St. QUIRIAC.
Legends of the Holy Rood;  
Symbols of the Passion  
and  
Cross-Poems.  

In Old English of the Eleventh, Fourteenth,  
and Fifteenth Centuries.  

EDITED FROM MSS. IN THE BRITISH MUSEUM AND  
BODLEIAN LIBRARIES;  
WITH INTRODUCTION, TRANSLATIONS, AND GLOSSARIAL INDEX,  
BY  
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While consulting Hickes's *Thesaurus*, my attention was suddenly attracted by a reference to an Old English homily on the *Finding of the Cross*. Ascertaining that it had never been printed, and hoping that Old English students, who had read the beautiful legend of "Elene, or the Invention of the Cross," in Kemble's edition of the *Vercelli Poems*, might like to have a prose version of the story, I determined to edit it for the Early English Text Society. This homily is the first piece in our collection of Legends of the Holy Rood. It is printed from a MS. in the Bodleian Library, Auct. F. iv. 32.

While engaged upon this, I recollected that I had seen or heard of other Old English legends, and as soon as I could procure transcripts, I put them into print. Thus the work gradually grew larger and larger 1 while passing through the press, and a tolerably complete collection of legends, in an English form, concerning the Invention and Exposition of the Cross (celebrated by two festivals of the Christian Church) will be found in the present volume.

A few Cross-poems have been added, one of which deserves special mention, namely, the "Dispute between Mary and the Cross" (p. 131).

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1 This fact will account for the strange arrangement of some of the pieces.
PREFACE.

After the version from the Vernon MS. was printed, another and rather longer copy turned up in Royal MS. 18 A x, with some additional verses on the "Festivals of the Church," in the same metre as the Cross-poem. These I have added in an Appendix.

Of the second poem, on the "Finding of the Cross" (p. 19), I have printed two versions—one from the Ashmolean MS. 43, Bodleian Library, of the latter part of the thirteenth century, which has been collated with an imperfect copy in Harl. MS. 2277, of the same date, which contains lives of the saints, &c.; the other from the Vernon MS., fourteenth century.

As the history of Cyriacus, the brother of Stephen the martyr, is included in the legends relating to the "Finding of the Cross," I have also added two versions of the saint's life.

The third legend (p. 62) contains the history of the material out of which the Rood was made, from the time it was a pippin until it was wrought into a cross. It also relates the story "De Fabrice Clavorum," which I have not met with elsewhere in an English form.

This legend, as well as No. IV. (p. 87) and No. VII. (p. 122) are printed from Harleian MS. 4196, a bulky volume, containing metrical homilies and lives of saints in the Northumbrian dialect.

"The Uplifting of the Holy Rood," No. V. (p. 98), is taken from Ælfric's minster homilies in Cotton MS., Julius E vii. Ælfric's discourse on the "Finding of the Cross" will be found in Thorpe's edition of Ælfric's Homilies.

The sixth legend, "How the Holy Cross was found by St. Elene," is from the West-Midland version of the Cursor Mundi, Fairfax MS. 14, Bodleian Library.

The same story is found in the Northumbrian copy of the Cursor Mundi, in the British Museum, Cotton MS., Vespasian A iii, and in a MS. belonging to the University Library of Göttingen.

1 A similar version of a portion of this story, but of an earlier date, is printed in my Specimens of Early English (p. 140).

2 For the transcript of the pieces from the MSS. in the Bodleian Library, I am indebted to Mr. G. Parker.
This legend on the "Finding of the Cross" is very different from the others already noticed; and instead of the story of Judas or Cyriacus occupying a prominent place, it only comes in at the fag-end as an illustration of the diverse stories that are told of the Rood (p. 120). Instead of the ordinary legend, we get the story, so well known to us all in the *Merchant of Venice*, of the merchant and the pound of flesh¹.

All the pieces from I. to X. inclusive, are now for the first time printed.

The next two pieces (XI. and XII. p. 154–169) are from Caxton's *Golden Legend*, and these again supply a few particulars not found in the other legends.

The "Symbols of the Passion" are now for the first time edited from Royal MS. 17 A 27, and Addit. MS. 22,029, collated with another copy without the illustrations in Addit. MS. 11,748.

The curious illustrations are furnished by Professor de la Motte, who has kindly made the Society a present of those from the Addit. MS. 22,029.

R. M.

*King’s College, London,*

*Feb., 1871.*

¹ Kemble seemed to think that this legend was only contained in the Göttingen MS. He has rightly noticed its absence from the Midland version of the *Cursor* in Trinity College Library.
§ 1. The Finding of the Cross.

"The Inuencion of the holy crosse is sayd by cause that this daye the holy crosse was founden for tofore it was founden of seth in paradyse terrestre / Lyke as it shall be sayde hereafter: and also it was founden of salamon in the monte of lybane and of the quene of saba / in the temple of salamon And of the Iewes in the water of pyscyne: And on this daye it was founden of Helayne in the mounte of caluarye /"

These prefatory remarks to the "Invention of the Cross" in the Golden Legend (see p. 154) suggest the order in which a summary of the legends contained in the following pages should be written.

§ 2. The Finding of the Cross by Seth in Paradise.

When Adam and Eve were driven out of Paradise for eating of the "apple tree," God promised to send them the oil of mercy (pp. 18, 19), wherewith they should be anointed and be healed of their sin-wounds which covered their bodies from "head to heel" to the number of "sixty and ten" (p. 64).

In the vale of Hebron Adam and Eve had passed more than
nine hundred years in sorrow and woe. They had lost during this
interval their two sons, and as a kind of penance for their sins,
they remained apart for more than two hundred years. At our
Lord's bidding Adam and Eve came together again, and after
a time Seth was born. When Adam was nine hundred and thirty-
two years old, he found himself enfeebled by toil, sickness, and
old age, and he longed to die. But before his death he wished
to be anointed with the oil of mercy. He calls Seth unto him
and tells him of his ills (pp. 20, 21).

Seth has no idea what pain and sorrow mean, and thinks that
his father's sickness arises from a longing for the fruits of Paradise
(p. 62). But Adam tells Seth of God's promise to him on leaving
Paradise, and bids him go to Paradise, and entreat the angel at
the gate of Eden to send him the oil of mercy (p. 22)—the oil
of life, "that medicine is to man and wife" (p. 65).

Seth being ignorant of the way thither, Adam gives him full
instructions for his journey; and so Seth, starting from the head
of the valley of Hebron, finds a green path which leads to the gate
of Paradise (p. 22); then, turning eastward (p. 66), he comes
upon the way by which Adam and Eve had left Paradise, upon
which, ever since the Fall, no grass had grown. Following this
track, he reaches the gate of Paradise (made known to him by
a great light, like that of a burning fire), and with prayer and
supplication he beseeches God to send his father the oil of mercy
(pp. 22, 66, 154). While praying, St. Michael appears to Seth,
and tells him that it is useless to pray for the oil of mercy, for it
will not be sent upon earth until five thousand two hundred and
twenty years shall have elapsed, when Christ shall come to die for
man's sin (p. 67).

The angel then commands Seth to put his head within the gate
of Eden, and to note well whatever he sees therein. He did as he
was bidden, and saw more marvels than tongue could tell. The

1 Adam determined upon this penance because woman was the root of all his mis-
fortunes (pp. 20, 21).
2 See Specimens of Early English, p. 140.
3 See Specimens of Early English, p. 141.
4 The Golden Legend says 5550 years.
meads were decked with gay herbs and trees, diffusing all around most delightful perfumes; the trees were loaded with delicious fruits, and the birds sang joyously. In this land of delight and of joy Seth would fain dwell for ever.

In the middle of Paradise he saw a bright, shining well, out of which flowed four streams that watered all the world.

Above the well there stood a large tree with many branches, but without bark or leaves, like an aged tree. Seth supposed that the tree stood thus bare on account of his parents' sin (p. 68; Specimens, p. 142).

A serpent, "all naked, without skin," was embracing the tree. This was the tree and the serpent that caused Adam first to commit sin (p. 24; Specimens, p. 142).

A second time Seth looked in, and to his amazement the tree was covered with bark and leaves, and appeared to reach unto heaven; and in the top of the tree he beheld a new-born bairn lapped in "small" (or swaddling) clothes.

The root of the tree went down into the uttermost ends of hell, and there he saw the soul of his brother Abel. Then the angel drove Seth from the gate, and he saw no more. These sights were afterwards explained to him. The babe in the top of the tree was God's Son, who in the fulness of time should bring mankind the oil of mercy (pp. 24, 69, 70).

When Seth took leave of the angel, he received three pippins or kernels of an apple, which he was bidden to put under Adam's tongue as soon as he was dead. Out of these three kernels three trees—cedar, cypress, and pine—would spring. These "wands" or rods betoken the Trinity: the cedar, "a tree of height," denotes the Father; the cypress, a tree of sweet savour, represents the Son; and the pine, a fruit-bearing tree, is a type of the Holy Ghost and His gifts (pp. 26, 70; Specimens, p. 144).

Seth returns home, and tells Adam of the oil of mercy that should come through the birth of a blissful Child, near the end of

1 The Cursor names the four streams Tyson, Fison, Tigri, Eufrate (Specimens, p. 142, Genes).
2 The Cursor adds that the child lay squealing for Adam's sin (Specimens, p. 143).
3 The olive seems to be the tree that is really meant.
the world, and of his death which should take place within three
days. Great was Adam’s joy when he heard of his approaching
death, and for once in his life he laughed. He had endured so
much sorrow and care, that he had rather dwell in hell than live
any longer upon earth (pp. 26, 71; Specimens, pp. 144, 145).
When Adam died, his weeping wife and children tried to restore
him to life, whereupon the archangel Michael appeared to them,
and showed them what to do with the corpse. Under his direction,
accompanied by angels “singing all full solemnly and making
noble melody,” they carried the dead body to the vale of Hebron,
where it was laid in the earth; and they were told that for the
future the dead must be buried “in earth or stone” (p. 72).
The pippins which had been placed under the root of Adam’s
tongue after a time began to grow, and three small wands or trees
grew up, and stood in Adam’s mouth until the time of Moses.
Each grew separately by itself out of the same root, and was of
an ell in length and no more.

§ 3. The Finding of the Rods by Moses.

After the Israelites crossed the Red Sea, they came unto the
vale of Hebron; and one evening, as Moses was walking along,
he came upon the place where the three trees were growing.
Moses greeted these signs of the Trinity, and drew them out of
the earth, from which issued “so noble a smell,” that all the
Israelites believed that they had at last reached the land of promise
(pp. 26, 73).

By means of these wands Moses healed the sick, and performed
numerous other miracles. When he knew that his end was near,
he planted the wands beside a stream under Mount Tabor, in the
land of Arabia (pp. 29, 75).


For a thousand years the wands continued in the same state,
until King David, instructed by God, found them, and brought
them to Jerusalem (pp. 28, 75)1.

1 The old Dutch legend, Geschiedenis van het heylige Cruys (ed. Berjeau),
INTRODUCTION.

As it was eventide when he reached home, he planted the wands in a "dike," and set trusty men to see that no harm happened to them. On the morning, he found the wands grown into one tree with three branches springing from the top, so he did not attempt to remove it, but built around it a strong wall, and to mark its yearly growth he put around it a silver ring. For thirty years the tree stood in the same spot, and after that grew no more (pp. 28, 76, 77). Under the holy tree David did penance for his sins, and composed the whole of the Psalter (pp. 30, 78).

§ 5. The Rood-tree cut down by command of Solomon.

For fourteen years David was engaged in building the Temple, which after two and thirty years was completed by Solomon. When the work was almost finished, the carpenters found themselves in want of a large beam, but they could not find any tree of sufficient size to furnish it, except that which David had planted; whereupon Solomon ordered it to be cut down and taken into the Temple. The carpenters measure off thirty-one cubits, and after working it up, they find it one cubit too long. They take off the excess, and on measuring it again find it one cubit too short (pp. 30, 79, 80). Thrice they alter it to no purpose, so they inform the king of their extraordinary failure, and he commands them to make a bridge with it across an old ditch.

contains the following account of two miracles performed by David on his way to Jerusalem:—

XII.

"King David, here, as Scriptures say,
A great lord meets upon the way,
All leper-like, with sores and blains,
Till David cured him of his pains.

XIII.

And as he journeys with the trees,
Three black men coming soon he sees,
Who, touched with those three rods of might,
Became, in good sooth, pure and white."

1 "To the west of Jerusalem is a fair church, where the tree of the Cross grew." Maundeville, in Early Travels in Palestine, ed. T. Wright, Bohn's series, p. 175.

2 The brook over which the tree was placed is called Kedron in Norris's Cornish
§ 6. The Rood-tree discovered by the Queen of Sheba.

Here it remained until the Queen of Sheba, on her visit to Solomon, discovered it, and paid great honour to it. She advised Solomon not to allow the beam to remain, for a man should die thereon who should destroy the Mosaic Law; so he caused it to be removed, and buried deep and hidden from all men (pp. 32, 83)^1.

§ 7. The Rood-tree found in the Piscine.

Here, after some time, there sprang up a deep well, which, owing to the beam of the sacred tree, was endowed with miraculous powers of healing; so it was visited by the sick, who bathed therein and were healed (pp. 32, 82).

When Jesus came upon earth, the tree began to float; and when the Jews were in want of a “tree” on which to hang our Lord, they thought of the floating beam, and took it up and made thereof a cross (pp. 32, 84, 155).

§ 8. Of the Number of Pieces in the Cross.

The Cross was made out of two-thirds of the beam; and the part above ground was eight cubits long; the pieces on each side were of three cubits (p. 85).

In the Golden Legend (p. 155) the four pieces of the Cross are mentioned as consisting of four different kinds of wood:—

(1) The upright beam; (2) the over-thwart or cross-bar, upon which the arms were nailed; (3) the piece upon which was fixed the

Drama, i. 425. Maundeville speaks of the Rood-tree as having once been used as a bridge over the brook Cedron (Early Travels in Palestine, Bohn’s edition, p. 176; Notes and Queries, vol. vii. p. 334, 1853).

^1 The old Dutch legend in Berjeau’s Holy Cross says that after Solomon was rebuked by Queen Sheba for letting the tree serve for a bridge, he gave orders

“To place it o’er the temple’s door,  
Where men should bless it evermore.”

Abias (Abijah) afterwards took the gold and silver from off it, that Solomon had placed around it, and the Jews removed it from the Temple.
table containing the superscription; (4) the socket, or mortise, in which the main beam stood.

The four kinds of wood were palm, cypress\(^1\), cedar, and olive.

"Quatuor ex lignis domini crux dicitur esse;—
   Pes crucis est cedrus; corpus tenet alta cupressus;
   Palma manus retinet; titula lætatur oliva."

§ 9. The Legend of Maximilla, the first Christian Martyr.

The Northumbrian version of the history of the Cross-beam (pp. 62–85) has a few variations from the Southern versions, and introduces a legend, probably of later origin, that I have not met with elsewhere in an English form\(^2\). Instead of the beam being turned into a bridge, Solomon is said to have caused it to be placed between two pillars of the Temple, and to have commanded that once a year every one should visit the "holy tree," and honour it "in their best manner." So it befell upon a year that all the country far and near went to Jerusalem to honour the sacred beam; and among the worshippers was an unbelieving woman (p. 80)—

"She sought thither the sight to see,
   And trowed no virtue in the tree."

The woman, whose name was Maximilla, in unbelief sat upon the "tree," and forthwith her clothes took fire and burnt like tow. Then she began to prophesy,

"And said, 'My Lord, mighty Jesu,
   Have mercy, and on me thou rue.'"

When the Jews heard her call upon Jesus, they were exceedingly angry, because she had slandered their God by the mention of

\(^1\) Some say the stem was made of cypress, because it was a wood that did not easily decay.

\(^2\) This legend is found in Arundel MS. 507: "Entre eux vient une femme Maximalla;" and in the Cornish play of "The Beginning of the World" (The Cornish Drama, ed. Norris).
INTRODUCTION.

a new one, so they turned her out of the town and stoned her to death—

“**She was the first that suffered shame,**

**For the mentioning of Jesu’s name.**”

Many who had witnessed this sight honoured the “tree” more than any earthly thing (p. 82), whereat the Jews were grieved, and therefore secretly removed it, and cast it into a “dike,” for they were afraid to burn or break it up. But God would not suffer the tree to be hid, but sent his angels between “undern and prime” to move the water in the dike; and all the sick and sore that got into the ditch when the water was moved, were healed “through virtue of the holy tree.” Then the Jews took the beam out of the water, and turned it into a bridge “over a beck” (p. 82), hoping that it would soon be destroyed by the great wear and tear that it would be subjected to. Thus the tree lay until the sage queen “**Dame Sibell**” came to Jerusalem, when she laid her clothes upon the bridge, and went over it barefooted, and “prophesied” that the “tree” was a true token of a “doomsman” who should judge all men. Here the tree was allowed to remain until Christ was about to suffer death (p. 83).

§ 10. The Making of the Nails of the Rood?

The Northern version of the history of the Rood contains also a legend on the making of the nails, which is as follows:—

The Cross is made, but three nails are wanting. The Jews go to a smith in the town, and bid him quickly

“Make three nails, stiff and good,
To nail the prophet on the rood.”

1 The Queen of Sheba is here confounded with Sibyl, as in the Arundel MS. 507: “La sage reyne Sibille vient a Jerusalem pour esprouer le sauoir de Salomon.” The old Dutch legend of the Cross does not make this confusion, but the story of the piscine goes before the story of the Queen of Sheba’s visit; and as *Sibilla* is put to death, she is evidently confounded with the Maximilla of our English legend. The subject of chap. 49, bk. i. vol. i. of Gretser, is—“Crucem Domini apud Ethnicos per Sibyllas puisse prænuncliatam.”

2 This story is found in Norris’s *Cornish Drama*, pp. 433–439.
When the “smith” heard that Jesus, whom he believed to be a prophet “true and good,” was to be crucified, he was greatly grieved, and determined that he would not make any nails for this purpose (p. 84).

With boldness he answered the Jews, and said, “Ye shall get no nails from me. God has set his mark upon me, so that I cannot work.” In his bosom he laid his hand, and said he had hurt it on a “brand,” and had such pain in it that he expected to lose his hand.

The Jews would not believe him, but demanded to see his hand, which, when they saw it, appeared as though it were sore, but in reality was not so.

The Jews, being satisfied, were going about their business, when

"Forth came then the smith’s wife,
A fell woman, and full of strife."

By the Jews she stood, and did not say much for her husband’s good. “Sir,” said she, “since when hast thou had such a malady? Yesterday evening your hands were uninjured. But since sickness is sent to thee, these men shall not be unserved, but shall have the nails ere they go, as soon, at least, as I myself can make them.” So she set to work, blew fast the bellows, and at last made the iron hot. Then the Jews helped her to strike the iron, so that the three nails were soon made. Though they were very large, and roughly made, the Jews would not refuse them, but took them immediately, and with glad hearts hastily went their way until they came to “Sir Pilate.”

§ 11. On the Number of the Nails.

The number of nails employed in the Crucifixion is a contested point. A writer in Notes and Queries, Series III. vol. iii. p. 315, in showing that three nails are depicted in the Crucifixion as early as the twelfth century, quotes the following from Labarte’s Handbook of the Arts of the Middle Ages:

“Fig. 14. Copper crucifix, twelfth century, Coll. Soltykoff. (No. 332, Debruge Labarte Coll.) Copper, enamelled and gilt. The
Saviour is not clothed in the long Byzantine robe of the eleventh century, but in a tunic descending to the knees, in which he is represented until the fourteenth century. His feet are not crossed or nailed, but rest on a tablet (suppeditanum), which a third nail fixes to the Cross. Before the thirteenth century, Jesus was attached to the Cross by four nails, one to each hand and foot. In consequence of some anterior discussions, the feet from this period were placed over each other, and attached by a single nail, it having been settled that three nails only were used at the Crucifixion. Cimabue is said to have been the first painter who adopted this arrangement. This crucifix (fig. 14) was made at the end of the twelfth century, when the four nails had been rejected, but the feet had not been superposed; so, to get rid of the difficulty, the third nail is here attached to the tablet which supports the feet.”

“St. Gregory Nazianzen says of the taking down from the Cross, Γυμνὸν τρισήλῳ κελμενὸν ξύλῳ λαβὼν, clearly intimating that our Saviour was fixed to the Cross with three nails only.

“Nonnus, the Greek poet, in the fifth century describes the sacred feet of our Lord as placed one over the other, and fastened down with a single large nail.

“On the other hand, St. Cyprian, St. Augustine, St. Gregory of Tours, and Pope Innocent III, as also Rufinus and Theodoret, reckon four nails.” (F. C. H. in Notes and Queries, Series III. vol. iii. p. 392.)


The author of the Ancren Riwle notices the tradition of three nails: “His dear body, that was extended on the Cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot.” (Ancren Riwle, p. 391.)

Curtius, in his treatise De Clavis Dominicis (seventeenth century), is in favour of four nails. See Gretser, vol. i. bk. i. cap. 93; Lipsius, lib. ii. cap. 9.

After the crucifixion the Jews tried to hide the Cross from Christians, so they buried it along with the two crosses whereon the thieves were hung; and for two hundred years they lay “under earth” (pp. 35, 108).

Adrian knew where the Cross was, but to prevent Christians from finding it out, he built a heathen temple on the spot; and so the place was forsaken, and finally neither pagan nor Christian knew where the Rood lay (p. 35).

After a time Constantine became emperor¹, pious and honourable, and a friend to Christians, although as yet he was unbaptized.

In the sixteenth year of his reign, a foreign but mighty nation assembled on the banks of the Danube to make war upon the Roman people². Constantine, praying for divine assistance, marched against his foes; but, when he saw the hostile hosts, he was sad unto death, expecting that all his army would perish in the conflict. The night before the battle the emperor had a vision, in which he saw an angel, who bade him to be of good cheer, and to look up to heaven. On looking up he saw in the sky the sacred token of Christ’s Cross, and above the Cross was written these words: “By this conquer” (p. 3).

On the morrow he commanded a cross to be made, after the pattern of that which he had seen in his vision, and caused it to be borne before him in battle, instead of a banner.

As soon as the enemy saw the sign of the holy Rood, they were seized with a panic, and fled; so Constantine won the victory through the power of the Cross (pp. 4, 36, 37, 88, 109).

When the emperor returned home, he made enquiry concerning the Cross, and whose token it was. Christians came and told him of the Trinity, and of the advent and death of Christ; so the emperor became a Christian, and was baptized by Pope Silvester (pp. 4, 36).

¹ The dates given in these legends are very incorrect. No. I. places Constantine’s reign in the year 133 after the Passion; in the Vercelli poem (No. XI. Golden Legend) it is “an C yere and more.”

² Eusebius, in his Life of Constantine, &c., speaks only of the war between the emperor and Maxentius.
Constantine, through reading holy books, learnt that the Cross was somewhere in Jerusalem; so he sent Helena his mother (who is said to have been seventy years old at this time) there to find, if possible, where it was hidden.

When Helena came to Jerusalem, she called together all the Jewish citizens, and bade them choose the wisest of their kin, who should come before her and tell her what she was desirous of knowing.

A thousand of the wisest of the Jewish people appeared before her, and she commanded them to select the wisest from among them to answer a question that she was about to propose to them (pp. 6, 38, 91).

After leaving the queen's presence in great fear, they discussed among themselves what the question might be. Then one Judas, the son of Simon, and brother of Stephen the martyr, said unto them: "I know what the question will be; for the queen will ask us where the Cross of Christ was laid. But beware that none of you tell her; for I know well that thereupon shall all the ordinances of our law be destroyed. For Zacheus my grandfather said to Simon my father, and my father at his death said to me, 'Inquiry shall be made concerning the Cross on which our elders hanged Jesus Christ; but beware, tell not, for any torment that thou shalt suffer, where the Cross of Jesus was laid; for after that it shall be found, the Jews shall reign no more, but Christian men shall have the sovereignty; and truly this Jesus was the Son of God'" (p. 8).

The Jews, having listened attentively to the discourse of Judas, unanimously declare that they will not reveal where the Cross is hid, and cautioned Judas to keep silent respecting it (p. 9).

Helena again summoned the Jews before her, and threatened them with fire unless they quickly made known where the Cross was to be found. Alarmed at the queen's threats, they presented Judas to her, saying, "Lady, this man is skilful and learned, and able to make known to you all the things that thou art desirous

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1 The first and second of our legends, agreeing with the Vercelli Cross poem, represent Simon as bidding Judas to reveal the place of the Cross before he is put to death.
INTRODUCTION.

of knowing.” Then the queen let all the others go, but retained Judas, who, however, refused to give any information. Then the queen commanded Judas to be cast into a deep pit, where he was kept without meat or drink for seven days, at the end of which time he expressed his willingness to tell the truth concerning the Cross. When he was taken out of the pit, he brought Helena to the place of the crucifixion, and there offered up a prayer, beseeching God to disclose the place where the crosses were hidden (p. 10); whereupon the earth quaked, and there arose “the sweetest smell of all the most precious perfumes.” Then Judas rejoiced and said, “Verily Jesus is the Saviour of the world.” Having said these words, he began to dig, and at the depth of twenty feet he found three crosses, which were removed to Jerusalem. He could not say, however, which was the Cross of our Lord, so he awaited the manifestation of divine power. About noon the Jews brought in the dead body of a young man that was about to be buried. Judas retained the bier, and laid one of the crosses upon the dead body, and then the second; and when the third touched the corpse, it came to life, and blessed the name of the Lord. Then the devil was greatly enraged, and was heard crying in the air and saying, “Judas, what is this that thou hast done? Thou hast done the opposite what the other Judas did. Through him I won many souls, and through thee I shall lose many; through him I reigned over the people, through thee I have lost my realm” (p. 11).

Judas, being filled with the Holy Ghost, cursed the devil, and said, “May Christ sink thee into the deep abyss of hell;” whereupon the devil was no longer to be seen or heard. After this, Judas was baptized by the name of Cyriacus, and in time became bishop of Jerusalem (p. 12).

Helena longed to possess the nails of the Cross, and commanded Cyriacus to make search for them. He did so, and discovered them glistening in the earth like the purest gold. The queen, by a voice from heaven, was bidden to take the nails to set them in the bridle of her son Constantine1 (p. 13). For three years he

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1 Some say that one nail was wrought as a bit, and fastened to the bridle of Constantine’s horse, while two others were secured to the helmet. Other legends say
carried them about with him, and afterwards placed them beside the Cross. At St. Denis are the nails and the king's crown (p. 120). She gave also a part of the Cross to her son, and the other part she left enshrined in gold, silver, and precious stones, in a church which she caused to be built upon Mount Calvary (p. 96). Thus was the holy Rood found on the third of May, which we call Holy Rood Day.


Constantine, being desirous of finding the holy Cross upon which Jesus had suffered, sent two messengers, Benciras and Ansiers, to his mother Helena, bidding her without delay to make search for the holy Rood. The queen had with her at this time a skilful goldsmith, who owed a large sum of money to a Jew, under a bond to yield an equivalent in weight of his own flesh if the debt should not be paid when due. The day of payment came, and the goldsmith was unable to satisfy the Jew’s claims. The case came before the queen’s court, and was tried by Benciras and Ansiers, who ask the Jew how he proposes to take the penalty. He replies that he intends to put out the debtor’s eyes, then to smite off his hands, and lastly to cut off his tongue and nose.

The judges bid him take the flesh, but beware to take no blood with it, for that was not included in the contract. The Jew says, “Methinks the worst part of the bargain is mine—

To take the flesh if I assay,
 Then the blood will run away.

Ye have ruined me by your decision; a curse light upon you for it.”

Then the judges declare the Christian man to be quit, and condemn the Jew to forfeit his goods to the queen, and to lose his tongue.

that one nail was thrown into the Adriatic Sea to quiet a whirlpool there, two nails were placed in the bridle of Constantine’s horse, and one in Constantine's crown.
The Jew, aghast at this decision, offers to disclose where the Lord's holy Cross is to be found; whereupon Helena declares that if he can do so he shall receive a full pardon, but shall lose his eyes in case he does not perform his promise.

Then the Jew leads Helena to Calvary, and digs up three crosses, &c.


Ælfric, in his instructions for making the sign of the Cross (p. 104), gives the Western mode as follows:—With three fingers must one make the sign of the cross, and bless himself, on account of the Holy Trinity. He seems to condemn the use of the open hand in making the sign of the Cross¹ (p. 104).

"The gesture of benediction is . . . either Greek or Latin; it is always given with the right hand, the hand of power. In the Greek Church it is performed with the forefinger entirely open, the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent. This movement and position of the five fingers form, more or less perfectly, the monogram of the Son of God." (Didron's Christ. Iconog. p. 407.)

"The Latin benediction is given with the thumb and two first fingers open, the third and little finger remaining closed." (Ib. p. 408.)

§ 15. The Exposition of the Cross².

There was, in the year of our Lord six hundred and fifteen, an impious king of Persia, named Chosroës, who commanded all his subjects to call him the King of kings and Lord of lords. With a great army he invaded Jerusalem, and destroyed the churches of the Christians. He went to the holy sepulchre with the intention of destroying it, but a great fear withheld him. Nevertheless, he

¹ "Make the sign of the cross on your mouth with the thumb, and say, 'God be our help;' then a large cross from above the forehead down to the breast, with the three fingers." (Ancren Riwle, p. 19.) See Gretser, vol. i. lib. iv. cap. 1, 2.
² See pp. 48-57; 87-107; 122-130; 161-169.
took possession of the holy Rood left there by Helena, and carried it away into his own country. Forthwith he raised a high tower of silver, ornamented with all kinds of precious stones; and therein he set a throne wrought of "red gold," in which was represented the sun, moon, and stars, so that it looked like heaven. By means of pipes perforated with small holes, he caused water to descend as rain; and causing horses to tramp constantly through hidden trenches, he imitated the noise of thunder. He even imitated the song of angels by means of "secret whistles." Here on his throne he sat, endeavouring to represent God himself; and beside him on his right side he placed one of his sons, feigning him to be God the Son; and a third person on his left hand represented the Holy Ghost. To his eldest son the impious king resigned his throne, and for many a day practised his cursed "maumetry." In those days there was a emperor named Heraclius, who was renowned far and wide as a brave, pious, and God-fearing sovereign. Chosroës' son was envious of the Christian king's renown, and determined to win from him his kingdom. The two armies met near the banks of the Danube, and the son of Chosroës proposed to the emperor to decide the contest by a single combat on the bridge of the river. Heraclius consented, and through the divine assistance won the victory, and slew his opponent. Then Heraclius came to Persia, and found the impious Chosroës, like a God, sitting on his throne. Because he had honoured the Cross, the emperor offered to spare his life, if he would forsake his "maumetry" and be baptized. On his refusal, Heraclius commanded his head to be struck off, and gave the kingdom to the son of the heathen king. The holy Rood he removed, intending to carry it back to Jerusalem. After he had descended from the Mount of Olives, he essayed to enter the gate of the city (by which the Saviour went to his Passion) on horseback, in royal array; but the stones lying

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1 Some legends say that the Cross placed on his right represented the Son, and a cock on his left represented the Holy Ghost. The Cross seems to have been a true representation of the Son. "The earliest Christian artists, when making a representation of the Trinity, placed a cross beside the Father and the Holy Spirit—a cross only, without our crucified Lord." (Didron's *Christian Iconography*, p. 369, Bohn's Illustrated Library.)
round the place suddenly closed about, and formed an impenetrable wall.

At the same time an angel appeared standing on the wall, with the sign of the cross in his hand, and reminded the emperor that Christ had entered by this gate in humble clothing, riding upon an ass. Heraclius, thus rebuked for his pride, dismounted, and stripped himself of his royal robes, and barefooted bore the Cross into the city, the obstacles to his entrance having suddenly disappeared. When the Cross entered the city, it gave forth a most delightful savour, and filled all places with its sweetness, and all assembled began to praise the Cross thus, saying, “O thou marvellous Cross, more luminous than the stars, greatly art thou to be honoured and loved by all the world; for thou alone wast worthy to bear the ransom of the world. Sweet tree, save thou this assembly that are here this day gathered together for thy honour and praise.”

Thus was the precious tree re-established, and the ancient miracles were revived.

This took place on the fifteenth day of the month of September, and is still commemorated by the festival called The Exposition of the Holy Cross.

§ 16. Traces of the Cross before the Crucifixion.

The Cross is mentioned in the Old Law. It was planted in Paradise; Adam took shelter thereunder when he had sinned; the blood of Abel cried from under it.

It was the fact of Isaac’s carrying the wood for his sacrifice in

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1 Many miracles are related in some of these legends as being connected with the Rood after its exposition (see pp. 103, 104, 130, 166-169). A few are mentioned in connection with the Invention (see pp. 115, 159, 160). Grether has something on the oil of the Cross, vol. i. lib. i. cap. 91. See p. 115 of this volume.

In Harl. 2232 If. 50 bk., mention is made of a great miracle of a knight called Sir Roger Wallysborow; how he in the Holy Land wanted to bring off a piece of the Cross; how his thigh opened marvellously, and received it; how he was carried to Cornwall, when his thigh opened and let the fragment of the Cross out. A piece of this he gave to his parish church, “Cross-parish,” and the rest to St. Buryan’s College.
the form of a cross upon his shoulders, that prompted God the
Father to send an angel to arrest the arm of Abraham\(^1\).

The four corners of Noah's ark were made of it\(^2\) (p. 116).

Gretser (vol. i. lib. i. cap. 43-46), as figures of the Cross, men-
tions Jacob's ladder, Jacob's staff, the transposition of Jacob's
hands in blessing the sons of Joseph, the scarlet cord in the window
of Rahab, the nail with which Jael slew Sisera, the oak and rod
of Gideon, &c.

Moses' wand came from this tree; and in Egypt the Israelites
were saved by the sign of the cross. Moses raised a cross in the
wilderness, by which those who were stung by serpents were healed.
When he held up his own hands, it was in the form of a cross.
The dispute concerning the priesthood was settled by Aaron's rod
having a cross upon it (p. 117). (See Gretser, vol. i. lib. i. cap. 44.)
When David went to fight with Goliath, he was armed with a staff
like a cross (p. 118).

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\(^1\) Didron's *Christ. Iconog.*, Bohn's Illustrated Library, p. 370.

\(^2\) For the following interesting note I am indebted to the kindness of the Rev.
Dr. Barry:—

"The Scripture saith, 'Abraham circumcised 318 men of his household.*' Hear
the meaning first of the 18, then of the 300. The ten and eight are represented, the
ten by I, and the eight by \(\mathrm{H}\). There thou hast the beginning of the name \(\mathrm{IHS}\). But because the Cross, in the form of the letter \(\mathrm{T}\), was to carry the grace (of sal-
vation), therefore he adds the 300 (which is represented by \(\mathrm{T}\) in Greek). So he
shows forth Jesus in the first two letters, and the Cross in the third." (*Letter of
Barnabas*, so called, c. ix.)

In c. xii. of the same Epistle, the Cross is spoken of as symbolized by the out-
stretching of the hands of Moses during the battle with Amalek (Exod. xvii. 8, &c.),
which is assumed to have been a stretching out of both hands as on the Cross, though
the mention of the "rod of God in my hand" (Exod. xvii. 9) suggests a different
posture.

Next, the "pole" of the brazen serpent is explained as foreshadowing a cross. In
fact, some old translators render \(\epsilon\nu\ dow\) by "in cruce."

On these passages Hefele refers to Justin. *Dial. c. Tryph. n. 111*, p. 204; Tertullian.
*adv. Jud. c. 10*; *adv. Marc.* iii. 18; Justin. *Apol. I. n. 35*; *Dial. c. Tryph. n. 97.*

* This is not expressly in Holy Scripture, but in Gen. xiv. 14, 318 is given as the
number of Abram's servants in the war against the kings; and in xvii. 26, 27, all the
men of his house are circumcised.
When Elijah met the widow of Zarephath, that woman picked up two pieces of wood, which she held up in the form of a cross; and God, for that action, increased the quantity of meal and oil in her house, and afterwards permitted the prophet to restore her son to life.

The sign of Thau in the Old Law is a token of the cross (p. 118).

"The Cross, made with beams put together, had the shape of the Samaritan Tau, says St. Jerome, whose words are these: 'In the oldest Hebrew letters, which the Samaritans now make use of, the last, which is Tau, had the form of a cross.' This Tau, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the Cross is expressed by the Greek letter Tau, which stands for three hundred. The Cross of our Lord was something different from the letter Tau; the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it. . . . . This is the form of the Cross which St. Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God with his arms extended." (Humphrey's Montfaucon, vol. x. pt. ii. bk. iii. cap. 1, p. 158, quoted in Notes and Queries, 1853, vol. vii. p. 461.)

The paschal lamb seems to have been roasted in the form of a cross.

"This lamb, which was to be roasted whole, was a symbol of the punishment of the Cross, which was inflicted on Christ, To γαρ ὁπτωμενον προβατον, κ.τ.λ. For the lamb which was roasted was so placed as to resemble the figure of a cross; with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the forelegs became

1 Didron's Christ. Iconog., Bohn's Illustrated Library, p. 37. "'Lord,' saith she [the woman of Zarephath] to Elijah the holy prophet, 'behold I am gathering two sticks.' These two sticks betokened that one stick which stood upright, and that other also of the precious Cross, which went athwart it." (Ancren Riwle, p. 403.)
2 In Ezek. ix. 4, 6, the mark spoken of is the letter Thau.
3 A certain Jew who had become a convert to Christianity, used to say that the Tau of the old alphabets resembled the sign of the Cross. (Origen, in Notes and Queries, Series II. vol. vii. p. 53.)
INTRODUCTION.


§ 17. The Analogy of the Cross in Nature

The first man and woman were made in the form of a cross (p. 118). The Cross is the head of Holy Writ, the foundation of clergy, and the rule of holy life.

It is made up of four notches and three woods, by which is understood the seven arts. Multiply three and four together, and it gives us the sum of the Old and of the New Laws—ten of the Old, and two of the New.

Man's form is like a cross, and he is composed of seven elements—the body of four, and the soul of three.

The Cross was made of wood, and not of stone, for very good reasons—through a tree man was lost, through a tree man was saved (p. 119).

The world is in the form of a cross; for the east shines above our heads, the north is on the right, the south at the left, and the west stretches out beneath our feet. Birds, that they may rise in the air, extend their wings in the form of a cross; men, when praying, or when beating aside the water while swimming, assume the form of a cross. Man differs from the inferior animals in his power of standing erect and extending his arms.

A vessel, flying upon the seas, displays her yard-arms in the form of a cross, and cannot cut the main unless her mast stands, cross-like, erect in the air; finally, the ground cannot be tilled without the secret sign, and the Tau, the crucifixion letter, is the letter of salvation. (Didron, p. 372.) See the curious plate to p. 42, bk. i. ch. 9 of Lipsius's De Cruce, Amsterdam, 1670. 12mo.

Thus we see that old writers found traces of the Cross throughout all nature, and in the words of one of our seventeenth century authors, poet and divine, are ever exclaiming—

1 "The sign of the Cross is impressed upon the whole of nature." (Apol. i. § 72.)
2 Rabanus Maurus (De Laudibus Sanctae Crucis) detects the Cross everywhere. (Didron, p. 372.)
"Who can blot out the Cross, which th' instrument
Of God dewed on me in the sacrament?
Who can deny me power and liberty
To stretch mine arms, and mine own cross to be?
Swim, and at every stroke thou art thy cross!
The mast and yard make one when seas do toss.
Look down, thou spy'st ever crosses in small things;
Look up, thou seest birds raised on crossed wings.
All the globe's frame and sphere is nothing else
But the meridian's crossing parallels."

§ 18. The Story of Longinus.

There are two kindred subjects taken up in the present pages:
(1) The story of Longinus, who, as usual, is confounded with the centurion that pierced the Saviour's side (see p. 106); (2) The uplifting of the Cross at the Crucifixion (p. 142).

On this subject, see Gretser, vol. i., lib. i. cap. 21: "Num Christus humi, an in sublimi sit suffixus cruci."

It is generally agreed that the Saviour was nailed to the Cross before it was fixed in the ground in an upright position.

For further information on the Cross, and the various legends connected with it, see—

_History of the Holy Cross_ (Berjeau, J. P.), Lond. 1863.
_Sacred and Legendary Art_ (Jameson, A.), Lond. 1848.
_History of our Lord_ (Jameson, A.), Lond. 1864.
_Didron's Christian Iconography_ (Bohn's Illustrated Library), Lond. 1851.

*Works of Jacobus de Voragine and of Rabanus Maurus.*

_Hortus S. Crucis_ (Gretser, J.), Ingolstadt, 1610.

_De Cruce_ (Lipsius, J.), Amsterdam, 1670.
LEGENDS OF THE HOLY ROOD.
Hear ye now what I shall say to you concerning the holy rood (cross) upon which Christ suffered, how it was found on this day. When that one hundred and thirty-three years had elapsed after Christ's passion and ascension to heaven, then reigned Constantine the great, Kaiser in the city of Rome. He was pious in morals and honourable in actions, a supporter of Christian men, and, nevertheless, was not yet baptized. In the sixth year of Constantine's reign there was assembled a great foreign folk at the river which is called Danube, and they were ready to fight against the Kaiser and the Roman people. Then was it soon made known to the great Kaiser Constantine, and he immediately gathered together a great army, and marched against his foes with a sorrowful mood, and oft looked up heaven-wards, earnestly praying for divine assistance. When they came to the river then saw he the great and innumerable host of his enemies; then was he exceedingly sorrowful and sad even unto death, because he thought that they would all perish. Then on that same night, that Constantine slept and rested himself, there came to him an exceedingly beautiful (fair) angel in white shining garments, and he awoke him and said, "Constantine, be thou not sad, but look up now unto this heaven." And he immediately looked up unto heaven and there saw the sacred token of Christ's cross standing opposite him, and distinguished by the brightness of a great light, and these words were written above the cross: "Constantine, with this sign thou shalt overcome and subdue all thy enemies." He then awoke blithely (joyfully) because of the fair sight (vision) and for the great promised victory;
I.

[PAÈRE HALGAN RODE GEMÈTNES.*]

Gæherað ge nu hwæt ic eow scegan wille ymbe þa halgan rode þe crist on prowode. hu heo on þeosne dæg gefunden wæs. þæa wæs agán an hund 1 wintra þ þri þ pritti wintra æfter cristes prowunge þ úpstige to heofenum; þa rixode constantinus se mære casere on róma byrig. He wæs eawfæst on þæares-wum. þ arfæst on dædum. cristenra manna fultumend. þ næs þeah þagyt gefullod. þa on þam sixtan gære ðe constantinus rixode þa wæs gesamnod micel ælpeodig folc to þære ea. þe is gehaten daníobia. þ wærôn gearwe to fihtane ongean þone kasere. þ on[gean] þa romaniscan leode. þa weard hit sona þam mæran constantine þam kasere gecyd. þ he þa sone gegaderode micel fyrde. þ ongæn his fiond ferde mid carfullum mode. þ gelome beheold wiþ heofenas weard. biddende giorne godcundne fultum. þa hio to þære ea coman. þa gesæh he cær þa mycelan þ þaungerimed*lîcan ferde. þara his fionda. þa wæs he swiðe sarig þ geunrodsad oð deað. for þan þe he wende þ bi ealle scoldon sweltan; þa on þære ylcan nihte þe constantinus slép: þ hine gereste. þa com him to sum swiðe fæger ængel on hwitum scin-endum reafe. þ hine aewhte. þ cwæð. Constantinus ne beo þu na unrot. Ac beseoh nu up into þissere 2 heofenan. þ he þa sona beseah up on þære heofenan. þ þær geseah þ halwænde tacen Christes rode on mycelos lihtes brihtnesse ongean him geset. þ gemearcod. þ þas word bufen þære rode awritene wærôn. Con- stantinus on þisum tacne þæo ofercymstoþ ofer-swiðest ealle þine fiond; he awoc þa bliþelice for þære fægeran gesihðe. þ for þære

1 MS. nund.

Description of the Emperor
Constantine,

His enemies prepare to fight against him.

2 The letters re are added between the lines.
and he marked on his head and on his banner the sign of the holy rood in honour to God. Then immediately on the morrow the Kaiser commanded to be made a golden rood of the same form that he had seen so gloriously shining in the heavens, and he commanded it to be borne before him against the heathen. As soon as they looked upon the sign of the holy rood they immediately became terrified and turned to flight; and Constantine the great Kaiser had the victory, and his army slew the heathen, and some moreover were drowned in the river. On this day the Almighty-God gave great victory to the noble King Constantine, through the great might of the illustrious cross of Christ. After that the great Kaiser again returned home to his own city. Then he commanded to be summoned before him all the elders and scribes of the Jewish folk, and asked them whose token that might be which he had seen shining so gloriously in the heavens. They then replied, "It is the great and the glorious heavenly token upon which the Son of the living God has suffered." When those that were Christians heard of this, then came they forthwith to the noble Kaiser Constantine, and with very joyful mood preached to him concerning the Holy Trinity, and the holy advent of the begotten Son of God, in what wise he was born of the human body of the holy woman Saint Mary; and they told him of the sufferings which our Saviour suffered on the cross, for the salvation and redemption of mankind, and how our Lord was buried in the tomb, and on the third day rose immortal from the dead; and harrowed hell, and bound the old devil; and afterwards ascended to heaven and prepared a way of return for those who shall merit it. When this was told to the noble Kaiser Constantine, then became he very joyful in mood, and sent his mother Helena with a great army to the city of Rome to the bishop, and bade them earnestly beseech him that he would come and baptize him. Then immediately the bishop thanked God for this, and baptized the King in the name of the Father, the Son, and the Holy Ghost, and firmly strengthened him in the true faith. And he then brake in pieces and destroyed all the idols, and consecrated churches there, and appointed all ecclesiastical orders according to the ordinances (of the Church). After that the great Kaiser Constantine was confirmed in the true faith, then began he to learn the divine lore and to read the
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baes ludeiscan folces. i acsode hiom- hwses
^

tacen f bion mihte
geseah.

Jjsere

gains a victory
t;>rougii tuo

sige

ham gewsende

se msere kasere eft

\>e

wurdon

ea

Jj^ere

god sealde mycelne

se selmihtiga

J)am mseran kininge constantine.
Christes rode, ^fter ]>am

sume on

} hi eac

[leaf ii.]

-]

JO

'=>-'>

*

"j

hine

1

ms.

"Si.

constantine is
baptized.

gefullode on feeder naman.
faestlice

sunu

3

on

towearp.

•]

him

Jjaer

liornian ongan

Jja

godcundan

halgan gastes.

he

~}

Da

]

]>a

-}

hine

ealle hiora
3 ealle

sio^^en se maera

mid rihtan

lare.

]>a

cirican gehalgode

hades gesette be aendebyrdnesse.

kasere constantinus *w8es getrymed
})a

jjaes

trymede. to J)am rihtan geleafan.

diofol-geld tobraec. 3
ciriclice

•}

geleafan.

He

halgan cristes bee

*

[leaf 12.]


holy books of Christ. When he had learned in the holy books in which place our Lord was hanged on the cross, then sent he his mother the holy woman Helena with a large army to the great city Jerusalem, that she might enquire there concerning the holy cross; and he bade her that she should build churches in that same place where she, through God's assistance, might find the holy cross. The blessed queen Helena then put her trust firmly in God Almighty and departed. When she entered into the great city of Jerusalem, then bade she to be assembled before her all the Jewish folk. When they came before her then spake she unto them, thus saying: "I know, having learnt in your prophetical books, that you were from the first chosen by Christ himself; and ye know how our Lord wrought divine miracles—many blind he caused to see, and to the deaf he gave hearing, and drove out devils from demoniacs, and cleansed the lepers, and raised the dead to life, and healed many and divers diseases; and your elders through the devil's lore doomed the Redeemer, the Almighty Lord, deliverer of the earth, to death, and hanged him on the cross; and he on the third day arose from the dead. And your hearts are yet hardened so that ye may not understand nor acknowledge the true Creator of the earth, the Saviour and Redeemer; but the curse still abideth over you, which your elders themselves asked for in the passion of our Lord, when they said, 'His blood and the vengeance of his blood be upon us and upon our children.' But choose ye now the wisest men of your kin so that they may rightly answer that which I shall ask them." And they then in great fear went out, and earnestly considered what the question should be. And then they chose a thousand of the best of the learned Jewish men and brought them before the holy queen. Then spake the holy queen Helena: "Take heed now to my words. Behold! have ye not learned in your prophetical books concerning the advent of the begotten Son of God, and how our Saviour was hanged on the cross as his own will was. So ye yourselves have learnt all these things and know them, and yet will not now understand what I wish to enquire of you." They answered and said, "Tell us, lady, wherefore thou spakest so sternly to us?" And she answered and said, "Go out and choose you of these the men who are best learned
rædan; þa he geliorned hæfde on þam halgan bocum. on hwylcere stowæ ure drihten on rode ahangen wæs; þa sende he his moder þa halgan ðæmnan elenæ mid myclum werode to þær wuldorfullan byrig hierusalem. to þam þa hio þær ofaxian scolde þa halgan rode. þæ hir he bebed þa hio scolde on þære ilean stowæ circan getimbrian þær hio þurh godes fultum þa halgan rode gefandan mihte; Seo eadige ewen elena þa fæstlice hiræ hiht gesette on gode ælmihtigum. þæ hio ineode on þa wuldorfullan byrig hierusalem. þa hæt hi hirore togesamnian call þa indeisce fole; þa þa hi coman beforan hirc. Þa spræc hio hiom to. þæs cwæð; Ic wæt þæ geliornod hæbbe on eower witegung-bocum þa ge wæron fram frymȝe gecorene fram cristæ selfum. þæ witan hu ure drihten godcunde wuldre geworhte. fela blinda he onlihte. þæ deafum *heacrnunge forgeaf. þænselfa leof mannum adraefde. þæ reolith[e] he geclensoðe. þæ deade he to life æræde. þæ mænige mistlice untruminessa he gehælde. þæ eowre eldan þone ælmihtigan drihten middaneardes alesend þurh dioflæs ēare to deac hædædon. þa on rode ahengon; þæ on þam ðriddan dæge of deac hæra aræ: þæ get eowre heortan aheardode siondon þa ge ne magon ongeton ne oncnawan þæne sōpfsæstan scyppend middan-eardes hælend; [þa alesend; æc] seo awyrgeðnes1 ofer eow wunaæ. þæ eower yldran abædon sylfe on þæræ þrowunga ures drihtnes. þa hio cwædon sio his blod þæ his blades wræc. ofer ús. þæ ofer ure bearn; Ac geceosæ cwæð nu þa wisestan mæn of eowre mægðe to þam þa hio me rihtlice þwyrdan magon þæs ic hiom axian wille; þæ hio þa mid myclum ege uteodon. þæ gornlice þohtan hwæt seo acsung beon scolde. þæ hio þæ gecuron þusend þara betst gelæredra iudeiscra manna. þæ toforan þære halgan cwene gelæddon. Da spræc seo halige ewen eléna. undrinaæ nu mine word. la hu ne lior*nodon ge on eowrum witegung-bocum be þam tocýme þæs ðæcænædan godes sumu. þa ure hælend ahangen wæs on rōde swa his agen willa wæs. swa ge selfe ealle þa þine witan þæ cunnæ. þæ nu get ge ongytan nellæ þæs ic eow ascian wille; Hi andswardodon hire. þæ cwædon; sege us hlædfige, for hwæ þu us þus stiplice word tospreçe; Hi þswarode þæ cwæð. garæ ut þæ geceosæ cwæð of þisum þa weras þe betst gelærede

1 In the MS, se is wrongly added to awyrgeðnes.
that they may show me this day all the things which I shall ask of them." Then they with great dread went out from the queen, and discussed among themselves and anxiously considered what the question might be. Then spake there one called Judas, "I know indeed what the question will be: it is about the holy cross on which our elders hanged the Nazarene Saviour. If this queen will ask about this, then consider whether ye will declare it unto her, for we know assuredly that afterwards all the ordinances of our elders shall be destroyed." He said then again, "Zaccheus, my old-father (grandfather), said to my father, and my father to me, thus saying, 'My dearest child, when there shall be an enquiry concerning the holy cross, on which our elders hanged the Saviour Christ, then take heed that thou reveal it ere thou be quelled to death, for never any longer shall the Jewish folk have sovereignty, but the kingdom shall belong to those who believe in the Almighty God, because that he is truly the Son of the living God.' Then answered I my father and said, 'My father, if our elders knew that he was the Son of the living God, wherefore did they hang him on the rood?" Then said my father to me, 'Juda, my dearest son, I was never of their mind, nor aided them in their counsels, but I ever spake most strongly against their speech (counsel), because I always believed on the holy and marvellous name of the Son of the living God, whom our elders hanged for envy, and for wrath doomed him to death, and hanged him on the cross; and he was laid in the tomb, and on the third day, of a truth, arose from the dead; and after his miraculous resurrection he appeared to his beloved apostles; and thy brother Stephen firmly believed in him, and therefore the Pharisees and Sadducees then doomed him to death and with stones beat him (to death). Then said he, "My Lord, impute thou not these sins unto them, which they work upon me."' Then said my father again unto me, 'I advise thee, my dear son, that thou continually and firmly believe on Christ, the Son of the living God. Then shalt thou have life with him ever in eternity.' These things my father Simon said to me, as I have now said them unto you. Take thought now whether ye will declare it unto her if she will ask you about it." They answered and said, "We never before heard these words nor these things which thou now sayest unto us. If this queen shall ask about these
Judas says what he knows of the Cross.

* [Leaf 13, lack.]
HIs
grandfather
Zachaeus had
given him
information.

Stephen the
martyr the
brother of
Judas.

bion. þ[f hio me on þisum dæge ealle þa þinc gecyfan magan þe ic hcom acsian wille. Hio þa mid mycelum ege uteodon fram þæra cwena. þ[heom betwionan geflit hæfdon. þ] geornlice þohtan hwæt seo axung beon mihte; þa spræc þær án iudas wæs gehaten. Ic wæt soplice hwæt þeos axung bion wile. ymbe þas halgan rode þe ure yldran þone nazareniscan hælend on ahengon. Gif þeos cwen þises axian wille. þonne behealdan ge hwæter ge hit hire gecyfan willen. for þan we witan soplice þ] sioðhæn ealle ure yldrena gesetnesse toworpene biop; he cwæð þa eft. Zachæus min ealde fæder sæde minum fæder. þ] min fæder *sæde me þ cwæð to me. min bearn þ] liofesta þoþ seo axung gewurþe ymbe þa halgan rode. þe ure yldran hælend crist on ahengon. þoþ warna þu þe þ þu hio kyxe. æþ þam þu to deæxe gecwyldmad wurþe. forþam næfre ma iudeisc folc lænc ne rixå. Ac þoþ bie þera manna rice þe gelefað on þone aelmihtigan god. for þam þe he is soplice þes lifigendan godes sunu; þa þswarode ic minum fæder þ cwæð. fæder min gif ure yldran wysten þþ he wæs crist þes lifigendan godes sunu for hwi ahengon hi hine on rode; þa cwæð min fæder to me. Iuda min bearn þ] liofesta nes ic næfre on heore geþealhte. ne þeom æþ þære spræce ne gefultumede. Ac ic æfre swiþor ongecan hio spræce. forþon þe ic ongeat simble his þone halgan þ wundorlican naman þes lifigendan godes sunu. þæne ure yldran for andan ahengon. þ for graman to deæxe gedemdon. þ hine on rode ahengon. þ he wæs on byrgene gelegd. þ on þam þriddan dæge soplice of deæxe arás. þ] æfter his wuldorfullan æriste he hine ætewede his gecornum liornincnihtum. þ þin broþer steffanuþ fæstlice on hine geleðe. þþ þa forþam þþ fæstliceiscan þ sundorhalgan hine to deæxe fordemdon. þ hine mid stanen oftorfedon. þa cwæð he min drihten ne wit þu heom þas synna þe hi on me wyrcað. þa cwæð min fæder eft to me ic lære þþ min liofa bearn þþ þu anrædllice þ fæstlice gelyfe on crist þes lifigendan godes sunu. þoþ hæfþ þu lif mid him â on eennesse. þas þinc me sæde min fæder symon. swa ic cow nu gesæd hæbbe. þænæð þe nu hwæter[1] ge hit hire cyðan willax gif hio cow þises axian wille. Hi andswarodon þ cwædon. Ne geherde we næfre æþ þas word ne þas þinc þþ þu nu segst. Gif þeos
things then take heed to thyself that thou never disclose it unto her. We know it not nor are able (to know).” When they were thus speaking among themselves, then called them thither the queen’s soldiers and commanded that they should quickly come before the great queen. When they stood before her, then said she unto them, “Of a truth I say that I will burn you all with fire except ye reveal to me truly the holy cross of Christ.” Then became they immediately much terrified, and presented to her then the one who was called Judas, and said to her, “Lady, this (man) is true, and he is the most skilful and learned of us, and he is able to show thee all the things which thou askest of us.” The queen let them all go, and took Judas alone and said to him, “Now is thy life or death in thine own power; choose now whatsoever thou wilt.” Judas then answered and said, “If any man be hard pressed with hunger, and one lay before him stones and loaves, will he ever be so foolish as to eat the stones and to leave the bread?” Then answered him the great queen Helena, “If thou wilt live in heaven or on earth, then show me where the holy cross of Christ is preserved.” Judas answered her and said, “I know not nor can, because it was done more than a hundred years ago, and I am young, and do not remember it.” The great queen Helena answered him, “I have read in the holy books of Christ that the place is called Calvary—in which our Lord’s cross is preserved. But make known to me where the place is, or I will command thee to be put to death by hunger.” Then Judas again answered her and said, “I know not the place (nor can I), for I was not born then.” Then commanded the queen Helena that they should take him and put him in a deep pit without meat or drink, and then dwelt he there seven days and seven nights; and then on the seventh day Judas called up from the pit and thus said, “I entreat and conjure you to take me out of this pit, and I will show you the holy cross of Christ.” When he was out of the pit then went he to the place in which our Lord was hanged. When he came thither then he stretched out his arms and prayed to Christ, and thus said, “My Lord and Saviour Christ, thou who createdst heaven and earth and sea and all creatures which are therein, I entreat thee for thy great mercy that thou reveal to us thy holy cross, upon which thou sufferedst
The Jews know nothing of the Cross.

He refuses to disclose the Cross.

He is cast into a pit.

He promises to say what he knows.

He goes to Calvary.

cwen þises axian wille þonne warna þu þe þu hit hire næfre ne cyðe. We hit nyten ne ne eunnen. Da hio þus hiom betwecan spræcen, þa cliopodan þare cwene cæmpan þider. J hio hetan þ hio radlice coman toforan þære mære ewenan. þa hio beforan *hīre stodan. þa cwæð hio hiom to. Soðlice ic seege þ ic eow calle on fyre hate forbærnan. buton ge me soðlice gecyðan þa halgan eristes rode. Hi wærôn þa sona swipe afyrhte geworden. J sealdon hire þa æenne þe iudas wæs gehaten. J hīre to cwædon. Hlaeddige þes is soðfæst J he is gleawest þære gelæرد J he mæg þe calle þa þinc gecyðan þe þu us acesost. Seo eow forlet þa hi eall þ nam iudan æenne. J him toewæð. Nu is on þinum agenum gewealde ge þin lif ge þin deæ, gecosos nu swa hwæþer swa þu wille; he þswarode iudas þa hire. J cwæð. Gif hwyelc man si hearde ofhingred. J man him lege toforan stanas þ hlasas. hwa is æfre swa dysig. þ wille etan þa stanas þ hetan þa hlasas. Him þa toewæð seo mære cwên elêna gif þu wille libban on heofenum oððe on eorþan. þon eþþ þu me. hwar sio halige rode cristes gehalden sy; Iudás hire þswarode ð cwæð. Ðe nat hit. ne ne can. for þan hit wæs gedon mare þonne for hundtionsigum gærum. J ic com iung ð þe ne geman. him and-wyrde seo mære cwên. elêna. Ðc hæbbe gered on þam halgum cristes bocum þ seo stow hatte *caluarie locum þe ure hælendes rod on gehalden is. Ac gecyþ me hwar sio stow sy. oððe ic mid hungece hater þe acwellan; Hīre þswarode þa iudas eft. ð cwæð. Ne ic þa stowe ne can ne ic þa gyþ geboren næs; þa be-bead seo eow elêna þ hine man nǽme. þ sette on ænne diopne seæ buton æte ð buton waæte. ð þa wunode he þær seofan dagas ð seofan níht. ð þa on þam seofonor déeg [æ] cliopode iudas up of þam seæðe. ð þus cwæð. Ðc eow bidde ð halsigþ þe me of þisum seæþ úpáteón. ð ic eow getecce þa halgan cristes rode; Ða he of þam seæðe wæs. þa fór he to þære stowe þe ure hælend on ahanger wæs. þa he túder com. þa aþænede he his handa. ð to criste geþæd. ð ðus cwæð. Min drihten hælend crist þu þe gescope heofenas ð eorþan ð sæ þ ealle gesceæfta þe on þam sion-don. Nu bidde ic þe drihten for þinre mycelan mildheartnesse. þ þu ætywie us þin þa halgan rode. þ þu on þrowodest.
(death) and redeemed mankind, cause to ascend from that place the sweetest smell of all precious perfumes, that I may firmly believe on thee, thou that art King of all kings, thou that livest and reignest ever in eternity." When Judas had finished this divine prayer, then immediately all the place quaked, and there arose from that place the sweetest smell of all the most precious perfumes. Then forthwith Judas marvelled greatly and thus said, "I say of a truth that the Son of the living God is the Saviour and Redeemer of all mankind that will believe in him. I now entreat and conjure thee, my Lord Jesus Christ, that thou blot out my sin, that I may be in the number (of the elect) with my brother Stephen, of whom many good deeds are written (in the book) among the miracles of the apostles." When he had said these words then he took a spade and delved the earth. When he had delved twenty feet in the earth then found he three roods; and forthwith then he was very joyful. He took the three roods and bore them to the great city of Jerusalem before the great queen Helena. She then said to Judas, "Tell me on which of these roods our Lord was unhanged. I know that two of them are those of the two malefactors who were hanging on each side of him." Then Judas knew not what to say unto her, but took the three roods and set them in the midst of the great city of Jerusalem, and there awaited the glory (manifestation) of the Lord. Then it came to pass this day at noon that they brought in a young man that was dead. Then was Judas very glad of this, and said to the great queen Helena, "Lady, now may ye perceive the might of our Lord Jesus Christ." Thereupon Judas bade them set down the corpse, and he then took one of the roods and laid it upon the dead body, and then prayed very earnestly to God Almighty for his name and for his great mercy (and he also had all the people to pray) that God Almighty would show, through his great might, which cross it was that he himself was hanged upon for the salvation of mankind. The body lay still as dead as it was before. He then took the second rood, but it was all the same. So he took the third, and then forthwith the man arose alive and whole, and blessed the name of the Lord. And all those who were there blessed, praised, and magnified the name of the Lord. Then was the malicious devil of hell stirred up with anger and with
J mancyn alesdest. ß do ß þær astige upp of þære stowe se swetesta stënce ealra diorwurþra wyrt-gemanga. ß ic þonne fœst- lice on þe gelefe. ß þu eart *ealra kyninga kyning. þu ðe liofos. ß rixast ß on eenesse. þa iudas þis godeunde gebed gefyldl hæfdle. þa sona biofode eal seo stow ß þær astah úp of þære stowe se swetesta stënce. ealra diorwurþesta wyrtgemanga. þa sona iudas ðæs myclum wundrode. ß þus cwæð. Þe soþlice seege ß se ancenneda godes sunu is hælend. ß nergend. calves mancynnes. þe on hine gelyfan wyllæ. Þe þe nu bidde ß halsige min druhten hælend crist. ß þu adilegie mine synna ß ic mote bion on þem gerimtele mid minum broper steffane þe fiola goddra dæða siønd be him awritene. gemang þara apostola wundor-gewurcum; þa iudas þas word gecweden hæfdle. þa genam he ane spada. ß dealf þa corþan. þa he hæfdle gedolfen twentig fota on þære eorða. þa fand he þrio roda. þa wæs he sona swiþe bliðe. Genam þa Þa þrio rodan. ß bær hio to þære wuldorfullan byrig. ierusalem. to- foran þære mære cwene elenan. Hio cwæð þa to iudan *sege me on hwylc þiosse roda ure hælend ahangen wäre. Ic wat ß þa twa siondon þara twegra sceawena þe on twam healfcon his hangiende weron. þa nyste iudas hire ß to seegenne. Ac genam þa Þa þrio rodan. ß hio to þære wuldorfullan byrig ierusalem. ß þær gebad druhtnes wuldres. Þa hit wæs æt none þes dæges. þa bær man ðanne geongne cnihht för- feredne. Þa wæs iudas þes swiþe bliðe. Þ cwæð. to þære mæran cwene elenan. Hælfðige nu ge magon oneñawan þa mihte ures druhtnes hælendes cristes; hwæt iudas het þa settan ß lie þ genam þa þa ane rode ß legde uppe þam deadan bæð þa swiþe giorne god ælmhþigne for his naman ß for his mæran mild- heortnesse. ß call þ folc ealswa biddan het. þ god ælmhþi scolde geswuteligan þurh his mæran mihte hwylc sia roð wäre. þe he self on ahangen wæs for mancynnes hælo. Se lichama læg swa förð dead swa he ðær wæs. He genam þa opre. þa wæs hit eal ß ilce. Þa genam he *þa þriddan. þa ðarís se cnihht sona libbende ß gesund ß druhtnes naman bletsoðe. Þ ealle þa þær wæron bletsondon ß heredon þ mærsondon druhtnes naman. Þa wæs se niffulla diofol on helle mid eorre ß mid

Judas offers up a prayer.

They dig up the ground and find three crosses.

They bring them to Jerusalem.

The true cross is discovered by means of a dead body.
hot-heartedness, and he therewith loudly roared and thus said, "Lo! what man is this that hath now betrayed me? O thou Nazarene Jesus! through thy passion thou hast regained to thyself all the souls that I formerly by myself had betrayed. O thou Judas! what is this that thou hast now done to me? Erewhile I, through one Judas, the betrayer of Christ, was honoured, and I drew much people to hell, but through this Judas I am degraded." Then Judas became filled with the Holy Ghost and thus spake, "May the Saviour who liveth and reigneth sink thee into the deep abyss of hell!" Forthwith was the devil no longer anywhere to be seen or heard. When the blessed queen Helena heard this, she marvelled much at the great faith which Judas had in God, and she commanded that the cross should be worked up with gold and with silver and with precious stones (gems), and that churches should be built in that same place in which the holy rood was found, as her son Constantine had previously ordered. And Judas was then baptized by the city bishop (metropolitan), and the bishop changed Judas' name and after he was baptized called him Quiriacus. And he afterwards flourished so greatly that, after the death of the bishop, he was elected and consecrated a bishop. Then began Helena to enquire very earnestly concerning the nails which had been driven through the hands and feet of our Saviour. She commanded them to bring to her the holy bishop Quiriacus, who was formerly called Judas, and said to him, "I bid and conjure thee that thou make a search for the nails with which our Saviour was fastened to the cross." And forthwith the holy bishop, with his mass-priests and with his deacons and with the believing folk, departed thither to the place called Calvary, and bore with him the holy rood. When they came to the place, then he raised his eyes up to heaven and secretly beat on his breast and thus said, "My Lord Jesus Christ, I pray and beseech thee for thy great and exalted mercy that thou show me the nails with which thy holy body was fastened to the cross." When he had spoken these words, all the people said "Amen." And there came up a great light from the place in which the holy rood was discovered, and there appeared the nails shining and glistening in the earth like the purest gold. All those who were there spake and thus said, "Now may we know and understand of
hatheortnesse astyred. ItemClick he þa swipe hlude rýmdæItemClick Þus cwæð. Hwæt is Þa nu þ þe beswicen hæfð. Eala þu nazarenisc hælend purh þine prowunga þe þu getuge to þe ealle þa sawla þe ic æ þurh me beswicen hæfde. Eala þu iudas hwæt is þis þ þu me nu gedon hæfð. Ær ic þurh þone iudas cristes belæwend wæs gewurþpod þ þe mycel folces to helle getæah Ñu ic þurh þisne iudan eam fram aworpen. Iudas wearð þa gefyllæd mid þam halgan gaste Þ þus cwæð. Þæ hælend þe liofæþ rixæ þe besænce on þone diopan helle grund. Sona þa næs se diofol þær nahwar gesewn ne gehered. Da hio þis geherde seo cadige ewen elena. Þa wundrode hio swipe þæs mycelan geleafan þe iudæs. to gode hæfðe. Þ hio þa halgan cristes rode bewyrcæn het mid golde Þ mid scolferæ. Þ mid diorwurþum g Emmum. Þ cirican het getimbrían *on þære ilcan stowe þþe seo rod on afunden wæs. Swa hire sunu constantinÆs ær beboden hæfde; þ iudæs þa fulluht underfæng sæt þam burh-biscope. Þ se biscope iudas naman awænde. Þ hine het quiriæcum sioxyðen he gefullæd wæs. Þ he þa seoppen mærlícne geþæah. Þ æfter þæs biscopeþ foræiþe. he wearð to biscope geþæen. Þ gehalgod. Da ongan sancta elena swiþe giorulícæ axian þa næglas þe ures hælendæs handa þ his fet þurh adrifene wæron. Hio het hiore togeféæcan þone halgan biscope ewiriæcum. þe ær wæs iudas gehaten. Þ him to cwæð. Þe þe bidde Þ halsige þ þu ofaxie þa næglas þe ure hælend on þære rðe mid gefæstned wæs. Þ he sona se halga biscope mid his mæsæprestum Þ mid his diaconum. Þ mid þam geleaffullum folæc þider for. to þære stowe caluæiri locum. Þ mid him beræn het þa halgan rode; þa hio to þære stowe coman þa ahof he his eagan up to heofenum. Þ digellice on his briost beot. Þ þus cwæð. Min drihten hælend crist. Þe þe bidde Þ halsige for þinre mycelan þ maþran mildheortnesse. Þ þu me gecýþe þa nægælas þ þin halige lichama on þere rode mid efæstned wæs; þa he þas word geæweden hæfde. þa cwæð eal þ folc amen. Þ þær cóm mycel leoth up of þære stowe þe seo halige rode on afunden wæs. Þ þær ætywedon þa næglas. Þ on þære corþan seinan þ blican swa þ seloste gold; calle þa þe þær wæron. spræcon Þ þus cwædon. Nu we magon

Satana complaint.

The Cross is richly ornamented.

* (leaf 17.)

Judas is baptized.

Helena inquires for the nails of the Cross.

* (leaf 17, back.)

Judas discovers the nails.
a truth that the (only) begotten Son of God is the Saviour and Redeemer of all mankind that believe in him. And then the holy bishop St. Cyriacus, with great joy and gladness, took the nails and brought them to the worshipful queen Helena; and forthwith she bowed her knees and inclined her head to the earth, and inwardly she prayed to the nails, and earnestly began to consider to what purpose she might best employ the nails. Then came there a voice from heaven and said, “Take the nails, Helena, and command them to be forged on thy son the Emperor Constantine's bridle, then shall he obtain victory and peace in every battle.” And then she did as was bidden her through the Holy Ghost, and she then gave many gifts to the bishop Quiriacus. And the holy bishop had so many gifts from God that he through his divine prayers healed many divers diseases. And the blessed queen Helena again returned to the city of Rome, and made known all these things to the great Kaiser Constantine, and she bade all her folk that they should ever keep this day, on which Christ's holy rood was found, in great honour. The Jews had taken Christ's holy rood, through the devil's lore, and had hidden it under the earth one hundred and thirty-three years, but the merciful Lord would not permit that the cross on which he himself had willingly suffered and redeemed all mankind should be any longer concealed, but that it should be gloriously manifested, as we have before told you, on this day, for his praise and honour, and for our heal and preservation from all the devil's temptations. It is meet that we ever honour this day with church-going and with alms-deeds and with holy prayers, so that we may so sanctify ourselves through the holy rood of Christ that we may escape all assaults of devils in this life and their fellowship in the future life. And may our Lord, who suffered on the holy rood, so help us that we may observe what our Lord's will is, and what is needful for ourselves; and ever let there be thanks to him because he suffered for us, and to him ever be praise and honour for all his goodness which he hath shown to mankind, for ever and ever to all eternity. Amen.
oncnawan ȝ ongeton soplice. þ se acænnda godes sunn. is
ehelend. ȝ lysend ealles mancynnes. þe on hine gelefas; ȝ he
þa se biscope sanctus cwiriacus mid mycelre blisse ȝ mid gefean.
genam þa næglas ȝ hio brohte to þære arwurpan cwene elenan.
ȝ heo sona heore cneowe gebygde. ȝ hire heafod ahelde to þære
corpan. ȝ inweardlice hio gebæd to þam næglan. ȝ gioralice
pæcan ongan. hu hio ymbe þa næglas betst gedon mihte. Þa
com stæfn of heofenum. ȝ cwæð. Nim þas næglas elėna. ȝ heo
besmiþan hát on þines sunu bridle constantinus þes casercs.
Þænne gefærð he sige. ȝ sibble on æghwylcum *gefœhte. ȝ heo þa
swa dyde swa hire bebobden wæs. þurh þone halgan gast. ȝ hio
þa gifeða mycele þinc þam biscope cwiriaçe ȝ se halga biscop
swana mycele gifæ hæfde æt gode. þ he þurh his godcunda gebeda
mænige mistlice untrumnessa gehælde ; ȝ heo þa seo cadige ewen
eľena eft ongean fôr to rome byrig. ȝ ealle þas þinc þam mæran
kasere constantine gecydyde. ȝ heo budon þa eallum þam folcê.
þ heo symble þysne dæg mid mycelre arwurþnesse healdan
scoldon. þe seo halige cristes rode on afunden wæs ; þa iudêas
naman þa halgan cristes rode þurh diofles lære. ȝ hio behyddon
under eorcæn. an hund geara ȝ þri þ þrîtig geara ; þa noldæ se
mildheorta drihten gepaðigen þe on hire self willes prowode. ȝ on
þam rode tacne call mancyn alyesde. þ heo behyd alenc være.
ac heo wuldorfullice geswutelode eal swa we ær beforan eow
ræddon. on þisum halgan dægeþ him selfum to lôfe ȝ to wurð-
mynte. ȝ us to hæle. *ȝ [g]escyldnesse wip ealle diofles costumga
us gedæfænaþ þe þisne dæg. simble wurpian mid ciric-soconum.
ȝ mid ælmesdædum. ȝ mid halgum gebedum. þ þurh þalgie
christes rode us gebeltsian moton. þ þe ealle diofla on
þisum life. ȝ on þam toweardan hyança. ȝ midwununga for-
bûgan magon. ȝ motan; we drihten þe on þære halgan rode
prowode us gefultumige þe we hit swa to healdan moton swa ures
drihtnes willa si. þ us [e]llum þearflic si. si him simble þan
cæs þe he for us prowode ȝ si him simble lof ȝ wuldor ealre1 his
godnessa. þe he mancynne gecyð hæð. a on ealre wurulda
wurulda a on ecnesse. A M E N.

St. Quiriac
took the nails
to Helena.

Helena returned to
Rome, and
related all
these
marvels to
her son.

All folk were
bidden to
honour the
day on
which the
Cross was
found.

* [leaf 18, back.]

Let us bless
ourselves
through the
Cross from all
wiles of the
devil.

1 MS. calf.
To God be
honour and
glory for ever
and ever.
II.

PE HOLY RODE*.

[Ashm. MS. Bodleian Lib. 43.]

PE holi rode pe swete tre: riȝt is to habbe in mundane
pat hap from stronge dep ibroȝt to lyue: al mankunde
poru a tre we: and uerst ibroȝt
to grounde
And þoru a tre seþe to lyue ibroȝt: ihered be þulke stounde

d[ol 63 b] 1 treo.
 2 depe.
 3 þurft.
 4 þulke.
 5 þat we.
 6 þirst ibrouȝt.

7 And siþe
burȝ a treo to
lyue.

8 brouȝte.
9 æte.
10 þouȝte.
11 Of þe treo.
12 omitted.
13 þe.

In þe manere þat ichulle 14 you 15 telle: þe swete rode com
þo adam our 16 uerste fader 17: þe sunne 18 hadde ido
And idrie was out of paraȝis: and eue is 19 wif also
After milse þerne 20 hi cride: þei it 21 late were
Ane 22 bi-heste [he] hadde of our lord 23: þo me him drof
out þere
Pat 24 wen 25 þe tyme were uolueld 26: our lord 23 him wolde
bipenche
And wip 27 oile of mylse smerie 28 him: and his sunne 18
quenche

20 oile of mylse smerie 28 him: and his sunne 18
quenche

Gret hope hadde to þis biheste: adam euermo
In þe ualeie of ebron: he lyuede in tene and wo
Twei sone he hadde seþe: caym and abel
Pat on slouȝ þat oþer uor en-vie: as þe witeþ wel

* Collated with Harl. MS. 2277 (imperfect).
II.

HOU PE HOLY CROS WAS Y-FOUNDEN*.

[fol. 28 b, col. 2.]

Through a
tree mankind
were ruined,
and through a
tree were
saved.

PE holy Rode, pe swete treo riht is to hauen in muynde,
Pat hap from strong deþ i-brouht to lyue al Monkuynde,
Porwh a treo we were for-lore and furst i-brouht to
grounde,
4 Porwh a treo seþpe to liue i-brouþþt I-heried beo þulke
stounde !
Al hit com of one More pat vs to deþe brouȝte,
And pat vs to lyue aþein þorwh Ihesus pat vs bouȝte ;
Of þe treo þat vre furste Fader þe luper Appel of nom ;
8 In þe Maner þat ich ow telle wole þe swete Rode com :

 сосед
Po Adam vre furste Fader þe sunne hedde i-do
And i-drieue out of Paradis; and his wyf also,
After Milee wel þeorne he criede, þeiȝ hit late were ;
12 A bi-heste he hedde of vr lord , þo me him drof out
þere ,
Pat whon þe tyme weore folfuld vr lord him wolde bi-
penche ,
And mid Oyle of merci smere him and his sunnes
quench e :
Gret hope hedde Adam to þis bi-heste euer-mo :
16 In þe valeye of Ebron he liuede mid teone and wo :
Twey sones he hedde seþpe; Caym and Abel :
For Envye þat on slouȝ þat opur ; And þat þe witeþ wel :

* The Title is taken from the Index.
Po caym hadde his brother aslawe: iflemd he was þeruore
Po adam isci þat he hadde: is twei sones uerst
He wep and made deol Inouȝ: lord he sede þin ore
Ney woman ichabbe to muche ibe: Inele com ney hire nammore
Pre harnes ichabbe þoru hire iheued: my-sulf uerst uorlore

*And* myne sones bope alas: *and* of al woman is more
Nolde adam come þo ney is wif: two hondred þer ne more
Vor wo þat he hadde uor hire: *and* euere he lyuede in sore
Seþþe he hadde toknynges of our lord: þat he scholde to
is wif wende
Ne dorste he noȝt be þer ægen: an sone he hadde aten-
ende
Seth he let is name *nempne: and* seþþe he hadde mo
Al is lif þe seli mon: ladde in tene *and* wo
Po he was of nyne hondred þer: *and* two *and* pritti old
Pe strengþe him failede of is lymes: is bodi bicom al cold
He ne mizte noȝt swyne aboute þe erþe: þe wedus up to
drawe
Of is lif he was anuyd: he wilnede be of dawe
He sat *and* carede of is lif: he clupede is sone seth
Sone he sede icham weri iheued: ichel wilny muche my deþ
Po ich was idryue of parais: our lord bihet me þere
To smere me wip þe oile of mylce: wen it tyme were
So longe ichabbe abide þer-þer: þat I ne may libbe nammore
To parais þou most þer-þer go: *and* bidde him mylce

*20* and *24* and *28* and *32* and *36* and *40* and
Po Caym hedde his breður i-slawe i-flemed he was þerfore:

Po Adam sayʒ pat he hedde boþe his sones for-lore
He wep and made deol i-nouh: "lord," he scide "þin ore!
Neih wommon icaue to muche i-beo, I nule come neih hire no more!
þroo harmes icaue for hire i-had; my self furst forlore,

And nou my sones, welawey! of Al. wommon is more":
Po nolde Adam come neih his wyf two hundred þer and more,
For wo þat he hedde i-had; and euere he lyuede in sore:
From vr lord toknyng he hedde seþpe þat he scholde to his wyf wende:

Ne dorste he not beo þer a-þeyn: A child he hedde atte ende,
Seth: he let his nome nempne; and seþpen heo hedden mo:
Al his lyf þis seli mon liuede in teone and wo:

Po he was of Nyne hundred þer; and two and þritti old,
His strenge faylede of his Limes; his bodi bi-com al cold;
Mihte he not aboute þe eorþe swynke; ne þe weodes vp to drawe;
Of his lyf he was a-nuyʒed: he wilnede to ben of dawe:
He sat: and Carede of his lyf: he clepte his sone Seth:
"Leoue sone: icham weri of-liued; ich wilne aftur my dep:
Po ich was i-driuen out of paradys; vr lord bi-het me þere

Wip Oyle of Milce smere me: whonne hit tyme were;
So longe ichabbe þer-aftur a-bide: þat ich may libbe no more:

To Paradys þow most þer-aftur go: and or en him Milce and ore;
Pe angel þou schalt þer Ifynde: þat drof me out at þe ȝate
Say iche abide þulke biheste: me þencþ it comeþ to late
And þat elde me haþ ouercome: þat I ne may libbe longe

Bede him þat ich deie mote: and þe oile of mylce auonge
Ine can nanne wei quaþ is sone: þuderward iche wene
Leue sone quaþ adam: þe wei is wel i-sene
Wen þou comst to þe ende of þis ualcie: a grene wei þou
schalt wende

þat riȝt euene estward geþ: to parais last þe on ende
þer-bi wende þi moder and iche: þo ich parais uor-let
Euerich stepe þat we on stepe: uorbarnde under our uet
Ne myȝte neuereft þer gras growe: and al þe oþer wei
is grene
For þe foule sunne þat we dude: our staples worþ isene
þer-by þou myȝt wippȝoute defaute: to parays euene
gon
Seth nom is fader blessyng: and wende him uorþ anon
þe staples he vond uorwelwed: as is fader him sede
þo he to þe ȝate com: he ne dorste go ner vor drede
An angel com sone to þe ȝate: and estete wat he söȝte
He sede þat to him an ernde:fram his fader he broȝte
þat he was old and weri ilyued: and þat him longede
sore
After þe swete oyl of mylce: uor he ne myȝte libbe
þe quaþ þe angel is he so: he ne schal þer-of noȝt
doute
De Aungel þou schalt þere fynde; þat drof me out atte ȝate:
Sey þat ich a-byde þat ilke bi-heste, ac hit comeþ wel
late,
And þat Elde me hap overcome; þat i ne may libbe not
longe;
44 Bidde him þat ich dye mote: and þe Oyle of Milce a-
ponge":
"I con no wey," quap his sone, “þiderward þauh ich
wene":
“Leue sone,” quap Adam þo; “þe wei is wel i-sene,
Whon þou comest to þe hed of þis valeyere; a grene wey
þou schalt fynde,
48 þat gěþ as euene as he may: to paradys þe on ende;
Þer þiþo Modur and ich; þo we Paradys forleeete,
Euerich stude: þat we on stepen: for þrende al wip vre
fete;
Ne mihte neuer eft: gras þer-on grouwe; and al þe oþur
wey is grene,
52 For þe foule sunne þat we duden: vr fet-steppes beoþ
euer sene;
Þerbi þou mihte wip-oute defaute: to Paradys euene gon":
Seth: nom his fadur blessynge: and þe wey þiderward
nom;
Þe steppes he fond ful wel i-wered: as his fader him
sede:
56 þo he to þe ȝate com: he dorste go no ner: for drede:;
"An Angel þer com sone to þe ȝate: and asked what he
souhte:
He seide: a típinge to him: from his fader he brouhte,
þat he was Old: and weri of-liued: and þat he was
alonged sore
60 After þe Oyle of Milce; þat him was bi-hote: for he
miþte libbe no more:
“þe,” quap þe Angel, “is he so?: he ne schal þer-of
nout doute:
Put In þin heued at þe 3ate: and stond þi-sulf wippoute
He pulte In is heued as he bed: and bi-huld al aboute
So murie ne þoȝte him neuer in no stude: þei he stode 64
him-sulf wippoute
So gret delit he hadde and Ioïe: of þe foules murie song
Of þe swete med al-so: and of þe floures þer among
Of ech maner frut þat he sei: þat smolde also swote
þat of ech maner vuel as him þoȝte: amon miȝte habbe 68
þer-of bote
Him þoȝte þif he moste þere: biholde In eny stounde
Euermo he myȝte In Ioïe be: his lymes hol and sounde
Amydde þe place þat was so uair: he sei an vaire welle
Of was alle þe wateres þat bêp anerþe comeþ: as þe þe 72
bok deþ telle
Ouer þe welle stod a tre: wip bowes brode and lere\(^1\)
Ac it ne bar noþer lef ne rynde: as it uorolded were
A neddre it hadde biclupt aboute: al naked wipþoȝte
skynne
þat was þe tre and þe addre: þat made adam uerst do 76
sunne
Efsone he bihuld In ate 3ate: þe tre him þoȝte he sei
Vaire ileued and inwoxe: up to heuene an hei
A þong child he sei up þe tre: in smale cloþes irownunde
þe more of\(^2\) þe tre him þoȝte tilde: þoru-out helle 80
grounde
His broþer soule abel ek: him þoȝte In helle he sei
þe angel him drof þo fram þe 3ate: þat he nas nammore
þer nei
þe child he sede þat þou iseiiȝ: a noueward þe tre
Godes sone it was þat wole anerþe: uor þine fader 84
sunne be
And þe oile of milce wip him bringeþ: wen þe tyme
Iuelle is
And smere þer-wip and bringe of pyne: þi fader and
alle his
Pult in þyn hed; here atte þate; and stond þi-self wip-oute": 
He pult[e] in his hed; as he bad; and bi-heold al aboute; 
64 So murie þouȝte him neuere in no stude; þeiȝ his bodi 
weore wip-oute, 

† Him þhouȝte: þif he moсте þere bi-holden eny stounde, 
Euermore he mihte in ioye libbe; in limes hol and 
sounde: 
‡ Amidde þe place: þat was so feir: he sauh a feir welle, 
72 Of whom alle þe watres on eorþe comeþ, as þe Bok vs 
deep telle; 
Ouer þe welle stod a treþ, wip bowes brode and lere1, 
Ac hit ne bar. Lef ne Rynde; bote as hit for-Oldet were; 
A: Neddre hit hedde bi-clupt a-boute; al naket wip-outen 
skynne; 
76 þæt was þe treþ and þe Neddre: þat furst made Adam 
do synne: 
He bi-heold eft sone in atte þate; þat treþ eft sone he seih, 
Swiþe feir hed; and i-woxen vp to heuene an heih; 
A-nowarde he sayh: a ȝong smal child; in smale cõþes 
i-wounde: 
80 þe Roote of þe treþ him þhouȝte tilde: a-doun to helle 
grounde; 
Abeles soule his broþur also: him þhouȝte in helle he seih; 
Þo droþ þe Aȝel: him from þe þate: þat he no more ne 
seih: 
† "þe child," quaþ þe Aȝel: "þat þou seȝe: anouwarde on 
þe treþ, 
84 þæt was Godus sony: þat wolde on eorþe: for þi fader 
synnes beo, 
And þe Oyle of Milce bringe mid him: whon þe tyme 
i-fuld is 
To smere þer-wip: and bringen of peyne: þi fader and 
alle his": 

Seth is told to put his head inside the gate. 
He saw there a well that supplies all the waters of the earth. 
1 ? sere. 
Also a tree leafless and bare, embraced by an adder. 
The root of the tree reached to Hell, where Abel his bro- 
ther was. 
The child in the tree was God's Son, 
who should bring the Oil of Mercy to man.
Pe angel wende to pulke tre; an appel per-of he nom
And tok seth per-of pre curneles: þo he to him com
And bed him þulke curneles legge: vnder is fader tonge
And burie him wen he were ded; and loke wat per-of spronge
Seth wende aþen as he com: uor þe wei was wel isene
Vor þe stepes were al uorbrend: and þe oþer wei al
grene
Po he was hom aþen icome: his fader he fond ded
Pe curneles he dude vnder is tonge: as þe angel him
hadde ised
And sæþ he burede him as riȝt was: in ualeie of ebron
And of-swonke is owe mete: he nuste no betere
iwon
Wipþynne an vewe 3er per-after: þis curneles gone
[ups]pringe
Pre [fære] þerden per woxe of: vaire þoru alle þinge
Po hi were ivoxe to þe lengþe: of an elne ich wene
In þulke stat hi stode londe: and euermore grene
Vorte moyses þe prophete: aboute eode in þe londe
To lere þat folc of israel: [and] þo vond he þe þerden
stondre
Lo her he sede: of þe holi trinity
Fader and sone and holi gost: of þis þerden þre
Vp he hem nom wip gret honur: and in auair cloþ
hem wond
A swote smul þer com out of: þat smulde in-to al
þat lond
Te confermy þes bet is lawe: þe ber hem uorþ in is hond
Ech sikemon þat þerto hopede: is hele anoþ he vond.
To teche þat folc þe riȝte lawe: þe þerden aboute he
ber
HOU PE HOLY CROS WAS Y-FOUNDE.

