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REPORT
of
COMMITTEE ON EXAMINATION

This is to certify that we the undersigned, as a Committee of the Graduate School, have given Ruth Wilson final oral examination for the degree of Master of Arts. We recommend that the degree of Master of Arts be conferred upon the candidate.

Minneapolis, Minnesota

June 1 1917

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REPORT
on
COMMITTEE ON THESIS

The undersigned, acting as a Committee of the Graduate School, have read the accompanying thesis submitted by Ruth Wilson for the degree of Master of Arts.

They approve it as a thesis meeting the requirements of the Graduate School of the University of Minnesota, and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts.

Minneapolis, Minnesota

May 25 1917

Carlton Brown
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MIRACLES OF OUR LADY
IN
MIDDLE-ENGLISH VERSE

A THESIS SUBMITTED TO THE FACULTY
OF THE GRADUATE SCHOOL OF THE
UNIVERSITY OF MINNESOTA

BY

RUTH WILSON

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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INTRODUCTION.

Among the miracle stories which the childlike superstition and intense religious faith of the Middle Ages produced, none are more appealing than the legends of the Blessed Virgin. As the worship of Mary gained favor, these legends multiplied, until they formed a large part of the miracle literature of the times. Before the XIIth century single Mary-legends found their way into various collections of miracles; after 1100, great collections of tales devoted exclusively to the Virgin appeared. From these early Latin MSS., single legends and whole collections were transplanted into the vernacular speech of all nations. In England, these wonders of the Virgin were incorporated into the two great collections of sermon material - the South-English Legendary and North-English Homily - which were copied and re-copied by the monasteries throughout the country. The use of this Mary-literature was not restricted to the clergy: Hoccleve, in his "Ploughman's Tale," reproduces the legend of the Virgin with the sleeveless garment, and Chaucer gives one of the most beautiful of the Mary-legends in his "Prioress's Tale." To the average modern reader, no doubt, many of these legends will appear to deserve Thomas Wright's condemnation as "disgustingly profane."⁽¹⁾ But to the student who regards their coarseness as the expression of an unsophisticated rather

(1) A Selection of Latin Stories, Percy. Soc. Publications, 1842, Intro. p. XIV.

than a vicious age, who sees in their profanity an unconsciousness which renders it inoffensive, these stories have the charm of a simple freshness, a naive faith, and often a genuine poetic expressiveness which merits them - aside from their historical value - a place in English literature.

Up to the present time, the Mary-legends as a distinct phase of our literature have received no particular attention. Adolpho Mussafia's studies, "Die Marienlegender,"⁽¹⁾ furnish a comprehensive survey of the miracles of the Virgin in Latin and French MSS., but the English collections have been almost completely neglected. Ward, in volume II of his Catalogue of Romances discusses the Mary-legends which appear in British Museum MSS., but his field is necessarily limited, and two of the largest English collections were unknown to him. In view of the importance of this subject as a distinct phase of miracle literature, it has seemed worth while to gather together the existing English legends, and make some study of their relation to the older Continental collections. An investigation of the entire field of English miracles of Our Lady offers too large a subject for a study of the scope of this thesis; I have therefore confined my work to those legends which appear in metrical form, and more particularly to those which are found in Middle-English verse. With the help of Prof. Carleton Brown's "Register of Middle English Religious and Didactic Verse," the advance sheets of which Dr. Brown has very kindly allowed me to

(1) Kaiserliche Akademie der Wissenschaften in Wien Sitzungsberichte (Philosophisch-Historische Classe), Heft I, Band CXIII, p. 917; Heft II, Band CXV, p. 5; Heft III, Band CXIX, Abhandlung 9; Heft IV, Band CXIII, Abhandlung 8.

use, I have been able to make a complete collection of the Mary-legends in this field; and it is the purpose of this study to discover the sources of the various collections, to give some account of the history of the individual legends, as well as to publish those legends which have not as yet been printed. In carrying out such a study it would have been desirable in many cases to consult the MSS. of the Latin collections - or copies of them; but present conditions abroad have prohibited any extensive use of such material, and I have been obliged to depend almost entirely upon descriptions of the contents of the great collections as given by (1) Mussafia and Ward. The results of this method are necessarily inadequate, but it is to be hoped that the tentative conclusions reached here may serve as a beginning for the thorough study which this field deserves.

(1) Catal. of Romances, Dept. of MSS. in the Brit. Mus., vol. III., H.J.D. Ward; vol. III., J.A. Herbert (who completed Ward's work). London, 1910.

PART I

THE ENGLISH COLLECTIONS.

Other collec-
tions related
to the English

Before entering upon a discussion of the Mary-legends in English, it will be helpful to give some account of the most important collections in other languages which show a relationship to the English versions.

The first of the general collections of miracles of the Virgin which is mentioned in *Mussafia* is a work - not the oldest, but one of the most important - which is designated PEZ, Bernard Pez, who printed the collection, ascribed it to Potho, a monk of Priefling, near Ratisbon, about 1150. The scenes of the miracles are laid in France, England, Rome, Constantinople and Cologne, and the dates range from the time of the Apostles to that of the Norman Conquest, with two or three later. *Mussafia's* investigation shows that PEZ represents three distinct elements. The first seventeen numbers once formed a separate collection, dating back to the XIth century, and it is perhaps the oldest collection still in its original order. *Mussafia* designates it HM, from Hildefonsis and

(1) Heft I, Sitzungsberichte d. Wiener Akad. Bd. CXIII, pp. 936-944. I have taken my discussion of the MS. almost entirely from Ward, Catal. of Romances, II, pages 589-91.

(2) Pothonis Liber de Miraculis, printed as an appendix to Ven Agnetis Blannbekin vita et revelationes, pp. 305-456, Vienna, 1731.

(3) Heft II, Sitzungsberichte d. Wiener Akad. Bd. CXIX, pp. 55-61.

Murielidis, the first and last legends. The material is gathered chiefly from lives of the Saints - sometimes from legends in which originally the Virgin played no part - and from cloister records. This group is found in nearly all the large collections, though in some it is imperfect, and in some the arrangement is disordered. The second group, in point of age, is the little series of the Four Elements: (1) Jew-Boy, or Jew of Bourges, (Fire); (2) Theophilus (Air); (3) Childbirth in the sea (Water); and (4) Julian the Apostate (Earth). Thirdly, Mussafia gives as the next oldest group a series of seventeen numbers which he calls TS (Toledo-Saturday).

MS. Cotton, Cleop. C.X. (late XIIth century) reproduces the PEZ legends as follows: Book I, Four Elements and two additional legends; Book II, a complete HM; Book III^a, an imperfect TS (two leaves of the manuscript being lost). A more complete form of the collection is found in Toulouse MS.482. Two other collections - Oxford, Balliol 240 and Cambridge Mm 6.15 - show a close relationship to the Cleop.-Toul. collections.⁽¹⁾ Carl Neuhaus has printed a great part of the Cotton Cleop. C.X. material under the title, Die Lateinischen Vorlagen zu den alt-fr. Adgarschen Marienlegenden (Aschersleben, 1886).

One of the largest Latin collections of miracles of the Virgin is in Paris MS. 12593, formerly S. Germ. lat. 486. This is a XIIIth century collection of 105 legends, including all but one (No.37) of PEZ, with the HM group in the PEZ order. The legends of this collection reappear again and again in later MSS.

(1) For a discussion of the relationship between these MSS. see Mussafia, Heft II, Sitzungsberichte d. Wiener Akad. Bd.CXV. pp.19-39.

Royal MS. 8 C. IV includes a Latin collection of sixty-one miracles from various sources by John de Garland. Garland was born in England about 1180, studied at Oxford, and after 1202 spent nearly all the rest of his life in Paris. His work is entitled "Liber metricus Johannis de Garlandia qui uacature Stella maris," and was probably written ^{about} 1248. It is in six-line stanzas; the tales are sketched very briefly, - in many cases only suggested. The verses may be supposed to have been written to assist the memory of ⁽¹⁾ Garland's pupils.

Adgar's collection of Mary-legends in Anglo-Norman verse is found in Egerton MS. 612. This is a XIIIth century collection, translated from a Latin work which was evidently based on the ⁽²⁾ material used by the compiler of Oxford Balliol 240. Adgar's legends were printed from the Egerton MS. by Carl Neuhaus, Adgar's Marienlegenden, Bd. 9, Wendelin Foerster's Altfranzösische Bibliothek (Heilbronn, 1886)

Jean Mielot, in the middle of the XVth century, made another collection of Mary-legends in French, under the patronage of the Duke of Burgundy. His material was gathered from various sources, chiefly Vincent de Beauvais, Speculum Historiale, Jacobus a Varagine, Legenda Aurea, and Etienne de Bourbon's exempla. The Roxburghe Club facsimile edition of this collection (1885) contains an introduction by George F. Warner which gives much valuable information as to the history and various forms of the legends.

(1) For further discussion of Garland's life and work see Ward, Catal. of Romances, vol. II, pp. 699-707; Dict. of Nat. Biog., vol XX (1889), p. 436.
 (2) See Mussafia, Heft IV, Sitzungsberichte d. Wiener Akad. Bd. CXXIII, p. 12 seq.

The Old German series of legends of Christ and Mary, the Apostles, and the Saints contains a group of miracles of the Virgin. This great collection appears repeatedly in MSS. of the XIIIth-XVth centuries. Some of the German versions correspond closely to the English forms. This group of Mary-legends is published by F. H. von der Hagen, Gesamtabenteuer, III, (1850).

The three vernacular collections mentioned above bear no direct relation to the English miracles, but in some cases the similarity of material is worthy of note.

The first appearance of the miracles of Our Lady in English verse is in the South-English Legendary collection. The earliest MSS. of this compilation of saints' lives contain none of the Mary-legends; Harley MS. 2277 (c. 1300) is the first to include them. The date of Harley MS. 2277, and its relation to the other South-English Legendary MSS. (especially Land MS. 108) is not yet entirely clear; but the Harley MS. is generally accepted as the first MS. to give the collection complete as it remained in later years, and to follow strictly the order of the year.

In Harley MS. 2277 a collection of seven miracles of the Virgin, standing between the legends of St. Barnabas and St. Alban,

(1) Carl Horstmann (Early South-English Legendary, EETS 87), Intro. p. x) gives MS. Land 108 as the oldest South English Legendary MS. preceding the Harley MS. by ten to twenty years. The work of Miss E. Beatrice Daw, of Bryn Mawr, on this collection, does not bear out this opinion; but her conclusions have not yet been published. For a discussion of the South English Legendary texts, see Horstmann, Altenglische Legenden Eineitung, pp. XLIV-LVII, and South-English Legendary, Intro. pp. XIII-XXIV.

contains the following legends:

Theophilus
Jew-Boy
Devil in Service
Blessed Virgin comes to the Devil
 instead of his Victim
Saved by Learning Two Words
Oxford Scholar
Toledo

The later MSS. which include this group of Mary-legends are as follows:

Bodley 1596.
Trinity College Oxf. MS. 57.
Cambridge University Add. 3039
Cambridge Colleges -
 C.C.C. 155
 Pepys 2344
Cotton Cleop. D. IX
Egerton 2891 (Leaves missing; Saved by Learning
 Two Words omitted).
Cotton Jul. D. IX. (except Oxford Scholar).
British Museum Add. 10301 (except Jew-Boy)
Cambridge Colleges, Trinity 605 (except Toledo and Jew-Boy)

Of these legends the Oxford Scholar is the only one which is peculiarly English - the only one which does not appear in some of the collections on the continent. This seems to be a local legend; and since the material for the South-English Legendary was drawn from various monasteries of Southern England, the inclusion of a legend of Oxford is natural enough.

Without the Oxford Scholar, then, MS. Harley offers six legends which come from earlier Latin sources. A search for the originals of these six legends leads to the Legenda Aurea, the great 13th century collection of Jacobus a ^oV^oragine. This is the only MS. earlier than the 14th century (except MS. Arundel 406, which is evidently taken from Jacobus) which contains more than one or two of

the Harley legends. The Legenda includes all of the six except
 (1) Toledo. As to story, the Harley legends offer many variations
 from the Legenda, yet the resemblance is close enough to suggest a
 relationship. The type, the skeleton, of the stories is that of the
Legenda; and in some cases a resemblance of even the bare outline of
 the story is significant, since the Latin versions differed widely.
 For example, in the Latin collections there are two distinct render-
 ings of the Devil in Service: according to one, the master is a
 pious man, according to the other, he is a wicked robber; Harley
 follows Jacobus in making him a wicked robber. The "Lily" miracle
 has at least four widely differing forms, to say nothing of the
 numberless variations of each form. Here again Harley follows the
Legenda, and gives Jacobus's version, Saved by Learning Two Words,
 in practically every detail. Where variations do appear, they are
 usually minor points, matters of addition or omission, rather than
 actual difference.

In considering this collection as a source, the nature of
 the English scribe's elaborations must be noted. The changes have
 been made with a good deal of skill. They suggest a good dramatic
 instinct: the characterization is more vivid, the narrative is
 enlivened by frequent direct quotations, and the motivation and
 dramatic unity of several of the stories is improved considerably.
 For example, in the Devil in Service the addition of the knight's
 reproof to the Blessed Virgin, whom he supposes to be his wife,

- (1) Cap. LI De annuntiatione
 No. 2 Saved by Learning Two Words
 3 Devil in Service
 Cap. CXIX. De assumptione
 5. B.V. to Devil instead of Victim.
 5. Jew-Boy
 Cap. CXXXI. De nativitate
 9 Theophilus.

and the Virgin's reply, (Part III, p. 89, II. 42-5); and, later, the knight's vigorous protest to the Devil (Part III, p. 89, II. 51) lends a reality to the characters which is necessarily lacking in the briefer account of Jacobus. Again, the plot of this legend is unified and the Virgin's intervention explained by the introduction of the item (lacking in Jacobus) that the knight always honored Our Lady and her feasts, and that his shame when he fell into poverty was due, not, as the Legenda has it, to the fact that he could no longer give but must ask gifts, but rather to the fact that he could no longer keep Our Lady's feast as was his wont. Whether these (1) changes were original with the Harley scribe is beside the point; at least they show his excellent judgment in the selection of details from other sources.

