for reuerens of yow, mayde. 414
Thus may 3e ben deifyed, if 3e wil it take."
Swiche-maner woordis on-to hir he sayde,
he wolde a temple al of marbile make
Of ful grete cost, right for hir sake,
Wenyngge euere with swyche feyned plesauns
To brynge this mayde fro hir persouerauns.

391 whom, fortō 393 nom 394 yourē 399 shall 400 right om. 401 solempe. liche a 402 As man of craft 405 comen. fallen. knes 408 comyth. wyth 409 knownen 410 & pat 412 same om. soo om. 413 pat euere 414 foryene at pe r. 415 be 416 vntill 417 marbelle 420 oute of hir good p.
Katharine quizzes the Emperor’s offers. [MS. Arundel.]

Katharine is amused at the Emperor’s offer

She low a lityl whan she herde al this,
And thanne she spak with mery countenaunce:
“ful happy am I,” she seyde, “on-to blys
Whanne pat the emperor will me thus avaunce
To rere an ymage of soo grete plesaunce
In wurship of me, and of so grete prys!
Somme men wolde sey pat I were ful nys
If I refused it, for of goold it shal bee
If I commaunde, but set at the lest
Of siluer he wil it make, and of swiche quantite,
The chaungouris shul stryue and be in on-rest
To brynge so moche tresour out of the nest
To make a memoryal to Kataryn the mayde”—
[S]whiche-maner woordis at that tyme she sayde.

“And though this ymage be made of marbil grey,
Suffiseth it that to my laude eterne
Every man that shal come be that wey
Where pat it shal be sette in an herne,
On bothe knees he muste falle 3erne
An[d] doo his homage, elli is muste he deye.
What-maner woordis hope 3e thei shal seye?:

“‘heyl ymage, made right in memorial
Of a lady ful wys and ful prudent,
heyl statue that art now as eternal,
heyl signe made right to pis entent,
The grete beute of Kataryn to present.’
Wil not pis noyse ben ful grete plesauns
To hem pat loue this wordly lusti dauns?

“But this wolde I knowyn, or we pis thing make,
Of what mater shal my leggis bee?

421 had hard 423 vn-to 425 reren a 427 seyne. ful om. 429
last 431 chaungours . in no rest 432 bregyne 433 of 434 Sweche
437 that om. be pe 438 a 439 hym muste 440 omage. must hym
447 noyse om. be 448 Tyl. louen). worldly 449 knowyn. or
What-manner werkman is he that dar vndirtake
To make hem move and walke in her degree?
Myn handis eke I wolde weite hough that hee
Shul[d] make to fele, and of what materce?
Er we goo ferthere, this thyng wolde I lere.
"The eyne eke whiche pis ymage shal haue,
If it shal looke right as I doo in dede,
This cristallyne materce thus sotilly to congelle
There is no werkman in erthe that can it welle.
"A toung eke, if he shul[d] to it make,
On-to th[is] ymage to speke and for to crye,
Where is he that dar this vndirtake?
If he doo thus, he werketh a grete maystrye!
But for this cause that there is noo man so slye,
Therfore I conclude thus in short sentens:
Whan ye haue warede 3oure wyt and [your] expens
"To make this ymage, it shal be insensible,
Stonde liche a ston, and byrdes flye rounde aboute,
As I suppose it shal be right possible
That pei shal come somtyme a ful grete route,
her on-clene dunge shul thei there putte oute
And lete it falle right on the ymagis face,
loo whiche a reward I may now purchace
"That men shul[d] dred and birdes shulde defyle
But whan deth hath shake on vs his blast
And pat oure mynde is passed a litel whyle,
I am a-ferd this werk shal not last.
Wherfore to make it me thenketh but [a] wast;
To truste in fame and fonden veynglorye,
It is but feyned\(^1\) and fykel flatereye.\(^{483}\)

"And though thei make it as fayre as pei can,\(^{484}\)
3et shal dogges defyle it eueri day;
sfor pough it be honoured of euery man,\(^{487}\)
The smale childern\(^{2}\) pat come be pe way
Shul somtyme make there [ful] foule aray.
Shal I for this leue my god for euere
And fro his frenshepe my soule now disseuere,

"To wurshippe deueles pat stande in temple here\(^{491}\)
Kepte as beres? do wey, it shal not bee,
There shal noo Ioye ne peyne me [n]euere\(^{1}\) stere\(^{1}\) corr. : euere ;
at. neuer.
To leue my lord, to leue my felicyte,
To renne in Apostasie, fy ! [it will not be].\(^{1}\)
Lete be 3oure labour, sir, lete be 3oure promysse !
Thei shal not make me [n]euere to doo amysse.\(^{1}\) at. neuer \(497\)

"What, shuld my lyf better ben) in ese\(^{498}\)
ffor swiche a statue? what shulde it profyte
On-to my soule? me thenketh, it coude not plese
No good man); for though it were to the sight
fful delectable, with colouris shynynge bryght,
on-to our dayes it shulde 3eue noon encrees,
on-to our siknesse it shulde be no reles,

"On-to our lyf it shulde be noo myrthe,\(^{505}\)
on-to our deth it shulde noo conforte bee,
N[o]n\(^{1}\) avayle to ende ne to birthe.\(^{1}\) MS, Ne
To what parte longeth it of felicyte?
If it myght kepe my fleshi in swiche degree\(^{509}\)
It shulde not rote, I wolde it neuere weyue, \(^{1}\) on eras., at. om.
But as profytable thyng\(^{1}\) I wolde [it] thanne receyue.\(^{511}\)

482 trosten . & in . fonden om. 483 feynynge a fekyl 485 shalle .
defylen 486 honoured be 487 childeryn 488 a ful fowle 490
frenchip . desenyrr 491 standen 493 neuer 495 fye it wills not be
496 sere 497 maken . neuer 499 profythe 501 sythe 502 brythes
503 3eue om. 504 be om. non 506 non coumforthe 507 None
avayle 509 mowte 510 I shuld . weyuen 511 thyng om. it þan
receyuen
Katharine vows she will be true to Christ. 355

"I haue a promys, made of a grettere lord,
Of a gretter fame \[pan\] I wil now expresse,\footnote{om. in Ar. 20.}
And made a-fore persones of record,
In whiche is graunted, truly, \[wyth oute\] gesse,
A memoryal of parfytte stabilnesse,
As ye shal knowe, many that here bee.
Leueth 3oure besynesse as now on-to me!

"Laboure no more to wynne me to your part.
It shal not be, I wil be as I am;
It wil no3t avayle, your sotilte ne your art.
he is my spouse whiche is bothe god & man,
I am his mayde, and wil doo that I can
To have his lone; he is al my swetnesse,
he is my Ioye, he is my gentilnesse."

Cam. 9m. 513

Tho chaunged the emperour bothe word and chere, 526
And on-to the mayde he sayde as I rehers:
"The more benyngnely that we trete 30w heere,
As me semeth, be more 3e reuers.
This shul 3e haue, shortly in a vers:
Deth or Ioye; chese now whiche you\footnote{Ar. 3e} lest!
If ye wil lyue in solace and in rest,

"Thanne shul ye now \[wyth\] hy deuocyon"
Thuryfie on-to that mageste
Of grete appollo—his exaltacion,
As ye knowe weel, for it is noo secree,
Redresseth pis world with hete whiche \[pat\] hee
Spredeth vp-on it. mayde, obeye her\footnote{MS. hir} too!
There is noo choys, this thyng muste nedes be doo.

"ffayre speche avayleth not [to] you in noo wyse—
I wolde with solace a led 3oure gentilnesse,
356 Katharine will suffer Death for Christ. [MS. Arundel.]

Bk. V. Ch. 9.

The Emperor threatens Katharine with Death by Fire,

But alle my promyses ye sette at lytel pryse; 1 al. at 2 al. om. Ye shul repente it sothly, as I gesse. There is the fire; dispose you to hoolynesse, 544

Doo it with good wyl: ye shal the sonnere purchase 1 Pardon of synne 2 and encrece of grace. 1 This v. on erasure. 546

"If 3e doo not, in short tyme 3e shul be ded, Right in examaple of [be] puple that is heere. here hertes arn hangynge heuy as the leed; A 1 man may perceyue right be her cheere 1 all MS. A, r. As?

It may no3t passe[n] lyghtly, swiche materie, 551

It muste be punysshed right for fer of other; he shulde ben ded th[o]ugh he were my brother." 553

Cam. 10m.

But alle my promyses ye sette at lytel pryse; 1 al. at 2 al. om. Ye shul repente it sothly, as I gesse.

There is the fire; dispose you to hoolynesse,

Doo it with good wyl: ye shal the sonnere purchase 1 Pardon of synne 2 and encrece of grace. 1 This v. on erasure. 2 r. synnes?

"If 3e doo not, in short tyme 3e shul be ded, Right in examaple of [be] puple that is heere. here hertes arn hangynge heuy as the leed; A 1 man may perceyue right be her cheere 1 all MS. A, r. As?

It may no3t passe[n] lyghtly, swiche materie, 551

It muste be punysshed right for fer of other; he shulde ben ded th[o]ugh he were my brother." 553

As Christ suffered for her,

Peyne is weelcome to me," Seyde she thanne, 554

"And deth eke, I wil it no3t forsake; for pough 3e smyghte, sle, curse and banne, It skilleth me nought for my [lordis sake] 1 MS. souereyn) make, on erasure.

Swiche myschefis for his loue to take;

he tooke for me meche more wretchednesse, Whil he leued here in this wyldernesse.

"Pouerte he suffred, that lord, ful buxomly, Whanne that he myghte haue had richesse at his wylle— This same myschef 3et suffred neuere I, But if it come, I wil obeye per-tille.

Ageyn) bla[s]phemours stood [pat lord] 1 ful stille, 565

Yeuyng examaple to us of pacyens— 1 MS. he stood, he overl.

Why shulde his seruauntis make ony resistens 567

"Whanne pat the wykked purpos 1 to doo hem wrong?

ffor his cause, his feyth, or his loue 1 MS. purpos 18, Ar. purpos

542 But at my promysse, at om. prysse 543 shalle 545 3e schon(!) 547 in syght inst. of in short tyme, shal 543 of pe 549 arne, the om. 550 perseuyen 551 passen 552 ponched 553 be, thou 556 smyth fle sle or banne 557 rithe nothe, my lordis sake 558 myscheuys 559 myche 560 lyued, pis worldly wyldernes 561 jan inst. of that lord 562 an had riches 563 pe 565 he om.; stod pat lord 566 til 567 shuldren, maken 568 pat om. purposyd. don hym
Am I now redy, be it short or long,  
To suffre despyte, peyne\(^1\) or\(^2\) reprove.  
I wote ful weel it wil\(^1\) falle to my behoue  
Whan I am gou; the more we suffre heere,  
The more Ioye [shal we hauen]\(^1\) elles-where.  

``he offred hym-selue on-to the fadyr of blis  
An oste ful clene, ondefiled with synne;  
And I wil offre my body, for it is his,  
On-to his plesauns whiche I wolde wynne.  
looke 3e 3oure-self whan 3e wil be-gynne,  
flor I am redy, in body and in goost;  
Slee or fle, frye or elles roost!  
``There shal come tyme\(^1\) pou shalt repente ful sore  
Of cruel domes whiche pou vsest heere;  
Of thi powere settest pou ful grete store,  
Whiche shal rewe the ful soone after pi beere;  
Cristis seruauntis hast thou brente in-feere,  
In tyme comynge therfore pou shalt be shent,  
Whan\(^\) pat with feendis in helle pou shalt be brent.  
``The more pou threstest, the more glad am I;  
The moo peynes pou aplyest to me,  
The more my Ioye encresseth, sekyryl!  
I go not alone whan\(^\) pat I parte fro the,  
ffor whan\(^\) I deye, many of thi mene,  
Of thy\(^\) housholde shul folwe me ful soone;  
Of crist my lord haue I asked\(^\) pat Boone  
``That of thy mene right a ful grete part  
Shul trowe in hym & leue her ydolatrye—  
Wayte a-boute with al thi sotil art,  
Thou shalt fynde[n] that I make noo lye.  
her soules fro peyne frely shul thus flye  

570 I am \(571 \& r. 572\) ful om. wille. myn \(573\) I suffyr \(574\)  
shal I hauen \(575\) on om. \(576\) And host \(582\) the om.  
583  
domus \(585\) sore \(587\) shalbe \(588\) pat pou wyth\(^\) shalbe  
591 Ioyes encre 594 shal folow 596 meny 597 leuynye hire  
598 pin 599  
shalbe fynd 600 pus shal
Streyte to heuene, & thou shalt brene in helle.  This thyng is sooth that I now the telle.”

The Emperor orders men to strip Katharine naked, and flog her.

She prays to God.

She makes strong to suffer his penauns; If pat I haue ronne in thyn offens, lete it be purget be this same grevauns! Thankynges be euere on-to thi purueauns,
Eternal lord, makere of man) and beeste;
Of thy seruauntis I that am the leeste,

"Thanke the more for this same betynge
Than for the welthes pat pou sent me before;
ffor weel wot I that this tormentynge
It is to me [as] a gret or grete tresore.
ffarweel the world now for euermore!
Stele and robbe the goodes that I haue,
I care not now neyther for tour ne caue."

The tyraunt asked a-mongis this bitter peyne,
Whan al was blood, and [pe] better is wery alle:
"What sey ye, mayde[n], wil ye yet susteyne
Youre olde heresy in whiche pat ye be falle?
If ye wyl mercy of oure goddis calle,
Yeshal it haue; and ellis alle-newe game.
Er pat ye goo, I trowe ye shal be tame."

She answarde thus: "sir, knowe pis weel,
That I am strengere in body & in goost
Than [euer] I was, to suffren) every deel,
Al-maner torment, wheder pou frye or roost.
But pou myssha[m]ful dogge ful of boost,
Doo what pou wilt, for I shal strengere bee
In my sufferauns than pou in thi eruelte.

"Be-thenke pe weel on ylke-maner syde
how pou may slee and brynge now of dawe
The crysten) puple that knowen) is so wyde,
Whiche doo no wrong but kepen) a ful true lawe:
I shal deyn) and passe this wordly wawe,
ffolwen my lord and dwelle with hym in blys,
Where noo thyng is thought ne doo amy.

632 sett 634 as a 635 werd 636 pe 638 amonge 639 pe beters wery were a. 640 mayden 641 elde. pat om. 643 shalle. alle om. 644 Or. 645 serc 647 euer. sufferne 648 wether pou wolt fry 649 myschamful 653 Whom. or. now om. on d. 655 kepyn 656 dey. passen. wordes 657 folow 658 wher pat
Katharine is ordered to Prison. [MS. Arundel.

“Thus shalt thou wayle when thou seest us in bliss, and thou in sore with-oute remedie, Lyenge in peynes whiche shul never mys—Therfore fulfille now of ire al thi malencolye, and I shall suffren for the love of heuene,” Thus seyde this lady with [a] ful boold steuene.

The emperor commaundd on-to his seruauntis an-noon, They take this mayden and to preson lede, 1 Ar. 20 we are he wil thei putten hir in the depe caue of stoon, Noo man soo hardy hir for to feede.

“I wil,” he seyth, “3e fulfylle this in dede; Alle these twelue dayes which I shal ryde. Lete hir no mete haue, to slake hir pryde, “Geue hir noo drynke, ne lete hir noo light haue! ho-soe-euere trespace a-gelyn) my commaundement, Soo hooly Jubiter mote my soule saue, When I come hom, he shal be brent! I wyl [pat] 3e fulfylle al myn entent Euene streytly, with-outer dispensacion, Noo man soo hardy of noo-manner nacion.

659 & in s. 660 schalt. orybyllc 661 schalt pàd. 662 bounden 665 joure. heygh om. 666 qwan 667 wyth-outen 669 ful om. 670 al om. 671 sufflyr. of god of h. 672 þe. a ful bold. 673 commaunde. anon 674 þe take. mayd. into p. hire 675 I wille 3e put 676 in no maner hire to f. 677 þat þis be done in d. 678 þeis fowtry. wheche þat 679 slake þerwithe h. p. 680 þene. drynke inst. of light 681 Who so oþerwyse do a. m. c. 683 some shal le be b. 684 þat þe 685 wyth-oute delacione.
MS. Arundel.] 

Angels visit Katharine in Prison. 

"Bere\(^1\) hir mete or drynk or ony lyght." \(^1\) r. To b. 687 Bk. V. Ch. 12.

This cruel maundement and this same decree
Made the emperour thus ageyn\(^1\) lawe & right,
And he is ryden\(^1\) foorth with his mene
Vp in to the lond, for causes whiche that hee
had for to doo, as potestates haue.
Thus is this mayde allone in the caue,

With-outen\(^1\) comforthe, with-outen solace.
But crist hath not for-geten\(^1\) his wyf
Alle these xij. dayes of his good grace,
he wold not leue\[n\] hir liche a caytyf,
he sente dow\(^1\) seruauntis fro the hous of lyf,
his Aungellis I mene, to counforte this mayde.
Swiche maner of woordis thei to hir sayde:

"Oure lord commaundedi\(^1\) that 3e shuld be glad,
Suffre this diseese with sobre pacyens; \(^1\) r. commaundeth
Mete shul 3e hane 3e neuere swich that had,
light hath he sent now with oure presens.
The emperour for youre cause renneth in offens,
Whiche he shal somtyme ful soore repent."
Thus was she comforted in hir torment

With light of heuene and with heuenly mete,
With presens of Aungellis—for thei \(\hat{p}at\) hir keepe,
Thei myght heere\(^1\) noyse hough thei hir trete, \(^1\) r. heere her?
Thei myght see light\(^2\) as it gan) creepe \(^2\) r. \(\hat{p}e\) l.
Thurgh-oute the scarres; thei myght not sleepe,
Soo haue thei meruayle of al this thyng.
But ryght nowght told de thei on-to \(\hat{p}e\) kyng.

But to other foolk in the court there
Sprang this woord soore hough that \(\hat{p}is\) mayde
Was kepte fro light, in ful grete fere,

689 \(\hat{p}e\) law of r. 690 he om. redyn 691 cause 692 don\(^1\) 693
And \(\hat{p}us\) left alone in caue 694 ony comforthe or ony s. 696 fourty
697 leynn. like 698 his s. 700 of om. \(\hat{p}oo\) til hir \(\hat{pei}\) 701 commaund
703 shalle. swech\(e\) 704 lithe. jow inst. of now 707 tournament
709 kepte 710 \(\hat{p}e\) n. 711 sene. strepe 712 oute om. skarrys
714 nothe 716 spronge. jer inst. of soore . \(\hat{h}ow\).
The Queen pities Katharine in prison. [MS. Arundel.]

Katharine's miraculous help gets known.

And fro mete eke, right as I sayde,
And hough the gayleris were sore afayde
Of certeyn light at the donteon-doores—
This woorde in the court abouten gooth soore.

The Queen hears of her cruel sentence,

Of the cruel sentens, of the light eke,
hough that the mayden with-outen ony feere
had answered the clerkis this other weke,
hough pat the mayde[n] with woordis meke
had turned hem to crist and hough thei were brennt,
And she for that cause in preson was ny shent.

This emperour was absent, as I seyde be-fore,
ffoorth in to lond ryden in haste.
Thei toold the queen that he commaunded soore
That she neither mete ne drynk shuld taste,
But for pure hunger she muste deye & waste,
No man seue hir mete in peyne of deti!

This menued the queen of very womanly pete
To haue compassyon of these peynes alle
Whiche pat this lady be very cruelte
Of the kyng had suffred; thus is she falle,
The queen, al in stody, walkynge in the halle,
Thenkynge besly euere on this mayde;
On-to hir-selue ful preuily thus she seyde: 1 al. And to

"These cristen foolkis, thei doo noo man wrong;
Alle that thei beye, truly therfore they pay,
On-to her god thei syngye ful good[ly] song,"
MS. Arundel.] The Queen is troubled about Christianity. 363

Newe and newe as men) seyn) euery day;
Wastful are thei nought in [no]¹ maner of aray, ¹MS.ony 747
Glotones ne drunkelewe wil thei neuer bee—
This same lyf, ful weel it pleseth mee. 749

"And oon of hem) had I be or now, 750
had not our lawe [for]fended¹ us that scoole; ¹MS. defended
If it were seyn) that I to hem drow,
Men shuld seyn) that I were a foole;
It myght turne me eke to mekel doole, 754
If that my lord myght this chaungynge knowe.
But in myn) herte euere there gynneth growe 756

"A grete desyre for to see this mayde. 757
Alias, hough shal I fu[l]fille myn) entent ?"
Thus be hir-selue this lady thought & sayde.
But in this stody ryght euene as she went,
happed to come, as though god hym) had¹ sent,
A noble knyght, a wyse man) in al thyng, ¹al. had hym 763
preuy in counsayl, right specyal with the kyng,
Gouernour of knyghtis², ledere to hem alle, 764
A very fadir to 3ynge folkis¹ that shulde lere— ¹al. folke
Porphyrye, the stories right thus thei hym calle;
On-to the queen) he kneled with ful sad cheere.
"I am glad, porphyry," she seyd,¹ "but 3e been) here ; 768
Ye ben) a man) that may meche avayle : ¹al. she seyde, porphyry.
To 3ou I wil telle now my preuy counsayle. 770

"I am so troubled newly with the¹ cristen) lawe, 771
I can) not slepe, I may not ete ne drynke ; ¹al. om.
Euery day, er it be-gynneth to dawe,
And eke al nyght on) pis mater I thyne;
I trowe I am ful ny my lyues brynke,

747 in no . ray 748 In gloteny ne drunkchip 750 ben 751
forfend 752 sene 756 But 3ete . my . euere om. begynnythe to
757 An . sene 759 be 760 ryght om. 761 hym om. had hir
763 pryuy of 764 leder of 765 songe folke 766 porphery 768
she seyd porphyry . be 769 mychc 770 now I wille telden) 771
trobilled . the om. 772 neythir cte 773 or
The Queen and Porphyry are to see Katharine.

The Queen begs Porphyry to let her, with him, speak to Katharine.

But I haue comfort”—right thus tho she sayde; 777

"Goode porphirye, I muste nede see 3one mayde. 779

"Ordeyne ye the mene ryght as 3e can), 778

Gene the gayleris golde and syluer I-nough,
Ordeyne soo put I and ye, my man),
May speke this lady. to god I make a vough,
Looke my lord neuer soo wroth ne row,
I muste nedes speke hir, or I Shal be ded;
for in this mater myn) herte is [h]euy as led.” 784

Porphyry seyde, “madame, it shal be doo,
I shal parfoorme this thynge, trost in me!
In swyche degree the doores shul be [on-doo],
There shal noo man) be preuy but we thre,
That is to say the gayler, I, and 3e.
Drede 3ow nought, 3e shal haue your entent.
With this mater hane I ben) sore torment ; 791

"Me thenketh, grete wrong this lady suffreth heere, 792
Soo horrybely bete[n], kepte fro mete and drynk,
And she noon) harm) dooth in noo manere!
ful ofte[n]-tyme she made me on hir thynk,
Sith that I herde hir the noble argumentis clynk 796
With the clerkis, whan) she conuycte hem alle.
Therfore, madame, falle what may be-falle,

"We wil see hir, and that with good leyser,
And speke wyth hir this same nyght fol[o]wyn.
Grete 3eftes wil I 3eue on-to the gaylere
To holde his pees and speke of this noo-thyng.
Go 3e to chaunbre, & whane I 3eue you1 warnyng, 803
Come foorth alone, lete your women slepe ; 1 at. om.
Looke ye be redy whan) I shal yow cleepe.” 805

777 me muste nedes 779 3efe. gaylere. enowe 780 3e & I may than 781 May om. vowe 782 & rowe 784 heuy 785 seyde om. 787 be dorys shalbe ondoo 788 prynecy 789 seyne 790 schal 791 sore be 792 put pis l. 793 horribily. beten) 794 no 795 oftene. to thynke 796 Sithin, that om. hir herde 798 what so; may om. 799 that om. 800 nyte 801 shalle. om. om. 802 To kepe counsayle & 803 you om. 804 Comyth . & lete
The Queen and Porphyry visit Katharine. 365

Capm. 14m.  

Thus be consent the queen) and porphirye,  
whanne alle men) slepte, to preson) are thei goo  
Al alone, right soo seyth our storie.  
Whanne thei too come there1 and no moo,  
So grete light in preson) sey2 thei thoo  
That thei falle [doun] with-oute[n] speche or breth—  
Thei supposed neuere to1 haue be so ny her deth.  

ffor that brightnesse was lyke a lyghtenyng  
Whiche thei seyn) thanne, soo wonderful & soo bright  
her witte is goo and doun) in stameryng  
Are thei falle now for feer of that sight.  
There was a sauour also with that light,  
Thei felten neuere swiche, the story seyth, certeyni),  
(ffor with that sauour her comfort cam) ageyn).  

Tho spak the mayde swiche woordis on-to hem):  
"Ryse up, sister, ryse up, brother, in-feere!  
Crist that was bore in pe Citee of bethleem,  
he hath called you to his servye here.  
Beth glad and mery, be of right good chere,  
Oure lord hath chosen you newly of his grace;  
(ffor that cause he sette you to this place."

Thei behelde the mayden) at that tyde  
how pat she satte on knees ful mekely,  
Many Aungelis seyn) thei on euery syde  
With swete gummes anoy[n]tyng hir softly;  
Euere as thei touched with handis, by & by  
The flesh was heeled, pe skyn) closed ageyn),  
Wyth meche more beute, soothly for to seyn),  

Than) euere it was whil [pat] it was hole.  
Thus can oure lord redresse1 al doloure  

807 slepye 808 soo om.  809 too om. comen per þei too &.  810  
lithe. sow 811 fallene downe. wyth-outene 812 hopyd. a ben. hir  
813 bryntes. lyche 814 sey. soo 2 om.  816 fallen. nowom. 817  
þei. 818 felt 820 maydene. on om.  823 onto 824 Be 825 chose.  
to 827 beheldene. mayde 828 sate 829 sey 834 whyle pat

1 om. in Ar.  1 Ar. 158 þei come 2 Ar. 168 se
The Queen's visit to Katharine in Prison. [MS. Arundel.]

Whiche men suffre, be it in heed or sole,
he can in lesse tyme than an houre
hele oure soores, conforte oure labour.
These folke, I trowe, thei had a blessed sight,
ful of conforte, ful of heuenly delight.

Nine or ten old men also comfort Katharine.

There sat be-syde eke sundry olde men, Yeuyng comforte on-to hir heuynesse—
Were thei nyne or ellys were thei ten,
Of her nombre haue I no sekernesse;
Thei were sente thedyr, soothly, as I gesse,
Be-cause this woman was with-oute solace,
hir to conforte with som heuenly grace.

From one she takes a 5-branclit crown, and says the Queen shall wear it after death.

Shul 3e haue and were it on youre heed,
As for assay, but after that 3e ben deed,

"Thanne shul ye haue it for a reward euerelastyng."
On-to the olde men tho turned the mayde
Whil she helde the crowne, in þe settynge,
Thus to hem with meke voys she sayde:
"for these persones to my lord I prayde,
Thei shul be wretel in the book of lyf:
Therfore, sirs, as I am cristis wyf

"Graunted be patent, soo wil I that 3e wryte
These too names in þat book for euere,
Clense her synnes, make þat heuy wighte
ffro my lord no more hem disseuere.

837 in halfe a houre 839 þeis. I trowe om. þere hadden, blysfull
840 delyte 841 s. ful elde 842 on-tyll 843 þere were in cumpanye
no mo þan nyne or tene 844 hyr nowmbræ 849 reall. not 851
Onto 852 syster. þeis 853 shalle. hauene. weryne. it om. up-on
854 after whan. be 855 shalle. a om. 856 þet mayde 857 Wille.
elde 858 tyl 859 þeis 861 seres. am om. 862 wrythe 863
Theis 864 make so. withe 865 deseuyre
Katharine is fed with Heavenly Food.

I pray to god that now falle thei neuere
After pat tyme that thei receyued the feyth.”

Oon of the olderes ageyn on-to hir seyth:
“O precyous spouse of god that sitteth aboue,
O gemme ryal shynyng in chastyte!
What-soo-euere þou aske of cryst þat is thi lone,
Thou can not fayle it, soo propicyous is hee
On-to thi persone. therfore, tryst þou me,
This lady shal prowe to grete perfection;
The knyght shal haue eke swiche progressyon

“In vertuous lyf, þat thurgh his good counsayle
Too hundred and mo fro her fals beleue
Shul turne to cryst, and ful soore wayle
her false feyth whiche thei can not preue.”

Thus haue this folk/s at Kataryn) taken) her leue,
Walkyling to chaunbre with hertes ful suspens;
keepyng this mater al clos in sylens.

Capm. 15m.

The mayde is kepte in preson euer stille,
with swiche comfort as þe herde[n] heere;
Of mannes comfort hath she neyther letter ne bille,
Noo man) dar doo it, swiche is now her feere;
Twelue dayes ful thus was she keepte there,
With-oute[n] mete, but be alle these dayes
Of heuenly mete had she swete asayes.
ffor he þat fedde Danyel in the lake,
And caryed Abacuc soo fer oute of Iude
To brynge hym) vytyinh, that same lord myght make
That in preson) this mayde soo feed shuld bee.
In stories redde I deuers too or thre,
Christ visits Katharine in Prison. [MS. Arundel.]

Bk. V. Ch. 15.

A Dove brings Katharine food from Heaven.

A fayre dowre fro heuene brought hir mete—\(^1\) overlined.

Whether bodyly or goostly it\(^1\) is hard for to trete, 896

\(\text{ffor as Austyn seith, } \) \(\text{hat same seed} \) 897

Whiche oure faderis receyued in wyldernesse, 898

Whiche serued hem thanne in stede of bred, 899

This doctour seyth in very soothfastnesse 900

That possyble it is swiche seedes mo and lesse 901

Shul[\(d\)] be noryshed in the eyr, be supposicyon\(^1\) 902

In the lowere part whiche hath disposcyon\(^1\) 903

Somwhat to erthe acordynge in nature— 904

This is his sentens, hoo-[so] wil it reede, 896

In his book whiche treteth \(\text{he merueile of scripture.} \) 905

I trowe this same was doo heere in dede:

The holy goost this goodly mayde gan\(^1\) feede 908

With heuenly thyng whiche had erthely kynde— 910

Thus wene I, \(\text{but} \) I wil no man\(^1\) bynde

But if he\(^1\) wil, for to leue my tale. \(^1\) MS. 3e 911

She was fed—that haue we of treuthe;

If god had lefte hir in soo bitter bale

With-outen comfort, it had ben\(^1\) grete reuthe.

In that preson\(^1\) thus leued she with-outen\(^1\) sleuththe 915

Alle these xij dayes. but in the last of alle,

As she in preyer ful besyly gan\(^1\) calle 917

On-to crist, she saugh an heuenly syght:

Oure lord hym-selue to preson\(^1\) is come down\(^1\), 918

With many Aungell\(s\) shynynge wonder bryght, 922

With many maydenes, noon\(^1\) swyche in this toun\(^1\).

\(\text{ffor very Ioye kataryn\(^1\) is falle in swoun);} \)

Oure lord conforted hir with goodly cheere,

“Doughter,” he seyth, “look up whom 3e see heere!” 924

896 wheythir 897 Austene 899 hym\(e\) 900 his very doctir, very om. 901 more or 902 shuld. ey3ere 904 to \(\text{be erde} \) 905 who so 906 \(\text{be merueile om.} \) . in sc. 907 don 908 mayden 909 erdly 910 but I wil 911 he . leyyn\(3\) 915 prysone . thus om. she lynyed . sleuth 916 these om. fourty 918 saw 921 maydenes of ful grete renowne 922 felle (is om.) 923 counforth . ful goodly 924 he seyth om. lokyth
"Knowe youre makere, for whom al pis diseze 3e haue suffred.  take it in paciens!
The more 3e suffre, the more 3e me plese; keepe 3oure constauus, drede noo worldly offens,
Thenke not longe, lyue not with herte suspens!
I am with 3ow, I shal you neuere forsake.
Many an herta ful redy shul ye make

"On-to my sernyse, er 3e departhe1 fro this lyf;
Grete noumbe of puple shal 3e tourne,
Many an husbonde, mayde, wydewe and wyf
ff[ro]1 here mauumetye shal 3e [hem tourne]2
And to my feyth lede hem to soiourne." 2 corr. : make mourne;
Whan this was seyde, ourre lord is up to heuene,
With grete brightnesse, as it were a leuene.
Shee looked1 after til she seeth no more, 1Ar. 168 lokith
Returned2 to prayere, as tho was hir vsage; 2 returneth
It was to hir a ful grete tresore
That ihesu lest to make bat pilgrimage
hir hertly sorwe soo goodly for to swage
With his presens—blessed euere he bee!
And be this mayden1, commended to hym be we!

Cam. 16m.

When the Emperor Maxentius comes home, he sends 6 knights for Katharine.

Whanne these1 causes and brought fully to ende 946
whiche that he rood fore, Maxens now I mene,
his is come hom.  a-noon) he gan) to sende
ffor pis mayde be sexe knyght/is, I wene;
If thei ben) fals, soone it shall be seene,
Thei pat kepte hir, thei shul it ouere-thynke 1 MS. eyther mete.
If it be proued thei zone hir mete1 or drynke.

926 t. it ene 928 worldly 931 hart 932 or 3e part 933 shal le
3e returne 934 a. wedow 935 & 6 transp. 935 ffro hir m. shal le
3e hem returne 936 Onto. ledyne 937 do. went up 939 sey 940
Returnyth . as ene was 942 lyst 943 goodly om. 945 comend
946 his e. arne. to be e. 947 Wyth pat. forthe 948 comyne 949
ffor hir. rithe as I w. 950 be 951 it shal le hem o. 952 3ouen .
eythern om.

KATHARINE.

B B
Al the Citee is gadered to see pis sighte, 953
A grete puple, some for cruelnesse,
Som° arn° there that han° ful grete despite
On-to the emperour for his wykkydnesse,
Thei thenke this lady is put to grete distresse
flor noo cause oonly but for good.
The emperour sayde with ful sturdy mood:

"Brynge foorth this woman, brynge pis coneyonatrix,
Brynge that wytche! noo man may turne hir herte; 961
In hir errour is she made soo fix
That fro it noo man° may make hir to sterete.
But if she doo, ful soore shal she smerte!"
Thus is she brought be-fore° his presens,
he supposed veryly that for° abstynens

She had be peyned euene to the dethi:
Now looketh she fresh, [wyth] white and rody colour.
Very anger his herte now ny sletfi,
for she is fayrere than° she was that hour
Whiche he commaundede to lede hir to the tour.
"Tretoures," he sayde, "3e shul deye ilke oon,
But if ye telle me in this place anoon°

"hoo hath fedde, a-geyn° our commannement, 974
This Froward Caytiff that no man° may ouerlde.
I swere be Iubiter, whiche is omnypotent,
It shal be wist hoo pat dede this dede!
There shulde° noo man° for noo-mane° nede 978
Doo this thyng whiche we [for]fende° soo."
he dede hem byndyn° wit Ier° be too and too.

Thanne the mayde[n], to excuse hem alle, 981
Seyde to the kyng swyche-[maner] woordis, certeyn°:

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953 sene° sythe 955 are° despythe 956 At the 959 stordy 960
2 bryag forthe 961 Br. forthe; that wytche om. 966 for hire 967
pynyd° the om. 968 freshe wyth colours (white and rody om.)
969 flir very a. now om. ny it. 971 Whan° comande. ledne.
pat 972 Traytoures. shal 973 if om. 978 shalle° mede 979
forsend° 980 bynd wyth eyryne 981 maydene° excuses° 982 sweche
maner
"Thou art a lord, an emperour men the calle,
Thou art ordeyned al treuthe to susteyn);
Thei that doo ageyn the lawe or seyn,
hem shuldest thou punyssh; but innocentis noone;
If thou doo, thou doost ageyn thi trone.
"ffor these men) whiche had keepynge of me,
Brought me no mete ne drynke, thou vndirstande;
I was susteyned al in other degree:
Be my lord whiche is al-weeklande;
"ffor be his massageris sente he me to hande
Al my sustenauns—no dore myght hem lettethe
To spere hem) oute—sir, thou can) noo iette.
"Therfore these Innocentes, do hem no torment,
Thei be not worthi, sir kyng, I sey the why:
Be hooly Aungellis my lord this mete sent,
Noon) erthely creature was ther-to preuy;
"ffor hunger he wolde not suffre me to dy.
he is my louse, I am his for euere,
Ioye·ne sorwe shall us not disseuere."

To these woordis the tyraunt with doubelnesse
Answerede ful faire, that thei whiche stood aboute
Shulde not suppose in hym) suche cruelnesse;
The sturdy herte in hym whiche was soo stoue,
Was hid with langage as venym in a cloute;
fful fayre woordis at that tyme he sayde:
"I am for you ful sory, most goodly mayde,
"Ye born) of kyngis, douter to kyng and queen),
Cosyn) to lordis many pat serue[n] me,
The [best] borne woman) of this contre 3e been—
Katharine must die, or deny Christ. [MS. Arundel.]