88 Þe Angel wende þe Angel to þulke treo; an Appel þer-of he nom;
And he to him com,
And bad him þulke Curnels. legge vndur his fader tonge
Whon he weore ded: and i-buried: to loke what þer-of
spronge:

92 For þe stappes weore. al for-brend; and þe ðe ður wey al
þyne: as he com;
He he was hom a-þeyn as he com; þe wey was wel y-sene,
And seþe buriede him, as riht was, in þe Vaal of
Ebron,
And bi-swonk his owne mede; þo he nuste non ðer
whon:
Wip-Inne a fewe þer þerafterþ þis Curnels bi-gonne to
springe;
Þeo smale þerden þer woxen; feire þorwh alle þinge;
þo heo weoren i-woxen to þe lengþe of an Ælne, ich
wene,
In þulke stat heo stoden longe: and euere-more grene,
Forte Moyses þe prophete eode her in þis londe
To leven þe folk of I[s]rael, and he fond þe þerden stonde:
“Lo her,” he seide, “þat toknynge of þe holy Trinite,
Of Fader and Sone and Holigost: of þeose þerden þre”:
Vp he hem nom: wip gret honour, in feir cloþ he hem
wond;
A: swote smel: þer com a-non out of; þat smelde in-to
al þat lond:
To Confermen bet his lawe: he bar hem forþ in his
hond;
Vehe seek mon: þat þer-to hopede: his hele a-non he
fond:
To toehe þat folk þe rihte lawe: þe þerden wip þim he
beer,
And eke to hele sikemen: two and fourti 3er
Sepe he deie scholde: pe zerden he sette er
Vnder pe hul of tabor: deide him sulf pe
Per stode pe zerden grene: mo pen a pounder 3er
Vorte Seint dauid pe kyg com: pat was of gret power
So pat he was poru pe holi gost: ihote vorte heie
To pe hul of tabor: in pe lond of arabie
Pat he pulke zerden pre: vette and wip him nome
Nye dawes he was puderward: ar he puder come
Wip gret honur he nom hem up: po he pe zerden vond
Pe suotnesse pat per-of com: velde al pat lond
Wip gret melodie of is harpe: Seint dauid pe zerden nom
And10 to ierusalem hem [he] ladde: and nype dai hom he com
In a derne stude he hem sette: uor it was in pe eu-en-yngye
Vorte amorwe pat he iseie: wuder he myzte hem 124 bringe
A morwe po he com perto: to one hi were alle icome
And Imored so uaste also: pat hi ne mipte awei be [i] nome

And all pe bicom[e18] to on: wat bitokenep pis
Bote pat fader and sone and holi gost: al o god it is 128
Seint dauid aboute pis holi zerde: a strong wal let rere
Pat he myzte at[t]e laste iwete: hou old pat tre were
Wip a cercle of seluer he bond: ech zerere scute pere
So pat wipthree pritti zer: pis tre wox wel heie
Ac it ne wox nammore: pe [siluer] beie
Ac euer in on per-after: swipe vaire it stod
Seint dauid it honured wel: uor he wuste [pat] it was good

* H. omits line 132.
And helede per-wip seke Men, two and Fourti 3eer:

112 Vndur þe Hul of Tabor, and dyede him-self þer:
    þo stoden þe 3erden grene. More þen A þousund 3eer
    Forte seint Davïd: þe kyng com þat was of gret pouweer,
    So þat he was; þorwh þe holigost; i-hote forte heise
116 To þe Hul of Tabor, in þe lond of Arabye;
    Pat he þulke 3erden fette; and heom wip him nome:
    Nyne dayes he was þiderward; er he þider come:
    Wip gret honour he nom hem vp; þo he þe 3erden fond:
120 þe swotnesse þat per-of com; fulde al þat lond:
    Wip gret Melodye of his Harpe seint Davïd þe 3erden
        nom,
    And heom hom to Jerusalem þe Niþe day hom he com;
    In a priue stude he hem sette; þo hit was in þe Euen-
        ynge
124 Forte a Morwe þat he se3e þodere he hem miȝte
        bringe;
    A Morwe þo he com hem to; to one 3erde heo weren
        alle i-come,
    And i-Mored also faste þat heo ne miȝte ben a-wy
        i-nome;
128 But Fader and Sone and Holigost and al o god hit is?
    Seint Davïd: a-boute þis 3erden; a strong wal he lette
        arere,
    And nom good 3eme; hou longe he woxe; from 3ere to
        3ere;
    Wip a Cercle he bond hym a-boute; 3er after 3ere,
    Pat he miȝte atte laste i-wite; hou old þat treo were;
    So þat wip-Inne þritti 3er; þis treo wex wel heise,
    Ac hit wox no more afterward; and þat he wuste bi
        þe seluerne byȝe;
    Ac euere in on afterward; Feir and Grene hit stod;
132 Seint Davïd: hit honourede wel; for he wuste þat hit
        was good:
Po Seint dawid hadde ido: pe sunne of lecherie
And manslauzt po he let sle: vor his owe wif vrie
And our lord nom per-of wrecche gret: swiðe sorì he bicom
His penaunce he dude vnder pis tre: pat he per-uore 140 nom
Per he made eke pen: sauter: his sunne vorte bete
Pe raper it him was uorgeue: uor pat [holi] tre so swete
Po bigon he eke uor is sunne: pe holi temple to rere
Swiðe noble in ierusalem ac he deide: in pe fourtepe 144 cere
Pe kyng salomon is sonc: pat kyng was seþe þere
After him pe temple bulde: pat he zare were
Two and pritti zer he was per-about: and is fader fourtene also
So þat it was six and fourti zer: ar þat worke were 148 ido
Po þe work was al-mest ido: hem vailed a vair tre
Pat holi tre was fairest þo: þat hi myȝte awer ise
Salomon it let velle and hewe: as queinteliche as he miȝte
And let it mete and make more bi a fot: þen is 152 riȝte
And broȝte it [in]-to is riȝte stude: and lacy wolde it þer
Po was it bi a fot to schort: [as euene] as hi mete it er
Pe carpenters it let[e] adoun: in strong wrapppe and grete
To nɔping þat hi it broȝte to: hi ne miȝte it make 156 Imete
A brugge ouer an olde dich: hi made hit ate laste
Po hi ne miȝte in þe temple: to non oþer wore it caste
I Po seint David i-sunged hedde þe sunne of lecherie,  
And Mon slauht þo for Bersabe; he lette slen Vrie,  
Vr lord nom þer-of wreche gret; swiþe sorí he bi-com;  
140 Vndur þe treo; his penaunce he dude; þat he þer-fore nom;  
þer he made þe Sauter, his sunnes forte bete,  
And þe ræpere hit him was for-þiue; for þe holy treo so  
þwete:

I Po bi-gon he eke; for his sunne; þe holy Temple to  
arere,
144 Swiþe noble in Jerusalem; ac he dyede in þe fourteneþe  
þere:

I His sone, þe kyng Salomon; þat after him; kyng was  
þere,  
After him; þe Temple bulde forþ; þat heo folliche redi  
were:
Peraboute; he was þrilli þer; and his fader fourtene  
also;
148 So þat hit was; foure and fourti þer; er þat werk weore  
i-do:
þo þat werk; was almost redi; hem faylede a feir treo;  
Þat holy treo was þe feireste þo; þat me mihte owhere  
i-seo;
I þe kyng Salomon hit let hewen; As qweynteliche as he  
mihete,
152 And let hit nymen and make more; bi a fote þen his rihte;  
þo hit was brouht to rihte stude; and i-laced scholde  
beo þer,  
þo was hit; bi a foote to schort; as euene as heo  
meeten er;
þe Carpunter hit leyde a-doun; in strong wrappe and  
grete,
156 To no þing þat he hit euere dude; he ne mihte hit  
maken i-meetete:
I A brugge ouer an Old dich; heo maden þer-of atte laste,  
For wrappe þat heo ne mihten; to non ouþr werk hit  
caste:

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David did penance for his adultery and murder under this tree. Here too he made the Psalter.

And Solomon hisson reigned in his stead.

Solomon builds the Temple.

When the work was almost done they wanted a goodly tree.

They take up this holy tree, but the carpenters can do nothing with it.

They make a bridge with it across an old ditch.
Per ouer code\(^1\) mony\(^2\) amon\(^3\) pe wule\(^3\) it per lay
Nuste [noyt\(^4\)] alle wat it was\(^5\) pat defoulede it aday\(^6\) 160
Pe quene of saba com peruorp\(^7\) and\(^8\) anon so heo it
isei\(^9\)
Honured\([e]\)\(^7\) it [wel] vaire and sat akne\(^8\) heo nolde
come perney\(^9\)
Bi anoper wei heo wende uorp\(^7\) to salomon heo com
As heo him hadde wide\(^9\) isozt\(^8\) to lerny of is wisdom 164
Poru grace pat our lord\(^11\) hire zef\(^12\) to salomon heo
sede
Pat pat\(^13\) tre ne scholde nost ligge per\(^1\) zif\(^14\) he dude
bi hire rede
Vor per scholde 3ut a mon\(^1\) deie on\(^1\) pulke tre
Poru wam\(^16\) al pe lawe of giwes\(^1\) destrued scholde be
Salomon it let nyme sone\(^1\) and vnder erpe\(^17\) it caste
Wel depe\(^18\) [fur\(^1\)] fram alle men\(^19\) and burere\(^20\) it swipe\(^21\)
vaste
So longe so it per-after were\(^22\) a nair walle\(^23\) per
sprong
And a nair [water] sephe wip god\(^24\) fisc\(^2\) bope dep\(^25\) and 172
long
Mony\(^26\) sikemen per\(^27\) come\(^1\) and hor vet wesche pere\(^28\)
oper hoden\(^29\) oper bapede al\(^1\) pur hol anon [hi] were
Pat water hi honurde muche\(^30\) and wolde per-Inne
wade
Ac hi nuste noping\(^31\) of pe tre\(^1\) pat al pe vertu made
Seph it was per-after longe\(^1\) pat our lord anerpe\(^32\) com
And pat folc bispek\(^33\) is dep\(^1\) and hor red\(^34\) per-of nom
pis tre bigon to flete\(^35\) anon\(^1\) as our lordes\(^36\) wille
was
Pe giwes come and founde pat tre\(^37\) fletynge per\(^38\) bi 180
cas
Hi nome it vp uor it was vil\(^1\) and ileie hadde per
longe
And made\(^39\) per-of pe holi rode\(^1\) our lord [per\(^1\)] on to
houge
Per ouer code mony a Mon, pe while pat hit per lay,
A nusten not alle: hou holy hit was; pat per ouer coden al day:

| pe Qween of Saba: cor per forp; ac anon po heo hit seih, |
| Honourede hit feire: and sat a-kneo: and nolde not come per neih; |
| Bi a-nopur wey heo wende: to kyng Salomon heo cor, |
| For heo hym hedde wel wyde i-souht: to leorne of him wisdom; |

Porwh grace, pat vr lord hire 3af: to kyng Salomon heo sede

Pat treo ne scholde ligge per: zif he dude by hire rede,
For per scholde a mon 3it dye: on pat ilke treo,

Porwh whom: Al pe lawe of Gywes: distruyed scholde beo:

| Salomon hit let nyme sone: and vndur eorpe hit caste, |
| Wel deope and fer from alle men; and buriede hit wel haste; |
| So longe so hit per-afterward was: a wel feir welle sprung, |

A feyr watur wip gret *sich: bope deop and long;
Many seke: pat per comen: and wusch heore feet per-on,
Opur heore honden: opur bapeden al: heore hele hedden anon:

Pat watur heo honoureden muc: and wolden pe-Inne wade,

Ac heo nusten no ping of pe treo: pat al pe vertu Made:

Sepphe longe per-afturward: pat vr lord on eorpe com,
Anon: po pat folk by-speek his dep: and heore Red perof nom,

| Pat treo bi-gon to fleoten a-non: as vr lordes wille was: |

| The Queen of Saba came thereby, but would not cross it. |
| She persuaded Solomon to remove the tree. |

| Solomon buried it. |

| A well sprang up there. |
| ? god fisch. |
| Many sick people bathed therein and were healed. |

When our Lord came on earth the tree began to float.

Heo nomen hit vp: and for hit was foul: and i-leye hedde per longe,
And maden per-of pe holy Roode: vr lord per-on to honge;

| The Jews thereof made the Holy Rood. |
And pe tre was vil and old: and to vili our lord
also.

And but hem po3te pat tre to vair: pat he were per-
on ido

Pe croys after our lorde dep: vnder erpe hi caste
Per hi him to depe dude: and bureride it pere7 vaste
And bope croys eke per-wip: pat pe peues henge on er

Per hi leie ar hi were ifounde: mo pen an hundred

And al pat lond was ibro3t: In pe emperours hond of
rome

And wiip is men al biset: to nyme per-to gome
Seppe per com an emperour: pat het adrian
Swipe he3ene and luper15 ek: and worrede16 ech cristene-
man

He wuste war pe rode lay: pat god was on ido
And pat cristenenemen pe17 stude honured[e]: wenne13 hi 196
[mizte] come per-to
Ho let a temple of maumet: in pulke stude arere
Pat me ne vond nopig to loute19 to: bote maumet pere

Wenne20 cristenenemen mizte pud3e stele: hi ne dorste21
vor doute

And ek azen hor22 herte23 it was: to eny maumet20
aloute

Hi bileuedo so al pulke stude: and muchedel uor
fere

So pat wipin ne an25 vewe zer: no cristenmon [ne] com
pere

So pat pulke stude was: vor-lete26 mony aday27
Pat no cristenmon ne paynym28: nuste war pe rode 204
lay.
For þat treo was for-oldet: and heo heolden vr lord luper also;

184 þit hem þhouste: þat treo to feir: þat he weore þer-on i-do:

At Crois seþe: aftur vr lordeþ deþe þeþe vndur þe eorþe heo hit caste,
þer as heo him to deþe dude: and burieden hit swipe faste;
And þe twey Croyses eke þer-bi: þat þe þeoues hengen on þer:

188 þer heo lýzen: er heo weore weoren i-founde; mo þen two hundred þer,

† Forte þat Tytes: and Vaspaþian: wip al heore folk come,
And al þe Gywes hedden distruyed: and heore pouwer by-nome;
And al þat lond was i-brouht: in-to þe Emperours hond of Rome,

192 And mid his Men i-fuld: and bi-set: to nyme þer-of Goome:

† Ac seþe þer com an Emperour: þat lihte Adrian,
Swipe heþene: and swipe luper: and werrede vche criste
tene man;
He wuste wher þe Rode lay: þat God was onne i-do

196 And cristene men þe stude honoureden: whon heo mihten come þer-to,
He lette a temple of Maumetes: in þulke stude arere,
Þat me mihte not fynde: to loute to: bote Maumetes þere;
Whon Cristene Men: mihten þider stele: heo durste nout for doute,

200 An eke a-þeyn herte hit was: to eny Maumet: a loute,
So þat heo bi-leueden þulke stude: and also for fere
Þat wip-Inne a fewe þer þer-aþer: no cristene mon com þere,
So þat þulke stude was: for let mony a day,

204 þat no cristene mon ne Painym: nuste where þe Rode lay:
A noble emperour per com selpe: pat het constancy

In batail he was so muche: pat per nas of no fyn
Sepp com is fon and wone: muchedel of is londe
He zarkede aday is ost: azen hem vorte stonde

As he toward batail wende: he bihuld up an hei
Him pozte pat a uair croys: up in heuene he se

Lettres he se: per-on iwrite: he bigon hem to rede

Wip\(^6\) pes\(^7\) signe: pou schalt: maister be pulke\(^8\) lettres 212 sede

\(\text{\textit{Pe emperour pis vnderstod: pei he hepene were}}\)

A croys\(^9\) he let make\(^10\) sone: pat is men byuore\(^11\) him 216 bere

In stude\(^12\) of is\(^13\) baner: to batail\(^2\) he wende a-non
And poru\(^14\) vertu of pe holi croys: he ouercom is fon

And pe maistrie and al is lond won\(^15\): In a [lute] stounde pere

Muche afterward\(^16\) he pozte\(^17\) sepp: wat pulke signe 220 were

\(\text{\textit{Pe wisost[e]\(^18\) men of [al] is lond: biuore him he let bringe}}\)

And enquered[e]\(^19\) of pe croys: wat were pe toknynge
Hi sede pat at ierusalem: god was [i]do\(^20\) on rode

And pat pe giwes huddde pat\(^21\) crois: as hi vnder- 224 stode

Wen\(^22\) ichabbe\(^23\) per poru\(^24\) qua\(p\) pe emperour: myn fon\(^25\)

\(\text{\textit{ibro5t to grounde}}\)

Ne worp\(^26\) ich neuer blipe in\(^27\) herte: ar\(^28\) pe holi crois

be ifounde

\(\ldots\)
Then came Constantine who won many battles.

His enemies made war upon him.

As he went to battle he saw a fair Cross in the sky, upon which was written 'By this sign thou shalt be conqueror.'

He caused a cross to be made and borne before him in battle, and so conquered his enemies.

He made enquiry concerning the Cross.

He was told that the Jews had hidden it.

Constantine was baptized by Pope Silvester.
Eleyné *pat* is moder was: to icrusealem he sende
To seche after *pe* holi crois: *and* heo gladliche vorp
wende

Po heo com *puder* heo let crié: as heo hadde hire red
Inome

*Pat* alle *pe* giwes of *pe* cite: *biuore* hire scholde come

Po *pe* giwes i-somned were: hi [hadde] schort[lich]e gret

2 *amounten*,
3 *telle*.

Gret *conceil* hi nome *per-of*: *wat* *pe* encheson were
Po sede on *pat* hct *Iudas*: ich wene *pat* ich wot.

Wat *pis* somounce *amounty* schal: zif ich [hit] telli

mot

Ic ht wene *pe* quene enqueri wole: as heo hap iro3t
After *pe* rode *pat* ihesu crist: was on to depe ibro3t

*Pat* non of *youn* be so wod: *per-of* iknowe be4:

Icholle5 3ou telle (3ou) in *conceil*: wat *my* fader tolde 244
me

*Po* *my* fader Symeon: *in* is dep vuel lay
In *conceil* he was to *me* iknowe: *po* he *pen*6 dep isai
Iudas he sede leue sone: zif it bitidep so

*Pat* me enqueri of *pe* rode: *pat* god was on *ido*

Loke *pat* *youn* be iknowe *per-of*: rafer *pen* *me* *pe*
quelle

7 *ich be*.

*Pat* sachee *my* fader tolde me: *in* *conceil* ichulle *pe*
telle

He sede me a lute *biuore* is dep: *pat* he was *ate*
dede

To burie *in* caluarie hul: *pe* rode *poru* comun rede

Leue9 fader *ich*10 sede *po*: *wat* eiled11 3ou alas
Wi wolde *pe* him to depe do: wen he god was
He sede *poru* me nas12 *it* no3t: ac vor he wip sede
PE holy Rode: I-founde was', as ich ow wolde now telle:
Constantin pe Emperour' hepene folk gon faste quelle,
For heo vr lord Ihesu crist: to strong dep brouhte;

Alle pe hepene Men pat neih him were: sone he brouhte
to nouhte:
Eleyne pat his Modur was' to Jerusalem heo sende
To sechen aftur pe holy Rode', And heo gladliche forp
wende;
Po heo com pidere: heo lette crie; as heo red hedde
i-nome,

Pat alle Gywes of pe Citee' to-fore hire scholde come:
Po pe Gywes i-somened were: heo hedden ful gret fere;
Gret counseil pei nomen per-of: what pe enchesun were;

Po seide on: pat hette Iudas, "Ich wene pat ich wol

What pis Somouns amounti schal' zif ich telle mot:
Ich wene' pat pe Qweene enquire wole', as heo hap
i-pouht,

Aftur pe Roode pat Ihesu crist: to depe was onne i-
brouht;
Pat non of ow: ne beo so wod: pat per-of i-knowe be,

In Counsel ich ow telle wole pat my fader tolde me:

Po my Fader Symeon: in his dep vuel lay,
In Counsel he was to me i-knowe' po he on him pe
dep i-say;

"Iudas," he seide, "leoue sone' zif hit bi-tydep so

Pat me enquerep after pe Rode: pat Ihesus was on i-do,
Loke pat pou beo a-knowe per-of' er pat me pe quelle;
Pat Zachee my Fader tolde me' in Counsel ich wol pe
telle:
He seide me a luytel bi-fore his dep' pat he was atte
dede

To burien hire' vppe Caluarie Hul'; as heo nomen alle
to rede":

"Leoue Fader," i seide, "po- what eylede ow Allas
Whi wolde pe hym to depe do'; whonne pat he good was":

He seide: "bi me nas hit nout' ac for pat he wip-sede

Constantine's
mother,
Helena, goes
to Jerusalem
to seek the
Cross.

She summons
the Jews
before her.

Judas tells
the elders
concerning
the Cross.

Simeon, his
father, had
disclosed to
him where
the Cross was
hidden.

Though Jesus
was innocent
the Jews put
him to death,
Myne felawes of hor lawe: hi him broȝte to depe
Seppe hi dude him in[to] sepulcre: ac he aros to lyue

Fram depe þen3 pridde dai: myd is wounden4 vine
Pen5 fourteþe dai þer afterward: to heuene he wende an hei

In þe lond of gallile: as al þat folc isei

Twel[f] monþe6 it was þer afterward7: and half 3er8 and more
Pat steuene þat was my broþer: preched[e] of godes lore9

Our10 giwes him ladde wippoute [þe] toun: and henede11 him wip stones

And to stronge [þeþe] him broȝte Inouȝ: and debrusede12 al is bones

Pe morwe after mydwynter dai: to depe13 hi him broȝte

And nou he is in [þe] Ioie of heuene: þat he þo aboȝte

Po Iudas hadde þis tale itold: þe giwes sede as hi stode

Telle ne hurde we neuer er: þus14 muche of þe rode
Po þe tyme was icome: þi bore þe quene hi come
Cheþep15 anon quap þe quene: on of þis twei dome
Lif and dep 3ou is biuore: cheþep weþer 3e16 wolþe
Bote þe me fynde þe suete17 rode: brenne echone [þe] scholleþ

Gret fur heo let make: biuore18 hor alre eie19
Pe giwes bigonne to crie20 loude: þo hi þat fur iseie
3if eny mon wot þer-of hi sede: þanne wot Iudas
Vor sachee is fader fader: of gret power was

Pulke tyme þat iþesus was: on þe rode ído
Pe quene let nyme þo Iudas: and alle þe opere21 lette go

And bed22 him be iknowe anon: he nolde uor none23 þinge
256 Mine felawes of vre lawe: þerfore heo him brouhte to dede;
Scophe heo him in þe Sepulcre dode; ac he a-ros to lyne
Fro deþe þe þridde day: mid his woundes fyue;
þenne þe fourtiþe day þer-afterward: to heuene he wende
an heih,
260 In þe lond of Galilée: þat al þat folk i-seih:
Twelf Moneþ hit was: þer-afterward: and half a þer: and more,
þat Steuene: þat my broþer was: preche gon of his lore;
Oure Gywes: him hedde wip-oute þe toun: and stendede
him wip stones,
264 þerwip to deþe heo him brouhte: and to brusede his bones:
þe Morwe after Mid-wynter-day: to deþe heo him brouhte,
And nou he is in þe Ioye of heuene: and he hire a-
bouthæ:
† Po Judas hedde his tale i-told: þe Gywes seiden, as heo stode,
268 "We ne herde telle neuer er: þus muche of þe Roode":
Þo þat þe tyme was: bi-fore þe Qweene heo come,
"Cheoseþ seide þe Qweene þo: of þese tweye dome;
Lyf: and Dep: is ow bi-fore: cheoseþ wheþer þe willen,
272 But þe þe Holy Roode me bringe: Brenne vchone þe schullen":
Gret Fuir heo lette make: bi-fore heore alre e igen;
Þe Gywes bi-gonne to crie loude: þo heo þe fuir i-seïzen,
And seiden: "þif þer-of eny wot: þenne wot Judas,
276 For Zachee: his Fader: fader: of gret pouwer was,
Pulke tyme þat Ihesu: was: on þe Roode i-do":
Þe Qweene: þo lette nyme Iudas: and þe obere heo lette
go,
And bad him ben A-knowe: and þo he nolde for no-
pinge
Pe quene him lette wel uaste bynde: and in strong
prison bringe

Per wippoute mete and drinke: seue dawes he lay
Vor hongur he bigon to crye: wel loude þen seueþe
daí

And sede bringeþ me of þis wo: and ichulle þou lede
Per ich wene þe rode be: as my fader me sede
Po he out of prison com: myd muche folc he wende
To þe place as þe rode was: as is fader him kende
Po he to þe place com: he sat adoun akne

Lord he sede ðif it is soþ: þat þou god and man be

And þat þou [of marie] were ibore: send ous here þin grace

And toknynge þat we fynde mote: þe rode In þisse place

Anon so Iudas hadde þis bone: to our lord ibede
Pe hul bigon to quake: and out of one stede

Po Iudas þis isei: loude he gan crie

Ihesus is one al-miþi god: ibore of maide marie

Wod is þat bileueþ òþer: as ichabbe mony a-day

Take ichulle to cristendom: and uor-sake þe giwes lay

He let him cristeny hasteliche: and þo he icristned was

An-honge

And let him nempne quiriac: þat er bet Iudas
Po nome hi spade and schole: and ner þe place wende

Depe hi gonne to delue: þer as þe smoke out kende
So þat hi founden roden þre: þo hi hadde idolue lange

Our lordes rode and þe òþer two: þat þe þeues were on an-honge

Biside our lord him to scende: þo nuste hi of þe þre
280 Þe Qwéene him lette þo faste bynde: and in-to strong
prison bringe,
Wip-oute mete: and drinke: þer seue dayes he lay;
For strong hunger loude he criede: þene seueþe day,
And seide: "bringep me of þis wo: and ich ow wolde telle
and lede
284 Þer-as ich wene: þat þe Roode beo:, as my fader me
sede":
Þo he out of prisun com: mid muche folk he wende
To þe place þer þe Roode was:, as his fader him kende;
Þo he to þe place com: A-doun he sat on kneo,
288 Lord he seide: "þif hit is sop: þat þow: God and Mon beo,
And þat: þow of Marie weore i-boren: send vs nou þi
grace
Sum toknynge: þat we fynde nowe: þe Roode in þis
place":
† Anon: þo Iudas þis bone hedde: to vr lord i-bede,
292 Þe Hul bi-gon to qwake: and out of one stede:
A: smoke sprong out: and wende an hei3: and muche
place fulde,
Swettore þing nas neuer non: þen þe smoke smulde:
Þo Iudas þis i-sayh: loude he bi-gon to crye,
296 "Ihesus is one Almihti God:; i-bore of Mayde Marie ;
Wood is: þat eni ópur by-leceuþ: as i-chabbe mony a day,
Taken i-chulle to Cristendom: ich forsake Gywene lay";
He let him cristene hastiliche: and þo he i-cristened was,
300 He let him nempen Quiriak: þat er: he hette Iudas":
† Þo nomen heo spade and1 schouele: and ner þe place
wende,
Deope heo gonne to delue: þer as þe smoke out wende;
So þat heo founden Roodes þreo: þo heo hdden i-doluen
longe,
304 Þe Roode þat God was on i-do: and þat þe twey þeues
were on an honge
Bi-syden vr lord: him to schende:, ac he nuste whuch of
þe þreo

Judas is thrust into prison, and kept without food.
On the seventh day he offers to tell all he knows about the Cross.
He is taken to Calvary, and offers up a prayer.
The Cross is discovered.
Judas becomes a Christian, and is called Quiriac.
Three Crosses are discovered.
Pat holi croys pat hi so3te: wuch it my3te be
And napeles hi nome alle pre: and toward toune
bereg
To eleyne þe gode quene: wiþ wel glade chere
Bi þe wei ate heie non: me gan æcen hem bringe
A ded [þung] man vp an bere: toward burynge
Quiriac nom þe one rode: and ef[t]sone þe oþer
And leide vp pis dedeman: ac he ne aros vor 312
noper
Hi leide þe pridle him upon: and he aros wel
bleyue
And bigan to þonky godes sone: þat bro3te him fram
dep to lyue
Po com þe deuel 3ollynge uorþ: [and] loude he gan grede
Alas nou is my myzte ido: euermo he sede
Ihesus ihesus wat þencstou: al folc to þe lede
þou hast her in-warde i3eue man: þing pat i3ch mest of-
drede
Þorw wan ich was verst ouercome: and nou icham al
[ibrou3t] to grounde
Alas þulke sorì wule: þat it was euer ifounde
Vor Inabbe power non so gret: anerpe among manne
þif hi makeþ þe fourme of þe croys: þat Ìne mot anon
pranne
Der-wore ichto þat ech man: wole nou þat soþe ise
þat þe croys me hæþ ouercome: and al bileue me
Alas alas þis tyme: nou ich worþ [al] vor-sake
Iudas Iudas wat was þe: wi wostou þus on þake
þorw þat Iudas was ihote: ihesus to deþe ich
bro3te
And þorw Iudas icham ouercome: and ibrou3t to 328
noþte
Me ne tid neueret streneþe non: bote eny mon
wole wiþ wille
Serú me to paie is fle sce: is soule vorte spille
The Holy Cross was found.

As they were going toward Jerusalem,

They meet men bearing a corpse.

They apply the Crosses to the body.

The Holy Rood causes the corpse to revive.

The Devil came yelling and complaining that his power had been taken from him.

And they apply the Crosses to nought.

A Judas had brought Jesus to death, and by a Judas Satan was brought to nought.

Pe holy Crois pat heo souhten: whuch of pe preo hit mihte beo;
Ac nopeles heo nomen alle preo: and toward toune hem bere
308 To Eleyne pe goode Qweene: wiþ wel glade chere;
Bi þat hit was heij non: me gon azeyn hem bringe
A ded Monnes bodi: vppon A bere: to-ward buryinge;
Quiriak nom þis o Rode: and eft-sone þe oper,
312 And leyde vppe þis dede Mon: ac he ne a-ros for nouþer;
He leyde þe þridde him vppon: and he a-ros wel bluye,
And bi-gon to þonke Godes sone: þat him brouhte to lyue:

If þo com þe deuel zelbye þorþ loude he gon crie and grede,
316 “Alas nou is my power a-go:” her-after more he sede;
“Ihesus Ihesus: what þenkestou: Alle folk to þe lede,
þou hast here in Monnes warde: þing þat ich mest drede,
þorw whom: ich furst was overcome: and nou I: am al to
grounde;

Alas þulke sori while: þat heo was euere i-founde,
For ich nabbe nou: power so gret: on eorþe a-mong
Menne;
320 þif me fourrneþ enes þe Crois: anon ich mot go þeonne,
þer-fore ich wot þat eueri mon: wol nou þe soþe i-se,
324 þat þe Crois me hap overcome: and al my power bi-nome
me;
Alas þat ich þis tyme i-sayh: nou ich worþ al forsake!
Judas Iudas: what was þe: whi woldestou þus on take,
þorwh on Iudas þat was i-hote: Ihesuc to deþe was
i-brouht,
328 And þorw a Judas ich am overcome: and i-brouht to
nouht;
Strengþe ne worþ me neuer non: bote eny mon wolde mid.
wille
Seruen me to payen his flesch: his soule forte spille;
Wen\(^1\) my strenge is me bynome\(^1\) voudi iche mot [mid] gynne

\(\text{And myd treson jif iche may}^2\) eny man to me wynne\(^2\) 332

I ne may her no leng bileue\(^3\) vor pat\(^3\) me penche\(^\)p longe

Vor pat\(^4\) croys pat is me so\(^5\) ney\(^5\): In pyne icham wel\(^6\) stronge

Go henne\(^7\) anon quap Iudas\(^7\) ne com her neuerest more\(^8\)

I-founde it is pei it late be\(^9\) pat overcome hap al\(^9\) pi 336 lore

He pat her pis dede man\(^9\) fram depe bro\(\)yte to lyue
Pulte pe [her] wip is power\(^9\) : In-to helle grounde blyue
Muche was pat\(^10\) Ioie of pe crois\(^10\) : pat [men] made\(^11\) pi per\(^10\)

Wip gret song and procession\(^1\) : pe quene hi it\(^1\) here 340
Iudas nom po cristendom\(^1\) : and po he ibaptised was
He let him nemayne\(^13\) quiriac\(^1\) : pat er\(^14\) het Iudas
Pe quene of seluer and [of] gold\(^1\) : an\(^15\) riche scryne wroyste

And\(^16\) of 3yymes presiou\(\)se\(^17\) : and pe rode per-on bro\(\)yte 344
Vp\(^18\) pe hul of caluary\(^1\) : per hi pe rode founde
A noble chirche heo let rere\(^1\) : ihered be pulke\(^19\) stounde
\(\text{po desired[e]}^20\) pe quene muche\(^1\) : after pe nailes pre
War-wip our lord was\(^1\) : Inailed to pe tre 348
Quiriac pat het er Iudas\(^1\) wende\(^21\) to pe place
As pe crois ifounde was\(^1\) : and bad our lordes grace
Pat he 3if is wille were\(^1\) : pe pre nailes him sende
Pe nailes wip gret li\(\)stinge\(^1\) : out of pe erpe wende 352
Quiriac ponkede oure lord crist\(^1\) : wip gret Ioie he is\(^22\) nom

And tok hem elyane pe gode quene\(^1\) : po he to hire com.
Whon my strenghe is neih by-nome fonde ich mot wiþ ginne
332 And mid tresun þif ich may: eny Men to me winne;
I: may here no lengore bi-leuæ for þis me þinkeþ longe,
For þe Crois þat is: me bi-fore: in Peyne ich am wel stronge”:

Judas seide: “go henne a-non: ne cum þou here no more,
336 I-founden is þeih hit late beo: þat overcomen haþ al þi
lore;
He þat her is: þe dede mon: fro deþ i-brouht to lyue
Pult te wiþ þi pouwer al: in-to helle wel blyue”:
Muche was þe Ioye of þe Crois: þat me þo made þere,
340 Wiþ gret song: and processioune: þe Qweene heo hire bere;
I Judas nom cristendom: and þo he i-cristened was
He let him nempne Quiriac: þat er heithe Iudas:
344 And of þympes preciouse: and þe Roode þer-Inne brouȝte,
Vppe þe hul of Caluariæ: þer heo þe Roode founde;
A Feir Churche heo lette a-rere: i-heried beo þulke
stounde!

Þe þe Qweene of Seluer and of Gold: A gret Schrine heo
wrouht, The Queen
made a great
shrine of
silver and
gold and
placed the
Rood
therein.

Then she sent
for Judas,
and bade him
make search
for the nails.

348 Wherwith vr lord was: I-nayled to þe treo;
Quyriac: þat er hihte Iudas: wende to þe place,
Þer as þe Crois i-founde was: and bad vr lord of grace
Þat God, þif his wille were: þe þreo Nayles him sende;
352 þe Nayles: wiþ lihtynge gret: vp of þe eorpe wende;
Quyriac þonkede Ihesu crist: wiþ gret Ioye he hem nom,
And tok hem Eleyne þe goode Qweene: þo he to hire
com;

Judas finds
them.

Þus was the
Rood found
on the third
day of May.

356 þat we cleþep in holichirche: þe Holy Roode day;
Quyriac: þat þe holi Roode fond: Bißchop seþþe he was,
In heuene he is nou seint Quyriac: þat furst hette
Iudas;
EXPOSITION OF THE CROSS.

Pe Holi rode was\(^1\) isfounde\(^3\) as \(\text{p}e\) wite\(^4\) in may

\(\text{And}^3\) an-hansed was\(^5\) in septembere\(^6\) \(\text{p}e\) holi rode day 364

Mony\(^6\) azer was\(^6\) bitwene\(^7\) riȝt is \(\text{pat}\) we\(^7\) telle

Of eiȝer feste after \(\text{o}per)\(^8\) : nouȝer bileyue I nelle

A kyng \(\text{per}\) was in perce \(\text{po}\)\(^3\) : cosdroe was is name

\(\text{Cristemen} \text{pat}\)^9 he fond\(^9\) : he broȝte alle\(^9\) to schame 368

Wiȝ his power he won\(^10\) also\(^11\) alle \(\text{pe}\) londes\(^11\) \(\text{per}\) aboute

\(\text{do}\) he com to ierusalem\(^6\) : of \(\text{pe}\) sepulcre he was in
doute

\(\text{pat}\) our lord\(^12\) was on\(^13\) ileid\(^1\) : anon so he \(\text{pis}\) isei\(^14\)

Vor al is power \(\text{pat}\) was so luper\(^15\) : he ne dorste\(^14\) come 372

\(\text{per}\) nei\(^17\)

\(\text{Ac}\)^3 a partie of \(\text{pe}\) suete croyss\(^9\) : \(\text{pat}\) \(\text{Sainte}\) Eleine \(\text{peder}\)^13

broȝte

He tok wiȝ him\(^3\) and wende azen\(^9\) : nammore puder\(^19\) he

ne poiȝte

Of \(\text{pulke}\) tre he was wel\(^3\) prout\(^9\) : \(\text{pei}\) he\(^3\) him-sulf luper\(^15\)

were

\(\text{A}\) swiȝe hei tour of gold \text{and} seluer\(^9\) : he let him sone 376

rere\(^{20}\)

\(\text{3ymmes and stones presious}^{21}\) : per-aboute he let do

\(\text{Je fourme of sonne and mone}^{2} \text{and} of^{3} \text{sterres}^{22}\) also

Scyne as it hem-sulf were\(^9\) : \text{and} turne\(^23\) aboute vaste

\(\text{As pondring}^{24}\) he made\(^25\) eke ofte\(^9\) : \text{pat} muche folke\(^26\) 380

agaste

\(\text{Poru}^{27}\) smale holes myd queyntise\(^9\) : \(\text{pat}\) water ofte\(^25\) þere

He made\(^25\) valle adoun to grounde\(^9\) riȝt as it reyn were

As \(\text{veruorp}\) as couȝe eny man\(^9\) : make\(^20\) myd queyntise
By-seche we þe holy Roode: þat brouhte þe deuel to
grounde,
360 And seint Quiriac* and seint Eleyne*: þorwh whom heo
was i-founde,
þat heo bi-sechen God for vs; þat on þe Roode schedde
his blood,
þat we mote to þe ioye of heuene come. þat is so swete
and god. Amen:
E holi Roode was i-founde: as þe witeþ in May,
364 Honoured he was sepbe. in Septembre: þe holi
Rode day;
Mony a þer þer was by-twene*; riht is þat we telle,
Hou þis feste was by-gonne: for-soþe lyþen i nulle:
A kyng þer was on eorþe þo*; Cosdre was his nome,
368 Cristene Men þat he mihnte fynde: he brouȝt hem alle to
schoime;
Wip his luþer power he won also* al þe londes þer-aboute,
Þo he com to Ierusaleþm* of þe sepulcre he hedde doute,
Þat vþ lord was Inne i-leyd* a-non so he þis i-seih,
372 For al his power þat was so luþer þit ne dorst he come
þer neiþ,
Ac a partye of þe swete Crois* þat seint Eleyne þider
brouhte
He tok wip him* and wende a-þeþin* no more þidere he
ne þouhte;
Of þulke treo* he was wel proud*; þeþ he him-self heþene
were,
376 A* swipe heþʒ tour of Gold and Seluer* he let him sone
a-rere,
Of þimmes* and of stones precius*: þer-aboute he lette do;
Foure of Sonne* and of Mone* and of Sterres also
Schinen*, as hit hem-self were*; and tornen a-boute fasþe,
380 And þundringe he made ek* þat þe folk ofte a-gaste,
Mid smale holes þorwh queyntys* þat watur ofte þere
He made hit ofte to grounde falle: as þeþ hit Reyn were,
As ferforþ as couþe eny mon* make mid queyntys,

[fol. 30, col. 1.]  
Beech the  
Holy Rood,  
St. Quiriaca  
and St.  
Helena, to  
tercede for  
us with God,  
so that we  
may come to  
Heaven's joy.  

The Holy  
Rood was  
found in  
May,  
honoured it  
was in  
September.  

There was a  
king named  
Cosdre, a  
persecutor of  
Christians.  

He conquered  
many lands.  

He came to  
Jerusalem,  
and took  
possession of  
a part of the  
sweet Cross,  
of which he  
was very  
proud.  

He reared a  
high tower,  
and imitated  
the heavens,  
with sun,  
moon, and  
stars, &c.,  
and also  
thunder and  
rain.
Pe fourme as it an heuene were: he made\(^1\) on\(^2\) alle wise 384
Wende aboute myd\(^3\) qeuyntise: \textit{and} as reyn ofte reyne\(^4\)
Ac me such wel selde lupery prute\(^5\): come to gode\(^6\) fine
Anouewar is\(^7\) tour amyddle al pis: \textit{is} sege he let rere
In is ryt half he made an sege: is on sone he sette 388
\textit{phere}\(^9\)
To sitte him-sulf as\(^10\) a god: \textit{in} heuene as \textit{pei} it were
As it were in stude of godes sone: \textit{pat} non defaute
nere\(^11\)
In is lifthalf he made\(^12\) anoper: a uair cok he let vette\(^13\)
In\(^14\) stude of pe holi gost: \textit{in} is lifthalf bi him\(^15\) sette
\textit{And}\(^16\) sat him-sulf al amyde: \textit{pei} fader as \textit{pei} it were
\textit{And} sone \textit{and} holi gost biseide: gret\(^17\) prute was \textit{phere}
Nou was \textit{pis} a wonder\(^18\) hyne: \textit{and} a wonder god also
\textit{And}\(^19\) euer me pene\(^20\) he was abast\(^20\): \textit{and} also\(^21\) him com to
Eraclius \textit{pe} emperour \textit{pat} cristene was of\(^22\) rome
Of \textit{pis} mysuarynge prute: hurde\(^23\) telle ilome
Wip is ost he wende in-to is lond: \textit{and} worrede\(^24\) on \textit{him}
uaste
In is heuene he\(^25\) sat as a god: \textit{pat} no\textit{ping} \textit{him} \textit{ne} 400
agaste
So \textit{pat} is eldest\(^26\) sone: \textit{he} het wende\(^27\) ate laste
\textit{Azen} \textit{pe} emperour \textit{wip}\(^28\) is ost: \textit{and} of\(^29\) \textit{pe} lond \textit{him}
caste
Vor \textit{him} ne dedeyned\(^30\) no\textit{xt} vor \textit{him}\(^31\): of is heuene
ene\(^32\) alizte
Nammore\(^33\) \textit{pen} it were a god: \textit{wip} erpliche \textit{men}\(^34\) to 404
figte
His \textit{oper}\(^35\) sone \textit{wip}\(^36\) is ost: \textit{azen} \textit{pe} emperour \textit{wende}\(^37\)
\textit{po} hi toward \textit{pe}\(^35\) bataile come: \textit{hor} \textit{eiper} to \textit{oper} sende
\textit{Pat} hi bitvene hem-sulue two: \textit{pi}\(^38\) bataile scholde do
\textit{And} al hor ost\(^39\) stonde \textit{and} biholde: \textit{and} none\(^40\) come 408
\textit{pero}
\textit{And} we\textit{per} of \textit{hem} aboue\(^41\) were: \textit{habbe} scholde \textit{pe} my\textit{zt}e
\textit{Of} \textit{operes} \textit{men} and\(^42\) al is lond: \textit{after}\(^42\) is \textit{wille} \textit{dzte}\(^43\)
\textit{po} pis vorward ymad was\(^44\): \textit{harde}\(^45\) hi smyte \textit{to} gronde

\(\text{\textit{MS. godcs.}}\)
\(\text{\textit{je}}\)
\(\text{\textit{hurde}}\)
\(\text{\textit{gref}}\)
\(\text{\textit{and}}\)
\(\text{\textit{is}}\)
\(\text{\textit{hor}}\)
\(\text{\textit{aem}}\)
\(\text{\textit{come}}\)
\(\text{\textit{is}}\)
\(\text{\textit{aen}}\)
\(\text{\textit{yne}}\)
\(\text{\textit{al}}\)
\(\text{\textit{lep}}\)
\(\text{\textit{prute}}\)
\(\text{\textit{selpe}}\)
\(\text{\textit{se}}\)
\(\text{\textit{in}}\)
\(\text{\textit{a}}\)
\(\text{\textit{H.}}\)
\(\text{\textit{omits}}\)
\(\text{\textit{this}}\)
\(\text{\textit{line}}\)
\(\text{\textit{sette}}\)
\(\text{\textit{to him me}}\)
\(\text{\textit{fette}}\)
\(\text{\textit{As in pe}}\)
\(\text{\textit{lifthalf me}}\)
\(\text{\textit{He}}\)
\(\text{\textit{moche}}\)
\(\text{\textit{maister}}\)
\(\text{\textit{hit was a}}\)
\(\text{\textit{bastard}}\)
\(\text{\textit{pat}}\)
\(\text{\textit{at}}\)
\(\text{\textit{he hurde}}\)
\(\text{\textit{werrede}}\)
\(\text{\textit{omitted}}\)
\(\text{\textit{viljeste}}\)
\(\text{\textit{omitted}}\)
\(\text{\textit{and}}\)
\(\text{\textit{out of}}\)
\(\text{\textit{degnede}}\)
\(\text{\textit{H.}}\)
\(\text{\textit{omits}}\)
\(\text{\textit{vor him}}\)
\(\text{\textit{omitted}}\)
\(\text{\textit{No more}}\)
\(\text{\textit{mid an}}\)
\(\text{\textit{vrliph man}}\)
\(\text{\textit{omitted}}\)
\(\text{\textit{mid}}\)
\(\text{\textit{forbi wende}}\)
\(\text{\textit{pat}}\)
\(\text{\textit{post al}}\)
\(\text{\textit{pat} noman ne}}\)
\(\text{\textit{where d}}\)
\(\text{\textit{above oper}}\)
\(\text{\textit{and after}}\)
\(\text{\textit{hit digte}}\)
\(\text{\textit{was ymakde}}\)
\(\text{\textit{to-gadre}}\)
384 Pe fourme as hit heuene were; he made on alle wyse;
A-nouwarde his Tour amidde al pis; his sege he lette a-rere,
388 In his Riht half he made a sege; his o sone he sette pere,
To sitten onne him-self as a God; in heuene; as peih hit were:
In-stude as peih hit were godes sone; pat no-de-faute nere;
In his Luft half; he made a-nofur; and feir he lette fette
392 In-stude of pe holi-gost; bi his Luft half he him sette,
And sat him-self a-midde; pe Fader as peih hit were;
And sone; and Holi-gost bi-side; gret pruyde was pere;
E-raclius pe Emperour pat cristene was of Rome,
Of pis mis farinde pruyde; he herde tellen ofte and i-lome;
In-to his lond; he wende wip his Ost; and werrede wip him wel faste;
400 In his heuene he sat as a God; as peih him no-ping ne a-gaste,
Him ne deynede not ones for him; of his heuene a-lihte,
404 No more pei hit weore a God; wip erpliche mon to fihte;
His sone a-jein pe Emperour mid his Ost he sende,
Poe he to pe Batayle come er eiper to oper wende,
Pat heo bi-twene hem-selue two pe Batayle scholde do,
408 And al heore Ost stonde and bi-holden; and no mon come per-to,
And whejer of hem so a-boue were habbe scholde pe mihte
Of pe operes Men; and his lond; after his wille dihte;
Poe pe forward was ymad; to-gedere heo smite to grounde,
And fo3te as it was hor ri3te; and made1 harde wounde 412

Ate2 laste pe emperour3: pen oper ouercom
And as vorward was al6 is folc4: in is baundone nom
And let hem cristny echon5: and siwy after his4 wille
And pis luper kyng sat euere atom: in is heuene wel5 416
stille

As a6 god and nuste no3t: pat he was bynepe ibrox7
And so vuelle his men him louede: pat hi ne warnde8
him no3t

Pis emperour him wende vorp: in-to7 pis heuene an hei
He8 vond him sitte as a god: his sone him sat wel ney9 420
Heil be pou he sede pou10 false god: in pin false heuene
ifounde

Nym pin sone and pin holi gost: vor je bep ney11
asfounde

Bi him pat pou pe makest12 after: pat poloede uor ous13
wounde
Bote pou wole on him bileue: pou schalt [her] in astounde 424
Of myn hond14 polie depe: and pi prute be ibrouzte to
grounde

Vor al pin heuene Inele bileue: ne15 uor mark ne pounde
Nai sertes quap pis oper16: pou ne schalt me [no3t] so lere
Pat ichulle abuye16 to eny man: bote he herre17 pen 428
ich were

Pe emperour drou out is swerd: and smot of is heued
ri3t pere

His jonge sone pat sat him bi: pat was in is tepe18 zere
He let him19 cristny and make20 kyng: of al is fader lond
His men he 3ef al pat seluer clanliche: pat he per 432
wond
Myd pe gold and myd pe seluer: pat he vond also pere
Pe chirchen pat pe oper hadde destructed: per-wip he let
rere

And made alond21 per19 wel bileued: and libbe in22
godes lawe
Alle pat nolde turne to god23: he24 bro3te sone of dawe 436
And fousten as heore riȝte was: and maden harde wounde,
Ac atte laste: þe Emperour: þe oþur ouer-com
And al his folk: as forward was: in his baundun nom,

† He lette eristen euerichone: and suwen him to his wille;

416 Pis luþer kyng sat euere a-tom: In his heuene wel stille,
As A God: and nuste not: þat he was bi-nepe i-brouht,
And so vuël he was bi-loued of his men: þat heo nolden
him telle nouht;

† Pis Emperour him wende forþ: in-to his heuene an heih,

420 He fond him sitte þere as a god: his sone him sat wel
neih;

"Heil," he seide: "sire false god: in þis false heuene
i-founde,
Mid þy sone: and mid þyn hori-gost:* 3e beþ neih a-
swounde;
Bi him þat þou makest þe aftur: þat for vs þolede wounde,

424 But þou wolde on him bi-leeue: þou schalt here in a stounde
Of myn hond þole deþ: and þi pruyde ben i-brouht to
grounde;
For al þin heuene y nul bi-leeue: ne for Mark: ne for
pounde":

† "Nay Certes," qu[o]d þis oþer: "þou ne schalt me not
so lere,

428 þat ich to eny mon schule a-bouwe: bote he herre þen
ich were":

† Þe Emperour drouȝ out his swerd: and smot of his hed
riht þere:
His yongeste sone: þat bi him sat: þat was in his tenþe
þere,
He let him eristene and make kyng: of al his fader lond ;

And made al þat lond in god bi-leeue: þere in Godes lawe ;

432 His Men he þaf al þat seluer: þat he þere fond,

† Mid þe Gold and riche þinges: þat he fond þere;
þe schirehes þat þe schrewes destruyde: he lette þer-wip vp
a-rere,

436 Alle þat nolde turne to God: he brouȝt hem sone of dawe :
1 Rode.
2 burgh.
3 omitted.
4 him was.
5 aye.
6 wende bo
7 anon.
8 pane.
9 be.
10 bury.
11 er he cam.
12 per were.
13 bi boher
14 wal stod
15 perfób.
16 and pis.
17 vnworjJe.
18 deol.
19 iouerd.
20 vpon a.
21 omitted.
22 com in.
23 aye ́
24 bempourer.
25 [fol. 69 b.]
26 schurte
27 and to.
28 mid.
29 aye.
30 eye.

EXPOSITION OF THE CROSS.

He holi crois
pat he vond 
per 
that god was on ido
Adoun he nom wip gret honur: and ladde wip him also
To pe boruj
2 of ierusalem: and po he com per 
side
Vp pe hul of olyuet: an stounde he gan abide
Al pat folc aboute him com: wip gret honur myd alle
And poneke god of pat
cas: pat hem dude: per biualle
Pat pe swete holi crois: azen: moste come
Pat pe luper kyng cosdroe: hem hadde er bynome
Pe emperour wende adoun pe hul wip vair procession
Pen wei pat our lord wende: toward is passion
Po he com to pe boruj: and wolde In ate 3ate
A uair miracle our lord sende: pat he ne moste com In11

per-ate

Vor pe stones pat were per12 above: adoun anon alizte
And bi pe wal stode eocene uorp: pat nomon In ne 
mizte
Sori was pis emperour: and al is14 folc also
And dradde pat hi vnworpe were: such holi ping to do
Per was wop and cri Inou3: on god pat he hem sende
Som grace 3if is wille were: pat hi saueliche In wende
Po17 stod an angel ouer18 pe 3ate: a crois he huld an 
honde
Sire emperour he sede pulke tyme: pat our lord19 was her
456
alonde
Po he com In at pis 3ate: to be to depe ido
Vp an20 seli asse he rod: and21 in feble clojes also
He ne com22 wip no gret nobleie: so21 as pou dost nou
Wip riche clojes ne ojer 
prute: pei he were as hei as 460
pou
Mid pis word he wende azen pis emperour23 anon
And lizte adoun and alle is clojes: caste of euerichon
Anon to is scerte and24 is breche: sore wepynde wip25
alle
Pe stones arise vp azen26: pat were adoun Iualle
And lie27 euerich in is rižte stude: as hi hadde er ido
And pe 3at up as it was er: pe wei clene also
EXPOSITION OF THE CROSS.

65

P>e holy Crois pat he fond þere; þat vr lord was onne i-do, A-doun he nom wij gret honour* and ladde wij him also To þe Borwh of Jerusalem; and þo he com þer bi-syde

440 Vppe þe Hul of Olyuete* a stounde he gon a-byde; Al þe folk a-boute him com* mid gret honour wij-alle And þonkeden God* of þat cas* þat hem was bi-falle, þat þe swete holi Crois* a-þein moste come,

444 Pat þe luþur kyng Cosdre* hem hedde er bi-nome;

† A-doun of þe hul wende þe Emperour* mid feir procession Þulke wey þat vr lord wende* to-ward his passion;
Þo he com to þe borwh* and wolde in atte ȝate

448 A feir Miracle þr lord sende* þat he ne mihte in þer-ate;
For þe stones þat a-boute were* a-doun a-non a-lihte
And stooden euene a-boute bi þe opur wal* þat no mon in ne mihte;
Sori was þe Emperour* and al his folk also

452 And dredden þat heo not worþi weoren* a such holy þing to do;
þer* was wepynge and cri i-nouh on god* þat he hem sende
Sum grace*, jif his wille were*; þat heo to þe Borwh wende;

† Þo stod þer-bi an Aungel* a Crois hee heold an honde:

456 “Sir Emperour,” he seide*; “þulke tyme* þat vr lord was here a-londe,
Þo he com in atte ȝate* to deþe to ben i-do,
Vpon a sely Asse he Rod* in feble cloþus also, He com wij no gret nobleye* so as þou dest now,

460 Wij riche cloþus* ne wij opur pruyde*; þeih he were as heih as pou”:

† Mid þis word he wende a-þeyn* þe Emperour a-non A-lihte a-doun* and his cloþus* of caste euerichon, Anon to his schurte* and his Brech* sore weopinde wij-alle;

464 Þis stones risen vp aþeyn* þat weren er doun i-falle, And lay* vche in his rihte stude* as heo hedden er i-do, And þat ȝat opene as hit was er* and þe wey clene also;

He took the Holy Rood
and brought it to Jerusalem, and placed it upon the Mount of Olives.

Then with a great procession he carried the Cross to Jerusalem.

But the stones of the City’s walls stood round about, and prevented Eraclius from entering the gates of Jerusalem.

An angel appeared, and rebuked the Emperor’s pride.

Eraclius took off his rich clothes, even to his shirt.

Then the obstacle was removed, and the gates became open.
EXPOSITION OF THE CROSS.

De emperour þe swete rode nom\(^1\): and al auote\(^2\) In bar

\(\text{Pat} \) folc siwede him wiþ gret prece\(^3\): gret Ioie and blisse\(^4\) 468 was þar

Anon þer com so suote smul\(^5\): as it fram heuene were

\(\text{Pat} \) al þatcontreie\(^6\) fulde: \(\text{and} \) alle þat stode\(^7\) þere

De emperour ber þat\(^8\) croys: in-to þe temple an heï

He gan synge þis nywe\(^9\) song: byuore\(^10\) alle þat were þer 472 ney

\(\text{Þou} \) croys briȝtore to þis wordle\(^11\): þen alle þe sterren be\(^12\)

\(\text{Þou} \) art to honouri to þis men: \(\text{and} \) awel to louye tre\(^13\).

Holier þen alle\(^14\) þing: þou one worþi were

\(\text{Pat} \) þou þe frut\(^15\) of al\(^16\) þe wordl: al one vp þe\(^17\) bere 476

\(\text{Þou} \) suete tre þat bere on þe: þe suete nayles þre\(^18\)

\(\text{And} \) þe suete berþene\(^19\) of godes sone: þat was ido on þe\(^20\)

Sauë nou al þis companye: þat igadered her\(^21\) is

\(\text{And} \) here to-gaderë to-dai\(^22\) ibroȝt: in þin herynge 480 iwis

Þis song song þe emperour: þat wel\(^23\) is þut vnderstonde

Vor þut me it syngeþ in holi chirche: wæn\(^24\) me bëre þe crois an honde

\(\text{Þat} \)\(^25\) folc honoureþ ek þe crois: as me\(^26\) myȝte come þerto

Wiþ oﬀring and eke\(^27\) wiþ song: \(\text{and} \) wiþ oþer melodie 484 also

Þis was þe holi rode day: þat in septembe is

\(\text{Þeuore} \) me halweþ þut þen\(^28\) dai: in holi chirche iwis:
EXPOSITION OF THE CROSS.

Pe Emperour nom pis swete Rode, and al a fote him beer;
468 Pat folk suwede him wip gret pres' gret Ioye and blisse was per,
Anon per com so swete a smul as pei hit from heuene were,
Pat al hit smulde wip gret Ioye. pat in pe cunte weren per;
¶ Pe Emperour bar pis swete crois' in-to pe temple an heih,
472 He gon singe pis newe song' bi-foren alle pat weore per
neih:
"P e Crois brigtore to pis world' pen Alle pe sterres beo,
Pou art to honoure of alle men' and muche to loue of
alle treo;
Holiore pou art pen al pat is for pou one worpiore were,
476 Pat pou pe tresor of al pis world' al one yppe pe bere;
Pow swete treo' pat bere on pe' pe swete Nayles also,
Pe swete burpene' of Godus sone' pat on pe was i-do,
Saue nou al pis cunpanye' pat i-gederet her is,
480 And here to-day to-geder i-brouht in pin heryinge i-
wis":
¶ Pis song soong pe Emperour' pat wel is vnderstone,
For 3it me hit singep in holichirche' whom me berep pat
crois an honde;
Al pat folk honurrede ek' pat Crois' so feire so heo
mihten do,
484 Wip offringes' and wip song' and wip opure melodies
also;
¶ Pis was pe holi Rode day' pat in Septembre is
Perfore me honourep in holichirche' pulke day 3it i-wis:

A sweet smell came from heaven.
The Emperor bore the Cross into the Temple.
A new song he sang before all the people,
In honour of the Holy Rood.
It is still sung in Holy Church.
This was the feast of the Holy Rood, which is observed in September.
S

Eyn quiriac þat bisocop was: prechede godes lawe
Iulian þe luþer emperour: broðte him of lif dawe
Vor þe suete rode þat he fend: and uor² men þat³ þerto
drouȝ
To bileue men⁴ on ihesu crist: uor he it huld al wouȝ
Seint quiriac was þo biuore þe emperour ibroȝt
He het him bileue on hor maumet⁴: and þo⁵ he nolde 492
noȝt

His riȝt hond he smot⁶ of verst: ich do he sede þis
Vor⁶ hast ofte iwrite þer-wip: æzen our lawe ivis
Þou gidi⁷ hound quaþ Seint quiriac: wel hastou do bi me⁸
Of a good þoȝt⁹ þou were wel vnderstone: wel auȝte ich 496
blessë þe
Vor bynome is me¹⁰ pulke lyme: þat me haþ ofte to
sunne idrawe
Vor ichabbe¹¹ ofte iwrite³ þer-wip: æzen ihesu cristes lawe
Þe wule¹² ich was a luþer¹³ giw: and on him ne bileuedë
noȝt
Þo þis emperour isci¹⁴: þat he nolde¹⁵ turne is þoȝt
He made him drynke led iweld: and In is moup halde¹⁶
it þer
Euer sat þis gode mon: as him noþing nere
Vp a gredire hi¹⁷ leide him seþþe: ouer¹⁸ a gret fur and
strong
To rosti as me deþ verst¹⁹ flese: greece was þer among
Vor²⁰ þat fur was al of greece²¹: and col²² and salt was
ck þerto
And of is flese þat was vorbarnd²³: þe wounden hi selte²⁴
also
Þo²⁵ he²⁶ ne miȝte þer-wip turne is þoȝt: ne to deþe him
bringe
He²⁶ þoȝte þif he²⁷ miȝte him turne: wip eny oþer gynne²⁸
þinge
Quiriac he sede bipench þe bet: and do after my lore
And þif þou nelt honure our godes²⁹: bote þou wolle do
more
488 Seint Quiriac ðe Bisschop prechede Godus lawe: Julian ðe lupur Emperor brouht him seþpe of dawe, For ðe holi Roode þat he fond; and for he men þer-to drouh To bi-leeue on Ihesu crist: for al he heold hit wouh; Þo ðe Emperor hedde seint Quiriac: bi-fore him i-brouht 492 He bad him leceu in heor Maumetes: and þo he holde nouht, His riht hond he let furst of smyte: And al i-do he seide þis:— “For þou hast wel ofte þer-wip i-write aþein vr lawe i wis”: "Þou gidi hound:" seide þis gode Mon’, "wel hastou i-do by me, 496 Of my good þou weore wel vnderstonde: wel ouȝt i blesse þe, For þou hast bi-nome me þulke lime: þat haþ me ofte to sunne i-drawe, För ich habbe þer-wip ofte i-write aþeyn Ihesu cristes lawe, þe while þat ich was Gyew: and on him bi-leeuede nouht:”; 500 Þo ðe Emperor saiȝ þat he nolde: nout tornen his þouht He ȝaf him drinken welled led: and in his mouþ helde þere, Euere sat þis gode mon: as þeih him nþing nere; Vp A Gledeire he leide him seþpe ouer a gret fuir and strong, 504 To Rosten as me ðep versch flesch: grees was þer Among, For þat fuir was: al of Col: and grece: and þat salt was eke þer-to, And of flesch þat was eke for brend: þe woundes he salte also, Þo heo ne mihte torne þer-wip his þouht: ne to ðep him bringe, 508 Heo bi-þouhten hem: þif heo mihte: wiþ eny oþer þinge; Þe Quiriac” he seide: “þenk on þi-self: and do aftur my lore, þif þou nult not: vr godes honoure: bote þou wolle more, St. Quiriac preached God’s law. He was put to death by the Emperor Julian, because he would not worship idols. His right hand was first smitten off. He rejoiced at this, because with that hand he had written against Jesus Christ. Julian caused him to drink boiling lead, but it injured him not. Then they laid him on a gridiron. They roasted him, and salted his wounds. But they could not alter his determination to remain a Christian.
LIFE OF ST. QUIRIAC.

\[ \begin{align*}
&\text{Pei}^1 \, \text{pat} \, \text{þou} \, \text{nart} \, \text{cristene} \, \text{noz}^2: \, \text{and} \, \text{ichulle}^3 \, \text{de-boner} \\
&\text{be} \\
&\text{And Murilif}^4 \, \text{þou} \, \text{schalt} \, \text{lede}: \, \text{and} \, \text{þat} \, \text{þou} \, \text{schalt} \, \text{ise} \, \text{512} \; \\
&\text{þe} \, \text{gode} \, \text{mon} \, \text{nolde} \, \text{do} \, \text{after} \, \text{him} \, \text{þo}^5: \, \text{a} \, \text{caudron} \, \text{he} \, \text{let} \, \text{fulle} \\
&Wip \, \text{seþing} \, \text{oile} \, \text{vol} \, \text{Inou}^3: \, \text{and} \, \text{let} \, \text{him} \, \text{þe}^7 \, \text{Inne} \, \text{pulle}^6 \\
&\text{þe} \, \text{Inne} \, \text{he} \, \text{seþ} \, \text{þen}^7 \, \text{godemon}: \, \text{vorte} \, \text{he} \, \text{weri} \, \text{was} \\
&\text{Pe} \, \text{godemone} \, \text{herede} \, \text{our} \, \text{lord} \, \text{crist}^8: \, \text{and} \, \text{noþe}^9 \, \text{worse} \, \text{516} \, \text{he}^{10} \, \text{nas} \\
&\text{So} \, \text{þat} \, \text{þe} \, \text{emperor} \, \text{isei}: \, \text{þat} \, \text{he} \, \text{ne} \, \text{miþte} \, \text{him} \, \text{over-come} \\
&Wip \, \text{a} \, \text{swerd} \, \text{he} \, \text{smot} \, \text{him} \, \text{þoru} \, \text{þe} \, \text{herte}^{11}: \, \text{þo}^{12} \, \text{he} \, \text{was} \, \text{out} \, \text{Inome} \\
&\text{And is soule} \, \text{to} \, \text{heuene} \, \text{wende}: \, \text{after} \, \text{þis} \, \text{tormentynge} \\
&\text{God} \, \text{uor} \, \text{þe} \, \text{loue} \, \text{of} \, \text{Seint} \, \text{quiriac}: \, \text{to} \, \text{þulke} \, \text{Joie} \, \text{ous} \, \text{520} \, \text{bringe}.
\end{align*} \]
Sey þat þou nart þe cristene nout: and ich wolde de-boner beo,

512 And murie lyf þou schalt lede þer-afterward: and þat þou schalt i-seo”:

Þo þe gode mon nolde don after him; a Caudrun he lette fulle
Wip Oyle: and let hit seþen faste: and let him þer-Inne pulle;
Þer-Inne he seþ þe gode Mon: forte þat he weri was:

516 Þe gode Mon heriede vr lord euere and neuer þe worse him nas;
Þo þe Emperour i-sauȝ: þat he ne mihte him so overcome,
With a swerd he smot him þorwh þe herte: þo he was of þe Bape inome;
His soule wente to þe Ioye of heuene: aftur his tormentynge,

520 Crist for þe loue of Seint Quiriac: to þulke Ioye vs bringe A. M. E. N. !

They then put him in a cauldron of boiling oil, but he was none the worse. Then they smote him through the heart, and his soul went to heaven.
When Adam was 930 years old and on his death bed, * nearly effaced,
he had Eve call all his sons before him to receive his dying blessing.

When Adam was 930 years old and on his death bed, * nearly effaced,
he had Eve call all his sons before him to receive his dying blessing.

His sons ask their father what ails him.

They ask him to tell them what pain and sorrow are like.

Seth tells his father that his sickness arises from a longing for the fruits of Paradise,

III.

THE STORY OF THE HOLY ROOD*.

De morte primi parentis Ade
et de incepcione crucis Christi.

When adam oure form fader dere
Was of elde nyghen hundreth þere,
And þarto [thritt]ly*, þan he kend
þat his life drogh nere þe end;
þan said he vntill eue, “þou sall
All my sunges bifo safe me call,
þat I may blis þam or I dy.”
And als he bad scho did in hy;
Scho cald [þam] vnto him þat tide,
þai come and stode all him biside,
Als he in his sekenes lay,
And vnto him þus gan þai say:—
“Fader, what harm es þe on hand,
þat þou es in þi bed ligand,
And wharto hastou cald vs heder?”
þan said he to þam al to-geder:—
“Suns,” he said, “I far ful ill,
Of pine and sorow I find my fill.”
And þai answerd and said ogaine:—
“Fader tell vs what es payne,
And how it es sorow to haue,
Say vs þe suth, so god þe saue;
For whils we in þis werld haue bene,
Of sekenes haue we seldom sene.”
þan said seth, “for suth I trow,
Fader, þat þou þernes now
Of paradis fruit forto ett mare,
Of þe whilk þou has etin are;
And for the liggis thou sorrow and sway,
Bot say to me and I say gay
Sone vnto paradis gate,

32 And I say grete pare in pe gate;
I say mak site and swors sere,
And so I hopen god say me here,
And send sum angele me to gete

36 Sum of pat fruit pat pou wald ett.
Adam vnto seth pan telles:
"I 3erne no fruit, ne no thing els,
Bot I haue dole with-owten dout,

40 And euil in al my lims aboute.
Pan said seth and pai all bidene,
"We wate neuer what euil es to mene;
Tell vs what thing pe greue pus,

44 Wharto sulde pou laine fra vs?"
Als he lay pan pus said he:
"Al my suns herkins to me!
When god had made me with his will

48 3owre moder pan he made me till;
In paradis sone he vs sett,
And gaf vs leue al fruit to ett;
He outtoke no thing bot a tre

52 Pat he forbed bath hir and me;
In middes of paradis it stode,
And was knowinge of ill and gude;
Pe est he put in my powste

56 And pe north at my will to be,
And till 3owre moder he toke pat tido
Bath pe west and pe sowth syde;
And twa angesels he toke vs till,

60 Vs forto were fra alkins ill;
Till on a tyme, sons, suth to say,
Oure angesels went fra vs oway,
Bifor god paire wirschip to ma;

64 Pan [com] pe fende pat es oure fa,

and declares his readiness
to go there, if he can find
the way, and procure, by
means of sorrowful
supplication, some of the
fruit.

Adam says he
wants no
fruit.

Seth desiresto
know what it
is Adam
wants.

Adam tells his
sons of their
parents' disobedience.

How they ate
of the
forbidden tree
in the middle
of the garden.

The East and
North were
under Adam's
control,
[fol. 77.]

while Eve held
away over the
West and
South sides of
the garden.

On a day
Adam and
Eve's good
angesels went
away to do
honour to
God.
And in 3owre moder fand he stede,
And did hir do efter his rede;
Sone scho ette, als he hir red,
Of þe fruit god vs bath for-bed;
Scho bed it me and I ette sum,
And þus bigan oure care to cum;
þe gerrard þus gan hir bigile,
And me also, alas þat while!

And in 3owre moder fand he stede,
And did hir do efter his rede;
Sone scho ette, als he hir red,
Of þe fruit god vs bath for-bed;
Scho bed it me and I ette sum,
And þus bigan oure care to cum;
þe gerrard þus gan hir bigile,
And me also, alas þat while!

Wherefore God was displeased,
And threatened Adam and Eve with divers penalties.

Upon Adam's body sixty and ten wounds were to come, from head to foot.

But as the remedy for this God promised them the oil of mercy.

Adam's sorrow is so great that he bewails the lack of medicine.

Eve thereupon weeps and prays God for forgiveness,

And in 3owre moder fand he stede,
I wroght þe werk, þat wate I wele,  
Wharfore we haue þis dole ilkdele.”  
Scho praied adam on þis manere,  
104 “Lord lat me haue þi sorow sere,  
For sertes I did all þe syn  
Wharfore þou es þir angers in.”  
þan adam answerd hir vntill,  
108 “It may noght be wroght at oure will,  
Oure lord of heuyn þat has it send  
Thurgh his might he may it mend.”  
Adam þan vnto seth gan say:  
112 “Sun of a thing I sal þe pray,  
Forto wend als I sall þe wys  
Vnto þe þates of paradis,  
And at þe þates, when þou cumes right,  
116 þou sal mak sorow in goddes sight;  
Fall to erth and powder þe,  
And pray god haue mercy on me,  
For þan par aventure send sall he  
120 Sum of his angels to þat tre,  
Of whi[l]k springes þe oile of life,  
þat medcyn es to man and wife,  
þar forto send me sum dele,  
124 þan hope I þat my care sal kele.”  
þan answerd seth and said in hy,  
“To do þi will I am redy,  
Bot þe bus teche to me þe way,  
128 And what I sall to þe angell say.”  
Adam said, “sun tell him till  
How þat I haue angers ill,  
And tell him also of þis thing  
132 How þat my life es nere ending;  
And pray him me to certify  
Of þe oile of mercy weterly,  
þe whilk god hight me of his grace,  
136 When he me put out of þat place;  
and desires to bear Adam's punishment,  
[fol.77,col.2.]
If he now þat sand to me will send,  
Of all my sorow it sall me mend:”  
“And sun,” he said, “I sall þe say  
Wharby þou sall ken þe way:  
Þou sall sone find a grene gate  
Euyn vnto paradis þate;  
Wend estward and for no thing let,  
Vntill þou in þat way be set;  
Þan many fotesteps saltou se,  
Bath of þi moder and of me;  
For by þat ilk way went we twa,  
Þi moder and I with-outen ma,  
When we war put out of þat blis  
To won in midelerth for oure mis;  
And þe sin of vs twa allane,  
Was so grete and god with-gane,  
Þat in what stedes oure fete gan fall,  
Þare groued neuer gres, ne neuer sall,  
Bot euermore be ded and dri,  
And falow, and fade, for oure foly;  
Þus saltou find, with-outen mis,  
Right to þe þates of paradis.”  
Seth es went, with sorows sad,  
Furth right, als his fader bad,  
And hastily he fand þe way,  
Als adam vntill him gan say,  
With welkit steppes, many ane,  
Als his fader bfore had gane;  
And euern he held þat ilk gate  
Vntill he come to paradis þate:  
On his face þan fell he downe  
And kest pouder opon his crowne  
Ful mekill murni[n]g gan he make,  
And sorowed for his fader sake;  
And vnto god fast gan he cri  
Of adam forto haue mercy,
And oile of mercy him to send,
So þat he might in liking lend:
So als he made his praiers fast,

God sent saint michael at þe last;
He bad þat seth he suld vp rise
And said vnto him on þis wise:—
"Seth," he said, "what sekes þou here?"

I am michaell goddes messangere,
My lord of heuyn has ordand me
Ouer all his men keper to be;
And sertanly to þe I say,

Dat þe þar nowþer grete ne pray
Efter þe oile of mercy here,
For þou gettes it on no manere,
Vntill a tyme if þou tak tent

When fiue thousand þere er went,
Twa hundret and twenty þar-till,
And also aght als es goddes will;
Þan sal god send doun his sun

Crist in-to þe werld at won;
For mannes sins þan sal he dy,
And so fra bale he sall þam by;
Grauen he sall be in a stede

And rise þe thrid day right fra þe ded,
And lif ogayne, in lim and lith;
And adam þan sall rise him with;
Adam and all his of-spring,

Dat god vntill his blis will bring;
With crist þan sall þai right vp ryght
And wende to won in lastand light;
Þan sal þi fader right vp rise

And wend to welth in paradis;
And þat same crist als I tell þe
In þe flum sal baptist be;
To saue man saules he sall be send

And all fals trowth he sall defende;
He shall give the oil of mercy to the repentant sinners.

Tell thyfather his days draw to an end.

But first do what I am about to tell you.

Go to the gate of Paradise, put in thy head, letting thy body stand without; if thou seest any marvels come again and tell them to me." Seth did as he was bidden.

He heard there noise and noble smell.

He saw gay herbes and trees, and heard plenty of birds'songs.

In the midst of Paradise he saw a well out of which flowed four streams, that watered all the world.

Above the well his perceived there stood a fair tree, having many branches, but barkless and leafless.

He shall give them endless bliss.

\[\text{pe oyle of mercy sal he gif}\]
Till all pat in his law will lif;
And till all pat will sese of sin
Sal he gif blis pat neuer sal blin;
\[\text{pan sall pi fader cum fra paine}\]
And dwell in paradis ogayne;
\[\text{parforse if pou pi fader se}\]
Say him als I haue said to pe,

\[\text{His daies er dreuen vnto pe end,}\]
Langer in pis life may he noght lend.'
Bot first now, or pou wend oway,
Sall pou do als I pe say;
Wende vnto paradis zate
And put in bot pi .heuid parate,
And lat pi body stand paroute,
And luke what pou sese pe obout;
And if pou any selkuth se
Cum ogayne and tell to me.'
Seth went and did on pis manere,
And saw ful many selkuthes sere;
He herd pare noyse and nobill smell,
Swetter pan any tong might tell;
Gay herbes and trese pare gan he se,
And fowles sang ful grete plenté;
In middes of paradis saw he right
A well pat was schinand ful bright,
Of pe whilk foure flodes ran out,
And went ouer al pe werld obout;
He saw of pa foure flodes clere
Come al pe water in pis werld here;
Obouen pe well persayued he
Whare pare stode a ful faire tre,
With branches paron maniane,
Bot bark ne lefe ne had it nane;
Pan had seth meruail in his mode
Whi pat tre so naked stode;
And wele he hopid, his hert with-in, 
Hat it was for his fader sin, 
Als þe steppes war þat he had sene; 

248 þat neuer bare none herbes grene, 
And all for þe sin of þam twa, 
ðarfor he trowed þe tre was swa; 
Al þis thoght when he had left, 

252 In ðogaine þan luked he eft, 
And hastily þan gan he se 
A meruaile of þe mekill tre; 
Him thoght þat it stode vp ful euyn 

256 And rechid on heght right to þe heuyn, 
And bark inogh þar-on was sene 
With leues þat was gay and grene; 
And in þe crop of þat tre on hight 

260 A litill childe he saw full right, 
Lapped all in clothes clene, 
Als it right þan born had bene, 
So till his sight it semed þing, 

264 He had grete meruaile of þis thing; 
Vnto þe erth þan luked he 
And saw þe rotes of þat same tre, 
Weterly him thoght þai fell 

268 In-to þe vtterest end of hell, 
And þare him thoght he had a sight 
Of his broþer saul ful right, 
Abell þat was sakles slaine. 

272 þan to þe angell he went ogayne 
And tald vnto him albidene, 
Als he þare had herd and sene; 
He pried þe angell tell him mare 

276 Of þe childe þat he saw þare; 
þe angell answerd him in hy, 
And said what it suld signify; 
"þe childe þat þou saw in þe tre, 

280 þe sun of god for suth es he,
THE STORY OF THE HOLY ROOD.

His schewing here noght els it ment
Bot ðat he sall till ðe erth be sent;
He sall fordo ði fader syn,
And vnto welth ogayne him win;
He es ðe oile of mercy right,
Þe whilk was to ði fader hight,
When he fra paradis gan wende,
Thught formast fanding of ðe fende;
Fra bale to blis þis barn sal bring
Þi fader and all his of-spring¹,
Þat ordaind er in þe werlde ende,
Fra wa till endles welth to wende.”

³He angell þan toke kirknels thre
Þat war tane of þat same tre,
Of þe whilk Our eale bigan,
And vnto seth þus said he þan:—

“With-in þre daies when þou cymes hame
Sall þi fader dy Adam,
And in a graue he sall be graid,
And, when he es in erth so laid,
Þir kirknels þat I gif þe to
Þan in his mowth þou sall þam do,
For of þam sall thre wandes spring,
And ilkone sall be of sere thing:
Þe first of cyder suthly es,
Þe secund sal be of cypres,
And þe thrid of pine sal be;
And þai bitaken þe treinite,”

In þe cyder þe fader alweldand,
And in cypres þe sun we vnderstand,
In þe pyne þe hali gaste bi skill.”