But another phase of the Harleian revisions must be taken into account. It is evident that the Harley scribe has not only added to the Legenda versions, - he has also frequently omitted details given by Jacobus. Often, to be sure, these omissions are such as a writer with dramatic instinct might well have made to enhance the effectiveness of his story. In the Jew-Boy, for instance, to give no inkling of the boy's preservation until the oven door is opened, creates a suspense entirely lacking in the Legenda, where the miracle is explained as soon as the child is thrown into the furnace. But the dramatic motive will not cover all of Harley's omissions; for example, in the Devil in Service, the majority of the details omitted would have heightened the dramatic quality of the

(1) In one case, the Jew-Boy, the variations correspond to the version in MS. Cotton Cleop. C.X. See Jew-Boy, Part III, p. 28.

narrative had they been retained. One feels a marked inconsistency with the instinct for effective detail which the Harleian poet shows elsewhere, in the alteration of the Legenda passage describing the plea to the robber band, "That holy man prayed them that they would bring him to their master for he had to speak with him in his house of a secret thing for his profit," to the brief Harley version, "þe freres cride and bede."⁽¹⁾ Nor could anything but a desire for brevity (clearly no concern of the Harley scribe) have changed the holy man's impressive exorcism of the Devil, "I command thee in the name of Our Lord that thou depart hence, and go into another place where thou mayst grieve nor annoy no man," to the feeble explanation, "þe devil wende awei anon."⁽²⁾ Again, in the story of how the Virgin comes to the Devil instead of his victim, Harley omits an excellent touch of Jacobus, where the wife, on being commanded to accompany her husband, trembled with fear, but dared not gainsay the commandment of her husband. "And she commended herself devoutly to the Blessed Virgin, and began to ride after her husband." It seems to me hardly credible that a writer with the genius of the Harley scribe could have deliberately omitted such details if he had ever seen them. I am inclined to believe, therefore, that the Legenda Aurea cannot be regarded as the basis of the Harley legends.

Perhaps it will be necessary, then, to abandon the theory of a single collection as the source of these miracles, and to consider some other alternative.⁽³⁾ I have already noted the fact that the Jew-Boy shows the variations given in Cotton Cleop. C.X.

- (1) Devil in Service, Part III, p. 86, II. 9.
 (2) Devil in Service, Part III, p. 87, II. 47.
 (3) Above, p.10, note 1.

It is possible that this manuscript may have been the only source of this legend, and that the others - which do not appear together in any early collection except the Legenda - may have been picked up from different MSS. In that case it would be impossible to determine the sources of the respective legends without examination of the various early MSS. in which they occur, in order to identify the originals through verbal resemblances, etc. Without more detailed information than Mussafia gives, I cannot attempt to speak with certainty on this point.

But there is another possibility which deserves consideration. The Legenda Aurea is itself a compilation from various other MSS. It is quite possible that one of these source-collections was used by Harley as well as Jacobus. The existence of this common antecedent is of course purely hypothetical at present. There is, however, a bit of evidence which points to it, in Mussafia's discussion of Madrid MS. Bb 150,⁽¹⁾ a 14th century Latin work on the Virgin by Gil de Zamora, entitled Liber Mariae. The Liber Mariae contains a large number of the Legenda Aurea legends; but the two works appeared at so nearly the same time that it is doubtful whether Gil could have used the Legenda Aurea as a source. This and other evidence leads Mussafia to incline strongly to the opinion that Gil did not borrow from Jacobus, but that they drew from a common source. One bit of evidence to support the theory that this hypothetical MS. may also have been the source of the Harley legends is found in the fact that the Liber Mariae includes not only the five Harley legends given by Jacobus, but also Toledo, which the

(1) Heft II, Sitzungsberichte d Wiener Akad, Band CXIX, Abhandlung 9, pp. 26-35.

Legenda omits. Another point which argues for this supposition MS. rather than the Legenda, is the fact that in the Liber Mariae the three legends, Devil in Service, Blessed Virgin Comes to the Devil, and Saved by Learning Two Words, which appear together in Harley, are also placed consecutively (though in a different order) in the Liber Mariae. In the Legenda, on the other hand, the Blessed Virgin Comes to the Devil is placed under Cap. CXIX, and the other two under Cap. LI.

It is necessary to bear in mind thru this discussion, the fact that the MS. for which we are searching is one which contains an abbreviated form of the Legenda miracles. Unless it represents omissions in Harley as compared with the Legenda, this hypothetical MS. is of no significance to us. It is quite impossible, of course, to pronounce on the brevity of a MS. whose very existence is so uncertain, but it is important to note that even if the MS. postulated by Mussafia for Gil and Jacobus was not itself a brief version, at least there is room for a condensation of this original MS. to have appeared and to have been used by Harley, - a process forbidden on the score of time in the case of the Legenda.

Up to this point I have only touched upon the relationship between Laud MS. 108, and Harley 2277. Horstmann, as I have said, accepts Laud as the earlier form of the South-English Legendary, which was later expanded into the collection as represented by Harley. Only one of the Mary Legends is included in Laud - that of Theophilus, which, indeed, is as much a saint's legend as a miracle of the Virgin. The version in Laud is almost identical (1) with the version in Harley, except that it is four lines shorter.

(1) Ward, Catal. of Romances, vol. II, p. 735.

The question of the interdependence of Harley and Laud is important in this discussion, for two reasons. First, if Harley is not based on Laud, one argument for setting the date of Harley so late as 1300 is gone; and an earlier date for Harley would indicate rather conclusively the impossibility of the Legenda Aurea as its source. Second, if Theophilus in Harley was taken from Laud, the argument for a common source of the six legends is weakened; but if Harley is independent of Laud, there is the more reason to believe that the six legends were all derived from the suppositious Latin MS. in which they all appear.

From the scanty evidence at hand, I am inclined to believe that the Harley Theophilus is the original rather than the Laud. The relationship of the two MSS. cannot, of course, be determined from a single legend; and my comparison is rendered still more inadequate by the fact that I have only the last twelve lines of the Harley version to work from. Even such scanty material, however, furnishes grounds to support this contention. Horstmann states that the Laud MS. "⁽¹⁾frequently preserves the original meaning when all other MSS. are corrupt, and when consulted in cases of difficulty helps us to find the true sense." But it seems to me that this opinion is scarcely confirmed by the twelve lines which I can compare with the Harley. In at least three cases of difference between the two, it is not at all clear that Laud represents the original meaning, as opposed to a corruption of the text in Harley.

The last twelve lines of the Harley version are as follows:

(1) South-English Legendary, Intro. p. x.

- "He ȝaf & delde pouere men: his god wel clene ȝere
 & suore ȝat out of church he nolde: ȝe while he alyue were
 To ȝe stede he wende aȝe: ȝer oure leuedi to him aliȝte
 4. & brouȝte him his chartre er: ȝurf hire suete miȝte
 Anon he gan to yueli: & ȝer down anon he lay
 & custe echone his breȝeren: & deide ȝe ȝridde day
 ȝat folo dude as riȝt was: & burede him riȝt ȝere
 8. To heuene wende his soule anon: ȝer ich wolde we alle were
 For seint he is in heuene anheȝ: & his day falleȝ in ȝe ȝere
 A lute bifore auerl: as oure boc ous doȝ lere
 A fair miracle oure leuede dude: ȝat brouȝte him out of ȝulke we
 12. As heo meni oȝer dude: ich mot ȝut telle mo."

Comparing this with the Laud version (Horstmann's Early South-English Legendary, p. 288-293), the most striking difference is found in l. 4, where Laud reads:

"And brouȝte him ȝe chartres of is sinnes: ȝoruȝ hire swete miȝte."

It is at once apparent that the Laud is much poorer as to metre; a glance at the story shows it inferior as to sense. According to the legend, Theophilus returns to the spot where the Virgin brought back to him, as a token of his deliverance, the contract which he had signed in his bargain with the Devil. This makes the Laud version almost meaningless. There was only one charter, and only one sin; to double either of them makes the line ridiculous.
 (1)
 In some legends the sins of a dying man are revealed to him

(1) See MS. Egerton, 1117, No. 9; Ward, Catal. of Romances, Vol. II, p. 667.

written on a scroll, in order to inspire repentance, or to give an opportunity for the Blessed Virgin to reward some special act of devotion, by nullifying the record; but in this case such a charter of sins is entirely inappropriate, since Theophilus has already been forgiven for his sins, and the Virgin works no further miracle in his behalf. The most reasonable interpretation of the difference in the readings is to suppose that the Laud scribe, copying from Harley, miswrote chartre er as chartres, and having thus spoiled the meaning, filled in with of is sinnes, having in mind the deathbed stories mentioned above. Certainly it would have been much simpler to turn chartre er into chartres, than to perceive the mistake and remedy it with a form so near the original.

In l. 7 of Harley we find another example of a reading in which Laud, rather than Harley, seems to have the corrupted text. In Laud the line runs:

"pat folk dude bi him pat was to done: and bureden
him riȝt pere."

Harley's "pat folc dude as riȝt was" (l. 7) is not only more smooth and natural as to metre, but also more idiomatic in expression. The idea that the Harley scribe changed the line in order to improve the metre scarcely seems to fit; for the most obvious way to correct the metre would have been simply to omit "bi him;" there is no necessity for altering the whole expression.

The closing line in each version gives another hint as to which was the original. Compare Harley's,

"Ase heo meni oper dude: ich mot ȝut telle mo"

with the closing lines of the next four of the Harley Mary-legends:

"Meni·miracles me mai ȝut telle: of oure leuedi suete & milde."

"On marie pat is so moche: pi milc & pyn ore
So murie hit is to telle of pe: pat ȝut we mote more."

"Of oure leuedi faire miracles: we seoz alday a grete
peȝ we habbe of summe itolde: ȝut nole we noȝt lete."

"ȝut we wolley more telle of hire: for heo is god & suete."

All of these legends correspond to Theophilus in their method of ending with praise of Our Lady, and the announcement of more miracles to come. Now turn to the last lines as given in Laud:

"Wel fair Miracle are leuedi dude: pat brouȝte him of pulke wo,
Ase heo hath manye opere i-don: and ȝeot wole wel mo."

It seems remarkable that the Harley scribe, if he was copying from Laud, should have found a phrase so easily convertible according to his pattern - without even the necessity of changing the rhyme word. On the other hand, considering the fact that the Laud MS. contains only lives of the saints, and that Theophilus must be included in it as a saint's-legend, not a Mary-legend, it strikes one as rather surprising that the Laud Theophilus, if it was the original, should also introduce the closing lines in honor of the Virgin. This ending, while not impossible in a saint's legend, is at least a less fitting close than the two preceding lines would have formed:

"For he is a seint in heuene on heigȝ: and his day falleȝ in
A luyte bi-fore Aneryl: as pe bok us doth lere."
pe ȝere

That would have been quite sufficient as far as the saint was concerned. And considering both sound and sense, is there not something weak about the line,

"Ase heo hath manye opere i-don: and ȝeot heo wole wel mo,"
compared with,

"As heo meni oper dude: ich mot ȝut telle mo?"

It would be an exceptional circumstance if the altered version turned out to be better than the original.

The testimony of these instances is not, as I have said, conclusive, but it is strengthened by the fact that the Laud version is four lines shorter than the Harley. In a case where the copyist has evidently followed his original closely, it seems improbable that he would have inserted a whole new stanza in the midst of the narrative. It is much more reasonable to ascribe the difference to omission on the part of Laud than to addition on the part of Harley.

A summary of this study of the Miracles of Our Lady in Harley MS. 2277, gives the conclusion that there are two alternatives as to the source of these legends. They may either have been compiled from a number of different MSS; or - an interesting speculation, though one which cannot be established conclusively - they may have come from a MS. containing a briefer version of the Legenda Aurea legends (either a MS. which was the source of the Legenda miracles, or a condensed form of such a collection), amplified with variations from other texts, or the scribe's imagination. The former theory is not necessarily supported by the fact that Theophilus appeared in MS. Laud 108, since there is reason to believe that Harley, not Laud, contains the original version, and that Theophilus may therefore be regarded as an integral part of the Harley group.

The Vernon MS. is found in the Vernon MS. (c.1385). This was probably originally the largest of the collection of miracles of the Virgin in English, - the index of the MS. lists forty-two miracles,

(1)

of which only nine are preserved. The group stands between the South-English Legendary and the North-English Homily in the Vernon MS., but it is a distinct division, unattached to either collection. The series is peculiar to the Vernon; one finds no copies of it elsewhere. The 'Simeon MS.' (British Museum Addit. 22283), which contains a large part of the Vernon material, may originally have included these miracles; if so, they were part of the 177 leaves now lost.

The collection seems to have been compiled from many sources. I have been unable to discover any single MS. which may be regarded as the source of the entire collection, or even of any considerable number of the legends it contains. Most of the legends appear frequently in earlier European MSS., and among the many possible sources some similarity in the order of the legends would be the chief clue to be sought. But neither Mussafia nor Ward describes any MS. whose arrangement shows the slightest relation to that in Vernon. One must simply conclude that the legends were gathered from a number of sources, and probably represent combinations of versions found in several different MSS.

In making this compilation, the Vernon uses legends found in some of the oldest and most wide-spread of the Latin collections. The following table gives the Vernon legends which are found in PEZ and S. Germ,⁽²⁾ as far as may be judged from the mere titles of the Vernon index:

(1) For a discussion of the nine extant legends see Part II, page 47. For a list of the forty-two original miracles see Horstmann's Minor Poems of the Vernon MS., Part I, p. 138 (E E T S, 1892).

(2) See above, p. 5.

| | Vernon | PEZ | S.Germ. |
|--|--------|-------|-------------------|
| Saving of Crotey City | 1 | | 46 |
| Jew-Boy | 4 | 31 | 26 |
| Viviers; Foot cut off | 5 | 18 | 24 |
| Jew lends to Merchant | 6 | 33 | 72 |
| Healing through Milk | 8 | 30 | 39 |
| Incontinent Monk who was drowned | 9 | 2 | 2 |
| Five Joys | 10 | 4 | 4, 95 |
| Clerk of Chartres | 16 | 3 | 3 |
| Anthem, Salva Regina | 19 | | 53, 54(?) |
| Church of St. Michael; Our Lady as Midwife | 21 | 22 | 65 |
| Feast of the Nativity | 22 | | 48 |
| Clerk denied Burial | 23 | 39 | 86, 92(?) |
| Thief saved by Our Lady (Ebbo the Thief) | 24 | 6 | 7 |
| Priest who knew only one Mass | 25 | 9 | 10 |
| Devil in Beast-shapes | 26 | 23 | 64 |
| Child wedded to Our Lady | 28 | 16(?) | 29(?) |
| St. Bonyte's Vestments | 30 | 37 | |
| St. James's Pilgrim | 31 | 8 | 9 |
| Musa | 35 | | 103 |
| Prior of Pavia | 36 | 12 | 13 |
| St. Jerome, Bishop of Pavia | 37 | 13 | 14 |
| Stained Corporale | 38 | 14 | 15 |
| Completorium | 39 | 29 | 51 |
| Feast of the Purification | 41 | | 49 |
| Child who dined with the Christ-image | 42 | | 28, 44 104 (?) |

The large number of the Vernon miracles which appear in both these collections cannot be considered as an indication that either of these MSS. furnished the source for Vernon, since the elements of both MSS. seem to have been copied widely. Indeed, where the story is preserved in Vernon, one finds, with the possible exception of the Incontinent Monk, a decided variation from the form given in PEZ or S. Germ. Some of the variations, indeed, seem to be quite original with the Vernon text. The Vernon poet displays a fondness for applying his own genius to old material. This is especially apparent in the Jew-Boy and the Boy Slain by the Jews, where the elaborations and modern touches can only be attributed to the Vernon author's remodelling hand. The same thing has been found true of other parts of this MS. Miss Josephine Sutton, in the study of The Middle English Ipotis (Mod. Lang. Ass. Public's, March, 1916), proves that the Vernon Ipotis represents, not the original poem, but a much edited text, showing numerous alterations introduced by the scribe. Miss Sutton's view is confirmed by R.W. Chambers, who finds in his work on The Authorship of Piers Ploughman that the Vernon cannot be relied on for original meanings; and by Canon Simmons, who, in his edition of the Lay Folks Mass-Book (EETS. ser. 71, p. 362) declares that the Vernon text is evidently patched together from at least two different sources. This evidence bears out the conclusion that the peculiarities of the Vernon miracles of Our Lady represent the individuality of the author working upon the old traditional texts with which he deals.