Thus arn) ye named: and al pis with sotylte
Of certeyn) witches—cursed euere thei bee!—
Is turned and lost; for other Ioye hane ye noon)
But Ihesu crist, mary, petir & Ion),
“Whiche arn) tretoures proued be pe senat,
And damned to deth for treson) & heresy.
Why wil ye lese thus youre honourable asat
And yene attendauns to wytchecrafte & to lye?
It had ben) beter to haue kepte the same sophie
Whiche pat youre maysteris lerned you first in scole!
This-maner lernynge wil proue1 you a foole. 1r.prouen? 1022
“Eke ageyn) oure holy goddis seruyse
Ye speke & crie, and that soo malyeously,
With woordis1 and cheer on)goodly hem) despise: 1 al.worde
This causeth me, I sey you surely, 2 or. not-wythstand (so Ar. 168).
That, not-wythstandyng,2 so mote I haue mercy,
That I wolde saue you, I muste1 nedes punysshe pis pride,
Right for my puple pat standeth heere be-syde. 1 al. mut 1029
“Therfore chese now whether pat ye wil deye
Whith suche deth as lawe wil damne you too,
Or ellis youre feith if ye wil reneye;
Thanne shal ye haue mercy & worship eke alsoo.
Come of a-noon), lete see what ye wil doo,
Ofre to Iubiter, youre god omnypotent;
Youre tendre body with yern) shal ellis be brent.” 1036

Ca[m. 18m.

The mayde anwerde to the emperour agayn): 1037
“Though that my lyf bee ful swete to me,
Yet had I leuere with a sword be slayn)
Than) that my lyf in ony-maner degree
Shulde offende the blessed mageste 1041

1012 are 1014 is ner none 1016 are 1017 to pe 1018 lesse
1019 genye). to 2 om. 1020 to a k. 1021 youre maysteris om.; se
lerned fyrst 1022 I wille pruee 1025 word 1026 sewirly 1027
not wyth-stand 1028 mut node 1029 stand 1030 wheyder 1031
sweche 1036 yrne 1038 Thou
Of my lord god. I sey the, cryst is my lyf,  
And grete eneres, though I deye on knyf,  
"Soo that I deye in charyte and for his sake.  
Therfore, thou deth come to me this hour,  
for his love ful mckely I wil it take,  
I shal neure with myght ne with labour  
Grutche ageyn my lord, my saueour;  
Deeth shal avauce me with grete emolume[n]t,  
Deeth is a chaungeour—fro this lyf present  
"To better he leedeth us, this is oure belene;  
Oure dedly bodyes whiche art corruptible,  
Whan thate he cometh he bryngeth hem to pis preue  
That thei shal reste and rote, as seith oure bible;  
After put restynge, yet it is possible  
On-to oure lord tho bodyes to rere ageyn,  
In fayrere foorme than euere thei were seyn.  
Therfore, þou tyrant with thi feyned langage,  
Doo what þou wilt, put me to torment,  
Brenne me with brondes thyn Ire for to swage!  
I wolde offre to cryst, whiche is omnipotent,  
Som plesaunt offrynge, som delectable present;  
Keen and caluern or sheep I al forsake,  
Myn owen body to offrynge wil I take.  
"But for I may not leefully do it my-selue,  
As make this offrynge, therfore thi cruelte  
Shal bydde thi seruauntes other ten or twelue  
With vengeable herte to make an ende of me.  
To hym that was offred in caluerye on a tree,  
To hym I offre my fleshi, my blood & felle.  
But for thi cruelnesse yet eft I the telle,  
"Thou shalt ful sore heer-after this thyng repent,  
Nought oonly in helle whiche þou shalt be Inne,
Katharine foretells disasters to the Emperor. [MS. Arundel.]

But here in earthe shalt thou sayle thyne e[n]tent;
for thyne\(^1\) deedes, whiche are ful of synne, \(^1\) r. thi
God shal rere a lord whiche\(^2\) shal wynne \(^2\) r. be whech? 1076
Alle thi londes fro þe, and make the pore,
Take awaye thy worshippe and thy tresore; 1078

"Yet shal he sleyn) the, as þou art wurthi,
Thi wykked heed he shal make of Smyte,
Thi blood shal ben) offred thanne ful solemnely
On-to thi godl\(i\)s right for despyte.
Looke my woord\(i\)s that þou note & write! 1083
This man/ that shal brynge the thus of\(^1\) dawe, \(^1\) at. a d.
Shal be a lord of the cristen lawe. 1085

"Yet may þou skape\(^1\) al this grete myschauns,
If þou wilt turne the and aske god mercy, \(^1\) r. skapen?
Of thi wikkednesse if þou haue repentauns
And forsake these maument\(i\)s whiche stande on hy."
These were the woord\(i\)s whiche that þis lady 1090
Seyde at that tyme this man/ to commeute;
But alle hir woord\(i\)s sette he not at herte. 1092

So semeth it weel, this lady for hoolynesse
Was soo avancen, whil she was lyuande,
That god made hir as a prophetesse
To telle þinges þat were after comande.
\(f\)or this same deeth, as I vndirstande,
had this same Maxcens as she seyde, truly :
\(f\)or in storyes [I] am weel avyzed that I 1099
haue red of hym, that he wente to rome
To feyghte with oon) whiche had gouernaunce
Of alle þat Citee and oonly to\(^1\) his dome \(^1\) at. on-to
Stood al þat contre with al here puissaunce,
Bothe Ytalie and almay\(n\), engelond, spayne & fraunce—

1074 erde . schal 1075 þi . are 1076 þe wheche 1078 tresoore
1079 slee 1081 be . solennly 1083 noote 1084 a dawe 1087
wyll 1089 þe m. 1090 are 1093 Tho 1094 lyuande 1096
comande 1099 I am 1101 fyght 1102 on-to 1103 puissauns
1104 ytayle . ynglond
Constantyn he hyght, whiche tho baptised was
Of seynt syluestre be a ful specyal gras.

This same constantyn discou mf tyd in batayle
This forsyde maxcens, for al his pompe & pride,
As this lady in prophecye, whych myght not fayle,
had seyde be-fore. the fame was bore ful wyde,
And merked ful weel the day & eke the tyde
Of sundry men, whiche afterward ful weel knewe
Al pat she seyde was ful stable and true.

Ca[m] 19m.

But whanne the[s] woordes were seyde of pis mayde,
he cryed loude to the puple a-boute——
Soo was he with hir woordis now afrayde,
What he shal doo now is he fallen in doute—
Swiche was his cry: “fy on swiche a route,
That shal suffre here a woman) pus defame
Oure hye goddes, her seruyse and her name!

“hough longe shal we this witche thus susteyne?
hough longe shal we suffre this cursednesse?
To alle goode leueres it shal[d] be very peyne
To here a woman) with suche sturdynesse
A-geyn) alle men), the more and eke the lesse,
Thus euere-more crye1. ley on handes, for shame!
Ye stande as men), me thenketh, pat were lame!”

Thus cryed this tyrant with ful loude voys,
Thus berked this dogge ageyn) th[at]1 heuenly name,
A-geyn) ihesu that was hanged on a croys;
his men) a-boute hym) thus he gan) to blame;
“Come foorth a-noon), looke ye take pis dame,
Bete hir and reende hir with Ierm) and plumes of leed!
leue not youre labour til that she be deed!”

1107 discou mf tyd 1114 pese 1116 now om. 1117 fall 1119
bus suffyr a w. hers d. 1121 who . whych e 1123 schuld 1126 he
om.; crye , hondys 1127 pat om. 1129 bergyd. pat h. 1130 a
om. 1131 gan he 1132 Comforthe 1133 yrne . plumbys

Bk. V. Ch. 18.

The Christian Constantine

1107 conquered Maxentius.

Bk. V. Ch. 19.

The Emperor

calls on his men
to seize

and send

Katharine
to death.
The People urge Katharine to give in. [MS. Arundel.]

Bk. V. Ch. 19.

She was beten newe [pan] be-form his face,
Soo disputously that shame it was to see.
ffor many man that stood tho in pat place,
Might not looke on hir for reuthe & pytee.
The tyraunt wolde neuere seyn) "now leue yee,"
But euere he cryed: "of hir make an eende!
ffor if she lyue, oure puple wil she shende."

Bk. V. Ch. 20.

Thus is she bounde & ledde foorth in the toun.
The puple that folwed, on hir thus gunne thei crye:
"O noble mayde, whi wil ye not falle doun)"
On-to the emperour and of hym aske mercy?
We are ful sory pat youre fayre bodye
It is soo reent, 3oure skyn is al to-tore ;
But ye asken) mercy, ye arn) lost for euерemore.

"What woman) are ye that soo despyse youre age,
Youre body, youre beute pat ye sette at nought?)
Ye may haue wurship, ye may be sette in stage
Ryght as a goddesse—where-on is your thought?
And al the world for beute shulde be bought,
here myght thei fynde yt, thei nede no ferthere seeke.
Sith ye be wys, sith ye be hoolde soo meke,
And al the world for beute shulde be bought,
here myght thei fynde yt, thei nede no ferthere seeke.
Sith ye be wys, sith ye be hoolde soo meke,

" Whi wil ye not obeye on-to the kyng?"
Beter it is to bowe, than) velenously to be dede.
In youre bokis, I trowe, ye lerned this thyng:
The grete dignyte may ye not doun) trede,
It longeth to you to obeye on-to youre hede.
Sith it is right, [why] wil ye not it doo?
We wolde doo thus, if ye counseilden) us soo.

" Ye lese the flour of youre virginyte,
Ye lesen pat god plenteuously in you sette,
Katharine rejects the People's craven counsel.

Ye lose youre herytage, ye lesen your degree,
Al for on) woord whiche that is youre dette.
Oure-soleyly thenke we that youre herte is [s]ette
Whan) that [no] counsell may you reden ne rayle,
Most speckaly whan it is youre avayle —
Swiche wordis spak the puple there-about.

"Remembre yow, mayde, what ye shal now lese,
Al for youre herte, for it is soo stoute.
ffeyneth som plesauns, sitye ye may not chese!
Bothe body and bones with betynge [wyll 3e lese];
Oones mercy may avoyde al this —
This is oure counseyl, it may jou brynge to blis.

"Youre white skyn pat shyneth as the sune,
Ye wil shende it, and make it pale and wa[n],
ffor very betynge it wil ben al dbnne;
Youre blood ryal, whiche now pat no man
In these dayes remembre noon hyere can,
This wil 3e spylle right vp-on [pe] grounde.
Youre counseyl in this is neyther saue ne sounde."

"O wycked counsel!" seyde the mayde ageyn, 1184
"Go to youre werktis, and thenke no more on me!
fly on beute, that wil with wynde and reyn)
Be steyned ful sone! my fayrenesse whiche pat 3e
Compleyne soo sore, though [pat] I lyue [parde]
And falle in age, yet wil it [pan] aperyre;
Thanne for my flesh falle ye not in dyspeyre!

"But troste ye this as for a sekernesse:
Alle oure bodyes, be thei neuere so bryght,
Shal deye and rote in her wretchednesse—
ffor this same deth longeth on-to vs be right,
still urge
Katharine to feign compliance,
and save her skin.
and save her skin.
and save her skin.
and save her skin.
and save her skin.
and save her skin.
and save her skin.
and save her skin.
and save her skin.
Katharine is assured of future Bliss. [MS. Arundel.]

Condemned for synne be the prouydens & the sight 1195
Of godoure lord, what shal we thanne soo wayle
ffor fykel beute that soo sone wyl quayle? 1197

"Every man) muste thus, as of necessitye, 1198
Deye and rote, but if that specyal grace Be graunted to some of that deyte—
ffor somme with clennesse ben\(^1\) there \(\text{pat}\) purchace
Swiche dispensacyon) \(\text{pat}\) in what-manner place 1202
Thei be leyde, thei shal neuere rote,
ffleshi ne senewe[s], veynes, sichte ne cote. 1204

"This speycyalte is to hem graunted heere 1205
That keepe here bodyes fro al onclennesse
Of lust and filthe, and fro that loue on-clere Whiche \(\text{pei}\) calle letcherie—it is no loue, I gesse,
I calle it rathere a wylde rage of wodenesse.
But now to purpos: thei \(\text{pat}\) keepe hem clene,
Thei haue this pardon\(^1\) graunted, as I wene;

"And if my lord my loue wil graunte it me 1212
That after my deeth my fleshi shal not rote,
Thanne am I more bounde on-to his deyte
Thanne euere I was, &\(^1\) this I hym be-hote,
There shal neuere man) make me soo to doote 1216
That I shal leue his loue or his plesauns.
Therfore ye puple, leue this obseruauns,

"ffolweth noo lengere, gooth hom\(^1\) to your werke, 1219
Weepe not for me, but for your-self ye wayle!
I shal deye bodyly, but be-cause I haue the merke
Of crytes baptem\(^1\), I shal skape that grete asayle
Of alle the feendes whiche with grete trauayle 1223
Arc ful bysye our soules for to gete
On-to her preson\(^1\) where thei shal hem bete. 1225

She will escape the Devil,
and rise fairer than ever.

1197 fekylle 1199 but of 1201 be 1204 senowis 1208 it is
om. 1215 & his 1225 persone 1227 sey
I beleue and troste this thyng as for certeyn.  
Therfore, seres, for youre-selue weepe yee, 
ffor youre errour that ye in derkenesse bee!  
ffor if ye deye[n] in this same errour,  
Youre rerynge\(^1\) ageyn\(^1\) shall cause you grete dolour.”

Many of hem \(^{\text{pat}}\) herde[n] hir thus speke,  
Were conuerted to crist,oure saueour;  
fful preuyly her maumentz’s dede thei breke  
Whiche \(^{\text{pat}}\) thei hadde in ful grete honour;  
With-drowe hem fro synne and wayled her errour,  
Al preuyly, soole, heuy as oony leed,  
ffor natural fer, that thei shulde not be deed.

Cap. 22m.

There was a man in Alisaundre at \(^{\text{pat}}\) tyme,  
Meyer and leedere of alle the puple there  
Vnder the emperour, punyshere of alle cryme;  
Of whom the cytee had ful meche[l] fere,  
Venemous in anger was he as a\(^1\) bere,  
Dispetous, vengeable, with-oute discreetyon—  
Cursates thei called hym thurgfi-oute pe tounl.

he sey the emperour in anger and wodnesse,  
And of pure malice sette hym more on feere;  
“O emperour,” he seyde, “thy wysdam, as I gesse,  
Shulde make the ashamed of this matere heere,  
That oon wenche shulde brynge the thus in dwere;  
Thou standest stoyned as thoughi \(^{\text{po}}\) were bounde.  
listen) my counsely therefore now a stounde.  
“This mayde Kataryn) sey yet noo torment  
Whiche shulde fese hir, to make hir afrayed;  
Therfore, sir, I telle you myn) entent:  
We shal make thyng soo horr"bely arayed

\(^{1}\) Ar. rysyn
e"
It shall be dried or it be fully assayed; let be hir see oonys this thyng I shal dounse, She shal leue some thanne, I trowe, al this gyse. "Commaunde werkmen) for to obeye to me, I shal be mayster, thei shal doo her werke; ffor I haue conceyued now a newe cruelte, fful sikerly therof haue I take my merke. In this mater bothe counterollerere and clerke Wil I bee, and noo man) but my-selue, Werkemen) wil I haue with me ten) or twelue. "Thus haue I deuysed in my besy thought: ffoure grete qwheles thus shul we make, In swiche-manner wyse shal thei be wrought, What-manner thyng that euere thei take Anoon) in pecis thei shul it reende & shake With her sharpenesse whiche pei shul haue; fior alle the spokes that come fro the naue, "Shul haue nayles sharpe as a knyf, I-fastned to the sercles rounde al-aboute. There is no man) now that bereth lyf, Be his herte neuere soo styf and stoute, And he be oonys In, hee cometh not oute Or he be deed and al to peces drawe— Right be experiens pis thing shal ye knawe. "Sharpe sawes shul thei haue somwhat croked, Nayled on-to the whelles on þe vtter syde; In swiche-manner foorme thus shul þei be hooked, Eche of hem) be other sful sotilly shal glyde, Somme shul come vpward with her cours wyde, Somme shul goo dounward, & þus shal þei rende Alle thyng be-twys hem) & thereof maken) an1 ende. Therfore lete these wheles be made now in hast; Sette the mayde right be-[twyx]2 hem whan) þat thei goo,
She shall ben) afrayed, or she hem taast—
There is noo man) lynenge hath seerl swiche wheles moo.
This same deuyse shal plese youre lordshipe soo,” 1293
Seyde this Cursates, “ye shul)n cur)n me thanke;
Yonder wil we make hem) right on the banke.” 1295

The emperour commaunded, & pat in hasty wyse, 1296
These wheles shul[d] be made, & pat an-noon),
Right as Cursates thus can^ deuyse.

Thei arn) called forothi, bothe robyn) and Iohn), 1300
Carpenters and smyghtes, as faste as pei may goon); Thei hewe and thei blewe ful soore, leneth me!
The wheles musten) be redy with-inne days thre. 1302

Now it is come, the same thredde day; 1303
The wheles arn) redy sette as thei shal bee;
She is brought forthi, Kataryn) pis same may,
Right betwyx hem sette now is she; 1307
Too wheles goo downward, as [we seyd, parde],
And too reende vpward—there is noon) that it seeth
But for feer he gruggeth with his teeth.

O noble mayde, hough shalt you scape this thyng? 1310
This Irous emperour, he is noot thi frende,
The meyer is cruel in his ymagynyng,
flor he hath stodied with al herte and meende
Thi virgynal body to destroye and shende;
There is noo conforte but fro the courte aboue—
he wil not fayle the, Iheseu that is thi loue.

Thus is she sette, and likly to be reent,
With al her labour the seruauntis dresse her gere;
Thei tarye somwhat [be-cause] that hir entent
Thei wene to chaunge[n] right for very fere.

1291 be . he 1292 sey 1294 shulle 1297 shuld . anone 1298
gan 1299 are 1300 Carpenteres . smythes 1302 must 1303 is
it . pat s. thrid 1304 are 1307 as we seyd perde 1308 seythe
1310 who shalle 1311 nothe 1312 meyahir 1318 hir 1319 be-cause
pat 1320 chaunge

Katharine will be afraid of these awful Wheels.
The Emperor orders Cursates's Wheels.
Katharine is set between them.
She has no comfort but Jesus.
Katharine prays to God

"Lord god," she sayde, "that made bothe sonne & mon,"

"Lord that art al-myghty in mageste, Thou can alle thynges and may fulfille in dede; Lord that neuere hydest thy grete pytee firo thoo that cry[ne] on-to the at nede, O lord of lordes, my prayere pou may spede:

I prey the, lord, with ful besy entent
That pou destroye this horryble newe torment;

"Make thi thunder descende now with the leuene, Brenne it, breke it, lord; this tyme, I praye, Shewe thi power, open now thyne heuene,

That men may knowe thi lordshypte at this daye—
It is ful esy to the to make heere swiche afraye,

And to the puple it is ful merueylous.
Goode blyssed lord, pat art soo gracious,

"This aske I not for ony fere of deeth,
But for thi puple that standeth here-aboute; Me thenketh, lord, her langage myn hert sleeth,

That pei with toungis and woordis proude and stoute Shuld blaspheme thy name, and putte in doute

Thi true feyth. this is, lord, my cause,
To shryue me shortly to the in a clause,

"That thei shulde troste thi myght & thi powere
And honoure thi name, [&] be converted eke,
Be turned fro maumentis whiche pei wurshipe heere,
The, lord, oonly her god for to seeke.

This prey I the with herte lowe and meke;
Graunte me this as thou art omnypotent,

Suffre not thi seruauntis with maumentis be circumuuent!"

hir eyne and handes ful mekely gan she rere
Vp on-to heuene, swiche was hir oryson:
"Lord god," she sayde, "that made bothe sonne & mon,

"Lord that art al-myghty in mageste,
Thou can alle thynges and may fulfille in dede;
Lord that neuere hydest thy grete pytee firo thoo that cry[ne] on-to the at nede,
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Graunte me this as thou art omnypotent,

Suffre not thi seruauntis with maumentis be circumuuent!"

1321 yne  1323 bothe om. , 1325 & myn f.  1327 cryne 1331 pe 1.  1332 lord om.  1333 thy  1335 to 2 om.  1339 stand  1346 & be  1348 pe lord godd only forto s.
W
hanne pat this lady had ended hir orison,
\[\text{At Katherine's prayer}\]
A-noon an' an angel was sent doun fro heuene;
With wynde and thunder tho cam' he doun,
There cam' with hym eke an horryble leuene—
The houre of the day, thei sey, it was but seuene,
But er eyte; he with wynd and feere
Brake alle the wheles, thei fley heere and there,
Thei spryngyn aboute be pecys in the place.
Somme haue\(^1\) harm on legges and on' knees, \(^1\) Sum man hath
Somme men\(^2\) arr' hurt on handes and on' face.
The feer fley [ful] wundyryly with the trees.
Meche of the puple haue take there fees:
Thei that blasphemed oure god with cruel herte,
Fro this vengeauns thei may not lightly sterte;

The lady sat stille, for she felt noo grevauns,
Makyng hir prayuer with gret deuocyon).
Thus can' oure lord for hese make purueauns,
Thus can' he shape hem her sauacyon).
Thus dede he somtyme in the calde nacyon)
Whan' that his seruauntis in the ouene were sette,
Where that pe feer of his myght was lette;

ffor thei in the ouene were noo-thyng brent,
But pei a-boute it, thei took the harm).
This lady is lyke hem in this myracle present:
The fyre fley aboute hir, and in hir harm)
It rested ofte-tyme, but she was not warm',
Ne hurt ne harmed in no-manner degree.
Yet was this fyre soo horryble that hee

Brente the wheles and threw hem' alle-aboute,\(^1\)

Brent men eke, and tho were not fewe\(^2\)— \(^1\) This v. follows 1588 in the MS. \(^2\) r. a fewe?

\(^1\) Sum man hahte 1361 men om. are 1362 Pere fley fere ful w. 1368 his 1375 lyche 1377 of'tyme 1379 fere 1380 alle om.
The Emperor reproaches his Gods. [MS. Arundel.

ffoure thousand, seyth thoure story with-oute thy rowte,
Were ded with the blast, leyde alle on rewe
Of heathen caytyues, [shrew rith be shrewes],
herowdes noumbred hem for thei can best. 1 1384
Katharine sits still.
The lady sat stille in her holy nest,

Kaneland euoutely in sobyr prayere.
The Aunge and feer bothe thei took her weye
To place thei cam fro—for men myght hem here 1 1386
Bothe in her comyng and goynge, thei seye.
Mechel took 1 for feere were in poyn to deye,
Saue pat the comforte of this swete may 1 1391
Lefte hem a-gryn 2 fro pat afay. 2 Ar. 29 vpageyn

This is the ende of al this costful werke.
hoo are now woo but hethen men there? 1394
hoo are now mery, hoo gone her frontes merke
But crysten folkys, whiche han skaped this feere?
Somme 1 for vengeauns may not goo ne stere. 1 1397
Thus oon syde is in Ioye, the other in sorwe & care.
Of whiche-manye vengeauns lete every man be ware! 1400

Ca. 25m.

Now is the emperour oute of mesure wood,
ffor alle fayleth and falleth pat now shul[d] 1 stande;
ffor very anger he rente habyte and hoo,
“Saturne,” he seyde, “why take ye not on hande
Youre own cause? for, as I vndrstande, 1 MS. causes
This vengeauns is repugnyng to your deyte.
Where is now youre myght? where is now hee,
“Jubiter, youre sone, that hath the gouernauns
Ouer these ciclopes, smethes I mene,
Whiche with her thunder make the erthe to dauns,
Soo it is aferd of the strokes keene?

1382 seythe wyth-outen 1383 on rowe 1384 shrew rith be
shrewes 1385 heroudes coul 1389 for om. 1391 Mech folke
1393 lyft 1394 al om. 1395 who are n. who 1396 gune. fruntes
1397 folke haths 1398 Sume mene 1399 o 1402 shuld now
1405 cause 1409 smythis 1410 erde
The Queen denounces the Emperor's cruelty.

But ye defende yow, youre offerynge wil be lene. 1412 BR. V. Ch. 25.

Rise vp ye goddis, and suffre not pis wrong! 1 Ar. 163 wondir

Me thenketh, ye abyre now wondyrly long." 1414

In al this care the queen, that stood aboue

hy in a tour for to be-holde this sight,

Whiche on-to that tyme had bore the loue

ful preuyly in hir herte of god al-myght,

Now wil she peynly be-holde this sight,

Vtter hir herte, falle there-of what falle; 1 MS. hym right

She is come doun, and hir seruaunts alle, 1421

To the presens of hir lord; thus thanne she sayde: 1422

"Thou wretched husbonde, what hast thou I-doo? She upbraids

Whi tormentest thou soo wrongly this goodly mayde?

A-geyn the grete god whi wrestillest thou soo?

What woodenesse maketh the with care & woo

To pursue goddis seruauntis with peyne & deeth?

O cruel best, whan thou shalt yelde thi breth,

"Whidir wylt thou sende thi wretchede goost? 1429

Thou fyghtest ageyn the prykke, that shalt thou fynde;

ffor whan thou art hyest and in pryde most, 1 MS. whedir

Oure lord god ful soore shal the bynde.

Turne thynd bestialte to mannys mynde!

knowe the grete power of thi aboue,

Whiche werketh soo wonderly for hem that hym loue! 1435

"The grete myghty god of crysten men, 1436

See what he dede this ilke same day:

With oon thunder-clap, of thi lordis, ten

Smet he to deth—thou thi-self it say;

foure thousand of [pe] comounus in her aray

Thei lyn yonder ded—hoo shal hem reyse?

If appollo doo it, I wil than hym preye. 1 al. hym than 1442

1414 now om. 1416 hey 1417 to om. 1418 hir om. 1419 ryth before his syth 1421 now com. 1422 the om. 1423 hast 1425 wrestyllist 1429 whidir 1430 fytyst, shallc 1433 pi 1434 pl, grete om. 1436 myty 1438 a 1439 pe dethe 1440 pe comouns 1441 ly. who. 1442 hym pum

KATHARINE.
The Emperor orders his wife to be tortured. [MS. Arundel.]

**Bk. V. Ch. 25.**

The Queen bids the Emperor forsake his Idols and turn to God.

"he that with oon strook may swyche thyng make,
he is a lord: I counseyl,\(^1\) knowe hym for thi kyng! 1444

Thi false maumentrye I reede thou forsake,
Turne the to that lord that made al thyng!
The synnes that we rede w[h]il we were ying,
he wil forgewe vs, if we mercy craue;
Aske mercy of hym\(^2\) and thou shal it haue."

When the tiraunt herde what the queen sayde,
"Woman," sayde he, "wote ye what ye say?
I am ful seker ye haue spoken\(^3\) with the mayde
When I was oute on the\(^2\) other day. 1453

Ivyse yow\(^4\) somwhat better [or 3e asay]\(^4\)
The horrifying peynes whiche \(\text{pat ye shal shal not saue.} 1456
"\(\text{ffor be the hye mageste ofoure goddis alle,} 1443
And be the gracyous\(^1\) pr[o]uydens of Inbiter, ore\(^3\) kyng,
But 3e fro these fones,\(^4\) and that in hast, falle,
Dame, ye shal haue as foule an endyng
As euere had woman, eyther old or ying,
In youre dayes. therfore avyse you wel!
\(\text{ffor, thou youre god hath broken ooure whel} 1463
"[Be]\(^1\) wythe-craft or [be] nygromauncye, 1 MS. In
Troste me in this, we shal ordeyne a mene
\(\text{ffor to destroye the fals tretcherye.} 1458
What, art thou [now], dame, led on that rene?
Thi witte\(^1\) counte I not worth a beene
When thou forsakest pi goddis protectyon
And as a fool takest the crysten illusyon."

**Cp. 26m.**

Thus in his anger and in his grete Ire
he byddeth his mynystres to take the queene,
With sotil launces made of Iern wyre
Thei shul\(^{1}\) rende hir tetes right a-noon\(^{1}\) be-deene;
In his presens it shal be doo,\(^{2}\) for he wil it seen;
longe peyne and woo\(^{3}\) he wil his wyf shal haue,
"lete see," he seyth, "if crist shal hir now saue!"

After this is doon, he wil thei hir take,
leede hir to the feeld there tretours alle
han\(^{1}\) as thei haue deserued;\(^{1}\) tey hir to a stake,
Smyte of hir hed & lete it doun\(^{1}\) falle;
lete it lyn\(^{1}\) there, hungry doggis shalle
Ete it and deuoure in despyte of Ihesu.

The Emperor orders his liis doo,\(^{1}\) for he wil it scene;
longe peyne and woo\(^{3}\) he wil his wyf shal haue,
"lete see," he seyth, "if crist shal hir now saue!"

Thei pulled hir tetes in ful horryble wyse
Right fro hir brest—pitee it was to\(^{1}\) see
Th[e]\(^{2}\) blood in the veynes with the mylke ryse;
Al rent and ragged and\(^{3}\) blody was shee.

Yet on-to Kataryn\(^{1}\) she fel doun\(^{1}\) on knee,
preyng ful doolfully, and ryght thus she sayde:
"O crysten p[eler]\(^{1}\) o moost holy mayde,
Prey now for me on-to thi lord aboue,
That this peyne whiche I suffre heere
Oonly for his wurshipe, his feyth & his loue,
May ben\(^{1}\) to my soule a suffycyent cheere
Whan\(^{1}\) I shal come to that blis ful cleere
Whiche thou be-hight me not lange agoo.

The same good purpos whiche I am Inne,
That this peyne horryble make menot reneye,\(^{1}\) al. \(\frac{1}{2}\) is holy lyfe, to
The lawe of you cristen, for more ne for mynne;\(^{1}\)
I am soore\(^{2}\) a-feerde my flesh, er \(\frac{1}{2}\) pat I deye,
ffor very dreed the contrarie shuld seye:
Wherefor, lady,—al this lyth in the,—
prey thou to god that he may kepe me!"  

The mayde\(^1\) seyde on-to the queen\(^\ast\) ageyn) :  
"O blyssed lady, \(\mathfrak{p}at\) hast forsake al thyng,  
Croune and Ioye, shortly for to seyn),  
And wonne the therfore our heuene kyng,\(^1\)  
Crist I mene; make now noo stakeryng  
As in this mater, for he shal make the strong  
\(\mathfrak{f}f\)or whoos loue \(\mathfrak{p}ow\) soufrest [now \(\mathfrak{p}is\)]\(^1\) wrong.  
\(^1\) MS. meche  

"Suffre\(^1\) hertely al this grete disese,  
It shal not lesten) but a lytil space;  
Cryst youre lord her-with shal ye plese,  
Whiche hath graunted of his specyal grace  
That this same day shal ye seen) his face.  
A meruelous chaunge, lady, shal it bee,  
Whanne \(\mathfrak{p}at\) ye come be-forn the trinite:  
\(^1\) MS. shal ye  

"ffor temporal lond, ye shal\(^1\) haue heuene[ly] blys;  
ffor erthely husbonde, y[our]\(^1\) spouse shal bee he\(^2\)  
That may alle thyng a-mende\(^3\) \(\mathfrak{p}at\) is a-mys,  
A lord \(\mathfrak{p}at\) dwelleth euere in felicyte,  
A lord \(\mathfrak{p}at\) hath neuere [non]\(^1\) aduersite;  
Thus shal ye chaunge, lady, on-to the beste.  
I shal not long ben) absent fro \(\mathfrak{p}at\) reste."\(^1\)  
\(^1\) MS. shal ye  

Thus is she comforted, this noble cristen\(\mathfrak{d}\) quene,\(^1\)  
Thus is she stabled myghtyly in oure feth,  
Thus is she led with knyghtis, as I wene,  
And euere the emperour on-to his meny seyth  
fful boystous woordis, strokis eke he leyth  
Vp-on) her bakkys, that they shulde make an ende  
Of this woman). for now hir tetes\(^1\) thei reende,  
\(^1\) In the MS. v.  
1527 and 9 are transposed.
As I sayde her; anon after that grete payne, 1534
With a sharp swerd hir hed of thei smyte— 1 alt. and
Oure lord god to suffre graunte hir myght & mayne2
with grete pacyens al his same vnrighte. 2 alt. O. l. g. strenghid hir to susteyn
Thus is3 passed hir soule to heuene2 lyghte 1538
Whiche is endeles, right as we beleue. 1 alt. is she 2 alt. is to bat
The thre and twenty day of nouembre right at eue, 1540
And on a wednesdy was this martyrdom 1541
Thus consummat. hir body whan it1 was dede, 1 MS. bot it
Was left stille vnberyed,2 in despite of cristendam, 2 alt. om.
lyande ful faire coloured, both* white and rede,3 3 alt. = Rawl.
No man* soo hardy to wynden hir* in clooth or leed— 1545
Thus bad the emperour of his cruelte; 1 alt. om. 2 alt. bouzt.
And1 that she lay thus, moche folk had2 pyte. 1547

Capn. 27m.

Now is the nyght come, and on-to her rest 1548
Is very man* goo that was abydyng there.
Porphyrye thought it was most1 honest 1 alt. om. 1550 Porphyry
And eke [m]edcful2 this body for to rere, 2 MS. nedef.
Eke3 to the beryenge denoutely it [to] here: 3 MS. And eke
Therfore cleped he certeyn knyghtis to hym,
And whan) the wedyr was ful derk and dym), 1554
Right in the wyntyr a-boute seynt Katarynes day, 1555
he cam to the body with ful holy entent,
Euene in [hir lyuand]1 ryght as she lay; 1 MS. the lyuene, Ar.
With ful swete and costeful onyment
he baumed the body, and foorth with it he went. 1559 embahn and
With preyere, wepyng and ful besy cure
Thus thei lede it on-to the sepulture. 1561

1534 ere and after . payne 1535 a om. . smythe 1536 Oure l. g. strenghid hire to susteyne 1537 vnrythe 1538 is she . hire s. is to bat lythe 1539 wheee was 1541 wednesdy 1542 bat om. 1543 vnberyed om. 1544 lyinge her fulle white & eke fulle rede 1545 wynd it 1546 had 1547 And om. *pouthe pyte 1548 nythe 1550 most om. 1551 medfulle 1552 And om. . to bere 1553 called . knythis onto 1555 kateryne 1557 in hire lyuand 1559 hire b. . he om. 1561 on om.
Porphyry sharply rebukes the Emperor.

The nexte day after\(^1\) is\(^2\) grete questyon) hoo beryed the queen), hoo was soo hardy\(^1\) at om.\(^2\) at. is per To fallen) in\(^3\) sueche greuous transgressyon\(^2\) MS. in to To remewe or bere\(^1\) this ladyes\(^2\) body ?\(^1\) at bery\(^2\) at. same Oonly for\(^1\) suspecyon) certeyn) foolki\(^2\) openly 1566 Weren arreste be the offyceris there,\(^1\) at of \(^2\) at. folke And porphyrie boldly with-outen) fere 1568 Appeard to the emperour, and thus he sayde :

"Sethen \(^1\) ou art lord, and Justyse shuldest kepe, Whi \([h]\)ast thou tormentad thus this holy mayde ? Thi owen) wyues heed of dede \(^1\) MS. \(^1\) ou dede Grete cause hauest \(^1\) ou soore for to wewe ! 1573 These Innocent\(^3\) eke this is pin entent With-outen) cause no to doo\(^1\) torment.\(^1\) at om. 1575 " Cece of thi Ire, cece of thi wronge, 1576 Leue thi besynesse of Inquysy[cy]on) ! I telle the pleynly, \(^1\) at om. pough \(^1\) ou shul me hong, I am that man) whiche with denocyon) 

\(^1\) at bery

bat beryed thi wyf—I thought it reson,\(^1\) 1580 And\(^2\) ful weel a-cordynge to nature,\(^1\) at mech. it no treson,\(^2\) But To brynge that body \([on]\)-to sepulture. 1582 " Where hast \(^1\) ou seen) sweche cruelnesse ? 1583 Yet theues\(^1\) and robbour\(^3\) whan thei am\(^1\) dede,\(^1\) at. to th. her frenedes hav\(^1\) leue of the lawe, I gesse, To wynde hem in clothes, in boord\(^1\) or leede,\(^1\) MS. in boord in clothes To solace her neyghbour\(^3\) with drynk and breede. 1587 Al this is turned ageyn) discrecyon), Ageyn) keende eke and\(^1\) ageyn) relygyon).\(^1\) at om. 1589 " Where lerned \(^1\) ou euer \(^1\) bat bees\(^3\) shulde ete 1590 Bodyes of men) of alle creaturis best ?
Thus writen) oure Autouris and pus þei trete:
It is neyther wurshipful ne1 honest2 1 Ar. ne ek
On-to mankeende to foule1 soo his nest. 1 Ar. defoule 1594
Sir emperour, I confesse heere, þis dede haue I doo:
Punysh;1 not;3 þese Innocentis, but lete hem goo!" 1596
1 MS. Punysh þou

Capm. 28m.

Thus of porphyrje, thei amw a wounde 1597
On-to Maxcens-is herte: for he made a cry,
Whan he had sor[o]wed a litel stounde,
Soo grete and soo loude, the halle, whiche was hy,
SOUNed with the noyse; the very malcncoly 1601
Made hym soo wood he wiste not what he sayde.
But sone after suche wordis he up brayde:

"O me most wretched of alle men, þat leue!
Wherto brought nature me on-to lyf?
Whi wolde she to me suche astate gene,
Whanne she thus wretchedly hath taken my wyf?
had she suffered me with a sharpe knyf
Be steked in my cradel, she had doo þe best!
ffor1 now am I reued of my2 dewe reste. 1 at. om. 2 at. all my

"ffor porphirye here, on whom I most tröst,
A,1 porphirye now,2 the beste frende I haue, 1 at. om. 2 at. here
My good3 porphirye, my gentel3 knyght, is4 lost. 3 at. om. 4 at. þus is he
So deceyued of witchecraft þat he gyne[th]1 to2 rau.
Euene as the spokes resten in the naue, 1 MS. gyne ned 2 om. in Ar. 163 1615
Soo in his breste stood al my conforte;
To swiche a-nother frend can I neuere resorte. 1617

"He deceyued my wyf, but she now is ded;
he hath deceyued hym-self, that greueth me most.