Þus talde þe angell seth vntill,
And when he was þus kyndely kend,
Hastily hamward gan he wend,
And hame also with him he had
Þe kirknels als þe angell bad.
When seth had wroght all on his wise
And cumen hame fra paradise,
Vntill his fader fast gan he fare,
320 Als he lay in sekenes sare,
And tald vnlo him albidene
How he had done whare he had bene,
And how pe angell gan him hethe
324 pat he suld haue his bale to bete,
Oile of mercy fra god send
To saue him in pe werldes end.
When adam herd him segat say,
328 pa wordes ful gretely gan him pay,
And in his life pan anes he logh,
For he hopid forto win fra wogh,
And forto be saued certaine; 
332 parfore to god pus gan he cry,
"Lord me list no langer lif,
Mi gast vnto pi hend I gif
Forto wis it at pi will,
336 In whilk stede so it sall go till."
Pus he died with-in pe thrid day
Als pe angell vnlo seth gan say;
Pan had he lifed in pis werld here
340 Nien hundreth and threty zere;
For mans kinde was pan so strang,
Pat pai moght wele lif so lang.
When he was ded pus als I tell,
344 Both wife and bairns opon him fell
And lay opon pe cors criand,
Heuid to heuid and hand to hand,
Pat trowed to turn life him vntil,
348 For pai kowth pan none oþer skill;
And als pai murned with dreri mode,
Michaell come and by pam stode,
And oþer angels gudely graid,
And vnto seth al þus he said:  
"Wepes namore, bot bese still,  
For þus it es my lordes will,  
þat I sal teche here 30w vnto  
How 3e with þis cors sall do;  
Takes him vp and wendes with me,  
For in erth sall he bereed be."  
þai toke þe cors vp þam omang,  
And þe angels bifoere gan gang  
Singand all ful solemnly,  
And makand nobill melody;  
To þe vale of ebron þai him broght  
And groue him þare, als þam gude thoght.  
þan al his barnes awonderd ware  
Of þe sight þat þai saw þare;  
þe angel said þan to þam in hy,  
"Of þis thing haues no ferly,  
For als we now do him vnto  
So sal 3e with 3owre ded men do;  
Gers beri þam in erth or stane,  
For all sall di þat life$^1$ has tane."  
Seth þan opon þa kirnels thoght,  
þat he fra paradis had broght;  
In his fader mowth he þam did  
Als þe angell gan him bid;  
Of þa kirnels thurgh goddes grace  
Wex thre wandes in litill space,  
And of þa wandes grete ferlis fell,  
Als men may here me after tell;  
Ful mekill sele was to þam sent,  
Als men may here wha takes entent;  
\textit{De tribus virgis in ore ade crescentibus}  
In adams mouth þir wandes stode,  
Till tyme of noie efter þe flode,  
Þat was to wit with-outen were,  
A thowsand sixty and twelue þere;
And furth ȝit groued Þai in adam
388 Fra noie till tyme of abraham,
Fra abraham ȝit stode Þai þen
Vntill þe cumyng of moysen;
And nowþer flitted fer no nere,
392 And ilkone groued by þam self sere;
Ane elne of lenkith þa wandes ware
And all þis time wex þai nomare,
Bot in astate ay war þai sene,
396 And euer ground in like grene;
Lang eftir þat tyme þus bifell
þat þe childer of israel
Went with moyses thurght þe se,
400 Fra pharao and his menȝe,
þat mekill wa had to þam wroght,
And in grete bondage had þam broght;
þai past þe se bath hale and sound,
404 And pharao and his men war dround;
And when þaire fase war þus for-done
To þe vale of ebron come þai sone,
And als þai in þat dale gan dwell
408 Forther-mar þan þus bifell;
Opon ane euyn als moyses ȝode
He saw whare þir thre wandes stode,
Þat are in adams mowth was sett,
412 And with grete honore he þam grett;
“For suth,” he said, “þir wandes mene
þe trinité þam thre bitwene,
Þat on þis wise er samin sett,
416 For in þe rote all war þai mett.”
Þa wandes þan thoght he forto take
Wirship to þam forto make;
And fra þe erth when he drogh þam out
420 So nobil smell was þam obout,
And so gude sauore gan þai fele,
Þat his men wend wonder wele

They went on growing until the time of Moses, and removed not from their place.

Each increased an ell in length and no more. In this state they continued until the exodus of the Israelites from Egypt.

The Israelites crossed the Red Sea in safety, but their foes were drowned. Then the folk came to the Vale of Hebron, wherein they did dwell. One evening as Moses was walking along he saw the place where the three wands were. He greeted them with great honour, knowing that they were the sign of the Trinity.

He drew them out of the earth, and so noble a smell arose that all the folk weened that
they had at last reached the Land of Promise, for which they thanked God with might and main.
Moses took the three wands and wrapped them in a clean cloth.

They were thus kept together for forty-four years, and all that were worm-smitten or torn by wild beasts were cured by touching the wands.

God had commanded Moses to smite the flint twice,

which when he had done, abundance of water came forth.

But Moses took all the merit of this miracle,

\[74\]

Pat pai had bene cumen right,
To pe land of hest pai pam was hight;
Al his folk pai war ful fayn
And loued god with might and mayne:
Moyses toke pa wandes schene;
And lapped pam in clothes clene,
And als a relik about pam bare,
With wirship, als pai worthy ware:
Ay whils pai dwelled so in fere,
And pai was foure and fourty 3ere,
And all pai war with wormes smeten,
Or els with wilde bestes beten,
And pai might neght pa wandes nere
Pai suld als fast be hale and fere,
So pai defaut suld pai find nane,
Thurgh towcheing of pe wandes allane:
So it bifell pe folk had care
For pai pam wanted water pare,
And in pai herto pai bigan
To be mis-trowand ilka man,
To god pai groched al bidene;
And moyses said to pai in tene,
"Mistrowand men herkins to me,
If pe in trowth will stedefast be,
We sail gett water grete wane
Here out of pis hard stane."
For god had bidden him on pis wise
Pat he suld strike on pe flint twise,
And largely pai suld it gif
Water pai with might lif;
Pai with his wand pe stane strake he
And water went out grete plente,
Pat men and bestes had pai fiill
Of water at pai awin will;
And for moyses toke all pe mede
And loued noght god for his gude dede,
Ne gert þe folk na louing make
To him þat sent it for þaire sake,
Parfore oure lord god all-mighty,
Said vnþo moyses opinly,
Þat he suld noght þa childer bring
Vnþo þe land of his heteing,
Þat was þe land of promisiowne,
Þat he had made vnþo þam bounþe.
Pan moyses wist and wele he kend
Þat his life drogh nere þe ende;
To þe hill of thabor þan went he
And þare he sett þir wandes thre,
By-side a water vnder þat hill,
For he hopid it was goddes will
Þat gude werk suld with þam be done;
Pan eþer þis he suld þine saucy.

Quomodo davis tuitit virgas in ierusalem.

S
Still þan stode þa wandes þare
A thousand þære and þex nomare,
Bot in astate ay gan þai stand
Till davuid was king of iews land;
And þat was a lang tyme bitwene,
And eþer þai groudþe iþyke grene;
Pan davuid was þurgh þe haly gaste
Warned þat he suld wende in haste,
In-to þe land of araby
Till þe hill of thabor hastily,
þe þære wandes þare þorto fett,
þat moyses þe þrofett had sett;
To ierusalem þat þai war broght
Till araby sone gan he þas,
To þe hill of thabor fast he 5ode,

When Moses knew that his end was near, then went he to the Mount Tabor and there he planted these three wands beside a stream under the hill, and soon after this he died.

Through the Holy Ghost David went into the land of Arabia, to the hill of Tabor, where he found the three wands.
He took them out of the ground and there arose a sweet smell and noble melody.

David laid the wands together in a case of bright silver.

As he went along, sick men were healed through virtue of the wands.

Glad and blithe David came unto his country, and on the ninth day he reached Jerusalem.

He then planted the "wands" in a "dike," and set trusty men to watch them,

and he intended on the morrow to find a better place for them.
And wirschipd als þai war worthy.
To rest he went es noght at laine,
532 And sone at morn he come ogaine;
He fand his wandes hale and sownde
Ful fast groundon þe grounde, 
And þar-of grete wonder him thoight,
536 Bot remu þam þan wald he noght,
For in his hert he trowed right
þat þai war sett thurgh godis might; 
þar-forhe lete þam stand þare still,
540 And bad þat none suld negh þam till;
And forte dwelle with-outen dout
He made a stif wall þam about,
Stalwurthly of lime and stane,
544 So þat negh to þam suld nane.
þe same lenkith ðit war þai þare,
Als moyses in desert þam bare;
Bot þus when dauid sett þam has,
548 þan wex þai so þat wonder was,
þe body wex in a hale tre
And þe crop was branches thre;
And for it wex so dauid made
552 A serkell al of siluer brade,
And bad þat it suld sawded be
All about þe haly thre,
þat he might wit, with-outen were,
556 How mekill it wex ilka þere;
For it wex grete thurgh goddes grace
And also lang in litill space;
In þat stede þan stode it þare
560 Threty þere and sumdele mare, 
And wex ful fast, I vnder-stand,
For þe tyme was nere cumand;
þan dauid wex dreri in mode,
564 For in his hert he vnderstode
þat [he] a sinful man had bene
made his moan to God,
and, sitting under this holy tree, to
make amends for his sins, he composed the whole of the "psaltery-book;" and in remission of his sins he began to make a kirk.
For twenty-four years he went on building day and night. But God bids him to build no more, on account of his sinful life.

[fol. 796b, col. 2.]

David desires to know who is to build God's house.
He is told that his son Solomon shall complete the work.

David then calls all the elders of the city to him, and bids them crown Solomon his son as king.
Thus he gave his crown away

<table>
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<tr>
<td>568</td>
<td>And vnto god he gan him mene; Sitand vnder pat haly tre, Grete sorow in his hert had he, And in his sorowing said he pus, Miserere mei deus et c'. And so he made his mis to mende Pe sawter buke right to pe ende; And in remission of his syn To mak a kirk he gan bigin, And pare-obout he begged fast, Till foure and thwenty 3eres war past; And bisid him both day and night With werkmen pat war wise and wight; And for he was a synfull man Of god pus was he warned pat:— &quot;A hows to me saltou neuer make, And pat es for pi sinnes sake.&quot; Dauid answerd and said in hy, &quot;Lord, wha sall make pi hows bot I, Wha sall vnto pi werk tak tent, Sen vnto me no sele es sent.&quot; &quot;Salomon pi sun,&quot; said he, &quot;Sall mak a temple vnto me, Pat euer-mare sal be in minde, And in meneing omang man-kinde.&quot; pan dauid wist righ[t] wele inogh, Pat his life fast till ende drogh, Of pat ceté gert he call Pe eldest men and maisters all; And hastily pai come him till Forto wit what was his will; Pan vnto jam al pus said he, &quot;Takes salomon my sun for me, For, sirs, als sune I sal be ded, And god has chosen him in my stede; His corown so he gaf oway</td>
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</table>
And so he died that same day, and was buried with regal solemnity.

Salomon was crowned king.

So when the Temple was almost finished, the carpenters wanted a large beam, and sought far and wide for a suitable one.

At last they found the tree planted by David. Solomon bad them hew it down. When this was done, they took the measure of it, and found it to be 31 cubits in length. [fol. 80.]

After polishing it they found that it was one cubit too long.

And so he died that same day;  
Pan in a grafé ñai gan him graue,

Whare kinges suld ñaire beriing haue,  
With sang and grete solempnité,

Als fell to swilk a lord at be.

Quomodo salomon perfect templum.

And led ñe land at his liking;  
Moste sutile werkmen has he soght

And on ñe temple fast ñai wroght,

And endid it of masonry

In ñe space of ñeres twa and thretty;  
Forte tell all his fader tyme

And after ñe wirking of him;

And when it suld till end be brogh[t],

ñe wrightes ñat ñe timber wroght

A mekill balk ñam bud haue ane,

In ñat cuntré ñai kouth find nane,

ñai soght in toun and in ceté,

ñe space of ñeres twa  
Forte tell all his fader tyme

And after ñe wirking of him;

And when it suld till end be brogh[t],

ñe wrightes ñat ñe timber wroght

A mekill balk ñam bud haue ane,

In ñat cuntré ñai kouth find nane,

ñai soght in toun and in ceté,

ñe wrightes ñat ñe timber wroght

A mekill balk ñam bud haue ane,

In ñat cuntré ñai kouth find nane,

ñai soght in toun and in ceté,

ñe wrightes ñat ñe timber wroght

A mekill balk ñam bud haue ane,

In ñat cuntré ñai kouth find nane,
They took the beam and shortened it, and on measuring it again they found it to be shorter than the right size. Thrice they altered it, but they could not get the right measure.

Then they sent for Solomon, who ordered the tree to be placed in the Temple, where it lay many a year between two pillars of the kirk. Solomon bad that once a year every man should visit the Temple and honour this holy tree.

So it befell upon a year that all the country far and near went to honour this tree. Among this company was a woman that had no faith.

Of þat fare þai war vnfaine,
And sune þai gat it doun ogayne
Eft þai toke þaire mesures þan,
And kuttet it als wele als þai can;
“How wind it vp” bilte þai bid,
Bot al was in waste þat þai did;
Þan was it schorter þan þe assise
Thrise wroght þai with it on þis wise;
Acorde to þat werk wald it noght,
Þar-of þam all grete wonder thoght;
Þai cald þe king for he sulde se
How þai had wroght with þat tre,
For mekill tene was þam bitid,
Sen þai war al so crafty kid;
When salomon saw it was swa,
In-to þe temple he gert it ta,
And bad þat it sulde honowrd be,
For sum might trowed he in þat tre;
Anoper balk þan haue þai soght,
And al þe werk till end þai wroght.
Þe haly tre, on þis manere,
Lay in þe temple many a ȝere,
Twa pilers of þe kirk bitwene,
Þe king gert kepe it þare ful clene,
And made þe custom in þat cuntrê;
And bad þat ilka man suld be
In þat stede anes in ilka ȝere,
And ilkone on þaire best manere
Þat haly tre forto honowre
Þat sepin bare oure sauioure.
So it biffell opon a ȝere
Al þe cuntrê, fer and nere,
Vnto ierusalem þai went
To honore þat tre with gude entent;
A woman was þare þam omang
Þat in hir hert ay hopid wrang;
THE STORY OF THE HOLY ROOD.

807 Scho soght þeder þe sight to se
   And trowed no vertu in þe tre;
Hir thoght it was scorne in hir wit
676 þat oþer men so honord it;
Maximilla was hir name,
Scho sat þaron hir self to schame,
And for scho trowed no might þarin;
680 Hir clothes biliue bigan to brin
   Als herdes þat had bene right dry,
   þan cried scho loud, thurgh prophecy,
   And said, “my lord mighty ihesu
And for scho trowed no might J)arin;
684 Haue mercy and on me þou rew.”
   When þe iews herd hir on ihesu call,
Grete tene in hert þan had þai all;
   þai said “þcho sklanders oure goddes euyn
   For a new god we here hir neuyn”;
þai bad þat bald men suld be boun
e To haue hir tite out of þe toune,
And sune, with-outen oþer rede,
692 þai staned hir vnto þe ded;
Scho was þe first þat suferd schame
For þe neueni[n]g of ihesu name.
   It was þaire custum, als men knew,
696 þat who so neuind þat name ihesu,
He suld be staned to ded als sone
And so was with þat woman done.
De probatica piscina.

Ful many when þai saw þis sight
700 Honord þe tre with all þaire might,
   And þarto made þai more loueing
þan vntill any oþer thing;
þarfore þe iews thougght grete despite,
704 And to þat tre þai went ful tyte;
Out of þe toune þai did it draw,
For men þar-in no might suld knaw,
For þai saw grete worde of it went,
And men þarto toke mekill entent
And many men honord it mare,
þæt goddes þat in þe iewri ware;
þærfore þai ordand þam omang
þæt na more worde of it suld gang,
Bot for vertu þat was þar-in
þæt durst it nowþer breke ne brin;
In to a dike þai gan it kast,
So to be wasted at þe last,
þærfore in þat dike þai it did;
Bot god wald noght þe might war hid,
Sen þat so grete word of it went,
þærfore his sande þarto he sent;
Euer-ilka day a sertaine tyme,
Bitwix þe vnderon and þe prime,
His angels to þat haly tre
Ful oft-sipes men might þam se,
þæt moued þe water in þat tide
And wesche þe tre on ilka side;
And all men þat war seke and sare
If þai in þat tyme might be þare,
When þe water was moued swa;
Wha so might first in-to it ga,
If he had neuer so mekill bale,
Hastily he suld be hale
Thurgh vertu of þat haly tre;
þis was knawin in ilk cuntré,
For mani þat blind andcroked ware
Hastily war þai helid þare;
So when þe iews persayed right,
þæt thurgh þe tre was schewid slike might,
þæt said it suld noght lang be swa;
Out of þe water þai gan it ta,
And ordand it to be a brig,
Ouer a-noper bek to lig,
For so þai trowed þat mens fete,
And bestes þat went by þe strete,
Suld cum and ga all ouer þat tre
So þat it suld wasted be;
For grete despite in hert þam thoght

Pat wonders thurgh it war wroght.
Þus lay þis tre þare, als I tell,
Vntill þe sage quene, dame sibell,
Come to icerusalem on a þere,

Wisdom of salomon to here;
And by þat side hir gate was graid
Whare þis haly tre was laid,
And sone when scho þar-of had sight

Scho honord it with all hir might,
Kneland doune on aiper kne,
Swilk vertu trowed scho in þe tre;
Hir clothes gert scho þar-on lig,

And bare fete went scho ouer þe brig;
Thurgh prophecy þan þus scho said—
“Þis ilk tre þat here es laid
A verray signe wele may it seme

Of a domesman þat all sal deme,
Als lord and maister moste mighty,
Þus may þis signe wele signify.”
Scho lended þare ay whils hir list,

Grete wit of salomon scho wist;
And seþin ogayne gan scho ga
To hir cuntre þat scho come fra,
And þat tre euer scho gan honowre

Þat seþin bare oure saiowre;
Þis haly tre lay in þat stede,
Vntill þat crist suld sffe[r] dede,
When dome was gifen ordand was he

Forto be hanged opon a tre,
Þat als a cros þan suld be wroght;
On swilk a tre þan had þai thoght,
Sone a iew stode vp in hy,
the story of the holy rood.

The Jews think of the tree "laid over the lake," and from it they make a cross eight cubits long.

And thus he said thurgh prophecy:—

"̓Pe kinges tre, I rede, ̓se take,
̓Pe whilk ̓se laid ouer ̓se lake
To make a cros both large and lang
̓Pe kyng of iews par-on to hang."
To pis Ĥai all assented Ĥan,
And rathly out of Ĥe toune Ĥai ran;
Ĥai toke Ĥe tre Ĥan Ĥare it lay,
Ĥe thrid part Ĥai hewed oway,
And of Ĥe rembnand Ĥaue Ĥai made
A large cros, bath lang and brade;
Vij cubites Ĥai made it lang
With-outen Ĥat in Ĥe erth suld gang,
And aper side of cubites thre
Ĥat abouen Ĥe heuid suld be;
When it [was] made Ĥus at Ĥaire will,
Ĥe ceté sone Ĥai broght it till,
To pilate went Ĥai ful gude spede,
He held him wele paid of Ĥaire dede.

De fabrice clauorum.

E cros es made, als it sall be,
Bot ̓Pan Ĥam nedes nayles thre;
̓Pe iews war ful redy boune
And ran for na[î]les in-to Ĥe toune;
Vnto a smith Ĥai come ful sone
And bad, "belamy, biliue haue done,
Make thre nayles stif and gude
At naile Ĥe prophet on Ĥe rode";
When Ĥe smith herd Ĥaire entent,
How Ĥat ihesu suld be schent,
In hert he had ful mekyll wa
Obout Ĥe nayles forto ga,
For of ihesu he vnder-stode
Ĥat [he] was prophet trew and gude;
Ĥarfore wele in his hert he thought
Ĥat for him suld no nayles be wroght;
He answerd þæm with wordes fre
816 And said “þe gett none nailes for me,
God has sent on me his merke
So þat I may wrik no werk;”
In his bosum he hid his hand
820 And said he hurt it on a brand,
“Þar-on,” he said, “I haue slike pine
þat I hope my hand to tyne.”
Þan answerd þe iews kene
824 And said vtnto him all in tene:
“All for noght þou feynes þe,
All þi sare-nes will we se,
And bot we find þi tales trew
828 Ful sare it sall þi seluen rew.”
Þus thai thret him in þaire saw,
And gert him þare his hand out draw,
Þan was þare schewed in þat place
832 Grete gudenes, thurgh goddes grace;
His hand semed als it war sare
And hurting had it neuer þe mare;
Þe iews saw þat it was so,
836 And namore said þai him vtnto;
Furth come þan þe smithes whife,
A fell woman and full of strife,
By þe iews þare þai stode,
840 Scho spac hir husband litill gude;
“Sir,” scho said, and loud gan cry,
“Sen when had þou slike malady;
Þistereuen, when þe day was gane,
844 Euill on þi handes had þou nane,
And sen sekenes es sent to þe
Þir men sall noght vnserued be,
Þai sall haue nayles or þai ga,
848 Als sone my self sall þam ma.”
Scho blew þe belise ferly fast,
And made þe yren hate at þe last.

But he answers the Jews with bold words:
“No nails you get from me,
for I have burnt my hand on a [fol. 81.] brand,
and I expect I shall lose my hand.”

The Jews did not believe the smith, but bade him show them his hand,

which they saw hurt as he had said (though in reality it was not).
So they made no more ado about the matter. But out came the smith’s wife, a cross-grained scolding woman.
By the Jews she stood, and said little good of her husband.
“Since thou art sick,” she said, “these men shall not go away unserved.”

So she set to work and made the nails herself,
They were very roughly made, but the Jews gladly took them, and brought them to Pilate.

pe iews helppid hir forto smite
So pat thre nayles war made ful tite;
Hir husband saw and stode ful still,
He durst noght say pat scho did ill;
Pat war full grete and rudely wroght,
Bot þarfore þai forsuke þam noght,
Bot sone, when þai þir naiðes had,
Furþ þai went with hert ful glad,
And hastily þai toke þe gate
Vntill þai come to sir pilate.
IV.

FINDING OF THE CROSS.

De Inuencione sancte crucis.

We are to honor ever all:
That cross that all our heads has hung;
And how that holy there was fun,

Was pis feste ordand and bigun;
Pat tre vs aw forto do honoure
Pat bare oure lord and oure sauioure.
Whils Constantyne pe nobil king

Lifd here in erth in grete liking,
Trew he was, in dede and saw,
And lely lifed he in his law;
In Rome he regnid als Emperoure,

And gourned it with grete honoure;
So in his tyme, trewly to tell,
All on pis maner it bifell:—
Pe grekis and pe folk of barbary

Gederd ful grete cumpany,
Forto gif batail ogaynes rome,
And so by strenkit it to ouercum;
And when king Constantine herd tell

Off al pis fare, how it byfell,
In his hert he had grete drede,
For ful grete power gun pai lede;
He ordand him grete cumpany

Of men of armes and archery
His land with fighting to defend,
And to hald it fro his enmis hend;
And als he lay opon a night,

Bifore pat day pat pai suld fight,
Him thought he lukid to heuyn on high,
FINDING OF THE CROSS.

And in þe aire him thought he sigh
þe same cros þat crist was on done,
And a voice sayd þus to him sone:
“Ordayne þine armes on þis kin wise,
þan sal þou ouercum þine ennise;
And in þis figure fully pou trayst,
þan thar þe no thing be abaist;
Mak þis in þine armes forþi,
þan sal þou haue þe victori.”

In hoc vince.

He wakkend þan and was ful glad,
For he so gude herting þan had;
Vp he rase with hert ful light
And to his moder he went ful right,
Þat was saynt Elyne þe noble quene,
And tolde vnþo hir ilkdele bidene;
Of þis tithing scho was ful fayne
And gert ordan, with al hir mayne,
Þat he suld haue swilk armes dight,
Als he had sene by gastly sight;
His awin armes sone doun war laid
And þe cros in his scheld purtraid,
Byfore him in batayle to bere,
And so he went furþo to þe were;
And thurgh þe vertu of þe croyce,
Als he was warned by gastly voyce,
Al his ennis he ouer-come
And broght þe victori to Rome.

Saint Elyne þan was wunder fayne
Þat hir sun was cumen safe ogayne,
And þat ilk figure of þe rode
Honurde þai with mayn and mode;
Bot of þe cros no thing þai knew,
Ne no thing wist þai of Ihesu,
Ne no thing wist þai what it ment
Þat þai honurd with gude entent.
Then Constantine called together the masters of Jewry, and asked what the sign signified. They said that before this time there was a prophet, named Jesus, who was hanged on such a tree in this same city. Many were healed thereby, and recognised its great virtue. Soon after the Jews hid it, so that it should not be honoured.

FINDING OF THE CROSS.

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89

Pan king Constantine gert call
Of Iewry þe maisters all,
Forto enquere by þaire clergy

68 What thing þat signe suld signify:
Þai said, “sir, lely we 3ow hethe,
Byfor þis tyme was a prophete
Hight ihesuc, and [in] þis same Cete

72 Was he hanged on swilk a tre;
Ful many men þarbi was mend,
And grete vertu þarof was kend,
Bot sone after þe iews it hid,

76 For no might suld of it be kid,
And how it was hid sal þe here.
Sir, it bifell in þis manere—
When ihesuc vnto ded was done,

80 þe iews þan tok þaire counsell sone,
Forto hide þat ilke haly tre,
So þat it suld noght honurd be;
Vnder þe grete hill of caluary

84 þore groue þai it ful priuely,
With two crosses þat theues on hang,
And also þe nailès þat war strang;
Al kest þai priuely in a pyt,

88 So þat no man suld of þam wit;
Þore haue þai liggen, on þis maner,
Sethin more þan þre hundreth þere,
Sethin Tytus and vespasian come

92 And destroyd mony iews of Rome;
For right als þai bough þai fre
For thritty penis of þaire moné,
So war þai sold to þaire enmy

96 Euer thritty iews for a pený;
On þis wise war þai al broght doun,
Vnder þe Emperoure subieccione,
So þat no man wun þore said

100 Of þe Emperoure bot þai wald hald,
And sethins als wide als þai er saun
Has no iew hous of his awyn;
Swilk maystris war made þam omell,
And after þat tyme þus bifell:—
In Rome ane Emperoure was þan
þat named was sir adrian,
Cristen law wald he none ken,
Bot euer distryed al cristenmen;
þis Emperoure wele vnderstode
Whore his elders had hid þe rode,
And herby persayued he it right,
For cristen men both day and night
Come to honure þat haly stede,
And bousomly þore made þaire bede;
þai honurd þe mount of caluary,
In wirschip of þe cros namely.
And þis Emperoure of Rome
Wist cristen men so þeder come,
þe cros he wold noght þethin take,
Bot þus he ordand for þaire sake
In þat same place to edify
A temple for þaire maumentry,
For cristen men suld þan forbere
In þat stede to mak prayere;
þan cristen men þat place refused,
None of þam eftir þeder vsed,
And so it wurthed at þe last
þe cros al out of minde was past,
And þat was for no man herd say
þarof ne in what stede it lay.
Lang efter þe temple of maumentry
Was all distroyd fro Caluary,
þan groued þe stede with thornes and breris,
And of þe cros no thing men heris;
For two hundreth þeres war omell,
Bitwix þe tymes þat I of tell.

Par and wide are they sown.
No Jew has a house of his own.

When Sir Adrian was Emperor of Rome, the Christians were persecuted.

He well knew where the Cross was hid,

for Christian men came to honour the holy place, the Mount of Calvary,

so he built a heathen temple upon the mount.

No Christians ever after came there to pray, so the Cross passed out of mind.

Long after this temple was destroyed and the place was overgrown with thorns and briars.

[leaf 150, back]
FINDING OF THE CROSS.

Pan Constantine was Emperoure
And rewlid rome with grete honoure;
Vnto him was tolde in pat tyde,
140 How pat pe iews pe cros gun hide.
Vnto his moder he said in hi,
“Moder, sen we haue pe victori
And myne enmise pus er slone,
144 Thurgh vertu of pe cros allone,
And clerkis has told to 3ow and me
Pat criste was ded on swilk a tre,
Ful fayn I wold pat tre war soght
148 And sone vnto more honure broght.”
Pan said his moder, saynt Elyne,
“Sun, for suth I sal noght fyne
Pat haly tre or I haue fun.”
152 And sone hir way scho has bigun,
Furth scho went with faire mençé,
To ierusalem, pat riche cete.
And when pe iews herd hereof tell
156 Pat pe quene come pam omell,
Grete wunder had pai albídene,
What thing hir cuming suld bimene.
And al pe iews sone did scho call
160 To cum into þaire comun hall,
Þe sertayn suth hir forto lere
Of thinges þat scho wold enquire ;
Here-fore þe iews had mekil dout,
164 Þai gedird togeder in grete rout,
And priuely þai ask þis thing,
What was þe caus of þe quenes cuming.
And sum, als þai had herd of hir,
168 Said scho come for þe cros to spir,
Waron crist vnto dede was broght,
And ilkone said þai knew it noght ;
So was þore ane þat hiyght Iudas,
172 Þat grete mayster omang þam was;

Unto
Constantine
it was told
how the Jews
had hidden
the Cross.

Constantine
tells his
mother
Helena that
he would like
to find the
Cross upon
which Christ
had suffered.

Helena
determines
to discover it,

and goes to
Jerusalem.

When the
Jews heard
of her coming
they were in
great fear
and dread.

Helena calls
them into
their common
hall, and says
there are
certain things
which she
wishes to
know.
The Jews
take counsel
together as to
what the
questions
might be.

Some said
that she had
come to
enquire about
the Cross of
Christ, but
they said
they knew
nothing of it.
Judas tells the Jews what Simeon his father had told him on his death-bed.

"If any one enquires after the Cross, do not disclose where it is to be found, unless it be to save thy life."

He told me where the Cross was commonly reported to be hid.

Hereupon the Jews came before Helena, who threatened to put them to death unless they made known to her where the Cross was hid. To show them that she was in earnest she caused a fire to be made.

Saint simyon sun for suth was he, And Simyon was sun of ʒaché. Pis Iudas said, "sumdele I mene Of thinges þat here bifoire has bene; Simyon, my fader, als þe sall here, Told vnto me on þis manere:— When he wist wele sune forto dy 'Sun,' he said, 'herkin me in hy, A counsail sall I tel to þe, þe whilk I will you hald priué; If it bifall, sun, in þi liue Pat any spir, þeir man or wiue, Or after þe cros will þe ass, Pat ihesu crist on hanged was, Or þai þarforo do þe to dede, Tell þam vnto swilk a stede, Pat now es waste and al vnkid, For þore I wote wele was it hid; And if þou may þi ded escheu, Pan wald I þat no man it kneu.' Pus tald he to me in what stede Þai groue þe rode bi comun rede, Bot if we any oper wise mai do, I rede we tel noman þarto." Pan had þai meruail in þaire mode For þai herd neuer are of þe rode; Þan come þai furth, ilkone bidene, In comun hall bifo þe quene. Sone on þis wise scho said þam to— "Dose swith and chese one of þir two, Whethir ʒow es lenir to suffer dede, Or els to tel me in þis stede Whore cristes cros in erth es hid, And bot ʒe do, als I ʒow bid, Ilkone þe sall be brint þis day." And sone a fire scho did puruay,
And when ðai saw þe fyr on brede,
In þaire hertis þan had ðai drede:
Vnto þe quene al gun ðai cry,

212 “Lady, of vs here haue mercy,
For we wote no thing how it was;
If any wote þan wote Iudas,
For he was ane old prophet sun,

216 þe laws wele better mai he cun;
His elders war of þe alde state,
And of þaire werkes sumdel he wate.”
þan lete scho al þo oþer go,

220 And Iudas toke hir vnto;
And for he wald tell no resoun,
He was done in depe dungeoun,
And þore he lay in mirknes grete,

224 Seuyn dayes, with-outen drink or mete.
For hunger he cried on þe seuynd day,
“Saue me and I sall yow say
Whore þe sall fynd þe rude tre,

228 Als my fader tolde vnto me;
Vnto me es þis mater dym,
Bot sum knawing I haeve by him.”
Fro prisun þan was Iudas tone,

232 And furth went with þam ilkone
Vnto þe mount of Caluary;
Þam folowd ful grete cumpanye.
And when ðai come whore ðai wald be,

236 þan Iudas knelid doun on his kne,
He said, “lord, þat all has in walde,
If tales be trew þat men has talde,
If þou be he þis werld began,

240 And verrayli es both god and man,
And of a maiden in erth was born,
Als sere prophetis haue said biforn,
Send us sum taking of þi grace,

244 To find þe rude tre in þis place,
Wharon ȝi self wald suffer dede,
If it be hid here in pis stede."
Als Iudas þus gun his prayers make,
Þe hill oboun began to quake,
And þarof rase a ful grete reke,
Bot þat was ful wele smelland smeke;
Ful mekil mirth was þam omell,
Fo[rey] neuer man feld swetter smell;
Þan Iudas fast began to cry,
And he said ful stedfastly,
In veritate, christe, tu es redemptor mundi,
"In suthfastnes, lord criste, I trow,
Þe sauioure of þis werld es þow,
Þat born was of þe mayden chaste,
And sall be euer of mightes maste;
Vnto þi law I wil me take,
And þe Ieus law euer I forsake."
Þan cristen man þai gan him mak
And turned his name to Quiriak,
Sethin was he Bisschop in hali kirk,
And hali werkis oft gun he wirk.
Þai bihelde whore þe smel come out,
And fast grubbed þai þore about;
So depe þai grubbed and so fast,
Thre crosses fand þai at þe last;
Ane of crist both large and lang,
And oþer two þat theues on hang,
Bot þore was nomau þat knew
Whilk was þe cros of ihesu.
Þan Quiriak prayd, with hert and hend,
Þat god suld þam þe nailes send
Þat nayled crist þe rude vnto;
And sune when he had prayed so
Thre nayles aperd vnto þare sight,
In þe erth schineand ful bright;
Þai toke thre nayles and crosses thre
And bare þam to þe riche cete;
Ful mikel folk come þam ogayne
And of þere fare þai war ful fayne;

284
And on a bere þore gun men bring
A ded bodi vnto þe berying.
Quiriak bad þam þat it bare
Set doune þe bere omang þam þare,

288
So forto prowe þare, or þai pas,
Whilk of þa crosses cristes was;
Quiriak fast vnto god prayd
And ane cros to þe cors he layd,

292
And sethin ane oþer he laid þartill,
Bot þit euer lay þe bodi styll;
Þe thrid cros þan he toke forþi
And layd it vnto þe ded body,

296
And als sune als it neghed nere
Þe cors rase up, both hale and fere;
And al þe folk þat saw þat sight
Loued god, with al þaire might;

300
And so þai past into þe toun,
With a ful fayre processiounne;
Al loued þai god, with ioyful mode,
And saynt elyn scho bare þe rode;

304
Þan sone omang þam herd þai þell
A full grete dyn of deuils of hell;
Þai cried, “alias and wayloway,
For dole what sal we do þis day;

308
Þe tre es funden whilk we suppose
Sall ger vs all oure pouwer lose,
For we haue power in no place,
Whore men on þam þat takin mase;

312
Now mun oure power fro us pas,
Wo wurth þe while it funden was!
For fro þat figure bihoues vs fle
So with man-kind ouercumen er we;

316
It puttes oway all oure powere,
But we care not for all the crosses men can make, provided we can make them commit deadly sin."

"Thou wicked devil," said Quiriac, "wend thy way into the deepest hole of hell, evermore in dole to dwell." Then the fiends vanished with a hideous cry.

Queen Helena made a silver case, adorned with gold and gems, and enclosed therein the Holy Cross.

She built a church on the Mount of Calvary, and put the Cross therein. Men came from all quarters to honour the Cross, and many marvels were wrought by it.

So that we may not nigh it nere,
Bot-if we may with any gyn
Mak þam to do dedly syn;
Þan with þam wil I wun and wake,
For all þe crosses þat þai can make,
Bot I may neuer no man spill
With syn, bot-if þam seluin will;
Asay I sall, with sere sultété,
To ger men syn and serue me."

Quiriac said þan to þe fende
"Þou wirkke þi wende,
Þan þai þar þi pride and þi pouste."
þe fende þan with hidose cry
Vanist fro þam ful sudanly;
Þan went þai furth with meri mode
Vnto þaire temple þai bare þe rude.
Þan þe nobil quene Eline
Gert mak a case of syluer fyne,
With gold and precius stones plenté,
And closid þar in þat haly tre;
And on þe mount of caluary
Gert scho mak a kirk in hy,
And þore scho set þe haly tre
Of all men honord forto be;
And sone when it was þeder broght,
Fro sere sides men þeder soght,
And ful grete grace was þore schewd,
And grete releue to lerd and leude;
Thurgh cristen land so es it kend,
Þat fro þe fendes it mai us fend,
So þat þai may do us none ill,
Bot-if oure self assent þartill;
For in werld has he no powere,
FINDING OF THE CROSS.

Night ne day to negh us nere,
If we his werkis will forsake,
And cristes cros opon vs make.

356 God grante us grace so to honoure
Pe cros pat bare oure sauioure,
Pat we may to pat blis be broght,
Whilk crist with his blode to us boght.
V.

THE UPLIFTING OF THE HOLY ROOD.

For the confirming of our faith, and to the glory of our Lord, we honour with songs of praise two days in the year on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention. They would not that this treasure (the cross) should become a comfort to men. But the blessed Helena afterwards discovered it there, through the revelation of Christ, as He marvellously had manifested it; and she divided the rood as the Lord had instructed her, and left one portion in that same city in which Christ had suffered, as the writings inform us, enclosed in silver; and she went home afterwards with the other portion of the precious tree to her dear son, in order to strengthen his faith.

Now we celebrate the day on which it (the cross) was found in honor of our Saviour, who would suffer on it. It is after Easter in the year’s course; and we observe in harvest time with holy ministrations a second festival—that on which it (the cross) was brought again to Jerusalem, as we shall hereafter relate. It happened, unfortunately, as very often it still does, that the heathen nations invaded the land, and an impious king called Cosdrue came with a great army to the Holy Rood where Helena had placed it, in the aforesaid Jerusalem. Impiously bold, he harrowed then the land, and took the Holy Rood home to his own country. He was so uplifted and so wicked a ruler, that he would be God; and wrought then of silver a high steeple in the form of stone-work, and with shining gems surrounded all the house, and in the
V.

[ÆRE HALGAN RODE UPAHEFDNYS *]

WE WURÐIAD MID LOF-SANGUM FOR URES GE-
LEAFAN trymminge twegen dagas on geare drihtne to
wurðmynte for þære halgan rode siþan heo afunden wæs.

Pa iudeiscan hi behyddon mid hetelicum geþance. noldon þe
se maþm wurde mannun to frofre. ac seo eadige helena. hi eft
þær afunde þurh cristes onwrigennesse swa swa he mid wund-
rum geswutelode. j to-dælde þa rode swa swa drihten hire
gewissode. j forlet þa øenne dæl on þære ylcan byrig. þe crist on
þrowode. swa swa us cyðæ gewiritu. mid seolfre bewunden. j
wende ham siþan mid þam oþrum dæle þæs deorwurþan
treowes to hire leofan sumu his geleafan to getrymmanne.

Nu freolsige we þone dag þe heo on afunden wæs. þam
hælende to wurðmynte þe wolde on hire þrowian. se bið ofer
eastrum. on ymbryne þæs geares. j we healdað on hærfest mid
halgum þenungum óþerne freols-dæg on þam þe heo gefered wæs
eft to hierusalem swa swa we her æfter seegað. Hit gewearð
for yfelnyssse swa swa for oft bið. þa hæðenæ leoda þa land
gehergoden. j sum arleas cyningc cosdrue gehaten com mid
micclum here to þære halgan rode. þær helena hi gesette on
þære foresædan hierusalem. gehergode þa þa land. j þa halgan
rode genam ham to his earde. arleaslice dyrstig. He wæs swa
up-ahafen. j swa arleas brega. þ þe wolde beon god. þ worhte
þa of seolfre øenne heahne stypel. on stanweorces gelicynsse. j

* The title in the MS. is 'XVIII. KL OCTOBRI. EXALTATIO SANC(a)E CRUCIS.'
upper-story he wrought his throne all of red gold; and wonderfully
drew out water by means of pipes, for he would cause rains, as if
he himself were God. But he was nevertheless very foolish, for the
rain might not be of service to any one. He laboured then still more
to manifest his power, and bade the earth to be delved secretly with
craft, so that horses ran constantly about the house through the secret
trenches, dinning with their feet, for he would work thunder. Neverthe-
less was he witless.

He sat then in the house as High God, and placed the Holy Rood
beside his throne, as it were for a companion in his impiety. He then
sat there from that time forth, and to his son he assigned all his
kingdom. But Christ destroyed him. An emperor there was in those
days, named Eraclius, a Christian, of mature age, and undaunted in war;
and he adorned his belief with good works, and honoured God's servants
with benevolent mind.

Then came Cosdrue's son against the emperor Eraclius, for he desired
to win his kingdom in battle. Then it was settled between them both,
that they two should boldly go to single combat on the bridge of the river,
and he who should get the victory should wield the kingdom, without the
loss of the men who had come with them. Then they all said that if
any man would assist either of them, forthwith he should be seized and
with crippled limbs should be cast into the river.

They then went both on the bridge together, and the believing (faith-
ful) emperor killed the enemy of God, Cosdrue's son, and he afterwards
wielded all his kingdom, and rode to Cosdrue. Then all the army
joyfully submitted to Eraclius, and he received them and brought them to
baptism. And no one would make known to Cosdrue the battle (which
had lately taken place), because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor, and quickly said to the
impious Cosdrue these words: "Life I will grant thee if thou wilt forth-
with believe now on the Saviour Christ, and wilt promise that thou wilt
be baptized, and I will be thy friend, and I will let thee have this land
in thy possession; if thou then dost otherwise thou shalt be put to death."

Then would not Cosdrue believe on Christ, and Eraclius forthwith
drew out his sword and beheaded him, and commanded him to be buried.
He took his younger son, a boy of ten years old, and baptized him, and
mid *seinendum gymnum besette eall ḫ hus. ḫ on þære upflora eall mid readum golde his cynestol geworhte. ḫ wundorlice mid þetum wæter ut-ateah wolde renas wyrcan. swylice he sylf god wære. ac he wæs ful dysig forþan þe se rēn ne mihte nanc- gum¹ fremian. He swanc þa git swīðor wolde geswutelian his mihte. ḫ het delfan þa corðan digellice mid cræfte. swa ḫ hors urnalon embe ḫ hus gelome þurh þa digelan dica dynigende mid fotum wolde þunor wyrcan gewītleas swa þeah.

He sæt þa on þam huse swa swa healic god. ḫ gesette þa halgan rode to his healsetle up swilce him to geferan on his fracadnyss. He sæt ḫa þær swa for/calendar. ḫ his suna betæhte eallne his cynedom. ac crist hine fordylde. Sum casere wæs on þam dagum cristen. ḫ gelyfed. eraclius gehaten. unearc on geseohtum. ḫ he his geleafan geglengde mid godum weorcum. ḫ godes þeowas wurþode mid wel-wyllendum mode.

Da com þæs cosdruan sunu togeanes þam casere. wolde mid gefeohte gewinnan his rice. ḫa gewearð him bam. ḫ hi beald- lice twegen to anwige eodon on þære éa bryege. ḫ seðe sige gewunne weolde þæs rices butan þæra manna lyre þe him mid comun. Hi þa ealle geccwædon ḫ gif ænig man wolde heora oðrum fylstan. þæs man hine sone gefenge. ḫ foredum scæncum into þære éa wurpe.

Hi eodon þa begen on þære briege togæedere. ḫ se geleæffulla casere alde þone godes feond cosdrues sunu. ḫ he sīccean geweold calles his rices. ḫ rād him *to cosdrue. þa beah eall se here blīce- lice to eraclio. ḫ he hi underseng. ḫ to fulluhte gebigde. ḫ nan man noldc cyþan cosdrue ḫ gewinn. forðan þe he wæs andsæte callum his leodum.

Eraclius þa astah to þære sticolan upflora. ḫ cwæð to þam arleasan ardlice þas word. Lifes ic þe geann. gif þu anrædlice gelyfstan on hælend crist. ḫ cwæst þu wille to fulluhte gebigan. ḫ ic þin freond beo. ḫ ic þæ læte habban þis land to gewealde. gif þu þonne elles dest. þu scealt deafe sweltan.

Þa noldc se cosdrue on crist gelyfan. ḫ eracylus sóna his swurd ateah. ḫ hine beheafðode. ḫ het bebyrigan. ḫ nam his ginge sunu sīccean to fulluhte tyn wintra cnapa. ḫ him cynedom forgæaf.
gave up to him the kingdom, and then delivered to his (own) army the high steeple, with all the silver; but he himself took the gold and gems into God's church. Then he carried the rood, with a procession of the people, again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last to the aforesaid city; and the emperor sat on a royal horse, as was most pleasing to him. But when he would enter (the city) then was the gate closed, so that the stones fell suddenly together, and so it was wrought into a wall.

Then were they terrified on account of that wonderful token, and forthwith looked sorrowfully to heaven, and saw our Lord's precious cross shining there; and God's angel bore it above the gate and thus said:

"When that the heavenly king, Christ Himself, entered in through this same gate to His own passion, He was not clothed with purple, nor adorned with royal crown, nor rode He through this stone gate on a steed, but on the back of an ass He meekly rode as an example to men, that they should shun pride." And after these words the angel went up. Lo! then the emperor quickly alighted, thanking God for the lesson; and he took off his purple and his girdle of pall. Then he went with naked feet and took the rood, praising God with shedding of tears.

Then befell a divine miracle to the stone-work. When the emperor came with meekness to them, then the stones parted and the gate opened itself. There was also another marvel, so that a winsome (delightful) odor steamed on the holy cross, when it was on its way home, through the land and filled the air; and the people rejoiced on account of this, being filled with the odor.

No perfume could give out so delightful a smell. And then the emperor exclaimed with joy: "O thou marvellous rood on which Christ would suffer and quench our sins with His precious blood! O thou rood shining more than the bright stars of middle earth! Greatly art thou to be loved, O holy and winsome tree; thou wert worthy to bear the prize of all middle earth! Be mindful of this assembly which is here gathered together for the honour of God!"

Then the emperor exalted the Holy Rood in that same place in which it stood at first, before the impious king, Cosdrue, took it therefrom. On that day the true Saviour marvellously manifested His power through the illustrious cross, so that a dead man arose on that day, and four bedridden
betælhte ða his here þone heagan stypel. mid callum þam seolfre. ða he syll genam þ gold. ð ða gymnmas. into godes cyrean. Ferode ða þa rode mid þæs folces meniu ongean to hierusalem georne mid blisse.

Hi comon þa ætnextan cafllice ridende to þære foresædan byrig. þæt se casere on kynelicum horse swa him geewemast wæs. ac þa þa he inn wolde. þa wareþ þ geat belocen. swa þ þa stanæs feolon faerlice togædere. þ wareþ geworht to anum wealle swa.

Hi wurdon þa afyrhte. for þam faerlican taene. ð beholdon sarige soma to heofonum. þ gesawon drihtnes rode deorwurlice þær scinan. þ godes engel hi bær bufan þam geate þ cwæð. ða þa se heofonlica cyning crist syll inferde þurh þis ylce get to his agenre þrowunge. næs he mid purpuræn gescryd. ne mid cynehelme geglenged. ne he on steda ne råd. þurh þis stænene geat. ac on assan hrige he råd eadmodlice mannum to bysne. þ hi modignysse onscunjon. ð æfter þysum wordum gewende se engel up. Hwæt ða se casere cafllice lihte þancigende gode þære wissunge. ð dyde of his purpuran. ð his pellenan gyrlan. eode þa mid nacodum fotum. þ genam þa rode mid agotenum tearum god wurþigende.

Wearð þa godes wundor on þam weorc-stanum þa ða se casere com mid eadmodnyssse to. þa toedon ða stanæs. þ geopenode þ get. Wæs eac ofer wundor swa þ wynsum braæð. stemde on þære halgan rode þa þa heo hamwerd wæs. geond þ land. ð þa lyfte afylde. ð þ folc þæs fægnode. afylde mid þam braæðe.

Ne mihte nan wyrt-braæð swa wynsumlice steman. þ se casere þa clypode mid blyssé. Eala þu wundorlice ród. on þære þæs crist wolde þrowian. ð ure wita adwescan mid his deorwurÞan blode. Eala þu scinende ród swiþor þonne tungla mære on middan-eardes micelcum to lufígenne. halig treow. þ wynsum. þe wurþe wære to berenne ealles middan-eardes wurþ. gemunde þisne heap. þe her gegaderod is gode to wurþmynte.

Þa ahof se casere þa halgan rode up on þære ylcan stowe. þe heo on stod æt fruman. ær þan þe se arleasa cyningc cosdrue hi gename. On þam dæge geswutelode se sôðfæsta hælend wundorlice mihte. þurh his þa mæran rode. swa þ an dead man aras
ones were there wonderfully healed, and ten lepers from their lingering
disease, and many maniacs regained their senses. And many sick ones
were healed of various diseases at the Holy Rood for the honour of Christ.
And the emperor afterwards performed many good deeds there, and
endowed God's churches with lands and sustenance, and restored God's
praise. He went then to his royal seat to Constantinople, with great
faith meditating upon God's greatness. Now is the day called in Chris-
tian books *Exaltatio Sanctae Crucis*, that is in English speech, Uplifting
of the Holy Rood, because that it was exalted with great honour on the
foresaid day to the honour of the Lord.

It is nevertheless to be noticed that it (the cross) is widely distributed,
by means of frequent sections, to every land. But the spiritual token
(signification) is with God ever incorruptible, though the tree be cut in
pieces. The heavenly sign of the Holy Rood is our banner against the
fierce devil, when we bless ourselves boldly through God with the sign of
the cross and with right belief.

Though a man waver wonderfully with his hand, nevertheless it is
not a blessing except he make the sign of the holy cross, and forthwith
the fierce fiend will be terrified on account of the victorious token. With
three fingers must a man make the sign and bless himself for the Holy
Trinity, which is a glory-ruling God. Sometimes priests say that Christ's
betrayer (traitor), the impious Judas, shall not hereafter be condemned in
the great day (of doom) to the deep hell, and they say that he may excuse
himself to Christ, as if he of necessity committed that treachery against
Him. But against that we say that Christ's word is not false. He said
concerning Judas, that it were better for him that he were not born, than
that he should be His betrayer. Neither the Jews nor that secret traitor
were compelled by God to that horrible intention, but when that Christ,
who seeth all things, saw their evil will, He then turned it to good, so
that their wickedness became to us for salvation. Each man who does
evil with evil intention is guilty before God, though he may benefit some,
and each man who does good with good will, hath his reward of God,
though he may do harm to some by it, because the righteous judge giveth
to each the reward according as he himself might determine (will) and
his will might dictate to him. Now are the Jews and the shameless
on þam dæge sona. þeower bedrydan þær wurdon wundorlice gehæledæ. þy lyn lic-próweras. fram heora langsumum broce. þæter *wode menn heora gewit underfengon. þæter untrume fram myslucum copum þær wurdon gehæledæ. æt þære halgan rode. criste to wurtmynte. þæter casere sicfan fela goda gedyde þær. þæter godes cycrean gegodode. mid landum. þæter bigleofum. þæter godes lof geedniwode. Ferde þæ to his cynestole to constantinopolim mid micelcum geleafan godes mærca smægende. Nu is se dæg geewæden on cristenum bocum. Exaltatio Sancte crucis. þæter on engliscre spræce upahefednyss þære halgan rode. forþæn þæ heo wæs ahafen mid healicum wurtmynte on þam foresædan dæge. drihtne to lofe.

[Is swa þeah to witenne þæ heo is wide todæled. mid gelomlicum ofeyrľum to lande gehwilcum. æc seo gastlice getacnung is mid gode æfre æ unbrosmingendlic. þeah þæ se beam beo to-coruen. þæ ter heofonlice tæcn þære halgan rode is ure gúdfana wip þone gramlican defol. þonne we us bletsiaþ gebylde þurh god mid þære rode tænc. ðæter mid rihtum geleafan.]

þeah þæ ter man wafige wundorlice mid handa ne bið hit þeah blestung buta he wyrcæ tæcn þære halgan rode. þæter reða færin man sceall senian. þæter bletsian. for þære halgan þrynnyssé. þæter is prim-wealdend god. Hwilon cwepaþ preostas. þæter crístes læwa iudas se arleascæ eft ne wurscæ fordemed on þam micelan dæge. to þam deopan helle. þæter cwepaþ he hege wið cæst hine betellan. swilce he neadunge gefremode þæter facn wið hine. Ae we cwepaþ þære togeanes. þæter crístes word ne bið leas. he cwæðe be þam iudan. þæter him ware betere þæter he geboren nære þonne he his læwe ware. Næron þæ iudeiscan ne se dyrna læwe þurh god geneadode. to þam gramlican geþeahete. ac þæ þæ crist gesecæ. se þæ gesihþe cuþe þing heora yfelan willan. þæ ter wæntæc þæ ter hit to gode. swa þæter heora yfelnyss us becom to hæele. Ælc man þæ yfel deþ mid yfelum willan. is scealdig wið god. þeah þæ ter hit sumum fremig. ðæter man þæ god deþ mid godum willan hæfe his mede æt gode. þeah þæ ter hearmige sumum. for þan þæ se rihtwisa dema deþ ælcum þæ ter mede. be þam þæ he sylf wolde. þæter his willa him dihtæ.
traitor (Judas), who plotted against Him, guilty of Christ's death (though
that it became to us for everlasting redemption), and none of them shall
ever come to Christ's kingdom unless they repent them of their sin and
turn to Christ. The Saviour is so merciful, that He would have mercy
upon His own murderers if they would turn and pray for His mercy, as
many of them did, as for instance the centurion who wickedly pierced
Him (Christ) in His holy side, and afterwards turned to Him. The cen-
turion was named Longinus. He saw then how suddenly the sun became
dark from midday until noon, and all middle earth trembled, and rocks
burst asunder; then he turned to Christ, smiting his breast, saying
loudly, Vere Filius Dei est hic—Truly this (man) is the Son of God. He
then renounced his employment, and proceeded to the apostles, and was
by them instructed in the faith, and with baptism was washed from his
former deeds.

Then he distributed all his goods in alms, and lived in purity as
Christ's own servant (thain) in great abstinence, and preached to the
heathen the true faith and forgiveness of sins, and put down idolatry, and
performed miracles in God's name, until a cruel judge put him to death
with great torments.

But he wrought many marvels before the judge, amid the torments,
and blinded the judge through the power of God, that men might know
how merciful the Saviour is who had magnified him so. Then was he
beheaded for the sake of the Saviour, whom he had before cruelly
wounded on the cross, and he (now) dwells eternally in glory with Him.
The heathen judge who put him to death was named Octavius. But he
came afterwards to the place where he was slain, and sought his body,
praying for forgiveness, with weeping and lamentation. Then forthwith
he saw with sound eyes, being enlightened by the same who had before
made him blind. Then the judge sumptuously buried the body of Lon-
ginus, and believed on Christ, ever glorifying God until he departed this
life. Glory and praise be to the benevolent God, who reigneth ever
eternally. Amen.
Nu synd þa iudeiscan. 7 se sceamlese læwa cristes deaðes seyligde. þe syrwdon be him. þeah þe hit us become to eere alyshednysse. 7 heora nan ne becumþ to cristes rice næfre. butan þam þe hit gebettan. 7 gebugan to criste. Swa milde is se hælend þ he miltsan wolde his agenum slagum gif hi gecyrran woldon. 7 biddan his miltsunge. swa swa heora mænig dyde. swa swa se hundredes ealdor. þe hine hetelic stag on his halgan sidan. 7 siðan him beah to. se hundredes ealdor hatte longinus. He geseah 7a soma lu seo sunne apystrode. fram mid-dæge ðc non. eall middan-card bifode. 7 stanas toburston. þa beah he to criste sleande his breost. 7 secgende hlude. Uere. filius dei est hic. Soþlice þæs is godes sunu. He forlet 7a his folgoð. 7 ferde to þam apostolum. 7 wearð gelæred to geleafan þurh hi. 7 mid fulluhhte ðpwegian fram his fyrlenum dædum.

He dælde þa his cahta calle on ælmyssan. 7 on clænnyssse leofode. swa swa cristes *segen. on mycelre forhæfednysse. þam hæpenum bodade þone sopan geleafan. 7 synne forgifennyssse. 7 towærp deofolgild. 7 wundra gefremode on godes naman. ðc þ sum graemlic dema hine gemartyrode mid micclum witum.

Ac he worhte fela wundra ætforan þam deman. betwux þam tintregum. 7 ablende þone deman þurh godes mihte. þ menn mihton toenawon hu mildheort se hælend is. þe hine mersode swa. He wearð þa beheafldor þes hælendes naman. þone þe he ær gewundode wælhrowlice on rode. 7 wunan on ecnysse on wuldre mid him. Octavius hatte se hæpena dema þe hine acwealde. ac he com siðan þær he ofslagen wæs. 7 gesohte his lie biddende forgifennyssse mid wope 7 heofunge. 7a geseah he sona gesundfulum eagum. þurh þone ylcen onliht þe hine ær ablende. 7 se dema þa deorwurþlice bebyrigde longines lichaman. 7 gelyfde on crist æfre wuldrigende god. ðc þ he gewât of life. Sy wuldor 7 lœf þam wel-willendan gode. seðe æfre rixað on ecnysse. AMEN.
VI.

HOW PE HALI CROS WAS FUNDIN. BE SEINT ELAINE.*

Of þe rode now for to rede
ihesus criste he be mi spede,
þat þere-on suffred sorouful pine
to lause vs fra our wiper-wine;
we agh to buxumli hit bere,
for hit of bote is our banere,
þat on bodi and in hert,
againe alle our care hit is our quert.
quen ihesus þer-of was vn-done,
þe iewes hid hit efter sone
fra cristen men hit to blinde;
læþ ware ham þai sulde hit finde,
þai wiste þe cristen walde hit kepe
for-pi in erþ þai groſe hit depe
vnder erþ, and oþer twa
quare-on þe thenis hang on squa;
þe riȝt rode þai went to dille
out of þe cristen mennis skille,
þat if wip chaunce men on ham hit
quilk þai sulde haue þai sulde noþt witt:

If bot crist, þat nane is to him like,
walde noþt late his dere rелike,
squa noteful þing, squa lang be hid,
þat he ne walde þat hit ware kid.
quen hit had bene ij. hundre þere
vnder erþ, þat druri dere,
to bote of þat our saule and life,
he did hit be fundin þorou a wife:
a duȝti wife, ȝat hìȝt Eline,
was moder of king costantine,
ho fande hit, qua-sum wil wite hit now,
32 herkin and I sal tel hit ȝou.
A ls in stori. I. red and fande,
quen costantine was liuande
of rome þen was he emperour,
36 againe heþin folk stiþe in stoure;
be-tid a tide þat heþin lede
come him batail for to bede;
sa mikil folk þai wip ham léc
40 þat costantine was sare a-dred.
þai come tille him þat ilk niȝt
atte þai sulde on þe morne fiȝt.
[w. A] man þat selcoup faire was graide
44 come to þe kinge and þus he saide:—
“costantine loke vp and se
til heiuen-warde and conforte þe.”
he lokid vp and in þat siȝt,
48 he sagȳn [par] cristis crosse ful briȝt;
a titel sagȳn he þar-on lye,
“here-in þou salle haue victorie.”
þen did þe kinge make [of] a neyuen\(^1\)
suche a cros as he sagȳn in heyüen\(^2\);
and vp in trauþ þe ras stedefast
and brapeli on his faas he brast,
and did þat cros be-for him lede
56 and felled douȝ þat cursid lede;
þai felle, þai fled þa wiper-wine,
þe victorie has kinge costantine
þorou þe croice and cristis miȝt,
and þorou þaire stedefast trauþ in [d]rȝt.
[w. P]en sende þe king constantine
sandis til his moder cline
for to do seche, wip-outen hone,
64 þe cros þat cristes on was done,
to finde þat hali tree sum-quare
and make a kirke be raisid þare.

benciras and ansiers,
þe lawd þis laucið had þen hir wip
a cristen man, was gode goldsmith,
quat ping þat ho him of walde mou[p(e]
atte hir devise make he coupe,
bot pouer he was of litil aȝt.
and to a iew mikil he aȝt
a soumme of money for to amount,
and askid him ful harde a-count;
þe cowenand was made ful harde
and saide he made him suche forwarde,
if he his money muȝt noȝt gett,
þat he sulde þilde him for his dett
þat ilk weȝt at þer was lesse
he sulde þilde of his awen flisse.
þe dái Is past, þe dette vn-quit,
þe bodi be-houis be leue for hit.

þe cristen dred ful sare þe pine,
bot þe iew walde neuer fine.
bap to þe quenis court þai come,
þe iew þrali bad gif him dome.
sharp grundin knife in hande he bare,
þe cristen1 stode nakid be-for him þare;
þai walde for money had him boȝt,
bot grante of þe iew gatte þai noȝt;
of raunsouȝ na mare þen a rishe
walde he take bot of his flesshe.

Saide benciras and ansiers:—
“þou sal haue broþer al þi fers,
þe quene has biddin vs to deme
And al þat resoun is to queme,
say vs how þou wil him diȝt
and we salle giue þe dome ful riȝt.”

“how,” saide þe iew, “bot be my lay,
104 þat werst þat euer I. can or may,
his eien first putt out I. sal
and his hende smite of wiȝ-al;
tonge and neise wil I. noȝt saue,
108 til atte I al my couenande haue.”

þe messagers him gaf ansquare
“þen semis hit noȝt þou wil him spare,
take þou þe flesse we deme þe,
112 squa atte þe blode mai sauí be;
a drope of blode if atte þou tine
we gif ȝou dome, þe wrange is þine;
al if his fleshe was salde and boȝt
116 his blode to selle neuer he þoȝt;
þe fallis þe flesshe, we ar wele kna[len,
kepe him þe blode þat is his awen.”

þen saide þat iew, “be saint driȝtine
120 me þink þe wers part is mine;
to take þe flesshe if I. assay
þen þe blode wil ryn a-way;
for-done ȝe haue me wiȝour dome,
124 and þat make ȝe romains of rome;
maugrefe þer-fore motþe ȝe haue,
al þat suche a dome me gaue.”

benciras þen saide, “parfay
128 alle has þis court herde þe missay,
me and my felaw sir ansiere;
þou has missaide riȝt foule here,
we wil missay þe na wiȝt,
132 bot ells of þe we wil haue riȝt;
þe lauedi, for ho did vs leue,
ho bad vs riȝtli dome to giue,
and þe sop we haue þe saide,
136 þer-fore þou dos vs now vpbraide.”
They condemn the Jew, and declare his goods to be forfeited to the queen.

The Jew then offers to show them where the Cross is, if they release him from this penalty.

He asks time to make the necessary inquiries.

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He asks time to make the necessary inquiries.
par-fore he went him sone in hy
vn-to þe mount of caluary;
and oþer folk went wip þe quene,
176 þiddre þai went al bedene.
¶ sone quen þai þaire praier makid,
þe erp vnder ham hit shakid.
þen saide þe iew þat al þis herde,
180 “criste þou art sauiour of þis werde!”
his clapis he kest, al bot his serke,
to make him nemil vn-to his werke;
sipen he toke a spade in hande,
184 lange he dalue, bot noȝt he fande;
¶ quen he riȝt depe had dellui[n] sare,
mare þen xx. fote or mare,
þai fande iij. crossis; an was þat ilke,
188 bot wiste þai noȝt quilk was quilk,
þe quilk muȝt be þe lordis tre,
and quilk muȝt þe theuis be:
wip mikil ioy and mikil gle,
192 to þe toun þai bare þa þre;
þer ware þai done in certaine place,
for to a-bide our lordis grace.
A boutæ midward of þe day and mare
a dede man cors forþ þai bare;
saint claine made hir praier þare,
so did al þe folk was þare,
þat crist sulde ham taking shaw
200 his awen dere tree to knaw.
on aþer tree þe cors on rane,
bot alwaies lay hit stil as stane;
¶ þe þrid þai touchid wip his hide,
204 and vþ he rase wip-outen bide,
and spac wip a bliþ voyce,
and þus gatis he hailsed þe croise:—
“gode loke þe cros precious þinge,
208 on þe hange þat heiest kinge;
menschid wip his flesh he was þou,
of alle trees maste of vertu;
he has þe halghed at mast con ken,

and þe salle mensk al cristen men."

The Cross is carried to the Temple.

The tree, of which the Cross was taken, was still in the Temple, and gave out a sweet smell.

by which its connection with the Cross was manifested.

God bids the queen divide the Rood into four parts.
One part was to be left in the Temple, another part was to go to Rome, the third to Alexandria, and the fourth to Rome.

[p. 30.]

\[ pis miracle sene wip mani man,
\[ paí bare hit to þe temple þan;
\[ þe LWes to þe baptim ran,
\[ þer was cristed mani a man.

quen þat cros was broȝt in
men must se þinge is ȝet to myn,
for þat tree þat hit of was shorne,
as talde is in þis boke be-forne,
and al-wais in þat temple lay,
and ȝet was funden þer þat day;
hit ȝalde of hit sa squeue a smel,
how gode hit was can I. noȝt tel;
þe smelle ouer al þe temple spred,
and þer-wip amendid ilka sted;
and bi þat smellinge must man se
hit was shorne of þat ilk tree.

[fol. 90.]

\[ a iew þat mikil had herde and sene,
he talde þe sop vn-to þe quene,
and saide, his eldris talde him be dene,
quatkin a tree hit sulde haue bene;
quen ho had herde al his resoun,
þen can ho make hir orisoun,
þat god witering sulde sende hir sone,
whar ho sulde þat cros done.

\[ our lorde hir sende an angel wise,
and bad hir dele hit in fourre partise;
þe tane sulde in þe temple lende,
to rome men sulde þe toþer sende,
til alisaundre to bere þe prid,
þe firþ to bere hir Seluin mid,
to costentine with hir to wende,
and alsqua did. þat lauedi hende.
In foure pecis ṭai hit smate,  
of ṭe quiche got hit wate;  
ṿai did riȝt with ij. as god ment,  

248 til rome *and* alisaundre ham sent;  
 теб prid ṭai left in ṭat *cîte*,  
as in stede of auctorîté;  
ᥲ rs ṭe firp led ṭeir wip eline  

252 vn-to ṭeir sone king costantîne;  
to mete ṭiir ȝode mani baroun,  
ifiant grete *and* faire processioû;  
ifiant-in ṭe kirke of saint sophie  

256 ṭer haue ṭai sette hit richelie;  
was neuer ṭet na tree in lande  
sa riche ne sa faire shewande;  
Men was wonte to come to se  

260 at ilke paskis ṭat hali tree.  
daies iiiij. ham sette for stage  
้ำe emperour wip his baronage,  
้ำ a-pon ṭe day of mandee;  

264 ṭe riche quene wip ṭir meyne,  
a-pon ṭe friday afterwardē,  
of pardoun for to serue ṭir part;  
้ำ clergi on ṭe seterday,  

268 ṭat kepers ware of cристen lay;  
ifiant-outen case ṭer daies ṭre  
้ำis cros was ṭen, *and* man mote se;  
้ำ *and* hit was talde of mani man,  

272 at a licour ṭer-of ranne,  
้ำat wip betinge was bote of bale,  
*and* sekenes diuers to make ham hale;  
a vessel, ṭat hit ware noȝt tint,  

276 stode vnder ṭat licour for to hint,  
for to dele vn-to ṭe vnfere,  
to sende ouer al ṭe cuntree sere.  

280 ṭe grace of god is grete *and* gode,  
้ำ pat giuis vs ensaumple of ṭe rode;  

---

The queen divided the Rood as she was bidden.

She took a portion of it to Rome, and placed it in the "Kirke of St. Sophie."

The ceremony connected with the finding of the Cross occupied four days.

1 MS. *after* wards.

A liquor ran from the Cross, and, healed many sick folk.

Some of the liquor was caught in a vessel, and sent into divers countries.
ma jestes has our lorde wro3t
pen ani man mai pinct in 303 t;
bot man of trauç is squa vnsely,
pat traw no3t bot 3ai se wiç ey;
and pat vncepís wil 3ai traw,
wiç-outen signe of grete vertu.
me pinc, if 3e 3e sop haue so3t,
pat syn pe werlde was first wro3t,
miracles of pe crossis mi3t
has oft standen in stede and rî3t,
ouer and vnder, rî3t and left,
in 3is compas god has al weft;
but-if man of hiin-selue be blinde,
vm-pinc him wele he sal hit finde,
pe liknes of 3is tree sa trew
was in pe alde laghe, be-for 3e new,
and in 3e new laghe alsqua sere,
pat sum ar gode of for to here.

I pinc 3is is pat tree of blis
pat rî3twisnes to bundin is.
had adam fundin hit atte hande,
par-wiç he mu3t had life lastande;
pat plauntid hit is in paradis
and dos 3e dede vp for to rise.

and adam, quen he wro3t had woghe,
ynder 3is tree he him droghe,
pat did him god to resoun
and did him hope of pardoun.
pe blode of abel hit crid als,
quen him had slaine his broçer fals;
wip-in pat cry was grete ping hid,
pat in 3is cros now is kid.
and dede, for sop, had bene noe,
had no3t him saued pat tree.
of four corners pe arche was made,
als has pe cros of lange and brade;
pe dore of pe arche a-pon pe side,
and pe was ihesus wounded wide;
qua wil vm-pinke him in his mode
320 mai finde mani takenis of pe rode.

† Our lorde gaf moises a wande
to wirke maistri wip in hande;
sum time was hit worme, sum time 3erde,

324 as men I.-noghe has saide and herde
pat wele be takenid. pat cipres,
per-of was warnis[ts]1 moises,
be in worde and in dede.

328 quen israel of egipt 3ede,
of pat blessed lambis blode,
a cros was made in signe of rode;
̄ pa at cros had on ham drawen,

332 our lorde ham sauid as for his awen;
and al pa oper ware bot tint
and tαt vn-to pe angels dint.

† quen pe nedderes ṭat ware fel
336 stanged pe folk of israel,
quen paï welk in wildernes,
vnder pe warde of sir moyses,
a nedder was sette a-pon a tree,

340 ṭat quen pe stanged mušt se
pe nedder on pe tree per hange,
̄ paï ware alle warish of paire stange.

† quen paï saghe, as paï did oft,
344 moises lift his hende on loft,
̄ pe quilist he helde his hende on croice,
̄ ay herde his awen folk pe voice.

† quen strife was a-boute presthede,
348 in pe dais a-mange pe iewes lede,
to xij. men ταt paï wandes xij.,
ilkan merkid his him-selue,
and saide quilk wande beris blome
352 sulde haue pe presthede wip dome;

Moses’s wand came from this tree.

1 MS. warme.

At the Exodus we read that the Israelites were saved by the sign of the [fol. 90 b.] Cross.

Moses raised up a cross in the wilderness, by which those who were stung by adders were healed.

In the dispute about the priesthood twelve wands were chosen, each one bearing a mark.
The priesthood belonged to him that had a cross upon his 'wand.'

The sign of Tav betokens the Cross.

The Cross is  
the banner of Holy Kirk.

It enables man to conquer his enemies.

Of the Cross the first man and woman was made.

By the Cross we were redeemed.

\[\per\] florisht an, as \(\pe\) haue herde,  
\(\pe\) cros a-pon \(\pe\) ilk \(\zerde\).  

\[\text{Heliseus on o}pe\-wise\]
\(\pe\) staf \(\pe\) pat he a-pon him did  
\(\pe\) crosse hit bare to tak in hede.

\[\text{quen dauid fa}\^3\text{t againe \(\pe\)t etim}\]
has he no\$t his staf for-\(\text{jetin}\);  
\(\text{v}\text{n-to} \(\pe\) bataile he hit bare,  
mu\$t na kinge squorde do mare.  
\(\pe\) signe of tav. in alde lawes  
be-takenis cros in our dawes,

\[\pe\] men at \(\par\) wi\(\text{p}\) blessed ware  
hit helped ham fra \(\mis\)-fare;  
tav \(\text{and}\) cros b\(\text{a}p\) ar as an,  
bot. tav has \(\zerde\) a-bouen nan.  
of croice in \(\pe\) alde testament  
was mani bisening, qua to cowde tent,

\[\text{croice is, qua-sum}^1\ \text{wil or nay},\]
baner of hali kirk to-day;  
man has no\$t herde \(\pe\)t fole be lorne  
\(\pe\) hali crosse has wi\(\text{p}\) ham borne.  
bot has be-tid, b\(\text{a}p\) now \(\text{and}\) are,  
\(\pe\) lesse folk ouer-\(\text{come}\) \(\pe\) mare,  
\(\text{per}\) croice was stad atte ani \(\text{fijt},\)  
if \(\pe\) dude be tane wi\(\text{p}\) \(\rijt\).

Of cros to telle for-gete I nog\(\text{h}\),  
of cros \(\pe\) formast man was \(\wro\text{t}\),  
of cros \(\pe\) first of alle w\(\text{i}f\)s;  
of cros god bo\$t our saule liuis,  
\(\text{per-on}\) he gaf him-self raunsoun,  
\(\text{and}\) of him-self made gufnanouj.

\(\pe\) cros of medicine beris bote,  
b\(\text{a}p\) in frute \(\text{and}\) als in rote;  
in cros hit was for \(\text{vs}\) \(\pe\) flour  
\(\pe\)t we haue \(\fo\text{rou}\) sa grete honour.
The Cross is the head of Holy Writ, the foundation of our clergy, and the rule of Holy Life.

a riche liknis ay beris hit,  
hit is þe heued of hali writte,  
foundement. of our clergie,
392 rewle hit is of haly vie.  
makid hit is of foure and þre,  
now is hit talde bot for a tree;  
nokus foure and trees þrin,
396 syn þe þrid was done þer-in.  
In trees þrin and faure parates  
I. vnderstande þe þij. artis ;  
of iiiij. and iij., qua tellis eyuen,
400 he sal hit noundre make of vij.  
þou do to gedder x. and ij.  
þe laghis twin sal þou finde squa ;  
In x. sal þou finde þe halde,
404 in tale of twa þe new is talde.  
man has on croice his schaping knawen,  
and he him-selfe on vij is drawen,  
bap in bodi and saule, I. say ;
408 þe bodi of elements twies tway,  
þe saule hit has of strengthis þrin,  
þat takin of cros þai bere wip-in.

quen god þat ordeins alkin state,
412 of alle in his forþgþt he wate,  
ferlely puruaied he an ;  
a cros of tree and noþt of stane,  
bot þat was for to make mende
416 of þe tree þat was defende :  
his cros he has wroþt with craft,  
hit beris schap til alkin shaft.  
wele did moises þat hit fande,  
420 and dauid als þat fot þe wande,  
and salomon þat fel hit did ;  
and ho þat hit fande, quare hit was hid,  
elaine at squa gerne hit soþt,
424 and til our note now has hit broþt,
The world is full of the name and the smell of the Cross.

St. Helen found the nails,

and worked them up into the bridle of Constantine,

1 MS. *sim.*

and many were converted by it.

Constantine bore them about for three years.

The nails are now at St. Denis.

This story is now finished. Whoso can tell this tale better, let him do so. I tell it as I found it. There are many divers stories of the Rood.

ho delt hit wisely as ho wilde, 
pat al pis werlde hit is fulfilde 
of pe name and of pe smelle, 
for-þi is gode þer-of to telle.

Eline ne walde noþt for lete 
pe naylis, in hende and fete 
þat driuen ware; ful þorne ho soþt 
til ho ham fand, fund ho noþt, 
a werk of ham ho wroþt ful fine 
In bridel of king costantine; 
was na cristal als brijt, 
ne sa shene to mani siþt; 
quidder-sum he ferde þat sire, 
þe bridel briȝtnes bare of fire; 
mani þat saȝh þat bridel briȝt 
turned to þe grace of goddis miȝt. 
costantine ham bare iij. þere, 
quen he droghe til his endinge nere, 
out to þe bridil he ham laȝt, 
and to be side þe crois ham taȝt, 
þat mani vertu siȝen wroȝt, 
þorou miȝt of crist þat vs boȝt; 
at costantine noble and in fraunce 
god has made mani mustraunce.

¶ At saint denis is his crown, 
wip þa nailis redy boun; 
mani man come seke and sare 
at þaire hele had fundin þare.

¶ now þe crois is broȝt til ende, 
þe crois miȝt mote vs defende; 
quai-sum þis tale can beter tende, 
for cristis loue he hit amende; 
þis tale, queþer hit be il or gode, 
I fande hit writen of þe rode. 
mani têllis diuerseli, 
for þai mai finde diuere story,
Judas found the Cross,
and that Satan was enraged thereat.

Some say that Judas found the Cross and that Satan was enraged thereat.

The devil threatened Judas with his vengeance.

Judas bade the fiend depart into hell deep, 'ever in boiling woe to weep.'

The Cross is our shield and spear against the devil. It will be our succour at our ending day.
VII.

EXPOSITION OF THE HOLY ROOD*.

* [Harl. 4196, leaf 177, col. 2.]

There was a king of Persia named "Chodroas," who had a son and heir and many servants.

Every city and town were under his hand. He set up a throne, and commanded his subjects to call him the King of kings, God, and Lord of lords.

1 Read molde.

He was not satisfied with this only, but went to Jerusalem, and threatened the Christians, and destroyed their churches.

He took his journey towards the Holy Sepulchre with the intention of destroying it, but turned back for fear.

In festo exaltacionis sancte crucis.

A king sum tyme in cuntre was,  
Pat had to name king chodroas,  
A sun he had pat was his ayre,  
And ojer menzé many and faire,  
Of pe cuntre of pers was he king,  
And all pe land at his dedeing.  
He gert ilk ceté and ilk toune  
Vnto his bidding be so bouné,  
Pat in a trone up he him sett,  
And cumand jam with-owtett  
Pat king of kingses pat suld him call,  
And allso god grettest of all,  
And lord of lordes both loud and still,  
And none on melde mete him untill.  
Zit was noght jis in jat sesowne  
Inogh till his confusione;  
Bot to ierusalem he went,  
And said all suld be schamely schent  
Pat trowed on crist or on his lay.  
Par-to he dose all pat he may,  
In ierusalem jaire kirkes he stroyde,  
And cristen men ful gretly noyed.  
He toke his wai jan to jpe graue  
Whare crist was layd pat vs sall sane,  
It to destroy with all his mayn;  
Bot for ferdnes he turned ogayne,  
And durst do no thing at pe kyrk,
Bot wikkedly þus gan he wirk.
Saint Eline þe nobill quene,
Þat lang bifoire his tyme had bene,
Fand þe cros\(^1\) þat men cald þe rode,

32

\[\text{þat ðhesuc died on for oure gude,}
And to ierusalem scho it broght,
And graithed it þare als hir gude thoght,
In siluer and go[\(d\) al bidene,}

36

For þat it suld be kepid clene,
And þat same kirk gert scho make
Coriosly for þat cros sake,
For men suld hald þat haly tre

40

In honore als it aw to be.
Bot þis ilk king chosdroass\(^2\),
When he wist whare þis ilk cros was,
He gert his men with grete maystry

44

Haue it forth with him in hy
Out of ierusalem ceté,
And broght it whare him liked to be.
When he was þus cumen hame ogayn,

48

Of his iorné he was ful fayne,
And hastili þan\(^3\) gert he dight
A faire toure all off siluer bright ;
He made it nobilly for þe nanes,

52

Within all ful of precius stanes.
A trone of gold þarin he sett,
With precius stanes all ouer plett,
And þarein gert he gayly dyght,

56

Like son and mone and sternes bright ;
Also zit gert he mak þarin
Propirtese by preué gyn,
Þat it was like untill a heuyn ;

60

And rayn þarfro cumand ful euyn
And preué whistils war omang
Made euyn like to angels sang.
Þare in þat toure als him gude thoght,
EXPOSITION OF THE HOLY ROOD.

In this tower he raised a seat for himself, and set the Holy Cross beside him. There he sat like a god, and bade all his subjects call him such. He assigned the kingdom to his son.

For many a day he practised his cursed "maumetry," leading the folk in the devil's law. Thus with the devil we will let him dwell, and of his son we will now talk. Eraclius lived at this time, a noble and Christian king.

He had a wife and children, and led his life in Christ's law. The son of "Chosdroas" was envious of the Christian king's renown, and made preparations to fight against him, and to destroy him, if possible.

Eraclius, hearing of this, gathered together a large Christian company to defend his kingdom. The two armies met at a certain place near a river.

A sege untill him self he wroght,
And þe gert with mekill pride
Set þe haly cros him biseide.
Par als a god he sat in stall,
And so he bad men suld him call.
His kingdom and all his rialte,
Vntill his sun haly gaf he;
And on þis wise þat curst caytiue
In maumetry wald lede his liue.
And so he did full many a day
Ledeand þe folk in fendes lay.
Þus with þe deuil we lat him dwell,
And of his son I sall now tell.
A nobill king of cristendum,
Þat namen was heraclium,
Was gouernowre of grete [empire]
Souverainly als lord and syre;
Childer he had and worthy wife,
In cristes law he led his life.
Þan þis son ofchosdroas
In his hert euill angerd was
Þat þis cristen king had name
More þan he or his sire at hame.
Þarfore he ordand him in hy,
And gaderd a grete cumpani
Of sarzins by his assent;
And with ful grete ost es he went,
With þis cristen king to fight,
And to destroy him if he might.
Bot sone eraclius herd tell,
Of þis falshed how it bi-fell.
He ordard him full hastily
Of cristen men grete cumpany.
Bot als it was oure lordes will,
When aither come oþer vntill,
In place whare þai swld batayl take,
On pis wisse gan pai couenant make.
A water was pam twa by-twene,
And a brig all over it clene.

The son of "Chosdrosas" proposed to
Eraclius to
decide the
contest by a
battle between
the two on the
bridge of the
river.
The Sarasin
was great in
breadth and
length, and

[leaf 178,
col. 1]
trusted much
in his own
strength.
He who came
off conqueror
was to have
the other's
possessions.

100

On pis wisse gan pai couenant make.
A water was pam twa by-twene,
And a brig all over it clene.

On his side suld pe bataill blin;
And he suld haue in his pouste

104
And traisted mikill in his awin strenkth.

108
In middes pe brig was ouer pe brim,
And wheper so might maistri win
On his side suld pe bataill blin;

112
All pat pai bath had, land and fe.
To pis couenanz assented pai bath,
And parlo band pai pam with ath,
Pat if paiere men on owpir side

116
Come forto help pam in pat tide,
Pai suld be cut for paiere iornay,
Paire armes and paiere legges oway,
And so be kasten in pe flode,

120
And saue pam suld none erthly gude.
When bath pe sides war sworn par-till,
Pis couenand lely to fulfill,
Phe twa lorde\(^1\) on pe brig\(^2\) met,

124
And aiper hard on oper set.
Ful fast pare fagt pai tow in fere,
And none oper durst negh pam nere.
Pai cristen men, with heres fre,

128
Prayed to ihesu crist, pat he
Suld send paiere prince pe victori,
Als he for pam on rode wald day,
And all pai praied pan with a voice:

132
"Thurgh vertu of pai haly croyce,
Whar-thurgh pou wan pe victori
Of pe fende, oure fals enmy,
Dou grante pai day oure prince to wyn

1 MS. lorde lorde.
2 MS. bring.

The two lords met on the
bridge of the
river, and set
hard on each
other.
The Christians
with one voice
prayed that
their lord
might have
the victory
over the false
Sarasin.
Christ heard them and gave His faithful servant the victory.

When the heathens saw that their master was killed, they were so terrified that they swore new oaths to stand with Eraclius in evil and good, and with heart and hand. Willingly they promised to become followers of Christ.

2 So in MS.
Then Eraclius set out for Persia, and on his way he induced the people to become Christians. Those that refused were put to death.