(1) See Part II, pp. 28 and 42.

The only other collection of Mary-legends in Middle-English verse is found in a hitherto unknown MS. of the first half of the 15th century, Phillipps MS. 9803. The MS. breaks off at folio 80^b, leaving one of the miracles unfinished, Eighteen miracles are preserved, and there is no index to show what number the collection originally contained. The collection is a unique one in English: none of the Phillipps versions appear elsewhere in English verse; and, indeed, only five of the eighteen legends are found in any English metrical version. The Phillipps scribe shows an amazing ingenuity in twisting and perverting familiar legends almost beyond recognition. Many of his stories give the disconcerting sense of a familiar face seen in the distorting reflection of a mirror at the penny show. The very familiarity of the grotesquerie makes it the more astonishing.

How much of the credit for these strange perversions belongs to the Phillipps scribe, and how much to his source, one cannot say without examining the MS. which was the basis of his work; and this, much to my regret, I have been unable to do. The collection is evidently taken from the metrical Latin collections by John de Garland.

(1) Phillipps MS. 9803 is at present the property of T.F. Fenwick, Esq., of Cheltenham, England. The contents of the MS. are as follows:

- 1^a A metrical history of the Birth and Life of Christ
- 23^b Passio domini
- 39^b De resurrectione domini
- 51^b How þe apostles made þe crede
- 52^b How God delyvered Joseph of Aramathie out of prisoun
- 54^b How þe vernycle was broght to Rome
- 61^a De assumpcione beate Marie
- 70^a Here bigynneþ þe miracles of our Lady
(Ends imperfectly at folio 80^b)

(2) See Part III, p. 93.

(3) See above, p. 5.

The following table will show the relationship between our MS. and John de Garland.

Phillipps 9803

John de Garland

- | | |
|--|---|
| 1. Monk tempted by Devil in form of a woman; saved by the B.V.: 90 ll. | 39. Mouth of Hell shown to a Nun. (Connection doubtful) |
| 2. Woman revived for confession: 36 ll. | 2. Same: 9 ll. |
| 3. Our Lady and three Innocents help a Knight to build his chapel: 30 ll. | 13. Columns raised by Schoolboys: 9 ll. |
| 4. Empress of Rome: 117 ll. | 14. Chaste Empress: 69 ll. |
| 5. Prioress delivered: 117 ll. | 2. Abbess delivered: 18 ll. |
| 6. Cancered tongue healed by touch of B.V.'s finger: 24 ll. | 1. Milk: Tongue restored: 15 ll. |
| 7. Jew-Boy: 30 ll. | 3. Jew of Bourges: 24 ll. |
| 8. Son restored to life: 40 ll. | 4. Same: 18 ll. |
| 9. Devil in Beast-shapes: 42 ll. | 5. Same: 6 ll. |
| 10. Barns filled in time of famine: 40 ll. | 6. Same: 9 ll. |
| 11. Ring given to Mary-image: 44 ll. | 8. Same: 6 ll. |
| 12. Broken tun of wine: 34 ll. | 11. Mead: 6 ll. |
| 13. Nativity: 52 ll. | 15. Same: 15 ll. |
| 14. Mary-image in a synagogue: 20 ll. | 17. Libia: 6 ll. |
| 15. Incest: 58 ll. | 20. Same: 18 ll. |
| 16. Mary-image insulted: 42 ll. | 18. Same: 6 ll. |
| 17. Our Lady is surety for a Merchant: 96 ll. | 19. Same: 12 ll. |
| 18. Unshriven Clerk buried outside the churchyard; lily from mouth: 50 ll. | 22. Clerk of Chartres: 9 ll. |

As may be seen, the Latin miracles are told very briefly; in some cases the stories are barely suggested. This helps to explain the vagaries of the Phillipps MS., since the scribe was obliged to fill in the meagre outlines of his source with details from other legends, or supplied from his own imagination. One may even suppose that the poet did not have the Latin work at hand, and was expanding from memory. For a discussion of the variations of the different legends, see below, Part II, pp. 58-68.

PART II

A CATALOGUE OF THE INDIVIDUAL LEGENDS

Having considered the distinct collections of Mary-legends in Middle English verse, in the preceding division of this study, it is now my purpose to discuss the individual legends themselves. The miracles of Our Lady appear not only in the three groups noted above, but also as separate units set into other material. The Northern Homily Mary-legends, for example, are not placed together as in the South-English Legendary, but are inserted as narrations after the homilies for different Sundays. In preparing this catalogue, it has seemed most convenient to arrange the legends according to the great collections in which they occur; or, if they do not belong to any recognized collection, but are found in MSS. whose contents is merely an arbitrary compilation, they are listed under the titles of the MSS. in which they appear. In each case, the first notice of a legend has been made the basis for a discussion of its history and of its various English forms, if it appears in more than one version. Where it has more than one, in order to keep the grouping clear, I have repeated the title of the legend in its place in subsequent collections.

(1)
The South-English Legendary.

1. Theophilus. How a clerk named Theophilus lost his office; how he signed a compact with the Devil and was restored to prosperity; how he repented, and regained possession of the contract through the help of the Virgin.

This is one of the oldest and most widespread of the legends of the Virgin; it appears in sixty of the Latin and French collections described by Ward and Mussafia. The original account was written in Greek (VI century), and ascribed to Eutychianus; the narrator declares that he relates what he has seen with his own eyes and heard from the mouth of Theophilus. This account was translated into Latin (IXth century) by Paul the Deacon of Naples; also by Gentianus Hervetus, who gives a version purporting to be from Symeon Metaphrastes (Xth century), who had embodied the narrative of Eutychianus in his great collection of the Lives of the Saints. Hrotsvitha, the nun of Gandersheim, put the story into a Latin poem in the Xth century. Dasent, in this Theophilus in Icelandic, Low German and other Tongues, (London, 1845), publishes versions of the legend found in Greek, Latin, French, Anglo-Norman, Flemish, Low-German, Icelandic, Swedish and Anglo-Saxon; and F. H. von der Hagen, in the Gesamtabenteuer, III (Intro. CXXII), mentions an old Spanish form of the XIIIth century.

(1) Since my discussion of the miracles of Our Lady in this collection is based on Harley MS. 2277, I shall frequently characterize them simply as the Harley versions. For a list of the other MSS. of the South-English Legendary in which these legends occur, see above, Part I, pp7-8.

The South-English Legendary version is a somewhat extended account of the well-known story, - considerably expanded as compared with the Legenda Aurea, for example. One of the distinctive features of the account in Harley is the fact that the Jew who had taken Theophilus to the Devil was found out in his treachery and burned. This event inspired Theophilus with such forebodings of a similar untimely end that he was moved to call upon Our Lady for aid. Whether this detail is original with the South-English legendary story I cannot say; at least it differentiates this version from the Legenda and the North-English Homily.

The Northern Homily gives a more detailed account of Theophilus, which here takes on a decidedly moralistic tone. All of Theophilus' misdeeds come as a result of the Fiend's working upon his heart; his repentance is due to the pity of God, who makes him see the pains of hell which are prepared for him. Eugen Kolbing prints an interesting comparison of the Northern Homily version of this legend as it is found in the Vernon MS. (f. 203b) and in Harley MS. 4196 (f. 113a), in Englische Studien Bd. I, 16-57. At first glance, the two texts correspond very closely, allowing for dialectal differences; but a careful comparison shows omissions here and there, first in one MS. and then in the other, which seem to demonstrate that neither of the two versions is dependent on the other, but that they both are transcribed from a common source. The Northern Homily Theophilus appears in fourteen MSS.; seven follow Vernon, and seven Harley 4196. All of the latter, it should be noted, are XVth century MSS.

(1) See below, p. 43, note.

See Dasent, von der Hagen, and Kölbing, as above; also Kölbing, Ueber die englischen fassungen der Theophilus-sage, Beitragen zur vergl. gesch. der rom. poesie and prosa des ma, Breslau 1876, p. 1-41, - an article of which, unfortunately, I have been unable to avail myself.

Printed texts: (a) South-English Legendary, from Laud MS. 108,⁽¹⁾ (Beg.: Teefle was a swype gret man: And guod clerk he was also."); Horstmann, Early South English Legendary, (E.E.T.S. 1887), pp. XIII-XXIV.

(b) Northern Homily, from Vernon MS., Bodley 3938, f.203b, Herrig, Archiv für das studium der Neueren Sprachen, Bd. 57, p. 290; Kölbing, Englische Studien, Bd. 1, p. 38. Also from Harley MS. 4191 (f. 113a), Ibid. p. 38.

2. The Jew-Boy. How a Jew's son partook of the mass with Christian children; how his father threw him into a burning oven as a punishment for this; and how Our Lady preserved him from the flames.

This is one of the most popular of the miracles of Our Lady. It appears in sixty-eight of the MSS. listed by Ward and Mussafia. Eugen Wolter, in Der Judenknabe (Suchier's Bibliotheca Normannica II), notes the existence of thirty-one forms of the miracle, in Greek, Latin, French, Spanish, German, Arabic, and Ethiopian.

The Harley version follows the story as it is given in Cotton MS. Cleop. C.X. The Cotton MS. gives a minute account,

(1) For the relation of Laud to Harley, see above, Part I, page 7.

some of the details of which the English version omits; but on the whole the two accounts agree closely in order and detail. The only point of real difference is in the means used by the Virgin to preserve the boy: in the Cotton version she protects him with her sleeve; in the Harley she keeps him from the fire with her kerchief. MS. 200 of the Biblioteca Alessandria at Rome (XII-XIII century) gives an explanation similar to the English account, - the Virgin shields the child with her head-covering. More commonly she uses her mantle, or simply her garment.

The various MSS. of the South-English Legendary differ slightly in this legend. Harley does not specify the location of the story, and is followed in this by Bodley 1596 (Laud Misc.463) and Oxf. Trinity MS. 57; but the other MSS. - all later than Harley - have adopted the Latin tradition, and place the story "in Buturie." Cotton Julius D. IX introduces a variation which seems to be unique, - the addition of two lines in which the mother consents to the child's death.

This legend appears in the Vernon MS. in a version which, like most of the Vernon pieces, offers a difficult problem as to

(1) Cotton MS. "Manica."

(2) Printed by Eugen Wolter, Der Judenknabe, Suchier's Bibliotheca Normannica, II, No. 11. Wolter prints 27 texts of this legend in Greek, French and Latin.

(3) Gregory of Tours, De gloria martyrum, Lib. I, Cap. X, Der Judenknabe, No. 6; Vincent de Beauvais, Spec. Hist. Part III, Bk. 22, Cap. 78, Der Judenknabe, No. 12.

(4) Honorius of Autun, Spec. Eccles. Der Judenknabe, No. 8

sources. It is an elaborate account, some of the details of which certainly may be attributed to the revisions of the Vernon poet. For example, the author states at the beginning of his narration that the Christians lived in one half of the city, and all the Jews dwelt on one street. ⁽¹⁾ At the close he introduces an up-to-date court scene, - the mayor sits on the case of the Jew father, twelve

(1) There is an interesting analogy between the situation described here and that depicted in the opening lines of Chaucer's miracle of the Boy Slain by the Jews, as told by the Prioress. The Vernon Jew-Boy narrative begins:

"Sum-tyme fel in on cite -
 Herkneþ wel, and þe may here -
 As Jewes weren i-wont to be
 Among þe cristen and wone i-fere:
 þe Cristene woneden in On halue
 Of þat cite, as I þe hete,
 And alle þe Jewes bi hem-selue
 Were stihlet to wone in a strete."

The Prioress opens her story with:

"Ther was in Asye, in a greet citee
 Amonges cristene folk, a Jewrye,
 Sustened by a lord of that contree
 For foule usure and lucre of vileynye
 Hateful to Christ and to his compaignye,
 And thurgh the strete men mygthe ride or wende
 For it was free, and open at eyther ende."

Since there is no reason to believe that Chaucer used the Vernon text of the Boy Slain by the Jews, for his Tale (See Dr. Brown's study, p. 112), it seems even less probable that he borrowed from an entirely different legend in the same collection. Whether the resemblance is merely a coincidence, or whether it indicates a source used both by Chaucer and the writer of the Vernon miracle, must be a matter of speculation.

* Miracle of Our Lady Told by Chaucer's Prioress, Chaucer, Soc. ser. 2, No. 45.

men are sworn in, and the verdict is duly given. These modern touches, one scarcely needs to add, are not found in the Latin accounts.

As a whole, the Vernon seems to represent a re-editing of the South-English Legendary story; none of the additional details connect it with any of the Latin versions printed by Wolter. There is perhaps one exception to this statement: a single point suggests that the Vernon scribe may have used Cotton Cleop. C.X. The Cotton MS. states that the people and the judges assembled at the mother's cries, and that the judges condemned the Jew father to be burned. This account might have given rise to the jury scene in Vernon, which could scarcely have been suggested by the Harley version:

"pat folc nom þe childes fader & pouene wel hote tende
& caste the cherl amide ."

I do not believe, however, that this evidence is sufficient to indicate that the Vernon is taken from Cotton Cleop. The Vernon account includes none of the elements from the Cotton MS. which have been omitted by Harley, and in some cases shows a distinct analogy to the Harley where that version differs from its

(1)
source. Unlike both Harley and Cotton Cleop. the Vernon mentions no particular means by which the Virgin accomplishes the boy's preservation.

A third English version of the Jew-Boy is found in the Phillipps collection. This account, though much briefer than the Vernon, shows an even more surprising independence in its variations. In all the other MSS. it is the mother who rushes out and calls for help after the father has committed his cruel deed; here- with a perversity common to the Phillipps scribe - the alarm is given by a maid who loves the child. The scribe closes his other- wise traditional account with the following startling - and

(1) (a) The Cotton MS. simply states that the boy was instructed in letters with the Christian children. Cf. Harley and Vernon:

Harley -

"A gywes child in o tyme while bi olde dawe
2. Wip cristane childerne ofte pleide as childerne
wolley gut fewe."