1592 þus oure a. wrythe 1593 ne eke h. 1594 makkynd. to
tolow his owa? n. 1595 serc 1596 puncne not 1597 aren 1598 is
om. 1599 sorowed 1601 souned 1603 sweche 1604 lyne 1605
om. 1606 gyne 1607 take 1608 a om. 1609 stykyd 1610
ffor om. alle my 1611 of wh. 1612 A om. here 1613 good om.
gentel om. þus is he l. 1614 begynnynth raue 1615 rest in here n.
1618 deceuyyd. now om.
The Emperor threatens Porphyry with Death. **[MS. Arundel]**

**Bk. V. Ch. 28.**

The Emperor is sad.

Myn herte is waxen as heuy as ony leed, 1 al. it waxith 2 al. om. Soo am I comered with thoughtis in my goost.

Allas, my porphirye! I durste a made a boost:

Though al my kyngdam had me forsake, ffals to my crowne no man shuld the make!

"Yet, though thou hast doon this grete despite, Disseyued my wyf and 2 disceyued thi-selue, 1 al. haue 2 al. but Yet of thi treson thou shalt hauerespyte;

Ten dayes I graunte the or ellis twelue:

Leue put crysten company, forsake put elue, 1 al. pues 1629 Theso of nazareth—he dede neuere man good, he is cause of spillyng of mekel gentel blood. 1 overl. 1631

"If pou wilt leue this newe cursed scole, Thou shalt haue grace pou shalt not deye.

Soo wyse a man now made a foole! hoo caused the soo sone to reneye 1 al. hym pues

The holy relgion), the very true wyee 1 al. edd, olde 1636 Whiche that oure faderis kepten) with-oute mynde?

Allas man), allas! thi resyn) is ful blynde." 1 Ar. out of 1638

Cam. 29m.

The Emperor examines all his knights,

Right with this langage th[e] emperour dede calle 1639 Alle the knyghtis of the courte be oon) & oon), he examyned hym-self that tyme hem alle 1 MS. that how that thei thoughten the mater shulde goon). 1 al. this ful doolfully to hem he made his moon),

"Be-holde," he seyth, "how my porphirye Al sodeynly is fallan on-to this myserye!"

"I hope it is to you not but ignorauns, 1 al. om. 1646

If that ye fauoure now hym in his dede, 1 Ar. hym now But ye be ware of that grete vengeauns

Whiche may falle with-outen drede

Right with this langage th[e] emperour dede calle 1639 Alle the knyghtis of the courte be oon) & oon), he examyned hym-self that tyme hem alle 1 MS. that how that thei thoughten the mater shulde goon). 1 al. this ful doolfully to hem he made his moon),

"Be-holde," he seyth, "how my porphirye Al sodeynly is fallan on-to this myserye!"

"I hope it is to you not but ignorauns, 1 al. om. 1646

If that ye fauoure now hym in his dede, 1 Ar. hym now But ye be ware of that grete vengeauns

Whiche may falle with-outen drede

1620 My h. it waxith. as 1 om. as pe 1621 acomered 1625 haue do 1626 but inst. of and 1627 shall 1629 pis e. 1631 meche 1633 shalle 1 1635 hymce thus 1636 pe old trew 1637 kipt 1639 pe e. 1640 the 1 om. & be 1642 who. thouthe pis 1644 Be-holdith. who 1645 I-falle 1646 not om. 1647 now om. 1648 be ye 1649 wheche hat
O[n] sweche renegates that other men leede 1 MS. of 1650 Rb. V. Ch. 21.
ffro her trewe lawes. hough wil ye answere?"
Alle sayden tho1 thus, that stoden theere: 1 at. thei 1652

"Be it knowen to the now, sir emperour,
That god and lord whiche this same man
honoureth at this tyme, ihesu oure saineour,
This same god we1 with al that we may & can
hym1 wil we2 euere seruen), curse pou or ban), 1 at. om. 2 at. We will
Endyte thou or smyte pou1 with tormentis strange; 1 at. om.
Leue this wee, pou shalt vs euere chaunce. 1659

"ff[e]re o[f]1 deth, or loue of lyf swete 1 MS. sfyre or 1660 and will
May neuere departen oure hertely loue
ffro Ihesu crist, the trueste prophete
That euere was sente fro heuene aboue;
Whan) peynes arm) plyed, than) shalt pou proue 1664
That alle oure hertis arm) sette thus1 in oon) 1 at. om.
In th[is]1 same feyth, as stable as ony2 stoon)." 1 MS. the 2 at. the 1666

The emperour commaundede in hasty wise
Thei shulde be led on-to her passyon)—
ffor of swyche renegates he wil be Iustise,
To venge the wrongful whiche that was dou
Vp-on the goddis, pe sonne and the mon.
Thus arm) thei led foorth tyl her ende;
Saue porphiry allone now thei hawe noo frende. 1673 Porphyry

ffor he, to comforten hem with ful myghty foyth, 1674
On-to the emperour preceded there1 he stood, 1 at. where
Swiche-manner wordis at that tyme he seyth:
"Men wil wene1 that thou be ny wood 1 r. wenen 1677 rebukes him
To sle th[is]1 puple thus2 sodeynly in her blood 1 MS. the 2 at. om.
And lete me scape whiche stered hem alle.
ffor perel I counsel, whiche may falle 1680

1651 who 1652 seyd pei þus 1653 knowe. ser 1656 we 1 om. 1657 hym om. euere om. serne 1658 endithe. & smythc. þou om. 1659 shalle 1660 Sere of d. 1661 depart 1664 ar applyed. shalle 1665 are. thus om. 1666 þis. as þe 1667 commaund 1672 are. to 1674 conforthc. myty 1675 where 1678 þis. thus om. 1680 perelle. wheche þat
Knights martyr'd. Katharine is blam'd. [MS. Arundel.]

Bk. V. Ch. 29.

"On-to the and eke on-to thi londe,
Eucne with the membres take now þe heed!"

Thus seyde this man as I vndirstond,
To conforte hem þus er thei be deed;
Be-cause thei were of vi-age heuy as leed,
he was adred ful soore þat thei shulde fayle
If thei with-out hym had goon to [pis] batayle.

Therfore after1 his holy hert's desire
Is he now servyd, bounden1 and forth led. 1 at. Wherfore euyn a.
Thei were not brenct as heretikes in fyre,
But in her martirdam2 thus were thei sped:
Too hundret were there, [of] whiche not oon3 fled,
here hedes the emperour bad thei shuld of snyte.
This was her ende, shortly to endyte.

The bodyes were lefte, þat doggiis shulde [hem] ete, 1695
for very despite right of cristen1 feyth.
[On] of the Auctours whiche this legende trete
In very sothnesse thus writeth and seyth;
The day of her deth eke ful fayre he leyth
Of nouembre moneth the foure and twenty eke,
The fyfte day also of the same weke.

Bk. V. Ch. 30.

The Emperor has Katharine up, and says
The nexte day fol[o]wyenge he clepeth this mayde; 1702
Be-fore his trybunal now is she presente.
With ful so[l]il langage on-to hir he sayde
Alle [his] male-corage and his euele entent;
"Though þou be gylty," he seyde, "of this torment 1706
Of porphyrye and1 my wyf & my knyghtis alle— 1 at. of
fior fro her feith thou madest hem to falle,
"With so[r]cery and myschauns þou hast turned hem,
Thei cowde neuere resorte on-to her moderis1 wytte; 1710

1683 vnderstand 1684 or 1687 go to pis 1688 enyn3 aftyr 1689 bounde, & f. eke l. 1692 of wheche 1695 shuld hem 1697 On of 1699 aftyr inst. of of 1700 tw. day eke 1701 also om. þats. 1705
Alle þis male 1707 of inst. of and 1708 fior. made 1710 modyry
Thei dede more for the than for fadir or em; 1 al. knottis fat 3e
I coude neuere perceyeue the knot til it were1 knytte—
But deed are thei alle, [&] we repente not yitte ;— 1713
Mayden, pou may leue, if pou haue grace,
Not-withstondynghe thyng treson & thi trespace. 1715

"Wherfore I compound now on-to thi fonderness, 1716
fforsake thy witchecraft, & wepe1 and weyle 1 al. þi magik, wepe sore
That euere were thou2 soo boold in fool-hardynges 2 al. thou were
To yee the queen3 or porphyrce ewle coundyngle;
ffro thi eyne3 lete the water now be3 thi cheekis reyle, 1720
file thi deeth now ! for, though [pou dede] this gylyte, 1 al. om.
That is to seyne, thou art cause of the1 blood pat is spylte, 1 al. om.
"Yet may thou amende it with deuocyon 1723
To make an offeryng on-to1 hooly sartune.
We alle wil folwen the right in processyon, 1 al. to þe
Soo that thou wilt on1-to this coundyngle turne. 1 al. om.
Alas, woman!, hough longe wilt þou soiorne
In this grete cursedness oute of al resoun?
Yet wil I forgeue the alle thynd olde treson, 1729
"Thou shal haue, mayden, tho1 behestis alle 1 al. al þo 1730
Whiche I promysed the,2 to brynge þe to astat ; 2 om. in Ar.
Tarye noo lengere, for perch þat may be-falle,
Chese the better, or ellis sey chek mat.
But if thou offre, we too arn! at debat,
fiþor thou shalt deye, and that in hasty wyse,
Thi deth a-noon! in this maner wyse :1 1 al. I wil deuyse 1736
"I wil make thyn hed to smyte of with a blad 1737
Sharpe on bothe sydes, which may not falle—
he warented it, the smyth þat it mad,
That it was suer at eche-maner assayle,
Katharine is ready to die for Christ. [MS. Arundel]

Bk. V. Ch. 30.

Were it flesh, were it boon, or mayle, 1741
It shulde it kerue. therfore, mayde, consente, 1743
And of thi errour I counseyl pe to1 repente.” 1 al. om 1743

Bk. V. Ch. 31.

The mayde [answerde] thanne with ful mylde1 voys:

“Euere haue I seyde pat I am redy to deye 1745
ffor his loue whiche was hanged on croys.
This1 shal ben), shortly for to seye, 1 al. bis day
A grete spectacle to the wordly[s] eye,
ffor1 to seen) a queen) forsake lond and halle, 1 al. om.
Soo sodeynly on-to deth for to falle. 1750

Her death-fall

“Som) men) wene that deth-fal were1 myserye, 1751
Som) men) wene the fal were2 reprouable, 1 al. be fall is 2 al. is
Som) wenen) we cristen), whanne we deye,
We lese ping, to us that is supportable;
I seye we lese ping that is disseyuable,
I sey we lesen a leuynge ful of stryf,
And wynne a regyon) whiche is the lond of lyf. 1757

“ffor grete sekenesse here, there shal we haue helthe,
ffor weepyngte teeres we shal haue lawhyngye Ioye; 1759
That place abundeth euere-more in welthe,
That place in seker hath neuere [no] noye,
It is more seker than euere was the tour of troye 1762
ffro shot and treson). therfore theder I glyde;
Whan) I shal deye, crist shal be my gyde. 1764

“Wherfore I wil no lengere now the drawe 1765
With veyn) termes—doo as1 thou hast thought! 1 MS. ast
I despyse thy goddes, thyn) offeryng) and thi lawe,
Alle thi maumentis eke I sette at nought.
Too hym) I goo that hath me ful deere bought, 1769

1743 pin . coussell . to om. 1744 answerde . meke 1745 hafe
1746 hang 1747 bis day . be 1748 spectacle. worldylys eye 1749
ffor om . se 1750 on om. 1751 weene we crysten whan we dey 1752
is r. 1753 Sume men weene be fall is myserye 1754 ful s. 1756
Iesc a lyuyng 1757 wyne 1758 here om. 1761 neuer no 1767 pi
Too hym I wil, I coueyte to see his face.

The Angellis song whiche is in that place, 1771

"Iff thou myght heere it, pou shuldest astoyned be; 1772
Thou hast noo grace suche mysteryes to approche.

"I shall solwe the lomb that washed with his blood 1779
Oure blody synnes wretched and onkynde;
I folwe the lomb whiche is ful meke and good,
Whos steppes folwe virgynes with-oute[n] mynde.

"O hooly mayde, whi wilt thou þus wretchedly
Take thi deth, [&] wyth swyche velony?" 1792

She seyde ageyn: "moderis and ma[i]denes alle, 1793
Weepe not for me, lette not my[n] passion,
leue youre woordis with whiche ye on me calle!
ffor if nature enclyne you to consolacyon,
To haue mercy on myscheyf and desolacion,
Weepe ye thanne ryght for youre owne synne
Whiche ye haue haunted, in whiche ye be Inne,

"Weepe for youre errour, whiche shal you brynge 1800
On-to brennyng fyre, where youre goddis dwelle!"
Katharine’s Prayer before her Execution. [MS. Arundel.]

Bk. V. Ch. 31.

Though youre prestis reede to you and synge
Of ye goddis hoolynesse and moche thyng you telle,
I suer yow this, that thei ben) in helle,
And euere with-outen ende in pat place shal be;
And but if ye amende yow, eke soo shal ye.”

Bk. V. Ch. 32.

When at the place of execution,

After this is seyde, she is come to pat place
where she shal deye. and of the man) tho
Whiche shulde hir smyght, she prayed a space
for to haue, eer she fro this world goo,
That she may seyn) woordis oon or too
In preuy meditacion) on-to god aboue,
Whiche is hir maker, hir lord and hir loue.

Katharine kneels, and

The man) graunted, and she kneled doun),
With handis and eynes lift up to heuene,
In suche sentens she made hir orison):

“O myghty god, whos name for to neuene
Is ful merueylous, makere of planetes seuene,
helthe of hem alle tho1 trosten) in thi mercy,
hope of al virgynes that to thyn helpe cry;

her sweetest Jesus,

“O Thesu most sweittest, whiche hast noumbred me
Right in th[i]1 collage a-mongis thi maydenes alle:
Doo with thi seruaunt after thi benyngnyte,
Spreede me in1 thi mercy, lete me neuere falle
In to myn) enemyes handes. lord, to the I calle,
Doo me this mercy for thyn hye name

that whoever

That what-maner man), the right or the lame,

thinks of her death,

“Whiche hath my passyon) in rememb[e]rauns
Eyther in his deth or ellis in sekenesse
Or in his perseucyon) or other greuans,

1803 meche 1804 sewir 1805 wyth-out 1806 And om. 1809 smythe. a om. 1810 or 1811 sey 1815 eyne & handes 1816
On sweche 1819 pat trostynye 1820 pi 1822 into pi college amonge
1823 seruanantis 1824 me om. wyth pi 1825 my enmy 1826 pi hey 1828 rememblrauns 1830 eythir g.
If he with deuocity and hertyly besynesse
Aske any reles, lord, of thi wort[here]nesse
Graunte hym his bone, lord, for my sake
As I now my deth for thi loue take.

"And alle tho that my passion have in memorie,
 Pestilens ne deth mote hem neuere greue;
 hunger and sores and other myserye,
 And alle euele eyres on morwe or on eue
 Suffre hem not to haue, but rather hem yeue
 Abandauns in heruest, and eyr temperat;
 lete not her londes abyde desolat,

"But graunte hem plente of her greynes alle—
 Be-cause thei loue me, thou shalt hem loue.
 Beholde, lord, for thi cause I muste\(^1\) now falle
 Doun\(^1\) in to deth : take to thin behoue
 Thyng that this bocher may not hale ne shoue,
 Take pou my soule—no man\(^1\) may but pou ;
 O Ihesu crist, my soule I commende now

"On-to thyν handis, I pray the pou it take,
 Lete pin Aungellis whiche put see thi face
 Come doun\(^1\) fro heuene for thyn maydenes sake,
 Suffre hem\(^1\) to come now on-to this place,
 To lede my soule, lord, on-to thyn grace,
 On-to that felawshepe whiche pou me behight,
 A-mongis thyn seyntis tho\(^1\) shyne with the ful bryght."

Cam. 33m.

She had scars mad hir conclusyon)
Of this prayere, but anoon\(^1\) sodeynly
ffro [he] heuene thei herden tho a soune,
A swete voys, and thus it gan\(^1\) to cry :
"Myn\(^1\) owne spouse, my wyf & mayden\(^1\) holy,

1831 hertyly 1840 eyir temperate 1844 mote 1845 pi 1849
pi 1851 pi 1853 pi 1854 feleschepe 1855 among pi s. pat 1856
scarise 1858 pe h. herd pou a sownde sounce 1860 mayde
Come now to me, [come now] on-to thi reste! fffor in my feyth þou hast laboured at þe beste.\(^1\)

"The blissed yate of heuene is now ope,
It is made redy to the, that mansyon;
ffor thy feyth, thi charyte and thi hope
Shal thou haue my specyal benyson).
There abyde the persones of thy nacyon
ffor to receyue the to that eternyte
Where thou shalt Ioye be-forn the trynyte;

Angels will bring her to it;

her petitions are granted;

those who worship her will be for-given their sins.

Katharine lays down her neck for the Executioner.

Th the mayde leyde foorth hir nekke fayr & white, And thus she seyde on-to the smytore thoo:
"I am called to feste now of god al-myghte:
Do thou thyn office! the tiraunt bad the soo;
ffulfille his commaundement! and thanne may þou goo
With-oute\(^1\) daungere, stonde eke in his grace—
I prey to god forgeue the thi trespace."

\(^1\) at. as best

1861 come now on-to þi rest 1862 as best 1865 þat f. 1869
schalt , before 1871 are redy ord. þi soyle eke to 1877 þi 1879
relese 1880 euld 1884 qwyte 1886 almythe 1889 stand
The man was glad to doo the commandement Of his lord, wherfore with besy corage he applied hoo ly al his entent Somewhat to spare this yonge tender age: for with oon stroke, \( \text{pat} \) was ful wood of rage, \( \text{at} \) & 1895 hir heed he parted from hir body there.

Too grete myraclcs a-noon) men myght lere:

Oon was, in tokene of vyrginal clennesse

With one stroke Katharine's head is off.

Of his lord, wherfore with besy corago

Milk runs from it, instead of blood,

he applied hoo ly al his entent

Somewhat to spare this yonge tender age:

In stede of blood mylke ran) at hir nekke,

Swiche as was be-fore in the sekke,

It ran) so plenteuously it watterd al the ground

That lay abouten) hir. O most merueylous welle!

That lay abouten) hir. O most merueylous welle!

What shuld I more of this myracle telle?

That lay abouten) hir. O most merueylous welle!

What shuld I more of this myracle telle?

Saeue mary allone, of maydenhod she bereth \( \text{pe} \) belle;

That witnesseth weel this present visyon),

Whiche may no-weye be called Illusyon).

Whiche may no-weye be called Illusyon),

A-nother myracle eke was seyn) at eye:

Whiche apperynge in ful merueylous aray,

Whiche apperynge in ful merueylous aray,

Angels appear, like men with wings,

Bodyes liche men), wenges had they to fl ye;

Bodyes liche men), wenges had they to fl ye;

and bear her body to Sinai.

Thei cam doui) ful sodeynly, auctouris say,

Thei cam doui) ful sodeynly, auctouris say,

Of this myracle right thus seith oure book:

Thei tooken) the body and some bore it away

Thei tooken) the body and some bore it away

On-to the mount where Moyses \( \text{pe} \) lawe took.

Of this myracle right thus seith oure book:

Of this myracle right thus seith oure book:

The hiH in whiche god yaf the wrytyn lawe

Of crystis gospeH and of his vertuous sawe,

Of crystis gospeH and of his vertuous sawe,

On-to the Iewes, ledeth to that perfeceyon) 1 MS. wrytynge

In whiche we fynde ful sweete instruccyon).

Panle in his book\( \text{es} \) maketh swyche induceyon):

Panle in his book\( \text{es} \) maketh swyche induceyon):

...
Of Katharine's Tomb, and its healing Oil. [MS. Arundel.]

Bk. V. Ch. 34.
he seyth it longeth to Ierusalem as in seruage, 
With alle his children here in pylgrimage. 1925

Thanne, syth this hiH is as it were a gyde
On-to that mount whiche pat stant in blysse,
It is good to us pat we ful hastily ryde
After this mayde, pat she may vs wisse
A stedefast lore for to amende oure myssse;
Soo shal she been) in maner of a fygure,
To brynge us to heuene after oure sepulture. 1932

This mount, þei seyn, stant in arabye;
It is fro Alisaundre of lond ful grete distauns;
In twenty dayes, if I shulde not ly, 
Myn auctour seith, thou men had purueauns
And gydes goode & eke grete puissauns,
ful scarsely shulde he laboure it in these dayes—
There leue1 but fewe [pat] han made asayes. 1933

1 This passyon) was, as oure storye seyth, 1940
On a fryday, right for this entente
That, sith she fought soo strongly for oure fecth,
Men wene therfore it was conuenyent
That this same day whiche oire ihese went
Oute of this world, that same day his mayde
Shuld deye for hym—thus oire Autour sayde. 1944

Ca[m. 35m.

The grete myracles whiche ben at hir graue
Am) ny vnknowe, right for grete distauns
Be-twyxe that and vs; but this knowleche we haue
That oyle it renneth euere in abundauns,
With oyle of soores alle gryevauns 1951
Whiche men) suffre, it wil1 be hooled2 annoon).
Some men) say pat if thei bere a stoon) 1953

1926 sithe pat pis. a om. 1928 fulle good 1931 be 1933 sey . stand 1935 if pat 1937 pusues 1938 scarsly . labourd; it om. þeis 1939 pat hathe 1947 be 1948 are . ouknow 1952 wilbe holyd
Of the same graue, whider pat pei it bere
It wil sweten euere pat same licoure—
Thus seyn) the pilgrymes pat haue ben) there,
This sey oure book) is which ben) made in honoure
Of this sweete mayde,1 of this vertuous floure—
It longeth to flowres swhiche lycoure for to swete.
I herde men) eke of other myracles trete,

Of laumpes hangynge be-form) hir sepulture
fiilt with pat oyle, whiche brenne1 a mannes lyue
And of her light neuere maken) forfeture,
Though thei brenne yeerw & fyue.
In this mater pleyntly I wil me shryue :
I may weel leue that swyche merueyles per bee,
But for be-cause I haue naunc) auctorite,

I dar not wryte heere her declaracyon),
lest that I poyson) alle myn) forsayd weerk,
est pat men) eke of myn) owne naecon)
Shulde ymagen) pat I, whiche am) a clerk,
Might of swyche thyng)is take a wrong merk ;
Wherfor I commyte al this thyng in-feere
On-to the1 discrecyon) of hem pat shul it heere, 1 at. om. 1974

ffor I wil detemyne noo conclusyon)
as in this mater ; but fully I beleue
That hoo-soo myghte see that solenne stacyon),
he shulde knowe thyng whiche we can) not preue.
Of this mater thus I take my leue.
God oure lord for his hye mercy
Graunte vs heuene after thyss mysery! Amen! 1981

Soli deo honor et gloria Per Capegraue.

1954 pat, wheder 1955 swete. same holy 1956 sey. be 1957
be 1959 licours, for om. 1961 before 1962 brenne 1963 make
to whiche

Col. Per Capegraue
Iste libellus constat Willelmo Tybbe Capellano (by the same hand).
VARIOUS READINGS TO THE RAWL. TEXT.

1. FROM MS. ARUNDEL 168, fol. 15.1

1 O (Initial marked by a small o). criste. crowne. maydyns 3 Amonge 4 ledyste thies. rithe. pis boke. 5 alle her herte. one 6 her love here pleasunee. one overl. sette. 7 lorde. cane not lette 8 Rith. ordire 9 modire. resone 10 rithe. here. 11 schape. heme. Ioy. thate. note 12 Bute nexte. blisse 13 folowithe. whiche 14 we om. thyme 16 previleges whiche beth. founde 17 Are sete. hire. degree 18 thies richly. abounde 19 pies. worlde. rounde 20 lenyde 21 shalle 22 yave. Iohnes 23 owne. whane. shulde 24 euyn 26 wolde 27 Oute. hade 28 hire. graunte 29 Whiche. mylk. ryth om. ate 30 laine oute. mene sein. tokynynge 31 martirdame. maydynode rithe. 32 medelyde to-gedir. doutere one-to. kyngis 33 pies. thingis 34 his auengels. gode 35 Rith. he om. dide 36 hire. graunte. almyghte 35 mane. womane 39 Askith. hire. righte 40 wille. lfe. ask. righte 41 ellis 42 pou 43 Purchasede. lovers 44 serve pe as (so om.). cane 45 Ande. lyfe. mor pet (pet overl.) shalle. 46 womane. mane 47 There. fulle wane 48 flore. labour. lyfe 49 lyue. thirtene yeres. fyfe 50 zit. fonde. grete 51 fere 53 More glade. basnet brith or 54 Thane. preste. whane 55 blissid. saide 56 salace. Ioy 57 made. liffe. welle 58 yte. do 59 scharpe wheelle 60 lefse. yte. do 61 made. perto 62 Right 63 dede. haste 64 make. liffe 65 Oute 66 wiffe 67 haste sufferede. whate. haste 68 lorde. dore vuudo 69 Suspire. wittes. preuy 70 hymne 71 preste. whome. spake 72 tellithe medelye h. d. 73 pet om. 74 martire 75 hire modire. hire sere 76 yeres 77 Withe. fastynges colde. mychil 78 lase. renelacione 79 Alle. hyde al 80 thoughte 81 honeste clothide. schorunde 82 Whiche. ypone. preste 83 what. ame 84 thinges. why. came 85 hande. helde 86 roten. rente 87 preste. behelde seemes corr. to behelde 88 entente 89 wote. wele. haste. sonte. mente 90 mouthe. boke. eke inst. of etc 91 do. wille. shalle. note 92 lorde selde. hymne. 93 shulde. boke 93 roten bredes pies leues derke & dyne 95 mouthe. 96 mouthe. smale 97 wille breke. cheules 98 likely. no 99 sayde. muste. booke 100 shalle elles. mouthe 101 boke 102 Lete. go downe 103 bake 104 mouthe bytter. wilbe 105 sumtyme to pe e3. 106 preste. tooke. mouth amone 108 othir mane 109 preste. stounede. pou 110 Ioy. thoughte. hade. pane por 111 glade 112 blissedde 113 Aftere. longe. felde 114 flour. herbes. small 115 fonde 116 rith 118 laide por. knythe 119 Armarak. knythis 121 fonde. amonge elde tresoure 122 kyng petirs 123 fonde 124 Vrbane. as om. vnderstonde 125 felle 126 Which. herde. yit. 3e om. 129 taughte hir. coude denuye 131 hire 132 I-turnede vn-to cryste & vnc-to. faith 133 hire ledere. seith 134 liffe 135 hire. laste 136 saw hire martyrede. hymsele. 137 hire liffe 138 seraneante vnc-to hire 139 pis 140 hire chaunceler. secretarie 141 hire. thorow-oute. parties 142 hire faderes 143 hire. row 144 paiede 146 hire kyne 147 hire 148 hire. liffe 149 hire. customes while 150 hire 151 saw. auengels who. hire 153 veniauene. who. 154 eke om.. hire deth. 155 saw. maxiene. shayne 156 downe. ryner 157 Dede. sodeni. payne 158 aorth. drowe. helle-fiere 159 Auengels. hire. devels. h. ber. 160 sonly. synne 161 pe othire in helle w. 162 Longe

1 For want of type. the dashes on m t d g are replaced by c. nobile articl by noble article. The variants of this MS. are for the most part merely orthographical.
aftere. maxience 163 Byschope. Alisaundre. Cite 164 same mane 165
whiche. myche 166 wote. verely site ise 167 which 168 Whiche. of-tyme
Synge. 169 dide euene. ane 171 liffe 172 hye 173 dede 174 ounse 175
liffe 176 speke oftyme 177 Both. hire. ende 178 love hire liffe had 179
gostely 180 sikire 181 sprynge 182 only. any 183 Twelf 184 what. myth
185 ther vsage 186 miche 188 liffe 190 founde 191 eritykiś 192 both pe
leffe & brede 193 soughte 194 gode. hy 185 fonde. noghte 196 noghte.
nobde 198 A hundrede 200 miche 201 passede 202 tonge both 204 in-to
205 I-sought. broughte 206 hyde alle in. amonge 207 vne-to. mans hande
208 whene. note vnderstonde 209 righte 210 lif. kepte 211 Nenor-pe-lesse.
dide miche thinge 212 noble. goo de mane 213 lede. way. dore vne-doo
214 myche. better 215 outh 216 helpe. myth om. 217 Whiche. purchase.
219 dide. many a yere 220 yre fro. leste 221 Yit. diynge. grette 222
aperede 223 glade. moste godely 224 rewarde 226 speche. bi 227 seint
228 Cite. wil 231 vne-to 232 Aftere 233 sette 234 Trystnyge 235 helpe.
cas. wrih 236 parte. heuency 237 appollo. seint 238 makith. grow.
mans 239 wite whate 241 Oute 242 Vn-to. brotherode whiche 243 gife
244 fadirs 245 Whiche. Austeyne 248 paiede 250 whene 251 heuene 252
Thoroughge.

The titles of Books and Chapters are wanting.

I.

1 Some tyme pe. grece 2 Sipire bob lorde 3 telles. olde 4 reulede 5
gouernde. alle his e. 6 Costus bo me ne. kinge. boo here om. 7 losed e 8
fione 9 liste 10 wele. bob 11 Alle thei dide. bob ferre 13 here be-hofe.
soughte 14 helpe. whene. nededo owt 15 Ils. vne-to. gret 16 thei om.
buxome. requeste 18 hauens. weste 19 wele. righte. liste 20 marineres
21 homageres 22 reynede 23 wase 24 wilbelouede. homagers 25 noble 26
feldo. peisible 29 wolde him 30 what. dide 31 Whene. vengeanne 32
Prayere. a-waile 33 assaille 24 castille better 35 Whene thei. nojt. bone
38 Stabulle 39 han de. douthi 41 wontege 42 sperite 43 Peas. pote 44
cleymede 45 noble. vne-to peas. lofe 46 made. ax vne-to 47 Amonge 48
moste. wise 49 hatyde. harlottire. wise 50 petie vne-to. thought 51 suche
trewe 52 rithe. wise 53 thorny 54 Pronge 56 Katrine. true 57 Citees.
amonge 58 largeste. 59 coste. golde. fodire 63 whiche 64 high Amaliche
65 highte. egipie 68 londe. Sipre. nothings. wante 67 of beis 68 golde 69
lond close 70 north-weste. 71 kinge. key 72 sette 74 shippe 75 peas.
were it were 76 hade 77 castille 78 vne-to 79 Be causes. fredoms 80
hethness e. cristendonme 82 meire. 83 nojt. 84 To 86 shippis. Cite 87
vpone. owne 88 ofe. cuntrei es 90 Whiche. Cites 92 othire 94 grete. highe
95 Egipte 96 Vne-to. thorouenge 99 egipt 100 Thithere. Marke 101 bi
102 lordis 103 twiste 104 belyne 105 made. criste 106 plate 107 boke
108 theorectica. sayne 110 hermytis 111 such 113 ale. pies 114 martins & f.
confessours 115 madyns wydowes. chaste 116 Nombre 117 growth. aftere
118 mythe. nombre 119 pote. sharpe asaie 120 This vessels. martirs 121
fiere. Irune. I-brente 122 fournesse. sorow. maide 123 schapede 124 tume
125 firste excersice. devyne 126 Whiche. longith. foule 127 patenues. boke
129 score (!) 122 goode comenieniente. exortacione 133 Moste. whiche 134 Alis-
andre whiche. nowe 135 pepdle 136 thidere drowe 137 knygh. marchaunte
gone 138 though. Inow whane 140 elles 141 wones 143 Alisaundre. sake
144 a om. wurthi such 145 tougne. dome 146 lofe ner 147 doth. wele
myght 149 pis kingts 150 leuyen. myehylle 151 suche 152 wane. lande.
scharp 153 thingis. pleyne 154 cronycalle seyne 155 Almighi 156 mowrveils.
caste 157 heritho. els 158 some. tyme om. laste 159 vne-to 160
whene 161 wille 162 Whene thinge 163 wirkith. righte. wille 165 childir.
not hem 167 whiche. fallene 168 halp. whene. pet om. blyyne 169
holpene. mighte 170 not om. 171 alle. entente 172 pet om. 173 Whene.
nescie, suche 433 rewarde, 434 lefte, 435 Whane. wele 437 alle hire, ane 438 owne 439 worlde, lede, were 440 suche, vne-to 441 kynne 442 Whiche diele wyth-out faith wyth-outene cristendam 443 such one site, longe 444 lordis ename (corr. fr. come) 445 wronge 446 Alle hire. wurchipe only 447 noble kinge. lythe now per 448 closede, afterwaere 449 solempnite 450 walleinge 451 cite 452 wele away. what shalle 453 lordes 454 ded 455 lefte. no heire. hede 456 yonge 457 site. sche wedede 460 say 461 likly, suggete vne-to, londes 462 bonde. suffre bondes, 463 noble qwene. what 464 petie here (to om.) 465 couthe 466 teres 467 yonge. hire 469 hire 470 leide. tombe 471 wie. he om. per kinge 473 Schulde not. such 474 thinge 475 Was pane saide. whiche nede 476 happily. mith 477 such 478 stille 479 dukes. Erles. knyghtis 480 Thirti. ene 481 ranne faste. bo-gonne. pasce 482 kinge 483 hane. thinge. 484 suche lastynge 485 rith 486 granige 487 vanysch. waste. brente 488 alle 489 gret 491 high. grete 492 his. sorte 493 hithe. carte 494 cite of famagooste 495 mad. ooste 496 have. mouth 499 moste 500 pe c. hade 501 dide 502 pis cause, same om. 503 while. stand. loste 504 knowlege. famagooste 506 G. C 507 noble 508 thorowoute 509 wirithe many a 510 worthi 511 schalle. such. per 512 qwene. hire owne 513 Alissaundere. which 514 hede, hire houbonde 515 schulde 516 bolde 518 lordes. wiste 521 londe 522 hade. solempnite 525 custome. holde 524 troble 527 cite 528 in whose 531 stores 532 Al. lordis after 533 a lord om. 535 byldythe 537 scholde 538 ville. afore. daie 539 Este 542 oute of. affrike 543 ryde whedere. beste 544 grete feste 545 hire. kynne 546 Oute. & myyne (pe om.) 548 semcep 549 lond 550 reinede 552 kinge. Alissaundere. rith. deffores 553 kinge. Egipte. sentence. 554 wille (= well) 555 Whiche 556 which of w. r. 557 deccynde 559 telle forth 560 Which longe. kynrode 561 after 562 Malag-dalans. high 564 Reinede 565 hitze 566 which spokep 570 clefted 571 reinede 572 rith 573 owne 574 bylyde. fadres 575 firste lyte. ich 577 hitze 579 spronge. oute 580 one-to. pe f. 581 noble 588 philip fader. Alissaundere 584 secunde 585 lone s. hafe 587 wondres. Alissaundere south 588 laboure 589 kyng om. hithe 590 owne 591 mythe 592 wane. guane 593 secede 594 chaungede 596 made. pe om. 597 hane. his. 598 hoo 599 hote. rithte 601 deie. pis worlde in 602 selue 603 lordis gafe 605 gafe. he om. mythi 606 Alissaundere. rith 607 firste 608 whiche. lette. now om. 609 thinge. clerkes 610 reinede 611 ayr 612 noble 613 amouge 614 capita 615 which. 616 reinede per 617 calle 618 reinede 620 which. reynede 622 dide 623 tempite 624 noble boke. wirithe 627 whame 628 askede 629 lefte 630 hithe 631 synnde bi. daughter 632 brente. brith 633 pe inst. of pe. story 634 seene 635 enue 636 reynede 637 high 640 regnede demetir 641 a Crowne 643 enue. regnede 645 wane 646 mich. grete 648 sette 649 dede 650 rithe 651 lede. fere 652 loste. fadres wane 656 dede pane 657 enue 658 after 660 gonerude 661 pies 663 here 665 weddede. calle 666 saide 667 By. rith 668 And om. 669 mayde 670 Rithte. high 671 Sey. suche anofer 673 some bi 674 highe 677 Sone. fader. alle regnede 678 rithe. hane 680 fader 681 fader. Katrine 684 schewedse 685 be-high 686 rekynge 687 acordith. wyth cronicles. be 688 fro. thing-s 690 seke kinges 691 & om.; one-to ooper mens rekynngynge 692 which 693 pise. degree 694 Bute. hapely 695 meneth 697 Nombires of yeres which 699 lordschepe 700 kynrode. sherewys. worschepe 701 doth 702 Criste. schrewes 703 whi. worlde 704 correcte synners 707 Katrine. pe 708 firste 709 lordes. which 710 araides 711 opper 712 nozet 713 Grete 714 bi. pat ite 715 lordes wyth. bachiere 716 come. pider. servicts 717 Bischoppes 718 wittes 720 Sume lordes 721 ladies. qwenes 722 crowende. pe om. 723 Whiche schewedse at pat 724 prayede. hire 725 goddes. & 726 whiche 727 lordes 729 grete 730 costome 731 & to pe pouert low 732 one-to. manne 733 dayntes. rehere canne 734 plenty. in hale & in halle 735 seruede. nedede 736 Swiche rule. I- om. 737 warnede. withe

738 right glade 739 opene bothe 740 curryde 741 meel. opire 742 veselle. foder 743 voide neifer. ne 746 peple 748 cite 749 gentils 750 ladys. hire 751 bothe. othere 752 loggede. Imme 753 hire fadire kyne. hire 754 othere 756 spake. whiche 757 beste 758 Summe 759 reste 761 nobile. whiche 762 asayede eche one 764 is om. 765 renelle. festis gwynne 766 take 767 are 768 Eche. whiche. or make 769 too courseres. whiche 770 blaze. othir white 771 & silke. (of om.) 772 sey 773 Summe. mantyls white. mylke 774 whiche 775 ryde. bei om. forthc. weye 776 note elles nowe. farewelle 777 & praye 778 storye 779 hire. holde 780 qwene 781 hire. not blyyme 782 doth. grete 784 durse 785 loy. & om. 786 herto. noglte 787 affirwardes 788 Both witte. wisedame 790 Euen. rennethe 790 Sweche. stody dede 791 whiche 792 cite. presens 793 Durste ones touche. any 794 dide 795 ener-more 796 her seruaute 797 nunry 800 gouernans.