1 MS. euer.

Veraclius when his was done, In-to pers puruaid him ful sone, And with him all pat cumpany Pat bifore lifed in maunetry. And als he went thurgh-out pat land, A

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<td>EXPOSITION OF THE HOLY ROOD.</td>
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<td>136</td>
<td>Þe maistri ouere zon fals sarzyn.”</td>
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<td>140</td>
<td>On þis manere all prayed þai fast; And ihesuc herd þam at þe last, And ordand to his trew serwand</td>
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<td>144</td>
<td>Of þe sarzin to hawe ouer¹ hand, And to destroy him in þat place. Blisced be he þat gaf slike grace. Sone when þe sarzins saw þis sight, How þaire maister to ded was dight, Swilk drede in hert had þai ilkane, Pat þai oblist þam noght allane, To hald þe couenand made byforne, Bot new athes all hauæ þai sworn, With eraclius forto stand, In ill and gude, with hert and hand, And wilfully all haze hetæ þai, Forto leue on cristes lay, And forto bycum cristen men, And crist for þaire god euer to ken. Sone when eraclius saw þat sight, He resayued þam with hert ful light, And cownsaïd þam with wordes fre, Pat þai suld all baptist be, And trow in crist with gude entent, And to his saw all þai assent. So war þai baptist all þat day, And lifed euer in cristes lay. Veraclius² when þis was done, In-to pers puruaid him ful sone, And with him all þat cumpany Pat bifore lifed in maunetry. And als he went thurgh-out þat land, All þe folk þat he þare fand Ouper war þai baptist sone Or els þai war vnto ded done. Þus conquert he all þat cuntré,</td>
</tr>
</tbody>
</table>
172 Till he come tyll þat same ceté,
Whare Cosdroas so sitand es
Als a god in grete reches.
Into þe toure he went full sone
176 And fand him sitand in his trone,
Dubbed obut with pricius stanes,
And light ful nobilly for þe nanes.
Biside him stode þat haly tre
180 þat þai had soght so forto se;
And souerainly for þat tre sake,
Wirschip to him gan þai make.
Dan cosdroas was full affraid,
184 And þus Eraclius to him said:—
“If þo will haue þi life in land,
Als I say sall þou vnder-stand,
For þou has done þis tre honore,
188 þat bare ihesu oury sauyore;
All if þou did it noght for him
Vnto þe grante I life and lym.
At þe reuereence of þis haly tre,
192 If þo will trow in ihesu fre,
And forsake all þi mawmetry,
þat þou and þi folk yn affy,
And turn þe unto ihesu crist,
196 And in his name will be baptist,
þi life in land þan haue þou sall
And all þi kingdom still withall.
And if þou will noght do þis rede
200 With my swerd þou sal be dede.”
þis sarzin wald noght turn his mode,
To leue his fals goddes for no gude.
Parfore Eraclius ful sone
204 Strake of his heuyd with-outen hone,
And bad þat he sul[d] haue beriing,
By-caus þat he had bene a king.
Dan þai toke þat haly tre,
With hymns and noble songs they took the Cross, and carried it away with them.

As they drew near Mount Olivet, which is on the way to Jerusalem, they came close to the gate of the city where Jesus entered when he came thither to suffer pain.

Much folk of the town had assembled to see the procession of the Cross.

Eraclius rode with much pride along with his nobles.

But when they attempted to enter the city, the gates closed like a wall of stone, and they saw no signs of any mode of entrance.

Sore afraid were they when they saw this miracle.

With ful grete solemnité,
And bare it\(^1\) furth so þam omang,
With himpnes and with nobil sang.
And all þe folk þan war ful glad,
þat þai þis haly tre þus had.
Hamward þai toke þe way in hy,
With mekill mirth and melody;
And als þai come in þe strete,
Doun ouer þe mownt of olyuete,
Als it fell in þare iornay,
To ierusalem þe redy way,
Graithly furth þai held þe gate,
Vnþo þai come till þat ilk zate,
Whare ihesue crist went in ful playn,
When he come þeder at suffer payn;
And mekill folk of þat same toune,
þat war cumen with processiowne,
For wirschip of þe haly tre,
And sum þat reall sight to se,
Eraclius him self gan ride
Bifor þe prese with mekill pride,
And oþer lordes þat with him ware,
þe haly cros om[a[n]g þam bare.
And þus, with grete solemnité,
Entred þai to þat ceté.
Bot when þai neghed þe zates nere,
þis meruaill fell on þis manere.
þe zates, þat bifoþre war wide,
Closed samyn sone in þat tyde,
þat kenyng of zate was þare nane,
Bot all closed alls a wall of stane,
So þat þai might no takning se,
On whilk syde þai suld haue entré.
Sone when þai saw þis wonder dede,
In þaire hertes þai had grete drede.
Eraclius\(^2\) and oþer ma,

\(^{1}\) MS. if.
\(^{2}\) MS. Eraclius.
244 When pai saw pat it was swa,
Pai praised ihesuc oure sawiowre
In pat case pam to socoure,
Thurgh uertu of pat haly tre,
248 Pat pai might win to pat ceté.
Pus praised pai all with drery steuyn,
Heueand up paire heuides till heuyn;
And als pai loked so up on hight,
252 Pai saw ane angell schineand bright,
Euyn onon pe wall standand,
And pe signe of pe cros in his hand;
He stode obouen whare pe zate suld be,
256 And pir wordes on pis wise sayd he.
He said, "when crist of heuyn king,
Pai lord es of all erthy thing,
Pis same wai to pis ceté went,
260 Paire forto suffer\(^1\) grefe turment,
In at pis zate he toke pe way,
Bot he come all on oper array.
Grete hors for him none ordand was,
264 Bot sitand on a simple ass;
He was noght cled in kinges cloething,
Bot pouerly went he in all thing;
He went noght with grete minstralsy,
268 Bot in his prayers ful preuely:
Ensaumple suthly forto gif
To pam pat in his law wald lif,
In him to trow with treu entent,
272 And mekely to wende als he went."
When pis was said, he went up euyn,
With grete light, till oure lord in heuyn.
Phe Emperoure paen Eraclius
276 Ful hertly thanked dere ihesuc;
And all pe folk pat with him ware
War ful sfaine of pis ferly fare.
Sone of his stede doun es he light,
cast off all his gay clothing, his crown and ornaments, and bare-footed bore the Cross on its way.

1 MS. core.

Then the gates opened wide, and they entered with solemn song.

The Cross was restored to its former place.
That day many miracles were wrought by virtue of the Cross.
Blind men got their sight, crooked men were made [leaf 179, col. 1] straight, the dumb and deaf were healed, and devils were chased out of many.

Unto Christ be honour for ever and ever!

And kest of all his clothing bright,
His corown and his kinges array
And his dubbing he did oway,
And barefoot went he on his fete,
Bereand pe cros by pe strete.
And on his maner did pai all.
And when pe king come nere pe wall,
It opind and wex zates wide,
Als it had bene bifor pat tyde.
\(\hat{\text{p}}\)ai entred \(\hat{\text{p}}\)an with solempe sang,
Ful mekill mirth was \(\hat{\text{p}}\)am oma[n]g;
And pe cros bare \(\hat{\text{p}}\)ai \(\hat{\text{p}}\)am bitwene,
Till \(\hat{\text{p}}\)e stede where it bifore had bene,
And up \(\hat{\text{p}}\)ai set it really,
And honord it als was worthi.
\(\hat{\text{p}}\)at day \(\hat{\text{p}}\)are, thurgh pe cors allane,
War miracles wroght ful maniane,
Of sere blind men \(\hat{\text{p}}\)at had \(\hat{\text{p}}\)aire sight,
And crokid men war made ful right;
Of parlesy war helid grete wane,
And dum and defe ful maniane;
And leprous men had hele in haste,
And out of many war deuils chaste.
\(\hat{\text{p}}\)us war \(\hat{\text{p}}\)ai held ful grete plenté,
Thurgh vertu of [\(\hat{\text{p}}\)at] haly tre,
\(\hat{\text{p}}\)at bare ihesu oure sawiowre,
Vnto him be euer honowre.
VIII.

DISPUTE BETWEEN MARY AND THE CROSS*.

Disputacio inter Mariam et Crucem, secundum Apocrafum.

I.

Our gracious lady made the following complaints against the Rood-tree:

On thee my fruit is woe-begone.

1. O ure ladi freo;
   on Rode treo;
   made hire mon:

4 Heo seide on pe:
   pe fruit of me:
   is wo bigon:
   Mi fruit I seo:

8 in blodi bleo:
   Among his bon,
   Serwe I seo,
   pe veines fleo:

12 from blodi bon:
   Cros! pou dost no troupe:
   On a pillori my fruit to pinne,
   He ha being no spot of Adam sinne;

16 Flesch and veines nou fleo a-twinne,
   Wherfore I rede of routhe:

II.

Cros' pi bondes schul ben blamed,
   Mi fayre fruit' pou hast bi-gyled;

20 pe fruites Mooder was neuere a-famed,
   Mi wombe is feir' founden vn-fuyled :
   Chyld' whi artou not a-schamed

* [Vernon MS. fol. 315 b, col. 3.]
Great Jews sinned, and thou didst die for their wild works, I melt in mourning, for my offspring is defiled.

By great Jews is he crucified, and dies for man's guilt.

On account of the great Jews, gallows was upreared.

A deadly drink, O Cross, thou gavest to the Lord of life, He veins did burst through the torture.

Defiled is my son, that never trespassed, with thieves that ever loved riot, Why shall my son be nailed?

Thou, O Cross, art made to bear fools full of sin, My son should be excused, and never ought his blood to run on thee, With thieves must be hang far in fen, Men may know me as a sorrowful mother.

On a pillori: to ben I:-piled?
Grete Iewes: pus weore gramed, 
And dyede: for heore werkes wyled ;
In mournyng: I: may melte:
Mi fruit: þat is so holi halwed,
In a feeld: is fouled: and falwed ;
Wip grete Iewes: he is galwed,
And dyép for Monnes gelte :

III.

For grete Iewes: galwes were greiþed, 
Þat euer to Robbyng: Ronne ryf;
Whi schal my sone: on þe beo leid, 
Þat neuer nuyþed: mon nor wyf ?
A drinke of deþ: sopliche seid, 
Cros þou þeuest: þe lord of lyf : 
His veynes to bursten: wip þi breid, 
Mi fruit stont nou: in a strong stryf ; 
Blod from hed: is hayled, 
Fouled: is my fayre fruit, 
Þat neuer dude: tripet ne truit 
Wip þeues þat loueden: ryot and ruit ; 
Whi schal my sone: be nayled ?

IV.

Porwþ Iugement: þou art en-Ioynet 
To bere fooles: ful of sinne: 
Mi sone from þe: schulde beon ensoynet, 
And neuere his blod: vppon þe rinne ; 
But nou is truþe: wip tresun teynet, 
Wip þeues to þonge: fer in fenne ; 
Wip feole nayles: his limes ben Þeynet, 
A careful Moder: men mai me kenne, 
In Bales: I: am bounde: 

52
DISPUTE BETWEEN MARY AND THE CROSS.

Dat fruit was of a Mayden born,
On a þeoues tre is al to torn;
A Broche þorw-out his brest bo[r]n
56 His holi herte hap wounde:

V.

Tre þou art loked bi þe lawe
Þeoues traitours on þe to d[e]ye,
But now is troupe wip tresun drawe,
60 And vertu falleþ in vices weye;
But loue and treuþe in sopfast sawe,
On a treo traitours hem teye,
Vertu is wip vices slawe:
64 Of alle vertues my sone is keye,
Vertu swei[tore þen spices!
In fot and hond bereþ blodi prikke,
His hed is ful of þornes þikke,
68 þe goode hongþ a-mong þe wikke,
Vertu dyeþ wip vices:

VI.

Tre vnkynde þou schalt be kud,
Mi sone step-Moder I þe calle:
72 Mi fruit was born wip beestes on bed,
And be my flesch my flour gan falle,
Wip my brestes my brid I fed;
Cros þou þeuest him Eysel and Galle!
76 Mi white Rose Red is spred,
Dat fostred was in a fodderes stalle;
Feet and fayre hondes:
Dat nou ben croised I custe hem ofte,
80 I lulled hem I leid hem ofte:
Cros þou holdest hem hige on loftte
Bounden in bledying bondes!
I lulled aloft my love, and with cradle band I bound him. On the Cross he hangs; on thy stairs naked and exposed to the wild wind.

I may well be sorrowful, God's head hath no rest, but leans on his shoulder-bone, and thorns pierce his flesh.

So high thou holdest my son that his feet I cannot kiss. I thrust out my lips, I out-stretched my neck to kiss his feet. The Jews drove me from the Cross, and on me made their mouths amiss, their games and their jokes. O Cross, thou bearest my bird, beaten blue, along with fraudulent thieves.

[Cross responds.]

VII.

 Mi loue i-lolled vp in pe eyr, 84
 Wip cradel bond I gan him bynde,  
 Cros he stikep nou on pi steir,  
 Naked a-3eyn pe wylde wynde:
 Foules fourmen heor nestes in pe eyr, 88
 Wolues in den reste pei fynde,  
 Bot Godes sone', in heuene heir,  
 His hed nou leonep on þornes tynde,  
 Of Mournyng I may mynne:\n Godes hed hap reste non, 92
 But leonep on his scholder bon;  
 þe þornes porwh his flesch gon,  
 His wo I wyte hit sinne:

VIII.

Cros to slen' hit is þi sleiht, 96
 Mi fayre fruit þou berest fro blis;  
 Cros þou holdest him so heih on heizþ,  
 Mi fruites feet I mai not kis;  
 Mi mouþ I pulte; my sweore I streiȝt 100
 To cusse his feet', sop þing hit is:  
 þe Iewes' from þe cros me keiȝt,  
 On me' þei made heore mouwes amis,  
 Heore games' and heore gaudes';  
 þe Iewes wrouȝten' me ful wo:  
 Cros' I fynde' þou art my fo,  
 þou berest my brid; beten'blo,  
 A-mong þeose fooles fraudes':  

IX.

 Cristes cros' þaf onswere:— 108
 Ladi to þe I owe honour,
DISPUTE BETWEEN MARY AND THE CROSS.

135

112 Mi schyning schewepe þorw þi flour,
þi feire fruit* on me giyneþ tere;
þi fruit me florischep* in blod colour
To winne þe world* þat lay in lure;
116 þat Blosme Blomed* vp in þi bour,
Ac not for þe al-one:
But for to winne* all þis world,
þat swelte* vndur þe deuclcs swerd :
120 þorw feet and hond* God let him gerd,
To A-mende monnes monce :

X.

Adam dude* ful huge harmes,
Whon he bot A bite* vndur a bouh,
124 Wherfore þi sone* hæp sprad his Armes,
On a treo tyed* wip teone I-nouh ;
His flesch* is smite wip depes þarmes,
And swelteþ heer-in* a swemly swouh ;
128 His Breste is bored* wip depes swarmes,
And wip his deþ* fro deþ he drouh
Alle* his leoue freondes :
As Ozie spac* in prophecie
132 And seide—"þi sone seinte Marie,
His deþ* slouȝ deþ* on Caluarie,
3af lyf* wip-outen endes :"

XI.

Pe stipre* þat is vnder þe vyne set
136 May not bringe* forþ þe grape ;
Þeih þe fruit* on me beo knet,
His scharpe schour* haue I* not schape :
Til grapes* to þe presse beo set
140 þer renneþ* no red wyn* in rape ;

Lady, thy fair fruit begins to ripen in me.
It flourishes on me with bloody hue.
In order to win the lost world that blossom
bloomed in thy bower,
but not for thee alone,
but to win all this world,
that died under the devil's sword.

Adam did huge harms when he bit
a bite under a bough ;
wherefore thy son hath
spread out his arms tied
grievously to
tree.
His flesh is
smitten with
death's dint,
and he dies
herein in a
swooning
faint.

As Isaiah
spake:
"His death
slew death,
and gave
eternal life on
Calvary."

The support
of the vine
produces not
grapes.
I have not
sent the sharp
shower to
ripen the fruit
hanging on
me.
No red wine

The support
of the vine
produces not
grapes.
I have not
sent the sharp
shower to
ripen the fruit
hanging on
me.
No red wine
Neuere presse: pressed bet,
I: presse wyn: for kniht and knape:
Vp-on a Blodi brinke
I: presse a grape:, with strok and stryf,
Pe Rede wyn: renneŋ ryf:
In Samaritane: God ʒaf a wyf
įat leof licour to drynke :

XII.

Adi: loue dop erialize
Di fruit is prikked: wiþ speres ord :
On Cros:, wiþ-outen knyues egge,
I: kerue fruit: of godes hord ;
Al is al red: Rib: and Rugge,
His bodi bledeŋ a-ʒeyn ʃe bord ;
I: was piler: and bar a brugge,
God is weie: witnesse of word;
God seip he is: sopfast weye :
Mony folk slod: to helle slider,
To heuene: mihte no mon ʃider,
Til god dyed: and tauʒte whider
Men drawen: whon ʃei dye: :

XIII.

M oyse hąp fourmed:, in his fīgour,
A: whit lomb:, and non ʃeber beste
Schulde be sacred ʃr ʃauceour,
And be mete of mihtes meste ;
I: was ʃat cheef chargeour,
I: bar flesch: for folkes feste ;
Ihesu crıst: ʃr ʃauceour
He fedeŋ bope lest and meste ,
Rosten: a-ʒeyn boe sonne:
On me lay ʃe lomb of loue,
I was the platter which bare his body, until feet and hands were rent asunder.

Moses has bidden us eat our lamb with sour verjuice. Sour verjuice may gladden our souls, and cause the devil to tremble.

When ye eat Christ's flesh in God's house, stand stiffly by the staff of Christ's Cross.

Pardon on a tablet, written with red letters, mixed with blue and black, is be-tokened by Christ.

His body upon a board was bent; the blood illuminated his body, that shone red upon the Rood.

Our pardon was written on his body from top to toe.

Our book was bound in blood.
Adam drowned his ghost in bitter gall; instead of this gall God gave us mead: with sweet mercy the bitterness is quenched. His body was the book, the Cross the board, when Christ was clenched thereon.

Were a man ever so blessed a saint no prayer could get pardon for him, until book on board was spread, dented and driven with sharp nails, till feet and hands were riven.

[fol. 316, col. 3.]
I was the first press to squeeze out the wine, I bare a bridge to teach the way where seemly angels sit and sing.

The Cross was a tablet of pardon. In book it is billed (written).

When blood was written on Christ's body then was pardon obtained for sinners.

[Respondit Maria:]
O Cross, wonder not though I be wroth.

XVI.

Adam stod vp in stede,
In Bitter galle' his gost he dreint;
A-seyn 'pat galle' God 3af vs mede,
Wip swete Merci' Bitter is queynt;
His Bodi was Book' pe Cros was brede,
Whon crist for vs' per-on was cleynt:
No mon gat pardoun' wip no bede,
Weor he neuere' so sely a seynt,
Til book on bord' was sprad';
Wip sharpe nayles' dunted and drive,
Til feet' and hondes' al-to rive;
His herte blod' vre book hap 3iue,
To make' vr gostes glad:

XVII.

Cristes Cros' 3it spac pis speche
Furst was I' presse' wyn to wringe,
I' bere a Brugge', wei to teche,
Persemely Aungeles' sitte and synge:
Lord of loue' and lyues leche
For pe was set' sely sacrynge,
To winne pe world' 'pat was in wreche;
Pe Cros was brede', pardoun to bringe,
Pardoun' In book is billed:
What is pardoun' vppon to minne?
Hit is for3iuenes' of dedly sinne;
Whon blod was writen' on cristes kinne,
Pardoun was' fulfilled:

XVIII.

Oure ladi seide' Cros of pi werk
Wonder pe not', pei3 I' be wrope,
228 The fell Jews, stone-hearted in dark sins, have beaten a lamb, softer than water under skirt; softer than milk or mead mixed together. Like hard stones were the Jews. Softer than dew on the lilly-flower was Christ's body in bloody colours.

228 Pus seide Poule, Cristes clerk; — 
Pe feolle Iewes:, wip false ope,
Iewes' ston hard, in sinnes merk,
Beoten a lomb' wip-outen lope,

232 Softur þen watur' vndur serk,
Meode' or' Milk: medled bope:
Pe Iewes' weoren harde stones:
Softur þen watur' or eny licour,

236 Or dewȝ pat liȝ' on þe lilie flour
Was cristes bodi' in blod colour,
Pe Iewes wolden' ha broken his bones:

XIX.

And mony A prophete' gan make mon,
And seide: "lord send us þi lomb
Out of þe wildernesses ston,
To fende vs' from þe lyon cromp:"
Of mylde mount of Syon

240 Be-com mon'; In A Maydens womb,
Made a bodi'; wip blessed bon,
In a Maidens blod: þi bodi flomb:
At Barreres' weore debate!

248 Porwȝ stones: In þe wildernes
Men miȝte better' ha crepet I'-wis,
Þen bored: in-to heuene blis,
Til blod': brac vp þe ȝate:

XX.

252 Sin monnes sone' was so nedi,
To beo lad: wip lomb mylde,
Whi weore gylours' so gredi
For to defoule' my faire childe?

256 Cros whi weore þou' so redi
To rende my fruit', feor in fylde?
DISPUTE BETWEEN MARY AND THE CROSS.

Ladi to make pe deuel dredi,
God schop me a scheld; schame to schilde,
Til lomb of loue' dyede:
And on me 3eld pe gost' wip vois;
I· was chose· a Relik chois,
Pe signe of lhesu cristes crois,
Per dar no deuel· a-byde:

XXI.

Moni folk I· fende· from heore fos:
Cristes Cros' pis sawes seide:—
Heuene 3ates· weore closed clos
Til pe lomb· of loue dyede,
Pis is write· in tixt· and glos:
Aftur Cristes dep· prophete preide:
Til pe lomb of loue· dyed and ros
In helle pyne· monkynde was teyde:
At houre of his none:
Pe lomb of loue· seyde his pou3t—
Nou is solfuld· pat wel is wrou3t,
A Mon is out of bondes brou3t
And heuene dores· vndone:

XXII.

Wip pe Fader· pat al schal folfille,
His sone to heuene is an help,
I· was piler· and stod ful stille:
After opur 3iftes· now gostes 3elp,
Pe fend· pat al pis world wolde kille,
His swerd he pulte vp' in his kelp;
To helle he horlede· from pat hille,
Beerynge· as a Beore whelp:
A beore is bounden· and bcted!
Cristes Cros' hap craked his croun,
XXIII.

In holy writ this tale is herde,

292  \( \text{pat goode } \text{giftes } \text{god vs } 3\text{af} \);  
God seip him-self he is schepherde,  
And vche an heerde bi-houep a staf;  
\( \text{pe Cros } \text{I } \text{calle } \text{pe heerdes } 3\text{erde} \),  
\( \text{per-wip } \text{pe deuel } \text{a dunt he } 3\text{af} \);  
And wip \( \text{pe } 3\text{erde } \text{pe wolf he werde} \),  
\( \text{Wip } \text{duntes } \text{drof him al to draf} \);  
\( \text{pe Cros } \text{pis tale tolde} \).

300  \( \text{pat he was staf } \text{in } \text{pe heerdes hond} \),  
Whon scep breken out of heore bond,  
\( \text{pe wolf he wered } \text{out of lond} \),  
\( \text{pat deuoured } \text{cristes folde} \).

XXIV.

304  \( \text{it seide } \text{pe Meke Marie—} \)   
Roode thou reendest my Rose al red:  
\( \text{Prco Iewes coomen } \text{from Caluari } \)  
\( \text{pat day } \text{pat Ihesu poled ded} \),  
308  Alle \( \text{pei seiden } \text{pei weore sor} \),  
For-dolled in a drouknyng dreed;  
\( \text{pei tolden hem alle } \text{wherfore } \text{and whi } \)  
Heore hertes were colde, as lumpyng led;  
312  \( \text{pe furste } \text{heore tale tolde} \)  
Whon crist was knit with corde on a stok  
His bodi bledde a-jein pat blok,  
\( \text{porw feet and hondes } \text{nayles gan knok} \),  
\( \text{pen gan myn herte } \text{to colde} \).  

\( \text{respondit Maria.} \)  
O Cross, thou reendest my red rose.  
Three Jews came from Calvary the day Christ died, and said they were sorry and sore afraid.  
The first said:  
"On the Cross Christ's blood ran down the block,  
Through feet and hands nails were knocked.  
Then my heart began to grow cold."
The second said:
"It was not that that caused me to be sorrowful, so much as the setting up of the Cross after he was nailed thereon. Then the nails rent his hands and feet. The hard hat of thorns pierced his head. His joints were dis-jointed, I perceived. Then wept I water, and tears did flow; to care I was inclined."

Mary said:
Since the three Jews

The third said:
"Those pains you have told were the least he endured. Methought this pain was the greatest. All his flesh was flayed, and a sword went through Mary's breast. Out of the Cross the knife came then. She fell down in swoon thereat, but the Jews by tens and by twelves danced before her and mocked her grief."

XXV.

PE Secounde seide nay. not pat' Pat dude serwe in-to myn herte schete; But whon pe Roode ros' and doun was squat, Pe nayles' renten him hondes and feete, 320 Porph-out his helm' pe harde hat Pe pornes' in-to his flesch gan crepe, His loyntes' vn-Ioynet. I' tok good gat; Po weop I' water' and teres leete, 324 To care I' was enclyned: In cloddres of blod' his her was clunge, Pe flesch was from' pe bones swonge, Druije drinkeles' was his tonge, 328 His lippes to clouen' and chyned:

XXVI.

PE pridde seide' pis pouhte me lest Of peose peynes' and opher mo, Pis peyne pouhte me' peyne mest; 332 Al his flesch' he let of flo, His Mylde Moder' stod him nest, Loked vpward' And hire was wo, A swerd swapped hire' porw pe brest: 336 Out of pe croes' pe knyf com po, Pis siht sauh I' my-selue! Pe swerd of loue' porw hire gan launce, Heo swapte on sownyng' porw hat chaunce; 340 To scornen hire' pei gan daunce, Iewes' bi ten' and twelue:

XXVII.

Sin Iewes made' so muchel mon, 344 To seon my brid; bouzden in brere,
In sad serwyng moste I· gon.
To scon blodi· my chyldes chere:
Fadres and Modres· pat walken in won
Schul lune heore children· beo skiles clere;
Peose two loues· were in me al-on,
For fader and moder· I· was here,
Peose two loues· in me weorc dalt:
I· was fader· of his flesch,
His Moder hadde· an herte nesch,
Mi serwe flowed· as water fresch,
Weopyng· and wo· I· walt:

XXVIII.

356 In me weorc tacched· sorwes two,
In pe fader· mihte non a-bythe,
For he was euere· in reste and Ro,
Ioyned· in his Ioyes wyde,
360 I· serwed sore· for to sei so :
I· say whon pat my derlyng dide,
Wip dunte· he was to depe i-do,
Vp-on a tre· his bodi was soyled ;
364 Whon troupe is told· and darted !
Of alle Ioyes· God is welle,
Per mihte no serwe· in him dwelle,
I· serwed sore· as Clerkes telle,
368 Mi pyne· was not departed· :

XXIX.

P· e hattore loue· pe caldore care,
Whon frendes fynde· heore fruit defowyed ;
Pe dispitouB leves· nole not spare,
372 Til trle fruit· were ore and toyled ;
Neuer Mayden· Mournede mare,
I· sauh my child· ben surded and soyled,
bewailed the sufferings of my son, it behaved me to give way to sorrow when I saw my son's face all bloody.
Fathers and mothers both love their children.
These two loves were centered in me.
I was father and mother here.

A father's and a mother's sorrow were felt by me,
The father in rest and peace could feel no sorrow.
I sorrowed sore to see my darling done to death by dints, and his body defiled on a tree.

God is well of all joys, no sorrow could abide in Him.

The hotter the love, the colder the grief,
The cruel Jews would not cease until the fruit was torn and spoiled,

[fol. 316 b, col. 2]
144

DISPUTE BETWEEN MARY AND THE CROSS.

I saw my son defiled, and

I Ms.

ben oyled,

my heart was

torn by the

sword of

sorrow.

144

For I saw my

son bemoiled

with blood, as

Simeon had

foretold.

144

At the crucifixion the
dead did

wake, the day
turned to
dun light, the

mirk moon

made mourning,
the light

leapt out of
the sun, the

temple walls

did shiver and

shake.

The veils in the
temple

spun in two.

O Cross, why

wouldst thou

not crack

when

righteous

blood ran
down thee,
and when kin

lost kin?
Thou didst

stand stiff as

a mast when

life departed.

St. Denis said

that the whole

world went

then to wreck.

He saw the

planets lose

their

brightness.

St. Denis said

the day of

doom draws
to an end.

Myn herte to-clef wiþ swerd of care;
I saw my brid wiþ blod bemoyled

As Symeon seide beo-forn,
Pæ swerd of servwe; scharp I-grounde,
Schulde þiuæ: myn herte a wounde;
In more wol þen I was bounde
Neuere buirde: hap born:

XXX.

Pæ dede worþily: gan wake,
Pæ dai turned: to nihtes donne,
Pæ Merke Mone: gan Mournyng make,
Pæ lyht out leop: of þe sonne,
Pæ temple walles: gan chiuere: and schake,
Veiles in þe temple: a-two þei sponde:
Cros: whi noldestou not crake,
Whon rihtful blod: on þe was ronne,
And kuyndes: losten heore kende:
Whon my fruit: on þe was fast,
Cros: whi weore þou not a-gast?
þow stod stif: as eny mast,
Whon lyf: left vp his ende:

XXXI.

Whon þat Prince: of Paradys
Bledde: boþe brest: and bak:
An heþene clerk: was seint Denys,
He seide: þis world: wente al to wrak,
He sauþ þe planetes passen: out of here pris,
þe brihte sonne: gan waxen blak;
þe Clerk: þat was so wonderly wys
Wonder wordes: þer he spak,
Denys: þis grete Clerk seide:
þe day of doom: draweþ to an ende,
DISPUTE BETWEEN MARY AND THE CROSS.

Al vr kuyndes hap lost vr kende;
Til God pat dyed for vch a kuynde
For Monnes kuynde deyde:

XXXII.

408 Fowles fellen out of heore fliht,
    Beestes gan Belwe in eueri binne:
    Cros whon Crist on pe was cliht,
Whi nolessen not of mournyng minne?

412 Pe Cros seide: ladi bryht,
    I bar ones pi fruit for monnes sinne,
More to amende monnes riht
    Pen for eny weolpe pat I gan winne;

416 Wip blod God bouzte his broper:
    Whon Adam Godes biddyng brak;
He bot a bite pat made vs blak,
    Til fruit weore tied on treo wip tak;

420 O fruit for anojer:

XXXIII.

S in Cristes Cros pat kepep jifte
    Graunted of pe fadres graunt,
I was loked I schulde vp-lifte

424 Godes sone and maydenes faunt,
No Mon hedde scheld of schrifte;
    Pe deuel stod lyk A lyon raumpaunt,
Mony folk In-to helle he clihte,

428 Til pe crosses dunt 3af him a daunt;
    Mi dedes are bounden and booked:
Alle pe werkes pat I haue wrouht
    Weore fouzden in pe Fadercs fore-pouht,

432 Perfore ladi lakkep me nouht,
    I dude as me was looked:
XXXIV.

Porw Blod: and Watur: cristendam was wrouht,
Holy writ: witnessep hit wel,
And in wille: of sopfast þouht,
A Mon mai: be cristened skil;
Pat blod: þat us alle bouht
Digne cristenyng: gan vs del;
At cristenyng: crist for-3at vs nouht,
His blessed: blod: when we gan fel:
Maiden: Moder: and Wyue:
Þi fruit hap ʒiuen vs baptem,
Cristened we weore: In Red rem,
Whon his bodi bledde: on þe Beem,
Of Cipresse. and Olyue:

XXXV.

A S Ihesu seide: to Nichodemus
"But a Barn: be twyses born,
Whon domus-day: schal blowen his bemus,
He may elles liggen: loddere for-lorn,
Furst of a wombe: þer reuſe remus,
Sippe in a font: þer synne awey is sehorn":
I: was cros: to monnes quemus,
I: bar þe fruit: þow bar bi-forn,
For þi beryng: Al-one:
But þif I: hedde: I:-boren him eft,
From riche reste: mon hedde beo-reft
In a loren logge: I:-left;
Ay: to grunte: and grone:

XXXVI.

Pou art I:-Crowned: heuene quene,
Porw þe burþe: þat þou beere,
XXXVII.

At þe parlement: shul puiten vp pleynyng, Hou Maydenes fruit: on me gan sterue, Spere: and spounge: and sharp nayling, 476 þorw þe harde hat: þe heued shal kerue, Shul preie: to þat rihtful kyng: Vche mon schal haue: as þei a serue, Rihtful schul ryse: to riche restyng, 480 Truyt: and tripet: to helle shal sterue: Mayden Meoke and Mylde: God hap taken in þe: his fleschy trene I: bar þi fruit: leopi and lene; 484 Hit is riht þe Roode: helpe to a-rene Wrecches: þat wraþþe þi chylde:  

XXXVIII.


garland is of green graces, and thou art even empress of hell. I am a reliek that shines clear, and at the parliament to be held on Doomsday men shall see me appear. Then shall Jesus say: Man, I died for thee on the Cross: what hast thou done for me to be worthy of my friendly fellowship?

At that parliament complaint shall arise.

Each shall have as they deserve that day. The righteous shall ascend to a rich resting-place. The wicked shall die in hell. I bore thy fruit, and it is right that I should help to arraign the wicked that injured thy child.”

The queen agreed with the Cross, and gave it a kiss.

She even began to love the Cross.
Christ’s Cross has kept us from loss. So does Mary’s prayers and God our leech. The queen bore fruit first, and the Cross afterwards, to deliver us from hell.

In fleshly weed God did him hide. Of gentle maid was he born to bleed.

On a stock-like steed He rode, we read, in red array.

From devil’s dread may

Cristes cros kep’t kept vs from los,
Maries preyers And God vr leche,
¥e qween: and ye Cros: a corde:
¥e qween bar furst: ye cros afturward,
To feche folk: from helleward,
On holy stayers: to steyen vpward
And regne: wiฑ God vr lorde:

XXXIX.

PE Clerk: þat fourmed: þis figour
Of Maries wo: to wite som,
He saih him-self: þat harde stour,
Whon godes Armus: weore rent aroud;
¡e Cros is a cold: Creatour,
And euere þit hæp ben: def: and dom,
¡eþ þis tale beo florisshed: with faire flour,
I: preue hit: on Apocrafum;
For witnesse: was nouer foundet:
Þat neuere cristes cros spak,
Oure ladi leide: on him no lak,
Bot to pulte: þe deuel a-bak,
We speke: hou crist was woundetu:

XL.

IN Flesshly wede
God gan him hede,
Of Mylde May
Was bore to blede,
As Cristes Crede
Soply wol say;
On a stokky stede
He Rod: we Rede,
In Red Array;
From deueles drede
DISPUTE BETWEEN MARY AND THE CROSS.

\[Pat\] Duyk vs lede,
\[At\] domes-day:

524 Whon peple schal parte and pace:
To heuene halle or to helle woode,
Cristes cros and cristes blode
And Marie preiers, \(\text{pat}\) ben ful goode,

528 Grant vs \(\text{pe}\) lyf of grace. Amen.

Explicit disputacio inter Mariam et Crucem. Secundum Apocrafum.
IX.

[WITH AN O AND AN I*]

I.

God came into this world, and died for the love of man.

His body hung black and wan on the Cross.

In his bitter passion he ever thought of man.

God's son was so free,
    into his world he cam,
And let hym naylyn vp-on a tree,
    for he love of man;
His fayre blod was so free,
    out of his body it ran,
A dwelful sy3te it was to se;
    His body heng blak and wan,
Wip an O and an I.

II.

His coroune was mad of thorn
    and prikke in-to his panne;
Bope by hynde and a forn;
    To a piler y-bowndyn
Ihesu was swype sore,
    And suffrede many a wownde
Pat scharp and betere wore.
    He hadde vs euere in mynde,
In al his harde prowé,
    And we ben so vnkynde.
We nelyn hym nat yknowe,
    Wip an O and an I.
III.

But-ʒif we loue hym trewe,
   Hourse peynys ben in helle,
24 Zarkyd euere newe;
   Who so wele loue trewe
Byhold ıhesu on pe croys,
   How he heng pale of hewe,
28 And cryde wip mylde voys.
   Me þristþ he gan to kalle,
þe iewis herdyn þys,
   Eysel meynt wip galle
32 þey bedyn hym y-wys,
   With an O and an I.

IV.

His þrist was to saye
   For loue of manys soule,
36 Hym longede for to deþe;
   Who so be proud in herte
þynk on god al-myʒt
   And on his woundys smerte,
40 How rewly he was a-dyʒt;
   Godys sone in trone,
þat heȝest is of myʒt,
   Tok batayle a-lone
44 For oure loue to fʒt,
   With an O and an I.

V.

þe batayle was so stronge,
   At many a betyr wounde.
48 þe ryche blod out spronge:
   Trewe turtyl corounyd on hylle,
þat heȝest art of kynde,
   Þy loue chaungyþ my wille,
I will forsake the devil, and serve the gracious lady St. Mary.

I am one of those whom thy sorrow has redeemed.

When thou comyst in my mynde;
Pe fend I forsake anon,
For on lady so hende;
To seruyn pe lady pan wil I gon,
For she is of my kende,
With an O And an I.

VI.
Ich am on of po
Pat by sone bou3te dere,
He schal me nat for-go.

A M E N.
[WITH AN O FOR AN I*.]  

As þou for holy churche riȝt  
Bare þe blody face,  
To þe y praye, boþe day and nyȝt,  
Of ioye sende me a space.  
Wiþ an O. for and an I. a space for to a-byde,  
Thu bere myn arnde to þat lord. þat bare þe blody syde.  

† Ihesu kynyng in trone,  
8 Lord in magesté  
To þe y make my mone  
Wiþ herte good and fre.  
Frendes haue y none  
That wolde me knowe ne se,  
My wonynge ys allone,  
Lord wel wo ys me!  
Wiþ an O. and an I. My wonynge is wel wykke,  
16 Frendes haue y fewe, My fomen walkeþ þykke.
XI.

THE INVENTION OF THE HOLY CROSS*

Of thy nuencion of the holy crosse and first of this word

Inuencion /

The holy Cross was found by Seth

and others.

The Inuencion of the holy crosse is sayd by cause that this
daye the holy crosse was founden er tofore it was founden
of seth in paradyse terrestre Lyke as it shall be sayde here-
after: and also it was founden of salamon in the monte of
lybane and of the queene of saba in the temple of salamon
And of the Iewes in the water of pyseyne: And on this
daye it was founden of Helayne in the mounte of caluarye/

Time of the

finding of the Cross.
The Gospel of

Nichodemus tells how Seth went to

Paradise for the oil of

mercy.

The holy Crosse was founden two hondred yere after the
resurrexcion of our lord: It is redde in the gospell of
nychodemus that whan Adam wexed seek: Seth his sone
wente to the yate of paradyse terrestre for to gete the oyle of
mercy for to enoynte wyth alle his faders body: Thenne ap-
pyered to hym saint mychell thaungell and said to hym/
traneyle not the in vayne for this oyle. for thou mayst not
haue it tyll fiue thousand and fyue hondred yere ben passed/
how be it that fro Adam vnto the passyon of our lord were
but fyue M and *xxxiiij yere / In another place it is redde
that the aungell broughte hym a braunche. and commaunded
hym to plante it in the mounte of lybane. Yet fynde we
in another place: that he gaaf to hym of the tree that adam

1 The first edition (1483) is in the British Museum, but was overlooked till this piece and
the next were in type.
The holy
Cross in time
of Solomon.

It bestowed
miraculous
powers upon
the pool of
Bethsaida.

The Cross consisted of
four kinds of
trees.
The Cross was
hidden for
more than one
hundred
years.

ete of / And sayd to hym that when hat bare fruyte he shold be
guaryshed and all hool / Whan seth came agayn, he founde
his fader deed / and planted this tree vpon his graue / And
it endured there vnto the tyme of salamon / and by cause he
sawe that it was fayre / he dyde doo hewe it doun / and sette it
in his hows named saltus / and when the quene of saba came
to vysyte Salamon / She worshipped this tree by cause she
sayde the sauyour of all the world shold be hanged theron /
by whom the royame of the Iewes shall be defaced and seace :
Salamon for this cause made it to be taken vp and doluen
depe in the grounde / Now it happed after that they of Iheru-
salem : dyde doo make a grete pyte for a pyseyne: where as
the mynysters of the temple shold wesshe theyr bestes hat
they sholde sacrefyse / and there founde this tree / and this
pyseyne hadde suche vertue that the aungels descended and
meuyd the water / And the fyrst seek man that descendyd in
to the water after the meuynge / was made hool of what
someuer sekenesse he was seek of: And when the tyme ap-
proched of the passyon of our lord / thys tree aroos out of
the water and floted. aboue the water / And of this pyeece off tymbre
made the Iewes the crosse of oure lord / Thenne after this
hystorye : the crosse by whiche we ben saued . came of the tree
by whiche we were dampted / and pe water of that pyseyne
had not this vertue onely of the aungel : but of the tree /
Wyth this tree wherof pe crosse was made there was a tree
that wente ouerthwarte: on whyche the armes of our lord
were * nayled / And another pyeece aboue whiche was the table /
wherin the tytle was wryten : and another pyeece wherin pe
sokette or morteys was maade that the body of the crosse
stood in: Soo that there were foure manere of trees That is
of palme of cypres / of cedre and of olyue / Soo eche of thyse
foure pyees was of one of these trees : This blyssyd crosse
was put in the erthe and hid by the space of an C yere and
more: But the moder of themperour whiche was named
helayne founde it in this manere / For constantyn came wyth
a grete multytude of barbaryns nyghe vnto the ryuer of the
dunoe / whiche wold haue goon ouyr for to haue destroyed al
the countré And whan constantyn hadde assembled hys
hoost / He wente and sette them ageynst that other partye /
but assone as he begane to passe the ryuer: he was moche
aferd / by cause he shold on the morn haue batayle / And in
the nyght as he slepte in his bedde: an angel awoke hym
and shewed to hym the sygne of the crosse in heuen and sayd
to hym: Beholde on hye on heuen / Thenne sawe he the crosse
made of ryght clere lyght / and was wryten there vpon wyth
lettres of gold / In this sygne thou shalt ouercome the batayle /
Thenne was he alle comforted of this visyon / And on the
morne / he put in:his banere the crosse: and made it to be
born tofore hym and his hoost. and after smo[te] in the hoost
of his enemyes: and slewe and chaced grete plenté / After
this he dyde doo calle the bysshoppes of the ydolys / and
demanded them to what god the sygne of the crosse apperteyned: and when the[y] coude not answere somme crysten
men pat were there tolde to hym the mysterye of the crosse
and enformed him in the faith of the trynyté. Thenne anone
he byleneed parfytele in god / and dyde do baptysye hym *and
after it happed that constantyn his sone remembryd the vye-
torye of his fader: Sente to helayne his moder for to fynde
the holy crosse Thenne helayn wen[t]e in to Iherusalem / and
dyde doo assemble alle the wyse men of the countré: and when
they were assembled / they wolde sayde knowe wherfore they
were called: Thenze one Iudas saide to them: I wote wel pat
she wyl knowe of vs where the crosse of Ihesu cryst was leyed:
but beware you al / that none of you telle hyr / For I wote
well thenze shal our lawe be destroyed For zacheus myn
olde fader sayd to symon my fader / And my fader sayde to
me at his deth: be wel ware: that for noo tourment that ye
maye suffre / telle not where the crosse of Ihesu cryst was leyde
For after that it shall be founden: the Iewes shall reygne no-
more. but the crysten men that worshyppe the crosse shal
thenne reygne. And verayly this Ihesus was the sone of god:
Thenne demaunded I my fader: whe[r]fore had they hanged
hym on the crosse sythen it was knouen that he was the sone
of god. Thenne he sayd to me fayre sone I neuer accorded
thereto: But gaynsayd it alwaye / but the pharysees dyde it
by cause he repreuyd theyr vyses / but he aroos on þe thirde
daye and his discyples seeyng he ascended in to heuuen / Thenne
by cause that stephen thy broder bylyued in hym the Iewes
stoned hym to deth / Thenne whan Iudas had sayde thyse
wordes to hys felawes / they answerd we neuer herde of suche
thynges. Neuerthelesse kepe the wel yf the quene demaunde
the therof: þat thou saye nothyng to hyr / whan þe quene
had called them / and demaunded theym the place where our
lord Ihesu cryst had be crucefyed / they wold neuer telle ne
ensygne hyr: Thenne commaunded she to brenne them alle / but thenne they doubted and *were aferde / and delyuerd
Iudas to her [and] sayd / Lady this man is the sone of a pro-
phete and of a Iust man and knoweth ryght wel the lawe / and
can telle to you all thyngwat ye shall demaunde hym /
Thenne the quene lete all the other go and reteyned Iudas
wythout moo / Thenne she shewed to hym his lyf and dethe
and bad hym chese whiche he wold. Shewe to me sayd she
the place named golgota: where our lord was crucefyed by
cause / and to the ende that we maye fynde the crosse / Thenne
sayd Iudas it is two C yeres passed and more / and I was not
thenne yet born / Thenne sayd to him the lady / by hym that
was crucefyed. I shal make the perysshe for hungre. yf thou telle
not to me the trouthe / Thenne made she hym to be caste in to
a drye pytte / and there tourmented hym by hungre / and euyll
reste. whan he had ben seuen dayes in that pytte / Thenne
sayd he yf I myght be drawen out: he shold saye the
trouthe / Thenne he was drawen out / and whan he came to
the place / anon the erthe moeuyd and a summe of grete swete-
nesse was felte in suche wyse that Iudas smote his hondes
to-gyder for ioye: and said in trouthe Ihesu cryst thou art the
sauyor of the world / It was so that Adryan the Emperour
had do make in the same place where the crosse laye a temple
of a godesse by cause that all they that came in that place

The Jews
would not tell
Helena where
the Cross was
[* fol. Cxxii.
col. 2.]
to be found.

Helena
threatens
Judas.

Judas at last
consents to
find the
Cross.
The true Cross is found.
The devil rails at Judas.

Judas becomes a Christian and a bishop.

The finding of the nails.

Eusebius relates some of these matters.

shold adore that goddess ; But the quene dyde do destroye pe temple / Thanne Iudas made hym redy and began to dygge / And whan he came to xx pafs depe / he founde thre crosses and brought them to the quene / And by cause he knewe not whiche was the crosse of our lord he leyed them in the mydle of pe cyte : and abode the demonstraunce of god : and aboute the houre of none / there was the corps of a yonge man brought to be bu*ryed / Iudas reteyned pe byere and layed vpon it one of the crosses / and after the second. and whan he layed on it the thyrde / anone the body that was deed came agayn to lyf / Thanne cryed the deuyll in the eyre. Iudas what hast thou don : thou hast doon the contrarye that thother Iudas dyd / For by hym I haue wonne many sowles / and by the I shall lose many by hym I reyned on the people / and by the I haue loste my royame / Neuerthelesse I shall yelde to the this bountee For I shal sende one that shal punysshe the / and that was accomplyshed by Iulyan the appostata : whiche tour-mentyd hym afterward 1 whan he was bysshop of Iherusalem : and whan Iudas herde hym he cursed the deuyll and said to him Ihesu cryst dampe the in fyre perdurable / After this Iudas was baptysed and was named quyryache / And after was made bysshop of Iherusalem / whan helayn had the crosse of Ihesu cryst / and that she had not the nayles / Thanne she sente to pe bysshop quyryache that he sholde go to the place and seeke the nayles / Thanne he dyde dygge in therthe so long that he founde them shynyng as golde. thenne bare he them to the quene / and anone as she sawe them she worshipped them wyth grete reuereuce : Thanne gaf saint helayn a parte of the crosse to her sone : And that other parte she lefte in Iherusalem closyd in golde : syluer and precyous stones / And hyr sone bare the nayles to the emperour : And the Emperour dyde doo sette them in hys brydel [and] in his helme whan he wente to batayle : This rehereth Eusebe whiche was bishopp of Cezar / how be it that other saye otherwyse : Now it happed that Iulyan the appostata dyde doo sree quyryache pat was bysshop of Iherusalem : by cause he had founden the, crosse / For he
hated * it soo moche / that where someuer he founde the crosse / 
he dyd it to be destroyed / for whan he wente in batayle ayenst 
them of perse he sente and commaunded quyryache to make 
sacrefys to thydolllis // And whan he wold not doo it / he dyde 
do smyte of his ryghte honde / and sayd wyth this honde hast 
thon wryten many lettres / by whiche thou repellyd moche folke 
fro doyng sacrefys to our goddes : Quyryache said thou wood 
honde thou hast don to me grete proffyte. For thou hast 
cut of the honde wyth whiche I haue many tymes wretet to 
the synagoges that they shold not byleue in Ihesu cryst: And 
now sythe I am crysten / thou hast taken fro me that whyche 
noyed me : Thenne dyde Iulian do melte leed and cast it in 
his mouth and after dide do bringe a bedde of yron / and 
made quyryache to be layed and stretched theron / and after 
layed vnder brennyng cooles. and therwe therin greces and 
salte / For to tourmente hym the more / and whan quiriache 
mocuyd not: Iulian thenperour sayd to hym / other þou shalt 
sacrefye our goddes / or thou shalt say at the leest thou art 
not crysten / and whan he sawe he wold do neuer neyther he 
dye doo make a depe pytte ful of serpentes and venemous 
bestes / and caste hym therin / and whan he entred: anone the 
serpentes were all deed / Thenne Iulian put hym in a cawdron 
full of boylynge oyle: and whan he shold entre in to it / he 
blysyd it and sayde / Fayr lord tourne this bayne to baptym 
of martyrdom / Thenne was Iulian moche angry: and com-
maunded that he shold be ryuen thorugh his herte wyth a 
swerd / and in thys manere he fynysshed his lyf / 

The vertu of the crosse is declared to vs by many myracles / 
For it happed on a tyme that one enchauntour hadde dysceiued 
a notarye : and broughte hym *in to a place : where he had 
assembled a grete conpanye of deyylles / and promysed to him 
that he wold make him to haue moche rychees And whan 
he came there he sawe one persone blacke sittiynge on a grete 
chayer : and all aboute hym all full of horryble peple and 
blacke which had speres and swerdes : Thenne demaunded 
this grete deuyll of the enchauntour who was that clerke / then-

\textit{Judas is tormented by Julian the Apostate.} 
\textit{He is stretched upon burning coals.} 
\textit{At last he is put to death,} 
\textit{Many miracles are related of the Cross.}
How the Cross turned its eyes upon "a notary."

The sign of the Cross will enable us to keep out of the power of the devil.

[* fol. Cxxxiii. col. 2.]

A company of devils were once put to flight by the sign of the Cross.

THE INVENTION OF THE HOLY CROSS.

chauntour sayd to him / Syre he is oures / thenne said the deuyll to him : yf thou wylt worship me and be my seruaunte / and renye Ihesu cryst: thou shalt sitte on my right side The clerke anone blessid hym wyth the signe of the crosse: and sayd that he was the seruaunt of Ihesu cryst his sauyour And anone as he had made the crosse / pe grete multytude of deuylls vanyshed awaye /

¶ It happed that this notari after this on a tyme entred wyth his lorde in to the chirche of saint sophye / and kneled downe on his knees tofore thimage of the crucifyxe: the whiche crucifyxe as it semed loked moche openly and sharply vpon hym: Thenne his lorde made him to goo aparte on a nother side: and alway the crucifyxe torned his eyen towarde hym. Thenne he made him goo on the lefte syde / and yet the crucifyxe loked on hym Thenne was the lorde moche amerueyld / and charged hym and commaunded him that he sholde telle him wherof he had soo deserued that the crucifixe soo behelde and loked on him / Thenne sayd the notarye that he cowde not remembre hym of noo good thynge that he had done / sauf that on a tyme he wolde not renye ne forsake the crucifyxe tofore the deuyll / Thenne lete vs so blysse vs wyth the sygne of the blessid crosse that we may therby be kepte fro the power of our goostly and dedely enmye the deuyll / And by the merites of the gloryous passion that our sauyoure * Ihesu cryst suffred on the crosse after this lyf we maye come to euerlastyng lyf in heuen / AMEN.
XII.

THE EXALTATION OF THE CROSS*.

Here foloweth the exaltacion of the holy Crosse / 

The exaltacion of the holy Crosse is sayd: by cause that on this day the holy crosse and fayth were greatly enhaunced: and it is to be vnderstonde that tofore the passion of our lorde Ihesu crist. the tree of the crosse was a tree of fylthe: and of trees without fruyt: for all that was planted on the mount of caluarie bare no frute. It was a fowl place / for it was the place of torment of theuis: It was derk for it was in a derke place and wythout bewt: It was the tree of deth / for men weren * put there to deth. It was also the tree of sterche: for it was planted amonge the caroynes and after the passion the crosse was moche enhaunced / for the vylte was transported in to precyosite: Of the whiche the blessyd saynt andrew saith / O precious holy crosse god saue the: His bareynes was torned in to fruyte / as it is sayd in the cantycles / I shall ascende vp in to the palme tree: His ignobylite or vnworthines was torned in to sublymit and heyth The crosse pat was torment of theuis / is now born in the front of themperours / hys derknes is torned in to lyght and clernesse wherof crisostom sayth the crosse and the wounds shall be more shinyng than the raies of the sonne at the iugement: his deth is converted in to perdurabilite of lyf / wherof it is sayd in the preface: that frowhens pat the deth grew / frothens the lyf resourded / and

[* Caxton's Golden Legend, third ed. 1469, fol. CClxvii. b, col. 1.]

The Cross a filthy tree.

The Cross is brighter than the sun's rays.

1 Orig. tezn.

After the passion it was no longer a vile tree.

[ccixvii. 6, col. 2.]

The Cross is brighter than the sun's rays.
the stenche is torned in to sweetnesse canticorum / This exaltation of the holy crosse is solempnysed and halowed solempnly of the chirche: for the fayth is in it moche enhaunced: for the yere of our lorde vj C and xv our lorde suffryd his peple to be moche tormented by the cruelté of the paynens. And cosdroe kyng of perceens subdued to his empyre all the reames of the worlde / and he cam in to iherusalem and was aferde and adredded of the sepulcre of our lorde: And retourned: But he bare with him the parte of the holy crosse / that saynte Helene hadde lefte there:

And thenne he wolde be worsypped of al the peple as a god. And dyde doo make a tour of golde and syluer / wherein precious stones shone: And made there in the ymages of the sonne. and of the mone: and of the sterres And made that by subtyll conduytes water to be hydde. And to come downe in maner of Rayne.

And atte the laste stage, he made horses to drawe charyottes rounde *aboute lyke as they had meuyd the tour and made it to seme as it had thondred / and delyuerde his reame to his sone / and thus this cursid man abode in the temple and dyde doo set the crosse of our lorde by him and commaunded that he sholde be callyd god of all the people / And as it is rede in libro de mit[r]ali officio / The sayd cosdroe resident in his trone as a fader / set the tree of the crosse on his right side in stede of þe sone / and a cocke on his lyfte side in stede of the holy goost / and commaunded that he sholde be called fader / And thenne heracle the emperour assembled a grete ooste / and came for to fyghte wyth the sone of cosdroe by the ryuer of danubye / And thenne it pleysed to eyther prynce: that ech of theym sholde fyghte one agaynst that other upon the brydge / and he that sholde be vaynquysh and overcome: his aduersarye sholde be pryne of thempyre wythout hurtyng eyther of bothe oostes / and soo it was ordeinyd and sworn: And who someuer sholde helpe his prynce. sholde haue forthwyth his legges and armes cut of: *and to be plonged. and cast in to the ryuer: And thenne heracle commaunded him all to god / and to the

How "Cosdroe" took away from Jerusalem a piece of the Cross.

Of the implety of "Cosdroe."
holy crosse / wyth all the deuocyon that he myghte: and
tenne they foughte longe / and at the last our lorde gaaf the
victorye to heracle: and subdued him to his empyre. The
oost that was contrary and al the peple of cosdroe obeyed theym
to the crysten fayth / and receyued the holy baptesme / And
cosdroe knew not thende of pe bataylle / For he was adoured
and worshyped of all the peple as a god / soo that no man
durst not saye nay to him And thenne heracle came to him /
and fonde him sittyng in his siege of golde / And sayd to hym /
For as moche as after the manere thou hast honoured the tree
of the crosse / Yf thou wylt receyue baptim / and the fayth of
Ihesu cryste / I shall gete it to the * and yet shall thou holde
thyne trone1 and reame wyth lytyll hostages / And I shal lete
the haue thy lyfe / and yf thou wylte not: I shall slee the wyth
my swerde / and shal Smyte of thyne hede And whan he
wolde not acorde therto: he dyde anone doo smyte of his
hede / And commaundd that he sholde be beried: by cause
he had be a kynge: And he founde wyth him one his sone of
the age of ten yeres / whom he dyde doo baptysye. and lyfte
him fro the fonte. And left to hym the reame of his fader.
and thenne dyde doo breke that toure2 / And gaaf the siluer to
theye of hys oost / And gaaf the golde and precyous stones for
to repaire the chirches that the tyraunt had destroyed / And
took the holy crosse and broughte it agayne to Iherusalem
And as he descended fro the mount of oluete / and wolde han
terred by the gate: by whiche our sauyour went to his passion
on horsbacke aourned as a kynge* sodenly the stones of the
yates de[s]cended : and Ioyned theym togyder in the yate lyke
a walle / and all the peple were abasshed / And thenne the
angell ofoure lorde apperred vpon the gate holying the signe
of3 the crosse in his honde / And sayd: when the kyng of
heuen went to his passion by this gate / he was not arayed lyke
a kyng / ne on horsback. But came humbly vpon an asse / In
shewyng the example of humlytye whyche he lefte to theym
that honour hym / And whan this was said he departed and
vanysshed away / Thenne the emperour toke of his hosen / and

"Heracle" conquers "Cosdroe's" son.

[* fol. CClxviii. col.2.]
1 Orig. crone.
2 Orig. trure.
3 Orig. repeats the signe of.
shone himself in wepynge. And despoyllde hym of alle hys clothes in to his sherte /

And took the crosse of our lorde: and bare it moche humbly vnto the gate /

And anone the hardenesse of the stones felte the celestyal commaundement / and remeuyd anone. and opened and gaue entree vnto them that entred Thenne the swete odour that was felte that daye when the holy crosse was taken fro the toure of Cosdroe / and was brought ayen to Iherusalem fro soo ferre countree / and soo grete space of londe returned in to iherusalem in that moment / and replenysshed it wyth all swetnes: Thenne the riht deoute kyng began to say the praysynges of the crosse in this wyse O crux splendidior / & c : O crosse more shynyng than all the steeres / honoured of the worlde rihte holy / and moost amyable to all theym which oonly were worthy to bere the raunson of the worlde: Swete tree / Swete nayles / Swete yron: swete spere beryng the swete burdens / Saue thou this presente company. that is this day assembled in thy lawde and praysinges: And thus was the precious tree of the crosse reestablyshid in his place and thauzeynt myracles renewid For a dede man was reised to lyf / And iij men taken wyth the palsei were cured and helid. Ten lepers were made clene: and xv blynde men receuied theyr sight ayen / Deuylles were put out of men / and moche peple and many were delyuered of dyuerse siknesses and maladyes. Thenne themperour dyde doo repayre the chirches. and gaaf to them grete yeftes: and after retorned home to his empyre: And it is sayd in the cronycles that this was done other while: For thei sawe that whan Cosdroe had taken many reames. he took Iherusalem / And zacharye the patriake. and bare awaye the tree of the crosse. And as heracle wolde make peas wyth him: the kyng cosdroe sware a grete othe: that he wolde neuer make peas wyth crysten men and romayns yf they renyed not him that was crucifyed / and adoure the sone / And thenne heracle: whiche was armed: wyth faith bro*ughte his oost ayenst him: and destroyed and wasted the perciens wyth many
batailes that he made to theym / and made costdroe to flee vnto
the cytef of thelyfonte / And at the last cosdroe had the flyxe in
his bely / and wolde therefore crowne hys sone kyng / whiche
was named mendasa And whan syroys his eldest sone herde
herof / he made alyanace wyth heracle / and pursued his fader
wyth his noble peple and set him in bondes: and susteynidy
hym wyth brede of trubulacion and wyth water of anguysh /
And at the last he made to shote arowes at him bi cause he
wolde not bylene in god / and soo deyed: And after this thynge
he sent to heracle the patryarke. the tree of the crosse: and
all the prysoneres / And heracle bare in to Iherusalem the
precyous tree of the crosse And thus it is rede in many
cronycles also. Syble sayth thus of the tree of the crosse / that the blessyd
tree of the crosse was thre tymes wyth the
paynemys: as it is sayd in thystorye tripertyte: O thryes blessid
tree / on whiche god was stratched / This perauntire is sayd
for the lyf of nature / of grace: and of glory: whiche came
of the crosse / At constantynople a Iewe entryd in to the
chirche of saynt sophie / and considered that he was there
alone / and saw an ymage of Ihesu cryst / And took his swerde
and smote thymage in the throte / and anone the blood guysshid
oute and sprangge in the face and on the hede of the Iewe /
And he thenne was aferde and took thimage / and cast it in to
a pytte / And anone fledde away: And it happed that a crysten
man met him and saw him all blody And sayd to him / fro whens
comest thou thou hast slayne some man / and he sayd I haue
not: The crysten man sayd verely thou hast commysed some
omycide / For thou art all bespronge wyth the blood / and
the Iew sayd. verely the god of the crysten * men is grete and
the fayth of hym is ferne and approued in all thynges / I haue
smyten noo man but I haue smyten thymage of Ihesu Crist:
and anone yssued blood of his throte / And thenne the Iewe
brought the crysten man to be pytte / And there drewe out
that hooly ymage: And yet is sene on this daye the wounde
in the throte of thymage / And anon the Iewe bycame a good
crysten man and was baptysed. In syrye in the Cyté of baruth

Some say that
"Cosdroe"
was shot to
death with
arrows.

The story of
the Jew
who
smote an
image of
Jesus Christ.

How the Jew
became a
Christian.

[* fol.
CXXiX,
col. 1.]
How a Jew grinned at the Cross which he saw in a friend's house.

The Jew is beaten for keeping a cross in his house.

Blood came forth from the crucifix.

The Jews believed and were baptized.

ther was a crysten man whiche had hyred an hous: for a yere / and he hadde sette thymage of the crucyfyxe by his bedde / to whiche he made dayely his prayers / and sayd his denocation / and at the yeres ende he remeued and tooke an other hous. and forgate and lefte thymage behynde hym / And it happed that a Iewe hyred that same hous / And on a daye he hadde another Iewe one of his neyghbours to dyner: and as they were at mete / It happed hym that was boden in lokyng on the walle to espye this ymage / whiche was fyxed to the walle and began to grynne at it for despyte / And agaynst hym / that badde hym / and also threatened and menaced hym: by cause he durst it kepe in his hous thymage of Ihesu of nazareth: and that other Iewe sware as moche as he myght. that he neuer hadde sene it / ne knewe not that it was there / And thenne the Iewe fayned as he hadde ben peased / and after went straite to the prynce of the Iewes / and accused that Iewe of that whiche he hadde sene in his hous: Thenne the Iewes assembleden and came to the hous of hym: And sawe thymage of Ihesu cryst / and they toke that Iewe and bete hym / And dyd to hym many Injuryes / And caste hym out half dede of theyr synagoge / and anone theyr defowled thymage wyth theyr feet / and renewed in it all the tourmentes of the passyon of our lord / and when they perced his syde wyth the spere / blood and water yssued habun-dauntly in soo moche that they fylled a vessell / whiche they set ther vnder. And thenne the Iewes were abassshed and bare this blood in to theyr synagoge / and all the seke men and malades that were enointed ther wyth / were anone guarysshed and made hool: And thenne the Iewes told and recounted alle this thinge: by ordre to the Byshop of the countree: and alle they wyth one wyll bekepyd baptyme in the fayth of Ihesu cryst / and the Byshop put this blood in ampulles of crystalle and of glas for to be kepte / And thenne he called the crysten man that had lefte it in his hous / and enquyred of him who hadde made soo fayre an ymage / and he sayd that nychomedus hadde made it / And whan he deyde / he lefte it to gamalyell: and Gamaliel to zachee and zachee to Iaques / and Iaques to symon / And
had ben thus In Iherusalem vnto the destruction of the Cyté. And fro thens hit was born in to the Royame of agryppe of Crysten men / And fro thens it was brought agayn in to the countree. and it was lefte to me by my parentes by ryghtfull herytage / and this was done in the yere of our lord seuen hondred and l.

And thenne all the Iewes halowed theyr synagogues in to the chyrches and therof cometh the custome that Chyrches ben halowed : For to-fore that tyme the aultres were but halowed only / and for this myracle the chyrche hath ordeyned / that the fyfte kalendas of decembre / Or as\textsuperscript{1} it is redde in an other place : the fyfte ydus of Nouembre shold be the memorye of the passyon of our lord / wherfore at rome the chyrche is halowed in thonore of our sauyour / where as is kepte an ampulle wyth the same blood : and there a *solempne feste is kepte and done / and there is proude \textsuperscript{2} ryght grete vertu of the crosse vnto the paynems and to the mysbyleued men in all thynges / And saint gregory recordeth in the thyrde booke of his dialogues : that whan andrewes bissop of the Cyté of fundane suffred an hooly nonne to dwelle\textsuperscript{2} wyth hym / the fende thenemy began Temprynte in his herte the beaulté of her / in suche wyse / that he thoughte in his bedde wycked and cursyd thynges / And on a daye a Iewe came to rome and whan he sawe that the daye fayled and myght fynde no lodgyng. he wente that nyght / and abode in the Temple of appollin / and by cause he doubted of the sacrylege of the place/ how bee it that he hadde no fayth in the Crosse : yet he markyth and garnysshed hym wyth the sygne of \textsuperscript{3} crosse : thenne at mydnight whan he awoke / he sawe a companye of euyll spyrtyes : whiche wente to-fore one Lyke as he hadde somme auctoryté of puysaunce aboue thother by subiection / and thenne he sawe hym sytte in the middes a-monge the other : and began to enquyre the causes and dedes of eueryche of thyse euyll spyrtyes : whiche obeyed hym / and he wold knowe what euyll eueryche hadde do / But gregory passyth the maner of this vysyon / By cause of shortnes* But we fynde semblable

\textsuperscript{1} Misprinted \textit{at} in orig.
\textsuperscript{2} \textit{dwelle} in orig.
\textsuperscript{3} How bishop Andrew was tempted by the devil to give way to the lusts of the flesh.
A Jew in the temple of Apollo sees a company of evil spirits.
in pe lyf of faders / That as a man entryd in a Temple of thydollis / he sawe the deuill syttyng / and all his meyny aboute hym / And one of thys wycke spyrytes came and odoured hym / and he demaunded of hym / Fro whens comest thou and he sayde / I haue ben in suche a prouynce / and haue moeued grete warres : and made many trybulaeyons and haue shedde moche blood / and am come\(^1\) to telle it to the / and Sathan sayd to hym in what tyme hast thou done this. and he sayd in thyrty da^*^yes and sathan sayd : why hast thou bee so longe there aboutes / and sayd to them that stode by hym : goo ye and bete hym / and all to-lasse hym. Thenne came the seconde and worshipped hym / and sayd Syre I haue ben in the see / And haue moeued grete wyndes and tourmentys and drowned many shyppes / and slain many men / And sathan sayde how longe hast thou ben aboute this / and he saide xxij dayes. and sathan sayde hast thou done nomore in this tyme / and commaunded pat he shold be beten / and the thyrd came and said I haue ben in a Cyt\(^2\) and haue meuyd stryues and debate in a weddyng / And haue shed moche blood / and haue slayne pe husband : and am come to telle the / and sathan axed / in what tyme hast thou done this : and he sayd in x dayes / and he sayd hast thou done nomore in that tyme / And commaundad them that were aboute hym to bete hym also : Thenne came the fourth and sayd / I haue ben in the wyldernes xl yere / and haue laboured aboute a monke and vnnethe at the last I haue throwen and made hym to synne of the flessh / and whan sathan herde that / he aroos fro his sete / and kyssed hym, and toke his crowne of his hede / and set it on his hede / and made hym to sytte wyth hym. and sayd thou hast done a grete thynge / and hast laboured more than all thother / and this maye be the maner of the vysyon : that saint gregory leueth : whan eche had sayd / one sterete vp in the mydle of them all / and sayd he had meuyd Andrewe agaynst the name\(^2\) / And had meuyd the fourth parte of his flessh agaynst her in temptacion / and therto that yesterday he thought so moche in his minde on her that in the houre of euyu songe he gaf to her
in Iapyng a buffet / and sayde pleynly þat she myght here it that he wolde synne wyth her: thena[e] the mayster com-
maunded hym that he shold performe þat he had *begonne:
and for to make hym to synne he shold haue a synguler
victory¹ and rewarde amonge all the other / and thenne
commaunded he: that they shold goo loke who that was that
laye in the temple. And they wente and loked / and anone
they were ware that he was marked wyth the sygne of the
crosse: And they beyng aferd escried and sayd / veryly this
is an empty vessell. alas he is marked / and wyth this voys
all the companye of the wycked spyrytes vanysshed awaye /
and thenne the Iewe all amoueyd came to the bysshop: and
tolde to hym all by ordre what was happed: And when the
bishoph herd this / he wepte strongly. and made to voyde all
the wymmen out of his hous/and thenne he baptysed the Iewe.

Saint gregory reherceth in his dyalogues that a nonne entred
in to a gardyne / and sawe a letuse / and coueyted that: and
forgate to make the sygne of the crosse / and bote it gloton-
essly / and anone fylle doune: and was rauysshe of a deuyl / and there cam to her saynt Equycyen / and the deuyll began
to crye and to saye / what haue I doo I satte vpon the letuse /
and she came and bote me and anon the deuyll yssued oute
by the commaundement of the holy man of god: It is redde in
thystroye scolastyke / that the paynems had pe[y]nted on a walle
the armes of Serapis / and theodosyen dyde do put them out.
and made to be peynted in the same place the sygne of the
crosse / and whan the paynems and prestes of thydollis sawe
that. anone they dyde them to be baptysed / sayenge that it was
gyuen theym to vnderstone of theyr olders / that tho armes
shold endure/tyll that suche a sygne were made there. in whiche
were lyf: And they haue a lettre. of whyche they vse / that
they calle holy / and had a forme that they sayd it exposed and
sygnedyd lyf perdurable /

¹ Orig. victory.
XIII.

THE SYMBOLS OF THE PASSION.

The vernacle, i honour him and the, 
pat pe made porow his preuîte; 
Po cloth he set to his face, 
Pœ prent laft² pere³ porow his grace, 
His moth, his nose, his ine to, 
His berd, his here⁴ dide al so. 
Schild me for al pat in⁵ my liue 
I⁶ haue singud⁷ with wittus fiue,  
Namlich with mout of sclaunduring, 
Fals othus⁸ and bakbiting,

The readings here given are from Additional MS. 11,748.

1 vernacle.  2 by-left.  3 omitted.  4 lere.  5 me fro dissece in al.  
6 that y.  7 sinwed.  8 othis swore.
XIII.

THE SYMBOLS OF THE PASSION*

The vernacul— I honowre hym [and the] 
\[pat\] the made throwe hys pryuy[té];
The clothe he set ovyr hys face,
The prynte he lefte ther, of hys grace,
Hys mowthe, hys nose, hys eyn too,
Hys berd, hys here he ded also.
Schyld me, lorde, for \[pat\] in myn lyffe
That I haue synnyd with myn wyttys fyve,
Namelyche with mowthe of stlawndrynge,
Of fals othys and bakbytynge,
And made boste with toung al so
Of sínus pat i have do;
Lord of heuen, for-yeue it me
Porow syht\textsuperscript{1} of pe\textsuperscript{2} figur pat i here se.

\textit{Cultellus circumcicionis.}
\begin{align*}
\text{Dis}\textsuperscript{3} knif be-tokenep}\textsuperscript{4} circumcicion, \\
\text{He distroyet}\textsuperscript{5} sinne al \textit{and} sum \\
\text{Of oure formeadur adam,} \\
\text{Were-porow por}\textsuperscript{6} tok kynde of man;} \\
\text{From temptacioun of lecherie} \\
\text{Be}\textsuperscript{7} my socoure when i schal dice.
\end{align*}

\textit{Pellicanus.}
\begin{align*}
\text{Pe pelican his blod did}\textsuperscript{8} blede \\
\text{Per-with his briddus for to fede,} \\
\text{Pit}\textsuperscript{9} be-tokenet on}\textsuperscript{10} pe rode \\
\text{Oure lord us fede}\textsuperscript{11} with his blode, \\
\text{Wen he us bouht out of helle} \\
\text{In ioy \textit{and} blis with him to dwelle,} \\
\text{And bene our fadur \textit{and} our fode,} \\
\text{And we his childurne meke \textit{and} gode.}
\end{align*}
And makyng boste with tonge alsoo
12 Of many synnys that I haue doo:
Lorde of heuyn, for-zeue it me
Throwe vertew of the fygure pat I here se.

Thys knyffe betoknythe pe circumsysy[on],
16 That dystroyd owre synnys alle and sum
Of owre formfathyr adam,
Wher-thorowe we toke pe kynde of man.
From temptacyon of lecherye,
20 Lorde, kepe me tylle that I deye.

The pelycan hys blode dothe blede
Per-with hys byrdys for to fede,
It betoknythe vppe-on the rode
24 Owre lorde fed vs with hys precius blode,
Whan [h]e vs bowt owt of helle
In ioye and blys with hym to dwelle,
And be owre fathyr and owre fode,
28 And we hys chyldyr meke and good.
May the thirty pieces of silver shield us from treason and covetousness.

**Triginta denarii.**

*pe pens also *pat iudas tolde,*

*pat for* 1 iesu crist was solde,

*Vs schilde from tresun and couetyse,*

*per-in to die in no wise.*

---

May the lantern keep us from the night’s sin.

**Laterna.**

*pe lantern *pat me bar 2 in *pe lyȝt,*

*Wen crist was taken in *pe niȝt,*

*Hit lyt 3 me from niȝtus 4 sine,*

*mat i neuer be tak 5 per-inne.*

---

May the swords and spears keep me from fiends.

**Gladii et fustes.**

*Suerdus and battus *pat *pey bere*

*Iesu crist *per-with 6 to fere—*

*From findus, lord, *pow 7 kepe me*

*Of hem aferd *pat i ne be.*

---

1 ther-fore.  
2 men bare.  
3 he kepe  
4 dedely.  
5 neuer deye.  
6 with 
7 thay.
The pens also that Iudas tolde,
Wher-for iesu cryste was solde—
Lorde, schylde me from treson and couetyse,
32 Ther-in that I deye in no wyse.

The lantern þat they bare in the lygte,
Whan cryste was takyn with-in þe nyghte—
Lord, kepe me from nyghtys synne,
36 That I neuyr be take ther-In.

swordys and staufs that þei bere
Ther iesu cryste to fere with there—
From fendys, lorde, kepe thow me,
40 Of them, lorde, a-ferd that I not be.
Arundines.
Crist had a stroke with a rede,
Per-with pe iewes brak his hed;  
With gad chere and milde moode
Alle he tholud\(^2\) and stille\(^3\) stode:
Wen i misdo or ani man me,
Hit be for-3yf for pat pitë.

\(^{1}\) Wip a reed he hadde a strake,
Ther-with his heued pe iew to-brake.

\(^{2}\) stille he.  \(^{4}\) with myn is in a later hand.

\(^{3}\) From
Uyme he a zarde he had a stroke,
Per-with the iewys hys hede they broke;
With good chere and myld mode,
44 Alle he suffyrd and stille he stode.
When I mys-do ar ony man do me,
It be for-zeve for that peté.

The handys, lorde, pat tare of thyn here,
48 And pe hande pat clappyd the vndyr pe ere—
For pat peyn, lorde, be myn socowre there
That I haue synnyd with Pryde of here,
And alle othyr synnys also
52 That with erys I haue herkynd to.
Velamen ante oculos.

The Jews put a cloth before the eyes of Jesus; may it keep me from the vengeance of ignorance, and of other sins that I have done.

pe cloth be-fore pin ince to,
To bobbe\textsuperscript{1} pe pey knyt it so,
Hit kepe me from\textsuperscript{2} unienauls
Of childhod and of ignorauns,
And of other\textsuperscript{3} sinnus also
\textit{Pat i haue} with my ine do,
And with\textsuperscript{4} nose smellud eke,
Bope ho[le] and eke\textsuperscript{5} seke.

Tunica insconsutilis et uestis purpuria.

pe whit cote pat hade sem none
And pe purpure pey layd both upon one\textsuperscript{6},
\textit{Pey be my sokur and my helping},
\textit{Pat my bodi hatp}\textsuperscript{7} usud soft clozing.

\textsuperscript{1} bobby. \textsuperscript{2} fro eche. \textsuperscript{3} alle. \textsuperscript{4} wip my. \textsuperscript{5} also. \textsuperscript{6} laid loot up one. \textsuperscript{7} ther y haue.
The clothe be-forn thyn eyn too,
   To bobbyn the they knyt it soo—
Lord, kepe me from vengawns
56 Of chyldhode and of ignorawns,
   And eke synnys also
That I haue sene with myn eyn too,
   And with myn nose smyllyd eke,
60 Bothe olde and seke.

Thyn own cote that had seme non,
   The purpylle pat they leyd lotte vppe-on—
Lorde, be myn socowre and myn helppyng
64 That myn bodye hathe vsyd mys clothyng.
Virge et flagelle.
With yerdes grete þow were to-dachud,
With scourges smert al to-lachud,
Pat peine me soker\(^1\) of sinnus\(^2\),
Of slouth and of idelnes.

Corona spinea.
Pe coroune of þorn on þin hed þrast,
Pin her to-tar, þi skyn to-brast;
Schild\(^3\) me from pein of helle pit,
Pat i haue deseruud þorow uan-wite\(^4\).

Columnna cum corda.
To þe piler, lord, al so
With a rop þey\(^5\) boundun þe to;
þe senewes from þe bones brast,
So hard hit was draw and strened fast;
Pat bond me alese of bondes,
Of unkind dede and unkindnes\(^6\).

---

1 be my socour.  
2 synne þis.  
3 þat schild.  
4 wane-wit.  
5 men  
6 Harde þay drowe and stryned faste;
þe þenewys fro þe bonys to-barst,
þat bond alese me and vnbynde,
þat y haue trespassed and be vnkynde.

The words "and vnbynde" and the next line are in paler ink.
Uythe zardys grete þou ware alle to-daschyd,
With scorgys smerte alle to-laschyd;
Lord, socowre me of synnys thys,
68 Of stlowthe and eke of ydylnes.

The crown of thorn on þi hed preste,
Thyn here to-tere, thy skyn to-breste.
Lord, socowre me of synnys thys,
72 Of stlowthe and eke of Idylnes.

To þe pyller, lorde, also,
With a rope men bownd þe too,
Hard drawe and streynyd faste;
76 The senews from þe bondys braste.
Lorde, lose me of bondys in dystresse,
Thowe I ded onkend a-geyns kyndnesse.
Thou didst bear thy Cross and didst go out of Jerusalem.

Thou didst meet with the women of Bethlehem and of Jerusalem, who wept for thy sufferings, Thou didst tell them to weep for themselves and their children.

May those steps of thine give us pardon when we devoutly goon pilgrimage.

Uestigia salvatoris, quando exuit per portam ierusalem, portando crucem, coronam spineam * coronatus, mille passus sic incedens, roseum cruorem distillando.

Thou didst go out of Jerusalem.

May those steps of thine give us pardon when we devoutly goon pilgrimage.

* omittet. 2 30w. 3 Al þay stappis of oure. 4 we gooth wip good. 5 A. 6 sorwe
Though bare the cros ouyr the lake,
   Owt of iherusalem at the gate;
Thy fote-steppys swete and good
Wer sene throwe schedýng of þi precyus blode.
Þou mettyst with women of bethleem,

And also women of iherusalem;
Alle they wepyd for þi torment;
To them þou seyddyst a-perte-ment,
   "Wepe ze not for myn woo,
But for zowre childyr also;
For them ze maye sore wepe,
   And salte terys for them lete;
For they schal hane torment hard

An hundyrd wynty[ar]d.""Tho steppys for vs of grace zeue pardon,
Whan we goo, wythe deuocyon,
On pylgrymage on hors ar on fote.

Of myn synnys, lorde, be myn bote.
May the nails help me out of those sins that I have done with feet or hands.

May the hammer be my succour if I have smitten any with staff or knife.

\textit{Claui.}

\verb|Pe nayles porow fet and handus to—|  
\verb|Pey helpe me out of sinne and wo|  
\verb|Pat i haue in my liue do,|  
\verb|With handus handult, with fet i-go.|

\textit{Malleus.}

\verb|Pe hamur bothe sterne and gret|  
\verb|Pat drof pe nayles porow hond and 1 fete|  
\verb|Pey\(^2\) be my socur\(^3\) in my lyf,|  
\verb|3if i\(^4\) man smot with staf or knyf.|  

\textit{Uas cum felle.}

\verb|Pe uescel with eysel and with galle|  
\verb|Kep me from pe\(^5\) sinnus alle,|

1. nayles in cristas.  
2. hit.  
3. socour pat.  
4. y eny.  
5. omitted.
The naylys throwe fete and handys also,
Lorde, kepe me owt of synne and woo,
That I haue in myn lyffo doo,
100 With handys handyld or on fote goo.

The hamyr bothe stern and grete,
Pat droffe be naylys throw hand and fote,
Lord, be myn socowr in alle myn lyffe,
104 Iffe ony man stryke me with staffe or knyffe 1.

The vessel of aysylle and of galle,
Lord, kepe me from be synnys alle,

1 Lines 101–104 follow line 124 in the MS.
May the sponge save me when I die from the vengeance due to my sins of gluttony.

May the spear that pierced thy side quench the sins of pride and disobedience.

**Spongea.**

_Do_ þow thurstudust sor with-alle,  
þey þeuse þe eysel medult with galle;  
þat i haue dronken _in_ glotonie,  
Hit saue me wen i schal die,  
þat, lord, now i pray to þe  
For þat greuauns _þow_ sufurdst for me².

---

**Lancea.**

_Lord, _þe_ scharp _spere_ i-ground  
þat in _þin_ herd _mad_ a _wonde,_  
Hit _kuench_ þe _sine³_ þat i _haue_ _wrogt,_  
With _al_ _myn_ _hert_ _euel_ _i-[p]owt,_  
And _of_ _my_ _stout_ _prid_ _þer-to,_  
And _myn_ _unbuxumnes_ _al-so._

---

**Scala.**

_Þe_ laddur _upset_ _be_ _enchesoun_  
Wen _þow_ _wer_ _ded_ _be_ _take_ _adoun⁴,

---

1. pat to þe soul is fowl uenim,  
jan i be not pusond þer-ine³.

2. _ii._ 113, 114 _omitted.

3. _syunes.

4. _that_ men _be_ _nouȝt_ y-combred _þer-yν._

5. _to_ take _þe_ _doun_; _originally,_ by _take_ _a-doun._
That to sowle ben venym,
108  That I be not poysynd ther-in.

Whan þou thrystyd sore with-alle,
They gaffe the eysyll with byttyr galle;
Alle þat I haue dronke in glotenye
112  For-geue me, lorde, ar than I deye.

L
ord, the spere so scharpe I-grownde,
116  þat in thyn herte made a wownde,
It quenchyth the synne þat I haue wrowt,
With alle myn harte fulle ewle thowt,
And myn stowt pryd also,
120  And myn onbuxumnes ther-too.

The ledder, vppe-set be encheson
Whan þou war ded to be take a-down,
May the tongs loose me from all my sins.

[fol. 78.]

From dying in my sins.

Wen i ham ded in^1 ani sinne
Take me pat i ne die per-ine.

Forceps.
Pe tongses pat drow pe nayles out,
Of fet, of handes, al about,
And louset his^2 bodi from pe tre,
Of alle my sinnus pey lese^3 me.

Since Jesus suffered a Jew to spit in his face, may I be forgiven if I have insulted any man.

Iudeus spuens in facie christi.
Pe iewe pat spit^4 in goddus face—
For he hit suffurd, he 3yf us^5 grace;
Pat I haue reuilud or ani man me,
For pat despit for-3yf it be.

1 on. 2 loosed bi. 3 loose. 4 spathe. 5 me.
When pat I am In synne,
124 Lord, let me not dey ther-in.

The pensynys, pat drewe pe naylys owt
Of fete and handys, alle a-bowt,
And losyd pi bodye from pe tre,
128 Of myn synnys, lord, lose poun me.

The iewys pat spytte, lorde, in thy face
Ze suffyrd alle, and gaffe them grace;
That I haue gylte or ony man me,
132 It be for-zeue for pat pete.
Christ bore the Cross on his back.
May the Cross give me grace to repent of my sins.