Vernon -

"þe Cristene childern in a Crofte
I-mad them hedden a wel feir plas.
per-Inne a Jewes child ful ofte
24. Wip hem to pleyen I-wont he was."

(b) In the Cotton version, after the rescue the boy does not describe his sensations while in the oven. Cf. Harley and Vernon:

Harley -

"Me was neuere so murie in no stede as me hap
her ibeo."

Vernon -

"Of alle þe Murpes þat I haue had
In al my lyf git hider-to
Ne was I neuere of gleo so glad
As aftur I was In þe houene I-do!"

unexplained - statement:

"Ƴai toke his fader Ƴen ful rad
 And brent hem Ƴen anon
 28 And alle Ƴe opere everechone
 Ƴat ever were at Ƴat assent
 In Ƴat oven were bitterly brent."

The Phillipps and Vernon MSS. agree in giving the story no definite location. Early Latin versions differ: Gregory of (1) Tours († 594) places it simply in the East; Paschasius Radbertus makes the father a glass-blower of Constantinople. Nigel Wireker follows W'm of Malmesbury in giving the story as a legend of Pisa. From the XIIth century, however, the scene is usually laid in Bourges.

The most striking Latin variations of this legend are found in Paris MS. 10770 (XIVth century). In No. 14 the author gives a very rationalistic account of the miracle: the boy testifies that he was saved by the Virgin's pouring water over him. The next number in the same MS. gives an even more unusual variation of the story: a Jew boy was baptized, and his parents had him thrown into the furnace by the master of the baths. The Bishop, coming to bathe, complained that the water was cold. The master of the baths told him the reason, and the child was found unharmed.

Printed texts: (a) South-English Legendary, from Harley MS. 2277, f. 60-b - below, Part III, p. 84.

(b) Vernon MS., Bodley 3938, f. 125a ____ Horstmann, Minor Poems of the Vernon, MS. I, p. 149; Herrig's Archiv, vol. 56, p. 228.

(c) Phillipps MS. 9803, f. 74a - below, Part III, p. 106

(1) De corpore et sanguine Domini, Cap. IX (Migne, vol. CXX).

3. Devil in Service. How the Devil served a knight fourteen years, lying in wait to strangle him; how he was saved by his habit of repeating Ave Maria daily; and how the Devil was exposed by a friar, a captive of the knight's men.

This tradition of the uncanny servant is a very old one. In Old German, Danish, and English folk stories he appears as "Brother Rausch," a cook in a monastery. The Devil in Service legend is given in two forms in the Latin collections. According to the version in S. Germ. No. 34, and also in Spec. Hist., Bk. VII, 101, and Scala coeli f. clxxb, the Devil gains the confidence of a pious man whom he wishes to kill. The Legenda Aurea (cap. LI), on the other hand, makes the master a wicked knight. The South-English Legendary follows the Legenda Aurea version. Harley's chief differences from the Legenda consist in making the captives of the knight's men two friars instead of a single man; and in omitting the pretext by which the holy man in the Legenda gained the hearing of the knight, i.e., that he had a secret to reveal to him for his profit. Harley also fails to specify the fact, given in the Legenda, that the Devil-servant is the knight's chamberlain.

A second English version in Tanner MS. 407 (Bodley 10234) follows the Legenda Aurea very closely, and like the Legenda version, follows and is closely connected with the story of how the Blessed Virgin came to the Devil instead of his Victim. The chief variations introduced by the Tanner scribe are the naming of the holy man as St. Barnard, and the addition of the repentance, reformation, and final salvation of the knight with all his

men.

Harley MS. 268, a XIVth century Latin collection of religious tales, in f.26, gives a peculiar variation of this legend, localizing the story in Germany. A Cistercian abbot claims hospitality from a knight, and refuses to eat until he has seen all the household. The Devil (who has served only twelve years here) carries off half the roof as he disappears. A shorter version of the same story is given in Arundel 506, f.27. In another XIV century collection, Royal MS. 12 E.1. f.146, the identification of the diabolical servant is finally revealed by the monk through his unwillingness to confess.

See Ward, Catal. of Romances, vol. II, p. 628; F. von der Hagen, Gesamtabenteuer, Intro. CXXVI., 563; Roxburghe Club edition of Mielot's Miracles de Nostre Dame (1885), Intro. XI.

Printed Texts: (a) South-English Legendary, from Harley 2277, f. 61a - below, Part III, p. 88.

(b) Tanner MS. 407, f. 59a - below, Part III, p. 129.

4. The Blessed Virgin comes to a Knight instead of his Victim. How an impoverished knight gained help of the Devil, to whom he promised to bring his wife; how the wife entered a chapel on the way to pray, and fell asleep; and how Our Lady took her place, to the discomfiture of the Devil.

This is a Legenda Aurea story which has been altered only slightly in Harley. The English version omits some rather striking details found in the Legenda:

(a) The knight's procedure after he has regained his wealth, - he buys a palace, gives great gifts, and buys back his heritage.

(b) The wife's fear when commanded to accompany her husband; she dares not disobey, and commends herself to the Virgin.

(c) The Blessed Virgin's injunction to the Devil never to harm these who call on her; he goes away howling.

The two versions differ in their explanation of the cause of the knight's sense of shame after he has fallen into poverty. In the Legenda he feels disgraced because, having once been accustomed to give great gifts, he is now obliged to ask for small, and when a solemnity approached, he had nothing to give. In Harley he was ashamed because he could not keep Our Lady's feast as was his wont. There is another difference at the end: in the Legenda the riches from the Devil are thrown away; in Harley they are given to the poor.

The same story is found in the North-English Homily. This version, as represented in the Vernon MS., introduces only a few variations worth noting: here the Devil bids the knight dig to find his gold; the knight refuses to go into the chapel with his wife, and cautions her not to stay long; the reunion of the knight and his wife in the chapel ends the story - with the all-got gold undisposed of, in spite of the Virgin's injunction to do away with it. There is little to choose between the Harley and the Vernon for likeness to the Legenda; where the English MSS. differ, sometimes one, sometimes the other - and sometimes neither - follows the Latin version. There is nothing to indicate that the Vernon narrative was influenced by the Harley - unless possibly the fact that both MSS. state particularly that the knight honored Our Lady,

(1)

and mention his prayer to her for mercy, - details not given in the Legenda. This resemblance is not a verbal one, and seems too slight to be significant.

(2)

An interesting variation of this story occurs in the great Old-German collection of miracles. The knight spends his money extravagantly, against the wishes of his wife; at the close Our Lady forgives him for his wife's sake, and he finally reforms completely. Thomas Wright (Latin Stories, Percy, Soc. Public's. 1842, p. 311) prints a Latin version similar to the Legenda Aurea from Arundel 506, f.54

See Mielot (Roxburghe Club 1885), No. 2.

Printed texts: (a) South-English Legendary, from Harley MS. 2277, f. 61b - below, Part III, p. 91.

(b) Northern Homily, from Vernon MS., Bodley 3938, f. 169a (col. 2) - Herrig's Archiv, vol. 57, p. 244; Halliwell, Contributions to Early English Literature, 1849, No. 3; Hazlitt, Remains of Popular Poetry, II, 16.

5. Saved by Learning Two Words. How a pious man entered a monastery and could learn only the two words, Ave Maria; how after his death a lily grew from his mouth, with "Ave Maria" on each leaf in letters of gold.

The South-English Legendary version of this miracle follows Legenda Aurea very closely. The English and Latin versions are practically alike, save that Harley fails to name the abbey -

(1)Harley, lines 1-4, 74; Vernon, lines 3, 99-100.
(2)See above, Intro. p. 7; Gesamtabenteuer, p. 480
(3)Cap. LI, De annuntione, No. 2.

Citeaux. Tanner MS. 407 gives a more elaborate English version, which is clearly derived from the Legenda.

This miracle is a member of a legend family which has more branches than any other Mary-legend. The "Lily" motive is introduced in two distinct types of stories in the Latin MSS. In one case (PEZ No. 3) an incontinent monk is refused Christian burial because of his sins; but Our Lady, whom he has served, orders that his body be placed in the churchyard; a lily grows from his mouth as a token of his devotion. The other, and seemingly the original form, is the one which is found in the Legenda; the appearance of the miraculous flower seems more fitting here, as distinguishing a man of extreme piety, as well as zeal in Our Lady's service.

This version centering about a pious man passes through many revisions at the hands of the various transcribers. Thomas de Cantimpre (+ ca. 1280), in his Bonum universale de apibus, Lib. II, Cap. XXIX, No. 9, gives a story similar to the Legenda version, except that it is a tree instead of a lily which grows from the good man's mouth. In the Laurentian MS. of Florence, Conventi soppressi (Camaldoli) 747, D. 3 (XVth century), the tree springs from the mouth of a pilgrim who has died by the wayside. A more extended variation of this form appears in Harley MS. 268, f.25b,- a pilgrim is killed by robbers in a wood, and his staff planted in his grave, with the point in this mouth; it grows into a tree, with every leaf inscribed "Ave Maria."

Another miracle of Our Lady, the Five Psalms, might be regarded as representing still a third branch of the "Lily" miracle. According to this story a certain monk was accustomed to sing the five Psalms beginning with the initial letters M A R I A; he died,

and five roses bearing the letters M A R I A grew out of his
 (1) grave. The analogy between this miracle and the Legenda form of the "Lily" story is not remote. In both we have a pious man showing devotion to Our Lady by the repetition of a service especially in her honor, the flowers springing from the grave in both cases bear testimony to his zeal. This miracle is represented in English verse by Lydgate's Legend of Dan Joos, which the poet says he takes from the account of Vincent of Beauvais.

It has remained for the scribe of Phillipps MS. 9803 to jumble all three of the distinct forms of the "Lily" miracle into a single story. In his last number (f.80a) he gives a miracle of a clerk who was devoted to Our Lady and always said her Psalms; he was stricken suddenly, and died saying "Ave Maria." Since he died unshriven, the body was buried in a pit. Three days later, a man passing by discovered a flower growing from the clerk's mouth, with "Ave Maria" in gold upon the leaves. The wonder was reported to the bishop, and the body was re-interred with great solemnity. This version is a curious tangle of elements from the different forms of the "Lily" miracle. It begins with the Psalm story, but this start is immediately abandoned for a new theme, represented by the sudden death of the clerk, with "Ave Maria" as his last words. This suggests the Ave on the Tongue miracle, a variation of PEZ 3, which is found in several Latin collections. The details differ in different MSS.; the common elements are the refusal of Christian burial to the body of an unchaste monk who

(1) Versions of this miracle are found in Thos. de Cantimpre, Bonum universale de apibus (Douay, 1627) Bk. II, Cap. 29, p. 289; Vincent de Beauvais, Spec. Hist., Bk. VII, 116^b; John Gobii, Scala Coeli, No. 21.

was drowned, and the discovery of his last words, "Ave Maria",
 imprinted on his tongue. ⁽¹⁾ But the Phillipps scribe does not pursue
 his new motive; after this point in the narrative his story bears
 a consistent relation to a single miracle of the "Lily" family, -
 the version given in a XIIIth century Latin collection of Mary-
 legends - Vendome MS. 185, No. 61. ⁽²⁾ This miracle centers about a
 pious clerk (as in the Phillipps) whose habit it was to repeat
 "Ave Maria" constantly. In the Vendome miracle the clerk dies
 during an interdict, in the Phillipps he dies unshriven; the conse-
 quence in each case is burial outside the churchyard, and in both
 legends a field is expressly mentioned as the clerk's resting-place.
 The two versions correspond in subsequent events: in each the
 miraculous flower ⁽³⁾ marked with "Ave Maria" in letters of gold, is
 discovered by a passer-by and reported to the bishop, and the body
 is re-interred with honor. The two versions show no similarity
 in the opening events; but after the parallelism begins, the only
 detail of note in the Vendome which is omitted in the Phillipps is
 the discovery that the monk's tongue had remained rosy and uncor-
 rupted, although all the rest of his body had decayed.

(1) Versions of this miracle occur in Cotton MS. Cleop. C.I. f. 130; Adgar, Egerton MS. 612, f. 10, col. 2; S. Germ. No. 86.

(2) Carleton Brown, in his Miracle of Our Lady Told by Chaucer's Prioress, Chaucer Soc. Public's., series 2, No. 45, prints the text of this miracle, p. 104; an account of the Vendome Collection, p. 2; a list of the Vendome miracles, Appendix, p. 136.

(3) The Phillipps miracle does not follow the Vendome in naming it as a lily, but describes it as "whyte as lillie of coloure."

See Carleton Brown's Miracles of Our Lady Told by Chaucer's Prioress, Chaucer Soc. Public's, Series 2, No. 45, pp. 101-106; Mielot (Roxburghe Club, 1885: Intro. X.

Printed texts: (a) South-English Legendary, from Harley MS. 2277, f. 63a, - below, Part III, p. 91.

(b) Tanner MS. 407, f. 29b - below, Part III, p. 128.

(c) Phillipps MS. 9803, f. 80a - below, Part III, p. 125.

(d) Lydgate's Legend of Dan Joos, from Trin. Coll., Cambr MS. R. 3. 21, leaves 165, back, to 167 - McCracken, Minor Poems of John Lydgate, E.E.T.S. 57 (1911), p. 311.

6. Oxford Scholar Led to Heaven. How two Oxford scholars fell asleep while watching by their dead comrade; how they saw the Virgin lead his soul to heaven; and how on waking they found that the tapers beside the bier had been miraculously lighted.

This seems to be a local legend peculiar to this collection; it does not appear elsewhere. ⁽¹⁾ A story which contains one element of this miracle occurs in two Latin MSS., Kremsmunster 114, a XIIIth century Austrian MS., and Brit. Mus. Addit. 18346, a XIVth century collection. A boy named Arnoldus, on his deathbed saw the heavens opened and the Virgin standing near him; and a priest saw the Virgin lead his soul to heaven. I have not found the miraculous lighting of the candles in any other Mary-legend.

Printed text: South-English Legendary, from Harley MS. 2277, f. 63. (Beg.: "A knigt þer was in Engelond by norþe her biside.");

(1) See above, Part I, p. 8.

Furnivall, Early English Poems (Philol. Soc. 1862, appendix to the Transactions for 1859), p. 40.

7. Toledo. How, on Our Lady's Day in harvest, an archbishop in the "cite of Tolete" while celebrating mass, heard the voice of the Virgin from heaven, complaining that the Jews were mistreating her son; how the Jews were found repeating all the details of the Passion on a figure of Our Lord upon a cross.