801 Both preyvy. a-saic 802 Stedfaste. stabile 803 seynte 805 prayer 807 one-to 808 articules 809 before 810 criste. rith 811 good om. werkis 812 werkis causede. sei pis 814 hauntede. werkes. sperithe 815 Which. hane 816 vertue both myth. 817 nedeth. myche. eye lite 818 wele. fele 819 hire noble presens 821 where. coude. ony mysoarwts (;) 823 loun 824 fulle wisely 825 honeste 826 ruelde. (om.) 827 whanne 828 noghte. truly 829 lokith 830 memtres. body 832 deyneth 833 what 835 rulere 836 worlde. falle (be-om.) 838 schul. L-wis 839 goode lordschipe 840 whane. pet om. 841 nobile 842 hire 843 homely 844 comforth 845 glade. disporth 846 Sade. whane 847 Goodely. hire 848 whane. no hede 849 kepte. disolute 850 hertis hangynge. bo lode 851 commons gruchynge. at debate 852 no rule 853 peple. sure 854 kinge. lythe. ny 856 opire 857 helpe crye 858 come. too 859 alwey thoughte 860 who. stande 861 loste. lande 862 commyth amonde 863 elles. lokes 864 Lete. londe. & renne 867 sete myth alle 868 blynde. who turnyste. wheele * 869 low 870 Lith. 871 supposede. conquire. his 872 not have 873 hole 874 vuskeirmesse. variable 875 worldely. arte. vnstable 877 sete. sarsenrye 878 lefte. one-to. womans 879 muste. mayde. 880 susanaze kyne. not pis 881 if om. wurchip 882 weldeth. are made. 883 schul. pis 884 per golde 885 lyve. tende 886 hane. myrth. anye 887 eneue. now om. 888 hane 890 nobile kyngye 892 peple saide 893 Justice 894 sette. shrive. cessiones 895 Righe. liste. nowe 896 no-thinge to 898 schalle 899 abile 900 peple 902 capteyne ony; oper om. 903 rankyre 904 laye. lande 906 alle. hande 907 sche one-weddede. jonge 908 lykynge 909 abile. housebande 910 nedes. safe 913 certene 915 bame 917 moste goodely 918 on-to om. qwene 919 hire madire whiche 921 ladys 922 suffre 923 olde 924 serteyne. writene 925 ladys 926 know 929 opire. whiche. honde 930 to-gedire 933 leen 934 hertes. pitouse 935 lette 937 peple 938 oute 939 wele 940 vndire. nowe 942 riche. whych (corr. fr. whech) 944 leue. reste. pees 945 erie. L-sees 947 gouernde. werke 948 Thinktke 949 syme-what. 950 sume. oute 951 Suffre. peple. sume 953 perfore 954 appolyne 957 one-doo 958 scene 961 desirep alleoure grete counesse 962-3 transp. and 961 & 962 are marked b. a. 962 of alle pe londe be-dene 963 weddede 964 Lete hire. choise 965 Choise. hire 966 soule 967 nowe 968 ane 970 suche 971 to-morowe. oute. bede 972 ere 974 awswerde. rithe. agene 975 algatis mote 976 leue 977 any 978 hire. heretoo 979 hire doughter 980 weddede lastely. sume 981 hire. sente 983 qwene. surre 986 passede. dede. hire peple 987 aloweth 988 done 989 hire doughter. sume 991 hire. to om. 992 were 993 fyne 994 fyunschede 995 hire 998 neithere 999 lece. say. naye 1001 doughter 1002 je 1003 wighte 1005 hire. plithie 1006 rithe 1007 caste 1008 hire 1010 certeyne 1011 noste 1012 muste 1013 elles 1014 fertheste 1015 weel 1018 schulde. elles 1022 come. his beste 1026 lettede 1028 peple. apaiede 1029 voise 1030 endip pe b. 1031 which hire. kynrede 1033 sende 1035 which. worship 1037 be-twixe. hire 1038 which. rially holde 1039 stoute 1043 reste rithe.
Various Readings: MS. Arundel 168.  Book II.

II.

(Title om.) 1 brith 2 fie 3 rite 4 tellith it so 5 neither, ne 8 Thes. wordis. pis. dedes 9 Which. lenande 10 tokens. hire 11 hire gostely. fonde 12 honde 13 hath tokyns 14 alle. zet 15 eriste 17 Brennethe. hire 18 hire. sittithe 19 dow. pe om. whiche 20 made. neste 21 wille. reste 22 speche. commende 23 whiche. with inst. of we 24 Amonge vs 25 duly 26 which 27 desireth 28 weddede 31 chidis 32 qwenchede 35 sercule. rounde 36 othir 37 callet. felawe 38 to-gidire. sistire. as om. brother 39 Eche. drawe 40 suche. hire 41 haste. laste 42 hire sercled. caste 43 hire. pies 44 ferre 45 whel. caste hire 46 hire. tiede 47 so swetely take 49 bounde to-gidire 50 welle. thinkith. hire 51 lille. hire. hafe 52 Thise latene bokes. pe same 53 hire. sey 54 destroie 58 Soundith. hire 60 destroiede. hire 61 Thies. hire 62 synne 63 schete oute. sperde 65 onworthi 66 pi languere 69 which. sufferede 70 streith 71 elles 72 Messengers 74 beste 75 Clerks. muste 76 lordis 77 tary 79 thider. grete 80 wyth. grete 81 ere 82 mene myth. beste 83 phaphone. rider 84 ane oipre 86 rialfe 87 wyth (overl.) fulle 88 jise reall om. 89 solemnityte 90 recyeyde 91 is om. 92 Laste. thidire. approche 93 owe 94 calle. anteoche 97 both. rith nojte 98 wille. hire 99 daie. which assynede 100 gaderede 101 lenghted. hundrede 102 certeyne. whiche 103 Sittyngye 104 mette. hemesule 105 Swiche. worde 107 tellle hire. jei sei 108 wote 109 wente. easli 110 rith before. fis 111-12 last half-lines transp. : je schul note be dismaide 112 My s. lady. pane has he sayde. 114 trueth. muste 118 alle. lordes. other 119 excepte rith. certeynyly 120 cas. rith 122 duke. eme 125 muste. bokes 126 take. bi brokes 128 lyne 130 phelisophire. wille I sey 131 hardly 132 no pleasaunce 133 pleasith 134 peple. housbonde 135 rialle. whiche 136 goddes 138 pepole. shille 139 Excusith. note 140 suche choyse. r-fuside 141 myth 142 haue. myche 143 now om. 144 way 147 desyreth 148 shavuuates 149 yow om. 150 list 152 Rith alle 153 rith. liste. 154 thise 155 alle 157 though 158 qwene 160 preyu. whiche. longe 161 muste. wronge 162 schew. longe hane 163 preuyeste poynete 164 suerly 166 veyneglorie 167 please 168 pepole. rith 169 concele. cuncelle 170 alle. pepole 171 deny 172 telle 173 Which. falle 174 herto. sette 175 suche. sette 176 fet. ageyne. owne 178 mynde. fareth. rith 179 scheppe. whane. beste 180 eschapede. wawe 181 schipe 182 poynete. broughte 183 lefte. ease 184 muste 185 pepole 186 muste 188 noweste 189 hane 190 mythe 195 though. hire-selue 196 softely 197 myth pane h. 198 saide. goode 199 feldes 200 poynete 201 one me tille 202 alle 203 both reste. habnadaunce 204 welle 210 grete haste. hane rith 211 jonge. welle 212 haste 214 jeres. paste 215 both boke. taste 216 anyse 218 not 219 suer. housbonde 222 to yow lenger 223 faste. lith 224 lith 226 it om. thinkith 227 pepole. while. iangle & carpe 228 Speke. luste. wone 229 choyse 231 summe 232 grete 233 riche 234 wordis. taugh 236 wite 237 thoughte 238 owne. aboute 239 fadire. londe 241 pounde. hande 244 hider 245 aske 246 avisede 248 I 250 sekerve. birde 252 pro-fitale 253 gresse 254 hungre 257 grow 261 law 262 traitours. rowe 263 lordes 264 kende 265 blode 266 slayne. owne om. 267 bowels cute 269 mene 272 mythe 273 make. falle 274 beste. pinke 276 Which. sinka 278 have 279 Rith. make 282 faders 284 pou. lyuede 285 myth. 287 such 288 while 289 selese. pouj 290 ennys 292 fader. dede 293 yeres be-fore 294 dede. doth 296 obeyeye 297 rowe 298 durste. jaw om. 300 disse 302 loste. sumtyme 304 thefte. grete 305 hyde. crafe 306 Zumaze. pun-chide 307 ofte. rith nojte 308 pis same wise. wrote 309 ryde 310 Go. ennys which 312 be neke bat. honge 313 neuer 314 lete 315 goode. rith 316 a reall om. eke with-alle 317 capadoce 318 knes 321 this. hyde 322 And om. Yit may je note neyther. byde 323 hae. soule 326 lykely 327 I-passede 328 lefte 329 lykith. wele 330 wonderfull we pinke 332 in om. synke 333 youre. myth 336 satille 337 myth. alle 338 ordeynede
rith 339 castelle 340 pepile, pei, schente 342 alle. Inow 343 muste, kepe 344 pe om. faireste 347 ze om. 348 brynge forth 349 please 352 hyde. kepte, closs 353 mythe 354 capadoc 355 whiche mythe 356 ramsome. gode 357 thinge consente 358 wisse 359 thinge, wante 360 sulne 362 Mythe, strenghte, wante 363 hane beante 364 it. 365 Bodely strenghte wherewith, opresse 366 wikkede, whiche now om., ryffe 367 venians 368 or wiffe 369 telle, seker, kinges 370 hane, worchipe alle 371 Summe, pepile, ofte, muste 372 Thise thinges falle, thinkethe 373 will. 374 Ordeyne, me ne. lene 375 jit. 377 Spede, longe 379 serc 381 welle 382 worchipe 385 to be-hold, 386 wolle 387 streyta 388 Whiche disese, leke, dele 392 true 393 rith noste 394 lordschipes, wonne, handes 395 wroughte 396 fante. no om. londes 397 prisoners whiche, lede, bandes 399 boders 400 sondyours 401 rith noste, coct 403 nozete, sende 405 nozete. fynde 410 swych, halde 411 drope 412 gynne 413 Rithe, wedede 416 pepile, wille, schalle 417 make 418 grannte 419 earle 421 swone 422 Mith grannte. pone 423 dede, fader 427 note 428 kinges, herte 429 suche fredome, rith 430 smerete 431 myne 432 punche, scherewes 433 enelle dedes, daye 434 nedeth 435 Suche deputis sires, feele 436 suche matres, muste 437 set om. fithe, ande 438 ofers, sekerly 440 sleithe. are, case 441 lase 442 Alle 443 faders 444 lete, lete 451 rith 452 perilous 453 falle sone be 454 any sisme 457 pepile 458 lande 459 Renne 460 fête, flite. & om. 461 Alle. araye, sette, noste 462 alle thinge 463 sitte 464 olde 465 luste, elles 467 boaies, wille 468 beste. dulle, mannes 470 you firste 471 hangede 472 suche 473 heme 477 goddess loue, pepiles 478 liefe, lete, boke 479 letters 480 tronthe 481 Tende vne-to, take 482 heyle, querte 483 myche, hane, herte 485 Rith. noste 488 any gode, rithe noste 492 I-wisse 493 cuene, pepile 494 tachede, pouer 495 amende, a-myssye 496 muste helpe 497 litelle 498 helpe. I om. 499 tru 500 herte 503 plithe 504 pane. say, rithe 505 pepile 506 amysse 508 I-wise 509 blisse 510 nagwedonysyes 511 pepile 512 prest 514 breste 515 & om. pestelence 516 which, ofense 517 such 518 amonges leons 519 pute, pepile 520 durste, withstande 521 muste, pone 523 goddes 524 Whiche, servide, myth 525 made om. 526 suche low pepile, kenne 527 pepiles, cryinge, kinge, ofte 528 such 530 menede, him 531 hane 533 muste. boke 534 sers. helpe 535 worlde 536 pise, mans prowe 537 such nowe 538 alle 539 faste, grove 540 witte 541 hith, wife 542 whiche 543 saw. rede 545 muste 547 faders, knowe 548 conqueste 549 tolde 550 deo 551 telle 552 Swiche. thingys, hade 553 sire, muste yow lete 554 law, mannes 556 prestis ars 557 pe feeste, the halidaie 558 suche 559 Eythyre, Iupiter 560 carpe, summe 561 Blamethe no suche thinge 563 semethe, byde 564 to om. suche wordis 566 mayntene alle. thinge 567 Whiche, goddes, offerynge 568 sire arcules 569 grete 571 here, which 572 autorite 573 grete 574 wordis 576 suche 578 either yere 581 new, ware 582 commeth. late 583 in 586 ferre a-sundrie fer fro 587 Whiche 588 ooste 589 such 590 salte watire row 591 any 593 londe 594 note nedis 596 geste 597 saille. londe 600 haunde 602 snery, schulle wille 603 schulde 605 myche. ofte 608 dothe bi 610 sire 612 myche 615 noste 616 I-bonte 619 tende 620 alle. wille now þerof, wante 621 sette, plantte 622 maners 623 lerne. luste, here 624 grete. whiche, alle 625 knyth 626 hane wurchipe þeou. haue 627 toche. schafitis, bene 628 schalle, habunde 629 note 631 fader, note 634 wedede 635 casede 636 wise 637 herte felle, or l. 638 mythe. alle this 639 Whiche, rithe 640 plentouesly alle 641 Whiche kepte 642 armles 644 ze mythe he note, deste inst. of softe 645 rith 646 lade 648 leide rithe 649 plas 651 herisie 652 rithe 653 reste 654 kynde 655 Whiche. rith. leste 656 departede, beste 658 now inst. of lo. dwellis 660 muste 661 alle. cooste 662 reste him 664 Rit 666 duke 667 he be-gane, say 668 jonge, rith. diee 669 pepile muste, obey 670 dey 672 hertely bow 673 kinge 674 pepile, hye 675 rith, amonges 682 thise things, seal 685 othine 686 wille obey 687 weddede. summe 688 law 693 laste. muste
Various Readings: M.S. Arundel 168. Book II.

bow. hardelie 694 Sire. suche 695 Rith. whiche. enforcelde 697 insuer yow 698 thouth 699 it. ooste 701 kepte. whiche 703 wilte (= wel). in om. 704 resons 705 Whiche 706 liste. suche pinge 707 sire 708 That inst. of As. fadere. he om. reste 709 lykly 710 any 711 one-truue 713 crowne 714 liste 715 grete. stode. bi 716 scharpe 717 thoughte 718 one-to 719 pise. alle 720 jit. arte 721 pringnaughtly. parte 722 arne. thei be noghte 723 lesse. pouye 724 thoughte 726 Greteste. alle 727 preise. supposede 728 whiche 729 inhaune 730 alle 731 poynte. not 732 herte 733 I-wisse 734 drinke to. trow 735 moste 736 Whiche. semethe. wedede 737 counsele 739 langore 740 Whiche. one-to. fikle whel. 741 spousele. olde 742 Valarye. moste 743 suche 744 suche. grete om. 745 whiche 747 saide wele 748 longe sith. rith 752 such. alle thinge 753 wele 754 wysche 757 schate. longith. rith 759 gonernenoure. goode 760 alle 761 purpuse 763 Beholdithe 764 stedfastly 766 othere 768 purpuse. warye 769 Lete 773 zonge. goode 776 wondire meche 778 pat om. 779 which 780 note 781 suche thinge 782 Such 783 Neither. othire with the 784 grete dissipite 785 eft-soe 786 alle vnthir 788 wedede 791 Both. myne faders. moders 793 Which. ordynede 794 Whiche. decense 795 grete 796 such 797 wele. kinge. alle 798 Onere 800 and 802 transp. 801 maynere rith. wronge 802 kinges myth. hardly 803 such helpe. wele 804 liste. say. parte 805 sire. truly. arte 806 pretendede 808 myne. stably 809 suche 811 purpuse 816 kinge. lorde 817 lete 818 bryngye. hole bunche 819 make. vnche 820 haue. beste 822 lest 823 suche 827 choshe 828 whiche 829 no. 830 to corr. to o? muste. bow 831 entente. eftc. newe alow 832 schulde. & 3e sach 833 sire 835 thir 837 such 840 othire 841 seache. note 842 to om. 843 no-things 844 maters. ouer 846 which 848 wille (= welle). rith. seyne 849 liste 850 Whiche 851 londe. wiste 852 myth. suche. Liste 853 Draw mych. euene 854 rith welle 856 note leke. lenynghe 858 lorde rith 860 eke om. amonges any 862 answere shortly 863 Sire 864 poynte. which 865 liste 866 maydenhede. twiste 870 too 871 wele zete. thinkithe 873 liste. greunte. to 874 withoutene 876 grete 877 rith 878 wisdam 879 frendes. sittene 881 grete namede loo 885 suche thinge 888 thishe. withe 888 vsede 893 knoew. beste 895 schende 901 wote. beste 902 suche 903 know. frende 904 If; se om. 905 liste 906 deynyte 907 connto 908 suche 914 such. neither. luste 915 suche pinge 916 Drede 918 peple 920 putte outhe. whiche 921 falsede 922 which. reene 927 lykly. note om. 929 such 931 wene. opresse 933 Sire 936 mych to 937 concertye 938 suche. withe 939 wittes. 940 Leye. egle. alle 943 fostere. whiche 944 Dispise. noghte. jet om. 945 liche 947 Growe. witte. I-nowe 948 thowe. withe. suche 949 goode wille muste 950 meue (mens?) 952 haunce. withe owe 953 lethyes 954 servuncates 955 counsielle. whiche 956 telle 957 bettire ende 958 borwe. hedis 961 witte. whi 963 bydde. commandede. seule 964 such 965 alle 966 his om. londe. lyme 967 styffle. je debate 968 Amonges. peple 969 staunche both enuy 970 compellede 972 kinge 973 strene. thinge 974 whane 976 anothere 977 brothe 978 Ageyne. sonc. strinethe 979 rith. entente 980 bryngye. thinge 981 Sume. withe 982 ande sume 983 trew. on erasure. wittenesse 984 kinge 985 peple 986 scene 988 peple 991 choshe 993 abouthe 994 selene. muste pei louth 995 herte 996 whathe. telle. plate 997 smerte 1000 if om. stronge hymeselue 1001 ith. alle 1002 wille 1003 Lete 1004 bringe 1005 compaunte 1006 wele carpe 1008 lete. fell. mende 1009 I-nowe 1010 monryde 1011 saw. drow 1013 slye 1014 douther. note 1015 suche 1018 worlde 1019 suche 1020 grete 1021 hane 1022 impossible. crane 1023 anothere dale 1024 thouth the 1025 suche araise 1026 suche thinge. noghte 1027 Cursede. brought 1028 doth 1029 That ever thei poynte pei narie ever for soth 1030 thinge which 1033 cylynethe 1034 Wheder 1035 counsielle 1038 lorne (I om.) 1039 xalle. schalle 1043 here om. 1044 duke 1047 brouth. to 1049 myche 1050 suche 1051 one-to 1052 highe. hire homagare 1053 myche 1055 kynrede 1056 mythye. alle. ent conte 1059 zonge. wise 1060
askide. ony jynge 1428 askynge 1429 muste 1430 muste passe 1432 goode. schynynge 1433 Passe. whiche 1436 alle. noghte 1437 Alle. bute if 1438 grete. soughte 1440 alle. wile. alle. blis e 1441 suche welthe 1442 telle. desire 1443 strenkith. alle pis faile 1444 reste 1445 whiche. disseuer 1448 warante 1450 I crane 1451 noute 1454 Which 1455 fader e. asundere 1457 this. o lowde 1460 wepyng. gune 1461 felle. rounde 1462 swnonede 1464 lifte vpe 1465 laste. cante 1466 nye om. 1467 we. om. such 1468 wele hire 1470 such one. hade 1472 suche 1473 seeke. muste 1474 scorneth. iche one 1475 faste 1478 sattte 1479 cursinge. maistirs 1481 lordschip 1482 sende. realme 1484 grete 1485 meche. greuchynge 1486 asunder. iche 1487 lykyng. 1488 qwone wrothe. iche one 1489 leffe. dwelle 1490 write 1491 fynchede. white. 1492 Iss. herte 1493 chaungynge 1494 alle 1495 loste. endyne 1496 whiche. pletynge 1497 alle. legemene.

III.

2 goode 4 ffadire. heuene. sone 5 rith 6 it om. þe beste 7 goste 9 noble-
hede 10 grete dispuyngynge 13 suche. beste 15 Whiche 17 telle. ordire 18
criste 19 merueyngly 22 þe rederes 23 Whethir v. 24 overl. 25 wriente
dore 26 Miche jynge. hyde. diuers 28 Kepte 29 wydder 31 liffe. hire 32 While.
lyfe 33 mede. antyde 34 treacle 35 dene 36 strete. to om. 37 blisse
doomforde 38 such 39 muste lofe 40 lerne om. troste 41 better. troste
46 it om. 47 knelnyge 48 preyse. sothly 49 songe 50 sleep 51 councele
52 longe 54 bapteme 55 schorghe 57 was om. ordyneode 60 wente. lady 61
hermyte 62 bodely. gostely 63 criste. mayde 64 stronge. stabile 66 worldely
68 wroote. passith 69 worldly. agaste 70 speke. passith. gnaste 73 mythe.
strenghte 75 leyde. vitaile 76 he om. 77 lande hye 78 schippis. fasteby
80 Sexti. lede sothly 84 lede 85 alle 86 ermytys 87 dwelte. six 90 wyth-
outene 91 þis wordis 92 hermyte. fall 93 myth. bedes. wote 95 Rith
bi. sharpes 98 werkis 99 sittithe hye 100 wele 102 seirly 103 faste
105 goodnes 106 Deme. mythe 107 desirthe 108 blisse. allowede. sithe
109 mythe 114 sithe. pouthe 115 walke. 117 blisse. sithe 119 Passinge.
myche. erdly 120 Alle 121 brithes 122 wote 125 lyte 126 pinkith. selne.
lithe 128 sithe. thinge 129 benedecete. meruele 130 yngne 131 hydyr om.
moreynge 132 nojer inst. of now here. 133 Nother. fetyng. 134 mervel-
ynghe 135 wente 136 thoughte 137 firste. entente 138 omnipotente 139
heuene 141 hermyte 143 myschaphe 144 deesse 149 one-to 150 troste 151
do. werkes. rith 152 vsethe. brith 153 Serge. messagere 154 wille. wordis
156 forsake 158 cõmaunte 159 breth 160 feche. maydens 161 Speke 163
Arte. haste saide 164 myth 165 nothi(overl. by another hand), þing om. wroth
168 myne rith 170 petous uoyse hatho criede both. nthye 171 dulesne
172 mythe 173 massagere. gostely 174 to om. 176 buske 178 suche 179
alle. worde 181 rialle 182 bodely. scharle 183 rith 188 stragne. astöne
192 ordyneode 193 meche 194 wede. myth 195 ordyneode 198 alle 199
wille. telle 202 shalle 203 goodnes 204 firste. wite. quenne 205 rialle.
wise 206 worde. suche 209 raynes 210 sonnes 211 sothnesses 212 in alle in
215 worldy. eke om. 216 worldly 217 hyer 218 sche om. 219 muste.
meche þinge sertayne 221 pouere 223 Or om. 225 hirc. fyoste 226 Ageyne.
herysie. philosopie 227 all om. lite 228 sophymys 230 mytily. schal.
arte 231 draw. parte 232 telle. seirly 233 suche 234 lyre partilly 237
as om. a gl. ende 239 þinge 240 hermyte. plate 241 aferde. swyoninge
242 lifte. agayne 243 sayne 248 I om. 249 commeres. 250 commynge
251 witte. verely 255 hire sermanute. caste 254 plynte 255 þinge. agaste
256 knowe. certayne 257 thoughte. souerayme 258 rekles 260 petous. preye
261 puncthe. lest 262 myth 263 obediante rith. requeste 264 beste 265
sewerly. grete 266 dede 267 note 268 certeyne 269 rith 270 fulfille.
biddynge 272 ðider. hane. mych 273 weys 274 wildernesse 275 weye.
wikkede beste 276 hastely 277 schalle. lest 278 not a-reste 283 sayne.
Various Readings: MS. Arundel 168. Book III. 415

any merkes 669 proueable. clerkes 670 wittes muste 671 suche 672 Leke 673 ayled, myyth 674 freie 675 bettere 676 leuynges 678 offende 679 witte 680 Inn 682 Inn 683 leuynges. delucise 685 dwelle 686 semeth 687 mer-chaunte 689 auamute 690 dide 693 wikkede 699 acord 690 bree. 691 longe. stronge. 706 Leke. herisie 707 philosophie 709 passithe 710 faulthe 712 pise 713 medille 715 thinge 716 myche better 717 poynte. gyue. warnyng. 721 suche thinge 726 credulle. childere 727 these 729 thinge 730 one-to 731 alle. wildyngye 732 blissee. 739 How. blissede 742 cow 743 coupleynge 744 too. cryst om. 745 wile prone 747 arbitoure. tonge 749 Tho. hane 750 skille 751 noyte 752 pene. thies. wile 753 in appetite in werkyng & in thoujt 754 boujte 757 wille. vne-to 758 How 760 kynde 761 mynde 762 Alle thynge. muste 763 herisie 764 Whiche too 765 heme 766 firste moner 767 moner 769 shalle 770 owne 771 pices 772 Assoylde. pis 773 Vne-to. laste 775 bote. too 777 Jat shalle 778 Thies wordis wente. lefte 779 astoynyde. wote. veryly 780 Wasper 781 elles 782 wordis. vnlykye 783 ane inst. of & 785 pei inst. of men 786 liche 787 fewe wordis 789 prouede 790 coutelle 792 hermyte 795 see 796 thoroughgte. Cetece. gune 799 house 800 How. or zates. myyth 801 smothe. sekenesse 802 aurissia. heme 803 sekere 804 astoynyde. shalle 805 hande. pene 806 cetece 808 lete. chide now & 809 knowith. it now whether. 810 forthe walkynge 811 Tille. house 813 were 814 is but wildernesse. 815 waylde 816 caste 818 Goode lorde. leste 819 hyzte. geste 820 how 822 herde. sekirly 825 mytyly 826 led 827 turnythe 828 lokethe. cooste 829 sodenly 832 wene 833 vntrew massacger. 834 queene 835 veryy. how 838 turnmente 839 Tel. pei om. stande. now om. 840 Coutelle. lesse ne mynyne 841 lefte. house 842 wente. sente 843 straunghe inst. of merculous 845 olde 846 thonthe 848 pis mane 849 feche 851 suffere. dierisite 852 straunghe 854 good om. lithe. sekeresse 855 saide 856 hane. troste. pene myne-selne 857 entrede 858 passe 859 noyte. beste 861 saue vs 862 thoute 863 gruben. make. new agayne 865 sayne 866 dwel lynge 867 gruchynge 868 coumforte 871 syztos. swete 875 led. kyngdome 876 hade 878 glade 879 goodly 881 loste. wille 882 truly. thinge 883 jonder. nowyte 884 wonderfull walle shynynge. suene 885 Swiche. thyngue. wrofye 886 suche thyngue. ethe. begunne 887 brygte. robes. dunne 888 merely. note yonde solve 889 yonder. bryythe 890 noyte 891 Nepere 892 blissee. bronjte 895 hane felte 897 wepte 900 selthe. brytystere 901 othere. olde. growene. grase 902 olde. newe 903 jane 905 jonde. jonde 906 ledyngye 907 presse 908 gravunte 910 ye. me om. 912 Desirynge. goodly 913 folowede whene 916 whene. zates 917 receynde 918 saue 919 noyte 920 saue whene 921 whene. thioper bronjte 922 hire thoute 925 pies 926 suche sithes. for om. 928 raysuysed 929 Whethere. noyte 930 nojte 934 truly 935 Bute ife. jonge 936 olde 937 what-so-ever. liste 938 myche thinge 939 receynde. fiste 940 bettoure 941 Whene 942 swevettore. mete. pene 943 hundrethes 944 pene 945 pies 946 Welcum 949 verry 950 any 952 Thies goodly folkes. wonderfull 954 knyttis 955 men. abites. birtte 956 successours 957 colours 958 hir 960 ledde 962 weleumyngye. suche 963 welcum 965 felle. bones 966 alle at ones 967 abites certyne tokens 968 a t. 969 Aftere. passions. suferde 970-1 transp. 970 tokens. 971 per 973 erth come 974 whene. bronjte 975 one. hire 976 thoute 977 suche 979 suche heenly 981 wakede 982 folowede 983 Thene. sche om. alle. makede 985 rialle 986 thyngye 987 commyngye 989 soujte 990 witte 991 pis 992 is om. on om. 993 suche 997 leyede 999 Leste 1000 note hane 1002 lifte 1003 gode 1004 heynesse. passeide 1005 Alle. dissort 1007 householde. hane 1010 Rithle 1011 maydens 1013 tellithe. note. seker 1014 ynow 1015 myche. bothe 1016 pies 1017 almithi 1018 company. per 1019 stooide 1022 solemnpite 1023 wordis whene 1024 Sone. thinge 1025 hane bronjte a 1026 per (st. hi?) sp. lonyste. hire I hire brynte 1027 shalle. ryngge 1035 hane the. thinge 1036 shalle. sijte lastynge 1038
1404 myythe lythe 1410 sadur. sone 1412 sone. blisse 1413 begotene. gooste 1414 beleue 1415 myythe. connynge 1416 Goodnes. goste 1417 any 1418 myyte. goodnesse 1419 allmythe. sone 1422 thise 1423 the eythe 1424 saide. more om. 1426 pe 1427 betteres. thoughte pene 1428 tongis. broke 1430 lythe 1432 brytser 1433 Anguls. seene 1434 longith. here 1435 emprise. henone 1437 dede Iohi 1439 pe om. 1440 myyt. 1443 Doughart 1444 goodle blissynge 1446 telle. a manor 1447 tyrannyn. lynynge 1448 reigne 1450 styyle. owne 1451 tirauntrye 1452 in-dew 1454 muste. suffre. velony 1455 ouni. om. goodes 1456 juste 1459 nof. 1460 doughart. pe 1462 like 1463 eke inst. of efe 1465 dede. ryth 1470 croune 1471 thingis 1472 how 1473 warnyngis 1474 whiche. pe om. del 1475 y-passede 1476 nof. discomfortede 1479 Shal. dwelle 1482 lynynge 1483 prayere. elmesledje 1484 ouni. pe. pe om. 1485 passede 1486 pene. make. ende 1487 doughart 1489 mynde 1491 encerlastynge 1496 Whedur. theper 1497 note 1498 dyd. myysse 1500 ordeynede. soureynye 1504 please 1505 say. a voise.

III

1 Thies. dwellers. leue 2 Are lyknede. dwel 3 els 4 farith 5 Sume. summe 6 diuers eke 7 laborers are lykned 8 law 9 flower 10 om. 13 theis 14 alle 15 be n. prophetable 16 waste 17 but if. it. the om. 18 vne-to 20 pene. slepe. sikere 23 flor fat pei here pei. noon om. dillectacione 24 jet in 25 encresse 28 Suffisith. ful 29 semythe 30 arayde 31 pis be-nethe 33 haue om. 34 ofa om. 35 list 41 pis wordlyy 42 Agayne. sulkyde 43 pies 44 wheche 45 wheche 46 the om. 47 the om. 48 wel 51 first and om. 53 vertuse 54 dwelle 55 these he. hygiene 57 wrytyne. myche 58 mynde 60 mankynde 61 blynde 62 & clothe. olde 67 chyrches 68 trost 69 labour 70 gily. 71 welle 73 ryht 74 lynynge stably 76 to hire 79 Emperours 81 Maxencius 82 thyrde parde 83 dioecianee 84 mans 86 Dwelt 87 sacrifices dice 88 any 92 pies 93 Lette 99 per 100 emperours 101 empire. thei om. or 102 shorows 103 tonnes om. 104 sethe 106 And to 111 wheche 112 the om. 117 or. diele 119 in salisbury 121 the om. pe. 122 crouned 123 mysche solomnity
125 That 126 schrot 128 or 129 Sicile. diele. dyd 130 say 132 lyth. abyde 133 Whedire. or elles 134 dwllethie 135 laboureth. and eke 141 or 143 dome 144 reignede. the om. 146 kepe 147 slepe 149 speke 150 ne wiff ne no 151 whomo 153 husbande let 154 set 155 pene bi 156 peple 160 had hym in-bannisede 161 couet 162 Romayns 163 leettlewes. ded om. 164 brytayne 165 preyd. a knyte 166 ryht 168 per ende 169 strenthe 170 his 171 encreses. lenketh 173 peple 176 hostis 177 trostith. one. Cete 178 diseynede 179 housholde. meche. and om. 180 emsamplie 181 triste in. peple. wil om. 183 of Brytayne 184 is he 185 righfully. 186 lynynge 187 victorius 188 dye. strenglis 191 pe felde won. 195 suche maistres 197 whense. thus om. exiled 198 falyrs 201 letters 202 serge. honge 203 distroy 204 Thes letters 205 folowede 207 thynket 208 dwel 210 leges. empire 211 witt. faders 213 neper 214 Suche. pat he 215 peple 218 lynynge 221 I om. sweche 222 meche 226 in his 227 this 229 forfete. shal 230 Sweche 231 note 232 men any 233 pene. secte 234 officers 235 any 236 sweche 237 shal. sweche maystres 239 thi om. letters 240 Wheche 242 lest 245 dame wheche 246 messageris are. ferre 247 pyes 248 selue 251 wheche. eke om. 252 meny lyued. al om. 253 dye 255 are 255 pene 260 whech 261 poyntes diele 264 wolle 265 dwelle 266 dampanione 269 sume 273 the om. 277 Vene-to. wyche 278 thynke 279 whate. are 285 how thei 287 peple. stately 289 londe 290 genuys 297 be 298 shnilde 300 Castels 301 non 302 thirde 305 the 308 ceremonys 309 mytour.
Various Readings: MS. Arundel 168. Book IV. 419