Christus *portans crucem in humero.*
Pe cros back-bon
Pat he polud deth uppon—
3if me grace in my liue
Clene of sine me to schriue,
And bery1 repentauns,
And here to fulfille my penauns.

*Sepulcrum christi.*
Pe sepulcur pat2 perinne was layde
His blessud bodi al be-bled3—

1 al-so.  2 that he.  3 for-bleed.
The cros be-hynd þi bakke-bon,
Pat þou suffyr'd dethe vppe-on—
Lord, geue me grace, in my lyue,
136
Clene of synne me to schryue,
And þer-to very repentawns
With spas to performe myn penawns.

The sepulkyr wher-in þou war hyd,
140
þi blyssyd bodye alle for-bled—
He me send, or þat\(^1\) i deye, 
Sorow of hert \textit{and} ter of ye, 
Cler \textit{and}\(^2\) clenсуд pat i be, 
Or i to my graue tee; 
So þat i mow\(^3\) on domus day 
To þe\(^4\) dom cum with-out dedli\(^5\) fray  
\textit{And} wend to\(^6\) blis in\(^7\) cumpanie,  
Þer\(^8\) os\(^9\) men schul\(^10\) neuer dye,  
But dwelle in\(^11\) ioy wit our lord riʒt\(^11\),  
Þer is euer day \textit{and} neuer niʒt,  
Þat last schal with-outen ende;  
Now iesu crist [us]\(^12\) þidur send\(^3\). amen. \(152\)

\(1\) omitted. \(2\) Clene. \(3\) mote. \(4\) thi. \(5\) omitted. \(6\) to þe. \(7\) wip. \(8\) MS. þef. \(9\) þat. \(10\) schal. \(11\) wip ouȝte drʒt, read oure Drʒt. \(12\) ons.

Then follows at once:—

These armes of crist bothe god \textit{and} man 
Seint peter discriued ham, 
What man þes armes ouer-þaith 
And for hure synnes sory and schriue heeth  
To seye hit a twelfe monthe eche day wip good chere  
He hæp sixe thowsaund \textit{and} seuen hundred and fiue and fifty þere  
And half a þere \textit{and} dayes thre  
This is y-grauntyd for to be  
\textit{And} for the vernicle haue he may  
Fourty dayes eueryche day  
And for the pytye with good chere  
Grauntyd is sextene thowsaund þere  
\textit{And} sixe [an] thirty dayes þer-to  
For to segge euery day A pater nostrer \textit{and} v. Aue maria wip o Crede,
Lord, grawnt me, ar \textit{pat} I deye,  
Sorowe of herte \textit{with} terys of eye,  
Clene clensyd for thy mercye,  

144 Er \textit{pat} I in myn graue lye,  
So \textit{pat} I may at domys daye  
To \textit{pat} dome \textit{cum} \textit{with}-ownt fraye,  
And wend to blysse \textit{in} cumpany,  

148 Ther as men schalle neuyr dye,  
But dwelle In blysse \textit{with} \textit{pat} lord brygthe,  
Wher euyr is day but neuyr nygthe,  
And lest schal \textit{with}-ownt ende:  

152 \textit{Iesus} cryste \textit{vs} thedyr send!
Graciurum acciones iesu christo stanti in sepulcro.

I thank thee, Lord, for all thy sufferings.

Thy body was scourged and beaten on every side, so that no whole place was to be found in thy whole body.

They let thee hang until thou wert dead. They thrust a spear into thy heart.

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I thank thee, Lord, for all thy sufferings.
Let þer-out strem þin hert blod.
Alas! lord, þi penus þow tholudust þo,
Oure sinnum hit mad so wellawo.
3ese instrumentus þat here pertend1 beþ
In memori of þi bittur deyt,
þey hulpun hem to do þi passioun,
þey help us to oure sauacioun;
For þey greuet þe ful sore,
184 þin anguich wex so lenger þe more.
Lord, what may i for þat ȝylde þe?
Þow desirdust noþt but loue of me.
Lord, Þow zif me grace and myȝt
With al min hert to loue þe ryȝt;
In lyf and deth, in wele and wo,
Let neuer min hert turne þe fro,
And or hit so be for thing unwrestr
For loue let, lord, min hert brest;
In a blessud tym þen was I bore,
When al my loue to þe is core.
But merci, lord, i þe prey,
196 þow let me neuer in sine dye,
Werethorow i schuld dampned be;
Derworth lord, for þi pitë
Þis graunt me, lord, i prey to þe,
For mari loue þi moder fre. amen.

Pese armus of crist boþ god and man,
Sent petur þe pop discruiuet hem.
Wat man þis armes ouer-se,
204 For his sinnum sorì and schereuen be,
Þer þer of pardon is þe summe
Of sent petrus grant, furst pope of rome;
And xxx popes aftur him þat were,
208 An C dayus ich yauf with gode chere;
xxxviii bichoppus eke also,
Ich grant bi him self xl dayus þer-to.
Pope innocent mad a gret counsail

212 And al þis conferred with-outen fayl,
And more pardon þaf also,
iii þere ii C dayus þer-to;
And ich bishop sayd to-for-hand

216 For syȝt of þe uernacul hath graunt
xl dayus to þardon,
And þer-with-al her benisin.

And also who þat eueri day

220 þis armus of crist be-hold may,
þat day he ne sal dee no wiked ded
Ne be cumbert with þe kued;
And also to wymen hit is meke and mild,

224 When þey traulene of her chi[l]d.
þe soum of wekeus to se hit ich day
A. C. and xix and half get þow may,
To sen it ich day in þe moneþ also

228 V. C. 3er and xviii and xii wokes þer-to,
To sen it a twelf-moneth ich day enter
Hap vi. Mº. vii. C. v. and fifti þere
And half þere and dayes þre

232 Of þardon, þus popus hap graunted þe.
APPENDIX.

I.

DISPUTE BETWEEN MARY AND THE CROSS.

I*.

O litel whyle lestene to me
Ententyffly, so haue 3e blys,
Gode ensaumple here schul 3e,
4 Of noble Mater wrouȝt it is,
How Mary spak to þe rode tre,
Whan her sone was in angvys;
þe Cros answeryd þat lady fre,
8 Ful myldely seiȝe clerkys wys,
þat þis tale haue made couȝe;
þei haue expouned it by siȝt,
A good ensaumple and a bryȝt;
12 But Apocrifum þei holde it riȝt,
For tre spak neuere wiȝ mouȝe.

II.

Ò Ure lady fre,
To þe rode tre,
16 Sche made her mone,
And syde, “on þee
Is fruyt of me
Fuȝ wo-bygone:
20 With blody ble
My fruyt I gan see,

* The numbers are those of the corresponding stanzas in the text, pp. 131-149, the order being somewhat different.
Among hys fone:
Of Sorewe I see,
Hys veynes fle
Fro blody bone:

Tre, pou dost no treupe,
On pilory my fruyt to pynne,
He hap no spot of Adam synne,
Flessche and veynes fle atwynne,
Wherfore I rede of reupe.

III.

Cros, pi bondes schul be blamed,
My gode fruyt pou hast bigyled;
Pe fruytes modir was neuer famed,
My wombe is faire founde vnfyle[d]:
Child, why art pou nojt aschamed
On pilory to be I-pyled,
As grete þeuyts þat were gramed,
Þat deyeden porouþ her werkis wylde?

Blode from hede is hayled,
All to-fowled is my faire fruyte,
Þat neuer dyd treget ne truyte
With þeuyts þat loue ryot vnriþte;
Why schal my sone be nayled?

IV.

Pe grete þeuvys galowes were greyd,
Þat enere to robbe ronnen ryfe;
Why schal my sone þer-on be leyde?
He noyzed neuer man ne wyfe.
A drynk of deep soþely seyde,
Cros, pou þeuyst¹ þe lord of lyfe:
Hys veynes breke with þi breyde,
My fruyte stont in stroke and stryfe:

¹ MS. þeuyst.
The faire fruyte of my flessche,
My leue childe with-oute lak,
For Adam goddis biddyng brak;
Pe blood ran on my briddes bak,
Droppynge as dewe on ryssche.

IV.

The Jugement haue pei Ioyned
To bere fooles fuft of synne:
3it scholde my sone fro pe be soyned,
And neuer hys blood on pe rynne;
But now is trupe with tresoun twyned,
With a peef to henge fer in fenne;
With fele nayles hys feet be pyned,
A careful modir men may me kenne,
In balys I am bounde:
De brid pat was of a mayde borne,
On pis tree is all for-torne;
A broche þorow hys breest was borne,
Hys hert now hæp a wounde.

V.

Tre, þou art loked by lawe
Dat a þeefe and a traytour on þe schal deye,
Now is trupe with tresoun drawe,
Vertu is falle by vicys weye;
Love and trupe and soþefast sawe,
On a tre traytours do teye,
Now is vertue with vyces slawe:
Of all vertues cryst is keye,
Vertue is swetter þan spyces,
In foote and honde he bereþ blody prykke,
Pe heed is fuft of þornes þikke,
Pe goode hangeþ among þe wikke,
Vertue þus deieþ wip vyces.
APPENDIX.

VI.

Cros, vnkynde þou schalt be kyd,
My sonys stepmodir I þe calle;
My bridde was borne with beeste on bedde,
And by my Fleissche my fruyt gan fall[e],
And with my breestys my brid I fedde;
Cros, þou þyuest hym eyself and galle!
My white rose rede is spred,
Þat florysched was in fodders stalle;
Feet and faire handes
Þat now be croysed I kissed hem ofte,
I lulled hem and leyde hem softe:
And þou Cros haldes hym híze alofte
Bounde in blody bandes!

VII.

My love I lulled vppe in hys leir,
With cradel-bande I gan hym bynde,
Cros, he stikeþ vppon þi steir,
Naked in þe wylde wynde:
Fowles formen her nest in þe eyr,
Foxes in den rest þei fynde,
But goddys sone and heuenys eir,
Hys hede holdeþ on þornes tynde,
Of moornynge I may mynne:
My sonys hed þat reste none,
But leneþ on þe schuldræ bone;
Þe þornes þorow þe panne is gone
Thys woo I wyte synne.

VIII.

Cros, to sle hym is þi sleiþe,
My blody brid þou berest fro blysse;
Cros, þou holdest hym híþe on heïþe,
Hys faire feet I may not kysse;
APPENDIX.

My mouþe I putte, my swere I strekke
Hys feet to kys;
þe Iewes fro þe cros me kecche,
116 And on me make her mowe amys,

Her game and her gawdes;
Þe Iewes wrouþt on me wo:
Cros, I fynde þou art my fo,
120 My bríd þou berist beten blo;
Among þes folys frawdys."

IX.

¶ Cristys Cros þan þaf answerþ:—
"Lady, to þe I owe honour,
124 þi bryþt palme now I bere;
My schynynge scheweþ of þi flour,
Thy trye fruyt I to-tere;
þi fruyt me floryssch þ in blood colour
128 þe worlde to wynne as þou mayst here;
þis blossom blomed in þi bour,
¶ Not alþ for þe alone,
But forto wynne alþ þis werd;
132 þat walterþ vnder þe deueles swerd:
þorowe foote and honde god lete hym gerd,
To amende mannys mone.

X.

¶ Adam dyd full grete harmes,
136 He bote a fruyt vnder a bowe,
þerfore þi fruyt spred hys armes,
On tre þat is tijed with tyndes towe;
Hys body is smyte ny þe þarmes,
140 He swelt with a swemely swow;
Hys breest is bored with deepis armes,
And with hys deep fro deep vs drowe

The Jews drive me from the Cross.

Cross, thou art my foe,
thou hast beaten my bird blue."

Sancta Crux.

Thy fruit flourishes in red blood;
it bloomed not alone for thee, but for all the world.

Thy fruit is spread out on the tree for Adam's sin.
APPENDIX.

And aß hys gode freendys, 144
As Isayas spak in prophecye:
He seyde 'Þi sone, seynt Marye,
Hys deþe slowe deþe in Caluariye,
And leueþ with-oûte endys'.

XII.

Lady, love doþe þe alegge 148
Fruite prikkyd with sperys orde:
I Cros, with-oûte knyues egge,
I kerue fruit best of horde;
Aß is rede, Ribbe and rigge,
þe bak bledeþ ægens þe borde;
I am a pyler and bere a brigge,
God is þe weye, witnesse one worde;

God sceþ he is sôþest weye: 156
Many folk slode to heþ slider,
To heuene noman cowde þider,
Til god deiþed and tauþt whider
Men drawe whan þei deye:

XIII.

And Moyses fourmed hys figour, 164
A whyte lambe, and noon oþer beest
He sacred so ourse sauþour,
To be mete of myþes meest,
And chosen cheef in honour;
I bare fleissehe to folkys feest;
Lesu cryst ourse creatour,
Hys Flesshe fedþe lest and mest,

Rosted ægens þe sonne; 168
On me lay þe lambe of love,
I was plater, hys body above,
Whan flesshe and veynes aþ to-clove,
With blood I was bironne.
XIV.

3it Moyses pis resoun rad,
   ‘Ete 3oure lambe with soure vergeous’;
Sowre saws make pe sowle glad,
   Sorowe for synnes oures;
Pat vergeous makep pe fende a-drad,
   And fer flep fro goddis spous;
And bere a staaf and stonde sadde,
   Whan flessche pe fedip in goddis hows,
 Pis staif is crystis crouche;
   Stonde pou styf by pis stake,
Whan 3e fonge 3owre fleissche in take,
   Pe may be deuyH no maystryes make,
3oure sowles to touche.

XXIII.

200  The paschal lamb was eaten with bitter herbs.

The eaters bore a staff.

The staff is Christ's Cross.

[leaf 128 b.]

Pardon is written in red letters.

Christ's bleeding body denoted our pardon.

Our book was bound in blood.

Every shepherd needs a staff.
The Cross is a shepherd's staff.

It drives the devil from Christ's fold.

1 MS. hande.

[Maria]a.

Mary replies.

[Stone-hearted Jews bruised the soft body of Jesus.]

The Jews did beat an innocent lamb.

Why were traitors so ready to defile my child?

"To make the devil afraid," said the Cross, Sancta Crux.

"God shaped me as a shield.

\[\text{pe cros I kalle pe heerdys yerde,}\]
\[\text{perwith pe deuyl a dent he 3af,}\]
\[\text{With pat 3erd pe wolfe he werid,}\]
\[\text{With dyntes drofe hym aff to draf.}\]

\[\text{pe Cros pis tale toldel,}\]
\[\text{How he was pe staf in herdys hande,}\]
\[\text{Whan scheep borsten oute of bande,}\]
\[\text{pe wolfe he wered oute of lande}\]
\[\text{pat deouride crystis folde.}\]

\[\text{Oure ladye seyde, "Cros, of pi werk}\]
\[\text{Wonder n3t pei I be wrope,}\]
\[\text{Pus seyde Poule, crystes clerk,}\]
\[\text{To pe fikeH Iewes, with-oute ope,}\]
\[\text{Iewes stone hard, with synnes merke,}\]
\[\text{Pei bete a lambe with-oute lope,}\]
\[\text{Softere yan water vnnder serk,}\]
\[\text{Milk or mede melled bope:}\]

\[\text{pe Iewes were pe hard stonys.}\]
\[\text{Softer yan water or mylk lycour,}\]
\[\text{Or dew pat lithe on lily-flour}\]
\[\text{Was cristes body in blode colour,}\]
\[\text{pe Iewes brisseden hys bonys.}\]

\[\text{XVIII.}\]

\[\text{Sipe mannys sone was so nedy,}\]
\[\text{To be lad as a lamb so mylde,}\]
\[\text{Why were gylours so gredy}\]
\[\text{To fowle so my faire chylde?}\]
\[\text{And Cros, why were pou so redy}\]
\[\text{My fruite to foule fer in felde?"}\]

\[\text{pe cros seyde, "to make pe deuyH dredy,}\]
\[\text{God schope me schelde schame to schelde,}\]
APPENDIX.

wife lombe of love dyede,
    And on me 3elde hys goost with voys;
236    Men chose me a relyk choys,
    Þe signe of Iesu Crystis Croys,
    Þer dar no deuyl abyede:

XXI.

† Many folk, I defende fro her foos”:
240    Cristes cros þis sawe he seyde:—
        “Heuene gate was keiþed clos
        Til lambe of love now he deyede,
        It is write in tixt and glos:
244    For Cristis deep prophetes preyde:
        Til lambe of love deyed and roos
        In heft pyne many folk was teyde:
†    In þe houre of hisest noone,
248    Þe lambe of love seide his þouȝt—
        ‘Aþ is fullfilleth þat weþ was wrouȝt,
        Män is outhe of bondys brouȝt
        And heuene dorys vndone’:

XXXIII.

252 † And I was Cros and kepte þat ȝifte
    þat þeue was of fadres graunt,
    I was loked I schulde vp-lifte
    Goddis sone and Maydenes faunt¹,
256    Noman had schelde of scrifte;
    Þe deuyll stode as lyoun raumpaunt,
    Many folk he keighte to heft clifte,
    Til þe dyntes of þe cros gan hym adaunte;
260 † My dede is founde and boked,
    Aþ þe werke þat I haue wrouȝte
    It was in þe fadres forþough,
    Lonely lady, lak me nouȝte,
264    I dyd as I was loked.
APPENDIX.

XXXIV.

\[\text{In water and blood cristenyng was wrouȝt,}
\text{Holy writ witnessip it well,}
\text{And in pe well of worpi pouȝt,}
\text{Man is cristened to soule hele;}
\text{Pe blood pat all pe world hap bouȝt,}
\text{A digne cristenyng he gan me dele;}
\text{Cryst in cristenynge forȝat me nouȝt,}
\text{Hy[s] fressche blood whan I gan fele:}
\]

\[\text{Mayde modir and wyue!}
\text{Crystis blood zaf me bapteme,}
\text{Bystreke I was with rede streme,}
\text{Whan Iesu bled vpon a beme,}
\text{Of cipresse and Olyue.}
\]

XXXV.

\[\text{Iesu seyde to Nichodemus}
\text{But a barn be twies born,}
\text{Whan domesday schal blowe his bemys,}
\text{He schulde lye as man lorn,}
\text{First bore of wombe where rewpe remys,}
\text{Sip with font synne is schorn:}
\text{And I was cros to mannys quemys,}
\text{I baar þe fruyt þou bere aforne,}
\]

\[\text{For þi beryng alone;}
\text{But I had born hym efte,}
\text{Fro riche rest man had be refte}
\text{And in a lore logge lefte,}
\text{Ay to grucche and grone.}
\]

XXXVI.

\[\text{þou were crowned heuene queen,}
\text{For þe birþen þat þou bere,}
\text{þi garlond is of gracious greene,}
\text{Of heþ Empereþe and heuene Empere:}
\]
APPENDIX.

I am pe relyk pat schyneb sche,  
296 Men wolde wyte where I were,  
At pe pleyn parlement I schal been,  
At domesday prestly to pere;  
¶. Whan god schal seye ríȝt pere,  
300 'Trewly on þe rode tre,  
Man, I dyed for loue of þe;  
Man, what hast þou do for me  
To be my friendly fere?'

XXXVII.

304 ¶ At parlement I wil put pleynyng,  
How maydenes sone on me gan sterue,  
Spere and spounge and hard naylyng,  
Pe hard hede pe helme gan kerue:  
308 And I schal crye ríȝtful kyng,  
Ilk man haue as þe serue,  
Pe ríȝt schul ryse to ryche reynyng,  
Truyt and treget to helle schal terve:  
312 ¶ Mayde meke and mylde!  
God took in þe hy[s] flessch trewe,  
I bare þi fruyt lele and newe;  
It is ríȝt þe rode to Eue helpe schewe  
316 Man, woman, and chylde".

XXXVIII.

¶ Þe queen þus acorded with þe Cros,  
Aȝens hym spak nomore speche;  
þe lady zaf þe cros a cosse,  
320 þe lady of love longe loue gan seche,  
. . . . . . . . . . .  
. . . . . . . . . . .  
324 . . . . . . . . .
APPENDIX.

Mary and the Cross bare Christ to deliver men from hell.

A clerk made this story of Mary's sorrow.

But the Cross was ever deaf and dumb.

This story is therefore apocryphal.
In flesshly wede
God gan hym hede,
Of mylde may
Was born to blede,

As cristes crede
Sopely to say;
On stokky stede
He roode, men rede,

In rede aray.
Fro deuelis drede
Dat duk vs lede
At domesday,

Whan pepil schal parte and passe
To holy heuene and heff pe wode.
Now Cristes crosse and crystes blode
And Maries praier mylde and goode

Graunte vs pe lyfe of grace. Amen.
FESTIVALS OF THE CHURCH.

Deo nostro iocunda sit laudacio.

Joyeful preisyng to god oure lord
Pe sawter book bereþ record.

I.

The lord þat is a howsholder,
   With faire festis folk he fat;
þiueþ hem wedys hym self doþe were,
   On bolstre bed her balys bat;
Tonge gyueþ talke and stere
   To preysen hym men taken gat;
Oure lord to preise is no ler,
   Pe same help man he byhat,
With hym on bedde, man, þou sat

On þe bolstre of heuene blisse.
   With hys fleisshe he fedep þe, þou wost wel þis,
þi sowle schal be clad as hys
   In lyfe þat neuermore lat.

II.

Malachie witnesse hþ guanne
   In hys rewle, as it is rad;
He seip þat god is sooþfast sunne,
   And in þat same þi sowle is clad;
þi lordeþ wede þan hast þou wonne
   And with hys fleisshe þi goost is fed;
He let atame hys pyement tuane
To make his gode gestis glad,

24 With a spere of grounden gad;
Pan was founde a felle fawset,
In pe trie tunne it was sette,
In cristes hert was pizt and pette,
28 Hys brest was al be-blad.

III.

I haue ioye forto gest
Of pe lambe of love with-oute ope;
Hys flessche is oure faire feest,
32 And curteisly he 3euep vs clope.

IV.

Vij feestis oure lord gan dresse,
And all be newe cuery cere.
Heune quene and hef Emperesse,
36 A blisful bosum pi bosum bere!
His fleisshe fedij more and lesse,
And fendij vs from feendis fere;
Pe kirnell sprang at Cristemasse
40 Pat now is crist in a cake clere,
Pe preest drynkep blessyd bere,
Goddis blood in sacrament.
Almy3ty god omnipotent,
44 Hys blessyd body hap sent
To fede hys freendys here.

V.

Cristemasse first is founde,
Whan god was borne with beest in bynne.
48 At newe cere cryst polep wounde
And schadde hys blood for manmus synne.
Pe Epiphanye is gret on grounde.
On estre day welpes we wynne.
APPENDIX.

On Whitsunday God did think of mankind.

The feast of the Trinity has most power.

At Christmas Mary's bird was born.

Angels sang a clear note in the sky, and proclaimed peace and salvation to man.

ysaia prophete.
Isidah prophesied of Mary's child.

[leaf 131, back.]

ysaias prophete.
Isidah prophesied of Mary's child.

Mary is the rod, Jesus is the flower.

On holy Thursday God stiffe pat stounde.
On witsoneaday God gan mynne
\[52\]
To penke on manmys kynne,
He sent man pe holy goost.
\[56\]
Pe Trinitie feest haj my3tes moost.
In Corpus christi wel jou woost,
Is ioyned oure Ioye with gynne.

VI.

At Cristemasse mayde Mary,
\[60\]
Porowe helpe of pe holy goostis heste,
\[64\]
Pi brid was born and lay pe by,
Aboute bope bynne and beeste.
\[68\]
Pe Aungels maden melody
For ioye of cristis feeste ;
A clere note pei sang in pe sky,
Whan kyngis sone bare fleissily creste.

“Ioye to god full of love,”

Herden pei Aungels synge above,
“Pes to man, pe deuyt is drove
Fro goddis trone in pe eest.”

VII.

\[72\]
Jan my3t pe mylde may synge
Ysaye pe woord of pee;
\[76\]
Porou seydast a 3erd schulde sprynge
Oute of pe rote of LentH Iesse,
\[80\]
And schulde floure with florisschyng,
With primeroses greet plenté;
In-to pe croppe schulde come a kyng,
\[50\]
Pat is a lord of power and pyt6,
My swete sone I see.
I am pe 3erde, pou art pe flour,
My brid is borne by beest in boure,
My primerose my paramour,
With love I lulle thee.

VIII.

ʒit myȝt þe mylde may among
Her cradel trille to and fro,
And syng, Osye, þi song!—
"Deþe, my deþe schal þee slo."
þe deþe of heþl is full strong,
Where spirites bren in blases blo;
þe fleshe schal dye þat my sone gan sone
And sle þat deþe for euermo;
To helle my child schal go.
As Osye bigan to speke,
þou schalt muse Helle cheke
And heþl barre þi hand schal breke,
And fette frendes fro wo.

IX.

Balaam tolde hys trewe entente,
Of soojjfastnesse he schewed a signe—
Of Iacob schulde a token be glente,
A sterre þat schulde schewe and schyne.

X.

Moyses ffull weþ he spak
Of þe lambe þat sprang of mayden clene,
A white lambe, with senn blak
Spotty myȝt he neuere bene;
He lyued with-oute lak,
Til a spere hys loue gan spene,
Whan lambes blood on breeste and bak,
No boon was broke with Iewes kene;
þe lambe schyned ffull schene,
May God grant that we may see the Lamb's face.

St. John bade us live in charity, then would the Lamb of love dwell with us.

Make a cradle for Christ in thy heart.
Put a shirt and woollen garments upon a poor beggar.
Visit the prisoners, and give to the poor.
With this sail sail into the bliss of heaven.

Rock thy cradle high and low; be mindful of prosperity and misfortune.
Wash thy soul as white as snow.

APPENDIX.

\[\text{Pat Mary lulled in louely place,}\]
\[\text{As sche was ful full of grace,}\]
\[\text{To loke in pe lambes face,}\]
\[\text{Pat sit \text{g}od leue vs sene.}\]

XI.

\[\text{St. Iohan wroope wip penne,}\]
\[\text{3if pou lyuest in charyt,}\]
\[\text{Pe lombe of loue lyuep with pe,}\]
\[\text{And in god } \pi \text{ goost schal be,}\]
\[\text{In welpe heuene to wynne.}\]

XII.

\[\text{Make cristys cradell of } \pi \text{ herte,}\]
\[\text{In bonde of love bynde hym fast,}\]
\[\text{On a poure begger put a scherte,}\]
\[\text{And wollen wedys } \pi \text{t warm will last,}\]
\[\text{To poure in prisoun } \pi \text{ou schalt sterte,}\]
\[\text{And } \pi \text{eue } \pi \text{e wrecches of } \pi \text{ good } \pi \text{ou hast.}\]

\[\text{Pis seyle sette on } \pi \text{ mast}\]
\[\text{And seyle in-to } \pi \text{e blisse of heuene ;}\]
\[\text{At domesday god schal full euene}\]
\[\text{Monewe } \pi \text{e dedis of mersy seuene}\]
\[\text{To kaytyfes } \pi \text{at be cast.}\]

XIII.

\[\text{Rokke } \pi \text{ cradell hige and lowe,}\]
\[\text{Mirpe and Mischeef haue in mynde,}\]
\[\text{In heuene is ioyned ioye Inow,}\]
\[\text{In heft fyre and filpe } \pi \text{ou schalt fynde ;}\]
\[\text{Whasshe } \pi \text{t soule white as snowe,}\]
\[\text{And in } \pi \text{at bed } \pi \text{is barn schal } \pi \text{e bynde ;}\]
\[\text{In a cote, with-oute slow,}\]
\[\text{Oure lady lollde } \pi \text{t leve frende.}\]
\[\text{Man haue } \pi \text{is in mynde,}\]
140 Rokke þi cradell aboue þe skye,  
Penk on þe Madenys melodye,  
Penk on helle stynkyng stye,  
Where goostis bren in bynde.

XIV.

144† In vitas patrum, a fader booke,  
Swiche a tale þer is tolde;  
A sìnfull womman crist forsooke,  
Putte in disseir with deuylys bolde,  
148 Sche was hent on hard hoke,  
For hete of feijj kepte sche colde,  
Till a wyse preest with hyr woke  
And seyde, “for þe Iesu was solde.”

XV.

152† Take ensaumple of a childe in towne,  
With myshap his croune is craked,  
With brode lippys he bereþ bouné,  
Þer is wepyng and deel awaked.  
156† Pe Norys with þe childe doþe roune,  
A rede Appil sche hap hym taked,  
And he forsakeþ lys sobbyng soune,  
And mochel myrþe þere is maked.  
160† Now sette þi will styf stakede  
In fruyte swetter þan any mayde,  
Þow þi synne haue hym affrayede,  
3yue hym þi hert and he is apayede  
164 þat þere lys pees hap makede.

XVI.

† Was neuer childe so sone stille  
With þere ne with appil swete,  
As Maydens sone þat dyed on hill  
168 And for þi loue blood gan swete;
His spirit he yielded up with "shrinks shrill," because he was unwilling to forgo thy love.

Our lady was dazed with grief for the death of her Son.

_If_ his hym þi herte, with good will,
He will neper grucehe ne grete;
Hys goost he ȝelde with schrikes schrylle,
So lophe he was þi love to lete.

Our lady her hede sche schette in a schete,
And ȝit lay still doted and dased,
As a woman mapped and mased,
Fro riȝtfull resoun robbed and rased,
Til fele teres gan flete.

---

**XVII.**

_pe boke scip god askeþ lyte_  
With þee to make a loveday;
þi hert weyeþ not half a myte
A게yn þe lyf þat lastþ ay.
3if hym þat, he will not flyte,
But flemon all þi foos away;
He wil þe make chartre and skryte
In heuen halþ to holde þi way.

**XVIII.**

_Thys feest at freeste_  
Godlyche gladed geste,
Mayden cryst keste,
And rokkeþ hym riȝt in her reste.

**XIX.**

_At neweȝere þe flour ful fressche,_  
In holy writte I vndirstode
Was corve in hys tendre flessche,  
For mannys loue he bledde hys blode.

\[\text{Pe blood droppyd as dew on ryssche}\]

Synne was harde, hys blood was nessche,  
To defende folk fro feendys wode.

\[\text{The Iewes aboute 3ode}\]

The olde lawe to fulfiUe;  
\[\text{Pe childe suffride and lay stille}\]
To bigge vs all, and \text{pat} was skille,  
\[\text{Whyle pe olde lawe stode}\.

XX.

\[\text{Pat day his first blood he bledde,}\]
\[\text{Pat 3af man gripe grace to haue,}\]
\[\text{With a scharp flynt hys blood was schedde;}\]
\[\text{Pat kyng was corve as a knaue,}\]
\[\text{Pe briddes lymes were brode spradde.}\]

On schort membre \text{pe} child was schaue,  
In lowenes was \text{pat} brid lad to haue  
To kepe men fro helle cave,

\[\text{Mannys sowle to save.}\]

Lownesse lay bynejje \text{pe} sterres,  
To bye hys chaffare \text{pe} child payed erres,  
Dropes rede as ripe cherrees,

\[\text{Pat fro his flesshe gan lave.}\]

XXI.

\[\text{God cam not to fordo pe lawe,}\]
\[\text{Ij lawes fulfiH he wolde;}\]
\[\text{Goddis sone was leyde ful lawe,}\]
\[\text{When he was maydenys childe on molde.}\]

\[\text{Holy writte seip pis sawe,}\]
\[\text{For mannys goost he 3af no golde;}\]
APPENDIX.

He shed his dear blood to help us to obtain heaven.

This feast ought to be praised by all.

The blood shed by Christ feedeth us.

Hys dere blood was oute-drawe
   To helpe vs to hys heuenes holde. 228

|| Pe childe lay flat vnfolde,
   Pe riche prince was pere aprisde,
He suffred to be circumcisde;
   Euery man pat is well avisde
   Pis feast preyse he scholde.

XXII.

|| Festyng vs fedde,
   Pe bloode rijt pat a brid bleddde,
Lordys and ladde
   Preysẹb pe lord pat vs ladde!

XXIII.

|| The Epiphanye I preyse in prees,
Whan pe kyngis clenly come,
   Pei made her hors rennen in rees,
To stonde stille pei had no tome.

|| With dromedaryes pei droue fro dees,
Many a hundred myle fro home,
   To seehe a childe pat choisly chees
In maydenes blode to blome.

|| Swych a rose roos neuere in Rome,
As pan was clad in flesshli cloke;
Goddis sone a mayden soke,
   Milk ran by pe childys choke,
Swetter pan hony on gome.

XXIV.

|| Gold and myrre and frank ensens,
   Pei brougt to pe born brid,
Of riche gold one zaf hym pens,
   For richest kyng he scholde be kyd,
Per clerkis synge her sequens.
   Frank ensens per is sone hid,
APPENDIX.

A3ens pe fende it is defens,
And dryuep hym vnder daunger lyd.

260 Pat god was grettest preest,
Pan was frank ensens hym nest,
And bitter mirre bote is brest,
To depe Iewes him chyd.

XXV.

264 At pe feest of Architriclyn
Pe lord pat bouȝt vs oute of bonde,
Turned water in-to wyn,
Porowe blessyng of hys holy honde;

268 I hope pat blesyng schal be myn,
When I lete lyfe in londe;
And gode man it schal be pîne,
To folwe god fast jif pou fonde.

272 In writ I wndirstonde,
Foure feestis faire and fre,
Epiphanye be set on pe.
Epiphanye blessyd pou be,

276 Pou kepest man fro schonde!

XXVI.

Of fyue loves of barley greyn,
And ij fyssches in rwle is rad,
God made a feest faire and pleyn.

280 V M' folk per-with he fad,
With v lovys and fysshes tweyn,
Greet cumpany per-with was glad;
Pres woordys myȝt pou sopely seyn,

284 Pe lord of plenté pe pepil fad;
Riche relef pei had,
Xij baskettis full of broke mete;
To preyse god we are depe in dete,
To prayse hym no man forsett
   With speches gode and glad.

XXVII.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Forget not to praise God.</td>
</tr>
<tr>
<td>2</td>
<td>Never did a host give better entertainment.</td>
</tr>
<tr>
<td>3</td>
<td>John baptized Christ in the Jordan.</td>
</tr>
<tr>
<td>4</td>
<td>Pascha. Easter is our perfect food.</td>
</tr>
<tr>
<td>5</td>
<td>It is the best of all feasts.</td>
</tr>
<tr>
<td>6</td>
<td>Forsake your sins, or ye will not get the meat of mercy.</td>
</tr>
<tr>
<td>7</td>
<td>Christ's body is in form of bread to destroy the prince of pride.</td>
</tr>
<tr>
<td>8</td>
<td>To foure festys in one be set,</td>
</tr>
<tr>
<td>9</td>
<td>By diuers dayes it fell;</td>
</tr>
<tr>
<td>10</td>
<td>But at þe feest of mesure met,</td>
</tr>
<tr>
<td>11</td>
<td>Wyn of water god wrouȝt wel,</td>
</tr>
<tr>
<td>12</td>
<td>Neuer festour fedde better.</td>
</tr>
<tr>
<td>13</td>
<td>V Mþ folk þan crist gan fede,</td>
</tr>
<tr>
<td>14</td>
<td>To flum Iordaþ þe kyng gan flie,</td>
</tr>
<tr>
<td>15</td>
<td>And Iohan bæped hym in þat stede.</td>
</tr>
<tr>
<td>16</td>
<td>Iohan weissch his faire fellt</td>
</tr>
<tr>
<td>17</td>
<td>And crystened Crist in water colde,</td>
</tr>
<tr>
<td>18</td>
<td>Whan crist was xxx wynter olde;</td>
</tr>
<tr>
<td>19</td>
<td>Thus iiij feestis to-gedir folde,</td>
</tr>
<tr>
<td>20</td>
<td>To stroye þe fende so fellt.</td>
</tr>
</tbody>
</table>

XXVIII.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Estren is oure ful fode,</td>
</tr>
<tr>
<td>2</td>
<td>Whan cristis flesshe freendys schal fede;</td>
</tr>
<tr>
<td>3</td>
<td>All festis arn full gode,</td>
</tr>
<tr>
<td>4</td>
<td>But þat is douȝtiest at nede;</td>
</tr>
<tr>
<td>5</td>
<td>We ete þe duke þat died on rode,</td>
</tr>
<tr>
<td>6</td>
<td>þat all deueles in helle drede;</td>
</tr>
<tr>
<td>7</td>
<td>Forsake þoure synnes wrecches wode,</td>
</tr>
<tr>
<td>8</td>
<td>Or mete of mercy zif you no mede.</td>
</tr>
<tr>
<td>9</td>
<td>God his blood gan schede,</td>
</tr>
<tr>
<td>10</td>
<td>His riche ribbes weren rent all rede,</td>
</tr>
<tr>
<td>11</td>
<td>For mannys love he poled dede;</td>
</tr>
<tr>
<td>12</td>
<td>Now is hys body in forme of brede,</td>
</tr>
<tr>
<td>13</td>
<td>To stroye þe prince of pride.</td>
</tr>
</tbody>
</table>

XXIX.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pe kyng hajþ sent foure somouns,</td>
</tr>
<tr>
<td>2</td>
<td>Est and west in euery ende,</td>
</tr>
</tbody>
</table>
For clerkis with clere corounes,
Pe mete of mercy haue in mynde;

320 Pe godspelleres with benysouns,
   To fest pei bid euery freende,
As weIl beggers as barouns;
   To goddis borde pei bid hem bende

324 ¶ Ihesus holt vp his ende,
   To defende vs with a fowle (eagle) in flyjte,
A dere oxe luk haje dijte.
Mark a lyoun fell in fijte,
328 Mathew a man ful kende.

XXX.

¶ Pe Egle is frikeste fowle in flye,
   Ouer all fowles to wave hys wenge;
In his ensaumple Iohan say eslye,

332 As he slombrid in sleynge,
In goddis godhed he say full hyge,
Pe heyjtes of hys hyge kynge.
With-cute any

[The rest is lacking.]
II.

HORÆ DE CRUCE*.

Hic incipiant matutine de passione domini nostri ihesu cristi antiphona.

Patris sapiencia ueritas divina deus [&c.]

Versiculus. Adoramus te criste [&c.]

DOmine ihesu criste fillii dei uini pone passionem crucem et mortem tuam [&c.] Amen.

Swete ihesu cryst goddis sone of lyue.

Pin *passion pin croys pin ded pin wondes five.

Beelde us houre sinful soules and pin iugement.

Nou and in tyme of ded pat we ne be y-schent.

[D]eyne to 3eue my[z]t an[d] grace to hem pat moten lyuen.

And to dare reste here sinnes pou for yyue.

Mo holi chirche and *kyndom loue and pes pou sende.

And to vs wreche sinful. lif wyt-outen ende.

Pat leuest kyng god and man wyt-outin endingg.

Fader and sone and holy gost to pulke bl[is]se us bringge.

Ad primam horam. [&c.]

H ORA prima dominum ducunt ad pilatum. [&c.] Ado-

ramus te. Domine ihesu criste.

At prime ihesus was y-lad pilatus by*fore.

Many false witnesse on hym were i bore.

* Only the English parts are here given, with the beginnings of the Latin prayers, &c. preceding them.
Hiis schines were y beten hiis honden weren y bonden.
Hiis face hy gonne on spete lyt of heunene þey fonde.

Ad terciam horam. amen

Crucifige clamitant hora terciarum [&c.] Adoramus [te].

Domine ihesu criste.

At hondren day on wde þe giwes gonne grede.

16 In schorn he was i.-wonden in purpel palle wede.
On his schulder he bar þe crois to þe piningge
Sicut oculi ancille in manibus domine sue [&c.]

Hora sexta ihesus est cruce conclauatus [&c.] Adoramus
[te]. Domine ihesu criste filij.

At midday was ihesus crist y-nailed to þe rode.
Bitwixe tweye þeues he hongid for houre gode.

20 For þuurst of stronge pine y-fuld he was wy[p] galle.
Ve holi louird so god y-wrout þer buiȝt houre sinnes
alle.

DEus in adiutorium [&c.]

Hora nona dominus ihesus expirauit [&c.] Adoramus.

Domine ihesu criste filij.

At none houre louerd crist of þysse lif he wende.
He gradde hely þe holi gost to his fader he sende.

24 A knyt wit a kene spere þerlede his syde,
þe herye quakede þe somne bi-com swart þat erer
*schon wel wide. Deus in adiutorium [&c.].

De cruce deponitur hora uespertina fortitudo [&c.]

Adoramus te. Domine ihesu criste filij.

At euensong he was i-nome a douȝ þat dere us hadde
ibouȝt.

His mytte hys his stregþe lotede in heige holi pout.

28 Swech deþ he under feng hele of alle wo.
Alas þe croune of worschepe to lowe hy lcide þo.
COnuerte nos deus salutaris noster. [&c.]
At the last hour he was buried.

HOra completorii. datur sepulture corpus [&c.] Adom ramus [te]. Domine ihesu criste.

He was y-3eue to beryng ate laste tyde. Cristes body noble hope of liue to byde. In oyt he was wyt aromat holi writ to fulle.

3oruful meynde of his de}) bee in myne wille. Amen.

[Then follows]

DOmine ne in furore tuo [&c.].
<table>
<thead>
<tr>
<th>Term</th>
<th>Page, Line</th>
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<tbody>
<tr>
<td>Abaist, abashed</td>
<td>88, 36</td>
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<td>Abast, in bastardy</td>
<td>50, 396</td>
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<td>Abide, to wait for</td>
<td>20, 39</td>
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<td>Abowe, Abouwe, Abuye</td>
<td>52, 53, 428</td>
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<td>Ac, but</td>
<td>48, 373</td>
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<td>Acorde, to agree</td>
<td>79, 621</td>
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<td>Adaunte, to daunt</td>
<td>205, 259</td>
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<td>Adoure, to adore</td>
<td>163</td>
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<td>Adrad, Adred, afraid</td>
<td>109, 40; 137, 178</td>
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<td>Adyjt, treated</td>
<td>151, 40</td>
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<tr>
<td>Afamed, defamed</td>
<td>131, 20</td>
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<td>Affy, to trust</td>
<td>127, 194</td>
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<td>Afonge, to receive</td>
<td>23, 44</td>
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<td>Aforw, before</td>
<td>150, 12</td>
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<td>Agaste, terrified</td>
<td>48, 380</td>
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<td>Aght, eight</td>
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<td>Aiper, Aiper, each</td>
<td>83, 757; 84, 793</td>
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<td>Akne, on knees</td>
<td>32, 162</td>
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<td>Alb inside, in order</td>
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<td>Ald, old</td>
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<td>Alegge, allege</td>
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<td>Alese, to deliver</td>
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<td>Alkin, Alkins, of all kinds</td>
<td>63, 60; 119, 418</td>
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<td>Allane, alone</td>
<td>66, 151</td>
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<td>Alonde, on land</td>
<td>54, 456</td>
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<td>Alonge, to long for</td>
<td>23, 159</td>
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<td>Aloute, to bow or bend to</td>
<td>34, 200</td>
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<td>Almost, almost</td>
<td>30, 149</td>
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<td>Alre, of all</td>
<td>40, 273</td>
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<td>Als, as</td>
<td>72, 380</td>
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<td>Alweldand, all-ruling</td>
<td>70, 309</td>
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<td>Amerneyled, astonished</td>
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<td>Amounti, Amounty, to amount</td>
<td>38, 39, 240</td>
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<td>Ampulle, bottle</td>
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<td>Amydde, midst</td>
<td>24, 71</td>
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<td>An, Ane, one</td>
<td>26, 97; 79, 617; 118, 353</td>
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<td>Ange, on earth</td>
<td>24, 72</td>
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<td>Anes, once</td>
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<td>Anger, affliction</td>
<td>64, 100</td>
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<td>Angerd, troubled</td>
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<td>Anhange, to hang up or upon, pret. Anhenge</td>
<td>p.p. Anhonge, Anhongen, 42, 304</td>
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<td>An hei, An heigh, on high</td>
<td>24, 25, 78</td>
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<td>Anouward, Anouwarde, upward</td>
<td>24, 25, 83; above, 50, 51, 387</td>
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<td>Ansquare, answer</td>
<td>111, 109</td>
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<td>Anuyd, Anuyzed, weary</td>
<td>20, 21, 34</td>
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<td>Aoreferrer, to adorn</td>
<td>163</td>
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<td>Apertment, openly</td>
<td>182, 86</td>
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<td>Apon, upon</td>
<td>117, 317</td>
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<td>Aprised, taken</td>
<td>218, 230</td>
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<td>Ar, before</td>
<td>30, 148</td>
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<td>Arche, ark</td>
<td>116, 315</td>
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<tr>
<td>Arene, to arraign</td>
<td>147, 484</td>
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<tr>
<td>Arere, to raise</td>
<td>29, 129</td>
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<td>Aromat, spice</td>
<td>224, 32</td>
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<td>Aroum, far apart</td>
<td>148, 502</td>
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<td>Artou, art thou</td>
<td>131, 22</td>
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<td>Aserue, to deserve</td>
<td>147, 478</td>
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<td>Aslawe, p.p. slain</td>
<td>20, 19</td>
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<td>Ass, to ask</td>
<td>92, 185</td>
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<td>Assise, size</td>
<td>80, 643</td>
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<td>Aswounde, passed away, decayed, perished</td>
<td>52, 422</td>
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<td>At, Atte, that</td>
<td>109, 42; 114, 211</td>
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<tr>
<td>Atame, to broach</td>
<td>210, 22</td>
</tr>
</tbody>
</table>
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Athe, oath, 125, 114.
Atwinne, in two, 131, 16.
Anonge, to receive, 22, 44.
Auote, on foot, 56, 467.
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Awer, anywhere, 30, 150.
Awonderd, astonished, 72, 365.
Aynst, against, 159.
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A3t, wealth, 110, 75.
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Bald, bold, 81, 689.
Bale, Balwe, sorrow, grief, 67, 194.
Balk, beam, 79, 617.
Band, bound, 125, 114.
Baptem, baptism, 146, 443.
Baptim, Baptyme, baptism, 114, 215; 166.
Bapthe, baptized, 126, 158.
Bar, bore, 24, 74.
Barn, a child, 70, 289.
Barreres, barriers, 139, 247.
Bat, amends, 210, 6.
Batal, battle, 36, 209.
Baundone, Baundun, power, subsection, 52, 53, 414.
Bayne, bath, 159.
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Beblad, bedaubed with blood, 211, 28.
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Bed, offered, 64, 69.
Bede, a prayer, 90, 114.
Bede, to entreat, beseech, 22, 44; to offer, 109, 38.
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Begge, to build, 78, 575.
Behelte, covered, 194, 168.
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<td>Þethin, thence</td>
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<td>Þir, these</td>
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<td>Þis-kin, of this kind</td>
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<td>Þit, this</td>
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<td>Þo, when</td>
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<td>Þo (pl.), the</td>
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<td>Þolie, to suffer</td>
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<td>Þonky, to thank</td>
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<td>Þorou, Þoru, through</td>
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<td>Þral, boldly</td>
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<td>Þrin, three</td>
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<td>Þrist, thirst</td>
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<td>Þritt, thirty</td>
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<td>Þrowe, suffering</td>
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<td>Þuderward, thitherward</td>
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<td>Þulke, that same</td>
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<td>Vche, each</td>
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<td>Vmpink, to consider</td>
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<td>Under-feng, received</td>
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<td>Vnderon, undern</td>
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<td>Vnioynet, dislocated</td>
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<td>Vnnepis, scarcely</td>
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<td>Vnquit, unpaid</td>
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Unwrest, bad, wicked, 195, 191.
Vp, upon, 54, 458.
Vpbraide, abuse, 111, 136.
Vtterest, uttermost, 69, 268.
Vuel, evil, sickness, 24, 68.

Vaile, to fail, 30, 149.
Vair, fair, 24, 71.
Valle, to fall, 48, 382.
Vanist, vanished, 96, 333.
Uan-wite, lack of wit, folly, 180, 72.
Uaste, fast, 28, 126.
Veld, filled, 28, 120.
Velle, to fell, 30, 151.
Uerey, true, 190, 137.
Vorsch, fresh, 59, 504.
Uerst, first, 18, 3.
Ueruorp, far, 48, 383.
Vet, feet, 32, 173.
Vette, to defile, 34, 183.
Viue, fine, 40, 258.
Uolueld, fulfilled, 18, 13.
Vond, found, 22, 55; 26, 108.
Vondi, to try, 46, 331.
Vor, for, 22, 56.
Uorbarnde, burnt up, 22, 50; 58, 506.
Uorbrend, burnt up, 26, 92.
Uorlet, left, 22, 49.
Uorlore, lost, ruined, 18, 3.
Uorolded, grown old, 24, 74.
Uorsake, to forsake, 42, 298.
Vorte, until, 26, 101.
Vorte, for to, 44, 330.
Vorward, covenant, 50, 411.
Uorwelwed, withered, 22, 55.
Uorp, forth, 22, 54; 38, 234.
Uorzueue, forgiven, 30, 142.
Vylte, vilenes, 161.

Wa, woe, 64, 98.
Wake, to watch, 76, 525.
Wald, would, 94, 245.
Walde, power, 93, 237.

Walt, suffered, 143, 355.
Walter, to die, 201, 132.
Wan, Whom, which, 24, 25, 72.
Wande, rod, 70, 303.
Wane, quantity, 74, 447; 130, 299.
Warde, care, 117, 338.
Waried, cursed, 121, 483.
Warishte, healed, 117, 342.
Warlaghe, traitor, 121, 466.
Warnist, furnished, 117, 326.
Wate, know, 63, 42.
Water, river, 125, 101.
Wawe, to wave, 221, 330.
Wayloway, well-a-day, 95, 306.
Wde, 'on wde' = (i) madly, 223, 15.
Wede, Weed, weed, 20, 21, 33.
Weft, woven, enclosed, 116, 292.
Welk, walked, 117, 337.
Welkit, withered, 66, 163.
Wellande, boiling, 121, 486.
Wenge, wing, 221, 330.
Wolpe, wealth, 145, 415.
Weop, Wep, wept, 20, 21; 142, 324.
Weopyng, weeping, 143, 355.
Werde, world, 113, 180.
Were, doubt, 72, 385.
Were, to defend, 121, 490.
Wered, Werde, drove off, 141, 297; 141, 302.

Werre, Worre, to war on, harass, 34, 35, 194.
Wers, worse, 111, 120.
Wesch, Wusch, washed, 32, 33, 173; 82, 726.
Weterly, truly, 65, 134.
West, weight, 110, 83.
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Whatlikere, sooner, 30, 142 (margin).

Whilk, which, 65, 121.
Whon, trade, 27, 96.
Whonne, when, 21, 38.
Wight, active, 78, 578.
Wikke, wicked, 133, 68.
Wilde, would, 120, 425.
Wilne, Wilny, to desire, 20, 34; 20, 21, 36.
Wirschip, honour, 73, 418.
Wis, to direct, 71, 335.
Wisse, wise, 125, 100.
Wit, Wite, to know, 77, 555; 18, 18; to protect, 37, 213.
Withinge, knowledge, 114, 235.
Withgane, displease, 66, 152.
Withouten, without, 66, 148.
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Wogh, woe, grief, 71, 330; wrong, 116, 305.
Woke, week, 196, 228.
Won, to dwell, 66, 150.
Won, (?) habitation, abode, 143, 347.
Won, conquered, 36, 219.
Wond, wound, 26, 105.
Wonder, wonderful, 50, 395.
Wonderly, wonderfully, 144, 401.
Wonyng, dwelling, 153, 13.
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Wox, grew, 28, 133.
Wrecches, poor men, 214, 125.
Wringe, to squeeze, 138, 214.
Wuch, which, 44, 306.
Wun, to dwell, 96, 320.
Wurth, to be, 95, 313.
Wurthed, became, 90, 127.
Wyf, woman, 132, 34.
Wykke, 153, 15. (See Wikke.)
Wyle, wild, 132, 25.
Wyte, to blame, 134, 95.

Yate, gate, 154.
Yauf, gave, 195, 208.
Yknowe, to know, 150, 20.
Ymad, made, 50, 411.
Ysinwed, sinned, 176, 50.
Ywys, truly, 151, 32.
Y-3eue, given, 224, 30.

3af, gave, 33, 165.
3are, ready, 30, 146.
3arke, to prepare, 36, 208; 151, 24.
3at, 3ate, gate, 54, 466; 63, 31.
3ef, gave, 32, 165.
3eld, 3ilde, yield, pay, 140, 261; 110, 82.
3elp, greedy, 140, 281.
3eme, heed, attention, 28, 130.
3er, year, 20, 25.
3erd, 3erde, rod, 117, 323; 212, 74; staff, 141, 295; pl. 3erden, rods, 26, 98.
3erne, 3eorne, eagerly, 18, 19, 11.
3erne, to desire, long for, 62, 26.
3eufe, gave, 186, 110.
3he, she, 152, 56.
3ode, went, 73, 409.
3ollynge, yelling, 44, 315.
3orne, diligently, 120, 431.
3oruful. Read 3ornful, earnest, 224, 33.
3ut, yet, 32, 167.
3ymmes, gems, 46, 344.

CORRECTIONS.

Page 8, line 20, for their speech (counsel) read it.
Page 12, line 1, for redeemed read redeemedst.
Page 17, line 6 from bottom, for we read pe.
History of the Holy Rood-tree.
Oxford

HORACE HART, PRINTER TO THE UNIVERSITY

Original Series.

103
History of the Holy Rood-tree,

A TWELFTH CENTURY VERSION OF
THE CROSS-LEGEND,

WITH

Notes on the Orthography of the Ormulum
(with a Facsimile)

AND

A Middle English Compassio Mariae.

BY

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MERTON PROFESSOR OF ENGLISH LANGUAGE AND LITERATURE IN THE UNIVERSITY OF OXFORD, AND PRESIDENT OF THE PHILOLOGICAL SOCIETY.

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PREFACE.

The following very curious version of the Cross-legend is taken from the twelfth-century MS. Bodley 343. As the volume containing the hitherto unprinted homilies from this manuscript—they will be included in my edition of Old English Homilies in preparation for the Early English Text Society—may not appear for some little time, Dr. Furnivall has kindly allowed me to publish this legend separately, as being the only one in the MS. possessing any special interest for the student of medieval literature.

The two Latin versions and the one in Old French prose which will be found in the Appendix, are included on account of their close relationship to the English Rood-tree History.

I was also fortunate enough to find the Old French poem, still unpublished, which is the direct source of those portions of the Cursor Mundi which deal with the history of the Cross-wood and the Cross from the time of Moses, and I have printed extracts from it on p. 63 ff. A careful comparison of it with the Cursor Mundi will, no doubt, help to throw light on the text of the latter.

In the Introduction I have endeavoured to determine the relationship between the Rood-tree History and the versions allied to it, and also the relationship of this group to the important group of Cross-legends represented by Meyer’s Latin Legend.

The Ormulum notes and the Middle English Compassio Mariæ, the latter an early specimen of the Cheshire
dialict, have been included at Dr. Furnivall's suggestion. The former appeared, in a somewhat shorter form, in the Academy in 1890, and the latter is a translation, slightly added to, of an article published in Germany a year and a half ago.

As, in accordance with Dr. Furnivall's wish, I have accompanied my edition of the Rood-tree History with a translation, a glossary was unnecessary. It may, however, be well to call attention here to the following words, as being earlier instances than had hitherto been recorded: to die (cf. note to p. 14, l. 25), hoop (cf. note to p. 22, l. 9), root, p. 4, l. 26, to egg on (cf. note on page 71). Compare also the note on the etymology of gin on page 72.

In conclusion I wish to acknowledge my obligation to Messrs. Madan and Macray of the Bodleian Library for their help in determining the age of the MS., and to Mr. Bickley of the British Museum, to whose kindness I owe a transcript of the Harleian Latin Prose version. My best thanks are also due to Professor Paul Meyer of Paris, through whose mediation I was enabled to have a copy made of the Old French poem, a portion of which he was good enough to collate himself with the MS.

I wish also to thank my friend, Professor Zupitza, who kindly looked through a part of the proof sheets, and Professor Adolf Tobler, of Berlin, who readily gave me most valuable assistance in preparing the Old French portions for the press.

Many thanks are also due to Professor Suchier, of Halle, who having himself announced his intention of publishing a number of Latin versions of the Cross-legend, including the Harleian and Cambridge versions, and the Judas story, at once very kindly waived his prior claim in my favour.

A. S. NAPIER.

Oxford, August, 1893.
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## Compassio Mable

| COMPASSIO MABLE | 75-86 |
LIST OF SOME OF THE CONTRACTIONS USED.

A = Old French version of Andrius, cf. pp. xii and 41.
CM = Cursor Mundi, cf. p. xxiii.
ME = Middle English.
OE = Old English.
R = History of the Rood-tree, printed pp. 2–35. It is also referred to as ‘Rood-tree.’
WS = West Saxon.
X = The original of the ‘Rood-tree’ group, cf. pp. xxxv and xliii.

1 For the titles of books, of which the authors’ names only are mentioned, cf. § 2.
ERRATA

Page xlvi, line 30. For beed read been
" Ivii, line 32. After ængles insert and Saxon Chronicle (Laud MS.)
" 38, line 42. For 233 read 235 *
" 79, line 2. For nat pe were read pale pe were
" 79, bottom line but one. For siche read sich

History of the Holy Rood-tree (E. E. T. S. No. 103)

Wulfstan (ed. Napier); whilst Aetrie's pastoral episode is printed in Ancient Laws and Institutes of England (ed. Thorpe). The remaining fourteen, which are still unprinted and of which the Rood-tree forms one, will be included in my collection of homilies to be published by the Early English Text Society.
INTRODUCTION.

CHAPTER I.

DESCRIPTION OF THE MANUSCRIPT. BIBLIOGRAPHY.

§ 1. The Manuscript.

MS. Bodley 343 (formerly NE. F. 4. 12), from which the History of the Rood-tree is published, is described by Wanley, p. 15. It is a folio MS. containing 205 leaves, and appears to have been written about the third quarter of the twelfth century. With the exception of some few pieces in Latin and one or two smaller pieces in English (cf. Anglia, v. 289 and xi. 6) its contents consist of English homilies, nearly all of which are copies of preconquest originals and most of which have already been printed, at any rate from other MSS. Fifty-one of them are to be found in Aelfric’s Homilies (ed. Thorpe); three are, or will be, included in Aelfric’s Lives of Saints (ed. Skeat); three are in Assmann’s Angelsächsische Homilien, and nine in Wulfstan (ed. Napier); whilst Aelfric’s Pastoral Epistle is printed in Ancient Laws and Institutes of England (ed. Thorpe). The remaining fourteen, which are still unprinted and of which the Rood-tree forms one, will be included in my collection of homilies to be published by the Early English Text Society.
§ 2. Bibliography.

(a) Literature referring to the earlier history of the wood of the Cross down to Christ's passion.


As Meyer gives an exhaustive account of the literature on the subject up to the date of the appearance of his monograph, I need not repeat it here, but will merely give references 2 to books and articles which have appeared since, or which, if published earlier, are not mentioned there.


7. A. Graf, Miti, leggende e superstizioni del medio evo (Turin, 1892), chapter iv and p. 175.


---

1 Whenever, in the following pages, any one of the works enumerated here is referred to, the name of the author only will be given, followed by the number of the page. Wilhelm Meyer is referred to simply as Meyer.

2 References 4, 5, and 6, I owe to Prof. Suchier.
11. R. Köhler, Zur Legende von der Königin von Saba, in the
Germania, xxix. p. 53.
12. Paul Meyer, Romania, xv. 326; xvi. 49, 227, 244, 252.
13. J. de Rothschild, Le mystère du viel Testament (Paris, 1878),
vol. i. p. lxxii.
Leipzig, 1886.
15. H. Suchier, Denkmäler provenzalischer Literatur und Sprache
(Halle, 1883), i. 165, 525, 620.
Groningen, 1893.

(b) Literature dealing with the legend of the Finding of the
Cross by St. Helena ¹:
1. R. A. Lipsius, Die edessenische Abgar-sage (Braunschweig,
1880), p. 67 ff. (important for the origin and growth of the
Helena legend).
2. O. Glöde, Untersuchung über die Quelle von Cynewulfs Elene
(Ani)lia, ix. 271; cf. also Literaturblatt für germanische und
romanische Philologie, 1887, p. 261).
4. E. Nestle, De sancta cruce. Berlin, 1889 (contains Syriac
versions with German translation. At the end N. gives references
to the literature on the subject).

CHAPTER II.
OTHER ALLIED VERSIONS OF THE CROSS-LEGEND.

I propose, in this chapter, to consider a number of versions of
the Cross-legend which are nearly related to the History of the
Rood-tree (R), and as a comparison with them serves to throw
light on the probable development of the legend preserved in R,
it may be well to give a brief sketch of their contents. The

¹ Some of the works mentioned under (a) also treat of this part of the subject.
versions in question are: The Cambridge and Harleian Latin prose versions (Ca, H); The Andrius fragments (A); Dhoec van den houte (Db) and the Low German translation; Cursor Mundi (CM); The Old French poem (F). These versions, together with R, constitute the Rood-tree group. Three of them (H, Db, CM) contain also the early history of the wood of the Cross, beginning with the sending of Seth to Paradise, but, as this part is wanting in R, and as there is good reason for believing that it was wanting in the original from which all the members of this group are ultimately derived, I only give an analysis of the portion of the history which begins with Moses.

§ 3. The Cambridge (Ca) and Harleian (H) Latin versions, and the Andrius fragments (A).

The Cambridge version, which will be found on page 41, is taken from a twelfth century MS. in the University Library. The last leaves of the MS., which breaks off near the end of § 15, are unfortunately lost, but there can be little doubt, as a comparison with A and R shows, that the lost portion was identical with §§ 16–18 of H.

The Harleian text, printed on p. 54, is evidently the work of a scribe who had at least two distinct versions of the Cross-legend before him, one of which was identical with Ca¹, whilst the other was closely related to Meyer's Latin Legend (cf. p. xxxi); from these two he borrowed, following sometimes the one, sometimes the other. Of the §§ 1–15 of H, §§ 1, 2, 6, 7, 8, 9, and 11 are identical with the corresponding paragraphs of Ca, and to these may be added §§ 16–18 (see above). The contents of §§ 1 b, 3, 4, 10, 14, and 15², on the other hand, agree with Meyer's Latin Legend, although the wording is different. The only paragraph in H which has nothing answering to it either in Ca or the Legend, is § 8 b (the tree, growing in circumference,

¹ It cannot have been the Cambridge MS. itself, as in a number of cases H has preserved the better reading, e. g. p. 50, l. 6.
burst the rings, which fell into the cistern and being drawn out, were hung in the temple, etc.).

The fragmentary version of Andrius in Old French prose, which is printed on page 41, was published, in part, by Mussafia, pp. 202–6, from the only known MS. in the National Library at Paris, which dates from the end of the thirteenth century. Paul Meyer had previously called attention to it in the Revue Critique, i. pp. 222–3, where he also printed the Sebile episode. The author names himself in the MS. (fol. 380a): Ceste estoire trouua Andrius li moines escrite en Latin tout mot a mot si come vous orres chi en Franchois. This is followed by the legend of Adam and Eve, translated from the Latin Vita Adce et Evoe (cf. W. Meyer, Abhandlungen der k. bayer. Akad. der Wiss. I. Cl. vol. xiv. 1879, p. 245), after which, without any break, comes the portion of Andrius' work which I have published.

A comparison of the Old French text with Ca shows that the former is a faithful translation of the latter, and that Ca is the Latin original to which Andrius refers. The Cambridge MS. was not however the one actually used by Andrius, as is evident from the interpolated § 12 in Ca, of which we find no trace in A; but, unless we assume that on p. 50, l. 6 two scribes independently omitted the same line—and that is not impossible—the Cambridge MS. and Andrius' original must have been very nearly related. It has already been mentioned that the lost portion of Ca was, in all probability, identical with §§ 16–18 of H. We are further justified in assuming that in Andrius' original (also, very possibly, in the Cambridge MS., as well as in the one from which H was copied) these paragraphs were followed by another, the contents of which corresponded to § 19 of Andrius (short epitome of the Cross-tree history from Moses to Solomon, the betrayal by Judas, and the cock story). This can have been none other than the Latin Judas story, which is found independently in a number of MSS., and which is printed on page 68 (cf. also p. xlvi). The scribe of the Harley MS. purposely left out the cock story and otherwise shortened (cf. p. 63, l. 2). That X (the original of the Rood-tree group) also contained this Judas story is rendered
probable by the fact that we find it in $F$ and $CM$, where it appears incorporated with the narrative.

The Latin MS. which Andrius translated, the MS. from which the Harleian scribe copied, and the existing Cambridge MS., are all three obviously derived (probably with intermediate links) from one MS. which I will denote by $\kappa\alpha$. With the exception of one or two unimportant points\textsuperscript{1}, $\kappa\alpha$ can only have differed from the existing $Ca$ in that it did not contain certain obvious interpolations ($§$ 12, which $A$ shows to have been interpolated, and probably most of $§$ 3 and $§$ 10), but did contain the missing $§§$ 16–18, as in $H$. With these limitations we may regard the existing $Ca + §§$ 16–18 of $H$ as representing $\kappa\alpha$, which probably also contained, as an independent appendix, the Judas story.

But $\kappa\alpha$ was not only the parent manuscript of $Ca$, $A$, and $H$; there is good reason for assuming that it was also practically identical with the original version from which all the members of the Rood-tree group are ultimately derived. A discussion of this point is, however, reserved for $§$ 9.

I append a brief account of the contents of $Ca$ and $A$.

$§$ 1. Contains a short introductory exhortation.

$§$ 2. After crossing the Red Sea, Moses and the children of Israel came to the desert of Sur, where they wandered for three days without finding water. They pitched their tents on the plain, and next morning Moses saw three rods, of cypress, cedar, and pine, round his resting place. Awed by the sight he neither dared to touch them nor to remain there, so he hastened to Helim, where they found seventy palm-trees and twelve springs of water, near which they encamped. On the following morning the rods appeared again, and again Moses did not dare to move them, but prophesied that they signified the Trinity. Thence he came to Raphidim, whose waters were so bitter as to be undrinkable, whereat Moses and the host with him were in great tribulation. After sunset they betook themselves to rest, and

\textsuperscript{1} That is, points where either $H$ or $A$ have preserved a better reading: e.g. p. 50, 1. 6, where $\kappa\alpha$ no doubt contained the missing line, as in $H$. 
next morning Moses beheld the rods for the third time. By
divine inspiration he drew them out and placed them in the bitter
waters, which at once became sweet.

§ 3. In the third month after leaving Egypt they came to the
desert of Sinai. Having put the rods in water, Moses ascended
the mount and remained there forty days fasting. When he
returned, bearing the tables of stone, his face shone so that the
children of Israel could not look upon it, but fell to the ground
in terror, begging that Moses should speak to them, and not God,
lest they should die. Veiling his face, therefore, he made known
to them all that God had commanded him. Having made the
tabernacle, Moses removed it outside the camp and went thither
daily. The cloudy pillar descended and stood at the door of the
tabernacle, and the Lord talked with Moses. When the cloud
was lifted from the tabernacle, they journeyed and, led by it,
came to the wilderness of Pharan. The children of Israel cried
out for flesh and were punished. When they came to Mount
Or Aaron died, and Moses, travelling thence, entered the land
of Moab, and having ascended Mount Nebo, died and was buried
by God himself in a place known to no one.

§ 4. Before Moses' death he had put the rods in the ground,
as God had commanded him. They remained there, neither in-
creasing in size, nor losing their foliage, until the time of David.
One night there appeared to him an angel who bade him cross
the Jordan, on the further side of which the Lord would show
him the three rods placed there by Moses, which signified the
Trinity. David obeyed and encamped on the plain beyond Jordan,
and next morning saw the three rods standing round his couch.
He prayed to God to reveal to him whether these were the
rods he had been sent to seek, and being informed that they
were, he drew them up and took them with him rejoicing. On
the way to Jerusalem many who were infirm were healed.

§ 5. Hearing of the sickness of a great man named Ioxilus, he
hastened to him, and he was cured by the rods.

1 From here to § 10 is wanting in Andrius.
2 The greater part of this paragraph is probably interpolated.
3 It was in the tenth year of his reign, as appears from p. 48, l. 10.
§ 6. Before David crossed the Jordan there met him four Ethiopians, who prostrated themselves before the rods. Forthwith their blackness and hideousness departed from them and they became white and fair.

§ 7. When the king had crossed the Jordan a leper who had lived in a mountain cave for 160 years, saw him and prophesied: 'To-day he shall come to me who shall heal me of this infirmity.' These words were scarcely uttered when David's horse stood still, the hand in which he was holding the rods was extended, and a flame issued from them which moved towards the leper's cave and burnt the leprosy from him. He arose healed and accompanied David.

§ 8. Arriving at Jerusalem in the evening, David placed the rods overnight in a spring near his garden, but by the morning they had taken root so firmly that they could not be pulled out. The king therefore had his garden enlarged and the spring enclosed within it. By the end of the first year the rods had grown together to one tree. Though the lower part of the tree was joined together forming one single trunk, in the upper part the three branches remained separate, each retaining its original nature (the one being cypress, the second cedar, and the third pine), and every year David had a silver ring fastened round the top, so as to make it grow together. Thus at the end of each year a new ring was added, higher than the one of the previous year, the old ring being, at the same time, enlarged so as to allow for the increase in circumference. This went on for thirty years, by which time the rods had become a mighty tree, higher than all the trees of Lebanon and of more noble foliage, and the king often went and prayed under its shade.

§ 9. When the tree began to bear fruit, David set about collecting the materials for a temple. But when they were collected, the Lord told him that not he, but his son Solomon was to be the builder.

§ 10. David therefore called an assembly of the people and informing them of God's will, addressed his son and gave him the pattern of the temple, the materials, &c. Then follows an
account of the building of the temple. When the work was near completion, the builders were in want of a beam, and though they searched everywhere, they could not find a suitable one; so they persuaded the king to have the tree which stood in his father’s garden cut down. The thirty silver rings were hung, by Solomon’s command, in the temple, in honour of his father and himself, and were afterwards given to Judas as the price of our Lord’s betrayal.

§ 11. The tree when cut was two cubits longer than the other beams, but, when raised to its place, it measured two cubits less than the rest. When it was taken down again, it was again found to be two cubits longer. All efforts to fit it were fruitless, it grew longer and shorter alternately, for it had been, before the foundation of the world, predestined to form the cross of Christ. So, after repeated trials, it was left in the temple, where it remained until the time of our Lord’s passion. The workmen sent to find another suitable tree met with one that same day.

§ 12. contains an account of Solomon’s wealth, &c., from the Bible. It is altogether wanting in Andrius.

§ 13. Many miracles were performed by the tree after Solomon’s time. A certain priest named Ciritius (in Andrius he is named Orifeus) wishing to have it, sent 100 men to fetch it, and as they were unable to stir it, he went himself with a large multitude. But even then the tree could not be moved, so they tried to cut it into three pieces, when forthwith a large fire sprang up and burnt the priest and sixty (Andrius, forty) of his men with him.

§ 14. There was a certain woman named Sabilla (Andrius, Sebile) who, having entered the temple, seated herself inadvertently on the holy beam, when fire straightway rose from it, burning her garments behind. She cried out that Christ, the life and salvation of all, should be crucified on the tree—she herself not knowing what she said—and the fire vanished. The Jews, hearing her name Christ, beat her almost to death and cast...
her into prison; but an angel came and comforted her, telling her
not to fear for a crown of gladness was prepared for her, and
henceforth she should be called, not Sabilla, but Susanna. The
angel returned to heaven and the Jews put Susanna to death.

§ 15. Many years after, when the time of Christ's passion was
at hand, the wretched Jews could find no tree whereon to hang
the Saviour of the world. Caiphas therefore sent 300 men to
fetch the tree from the temple, but they could not move it.
Then Caiphas ordered them to go again and to cut off ten ells
and to make the cross therewith. They did so, the cross was
made, and carried out by Christ Himself, and Christ was crucified
upon it.

§ 16. The remainder of the sacred beam lay in the temple until
the time of the emperor Constantine. When the latter had
attained to the imperial dignity, he sent his mother Helena to
Jerusalem to seek for the holy cross. After she had found it,
she entered the temple, where she saw the remaining part of the
tree, and learning what it was and whence it had come, she
prayed God to reveal to her what she should do with it. An
angel, who appeared to her in her sleep, bade her have it cut into
four parts, which were to be distributed to the four quarters of
the earth. She did so, leaving one part in Jerusalem, and sending
a second to Rome and a third to Alexandria, whilst the fourth
she took with her to Constantinople. She also took half of the
cross with her to Constantinople.

§ 17. After the cross had been found and identified by the
raising to life of a dead man, the nails were also discovered;
and again an angel appeared to Helena in her sleep, telling her
to make a bit of the nails and to fasten them to Constantine's
bridle. She did so, and took the bit with her to Constantinople.
Wherever the emperor went, he always put the bit on his horse,
and there proceeded from its mouth, as it were, a flame of fire,
and all who beheld the miracle were converted. Seeing this the
emperor travelled about the whole country converting the people
in this way and afterwards returned to Constantinople. After

1 Here the Cambridge MS. breaks off.
the completion of three years, on the injunction of an angel, he took the nails from the bridle, and fastened them to the wood of the cross, and there they are held in great honour.

§ 18. O, how great are the merits of St. Helena, who was permitted to find the holy and glorious cross, and was afterwards accounted worthy to discover the sacred nails! For, coming to her son Constantine, she gave him the bridle adorned with the sacred nails, and the emperor, whenever he rode out, always put the bridle on his horse. All who saw him riding were in terror, for a flame of fire and a shining light were seen, for more than a mile, issuing from his horse’s mouth. O, happy emperor, to whom such a privilege was accorded! For within the space of three years many thousands were converted, and at the expiration of that time an angel appeared to him, telling him that he had now fulfilled the will of God and that his time was at hand, and bidding him return to Constantinople. He did so, and had the nails taken from the bridle and deposited with the cross, where they are still held in great veneration.

§ 19. The early history of the tree from the finding of the rods by Moses down to the building of the temple and the felling of the tree is very briefly epitomized. Then the author passes on to the betrayal of Christ by Judas, who receives the thirty silver rings as a reward. Returning home the latter tells his mother, and then follows the cock story.

§ 4. *Dboec van den Houte (Db)* and the Low German version.

*Dboec van den houte* is a Dutch poem of 780 lines preserved in MSS. of the fourteenth and fifteenth centuries, embracing the history of the wood of the cross from Adam to the Crucifixion. It was published by J. Tideman in the *Werken uitgegeven door de vereenigingter bevordering der oude nederlandsche letterkunde*, Leiden, 1844. In this edition Tideman also printed a short Dutch

\[1\] The best manuscript of *Dboec* is not MS. H, on which Tideman has based his edition, but MS. S, of which the variant readings are given at the foot of the pages; cf. Meyer, p. 154.
prose version derived from the poem. In the fourteenth or fifteenth century *Dhoec* was translated, almost line for line, into Low German. This Low German poem has been printed several times; most recently by Carl Schroeder, *Van deme holte des hilligen cruzes*, Erlangen, 1869, and again in 1877, another MS. having meanwhile been found, in the *Jahrbuch des Vereins für niederdeutsche Sprachforschung* (Jahrgang 1876), p. 88. (On the relation of the various MSS. of translation and original, cf. Schroeder in the *Jahrbuch*, p. 110, and Meyer, p. 154.)

In 1483 Jan Veldener published in Culenberg a Dutch poem of sixty-four four-line stanzas, each stanza illustrated by a woodcut. This was reprinted in facsimile, together with the wood-cuts, by Berjeau (London, 1863), and by J. Ashton, *The Legendary History of the Cross* (London, 1887). An edition, with only a few of the woodcuts, is to be found in Dibdin's *Bibliotheca Spenceriana*, iii. 350. This version is apparently derived from *Dhoec*, but it contains in addition the 'Invention and Exposition of the Cross,' borrowed, as it seems, from one of the ordinary versions.

*Dhoec* begins with Seth's mission to Paradise. From the three pips placed by him under Adam's tongue there sprang three rods which remained green until the time of Moses.

§ 2. After leading the children of Israel across the Red Sea, Moses wandered with them through the desert, where they suffered thirst for three days. They pitched their tents in the vale of Ebron, Adam's burial place, and next morning Moses saw the three rods standing round his bed. He moved thence to Ellem, where there were seventy palm trees and twenty springs of water. Here they encamped, and next morning Moses again saw the rods, and prophesied that they betokened the Trinity. He left them there, not daring to touch them, and journeyed with the children of Israel to the land of Raphadyn, where they found the waters bitter. Moses retired to rest, and next morning [he saw the rods again, as he had done twice before]. He knelt down and

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1 The paragraphs correspond to those of Ca and A.
2 This third appearance of the rods is not expressly mentioned in any of the known MSS. of *Dhoec*, but it occurs in one of the MSS. of the Low German translation.
prayed, and then, by God's direction, pulled them up and put them into the waters, which were thereby rendered sweet.

§ 3. From thence he came to Mount Sinai, which he ascended, leaving the rods in a spring. After remaining on the mountain for forty days with God, he came down, bearing with him the ten commandments.

§ 4. Then he took the rods to the kingdom of Moab, where he planted them and never saw them again. There they remained for many a year, green both in winter and summer. In the tenth year of his reign an angel appeared to David in his sleep, and bade him cross the Jordan and fetch the rods, which he should find growing there. He set out on his journey, and coming to a fair spot in the land of Moab, encamped, and next morning saw the three rods standing round his bed. He prayed God to reveal to him whether these were the ones he had come to seek, and being told by a voice that they were, he drew them out and took them with him. Whenever sick men were touched by them they were healed.

§ 5. This came to the ears of a great man named Bixillus, and he was cured by the touch of the rods.

§ 6. Before they reached the Jordan they met three Moors, whose black skin became white on being touched by the rods.

§ 7. When they had crossed the Jordan, they came to a mountain wherein had long dwelt a leper; he was 130 years old. That day he had prophesied, 'To-day will come one to me that shall heal me from my sickness.' When David drew near, a flame started from the rods towards the mountain and consumed all the man's disease, so that when they came up to him they found him healed.

§ 8. On David's arrival at Jerusalem in the evening, the rods were placed in a spring, and the next day they were found to be so firmly rooted that they could not be pulled out. They had, moreover, grown into one stem at the base, branching above into

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1 Cf. Dvoe, l. 473.
2 Other MSS. spell the name *Bexillis* and *Brixillus*; in the Low German translation it appears as *Vexillus* and *Lexillus*.
three boughs. The king had his garden enlarged so as to include the tree, and silver rings were put round it every year for thirty years, and these same rings, which many people called 'penninghe,' were afterwards given to Judas. David often sat under the tree and prayed there.

§ 9. As a man of war God would not permit David to build the temple. That was reserved for Solomon.

§§ 10-11. During the building the workmen, wanting a beam, sought everywhere for a suitable one, but finding none, they obtained from Solomon an unwilling assent to their proposal to cut down the holy tree. Proving at one time too short and at another too long, it was laid in the temple together with the silver rings, and the same day the builders found a tree which answered their purpose.

§ 14. A woman named Sibilla came and thoughtlessly sat down on the tree. Her clothes catching fire, she prophesied, and was thrown by the Jews into a deep dungeon. They illtreated her so that she died in the prison. The tree was then dragged out of the temple and laid as a bridge over a brook, in order that it might be trodden under foot.

§ 14a. The queen of Saba came to Solomon to hear his wisdom, and when she arrived at the brook over which the holy tree was laid, she would not cross by it, but waded barefoot through the stream. Solomon questioned her as to the reason of this, and she replied that the hope of the world should hang on the tree. Thereupon the king had it taken with great honour to the temple and placed at one of the doors, all the other doors being walled up, so that everyone who entered the temple to pray, should do obeisance to the tree.

§ 14b. After Solomon's death Roboam came to the throne, and after him Abia. The latter stripped the tree of the gold and precious stones with which it was adorned, and had it dragged out of the temple, and the Jews buried it twenty fathoms deep in the ground. It happened afterwards that a piscine was dug at the very spot where the tree lay buried, and it came floating up in the water. An angel descended daily into it and stirred
the water, and whoever entered it first after the angel was healed.

§ 15. When Jesus was condemned to be crucified, one of the bystanders called out that the tree which was floating in the piscine would serve to make the cross of. It was fetched, a third part of it cut off and fashioned into the cross, which Christ Himself bore to Calvary. The poem ends with the crucifixion.

§ 5. The Cursor Mundi (CM) and the Old French Poem (F).

The Cursor Mundi was edited by R. Morris, Early English Text Society, 1874-77. In this poem the cross story is found incorporated with the rest of the narrative in the following passages: ll. 1237-1432 (Seth's mission to paradise); ll. 6301-6368, 6659-6666, 6937-6946 (Moses); ll. 7973-8978 (David and Solomon); l. 15,961 ff. (Judas and his mother); l. 16,543 ff. (Crucifixion); l. 16,861 ff. (the Jews bury the three crosses); l. 21,347 ff. (the finding of the cross). These passages relating to the cross legend are, in most cases, quite distinct from the rest of the story, although they are inserted in their chronological order. In all probability the author of CM had before him a legend dealing exclusively with the cross story, which he incorporated with his longer narrative, inserting the several parts in their proper places in his history. This legend, whence the author of CM borrowed the cross story, or rather those portions which deal with the history of the wood from Moses, down to the finding of the cross by St. Helen, I believe that I have been fortunate enough to find in the following Old French poem.

MS. Français 763 (formerly 7181. 3) of the Bibliothèque Nationale in Paris, contains, foll. 267-277, an Old French poem (F) of 1783 lines on the history of the cross wood from Moses to the Crucifixion and on the finding of the cross. This MS., which dates from the fourteenth century, is mentioned by Bonnard ¹, p. 85, but he wrongly regards the poem on the cross as forming part of the longer poem, a metrical version of sacred

¹ Bonnard (p. 89) prints as a specimen the Sibilla episode, l. 932 ff.
history, which immediately precedes it in the MS. As the head librarian, Professor Delisle, to whom I applied for information, kindly informed me, the two are entirely distinct. I have since been able to procure a copy of the whole of the cross poem, of which I give an account below. That this poem is the source of CM is shown by the fact that not only is the narrative practically identical in both (cf. the following abstract), but that a large portion of the CM version corresponds almost line for line with F, as a glance at the specimens printed in the appendix will show. Moreover, in a not inconsiderable number of instances the author has actually retained unaltered the rhyme words of his original. Compare the following:

\[ F \]

355 De cedres, de pins, de lorie[r]s.
399 Et le chier propiciatoire.
427 Li face, qu’il est homs de pais.
461–2 Li rois fit uenir Bersabee,
    Que ere sa femme et priuée.
601–2 Qui est plantes entre les sorz
    Des aigues qui ont lou droit cors.
611 De ci lai que li filz Marie.
617–8 Pour quant ce truisen parchemin,
    Que ciz nasqui de cel pepin.
869–7 Que nous n’an heussiens uostre
    Li arbres de uostre iardin
    Mettroit toute l’ouuraige a fin.
939 Dou tref dit une prophecie.
1143 Ausinc dura iusque a complie.
1283 Et moi et mon signor Ansire.
1307–8 ‘Amis,’ dist la reigne Heleinne,

\[ CM \]

O cedre, o pine, and o lorrer. 8235
Pe gilden oyle, pe propiciatori. 8281
For he sal be a man o pes. 8313
Forþi hir enterd Bersabe, 8341–2
Pe quen, his spuse, and his priue.
Pat planted was betuix þa 8487–8
flours,
Par þe stremis held þar cus.
Bituix and he quam bare Mari. 8497
Als written es in parchemin, 8503–4
Pat it com ute o þat pepin.
Pat þou þarfor leper not in ire, 8806–02

\[ F \]

Pe tre þat es in orchiard þin,
Wald bring ur were ful wel to fin.
Als wit a voice o propheci. 8904
Fra þe middai to complin. 16861
Me and mi lauerd sir Ansire. 21475
‘Godd wat, freind,’ þan said 21497–8
Eline,

\[ CM \]

Als written es in parchemin, 8503–4
Fra þe middai to complin. 16861
Me and mi lauerd sir Ansire. 21475
‘Godd wat, freind,’ þan said 21497–8
Eline,

1 The MS. of the French poem used by the author of CM contained, in a number of cases, more correct readings than MS. 763. Cf. notes on pp. xxvi, xxix, and xxx.
2 The author of CM was also acquainted with the Latin Legend, cf. p. xlv.
3 Cf. p. 63.
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1371-2 Et ot molt gloriusse noiz
Saluauce fist de [MS. inter.] la croiz.
1409-10 Quant la dame oi la raison,
Uers deu a fait une orison.
1425-32 L'une laissai en la cite
Ou temple par auctorite ;
Et l'autre em porta avec soi
A sun fil Costantin, le roy.
Encontre li uont li baron
O molt riche procession,
En l'eglise sainte Sophie
Ont la croiz si bien estable.
1524 Et senefia cest cypres.
1543-4 Tant con facoit de ses mains croiz,
Hauoit de sun puiple la uois [so
MS.].
1706 Et li fondemens de clergie.
1761-2 En Costantinoble et en France
En a fait deusmainstemonstrance.