This is one of the more popular Mary-legends. S. Germ. No. 23 gives the traditional form, differing from the English version in that the figure of Christ is explicitly mentioned as a wax image, and that the Jews are punished by death. In Mielot's Miracles de Nostre Dame, Mir. XIV, the voice comes not from heaven, but from an image of Our Lady. Mussafia does not specify the source of the voice in his description of the S. Germ. version; in the Spec. Hist., Lib. VII, Cap. 81, the warning voice comes from heaven, as in the Harley version. Cotton Cleop. C.X., Bk. III, mir. 1, gives the same account, and may well have furnished the source of our legend, since the Jew-Boy in Harley also gives the Cotton Cleop. variations. Harley, however, differs from Cotton Cleop. and the Spec. Hist. in omitting the punishment of the Jews. Carl Neuhaus prints this legend in Die Lateinischen Vorlagen zu den alt-fr. Adgarschen Marienlegenden (Achersleben, 1886), from Arundel MS. 346, which supplies the defects in Cotton Cleop.

See Mielot (Roxburghe Club, 1885) Intro. p. XIII.

Printed text: South-English Legendary, from Harley MS. 2277, f. 64 b. (Beg.: "Gywes hatieþ oure leuedi moche and hire suete sone also.") Furnivall, Early English Poems (Philol. Soc. 1862, appendix to Transactions for 1859), p. 42.

THE NORTHERN HOMILY

The four miracles of Our Lady listed below appear in the following texts of the Northern Homily Collection:

- * Bodley 3938 (Vernon MS.)
- Bute MS.
- Bodley 3440
- Bodley 6923
- Cambridge Univ. Dd 1.1
- * Cambridge Univ. Gg 5.31 (No. 1 wanting)
- * Harley 4196
- * Brit. Mus. Addit. 38010
- * Lambeth 260
- Phillipps 8122
- Phillipps 20420
- Edinburgh Royal Coll. of Physicians
(No. 1 and No. 4 wanting).

1. The Blessed Virgin comes to the Devil instead of his Victim. Beg.: "Hit was a kniht byonde ye see." The miracle is commonly given as a narrative after the homily for the annunciation.

See above, p. 35.

* The starred MSS. give the text of Theophilus found in Harley MS. 4196; the others follow the Vernon text. (See above, p. 27). This identification is based on the first lines as given in Dr. Brown's Register of Middle-English Verse.

2. How Our Lady gave a Good Wife a Sherge. How a good woman fell asleep in her chapel on Candlemas Day and heard mass performed by Christ and a company of angels; how she was given a candle, like the rest, and refused to give it back; how when one of the company attempted to take it from her, she awoke with the fragment in her hand; and how this fragment afterward worked miracles.

This legend and the miracle of the Abbess appear in the Northern Homily as narrations after the homily for the feast of the Purification. The Sherge story is from the Legenda Aurea, where it also appears in connection with the Purification (Cap. XXXVII, No. 2). In both versions the woman is prevented from having mass celebrated in her own chapel by the absence of her priest; Jacobus adds that she was unable to go elsewhere to church, because she had given her mantle away to a poor man. The Legenda is also more specific in mentioning St. Laurence and St. Vincent as deacon and sub-deacon at the mass. In other respects the Northern Homily miracle follows the Legenda closely.

A second version of this miracle in English verse appears in the Stanzaic Exposition of the Life of Christ and the Feasts of the Church, ⁽¹⁾ - a more modern version, in four-line stanzas, given in great detail. The miracle here is evidently taken from the Legenda Aurea, and includes both the details omitted in the Northern Homily version.

Mielot gives this story as No. VI of his Miracles de Nostre Dame, and a prose version appears in Mirk's Festial

(1) See below, p. 69.

(E.E.T.S. Extra. 96, I, p. 60), as a narrative for the Purification. Caesarius of Heisterbach, Dialogus Miraculorum, VII, 20, gives a variation in which the lady is a French virgin of noble family; and Caesarius says that Eustace, Abbot of Himmerode (ca.1189-1195), heard the story from the girl herself. In Paris lat. 10770, No.5, a woman buys a candle which her husband thinks too fine; he takes it from her and locks her up. Sleeping, she has a vision in which she sees the Bishop celebrating the mass; she awakes with a candle in her hand.

See Mielot (Roxburghe Club, 1885), Intro. p. X.

Printed texts: (a) Northern Homily (Beg.: "A tal of þis fest haf I herd)" from the Edinb. Royal Coll. of Physicians MS. f. 35-b, Small's Metrical English Homilies, p. 160; from the Vernon MS. (Bodley 3938) f. 178^a, Herrig's Archiv, vol. 57, p. 256.

(b) Stanzaic Exposition of the Feasts of the Church (Beg.: "A worthi woman ones wasse") from Harley MS. 3909, b.47^a, in The Stanzaic Exposition of the Life of Christ and Feasts of the Church, which is now being prepared for publication by Miss Frances Foster.

3. Abbess delivered by Our Lady. How an abbess who was with child confided her situation to a nun whom she had fostered from childhood, and how the nun traduced her to the bishop; how she was helped by the Virgin, and her child carried to a hermit by an angel.

This miracle - one of the most popular of the Mary-legends - may be identified with PEZ No. 36. It appears in a great number of the Latin collections, including Vincent de Beauvais, Spec.Hist. (No. 86); John Gobi, Scala coeli (No. 11), Stiens de Bourbon's book de septem donis (Para II, Titulus VI. De B. Maria), and Herolt, Promptuarium exemplorum (No. 24). The Northern Homily version introduces a new element - the accusation of the abbess to the bishop by a nun whom she had taken in as a foundling. This miracle and the Sherge, which precedes it, always appear together in the Northern Homily Collection. A single Latin MS. contains them both - British Museum Addit. MS. 18929, a late XIII century Latin collection of miracles of the Virgin; but this is probably a coincidence rather than an indication of the source, for the Sherge miracle is in f. 83^b and the Abbess in f. 79^b; and in the Latin text the child of the abbess is named Bonus, a detail not mentioned in the Northern Homily version.

The other English version, in Phillipps MS. 9803, ⁽¹⁾ does not give the incident of the ungrateful foundling-nun, but offers another peculiarity: here it is not Our Lady, but two angels sent by her, who help the prioress in her trouble.

The French versions give still further variations. In Adgar (Egerton MS. 612, f. 96) the child is taken to the Virgin, not the hermit; and in Mielot (No. LXX) the story is located in Egypt, and the child is fed with doe's milk by the hermit. The incident of the doe that takes refuge in the hermit's cave is also found in Harley MS. 268 (a XIVth century Latin collection of re-

(1) See below, Part III, p.103.

ligious tales and fables) f. 19^b.

See Mielot (Roxburghe Club, 1885) Intro. p. XXXVIII.

Printed texts: (a) Northern Homily, (Beg.: "pat may we see by a lady") from the Edinb. Royal Coll. of Physicians MSS. f. 36^b (ends imperfectly) Small's Metrical English Homilies, p.164; from the Vernon MS. (Bodley 3938) f. 178^a, Herrig's Archiv, vol. 57, p. 257.

(b) Phillipps MS. 9803, f. 73^b - below, Part III, p.103.

4. Theophilus. See above, p. 26. The text in Harley's MS. 4196 begins: "A bisschop wond bizond þe se." The Vernon text begins: "A busschop woned in a cuntre." The MSS. which contains the text from Harley MS. 4196 are starred in the list of Northern Homily MSS. given above, p. 43. This text is also found in Harley MS. 2391, f. 201^a - a late XVth century collection of narrations from the Northern Homily. The Vernon text is also found, in addition to the MSS. noted above, in the "Simeon MS." (Brit. Mus. Addit. 22283) f. 8^b - a MS. containing an incomplete Northern Homily collection corresponding to that in the Vernon MS.; and in Cotton MS. Tiberius E. VII, f. 221^a - an early XVth century collection of homilies.

THE VERNON MS.

ca. 1385.

(Bodley 3938)

1. The Saving of Crotey City. How Rollo from the Picts' land conquered Normandy and besieged the city of Crotey; how Bishop Waltelin led the citizens against the besiegers, bearing Our Lady's

kirtle as a banner; and how Rollo's men were blinded by it.

This story, in other MSS. the Saving of Chartres, shows an interesting progress from an historical incident to a fully developed miracle. The earliest and simplest form of the legend of Rollo's siege of Chartres (A.D. 911) is found in several Latin chronicles, - Dudo of St. Quentin, W'm of Jumieges, and Orderic (Duchesne, Hist. Norm. Scriptores, 1619, pp. 80, 230, 368). According to these writers, bishop "Gualtelmus" or "Antelmus" made his sally with the relic at a time when the besiegers were attacked in the rear by Richard, Duke of Burgundy, and Ebalc, Count of Poitiers. The legend in S. Germ. retains this incident of the relieving party (which must have contributed largely to Rollo's defeat) and adds the miraculous element of the blinding of Rollo's men. The Vernon MS. makes no mention of the Duke of Burgundy's attack, leaving the credit for the victory entirely to the miraculous kirtle. Wace's account in the Roman de Rou, lines 815 seq., agrees generally with the Vernon. Cotton MS. Cleop, C.X., in which the bishop is called Walchelimus, tells how Rollo's men regain their sight and the shift vanishes when the Christians behave cruelly. According to the version in the Spec. Hist. XXIV, 46, the shift is exposed on the ramparts; the Normans shoot at it and are struck blind; and the citizens then sally forth and slaughter them.

See Mielot (Roxburghe Club, 1885) Intro. p. VIII.

Printed text: from the Vernon MS. f. 124a, (Beg.: "Lordes þif 3e wol lusten to me"); Herrig's Archiv, vol. 56, p. 223; Horstmann, Minor Poems of the Vernon MS., I, p. 138.

(1) Printed by Carl Neuhaus, Die Quellen zu edgars Marian-
legender, 1882, pp. 57-59.

2. The Boy Slain by the Jews. How a poor boy offended the Jews by singing the anthem Alma Redemptoris Mater; how one of the Jews cut his throat and threw the body into a gongepit; how the boy's voice, still singing, was heard by his mother, the body found, and the Jew condemned for murder; how when a lily which was found in the child's throat was removed, the song ceased; and how the corpse was buried with great solemnity.

This miracle appears again in English verse in Chaucer's Prioresses Tale, which differs from the Vernon chiefly in making the boy a "litel clergeon" instead of a poor street-singer, and in substituting a grain on the tongue for the magical lily. For a complete discussion of the various versions of this story and their relation, see Carleton Brown's Miracle of Our Lady Told by Chaucer's Prioress, Chaucer Soc. Public's, Series 2, No. 45. Dr. Brown places the Vernon miracle and the Prioresses Tale in "Group C" of the texts of this story - a group which includes six other versions in Latin, from Brit. Mus. Addit. MS. 11579, Royal MS. 12. E.1., Sidney Sussex Coll. MS. Cap. 84 and Cap. 87, Alphonsus a Spina's Fortalicium, and Trinity Coll. Cambr. MS. O. 9. 38. With the exception of the Alphonsus version, all of these MSS. were written in England, and Alphonsus definitely states that his miracle took place in Lincoln. These English versions, though differing from each other, all represent a combination of the traditional legend as it is found on the Continent, with the story of Hugh of Lincoln. This special form of the legend, Dr. Brown concludes, must have been derived from a parent version which came into existence between 1270 and 1290. Dr. Brown's study is so complete and so readily accessible that it seems unnecessary to introduce

a further discussion here.

Printed texts: from the Vernon MS. f. 124^b (Beg.: "Whose louep wel vre ladi") Herrig's Archiv, vol. 56, p. 224; Originals and Analogues (Chaucer Soc.) p. 227; and Horstmann's Minor Poems of the Vernon MS., I, p. 141.

3. The Harlot's Prayer. How a hermit who was tempted by a harlot asked her to pray for him; how when she kept her promise by praying before an image of the Virgin and the Child, the Babe turned away in anger, but forgave her at his Mother's request; and how she was warned that she would die in forty days.

This miracle is almost unique among Mary-legends; I have discovered it in only three other collections. Mussafia's summary of the version in Scala coeli is as follows: "A holy man passing a harlot said to her, 'Sister, pray for me.' Touched by these words she went into a church and prayed. At Mary's intercession God pardoned her." Ward's account of the legend as it appears in two early XVth century collections of religious tales corresponds more nearly to our story. Both of these MSS. are compilations made in Northern Italy, evidently by some of the Franciscan order. Ward's summary of the miracle from Brit. Mus. MSS. Addit. 27336, f. 48^b, and Addit. 11872, f. 83^b, is as follows: "A Franciscan asked a wanton woman to pray for him; she thought he was joking, but entered a church and prayed before the image of the Virgin and Child; she heard the Child exclaim that his enemy was praying for his friend, and the Virgin begged him to spare his enemy for the sake of his friend." The last phrases correspond exactly to those found in the Vernon.

Neither of the Italian collections is early enough to have been used by the Vernon, and without seeing the Scala coeli one cannot say whether it contains the additional details which are missing in Mussafia's brief account. Neither Ward nor Mussafia mention the opening incident of the Vernon miracle - the temptation of the hermit by the harlot - nor the Virgin's warning of her imminent death.

Printed text: from the Vernon MS. f. 124^b (Beg.: "God, pat al þis world hap wrought.") Herrig's Archiv, vol. 56, p. 226; Horstmann's Minor Poems of the Vernon MS. I, p. 145.

4. The Jew Boy. f. 125^a Beg.: "Almihti God in Maieste."

See above, p. 28 .

5. Viviers: How the Virgin gave a Man a new Leg.

How a man who was afflicted with a burning pain in one leg, prayed to Our Lady in the minster in Vivaria, without relief; how he finally cut off the leg, but continued to pray to Our Lady; and how, while asleep, he had a vision of Our Lady, who brought him a new leg.

This is one of the most popular of the Mary-legends. The same story is found in the Toledo-Saturday group of PEZ, No. 18. The affliction of the unfortunate man is usually given as the mal des ardents, a disease of the nature of erysipelas, which ravaged northern France in 1128 and 1129. The story is located variously in different MSS. Vernon follows PEZ in placing the

(1) See above, Part I, p. 5.

miracle in Vivaria; Mielot (No. LXV) located it in Nevers; Arundel 346, f. 67 gives "in urbe inuaria;" Addit. 18346, f. 50, "in urbe vicaria;" Harley 2385, f. 55^b, "in urbe uiaria;" Arundel 506, f. 25, "in urbe vinaria;" Adgar (Egerton 612, f. 17) "En vinaria une cite;" and Royal 20 B. XIV, f. 141^b,

"En la cite de yuorie
Our une eglise de seinte Marie."

(1)

Guibert de Nogent, Liber de laude S. Marias, XI, gives a different version, which is repeated in the Spec. Hist., XXVII, 11, and in the Legenda Aurea, CXVIII. Guibert reports the miracle as happening near Grenoble, while Leodegarius was bishop of Viviers (1096-1119). A man named Peter was forced to plough on St. Mary Magdalen's Day. He cursed the oxen; they were struck by lightning; and he was afflicted with the mal des ardents in one foot. After praying vainly in a church of the Virgin, he cut off the limb and placed it in the church. He continued to pray to Our Lady, and she finally appeared to him, with St. Hippolytus, and gave him back his leg; but he now walked with a limp. Later Mary and Hippolytus appeared once more, the saint touched the leg, and it was entirely restored. The story goes on to tell how Peter then became a hermit, and was tempted by the Devil in the form of a woman, whom he drove away with a consecrated stole.