sey pices 344 be 345 pet shalle 348 conceille 351 pe g. 354 lande 355 pet s. 356 no over, of om. 358 is 359 is 362 is 363 pepile 364 els. song 366 did he 367 shulde 373 dieue 375 bouchers labourede 376 washyng.
carcays done 385 pepile, solenpmite 388 suspicione 389 sume are 391 byyte sune 397 where 398 pene, veniance 400 arayde 402 y-per-
trayde 406 dispysse 408 offerynge 410 slee & flete. pies 412 myynstrals, shul 414 elde. sey. fer 415 Suche 416 ways 420 amonge 421 solenpmite 423
pise 424 are, in mynchele 432 sprede 433 worldly. are 434 pet tymne 435
ryyte inst. of lyke 436 mayde 441 sers 444 elde 445 Riches 447 wit
448 pore 450 pet pate agayns 452 is om. 454 Suffixe. lyue 455 comm-
merows. any 457 we om. 458 shal 459 begynnynge 461 faders 464 po
drede 465 conceilloure 466 one yow v. 467 om. 468 that om. 470 Whene
pis mayde. pise 471 how 474 be 475 to2 om. 476 talkynge 478 pis q. 484
conant 485 baptnone where. washaede 488 thorow 490 rudy 493 enprentede.
494 worldly 496 firo 497 pene 498 for om. 499 pene. trewe 500 po inst. of
lo 506 my housbonde 507 sonere 508 & brede 509 Allace. any 510
bolyly, drage 511 Ageyne. trueth 512 suche 513 chyrches 516 Who
lonethe. worlde, wille heme 518 shal 520 his palays 524 be-tuex 525
al pet 526 pepile 528 the om. porters 531 stand 533 Thies solenpmi-
mites 534 no om. to no 538 offerynge 540 emperours, pise 541 whene.
se, & so 543 speke 544 seide, pepile 545 Are 546 not 548 vnc-to 549
strenge 552 to pis 553 pene. lyke, 557 y-wisse 558 thies. blisse 559 one
590 grete 566 wolde 567 sitt 568 po om. 569 pene 573 such denel pet be
574 sothly sere 576 for 577 his c. 581 pene 582 This. mene om. 584
Agayne. agayns 589 are. deuyles 591 wit 592 pise 593 of om. 596 pi
hert frome 598 one-kynde 599 Agayne 602 shal. an om. 604 how 605
suche pepile 609 be myxte white 610 he om. begane 611 Asterone, beaute,
pleasance 614 veniance. 615 hane take 617 pene 621 Be. sistre 622
veniance 629 gybet 630 the om. 631 mayd 632 Who, pis 644 pene 645
are 646 how, whence 648 pepile. de-yeue 652 besyli po. mynde 653 strend
654 enamples, kynde 656 seide 663 now om. 664 womb 665 a mayd 669
such 672 ben om. 674 Suche, o lyue 675 herisies, hath be take 679 Thies
concuyt, thei om. 680 pise, semythe 683 now to om. 684 littythe. such
deiallynce 685 ar. trew 686 nener 687 take, yee 690 such 691 customs
694 no rose 696 wil 698 ferr abouene. any 701 pis stokkiis. goode 706
no such 707 wil preue 711 one 715 large. doble 718 verrey tyth 720
pene 721 treuth. any 722 Thow myyt, sayne 724 pene. sume. gune 725
pe Idols 728 Vnc-to, thei om. pleasures 732 gune 735 gune thei crye 736
and om. 737 inst. of & 741 thinkith, gune 744 hau 749 pene 750 Mayde,
gune 752 sune 754 yow 757 veniance 760 wille 762 me perfour, ellej 763
his om. Rebelle 767 beoms 768 her nere 770 are 771 are 774 be, pusaunne
775 suche 779 Certene 780 Dispise 783 tho om. traytours 785 semyth
787 frome 789 Whene, besily ouer helth 791 solenque 792 Lokke pe 793
shul 795 that t. 796 this, brestit 798 pene 802 sumne 804 Wherefore
805 punch 807 no-things perby 809 encrese 816 for 819 councelle. ryzt.
thus. 822 sentence 824 sonest distroie 827 messagers, letters wille 828
pet wil. lyneloode 832 are write, ichone 833 messagers, pise. are 835 pise
lettoures 837 pe letoures 842 pene 843 pepile, om on. 844 kynrode 845 al
his 847 are 848 witte 849 councelle 852 pise, folke, pepile, to om. 853
susasiones 854 suwhe che 857 Meche 859 nygromaneye 859 are, letoures
writene 870 pet mayde 871 palaye 873 plesaunnte 877 alle. of om. 878
pene any 883 of om. shul 887 suche 890 pise 891 ryght om. 895 vp om.
896 pene 897 lorde aboue 898 forsake 904 pi. suche 905 pronounsede 909
dispise, stand o row. 910 are 913 my 916 mync2 om. 918 are 919 such.
ouer, land 921 hante 922 trumps. before, stande 925 forto 928 pene 932
malicolye 935 take 937 he keppe, so so she, goom om. 938 he dey 943
theme, are 945 telle yow 950 vnderstande 951 sese, begyane 952 gynne
955 messagers. pe haue 956 thies 958 & pes 960 philosophers are coun-
E E 2
lyude 1520 pat same 1521 a om. 1524 owene chilpore 1526 Banischilde. harborow 1527 sistere 1529 pise are 1530 stande 1531 Whene. bille. brithil bande 1532 maydons 1533 violent 1534 Wuleane. cokkoide 1535 suche 1536 are. theame are 1537 vnclene 1538 Thise . vlynyes. fro heme shone 1539 whecraft 1540 suche 1541 whene. dronke 1542 peue wolde. langde 1545 dewine 1544 tresorey 1546 Thies. pat om. 1549 pe om. 1550 connyothe 1552 y-rongye 1553 be wisser 1560 pis. whene 1561 make reloes 1570 self 1571 pise 1579 amonge 1585 penne 1586 suche thyngis 1587 My nowne 1595 I wheche. suche v. 1594 om. 1598 Gladede 1601 bere hire nove. koye 1604 tho om. pe 1606 figer. colour. wone 1607 ley 1608 Are 1609 se theme 1610 sune 1611 the be 1612 are. grane 1613 kene 1614 are. 1616 shadow 1619 shul ener stande 1621 be for to be 1623 be 1625 penne are 1628 are. nethere. the om. 1626 philosophirs 1634 are 1635 harde. suche 1639 a womane suche 1641 entenaunce 1642 worlde. stande 1645 lestene 1648 be 1650 stodyinge 1651 be 1656 is he. pis wynde. rayne 1657 suche. penne inst. of thei. I sayne 1661 them. 1664 are. rediar 1671 sei 1672 one p. 1673 parfitly 1674 no syche 1675 counseile 1677 one. mervelle 1678 mans 1684 he om. 1685 hym blynde 1690 ate pat lordes 1693 dyde. 1696 flor pat theme. same om. 1700 commerciere 1701 meruellethe. his 1704 yte 1706 Be 1707 be. one p. 1708 suche 1715 be bot bare. 1716 tho om. 1720 solcmpne 1721 pis w. 1725 lazer 1724 ley fortry 1728 do 1728 he 1731 vrouyte. pise mervailles 1732 Meche 1735 truote 1736 ful om. 1737 theis 1739 mete 1740 penne 1742 thies 1743 prene 1747 cane 1749 pise 1751 auctours 1752 meroysly 1754 leke 1755 laide 1756 shal 1757 pise antrix 1761 thies 1762 is. blesse 1763 hynge 1764 come 1770 saye 1771 waye 1772 suche 1775 wol 1776 Wythe-ontene. no om. 1777 suche. ye shulde 1778 resones 1779 constryne 1781 lene 1782 loos 1783 hon 1784 this om. 1786 fri goode 1788 as om. 1790 materes nowe. 1794 were inst. of bere 1795 are. pis om. pise 1799 whame 1801 Whene 1802 any. 1803 Suche 1804 this thyng 1805 are. 1806 walk. 1811 cunynyge 1815 pise 1816 shal. now om. pene 1818 pat 1820 meche thingis 1822 Iche 1829 heme 1831 freilere. stably 1833 holde 1836 resones 1837 pat be 1838 pepel 1840 pinges. shuld 1841 be-gynne 1842 he is 1848 thus om. them. 1854 passith 1855 thenkith. stande 1860 for pis 1871 marrithe 1872 rekynvinge 1873 any 1874 birth. leihe 1875 borne. octonyane 1876 betheleme. lewede 1877 note fully jet. hundreth 1878 was of his modir 1879 suche 1880 thingis 1882 thousandis 1883 er bet. lyffe 1886 pepel. fyere 1890 Sweche 1892 sire 1893 oo om. 1896 countithe 1897 not om. wheche pat 1899 ago 1902 vnedo 1903 mervelle 1905 begynnynge. shal 1909 of 1910 kynde 1911 kynde. his om. 1913 not om. suche disease 1914 pise. coupynge 1915 faders. please 1917 manhode 1918 manhole. not om. 1920 yit inst. of pat 1922 mayde v. 1923 om. the margin 1924 betheleme 1926 Whene 1927 stonyde. marryde. mynde 1929 kynde 1933 motyfle 1935 left. lyffe 1939 pene 1940 not om. rialle 1941 maistirle. soo om. 1942 nothe sende (a om.). 1944 Suffire suche 1945 suffirle 1946 note 1947 selve 1948 pen. take 1951 thorne 1952 ennys 1953 thinkith 1955 noyede 1956 lerede 1958 fynte 1959 suche kynde 1961 be. mankynde 1964 parfynt 1966 blesside. or 1968 money. dyde. a om. 1971 fynte 1972 pe tre. bore—1973 Ioye om. 1974 pat. blesse. 1975 u om. 1979 be om. 1980 lady om. v. 1988 om. 1987 note verely jet 1991 pise. no 1993 witnesse 1997 sune 1999 trewe 2001 hundrethe 2002 endewed 2005 regunande 2006 suche 2007 communicacione 2008 be 2009 resones 2012 be assailed. 2016 Suche sundrie 2023 thundire 2024 is he. reigynynge. above 2025 yte 2029 folowith 2033 lere inst. of sir 2034 & of 2036 chose 2037 a 2038 reigne. any 2040 chosyne. commyth. bi 2042 cache 2049 are 2052 pat gode 2058 al 2059 maistire. pene 2062 maistres 2065 drunke. a. cupe 2066 secrees. pene 2069 wil 2070 entery. 2072 any 2074 knowlege 2080 comoursly 2081 consente 2084 sitc. vttire 2087 pepel.
5 fanourede 7 thirde eke. ferthe 10 me 15 like. deuysede 17 Thies
18 cleue 19 rede flowers kepte 20 Or 21 pene 23 wishe 24 sharpe 25
Wheeche 31 yte 32 pices. clyue 33 are 34 stante. wyth-out dage 35 are.
wone. grow 36 Thise. wel 37 one h. 38 & date 40 lyue 46 opiniones.
note 48 thride 52 alle 55 are 56 Reignyng 60 whelis 61 peple toke po
62 translate. latene 63 the om. of om. 64 pise 65 alle pot. crudelitie 66
emporours 67 speke 68 alle 69 disputous 71 a om. 72 a om. make 73
concieill 74 worldly 77 note. what pot pe prpyle 78 sey 80 pot same 81
alle om. 88 Whene. hijer. alle 84 cuynnyge. mekil 86 cuynnyge 87
Thinke 88 note. pene 92 stande 93 be 94 hane 96 fare 99 pene 106
yow. pykyde. company 109 pe om. 110 Theologe 111 an om. 113 or
117 velonye 118 wage 119 we om. worlds 124 hange 125 spech 131 my
bowels. gane 133 alle 135 refuesse 136 renounce. the om. 137 know 138
here rowe pawe 142 mankynde 146 shal yow 152 these 153 dye 155 and
om. 157 Clerki 158 more in 162 fyere. hastly 164 sarene 165 pise
166 fyrye heme. be om. 169 rosyng 172 dey 173 very om. 174 lewesse
thate ite be do. 175 do. shal 176 theme 177 theme 180 gyf. hem om.
suche. yvence 181 be 182 theme schape 184 one ashes 185 to om. 186
theme 187 more om. 189 shal 191 wrestil note 194 pise 195 pene at om.
198 self. comforthe 199 tiraunde. any 201 to pot 202 are rjtte gaderede
203 a 206 meour 215 Alle 216 waishithe 217 waishide 222 refewsede
223 rewe 224 leude. on-trew 228 for om. lye 230 are pene 232 his om.
dsitte 235 he 236 seste 237 are 238 kende 240 wayshede 243 please
247 al pis 248 eche 250 dispence 252 be 254 yow 256 daie 257 waish-
ynge 258 shal. angels shal 262 alle 263 sulfire 264 harde ay y. c. 265
demp 267 fyere. purygne mans 269 are baptisjde 270 funte 271 are 272
hat dey 273 are 275 delye 277 pe knyjtis 279 notte 280 now om. 282
officers 284 theme, as1 om. 285 pyade 259 fyere, are 290 gune, amonge 291 feeche 292 feuelers shulde 293 throw *em 294 are 295 alle 296 suche 297 theme 298 theme, *et om. 300 go 302 ande f., theme 306 fyere 307 pise 308 *ene before. *ene 309 sey 312 of om. 313 meruelous for to 314 myrthe 316 diele pise 318 he late 319 body 321 pis say the pepole, mer- culede 324 folke 326 solempne 327 po 331 mayde 334 *ene shulde pei 335 mayde 337 seye 340 fekylyness 342 lost, rytes, elders 347 & om. wite 348 Beate 351 shal 354 temporal 355 myrour, parfith 359 *ene 360 je om. are 363 Deceynours, pepole v 365 om. 366 smyte, take 367 *em 370 please theme, for ins. of soo, be 371 & om. be 375 al, shal 376 Obeynge 379 leue 381 leue 383 suche thynge whiche 386 any 387 goode 388 pleasauence 391 Whome 393 Be-tuex 398 reame 399 shal 401 solempne, Emprise 402 like 405 Whene, shal 414 for-see 415 be 416 Suche 419 pleasauence 430 suche 431 changeous 432 so om. myche 434 Suche 438 a 442 rych 445 to om. 446 beaute, represente 447 be, pleasauence 448 theme, worldly 449 know or 452 theme 453 wise 455 Or 456 yene 457 it shal 458 suche, cane om. 463 tunge 469 your, om. 471 Stande like, pat flye ab. 474 vnuelle 475 ymage 476 suche a guerdone 477 shal deffle 478 one-to 481 thinkithe 482 trosse, fonnyde 483 feuyngye & fykyll 485 shal 487 childre 491 douny. stant 494 loue, 498 be, ease 499 such, profyjt 500 thinketh, please 502 dencetabke, colours 503 encounter 504 sekenesse, relese 505 òt om. 507 Ne 509 suche 511 thynge om. 512 promesse 514 before 516 parfyzte 520 òt wil 521 lte shal note 524 is om. alle 526 iz. om. 527 on om. 528 The more bonyngly 530 shal 531 ye 532 lyfe 539 necde 540 noste 542 at my promysses, at om. 544 fyere 545 sonere 547 shal 548 pepole 549 are 550 bi per 551 passe. suche 552 punchide 553 be 554 welcum 555 smyte 558 myscheuys 560 lynede 561 Ponere 562 hail om. 565 blasphemoures, 566 Geyngye 567 any 571 or 574 haue we 575 offerde 576 hoste 577 offere 578 & to 582 yow shal 591 eresithte 594 shal 596 meny 597 Shal 599 fynde 600 þus shal 605 gete 608 mayde, strepe here 609 hir om. 612 speke 613 galale, deuyne 617 tormentours 619 yrne, may 620 bete 621 come 622 bete 623 conforthe 624 Thise 627 purgede 628 puryvansce 632 yow sent, me om. 638 amonge 639 þe om. beters 640 mayde 641 herisye 643 shal 644 Or 647 sufere 648 whepher 649 shamefull dogide 651 thi om. 652 Be-thynke, wilde 653 oute inst. of now 654 pepole, is om. 655 kepe 656 dye, worldly 657 folow 658 Where þet 660 oribile 661 shal 662 shal, boynule 663 shal 664 suche 665 yow, hy 666 shal 668 Lyinge. shal 669 shal, hastily 670 shal þon inst. of fulfille, malicolie 672 a om. 673 anone 674 mayde, hir lode 675 þent 677 this om. 678 pise 679 slate 682 mout 683 Whene 684 òt om. 685 straitly, wyth-out 690 rydyne, meny 695 forgetone 696 pise 697 leue, lyke 699 aungels 700 of om. 702 disease 703 suche 709 aungels, kepeth 712 sarris 713 mer- veylede 714 no, om. 715 courte 716 Spronge 719 laylers 720 dongione 721 þis w. goth aboute þe courte s. 723 & of 724 mayde, any 728 And om. was om. 730 lande 732 shal 734 pise, he om. 736 pite 737 pise v. 740 on the margin. a stody 742 & to, prenely 743 Thise, folke, no wronge 744 hye 746 Now & now 747 of om. 748 Glotos, dromkele 749 pleassithe 751 noyte 753 sey 754 mykyly 756 my, gynyth 759 selwe 761 hade hyne 762 alle 765 folke 768 she saide porphirie, be 769 be 771 troble, the om. 773 or 774 maner 775 lyfes 776 the om. 779 gaylers, y-now 781 vow 784 my 787 suche. shal 790 shal 791 be 792 thinkithe, sufferith 793 horibely bete 794 no 795 off-tyme, one þis 797 where 801 gyfe 803 you om. 804 Conythe 807 slepe, proune 809 þei come þer þei too 810 prysone, se 811 doum om. wyth-out 812 to om. be om. 813 lytthyngye 814 sey 817 þe lyst 818 felt, suche 820 suche 822 borne 824 be 825 choze 829 aungels sey 833 beante, softly 837 a 839 Thies 840 dey3te 842 on om. 845 thithere 849 note 852 sistere 853 Shal 854 be

smyth 1410 makith 1411 is it. pe 1414 thynkis. wondire 1415 alle 1419 before 1420 whate may falle 1422 the om. 1425 wrestilliste 1428 shal 1430 fyztiste. pou shal 1433 p. mans 1437 dide 1438 o 1439 selue 1440 comounyus 1441 lye 1442 hymne pane 1443 o. suche 1444 I consey1 om. 1445 gyfe (for. om.) 1452 ye spoke 1453 on om. pis 1454 or pet 1455 orbible 1456 kyrode 1457 pet hyc nymiest of pe 1458 pet. grayeous om. pe kyngge 1459 pis fondnes 1460 an om. 1462 rihte welle 1463 broke one 1464 wiehcrafe 1466 yource. trechorie. 1467 one te rene 1463 nght 1470 illuicion 1717 ministirs 1473 yrne wrye 1474 shal. right om. 1475 I. pei shal do it 1476 L. sorow. and wou om. pet his. wyf om. 1479 traitours 1480 haue. hau om. deserne 1482 it om. ly. ite shalle 1483 it om. dispite 1484 his mene 1485 orbible 1486 from 1488 Alle. and2 om. alle blody 1490 cuene inst. of ryght 1491 pilere 1495 be. sufficiante 1501 pis holy lyfe to turme agayne to synne 1502 or 1503 pe c. of pis 1504 alle. lyzte 1507 maydeny 1507 alle 1509 pe loute perfere of our kyngge 1511 she 1513 disease 1514 lest 1515 please 1517 se 1519 pet om. before 1521 he be 1522 amendle al thyngge 1523 in om. 1526 be. neste 1531 boustous 1533 hire tetis now 1534 ere. & aftar 1535 a om. smyht 1536 O. L. g. strenghide hire to susteyne 1537 peynes 1538 is she. soule is to pet l. 1641 wensdaie 1543 vnbered om. 1544 Lyinge per ful white & eke ful rede 1545 wynde fe 1547 And om. meche. folk om. 1550 most om. 1552 byrtynges. to om. 1553 called. one-to 1554 dyrk 1555 Katherine 1558 oynments 1559 this. he om. 1561 on om. 1562 after om. is per 1563 biriede 1564 falle. suche 1565 berie pis same body 1566 of. folke 1567 were. bi. officers 1568 ful boldly 1570 Sihte. shulde 1571 thus om. 1572 pyne owne wyfis 1573 hast 1574 Thise 1575 doo om. 1576 thyne i. 1577 & pi. 1578 shul om. 1580 pat om. Biriede. me thought it no tresone 1581 But. weel om. accordande one-to 1582 pe 1583 sayn suche 1584 jet to. robbous. are 1585 haue 1587 neyards 1589 kynde. and om. 1590 herde 1592 write. autoers 1593 ne eke 1594 man-kynde. defoule 1596 note pise 1597 Thise. are 1598 maxience hert 1604 lyue 1606 gyue 1607 take 1609 stikede. cradylle. 1610 ffor om. alle my 1612 A om. P. here 1613 good om. gentel om. pus is he lost 1614 whoer. gynnythe. to om. 1615 reste in here 1616 alle 1617 suche 1618 deceyuelye. now om. 1620 My. ite waxiste. asi. om. as pe ledc 1622 az. om. 1623 alle 1625 haue do 1626 but 1627 shal 1628 els 1629 pis 1631 meche 1633 shal note 1635 hymne pis sone 1636 pe olde trew 1637 fadirs kepte oute of 1638 this om. 1640 the om. his coure. & be one 1641 examede 1642 thouht pis m. 1644 Beheldethe 1645 sodenly. y-falle. meserie 1646 not om. 1647 hymne now 1648 be ye. 1649 Whache pet 1650 suche renagatis 1652 seide thei 1653 know 1656 we om. or cane 1657 hym om. We wil. serne. ande bane 1658 ande Smyte. pou om. 1659 shal 1661 departhe 1662 trust 1663 to fro 1664 are applide. pene shal 1665 arc. thus om. 1666 pe stone 1669 suche renagatis 1671 suane 1672 arc. to 1674 comfort 1675 presede where 1676 Suche 1678 fil. pepile. thus om. sodeny 1680 whache pet 1682 menbris 1683 vnderstande 1684 or 1687 go 1688 Wherfore cuene after 1689 bounde & forthe eke 1690 heritiks. fiere 1692 hundrede 1694 per 1695 we left. doges 1697 antoers 1699 hire 1707 of inst. of and 1708 ffer. made 1710 hire modirc 1712 pe knottis pet ye 1713 & om. 1714 Mayde. lyue 1715 pi 1716 counselel 1717 magik. & om. wepe sove 1718 pou were 1719 suche 1720 pyne cyne. be om. 1722 saye. the om. 1724 on om. to pe 1725 folow 1726 on om. counellel 1727 pi. alle 1728 forgylf. pi 1730 alle pe 1731 the om. 1732 fallle 1734 arc 1735 shal 1736 on pis m. y wil deuyse 1737 smyte pyne heede of 1738 none fallle 1739 warnante. 1740 sewire. ilk 1743 pyne. counelle. to om. 1744 pi. meke 1746 hange 1747 pis daie. be 1748 worlds 1749 ffor om. To pe a q. & alle 1750 one om. 1751 wene pe fallle is 1752 is 1753 Summe mene wene. dye 1754 ful s. 1755 deceyucaable 1756 lese 1758 hethc 1759 lawghlyng 1760 haboundithc 1761 hate 1762 the om. 1763 theder om. 1764 dye 1766 haue 1767 dyspise. pi o. 1770

Col.: Explicit vita sancte Katherine facta per Doct. Capgrauo

2. FROM MS. ARUNDEL 20, fol. I.

I.

Prologus (v. 1—252) om.

Ius liber (v. 1—252) om.

Ius liber (v. 1—252) om.

Ius liber (v. 1—252) om.

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Ius liber (v. 1—252) om.

Ius liber (v. 1—252) om.

120 Theys vessels, martyrs 121 fyer, yerne, sley & bren (I. om.) 122 fourness 123 scapyd 124 xulde. Intent 125 devyne 126 longys 129 after 132 an holy 133 callyd 135 large & ryst fulle, peple 137 gan. than om. 138 xulde 140 nouzt els 141 wones 142 callyd theyr. no nothur 143 alexander 144 wordy suche 146 neper louys nor 147 do 3yt. myyt 149 evyne. pis kyngis deys 150 lywys here in. mykyelle 151 longis, lawes 152 landis, assays 153 thyngis. now om. 154 cronaecles 155 As mythy, alle overl. makis 156 mo mervyls 157 how. Ere 159 whote vnto h. white. quaste 160 must nedis. whence 161 muste nedys 162 fardyst 163 wrykt. woundys ryst 165 pe om. chyldyne. pem 166 pem 167 fahne 168 helpt pem. whan. pat om. 169 helpt pem soner 170 bene. peyr 171 changyd. theyr 172 pem. pat om. 173 not 175 sancjoure 177 vulyke 178 peis olde. lyvvd 179 hane. mother 180 foder 181 sykker. suche new 183 dyd habrame. sara 186 Marys. bryngars 188 feyr thyn, blyssyd myyt 190 vnto. meydyn. hathe chosso 191 owne 192 whych. spekis 193 hyr 196 vnto 197 Whiane. pe om. season xulde 198 to lyne 199 ordynyd yt. suche 202 pe w. wondryd 203 how. olde. xulde v. 204 follows v. 205. 205 was 206 olde 207 Shalle. xalle 208 lye now. 204 a om. lough 210 lordyes 211 cum. begyynys 212 Cryes a waylys. dose 214 Excusyd 215 wryttynye 216 meydyn. 217 Hyr father. callyd constus 218 Hyr mother. seyd. hyt 219 dougher 220 beawte. presse 222 passyd & gone 227 holde 228 wordy. ordynyd 229 travylle. pem om. 230 route 231 aboutt 233 hle 235 peyr 236 xalle 238 hyr eye 239 nurryshyd 241 bope om. 242 teets 243 lestyd. hyr. lyue 244 ful om. 249 solers 250 nor f. 251 gan (be- om.) 252 letthers, pem om. sche om. spellyd 253 He. masters 254 hyr (so always) 255 case. numbyr 256 modys. verbs 257 lernyd 259 pe modes om. and pe tence 262 master 263 servyore 264 ore. peyd pem theyr hyre 265 a hye clarke 268 sche om. 273 Inclynyd. alle hyr 276 any 278 bodys 279 bysynes 280 Whych was wych. hyr. thus om. one pis w. 281 seys 282 Agynys. reynyd pan 284 be a rulwyd 285 jung god 286 xalt over- cum 287 grece. pe reme 288 ydoltes 289 mene. appostels. 290 wolle 292 wysdome 293 busynses. we xulde 294 thynkis. caa om. 296 ordynyd. gyffe 297 worlde. xulde not hyr 298 Nor 301 mythy. strengh of pe holy goste 302 wold pat. peis aretyes 303 dougher 304 polye 306 knygys 307 ordynde 308 for to. ryee 309 And eke hyr to nurture 310 masters 315 hyer master 316 I. om. 317 chayrs. nyche 318 glasyd 322 pe boke 323 one rowe 324 aftyr om. 325 knowe, I. om. 326 wer 328 Vnto peis clarkis. 329 only om. now pas newely 330 now inst. of pan 331 wact 332 one. gone 335 w-colored. louys 337 made make 339 Oppan 340 none. worlde 343 In om. 344 from 345 devyss 346 & stodye ryst 347 tresse. off strange wisse 348 & om. ryss 350 Solery to stodiers of lyffe to theme confort. 351 gardyne & no moo 352 shyte 356 worldily. nor 357 wisse man seys 358 walls. towrs. made yp so 359 cast (I. om.) 361 shyte 364 lyvvd 366 lytt 367 telllys 368 how. wryt 369 hyss plyt 370 arays 371 colours. displays. displays 373 lernys. lytylle 374 be om. 375 trouthe from. falsed. techys 376 pan om. folows 377 conynngis 378 xalt 380 in pat 381 master 383 meture 384 A. ys wyse 385 are 386 gemetry 387 ynglysh (!) 388 Yt ys. mych. longis 389 letthers 390 of yt. 392 I can. makis 393 stythe 394 string. standing 395 reyne vppone heyt 397 it om. 399 dulnesse 401 dyd gadyr 402 clarkis 404 wyd. dougher. one hand 406 gaddyrd 407 pem 408 alle hy. c. of any 409 Pat he hath l. alle hyss. ful om. 411 noyt 413 Theyr problems. vndo 415 hane. thyngis 417 how. hyr a. 418 Or hyr c. for in 419 Can 421 pan om. than alle 422 certene 424 mey lyue 425 nedis 426 myche 427 wyssse 428 pem 429 gane pem. gyftis 431 off theyr l. 432 theyr bountisnes, such 438 takyne. owne fathyr 439 worlde 440 longis vnto 441 loggyld. loordis 442 dyed. & c. 443 ytt. 444 great 445 done. done wr., grete om. 446 peir 447 lythe. now om. 448 clothyd. after (ward om.) 449 soleynnyte 451 no neper. noyce. cyte. 452 weleawe. xalle 455 no ayre 456 junge 457 ytt 458 father. pus om. 459 bene. sykmernes. mor2 om. 460 sykerly 461 subiectis to o. landis 462 must. bandis 463

noble, what, hat om. 464 to here om. 465 gladded 466 terys 467 changyd hyr 469 hyre 470 tombe 471 mey wyt. a kynge 472 anoynyt. balme, neper 473 nor. suche 474 thynge 475 Was jau. whyche nedis 476 hapely. warsee 477 suche. rytyes 478 lorde 479 hyshcoys. knyghys 480 deys for ovynes so v. was 481 run. begynne. passe 482 theyr 483 Must haue 484 suche lastynge whych, feythe 486 enclyle 487 vanys. roten 488 to pis intent. 491 ameleke 492 Thys. oute om. 493 dythyr cans. Sea. 494 must now alle clepe pis cyte 495 coste 496 must haue, it om. 500 myche loy and nyrthe 501 In pis c. eke dethe dyd hym done falle 502 cawsys. thys n. 503 stand. not 504 knowlege 505 ys yt callyd 507 standis 508 pis ys yt namyd 509 walkis. werkis many a. 510 worthy 511 schrewwys xalle. þeir 512 hyr owne 513 Alexander 514 had. husband 515 xulde 516 cum 520 One 521 kynge in land 522 solemnyte 523 custome 524 trobulle. Þer (-for om.) 525 Many a. parlament 526 kynred. hyre 527 foundyd 528 in whose 529 now om. 531 storry 533 Sodene 534 egyp. babelle 537 nor 540 lesse 541 standis 542 ouf off 543 wheber 545 hyr ryalle 546 babylle 547 seyd 548 grettyst. vnto 549 land. egyp 550 wyche. reynyd 554 athanas 555 makis 556 same om. 557 deseyvyd 559 & other 560 longis 562 Madagad- laus hyz 564 Reynyd 565 seys 566 No. spekis 569 wordly 573 owne 574 fathers 576 must. trealy 577 gorgalys Þunger. mardaemius 580 mardamy. þe 583 father 585 gorgalys zunger. haue 586 whyle om. 587 wunders. souht. lynue 588 yst. ryve 589 conquered. 590 araby. fenysye. owne 591 gorgalys 592 war. guyne(?) 593 sesydd 594 calde 597 haue hys 601 When. dye. in 602 alle alone. suntyme om. 603 gaue 604 Surre 605 hat om. He gaue. a mythy 609 onys. clarks 610 reynyd 612 so dere(1) 614 septur. 615 caldyd anthocic 616 per xv; þere om. rosse 617 caldyd 621 lewys yvt 622 dyd 623 robbyd 624 wryttis þeis 625 þe c. & tresun 627 when 629 the same plyyte 630 phileplator. scey 631 wyth. dougher. vnkyndly 632 a bryt 636 any om. 637 þat hyzt 642 þe kynge. þer-too 644 caldyd 645 No new chapter. þis t. romays was from 646 Myche 648 In mene 649 þat inst. of for. feyne 651 in om. 652 landis. faders wan 653 reynyd evyne þe r. 656 dyd 659 calde hys 660 govern. lande 661 þis. seys 662 þe om. 663 t. from theyr h. 664 eluys adyames 665 dougher tylle. calde phalome 666 om-om. ; to þis seyd 667 surre to þe r. 668 And om. to þem cessed 670 þe seyd þat hyr dyd s. 671 þei saw. suche 673 sone. solabre 674 fathyr 675 archeconye & 676 glandace 678 barus 680 custos fathyr 682 cow. of om. 683 medyne inst. of lady 684 holly 685 behyst 686 þe rekunnyn. ame 687 accordis. cromacales. be 690 d. in many thyngis 691 othyor mens rek- kynynge 692 gyfe 693 þeis. men om. in ordyr yyt as þei xulde be 694 apply reply 695 menys 696 rekkuyn 697 Numbers & rehearse. wh. wyllc 698 thynkis 700 kynred. not worschypyp 701 þerto. dothe 702 shrews. seys 703 how. cam 704 correk synnars 705 ware 706 genology 707 standis. þe same 708 to om. 710 ageyns 711 vytyelle. ber 712 per inst. of þat 713 off alle m. v. 714 so om. 716 cum 717 to-gydder 718 shew now 720 cum. omage 721 ladys 723 mace 724 þem av. 725 gods 726 lat þer 727 how 728 hyr seweys 729 began. enowgh 731 to þe povert lowgh 732 foyysone. vnto 734 in bowrs & in halle 735 þe. nedys 736 had (I. om.) 737 wyght 739 nyght 740 boreys. coverde 741 mealle. anothyr 742 vesselle. 743 neydryr. om. 744 & men 745 palyce. standis 746 pepille 747 among lordys. or X 748 þus þei kept þeir state. eke om. 749 gentyls 750 ladys 751 can. othyr 753 fathyr. & sum. were om. 754 curatsy. can inst. of game 755 spake 758 best. warre. 759 theaur. 760 euery man was þer fytyng. 763 Also. wrostyl- lype. 764 And whan. was. & ylk dele done. 765 Instyng rewyly. þau begin to 766 homward ychone for to. 767 had fully. I. om. 768 þat had. or make 769 gyfyn. coursars. þe tone 770 þe tothyr whyt. 771 ofs om. 772 eke om. 773 war gyfyn. mantyls whyt. þe om. 775 þet ryde. forth om. 777 And þeþyd 778 tellys 779 kepdyd. helde. þer 780 quene þat þer styyle dwels 781 for om. she can þerof 782 Hoo. þei dyd grete 783 þis 785 & hyr 787 ffor

by 788 grete wyt & hert om. wels 789 rynnys frome. wels 792 pat was 793 any evle 794 And he pat dyd 799 neuer 800 court 801 perte 802 pat q. 804 was 805 yyt hys 811 good om. 813 meydyn. bapt. not 814 vysyd. spryth 816 bothe be 817 mech om. pe eye 818 wyt 819 Pat 821 spy. mys wrojt 823 nor inst. of or 826 hez om. 832 deynys 833 thys 836 falle (be-om.) 837 Pat lord ys ever and xalle be in byls 843 also pow. was 850 as any 852 kepyd no r. nor none a. 855 landis 856 must 861 both oure 862 cumynys 863 lovys 866 tose om. 868 turmys 870 lyth. beneyth 871 ys now alone 872 He ys dede & beryed & leyd fulle depe. 873 we be hole. be wez om. 874 o2 om. 876 now w. k. now 878 Into 880 not pus 882 woldis 884 peyr 887 now om. lykly 888 xalle 889 eke om. 890 ralye k. 891 conselle 893 land. in2 om. 895 os 896 for oure prow 897 xulde to batylle 898 ho. xulde be 899 kynd. yyt neuer 901 a st. wynigs 902 chesse. a captene 905 a om. 907 pat feyr zyg thyng 910 must 911 Appone. matere om. 912 wythe; uto om. 913 hath. 914 That om. xulde 916 wryt 917 pis matter 919 is om. per lady 921 Os 922 þeis i. 924 on 925 ladeys. helder. zyng 926 now om. knowne. lande 927 spokun 928 lyke. kannide 929 hathe. hand 930 Os 931 ladeys 932 Appon. appone 935 lat. 938 alle þe 941 alle inst. of yld 942 pat long to zowe now 943 Shall 945 ceasse (I om.) 947 wyrrk after 949 vylele 951 of þeir hertis desyre 952 þe men 955 owne 956 xulde be soo 957 for pat wolde yt vndo 958 nor 960 for om. 961 desyrys 963 zyng. must nedis 964 let. choses 965 om. 966 Spede þe 969 myyt 970 a om. 971 yyt inst. of ryzt. or out of bedd þe rysses 974 ryght om. 976 al-wey inst. of alone. yt wylle not be-seeeme 982 in2 om. skylle 983 & of 987 She lovys. hyr meydyshe 989 on om. 991 to om. 992 so om. 993 wylye. þing om. 994 bene. tyme om. 995 lyggynke in me om. or my w. 996 I thynk. þe sey 999 nor 1000 sow; selue om. wypse 1001 xalle to zoure wylle 1002 yyt assayed neuer 1003 nor me in no 1004 As om. neythyr may nor 1005 pleyne inst. of blame 1006 dose. as om. 1007 castis 1008 oppose 1010 same om. touchys 1011 nor to 1012 land therio 1013 þer (of om.) 1014 sallys 1015 wyt. wele om. 1016 must nedis. 1018 xalle. eke inst. of ellys 1019 muste 1020 lat. matter. lengare 1022 now egnm. hys 1024 sey þeir alle 1025 þerto I make god 1026 speke he what he wylle 1027 of þe olde quens bylle 1028 her 1029 thus wyth one v. 1030 endis þe fyrste h. 1031 kynrold 1032 Ys d. now at thys tyme 1033 she myytse send. 1034 A newe boke now begynne xalle we 1035 on om. 1037 be-twynye hyre l. 1040 Vnte þe 1041 or þis 1042 proesse inst. of pause 1043 And a reste ryght here at þis same clauses.

Explicit primus liber vite beate virginitis Katerine.

Incipit prosa (!) in 2m libram.