To these may be added the following, which will be found printed in Appendix II (p. 63):—

Cf. F 31-2 with CM 6303-4
" 78-9 " 6355-6
" 86 " 6367
" 159 " 8007
" 164-7 " 8015-18
" 216-7 " 8069-70

Cf. F 223 with CM 8076
" 257 " 8112
" 270 " 8126
" 288 " 8146
" 303-4 " 8161-2
" 325 " 8186

The following is an abstract of F and CM 1:
§ 2 2 (6301). Moses and the children of Israel having crossed

1 CM also contains the early history of the cross wood, taken from the Legend.
2 The paragraphs correspond to those of Ca and A. The portions printed in italics are contained only in F, whilst those enclosed in square brackets are only found in CM. The numbers in round brackets indicate the lines in CM.
the Red Sea, came to Elyn [Syria], where they suffered greatly from want of water. On the following morning Moses saw the three rods standing round the spot where he had slept, but did not dare to pull them up. During the day they went further seeking water, and on the second and third mornings, the rods again appeared to Moses. He then knew that they betokened the Trinity and pulled them up. The bitter waters at Raphindin\(^1\) were made sweet by the rods being dipped into them. Wherever Moses went, he always bore the wands with him, and they ever remained in flower and leaf.

§ 3 (6361). When he went up Mount Sinai, he hid them, and when he fasted, he put them in the ground. (6659) A tabernacle was made and the rods put in it. (6913) Moses died and was buried in an unknown spot by God Himself.

§ 4 (6937). Before his death he planted the rods in a secret place, where they remained until David's time. (7973) When David had ruled for ten years [about twelve years], an angel appeared to him and told him to cross the Jordan and to proceed to the country where Moses lay buried. There he should find the three rods brought by Moses from the place where he had found them [called Helim]. David obeyed, and finding the rods, recognized them at once. All three were growing from one stem which, above, separated into three branches. David drew them up and returned.

§ 5 (8055). On the way David turned aside to see a rich man who had been sick for many a day. At the sight of the rods he wept and was healed.

§ 6 (8069). Proceeding further, they met four Saracens all black and misshapen. Their strange appearance is described at some length. Kissing the rods, they at once became white and shapely, and returned to the desert [Ethiopia].

§ 7 (8133). David then came to a fountain\(^2\) [mountain] where dwelt a hermit who had been afflicted with leprosy and other

\(^1\) Raphindin is not mentioned in CM, but I think it not impossible that in the original MS. line 6347 ran: \(\text{Raphin}^\text{d} \text{in} \). \(^2\) CM has the correct reading here. The other versions show that the reading fountain in F is merely an error of the scribe's for montaine.
INFIRMITIES for forty [thirty] years. The night before he had dreamt that he was in paradise, and that David had moistened [washed] his body with a wand, and that he was healed by it. Soon after he awoke, David came near, and a flame, starting out of the rods, penetrated right into the hermitage. The leper, kissing the rods, was cured and accompanied David. They came to the Jordan and David took the rods in his hand. The waters parted aside, and all crossed over.

§ 8 (8191). Having arrived at Jerusalem, the king pitched his tent outside the town, and put the rods in the hard ground [in a cistern with lamps and men to guard them]. Next morning they were so firmly rooted that they could not be pulled out [and David, seeing this, exclaimed that all nations ought to fear the Lord. As God Himself had planted the rods, he would not have them moved]. The spot was enclosed and a garden made, and a silver ring was put round the tree to strengthen the stem and also to measure its growth, a fresh ring being fastened round it every year for thirty years, and the old one being each time removed. David often walked and prayed under it.

§ 9 (8263). One day, whilst sitting under the tree, it occurred to David that he would build a temple. He was told by an angel that this task was not for him, the man of war, but for his son Solomon, the man of peace. After consulting with his queen Bersabe, he determined to make Solomon his heir, and he was therefore educated accordingly. He, too, loved the sacred tree, and often sat under its shade, learning many things under it. He became king after his father. In a vision he was offered the choice between three gifts—strength, riches, or wisdom. He chose the last. He gave judgement between the two women.

§§ 10–11 (8757). At the time when the temple was being

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1 This is taken from Meyer’s Latin Legend (cf. Chapter III): ‘reposuit illas in cisterna quidam . . . appositi sunt quidam custodes et luminaria.’ In fact, for the whole of this passage (II. 8206–8230), the author of CM has followed the Latin Legend as well as F. In accordance with the latter he has represented the rods as so firmly rooted that they could not be moved, whilst from the Legend he took the entirely different reason for their being left standing: viz. that it was because God Himself had planted them there. It was from the Legend too that he borrowed David’s exclamation at the sight of the miracle.
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built, the tree began to wither, and people said it was dying of old age. The workmen, who had been seeking far and wide for a suitable beam, asked leave to cut the tree down, and Solomon, seeing no other course open to him, gave his consent. But when hewn and lifted to its place, it would not fit, and after the workmen had tried in vain for three days, the tree was laid in the temple together with the thirty silver rings, which were afterwards given to Judas. The builders found a tree suitable to their purpose the same day.

§ 13 (8871). After Solomon's time there came a priest with 700 [500] men and tried to take the holy tree away, but it could not be moved. Then the priest endeavoured to cut it with an axe, but it burst into a blaze and destroyed them all. The priest's name was Arillus [Cirillus].

§ 14 (8890). A lady, Sebile [Maximilla] by name, came to the temple to pray, and sat down, unawares, on the holy tree. Her clothes caught fire and she prophesied, whereupon the Jews seized and beheaded her. An angel came and bore her soul to heaven, and said that she was called Christian. The tree remained in the temple. [The Jews thereupon threw the tree into a pool called 'piscina probatica,' but, in consequence of the miracles of healing performed there, they took it out again, and laid it as a bridge over the brook of Siloe, in order that the treading of sinful men's feet might destroy any virtue there was in it. After that, Sibele came from afar to hear Solomon's wisdom. She would not cross by the tree, but after kneeling down in honour of it, she waded through the stream. After discussing many things with the king, she went home, and the tree lay there for many a day, but at the time of Christ's passion it was in the temple.]

§ 19 (15961). After the betrayal of Christ by Judas, the latter went home to his mother and told her what he had done. She replied that he would be shent—'Christ will be slain, but will rise again.' 'He will no more rise again than this boiled cock,' answered Judas. Scarcely had he uttered the words, when

1 F, Dit qu'ele ot nom erestienne; CM, And said pat cristian sco hight. CM, following the Legend, adds that she was the first martyr.
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the cock rose out of the pot, more beautifully plumaged than before, and crew. This was the same cock that crew when Peter denied his Lord.

§ 15 (16,543). When Christ had been condemned, the Jews went to the temple to fetch the holy tree, which was lying there, in order to make the cross. But 200 men sent by Caiphas could not stir it, so a portion was cut off and the cross made within the temple itself. But when ready, it could not be moved, and Christ was therefore brought thither, and Himself carried it out. (16,859) After the crucifixion the cross blossomed from noon until evening. Joseph of Arimathia took the body and buried it. He would fain have taken the cross too, but the Jews refused to let him have it, and themselves secretly buried it together with the crosses of the two robbers.

§ 16¹. When Constantine had received baptism [(21,347) In the night before a great battle a vision of the cross appeared to the emperor Constantine, on which was written: 'Herein shalt thou have victory.' He caused a similar cross to be made and borne before him in the battle, and thus gained the day. Then] he despatched two messengers, Bensillas and Amphire² [Benciras and Ansiers] to Jerusalem to his mother Helena. She had, at that time, a Christian goldsmith with her who owed money to a Jew. According to the terms of the agreement, the goldsmith was either to repay the money or to forfeit its weight of his own flesh. As he could not do the former, the Jew demanded the latter, and Constantine's messengers, who had now arrived in Jerusalem, were called upon to give judgement. Their decision was, as in other versions of the well-known story, that the Jew might take the money's weight of flesh, but must beware of spilling a single drop of blood. The Jew began to upbraid the messengers for

¹ This part of CM was also published separately, from the Fairfax MS., by Morris, in his Legends of the Holy Rood, p. 108.
² In F the second messenger's name is written Amphire, Ansire, in the nominative, as well as in the oblique case. The forms in CM are interesting as they preserve the Old French difference between the cases, which the English author must have taken over unaltered from his original. They are: 21413 Ansiers, nom. (messagers, plur.); 21443 Ansiers, nom. (fers); 21475 Ansire, acc. (aire).
their decision, but judgement was given against him. He then offered to show Helena where Christ’s cross was, if she would remit the penalty imposed upon him. She granted his request, and allowed him time for the necessary enquiries. The place where the three crosses were buried being revealed, they were dug up and carried to the city, where the raising of a dead man to life showed which of them was the Holy Rood. It was then borne to the temple, and there they found the remainder of the beam from which the cross had been made, and which had been lying in the temple ever since the time of Christ’s passion. A sweet odour from it filled the temple, and a learned Jew informed the queen what it was. Then she prayed to God to reveal to her what she should do with the beam\(^1\) [cross], and an angel appeared and told her to cut it into four parts, one of which was to remain in the temple, the second to be brought to Rome, the third to be sent to Alexandria, and the fourth to be taken to Constantinople. She did as she was directed and placed the fourth part in the church of St. Sophia. Then follows a description of the virtues and symbols of the cross, &c., which is considerably shortened in \(CM\).

\(§§\ 17-18\) (21,777). Helena sought also for the nails, and when they were found, she had them fastened to [a ‘work’ made of them for] Constantine’s bridle. Wherever he rode, his bridle emitted fire and flame [had the brightness of fire], and many that saw it were converted. Constantine used the bridle thus for four\(^2\) [three] years, after which time, his end drawing near, he took the nails from the bridle and put them beside the cross, and many miracles have since been wrought by them in Constantinople and in France. One of the nails is now at St. Denis, together with the crown. ‘I myself,’ says the author, ‘have seen and kissed them.’

\(^1\) As the other versions (\(R, A, II\)) show, it was the remainder of the tree, which was lying in the temple, and not the cross, that Helena was directed to divide into four pieces. \(CM\) is therefore quite wrong. But even \(F\) is not free from confusion: the word \textit{just} (the word employed just before in speaking of the beam lying in the temple), is, it is true, used here (l. 1412), but a few lines further on (l. 1423) we read: \textit{La croix prant, iii. pars en flit}. The mistake was a very natural one for a careless scribe to make.

\(^2\) \(CM\) has here preserved the correct reading: \(R, A,\) and \(H\) all have three years.
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the crown, together with the nails, is at St. Denis. This is the story of the cross, but others tell it differently, and say that it was a man named Judas, who found the cross, and that he was afterwards made bishop and called Quiriacus. And when he had found it the devil threatened him with vengeance.

CHAPTER III.

THE LATIN LEGEND AND THE VERSIONS DERIVED FROM IT.

§ 6. The Latin Legend.

In his Geschichte des Kreuzholzes vor Christus Meyer gives a full account of the earlier and simpler forms of the cross story, tracing its development and growth through six chief stages. The first five of these I shall pass over, proceeding at once to his sixth stage, which is represented by the Latin prose version termed by Meyer the Legende\(^1\), from which most of the later versions are derived. As this Latin Legend is also the source of most of the Middle English cross-poems (cf. § 7), and as, moreover, it is evidently related to R and the versions considered in chap. ii, I here give a brief account of its contents.

Adam, when weary of life, sent his son Seth to Paradise to ask for the promised oil of mercy. Instead of this, the angel gave

\(^1\) In the following pages I shall refer to this simply as the Legend. It is printed in Meyer, p. 131; Suchier, p. 166; Horstmann, p. 465; and a portion of it in Mussafia, p. 197. On the two slightly different versions cf. Suchier, p. 526. Its popularity is attested by the considerable number of MSS. still existing, as well as by the numerous translations of it into most of the European languages which were made during the following centuries, and of which Meyer gives an account in his seventh and eighth groups. I subjoin a list of the MSS. of the Latin Legend so far as they are known to me; no doubt others exist. In London: MSS. Royal, 8. E. 17 (13th cent.); 8. D. 4 (14th cent.); MS. Arundel 326 (15th cent.); Sloane MS. 289 (15th cent.); MS. Harley, 495 (15th cent.). Oxford: MS. Laud, 471 (13th cent.); MS. Bodley, 636 (15th cent.); MS. Rawlinson, A. 423 (15th cent.). MS. Douce, 88 (14th cent.). Queen’s Coll. MS., 213 (15th cent.). Munich: Lat. MSS., 3433 (15th cent.); 27,006 (15th cent.); 11,601 (an abridged version, 14th cent.). Vienna: MS. 4373 (15th cent.).
him three pips from the tree, of the fruit of which Adam had eaten, and told him to put them under the tongue of his father, who would die within three days after his return. Seth did so, and buried his father in the vale of Ebron; and from the three pips there sprang three rods, of cedar, cypress, and pine, each one ell in length. They remained in Adam's mouth until the time of Moses, never increasing in size or losing their greenness.

When Moses had led the Israelites from Egypt across the Red Sea, he came with them to the vale of Ebron, where they encamped. In the evening the three rods, which were standing in Adam's mouth, appeared to them, and Moses, taking them, cried out, 'Truly, these three wands signify the Trinity.' A sweet fragrance filled the whole host, and they believed themselves already in the land of promise. Moses wrapped the rods in a clean cloth, and always carried them with him during his forty years' wanderings in the desert. And when any in the host were bitten by snakes or other poisonous reptiles, they were healed on kissing the rods.

At Meribah Moses struck the rock, and the water gushed forth, but he was told by the Lord that, as he had not sanctified His name, he should not lead the children of Israel into the land of promise. Recognizing that his end was near, Moses went to the foot of Mount Thabor (var. lect., Oreb), and planted the rods. Excavating himself a sepulchre near them, he entered it and died.

A thousand years later David was exhorted by the Holy Spirit to go to mount Thabor (Oreb) in Arabia, to seek the rods which Moses had planted. David did so, the same sweet odour again manifesting itself when they were cut. On the return journey people afflicted with divers complaints were healed.

On his arrival in Jerusalem, David put the rods in a tank overnight, leaving lights and watchmen with them, but when he returned in the morning, he found that they had taken root and grown together. At the sight of this miracle, he exclaimed, 'Let all nations fear the Lord, for He is mighty in His works.' Unwilling to move what God Himself had planted, he surrounded the rods with a wall, and silver rings were put round the tree,
one each year for thirty years, to measure its growth. Under the tree David repented of the great sin which he had committed. Beginning to build the temple in expiation of his sins, he was told that not he, but his son Solomon was to erect it. When the temple was being built, the workmen, not finding a suitable beam elsewhere, cut the holy tree down and shaped it to a beam. But when cut, it would not fit, so Solomon commanded that it should be placed in the temple (var. lect. before the doors of the temple), as an object of veneration to all entering.

A certain woman named Maximilla, entered the temple and incautiously sat down on the sacred beam, when her clothes caught fire, and she began to prophesy, as in the other versions. The Jews having dragged her out of the city, stoned her, and she was the first martyr who suffered death for Christ’s name.

The beam was then thrown into the ‘probatica piscina,’ but, in consequence of the miracles performed there, the water being moved by an angel and the sick healed, they drew it out and placed it across the brook of Siloam (trans torrentem Syloaticum). There it lay until Sybilla, queen of the South, came to Jerusalem to hear Solomon’s wisdom; she would not cross it, but drawing up her garments, waded the stream with naked feet and prophesied. The beam remained there until Christ’s passion.

When Christ was condemned to death, one of the Jews suggested that they should take the royal tree, which lay outside the city. A third part of it was cut off, and the cross made from it, and when they had had the cross brought (var. lect. had caused Simon, a Cyrenian, to bear the cross) to Calvary, Christ was crucified on it.

§ 7. Versions derived from the Legend.

The following English versions are directly derived from the Legend and preserve its characteristic features. They may therefore be regarded as forming a distinct group (the Legend group) as compared with the versions described in chapter ii.

(a) Story of the Holy Rood, printed in Morris’ Legends, &c., p. 62, from MS. Harley 4196, beginning, ‘When Adam our form

In this version, as also in the next (b), the author used the *Vita Adae et Evae*¹ as well as the *Legend*.


(c) A version in long lines contained in the South English Cycle of Legends, and edited by Morris, *Legends*, &c., p. 18 (from MSS. Ashmole 43, Harley 2277, and the Vernon MS.), and by Horstmann, in *The Early South English Legendary*, E. E. T. Soc., 1887, p. i (from MS. Laud 108). This version, which is to be found in a considerable number of MSS. (cf. the preface to Horstmann's edition) frequently differs in the arrangement of its various parts. Only the first 184 lines treat of the history of the wood previous to Christ, the remainder of the poem dealing with the Invention and Exposition of the Cross. Of these 184 lines the first 156 follow the *Legend* closely²; for the rest, 157-184, the author evidently borrowed from Jacobus de Voragine's *Legenda aurea*³.


Other versions, also derived from the *Legend*, in German, Swedish, Icelandic, Italian, and Cornish, are described by Meyer, p. 149 ff. To these may be added the Irish version, published by Schirmer, p. 7.

² But cf. note, p. xxxvii.
³ Meyer, p. 151, further mentions a prose *Lyff of Adam and Eve*, printed by Horstmann, *Altengl. Legenden*, p. 220. This only deals with the Adam period, but, as Meyer points out, the author of it used the *Legend* as well as the *Vita Adae et Evae*.

We also find a distinct reminiscence of the *Legend* in the *York Mystery Plays*, ed. L. Toulmin Smith, p. 339, where the cross is made of the tree

'pat laye overe ðe lake,
men called it ðe kyngis tree.'
CHAPTER IV.

RELATION OF THE ROOD-TREE VERSIONS TO THE LEGEND AND TO EACH OTHER.

§8. Relation of the Rood-tree group to the Legend.

The versions considered in the foregoing chapters obviously fall into two groups: the one comprising the *Legend* and the versions directly derived from it (cf. § 7); and the other, the *Rood-tree* group, consisting of R, Ca, A, F, and CM 1. The members of the latter group, whilst differing considerably amongst themselves, possess a number of features in common which distinguish them from the *Legend*, and justify us in assuming that they are ultimately derived from a common original, in which these distinguishing features already existed, and to which I shall, in future, refer as X. At the same time there are points of agreement between the two groups which show that the *Legend* and X are, in some way, connected with each other. In investigating this relationship the chief questions to which an answer must be sought, are: Is the *Legend* derived from X, or vice versa? Or do they both come from a common source? Meyer, p. 156, is of opinion that X, or rather, the members of the *Rood-tree* group then known to him 2, are a later development from the *Legend*; but I shall endeavour to show that neither of them is borrowed from the other, the features which the two groups possess in common being due to their common source.

The main points of agreement are the following:

(1) The rods are found by Moses 3, who always carries them about with him and performs miracles by their means.

(2) David, commanded by God, goes in search of the rods and brings them to Jerusalem.

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1 On the position of H, cf. § 3.
2 R, Ca, and F were, of course, not known to Meyer. The other three members of the group, Db, A, CM, he regards as derived from the *Legend*.
3 In the earlier forms of the Cross-wood story, Meyer's first five stages, no mention at all is made of Moses.
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(3) They are placed overnight in a spring or tank, and in the morning have taken root and are left there.

(4) They grow together, forming a single tree, round which silver rings are fastened every year for thirty years.

(5) The tree, when cut down, proving unsuitable for use in the temple building, is laid in the temple.

(6) The Sibylla-Maximilla episode.

(7) At the crucifixion a portion of the tree is cut off and the cross made therefrom.

The chief points which, on the other hand, distinguish the Rood-tree group from the Legend, are shown by the following table:—

<table>
<thead>
<tr>
<th>Legend.</th>
<th>Rood-tree group.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The cross-tree story is brought into connexion with the Adam legend.</td>
<td>The history begins with Moses (Db and CM borrow here from the Legend).</td>
</tr>
<tr>
<td>2. Moses finds the rods in the vale of Hebron in the evening. They are standing in Adam's mouth. When they are drawn out by Moses, a sweet fragrance fills the whole place. He wraps them up in a clean cloth.</td>
<td>After crossing the Red Sea the Israelites suffer from want of water. The three rods appear to Moses, standing round his bed on three successive mornings and in three different places (on the second occasion in Elim, on the third in Rephidim). Not until the third morning does Moses dare to pull them up.</td>
</tr>
<tr>
<td>3. Those bitten by snakes are healed by the rods. Moses strikes the rock and water gushes forth.</td>
<td>The bitter waters at Rephidim are made sweet by the rods.</td>
</tr>
</tbody>
</table>

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1. Reduced in $R$ to two.
3. In $CM$ (l. 6391) the striking of the rock is mentioned, but it is not brought into any sort of connexion with the Cross-story and is obviously taken from some other source.
4. Rephidim is confused with Marah (Exod. xv. 23).
5. A thousand years later, at the bidding of the Holy Spirit, David went to Arabia to Mount Oreb, where he found the rods. A fragrant odour again filled the place.

6. The miracles performed by the rods during David's homeward journey to Jerusalem are only briefly hinted at: regrediuntur e diversis morborum generibus oppressi qui virtute sancte crucis salvauntur.

7. The rods planted over night are not removed next day because God Himself had planted them, and had performed a miracle on them.

8. Under the tree David repented of the great sin which he had committed.

9. The holy tree, proving unfit for use as one of the beams of the temple, artifices perquisierunt trabem idoneam.

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In the tenth year of his reign, an angel appeared to David, bidding him cross the Jordan to find the rods. In the morning he saw them standing round his couch. In answer to his prayer God revealed to him that these were the rods he had been sent to fetch (Ca, Db, shortened in F, CM).

The miracles are specified: (i) Roxilus (Ioxilus, &c.) is healed. (ii) A varying number of black men are made white. (iii) A leper, dwelling in a mountain cave, prophesies David's coming, and is healed by a flame which, issuing from the rods on David's approach, consumes the leprosy.

The rods planted over night are not removed next day because they had taken such firm root that it was impossible to pull them out.

The holy tree, proving unfit for use as one of the beams of the temple, the workmen find another one that very same day. 

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1 Probably the original had 'four,' as in Ca, F, CM.
2 The third miracle is very slightly altered in F, CM.
3 The version in the South English Legendary (cf. § 7 c) agrees in this point with the Rood-tree versions, the other English members of the Legend group (§ 7 a and b) follow the Legend.
12. The Jews stone Maximilla to death. She is the first martyr.

13. The beam is thrown into the piscine. Removed thence on account of the miracles, it is used as a bridge, which Sibylla refuses to cross. It remains there until the time of Christ's passion.

14. Pergentes continuo Judei extra civitatem (where the beam was still lying over the brook) tertiam partem trabis sancte inciderunt et fecerunt inde crucem dominicam.

15. The thirty silver rings are deposited in the temple and afterwards given to Judas.

Cericius (Ciritius, Orifeus, &c.) tries to remove the beam from the temple, but is burnt (wanting in Db).

The Jews torture Sibylla¹ and cast her into prison; an angel comes to comfort her and tells her that she shall henceforth be called Susanna. She is put to death (R, Ca, A). Db mentions only the prison, not the angel; whilst in CM and F there is no prison, but the angel comes and tells her that she shall be called 'Christian.'

The beam remains in the temple until the time of Christ's passion (altered in Db and CM).

A large number (300 R, Ca, A, 200 F, CM) of Jews sent by Caiaphas to fetch the tree out of the temple, cannot move it. A third part is therefore cut off, the cross is made in the temple, and Christ Himself carries it out (altered in Db).

The cross and nails are found by Helena, &c. (wanting in Db).

¹ The author of CM, following the Legend, has altered to Maximilla.
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Of these differences between the two groups one of the most important is the fact that, in the Rood-tree group, the tree remained lying in the temple from the time of Sibylla’s (= Maximilla’s) death to that of Christ’s passion, whilst in the Legend, it was thrown into the piscine and afterwards served as a bridge which Sibylla, queen of the South, refused to cross. That the Rood-tree group, in one respect at least, represents the original most faithfully, is evident. The two prophetesses of the Legend, the Maximilla, who sits on the tree, and the Sibylla, who will not cross the bridge, are really one and the same person; so that these two incidents in the Legend, although entirely differentiated in form, are in fact a repetition of what, in the original tradition, was but a single one: namely, that Sibylla, queen of Sheba 1, on seeing the tree, prophesied concerning it. This double introduction in the Legend of what was originally the same incident, is obviously the result of the amalgamation of at least two distinct versions of the story: in the one, the tree was seen by Sibylla in the temple and she prophesied there concerning it; and in the other it was used as a bridge, which Sibylla refused to cross 2. As both prophetesses had the same name, Sibylla, the author of the Legend, when he combined the two, altered it, in the first instance, to Maximilla in order to avoid repetition. The Rood-tree group, in which only one prophetess appears, has, in this respect, obviously preserved the older form of the tradition, and cannot therefore have been derived from the Legend.

In another point, too, the Rood-tree group seems to me to represent the original more faithfully: viz. in that, after the Sibylla-Maximilla episode, the wood remains in the temple, and is not thrown into the piscine. In a Greek version (fourteenth or fifteenth century) published by Gretser, De sancta Cruce (cf. Meyer, p. 156), the wood, after proving unsuitable for use as a beam,  

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1 On the identification of the queen of Sheba with the Sibylla, and on her prophecy concerning the cross, cf. Hertz, p. 19 ff.
2 As in the Rationale divinorum officiorum of Johannes Beleth, the Legenda aurea of Jacobus de Voragine, &c., where the tree, proving unsuitable for use as a beam of the temple, was made to serve as a bridge, which the Queen of Sheba worshipped and would not cross.
is placed in the temple and serves as a seat. The queen of Sheba
refuses to sit upon it, but full of the spirit of God, prophesies
who should die thereon. Solomon has it set up facing the east,
and it remains there until the time of Christ's passion. There
is evidently a close relationship between this and the Sibyl-
Maximilla episode, the beam being here used as a seat, which
is not the case in any of Meyer's earlier groups. We have, in
fact, in this Greek version, the Sibylla-Maximilla episode in an
earlier stage of its development than in the Legend or the Rood-
tree group. The prophetess is still the queen of Sheba ¹, and has
not yet become a simple lady, whilst her refusal to seat herself on
the tree, which may be compared to the refusal to cross the bridge,
is obviously older than the fire and the martyrdom in the latter.
Meyer, it is true, thinks that the elements of the Greek version
are borrowed from the Legend, but it seems to me that they are
unquestionably earlier, and that the episode in the Legend and
Rood-tree group is a later development from some such earlier
form. We have no reason for supposing that this earlier form
did not also agree with the Greek story in representing the tree
as afterwards remaining in the temple, whence we may conclude
that the Rood-tree group is here again more original, and cannot
therefore be derived from the Legend, the author of which, in
representing the beam as being thrown into the piscine, has
followed some other source.

The absence of the Adam part of the story from the Rood-tree
versions may be adduced as further confirmation of the view that
they are not derived from the Legend. Against this it might
be urged that the author of X, the original of the Rood-tree
group, possibly found the Adam part in his source, but purposely
cut it out. That is not impossible, but the circumstances attend-
ing the finding of the rods by Moses in the Rood-tree group,
which have no connexion at all with Adam ², seem to me to
militate against such an assumption.

¹ As to this point I rely on Meyer's account (p. 156), as I have not access
to the edition quoted.
² In the Legend they appear to

Moses where they had remained since
Adam's time, viz., standing in Adam's
mouth.
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Other evidence in the same direction is afforded by the relative age of the two. Whilst there is nothing to prove that the Legend was composed before the end of the twelfth or in the thirteenth century, the MS. in which R is preserved (MS. Bodl. 343), written about 1150–1175, separated as it is from X by at least one intermediate link (cf. § 9), shows that the original of the Rood-tree group cannot have been composed later than during the early part of the twelfth century. In fact it was probably written as early as the beginning of the eleventh century (cf. § 19).

That the Legend is a later development of X, the original of the Rood-tree group, is, on the other hand, very improbable. The fuller and more detailed character of the latter renders it very unlikely that it can have been the source of the Legend, which does not bear the stamp of having been condensed from a more detailed version.

As neither of the two is derived from the other, the Legend and X must have been borrowed from some common source. This source must have already possessed all those features which have been enumerated above as being common to the two groups. The history of the Cross-wood had been brought into connexion with Moses, but not with Adam. At God's command David went in search of the rods, &c. The Queen of Sheba, who, having come to hear the wisdom of Solomon, saw the tree in the temple, refused to sit upon it, and prophesied concerning it, had already become a simple lady, who, entering the temple to worship, inadvertently sat down on the tree, and when it suddenly burst into flames, prophesied and was put to death.

1 The earliest known MS. belongs to the thirteenth century, to which period Meyer (p. 130) seems to assign its composition (diese Form der Sage muss vor dem Ende des XIII. Jahrhunderts entstanden sein), whilst Rohde (cf. Suchier, p. 621) takes the end of the twelfth century to be the earliest possible date of its production (Frühestens am Ende des XII. Jahrhunderts).

2 The Cambridge MS. also belongs to the twelfth century; and the Jesus MS. of the Judas story, written before 1200, presupposes the existence of X. This important fact, that a fully developed Cross-legend, treating the history of the Cross-wood from Moses to Christ, existed in the first half of the twelfth century, perhaps early in the eleventh—in point of time, as early as, or earlier than, Meyer's first and simplest stages—will have to be taken into account by future reconstructors of the history and development of the Cross-wood legend.
That the history of the rods under Moses is entirely different in the two groups may be explained by assuming that, in the common source, no details were given as to how or where the rods were found, the authors of the *Legend* and *X* filling out the details independently. The former, who added the Adam part from some other source, naturally made the rods appear where they had originally sprung up, viz., in Adam's mouth, whilst the author of *X*, borrowing his background from the Bible narrative (Exod. xv. 22, 27, and 23–25, &c.), connected the finding of the rods with the search of the Israelites for water. The different circumstances of time and place attending the later finding of the rods by David, follow naturally from the different circumstances of their first appearance.

Most of the other points of divergence between the *Rood-tree* group and the *Legend* (cf. nos. 4, 6, 9, 10, 11, 12, 14, 15, in the above list of differences) consist in additional incidents and details in the former which are not found in the *Legend*, and which, as has been already pointed out, serve to show that the *Legend* cannot well be a later development from *X*.

As that portion of the story which treats of the cross under Constantine, forms no part of the *Legend*, I have hitherto passed it over. Before, however, proceeding to the consideration of the relation of the various members of the *Rood-tree* group to each other, it will be well to point out briefly the characteristic features of this portion of the history in the *Rood-tree* group as compared with other versions of the St. Helena legend. Constantine's victory and the actual finding of the cross, round which elsewhere the chief interest centres, is passed over altogether (the account given in *F* and *CM* we must, for other reasons, regard as an interpolation), and instead of it we have a detailed account of what Helena did with the remainder of the tree which she found still lying in the temple. The use to which Constantine put the holy nails also seems peculiar to our group. Elsewhere their object was to secure victory, but the *Rood-tree* versions, taking a more monkish view of the matter, represent him as travelling about for three years converting people to Christianity by their help, at the end
§ 9. *Relation of the members of the Rood-tree group to each other.*

With regard to the relation of the members of the *Rood-tree* group to each other, it has already been pointed out that *A* is translated from *κα* (cf. p. xiii), and *CM* from *F* (cf. p. xxiv); there only remain, therefore, *R*, *κα*, *Db*, and *F*. That *R*, although preserved in so old a MS., cannot have been the source of any of the others, is obvious, as a mere glance at its contents is sufficient to show. Nor is it necessary to give any detailed proof that neither of the two younger versions, *F* or *Db*, can be the source of the other. The only remaining possibility is that *κα* is the original from which one or more of the others are derived. This question has already been answered in the affirmative on page xiv, where the opinion has been expressed that *κα* is, to all intents and purposes, the source, not only of *Ca, A, and H*, but also of all the other members of the *Rood-tree* group, and is practically identical with *X*. It is, of course, not easy to give a definite proof of this, but the fact that all the essential features which an examination of the existing versions shows *X* to have possessed, are found in *κα*, whilst, on the other hand, nothing in *κα* militates against this assumption, is a strong argument in its favour.

The two younger versions, *Db* and *F*, which are quite independent of each other, have, whilst preserving the main outlines of *X*, undergone considerable alteration, incidents having been modified or omitted, portions of the story replaced by borrowings from entirely different sources, and the whole shortened.

1 That is: *X* was a version identical, on the whole, word for word with *κα*. As however the *manuscript* *κα* (from which *Ca, A, H* came) was not identical with, but was itself a copy (probably with intermediate links) of the original *manuscript* *X*, from which all the members of the group are ultimately derived, it may be assumed to have exhibited slight divergencies (omissions, &c.) from *X*, such as are usually found when any work passes through the hands of a number of scribes. Thus, for instance, in both *R* and *F* (*CM*), David crosses the Jordan without boats, and the agreement of these versions renders it probable that this incident, although wanting in *κα*, was contained in *X*. 
Db took the Adam-Seth part from the Legend and prefixed it to the narrative of X; the scene of the first appearance of the rods he laid in the vale of Ebron, Adam's burial place, as in the Legend, but the manner of their appearance (they are found standing round Moses' bed) he borrowed from X. The incidents following Sibylla's martyrdom have been quite altered in Db, being evidently borrowed from some other version. As Meyer (p. 155) suggests, the author probably used the account of Jacobus de Voragine, in whose Golden Legend the incidents follow each other thus: the beam, proving unfit for use in the building of the temple, was placed as a bridge over a pool. The queen of Saba would not walk over it, but worshipped it. According to another account, says Jacobus de Voragine, the queen saw the tree in domo saltus. On her prophesying that one should be hung on it, through whose death the kingdom of the Jews would be destroyed, Solomon had it buried in the ground. The probatica piscina was afterwards made on this same spot, and at the time of Christ's passion the wood floated to the top and the cross was made of it.

The author of Db evidently followed this account, but amplified it by making Solomon place the tree as an object of veneration in the temple, where it remained until the reign of Abia, in whose days it was dragged thence and buried in the ground. This episode is apparently found nowhere else. At the end of his account, Jacobus de Voragine merely states that the Jews seeing the wood floating in the piscine, took it, and made the cross of it. The author of Db, returning to the version of X, says that a third part of the tree was cut off and made into a cross, and that Christ Himself afterwards bore it to Calvary. The finding of the cross is omitted.

The most important alterations in F, apart from the modification or omission of individual incidents and general shortening, are the following. The detailed description of the Ethiopians who were made white, has been inserted, no doubt, by the author of F. Additions have also been made to the Solomon part of the story. The Judas legend, which in X probably followed, as an
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independent appendix, at the end of the whole, has been inserted in its proper place. The blossoming of the cross after the crucifixion and the burial of Christ by Joseph of Arimathia is another addition. The introduction of the Shylock episode (Helena's goldsmith, his Jewish creditor, the judgement given by Constantine's messengers, and the finding of the cross by the Jew), which is found in no other version, is without doubt due to the author of F, as is also the description of the virtues and symbols of the cross, and the mention of St. Denis at the end.

It has already been pointed out (p. xxiv, note) that the author of CM, whilst following F as his source, was also acquainted with the Legend and occasionally used it. Thence he took the Adam-Seth episode, which he did not find in F. The incidents which follow the martyrdom of Sibylla (I. 8923 ff.), as well as the name Maximmilla, he also borrowed from the Legend. Lines 8206-8230, too, of CM betray influence of the same source (cf. note to p. xxvii).

R, although in many of the details it follows X more closely than either Db or F (CM), has undergone more radical changes than any other member of the group. Scarcely a single incident has been left untouched, almost all of them having been greatly expanded, partly by the addition of further details and the introduction of new actors, and partly by the dialogues which have frequently taken the place of the concise, somewhat bare narrative of the original. Most of the episodes have, in consequence, grown to at least twice, in some instances four, even seven times their original length. Entirely new episodes have also been inserted, the most striking instance of which is the story of the interviews between Moses and David and the former's servant Robii, which

1 The invention of this story may perhaps be accounted for by assuming that the author had a MS. before him in which the portion narrating the planting of the rods by Moses and the finding of them by David, was lost. Seeing the names of Moses and David as successive possessors of the rods in close juxtaposition, but without any hint as to how the latter passed from one owner to the other, he assumed them to have been contemporaries, and accordingly filled up the gap by making them meet at Robathi, and inventing the Robii episode. He elsewhere shows how scanty his knowledge of biblical history was: cf. p. 22\textsuperscript{3}, where David's reign is made to last over 700 years, and p. 32\textsuperscript{3}, where only one robber is spoken of as having been crucified with Christ.
occupies nearly 150 lines and is, in great part, taken up by
dialogues. Other instances are the account of David's visit to the
Ethiopians' houses, and the continuation of the Sibylla episode.

The question here arises, To whom are all these amplifications
and additions in R due? Are they the work of the English
author, or did he find them in his Latin original (cf. § 20)?
I think the latter: there seems good reason for assuming the
existence of a Latin version intermediate between X and R,
which already contained the characteristic peculiarities of R. In
addressing the sick man, Roxilus (p. 14²²), Moses uses the Latin
vocative Roxile, which may be reasonably taken as proof that the
dialogue, which is peculiar to R, already existed in its Latin
original, and that the English author, who elsewhere (p. 14¹⁴, 14²³)
writes Roxilus, in translating Moses' speech, retained the Latin
vocative form unaltered. But there is no reason for doubting
that the same author who amplified the Roxilus episode by the
introduction of the dialogue, at the same time added the other
details which distinguish the episode in R. And what holds
good of the Roxilus episode, may be taken to hold good for the
rest. Hence it will not be too hazardous to assume that the
additions and amplifications which are so characteristic of R, were
not invented by the English author, but were found by him in
his Latin original. Other isolated forms serve to confirm this:
to Arabiam (p. 4²⁸) presupposes a Latin ad Arabiam, and must
have been taken by the English author from his Latin original,
which, we may infer, contained an account of Moses' journey to
Arabia, an episode only found in R. It is only in R that Sibylla
is described as having been a meretrix (p. 26¹²), and here again,
the use of the unaltered Latin word, instead of the English
myltestre, shows that this alteration had already been made in
the Latin original.

It has already been mentioned (cf. p. xiii) that in X the story
of the Cross was probably followed immediately by the Judas
story, as in Andrius. As this did not form a part of the Cross-
legend proper, but merely followed in the MS. as an independent
story, it might easily happen that in some of the MSS. copied
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from $X$, it should be omitted. Hence we find no trace of it in $R$. In $Db$, which ends with the crucifixion, and in $Ca$, which is fragmentary, it is naturally wanting. The other Rood-tree versions, $CM$, $F$, $H$, either have it or show traces of it (cf. p. xiii). The Latin version 1 of the Judas story is found independently in a number of MSS. It was edited from a MS. belonging to Dr. Ginsburg, by Dr. E. Maunde Thompson, in the Journal of the British Archaeological Association, vol. xxxvii. (1881), p. 241. I have printed it (p. 68) from a late twelfth century MS. (MS. 4, Jesus Coll. Oxford) with variant readings from two other MSS.

In these MSS., as well as in $Andrius$, the interview between Judas and his mother is preceded by a brief abstract of the history of the Cross-wood, beginning with Moses, which is evidently epitomized from $X$.

Similar tales of a cock being brought to life again are met with elsewhere, though not in connexion with Judas. Cf. Mussafia, p. 206; R. Köhler and F. Wolf in Ebert's Jahrbuch für romanische und englische Literatur, iii. (1861), pp. 58 and 67; R. Köhler, Göttingische gelehrte Anzeigen (1869), p. 764; E. M. Thompson, l. c. p. 239.

CHAPTER V.

ON THE LANGUAGE OF THE HISTORY OF THE ROOD-TREE.

§ 10. The accented vowels.

OE. $\alpha$ remains as a rule unaltered; occasionally it appears as $e$, the proportion being about fourteen $\alpha$'s to one $e$. In a few instances OE. $æ$ is represented by $a$; this is invariably the case with the word water 21, &c. (ten times), where the $a$ is, no doubt, due to the influence of the initial $w$ 2. In almíhtīz 619, &c. (seven times), besides almíhtīz 617, &c. (three times), the $a$ is due to the influence

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1 An Irish translation of the Judas story occurs in the Leabhar Breac, Dublin, 1876, p. 222, col. 1, l. 36.

2 In was, hwat, cwe6, which are written with $æ$, the $w$ has had no such influence. In the Ancren Rivle, in which OE. $æ$ is ordinarily represented by $e$, we find $a$ after $w$: jet, efter, &c., but hwat, was, water.
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of all. Hafst 8\textsuperscript{12}, 14\textsuperscript{11}, besides hæfst 14\textsuperscript{20}, &c., owes its a to the dissyllabic form hæfst 16\textsuperscript{20}, 28\textsuperscript{13} (OE. hafst). The other instances, mægenæ 20\textsuperscript{32} and togadere 22\textsuperscript{6}, are perhaps mere scribal errors. In bead (for bead) 10\textsuperscript{6}, 20\textsuperscript{16}, we find ea written.

OE. a (o) before nasals appears both as a and o. Leaving out of consideration and (conj. and prefix), which when written out, is always spelt with a, the o's predominate in a proportion somewhat exceeding five to four. Before n, nn, o is much more frequent than a (mon, which occurs twenty-six times, is always spelt with o). Before nd (with the exceptions mentioned), o slightly preponderates. Before ng the a's and o's are evenly balanced, whilst before nc, a predominates. Before m, a is more frequent: lichame (sixteen times) is regularly written with a, nome (OE. nama) and from are always spelt with o. In þeonon 2\textsuperscript{10}, besides þonon, þanon, the root-vowel has been influenced by þeonon. Note also þeþon 20\textsuperscript{15}.

OE. e is generally represented by e. Sometimes æ is written for it: wæz 14\textsuperscript{19}, hælpen 14\textsuperscript{31}, wæras 18\textsuperscript{6}, &c.

OE. i remains unaltered. In wunstæn 2\textsuperscript{10}, wülæ 16\textsuperscript{22}, wullen 28\textsuperscript{2}, wuste 16\textsuperscript{6}, wunteþesse 16\textsuperscript{6}, &c., the u (= ii) is due to the influence of the w.

OE. o remains unaltered. The forms mareþen 2\textsuperscript{10}, mareþen 22\textsuperscript{1}, &c., are from the OE. by-forms margen and mægen. Durste 26\textsuperscript{11}, &c., which has taken the place of the West Saxon dorste, owes its u to the pres. pl. durron.

OE. u is preserved unaltered.

OE. y (umlaut of u) appears both as y (rarely i) and as u (= ii). Instances of both are numerous: e.g. -cynnes 12\textsuperscript{10}, cuon 22\textsuperscript{8}; bryne 26\textsuperscript{22}, brune 12\textsuperscript{5}, 26\textsuperscript{13}; gylt 12\textsuperscript{7}, agult 24\textsuperscript{20}; fyrht 12\textsuperscript{2}, furhte 10\textsuperscript{20}; welsprynge 4\textsuperscript{10}, welsprunges 2\textsuperscript{5}; syngeðe 16\textsuperscript{6}, sungode 12\textsuperscript{6}; ifylded 4\textsuperscript{25}, fulden 4\textsuperscript{26}, &c. We also find this u, by the side of y, as the representative of OE. y from other sources: e.g. clypden 4\textsuperscript{3}, clupode 18\textsuperscript{28} (OE. clipian, cliopian, clypian); mycel 8\textsuperscript{14} &c., mucel 4\textsuperscript{29}, &c.; sulle 16\textsuperscript{50} (OE. sellan, syllan); dyde 8\textsuperscript{6}, &c., duden 2\textsuperscript{16}, &c.; styde 24\textsuperscript{51}, stude 22\textsuperscript{2} (cf. note to 22\textsuperscript{3}).

OE. ea is regularly preserved before ld: anwealdæ 6\textsuperscript{22}, heald 14\textsuperscript{7}, &c. Only in one instance do we find æ written: hældan 8\textsuperscript{10}. It
is also preserved before \( \text{if} \): \textit{dealf} 219, \textit{healfe} 263, &c. Before \( \text{ull} \), on the other hand, it is generally represented by \( \text{a} \): \textit{call} only occurs four times (2423, 262, 267, 2819) as compared with about fifty instances of \text{all}; further \textit{feallven} 834, \textit{fallen} 1230. Before \( r + \) consonant \( \text{ea} \) remains unaltered: \textit{gearwode} 214, \textit{seward} 42, &c. (forty-five times). Only in two instances is \( \text{a} \) written: \textit{sвartynsse} 1627, \textit{sigelwarwon} 1617. Before \( \text{h} \) and \( \text{x} \) I have noted twenty-three instances of \( \text{ea} \) and seven of \( \text{aw} \): \textit{iseah} 215, \textit{astreahhte} 2016; \textit{awhte} 61, \textit{astreahhte} 128, &c.

OE. \( \text{eo} \) has been preserved unaltered. In \textit{isih} 1012 (imperative, OE. \textit{gesco}l) the change is due to the influence of the \( \text{h} \). \textit{Hoefenum} 1420 is a mere slip of the scribe's.

OE. (West Saxon) \( \text{ie} \), later \( y \) (umlaut of \( \text{ea} \)) generally appears as \( y \): invariably so in \textit{gyrd} (over forty times). Occasionally we find \( e \): \textit{ferd} 213, &c. (six times), \textit{werne} 182, &c., besides \textit{fyrd} 42 (once), \textit{yldestan} 2221, \textit{ewylmdon} 306, &c.

OE. \( \text{ie} \), \( y \) (umlaut of \( \text{eo} \)) appears as \( y \) (\( i \)): \textit{gyrnende} 621, &c., \textit{isihst} 822, &c.

OE. \( \text{u} \) remains unaltered, there being no trace of the change to \( o \).

In \textit{ahte} (=OE. \textit{ahte}) 84, \(^5\), it appears as \( \text{e} \); cf. \textit{ahte} 303.

OE. \( \text{æ} \) (=Germanic \( \text{ai} \)) appears both as \( \text{e} \) and \( \text{e} \), the former predominating in about the proportion of three to two: \textit{spæce} 1229, \textit{spece} 883, &c.

OE. \( \text{æ} \) (=Germanic \( \text{ai} \)) is almost invariably written \( \text{æ} \). Only a few isolated instances of \( e \) occur: \textit{nefrce} 84, \textit{averde} 1012, \textit{mende} 2619, \textit{del} 344. Cf. also \textit{deales} 321, \textit{aleaden} 121, and \textit{arest} 3227.

OE. \( \text{i} \) is generally preserved; occasionally it is written \( \text{ae} \): \textit{swcetnesse} 419, \textit{scecan} 326, &c.

OE. \( \text{i} \), \( \text{ð} \), \( \text{u} \) remain unaltered.

OE. \( \text{y} \) (uml. of \( \text{u} \)) appears both as \( y \) and \( u \), both spellings occurring with equal frequency: e.g. \textit{fyrenne} 'fiery' 122, \textit{furene} 1026; \textit{untyndest} 1223, \textit{bitunon} 221; \textit{biclydse} 2623, \textit{biclysdon} 287; \textit{cyddon} 2412, \textit{cuddon} 2223, &c.

OE. (West Saxon) \( \text{ie} \), later \( \text{y} \) (umlaut of \( \text{ea} \)) occurs most frequently as \( y \) (\( i \)): \textit{ihrde} 105, &c. Somewhat less frequently it is written \( e \): \textit{ihre} 167, &c. Once it appears as \( u \): \textit{iurde} 8329.
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OE. ðe, later ȝ (umlaut of eo): ansynge 4\textsuperscript{14}, 6\textsuperscript{11}, 26\textsuperscript{2}, anseone 18\textsuperscript{10}, onliht 14\textsuperscript{8}.

OE. ða and ðo are preserved unaltered. Note the isolated spelling ræd (OE. rēad) 2\textsuperscript{5}, 12\textsuperscript{2}. The OE. lēoh 'a light' appears as liht 12\textsuperscript{29}, the ōo having been first shortened and then changed to i by the influence of the following h, as in isih (see above).

§ 11. The unaccented Vowels.

The OE. end-vowels have been partly preserved, partly weakened to æ, e, thus representing a transition stage between OE. and ME.

The OE. infinitival ending -an appears as -an, -æn, -on, and -en. I have noted fifty-five instances of -an, forty-six of -æn, twelve of -on, and sixty-five of -en.

The OE. adverbial ending -an is also represented by -an, -on, -æn, -en: wiðneodon 22\textsuperscript{10}, ðonon 213, &c.

The ending -an of the oblique cases of substantives and adjectives of the n-declension occurs as -an, æn, -en, rarely -on, or, the final n being dropped, as a, æ, e.

The ending -as of the nom. acc. plur. of all substantives and adjectives; nom. acc. plur. of fem. subst. of the ð-declension; gen. dat. sg. and nom. acc. pl. of subst. of ð-decl.; nom. voc. masc. sg. of substantives and adjectives of the n-declension; imperative sg. of weak verbs of class 2; ending of adverbs such as sona, &c.) appears as a, æ, e, the second of these (æ) being by far the commonest.

The ending -ast of the nom. acc. plur. of masculine substantives of the a-declension appears as -as, -æs, -es, forms in æs being the most frequent.

The ending -ad (plural present indic. and imperative of all verbs; 3rd pers. sg. pres. indic. of weak verbs of class 2) generally appears as -æd, in a few cases as -ed.

The ending -ast (2nd pers. sg. pres. indic. of weak verbs of class 2) is written -ast and -æst.

The ending -on (pret. plur. of verbs) appears indifferently as -on, -en, rarely -an, -un.

The ð in -ode, -od is, as a rule, preserved, but -ede is also common in the former case, and -æd is sometimes found in the latter.
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The ending -um appears most frequently unaltered; there also occur forms in -on, -an, -en, -en, -e, and e.

For the representation of OE. -u in the nom. acc. plur. of neuter substantives, and in the u-declension, cf. § 13.

An OE. e in the end syllables generally appears as e, occasionally as ae.

§ 12. The Consonants.

The consonants exhibit but very slight deviations from the OE. usage, the following points being all that call for notice.

In a few instances nn is written for n: fyrenne (nom. plur.) 1026, 122, forburnenne 125, donne 2623. Conversely n appears instead of nn: dine (acc. sg. masc.) 624, mine 124, 283, seolfrene 226, &c.

There is a tendency to drop the n in the n-declension of substantives and adjectives, cf. § 13. The final n of the ending -um has not unfrequently become n, and is sometimes dropped altogether. On the other hand, the final n of the infinitive, pret. plural, and past participle is always preserved. An n has been lost in mi 833, 1229 and twege 1822. Note the form siden 1014 for side (§ 13, a). On the dropping of r in the adjact. decl. cf. § 14.

A final d sometimes appears as t; especially in ant (for and) 423, 30, 31, 1212, &c., middaneart 143, metmucele 3225. The converse is the case in card 144, sceald 2812, unrodsicen 621.

There is a tendency to drop initial h before l and r: lude 416, 1031, &c., laforde 811, rymen 2614. An initial h seems to have been lost in alsigan 1023 (cf. the note). Final h has vanished in pur 616.

An inorganic g has been added in mogd 2815.


The dative plural of substantives of all genders and declensions ends most frequently in -um, the OE. ending being preserved unaltered. By the side of it we also not unfrequently find weakened forms in -on, -an, -en, -en, -e, and sometimes in a, e: dingum 2229, gyrdon 109, bedon 1224, dagan 629, discen 246, honden 1817, fredman 2417, nikte 289.
In the genitive plural the old ending -a is sometimes found, but most frequently it appears weakened to e: *handa 12\textsuperscript{8}, pinga 8\textsuperscript{19}, cnihtæ 4\textsuperscript{32}, pingæ 6\textsuperscript{35}, geare 26\textsuperscript{38}.

(a) Masculine a-declension.

The declension of the i-stems does not differ from that of the a-stems. The singular is declined as in OE., the gen. and dat. ending in -es, -e. On the forms *drihten 14\textsuperscript{4} and *dæge 34\textsuperscript{2}, cf. § 17. In writing *sidæn 10\textsuperscript{14} for side the scribe probably had the plural *twam sidæn in his mind.

The nom. acc. plur. ends occasionally in -as, but much more frequently in -es, sometimes in -es: wæras 18\textsuperscript{3}, nægæs 34\textsuperscript{10}, englæs 28\textsuperscript{34}, cnihtæs 18\textsuperscript{32}, dæges 4\textsuperscript{30}, daæes 32\textsuperscript{19}, &c. Besides the ordinary gen. plur. in -æ (dage 4\textsuperscript{28}, &c.), the form dagæne 6\textsuperscript{1} occurs with the ending of the n-declension. On earmæs 10\textsuperscript{27}, wæras 18\textsuperscript{18}, cf. § 17.

(b) Neuter a-declension.

The neuter a-declension differs from the masculine only in the nom. acc. plural, which is either without ending or ends in -u, -a (as in OE.) or in some weakened form of it: wif 18\textsuperscript{5}, ging 8\textsuperscript{5}, mild 34\textsuperscript{20}, word 8\textsuperscript{10}, &c., and *mægnæ 16\textsuperscript{19}, *gæbedu 12\textsuperscript{32}, *tintrega 26\textsuperscript{26}, wundræ 18\textsuperscript{19}, *scypæ 18\textsuperscript{29}, magæ 16\textsuperscript{6}. We rarely find the endings of the n-declension: *faten 4\textsuperscript{26}, scypæn 18\textsuperscript{28}.

(c) Feminine ð-declension.

The endings of the feminine jô- and i-stems agree with those of the ð-stems, except that, in the case of the i-declension, the acc. sg. is found without any ending: *tid 4\textsuperscript{7}, 8\textsuperscript{20}, &c.

The most characteristic features of the declension are the tendency to add an inorganic e to the nom. sg., and to adopt the endings of the n-declension in the plural.

Examples of the former are: rode 2\textsuperscript{1}, tacnunge 21\textsuperscript{11}, bitternesse 4\textsuperscript{12}, stœfne 10\textsuperscript{17}, wilnunge 12\textsuperscript{26}, space 12\textsuperscript{29}, 8\textsuperscript{33}, untrumnesse 16\textsuperscript{1}, sawle 26\textsuperscript{27}, foresceawunge 32\textsuperscript{10}, &c., by the side of stœfæ 14\textsuperscript{29}, &c. The
nominative ending -nisse for -nis occurs in Late West Saxon, cf. Napier, Wulfstan (Dissertation), p. 65. In ME. the addition of such an -e to the nom. of fem. nouns became the rule; cf. Zupitza, Anzeiger für deutsches Alterthum, ii. 11.

The nom. acc. plur. ends in -a, -æ, -e, or else, with the endings of the weak or n-declension, in -an, -on, -æn, -en: moerda 16²⁹, bene 14³, healfe 32¹⁹, gyrdan 8⁴, gyrdon 10¹⁶, gyrdæn 22¹⁵, gyrdæn 4¹⁰, rotæn 4²⁶ (Scandinavian loan word). On the gen. and dat. plur. see above. Note the weak gen. form æxene 26¹ besides æxæ 24³³.

(d) The u-declension.

(i) OE. sunu.
Sing., nom. voc. sunæ 20⁴, 30¹⁷; gen. sunæ 34¹¹; dat. sunæ 34²¹; acc. sunæ 2¹⁷, -æ 1⁴²⁵, &c. Plural, nom. sunæ 18²¹.

(ii) OE. duru, hand.
Sing., nom. hand 20⁷; dat. duræ 20¹⁰, hondæ 20¹⁰; acc. hond 10²⁵. The plural endings are the same as those of the ô-declension: nom. acc. handæn 10²⁷, honden 6¹¹, hondæ 12⁴, honde 12¹⁶; gen. handa 12⁸; dat. handan 8²⁵, honden 18¹⁷.

(e) The weak or n-declension.

The nom. sg. masc. generally ends in -æ, less frequently in -e. The old -a is only preserved once: willa 14¹. The nom. sg. fem. ends in -e. The other cases have -an, -æn, -en, rarely -on, or with the loss of the n, simply æ, e. In the oblique cases of the singular the n is generally dropped, the instances without n outnumbering those with n in the proportion of three to one. In the plural the n is in all cases preserved, but that is perhaps accidental, the instances being so few.

Sing., nom. heretoga 26⁵, nome 18¹³; gen. dropæn 20²⁴; dat. sidan 2¹⁰, reoflæn 20¹, lufen 20²⁰, lichame 20¹⁴; acc. corman 12³, willæn 6²³, timæ 22¹⁹, nome 30⁷.

Plural, nom. acc. sigelharwon 16¹⁷, anwiletæn 18¹⁹; dat. wurhtæn 22¹⁹, eagen 6²⁶.
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(f) Of the other declensions isolated forms occur, which agree with the OE.: *fæder* 247 (gen. sg.), *modra* 1824 (nom. plur.), *niht* 27, 421 (acc. plur.), *burh* 429 (dat. sg., *u* = *i*), *pruh* 3012 (dat. sg., *u* = *î*), &c.

(g) The OE. genders are preserved, the only exception which I have noted being *bat ferd* 218, 220, 421, 205, besides the correct *fære* *ferde* 417, 2011, and *pæo fyrd* 42 (cf. § 15, b).


(a) Strong adjectives.

The inflections of the strong adjectives agree with the OE., except for the not unfrequent weakening of the unaccented vowels.

One marked deviation is that in the dative sg. fem. the *r* of the ending is frequently dropped: e.g. *lude* 418, *pine* 817, *mycele* 1038, 129, *mine* 168, *ece* 2627, *nane* 3028, &c., &c., besides *ludre* 162, *pinre* 1216, &c. The same tendency to drop the *r* we also meet with in the gen. plur.: *seolfreaxe* 2213, *agence* 432, besides *iudeiscroxe* 2427, &c.

In the acc. sg. masc. *n* is sometimes written for *nn*: *pine* 307. On *nn* for *n* in the nom. plur., cf. § 12.

The ending of the dat. plur. exhibits the same variations as in the case of the substantives (-*um*, -*on*, -*an*, -*æ*, *œ*): *diglum* 89, *allon* 3028, *pullican* 1819, *ealle* 262, &c.

Isolated forms occur without any ending: *din* 1016 (acc. sg. fem.), *incer* 183 (acc. plur.), *mucel* 2250 (acc. sg. masc.). *pine* 1218 is miswritten for *pin*, and *swiðne* 2836 (adverb) for *swiðe*.

(b) Weak adjectives.

The endings are the same as the corresponding endings of the substantives of the *n*-declension, except that for the gen. plur. the strong form is used: *iudeiscroxe* 2825, *haligre* 1812. The final *n* is frequently dropped both in the singular and in the plural.

A noticeable feature is that adjectives ending in *-ig* tend to drop the inflection: e.g. *unsælig* 247 (nom. sg. masc.), *halig* 347 (nom.
The most noticeable feature is that in the pronoun of the 3rd person the dative has entirely replaced the accusative both in the feminine singular and in the plural of all genders, whilst in the case of the masculine singular, the accusative *hine* is still kept quite distinct from the dative *him*.

The forms in use are:


The *hi* in the text, 3229, ought to have been expanded to *hine*, not to *him*, cf. 3228 upon *dene* *deaden*. Similarly *heo* 327 ought perhaps to be read *heoræ*, not *heom*, cf. 2611.

(b) The definite article.

The OE. inflections are preserved, *se*, *seo* being replaced by *þe*, *þeo*. The old *se* only occurs three times: 1223, 1814, 3429.

The uninflected *þe* is used once as acc. sg. masc. (430), and once as acc. sg. fem. (328). The dat. sg. masc. *þa* 429 is merely a slip for *þa*, and *þan* 1229 is miswritten for *þa*. The nom. fem. form *þeo* does duty once (3227) for the acc. sg. fem. instead of the usual *þa*. The dat. sg. fem. is *þære*, rarely *þære*; the acc. sg. masc. *þone* (once written *þonne* 2632), rarely *þene*. The gen. plur. appears as *þare*, -e.

The form *þæt* 425, which, on account of the *of* and the following *watere*, must be regarded as a dative, is, if not a mere scribal error, an early instance of the extension of the use of *þæt* to other cases than the nom. and acc. Similarly the three instances of *þæt* (nom. acc. sg.) in conjunction with the fem. subst. *ferð* (cf. § 13, q)
are possibly early examples of the extension of the use of *pet* to other genders.

(c) The demonstrative pronoun, *des, deos, dis*.

The forms of this pronoun are the same as in OE., allowance, of course, being made for the occasional weakening of unaccented vowels (e.g. *dissan* 20°, *pissan* 30°, besides *dissum* 10°; and *disse* (gen. plur.) 410, &c.).

The points which call for special mention are the acc. sg. masc. *pæse* 164, 305, by the side of *pæse* 1215, &c., and the acc. plural *pæs* 1629, 2628, 2813, by the side of *pas* 1016, &c.

§ 16. The Verb.

Except for the not unfrequent weakening of the unaccented vowels (cf. § 11) the verb exhibits scarcely any deviation from the OE. usage.

The following are the only points worthy of special mention. The pret. plural and past partic. of *seon* appear as *issegen* 1817, 264, 1010, 1022, &c., forms which in the twelfth century had replaced the West Saxon *sæwon, sewen* in the South (cf. Anglia, x. 134).

Note also the forms *durste* 2611, 2816, 327, and *am* 67, which have taken the place of the WS. *dorste, eom*. Both these forms are common in the early ME. of the South.

§ 17. The Prepositions.

With isolated exceptions the cases governed by the prepositions are the same as in OE. Such exceptions are:—

(i) of *pet* ylce watere 425.
(ii) innan *pam* tempel 2425 (cf. 326, 3216).
(iii) on *sone* ilce *dorge* 342.
(iv) from *drihten* 144 (cf. 47, &c.).
(v) to *Moyses* 1018 (cf. 631, 108).
(vi) *Surch* . . . *mægne* 1813.
(vii) buton *sæ earmces* 1027.
(viii) to *heoræ wæres* 1818.
INTRODUCTION.

On (i) cf. § 15, b. The forms tempel (ii), drihten (iv), moyses (v) are perhaps mere slips for temple, drihtine, moyse. Mægne (vi) is probably not dat. sg., but acc. plur., as in 16°. In writing dæge (iii) the scribe was obviously hesitating between two constructions, for he uses both acc. and dat. after on, cf. 1411, 1412 (dat.), and 422, 2423 (acc.). The last two instances (as perhaps also iv) are interesting as being early examples of the tendency to substitute the accusative for the dative as the case governed by prepositions, the result of which was the loss of the old dative plural in -e(n), its place being taken by the -es of the nominative and accusative 1.

§ 18. Dialect.

A glance at the preceding paragraphs will suffice to show that, with a few modifications due to the later date, the language of the Rood-tree is pure West Saxon. All the peculiarities of that dialect are to be found in it, whilst those of Kentish and Mercian are absent. Only to instance one or two points: the occurrence of ea before l + consonant, and before h, ht, x, as well as the absence of the u- (o-) umlaut of a preclude Mercian origin, whilst the œ for OE. (WS.) œ, ē, and the absence of any trace of e as the representative of WS. y, show that it was not written in Kent. The preponderance of y (i) as the umlaut of ea, ēa, eo, ēo speaks for the West Saxon district, as also do the frequently occurring forms—eniht, riht, six, miht, niht, weorc, &c. (never the Mercian spellings cnæht, reht, sex, mæht, wære). The exclusive use of the form on as preposition, the form in only occurring as an adverb, furnishes additional confirmation of West Saxon as opposed to Mercian origin (cf. Anglia, x. 139, and also E. M. Brown, Language of the Rushworth Gloss to Matthew, Göttingen, 1892, p. 91). If further proof were needed, it is afforded by the use of u in place of OE. y as the umlaut of ū, as well as in other cases (ihurde, &c.).

That we sometimes find the Mercian e by the side of the W.S. y (as umlaut of ea, ęa) cannot be urged in disproof of this view, as forms with e are common in other southern writings of the twelfth and early thirteenth century. And the same holds good of forms like isegen, durste, am, &c. (cf. § 16). In Late West Saxon a was, it is true, regularly written before nasals, but in Early ME. the o's began again to preponderate in southern writings; hence the frequent occurrence of o in the Rood-tree.

§ 19. Is the Rood-tree copied from an OE. original?

There still remains one point to be cleared up: is the existing version of the Rood-tree a twelfth century translation from the Latin source, or is it, like most, if not all, of the other homilies in MS. Bodl. 343, a copy of an eleventh century OE. version?

This question it is not easy to answer with certainty. The fact that most of the other pieces in the MS. are undoubtedly transcripts of OE. originals, might make one incline to the latter alternative; whilst on the other hand, the existence of such an OE. version in the first half of the eleventh century would presuppose a fully developed cross-legend as early as the beginning of that century—a very much earlier date than has hitherto been assumed.

In spite of this last consideration, I am inclined to think that the existing Rood-tree is a copy of an OE. version, written probably in the first half of the eleventh century. The language seems to me to be too archaic for a production of the twelfth century. A scribe of that period, however well practised in copying OE. MSS., could scarcely have reproduced the older language with such a degree of accuracy. Some slight modification of the vowel system and a partial weakening of the unaccented vowels has taken place, but the old forms are constantly recurring, and a very large proportion of the full vowels, which were certainly no longer pronounced in the middle of the twelfth century, are still preserved,
and are almost invariably correctly used\(^1\), which, I think, would have been absolutely impossible for a scribe of the twelfth century to have done. Moreover, if the existing Rood-tree were a product of the twelfth century, a comparison of it with those portions of the MS. which are certainly copied from OE. originals would inevitably reveal differences in the language between the two. But that is not the case. I have compared the Rood-tree with some other homilies in the MS., transcripts of existing OE. originals, and have failed to detect any difference whatever in the language. Hence I feel driven to the conclusion that the Rood-tree is a copy of an eleventh century English original.

§ 20. The Latin original.

That the Rood-tree, or rather the OE. version of which it is a copy, is a translation from a Latin original, is obvious. In § 9 I have already quoted some forms which show it. Other forms taken over unaltered from the Latin source, which serve as further proof, are: *quinquaginta finicas* 2\(^6\), 10\(^1\); *montem oliveti* 2c\(^23\); *carcerem* 26\(^22\); *constantinopolim* 32\(^22\); *ciriacum* 34\(^1\); *alexandriam* 34\(^4\); *iudas* (nom.) 34\(^7\), *iudam* (acc.) 32\(^33\). Note, too, that in the nominative and vocative the form *helena* is used (32\(^8\), 34\(^16\)), whilst the dative is spelt *helence* 34\(^8\), -e 32\(^35\).

\(^1\) The few isolated exceptions: *icwadon* (past partic.) 16\(^5\), 28\(^1\), *iholpan* 30\(^2\), *iswungon* 28\(^3\), are of no weight against this, as similar instances are found in parts of MS. Bodley 343, which we know to be copied from OE. originals. Cf. Assmann, *Angelsächsische Homilien*, Kassel, 1889, p. 121, l. 129, *icwadon* for *icweden*, &c.
HISTORY OF THE HOLY ROOD-TREE

A TWELFTH-CENTURY VERSION OF

The Cross-Legend
THREE RODS APPEAR TO MOSES.

THE HOLY ROOD-TREE

Twelfth-Century Version.

HE R ONGIINNERD to seegegn be þam treowe þe ðeo rode ðæs of iwroht. þe ðære drihten for alles moncynges hælo on ðrowode. hú hit ærest weaxæn ongan. Wé iherden seegegn þurh sumne wisne mon þþ moyses þa þa hé ferde of egyptum ofer þam ræde sǽ mid þam israelitiscan folce þa ðe he hit alysde of phar- ones hæfdnæde þa becom he to þare stówe þe inemnæd is quinquæ- gintæ finicas. 7 þer twá niht hine reste. ða on þare forme nihte þe hé þær reste on þam ylca stude þe he on læg. þer wurdæn ðæo 3yrden. þeo an wæs æt his heafod. óðer æt his swijere 10 sidan. þridde æt his wunstræn. On marezen þa he þeony nars. þa wundrede hé hwæt þære 3yræ tacnunge were. ða on þare æfteræ nihte ne durstlæhte he hine þær to restene for þam wundre þe he þær iseah. ac ferde þa ðonen ofer ane mile. 7 his bædræste þær 3earwode 7 þer nihtlangne first ireste; Ôn marezen þa hé 15 awoc þa stoden þa ylæ 3yrden abuten him alswá heo on þare ærræn nihte duden. ða he þa ðet iseah þa witegode he 7 þus cwæð. Sotlice þas 3yræn tacnæð fæder. 7 sune. 7 ðone hálæ gast. ða sende he forð all þet ferð 7 him sylf þær wunode ða niȝodan tid þæs dæges 7 þa 3yræn ðærdealf. 7 he sylf héom 20 forð lædde 7 all þ ferð þe mid him wæs ferde forð on heoræ weȝ ðæne dæȝ 7 ane niht swa heo ðæfre wæter ne funden. Ópresp æfenes þæs ða bicomen héo to ðære stowe þe inemned is delemia. þa ifunden heo þer prittiz welsprûnges þære bitternes wæs. swa

3. hit] MS. has his.
11. were] MS. has wero
19. MS. niȝodan.
19. dealf] the MS. has deals.
THE HOLY ROOD-TREE

MODERN RENDERING.

Here begins to be told concerning the tree of which the rood was wrought on which our lord suffered for the salvation of all mankind, how it first began to grow. We heard it told by a certain wise man that Moses, when he went from Egypt over the Red Sea with the Israelitish people, when he delivered them from the captivity under Pharoah, came to the place which is named Quinquaginta Finicas, and there rested for two nights. During the first night he rested there, on the selfsame spot on which he lay, there grew three rods; the one was at his head, a second at his right side, a third at his left. In the morning when he arose, he wondered what the signification of the rods might be. The second night he did not dare to rest there on account of the marvel which he had seen there, but he moved from thence above a mile, and prepared his resting place there, and rested during the night there. In the morning when he awoke, the same rods were standing round him just as they had done in the first night. When he saw that, he prophesied and said, 'Of a truth these rods betoken the Father and the Son and the Holy Ghost.' Then he sent all the host away, and himself remained there until the ninth hour of the day, and dug up the rods. And he himself took them away; and all the host that was with him proceeded on their way for a day and a night without finding water. On the next evening after this, they came to the place which is named Delemia. There they found thirty springs, the bitterness of which was so great
swið þe noðer ne món ne nyten þes wateres biten ne mihten. Da
on ðare nihte þe heo to þare wicstowe becomen þeo fyrd weard
pa þe him mid wæs swiðlice mid þurste iðrest swá þ heo clypoden
alle anre stefne to him. 7 cwædon. þ heo mid alle forwurðon
5 mosten buten he héom heore þurste beten wolde ðísce he purh
héom swelten sceolde. Da andswerde hé héom 7 bead héom þ heo
andbidoden. ane medmycele tíð. op þ he hine to his drihtine
3ebede þ he for his mildheortnesse heom to þare nihte heora þurste
betan sceolde. Da becom him ferignæ on his þance þ he þa ðreo
10 3yrden nimen wolde 7 heom innan þære wellspryngæ setten wolde
7 cwæd on his þance þ 3yrða andbidoden. ane medmycle tíð. op þ he hine to his drihtine
3ebede þ he for his mildheortnesse heom to þare nihte heora þurste
betan sceolde. Da becom him ferignæ on his þance þ he þa ðreo
15 7 hit on his muð asende. Sonæ swa he þe ðæs wateres swetnysse
ifelde þa weard ðe swiðe bliðe on his mode 7 mid lude stefne
to ðare ferde clypian ongan 7 þus cwæð. Cumeð hider to me
7 eower þurste iðrest of þisse halige wateres ðe ure drihten þurh
ðisse 3yrðæ mægæ on ðas niht of biternesse to swetnysse þe
20 awendæ Da heo þ ihyrðon þa weron heo mucel iblisçode 7 þider
3ornlice efstan 7 þær wunedon ðreo dæges 7 ðreo niht. Da on
ðene ðeorge dæg þa heo þonen faren woldon þa eode moystes to
ðare welle þe he þa 3yrðæ on aset hæfde ant heom up ateah 7
mid him lædde. He hæfde an fet to ðas niht of biternesse to swetnysse þe
25 ifyllæ of þæt ylce wateræ 7 þa 3yrðæ þerón a堃ette for þan ðe he
nolde þuða rotæn fordruȝode væron. Da fuldan heo alleg ða faten
þe on heoræ fare weron of þam wateræ. 7 forð mid heom læddon.
þa hæfdon heo þa 3yt þereoræ dæges fer ær heo comen to arabiam.
Da on þa ðeorge dæg þa komen heo þider in to þare burh þe is
30 inemnod droh ant þer wunoden tweȝe dæges. Þa on þe ðridde
3ferde moystes from ðare ceastræ ant þær ðæt ferd forlet. 3
nom mid him þreõ hundred his æsæ nihtæ 7 ferde forþ on his
weiz ðiðæ ðet he com to ðas niht of þam tunæ þe is ihatæ robathi þær ðe kynge
waes on ðironen nabucodonosor 7 þær wolde anbidiȝen ðuð dauid

1. noðer] the o altered from e,
7. op] MS. has of.
15. muð] MS. has mud.
19. ðas] MS. has das.
that neither man nor beast could drink the water. That night when they came to the camp, the host that was with him [Moses] was sorely afflicted with thirst, so that they all cried out to him with one voice, and said that they must entirely perish, unless he would assuage their thirst for them; or else [i.e. if he would not] that he should die by their hands. Then he answered them and bade them wait for a short time, until he had prayed to his lord that He, for His mercy's sake, would assuage their thirst that night. Then it came suddenly into his thought that he would take the three rods and place them in the springs; and he said in his thought that, if it were true that the rods had been sent by God, through their power the bitterness of the water would be changed that night to sweetness. As soon as he had put them therein, he took the water and washed his face with it and put some in his mouth. As soon as he tasted the sweetness of the water, he became exceedingly joyful in his mind, and with a loud voice called to the host, and thus spoke: 'Come hither to me, and assuage your thirst with this holy water which our Lord, by the power of these rods, hath this night changed from bitterness to sweetness.' When they heard that, they were greatly rejoiced, and eagerly hurried thither, and remained there three days and three nights. Then on the fourth day, when they wished to move on from thence, Moses went to the spring in which he had placed the rods, and drew them up, and took them with him. He had a vessel made for that purpose alone, and it was filled with the same water; and the rods were put in it, because he would not that the roots should be dried up. Then they filled all the vessels that they had with them on their journey, with the water, and took them away with them. They had then still a three days' journey before they came to Arabia. Then on the fourth day they came thither into the town which is named Droh, and dwelt there two days. On the third day Moses went from the town, and left the host there, and took with him three hundred of his own men, and proceeded forth on his way until he came to the place which is called Robathi, in which king Nebucadnezzar was born; and there he [Moses] would remain until David came to him. And
him come to. 7 danid hæfde æhtæ dægæne fær from ierusalem to
pam tune. 7 pe moyses þa on wæs. 7a héo þa togeædere comen. 7
þa wunedon heo ætgeædere six dægæs. 7a on þare seofeþe nihte
þa com to him godes engel 7 hine gretæte. 7 hine þryþe bi his nome
5 nemde 7 þus cwæð. danid. danid. danid. þa answarede him
danid 7 þus cwæð. Þwæt eart þu la leof þe me on þas tid þe-
ciþdest. Þa andswærede him þe engel 7 cwæð. Þc am godes
engel. 7 ic com to bodienne þe þ þ min drihten me bead. Þa
andswærede him danid. 7 cwæð Þwærde mines drihtines wille 7
þin. Þa cwæð þe engel to him. Aris on ærnmoræþæn 7 pîne
honden wæcs þ þin ansyne 7 gþ to moyses þer he hine restæð and
mid wordum gret 7 þus cwæð. Þeblissæ leof fæder moyses. þa
dyde he swa ðe engel him bed. Þa andswærede him moyses.
Eala danid. hwæt is þin neod swa múcel þet ðu þus ær cumen
15 eart. Þa andswærede him danid 7 cwæð. Eala moyses 3if hit
godes wille beo ærest 7 þin syðæan. 7 þur þa freonræðene þe unc
betweonan is ic wolde wílnæn æt þe æne bêne for þæs almihtýges
godes lufe ne unroþæ þu me; Þa cwæð moyses. þurh þene
almihtýge drihten ðe we on bilyfæð 7 for þære freonræddenne
20 ðe unc betweonæn is. 3if ic æniþ þare 3yfæ habbe [fol. 15b] þe ðu
þyrnende bist þ nellæ ic [ðæ] unroðsæn. and 3if ic hit on mine
anwealde næbbe ne wondiþe ic syðæan ne for golde ne for seolfræ
þ þine willæn þefremme. Þa andswærede him danid 7 cwæð
Eala fæder moyses ne þyrne ic náfor ne goldes ne seolfræs. Ac
25 ic wolde beon þyrnende 3if hit godes willæ ware. 7 ic hit wyrðe
ware þ þic mid mine eæzn iseon moste þ þic to þe wílnæn wolde
Nu bidde ic þe þurh god almihtýne þ þu his me unne. Þa
andswærede him moyses 7 cwæð. Þewyrðe þin willæ; Þa ðæs
binnon æhtæ dægæn ða wolden heo faren of ðam tune ðe heo
30 þa on wæron 7 heo heom þa to ðan þearwoden 7 þa eode danid
in to moyses 7 heo spæcon heom þa betweonan. Þa cwæð moyses
to dauide Eala danid Me þincð þ þu beo swiðe unroþæd for þære
bæde þe ðu imuntest me to biddenne. Þa cwæð dauide Eala fæder
moyses Min drihten forseawað þa sylene þe ic þo þe þyrnæn
35 wolde forþon hit is me unicþ þyt þ hwæt þingæ hit beo. Þa
David had an eight days' journey from Jerusalem to the place in which Moses was. When they came together, they remained together for six days. In the seventh night God's angel came to him [David] and greeted him, and named him thrice by his name, and spoke thus, 'David, David, David.' Then David answered him and spoke thus, 'Who art thou, dear Sir, that calledst me at this time?' Then answered him the angel and said, 'I am God's angel, and I am come to announce to thee what my lord ordered me.' Then David answered him and said, 'May my lord's will and thine be fulfilled.' Then said the angel to him, 'Arise in the early morning, and wash thy hands and thy face, and go to Moses where he is resting, and greet him with words, and speak thus: 'Be of good cheer, dear father Moses.' Then he did as the angel bade him. Then Moses answered him, 'Lo, David, what is thy great desire that thou hast come thus early?' Then answered him David and spoke: 'Lo, Moses, if it be God's will in the first place, and thine afterwards, by the friendship that exists between us I would desire of thee a boon. For the love of almighty God, do not make me sad.' Then said Moses, 'By the almighty lord, on whom we believe, and for the friendship that exists between us, if I have any of the gifts which thou desirest, I will not make thee sad; and if I have it not in my power, I will not hesitate, either for gold or for silver, to perform thy will.' Then answered him David and said, 'Lo, father Moses, I desire neither gold nor silver, but I would fain, if it were God's will and I were worthy of it, be permitted to see with my eyes that which I would ask of thee. Now I beg thee by almighty God, that thou grant me this.' Then answered him Moses and said, 'Thy will be accomplished.' Eight days after that, they desired to go from the place in which they were, and they made themselves ready for so doing, and David went to Moses and they conversed together. Then said Moses to David, 'Lo, David, methinks thou art much saddened on account of the request which thou didst intend to ask of me.' Then said David, 'Lo, father Moses, my Lord knoweth the gift that I would ask of thee, for to me it is as yet unknown what thing it is.' When he had spoken this word, Moses called
he þa ðæt word icwæden hæfde þa clypode moyses him to ænne
his cnihtæ þe wæs ihaten rohii . He wæs him to þam wunderlice
leof 7 itrewæ swa þ he hæfde andweald ofer allæ þa ðingæ þe
he æhtæ 7 bead him þ he sceolde dauid to him clypian 7 sceawan
5 him alle þa ðing þa madmæs ðe moyses æhte . Butan hure
þingæ he nefre þa 3yrdan him sceawigen ne moste . Ða dyde þe
cniht swa moyses him bead þa he hit al isceawæd hæfde 7 þa
cwæð he þ he nán þare ðingæ zyrnende nære ðe he ðær iesah .
Ða spæc þe cniht to dauid diʒlum wordum þus cwæð . 3if ic
10 wiste leof þ ðu mine word hældan woldest þu me to mine
laforde æmældian noldest þonne wolde ic ðe sceawian 3yt sum
ðare ðingæ þe he me swiðlice forbead þ þic ðe sceawian ne sceolde .
Ða cwæð dauid ðæt he him næfre æmældian nolde . ac þ þim
mycel willæ were 3if he hit ieson moste . Þa andswaredæ þe cniht
15 him 7 cwæð . Ic wat leof ðæt 3it mycele godes lufe 7 mycel
treondrædenænæ ðægæ þinc twayne . Ic swa ðæah for godes eɕe
ne dear ne for ðine ærwurðyymes þ þic it þ þe ne sceawigen 7 sege .
Ða cwæð dauid . Hwæt þinga mei ðæt ðeon swa ðerlices þ ðu
me bihaten hæft to sceawenne ; ðonne ðic ær ðissum isceawod
20 habbe alle þa meðæ ðæ under ðinum anwealdæ weron Swa ðæah
ic ne ðe ah on þam mange þ þ þic wilnode þ þic ðeon moste . Ða
cwæð þe cniht 3if þ ðu ðæt ði3hst ; þ þic þ ær bihæt hit þ þic liceæ
ofør alle þa ðing þe þu ær sceawedest . Ða cwæð dauid Ne unrosec
þu me na swiðor ac ðûræ ðone almihtige god þic bidde þ þ ðu hit
25 me nu sceawige . Ða ðe cniht bi his handan hine nam 7 heom
cussan organ 7 þus cwæð . Ðale ææer dauid . Beo þu min ȝe-
myndij . 7 heo þa ðæt in æoden 7 he æom þa swiðe ðiʒlice him
sceawian organ . Ñonne swa heo on þa 3yrde ði3æzen ða bicom
heom ferinæ on ðane tid ðæges þær heo stoden þ þær æor nam
30 word cwæðen ne mihtæ . þa ðæt eft ofer gan wæs þa cwæð dauid
to þam cnihte . hu becom þe swa mycel swyʒe on to [fol. 16] þissere
hwylæ þ ðu me nan word to ne cwæðæ Ða andswaredæ him ðe cniht
7 cwæð . Ðale ææer dauid ðæs ðe ði3łuht wæs þ þi speece me æt-
feallæn wæs . on ðare hwile þa cwæð dauid þ þim alswa ði3łuht