See Mielot (Roxburghe Club, 1885), Intro. No. LXV.

Printed text: from the Vernon MS. f. 125^b (Beg.: "I'esu, God and Godus sone.") Herrig's Archiv, vol. 56, p. 231; Horstmann's Minor Poems of the Vernon MS., I, p. 154.

(1) Migne, Patrologia, vol. clvi, col. 568.

6. Our Lady is Surety for a Merchant. How in the city of Constantinople, Theodorus, a rich merchant, borrowed money of Abraham, a Jew, and gave the Blessed Virgin as surety; how the merchant, being in Alexandria when the money fell due, put it into a chest and cast it in the sea, praying the Virgin to send it to Abraham; how the Jew found the money, but afterward denied having received it; and how the Mary image rebuked the Jew.

This is one of the most popular of the miracles of Our Lady. J. Baring Gould, in his Historic Oddities (First series, London 1889) p. 103, gives the story, entitled "Abram the Usurer," as found by him in a sermon preached at Constantinople, ⁽¹⁾ which he assigns to the Xth century. Here, as also in PEZ No. 33, it is not the Mary image, but the figure of Christ which is made the surety. Royal MS. B. XIV, a Latin collection of the early XIIIth century, corresponds to the Vernon in making the Virgin the surety, but says that the voice which rebuked the Jew came from the crucifix.

Phillipps MS. 9803 gives a second English version of this ⁽²⁾ miracle, in which the actors are unnamed. Here the merchant had started home and was on his way "to Cayle," but was delayed by storms, and hence was obliged to entrust his payment to the waves. Our Lady is more specific in her accusation of the Jew in this version: she declares that the Jew has the money at home under the bed, and the Christian men go with him and find it there.

Harley MS. 2385, f. 53^b tells how the Jew goes to the shore looking for a ship from Alexandria, and finds the casket instead.

(1) Combeffis, Novum Auctarium, vol. II (Paris, 1648) col. 611.

(2) See below, Part III, p. 121.

According to Arundel MS. 506, f. 15, the casket is first seen by a passerby, who vainly tries to grasp it; finally, the Jew arrives and takes it up without difficulty. In the Laurentian MS. at Florence, *Conventi soppressi* (Camaldoli) 747. D.3, No. 68, there is a peculiar variation of this legend. The Christian, who had met with ill-fortune and was greatly impoverished, came upon a group of peasants who had found some gold but had no notion of its worth. They gave it to him in return for bread and nuts. On the day of payment the Jew hid himself, but the Christian hung a purse with the gold about the neck of the Mary-image. The same version is found in Brit. Mus. Addit. MS. 33956, f. 74.

See Mielot (Roxburge Club, 1885), Intro. p. XXIII.

Printed texts: (a) from the Vernon MS. f. 126^a (Beg.: "At Constantynoble in yat cite.") Herrig's *Archiv*, vol. 56, p. 232; Horstmann, *Minor Poems of the Vernon MS.* I, p. 157.

(b) Phillipps MS. 9803, f. 79^a - below, Part III, p. 121.

7. The Priest that lay by a Nun. How a priest who sinned with a nun confessed on his deathbed to a brother-priest, and begged for his prayers; how the friend thought of him daily at mass; and how, a year later, Our Lady brought the departed priest to receive the sacrament at his friend's hands.

This is not a very wide-spread legend. It occurs in Royal MS. 6 B. XIV (f. 85^b) - an early XIIIth century Latin collection, Cotton Cleop. C. XI. (No. 64), Toulouse 482 (No. 64), and Oxf. MS. Balliol 240 (No. 46). It is also found in Adgar's collection (Egerton MS. 612, f. 50^b), and in another French metrical

collection - Royal MS. 20 B. XIV, f. 156^b, col. 2.

Printed text: from the Vernon MS. f. 126^a (Beg.: "In Bok we fynde as we Rede.") Herrig's Archiv, vol. 56, p. 234; Horstmann's Minor Poems of the Vernon MS. I, p. 162.

8. The Blessed Virgin gives Milk to a quinsied Monk.

How a monk who was devoted to Our Lady got the quinsy, and was thought to be dead; and how Our Lady healed him with her milk, and stroked the swelling until it was gone.

This legend, in its various forms, is one of the most popular of the miracles of Our Lady. The Vernon story follows the most widespread version, which is found in PEZ No. 30, one of the group ⁽¹⁾ which Mnssafia labels Toledo-Saturday. Paris MS. 14463 (formerly S. Victor 248), one of the great XIIth century collections, gives two other forms of the miracle, both of which are copied in other collections. No. 14 is very like PEZ No. 30: the monk was so ill that he bit his tongue and lips; they were healed by the Virgin's milk. This is the version which appears in the Spec. Hist. VII, 84, in Scala coeli, and in Herolt's Promptuarium. S. Victor, No. 69 is a peculiar combination of the traditional legend with another. A man sick with the cancer had a vision: he was led by an angel into a field, where he saw twenty-three flowering plants, which represented the 54th Psalm, and the twenty-two divisions of the 119th Psalm, which he used to sing constantly. Entering the temple, he was cured by the Virgin with her milk. Cotton MS. Cleop. C. XI. (No. 57) adds another touch to the story as it appears

(1) See above, Part I, p. 5 .

in PEZ No. 30 and in Vernon: Fulbert, bishop of Chartres, was healed by Mary with three drops of her milk, which he preserved in a silver flask.

Phillipps MS. 9803 presents a corrupted English version of the "Milk" legend. ⁽¹⁾ Here the clerk's tongue is cancered and rots away; Our Lady cures the clerk by laying her finger on his tongue.

Printed texts: (a) from the Vernon MS. f. 126^b (Beg.: "A Mon of gret deuocioun.") Herrig's Archiv, vol. 56, p. 235; Horstmann, Minor Poems of the Vernon MS. I. p. 164.

(b) Phillipps MS. 9803, f. 73^b - below, Part III, p.105.

9. The Incontinent Monk who was drowned. How an incontinent monk was drowned, and devils and angels fought for his soul; and how at Our Lady's intercession he was restored to life, to reform.

This legend is widely diffused among the miracles of Our Lady. Mussafia first notes it in Gautier de Coincy, De miraculis beatae Virginis Mariae, No. 4. It appears again as PEZ No. 2, one of the HM group, ⁽²⁾ and from this source it is widely copied. Von der Hagen, in his Gesammtabenteuer III, publishes an Old German version almost exactly like the English, and notes an Old Spanish form in the XIIIth century collection of the Benedictine monk, Gonzalo Berceo.

Mielot, No. XXXVI, is a variation of this legend, in which the sacristan is drowned, and his body found and left un-

(1) See below, Part III, p.105.

(2) See above, Part I, p. 4

buried. A friend prays to Our Lady for him, and she appears and announces that the sacristan is saved, and his body will be found uncorrupted. Closely connected with this version is a combination of PEZ 2 and 3 (Clerk of Chartres) found in S. Germ. No. 86: Mary orders the interment of the drowned monk's body, and upon his tongue are found the words "Ave Maria." This version is a connecting link between PEZ-2 and the great network of "Lily" miracles.⁽¹⁾

Wace, in the Roman de Rou (ed. Andresen, vol II, p. 43), gives an interesting variation of this legend; Angel and fiend dispute for the soul of the sacristan of St. Ouen's Abbey at Rouen; they agree to abide by the decision of Richard sans Peur, Duke of Normandy. The duke hears the case in his sleep, orders the soul restored and the monk placed on the bridge; if he goes forward, the Devil is to have him, if he draws back he is to be set free. The monk "Ariere traist plus tost sun pie

Ke hoem ki a serpent marchie."

He is restored to life, and goes home undetected. The next morning the Duke makes him confess,

See Mielot (Roxburghe Club, 1885), Intro. p. XXIV; and von der Hagen, Gesamtabenteuer, III, Intro, pp. CXXII and CXXVI.

Printed text: from the Vernon MS. f. 126-b (Beg.: "A sexteyn was in an abbey;" ends imperfectly). Herrig's Archiv vol. 56, p. 236; Horstmann, Minor Poems of the Vernon MS. I, p. 166.

(1) See above, p.

PHILLIPPS MS. 9803.

1440-1450.

1. Monk tempted by the Devil in the form of a Woman. How a monk was tempted by the Devil in the form of a beautiful woman; how he repeated the Five Joys before Our Lady's image as he was going to their rendezvous in the bell house, and was unable to find the door; how on the next day he omitted his orisons but was stopped by the image itself; and how his tempter assumed his true form and vanished.

This miracle is a remarkable conglomeration of bits from a number of legends. The temptation incident is not uncommon in religious tales. Royal MS. 8 F. VI. (a XVth century collection of religious tales) f. 15, and Brit. Mus. Addit. MS. 22557, f. 28^b, gives a similar story of a proud hermit seduced by the Devil in the form of a woman. ⁽¹⁾ The second element of the story - the appointment

(1) Other examples of temptation by the Devil:

Guibert de Nogent, De laude S. Mariae, Cap. 11. Hermit tempted by the Devil in the form of a woman - given as part of the Grenoble miracle, See above, p.52.

Herolt, Promptuarium, f. 241^b, col. 2. A sacristan enraged the Devil by painting him hideous and the Virgin beautiful; he was induced by the Devil in the form of a beautiful woman to steal the convent treasures, and was finally undeceived by the Virgin.

Odo of Cheriton, Exempla, f. 233^b. Devil in form of a beautiful woman visits a bishop; he is exposed when asked the distance from heaven to hell.

Gesta Romanorum, Brit. Mus. Addit. 9066, f. 80^b. Here it is an anchoress who is tempted by the Devil as a beautiful woman, to return to the world; she is saved by prayers to the Virgin.

of the bell house as being a sufficiently secret place for meeting is slightly reminiscent of the Thais legend, in which a hermit leads a harlot from place to place, protesting that no spot is secret enough. The monk's inability to find the door of the bell house after he has repeated the Five Joys, is paralleled by another legend in Royal MS. B F. VI, f. 21, a variation of the Nun who Saw the World. Here a nun who is about to elope with a knight cannot find the convent door till she ceases to salute the Virgin. The close of the Phillipps story may have been suggested by a miracle from Caesarius of Heisterbach (+ 1240), Dialogus creaturarum, VIII, 33, in which a nun tries to flee with a sacristan, but her way is barred at the gate by the figure of the Crucified One.

Since all of the other miracles in the Phillipps collection show some relation to John de Garland, it seems probable that this hybrid story was suggested by some one of Garland's legends. The most probable is the Mouth of Hell shown to a Nun (Liber matris, f. 20^b, col. 2), a tale of a nun who was turned back from eloping with a knight by a vision in which she was dragged to the mouth of hell, but saved by the Virgin. The similarity is certainly far-fetched, but this miracle may have furnished the Phillipps scribe's initial inspiration.

Printed text: from the Phillipps MS. f. 70^a - below,
Part III, p. 93.

(1) From the Vernon MS., Herrig's Archiv v. 57, p. 279.

(2) See above, Part I, p. 22.

2. Woman revived for Confession. How a woman on her deathbed had one sin unconfessed; how she saw the pains of hell and devils waiting to take her soul; and how Our Lady restored her to life that she might be shriven.

Suggested by John de Garland's Liber metricus, f. 18, col. 2. The same story is given in the Spec. Hist., No. 117, and more fully in the "Exordium magnum ordinis Cisterciensis," Cap. 5 (Migne, cxxxv, col. 1129). It is also included in Herolt's Promptuarium, f. 247, col. 2. In this miracle the Phillipps scribe seems to have confined himself to the traditional version.

Printed text: from the Phillipps MS. f. 71^a - below, Part III, p. 96.

3. Our Lady and Three Innocents help to build a chapel. How in Greece a good man tried himself to finish building a chapel to Our Lady when he had no more money to hire masons; and how Our Lady and three innocents completed the work.

Suggested by John de Garland, Liber metricus, f. 18, col. 2. Column raised by School Boys. The Phillipps scribe has disguised his source very completely, but the relationship is still discernible. According to the traditional story, workmen who were building a church in honor of the Virgin for the Emperor Constantine were unable to raise the heavy columns. The Virgin directed that three school children be called; they accomplished the task with ease. This miracle is told by Gregory of Tours, Miraculorum I, 9; (1) it also appears in Spec. Hist. VII, 81, and Scala cœli, f. clxi. The Phillipps version is, as far as I can discover, entirely unique.

(1) Migne LXXI, col. 713.

Printed text: from the Phillipps MS., f. 71^b - below, Part III, p. 98.

4. Empress of Rome. How the chaste Empress of Rome refused the advances of her husband's brother; how he accused her to the Emperor, who condemned her to death; how she was rescued from the executioner by a nobleman who made her the nurse to his child; how a yeoman in the court, angered when she repulsed his wooing, murdered the child, and threw the guilt upon the Empress; how she was cast into the sea and upheld by Our Lady until a fisherman rescued her; how Our Lady gave her a miraculous herb for curing leprosy; and how she cured her slanderers and convinced the Emperor of her innocence. (A gap in the MSS. makes some of the details of the story obscure).

Suggested by Garland's Liber metricus, f. 18, col. 2, (the Chaste Empress).

The same miracle appears in Herolt's Promptuarium, taken from the Spec. Hist. VII, 90-92. This tale is one form of the Crescentia-legend, and is connected with the story of Constance in Chaucer's Man of Law's Tale, and in Gower's Confessio Amantis, Bk. II.

For a complete discussion of the Crescentia-legend, see Svend Gruntvig, Danmarks Gamle Folkeviser, I, pp. 177-204; II (1856) pp. 644-5; III (1858-62), pp. 779-782; IV (1869-83), pp. 722-731; and also Mussafia, Ueber eine italienische metrische Darstellung der Crescentia Sage, Sitzungsberichte d. Wiener Akad. Bd. LI (1865) pp. 589-692.

Printed text: - below Part III, p. 99.

5. Abbess delivered by Our Lady. f. 71^b. See above, p.45
Suggested by Garland's Liber metricus, f. 16^b.
Printed text - below, Part III, p. 103.

6. Cancered tongue healed by the touch of the Virgin's finger. f. 73^b. See above, p. 55.

Suggested by Garland's Liber metricus, f. 16: Milk; Tongue
Restored.

Printed Text - below, Part III, p. 105.

7. Jew-Boy. f. 74^a. See above, p. 51.

Suggested by Garland's Liber metricus, f. 16, col. 2.

8. Child restored to life by Our Lady. How a woman after repeated prayers to the Virgin, bore a son, and how he died of fever; how she prayed to Our Lady, and the child was restored to life.

Suggested by Garland's Liber metricus, f. 17.

The same story is found in a XIVth century Latin collection, Brit. Mus. Addit. MS. 18346, f. 52^b. Here the woman is the wife of a French knight. A French version appears in Mielot, (Roxburghe Club, 1885) No. XXXI.