II. 0 1 2 fyer. to om. 3 mey 4 tols 5 gosse. nor 6 there be flyer. In þ. s. m.
I saye be þis blyssyd ladye 10 tokunom. 11 no tylle 12 knew 13 Os. xalle.
hasse tokyns 14 knew. roote. 15 knew. hard 17 brynns 18 sytte om.
aboune 19 þat inst. of þe wech) one 24 Among vs 25 dule thynk one 26
flor whyche ensampyls went 27 desyrlyd 28 must. nede 29 burne 30 þis ys
no d. 31 frome þe thyne. 32 beom. 33 vertue 35 flor she gaffe hyr fully
þerto þat stounde. 36 ryth om. 37 cum yt callys. ffolow 38 to-gydder as s.
& brother. 39 yche. alle om. dose. drowe 40 To þei be cnym alle suche ys
þeyr l. 42 secause & cause. lo om. 44 flar past 45 þat fro þem she casts 46
& þem are 47 she hathe so swetly takyne 48 metis & mats 49 bondes 50
accordis. me thynk om. 51 lyvynge 52 þe same 53 say. it om. 55 menyys. ney
56 þus om. 57 or—rynge om. 58 Soundyth. hyre 60 neyde 62 synne 63 þer
64 ys inst. of art 65 vnwordy. 68 & eke dynersyte 70 streche. (fol. 9 & 10 are transp.) 71 rynne 74 þeer 79 þet cnym 81 loppyne. ryth om. 82 ho cowde.
syt or 84 many oper 85 saracene 86 ware. there om. ryalle 87 & fullle 88
þe ryalle 92 there 93 awne. ny om. 94 callyd 95 now he xulde 96 one 97
bothe om. 99 now om. assynyd 100 gaddlyrd alle togydder 101 spas 102 so om. 103 as om. 104 105 Syche 106 choses. among pum 107 pei seyd 111 bus om. 112 My. lady om. xalle 113 forguye 114 sey to how through 115 take om. 116 many a 117 chosyne 118 excepe. ryght om. mothyr 120 certeny inst. of ryght. 121 wylle sey pat 3e 124 lengar 125 zone 126 tak om. 127 & on 128 olde awneetev 129 xalle falle 150 Nor. here om. 151-3 Yt ys no plesance pate þe xulde þus wrye. Yt plece þem better and þe consent þer-too. Pat þoure awnswere myst breke theyr wo 134 husbande 137 must nedys 138 þe xelle thorby amend 139 Excuse 140 choose 143 now om. 145 cr. e hys. rathry wolde he 146 wyse 149 yow om. 150 Oppyne 151 case 153 Omre p. oure s. 154 theysse 155 astumynd 156 hard 157 now om. 158 nor. wyt nor 161 me thynkis 164 thynkis sueryr 166 cuus 167 seruffis. plece 171 theyr 172 þem 173 thayg yff 175 mey 176 yt ys yyt 177 sworne 180 cuus 181 fellys 185 mothyr. & inst. of if 186 must 189 alle om. 190 mey. jet om. 192 my stody 194 lollyd. how xulde 196 sythyng 197 þei harde yrr 198 lord & alle þoure wones 200 at p. 205 curtasy 206 syne 209 fle me thynkis nojer but 210 but I 211 abyed 213 þeis matters now for a w. 215 The wylys 216 I inst of &. avyss 217 wyse 219 swere 222 to yow lengar tale m. 223 loop 224 sey. lythe 225 w. one wysement wyrk 226 it om. thynk 227 for om. bark 228 thayr lyst. wont 229 chose. must 231 as om. 233 seyd 235 eke þe more and lasse 236 þat casse 238 my awne. bou[t (a- om.) 241 yore inst. of þoo 243 te jet. inst. of olir men. 244 cum hydder 246 a om. avyssyd 248 but a ltylle. 249 ye yt 253 wylys þe gyrs grewys 254 sterffe 255 now om. knowys 257 clark one 261 xulde. are 262 trayto[n] 263 þeis lordis. warre 264 flor 3. governanc and þour kynd þis ys f. fare 265 abyed 266 men so sleyne. owyne om. 267 thayr w. 268 þem wylys þe are 269 men seruffyd. seruffe. lambe 270 Throw 271 þeme drawe by (oute om.) or 272 petyus 274 as me thynk 276 se hem om. 277 & suffyr 279 lengar 280 growys 281 vnto þeis wordis 282 father 285 one 286 a 287 nedis 288 one 290 þe enmrys 292 fathyr 293 þers. þede 294 do 295 chase. captyn p[n.] 296 alle in þis 298 þan om. ney. 299 sers 300 mey joue 301 nedjoue now to. blame. 302 was om. 303 Was wu. als w. 304 thyng inst. of that. 305 frome 306 ware puynyshde 307 & off þis puynyshment þyte h. 308 þis; om. same. wayse 309 I wytysane. ryne 311 þear cuntre. brynyne 312 hem om. 313 othyr 315 lyke as 316 a ryalle lorde & ryche wyth-alle. 317 calde. þe þrinnce 318 knesse 320 þoure feynys Is sprung 321 þei. knowwe 322 And om. ytt mey þe not nethyr. nor 324 Os. gone 325 or ytt calle 326 care & om. 327 what xalle. I-pased & om. now goo 328 for om. 329 lykys. weil om. 330 chaunce 332 wysse 334 trouthe 335 fyngers 336 settyle 338 ordenyd 339 castels 340 ppeyl. þei. no 341 weys went 343 must om. 344 feyrryst. berys 345 so do m. 347 awne. wyyle. 349 xulde plece. þat om. 350 mothyr 351 Rychese. xulde. aveylle 352 coffer. kep[?y] 353 myyt. bothe plate. mylle 354 land. capa.-nosse 356 Wyldre pey. raunsom 357 om. 358 þe om. wysyst 359 þet om.; þe haue not one 361 wylle not nor can 362 nor strengh. for þat w. 366 þe reyne 367 þoo om. 368 in2 om. in3 om. 369 sykker. knythys 370 þeis worshyppes. at casse 372 me thynk 373 þat inst. of & 374 Ordyne 375 Spous-ayllle. of ytt ðe neuer 376 þis ys my tale and ours fully therto. 377 in spense 378 warde. bope om.; oure l. & expensye. 379 Graunere. þan om. 381 I om. 382 worshyp & my honour wolde 383 syre om. 384 speke 386 thynkys. awysy 388 desesse. wylde lyke 389 þus om. pretendlythe 390 nojer. nor 391 all om. 392 thynk 393 als. conquestis. seres om. 394 lordshyppes. wer won. 395 þat om. 396 no om. 397 presoneris. layd 398 were. seynye þet 400 sowiers. 401 ne om. we no covyt þat þe do 402 a-fere 403 A. ðe. 405 P. þe. vnto jone 406 in a. 408 peynys gyffyne 409 semys 411 My. drope 412 gane 414 must nedis 417 To om. Make fre or make to hymne presonare 419 hope to hang and drawe 421 swone 426 awyt. 429 hane suche fredom g. hyme w. 430 nor 431 Pere ys ofyffers 432 þe shrews. nor. 433 ylle. i. dey
Various Readings: MS. Arundel 20. Book II.

pus mey ye 434 nedis. not om. 435 oflycers 436 must pem 437 slesse fyztis 438 xalle 439 Nor peir dede but 440 slesse peys men pat are. 441 Serwambil to pe l. 442 Os. fathers 444 let. lat. or saue. 445 longis 446 meydyne 447 be hem om. thow pei dampyyd be 448 to pe luggis b. k. & q. to se. 451 began. ryght om. to r. 452 perlons 454 rysyng at any seasone war steryd 455 asseyd 457 owe. how 459 m-an. om. 461 thynk 462 If f. pat off alle pis je ne r. 463 sytis 464 an. eke om. 465 be om. were. Instyes 468 Nother. nor. mauns mynde. 469 And peyr. yene 470 t. owe. 471 myzt. be 472 hath om. 473 pem 474 boke 475 how 476 fulla s. 479 lengare. pe lettors 480 wyle 482 full om. holle and in quarte 483 xalle 484 wyle 486 gryme 489 xulde a man pan more pan je drede 490 als w. 494 erlo tachyde. yt ys. 497 it om. 498 os. xalle 499 om. 500 lat. 501 lande 505 here now how pe peulfe. peyr 506 to om. 507 I now shew 510 babblone 515 dethe 516 One 519 ryth om. 522 repentand 524 I wolde 526 lune 527 oft tymes 528 opynyons. femyd 529 Make oftymes a l. 530 hyme ouyte at here 531 theyr wynt om. 532 pat om. 535 waldyl. ware 536 ware 538 alylis. ye knowe 539 fulla fast aseyne 542 pat om. 543 saw. wote om. aye eynne 544 pe boke 545 Reseund os yte. thynk. must nedys. 546 yt tellys 547 how xulde we k. 548 wordy. eldys 549 tolde pem 550 what 551 Where 553 opynyons. sey now om. 509 lett 554 gods 555 pat 556 prechars are syene. one rowe 557 hally 560 we om. perfere inst. of pan. a nofer 561 standis. full om. 562 master. I wyle 563 semyys 564 to om. 566 meynytne 567 longis. goids 568 calde 569 om. om. 570 thyer pess 573 pno om. 576 cause. must 578 byde om. (a.-om.) one zere 582 cums 583 hens om. agoo 585 landis 586 fare a. farre fre pe 591 wythouzt 592 thynk 595 Whyche pat xalle wele. eke om. 599 we. lande one se & 601 studyd 602 thynkis surely. Whyche xalle xalle wele thus 603 xulde 604 leisure 606 witt. wherfor 607 one. xalle 608 do. conselle 613 os 614 and cypre 615 drede I 616 se I dere yt b. 617 pat om. 620 per-offe not wante 621 xulde set a. 622 yynge 623 lere 624 ek om. 626 xulde. had 627 pe om. be so 628 prosyng saure t. xalle 630 new om. 632 farther-more 633 yff yt. newe om. 633 at alle 639 Whyche off zone spake 640 plentifully 641 frome 642 savyd. os a vale 643 Os of. borne 644 ryde 646 yt 647 fun 649 One 650 for om. 651 is om. c. has as 655 Whyche as. ouene om. 656 hasht d. to pem pus pan 658, 659 dwels. at 651 owte om. 662 & inst. of Ete. rest hymne and eke at eve[n]e 663 peyr 665 no fyculte 667 por. pus began 668 zuhnte 669 a kyng 671 bone 672 we om. hartely 673 sworne 675 Ryste se & 678 yt ys 679 xalle now n. 685 not om. no nofer 690 cums ayyfy 694 style 695 in your wyt je enl. 697 I inst. of je. were 698 to om. 699 yt xulde 701 rehersys 702 awnswer 706 om. om. thynys 708 Dat for. ho om. 710 pem sesse 711 And om. But yff 713 gylete 714 pat om. 715 per stode 717 pno om. deliffe 717 deppar. to (vn.-om.) 720 hert 721 perte 722 are 727 zow 728 in je whyche. are indosyde 729 zoure ylke 730 evels 731 belene 732 lady. harte ys surely sett 734 je so sore drynyke 735 most om. 737 concelde. tylle 738 yay 740 febule wele 741 os wryts je 743 pe om. oft suche dystance 746 now lady zowe 748 ryght om. 750 but yff 752 as is 754 nethyr in wake nor 755 as here 756 standis 757 om.-om. 758 Seyne. granyttd pem 760 hathe zone. we wylle craune 764 I-om. vp om. one p. 765 thynk. change 766 Now and pan wyle je now are ye not of Ioynt 767 Now wyle 768 know om. 772 nedis for zove care 774 be 775 nor 777 Dat je sesy. myche mervyly 780 hartly 781 wyle 782 were no behone 783 nor 784 dysseyuer. spyzt. 785 sesy also pat 786 all om. 788 Os to. xalle be. 790 knowne 791 fathers. om. om. mothers 793 ordynd. gods 794 eke ys 796 ware. yne pet n. 798 leegys 799 it were om. buttraces 800 shew 801 meinytne. 802 ys fulls smalle small. 803 als w. 806 pretendys 810 & xalle I trow 812 lere 815 per je sey fully pat. 817 be but 818 alle pe bunche 819 of ane ynehe 820 I put case I gafe zow a b. 821 folowys. peryv pet om. I gane 822 I mey. pey zone 823 And gyue zone an horse 824 cym. pe 825 aresetotels. & made. such a gyse 826 lernys pem 827 chose 828
chose 829 vp om. 831 I 3yt eft 832 xalle . & om. 833 pis ys 834 poo om. lamosines 835 here now 837 mervyly 840 a faryd 841 skeyth 842 had om. 843 But yt ys 844 mattrys 846 flor pe lune 847 Accep 848 do wele 849 je lyst 850 hym allc 856 feke . vs om. 857 hane rest nor no esse 858 ware . lyke as are 859 wele 860 many of 861 herd 863 sche sayde om. troste 864 one . je inst. of to 865 loste . 866 wost 863 eyre 869 cum 871 thynkis 873 hau e om. 876 amerele 877 can 879 thynkis . syttis 880 now om. myre 881 now . now om. losse. 882 yt ende þus 11 ( ) 885 thynge 887 wolde thynk 890 sey 891 dose lyke 892 dose a f. 893 frome 894 Be ware 895 nor 896 now om. wylle 899 man off d. d. 902 here om. 906 dente. leue 907 not om. 908 sullene 909 hate bydyne 912 not i . þe g. 914 nor lune 915 þe . thynge 917 Be . telle . mo thyng 918 among 919 ful om. 920 be . so om. 921 vsys 922 reme haply 923 Seyne 927 ful om. note om. 930 þe . correk . youre-s. 931 wolde o. 932 þau began 933 cald 935 ful om. 936 jone madame . ful om. to b. 937 Os 938 of 1 om. 939 wyt 940 lyke as . Egylle 941 in als m. 942 fallys 943 whyche þat þe lune 944 not them . þat om. 948 But þow 953 lets . belene 954 be om. 955 shal om. 956 xalle 957 end om. 958 þe om. 959 yt ys . as om. 960 flor inst. of sore 961 wyt þe cause off þone 962 meyny . shal om. þe g. 963 to send forthe . both om. 964 þat om. 965 Om . hath om. off 966 off londe lorde . and lyne 967 olde . debate 968 Among . þer reynyd 971 soo inst. of tho 972 why þat þei chasse 974 flor qwan om. Ther was not els 975 þer was non þau wylld 976 seyd . xulde 977 oft fallys betwene 978 Aegyns . stryvys 981 ware chosun 982 strenghe & sum 985 Excëlls . þow þei be as 988 wer 991 chosse 992 dwene 993 Nor 994 heed om. must þei 995 my 996 Nor 1001 he om. 1003 as om. 1005 cuenand . ne om. 1007 be behynde 1008 fawle 1009 eke om. 1010 morendy sore & 1011 saw 1012 þei om. 1013 gene om. 1015 perryle 1018 dayes om. 1017 wyt 1018 ne rome 1019 not such a m. 1020 yf inst. of of 1022 or crane 1024 To þat . be ch. 1025 turnyd now 1027 hath brouȝt 1028 do om. 1029 þat euer þey poynþ þey v. euer for s. 1031 who om. my 1033clyvys 1035 not yt 1036 I-wey 1037 wepyd 1038 ys lorne 1039 sey speke or els doo 1040 þe tyne om. 1041 though . is om. 1042 I wyt nevyr 1043 mey wyt hyr answere. 1045 cum . auȝt farther 1046 dwayne 1047 me om. strynned . to abyey 1049 but om. 1055 kyndred 1056 all om. 1057 one 1058 eys 1059 yng 1060 for-byddyldis 1062 turne 1063 þoure entent 1064 frome 1066 lyke as 1067 here bef. 1068 cume ne set 1070 lyne 1071 folow þowe . stepps . þede 1072 þe chyl- dyng þe 1074 decess þe 1075 I hope 1077 þat om. xalles 1078 dye . meydynge 1079 þus yff þe conceyff 1082 getynce 1083 lerne . lesseone om. at me 1084 thynk 1086 Vnkyllle . ware I 1089 land 1090 eke om. vuto 1094 bothe gouerne 1096 my hart 1099 my harte 1100 ellys om. 1104 ware 1105 my hart . to do alle þing 1108 nor 1110 oft medlyth 1112 hau 1113 londe 1115 þe inst. of pøo 1116 nor 1119 dready 1120 What so c. gyffis . Pryssye 1121 os 1123 seye tyne þe 1126 Os yt standis . land 1127 One th . þat þe lvo 1129 not om. gylyne 1131 longis to þat 1132 regalyte . my 1133 standythe 1134 eke om. wyryng 1136 how we 1137 werke and labour 1138 lord-shymps . xalle not 1139 it om. brouȝt 1140 gylyne 1141 seruff . be jone sworne 1142 lord om. 1143 semyd 1144 pøo om. 1145 þau om. in 1146 astat 1148 hau 1150 hau 1153 Os 1155 he om. wryts . þe astr. to me (!) 1156 how . not om. naypur wyryk 1158 xulde . barke 1159 man om. 1160 wheyther þere om. 1161 i- om. 1163 xalles 1164 xalle fele and se 1165 dyrk 1166 xalle 1168 xulde one 1171 of jone she seyd 1172 myzt 1173 at þis t. þoure p. 1174 wele . put me[el in d. 1175 I put cave . xulde 1176 oure l. 1177 nor 1178 rewe þe 1179 length 1181 thynge 1182 ware 1183 hercis . full om. 1186 nor 1190 holde 1191 seye ne (= sylth) 1192 one th . þat þongis to þe regalyte 1194 if om. holde 1195 i-t om. 1196 for om. 1198 yt knedly doune before þe q. 1199 þe Kyche duke off Athenys þe Cyte 1200 of scale 1201 chosyne (I- om.) also inst. of þoo 1202 theyr chose . as om. 1203 wheche om. l. to be þeyr h. 1207 descundyth 1208 bothe lentyllle 1210 semys . of þat k. 1211 ware . nor
1212 eldyrs  1213 Os greyne ryally groune . theyr 1215 ware lyke 1216 in om.
  Juan 1218 soothe 1219 Farther-mores 1220 lyke thyng hyss l. 1221 semes
1223 despyts  os. 1224 vcomponents 1226 answard 1228 elde om. hath
1231 of wytryt byerys 1232 He pat 1233 inwed 1234 wardly 1236 I mey
1237 jone  ; resoun om. 1238 tent 1240 one t. 1242 berys  he om. suete 1244
ek inst. of & 1245 & in pat 1246 In pis we dyllyr 1247 semys  graffe 1248 l.
om. olde 1249 and savour 1251 clyvyd a fore 1252 graffe 1253 farys  be2 om. myne
1254 xalle  lyue 1255 Os do now I . I xalle 1259 ssidary om. 1260 I wylle chose
suche lyue as ys 1263 Kestynng 1264 hopyng 1265 pis sevd m. it om. 1268
chase  theyre alythys 1272 hath formyd 1274 but yf 1275 is in jone 1276
for om. 1279 none per 1281 fulle wele asp. 1283 myt 1284 lyuys . se
1285 For joure feyrde no man can decerne 1287 gynye . Jow om. 1288 yt
over jone ys so leyd 1289 frome 1291 nere s. 1294 vnto joure 1299 xalle .
inclyne 1303 pe noble 1304 pat om.  pe name 1305 & many othyr of joure
lynageyn 1308 Seyne  ; ykorne 1309 do  kyndre. 1310 for jorj 1311 and
byde therby 1314 ame not 1316 wyth-owtyne 1317 payst 1318 schapys
1319 is om. 1320 vyser 1321 gyue  nose 1324 gyffne 1325 fayre om. 1328
thus do . mey s. hath 1329 thyng whycche 1330 do alle-wey  ; pat hyr dysleynge.
1332 take 1333 lesse  ; helde 1336 it om. 1337 forther-more  ; myt 1338 &
inom. of bow  ; compyllyd  one 1342 thynge  1343 thyngeis  ; 1344 wolde she
1345 poynct om. 1346 lyueynge 1348 for and  je 1351 os  ; thynk 1352 sow
commyny peis gyffis 1353 gyffne . Jean 1354 man inst. of mever 1355 syttis
1356 gafe 1357 haue sum xx.x , to 1358 xuld commun 1359 therto  ; peryle
1360 man  ; syttis 1363 os 1364 poynct om.  ; pe last poynct 1365 to joue ys
1366 wondrys 1368 os 1371 xalle be best 1375 endyzt 1376 sey 1378 alle
my 1379 haue bene 1383 ane yeare 1384 a husband 1385 wele inst. of syre  ;
pat om. 1386 ly e 1387 set vs aboue 1389 jus I 1391 Thys argument ys joure
awne lare 1392-8 om. 1399 none 1402 whyche I wolde 1403 wyth-owtyne
1405 vaue 1406 settis 1407 such one  ; h . wylle I none 1413 sykkerly 1416 he
ned 1421 H. what I wylle also more sey 1423 nedis  ; mens 1424 in e  ; pat
xulde be hym lych 1425 so jentylle of blode 1427 onys om. askis 1429 heo
om. 1430 amesable 1431 seyne 1434 on om. seruantt om. 1437 but yf 1438
seyne 1439 Os  ; semys  ; alle amyssse 1441 feylle 1443 alle thys feylthly
1448 xalle . pat he 1449 wylle  ; newe om. 1451 Els myt ye wene pat I . 1452 Os
1454 Wh . pat 1455 eke om. mother 1459 as was om. 1460 so sore  ; can 1466
sees 1465 takyne w . 1466 nye om. 1469 wotis 1470 when xulde 1471
desyrys 1472 scornys  ; enerchy chone 1475 lat 1478 sat 1481 xulde jus.
combird 1482 a kyng  ; werys 1484 a om. 1486 yche  ; om. 1487 go to
ryde  . as eyr 1488 are pei ylke one 1490 bothe reherse 1491 fynyshyd
1492 lyuys  1496 trystyd 1497 betwene pe  ; & hyr lordys legemen.

Explicit 2  
Incipit prosa in 3  
Vite sanctissime virginis Katarine.

Katharine.

82 a partye. & a partye. hys om. 84 armyt 86 armyttis. pei om. 87 dwellyd frome townys 89 were om. dwellyd 90 wyth-owtnye 92 was fulle in grete a. 97 cylys now pe 98 & werkis 99 seyth. syytis 101 Os. won 103 nor 105 alle peat 106 Demene me not 108 to be about in thy s. 112 and meke 113 he had 114 pe om. 115 w. by hys selle vp 116 I. om. 117 vnto 118 saw 120 accordythe wele 121 crowne 122 not best what ys to doo 124 Into 125 hathe causi comforth of a new l. 126 jonged he thlfiynkis & hys myzt 129 mervylle hath I 150 feyr freche & 131 here. mornynge 132 ne boote ne om. nowhere (!) 133 nor 136 to hyrn also 3. 137 full gode meke 139 pe2 om. 145 myyt 146 peat om. 148 full om. 151 dose 152 mey 153 massyngere. ware 154 for om. 155 pan seyd thys 157 & om. 158 cuamand 159 me om. my br. 160 To. a meydyne 162 to the mydy 164 preyd. what pei myzt 165 of no thyng 166 nor. wyth₂ om. ffebylyte 167 yke. hard 170 hane. bote om. 172 for om. 173 eke om. 175 hane. newer 179 sethe the 182 boldly 184 gretys 185 commaundis 187 xalt. 188 astunyn 189 pe om. 191 Seyne 192 was made 194 wed. 195 ordynde 197 xalt. 198 do om. 203 cunnyng hyr godenes 205 A ryyst ryalle / a ryche / a w. 207 nor. no eyr 208 lyffe. heyr 209 reyns 210 sonmys 211 in sothe also. ryth om. 213 schewde. in w. 214 spence 215 Ryches 217 for a hyr 218 not 3 yt knowys 220 whyche she now in flowys 222 Os. pe sothe 226 ofr thyr ph. 227 ly3t 228 sothly 230 mythy. xalle 231 off g. p. 233 a. otherom. 235 Os 237 ane ende 238 kynde 241 om. ravysshyn. swonyng 243 can. poo om. 244 And om. 247 recheles. bustons 248 late om. 249 comborous 250 to me was 251 gone. pan om. 252 my 254 alias om. wrytyyne 256 ho. knowne, forgotten 258 fulle recheles. but late 260 pyaves woyce 261 puynychy. snyb me 262 euermore redy 264 do om. 265 suerly. & large 266 speke 267 nor 268 hard 269 wylle I doo 271 wereness 272 full om. 276 hastily. now om. 277 in. xalle 278 Ordyne 285 fade inst. of stumble 286 gyed 287 cunnymys. pe 291 xalt 292 here 293 And one suche thyngis pei wolde langylle & clatter 294 per-flore bi wordes kepe only. 295 xalt. pe 296 pat om. on. om. palyce 300 bore om. gnaatis 301 pepe 302 fromom. 306 Nor. eke om. pe om. 307 dwels she 308 xalt. walls 310 of om. 311 pat om. 312 nedthy om. peu nethyr (noght om.). nor 313 oppyne 314 peu entyr xalle 315 be to hyr a f. 317 in om. 318 biode 320 casse 321 nor 322 pat pous xalt 327 calle ʒoue loller 328 Be 331 stunyn 332 olde. rekeles om. 333 whech om. ryt. inst. of full 334 speyacle 336 wylle she perto 338 haue 339 for om. 341 xalt 342 a. ryyst to 343 w. any s. 344 peu xalt 345 and inst. of if. inquere 347 chosse 348 chosse. full om. I. om. 349 so os 350 warst 351 xalt 355 hydder 356 well om. 358 ryght om. one 359 whych long 360 per. nor 361 led hym 362 pat. were 363 day om. full om. 365 god peat vnfullylyk. th. 366 Os. lyst 367 chese 368 & aye avery. cast 370 in pe Eyptstol. pat om. 371 wyth-out any 373 chose 374 gone 375 lylle 376 wher pat. empryce 377 gardyne. pan om. 381 mervyld 382 can 383 per ryyst 384 os 386 leyning 389 suche a. saw 390 Os. see 391 myyt 392 poe om. 393 O 394 never such a creature to a fonde l. 395 as off. 396 nowne. bawteus 399 passys oure mesure 402 pe 404 Cropyne. mervyld 405 for hyr-s. bene 407 bogan 411 hundryth 413 knelyd. seyd 417 suddenly 418 & cum. any opeb 420 be t. 422 whych pat 424 ey 425 wyt 426 ho gaf pe 427 entr wyth-in. 430 if om. rechesly 431 nor 432 yt ys 434 haply 435 now om. 438 man porow whome 439 if om. mey be. mene 440 xalle ʒoue. frome 445 grettyr. yf peat 446 dwellys 447 longis 449 weyne 450 os 451 tylle 452 Nor 453 flor hyre & ʒoue both. wyth eyne om. sene 455 passys 456 poure 457 peat om. 460 scapys 461 wyll om. 462 frome 464 in hyr 465 for criste 466 ermyte om. 467 hert om. prentyd. suere 468 os 470 os. from 473 freche. ʒung 474 or. om. meydyns 476 Wyll om. 477 was cum 478 ʒyt far he was as to h. knolegyng 480 turnyd 481 ore 482 procedyng seyd vnto 483 wordy a 484 Os 485 hye om. 486 we wene wer we 488 lyggis. land 489 wytherom. 492 lyffys. os l 494

wele. must 495 she 499 pis wyt 501 whedyr yt be 502 ys most 504 as yt xalle 509 cumus. nor dews nor eke r. 511 pover 513 hft om. 520 mothyr. nurrche 522 eft 523 leue. be 527 so preche of so hy 528 sey pis 529 passys 530 be2 om. 532 ylle. symppylle 533 ys bene (inst. of it had be) 534 not to send 536 os 537 hyr inst. of alle 539 semys 540 wylle 543 pat om. had 547 wyt 548 passys 549 both in hye & lowe 550 cete 551 clarkis 552 in many 553 Elyne. gryce 555 dysyrys. m. g. pan worldly 556 in body 563 I mene 564 on- om. 566 ladys. now om. 567 must. parte a twynne 568 welthys om. settis 569 xalle 570 must 573 whe r 579 zone 580 I toke pan so emprentyd 583 cals 584 pis2 om. 585 wyld. nor 586 perse 588 war 592 dawnryd nor 593 euyr om. 597 pis. plentifulys 598 any 599 vertue 600 Cuns zone 603 xalle 607 & om. she ys mydynce 609 syns of pis. clensyd 611 in om. in2 om. 614 stand 615 suche a 616 pe sothe. wottis 618 & wh. 619 leue om. 621 tylle. manys 622 se 624 hath 625 haue om. 626 hyr. om. gode & hyr godys settis 627 Inffyrrd 628 castis. maryed 629 per to 630 enuformacyn 631 pat om. of om. one th. 634 wyth- oust 635 at om. & om 638 pe inst. of if 639 wey. not excercysse 641 Nor. but pat hye 642 can dowyse 643 knowys 644 hue a. he om. sowys. 648 on- om. 649 same om. slept 650 pan oust 652 Sythyn 653 poure 656 chosyne hath. your om. & yjt 657 of pis 660 prone be gode r. 661 Seke. of om. leffe 664 & telle 665 ware. ethyr 666 Than om. Seyne pat 667 yt ys 668 xuld haue merkis 671 as we 672 lat 673 eyls 677 ever wyth mankynd 679 can now. vs om. 682 lune 684 bope om. 686 semys. a w.; fulle om. 687 marchande 688 chose dyd sp. 689 pis same 690 weshyd 691 gretiste 693 perfere om. 694 how. comple. ye 695 erthe inst. of eyre 695 suffyryd. hande 700 grete pascyone 701 how. lyue. eye 702 is om. complete 703 of om. god and man 704 haue takyne. sayd 705 is om. 706 loke now yore speche pat per be now no heresy 707 offendys 708 questyone 711 standis 712 of om. 713 in no 715 & inst. of if 716 yowr om. 717 one. gyffe 718 of oure 719 Nor. sole. xalle joue 720 old 722 know. pat om. 723 om- om. 724 pat wvs bounden sumwhat wyth a bande 726 credulle as chylde ne 728 haue inst. of hem 730 comandis. om- om. 731 hasse 733 byldis. xulde 734 Sufflythe 736 argue 738 pat om. 740 pingie inst. of most. precius 743 coppylyng 746 aynw 747 arbytor. oone tong 749 wyth- oust 751 pe tone desysryl pe todyr. not 752 Contrary be peys ij pan in wylle 753 & js oust 754 in pis 755 Be. wyis 756 ryght om. 760 know. trecis 761 determe. mynde 763 pe 764 be-gynnyng puttis 765 chosun 766 man 767 man cumus c. 769 xalle 770 In. owyne om. thys mey ye see 771 pe ermyte om. hard 772 And soylidy. many one 773 at last 774 seyd 776 and wyth pis lady speke 777 pat xalle 779 no v. 781 frome 784 awysyde 785 whane pey 788 semys. and chere 789 Os. haue provyd 793 folowyd 794 in pe halle 795 nor saw off 796 Thus passyd they bothe porow pe place 799 went. ryzt thus s. pe b. 799—805 om. 806 c. blenyd thane 807 I w. 808 lat. or b. 809 knows 811 cam at the ground 513 wont. ys go 815 yede 819 as om. to c. 822 full om. suerly pe wesy 825 hym 826 a. pat lede 827 moreyns. turnys 828 lokys 829 he fallys 831 xulde 833 & vntr. 837 ye 840 haue. nor myne 841 my 843 contrary 844 Alle is gone drenchyd or brest 845 old 846 my 847 must 848 Than 849 the inst. of jow. seche 851 in suche dynysyte 854 good om. lyggys. tyme om. 855 be seo 857 pe om. a om.; but leto 858 cythyr 859 Be. nor 861 beelene. soo om. 862 now ys now 865 ys gone 867 lady om. 868 myzt 871 sylthes & of so swete 874 frome pe shyp. 875 take kept 879 and treosty 880 on- om. aswage 882 telle joue 883 se joue 884 as pe sone 887 pe rowlfet yt not dyne 888 endyr 889 endyr. shynys 890 sawe 891 wals ne jatis, gret s. 892 ware. borne 894 haue done 895 lyvyand 897 Ther 899 in a nofer 900 sees 901 olde. growne. grace 902 olde. was large 904 now om. 905 joure towe 906 Trust. off no1. 907 preys 910 je me om. 912 for inst. of sone 916 to 917 resyved off 918 of om. 921 saw 922 hyr. nor hyr 272 evyne one 929 not. was. pe 930 but pe bodye 933 creme
Various Readings: MS. Arundel 20. Book IV. 437

wyce 1402 Nor. be holy gost 1403 One. in alle thyng 1406 madame om. 1411 & haue 1412 begetis 1413 begottn. from them two 1416 bus om. 1420 hath. hane 1421 wyt 1424 pan I rehers cane 1425 But at his tymce
suliffe 1426 be 1427 bei may om. 1430 cam. from 1431 ys pan 1432 senyss 1433 pore 1434 longis. theyr. dew om. 1435 emprnce 1436 cam per 1439 ek there 1441 vnto hat 1444 gretis. godly 1445 behest. cum 1447 a2 om. 1448 rene 1449 yone. nor hat ye cle. 1450 Abyde. ryght om. 1451 tyrauny 1453 none; woman om. 1454 must. suffyr. velanye 1455 pour. om. 1460 so fleyr. 1461 was 1465 bothe inst. of she 1468 dyuersnes. or rode 1472 done 1473 warnyng 1474 pe om. 1475 I- om. and layd 1476 But om. be. dyscomforth. 1481 ye om. 1482 Kepe 1484 gyff 1485 I- om. 1486 ane ende 1489 mynde 1490 now om. 1492 I- om. 1493 Os 1494 my 1495 pat om. rede how 1496 on day or weke 1497 now per 1500 onlyyd 1501 we hath 1503 off crossed out; vnyte wyth-oyn. discorde 1505 a v.—
Explicit 3bus liber iitius vite beatissime virginis Katerine
Incipit prosa in 4th librum.

III.