3. ðingæ] MS. has ðingæ.
5. MS. has madmæs.
10. for the first ðu the MS. has du.
to him one of his servants, who was named Robii. He was so
very dear and faithful to him that he had power over all the
things he possessed. And he ordered him to call David to him,
and to show him all the things and the treasures that Moses
possessed. But by no means was he ever to show him the rods. 5
Then the servant did as Moses had commanded him. When he
[David] had seen it all, he said that he desired none of those
things which he saw there. Then the servant spoke to David
with secret words and said thus: 'If I knew, Sir, that thou
wouldest keep [secret] my words, and wouldest not betray me 10
to my master, I would further show thee something which he
strictly forbade me to show thee.' Then said David that he would
never betray him, but that it would be a great joy to him if he
might be permitted to see it. Then the servant answered him
and said, 'I know, Sir, that ye have much love of God, and great 15
friendship between you. Nevertheless, for the fear of God, and
on account of thy worshipfulness, I do not dare to refrain from
showing and telling it you.' Then said David, 'What thing may
this be of such great excellence, which thou hast promised to show
me, now that I have already seen all the glorious things that were 20
under thy guardianship? Yet I did not see in the multitude [of
them] that which I desired to be allowed to see.' Then said the
servant, 'If thou seest that which I before promised thee, it will
please thee above all the things which thou didst see before.'
Then said David, 'Do not sadden me further, but by the almighty 25
God, I beg thee to show it me now.' Then the servant took him
by his hands and kissed them, and thus spoke: 'Lo, father David,
be thou mindful of me.' And they both went in, and he showed
them [the rods] to him very secretly.' As soon as they looked
on the rods, it came upon them suddenly where they stood, during 30
one hour of the day, that neither of them could utter a word.
When that had passed over, David said to the servant, 'How
came upon thee so great a silence at this time that thou spakest
no word to me?' Then answered him the servant and said, 'Lo,
father David, it seemed to me that my power of speech fell away 35
from me during that time.' Then said David that it had seemed
wære Da vœt pa oforgan væs ða cwæð hé ic bidde ðe nu ðurh ñone almihtiga drihten þu me sœge on hwylcere stowe moyses wre þa he ærest þa 3yrden ifunde. Da andswærde he him 7 cwæð. On þare stowe ðe inenmed is Qvinquaginta finicas þer we 5 heom fundon Sonæ swa dauid cœt ilyrde þa feol he on cœwbedum 7 hine to his drihtine bead 7 ðus cwæð. Drihten ðu ðe wrohtest heofene 7 eorðæ 7 alle þa ðing þe on þam beoc swutela me’embe þa wilnungæ þe þe engel me bead þic to moysæ wilmiæn scolde Hwæðer hit ðeos isihcæ wære þe þic hér on ðissum 3yrdon 10 iseðæn habbe. 3if hit þonne þic beo send me sume sutelungæ 3urh heom Da he hine þus ibæden hæsfde þa com him to godæn engel 7 hine up arerde þus cwæð. Aris 7 isih þis wunder þe on ðissum 3yrdon iwoht is þa he þa up aras, þa isææ þa þæo 3yrðæ bornende swylyce þer ðreo tapornæ burnon. Da feol he ðicre isidæn 15 on cœwbedum 7 clypode to his drihtine þus cwæð. Drihtin 3urh cœn mildheortnesse iswutela me hwæðer ic ðas 3yrdon biæten mote. Da com him stœfne of heofene 7 to him þus cwæð. Aris dauid 7 ga to moyses 7 3yrne þas 3yrðon forþan soðlice þin drihten heom þe 6n. Da dude dauid swa ðeo stœfne him bead 7 eode to 20 moysæ 7 cwæð him to Leof fœder moysæ ic wîniga þu sülle me þic to ðææ iseæ ðær ðu inne wære. Da swizæde moysæs 7 þohte 25 on his mode þic he ða 3yrðæ iseðæn hæsfde het him þa clypiæn to ñone cniht þe he þa 3yrdan betæht hæsfde 7 bead him þic he þa 3yrða nome 7 heom ðizellæc ðonen lædde. Da dude þcniht swa 30 him he bæd. Sonæ swa he heom on hond nímaen wolde þa wurdon heo feringæ all furenæn swa cœt þam cnihte forburnon ba þwa þa handæn all buton ða cærmæs. Da eode he ofstilce in to heom þær heo inne wæron 7 heom sceawiaen ongan ða mycel wræce þe him god þurh ða 3yrðan on asend hæsfde. Sonæ swa heo ðeron biseðæn þa wurdon heo mid mycelc furhæte 7 mid mycelc unrotnæsæ astu- rede 7 heo þa alle mid ludære stœfne to heoræ drihtne clypiæn on- gunnon 7 his mildheortnesse bæden; Da clypode moysæs to þam cnihte 7 hine alsían ongon þurh hwæt him swa ilumpen wære. Da andswærde he him 7 cwæð; Eala laford moysæ sonæ swa ic
to him even so. When it had passed over, he said, 'I pray thee now by the almighty Lord, that thou tell me in what place Moses was when he first found the rods.' Then he answered him and said, 'In the place which is called Quinquaginta Finicas, there we found them.' As soon as David heard that, he fell on his knees and prayed to his Lord, and spoke thus: 'Lord, who didst make heaven and earth and all the things that are in them, reveal to me concerning the request which the angel bade me to desire of Moses, whether it be this sight which I have here seen in these rods. If it be that, send me some revelation through them.' When he had thus prayed, God's angel came to him and raised him up, and thus spoke: 'Arise and behold this marvel which has been wrought on these rods.' When he rose up, he saw the three rods burning as though three tapers were burning there. Then he fell a second time on his knees, and cried to his Lord and spoke thus: 'Lord, of thy mercy reveal to me whether I may get these rods.' Then there came to him a voice from heaven, and spoke to him thus, 'Arise, David, and go to Moses and ask for these rods, for, truly, thy Lord gives them thee.' Then David did as the voice commanded him, and went to Moses, and said to him, 'Dear father Moses, I desire that thou give me that which I saw to-day, where thou wast within.' Then Moses was silent, and thought in his mind that he had seen the rods. He ordered the servant to be called to him to whom he had entrusted the rods, and commanded him to take the rods and convey them secretly from thence. The servant did as he bade him. As he was about to take them in his hands, they suddenly became all fiery so that the servant's hands were entirely burnt except his arms. Then he went hastily to them [Moses and David], where they were within, and showed them the great punishment which God had sent upon him through the rods. As soon as they looked thereon, they were moved with a great fear and with great sadness, and they all cried with a loud voice to their Lord and begged for his mercy. Then Moses called to the servant and asked him [or adjured him to tell him] how this had happened to him. Then he answered him and said, 'Lo, father Moses, just as I was about
Da wurdun hēo feringe all fyrenne 7 me bicōm swa mycel fyrht on for pan e3e þe ic þér iseah þ ic on eorðan feol 7 ic nan ðing iseon ne mihtæ. Dā ic eft up aras þa wurdun me ba twā þa honde 5 forburnenne of þam brune þe ic þær iseah. Da wearð moyses mycel idresed. 7 þus cwæð. Sōlice ic sungode miclum wīð mine drihten purh cēt ȝebod þe ic þe bead. 7 þurh mine gyft [fol. 16b] ðu þolast þinræ handa Da astræhte moyses hine on eorðan. 7 hine mycelc onbrurndnesse to his drihtine ibæd þus cwæð. Drihten leof 10 sēder min 7 alses moncynces þe se me sendest on egyptæ lande 7 ic feorwertiʒ 3earæ þin folc forþ lǣdde swa swa ðu woldest. ant þu þe þa ræden sǣc adruʒian lǣte þa we ðærofer faren scolden to ðy þ þu us nerian woldest 7 ðu drihten leof me on þære fare þæs ðreō gyrdæn to sendest swa swa þin willæ wæs 7 ic heom 15 æfre 0ð ðisnæ dæʒ forþ mid me ferede. 7 þu leof mine cnihte ða honde forsweælede beðiʒ purh heom. Nu drihten leof for þinre mycelc mildheortnyssæ swutela me hwæðer ðu heom me lēng unnon wylle. 3if þu þe heom þone lēng me þeunnon nélæ ȝeowrðæ þine willæ þa com him to godes [engel] ant cwæð. Ealæ moyses 20 þæs ðe ðu æyrnende eart hit þe drihten na lēng ne on for þan ðingum of ðære frinðe se þu ærest isæʒ godes engel heom com to bodiæn dauide to hierusælæm 7 þurh his ȝebedu þin cniht sceal bēon ihæælæd. 7 Se engel from him þewæt. 7 dauid swiðæ ȝeorllice on his bedon ðurhwunedæ hēm to his drihtæne þus bæd 7 cwæð. 25 Drihten leof þu wuldorfullæ kyng þe se me sendest bodian to iberusælæm þurh þinne halζæn engel hwæt þeo wîlunne beon scolde þe ic æt moyses wîlınæn sceolde 7 þurh þine mildheortnesse þæs cnihtes heortæ untyndest þ he me digellice þa ȝyrдан sceawode 7 ic on þan tid mycel liht þerof iseah 7 me mi spæce on ðære tide 30 ætfallen wæs swa swa ðin wille wæs. Ñu drihten leof ðurh þine mildheortnyssæ swutela me hwæðer ic heoræ wurðe beon mote.

to grasp the rods and take them away, as thou didst command me, they suddenly became all fiery, and there came upon me so great a fear on account of the awful sight which I saw there, that I fell on the ground and could see nothing. When I rose up again, both my hands were burnt by the fire which I saw there. Then was Moses greatly troubled, and thus spoke: 'Of a truth, I sinned greatly against my Lord by the command which I gave thee, and it is through my guilt that thou art deprived of thy hands.' Then Moses prostrated himself on the ground, and with much contrition prayed to his Lord and thus spoke: 'Lord, beloved father of me and of all mankind, thou that didst send me to the land of Egypt—and I led thy people for forty years as thou didst will it—thou that didst cause the Red Sea to dry up when we were to pass over it, to the end that thou wouldest preserve us, thou, beloved Lord, didst on that journey send to me the three rods, as was thy will, and I ever carried them with me until this day; and now, beloved Lord, my servant's hands have been burnt up by them. Now, dear Lord, for thy great mercy, reveal to me whether thou wilt grant them to me longer; if thou wilt not grant them to me longer, thy will be done.' Then came to him God's [angel] and said, 'Lo, Moses, that which thou desirest the Lord will no longer grant thee, for the reason that from the beginning when thou didst first see ... God's angel came to Jerusalem to make them [the rods] known to David, and by his prayers thy servant shall be healed.' And the angel departed from him. And David very fervently continued in his prayers, and prayed thus to his Lord and said, 'Dear Lord, thou glorious king, thou that didst send to Jerusalem to make known to me by thy holy angel what the request was that I should ask of Moses, and didst, of thy mercy, open the servant's heart that he secretly showed me the rods, and I at that time saw a great light [proceeding] therefrom, and my power of speech was taken from me at that hour, as was thy will. Now, beloved Lord, of thy mercy reveal to me

19. MS. has godes ant cwæd, I have supplied engel.  
24. MS. has Surhwunedo.  
31. MS. has hwæder.
ant 3if hit ſiŋ milde willa beo þu Ɔam cnihhte his hælo ȃsend. ða com him stæfne of heofenum 7 hine bi his nome nemde 7 þus cwæð. Dauid. Dauid. Aris ſiŋ wop 7 Ɔine benæ beoð from dritohten ihyred 7 ælces Ɔare þinge þu eard tuðæ þe Ɔu to him 3yrnde ægæ 7 ga 7u to moysæ 7 his bletsunge blote. 7 þu Ɔa 3yrdan nim ant heom mid godes bletsunge forð mid þe lœd. 7 heom mid mycelæ arwyrônesse heald Forþæn Ɔe purh heom all middaneart seal wurdan onliht. Ɔa dude dauid swâ Ɔeo stefne him bæd 7 forð on his wæʒ ferde mid mucæ blisse god heriʒende 7 ðus cwæðende. Wuldor ðe beo drahten þære blisse Ɔe þu me iunnen hæst 7 he wæs Ɔa six daæes færende Ɔa on þam seofæðen daææ he bícim to þære ceastre þe he seolf on iboren wæs þeo is inemned animeni. 7 Ɔer wunode æhtæ daæes. Ɔa on þam niʒode daææ þa sende him roxílæs his boden to of þære ceastre Ɔe inemned 15 is ïobel; 7 him cyðæn hit þ þe swiðlice iuntrumod wære. 7 hine biddan hit þ he for his untrumnesse hine neosian secolde. Ɔa dyde dauid swa he hine biddan hit 7 him reðlice to com. 7 hine neosian ongan. Ɔa he him to com þa iseah he hu swiðlice he wæs mid [fol. 17] þam swelle iwæced. Ɔæt he nan þing iseon ne mihte 20 ac him þe licame al toblawen wæs. Ɔa wearð dauid mid mucæ wope astured 7 hine mid wordum griotte 7 þus cwæð Ealaæ leof fæder roxile ne beo þu to swiðæ iunroðsod for þisses untrumnesse ac þeblisse æn þine dritohtæ. Ɔa andswarde roxílæs 7 cwæð. Eala þu leofæ freond ic halsiʒe Ɔe purh god sylfæ þ ðu underfo minne 25 sunæ 7 þa ȝeﬆrecon þe ic him læfe forþæn Ɔe ic nu deʒen seal. 7 ic for þisses untrumnesse him na lenʒ læstan ne mæʒ Ɔa sende dauid sonæ his Ɔreo cnihatæ þ heo scealdon cunnien hwæðer heo myhton ænine mon ofahsian þe hine lacniæ mihte. þa he þa embe þ wæs þa com him stæfn of heofenum þus cwæðende. Dauid 30 nis ðe nán neod embe þ to swincenne. Ɔu hæst mid þe sylfum þ ðu him mid hælfen mihte. nim þ water of þan ylcan putte ðe he æør of drœnc þa he purh ðone drunc iuntrumæð wæs 7 þa ȝyrdan þeron ȃsete 7 he hit ʒyðæn ʒicge 7 he bidʒe sonæ hal. Ɔa dyde dauid swa þeo stæfn him bead þa ȝyrdaen ʒeron ȃdwoh 7 he þæs.

14. Before roxilæs is an erasure of a letter. 27. hwæðer] MS. hwæder.
whether I may be worthy of them. And if it be thy gracious will, send health to the servant.’ Then there came to him a voice from heaven, and called him by his name and spoke thus: ‘David, David, arise! thy weeping and thy prayers have been heard by the Lord; and all the things are granted thee which thou didst ask of him. And go now to Moses and beg for his blessing, and then take the rods and bear them away with thee with God’s blessing, and guard them with great honour, because by them all the world shall be illumined.’ Then David did as the voice commanded him, and proceeded on his way, praising God with great joy, and thus saying, ‘Glory be to thee, Lord, for the joy which thou hast bestowed upon me!’ And he then journeyed for six days; then on the seventh day he came to the town in which he himself was born, which is called Animeni, and there remained for eight days. Then on the ninth day Roxilus sent his messengers to him from the city which is called Iobel, and ordered them to make known to him that he was very ill, and to beg him to visit him on account of his illness. Then David did as he [Roxilus] had bade them ask him, and quickly went to him and visited him. When he came to him, he saw how sorely he was afflicted with the swelling, so that he could see nothing, but his body was all distended. Then David was moved with much weeping, and greeted him with words and thus spoke, ‘Lo, dear father Roxilus, be not thou too sorely grieved on account of this sickness, but rejoice in thy Lord.’ Then answered Roxilus and said, ‘Lo, thou dear friend, I entreat thee by God himself to take charge of my son and the possessions which I leave him, because I shall now die, and on account of this sickness can no longer be a help to him.’ Then David at once sent his three servants to seek whether they could hear of some man who could heal him. Whilst he was about doing this, there came to him a voice from heaven thus saying, ‘David, there is no need for thee to trouble about this, thou hast that with thee with which thou canst help him; take water from the same pit from which he previously drank, when he was made ill by the drink, and put the rods therein and let him afterwards drink it and he will soon be whole.’ Then David did as the voice bade him, washed the rods therein,
onburizde 7 þeo untrumnesses all aweiʒ awat. Dā þe dauid þ iseah ða ongon he his drihten to herien ludre stæfne 7 þus cwæð.

Wuldor beo þe drihten 7 lōf; þ ỳ ou purh ỳine mildheortnesse 7 þurh ðissæ 3yrðæ þægen þæsne mon þehæled hæfst. Dā he þis icwædon hæfde Ʌ þa cwæð þeo stæfn him eft to Eala dauid yfelæ cwæðe ðu þæt ðu þa halþæn mægæn to 3yrðon nēmdæst. Dā he þa þæt iherde þa weard he miclon asurht 7 þus cwæð Eala drihten leof ic swiðlice syngode þurh þ for mine nütennesse ic nuste buton hit swá wære swa ic iseah ic swa ðeah wæt ðæt of heom moniʒæ 10 wundræ iwordene beød ac for þine mycele mildheortnesse swutela me hwæt heo bitacnið. Ʌa com him eft þeo stæfn to 7 cwæð. Dauid heo tacnaæ þa halʒan ðryncnesse. Cypressvs tacnaæ þone fæder. Cedrvs tacnaæ þone sunæ. Pinus tacnaæ þone halʒæ gast Dā þe dauid þiȝrde ða weard þe micel iblissæd 7 he mid mucele 15 blisse. 7 glædnesse ham wende. ant þa ðæs on marœʒæn wolde to hierusalem ða he wæs on midwæʒe þa comen him toʒænes twæʒen siʒelharwun Sonæ swa heo him to neahlæhton. 7 heo on ða 3yrðon biseʒen ða clypoden heo 7 þus cwæðon Mucele beød þa mæʒenu ðe þu mid þe ferest. Ʌn godes nome wit halsʒæ æ þe. þ 20 ðu unc unne þ wit heom gretan moten 7 unc ðærtæ biddæn. Dā clypode dauid 7 cwæð. Me ne dafæreð nā inc þ to þaſiene. ac 3if þe mildheorte god inc þæs þænnæn wullæ. 7 ðit þæs wurgæ beón Ʌ þewurðe his willæ. Sonæ swa he þ icwæден hæfde þa weard þe earm to þam swiðe apened wið heore weard swa þ he nates- 25 hwôn bine him to þetæon ne mihte. 7 heo ða ðærtæ [fol. 17b] ðeanes uron 7 þa halʒæ 3yrðon gretton 7 heom ðærtæ bedon Dā þe heo up arisene wæron þa weard all heore swartnyse on hwitnesse iwænd. þa clypode all þeo meniu þe him mid wæs ant þus cwæð. Eala drihten mucele beød þa wundræ 7 þa maerða ðe ðu ðurh þæs 30 3yrðan monnum isceawæd hæfest. ant heo wundriendæ wæron heorn betweenon þ heom swá ilumpen wæs. Ñæt heora ne ðæt icnawæn ne cuðe. Dā bedon heo dauid þ he for godes luſte mid heom to heora husæn wendid sceolde 7 nihtlangæ first mid heom

7. miclon] o apparently altered
from e.
8. nuste] MS. nust.
12. MS. ðryncnesse.
and he [Roxilus] drank it, and the sickness all passed away. When David saw that, he praised his Lord with a loud voice and thus spoke, 'Glory be to thee, O Lord, and praise, that thou by thy mercy and the power of these rods hast healed this man.' When he had thus spoken, the voice again spoke to him, 'Lo, David, 5 evilly didst thou speak in ascribing the holy power to the rods.' When he heard that he was much afraid and spoke thus, 'Lo, beloved Lord, I sinned greatly in that, on account of my ignorance, I did not know but that it was as I had seen. I know however that by them [i.e. the rods] many wonders have been wrought. 10 But for thy great mercy reveal to me what they betoken.' Then the voice came to him again and said, 'David, they betoken the Holy Trinity. The cypress signifies the Father. The Cedar signifies the Son. The pine signifies the Holy Ghost.' When David heard that, he was greatly rejoiced, and with much joy and gladness betook himself homewards. And on the morrow after this he would fain go to Jerusalem. When he was mid way, there met him two Ethiopians. As soon as they approached him and looked on the rods, they cried out and spoke thus, 'Great are the powers which thou bearest with thee. In God's name we entreat thee to 20 allow us to touch them and pray to them.' Then David cried out and said, 'It is not befitting for me to allow you that; but if the merciful God will permit it, and ye are worthy of it, his will be done.' As soon as he had said that, his arm was so powerfully drawn out towards them that he by no means could draw it [back] 25 to himself; and they hastened towards it and touched the holy rods and prayed to them. When they had risen up again, all their blackness was turned to whiteness. Then all the multitude that was with him cried out and thus spoke, 'Lo, O Lord, great are the wonders and the marvels which thou hast shown to men through 30 these rods.' And they [the Ethiopians] wondered between themselves that it had so befallen them that neither of them could recognize the other. Then they begged David, for the love of God, to go with them to their houses, and remain with them for the
wunian sceolde. Ða cwæð Dauid. Ne dæfeneð me ná þ ic inc ðæs wérne? Þe hit to me ʒyrmæð for þam wundre ðe ic iseðen hæbbe. þ god ælmihtig swirh incær benæ iвроht hæð. 7 he ða forð mid hæom wænde. Ða ðe heo to heoræ husæ comen 7 heo in eoden þa 5 eoden heoræ wif heom toþæanes 7 ðæs wundrian ongunnon hwæt ðeo meniu wære þe ðider icumen wæs. Ða clypoden heo ðus 7 cwæðon. Hwæt heo ʒe oððe hwænon cume ʒe. þa andswarden heoræ ægæne wæræs heom 7 ðus cwæðon. Humæta ne iċnaew ðit hwæt wit beóð Da 7swardon ða wif heom 7 cwæðon þ heo heora 10 stæfn onžitan sceolde ac heo heoræ anseone náteshwôn iċnaewen ne cūdan; þa andswarden heo. 7 ðus cwæðon. wit habbaþ hider iброht þe unc god ælmihtig þurh hine 7 swirh ðaraæ halizræ ʒyrdæ ðææne þe he mid him hæþ uncorne anwilde þus awende þæs nòme is dæuid. Se for godes lufe wyle nihtlongne ðyrst mid us wunian. 15 ðonne maze ʒe iseon 7 to sōþe ɨlyfæn þ wit beóð þa ylce þe þit ær cuðon. Ða hit þa euen wæs. 7 dæuid þærto com þa ðe he in eode. 7 þa ʒyrdæ on his hondin in ber. ða þe þa wif ðæt iseðen þa cwæðon heo to heoræ wæræs Häwi ne swutele ʒe us nu þa wundræ þe eowre anwilden to þullican ihwyrfdon. Ðā sceawode 20 dæuid heom þa ʒyrðan. þa ðe heo ðeron hisæʒen þa ʒurnon heo ʒærto 7 heoræ ʒweʒen sunæ. 7 woldan ðæs ylce wilniæn 7 heom ʒærto ʒeðedon. þa heo þonon hwurfon þa wurdon þa ðwæʒe nihtæs al swa ʃæʒeres hiwæs swa heoræ ʃæðeres wæron 7 þa modra wæræn alswa swearte swa heo ær wæron. Ðā clypoden heo 25 7 cwæðon Nu hit is swutel hwa godes willæ ær iброht hæafe. 7 he þa nihtlangne first ʃær wunede ant on morzen ðanon wende to iʃordanen þare æ Ða heo ða ðider comen þa næʃen heo næne scyphaen on to farenne. Ða clupode dæuid to his wærede 7 bead heom þ heo of heoræ anride lihtæn sceolde 7 anbidian ðæt heom scyφæ 30 comen þ heo on faren mihtæn. 7 heo þa swá dydon alle buton him ánæ. Êe náteshwôn ne mihte; Ða com him stæfn of heofenæm 7 him to cwæð. Dæuid nis ðe nan neod ðes ðe ðu hér fœræ anbidæst ac þu buton twayneunge ofer faren miht mid þine fare; [fol. 18]ðider þin willæ bíð. 7 he þa mid mycele blisse ða ða ofer fœr. Ða ðe

7. MS. andswarde.
27. þære æ] the æ has been written by another hand on an erasure of two or three letters.
night. David said, 'It is not befitting for me to deny you that which you ask of me, because of the wonder which I have seen, which God Almighty has wrought in consequence of your prayer.' And he then proceeded forth with them. When they came to their houses and went in, their wives came out to meet them and wondered what the company was that had come thither. Then they cried out thus and said, 'Who are ye, or whence do ye come?' Their own husbands answered them and thus spoke, 'How, do ye not know who we are?' Their wives answered them and said that they ought to know their voices, but that they could not at all recognize their faces. Then they answered and spoke thus, 'We have brought hither [the man] through whom and through the power of the holy rods which he has with him, God Almighty has thus changed our faces, whose name is David. He, for God's love, will remain with us for the night. Then may ye see and truly believe that we are the same whom ye knew formerly. When it was evening and David came thither, when he went in and bore in the rods in his hands, when the women saw that, they said to their husbands, 'Why do ye not now make known to us the wonders which changed your faces to such [as they are now].' Then David showed them the rods. When they looked thereon they hastened towards them, and their two sons, and would fain ask for the same [boon], and they prayed to them. When they turned away from them again the two youths became of as fair complexion as their fathers, and the mothers were as black as they had been before. Then they cried out and said, 'Now it is manifest who erewhile wrought God's will.' And he then dwelt the night there, and on the morrow went to the river Jordan. When they came thither they had no ships to cross in. Then David called to his company and bade them alight from horseback, and wait until ships came to them in which they might cross. And they all did so except David alone. He could by no means do so. Then there came to him a voice from heaven and said to him, 'David, there is no need for thee to wait here for a means of crossing, but thou mayest without doubting cross over with thy company whithersoever thy desire is.' And he then with great joy crossed over the river. When he
he on middan þære ðæ was þa iseah hine an reoðlæc ðæ was card-in-3ende upon ðam munte on anon scræfe an hund þearæ 7 sixti3-3earæ. ða forewitegode he 7 þus cwæd. Nu to ðæc me cyme to þe 6e me of ðissan reoðlæn hælæn wyle. ðæt is ðæder 7 sune. 7 halij termin. ða þæc he ða ðæ ofer faren hæfdæ 6a wolde he forð on his we3 to hierusælam. ac þ hors ec [he] on råd natoæshwôn on þone rihte wæs faren wolde. ac þæo hand þæc he þa 3yrdaen mid heold wearec ðêned wiþ þæs scræfes weard. ða wænde dauid to ðam scræfe 7 all ðærw ferd ðæ mid him ðæc. ða þæc he þæs forneah 10 æt þæs scræfes dûræ 6a wurdon þa 3yrdae þæc he on hondæ hæfdæ on swa mucele brune þi forðæn allæ þære ferde isihcé ze3wende in to þam scræfe. 7 þa feng þæc leʒ ærest on þæs reoðlæn fet. 7 swa zeond alne þene lichame. þi beforen heom alle þe reoðlæ fornorn þæc he on his lichame hæfdæ. 7 he aras swa hal 7 swa isûnd swylc 15 he næfre nane untrumnesse næfde. 7 he þæc mid blissee ðænon ut wende 7 hine to þam 3yrdaen astreahte 7 hine þeornæ ðæerto bead. ða þæc he up arás. ða clypode he to dauide 7 þus cwæd. Ic halsige þæc on godes almhihtiges nome þi ðu zeunne me þi ic mote beon fuli-3ende mid þæc þam haljæn mægæne þæc me þurh godes fultum ihæled 20 ðæter. Ant he þæc for godes lufen him [hors] findon het þæc he on faren mihte. 7 heo 6a ðænan wenden 7 comen on æsen to hierusælam; 6a hæfdæ dauid ænne wyrttun þæc wæs on midden Gessemiænt 7 montem oluieti. ða wæs ðæor wiδuæn þam wyrttune án waterput þæc wæs to þam swiδlice bitter ðæt nàn mon ne mihte anes dropen 25 ðæof anbyriæn. ða clypode dauid 7 cwæδ ðæc he wolde þæt ða 3yrdaen nihtlangne fyrst on ðone put isette wæron. 7 he ðæs on moræn heom on his wurtune æsætan wolde. ða þæc reoðlæc þi iherde þæc ðæor ihæled wæs þæc he ðet don wolde 6a 6arna he toeæanes hæm. 7 þa 3yrdaen æt dauide onfeng 7 heom on þone put æsette. 7 hine 30 on þære hwile þus ibæδ 7 cwæδ. Drihtæn ðu mildheortæ god þif hit ðin willæ biδ 3ecuδ ðine mihte 7 þine wundræ purh þæs haljæn mægæne on ðisse stowe alswa ðu dudest innan þam scræfe ðæor ic fela þearæ lame [on] lææræ læδ þi mon ilyfe þi ða wundræ soδlice

1. ðæa] MS. sæ. 6. MS. þi hors ðe on råd. 13. MS. reoðlæc. 16. MS. 3y,ðæn. 20. hors is wanting in the MS. 33. MS. lamææeræ.
was in the middle of the river, there beheld him a leper who had been dwelling in a cave on the mountain for a hundred and sixty years. Then he prophesied and thus spoke, 'Now to-day there cometh to me he that will heal me of this leprosy, that is, the Father and the Son and the Holy Ghost.' When he [David] had passed over the river, he wished to continue on his journey to Jerusalem, but the horse on which he was riding would by no means go along the right road, but the hand with which he was holding the rods, was stretched out towards the cave. Then David went to the cave, and all the company that was with him. When he was nearly at the door of the cave, the rods, which he was holding in his hand, emitted such great flames that, in the sight of all the company, they penetrated into the cave; and then the fire took hold, first, of the leper's feet, and so on, over his whole body, so that the leprosy which he had in his body was burnt up before them all, and he arose as whole and sound as though he had never had any infirmity. And he went out from thence with joy, and prostrated himself before the rods, and prayed fervently to them. When he had risen up, he called to David and said thus, 'I entreat thee in the name of God Almighty, that thou wilt allow me, together with thee, to accompany the holy power which, through God's help, has healed me. And he [David] for the love of God ordered [a horse] to be found for him on which he might travel. And they then went from thence and came in the evening to Jerusalem. Now David had a garden which was midway between Gethsemane and mount Olivet. There was there, outside the garden, a waterpit which was so bitter that no one could taste a drop of it. Then David cried out, and said that he wished the rods to be placed in the pit for the night, and that he would put them in his garden on the morrow. When the leper who had been healed heard that he intended to do that, he ran towards them [the rods] and received the rods from David, and placed them in the pit, and prayed at that time and said, 'Lord, Thou merciful God, if it is Thy will, make known Thy might and Thy wonders through these holy powers in this place as Thou didst within the cave, where I lay for many years lame on my couch, that men may believe that the
Surh ðe iswutelode beon 7 heo ða ēçonon ȝewitan; on mærcen þa heo eft ēarto comen 7 ða gyrdan nimen wolden þa ne mihte heom nán mon of ðam stude awæegan. ða þe dauid þ onȝeat þ heo nateshwen of ðam stede noldon.' þa þet he bitunon þone þut into 5 þam wurttune. ða ðæs binnon twelf monðum embe þone ylcan dæg ða weron heo togadere iwxene 7 hæfden aen ælne iwxen on lenge.'

7 ðore on grete . 7 weron ufseauerd on ðreo toweaxen swylce ðreo finger[,]mel ælc on his cun . ða þe dauid þæt iseah ða het li wurcean æune seolfrene hop of þrīttige pondun 7 bismœdiän 10 abuten þæt treow widœdan þæt ðær on ðręo toweaxen wæs . And swa hit weox þrīttig þearæ . ælce þeare aen elne on lenge ðore on grete 7 wæs æfre ufseauerd toweaxen allswa we ær heor bisoren specon . 7 allswa fæla þearæ swá hit þær weox swa fela seolfrena hopæ he ðerto dyde 7 anre ȝehwylc wæs on þrīttige pondæ Dauid 15 leosæðæ seofen hund wintra of ðam dæge ðe he þa ȝyrdaen on ðone put asetten hét ; Him þa forð ȝewitenum fæng salomon to þam kinerice 7 he þa feoutertæ ȝearæ timbriæn het þ thúcel teemple þ mon a sydcan het salomones teemple. ða hit ða wæs embe ðone timæ þæt mon beames up don seolde ða wæs ðam wurhtan ðe ðæt 20 weorc wrohten wone aenes beames . 7 heo ne mihten on all his kinerice finden næonne ðe ðালto mihte. ðá serden þa yldestan cræftegeþ binnon ðone wurttün . ðe wæs dauides to ðam hælzan treowe ðe he on ðone þæt asette 7 ðet æmum nið heom beron 7 ðæt treow amæten . ða þe heo to ðam temple comen þa lændon 25 heo þ met up to ðam ðore beamum ða þæt hit æne feðme længre þonne þa ðore . þa eoden heo in to ðam kyngge 7 to him cwædon þ heo on alle his kinerice nan swylce treow finden ne mihten swylce ðerto wolde buton heo ðæt nimen mosten. ða cwæð salomon þ he natoðeshwón ðasian nold for ðam ðingum ðe his fæder hit þær 30 asetten hét 7 he swidæ mucel æge . 7 æfe ðerto hæafdæ. Ac cunningð 3yt hwæðer þe hit on ænigre ðore stowe finden mazon 7 heo þa swa dyden 7 weron seofen niht on socne ac heo hit ná finden ne mihten ; Dá comen heo eft to þam kyngge 7 him cuddon þ heo hit náhwær

2. þæt altered from w. 10. MS. widœdan. 22. After cræftegeþ a t has been partially erased. 23. MS. fedme. 26. ðore] MS. odre, 29. his] the s altered from t.
wonders have truly been manifested by Thee.' And they then departed from thence. On the morrow, when they again came thither and would have taken the rods, no man could move them from the spot. When David perceived that they would by no means [be moved] from the spot, he ordered the pit to be enclosed within his garden. Twelve months later, on that very day, they had grown together, and had grown one ell in length and another in thickness, and above they had grown into three separate [branches], as it were, three finger lengths, each after its kind. When David saw that, he had a silver hoop, of thirty pounds, made and forged round the tree beneath where it separated into three [branches]. And thus it grew for thirty years, each year one ell in length and another in thickness, and above it was always divided as we said before, and as many years as it was growing there, so many silver hoops he put round it, and each of them was of thirty pounds. David lived seven hundred winters from the day on which he had the rods placed in the well. After his death, Solomon succeeded to the kingdom, and he then, during a space of forty years, caused the great temple to be built which has ever since been called Solomon's temple. When it was time to put up the beams [into their places], the workmen who were engaged on the work were in want of a beam, and they could not find one that was suitable in all his kingdom. Then the oldest craftsmen went into the garden which was David's, to the holy tree which he had placed in the well, and took their measure with them and measured the tree. When they came to the temple they applied the measure to the other beams, and it was one fathom longer than the others. Then they went in to the king, and told him that in all his kingdom they could find no such tree as would be fitting, unless they were allowed to take that. Then said Solomon that he would by no means consent, for the reason that his father had had it placed there, and he himself felt great awe and affection for it. 'But try still further whether ye can find it [a suitable tree] in any other place.' And they did so, and were seven days in the search, but they could not find it. Then they came again to the king, and made known to him that they could find it nowhere else, unless they were allowed
findæn ne mihton elles buton heo ꞌ nimen mosten. Da het he heom faren to 7 forcoorfan hit 7 ꞌ seolfer him to bringan ꞌ e hit mid bifangen wæs. heo ꞌ pa swa dyden forcurfon ꞌ æt treow wîd ꞌ ðone grund 7 biheowon hit on þære ilce stowe 7 hit in to þam temple beron 7 ꞌ seolfer to him brohten 7 he nom ꞌ pa ꞌ ða prittigæ sylfrænæ hopæ 7 let slean to þrittigæ discæn 7 let heom hón in to þam temple for his fæder sawle. Pa wæs ꞌ ðæt ylca seolser ꞌ þæt unseliz iudas ure drihten to deæpe fore bileawede. Þa ꞌ þe þreow in to þam temple ibroht wæs ꞌ pa eoden ꞌ þa ylca ꞌ ðerto ꞌ þe hit ær imeten hæsdon 7 ꞌ ylice 3emet þerto læsdon. ꞌ þe hit þær nyðer ðæsd wæs ꞌ pa wæs hit twam fæðmæm lænnæ þonne ꞌ þimt æræ. Da weron heo swiðe afyrhte 7 hit þam kinge cyddon 7 þæt kyng ofstlice þider wende 7 wolde [fol. 19] witan hwæt his soðes wære. Da he Þa ꞌ ðæt iseah þa wearð he mid swi licere hætheortnyssæ astured 7 cwæð ꞌ þe heo deæp sceoldæ væræn ꞌ þe heo hine mid heorra leasungæ on ðon ibroht hæsdon. Het hit þa up ahebban ðær hit to sceolde. þæt hit þerto ibroht wæs þæt hit twam fæðmæm sceortæ þenne ða ðøre. Da þe he Þa ꞌ ðæt iseah þa wearð he swiðe þesforht iworden 7 bæd þ þæt hit mon adun don sceolde 7 hit into þam temple leegæn 7 þæt swiðlice bereowsode þæt he swa mucel agulc hæfdæ þurh þæt hæliz treow. Bead heom þa ꞌ þe heo ða 3yt út wendon sceolden 7 fondian hwæðer heom god almhiðæ 7ænið 7ære asendon wolde. 7 heo þa swa dyden. On ðone ylca dae þa funden heo sonæ eall þæt heo wolden. 7 hit to him brohten. 7 heo Þa hit brohten ðær hit heon sceolde 7 þæt hæliz treow innan þam tempel læs úa ðeþo tid com þæt ure drihten þrawian wolde 7 scærinne fela wundra iwrohte weron þurh þæt hæliz treow. Hit ilamp hwilon þæt eoden hundtentigæ iudeiscæ monæ 7 þæt treow nimaen wolden. 7 hit to þæs sacerdes botle beron wolden. Þæs nome wæs cericius he wæs on þam time miclan abisgod embe his botlungæ 7 imynt hæfdæ þæt þa ylice þræw þæt dón wolde. Þa ne mihtæ heorra nán hit of þam styde awegæn. þa yrsode he wið heom 7 cwæð. þæt hit heorra leasungæ. 7 wende þa himsylf þerto 7 hit him mid bringæn swa fela æxe swa mon bijeten mihte 7 he sylf þerto feng 7 heo hit wolden ut of þam temple hæbben. Þa ne mihtæ heorra nán hit awegæn. Da het he heom mid heorra æxbum to gán 7 hit on ðreó toceorfan. Da wearð hit swa heard
to take that one [in David's garden]. Then he bade them go and cut it down, and bring him the silver with which it was encircled. They did so, cut down the tree to the ground and hewed it on the same spot, and bore it into the temple, and brought him the silver. And he took the thirty silver hoops, and had them made into thirty 5 plates, and hung in the temple for his father's soul. That was the same silver for which the wretched Judas betrayed our Lord to death. When the tree had been brought into the temple, the same [workmen] went to it that had formerly measured it, and applied the same measure to it. When it was laid down there, it was two 10 fathoms longer than the measure was. Then they were sorely afraid, and made it known to the king. And the king went thither in haste, wishing to know what of it [i.e. of their report] was true. When he saw it, he was stirred with exceeding wrath, and said that they were worthy of death for having, by their lying, brought him to 15 this. Then he ordered it to be raised to the place where it was to go. When it was put there, it was two fathoms shorter than the others. When he saw that, he was much afraid, and ordered them to bring it down and lay it in the temple, and he sorely repented having sinned so greatly with respect to the holy tree. He bade them 20 then go out again, and try whether God Almighty would send them any other. And they did so. On the same day they soon found all that they wanted, and brought it to him, and they then took it where it was to be placed, and the holy tree lay always within the temple until the time came when our Lord would suffer. 25 And many miracles were wrought therein by the holy tree. It happened on a time that a hundred Jewish men went thither, and wished to take the tree and to bear it to the priest's house, whose name was Cericius. He was at that time much occupied with his building, and had resolved to use that same tree for it. But 30 none of them could move it from the spot; then he grew angry with them, and said that it was their lying, and himself went thither and bade them bring with him as many axes as they could get, and
swylce hit stælen wære. 7 þære æxene swengæs æwendon on sære ansyne þæ hit ceorfon scéolden. ða feringæ heom ealle on hawi-
þende asprong þær fyr on þreo healfeðæs treowæs ant forbernde 
sixtiþ monnæ of þam monnum þæ hit forceorfen wolden 7 þone 
5 þroest forð mid ðæ heoræ heretoæs wæs. ða ðeore for þære myclæn
fyrhto þæ heo þer isezen út æturnon; þa heo ðanon ut comen 7
þæ isezen heo 7 eal þæo ceasterwaræ on ierusalem þæ lez wæs huru 
feowertig þæðmæ hel þæ up of þam temple eode 7 ælle þæ on 
7 alle þæ on sære ceaster wæron on hierusalem mid mucele fyrhto fleonde wæron
10 for þam myclan eæ þæ heo þær isezen. of þam dæge næs nan mon 
swa durstig þæ his ætrinaæ durste. ðider com in gangen hwilon 
án meretrið 7 hire ðær onunnon set unmyndlingæ. þa feringæ 
wearð heo bæftæn al on brune æðæer ze þæ reæl þæ heo on hæfte 3e 
þæ lichamæ al widæstan. þa ræsde heo úp 7 mid ludre stæfen rymen
15 ongan 7 heo ðus forewitægian ongan 7 cwæð. Eala ðu eadis 
treow þæ alles middaneardes hælend on hangian sceal. ða ða [fol. 19b]
indeiscan sacerdæs þæ iherdon þa nomen heo hire 7 hire swíðlice 
swingæn ongånon 7 hire mid unsemetlicæ pîne tintregian ongånnun
7 heo æt hire witon wolden hwæt heo mid þam worde mende þæ heo
20 crist nemmen scolde. Heo andswarde 7 cwæð þæ heo natoþeshwón
þæ secgan ne cuðe ne heo nyste hwæt buton allswa hit hire on muðe 
bicom. Heo þa noman hyre. 7 on carceræ sendon 7 hire þerinnon 
biclyseð 7 heom ðanon witan. ða on þære nihte com hire tó godes 
engel 7 hire bi hire nome nemðæ 7 to hire ðus cwæð. Sibillaæ heo
25 ðu istorongod 7 þu naht þæs tinteræa ne ondred forþam þæ heo beoð
þæ to mycelæ blisse ðearwod. 7 þurh þæ heo ðinne lichame 
iswencged 7 ipinod hæbbeð þin sawle sceal to ðæe reste bicumen. 
On mormæn þæ heo ef þó þam carceræ comen 7 hire út læddon þæ 
clypoden heo to hire 7 þus cwæðon ðu myltestre sææ us hwæt ðæt
30 word bihealdæ cuðe hwæ þero wissode þæ þu swa bêtlice clypien 
ongænne. ða andswarde heo 7 ðus cwæð. ne sæege ic eow 3yt na 
mære ponne ic ær sæede. ac ic þæ to sooðe wât þá þá ic ðonne bryne 
þerinne ðrowode þurh mine forwurhteæ swa swa godes willæ þæ wæs;

3. MS. teowæs.
15. treow] the o altered from another letter.
4. MS. moni.
25. þæ] the þ altered from w.
27. MS. iswenged.
he himself took hold of it [the tree], and they tried to lift it out of the temple. But none of them could move it. Then he bade them go to it with their axes, and cut it into three pieces. Then it became as hard as though it were of steel, and the strokes of the axes turned against the faces of those who were to cut it. Then 5 suddenly, whilst they were all looking on, fire started out on three sides of the tree, and burnt sixty of the men who were trying to cut it, and the priest with them, who was their leader. The others, for the great terror which they beheld there, ran out. When they came out from thence, they and all the inhabitants of Jerusalem 10 saw that the fire which went up from the temple was at least forty fathoms high; and all that were in the city, in Jerusalem, fled with great fear, on account of the great terror which they beheld there. From that day there was no man so daring that he durst touch it. Thither came once a certain meretrix, and seated herself thought- 15 lessly upon it. Suddenly she was all on fire behind, both the garment she had on, and her body all behind. Then she sprang up, and with a loud voice cried out, and thus prophesied and said, 'Lo, thou blessed tree, on which the Saviour of all the world shall hang!' When the Jewish priests heard that, they took her and beat her sorely, and tortured her with extreme torture, and they wished to learn from her what she meant by naming Christ. She answered and said that she could not tell, and that she knew nothing but that these words had come to her mouth. They then took her and put her into prison, and shut her in there and departed. In the night 25 God's angel came to her, and called her by her name, and thus spoke to her, 'Sibilla, be thou comforted, and dread not these tortures, for they are prepared for thee [as a means] to great bliss; and because they have beaten and tortured thy body, thy soul shall come to everlasting rest. On the morrow when they again came 30 to the prison and led her out, they called to her and said thus: 'Thou harlot, tell us what that word signifies, or who it was led thee thus exultingly to cry out.' Then she answered and thus
SIBILLA IS PUT TO DEATH.

Sona swa ic sæt word icwedon hæfde me þe licame ihæled wæs. Nu sende 3e on mine lichame swulcæ tinteræga swulce 3e wullen ne mage 3e ná þe mī þa sawle arécan. Héo þa nomen hire 7 mid teartrum swinzelum swungon &c sæt hiræ licame wearð swa swidlice 5 iswungon swulce he mid seaxum tosneædod wære. Swa heo hire six daøæ deæhwamlice mid swidlice swingelle swungon 7 hire ðonne on efen on cwearterne biclusdon. 7 on morzen þonne heo hire þanon ut læddan þonne eode hæo ðæt hal 7 isund ða þæs binnon fis nihte com hire tó godes engel ðovere side 7 hire to cwæð. Sibilla.

10 ðu wære ær meretrix on ðisse worulde ac þu eart nu godes icoreæ. þu wære ær sibilla ihaten. 7 ðu eart nú susanna inemned. Nú to ðisse daøæ þu sceald þone eadiʒ wuldorbeah underfón ðe þu þurh ðæs tinteræga iearnod hafest 7 swa hwæt swa ðu to gode 3yrnende bist þu bist tyðæ. Da antswarde heo þam engle 7 þus cwæð.

15 Ane bene leof ic 3yrnen wolde 3if hit min mæʒð wære þ þic hit 3yrnan durste. þ þere drithen me unnon wolde 3if hit his mildæ willæ wære þonne þeо tid cuman scolde þ he þrowian wolde. þ þic ðonne þa halʒa rode iseon moste. Da andswarde þe engel hire 7 þus cwæð. Eall hit hitið swa ðu bidest. 7 þe engel hire þa from wende. Sonæ on þi daŋrend þa comen þa ylæ þe hire tinterædæn 7 hire ut of þam carcerne læddon Sonæ swa heo ut com þa elupode heo 7 þus cwæð. Nu hit is þe þime þ 3e to sæles eower 3ewin endian moten. Sonæ swa heo þ word icwæden hæfde þa comen godes englæs 7 hire sawle of þam licame nomen 7 hire mid heom læddon. An þære iudeiscæ monnæ þa ðerto racode 7 he mid his sworære hire þ heafod of asloh 7 heo ða þer swidæcelne ad onældon 7 imynt hæfdon þ heo ðone lichame nimen wolden 7 hine to duste forberon. Da wæs on þære meniu þæs folces an swidæwelij wif sone swa heo ihurde þ heo þ don welden þa ferde heo tó 30 mid alle þam folce þe heo mid hire hæfde 7 þone licame nedynææ æt heom nám 7 hine forð mid hire ferææn hit 7 hine innon hire æcæn huse on stænene þrun ærwarðlice biburizen hit. Da [fol. 20] iudeiscæn þa muclele sinoδ heom bitweonon hæfden. 7 heo ðareddæn þ heo þæs wifes botle al forberon wolde. Da þæs binnon þreom...
spoke: 'I tell you no more now than I told you before, but that I
know of a truth that whilst I was suffering the burning therein [i.e. in the temple] for my sins, as it was God's will, as soon as I had spoken that word, my body was healed. Now inflict on my body what tortures ye please, for all that ye cannot touch my soul.' Then they took her and beat her with sharper strokes, until her body was so severely beaten as though it had been cut with knives. Thus they beat her with severe scourging daily for six days, and then in the evening shut her in the prison; and in the morning, when they led her out from thence, she went out whole and sound. Five nights after this, God's angel came to her a second time and spoke to her, 'Sibilla, thou wast formerly a meretrix in this world, but now thou art a chosen one of God; thou wert formerly called Sibilla, thou art now named Susanna. Now on this day thou shalt receive the blessed crown of glory which thou hast merited by these tortures; and whatsoever thou askest of God, thou shalt receive.' Then she answered the angel and thus spoke: 'One boon, Sir, I would fain ask,—if I be worthy to dare to ask it—that our Lord should grant me, if it be his merciful will: [namely] that when the time shall come when he shall suffer, I might be allowed to look upon the holy rood.' Then the angel answered her and said thus: 'It shall be as thou askest.' And the angel then departed from her. Soon, at dawn of day, there came to her the same that had tortured her, and led her out of the prison. As soon as she came out, she cried and said thus: 'Now is it the time that ye must straightway end your tortures.' As soon as she had spoken that word, God's angels came and took her soul from her body, and bore it with them. One of the Jewish men hastened up to her and struck off her head with his sword; and then they kindled there a very large fire, and intended to take the body and burn it to dust. Now there was amongst the crowd of people a very wealthy lady. As soon as she heard that they purposed doing that, she approached with all the people she had with her, and took the body from them by force, and had it borne away with her, and buried honourably in a stone coffin within her own house. The Jews then held a great meeting amongst themselves, and determined that they would burn down
dazum hēo comen alle ham to þam wīflic hīre "reatiže ongonnon þ hēo on lichamclype ðasen scoldé. Buton hēo þ don wolde þ hēo wolden hīre sylf forberne 7 all þ hēo ahte. þa þ wif þ iyrde -Sah eode hēo on dislon 7 hīre to drihtne bæd 7 ðus cwæð. Drihten leof þu sæafost ðissan unlaedan þ hēo ðasen licame on hīre lif sŵic swylmoldon 7 berdon þurh an wūd þ hēo þine halža nome forewitegode. 3if þu heom ǣwafen wulfe ðeet heo ðone lichame leng dreccen scylon zewurðe ŝin wille. 3if hit þonne ŝiñ wulle ne heo for Ȝiñre mildheortnysse swutela to Ʋissum ðæge 10 ŝin wuldor þurh heom. Sonæ swa heo hīre ðūs ibedæn hæfde heom alle on locizende þ hus þ pe halžæ lichame inne bicuriʒed ðasen wearg al innan on brune of ǣare pruh ðe heo on læg 7 þe læg on ælice healfte ðe heo þa heom of ærson swa heo þa arbeornæ scolden 7 heo ŝa swīc unzeheortelice ʧanōn ðuȝon. Sonæ 15 swa heo ʧanōn wændon þa wear þ pe bryne adwaecede þ wif þa sonæ in eode 7 hīre sunæ to hīre clypode 7 to him Ʋu spæc. Eale þu sune in mucele beoc þa wundræ ðe hér to ðæg ȝworden beoc. Nu bidde ic ȝe þu næfæ þas isilbe ne forȝymeleœcæ ac hy fæste on Ŝine imynde heald for þam ʧingum [pe] of ȝam halžan treowe 20 þe on salomones temple броght is ȝis wundor ȝworden is. 7 ðurh þ all middaneard iholpan bidi. 7 heo þa cyrcode aræen hêt ofer ſa /graphql/pe ȝe lichame inne reste. Æfter þan þe þis ȝworden wæs ȝiznon sixtiʒ þearæ ŕaes. þrowode uru drihten þa he wæs prittiz- wintre. Őa hit þa wæs embe þone timæ þa arleœæ iudei hine 25 hôn wolden. þa ne mihtæ hīre on nane stowe swylc treow finden swylce heo hine on hôn wolden. Ɗa clupode heorœ án 7 cwæð ðæt on salomones temple án treow wære þ hí wende þ ðerto mihte. Ɗa clypode caiphas ofer heom alle 7 ceas of heom allon ȝreου hund monne 7 heom bead þ heo ðerto faren scolden 7 þ treow to him 30 þecom. Ða þe heo ðerto comen þa ne mihte heorœ nán hit awegæan Ɗa wendon heo sume eft onçean to him 7 him þ c الوحيد þær he hit faren to 7 forceorſen hit on ȝreου hēo nateshwôn ne mihten. Ða iwearð hit bitweconæn Ŝeom þ heo Ȝomæten tŷn ælæ of ȝam
the lady's house. Three days afterwards, they all came to the lady's house, and threateningly demanded that they should give up the body. Unless she did so, [they threatened] that they would burn her and all that she had. When the lady heard that, she went in secret and prayed to the Lord and thus said: 'Dear Lord, 5 Thou didst permit these wretched ones sorely to torture and burn this body whilst she lived, on account of one word, [namely] that she foretold Thy holy name. If Thou wilt permit them to illtreat this body still longer, Thy will be done. But if it be not Thy will, for Thy mercy's sake make known this day Thy glory on them.' 10 As soon as she had thus prayed, whilst all were looking on, the building in which the holy corpse was buried took fire within from the coffin in which she lay, and the fire started out on every side, so that they believed nought else, but that they would all be consumed by the fire, and they fled from thence greatly terrified. 15 As soon as they had departed, the fire was quenched. The lady then went in at once, and called her son to her, and thus spoke to him: 'Lo, my son, great are the wonders that have been wrought here to-day! Now I beg thee that thou never become heedless of that which thou hast seen [lit. of this sight], but hold it fast in thy memory, for the reason that this miracle has been performed by the holy tree which was brought into Solomon's temple; and by it all the world shall be helped.' And she ordered a church to be erected over the coffin in which the body rested. Sixty years after this had happened, our Lord suffered, when He was thirty years old. When the time had come that the wicked Jews wished to crucify Him, they could in no place find such a tree as they would fain crucify Him on. Then one of them cried out and said that in Solomon's temple there was a tree which he thought would be suitable thereto. Then Caiaphas called out over them all, and chose from them all three hundred men, and commanded them that they should go thither and fetch him the tree. When they came thither, none of them could move it. Then some of them went back to him, and made this known to him. He ordered them to go and cut it into three pieces, but they could by no means do so. Then they agreed among themselves that they would measure ten ells of the tree and
treowe 7 þ of acurfæn 7 heo þa swa dyden. þa twegen deales heo
nateshwón forcoorfan ne mihten. Ða tyn ælnæ heo on twa toslæf-
don 7 on ðam ilcen temple hit all biheown 7 þa halþæ rode ðerof
wrohten 7 ure drihten sylf hire eft ut of þam temple ber. Ðis
wæs all idón on þone ylcae friædæ þe he ðrowian ongon. Ða twegen
dæles ðæs halþæ treowæs wæron á á innan ðam temple 7 nan mon
heom ætrinen ne durste. Ða þæs binnon þreo hund wintre 7 xxx
wintrum ða sancta helena to hierusalem com. 7 þa halþa rode
sæcan ongon. Ða heo þe halþe rode swa hit godes almihtiges
foresceawunge wæs ifunden hæfdle heo þa in to þam temple com 7
heo þæt treow sceawian ongon. Ða axode heo hwæt hit ware. oððæ
hwanon hit come. þa sæde hire mon [fol. 20b] þ hit ware ðælæd of
ðare halþa rode 7 heo þa þæcornlice smeade hú hire embe þ to donne
ware. Ða on þa ylcan nihte þa heo on hire reste þa com
hire an stæfne to ðæs þe hire iðuht wæs þ hit godes engel ware 7
hire bi hire nome nemde 7 hire ðeþuht wæs þ heo innan ðam tem-
ple ware 7 þa bead þe engel hire þ heo sceolde þæl þ treow on
feower tocoorfan 7 imæten þa feower dæles þæl ware þyn ælnæ
long 7 bead þ heo scolde senden þa feower dæles on feower healfe
ðisses middaneardes Heo þa on morgen dude allswa þe engel hire
bead 7 heo þæl þ treow mid mucæle arwurðnesse forð mid hire
ferien hit to constantinopolim 7 þa halþe rode forð mid. Sone
swa heo innon þare ceastre cóm constantinopolim ða mon ferede
togæanes hire ænne forðfarene mon þa heo þ folc anbídæn ane
metmucæle tid. ða hæfdle heo éacswylce þa oðre rode þe þe sceapæ on
ahon[gen] wæs þa smeade heo on hire ðance on hwæðere crist ahon-
gen wæs. Ða nom heo arest þeo rode þe þe sceæðe on hongode. 7
hire uppon ðene deaden alæðde 7 he læʒ forð alswa he ær dude. þa
het heo þa oðre nimen 7 uppon him settæn. sone swa heo þam
dede neahlæhte þa arás þe sonæ þa þe heo þæt iseah þa wearð
heo mucæl iblissod 7 heo in to þam kinge eode constantine. 7 him
cydde þa merðæ þe heo mid hire ibroht hæfdle. Ða ðæs binnon
six daʒum þa fullode siluester þe papæ þone iudam þe sancta helene

26. for the first ahongen the M.S.
has ahon, which stands at the end of
the line and is followed by a short
stroke indicating that only part of
the word has been written. The scribe,
however, forgot to add the gen at the
beginning of the next line.
cut that [length] off, and they did so. The [remaining] two parts they could not by any means cut. The ten ells they cut into two pieces and, in that same temple, hewed it all [i.e. the ten ells] into shape, and made the cross of it, and our Lord himself afterwards bore it out of the temple. This was all done on the same Friday 5 on which he suffered. The [remaining] two parts of the holy tree remained always within the temple, and no man dared to touch them. Then, 330 years after, Saint Helena came to Jerusalem and sought for the holy rood. When she had found the holy rood, as it was Almighty God's providence, she went into the temple and saw 10 the tree. Then she asked what it was and whence it came. They told her that it was left from the holy rood [i.e. that it was the portion left after the wood for the holy rood had been cut off], and she then earnestly meditated what she ought to do with it. In the same night when she was on her couch, there came to her a voice in such wise that it seemed to her to be God's angel, and it named her by her name, and it seemed to her that she was inside the temple; and then the angel bade her cut the holy tree into four parts, and measure the four parts so that each should be ten ells long, and he bade her send the four parts to the four quarters 20 of this earth. On the morrow she did as the angel commanded her, and ordered the holy tree to be carried with her thence to Constantinople with great honour, and the holy rood as well. As soon as she came within the city of Constantinople, a dead man was borne towards her. Then she bade the people wait for a short time 25 —for she had also the other cross on which the robber was crucified —then she meditated in her mind on which of the two Christ was crucified. Then she first took the cross on which the robber had hung, and laid it upon the dead man; and he still lay [dead] as he did before. Then she ordered the other to be taken and placed 30 upon him; as soon as it approached the dead man, he straightway arose. When she saw that, she was greatly rejoiced, and went in to the king, Constantine, and made known to him the marvellous things that she had brought with her. Six days after this, Silvester, the pope, baptized Judas, who had shown Saint Helena the

31. mucel] MS. muell.
JUDAS GIVES ST. HELENA THE NAILS.

Pa rode tæhte. 7 hine bi nome ciriacum nemde 7 hine on ðone ilce dæge to arcebispoc halgode. 7 ðes on morgen he wende to ierusalem. 7 heo forð mid him ða twegen dæles salede ðeørne dæl he scolde dón to ierusalem. ðeørne to alexandriam. 7 þone briddel 5 dæl þæ pe þæde siluester forþ mid him to romanburiz hæsde þone forðan del heo mid hire hæsde on constantinopolim. Binnon þreom daþum þæes de þeo haliz rod ifunden wæs iudas zeaf sancta helene æ þa ðif nælæs ðe ure dríhten mid nælæd wæs; on þære ilcan nihte com hire to godes engel þæ heo on hire reste wæs. 7 10 hire he hire nome nemde þæ pas cweð. Heléna aris þa nælæs nim 7 þeroft wurcean háþ þæ myld to constantines briddel ðines sune 7 nis æniz þ þaim syðcan wiðstanden mæze. 7 monize sceylon on god bilyfæn þurð þæ pas wundræde ðæ of ðam bridle wurðæp. Da axode heo hire hwæðer heo scolde þa nælæs mid hire læden þæ heom þær læten wurcen. þa andswarde hire þæ engel ðæ pas cweð. Su ne miht heom ná of ðissere stowe læden ær heo iwróhte beon ac ðu sceal heom hér wurcean haten. 7 ðane bridel syðcan mid þæ læden 7 heo þa dyde swa ðæ engel hire bead 7 heo ða mildnælæs wurcean hét 7 15 hire sylf ðermid wæs. 7 on ðare hwile ðæ heo song þrīzæ þæ haliz bed þæ is þater noster þæ pas mild ðær wæron iwróhte. 7 heo heom to constantine brohte hire sunæ 7 þonne he on ráde wæs ðonne wende of ðæes horses muðe se liþ þ mon mihte ofer æne mile iseon 7 ælc þære þæ wundor iseþæn swide afurhte weron 7 heo þurð þæ cristendom underfægon 7 swa þæ he was þreo 3ear farende. Swa wide swa he 20 læt him lædde swa wide mon cristendom underfæn wolde. Da ða þreo 3ear ifyllede wærøn þa com him godes engel to ðcweð. Constantinus nu hit is þæ þe mid godes bletunge æft on- ðettan scealt to þære halþan ceastræ constantinopolim for þame þingum ðæ þæ pas godes wille 7 his bibod fulfremedlice ifulled hæst. Da dude 25 he sonæ swa þæ engel him bead. sone swa he þider cóm. þa hét he þone bridel nimen þæ halþæ irenu of alinæn hét. 7 heom mid mucæle arwurðnesse in to þære halþæ rode ahôn hét ðær 3yt ðe þysne andweardan dæþ heo ihealdene weron Amen Amen;

22. horses| h altered from b. wundor.
22. MS. ælc þære ðingæ þæ þæ 32. mucæle| MS. mucæle.
rood, and named him by name Ciriacus, and the same day hallowed him archbishop. And the next morning he went to Jerusalem, and she gave him the two parts [to take] thence with him: the one part he was to take to Jerusalem, the other [he was to send] to Alexandria, and the third part the pope, Silvester, had with him thence to Rome, 5 the fourth part she had with her in Constantinople. Three days after the holy rood was found, Judas gave St. Helena the five nails with which our Lord was nailed. In the same night God’s angel came to her when she was on her couch, and named her by her name and spoke thus: ‘Helena, arise and take the nails, and order 10 the bit of Constantine’s, thy son’s bridle to be wrought thereof; and there is no one that will be able to withstand him afterwards, and many shall believe on God on account of the wonders that will be performed by the bridle. Then she asked him whether she should take the nails with her, or have them wrought there. Then 15 answered her the angel and spoke thus: ‘Thou canst not take them from this place before they are wrought, but thou shalt order them to be wrought here, and afterwards take the bridle with thee.’ And she then did as the angel bade her, and ordered the bit nails to be wrought, and she herself was present. And in the time in 20 which she sang the holy prayer, that is, the paternoster, thrice, the bit was wrought, and she took it to Constantine, her son. And when he was on riding expeditions, there issued from his horse’s mouth a flame which could be seen for over a mile; and all those who beheld the marvel were sorely afraid, and in consequence of it 25 received Christianity. And he was thus travelling about for three years. Wherever he took it [the bridle] with him, people were willing to receive Christianity. When the three years were fulfilled, God’s angel came to him and said: ‘Constantine, it is now the time when, with God’s blessing, thou shalt hasten back to the holy city, 30 Constantinople, because thou hast entirely fulfilled God’s will and His command.’ Then he straightway did as the angel bade him; as soon as he came thither, he ordered the bridle to be taken, and the holy pieces of iron to be removed and to be hung up with great honour, together with the holy rood, where they have been pre- 35 served until this present day. Amen. Amen.
NOTES.

28. *quinquaginta finicas.* A comparison of the various members of the
Rood-tree group shows that, in the original from which they are all ultimately
derived, both Elim, with its twelve springs of fresh water and its seventy palm
trees, and Rephidim, with the bitter water, which was made sweet by the rods,
were mentioned.¹ In the original of R the seventy palm trees had been
reduced to fifty, and the Latin *palmae,* to which the other versions point, had
been replaced by the Greek *φοινικας,* of course, in a Latinized form; the result
being the *quinquaginta finicas* of the text. This being unintelligible to the
author of R was regarded by him as a place name, which he took over unaltered
in form and applied to the place where the rods first appeared. But this was
not the only confusion: out of Elim, with its twelve springs of fresh water,
and Rephidim, with the bitter water, he made Elen—*Delenia* I take to have
arisen from *de Elem*—with thirty springs of bitter water.

⁴²³. *Robathi.* If we spell this word backwards, disregarding the final *i,* and
treating *th* as one letter, we get *thabar,* which is, no doubt, the place meant.
According to the Legend Moses planted the rods at the foot of Mount Thabor
(some MSS. have *Oreb*), where they were afterwards found by David.

⁶¹⁶. *pur* for *purh.*

⁶¹⁹. *bilyfən,* cf. ³⁴⁻¹⁻³ *bilyfən.* These are somewhat earlier instances of the
verb to believe (with the prefix *be-*) than any recorded in the NED. O.E.
gelefan.

⁶²⁰. *Da δας binnon ahtae dazan,* ‘Eight days afterwards.’ *Binnon* is
similarly used ²²α, ²⁸⁶, ²⁸³⁴, ³⁰²⁹, ³⁷², ³⁲³², ³⁴⁶.

⁸¹¹. *sum dure dingeæ,* literally ‘some one of those things.’ Cf. ¹. ⁸, *nán pær
dingeæ.*

⁸⁻⁴. *tweenan.* I have here retained the reading of the MS., although the
scribe probably meant to write *betweenan.* Cf. ⁶¹⁷, ⁶²¹, ⁶³¹, ⁶³¹.

⁸³³. Ought we not to supply *me* before *iðuht?* Cf. ³²¹⁵ δας *de hire iðuht
was þ hit,* etc. We must either translate: ‘As it seemed to me my power of
speech,’ etc., or, ‘thus it seemed to me that my,’ etc.

¹⁰⁻³. *cenowebedu* is obviously miswritten for *cenowebedu.* Cf. ¹⁰⁻¹².

¹ Both places are mentioned in Ca II, A, Db, and F. They were the scenes of the
second and third appearance of the rods, Marah (Exod. xv. 23) has been confused with
Rephidim.
10\textsuperscript{21}. ðær ðu inne ware. Ought we not to read ðær ic inne was!

10\textsuperscript{22}. \textit{alsiyan} stands probably for \textit{halisyan}. For instances of the loss of \textit{h}, cf. grammatical notes. It might possibly be miswritten for \textit{alsiyan}.

12\textsuperscript{20}. \textit{on egyp\textsuperscript{t}a lande}. Does this refer to the sending of Moses from Midian to Egypt? Or ought we to read \textit{of egyp\textsuperscript{t}a lande}? The latter seems more probable; it suits the context better, moreover in the former case one would expect to have \textit{land} (accusative).

12\textsuperscript{21}. This line is corrupt. We ought perhaps to supply \textit{be} after \textit{dingum}, cf. note to 30\textsuperscript{19}. After \textit{arest ise} some words have probably been lost.

12\textsuperscript{22}. \textit{him \ldots baed}. Cf. 12\textsuperscript{18}, 20\textsuperscript{16}, 20\textsuperscript{20} (\textit{hine \ldots baed}).

14\textsuperscript{14}. \textit{boden} may be either sing. or plural.

14\textsuperscript{25}. \textit{dejen}, 'to die.' This is an earlier instance of the occurrence of the verb \textit{to die} than has hitherto been recorded. It is met with in \textit{Ormulum}, La\textsuperscript{g}amon, Ancren \textit{Riwle}, St. \textit{Katherine}, etc. Owing to the fact that \textit{dejen} is not found in OE., other words, such as \textit{swelten}, \textit{steorfan}, etc., being used, it has been assumed that it is of Scandinavian origin. But seeing that the word was in common use in the South West of England from the middle of the twelfth century onwards, and that it is found in the other West Germanic dialects: in Old Frisian, Old Saxon, and Old High German; and seeing, moreover, that \textit{Orm.'s de}\textsuperscript{g}\textit{en} cannot be derived from the Old Norse (Danish) \textit{d\textsuperscript{\textgamma}}\textit{uja}, which would have given \textit{de}\textsuperscript{\textgamma}\textit{en} (cf. Brate\textsuperscript{1}, Paul and Braune's Beiträge zur Geschichte der deutschen Sprache und Literatur, 10. 38), it is surely not unreasonable to suppose the word to be a genuine English one. The form in which it occurs presents no difficulty: *\textit{danjan} would appear in West Saxon as \textit{diegan}, in Mercian as \textit{d\textgamma}\textit{en} (cf. W. Sax. \textit{c\textgamma}eg\textit{en}, Merc. \textit{\textgamma}\textit{egan}, from *\textit{ka\textgamma}jan), and, as in the \textit{Rood-tree} both \textit{e} and \textit{y} occur as representatives of W.S. \textit{e}, \textit{\textgamma}, Merc. \textit{\textgamma} (umlaut of \textit{\textgamma}), the vowel is here quite regular.

14\textsuperscript{21}. \textit{\textgamma} \textit{du him mid hal\textgamma}\textit{en niht}, cf. note to 24\textsuperscript{1}.

16\textsuperscript{14}. David's arm, in which he was holding the rods, was miraculously extended towards the Ethiopians, and he himself had no power to draw it back.

18\textsuperscript{1}. \textit{husæ} may be either singular or plural. I take it here as plural on account of \textit{husen}, 16\textsuperscript{23}.

18\textsuperscript{20}. \textit{an\textsuperscript{r}ide}, 'that on which one rides, horseback, a mount.' I only know of one other instance of \textit{an\textsuperscript{r}id}, \textit{on\textsuperscript{r}id} (which is formed like \textit{an\textsuperscript{b}id} from \textit{on\textsuperscript{b}idan}) : cf. Stevenson & Napier, Oxford Charters, p. 23 \textit{al\textsuperscript{c}on hiredmen his on\textsuperscript{r}id \textit{\textgamma}he al\textsuperscript{c}ened h\textsuperscript{\textgamma}file}.

20\textsuperscript{14}. literally: 'was (or became) on so great fire.'

20\textsuperscript{20}. \textit{alle} must be connected with the foregoing \textit{he\textsuperscript{m}}. 'All the leprosy' would be at \textit{pe r}.

22\textsuperscript{2}. \textit{stude}. Cf. 24\textsuperscript{21} \textit{style}, besides \textit{ste\textsuperscript{d}e} 22\textsuperscript{4}. On the OE. \textit{style} cf. Sievers, P. B. B. 10. 197; 16. 233. The form \textit{stude} is common in the South-Western dialect in early Middle English.

\textsuperscript{1} In spite of this Brate believes \textit{Orm.'s de}\textsuperscript{g}\textit{en} to be of Scandinavian origin. To get over the difficulty he assumes that it belongs to a later stratum of borrowed words (\textit{d\textsuperscript{\textgamma}fterc} einer sp\textsuperscript{\textgamma}teren Schicht der Lehn\textsuperscript{\textgamma}erter ange\textsuperscript{\textgamma}h\textsuperscript{\textgamma}ren), after the Old Danish \textit{\textgamma}\textit{y} had been monophthonged to \textit{\textgamma}.
NOTES.


228. *fingermele*. ‘fingermearse, fingerlength.’

229. *hıp*, ‘a hoop’; again 2214 and 248. These are earlier instances of the word *hoop* than have hitherto been recorded. An OE. *hıp* has not yet been met with.

247. *dæt* ylca seolfer p he unswaliz indas were drıhten to deaphe fore bileawede.  
Cf. 2615 ðu eaðlız treow p alles middanearderes helend on hangian sceal, 3011 p hus p he halce licham inne bıurﬁziz wes.  
Cf. also 1420 þu hæst mid þe sylıun p ðu him mid halpen mıht.  
The relative pronoun *þat*, which was originally only used for the nom. and acc. singular of the neuter, does duty, in the above instances, as a dative, being governed by the following preposition.  
The historically correct *þe* occurs 242 and 260. In the following century *þat* was employed as a relative in all cases of all genders both in the singular and plural, but in the Rood-tree we see its use still restricted to the neuter singular.  
In the masc. and fem. sing. as well as in the plural of all genders *þe* is still invariably used; cf. 1021, 1421, 207, 3012, 3220, 3221, 3227, 348, etc.

2443. It would perhaps be better to alter *sode* into *sod*, and to read: *hweot his sod were*.

2610. Literally: ‘what she meant by the word that she should name Christ.’  
Cf. 306.

2621. Literally: ‘but as it had come into her mouth.’

2632. carceræ must, no doubt, be expanded carcerem. The author of the English version has evidently taken the word over unaltered from his Latin original.

2632—281. This sentence is awkwardly expressed; what she intends to say is: ‘I know of a truth that, as soon as I had spoken that word, my body was healed from the pain of the burning which I was suffering for my sins.’

283. Literally, ‘ye cannot any the more [the sooner] by doing so [i.e. by torturing my body] reach my soul.’

2815. *meæd* I take to be misspelt for méad, ‘one’s due proportion, one’s deserts, what one deserves.’

2820. *to saled* I take to mean, ‘immediately, at once.’  
Cf. Aelfric’s Lives of Saints, ed. Skeat, i. p. 49415, ac gehwá to séalcs móste clípian.  
Skeat translates, ‘in due time,’ but the context requires, ‘forthwith, there and then.’  
Instances of similar formations are given by Sievers, Ags. Gramm. § 320.  
Cf. also to gífe ‘gratis,’ Zeitschrift für deutsches Alterthum, 9. 473.

3019. for þum singum [þe]. I have here supplied *þe*; cf. 2220 and 3428; also 1221.

321. *tosteflon*. The verb *tostafan*, ‘to cut in pieces,’ is not recorded in the dictionaries. It is the causative of the strong verb (to) *slıfan*.

3213. *bes de hire ēbıht wæs þe*, etc.  
Cf. note to 823.

3218. The author has forgotten that the tree originally measured only thirty
ells, and that one-third, i.e. ten ells, had already been cut off. A quarter of the remainder would only measure five ells.

A more correct translation would be: ‘As soon as she came within the city Constantinople, as they were carrying towards her a dead man, she bade the people,’ etc. The óa in line 23 is relative, the ḫu in l. 24 demonstrative.

The MS. has ahón-, which stands at the end of a line. If it were not for the short stroke in the MS. after ahón, which indicates that only part of the word has been written, the reading ahón might have been allowed to stand unaltered. The form ahón occurs as past participle in early Southern Middle English: cf. Bülbring, Ablaut der starken Zeitwörter, im Sudenglischen, p. 106.

myld (cf. mild 34 and mildnæjas 34) = O.E. midl.

Nis aniz ĥ him syðdan wiðstanen mæze. Cf. 26 Næs nan mon swa dreste ĥ his ætrinan durste. In these two instances the ĥ is rather a conjunction than a relative pronoun. In the latter case we can supply he after ĥ, and in the first instance the construction seems similar: ‘There is no one [so powerful] that [he] can,’ etc.

Dura. Cf. note to line 19 of the Compassio Mariae.

bed, O. E. gebed.
APPENDIX

TO

THE HISTORY OF THE HOLY ROOD-TREE.

THE CAMBRIDGE AND HARLEIAN LATIN VERSIONS, AND THE OLD FRENCH PROSE VERSION OF ANDRIUS.

THE CAMBRIDGE LATIN VERSION AND ANDRIUS.

Incipit sermo quomodo primitus sancta arbor creuit in qua salus mundi pependit.

§ I. Sancta et divina eloquia, fratres, iugiter immo et cotidie nobis salubriter recitantur, ut anime nostre paschantur et in futuro seculo eternis epulis saginentur, dicente propheta: ‘satiabor, dum manifestabitur gloria tua.’ Det nobis dominus per spiritum

§ I. Chascon iour deuriemes nos reciter les deuines escritures, 5 car nos armes en seroient paeues et saoulees, ce dist li prophetes, ‘Biaus sires, ie serai mout saoules, car ta gloire sera bien faite aperte.’ Mais nous ne nos deuriemes glorefier fors si come dist

This Latin version (= Ca) is printed from the twelfth century MS. Mm. 5. 29, in the Cambridge Univ. Library, fol. 157b. It is divided into paragraphs for convenience of comparison with the version in MS. Harley 3185 (= H). In the case of those paragraphs in which H agrees with Ca, the variants from the former are added here. An account of those portions of H which differ, will be found on p. 54. Contractions are expanded. Square brackets denote that the letters enclosed are wanting in the MS.

The Old French version of Andrius (= A) is printed from MS. 95 (Bibl. Nat. Paris), fol. 386v.
1. § 1, also in H.
2. seculo wanting Ca.
3-4. Ps. xvi. 15.
sanctum hac uirtute in ipso corroborari, ut, cum apostolo, nobis absit gloriai, nisi in cruce domini nostri Ihesu Christi. In qua enim si gloriaemur, profecto scientia ueteris ueritatis a deo replebimur, ut sciamus unde arbor sancta oriri ceperit, et quomodo crescere inchoauerit uel qualiter ad operationem salutifere crucis peruererit, in qua salus mundi pependit.

§ 2. Post egressionem autem filiorum Israel ex Egipto, cum cos dominus per manus Moysi a seruitute Pharaonis eduxisset, rubrumque mare siccis uestibus transire fecisset, primo egressi sunt in desertum Sur; ambulauerunt tribus diebus per solitudinem, et non inuenerunt aquam. Fixis tamen tentoriis in planicie campi, tota nocte manserunt ibi. Facto igitur diluculo, Moyses surrexit a somno, et ecce uidit ad caput suum repente exortam uirgulam, et in dextra lateris parte aliam, atque in sinistra terciam ; et demonstrabatur genus singularum tenerorum ostensione li aposteles : ' Iou ne me doi glorefier fors en la crois Damedieu Ihesu Crist. Mais or nous convient sanoir qui fu ichius sains arbres ne dont il nasqui premierement, dont la crois fu en quoi li salus dou monde fu pendus, ne coment la crois en fu puis faite.

§ 2. Et dist l'estoire que quant li fil de Israel furent isut de Egypte, que Damedius les auoit deliures des mains de Pharaon par Moysem, qu'il orent fet passer la mer rouge tout a sec, si uindrent premierement au desert de Sur, et errerent .iii. iours et .iii. nuis, que onques point d'aigue ne porent trouver, et ten- dirent lor tente a plain cham et furent illueques toute nuit. Et quant uint au matin que Moyses s'esuilla, si uit deuant lui une mout bele grande uerge qui fu mise a son cenes, et une deuers sa destre, et une deuers sa senestre; et demonstre de quel

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1. sanctum] suum Ca.
7. § 2 also in H.
   autem wanting II.
   cum] uidelicet .lx. millia preter mulieres et parulos cum H.
8. manum II.
9. uestibus] uestigiis H.

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Exod. xv. 22. ingressi H.
10. Sur] Syn II.
11. non wanting Ca.
   tamen] autem H.
14. sinistra parte H.
15. singularum H. tenerum Ca.
28. demonstrate ire MS.
foliorum. Nam prima uirgula crat cypressina, atque alia cedrina, 
et pini speciem habebat tercia. Obstupescentur Moyse 
repentina uirgularum uisione, nullatenus ausus est illas 
contingere, nec in illo loco diuitus quiescere, sed conscite 
profectus inde, uenit in Helim cum omni plebis multitudine; 
ibique reperientes septuaginta palmas et .xii. aquarum 
fontes, castrametati sunt inucta aquas. 
Facto autem mane, dum euigilasset Moises, ecce iterum 
reperit circa se in terram fixas tres quas prius uiderat uirgulas, 
et non ausus est amouere illas, sed ualde admirans 
prophetavit dicens, 
‘Uere istarum ostensio uirgularum sanctam significat trinitatem. 
Cypressus itaque patris habet significacionem, cedrus uero 
significat unigenitum dei filium, pinus etiam portendit 
paraclytum spiritum sanctum.’ Et hoc dicens, profectus est inde, 
et uenit in Raphidim

maniere les uerges estoient. Et dist que la premiere estoit de 
cypries, et la seconde de cedere, et la tierce si estoit de pin. Et quan 
Moyses uit iceste meruelle, si s’esmeruella mout et fu mout 
esbalis, ne onques de ces uerges n’en osa nule toucier, ne n’osa 
ainques puis d’illueques remanoir, ains s’en ala au plus tost qu’il 
pot; si s’en ala en une tere que on apiele Elym ot trestout 
su pueple que il menoit. Et trouua illueques .lxx. paumiers et .xii. 
fontaines d’aigue; illueques se herbergierent iouste les aigues. 
Quant uint au matin que Moyses s’esuilla, si trouua enuiron soi 
de rechief ices .iii. uerges que il auoit uuees deuant, et estoient 
fichies en la tere. Cil ne uaut onques souffrir qu’eles fuissent 
remuues; lors s’esmeruella mout dans Moyses et prophetiza et 
dist, ‘La senefiance de ces .iii. uerges si senefierent la trinite, 
car li cypres senefie le pere, li cedres si a la senefiance dou fil, 
et li plus si a la senefiance dou saint esperit.’ Et si tost come

1-2. Nam ... tercia wanting II.  
2. Obstupescens II.  
5. Exod. xv, 27.  
repperiente Ca.  
6. palmites H.  
8. se in terram wanting H. 
illas tres H. uidit H. 

9. est ausus mouere II. a.e. 
admonere Ca. 
11-13. Cypressus ... sanctum wanting II. 
13. profertur H. 
15. estoit] auoit MS. 
cum omni plebe, ibique reperte sunt aque tam amare, ut populus
ex eis nullatenus posset bibere. Moyses igitur cum populo magnam
sustinens tribulationem propter aquarum amaritudinem dormiuit
post solis occubitum. Et exorto die euigilans item illas tres quas
supra retulimus, iam tercio penes se uidit astare uirgulas. Unde
admodum admirans, et quid ageret, prorsus ignorans, clamauit ad
dominum pro amaritudine aquarum; qui etiam exauduit eum,
talem sibi inspirando cogitatum, ut erueret uirgulas et poneret
eas in aquarum foniculis. Moxque amaritudo aquarum in maxi-
mam uersa est dulcedinem; et letatus est populus dulces bibendo
aquas.

§ 3. De istis etenim uirgulis dicitur hoc, quod in Exodo legitur:
Moses igitur clamauit ad dominum pro amaritudine aquarum, qui
etiam ostendit ei lignum. Quod cum misisset in aquam, uersa est
in dulcedinem. In Grecorum etenim commentariis lignum pro
ipsis ponitur uirgulis. Mense igitur tercio egressionis filiorum
Israel de terra Egypti prosecti sunt de Raphidim, et uenerunt in
solitudinem Sinay; tuitque secum Moyses iuxta uerbum domini
uirgulas supradictas, uirtute sacri mysterii plenas. Prosecti autem

Moyses ot ce dit, si s’en ala mout tost d’illueques et uint en la
tere de Taphindun auoecc trestout le pueple qu’il menoit auoeques
lui, et trouuerent en celle terre ues aiges si ameres que li peuples
ne les pooit boiuere. Moyses fu mout en grant tribulation,
et li peuples qui estoit o lui, pour l’amertume des aiges. Et
quant li solans fu coucies, si alerent dormir. Et quant uint au
matin que Moyses s’esuilla, si uit de rechief iouste lui ces .iii.
uerges dont nos auons desus dit. Lors s’esmeruella mout Moyses
et ne sot que dire. [Although there is no break whatever in the MS.
several paragraphs are wanting here. The MS. goes on Salemons
li fieus Dauid si fist, etc. Cf. p. 49 (§ 10)].

2. ex] ab H.
4. illas wanting H.
5. astantes H. \(\text{una mod} \mu \text{Ca.}\)
6. agere H.
12. § 3. is different in H. 12. Exod. xv. 25.
21. Taphindun, \(\text{sp MS. for Raphindun.}\)
23. les] le MS.
filii Israel de Raphidim castræati sunt in regione montis Synai;
ibique dominus manna cibauit eos .xl. annis. Moyses igitur, re-
positis in aqua uirgulis, ascendit montis summitatem, fuitque ibi
.xl. diebus et .xl. noctibus nichil manducans neque bibens; unde et
hoc sacro quadragenario ieiunio legem domini meruit ab ipso 5
accipere domino. Cumque de monte Sinai descendisset Moyses
portans duas tabulas lapideas digito dei scriptas, ita ex uisione dei
resplenduit facies eius, ut filii Israel non possent respicere eius
ultius claritatem. . . . Here follows a short account of the doings
of the Israelites in the desert, consisting of quotations from Exodus, 10
Numbers, Deuteronomy, and Psalms. No allusion whatever is
made to the rods. After the death of Aaron the Israelites came to
the land of Moab, and Moses, at God's command, ascended mount
Nebo, ibique mortuus est iuxta preceptum domini, et ipse dominus
proprius manibus sepeliuit eum, et propterea eius sepulchrum 15
omnibus hominibus manet incognitum usque in presentem diem.