Printed text: from the Phillipps MS., f. 74^b - below, Part III, p. 107.

9. Devil in Beast-shapes. How a monk was tormented by the Devil in the likeness of a bull, a lion, and a mad dog; and how Our Lady gave the monk a staff with which he drove off his persecutor.

Suggested by Garland's Liber metricus, f. 17.

According to the usual version in PEZ No. 23 (one of the Toledo-Saturday group), a drunken monk met the Devil in each of these shapes successively, and each time was delivered by Our Lady. Cotton MS. Cleop. C.X., f. 132, gives this form.

Printed text: from the Phillipps MS., f. 75^a, - below, Part III, p.109.

10. Barns filled in time of famine. How during a famine, monks of a certain monastery gave freely to the poor; how one morning they found their barns refilled and stacks of grain and oxen in their yards; and how many Jews were converted by this.

Suggested by Garland's Liber metricus, f. 17.

The traditional version is given by Gregory of Tours, Miraculorum, I, 11 (Migne, XXI, col. 715), as follows: When monks in an abbey in Jerusalem were in great straits for lack of food, their barns were miraculously filled; when there was a second time of need, an angel laid gold upon the altar; both miracles were ascribed to the Virgin.

Printed text: from the Phillipps MS., f. 75^b - below, Part III, p.110.

11. Ring given to a Mary-image. How a clerk "in Almain" vowed a life of chastity, and wedded a Mary-image with a ring; how at last, persuaded by relatives, he chose a wife; how Our Lady reproached him; and how he turned to the church and died in holy works.

Suggested by Garland's Liber metricus, f. 18.

(1) See above, Part I, p. 5.

This miracle contains elements found in two different Latin versions - one in PEZ, and the other in Brit. Mus. Addit. MS. 15723, a late XIIth century collection. According to PEZ, No. 16, a pious clerk of Pisa, who was devoted to Mary, influenced by his kin, became betrothed. On his wedding day Mary reproached him and bade him not to marry; he stole away in the night. Mussafia does not mention the ring in giving the contents of this miracle. Brit. Mus. Addit. MS. 15723, f. 72^b, introduces the ring incident, but in this case the young man married in spite of good advice; the image seemed to intervene between him and his bride, and he became a monk. A similar version appears in Spec. Hist. VII, 87, and in Scala coeli, f. CLXIV.

Printed text: from the Phillipps MS., f. 76a - below, Part III, p. 111.

12. The Broken Tun of Wine. How a good woman ordered a tun of wine for a feast on Our Lady's day, and when the guests were gathered, discovered that it was broken, and the wine spilled; how she prayed to Our Lady, and the cask was found whole again.

Suggested by Garland's Liber metricus, f. 18, col. 2 (Mead).

Cotton MS. Cleop. C.X. Bk. III, Mir. 12 gives the traditional version: A lady in England received sudden notice of the King's coming to dine with her; finding that she had scarcely any mead in the cellar, she prayed to the Virgin and obtained abundance. In the biographies of Dunstan by "B", Osborn, Eadmer, and W'm of Malmesbury (Stubbs, Memorials of St. Dunstan, Rolls series, pp. 17, 86, 176, 266) this miracle is said to have occurred on the occasion of King Athelstane's visit to the Lady Aethelfleda

(or Elfgifu) at Glastenbury. The version in which the occasion is a feast in honor of Our Lady instead of the King, seems to be original with the Phillipps scribe.

Printed text: from the Phillipps MS., f. 76^b - below, Part III, p. 113.

13. The Nativity. How a holy man every year heard angels singing on a certain day at harvest; how he prayed that he might know the cause, and was told that this was the day of Our Lady's birth; how the Pope, being informed of the matter, fixed this day as Our Lady's day.

Suggested by Garland's Liber metricus, f. 19. (Libia).

This is the traditional account of the original of the Feast of Nativity. Massafia gives it first in the Speculum ecclesiae of Honorius of Autun (d. after 1130)⁽¹⁾. It also appears in S. Germ. No. 48, Spec. Hist. VII, 119; Scala coeli, No. 36; and in the French metrical collections, Adgar, Egerton MS. 612, f 9^b, col. 2, and Royal MS. 20 B. XIV., f. 114, col. 2.

Printed text: from the Phillipps MS., f. 76^b - below, Part III, p. 115.

14. Mary image in a Synagogue. How in Rome a figure of Our Lady appeared miraculously in a Jewish synagogue; how the Jews were unable to remove it, and left the temple.

Suggested by Garland's Liber metricus, f. 19, (Libia).

Again the Phillipps scribe has succeeded in mangling a traditional miracle pretty thoroughly. The Libia story as given in PEZ No. 20 (one of the Toledo-Saturday group)⁽²⁾ is the conventional-

(1) Migne, CLXXII, col. 1001.

(2) See above, Part I, p. 5.

al form: The Jews complained to the Emperor because the Apostles had turned their synagoge into a church; the Emperor ordered the church closed; after three days a portrait of the Virgin was found to have appeared miraculously on the wall. The Emperor Julian later ordered the Jews to remove it, but they were afraid to touch it. The story is founded on a legend told by John of Damascus (1) (t ca. 760) in his Epistola and Theophilum Imperatorem: how a portrait of the Virgin appeared on the wall at the opening of the church dedicated to her (in her lifetime) by the Apostles Peter and John; and how, in the time of Julian, the Jews' efforts to remove it only made its colors brighter.

See Mielot (Roxburghe Club, 1885), Intro. p. XIX.

Printed text: from the Phillipps MS. f. 77^b - below,
Part III, p. 117.

15. Incest. How a woman committed incest with her son; how the Devil in the form of a clerk accused her before the "constorye;" how Our Lady appeared in answer to her prayers, and the Devil sunk to hell; and how the woman was honored with a great procession and held sinless.

Suggested by Garland's Liber metricus, f. 19, col. 2.

The most common form of this miracle is the version found in Paris MS. 14463 (formerly S.Victor 248), a large XIIIth century collection of miracles of Our Lady, closely related to PEZ in contents.

(1) Migne, XCV, col. 350.

This version (S.V. No. 62) adds to the details given in the Phillipps MS., the murder of the infant, and the woman's confession to the Pope. The same story, as it is given in the Exempla of Jacques de Vitry (Harley MS. 463, f. 21^b) is published by Thos. Wright, Latin Stories, No. 110 (Percy Soc. Public's, 1842). Egerton MS. 1117, f. 176 gives a more sensational rendering of this miracle, in which the Devil introduces himself to the Emperor as a skilled counselor, and is made judge; in the end he vanishes like smoke with a whirlwind, carrying part of the palace-roof away with him.

Royal MS. 5 A. VIII, f. 144^b, col. 2, gives another story of incest and child-murder, in which the woman is saved by the Virgin; but in this case there is no Devil-accuser, and the woman is saved by the Virgin from the poisonous effects of a spider which she had swallowed in an attempt to commit suicide.

Printed text: from the Phillipps MS. f. 77b - below, Part III, p. 117.

16. Mary-image insulted. How, in a city in Spain, a Jew cast stones and filth at a Mary-image; how the Devil killed the Jew; and how a miraculous oil ran from the bruises on the image.

Suggested by Garland's Liber metricus, f. 19.

The Phillipps miracle seems to be an adaptation of a legend found in the older collections. The XIIth century MS. Paris 14463 (S. Victor 248), No. 26, tells how a Jew threw a Mary-image into a privy; he died, and the image afterward emitted oil. Ward notes that this story is told by Adarnan, Abbot of Iona (d. 704), in his work De Locis Sanctis, III, 5. (Migne LXXXVIII, col. 813), from the information of Arculfus, a French

(1)
Pilgrin.

The miracle of the Mary Image Insulted as given in Cotton MS. Cleop. C. X., does not mention the miraculous oil. Ward gives John de Garland's version as similar to that in Cotton Cleop.; whether Garland also omits the story of the oil is not clear.

Printed text: from the Phillipps MS., f. 78^b - below, Part III, p. 120.

17. Our Lady is Surety for a Merchant. See above, p. 53.

Suggested by Garland's Liber metricus, f. 19, col. 2.

Printed text: from the Phillipps MS., f. 79^a - below, Part III, p. 121.

18. Lily from the mouth of a Clerk. See above, p. 37.

Suggested by Garland's Liber metricus, f. 19^b (Clerk of Chartres).

Printed text: from the Phillipps MS. f. 80^a - below, Part III, p. 125.

19. Emperor of Rome. Only four lines of this miracle are preserved, - not enough to identify the story.

See below, Part III, p. 127.

(1) A translation of Adaman's work has been published by the Palestine Pilgrim's Text Soc., under the title Arculfus, (London, 1889).

Stanzaic Exposition of the Life of Christ and
Feasts of the Church.

How Our Lady gave a Good Wife a Sherge. Beg.: "A worthi
woman ones wasse." See above, p. 44.

The Sherge miracle is the only Mary-legend contained in
this collection. Here, as elsewhere, it is given in connection
with the Feast of the Purification. It appears in three XVth
century MSS., as follows:

Harley MS. 3909, f. 47^a

Harley MS. 2250.

Brit. Mus. Addit. MS. 38666.

TANNER MS. 407
(Bodley MS. 10234)

(Late XVth
century)

1. Saved by Learning Two Words. See above, p.37.
2. Devil in Service. See above, p.34.

ADVOCATES MS. 19.2.1

(c.1310)

(Anchinleck MS.)

1. The Clerk who would see the Blessed Virgin. How a clerk's prayer that he might see the Blessed Virgin was granted on condition that he lose his sight thereafter; how he consented to the condition, but kept one eye closed when Our Lady appeared; how he repented his perfidy, and prayed Our Lady to reappear in token of her forgiveness, even though he must then lose the sight of the other eye; how she came and promised him a place in paradise; and how on the morrow his sight was restored.

(1)

Mussafia and Zupitza note that this miracle is a version which does not appear in the Latin collections. Herolt, Promptuarium, No. 713, gives the Latin version, which is repeated in Brit. Mus. Addit. MSS. 15833 (f. 161b) and 33956 (f. 74, col. 2). This story, however, differs markedly from our version. According to this legend, the clerk, after seeing the Blessed Virgin with one eye, longs so ardently to see her again that he is willing to sacrifice the other eye. However, an angel announces to him that his prayer is granted, and that he will not lose his sight. This is much less effective than the English version, in which the clerk is inspired by remorse to make the sacrifice, declaring that he will be content if only the Virgin will promise him a place in paradise; his awakening next morning to find his sight entirely restored, is an excellent climax. On the basis of these differences,

(1) Sitzungen d. Berliner Gesellschaft, Archiv f. d. Studium der neueren Sprachen, v. 82, p. 465.

Zupitza decides that the English version and the Herolt legend cannot have come from the same source.

Mirk's Festial, No. 54 (E.E.T.S. Extra 96, pt. 1) contains an English prose version taken from Herolt.

See Zupitza, op. cit.

Printed text: from Advocates MS. 19.2.1 (Anchinleck), f. 37^b (Begins imperfectly with "An engel sche sent to him anon"). Horstmann, Altenglische Legenden Neue Folge, p. 499.

2. How Our Lady's Psalter was first found. How Our Lady appeared in a sleeveless garment to a monk, enjoining him to repeat daily in her honor one hundred and fifty Aves, with a pater noster after every ten; how he followed her direction and she appeared again in a week, her garment now having sleeves; how she told the monk to preach her Psalter and announced his death in seven years.

Besides the version of this miracle found in the Advocates MS., there is another in Hoccleve's Virgin of the Sleeveles Garment. The two forms are very nearly alike in story, but there is not enough evidence of verbal agreement to prove that Hoccleve used the older English text. Probably both versions were taken from a single Latin source. In one respect Hoccleve's account is better - or at least neater - than the older version. According to the Advocates MS. the monk was accustomed to say one hundred Aves a day. Our Lady bade him say fifty thrice a day. Hoccleve has improved upon the mathematics here: his monk habitually says fifty Aves a day, and the Virgin has only to request him to trable the number. The Advocates version, however, is more effective than Hoccleve in another detail. According to

Hoccleve, when the Virgin appears in the sleeveless garment, she announces to the monk at once that it was given her by his Aves; in the other version the monk himself asks why the garment is abbreviated, and this evokes the explanation.

The version found in the Advocates MS. also appears in Bodley MS. 1485 (Laud Lat. 95,1), and Bodley MS. 1687 (Digby 86), f. 130. The Hoccleve text appears in Trinity Coll. Cambr. MS. CLII (R.8.21) f. 274^b; Gollancz MS. (formerly Ashburnham Addit. MS. 133) f. 38^a; and Christ Church Oxf. MS. CLII, leaf 228.

I have been unable to find any miracle in the Latin collections which contains the elements of this legend. Arthur Beatty⁽¹⁾ in the Introduction to his New Ploughman's Tale, pp. VII-IX, suggests the miracle of St. Bon and his Vestment as related to the garment incident. The connection, however, does not seem very close. St. Bon is given a vestment by the Virgin as a reward for performing mass for her and a company of angels; the vestment is not the Virgin's, and is simply a reward for a service rendered, not, as in the Psalter legend, the result of prayers.

In a XIIIth century collection, Paris MS. 18134, No. 25, there is a variation of the St. Bon miracle which connects it more closely with our story. In this version Mary appears with a company of angels to a monk, shows him a cloak, which she promises to give him later. The abbot to whom he tells the vision advises him to sing the Psalter in order to become worthy of the gift. When Mary appears again she announces his near death. This story is at least one step nearer the English version, since it connects

(1) Chaucer Soc. ser. 2.

the garment incident with the Psalter.

Another miracle, found in Harley MS. 2385 (f. 70), a XIVth century collection, evidently formed in England, introduces the repetition of Aves in connection with the Virgin's garment. In this miracle the monk repeats one hundred and fifty Aves a day; the Virgin appears to him in a cloak covered with Aves, except one corner, and bids him come to her when it is covered; he dies a few days later. This version resembles ours in the incompleteness of the transformation wrought by the Aves; but in the English version the monk does not die until seven years later.

See Arthur Beatty, as above.

Printed texts: (a) (Beg.: "Leuedi swete and milde.") From Advocates MS. 19.2.1 ("Anchenleek MS."), f. 259^a. David Laing, A Penniworth of Witte; from Bodley MS. 1687 (Digby 86), supplemented by the Advocates MS., Horstmann, Altenglische Legenden, Neue Folge, p. 220.

(b) Hoccleve (Beg.: "Who so desireth to gete and conquere") from Christ Church, Oxf. MS. CLII, f. 130, - Arthur Beatty, New Ploughman's Tale, Chancer Soc., ser. 2, p. 34; from the Gollanes MS. (Ashburnham Addit. MS. 133) f. 38^a, Hoccleve's Minor Poems, Part II, E.E.T.S. - P.21-5).