1 dwellars 2 lykkynd. dwelle in a h. 3 els. draynes. off ye 4 farys. theyr ye per bee om. dyuers eke 7 laborars are lykkyndyd 8 gode l. 10 lerne and soke bothe teche and drawe 12 conseyt. wele savourd saunores 13 bene v. 14 om.: MS. Othyre ye be pat prophytabull no thyng. 17 but yf. tabylle 18 vnto pat wark. fulle grete. 19: Theyr bodyes to stuffe and make them more abyllle. To vycyus lyvyng to be Inclynabylle 20 spele 21 drayns 22 pe draynes 23 flor pat bei here poug they haue d. 24 yyt in 25 nor 27 no om. 28 Sulffy the pew here to haue theyr reste 29 senmys 31 And holy kyryk The hyne I-wys 32 Wyth many stormys of tyms affrayd 33 vertusse. hau e om. 34 hyr. to hony & waxe 36 menys. lyst 36 lere 37 owld 38 pis ys to hyrne. succure 39 stabulles 42 fluyng 45 Of eneuy wyzt was feyr to sene 46 out of hony grete holynes 47 can 51 first and om. 52 one syde 53 one a cl. n. 55 Ware. be. om. hym 57 eke she gaddyrd 58 truly to kepe euer 61 eke om. 62 of clothe. olde. 63 laboryling and hryr 64 sukyd. bettyr 65 flours 67 in to. chyrche 68 os 69 labour 70 any galye 74 lyvyng stabully 75 heynly 76 hyr p.—Explicit pro hnus 4th libr. Incipit 4us liber vte sancte Katerine 78 os 79 Emprowrs 81 galaries 82 hight om. thryd 84 mans 85 galery 86 kep stylle ye 87 sacrifyce. per 88 any 89 presse 90 and to. 93 left yeir. resnyyd 94 excusse 96 avayldye. nor inst. of now 99 Resnyld. vnto 100 Emprowrs 101 empyre. or eane 102 batels. shoures 104 seys. Ieste 105 assnyyd 106 And ye. tho om. 107 to kepe L. 109 cuentrese 110 ware 111 brytan. land 112 lyke as I joue telle 113 Thys 115 a om. batelle 117 or. dyed ylue 118 os. caryne 119 lat. in salysbery 120 Thane. took om. romans 121 on om. the om. 123 & wyth g. 124 oul om. vnto m. 125 pat inst. of and 126 Pat 127 cum. 128 or. done cast 129 cyclle. dyd he lere 130 As c. tellk whych I saw l. 132 lythe. abyd 133 wepe or els 134 dwelt 136 pis om. 137 bothe om. 138 be ryght 139 for sothe to seynye 140 reyne whe[n]. was 141 or. to 142 souiers 143 dome 144 regemoth om. 145 Now os alone 146 kepe 147 slepyss. ellis om. 148 reynyd. al om. 149 speke. what so euer 150 no wyffe meyd nor m. 151 must neidis cum 153 What man pat let. it om. 154 Appone. xulde set 156 pepde 157 oppun. pore 160 poure. had 161 covyd. wylde 162 Thane. romayns. cumynye assent 163 ded om. wryst 164 brytan. 165 preyd. os. knyzt 166 curn. ageyns. fyzt 169 greyt strenghe 170 lande 171 eneresse. lenghe 172 by whyche 173 Ytal. up om. pepde 177 trustyd. one 178 lefte 179 hose-holde. myche 180 weel om. 181 in 182 and streyt frome 183 oust off bretane 184 pis same 185 deseyved 186 lyvyng 187 os a man 188 strenghtes 189 os 190 cald 191 pe felde wun 192 yt put. wars 193 pe ende 195 suche mastres 197 exaltyde 198 and om. fathers 199 waxde 200 more om. In-
clynyd 201 lettrys to 203 he sayd truly, wolde. pe 204 came 205 hem om. 207 Wryt. thynk 208 dwelle 210 greetis. legis. empyre 211 zone wyt. fathyrs, before 213 batelle. neyther om. nor lore 214 suche. gods pe hat be wyce 215 os 217 we. from suche v. laws 218 specely from. hong one a t. 220 max inst. of god 221 1. om. suche 222 myche 223 now dwellynyg. lande 224 nothyr. nor 226 os 228 servones 229 xalle 230 suche. deserruff 231 lordshyprs nor ryches 232 men any 234 ofycers 235 any 236 We xalle ordene. Iett 237 xalle. suche mastres 240 vnto 241 knygths and lordys 242 cum. b. pe more & pe l. 243 vnto 245 pat inst. of whiche 246 massyngers are. fare 248 abyde 249 Into. as om. vnderstande 250 mythy hande 251 cetye 252 meny. leyvd ever in preyr 253 cam om. 255 are. os 257 specyol om. 258 per inst. of the cythe 259 stowyd ther wythe m. 260 cum. 261 pe ther dyd 262 w. were 263 stode in sentence 264 wolde 269 gods 270 new om. 271 ful om. 274 Ther. cum 276 what we gyff 277 Vnto suche wyches. far 278 thynk 279 are 281 pe hat he 282 pe hat pei 283 Who 285 brytayne 287 peple. stetzpouere 288 tectror 289 Os. entyrddy 290 guynys and eugyne 291 nor. per 294 says 295 conquerre 296 om. om. c. 297 pryvyl. were 298 xulde. bowys 299 gyftis 300 and landis. castals 301 node pei none 302 thyrdre. 304 wylle. 305 pe servuye. pe newe. 306 godd wer ordynd by pe commynys. 307 seys xalle. pe mere mercyfylle to vs 308 pe om. servones. 309 per. crosse. 310 Suche. pan. 311 cryed. pan. closse. 312 mouyng. hs. saw 313 a lyllye wyth-drawe 315 wyt. hye 316 haue. conservatyue 318 farsakynge. falne 319 we inst. of me 321 apparcyeone 323 bad. teche pe peple. 324 servones. ryghes. 325 fathers. knew, vsyd overl. any. 326 knyths 327 Who gyfis. fythys 328 holdis. vpp hyne. 330 make. mastrye. 331 quakis. 332 makis. 333 lytynyng. makis. 334 Alle pis shewys he to vs. farsakis 335 ful om. 336 or pe be shent. 337 Lene 338 gods 339 scheppardis. plowmen 340 wyf fulle wele. standis. mans 341 Vnto. 342 Os seyth pis c. of cride os s. pe b. 343 alle pe syns from pe worlde he toke 344 be. shal om. 345 xalle gyfe. 346 longis. 347 everlastyng. 348 Reppelle from 349 I gyne jone 350 sowlisy. bodys. shame 351 off pe. grete om. servones. 354 wolde 356 of om. 358 was 359 ys. replenyshed 360 & wyth 363 peple. grete and also so st. 364 nonjt els 365 cum. 366 borne. pei dyd 367 there om. xulde. 368 Serche. mynstralcye. 372 trumpettis. 373 Myche. dyd. 375 bochers laborode os. bene. 376 weshyng. carkas doune 377 monedrye. the om. 379 the om. 380 byschoyps. areyd. theyrr servuye 381 matynnys. sayd om. nor 382 gane 385 pe s. 387 eye 388 had. suspecyeone 389 are 391 sunc. owres. 392 graffene (1. om.). sotelle. 393 The next 394 welys. hyr inedynds. 396 Wyth. hyys sykkylle in hyys h. 397 no nothy 398 vengance. 399—405 om. 406 awe. I not avance 407 Myche 408 was. offerynge 409 nethyr oxo hers nor 410 sle and fle, bus was they crying 411 pe prestis & byschoyps. thyng 412 mynstrals 413 makis. 414 The olde peple sayd. sawe. deys 415 os 416 hane. weys 417 godds 419 junge. Iolely 420 rewyllle among 421 at pe solennte abouyt 422 harde 423 peis syers so stouyt 424 are. wyth fulle mykylle pryd. 425 lokyd 426 dose. gods 428 holy inst. of noble 429 longis. 430 hir om. 431 stylls inst. of thos 432 frome 433 worldly welsyhs. are. frome. 434 pat. 435 ryzt. os. 436 meyd. hard pis grete c. 437 now om. 438 menys. 439 knyths. 441 servys qwat 442 pan. annolde survauand. 443 he om. 444 He hathe c. enery man to haunte 445 ryches and servuye 447 and inst. of f. wyt. 448 off lyue. pore. state 450 pe hat agye 451 clossty 452 poure 453 Lat pem. 454 Sulffythe. and. lyue 455 commoros. any lece 457 we om. 458 cytynermis off pe cyte. xalle. 459 os. begynynys. 460 taujt anon vpon peyr gods. 461 peyr fathyrs. 462 hard. 463 cum. ower 464 pe drede. 465 recyffle. concelloure. 466 vppon. 468 pe. that om. ware. 470 pis meyd. hard 471 rembyrhow how 473 She spake juse to me & sayd my meyd 474 be. 475 to om. 476 & suche 477 vnto. 478 oner. 479 behestyd me yt ys. I. om. 482 reysys. 483 per. rembyryd pe cunning peat. 485 baptyme. weshyd. 486 sadd. 487 nor. 488 war throwne. cawduruus 489
choos: 490 Pan waxyd she feyr & ruddy of colour lyke pe rosse 493 enprentyd 494 worldly. fykylyle 495 nethyr. nor 496 fro. hart. yt xalle 497 pan softly 498 finl om. astmuyd. for om. 500 she poo 502 eke om. gyfne 503 pis inst. of the 504 & towne 505 trough 506 Vanto my 507 soner cum 508 nought om. but sorow & quede 509 enure om. any 510 boldly 511 trethewe 512 suflirs. now om. 513 chrychys. sermandis 514 One. I wele 515 xalle 516 Ho louys. world. pat om. hyrne wele to stytle 517 ovlynd 518 xalle. frome. No new chapter. 519 walkis 520 place 521 folowyd. pe place 524 purpose 525 Scater. pat 526 pepile 527 replete. entyr 528 on om. peretars 529 lat. errande 530 Vnto 531 stand 534 vanyetes nor to no 536 at om. 537 Per. strong 538 hyre offerying. 1- om. 539 peyr 540 empours 541 saw bis byryt meyd & sh. 542 ful om. 543 speke 544 sayd. pepile 545 Ar cum frome farre 546 a done 548 ryzt to 549 strengh 551 manes 552 entyrde om. 553 ryzt as 555 kynde. curtasye 557 yty. myche 560 done aegyne. grete 562 Pan take. frome 563 gyff 564 not help. nor. eke om. 566 woldest om. 567 knowe. om. syttys 570 vnto. & do 571 vnto. os 572 agenst. causyst. to ryssse 573 suche duels os be 574 solthy 577 & fr. wykyd 578 gane 579 Vnto 580 xalt 581 yet om. trost pis 582 I- om. 583 ydols magre off theyr 584 Aegyne. resones 585 & eke 586 pyk & hurbastone off 587 for hem. no nothy 588 ware. do 589 gods are duels 590 dyseovers. coovytye 591 als wele 592 nor 593 eto nor drynk. of om. 594 wythowtyne. fote pei mey 595 thei om. no thyng 596 pi. illucyone 597 pat pe and alle thyng made (made on the margin) 598 vunjkynde 600 pe amend. mayst 602 xalle. an om. 609 colour waxyd whyzt 610 & he begane 611 Astuanyd. a party 612 aremys to hyrne gaw he 613 seyd aegyne 614 vangement 615 hathe take 617 peir 619 hath ordynd to peom 621 syster 626 xalle 629 ware 629 lebytt 630 That pe. godds 631 Thane. meyd 632 Who. gods 634 xalt 635 ware 637 so s. 638 land 639 father 640 y kale 641 pan reynyud 642 calde hyrne w. pe doble 643 lokydy. & to 645 pan are pei 646 ware 647 longis 648 pe pepile dyseyff & clade 649 nor 652 tho om. mynde 653 strenghhe 654 ensmalpe. kynde 655 trow. stabyle 656 secy 658 lat 659 oppynyly 660 whyche pat 662 pe om. Impossysbyls 663 sadly om. hepe 665 meyd 667 imp. ys vnto 668 Remeue. hart 669 soo om. 670 That om. Poun pat 672 be 675 os. herryeye 676 seyd 677 frome. man chylfd & wyffle 678 & And fro eevery meyd. ychone 679 Peis fonde 680 Vnto. semyd 681 awnswerd 683 now inst. of on-to jow 684 leytis 685 are 686 nethyr. nor. the om. 687 take. eye 688 frenet 690 ys joure rage 692 frente 694 sekis roses. roses 697 yt. among 698 far. any pere 701 stokkis 703 Lene yt. 705 gyffes 706 no suche. gyffle 707 ensamypse. joue inst. of than. preffe 708 rottynye. thyng 709 bytyt 711 oure 714 hanc 715 also long 716 rudenes & crokydy o. 717 xalle. sykkerly 720 habile 721 the om. what so enere any 722 Thene myt me a sene 723 men. 1- om. cherd 724 cre om. & theyr browys gan pe b. 725 pe ydols 726 & deth. asseryde 728 vnto 730 vnto 731 hyre 732 hanc. begyne 734 nor into suche 735 gane pei crye 736 saw 737 begane. pe colour in 738 yllle 739 Vanto 741 My oune. thynkis. thei om. gane 744 hanc. mervously 745 now om. 748 bewte 749 vnto 750 Meyd. seyd. begyne 751 vnto 752 pe om. suene 754 pe spend. joue slake 758 1- om. 759 dane 760 stoppe 762 per-for. ware. els 763 rebels 764 any 768 walkis. nor 769 master 770 are bun 771 traytours are 772 spendythe. great 773 ensamypse 774 be. ful om. pance 778 eace 779 menye 780 defye 783 pe traytours. lyne 785 semys by. creature 787 frome. honore 788 xulde hathe. pat he 789 When. byselye oure helthe 790 gyne. dewls 791 solemny off 793 Traytours. os xalle 794 wylle pe joue not 795 Vnto pat 796 lat. frome 798 xalle 799 stumynd 800 alle peyr wyttyis. for om. are 802 vexyd. harte 802 te om. nor 803 lowzt. the om. 804 Wherfore. thynkis. right om. harte 805 punyshle. peyns 806 strangeylye hyr sle. brynne 807 jyt. perby nothyng 808 thynk. rynne 811 resones
814 councelle 815 per can 816 frome 817 whedyr 819 ryht þus 820 clarkis 824 sonyst dystroveye 826 l. om. 827 massyngers, wylde 828 lande 829 þe clarkis þat. lyuledre 830 cum 831 Vnto 832 þe lettars are wrytten & now selde yhonne 833 massyngers. are 834 as for 835 Selyd þey þe lettars 836 gravyn (l. om.) 838 off inst. of if 839 Bee om. ﬂor þe leste ȝyt 841 hane 842 off councelle. ete 843 ﬂathyr vnto. on om. kynrod 845 Sendis. clargy 847 lordshyppe. are 848 wytt 849 Vnto. prudence 850 nethyr taxe nor deme 851 oure fethye & sekte 852 makis. to om. 853 scyence 854 musse 855 moost om. now hane we caust 857 myche 858 frome 860 perverty. lande. wysse 861 byd jowe þat. wysse 862 now om. 866 xalle. cristynyd. and eke 867 avaunsyd xalle 868 rychece 869 are. letyrs wrytynye. l. om. 871 Vnto. palicye 873 vnto 874 many om. behestys to hyr he hyght 877 of om. 878 any 879 om. 882 in om. 883 of om. gyße 884 Vnto. as to. goddece 885 that om. lyﬀe 886 xalle. lece 887 wordynes 890 þeis proumyses 892 euer inst. of the 894 hem om. 895 wylle he 896 w. grete sadnes 897 þeis wordis. lorde aboue 898 forsake hyrm wylle I neuer more 899 man. nor 900 my. frome 901 ful om. there om. lyke 902 dye 903 Vnto 904 seyne. þ. myyt 905 Os. proumysyd 906 lat 907 rasse 908 nor 909 os. stand 910 are 912 wolde. xulde. inclyne 913 my 914 vnknoun 915 dyscens. tastament 916 os. myn om. 918 Seyne. are 919 suche mastres in vddy r mens landis 920 tenmans 921 ofryng. handis 922 trumpyt 923 tabors. before. stande 923 or my lyeence 924 to god & to me grete a. 926 vnrytis fulle 927 þair bydding 928 ageyns 929 went 932 Thane 935 xulde take 937 soo om. þat she 938 þat om. horrybyle. 940 Os. spoue. chambur 941 nor nothyng 943 are 946 yþ þis in p. so closeydle 947 ryddyne. lande 948 as I supposyd 949 bande 950 cetees. vnderstand 951 cessyone. begune 952 Yche. off othy. gune 953 But what þat he lys Urnern had spedd 954 cum. hom om. 955 mesangers 956 þeis clarkis 957 Are cum wythe books charygd many a weynce 958 þus are met 959 are 960 are entyrd. councelle 961 wyt. for them hathe 962 any ﬂylye 964 masters chosse 966 if om. 967 My awter 968 in om. 969 & alle 970 none theme 971 studdyd. grounde 972 now om. cramynung 973 seythe 974 Masters 976 renythe. suche. vse 977 fallyde. þe 979 ys Vnto 980 dewls 981 supposse. trouthe 982 be 983 suche a þynge. thankytis yt reuthe 987 To cast. the om. how inst. of now 988 cum 989 aunasweres are 990 sykker 991 Vnto 992 Vnto. hyer father 993 hyer mother 994 whiche om. þe doo 998 studyous 999 þeis masters 1000 neade. cramynung 1001 on om. 1003 resone 1004 goddes 1007 cum 1008 hard. wher a w. 1009 And after. semonyng. on om. 1010 commandis 1011 her om. 1012 specyale 1013 longis vnto 1015 destresse. No new chapter 1016 odyr. cum 1017 assey. a prerve councelle 1018 vaylythe 1019 hys resone wylle not veylly 1020 meyd. proposcyen 1021 tho om. 1022 Stale. expyence 1023 armony. þer 1024 hyer 1026 macedony 1027 Ageyne. not hyr 1028 provest 1030 resones 1031 myad 1032 syster. hedir om. 1033 Before 1034 whedyr 1035 holde 1036 renye 1038 persone 1039 streue 1040 meydyns. roosse 1041 longis. gloosse 1043 Vnto 1044 I hane. lykkis. 1045 alle worldly. yt ys 1048 know þe. for a fulle certeyne 1050 be 1051 Thane 1052 laborde 1054 now must þow 1055 Os longys. traytorys. þus wylle raffe 1057 or els 1058 ermony 1059 on om. 1060 leue 1061 Thynk. 1062 neuer none 1063 jow 1064 vnto 1065 þer 1067 knowne 1068 wyche 1069 in wycherfte he had þe name 1070 wysdome 1072 and hyr þus r. 1075 wher ys 1076 wordy. to om. 1077 wold 1078 the om. wysdome & þe treuthe wyth-owtyn myssse 1079 erie. macedony. caspanas 1080 Vnto þat. thus om. 1082 borne 1085 stand. casse 1086 hanygd 1088 Vnto. wyssse 1090 frome. nedys must 1094 Vnto 1095 servanidis 1096 peyne om. 1101 myche. on om. jow echone 1102 off whyche 1103 are gone 1104 vnto payns 1105 frome 1106 bounde sore 1108 Nor 1110 þe. was 1112 ware 1115 þe 1117 barkyng. on om. 1118 any wrecches 1119
and off so hye d. 1120 must 1121 proveste 1122 peis clarke's lat 1123 
kene 1124 must . dye 1125 no nothyr 1126 clatteryng 1128 are entret 
into . concelle 1129 seyrs . owre 1130 wylle se 1131 masters do 1132 
from 1133-4 But yf 3e spede oure feyth wylle sone slyede, ffor 3e peple wylle 
turne one ewery syde 1136 many man 1138 any 1139 Ageyns . nor 1140 
rosse . fyr 1141 lat . cum 1142 ware 1143 gone to presone to hyr 1144 
Lentylle 1146 nedys . for om 1147 thdyng 1149 Thane . al om. 1150 
hyr and hyer cause euor to g. a. 1152 serriffe . whyche 3at syttis 1154 
Dyed 1155 vnto . fyndis vynkyd 1157 canne 1159 3i d. 1160 wonois 
błowe . wanne 1161 gyffe 1162 gan . worldly 1164 stande 1166 nor 
1171 mey haue stre[n]gle . for om. 1172 reasons 1173 chyrcales . can 1174 
from . maners 1176 Os 1177 my l. 1178 truste 1179 unus . but only 
1180 lat 1181 makis 1182 porfore . powe 1183 jyt . jet om. 1185 ester . 
place hyr answery 1186 solcmpe 1189 causse 1190 clausse 1194 Os . 
os 1195 woutis 1197 dyrke cornars 1200 unusanyng 1204 And as hyis 
messanger he sendis me now 1205 greetis 1206 3is matter 1207 con-
maindys 1208 not om. 1209 elerely 1210 jet om. xalle 1211 now om. 
1214 lede . vnto petrus 1215 fygures . seys 1516 xalle 1217 xalle dye 1218 
whyche 3at 1219 determin 1220 peis clarke's xalle now 1222 xalle now 
from 3em 1223 3e om. 1225 sanejoure 1227 xalle suffyr. myche 1228 
lesure 1229 3is myche . gyffe . ful om. 1230 for om. 3e kyinge 1231 dye 
evyn In 1232 xalle 1233 gyue . messyngere 1234 spryte . doblunesse 
1236 of heuene om. haue 1238 pays . weyght 1239 be 1240 beleue 1241 
ordynyd 1243 spous 1246 be 1247 comfortyd 1248 suche inst. of sweete 
1250 3at om. 1252 horte om. 1253 nor frome 1257 cum . owre 1259 
pactye . elles om. 1261 stande 1262 3ey 1263 3e l. sat 1264 and be 1265 
meyd . eke also 1266 was best 1267 one hye 1268 exortyd be 1269 Masters . 
3is conycanatryx 1270 off whene 1271 devyour 1273 gliede . from 
1274 unusanyng 1275 vnto 1276 strange chalanne sayng 1277 Vnto . in om. 
1278 os 1279 guerdome grete off price 1280 that om. 1281 thynkis . hath 
3e 1282 jowe . guerdome 1284 xalle leyff 1285 as om. take & know 1287 
Inste Inge and man trewe 1289 on om. 1290 has 1292 thynk . enowe 1293 
lat . damsele . townge 1294 Enternyte 1295 ful om. 1296 Than . meydyn 
to 1297 Seyne 1298 Appone 1299 myst 1300 mynd frome 1301 frome 
1302 lat . any . to me now 1303 Than 1304 a 1305 cum . sayd . empours 
1306 meyd 1308 cum . know we 1309 lladgeis 1310 Seyne . araye 1311 xalle 
purvey 1312 hes awn 1313 sykkorly . convey 1314 3e 1315 councelle 
1316 aanswer xalle we 1321 pronounse . 3at om . 3e leste 1322 vnworthy 
1323 sethe 3e tyme . 3at om. 1324 loste . auctorytees 1325 fynde . fruete 
1326 be goney . fyne . elys 1328 fatthyr 1330 3e dyd 1331 Off alle 3em hane I 
take now 1332 peyr . In ternyyns & in proce 1333 erely 1334 gloce 1335 
chosyne 1336 eke om. 1338 takyne . Escalape 1339 alle om. heyr . serehyng 
1340 myche trwer . susteyne 1341 euer creyter 1342 eke om. 1343 done 
1345 Beholde . masters . peys mens 1346 studdyd & laburde 1347 sottelle 
1348 lyffis 1350 late 1351 lerenyyng 1352 trecisy . 3at xalle 1354 alle crea-
ture 1355 whyyte 1356 fyer . or . ys 1359 borne 1360 vnto 1361 prophyet 
1362 hyng 1363 here inst. of tho 1365 knownwe. was om. sundre 1367 abeyd 
1368 eseyly . is om. 1369 saw 1375 reyndy ethlye 1376 suffreyne 1377 
tumbull . wawe 1378 Troeste not in 3em . for nowght ys theyr myght 
1379 whych blyndys 1381 pei xalle . ful om. 1382 my om. 1383 xalle . haue, me 
om. 1388 of 3e b . 1390 not . ne om. 1391 seyence makis 3e 1392 more om. 
1393 ys 3at pet makis 1395 matters 1397 bettyr 1398 be 1400 and om . 
makis 1402 ane . tho om. 1403 os powe 1404 Master . calde pei 1405 
angure 1406 he styrty vpp in 3e p. 1407 Than 1408 cytnars 1410 xalle . 
3e for to calle 1412 wysdome 1413 suffyr 1414 in suche vengoble 1416 
lande 1417 here om. 1418 vnderstande 1419 Many of 3em be brent wyth a 
brande 1422 sey . that om. be vnyndye 1423 benyftyttys 1424 jyngyst . 
woamaus kynde 1425 so for to 1426 al om. coloure 1427 dewles 1428 &
thys ys warste 1431 folke. lyste 1432 resones. I- om. 1433 frome 1434 cum 1435 prechars. ageyns 1436 novylte 1437 be-gynnyys 1438 calde. pro-
phyte. galalee 1439 eais 1440 Off sande off se off water and off erthe 1441
Inowthe 1442 convicte 1444 greate dobblynesse 1445 sê 1448 whyche
know alle men ys 1451 frome 1452 was 1453 hard Iwys 1454 stale. prevly.
1455 master. I- om. 1456 and so 1457 Vnto 1458 She om. 1460 take. my
1461 wythowst any 1462 Onr. or. 1464 hys fader ys 1465seyne 1466 pro-
ceede farther-more 1467 before 1468 eterne in hevyn cavalry 1470 noted
om. 1474 newly 1477 dyde. ware 1480 And donc. are 1481 flor pei.
grun. pei ayle 1482 Os ffare In ïs matter os jyt I hane sawght 1483 frome
1484 now ame 1485 than. reasons 1486 trubbylde 1488 sowne 1489 cum
1490 wolde 1491 maners xalle overl. 1492 clarke. ïer 1493 Vnto. meyd
1495 vnderstand 1496 make. diffence 1495 nor. no 1499 be 1501 lyke
1502 betokyns 1504 are. tokyns 1505 gyne. harte 1506 Not flor theme but
flor thery s. 1509 now sum-what 1512 To do thery d. men ïat go ïem bye
1513 myed 1515 stand one. rowe 1516 persone 1517 Pan in ane ober 1518
Iyvyd 1521 Venialbule dispeten. a om. 1522 congelycons venstabe 1523 a
whyle wyth hyr abyde 1524 chylde ryn kyle 1525 gytele. father 1526 He
banysyld hym and made hym hys harbore to seeke 1527 syster 1528 father.
he om. ïe lande 1529 peis are 1530 feythe þes eternally stande 1531 byggvyd.
brytyllle lande 1532 Plato wyth () r. of þes meydyns voylent 1534 Wal-
cane. cukkolde 1535 such a persone. any 1537 eiceressys. vnclene 1538
þis. yvolence. from þen shone 1539 god om. 1540 soere-ye 1543 suttel. rea-
sions. Pan 1545 sothe seyd 1548 habomynable 1550 cuma 1551 hane
1552 wer þus; openly om. I- om. 1553 be 1554 file ze. drede ze 1555 Thane
1556 one worde to hyr 1557 so hys harte dyde bs. ; tho om. 1558 Vnto. latt
1559 os 1560 xalle. thei om. 1561 wysdome. make some r. 1562 clark 1563
so inst. of tho 1569 commyn. Intent 1572 mocyons 1576 despreue 1579
Os. now amongis 1580 os 1581 Hyyn take we. & eke Inuno 1582 takyne.
ayer. gyffys 1584 Resembléd. that om. sempytterne 1586 over suche thyngeis.
be eterne 1587 My awne 1593 founde 1594 Off thery gods but for a con-
clusyone 1595 þis man hane 1596 preue 1598 Gladdyd 1599 waxyd 1600
frome 1601 bere hyr now. koye 1603 laet. hre 1606 tho om. vunto þe
master 1605 hyed 1606 fygyre. colore 1607 ley 1608 Are 1609 se 1611
þey be 1612 are. grafyne 1613 easye 1614 are not nor 1615 arr 1618
planytis 1619 xulde stande 1621 bene 1623 alle planteis be 1624 farther
1625 Pan be they 1626 he1 om. 1627 wyth inst. of alle 1628 are. nor 1629
Vnto 1630 off þoure error 1631 haffe 1632 mervylde 1634 are 1635 hrad
1636 can declare. be 1637 master. tho om. 1638 theh om. 1639 a woman.
attayne corr. to attame 1640 Lat. felows 1641 gyue 1642 world. standis
1645 laste 1647 Whyche þat. thus om. 1650 devynge. farre. ever-more study-
inge 1651 I hane bene. semys 1652 demys 1653 alle thys 1654 lerne off h.
þe platt and þe pleyne 1656 ys he 1657 I- om. 1658 ys he 1659 now to lerne
1662 þeis same mën. she dyd 1663 Seyne. now þe forme. a scolere 1664 are.
redyare. mysteres 1665 as for 1667 one 1669 ful om. 1670 in god 1671
auctor seys 1672 one 1673 commun. 1674 none suche 1675 ordynyd.
councele. 1677 one. fulle myche mervelle 1678 consydered. mans myche
1679 þeyr substance 1681 theys iii 1684 falne 1685 can hymne 1686 Ámong.
off grete defice 1688 in erthe abulle 1690 þis lorde dyed 1691 in to. into
1693 dyed 1695 master 1696 same om. 1697 loye (ful om.) 1699 puregyd
1700 And made. correceyone 1701 mervylythe. Informacione 1702 wyth
1703 One 1704 conceene as yyt very clere 1705 coppyllyng 1706 Be 1707
be. in one 1708 none suche 1709 and inst. of if. he must 1715 be 1716 tho
om. þis 1717 conceene 1719 coppyllyd 1722 enowght 1723 raysyd lasare
frome 1724 leyne 1726 He. os. dyd. þe greue 1727 þat. om. 1728 tyed
1729 on om. dydd glyde 1730 and sowle 1731 þeis myracles 1732 myche
1733 gyffynge. 30w 1735 Indewe 1736 ful om. 1737 hys 1738 shews. &
man 1739 right om. 1744 om. . slyepyd 1746 wele inst. of pleynuly 1747
wage 119 than . worldlys 120 it om. 121 wot not 122 makis . in a trauence
123 semys now , it om. 124 spekis . whycye hang & was rent 125 to þe p.
126 no purchace 127 as om. solemnyte 128 makis 129 curyalte 130
mystely harde h. spoke 131 mye bowels begane to ; sore om. 134 proferde
135 refusse 136 renouns 137 zowe . knowe 138 þey row bowe 139 þe .
preue 141 hys blisyed p. 142 mansknyd . hymne inst. of now. 143 Vnto 145
burne & put to destresse 146 xalle þe 147 to om. hartis 148 baptyme 149
off vs he 150 felows . Intent 151 syttis 153 wylle forsake 155 and om.
156 wolde haue falne 157 chorlys 158 more in 160 tho om. 161 seyd
162 now om. hastely 164 sunrune 165 þat þeys renegattis þat 166 grece
167 nor 169 rosyne 171 Vnto . any 172 dye 173 very om. 174 & se mys-
selue þat yt be d. 175 done . xalle 176 sow . in om. handes 177 vnto 178
mythy . bandes 179 boode . nor . her om. 180 gyue . hem om. vylence
181 be 182 escape . no 184 vnto askis 185 fast now o thyss 186 haue
187 no mo w. more om. 189 cum and ask þoure mede 190 drawne . velanye
191 Vnto . wrastelde not þer-ageyne 192 eye 193 dare now 194 þeys mene
196 nor 198 felows . now comfort 199 om. any 201 ledis vs 202 are gaddyrly
203 In hevynne a Ioyfulle 204 haue , frome 206 myrroure 209 dye 211 a .
warke 212 causys . and f. eke . it om. induthe 213 marke 214 cryestes
stepps sewys 217 wasshyne 219 this om. 220 now om. 221 off-tyme 223
& euer-more xalle rewe 225 ys now 226 seyne . must vs dye 228 for om. ly-
ye 230 are purched 233 for goddis lone . syttis 234 crosse 235 to hymne for vs
þet ys 237 lyvyng . are 240 weshyld 241 baptyme . þe better 243 prayr
244 þat thynge 245 wylle 247 flor alle þis mey he do flor he 248 lovys . everý
250 þe 251 may om. 252 be 253 on om. 254 þe 256 dye . luff 257 þe h.
258 xalle 260 seruynys 263 þat þei suffyr flor god to þeyr g. m. 264 leffe þis d.
troste euer þoure zere c. 265 þat om. 267 fryer purge manyys 269 are 270
water eke . fonte 271 are purygd . fulle elene inst. of Î wene 272 Pat dye os
273 are . belene 275 dye 276 callys 277 There (fore om.) . knyghys 278
claynone now 279 Be 281 ware 282 cam 283 bound . eneue om. 284 as . om.
myzt 285 One a . pavyde 286 he 287 hym-seluom inst. of tho 288 one 289
fyer . are . hepp þe 290 gane . among 291 renne feche and leppe 292 not om.
293 bende . feyte . throw . fyer 294 and fulle . eke om. 298 now to hymne þet
he wolde 299 lengare 300 go 301 grante 303 nor c . . of berd 304 bowys
fyyr and bent 305 fare ye om. 306 makis . þe om. 307 þis fyer 308 before
stylle þan myzt 309 men eyme ye om. criesd alle-wye thus 310 knew neuer erre
312 now om. no-manner 313 forto 314 thei om. 315 Vnto . gane 316 dyed
317 semenyng 319 body . eke om. 320 colours 321 þis saw þe pepulle 324
Myche folke 326 solampe 329 endis . martyrdom . eynyn inst. of right .
Then follow IV , 2339—2345 , and the Colophon : Explicit 4th liber huinn
beatisse vito virginis devotissime Katherine martiris . Incipit prosa in 5th lib-
rum in folio sequenti (but this prologue , v. 1—63 , is wanting ; v. 64—322 form
the end of the 4th book ; 330—420 are wanting).
Various Readings: MS. Arundel 20. Book V.

xalle. nor arte. 526 Thane 528 benynglyg 529 Os. semys 530 xalle 531 Ioy or dethe. what 3e 532 dow 533 xalle. grete d. 534 3e hye m. 536 Os. 537 Redressys 538 Spredis. ther-too 539 choses yt must 540 avaylys. not om. 542 at my p. at om. pryyse 543 xalle. shortly 546 encressea 547 xalle 548 peple. be 549 hartis are 551 passe 553 xalle be 556 he sle flyght curse or b. 557 skyls 558 myschefts 559 suffyr. myche 560 Wyhls. lyvyd 561 ful om. 562 hane om. 564 But and. cum 566 gyffyng ensample. of very p. 567 any 568 purposyd. 569 and his l. 571 and r. 574 xalle we hane 575 offerd. vnto 576 vndevyde 577 And om. 580-81 transp. 583 vsys 584 pover. settis. grete om. 585 sore 586 in fyver 587 xallt bou 589 thretts 592 frome 593 menye 594 pi. xalle 597 xalle. leyne 599 ynde 600 frome. xalle 602 the om. 603 nere 605 geyt yarlis 606 eke om. ful om. 607 right om. 608 meyd. modir om. 609 3e xalle 611 feese 612 speke. bedleme. 613 Nor. galele 614 rather hyr 615 pat may be bese ye. 617 takyne 619 yrne. mey 620 bet 622 btt. spous 623 trustis. cums from 626 rune 627 purchyd 628 vnto 630 I that I 631 I thank 632 pat om. senttis 634 as om. 635 ever & more 638 among 3e 639 petyrs very 640 meyd 641 holde eysye whyche 3e be in l. 642 now calle 643 xalle. or els 644 Or 645 pns ageyne 646 strengare 647 suffyr 648 wheper 649 vushaunfulls 650 wyllc 651 thi om. 652 Bethynk 653 mast sle & bryng outi adaw 655 kepe 656 dye & passe pis worlde fullle wele I know 657 folow 658 nor done 659 and In alle 662 bound 665 hy 666 whane pat we are in 667 wythowtyne any 668 xalle 669 in hopp. hastely 670 shew inst. of fulille 671 suffyr 672 a om. 674 Pat pei take. hyr lede 675 And put hyr 676 hyre 677 seyd pat she foewe fylthe the deyde 679 for to 680 gyne. ne om. 682 myt 684 pat om. 685 wythonjyt 686 any maner 687 any 688 commandament 690 ryddyne. menec 691 land 697 leye. lyke 698 from 700 of om. 701 lord om. commandis 702 deceese. sobur 708 xalle 704 now om. 705 rynyns 707 comforthe 709 kepte 711 dyd crepte 712 cornars 713 are pei mervelyd 715 men. cuntra 716 Sprong. per inst. of soore 717 from 718 frome 719 laleryrs 720 sertys. dugunya. 721 goth aboutt 722 thydyngis. cums vnto. eyre 724 meyd. any 728 And she herfor in presone lyyggyng to be shent 730 land rydyn 732 nor 733 hungure 734 Peis wer pe last wordyes that he seythe 735 gyne. deythe 736 pyte 740 studdye 742 And to. pns prevely; ful om. 743 folke 744 by. peye 746 sey 747 of om. wey 750 gletorous nor drunky 749 plesys 750 I had bene 752 sene. drewe 753 wolde sey 754 mykkylle dolle 756 my hart. there om. begynnys to 761 cum evyne as god had hyne 762 nobulle 763 conncelle 764 and leedyr 765 jung folk 766 porphyry in story 768 she seyd porphyry. be 769 be. myche. avellle 770 concelle 771 trubbyld newe newly. the om. 772 cane inst. of may. nor 773 or. begynnys 776 tho om. 777 nedis now see pis meyd 778 Ordyne 779 gyf. ynowgh 780 jow myne owne mane 781 pis lady vnto. for to g. 782 nor so rowgh 783 wyth hyr or els I must 784 my hart 785 Porphyry 786 purvey 787 dorse xalle. vndo 789 and I 790 xalle. 791 flor wyth. I haue bene 792 thynkis. suffyrs 793 orybile bet. frome 794 no. do 795 ofyme. ower 796 Seyn. hard 799 that om. lesure 801 gyftis. gyue 803 chambr, yon om. 804 Cum. 805 whane 3e here me c. 806 are c. porphyry 808 right om. seys oure storye lyer 809 cames 810 sawe 811 fielle. don om. wythonjyt 812 to om. a bene 813 pe 814 saw per so wonderly bryght 815 wyttis are gone 816 falne 818 felt. seys 819 pe s. 820 Thane. vnto 822 borne 823 he om. 824 Be 825 hane calde. to hys 826 flor for many causws now to thyis place 827 tyed 829 saw. syed 833 myche 834 whyls. pat om. 837 and inst. of than. ane nowre 838 comforth 839 thei om. 840 lyghte inst. of delight 841 eke om. 842 gyffyng. vnto 844 numbwr 849 cane om. 850 frome 852 syster. peis 853 xalle 854 Os. be 855 xalle. a om. 856 Vnto. man jau 857 Wyhls. in hyr hand per syttyng 860 xalle. wryttynge 861 seys 862 wryt 863 pe b. 864 wyzte 865 Pat from. pe xalle no more deseyyr. 867 pe t. that om. recyeune pis 868 oldle men vnto hyr ageyne 869 sytis 870 O quene 871 askis 875
haue om. 876 powro . councelle 877 pot porow peir f. b. 878 xalle 880 hathe peis folke . take 881 hart . ful om. 884 haue hard 886 dare vysyt hyr . now om. þe fere 887 thus om. 888 wyth-oúst 891 soo om. 892 veytalle 893 soo om. 894 storys . dyuerse 895 frome 896 Whedyr bodely . for om. 897 seynt Awstynse seys 898 fathers 900 seys 901 it is om. þat suche 902 nur-ryslyd . erthe 904 þe erthe 905 þe s. 906 wher he trettis off mervylylle 907 dome 908 mayde om. gan hyr 910 but om. 914 wythhouste . rowthe 915 þis p. leyvd she þis ys trewthe 917 in presone 918 sawe a. 919 cum 920 angels 921 meyldens 922 falne 924 Dowgher loke vp he seyd . se jowe 929 Thynk. lene . hart 931 a hart . xalle 932 oure . or . parte from 933 numbrur . peple . xalle 934 a 935 from . mawmentry 936 sudorne 939 to she se 940 þan turnryd . preyare . tho om. 941 tresure 942 lyst 943 hartly 944 be hee 946 hys causys was . to an ende. 947 þe emproure I mene 948 cum. he om. bogane 949 be hys knyghys 950 be . wylle 951 xalle . it om. 952 mey be provyd . gane 954 pepulle 955 are . hath 956 Vnto 957 thynk 960 coneyanatryx 961 wyche . harte 962 ys she so sore infyxt 963 from . to. om. 966 for hyr 967 bene pynyd 968 lokyd . quyk . ruddy 969 angure . hart . nere sleythe 972 Traytours . xalle . euerychone 974 commandment 978 xalle 979 that we forbyddef 980 bynde In yerne 981 meyed 983 þon art an em-proure a grete so mene. 984 orlynd. 985 þi law 986 xndís 987 doste . dost ageynst 989 me om. nor 990 in a nother 992 massyngers . be hand 994 canst 997 angels þis mete my lorde 999 he holde suffyfre 1001 nor . deseyvr 1002 dnut ylnes 1003 þat stode 1005 hart 1006 hyd in . nevyme 1009 a kyngrs doucher to 1010 serulle 1011 borne 1012 are . al om. 1013 wychys 1014 kepe þe 1015 petyr mary 1016 are traytours prevyd 1019 gyffe 1021 maysters 1024 soo om. 1025 worde . vngodely 1026 cawsys 1027 no wyght-standyag so haue I 1028 but I must 1029 peple. stand 1031 demo 1032 denye 1033 eke om. 1036 elys wyth yerne xalle 1037 meydyne 1040 any 1042 to þe 1043 ffor hys loun I amc redy to dye one k. 1045 bow þat . cum. owre 1047 nor 1048 gruche . and my 1049 honowrment 1050 a om. changoure 1051 ledys 1052 are 1053 conmys . bryngis . þe prene 1054 seys . bybyle 1056 Vnte. þe 1057 seene 1060 Bryne 1063 kyne calvys and shepe 1064 olyr 1066 Os 1068 vengyblle 1069 Thane xalle I go to that hye felycyte 1070 by hyme þat was offyr. In caluery one a hylle 1071 after þis inst. of yet etfe 1073 hear-afte om. dede 1073 Not 1074 Intent 1075 þi dedys . are 1077 landís 1078 And take 1079 sley 1080 gare inst. of make . smyjt 1081 be . thanne om. solemnye 1082 Vnto 1083 that om. wryzt 1084 a dawe 1086 grete om. 1089 standís 1093 sennys. meydyn 1095 That om. hyr here . prophyttese 1096 cummannde 1098 ys seyd 1099 stoorys 1101 fyzt 1102 vnto 1103 pusauncc 1104 ytal. yngland . spayne om. 1105 þat inst. of tho 1107 dyscomfyt hym 1109 Os 1110 þat. borne 1112 yt knewe 1113 þat euer 1114 þois 1116 he þan . now om. 1117 falne 1119 suflur þes a woman here to 1121 wyche 1123 lyvers . xalle 1126 cryed he 1127 me thynkis as men . ware 1129 barkyt . þe 1130 done one þe crosse 1131 gane he . to om. 1133 Irue. plusabys 1135 bet now þan beforre 1136 dispetuously 1137 þer 1139 say 1141 pepulle 1142 bune . in to 1143 can 1144 not þe 1145 Vnto 1147 It om. toore 1148 aske . are 1154 farther 1155 Seyne . holdyne 1156 vnto 1157 þat vylenyls 1158 we trowe 1159 þe mey 1160 longis . vnto þe h . 1161 Seyne . why om. 1162 wyde . councelid 1164 sow lese þe god in sow plentyously sett 1165 erytage . lese 1167 solemnly . that om. hart 1168 þe lede nor rewle 1169 to þoure awylylle 1171 Remembyr 1173 fynce þet . sune 1175 mercey askyng 1177 shynes 1179 be . done 1180 wh. þat now 1181 Hyer in þeyr deys r . none canne 1186 þe bewte 1187 þat om. 1190 not þe 1193 in erthe wyth w . 1194 ffor þat longis to vs off equitye and ryght 1195 pr. of god allmyjt 1196 Isceu owr lord . xulde . soo om. 1197 wyyle so sone 1198 as om. 1200 hye deyte 1201 bees (?) 1203 þat þei 1204 nor synnewes . nor 1207 vnclene 1208 lechry 1209 or w. 1212 it om . 1215 fleche . shal om . 1215 & om. hoot (be- om.) 1216 soo om.
1328 now not fat nor xulde
1421 for-I-moost ledare
1219 xalle yrene
1223 1522 oute
1395 wart wysdome nor takync fff'ett neyllys preyare go pepulk
1496 hungre
1301 alle styrte wrongly wonderfully
1518 variance desessj xalle
1221 clarke cowrsys borne Smythys
1254 mynde thyrde
Vario 2 is 1885 1810 swynne 1871 pe 1900 of 1893 remembrance 1872 frome 1941 haste 1822 & 1921 nus-byrd 1822 pe collage among 1824 me now wyth 1826 lorde for thy 1828 hane remembrance 1829 ellis om. in hys 1831 hertely 1832 any relese 1833 them theyr 1834 Os 1836 pestelence nor. myst 1837 and; om. nor o. messere 1838 alle om. ewle 1839 but lord off þi mercy þem gyue 1840 off h. 1841 landis abyd 1842 Lord graunt 1845 vnto 1846 tyrant. nor 1848 To þe I. cr. 1849 Vnto 1850 þi aungels 1851 Cum. frome. þi 1852 vnto 1853 now inst. of lord. thy 1854 feleshyppe 1855 Among þi. þat. so bryght 1856 scarsly 1857 prey. 1858 frome. harde per. swoune 1859 noysse. can 1860 My. spoosse 1861 Cum. vnto 1862 þou arte fulle stedfastly feste 1863 yt ys 1864 now redy 1866 xalt & 1867 abyde 1868 thy eternye 1869 before 1870 are 1871 are orlynyn þi sowle eke, for om. 1873 xalt 1874 dowgher inst. of in haste 1876 wyllc one þe 1877 harto thy 1882 forguye 1883 Confermyng. hem eke om. 1885 vnto. smyther 1886 calde to a f. now om. 1887 thou om. 1889 & stand 1890 forguye 1891 þis c. 1893 holly 1895 & rage 1896 þe bodye 1897 þer lere 1900 clemnes at þat t. 1901 no noþer. rune 1902 os 1904 thyng om. wyth-in. þing om. came 1905 plentifully. wattyrd 1906 as a most velurlesse 1907 Here 1909 meydynhed. berys 1910 wytnes 1912 was sene eke 1914 lyke. wynngis 1915 þus anctorus 1916 toke. bare 1919 gaue 1920 Vnto. Juwys. ledys 1921 cryestis 1923 poulle. makis 1924 longis 1926 gyed 1927 Vnto þe. standis 1928 for vs. hastely 1929 wysshe 1931 be 1933 seye standys 1934 frome Arabye. of lond om. a fulle 1935 In om. Iurnyes 1936 My. seys 1937 gyedys. pansion 1938 þet labure. it om. 1939 are but f. here. hathe made þat seys. The next 2 stanzas are transp. 1947 are 1948 Are. vnkrownowe 1949 knowlege 1950 þat yt rumnythe ycle 1952-3 Whyche men suffix one bodye or one bone, þis holy ycle wyllc hole þem anone 1940 The passyone of þis holy meyd as þe story s. 1941 Was on. right om. 1942 seyne 1945 þe same 1946 auctours 1954—1981 These last stanzas are wanting; Ar. has instead the following 2 stanzas:

Hyre dev sials newely evey 3ere
Pe xxti dev of þe monythe off nouembyr,
Suceh tymse as she was martyr3ed here,
Os wytnes berys every kalender.
He þat thys lyne wyrytis, redis or els cvthe here,
Cryste, kyng off glorye, graunt þem pat grace
Off alle þet synnes mercy to purchace.