§ 4. Ille siquidem Moyses, dum regionem Moab intrauit, mox in
terra posuit, sicut ei dominus mandauit, illas supraddictas tres
sanctas uirgulas quas in diversis repperit locis circa se ortas per
tres contiuanas noctes, sicut supra diximus; et in eodem loco, 20
nemine sciente, ulde multis steterunt annis, idem usque ad
tempora sancti Dauid regis, nichil crescentes neque tenera
folia perdentes, sed per omnia ita erant in terra consistentes, sicut idem
Moyses sanctus posuit eas. Postquam igitur imperium sumpsit
Dauid, rex gloriosus, in nocturna uisione apparuit ei angelus domini 25
ita dicens: 'O Dauid, dei dilecte, iam nunc expergiscere et,
exorta luce, ultra Iordanem proficiscere. Ibi enim dominus tibi est
ostensurus illas tres uirgulas sanctas quas olim Moyses in illis
posuit locis. Habent sane significationem sancte trinitatis et per
eas totus illuminandus est mundus. Hec autem dixit domini 30
angelus, et postca reuolauit ad celos. Facto igitur mane surrexit
Dauid sanctus et magno cum comitatu iter arripiens, tercia die
transiuit flumen Iordanis. Et ultra progresiens in campestribus

3. Exod. xxiv. 18; xxxiv. 28-29. 17. § 4. is different in H.
14. Deut. xxxiv. 5-6. 21. idem] so MS.
castrametatus est in planitiis cum magna multitudine plebis. Cumque mane surrexisset a somnis, ecce circa se uidit tres exortas uirgulas, unam uidelicet ad caput suum, et in dextra lateris parte aliam, atque in sinistra terciam. Moxque in terra se prosternens magno cum gemitu orabat dicens: 'Domine deus creator omnium, ostende mihi per ineffabilem clementiam tuam, si iste sint ille sancte uirgule de quibus ab angelo sancto in nocturnali audiui requie.' Hoc igitur dum orauit, de supernis audire meruit: 'Iste sunt ille sancte uirgule, et ideo eas summo cum gaudio tolle et tecum illas porta cum maximo honore, quia sacris mysteriis sunt plene, et per eas redimendus est orbis terræ.' Tunc Dauid, omni dubitatione et timore sublato, extraxit sanctas uirgulas de loco illo et secum portauit magno cum gaudio, multique infirmi receperunt sanitatem per sanctam illarum uirtutem, antequam uenirent ad ciuitatem sanctam Ierusalem.


§ 6. Post hæc igitur sanctus Dauid profectus est uiam suam gaudens, et ecce antequam transiret flumen Iordanis obuiam ei ueniebant quatuor Ethiopes; moxque ut sanctas uiderunt uirgulas, exclamauerunt dicentes: 'Magna enim sunt et admiranda in his sacris uirgulis misteria, necnon et omnis terra per eas est illuminanda.' Et accedentes propius, prostrati adorabant eas. Moxque abscessit de illorum corporibus omnis nigredo et deformitas; et facti sunt ualde albi et spetiosi, qui paulo ante fuerunt nigri et horridi. Cumque hoc uidisset populus, valde fuit letificatus, quia in conspectu eorum tam stupendum factum est miraculum per sanctarum uirgularum uirtutem.
§ 7. Cum ergo Daud transisset flumen Iordanis, ecce aspexit eum quidam leprousus, qui erat in illo monte habitans centum et sexaginta annis. Moxque prophetauit dicens: 'Hodie igitur ad me ueniet, qui me de hac infirmitate saluabit.' Ita enim leprousus dixit, et statim equus substitit, in quo sanctus Daud sedebat, et extensa est manus sua, cum qua uirgas tenuit. Et ardens flamma de illis uirgulis ascendit, et uersa est ad speluncam in qua supradictus leprosus erat. Moxque illuc perrexit populus, cunctisque illis uidentibus, flamma illa consumpsit lepram illius hominis, et protinus surrexit sanissimus atque comes factus est regis Daud.

§ 8. Daud autem inde rex progrediens uenit in Ierusalem in uesperis; moxque tres sanctas uirgulas in illo fonte posuit qui iuxta suum ortulum fuit. Facto itaque mane uoluit illas extrahere et in hortulo suo ponere; sed ita erant in illa nocte radicate, ut nullus posset eas euellere. Et ictiro iussit rex suum dilatare et ampliare hortulum, fortem ponendo sepem circa illum fontem. Erant sancte uirgule ibi in littera et ita crescentes, ut in triginta annorum curriculis efficerentur arbor grandis. Erant etiam primo anno simul conglutinate et unites, sed tamen semper in summitate fuerunt penitus disnincte, quapropter et ipse Daud iussit unum argenteum facere circumulrum et cum eo circumcingere illius arboris summitatem, ut sic constricta in unum esset conglutinata. Sic ergo cypressus radicata cum cedro et pino, cedrus etiam et pinus cum cypresso, argenteo adunate cum circulo, arbore una sunt effecte; licet semper in summitate in tres fuissent partes duise ob significacionem sancte trinitatis, uel ad demonstrationem

1. § 7. is also in II.
4. uenit II.
5. substitit Ca. sedit II.
6. est manus] manu II.
7. flamma illa Ca.
8. erat leprosus II.
onnis populus II.
9. illam combussit II.
12. § 8. is also in II.
14. Factoque II.
15. reponere II.
15. the second in] ea II.
16. posset wanting Ca.
17. sepem] spem on an erasure Ca.
18. Erantque II.
19. efficiuntur II.
20. unite] juncte H.
23. essent congregat\(^\circ\) II.
25. arg. adiuuante circ. II.
27. uel] ut II.
cuius essent generis. Cum ergo unus transisset annus, eundem circum-
num dilatauit rex gloriosus, ut arbor inde grossior esset; aliumque circum-
um superius innexuit, ut excelsior fieret. Sic ergo rex gloriosus per
triginta faciens annos, et argenteos dilatauit, ut arbor dilataretur, eosque
adauit, ut illa extenderetur. Con-
creuerunl ergo in latum et in longum simul in una radice et in una
arboris commixtione: cypressus, cedrus, et pinus, facte sunt
arbor mire magnitudinis, frondifera, fructifera, salutifera, omnibus
lignisque Libani excelsior, fronde, flore, et germine nobilior. Dauid
autem rex .xl. annis super Israel regnavit et .x. regiminis sui anno
istud salutare lignum in Ierusalem plantauit, et .xxx. residuis annis
creuit, et rex frequenter illuc perrexit, ibique diu extensis manibus
in oratione perstitit.

§ 9. At ubi arbor sancta ceperat fructificare, mox et Dauid cepit
impensas congregare, ut ualeret domum dei edificare. Cumque
omnes impensas haberet congregatas, apparuit ei dominus dicens:
'Tu mihi quidem domum non edificabis, sed Salomon, filius tuus,
quia tu uir bellator es et sanguinem fundens.'

§ 10. Dauid autem, ut hoc audiuit, continuo omnes principes
Israel convocauit, tribunos etiam et centuriones, et omnes filios
suos, dixitque ad eos, 'Audite me, fratres mei et populus. Ecce
cogitai, ut edificarem domum, in qua requiesceret archa federis
domini. Cunctisque ad edificandum preparatis, dixit mihi dominus,
'Tu quidem mihi domum non edificabis, eo quod uir bellator sis et
sanguinem fuderis; sed Salomon, filius tuus, edificabit domum mean,
quia ipsum elegi mihi in filium, et ego ero ei in patrem et firmabo
regnum eius in eternum.' Dixitque ad Salomonem, filium suum,
'Elegit enim te dominus, ut edificares domum suam; quapropter confortare et perfice illam.' Post hec igitur dedit Daud filio suo Salomoni descriptionem porticus et templi et cellariorum, etc. etc. Then follows an account (consisting of quotations from the Bible) of the materials collected, and of the building of the temple. Then it goes on: Perfecta est igitur domus domini septemannis in omnibus utensilibus suis, et .xi. trabes posite sunt in domo domini per circuitum forinsecus, ut non hererent templi muris. Experti sunt operarii unam defuisse trabem, moxque totam illum circumibant regionem, inquirentes aliam, sed minime tantam inuenientes arbo- rem, reuersi sunt uauci ad regem. Cumque rex super hoc maximam haberet tristiciam, suaserunt eum magistri operum, ut salutiferam succideret arborem in ortulo Daud, patris sui, stantem, eo quod non haberet aliam. Tunc iussit rex arborem illum succidere, et ad necessitatem operis facere, atque .xxx. argentos precepit de illa sancta arbore tollere et in templo domini suspendere, patri suo ad memoriam et ad honorem sibique. Appropinquante igitur passione Christi, Iudei tulerunt illos ipsos .xxx. argentos circulos

Salemons li fiesu Daud si fist le temple Damedieu et demora .vii. ans a faire. Et tant que li ouvrier s'aperchurent que uns 20 tres lor faloit, lors alerent li maistre de l'oeure par toute la tere por querre et cerkier lust dont il peuissent trouver de quoi il fesissent .i. tref; mais onques ne porent trouver nul arbre qui lor euist mestier. Tout ensi s'en retornerent au roi Salem et li disent, et li rois en fu mout courechies et mout marris. Lors 25 se consellierent li maistre de l'oeure qu'il fissent trenchier icel saint lust qui estoit ou uergier son pere, car il n'en trouuoiennent nul autre. Lors comanda li rois Salemons que chius arbres fust copes pour la besoinge de l'oeure, et comanda que les .xxx. cercles d'argent fuisse ostees et fuisse au temple Damediu presentees 30 en honor de son pere et de lui. Et quant [uint]a la passion Ihesu Crist si prisent li Iuis ces .xxx. pieces d'argent dou temple

1. 1 Chron. xxviii. 10-11. 6. 1 Kings vi. 38. 7. p. 8.] ponerentur MS. 7. 1 Kings vi. 6. 10. tanta MS. 19. Andritius, continued from p. 44. 22. puissent MS.
de domo domini, et dederunt infelici Iude pro eiusdem Christi traditione.


Damedieu et les donnerent a Indas le maiauenturous por ce que il lor uendist Ihesum.

§ 11. Auant que chis sains arbres fist trenchies, si lor fu auis qu'il fist plus lons des autres une codee. Et quant li arbres fu trenchies, si lor fu auis qu'il estoit plus lons .ii. codees. Et quant li tres fu fais et il fu aportes a l'oevre dou temple, si le comencierent a leuer sus, si lor fu auis qu'il fu .ii. codees plus lons. Li arbres crut et descrut si que nus iors ne lor ot mestier, car il estoit destines a faire la sainte crois nostre Singnor Ihesu Crist. Quant il uirent que li arbres ne lor auroit mestier et que il ne lor uauoirt riens, si comanda li rois Salemons que on alast querrer un autre arbre, et cil i alerent et le trouuerent cel iour meisme sans demeure, et estoit plus biaus et plus rices que nus des autres.

3. § 11. *is also in H.*
3. *emim* autem H.
4. *arbor sancta* H.
6-8. *The words printed in italics (breuior ... cubitis) only occur in H, they are omitted in Ca.* The scribe of the latter MS. evidently sprang from the one duobus cubitis to the next. *Note that the corresponding words are also wanting in the French Audrius.*
7. *deponabatur H.*
8. *ergo igitur H.*
10. *uidebatur wanting Ca.*
11. *opus wanting Ca.*
12. *itaque H.*
13. *uerere H.*
14. *dilatatione Ca.*
§ 12. Postea ergo iacuit arbor sancta in templo domini usque ad passionem domini nostri Ihesu Christi. Salomon autem perfect domum domini septem annis cum omnibus utensilibus suis, sicut antea diximus; eiusque dedicationem celebravit xii. diebus et postea dimisit populos, etc. etc. Then follows a short account of Solomon's wealth, etc., consisting of quotations from the Bible.

§ 13. Regnauit autem Salomon .xl. annis, et postea dormiuit cum patribus suis. Semperque postea in templo domini iacuit arbor sancta, de qua superius auduit caritas uestra, donec ex ea formata est crux sancta, de qua floruit redemptio nostra. Multaque per illam arbrew facta sunt miracula, de quibus nunc pandere libet aliqua. Erat autem quidam sacerdos nomine Ciritius, illam arbrew habere desiderans; misitque .c. niros, ut illam tollerent et ad se deferrent. Cumque illi centum non possent illam mouere, cepit ipse sacerdos illuc venire cum innumerabili plebis multitudine. Sed dum illi onines non possent adhuc illam mouere, conati sunt illam in tres partes succidere; sed mox magnus exortus est ignis in circumitu sancte trabis, et exiliens ipsum combustit sacerdotem et cum eo sexaginta hominum ex eis qui uolu- erunt illam sanctam succidere arbrew; et reliqui fugiendo uix.

§ 13. Et li sains arbres si fu au temple Damediu iusques au tans de la pasion Ihesu Crist. Li rois Salemons si regna .xl. ans et puis auindrent maintes miracles par le saint arbre qui ne font mie a celer. Car il auoit un prouoir el pais, qui ot a non Orifeus, qui mout ot conqueste d'auoir et mout le desiroit et renuoia la cent homes. Quant il furent uenu, si nel porent onques remuer. Lors i ala li prestres meismes a tout meruelleuse force de gent, mais onques ne le porent remuer. Et quant li prestres, qui estoit rices hom et de mout grant pooir, uit ce, si comanda que li fus fust trecies en .iii. parties. Ensi qu'il le uoloient trecier, si en issi uns feus dou fist mout grans et mout meruelleus et sailli et arst le prouoir et .xl. de ceaus qui auoec lui estoient uenu par le fist
euaserunt mortem. Tale quidem signum per hoc factum est lignum, et ideo in templo domini iacebat intactum, donec gloriosum Christi patibulum ex illa erat formatum.


§ 14. Puis auint une autre miracle mout meruellesse et mout grande par icel arbre. Car en la tere aouoit une moult haute dame qui esoit nomee Sebile, et uint au temple Damediu. Et tout ensi come ele entra ens, si s'asist sour icel fust par negligence et nel fist mie a ensient; et autresi tost issi del fust i. feus qui li arst trestous les dras deriere li. Et quant ele senti qu'ele ardoit, si se leua et dist au saint arbre, 'Mout es bons et glorieus, quant en toi sera crucesies Ihesu Cris, qui est uie de toutes cases.' Ice dist Sebile et prophetaiz d'icel fust, et si ne sauoit que chouere; et autresi tost se departi li feus de li et s'esuanui. Et quant li Luis oirent que Sebile auoit nome Ihesu Crist, si le present et le batirent tant que por i. poi qu'ele ne morut; et puis le misent en une chartre. Si uint uns angeles en cele chartre et la conforta et dist, 'Bele dame, confortes toi et n'aies pas paour, car Damedius
quia tibi parata est corona leticiē, et iam non uocaberis Sabilla, sed Susanna, quia a domino ualde es dilecta, et post modicum tempus cēlica percipies gaudia.' Et hec dicens revolauit ad cēlos, et postea sancta Susanna gladio percussa migravit ad dominum; ibique nostri memor sit in eternum.

§ 15. Post hec igitur, transactis multis annorum curriculis, dum instabat tempus Christi passionis, infelices Iudei nullam inuenere arborem in qua uellent suspendere ipsum mundi salutarem. Quapropter Caiphas trecentos misit Iudeos, ut sanctam arborem de templo domini tollerent et ad se quanto citius deferrent. Illi autem festinantes illuc uenerunt, sed nullatenus illam sanctam arborem mouere potuerunt. Tunc Cayphas precepit, ut iterum pergerent, ut ex ea decem ulnas abs siderent, et de illa parte Christi crucem componerent. Fecit ergo populus, sicut precepit Cayphas, et festinanter crux Christi preparatur, et ab ipso domino Iesu Christo de templo portatur, ipseque dominus Ihesus Christus (At this point the MS. breaks off, the rest being lost. But, as a comparison with Andrius and Rood-Tree shows, the remainder was in all probability identical with §§ 16–18 of II. Cf. page 57.)

t'a apparellie couronne en son regne, et tu n'i seras mais apielee 20 Sebile desoremais en auant, mais Susane, car Diex t'aime mout.' Et ne demorra gaires que li Iuis le martirieron.

§ 15. Apres ice lonc tans quant uint au tans de la passion Ihesu Crist, si ne porent li Iuis malauenturous trouer nul arbre ou il uausissent crucfier le Sauueour dou monde. Et lors i enuoia 25 Cayphas, qui estoit prestres de la loy, .ccc. Iuis au temple Damedieu que li preissent icel saint fust et qu'il li en aportaisent; mes il ne le porent onques trouer si legier qu'il le poussent remuer. Lors comanda Cayfas de rechief qu'il alaisent ariere et trenchaissent d'icel fust .x. codees et d'icelé partie feissent une 30 crois. Lors fist li pueples si come Cayphas l'ot comande, et apparelierten hastiement la crois et la fisent porter Ihesum meisme; et en icelé crois fu crucfies si come li angeles dist. [For the continuation Ensi fu la crois faite, etc. see p. 57.]

6. § 15. is different in H. 30. The .x. is wanting in the MS. 22. martirieron MS.
THE HARLEIAN LATIN VERSION.

Relacio cuiusdam quomodo arbor sancta primitus creuit in qua salus mundi pependit.

§ 1. *Same as in Ca. Cf. p. 41.*

§ 1b. (MS. Harl. fol. 47b–52b). *This paragraph, which is wanting in Ca, relates the sending by Adam of his son Seth to Paradise to fetch the promised oil of mercy. It begins*: Legimus ex tradicione patrum quod, cum Adam prothoplaustus senuerit et factus fuerit nongintorum annorum et .xxx. misit Seth filium suum ad Paradisum, locum uidelicet amenitatis in oriente, etc., and its contents agree with §§ 3–12 of Meyer's Latin Legend, though the wording is quite different.

§ 2 (MS. Harl. fol. 52b–54). *Same as in Ca.*

§ 3 (MS. Harl. fol. 54–55). Cum enim extraxisset Moyses uirgulas a terra, tanta fragrancia repleuit populum, ut iam se crederet populus fore ingressum terram lacte et melle manantem Quo signo Moyses certificatus, nouit infra diuinum insesse miss- 15 terium, accipiens enim quandam mapulam mundissimam, etc., etc. The contents of this paragraph correspond to Meyer's Latin Legend, §§ 14–15, although the wording is entirely different.

§ 4 (MS. Harl. fol. 55–56). Cui Moyses respondit, *‘Miserere ergo, domine, quis introducit populum istum in terram promis- 20 sionis?’* Ad quem dominus, *‘Uiuo ego,’ dicit dominus, ‘nullus eorum egreditur preter Caleph et Iosne.’* Attendens ergo Moyses duciis se non uicturum, assumit uirgas plenas sacramento et plantavit eas ad radicem montis Thabor. Steterunt autem, etc., etc. The contents of this paragraph correspond to Meyer's Latin Legend, §§ 16–18, although the wording is quite different.

*Printed from MS. Harley 3185, fol. 47 (early 14th century). In the case of those paragraphs in which the Harley version (= H) agrees with the Cambridge version (= Ca), the variants from the former are printed underneath the text of the latter, cf. p. 41. 12. iam] in MS. 13. manentem MS.*
§ 5 is wanting in H.

§§ 6–8 (MS. Harl. fol. 56–58 b) are the same as in Ca.


§ 9 (MS. Harl. f. 59). Same as in Ca.


4. extrahabaturs  MS.
5. assueuerant  MS.
12. Psalm iii. 2.
13. Psalm li. 3.
Psalm cviii. 2.
20. uocauitque  MS.
22. ortu  MS.
27. John ii. 20.
30. prepararetur  MS.
31. So  MS.
§ 11 (MS. Harl. f. 60–60 b). Same as in Ca. §§ 12 and 13 are wanting in H.


15 Hec est prima martir facta pro nomine Christi. The beam was then cast into the probatica piscina, but on account of the miracles performed there it was taken out again and laid as a bridge trans torrentem Siloatem, in order that any virtue in it might be trodden out. Queen Sibilla, coming to hear Solomon's wisdom, worshipped it and prophesied. It remained there until the time of Christ. The substance of this paragraph agrees with §§ 24–27 of Meyer's Latin Legend, though the wording is different.


6. So MS.
20. After prophesying Sibilla seems to have crossed by the bridge: transiens autem inde Sibilla uenit ad Salomonem. According to the Latin Legend: subtractis uestibus nudis pedibus torrentem illum transiuit. 30. parte MS.
32. Matth. xxvii. 32.

§ 16 (MS. Harl. f. 63b–65). Sic enim crux Christi erat operata; relicua uero pars illius sancte arboris in templo portabatur, et ibi iacuit usque ad tempus Constantini imperatoris. Ipsi auctem Constantinus, dum imperatoriam susceperat dignitatem, misit ad Ierusalam sanctam matrem suam, Helenam, quae etiam inquisuit sanctam Christi crucem constanter, unde meruit et illam uidere ouanter, sicut sermo diuinus testatur, qui in eiusdem sancte crucis inuencione recitatur. Postquam ergo sancta crux Christi erat inuenta, ingressa est templum domini beata Helena, moxque ut sancte arboris partem uidit, interrogauit quid hoc esset, aut

§ 16. Ensi fu la crois faite d'icel saint fust; et l'autre partie dou fust si remest au temple iusques au tans Constantin l'empereour. Et quant Constantin fu empereres, si enuoa sainte Elaine sa mere en Iherusalem pour querre et demander la sainte crois. Et si auint par le plaisir de nostre Singnor qu'ele le trouua, si come il est en escrit en la legende de la inuention. Puis que sainte Elaine ot trouuee la sainte crois, si entra ou temple Damediu et uit le remanant dou fust de la crois, qui fu illuec remes, et demanda que chou estoit et quel fust chou ere, ne dont il estoit

9. This and the following paragraphs are wanting in Ca, which breaks off near the end of § 15, the remaining leaves of the MS. having been lost. A comparison of these paragraphs with the corresponding ones in Andrius (printed above) and Rood-Tree shows however that this lost part of Ca. must have been identical with H.

10. portabatur has obviously been introduced by the scribe of H to make this paragraph agree with the foregoing, in which the beam was lying outside the temple, having been used as a bridge. The original must have contained the simple statement that the wood remained in the temple; cf. the reading of Andrius.
19. Andrius, continued from p. 53.
unde uenisset; responsum acceperat, quod ex illa arbore remaneret de qua crux Christi facta erat. Tunc beata Helena cepit deum rogare, ut dignaretur sibi manifestare, quidnam deberet facere de illa sancta arbore. Et ecce aparuit ei angelus domini in somnis ita dicens: 'O beata Helena, iam nunc exaudita est oratio tua, quapropter diluculo precipe sanctam illam arborem in .iii. partes succidere, illasque .iii. sectiones diuidere per .iii. partes orbis terre.' Fecit ergo beata Helena sicut in somnphis est amonita; nam unam partem dimisit in Jerusalem, et alteram misit ad Romam, terciam misit ad Alexandriam, atque .iii. secum portavit ad Constantinopolim, dum detulit ad filium suum Constantinum illam sancte crucis Christi medietatem. Nunc ergo illud unum est in Jerusalem, et aliud in Const[ant]inopolim, que adhuc in illis sunt locis ita integra sicut fuerunt operata; nobis autem manet incognitum ubi sit tercium, quod erat scriptum. De istis autem sanctis duobus lignis pauci habent homines, uel uenus; et disent que ce estoit le remanant dou fust de la crois ou Damelius fu mis. Lors pria sainte Elaine Damelieu qu'il li monstrast savoir qu'ele deuoit faire d'icel saint fust. Cele nuit s'aparut li angeles Damelieu a li en dormant et si li dist: 'Helaine, tu es mout bone euree, et Damedieex si a oie ta proiere, et ses tu que tu feras? Tu feras icel saint fust trencier en .iii. parties et les départiras es quatre parties del monde.' Sainte Elaine fist trencier le fust, si come li angeles li auoit dit, en .iii. parties et laissa l'une partie en Iherusalem, et l'autre enuoia a Romme, la tierce partie en Alexandrie, et la quarte partie en aporta anoec soi en Constantinoble. Ensi en aporta sainte Elaine a son fil a Constantinoble la moitie de la sainte crois ou Ihesu Cris fu crucifies. En icle sainte crois si ot .iii. fus: li uns aloit contremont et li autres en trauers; li tiers si fu celui ou li cies mon Singnor fu poses, ou Pylate fist escrire lettres: 'C'est Ihesus li rois des Luis.' Ichis dous fus fu
nullus; set de illa arbores multi habent homines, et in diuersis est locis, quam angelus domini iussit in .iii. partes dividere et per .iii. partes mundi mittere, et dicitur quod sit de sancta Christi cruce, et recte dici potest ita, quia crux Christi de arbores illa erat facta, et arbor illa de cruce Christi sanctificata uero 5 mirabiliter oriri cepit, et mirabilia credunt, atque per eam multa facta sunt signa, antequam esset corpore Christi dedicata, et ideo ueraciter credi potest quod tota sit crux Christi.

§ 17 (MS. Harl. fol. 65-66). Postquam igitur inuenta est crux, et declarata per resurrectionem mortui, inuenti sunt et sancti claudi, 10 cum quibus affixum est corpus Christi. Et ecce iterum angelus domini ad beatam venit Helenam in somnis ita dicens: ‘Accipe clauos sanctos, et fac de illis saliuares, et in frene equi regis pone illos, quia magnas uirtutes habent et multum ualent contra omnium hostium incursus.’ Tunc beata Helena fecit, sicut ei angelus 15 de la sainte crois ou Diex fu mis. Si sunt li uns en Iherusalem et li autre en Constantinoble, ausi entier come il furent ouuret. Li tiers ou li chies fu poses, ne sai ou il fu mis. D’icel saint fust sachies que nus hom n’en a point, et se aucuns en a, c’est mout petit; mais d’icel fust que li anges comanda qu’il fust departis 20 en .iii. parties dou monde a il em plusors liex, et dient que c’est de la sainte crois; et a bon droit est ele apielee la sainte crois, car la crois ou diex fu mis, fu faite d’icel saint arbre. Et maint miracle et maint signe fist Damedius por cel fust, anchois qu’il fust saintefies de la char Ihesu Crist, et pour ce puett on bien 25 croire tout ueraiement que tout soit de la crois Ihesu Crist.

§ 17. Puis que la crois fu trouue et que elle fu esprouee par la resurrection de mort, si furent apres trouue li clau desquex li cors Ihesu Crist fu crucefies. Et li anges Damedieu uint a sainte Elaine par auision en dormant et si li dist: ‘Prent les 30 sains claus et si les fai mettre a un frain, et icel frain bailleras tu ton fil a l’empereour a metre a son cheual, car il ont mout grant uertu et lui uaudront mout encontre ses anemis.’ Lors fist

14. habent is wanting in the 16. uns] .iii. MS. 18. chief MS.
domini precepit, et sic preparamum frenum deduxit ad ciuitatem Constantinopolim, et tradidit filio suo uenerando Constantino imperatori. Ille igitur imperator quocumque iuit, semper illud sanctum frenum in equo suo posuit, et exiuit de ore eius equi tanquam flamma ignis, unde et omnes qui uidebant hoc miraculum conuersi sunt ad dominum propter uisionis illius horrorem. Rex ergo, ut tantum uidit miraculum, totam circuuit illam regionem, omnesque conuertit ad dominum sanctorum terrore clauorum, et postea rediit Constantinopolim. Post explecionem trium annorum secundum ammonicionem angelicam sanctos clauos de suo abstulit freno illosque affixit in sancto crucis ligno; ibique habentur magnio honore.

§ 18 (MS. Harl. f. 66–67). O quam clara beate Helene merita, cui a domino tanta concessa est gratia, ut per eius studiosam inquisicio- nem thesaurus esset inuentus, qui diu fuit absconditus, crux uidelicet sancta, crux gloriosa et adoranda, lignum preciosum et admirabile

madame sainte Elaine si come li angeles li comanda, et fist apparellier le frair et l'emporta a Constantinoble et le bailla a l'empereour son fil. Et Constantins li empereres en quelconque lieu qu'il aloit, il metoit le frair en son ceual, et de la bouce dou ceual issoit si grant flambe de fu, que tout cil qui uoeient icel miracle si s'en esmeruelingoient mout et s'en convertissoient de la paour d'ices clos por cele auision en paradis. Li empereres quant il uit si grant miracle et uit que les gens s'en convertissoient, si ala .iii. ans par toute la tere, et tout se convertissoient por la paour d'ices sains clos. Apres s'en tornauers Constantinoble, apres ice quant .iii. an furent passet, si osta li empereres les sains clos dou saint frair, si come li angeles li comanda, et les ficha ou fust de la sainte crois; illuec sunt a mout grant honour.

§ 18. He dieus, come sunt grandes les merites de madame sainte Elaine, a qui Damedius otria tant de grace que li tresors de la sainte crois fu trouues par li, qui tant longement auoit este repus. Toutes les gens auoient mout grant paour tant

1. sic] sicut MS.
16. preciosium MS.
21. fu, que] fn. Et MS.
27. ans MS.
signum, per quod salutis sumpsimus sacramentum et constrictis tartari claustris, aperta est nobis ianua rei regis celestis. Ipsa enim felix et beata Helena post inuencionem sancte crucis meruit inuenire sanctos clauos, cum quibus dominicum confixum erat corpus; fecitque eos saluare, et posuit eos in freno equi regis, sicut supradiximus. Ueniens autem beata Helena ad suum filium Constantinum, dedit ei frenum sancti clauorum magnaliis adornatum; et rex ipse quocienscunque equitabant, semper illud sanctum frenum in equo suo ponebat, sicut ab angelo sancto ei preceptum fuerat. Maximum uero habebant timorem et stuporem omnes qui uidebant regem equitantem, quia plus quam per unum miliarium quaera uersum uidebatur flamma et coruscacio, que procedebat de ore illius equi. O uere felicem et beatum imperatorem, qui tantam sortitum est prerogatiuam, ut nullus meruit ante eum nec post tam sanctum habere frenum. Nam in spacio trium annorum multa milia hominum conuersi sunt ad dominum per sacram illius freni fulgorem atque coruscacionem. Expletis igitur trium curriculis annorum, angelus domini ad eundem dixit imperatorem, 'Nunc ergo habes expletam uoluntatem dei, iamque prope est tempus tuum. Quapropter rediens ueni debes ad Constantinopolim.' Audiens igitur hec imperator Constantinus fecit sicut ab angelo est ammonitus, iussit clauos

que li clau furent ou frain l'empereour. Car tout cil qui le ueoient ceuauchier, pooient bien uoior d'une lieue la flambe dou feu et la respledisor qui issoit de la bouce dou cheuial. He dieus, come est bon eures et glorieus empereres, qui deserui a auoir si rice frain, que onques nul home n'ot si rice ne auant lui ne apres. Car en l'espace de .iii. ans se convertirent maint millier de homes a nostre Singnor por la resplendissour d'ices sains clau. Et apres ces .iii. ans uint li angeles Damedieu et dist, 'Biaus sire, tu as ore l'amor et la uolente de Diu, et li tans est pres que tu returneras a la chite en Constantinoble.' Et quant li empereres oi ce, si fist tout quanques li angeles li comanda.

2. tartaris MS.
dominicos de freno equi sui tollere et in sancta Christi cruce
reponere, ibique usque hodie maxima habentur veneratione.

§ 19 (MS. Harl. f. 67 b–68 b). Hec ergo, fratres karissimi, ideo
repetere curaetis, ut magis nota essent omnibus audientibus.
5 Mirabiliter cepit oriri arbor sancta, de qua facta est crux Christi
adoranda; et mirabilius apparuit Moysi, famulo dei, per .iii. noctes
continuas. Atque adhuc mirabilius in terra stetit usque ad tempus
Dauid regis nichil crescens neque uiriditatem uel foliorum teneritu-
dinem perdens, set per omnia sic permansit, sicut Moisy primo
10 aparuit, donec Dauid sanctus meruit illam de loco suo transferre et
in ortulo suo reponere. Ibi enim erat crescens ita ut in .xxx. annis
efficeretur arbor grandis. Dauid autem illam plantauit, et Salomon
filius eius eam succidit, eo quod unam non haberet trabem, dum
construeret gloriosum Christi templum. Illa siquidem arbor
15 sancta, dum fuisset succisa, nullo modo potuit ad opus decretum
aptari, quia prefinita est ad crucem Christi ante constitucionem

§ 19. Ensì fu la crois trouee, come ouos oi aues, et au commence-
ment et a la fin, mais mout fu grans li miracles d'icel saint fust,
quant Moyses trouua ices .iii. uerges. Et mout fu grans miracles
20 qu'eles ne cruurent onques puis iusques au tans que sains Dauid les
en ot porteez, et trop fu grans meruelle que li cedres et li cypres et
li pins se tindret tout ensamble et ne fu que uns seus arbres, et
mout fu grans meruelle que li arbres qui tant fait a loer, qui estoit
plus bians et plus haus que nus des autres qui onques fust ne auant
25 ne puis, quant Salemons le fist trenchier que onques ne pot auenir
a l'oeure del temple; par foi ce fu pour ce qu'il n'estoit pas dignes
fors de soustener les membres Ihesu Crist. En lui fu pendue la uie
dou monde, en lui ot Ihesu Crist uictoire, ele sourmonta la mort.
Et les .xxx. cercles d'argent de quoi li sains rois Dauid aourna le
temple, ceaus prisent li Iuis et les donnerent a Iudas le malauentu-
rous por Ihesum qu'il lor uendi; et ce fu por la profesie acomplir,
car il dist, 'Il me misent a pris de .xxx. pieces d'argent et itant
me prisierent.' Et en la pasion Ihesu Crist dist sains Matiu que

26. [il] ele MS. 28. ele] so the MS. See the Latin,
digne MS. 29. p. 69'. 32. pris] pres MS.
mundi, sicut superius audistis, fratres karissimi. Ista ergo leccio
iam nunc sit ita terminata, ne forte audientibus uideatur esse
fastidiosa; et nunc in hac leccionis clausula magna ad dominum
clamemus instancia omnique diligentia et perseverancia, ut dignetur
nos purgare sua consueta clemencia ab omni peccatorum inmundicia, 5
et cuncta ministrare sancta et prospera, et nunc et per omnia secu-

Iudas ala as princes des prouoires et lor demanda combien il lui
donroient s’il lor liuroit Ithesum. Et lor dist itant, ‘Que me donries
 Nous, fist soi Iudas, ‘se iou le uoys liuroie?’ Et li Iuis lui 10
establirent son loier, et ce fu les .xxx. cercles d’argent qui
pendoient au temple, car il estoient de la communance. Lors uint
Iudas li malauentureus et prist ces .xxx. cercles d’argent et lor
liura Ithesum. Et puis si s’en ala en sa maison et raconta a sa mere
tout isi come il auoit ouure et coment il auoit uendut Ithesum. 15
Quant la mere Iudas oi coment il comencha a crier et a braire et
ta faire mout grant duel et dist tout en plorant, ‘Ha lasse chaitiue !
que ferai ? pour quoi conchui onques icest fil, icest ceitif?’ [Then
follows the story about Judas and his mother.]

II.

Extracts from the Old French Poem.

I. Lines 29–87 ².

Quant Moyses ot amenee
30 La gent qui li fu commandee,
Et il et ses frere Aaron,
Dou seruise au roy Pharaon,
Et furent uenu outre mer,
En Elyn les couint aler.

35 Lai furent d’aigue molt destroit,

11. qui] quil MS.
13. ces] ce MS.
16. some words have dropped out
here, cf. the Latin, p. 69.
31. freres MS.
37. N’en] No MS.

Por ce que pou en i hauoit,
N’en trouerent ne loing ne pres.
Illec s’andormit Moyses.
Au matin, quant il se resuoile,
A sun chief fuit l’aigue molt 40
pres.
Une uergete de cypres
Et une de cedre a senestre

39. A line missing.
1 Printed from MS. fr. 763 (Bibl.
 Nat. Paris) fol. 267. Cf. Intro-
duction.
² Corresponding to lines 6301–6368
of the Cursor Mundi.
Et autre de pin deuers dextre
Lour natures bien demonstriont
45 Es fuilles qu[e]elles portoient.
Moyzes le uit et troua
Et paour ost, ne remua.
Lors uait une iornnee entiere
O le pueple quere riuiere.
50 La nuit ou il se rendormit,
Les a ueues autrei,
A la tierce nuit ausimant
Dont scout il bien certainement
Que c’estoit une prophesie
55 Et que grant chose seneie.
Et bien le scout des qu’il le uit,
Et o aperte ouix le dit,
Que senefif Trinite,
Les .iii. persones en .i. Deu,
60 Et qu’une meruoilouse chose
Seroit en ces uerges encloure.
De la terre les a donc traites
Si bien que ne furent defaites,
Et ensemble o soi les porta
65 Tant comme li desers dura.
A Raphindin les a portees;
Illec ont telz aignes trouees
Il et sa gent que il menoit,
Onques nuls boire n’an pooit;
70 N’an beuissant ploinne une buie
Quar plus erc amere que suie.
Des que Moyses i ot mises
Les uerges que il auoit prises,
Maintenant fuit l’aigue adoucie,
75 La gent en buit, molt en fuit lie;
Quar ainz ne burent de meilleur
Ne de si tres bone sauor.
Cest miracle uirent apert
Tuit cil qui erent ou desert.
Les uerges tint Moyses chieres; 80
Pres de lui, ioste les riuieres,
En .i. leu secret les couuri,
Quant il monta en Sinay;
Tant comme il fist sa quaran-
taine,
Celes furent a terre pline.
85 Ainz ne blemi fuille ne flor,
Touz temps tenoient lour uerdor.

II. Lines 126–181

Dauid, puis que Deus l’ot eslit, 126
.I. soir se gisoit en sun lit;
.X. ans ot le regne tenu,
Maintes foiz se fuit combatu;
Touz temps anoit les Philistex 130
Voisins et enemis mortelz,
Qui point n’esparnoient sun
pueple
Ne il aux de riens ne lor
meuble;
Souent les destraint et ensarre,
Aux occit et destruit lor terre. 135
Lai ou se iut prist a penser
Commant il les porroit greuer.
Quant il i ot .i. pou pense,
Si se soigne et commande a Deu
Si c’est endormis a itant;
Li auges Deu li nint deuant,
Qui de par Deu nostre signor
Li dist messaige de douceor:
' Tu dors, Daud, mas ie t'esuoil
Et de par Deu te doin consoil:
' Des que Deus t'out esleu a roy,
' A il sum cuer ensemble o toi;
' Par moi te mande que tu ailles
' Outre Iordain et te travaillles

' Ou leu ou MOyeses mori,
' Et lai ou Dex l'anseneli,
' Si que nulz homs ne le persut,
' Ne nuls ne scout quant il morut.
' Lai troueras une hautesce

155 ' Qui naut trestote la richesce
' Que tuit cil puent aioster
' Qui sunt en terre et uont par mer.
' Ce sunt .iii. uerges pres et pres,
' De pin, de cedre, [de] cypres,
160 ' Que MOyeses i aporta
' D'un leu lai ou il les troua.
' Molt ont en elles de uertu,
' De medicine, de salu.
' Cestes feront grant avantage

165 ' A toi et a tot ton linaige.
' Homs qui se repose en lor umbre
' N'a pour que nulz malz l'an-
cumbre.
' Le pran congie, ua querre tost,
' Fai semondre, iouster ton ost.'

Quant Daud ot la chose oie, 170
Assemble sa cheualerie
Et a passe le flun Iordain.
Tant alerent par bois, par plain,
Qu'il a les .iii. uerges trouees,
Lai ou li furent enseignees.

Deus qu'i les uit bien les cognut,
A ce que ansignie li fut.
Toutes .iii. est[0]ient d'un grant,
D'une groissour et d'un samblant.
Plus auoit de mil ans passez,
Que li tuel furent plantez.

III. Lines 202-3321. (MS.
fr. 763. fol. 268c.)
Ainz ne troua homme ne beste 202
Qui li ousast faire moleste.
A .i. riche home sunt torne,
Plain de molt grant enfermete, 205
Qui longuement auoit geu
Sans esperance de salu.
Li roiz fist la gent repouser,
Le malade uat uiseter,
Des uerges li dist la nouelle,
Ciz tint sa main a sa memelle,
De la ioie des uerges plore,
Touz sains fuit en meisme l'ore.
Li rois se rest mis au retor,
Cilz le conouie a grant honor
210
Et ot molt grant procession.
Molt en furent lie li baron.
Entre sunt ou reaul chemin,
Lors uindrent .iii. Sarredin

143. de] o MS.
147. o toi] 9 toi MS.
149. O. 1.] Entre jardin MS.
152. prosut MS.
167. pooir MS.
179. samblent MS.
210. nouale MS.
213. ens MS.
1 Corresponding to lines 8052-8193 of the Cursor Mundi.
D'Éciope, s'estoient molt noir,  
Et port[j]ent molt grant auoir.  
Ains ne uit hons de lor natures  
Plus contrefaites creatures.  
Noir estoient comme charbon;  
225 Au pis leur tiennent li manton,  
Noirs [ont] et roiges les sorcils.  
Les boiches granz et les ieulz gros,  
Les [denz] aguz, corbes les dos.  
Grans harnois ont emi lou front,  
230 Ne poent uoer contre amont;  
Ambedeus les bras ont iostez  
De ci qu'as coutes as costez,  
Et hont boiches sor les eschines,  
Les iambes tortes et enclines.  

235 Assez les esgarda li roys  
Et li autre par leur gabois.  
Il commance[nt] au roy a dire:  
'Bien ucine li saluz, biau sire,  
Que uos portez; nous i uenons,  
240 Et se Dieu plait, prou i haurons.  
Monstrez a nos le fruit saluabel,  
Bien le seauons, n'est mie fable,  
Ou sofferra peine et torment  
Li roys de gloire por sa gent.  

245 Mostre[z] nos le fruit de salu,  
Des qu'il ont le roi cogneu  
Assez nos uenez esgardez.  
Bocu sommes, bien le sceauze,  
Bien ueez que nos uuxes mors  
250 Et lait et dedans et defors.  
Trois tours enuiroen les ouroilles.  
Celz uerges porten medicine  

En la feuille et en la racine.  
Elles nos rendront no biaute,  
Nostre force et nostre sante.  
255 Par ces uerges, bien le croions,  
Hauront tuit cil uerai pardon  
Qui de cuer crieront merci  
Au roy Ihesu, le fil Dauid.'  
Al cest mot sunt uenu auant.  
260 Li rois Dauid oste sun gant,  
Prant les uerges, uers aux les  
baisse,  
Et cil deuotement les baise.  
Inel le pas furent tuit blanc  
Et tuit couert de gentil sanc,  
265 Et apres ce tot erramment  
Furent sanne comme autre gent.  
Quant furent uenu a sante,  
Molt en gracient Damede  
Et se mettent a orison.  
270 Ce uit Dauid et sui baron;  
Chascuns d'aus de sa ioie plore.  
Ne firent pas longue demore,  
Quanqu'il portoient ont ouffert,  
Puis s'an reuiennent ou desert.  
275 Li rois s'an uat par une plainne,  
Tant qu'il uint a une fontaine.  
Illuc i., hermitaige auoit  
.XL. ans este i auoit  
Plains de molt grant enfermete,  
280 Par tot le cors estoit lieprous.  
Par ce estoit illec [touz] soulz,  
De grant terre auoit este sires  
Mas laissie l'auoit par ire

1 Line missing here.
285 Dou mal et de l'anfermete,
    Si est pris au soruise De.
    La nuit deuant li ert ausi
    Qu'il estoit ioste paradis,
    Ou li rois David l'esroisot

290 A une uerge qu'il portoit,
    Et apres se trouoit tout sain,
    De sa liepre gari et plain.
    Ice uit en sa uision,
    Ne sciauoit pas que li baron

295 Eussent les uerges trouees,
    Ne en cest pais aportees.
    Quant seesuoi 11a molt fuit pensis,
    Done pria Deu et ses amis,
    Que ansinc li fust santez venue,

300 Comme il l'ot en songe uuee.
    Ains qu'il ot ce pense et dit,
    Des uerges une flamble issit,
    Qui s'an uint droit a l'er[m]i-
        taige.
    Li rois uint lai o sun barnaige.

305 Quant orent l'ermite troue,
    Molt l'ont doucemant salue,
    Et cilz leur rendi leur salu.
    Des qu'il ot le roy cognue :
        'Sire,' fait il, 'bien uenieus nous,

310 Par uos ert gariz li lieprous.
    Ne uos dirai nulle mansonge,
    Anuit m'iert ausi en mon songe
    Que le iere ioste paradiz
    Et m'arosies, ce m'iert uis,

315 Biau sire, a ces glorious rains
    Que uos tenez entre uos mains.'

A tant les uerges a baisies,
    Et les boces sunt aunies,
    Et fuit si sainz comme .i. pois-
        sons.

Au roi rendi grans guerredons. 320
    Cil se mit en sa compaignie
    Et le serui toute sa uie.
    Preuz cheualiers fuit et hardiz,
    Courtoiz et de sen bien apris.

Liores s'an uont au flun Iordan, 325
    Li rois les uerges en sa main.
    L'aigue se departi deuant,
    Ne courrut desus ne desous,
    Tant que li roys i fuit passez,
    Et apres lui touz ses barnez.  330
    Quant il orent l'aigue passe,
    Meruoillouse ioie ont menec.

IV. Lines 918–931 1. (MS.
    fr. 763, fol. 272c.)

Quant on dut le temple sacrer, 918
    Si le uout on dou temple oster.
    Plusour le uol[j]ient auior,
    Mas nou laisoient remouoir.

    Apres quant Salemoms fu mors,
    I uint uns prestre o sun effors.
    .Vii hommes i arangia.

    Onques nulz d'aus nou remua, 925
    A ferremans le uout trainchier,
    Trop se hasta dou commancier,
    Dou tref une flame se prent,
    Qui le prouioire art et sa gent.
    Li prestres ot nom Arillus.  930
    Illec fuit mors ne uesqui plus.

327. depart MS.
327–8 so the MS.
330. ses] les MS.
923. prestes MS. effort MS.
1 Corresponding to lines 8867–8880 of the Cursor Mundi.
III.

The Latin Judas Story\(^1\).


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1 Printed from MS. Jesus Coll. (Oxford), No. 4 (late 12th century), fol. 96, with variant readings from MSS. Douce 88 (first half of 14th century), fol. 32\(^{b}\), and FF. 2, 8 (Cambridge Univ. Libr., 14th century), fol. 6. The MSS. are denoted by J, D, and C respectively. All contractions have been expanded, and variants which differ merely in spelling, are disregarded.

1. mirabiliter, without initial, J.
2. alia] altera C. pynis D.
3. etiam] uero J.
4. mirabiliter C.
5. Ibi] Illa D.
6. xxx. annumor D., in tricesimo anno C.
7. tribus illis C.
8. excreuit wanting C.
9. collatas J.
10. continuam C.
11. protulit wanting in J, D.
Dum in edificio templi domini nullo modo valeisset coequari, in crucifixione tamen corporis Christi digna fuit coaptari, in qua uita mundi peendit, in qua Iesus triumphavit, et mors mortem superavit. Nam et triginta argenteos circulos in templo domini suspensos uesani acceperunt Iudei et tradiderunt infelici Iuda pro 5 traditione domini nostri Iesu Christi, ut esset ueraciter adimpletum quod ita dictum est per prophetam: ‘Apprehenderunt mercedem meam xxx. argenteis, quos appreciatus sum ab eis.’ Et in passione domini secundum Mathei positionem de eodem infelici Iuda scriptum est, quod ierit ad principes sacerdotum et inquireret ab eis precium de traditione nostri salvatoris, ita inquiens: ‘Quid uultis mihi dare, et ego uobis eum tradam?’ At illi constituerunt ei xxx. argenteos, illos scilicet predictos xxx. circulos, qui in templo domini pendebant, quosque communiter possidebant.

Tunc infelix Iudas accepit xxx. argenteos pro uendicione 15 domini nostri Iesu Christi, et, uendito illo, rediit ad domum suam et retulit matri sue per ordinem quomodo tradidisset dominum Iesum Christum. Audiens igitur mater eius, quod ab eo traditus esset dominus Iesus Christus, conuersa est in furore et lacrimis, ita dicens: ‘Heu me miseram, quae te celeratum genui filium! Quid tibi et iusto illi? Quare, infelix, sanctum et iustum tradere uoluisti? Nunc ergo absque ualla dubitatione omnes malediciones impelbuntur in te, que per prophetam ita sunt scripte: “Fiant filii eius orphani, et uxor eius uidua,” et cetera que secuntur. Non

1. Dum] Que uero C.
2. tamen wanting in C.
corporis Christi] dominici corporis D.
mundi uitae D.
3. in qua I. triumphavit wanting in D.
Jesus] Christus C.
7. predictum C.
Appenderunt C.
mercedem... ab eis, so in MSS.
J and D; C has mercedem in xxx ar. q. a. s. ab e. Qf. Zuch. xi. 12. Et
apnnnderunt mercedem meam triginta argenteos. Et dixit dominus ad me: Projicite illud ad statuarium, decorum pretium quo appreciatus sum ab eis.
9. inposicionem C.
12. eum uobis D.
nobis e. tr.] etc. C.
13. the second. xxx. wanting in C.
14. que] et C.
16. domini n. I. Chr.] nostri salvatoris C, D.
ad] in C.
19. in furore (-rem C) conuersa est C, D.
21. iustum et sanctum C.
22. absque u. d. after omnes m. C.
23. its wanting C.
Psal. cviii. 9.
24. eius... secuntur] etc. C.
cetera] alia D.
enim, ut estimas, tradidisti filium hominis, sed unigenitum dei patris. Et, ecce, a te ipsius sanguis exquiritur, et tu mortis eius reus extiteris. Uere de illo prophetam dicit: "Filius hominis uadit, sicut scriptum est de illo, sed ue illi per quem traditus fuerit."

5 Nunc ergo, fili doloris mei, quid acturus ael dicturus eris, dum ueritatis prophetam a mortuis resurrexisse cognoueris? Ad uocem igitur lacrimose matris in iracundiam prouocatus, Iudas respexit ad focum, uiditque supra eum feruentem ollam et in ea semicoctum iacentem gallum, clamauitque ad matrem suam: 'Quo-
modo in tantum deuenisti errorem, ut illum amementem dicas pro-
phetam fuisses atque a mortuis aliquando resurrecturum? Ego autem per maximum affirmo iuramentum, quod de ista poterit olla facilius hic depotatus exire gallus quam resurgere a mortuis ille crucifixus.' Hec dum infelix ganniret Iudas, semicoctus gallus

15 effectus est uiuus, et protinus de feruenti olla exiliens, apparuit pulcherrimus, pennisque et plumis restitutus uolauit supra tecta domus, ibique diu mansit ouans et cantans, quasi prenuntiaret tempus Christi resurrectionis. Affirmauit ergo editio Grecorum hunc eundem extitisse gallum, qui cadem nocte ter cantando

20 Petrum arguit negantem, super quem continuo dominus respexit lacrimantem. Hoc autem signo territus, infelix Iudas abit ad locum ubi passus est Christus, uidensque illum esse damnatum, proiecit in templo argenteos, unde antea fuerint abstracti a Iudeis, et abiu, laqueo se suspendit. Sicque inter celum et terram periiit,

25 quia magistrum suum tradidit, immo unigenitum dei filium et salvatorem omnium credentium.

2. sanguis ipsius C.  
4. de illo wanting C. illo] eo D.  
    erit C.  
5. quid dicturus D.  
6. resuscitatum C.  
7. igitur] ergo C.  
8. que wanting C.  
11. aliquando before a, m. C.  
16. et wanting in D.  
17. domus wanting in C.  
19. extitisse] fuisses C.  
20. super ... lacrimantem wanting in C.  
    dominus continuo D.  
23. esse wanting in D.  
23. fuerant C.  
    abstracta J, abstrata D.  
25. dei unigenitum C.
NOTES

ON THE ORTHOGRAPHY OF THE ORMULUM.

For the guttural and palatal spirants Orm retains the Old English $g$ (in the former case adding an $h$), while for the guttural stopped consonant, as in god, he employs a sign which is represented in the printed editions by $g$. But in the printed editions the sign $g$ is not restricted to the guttural stopped consonant: it is used also in words like *egge* (=Modern English ‘edge’), where the *gg* had the *dzh* sound. In other words, the printed editions of the Ormulum make no difference between *egge* (=‘edge’) and *eggenn* ² (=to ‘egg on’), though the pronunciation of the consonants in the two words was, in Orm’s time, the same as now, i.e. *dzh* in the former case and a stopped *g* in the latter. But on examining the MS. I found that, though the editors make no difference, Orm did. The letter with which he always denoted the guttural stop (as in *god, gladd, eggenn, &c.*) is perfectly distinct from the sign which he used to express the *dzh* sound (as in *egge* ‘edge,’ *seggen* ‘to say,’ &c.). The latter, which in the following remarks, as well as in the transcript of the facsimile, is denoted by $g$, has the form of the continental $g$ —: cf. *biggenn* in the facsimile, lines 2, 16, 18, 20, 41, 47, and *seggen*, line 6. The former, which I shall denote by $g$, may be described as a sort of compromise between the Old English $g$ and the continental $g$: it has, in common with this

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¹ These notes are reprinted, with slight alterations, from the Academy, March 15, 1890.
² The earliest quotation for this word given in the New English Dictionary dates from about 1200. A still earlier instance may be found in the Lindisfarne Gospels, Mark xv. 11, where *concitaverunt* is glossed by *ge-egyedon.*
latter, the closed upper part, thus differing from the Old English ȝ; but it has, in common with the Old English ȝ, the straight horizontal top stroke, which projects to the left as well as to the right of the letter — : cf. godd, lines 4, 9, 10, 12, 38, &c., byginnen, line 13, &c. This straight horizontal top, especially that part of it which projects to the left, is its most characteristic feature, and serves to distinguish it from the Ȱ, from the round top of which a short sloping stroke extends to the right, there being no stroke whatever to the left. The absence of any stroke to the left of the top of the ȝ at once distinguishes it from the ȝ. Except for the one or two isolated instances mentioned on page 4, Orm never confuses the two signs, but always uses them correctly, ȝ denoting the guttural stopped consonant, and Ȱ the dzh sound. I give a few instances—the pronunciation, ȝ or dzh, is added in brackets, the number which follows denotes the number of times I have met with the word in question in the Ormulum MS.: egge ‘edge’ (dzh-4) is in each case written with ȝȝ; eggenny ‘to egg on’ (ȝ-5), egginnyn (ȝ-1) are in every instance spelt with ȝȝ. The verb biggen ‘to buy’ (dzh-18) is always written with ȝȝ, being thus invariably distinguished from biggen ‘to dwell’ (Ȱ-20). The verbs leggens ‘to lay’ (dzh-2), and seggen ‘to say’ (dzh-33) are in every instance written with ȝȝ, while the Scandinavian trigg ‘faithful’ (ȝ-3), kæggerrlegg ‘love’ (ȝ-2) are spelt with ȝȝ.

If any proof is needed that Orm’s seggren, &c. really had the dzh sound, it is afforded by the use of the sign ȝ in the Romance word gyn (Ormulum, ed. Holt, I. 245, þurrh snoterr gyn, ‘through wise art’). This gyn or gin appears in other early Middle English writings, meaning, as here, ‘skill, art,’ or ‘a mechanical contrivance, a machine.’ It also got to be used in a bad sense, ‘cunning,’ and ‘a snare,’ surviving in the latter meaning in the Modern English ‘gin.’ It comes from the Latin ingenium, through the medium of the Old French engin. Some writers have, it is true, regarded it as Scandinavian, and brought it into connexion with the Old Norse ginna, ‘to deceive.’ But the pronunciation of the Modern English word entirely precludes the possibility of a Scandinavian
origin. Moreover, the various Middle English meanings are more easily and naturally explained from the Romance engin than from the Norse ginna.

The Romance origin of gyn then being admitted, its initial consonant must, in Orm's time, have had the dzh sound; thence, as we have every reason for supposing that Orm did not use this sign for more than one sound, we may assume that, wherever it occurs, it had the value of dzh. The fact that in words, whether proper names or not, borrowed from Latin Orm always uses g before back vowels and h before front vowels, serves as a further confirmation of this. He writes quaphbrigan, yalile, and augustuss, but egippte and magy (= magi).

The later language shows that, when ng was originally followed by i or j, the g underwent the same assimilation as the gg; instances are 'hinge,' 'singe,' &c., so that one would expect to find Orm in such cases writing ng and not ng. Now, wherever ng is preceded in native English words by e, an i or j must have originally followed the ng (to this there are very few exceptions—the preterite heng 'hung' is one), so that wherever the combination eng occurs, we should expect to find it written eng, unless the g was immediately followed by some consonant which protected it from assimilation, as in englissk, lennys, or in the case of Scandinavian words. Accordingly we find bilenge 'belonging to' (l. 2230) written with g. The other words in question are (heh)enngeU, 'angel'; henngeUd, &c., from henngeU, 'to hang, crucify'; prennggenn, 'thronged': wengess, 'wings'; strengenn, 'to strengthen'; genge, 'a company'; gengenn, 'to avail, assist'—but they are always written with g, never with g. In the case of (heh)enngeU, the explanation is simple enough. In all the cases except the nominative and accusative singular the g was protected from assimilation by l (ennless), and the influence of these forms protected the g in the nominative and accusative singular; but, in the case of the other six words, no similar explanation is possible, so that, unless we are prepared to adopt the unlikely assumption that in Orm's dialect assimilation only took place in the case of gg, but not in the case of ng, we are driven to the conclusion that all the six words are of Scandinavian origin.
In his article on the Scandinavian loan-words in the Ormulum (Paul and Braune’s Beiträge zur Geschichte der deutschen Sprache und Literatur, x. i) Brate comes to the conclusion, on quite other grounds, that hennedd, brenngdenn, and wengess, are Scandinavian; but the remaining three he regards as native English, because of the lengthening of the root vowel before ng. But, if we suppose strengeyn, genye, yengenn to belong to an older stratum of loan-words borrowed previously to the lengthening of e before ng, that objection would lose its force.

The following is a list of the words in which I have found the sign g used: biggenn ‘to buy’, abiggenn ‘to atone for’, bilenge, egge ‘edge’, Egippte, gyn, leggen, Magy, seggenn, wijbseggenn. That in a few isolated cases Orm should have let the wrong sign slip through his fingers, writing g for ß and conversely, is but natural. Amongst the hundreds of instances of the word godd which I examined, I only found a single example of the misspelling godd (line 2161). Line 3995 the MS. has gluternesse for gluternes. Conversely in l. 8772 egippte is written instead of the usual egippte, of which I have noted twelve instances.

A glance at line 10 of the facsimile will shew that Sweet’s statement (History of Engl. Sounds, p. 160) that the Ormulum only has ß, requires modification. A list of some of the words in which ß is found, is given by Holt, I. p. lxxx.

It will be also noticed that the o of the combination eo has generally been erased, and that in most cases the o has been again added by another hand.

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1 The words with g in the Latin portion of the MS. (i.e. the portion between the Dedication and the Preface, which contains Latin texts) are, of course, left out of consideration, as Orm does not use the sign g at all in this Latin part of the MS., employing the continental g in all cases.

2 Orm regularly writes zcrsalem with an initial ß. In three instances (ll. 8439, 9182, 9188) the ß has been altered to g.
The following fragment of a Middle English Compassio Maricæ is printed from the Bodleian MS. Tanner 169* (= New Catalogue 9995), formerly Auct. D. 3. 16, and to judge from the character of the handwriting, must have been written soon after the middle of the thirteenth century. The main body of the MS., which consists of a Latin psalter and massbook preceded by a calendar, dates from the twelfth century. From notices entered on the margins of the calendar it appears that, in the fourteenth century, the MS. was in the possession of the Benedictine monastery of St. Werburgh in Chester, in which city the MS. was probably written. It does not, however, follow from this that our fragment also came from Chester, as the leaf on which it is written did not originally form part of the MS., but has evidently been detached from some old binding¹ and bound up with MS. Tanner 169*. Still its present position renders it likely that the binding out of which it was taken, was that of MS. Tanner 169* itself, in which case the fragment must have belonged to the library of the Chester monastery and is probably a remnant of some manuscript written there.

¹ The following is a translation, with some few alterations and additions, of an article which appeared in the Archiv für das Studium der neueren Sprachen und Litteraturen, vol. 88, p. 181.

² The first and last leaves of the MS. have also been taken out of an old binding; they contain fragments, in handwriting of the fourteenth century, of two Latin hymns: the one beginning Laudes crucis attolamus (cf. Daniel, Thesaurus hymnologicus ii, 78, and Migne, Patrol. 196, p. 1484), and the other being part of a hymn in honour of St. Oswald.
The Latin original, of which the English fragment is a translation, I found in a sequence edited for the first time by Dreves, in his *Analecta hymnica medii aevi*, vol. 8 (1890), p. 55\(^1\). As that work is perhaps not generally accessible, I have, for convenience of comparison, printed the Latin original side by side with the English text. The first line of the English fragment obviously formed part of the last line of a stanza, which would seem to have corresponded rather with the first or second stanza of the original than with the third or fourth. The remainder of the English poem corresponds stanza for stanza to the Latin hymn. The translation does not closely follow the original; indeed the choice of the same metrical form necessitated considerable freedom in the translation. The fondness of the English poet for alliteration need not surprise us, if, as I shall endeavour to show, his home was in the West Midland district.

In a monograph which appeared in Berlin in 1890 under the title 'Vier mittelenglische geistliche Gedichte aus dem 13. Jahrhundert,' the author, M. Jacoby, published a Middle English poem (p. 42), which in its contents exhibits some similarity with our fragment. The differences between the two are, however, too considerable to admit of the possibility of their being derived from a common source. Still the resemblance between Jacoby, p. 43, lines 31-42 (*Nu is time . . . quite and fre*) and stanzas VI and VII of the Latin hymn deserve notice. Compare too, Jacoby, p. 42, line 4 *Pe sone heng, pe moder stud* with *Ista stabat, hic pendebat.*

In the MS. the poem is not divided into lines and stanzas, but is written as prose and furnished with musical notes. I have also modernised the manuscript punctuation. For the w-sound the scribe employs both the letter w and the old runic sign ḫ; for the latter I have, in my text, substituted an italic w.

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\(^1\) The oldest MSS. of the Latin hymn used by Dreves do not go back further than the fourteenth century; but the English thirteenth century translation shows that the Latin original must have been composed, at the latest, at the beginning of the thirteenth century, probably still earlier.
De Beata Maria Virgine.

I.
Stabat iuxta Christi crucem,
Stabat videns vitæ ducem
Vitæ valesacere,
Stabat mater nec iam mater
Et, quid sit eventus ater,
Novo novit funere.

II.
Stabat virgo spectans crucem
Et utramque pati lucem,
Sed plus suam doluit.
Ista stabat, hic pendebat,
Et, quod foris hic ferebat,
Intus hæc sustinuit.

III.
Intus cruci conclavatur,
Intus sui iugulatur
Mater agni gladio;
Intus martyr consecratur,
Intus tota concrematur
Amoris incendio.

IV.
Modo manus, modo latus,
Modo ferro pes foratus
Oculis resumitur,
Modo caput spinis tutum,
Cuius orbis totus nutum
Et sentit et sequitur.

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English Fragment.

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A later hand has added as a heading Translato sœ elene. The capitals are partly red, partly blue.
II.

Pat leueli leor wid spald ischent,
pat feire fel wid s[cor]ges rend,
pe blod out stremed oueral,
5 Skoarn, upbraid, and schome
speche:
Al hit was to sorhes ech;
i woa þu was biluken al.

III.

I þat blisful bearnes buirde
wrong w[e]js wroht to wommone
wirde,
10 ah kuinde craued nou þe riht.
Penne þu loch, ah nou þu wep:
þi wa wes waken þat tenne slep;
childingpine haues te nou
picht.

IV.

Nou þu moostes, lauedi, lere
wmmone wo þat barnes bere,
þa bit[t]er and ta bale þreches.
For in his dead þe wo þu gulde,
in childing þat tu pole schulde
þurd modres kuindeliche
lakes.

3. MS. s::ges, the first letter might
also be read as f, of the three follow-
ing only faint traces remain. The
correct reading is, no doubt, seorges
(not scorges, because the traces of the
letter before g show that it cannot
have been i, which is the form used
for r after an o), corresponding to
the flagellis of the original.
9. MS. w:s.

V.

Os verendum litum sputis
Et flagellis rupta cutis
Et tot rivi sanguinis,
Probra, risus, et quæ restant,
Orbitati tela prestant
Et dolori virginis.

VI.

Tempus nacta trux natura
Nunc exposcit sua iura,
Nunc dolores acuit;
Nunc extorquet cum usura
Gemitus, quos paritura
Naturæ detinuit.

VII.

Nunc, nunc parit, nunc scit vere,
Quam maternum sit dolere,
Quam amarum parere.
Nunc se dolor orbitati
Dilatus in partu nati
Præsentat in funere.

11. ah] the a is almost entirely gone.
   nou] the no is very faint, but
   can be made out with certainty.
   þu wep] the MS. has wep þu,
   but signs have been added above it
   indicating that the words are to be
   transposed.
16. MS. bitter. The b of bale has
partly vanished in consequence of a
hole in the parchment.
V.

20 Ah, lauedi, þah þu wonges wete,
 þat þe were wo at unimete,
 þine loates weren lasteles.
þi wep ne wemmede noht þin heau,
þat made þi leor ful louk and lew:
25 swa sari wmmmon neuer neas.

VI.

Ah þi kare was ouercomen,
þe þridde dai þi ioie comen,
ded and deuel driuen doun.
þwen þi sone risen wes
30 to þine wele and ure peas,
blisse he brocte in iche toun.

VII.

þi luue sone uprisinge
was selli liik to his birdinge:
bîtowene two his litel schead.
35 For, so gleam glidis þurt þe glas,
of þi bodi born he was,
and þurt þe hoale þurch he gload

VIII.

Milde moder, maiden oa,
of al þi kare com þou þoa,
þwen þi sone rise wes.
Leuedi, bring us out of wa,
of sinne, of sorhe, of siche al swoa
to bliss[e] þat his endeles.
AM[EN].

23. wemmede] the final e is very faint.

VIII.

Nunc scit mater vim doloris,
Servat tamen hic pudoris
Virginalis gratiam;
Nam pudicos gestus foris
Non deflorat vis doloris
Intus urens anxiam.

IX.

Triduanus ergo fletus
Læta demum est deletus
Surgentis victoria.
Læta lucet spes dolenti ;
Leto namque resurgenti
Conresurgunt omnia.

X.

Christi novus hic natalis
Formam partus virginalis
Clauso servat tumulo :
Hinc processit, hinc surrexit,
Hinc et inde Christus exit
Intacto signaculo.

XI.

Eia mater, eia læta,
Fletus tui nox expleta
Lucescit in gaudium :
Nostræ quoque lætum mane
Nocti plus quam triduanæ
Tuum redde filium.

31. iche] the a has partly disapp-
NOTES.

2. *spáld* is the representative of the Anglian *spáid*, cf. Kluge, Kuhn's *Zeitschrift für vergleichende Sprachforschung*, xxvi. 97; Sievers, Paul und Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, ix. 220; x. 485. The ordinary Middle English form, *spótel*, comes from the West Saxon *spátl*.

3. The *d* in *wid* stands for *h*; similarly in *dead* 17, *ded* 28, the *d, t* in *bard* 19, *burt* 35, 37 is meant to denote the same sound.

6. *echo*, 'increase,' 'All that contributed to the increase of thy sorrow,' 'increased thy sorrow.' Cf. Schorham [Percy Society, vol. 28 (1849)], p. 10, 'Without wane and echo.'


9. *wommone wírde*, 'the common lot of women' is the law of nature, to which all other women are subject, viz. that they suffer pain in giving birth. This law of nature was violated ('wrong was wrought to the lot of women') in the painless birth of Christ. Cf. Dreves, vi. 46, *Et in partu doloris nescia Contra iura...*; Dreves, ix. 73, *Tuum partum lex naturae stupet suo fracto iure, Dum partit virginitas.*


16. *þrehes* = *þræwes*, OE. *þræw* by the side of *þrea*. Epinal Gl. 53 *þrawu* (cf. Sievers, Paul und Braune's *Beiträge*, x. 480).


26-7. Cf. Bödeker, p. 207:

When he ros, þo fel hire sorewe,
Hire blisse sprong þe þridde morewe.

And Jacoby, p. 43, l. 46:

þi sorwen wenten al to blisse,
þo þi sone al mid hwisse
aros hupon þe tridde day.

29. ðwen, the same spelling occurs line 40. I am inclined to think that the ð is here not a mere scribal error for h, although I cannot point out any other certain examples of the replacement of initial hw by ðw. Possibly, however, a þwurle knot, which occurs in Sir Gawain and the Green Knight, l. 194, is a case in point: it is obviously identical with the wharlnot cited by Morris in his glossary as still usual in Lancashire (cf. also Halliwell, Dictionary of Archaic and Provincial Words). The converse, viz. that ðw is represented by hw is not at all unfrequent: cf. gehwârlcâcan (= gehwârl-), Hpt. Gl. 407; Aelfric’s Grammar, ed. by Zupitza, 11th (MSS. T.U.); gehwâere, Hpt. Gl. 411; ungehwârnes, Hpt. Gl. 495, 522; Schröer, Bened. Regel, 106: cf. too ungehwârnes (= ungehw- for ungehw-), Gospel of St. John, vii. 43 (MSS. H and R); gehwârliend, Hpt. Gl. 527; hwârlicere (for þwârilicere), Hpt. Gl. 434; hwârlic (¼ hwârl- for þwârl-), Hpt. Gl. 470; hwbirum (for þwyrum), Hpt. Gl. 471; hwirnum (obviously miswritten or misread for hwurum = þwyrum), Hpt. Gl. 434; cf. also Dietrich, Zeitschrift für deutsches Alterthum, xi. 439. The same change may be observed at later periods: OE. þwtan, ‘to cut,’ and ME. þwitel ‘knife,’ still survive in modern dialects as to thwite and thwittle. The literary language only recognizes whittle, in Yorkshire the verb to white is also used. By the side of NE. thong (dialectally thwango), OE. þwango, we find widely spread in modern dialects the form whang. For thwaite (from Old Norse þveit, þveite) the form whate is said to be used in Cumberland, cf. W. Dickinson, Cumberland Glossary, p. 103. In whack by the side of thwack we have the same interchange of wh and ðw.

33. birdinge, ‘birth,’ is not recorded in Stratmann, Mätzner, or in the New English Dictionary.

35. ‘For just as the gleam glides through the glass, so he was born of thy body.’ This comparison of the birth of Christ with the sunbeam passing through glass, which we do not find in the Latin original, was a very favourite
one in the Middle Ages. Cf. W. Grimm, Konrad von Würzburg, Goldene Schmiede, p. xxxi. Cf. also Mone, Lat. Hymnen des Mittelalters, i. 63:

\[ Ut vitrum non luditur \\
Sole penetrante, \\
Sic illaæa credidit \\
Virgo post et ante. \]

Cf. also Œuvres poétiques d'Adam de Saint-Victor, ed. Gautier (1858), i. p. 40, ll. 16–22, and the note on p. 45. Mätzner, Altenglische Sprachproben, i. 262, has two examples from William of Schorham:

Therfore of hyre ybore he was,  
As the sonne passest thorg the glas,  
Wythouten on openyng.  

[PerSys. 28, p. 121.]  

Ase the sonne taketh hyre pas  
Without breche thorgout that glas,  
Thy maydenhod onweenmed hyt was  
For bere of thynke chylde.  

[PerSys. 28, p. 133.]  

Jacoby, p. 47, cites an instance from T. Wright, Songs and Carols, PerCy Soc. 23 (1847), p. 53:

As the sune schynyth in the glas,  
So Jhesu of hys moder borne was.  

To these instances may be added the following:

Right als pou seis þe sune beme  
Gats thorþ þe glas and cuns again  
Withuten brest, right sua all plain,  
Bot flescheliker he com and yede,  
Saufand his moder hir maidenhe.  

[Cursor Mundi, I. 11228.]  

T. Wright, Songs and Carols, Warton Soc. 1856, p. 89:

Rygst as the sune schynit in glas,  
So Jhesu in his moder was.  


Horstmann, The minor poems of the Vernon MS., Part I (E. E. T. Soc. 1892), p. 121:

‘He liht in to þe, sop hit was,  
As dude þe sone þorw þe glas,  
And so po we swip chylde.’  

\[1\] This is the well-known hymn beginning, \textit{Dix et leetitas}, of which there is a modern English translation by the Rev. J. M. Neale. Cf. Helmore and Neale, Carols for Christmas-tide, No. 9. The passage in question runs:

\textit{As the sunbeam through the glass}  
\textit{Passeth, but not staineth;}  
\textit{Thus the Virgin, as she was}  
\textit{Virgin still remaineth.}  

The same comparison occurs in a modern carol by the Rev. H. R. Bramley, beginning,  

\textit{Listen, lording, unto me, a tale I will tell,}  
\textit{which is still sung at Magdalen College, Oxford. The second verse is:}  
\textit{In the inn they found no room; a scanty bed they made:}  
\textit{Soon a babe from Mary’s womb was in the manger laid.}  
\textit{Forth he came as light through glass: He came to save us all.}  
\textit{In the stable ox and ass before their Maker fall.}
In the poems of the Franciscan monk, Jacobus Ryman, composed in 1492, and edited, for the first time, by Zupitza, in the Archiv für das Studium der neueren Sprachen, vol. 59, I have noted no less than twelve instances of this comparison of Christ’s birth to the passing of light through glass. I will only quote two:

Seint Anselme seith; ‘So Criste did pas Thurgh Marie myelde, as his wille was, As the sonne beame goth thurgh the glas. [p. 186.]

As the sonne beame goth thurgh the glas, Thurgh this roose that tilly did pas To save mankynde, as his wille was. [p. 187.]

The other instances occur on the following pages: 176, 181, 207, 208, 212, 273, 279, 294, 296, 324. Cf. also Malory’s Morte Darthur, ed. Sommer, p. 703, and wente ute thurgh a glas wyndowe, etc.

37. ‘Through the whole (i.e. unhurt, unbroken, unopened) sepulchre he glided.’ Cf. Jacoby, p. 43, l. 51, pur þe hole ston þe (=he) glod. Hoale=OE. hál; þurch=OE. þrūh, ‘sepulchre, tomb, coffin.’ Forms with metathesis occur both in OE. and ME.: Wright-Wulker, Vocabularies, 335, 41 ðurh, earcosgum; Wars of Alexander (ed. Skeat), l. 4452, þurghis.

40. rise, miswritten probably for risen.

42. sich, ‘sighing.’

As regards the dialect of the poem the forms of the verb point to the northern part of the West Midland district. The plural of the present indicative has the Midland ending e: bere (rhyming with the infinitive lere) 15. The 3rd person singular of the present indicative, which does not occur in any rhyme, ends in s: haves 13, glidis 35; and this points to the West of England. The 2nd pers. singular of the strong preterite has no ending: þu was 20, þu loch 11, þu wep (rhyming with step) 11, com þou 39, the only exception is gulde 17. Instances of the 2nd person singular of the weak preterite are þu moostes 14, þu schulde 18.

Compare with these the corresponding forms of the preterite in the West Midland Alliterative Poems and Sir Gawain and the Green Knight, which will be found in Schwahn’s Die Konjugation in Sir Gawain, &c., pp. 8–9; þou gef, Gawain 2349; þou wolde, Gawain 84; þou schulde, Cleanness 1110, &c. The regular retention of the s in the ending of the past participle of the strong verbs points to the northern half of England: comen 26, 27, waken 12, driven 28, risen 29, born 36. The form rise 40 forms the only exception, and is probably merely a scribal error for risen.

The phonology of the poem agrees with this localisation. OE. y (umlaut of u) appears both as u in and i: buirda 8, kuinde 10, kuinliche 19, wirde 9, birdinge 33, sinne 42. The occurrence of forms with ut and u side by side with i-forms is characteristic of the West Midland district: cf. Knigge, Die Sprache des Dichters von Sir Gawain, pp. 29–30, and 47 (huyde, kuy, furled, &c. by the side of synne, &c.); Schüddekopf, Sprache und Dialekt des mittelenglischen Dichters W. of Palerne, pp. 18 and 27; and Kron, W. Langleys Buch von P. den Pflüger, p. 57 (huyre, gult, by the side of kin, &c.). Cf.
also Carstens, Zur Dialektbestimmung des mittelengl. Sir Firumbras\(^1\), pp. 16, 17, and 27.

It might be urged that the retention of the diphthongic \(e\) in leor 2, 24 (cf. also heau 23 = OE. höw) beside devel 28, leveli 2; and of \(ea\), \(ea\), \(ea\) in dead 17, schead 34 (beside ded 28), and in bearnes 8 (beside bernes 15) were proofs of a Southern origin. But I believe that that is owing to the greater age of the poem as compared with the other West Midland writings that have come down to us. The \(u\) in luve 32 (=OE. lēofa) is an indication of West English origin: cf. Robert of Gloucester's Chronicle, l. 752, hulde (=OE. hēoldon), Laxamon, 3461 dure (=dēore). 4205 buh (=bōd), etc. Sir Firumbras, 4093 luve (=lēofra), &c., Piers Plowm., buh (=bōd); cf. lud (=OE. lōd), in W. of Palerne, Sir Gawain, &c.

OE. \(ae\) is generally represented in the poem by \(a\) : \(fät\) (8 times), at 21, glas 35, was 6, 7, 26, 33. It appears as \(e\) only in wes 12, 29 (rhyming with peas), 40 (rhyming with endeles), and as \(ea\) in neas 25 (rhyming with lasteles). From the fact that in the three last-named instances the rhymes show the author to have pronounced \(wes\) and \(nes\) in these cases, one is by no means justified in assuming that in his dialect \(e\) was the regular representative of OE. \(ae\), nor even in altering the rhyme glas : was 35 to glas : wes, since, as is well known, the form \(wes\) was frequently used, side by side with \(was\), by Middle English authors (by North Midland and Northern as well as by others), who otherwise only use \(a\) as the representative of OE. \(ae\) (cf. Kölbeg, Sir Tristrem, pp. lxi–lxii; Amis und Amiloun, p. xxv, &c.). As regards the OE. \(a\), we find it represented eight times by \(a\), eight times by \(oa\), and four times by \(o\) : spald 2, \(f\)a 16, la 16, swa 25, sari 25, twa 34, wa 12, 41—voa 7, loates (ON. lát) 22, hola 37, gload 37, \(o\)a 38, \(f\)a 39, swa 42 (cf. skovar 5); wo 15, 17, 21, so 35. Here belongs also schead (rhyming with gload) 34, and prehes (rhyming with lakes) 16. The fact that the scribe has written sometimes \(a\), sometimes \(oa\) and \(o\), as the representative of OE. \(a\), points to the conclusion that the existing copy of our poem was written during the period when the change was taking place. From the rhyme prehes (=OE. \(f\)rāw) : lāhes (=OE. lāgu) we may infer, with some degree of probability, that the poet still pronounced the \(a\)-sound (but cf. Knigge, p. 33, and the Newphilol. Beiträge herausgeg. vom Verein f. neuer Sprachen in Hannover, 1886, pp. 53–4; Brandl, Anzeiger für deutsches Alterthum, 13, 95–6). Taking into consideration the age of our poem, one might be inclined, on account of the comparatively large number of instances of \(o\), \(oa\), to assign it, or at any rate the existing copy, to a more southern district. But if we bear in mind that the rounding of \(a\) to \(\ddot{o}\), which began in the South, spread thence rapidly through the Midlands towards the North, and that before the end of the thirteenth century we meet with \(o\) even in Northern writings (cf. Kölbeg, Sir Tristrem, p. lxxi), the occurrence of \(oa\) and \(o\), by the side of the older \(a\), does not stand

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1 Sir Firumbras was probably written 'an der nördlichen Grenze des Westsachsenlandes,' cf. Brandl, Anzeiger für deutsches Alterthum, xiii, p. 100.
2 In Barbour's Bruc (ed. Skeat), ii. 584–6, we find the two forms used in two successive couplets:
   That to the ladyis profyt was
   Mar then lamys of Douglas;
   And the king of conforfit wes
   Thow his wyf, and his boynes.
in the way of the assumption that the poem itself, as well as the existing copy, may have been written in Cheshire, perhaps in Chester itself, to whose monastic library the fragment once probably belonged. The form ho, 'she,' in line 1, is important for the fixing of the dialect, as it is characteristic of the West Midland area, and has remained, down to the present day, the usual form of the pronoun in Cheshire. The form spald, l. 2, points to the Anglian district.

There now only remains the question of age. As has already been mentioned, palæographical considerations point to the third quarter of the thirteenth century. And the language of the fragment agrees on the whole with this. We should not expect to find oo, o for OE. ā in the Northern portion of the West Midland district before the second half of the century. The representation of OE. u by o (comen 26, 27, sone 29, 32, 40), and of OE. ā by ou (out 4, 41, nou four times, down 28, town 32, þou 39, compared with þu seven times, ure 30, þurch 37). In the case of us 41, shortening had probably already taken place, cf. Orm's esse). It is true that o for u is met with occasionally before the end of the twelfth century: e.g. in the Lambeth MS. of the Moral Ode (cf. Lewin, Das mittelenglische Poema Morale, Halle, 1881, p. 16), in the Homily MS. B. 14, 52, of Trinity Coll., Cambridge (written about 1200, ed. Morris, Old Engl. Hom. 2nd Series). Cf. Krüger, Sprache und Dialekt der mittelengl. Homilien in der IIs. B. 14, 52, Trin. Coll., Camb., Erlangen, 1885, p. 17). In the Digby MS. of the Moral Ode (cf. Lewin, p. 16), as well as in the older Lasamon MS. o is by no means rare. Still in all these cases the o-forms are in a small minority as compared with the forms in which u is still written, and many MSS. of the first half of the thirteenth century only have u: e.g. Ormulum, St. Katherine, Hali Meidenhad, Cuckoo Song (circa 1240), Proclamation of Henry III, 18th Oct. 1258, &c. MS. Jesus Coll., Oxford, No. 29 (written about 1250, containing Owl and Nightingale, Moral Ode, &c.) has only a few isolated instances of o. One is therefore justified in asserting that the comparatively frequent occurrence of o (for u) in our short poem points to the second half of the century. The same holds good of the spelling ou for OE. ā, a spelling which was introduced somewhat later than o for u: as some MSS. which already have o for u, afford no instances at all of ou for ā. The MS. Lambeth 487 (containing homilies and the Moral Ode, edited by Morris, OE. Homilies, 1st Series) has invariably u for OE. ā (cf. Cohn, Die Sprache in der mittelengl. Predigtsammlung der IIs. Lambeth 487, pp. 16 and 18, and Lewin, p. 16). The Trinity Coll. MS. (OE. Homilies, 2nd Series) has isolated instances of ou (nou 219, 3), and the spelling ou occurs sometimes in the older Lasamon MS. (oure, nou, bowren, out, coufe, &c.), but most of the MSS. of the first half of the thirteenth century only have u for OE. ā: so, e.g. the Digby MS. of the Moral Ode (which already has instances of o for ā), St. Katherine, Hali Meidenhad, Ancren Riwle (MS. Nero, A. 14), Ormulum, Cuckoo Song, &c. Even in a number of MSS. of the latter half of the thirteenth century we

1 Cf. above p. 75. 2 Cf. p. 80. 3 It is of course possible that the spelling o, ou (for OE. u, ā) spread more rapidly in the West than in the East. The frequent use of both o and ou in Lasamon as compared with other contemporary MSS. might be urged in proof of this. But is the Lasamon MS. as early as is generally assumed?
only find u written: so, for instance, Henry III's *Proclamation* (1258), MS. Cambridge, Gg. 4, 27. 2 (containing *Floris and Blancheflur, King Horn*, cf. Hausknecht's edition of *Fl. and Bl.*, Berlin, 1885, pp. 115 and 130). MS. Jesus Coll., Oxf., No. 29 (*Owl and Nightingale*, &c.) appears only to have u, and MS. Corp. Christi Coll., Cambr. 444 (*Genesis and Exodus*), which was written about 1300, has 'nur in einigen seltenen Fällen ou' (cf. Anzeiger zur *Anglia* viii. 111, and *Anglia* v. 67).

The above remarks on the age of our fragment apply, of course, only to the existing copy: the oa, o for ā, the o for u, and the ou for ā, may have been introduced by the scribe. From the retention of the diphthongic spelling in *bearnes, dead, schead*, and *leor* one might infer that the original was probably written in the first half of the century (but cf. the diphthongs in the *Proclamation* of 1258). The use of the runic p by the side of w proves nothing with regard to the age of poem or copy, as this sign occurs in still later MSS., e.g. in *Havelok*, the existing MS. of which (MS. Laud Misc. 108) dates from the early part of the fourteenth century (cf. *Anglia* xiii. 192, and *Athenæum*, Feb. 23, 1889, p. 245).
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