Porow þe Interessyone of oure lady seynt mary
& þe medys off þe passyone of þis gloryos meyd,
byng vs, lorde, to þe heynylly concistory
for whom most specyally þis holy meydyn preyd.
Now, gloriously Kateryne, be to vs anon cye;
And specyalle succur yne þis perilous pylegrynage,
Þat after þis lyne we mey cumi to thy cage.
Amen.
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BY THOMAS AUSTIN.

ADRIAN, Roman Emperor, a.d. 117—138, 57/664.
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Katharine, St., her Life written by St. Athanasius, 15; her father Costus, 19; born in her parents' old age, 29; her mother Meliades, 31; her teachers, 33; her father builds her a palace for study, 35; she learns the Seven Liberal Arts, 39; her pedigree, 57; is crowned at Alexandria, 61; her great goodness, 65; her people wish her to marry, 69; a Petition is sent to her, 73; a Parliament is called in reference to her marriage, 79; meaning of her name, 83; the Parliament individually addresses her on the necessity of marriage, 89, etc.; she craves delay, 93; is urged by her mother, 141; her beauty, 159; has an ideal husband, 165; her refusal
anglers her Lords, 169; the Monk Adrian seeks her by command of the Virgin Mary, 193, greets her, 195, tells of the Virgin, 199; she is told of Christ, 207, 215; Adrian asks Katharine to leave Alexandria with him, 217; she leaves the city, 219; sees the Heavenly City, 225, and is welcomed there, 227; is taken to Christ by the Virgin, 233; Christ orders her to be baptized, 235; is baptized in Heaven by Adrian, 239; is taken to Christ, 241; consents to wed Christ, 244; weds Christ, 246; Christ comforts her, 248; goes to Adrian's cell, and is taught by him, 251; the Virgin Mary visits her, 256; her death foretold, 258; is at Alexandria, 269; reproaches Maxentius for his idolatry, 279, etc.; refuses the Emperor's hand, 290; is imprisoned by him, 291; they try to convert her, 292, etc.; she is threatened with death, 295; prays for help, 299; gives up her heathen books, 304; argues with Astenes and silences him, 308; denounces the heathen gods, 310; expounds the Trinity, 315; effect of her arguments, 320; Appolymas questions her, 321; she converts him and Alfragan, 323, 328; the Emperor is wrath at her victory, 329; she disputes with Arrot, 330; converts him, 336; comforts the martyrs, 345; refuses to turn heathen, 352; declines a statue, 353; is flogged, 358; Angels visit her in prison, 361; the Queen's visit to her, 365; Christ visits her, 368; her death ordered, 375; torture wheels shattered at her prayer, 383; she comforts the Queen, 388; is sentenced to death, 397; is beheaded, 401; her tomb, 402; miracles there, 403.

Madagdalen, son of Babel, succeeds him as King of Alexandria, 51/562.

Mardemius, second son of Gorgalus, 51/577.

Maxentius, Emperor of Rome, A.D. 306—312, his death, 11155; made Emperor of Rome, 265; is a tyrant, 266; flees from Constantine, 267; flees to Persia, and becomes king, 267; orders Christians to be persecuted, 268; comes to Alexandria, 269; his edict against Christians, 270; festival on his birthday, 273; warns Katharine, 281; sends for Clerks to convict Katharine, 288; offers to wed Katharine if she recants, 289; threatens her with death, 295; reproaches his philosophers, 340; orders the converts to be burnt, 343; tries to win Katharine over, 349; orders her to be flogged, 358; imprisons her, 360; orders her death, 375; orders his wife to be tortured, 386, and beheaded, 389; threatens Porphyry with death, 392; has 200 knights beheaded, 394.

Maximian, 264/82.

Maximinus II. or Galerius, A.D. 305—314, 264/81; made ruler of the East, 265; dies in Sicily, 265/129.

Meliades, daughter of King of Armenia, marries King Costus, and is mother of Katharine, 31; summons a Parliament, 47; agrees with those who want her daughter to wed, 75; the Monk Adrian seeks her, 193.

Meliore, wife of Mardemius, 51/581.


Northfolk, or Norfolk, 17/240.

Oregen, 25/130.

Pancras, St., London, Arrek Rector there, 15.

Pantennes, 25/127.

Paphon, or Paphos, in Cyprus, 85/83.

Phalon, King of Alexandria, marries Solaher, the daughter of Hadrian, 57/665.
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Philip of Macedon, father of Alexander the Great, 51/583.

Philo, De Vita Theoretica, 23/107.

Philosophers summoned to argue with Katharine, 292.

Porphyry visits Katharine in prison, 364; rebukes the Emperor, 390.

Salence, the Duke of, comes to Alexandria, 85/85.

Seleucus I., or Nicator, King of Alexandria, B.C. 306—281, 51/572; cousin of Alexander, 53/606; Seleucus II., or Callinicus, B.C. 246—226, 53/617; Seleucus III., or Ceraunus, son of Antiochus II., B.C. 226—223, 53/618; Seleucus IV., or Philopator, B.C. 187—175, 55/630.

Severus, ruler of Lombardy, 265/106; raises an army against Maxentius, but is slain by his own men, 266.

Solaber, daughter of Hadrian, marries Phalon, 57.

Surry, or Assyrina, 17/2, 51/569, 57/667.

Tholome, or Ptolemy, the astronomer, 149/1155.

Tyre, 77/1016.

Valerius, a writer against marriage, 123/735.

Virgin Mary appears to the Monk Adrian, 177, etc.; takes Katharine up to Christ, 233; gives directions for her baptism, 237.

Zozymus, King of Alexandria, 57/674.
GLOSSARY.

BY THOMAS AUSTIN.

Acrisia, sb. 218/802. See Aurisia.
Afrayed, pp. assaulted, 262/32.
Almyght, adj. almighty, 5/37.
And, conj. if, 43/424, 144/1079.
Apeyr, vb. t. impair, 189/321.
Apposayle, ab. apposal, examination.
Apte, vb. t. impair, 189/321.
Apeyr, vb. t. impair, 106/469.
Apposayle, ab. apposal, examination.
Apryse, sb. price, value.
A-taast, A-taste, vb. t. test, try, 298/1145.
Attame, vb. t. attack, meddle with,
Auctrix, sb. authoress, authority.
Aurisia, sb. a disease of the eyes,
Banne, vb. curse, 54/621, 97/301.
Barn, sb. bosom, 383/1376.
Bate, sb. strife, contention, 248/1293.
Bec-dene, adv. together, 74/961, 169/1478, 246/1256.
Behest, vb. t. promise, 256/1445, 277/479.
Biled, pp. built, 310/1531.
Bille, sb. letter, proclamation, 78/1027; article, item, 213/691.
Blaspheme, sb. blasphemy, 34/286.
Blynne, vb. blin, cease, 27/168.
Boteras, sb. buttress, 127/799; “bot-races” on page 126.
Boystysnesse, sb. boisterousness, outburst, 34/293.
Bregge, vb. t. abridge, 327/2041.
Brethel, adj. brittle, 310/1531.
Brymbyl-tree, sb. braamble-tree, 20/53.
Busk, vb. hasten, 219/792.
But if, conj. unless, 73/936, 939, 250/1330.
Buxum, adj. obedient, 18/16.
Byrd, sb. a byrd in your fest (fist), 93/250.
Calle, sb. caul, net for head, cap, 168/1482.
Carnacion, sb. incarnation, 332/2187.
Carpe, vb. speak, converse, 113/560; prate too much, 121/703.
Carpynge, sb. talk, conversation, 63/755.
Cast, vb. t. purpose, devise, 77/1007.
Cessyons, sb. sessions, 71/894.
Chalcedony, its virtues, 249.
Chaneles, Chalae, sb. jowls, jawbones, 8/97, 9/97.
Chauncele, sb. chancellor, secretary, 10/140.
Chepe, sb. cheap: “Grete chepe,” good bargains, 59/713.
Ches, Chees, vb. chose, 222/860.
Cheuentayn, Cheuentayn, sb. chieftain, 130/850.
Circulocucyon, sb. evasive way of speaking, 312/1591, 322/1887.
Circumen, pp. circumvented, 300/1208.
Clappe, vb. t. strike, smite, 281/621.
Claryfy, vb. t. purify, make pure, 231/993.
Clater, Clatyr, vb. chatter, talk noisily, 140/1006.
Cloggis, sb. blocks, logs, 347/290.
Clynk, vb. t. jangle, 364/796.
Collusyon, sb. deceit, trickery, 236/1102.
Colour, sb. disguise, pretext, 307/1426, 319/1606.
Comered, pp. cumbered, encumbered, 168/1481, 392/1621.
Comorous, Comorous, adj. cumbrous, stupefied, stupid, 185/249, 276/455.
Commynucacyon, sb. converse, conversation, 335/2276.
Commoun, vb. t. common, make common, communicate, 161/1352, 1358, 315/1673.
Compendiously, adv. briefly, 350/378.
Concionatrix, sb. f. oratrix, public speaker, 302/1269, 370/960.
Conclude, vb. t. redargue, confute, 289/1002, 300/1211.
Concludyng, sb. conclusion, summing up, 322/1804.
Conclusyon, sb. end, close, 258/1456.
Concoursly, adv. in concord, together, 328/2080.
Confeder, vb. t. confederate, 315/1678.
Conferne, vb. t. confer, strengthen, 400/1853.
Consent, pp. consented, agreed, 46/488.
Conservacye, sb. protection, 271/316.
Commensacioun, sb. way of life, habits, 10/148.
Convict, vb. t. convince, confute, 289/867, 300/1213, 303/1283, 307/1417, 308/1442.
Corownt, sb. crown, 240/1176; vb. 242/1185.
Cote, sb. cot, covering, fig. of the body, 4/31. Compare Kage, 332/2180.
Coude, vb. could, understood, 32/266.
Counterollere, sb. controller, 380/1265.
Credo, sb. creed of St. Athanasius, 12/167.
Creke, vb. make a disturbance, 140/1006, 276/453.
Creyn, vb. cry, 227/945.
Crope, vb.; crept, pp. 198/404.
Crulnesse, sb. cruelty, 54/625.
Crysme, sb. holy oil for baptism, 235/1082.
Crystendom, sb. Christianity, baptism, 43/442.
Cure, sb. care, 32/267.
Cyse, sb. assize, 71/894.
Dalf, vb. delved, dug, 8/115. See Delue.
Dame, sb. dam, 308/1445.
Dawe, sb. brynged . . . of dawe or a dawe, put out of life, kill, 374/1084.
Dawe, vb. int. dawn, 363/773.
Debate, sb. strife, contention, 18/43.
Debater, sb. quarreler, bully, 310/1519.
Declaracyon, sb. explanation, tale, 50/558.
Declynacion, sb. declension of nouns, 33/259.
Delectacyon, sb. delight, pleasure, 245/1293, 262/23.
Delice, Delys, vb. delight, 213/683, 316/1686. Fr. délice.
Delirament, sb. raving, insanity, 307/1421.
Deliner, vb. t. bring to end, decide 74/966.
Delue, vb. dig, 150/1166.
Glossary.

Deme, vb. deem, give sentence, 105/444.
Demene, vb. t. manage, conduct, 165/1418. O. Fr. Demener.
Deupt, vb. deemed, judged, 258/1464.
Depute, sb. deputy, 165/431.
Dere, vb. t. harm, injure, 115/613, 248/1316.
Despouse, vb. t. bestow, betroth, wed, 233/1028.
Dever, sb. devoir, duty, 235/1075.
Deyn, vb. die, 229/980, 347/275.
Deyte, sb. deity, godship, 286/764.
Dialectike, sb. dialectic, one of the Seven Liberal Arts, 39/372.
Dilatacyon, sb. extension, prolongations, 335/2278.
Diuerse, vb. differ, discord, 59/688.
Do, vb. t. do off, take off, 239/1131.
Dome, sb. opinion, judgment, 35/314.
Domynacyon, sb. rule, dominions, 270/265.
Doole, sb. sorrow, trouble, 33/257, 69/866, 314/1643.
Doublinesse, sb. duplicity, 301/1234, 308/1444.
Drane, sb. drone bee, 261/3, 262/21.
Dreedful, adj. timid, fearful, 67/844.
Dresse, vb. address, apply, 83/70.
Dreynt, pp. drowned, 206/592.
Dun, sb. dun is in the myre, Prov. 143/1046: i.e. "I am at a loss," or "in a fix," Dun being a horse's name.
Dwere, sb. doubt, fear, 27/178, 89/172, 105/418, 271/304, 284/698, 299/1165, 308/1461.
Dyme, sb. dyme, lit. tithe, 289/850.
L. Decima, Fr. Deme.
Dysdayn, adj. disdainful, 161/1330.

Eem, sb. uncle, 87/122; "hem," on page 186.
Egal, adj. equal, 334/2269. Fr. Égal.
Egaly, adv. equally, 346/249.
Eke, adj. ilk, same, 57/662.
Elenk, sb. proof, main point of argument, 128/825. Gr. ἡ λέγετο.
Elnessse, sb. alnessse, aloes, 175/82.
Em, sb. uncle, 124/753. See Eem.
Emprende, vb. t. imprint, 205/580, 260/1483, 277/493.

Endraas, Embrace, vb. t. embrace, engage, 71/897.
Endoos, vb. t. endorse, magnify; ? endow, 132/382.
Endorse, vb. t. strengthen, 299/1183.
Emprende. See Emprende.
Entayle, sb. intaglio, 45/486.
Enterfereed, pp. mingled, mixed, 335/2278.
Entermetete, vb. interpose, meddle, 303/1294. Fr. S'entremettre.
Erde, sb. earth, 242/1193, 250/1341.
Erdely, adj. earthly, 252/1371.
Erdely, adv. on earth, 250/1337.
Erthely, adv. on earth, 305/1375. See Erdely.
Euphonye, sb. euphony, in music, 40/385. See Lane, Continuation of Chaucer, p. 20. "Melodie proceeds out of musickes euphonic." Ex, sb. axe, 18/46.

Faculte, sb. college, body of professors, 37/319.
Fane, sb. vane, weathercock, 277/494.
Faste-by, hard by, 275/439.
Faunt, sb. child, 275/444.
Febilte, sb. feebleness, 181/166.
Feer, adv. far, 284/698.
Feere, vb. t. fear, frighten, 249/1316.
Feet, adj. feat, nice, pretty, 21/77.
Fele, adj. many, 256/1438.
Felle, sb. skin, 181/159, 245/1243.
Fere, in-fere, in company, 59/717.
Fese, vb. t. attack, annoy, 115/590, 321/1860, 323/1916, 358/611.
Filiacion, sb. affiliation, 335/2297.
Fix, adj. fixed, invenerate, 370/962.
Fle, vb. t. flea, flay, 357/581.
Fleete, Flete, vb. t. float (as a witch), 95/276.
Flyght, vb. strive, contend, 107/460.
Fonge, vb. t. grasp, 327/2042.
Fonned, adj. fond, foolish, 110/528, 283/679, 349/341.
Fonnednesse, sb. fondness, folly, 395/1716.
Font, sb. source, spring, 251/1347.
For, prep. on account of, to prevent, 37/330.
Glossary.

For-barre, vb. t. forbear, decline, reject, 326/2004.
Forby, adv. by, along, 219/798, 241/1155.
Forfet, vb. incur a charge, be guilty, 239/279.
Forfeture, sb. crime, error, 41/390.
Forlore, pp. forgotten, 14/201.
Forth-bryng, sb. parent, 238/186.
Foth, sb. weight of about a ton, 20/59, 27/180, 61/742.
Foulhed, sb. foulhead, foulness, 67/831.
Foyson, sb. plenty, 61/732. Fr. Foison.
Fulfilled, Fulfillyd, pp. filled full, 22/170.
Fundament, sb. grounds of belief, 330/2124.
Fy, sey fy, say fie, 342/152. Comp. Fr. Faire fi de.
Fyn, sb. fine, end, 76/1019. Fr. Fin: Lat. Finis.

Gaule, vb. bowl, yell, 98/325.
Geometry, one of the Seven Liberal Arts, 41/386.
Gette, sb. get, prize, 269/236. This may be Jette, fashion, but the subst. Get is used thus.
Glose, sb. lie, 295/1041, 327/2028; gloss, 304/1334.
Glose, vb. t. deceive with fair words, 349/335.
Gnast, Knast, sb. spark, snuff of candle, used in derogatory sense, 26/172, 174/76. Compare Snast, in E Anglia.
Goost, Gost, sb. flesh & gist (spirit of life), 114/596; Holy Ghost, 35/301, 170/3, 334/2246.
Gramer, sb. one of the Seven Liberal Arts, 39/366.
Gratenamyd, adj. great-named, renowned, 129/381.
Grew, sb. Greek—the language, 82/56.
Gripe, Gryppe, vb. t. get hold of, 145/1085; catch, get the better of, 147/1116.
Grope, vb. t. seek into, 175/73; explore, 283/935.

Grotch. See Grutch.
Grubbe, vb. grub up, 222/863.
Grugge, vb. he gruggeth with his teeth, grinds his teeth, 381/1309: compare next.
Grutch, vb. murmur, take in dungeon, 67/851, 97/301. O. Fr. Gruchier.
Gryf, sb. graft, 155/1247.
Gune, sb. gun, 52/592. It is applied in Cath. Angl. to an engine for throwing stones, or one for attacking walls. See Gonne, above.
Gye, vb. t. guide, 264/87.

Hale, sb. hut, tent, 60/734. Properly a wattled hut. L. L. Hala.
Hanne, sb. ? skin, film, 239/1132.
Hard, vb. t. harden, 297/1098.
Hardily, adv. hardly, surely, 87/131, 121/693, 203/544, 305/1345; firmly, 346/264.
Hardynesse, sb. courage, boldness, 299/1177.
Hatte, vb. be named, 47/491; "hyght" on p. 46.
Hauent, vb. t. frequent, 301/1223.
Heende, sb. end, death, 12/177.
Helve, sb. handle of axe, fig. 18/46.
Her, Here, their, 2/5, 6, 18/13, 30/225, 35/208, 267/185.
Herburgage, sb. abode, dwelling, 331/2178. O. Fr. Hébergage.
Herne, Hynne, sb. nook, corner, 312/1587, 313/1622, 343/182, 352/438.
Herr, Herre, sb. hinge, 132/891.
Hethenesse, sb. the heathen world, 21/80.
Heyl, vb. imp. hail, 298/1133. It is used transitively for Hail upon.
Hille, Hylle, vb. t. heale, wrap, cover, 30/227, 306/1379.
Honmer, sb. one that does homage, a subject, 19/21, 24.
Hoorc, adv. ere, before, 195/410.
Hope, sb. expectation, 105/419.
Horse, sb. grey horse, prov. 95/253.
Houe, vb. ? loiter, ponder, 134/915.
Hyght, vb. See Huttle.
Hyng, vb. hung, 246/1273.
Hyje, Yje, sb. eye, 65/817.
Iape, sb. jest, 127/782.
Ilde, sb. isles, 19/15.
Impossible, sb. impossibility, 282/662.
Indignacyon, sb. contempt, 89/170.
Induction, sb. counsel, instruction, 401/1923.
Inn, sb. abode, mansion, 278/539.
Inquietude, sb. molestation, annoyance, 38/355.
Insolible, adj. insoluble, insolvable, 316/1713.
Intrusore, sb. intruder, 270/289.
Iornay, sb. day of battle, battle, 97/296.
Iust, Insten, vb. joust, 116/623. O. Fr. Jousté. It is properly a combat between two knights, for honour.
Kepe, vb. keep, intend, mean, 245/1246.
Keye, sb. key, fig.: main defence, 20/71. Clavis also means “en droit fermé,” or fortified place.
Knettere, sb. knitter, bond, 336/2311.
Kynhod, sb. kindred, kinsfolk, 49/526; it is spelt “kynrode” on p. 48.
Lame, adj. unsound, crippled, dishonoured, 48/537.
Lappe, sb. lap of garment, 191/356.
Laught, vb. pp. of Lacchen, got, 328/2062.
Leche, vb. leech, heal, 212/685.
Leed, sb. lead, the metal, 348/306.
Leke, sb. leek, “not worth a leke,” 54/628.
Leke, vb. t. like, please, 200/504, 318/1748.
Leones, sb. lions, 111/518.
Lette, vb. t. let go, abandon, 112/553.
Lette, sb. let, hindrance, 35/312.
Lette, vb. t. let, hinder, 266/153, 269/227.
Lettyng, sb. hindrance, 36/330.
Leue, vb. believe, 346/264, 273, 381/1301, 393/1659.
Leve, vb. live, 42/424.
Leuene, sb. lightning, 54/632, 369/938.
Lenynge, adj. living, 345/237.
Lewed, adj. foolish, 313/1596.
Lofte, on loft, aloft, above, in this world, 266/146.
Lollard, used as a term of abuse, 191/327.
Lomb, sb. lamb, 17/8.
Loos, sb. honour, faine, 133/881. O. Fr. Los.
Lope, sb. leap, 92/223.
Loriles, adj. lordless, husbandless, 201/489.
Losyd, adj. honoured, 16/7. See Loos.
Loute, vb. bow in worship, kneel, 287/803, 320/1825.
Low, vb. laughed, 352/421.
Loy, Loyn, pp. lay, lain, 329/2090.
Lyne, vb. t. lime, with bird-lime, 341/115.
Lyn. Lyne, vb. cease, rest, 52/593, 76/1020.
Magre, magre, in spite of, 280/583.
Male, sb. mail, trunk, 333/2219.
Marred, pp. amazed, thunderstruck, 192/381, 206/610, 274/386, 322/1871, 323/1927. It seems to mean senseless on p. 322.
Massager, sb. messenger, 324/1942. Fr. Messager.
Maument, sb. idol, 279/563.
May, sb. maid, 297/1108, 802/1265.
Meke, adj. meek, domesticated, 309/1475.
Mene, Meny, sb. retinue, attendants, 72/936, 106/439, 269/252, 286/777. O. Fr. Mesniée, Meyné.
Mere, sb. ? measure, 332/2203.
Meuere, sb. mover, 319/1798.
Meoyon, sb. motion, proposition, 161/1169, 316/1714.
Modes, Modys, sb. moods of verbs, 32/259.
Modir-naked, adj. naked as a newborn child, 358/608.
Moone, sb. moon, 314/1629.
Motyf, sb. argument, idea, 321/1856, 322/1884, 324/1954, 333/2227.
Mowled, vb. rusted, 40/399.
Musyk, one of the Seven Liberal Arts, 39/379.
Myn, Mynne, adj. less, 49/546, 104/431, 387/1501.  
Myne, sb. mine, 270/290.  
Mysdraught, sb. misbehaviour, 65/821.  
Mysty, adj. dim, uncertain, 312/1566.  

Nacse, sb. nose, 159/1321.  
Ne were, were it not for, 113/555.  
Noblehed, sb. nobleness, nobility, 171/9.  
Not, vb. ne wot, know not, 141/1031.  
Noyse, vb. annoyance, trouble, 313/1600.  
Noyseyed, pp. celebrated, 330/2120.  
Nugacyon, sb. trifling, 329/2115.  
Lat. Nugacio.  
Nyce, adj. foolish, effeminate, 65/822, 108/493; fastidious, 310/1522.  
Nygromauncy, sb. necromancy, 289/859.  

Omager, sb. See Homager.  
Onlykly, adj. unlikely, unlike, not in keeping, 217/782.  
Onreuernently, adv. irreverently, 285/752.  
Onrightful, adj. unjust, 291/926.  
Onsekerennesse, sb. uncertainty, mutability, 69/874.  
Oppresse, vb. t. keep down, keep under, overcome, 101/365, 289/863.  
Ouere-leede, vb. t. draw over, win over, master, 328/2060.  
Ouere-thinke, vb. t. repent; compare “remember it,” 369/951.  
Overt, sb. overture, 248/1302.  

Palustrt, sb. palæstra, arena, 288/830.  
Parbye, sb. side, 322/1893.  
Fr. Parti.  
Party . . . party, partly . . . partly, 289/859.  
Passyble, adj. possible, 316/1712.  
Passyon, sb. suffering, death, 393/1668.  
Pere, sb. pear, value of a pear, fig, 133/907.  
Peroracyon, sb. peroration, close of speech. 278/536.  

Peyse, vb. t. pese, weigh, 301/1238.  
Fr. Peser.  
Plat, adj. flat, flatly, used as adv, plat and pleyn, 22/106, 139/996, 815/1654.  
Plesauns, sb. plesaunce, pleasure, 2/6.  
Plete, vb. plead, 164/1400, 300/1189.  
L. L. Placitare, Placitum.  
Pletyng, sb. pleading, 170/1496.  
Pluk vp your hertis, pluck up your courage, 103/402.  
Plumb, Plummne, sb. plum, plummet, 375/1133.  

Point, vb. t. cause to appear, 316/1698.  
Portrature, sb. figure (in Euclid), 41/387.  
Poteestate, sb. potentate, 361/692.  
Povert, sb. poverty, poor people, 61/731.  
Pregnantly, adv. significantly, 122/721, 154/1237.  
Comp. French Procès.  
Procession of the Holy Ghost, 335/2299.  

Progression, sb. a royal progress, or visit, 187/280.  
Promission, sb. promise, 256/1429.  
Proine, vb. int. attain, reach, 367/874.  

Prouost, sb. viceroy, proconsul, 294/1028.  
Prow, sb. profit, 111/536, 115/592.  
O. Fr. Prou.  
Pryme, sb. prime; the first Roman Catholic service (after Lauds), 12/168.  
Pryme, sb. spring, 316/1698.  
Puple, sb. people, 119/669.  
Purchacp, sb. purchase, hold, grasp, 161/1333; compare nautical usage.  
Puttyng at the stool, putting the stone, 63/763.  

Quayll, vb. int. fail, give way, cower, 294/1019, 318/1775.  
Queke, vb. t. quick, quicken, make alive, 319/1801.  
Quencher, sb. q. of vice, extinguisher, 65/820.  
Qwat, what. 6/67.  
Qweche, which, 12/167, 80/19.
Glossary.

Qwert, qwert, adj. sound, hearty, 108/482.
Qwhy, why, 6/84.
Qwone, whom, 6/71.

Race, vb. t. tear, destroy, 290/907.
Rake-stele, sb. rake-handle, 326/2009.

Rap, vb. rynge ne rap, at a door, 189/312.
Rayle, vb. t. range in line, 377/1168.
Real, adj. royal, 153/1213, 181/181. O. Fr. Real.
Regale, sb. regality, royalty, royal power, 122/726.
Regalye, sb. regality, royalty, 286/778.
Remembre, vb. t. remind (with two accusatives), 253/1379.
Remene, vb. t. interpret, 335/2271.
Reney, vb. t. reject, disown, 293/976, 294/1036. Fr. Renier.
Repleshed, replenished, 278/527.
Replicacion, sb. reply, 310/1508.
Resultans, sb. resuitance, origin, 213/704.

Retoryk, one of the Seven Liberal Arts, 39/369.
Reuer, vb. t. upset, overcome, 306/1396.
Reve, sb. steward, delegate, 251/1321.
Revers, vb. int. ? be perverse, 355/529.
Reyle, vb. int. rail, flow, 395/1720.
Ront, Rune, vb. ? scold, 177/96.
Roos, Rowse, sb. rouse, stir, 298/1140.
Rought, Rowth, recked, cared, 253/1370.
Row, adj. rough, 72/942, 94/262, 114/590, 200/495.
Rowne, vb. round into ear, whisper, 329/2096.
Ryf, Ryffe, adj. rife, evident, 246/1280.

Sacrifice, vb. sacrifice, 274/389. Fr. Sacrificer.

Sadly, adv. soberly, in a settled way, 16/5, 315/1662.
Sadnesse, sb. soberness, steadiness, 148/1151, 290/896.
Sale, sb. opportunity, 208/635. See Seeel.
Saluadour, sb. Salvator, Saviour, 270/270.
Sare, adj. sore, used as adv., 242/1188.
Sarsynrve, sb. Saracenry, 68/877.
Sarysbyr playn, "let him go walk on Salisbury plain," prov. 265/119.
Saunsfayle, without fail, 245/1227.
Say, vb. saw, 10/136; sayn, 252/1383.
Schape, pp. shaped, prepared, 246/1257.
Seel, sb. opportunity, occasion, 121/682. A.S. Sal.
Selkouth, adj. strange, 179/128.
Sencyall, adj. essential, 294/1012.
Sere sb. sir, 275/423, 441. Fr. Sire, sieur.
Serge, vb. search, 319/1803.
Servage, sb. servitude, subjection, 57/654.
Sewe, vb. pursue, follow, 2/7, 60/728.
Shene, adj. radiant, beautiful, 279/541.
Shew, vb. t. display, 30/224; vb. int. 31/224.
Shides, sb. burning brands, firebrands, 81/31.
Shour, sb. shower, squall, in fig. sense, 265/102, 298/1132.
Shrew, sb. wicked person, 47/511, 59/702.
Sisne, sb. schism, 107/454.
Skyl, sb. skill, reason, 59/702.
Slughed, adj. slugged, slothful, 263/42.
Slyde, vb. int. slip, be forgotten, 72/935, 91/213.
Smytyng, sb. smiting, striking (of
musical instruments, as harp), 40/384.
Snebbe, Snebe, vb. t. snub, reprove, 187/261.
Soke, Sook, sb. suck, 2/2.
Solc, Solenc, Soleyn, adj. solemn, terrible, 132/908; sacred, 317/1720.
Solennyte, sb. solemnity, 265/123, 273/385.
Sonde, sb. message, dispensation, 12/194, 334/2255.
Sonde, sb. See Sonde.
Soothsaw, vb. speak truthfully, 311/1545.
Sophem, sb. sophism, sophistical argument, 186/228.
Sophie, sb. learning, 372/1020. Gr. aitia.
Sowdyoures, sb. soldiers, paid troops, 102/400. O. Fr. Soldaier: comp. M. Fr. souvoyer.
Speker, sb. speaker, one who presides at a meeting, 84/107.
Sperd, Spered, Speryde, pp. barred, closed, shut, 38/353, 275/432.
Spousesse, sb. wife, 231/999.
Spyce, sb. species, manner, 2/20. Fr. Espéce.
Staker, vb. stagger, hover, 278/525.
Stakeryng, sb. staggering, 38/1510.
Sterue, vb. int. starve, die, 157/1285, 295/1039.
Stonene, sb. voice, 193/361.
Stodieres, sb. studiers, students, 37/350.
Surveour, sb. surveyor, overlooker, 33/263.
Swap, sb. blow, at a blow = at once, 189/313.
Swete, vb. sweat, distil, 403/1959.
Swow, sb. swoon, deep sleep, 209/649, 242/1214, 252/1353.
Symphonye, sb. symphony, related to harmony, 40/385.
Syse, sb. size, conceit, self-esteem, 128/845.
Tarie, vb. t. tarry, delay, 291/930.
Tary, sb. tarry, delay, long study, 12/186.
Tast, vb. try, 287/815. O. Fr. Taster, L. L. Tastare. See Atuast.
Teche, vb. t. teach, 291/925.
Teene, sb. anguish, pain, 7/77: Tene, 6/177, 12/186.
Tetched, pp. taught, 338/494.
Tetys, sb. fro je tetys, or teats, i.e. from infancy, 30/242.
Thenswart, thenceward, i.e. to depart thence, 231/1015.
There = where, 47/506.
Too, those, 246/1254.
Thurify, vb. burn incense, sacrifice, 349/350.
Tight, adv. tite, quickly, 350/385.
Touch, vb. t. touch on, allude to, 331/2157.
Trace, vb. t. track, rove through, 90/193; vb. int. (of a dance), 275/421.
Trappure, sb. trapping, array, order, 241/166. Fr. Trappure.
Trayn, sb. treachery, artifice, 267/185.
Treacle, sb. theriac remedy, 173/34.
Turbe, Turbel, vb. t. disturb, trouble, 49/524.
Twyst, vb. t. turn aside, 22/103; destroy, 181/866.

Vengeable, adj. vindictive, 310/1521.
Venable, adj. vindictive, revengeful, 307/1414. See Vengeable.
Vinolent, adj. given to wine, 311/1533.
Vlix, sb. Uliisses, as a crafty person, 302/1271.
Vinch, sb. inch, 129/819.

Wade, vb. dive, flounder about, 120/703, 314/1624.
Wale, sb. within the wale = on board of, 117/642. The wales are thick planks which give the form of a vessel.
Walk, vb. be off, go, 210/672.
Want, vb. int. be lacking, fail, 80/26.

Wared, pp. guarded against, saved, 100/378.
Warn, vb. t. warn a gate, forbid it, 61/737.
Wawe, sb. wave, 89/178.
Wayr, sb. wear, lock, 22/96; thorow way & thorow wayr, by road and by river.
Wecch, Wetch, sb. watch, in weech, awake; 125/754.
Weede, sb. weed, clothes, array, 228/952, 258/1484.
Wect, Went, sb. bent of mind, course, 291/929.
Weniaunce, sb. vengeance, 10/153.
Werre, worse, 263/55.
Weyue, vb. t. waive, decline, 354/510.
Whanse, Wanyse, vb. int. vanish, disappear, 47/487.
Wilfully, adv. willingly, of free will, 47/516, 305/1361.
Wisse, vb. t. teach, 402/1929.
Wonder, adj. wonderful, 289/860; as adv. 313/1608.
Wondyrly, adv. wonderfully, 242/1201.
Wone, sb. house, abode, in wones = at home, 18/26, 25/141; property, 163/1370. In 25/141 it seems almost equivalent to once.
Word, sb. world, 53/600.
Wordly, adj. worldly, 299/1162.
Woundyr, adj. wonderful, 42/424.
Wrake, sb. wreck, harm, ruin, 18/29, 69/866.
Wyte, sb. weight, 301/1238.
Xalle, shall, 40/390.
Ya, 3a, yea, 123/738.
Yave, vb. gave, 5/22.
Yche, adj. ilk, same, 50/575. See Eke.
Ydiotes, sb. ignorant people, unlettered men, 35/288.
Yeede, yede, vb. yede, went, 45/466.
Yefte, sb. gift, 271/299.
Ylde, sb. isle, 72/941.
Yongthed, yonthyd, pp. youthed, made youthful, 179/126.
Youe, pp. given, 7/63.
Yryn, sb. iron, 24/121; “yern” on p. 25.
Yung, adj. young, 40/411.