EGERTON MS. 2810

(XIV cent.)

Our Lady appears to a Monk in a Vision. How a monk saw

Our Lady descend to the altar as the convent sang "Salva regina;" how she prayed to her Son for the order and for all those who sang this anthem; and how her Son granted her prayer.

This miracle is included here in the South-English Legendary Collection, but since it appears in no other MS. of the Legendary, I have not treated it as a part of that collection.

The miracle, as far as I can discover, is found in only two Latin MSS., - Paris MS. 5562 (No. 32), a late XIIIth century collection of Mary-legends, and Darmstadt MS. 703, No. 13. The appearance of the Virgin during some part of the Church service forms the basis of several other miracles. In Brit. Mus. Addit. MSS. 21147 (f. 3^b) and 18929 (f. 79) the vision of the Virgin and her Son appears, as in our legend, while the monks are singing the "Salva regina;" in Etienne de Bourbon's Tractatus (Brit. Mus. Addit. MS. 28682, f. 239, col. 2), the miraculous apparition comes while the monks chant the Te Deum on Christmas Day. Herolt, Promptuarium, No. 712, tells how the whole convent saw the vision, and the same version is found in Thomas de Cantimpre, II, 29. None of these versions, however, include the closing incident of our legend, - the Virgin's intercession for those who sing the "Salva regina," and her Son's acceptance of her as their mediatrix.

Printed text: from Egerton MS. 2810, f. 99b - below,
Part III, p. 134.

HARLEY MS. 2380.

The Child and the Abbot . (It is very difficult to get even the gist of this miracle, owing to the torn and stained condition of the MS., and to the many corruptions, which seem to be due to an unintelligent scribe). How a boy in the school of a certain abbot was accustomed to steal away to church with his dinner, which he shared with the image of the Christ-Child in the Virgin's arms; how the abbot discovered this, and asked to be allowed to join them at the meal; how the Child warned the boy that they would soon dine together in heaven. (How the abbot's request was fulfilled is not quite clear.)

This is a singular variation of one of the traditional Mary-legends - Bread Offered to the Christ-Child - in which a child offers bread to the figure of the Christ in the Virgin's arms, and the image announces the boy's approaching death. This is the version found in the Spec. Hist. VII, 99; Guibert de Nogent, De Pignoribus Sanctorum, I, 2 (Migne, CLVI, col. 617); in S. Germ, No. 28; and in many of the other collections.

But this miracle only supplies the skeleton of our story. The elaborations which are introduced in the English version are suggested in two other variations of the legend. The first is found in a collection in the Brussels MSS. Phillips 336 (XIIth century), and 7797-7806 (XIIIth century). Here a young clerk learns with such difficulty that he is often chastised; he complains to Mary and the Child, who promises him help if he will each day bring him the best of his food. The youth does so, and astonishes all with his learn-

ing. His teacher discovers the matter, and the Child tells the youth that, now that the secret is known, he will repay him at the heavenly table; the youth dies three days later. Our version does not seem to indicate that the boy had any difficulty in learning; but this story of his punishment may be responsible for a passage in the Harley whose meaning is now somewhat obscure:

"Wen þe chyld come to yme-ward
 Þe abott down on knes gun fall
 And grett as þe chyld chastysed wit 3erde
 136. And said sewett son I am thy thrall." (1)

Another detail which connects this version with the English miracle is the fact that the Christ-Child speaks of their secret meeting being discovered. In Harley, the Child rebukes the boy for having confessed the matter to the abbot, and is only appeased when the boy makes answer that he was simply obeying the Child's injunction never to tell a lie.

The Brussels version provides an analogy for all of the English story, save the abbot's desire to share the feast. In Brit. Mus. Add. MS. 15833, a XIVth century collection of religious tales, f. 144^b, there is a variation of the miracle which, though differing from our version in other respects, corresponds to it in this. Here a simple lay-brother in a Cistercian abbey thinks the crucifix above the altar too emaciated, and lays most of his own daily food on the altar. At Easter he tells the crucifix that he is now so weak that he needs all the food for himself, and the crucifix invites him to a feast; he asks the abbot's leave, which is not granted till the abbot too is invited, and they both die after mass on Easter Day.

(1) See below, Part III, p. 743

The version in the Harley MS., then, seems to represent a combination of elements from several different legends. The Harley text is evidently much corrupted, and probably does not represent the original adaptation, but is copied from an earlier English model.

Printed text: from Harley MS. 2380, f. 74^b - below,
Part III, p. 137.

THORNTON MS.

Wicked Knight reformed. Only a fragment of this miracle is preserved, - not enough to identify the story. A wicked knight who scoffed at a certain friar's preaching, was evidently turned from his depravity by a vision of hell; but not enough of the miracle is given to show which of the "Vision of Hell" miracles this version follows. The miracle is evidently a rather late one; the verse form is a complicated 12-line stanza.

Printed text: from the Thornton MS., f. 147 (Beg.: "Jhesu lorde in trinyte"), Horstmann, Altenglische Legenden Neue Folge, p. 503.

BODLEY MS. 3922

(Ashmol. 61)

The Good Knight and his Jealous Wife. How a good knight went to pray in Our Lady's chapel every night; how the wife was convinced by an old woman sent by the Devil that the knight went to visit his mistress; how, out of jealousy, she killed her two children and herself; how the knight, who feared that he would be convicted of the murder, prayed to Our Lady, who restored his wife and children to life.

This legend, in 6-line stanzas, and over 395 lines long (the end is missing), seems of an entirely different workmanship from the other English Mary-legends - except, perhaps, the story of the Wicked Knight Reformed.⁽¹⁾ A good many stock ballad phrases have been introduced; and in style, and especially in the prolixity of the narrative, the poem suggests a minstrel ballad. A very similar story is found in a late XIVth century MS., Harley 2391, f. 234^b. Here the Devil himself takes the form of an old woman and rouses the wife's jealousy so that she kills herself and her unborn twins; the knight is convicted of her murder, but she and the twins revive as he is being led to the gallows. The knight's conviction of the crime as it is given here supplies a clue to an evident corruption in the English version. There, the knight, on beholding the bloody corpses, is moved, not by a becoming anguish over his loss, but by an immediate apprehension

(1) See above, p. 79.

lest he be convicted of the murder, - a selfish anxiety quite out of keeping with the careful picture given in preceding stanzas of the devotion which existed between husband and wife. With the Latin version in mind, the knight's fears become perfectly intelligible, - though why an author who shows such extreme fondness for elaboration elsewhere should have chosen to omit the trial scene is not readily apparent.

Two other miracles suggest our story, though neither of them is as closely related to it as the version quoted. In Arundel MS. 506, (early XIVth century), f. 20, col. 2, a knight carves an image of the Virgin on a tree in his orchard and adores it daily; the Devil in the form of an old woman persuades his wife that he goes to the orchard to meet his mistress; she kills herself, but is revived by the Virgin at the knight's prayers.

Brit. Mus. Addit. MS. 18347, f. 129^b (XIVth century), centers the legend about St. Catherine instead of the Virgin. A young count is betrothed to St. Catherine in a vision; he afterward marries, and his wife, suspecting him of unfaithfulness, kills herself while he is in church; he prays to the saint, and by her intercession his wife is restored to life.

Printed text: from Bodley MS. 3922 (Ashmol. 61) f. 62 (Beg.: "Lordyngys curtase & hende"), Horstmann, Altenglische Legenden Neue Folge, p. 329.

CHAUCER.

Prioresse's Tale: The Boy Slain by the Jews. See above,
p. 50.

LYDGATE.

Legend of Dan Joss: the miracle of the Five Psalms.
See above, p. 37.

HOCCLEVE.

The Virgin of the Sleeveless Garment: How Our Lady's
Psalter was Found. See above, p. 72.

PART III

MIRACLES OF OUR LADY
IN MIDDLE-ENGLISH VERSE.

Hitherto unprinted.

MS. HARLEY 2277.*1. THE JEW-BOY

(In MS. preceded by Theophilus.)

See next page.

* In printing this MS., strokes and flourishes have been expanded, except the upward flourish after final i (robbi, 2, 1.5; mi 2, 1.50). In cases where the scribe has run two words together, as frequently happens (anhe., 1, 1.7; nefur, 1, 1.34; alto, 1, 1.38), the words have been separated. The cesura, represented by in the MS., is here indicated by the colon.

1. The Jew - Boy

Folio 60b.

A gywes child in o tyme : while bi olde dawes

Wyd cristene childerne ofte pleide : as childerne welled gut fawe

Hit biful vpon an ester dai : pat de childerne hem gonne drawe

4. To churche as childerne doþ : as hit is de dayes lawe

Wid hem geode de gywes child : & do hit to churche com

To eche þing pat he þer iseþ : gode gome hit nom

Whan his felawes sete a kneo : & cride on de ymage an heþ

8. Kneo hit sat & eche þing dude : pat hit þer iseþ

de rode hit bihuld faste : him wondrede þeron ynouþ

To oure leuedi ymage mest : euere his h^{ur}ite drouþ

His h^{ur}ite þaf to dulce ymage : hire louye mest he miþte

12. Out of his doþt ne com heo noþt : after de furste siþte

do pat folc geode to afonge : godes flesch & his blod

de child geode forþ wid hem : & dude also god

Godes flesch & his blod^e hit nom : wid his fflawes þere

16. & forþ hit wende siþpe hom : do hi hamward were

Erst hadde his fader & his moder : iseþt him þurne aboute

Glad hi were do he com hom : erst hi were in doute

de fader eschte whar he were : & he tolde anon

20. What he hadde at churche ido : & hou he þider com

de fader was neþ for wrabbe wod : he hette his ouene faste

do he was al berninge afure : pat child amide he caste

& dutte de ouenes mouþ : de moder as heo wod were

24. do heo seþ forbrenne hire child : makede dulful bere

In de strete heo orn faste aboute : & pitousliche cride

pat folc heo tolde ^{hou} þer hit was : and hou hire dude betide

1. The Jew - Boy

dat folc com to dan ouene : aboute bi eche weye

28. dat child hi fonde sitte : & amide be fure pleye

Hi eschte of him what him wiste : dat be fur ne com him ne³

Certes he seide be faire womman : dat ich at churche ise³

& stod vp an he³ bi de croi³ : & Do ich was ihousled also

32. Me do³te heo stod vpe de we^ued : & tollede me berte

To me sibbe hider heo cam : & here kerechief heo nom

& helede me dat ne fur : ne hete ne³ me ne com

Me nas neuere so murie in no stede : as me hab her ibeo

36. Ich bileoue on hire & on hire sone : dat gywes honge on de treo

dat folc nom de childes fader : & pouene wel hote tende

& caste de cherl amide : & al to douste brende

dat child & his moder & meni ober : cristendom anon nome

40. & bileouede on god & on his moder : & gode men bicom

Elles hit hadde schrewen ibeo : for miracle of dulke childe

Meni miracles me mai 3ut tille : of ourⁱ lenedi suete & milde

2. The Devil in Service

Folio 61a.

A kni³t per was bi olde dawes : liber man ynou³

Strong robbour & manuellere : to alle wikkednesse¹ he drou³

Bi a wei he hadde a cast^l : fur fram eche toune

4. Al dat folc dat perford come : sone he brou³te adoune

For his men he hadde be eche side : to robbi & to reue

Alle dulke dat perford come : sone ~~bi~~^b brou³te to debe

So dat tuel freres perferth come : sone hi were ynome

¹ MS. godnisse struck out, wikkednesse inserted above in a different hand.

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2. The Devil in Service

8. Irobbed to beo of here gode : for hi were ep to beo ouercome
De frexes cride & bede 3urne : dat hi robbi hem ne scholde
Ac lede hem harmles bifore here louerd : & lete him do what he
wolde
De liber men granteden here bone : faste hi gonnen hem holde
12. & ladde to here louerd as prisoune : & al be cas him tolde
He het as me rubbede opere : dat me dude bi hem also
Ac be freres so 3urne cride : dat me ne scholde non harm hem
De freres him bede 3urne : dat hi debyured were
16. & dat hereon bifore his men : moste prechi pere
& dat he & alle his men : in^{de}ade be preching sone
De kni3t as god 3af be grace : grantede his bone
He het his men dat hi scholde beo : at his prechinge echone
20. Do hi were alle adoun isete : & be frere alone
Ich bisiche 3ou quap be frere : dat 3e dat sope iseo
Whar 3e beo alle clenliche her : ober eni hunne beo
Do bilokede alle faste : & seide dat hi were ber echon
24. Nai parde quap be frere : zut ber failled on
& lokede & fonde defaute of on : & wel wide him so3te
Hi fonden him & wi3 stren3be him nome : & to prechinge bro3te
Anon so he bider com : bi^{he} quakede fer drede
28. Mid stren3be hi makede him sitte : dat hi gonne bider lede
Ich hote be belami quap be frere : as ich be her iseo
In mi louerdes name of heuene : dat du sigge what du beo
Do gan he quakie & schake more : & do non ober red nas
32. Quakinge bifore al dat folc : he tolde what he was
Ich am he seide be deuul of helle : & mid al mi lore

2. The Devil in Service.

Dis kniçt ich haue iserued her : fourtene 3er & more
 His louerd ich am & he is myn : & oure aiber oberes is¹

36. Alle pis fourtene 3er ich hadde ifondeð : him to astrangli iwis
 Ac y ne miçte wið-inne him come : to do pulke dede
 For eche day vyf aue maries : to marie he sede
 In þe honurance of þe vyf loyes : þat heo hadde of hire sone

40. Dis scholde beo his furste dede : eche day bi wone
 Hadde he bileued eni day : ich him hadde astrangled anon
 Ac for he hem seide y ne miçte : of him hadde no won
 Þat was his mede of his aues : for al he hadde here

44. Ac were he ded to helle he scholde : no þinge ne scholde him skere
 Nou beau freres 3e mowe iseo : quab þis holi frere
 Wham 3e habbet iserued 3are : & he had ibeo 3oure ifere
 Þe deuel wende awei anon : hi muste whar he bicom

48. Þe kniçt let him schryue sone : & repentance nom
 & his men echone : þat so libere were bifore
 & bicomme alle gode men : þo hi hadde here felawe forlore
 Ne be a man noçt so sinful : her hex mai iseo

52. If he doþ oure leuedi eni seruise : vnçulde ne schal hit noçt beo
 & herbi ek me mai iseo : þat þe deuel ne may
 No schindnisse do a man : þat hire gret a day
 On marie þat is so moche : þi milce & þyn ore

56. So murie hit is to telle of þe : þat 3ut we mote more

¹
 is- letters apparently tampered with by later hand.

5. The Blessed Virgin Comes to the Devil Instead of his Victim.

Folio 61b.

- A kni3t was while a riche man : pat honurede moche mid alle
 Oure leuedi & alle hire festes : pat in þe jar doþ falle
 A gret feate he huld vps his poer : suerech of hire daye
 4. & fondede to honure : oure suete leuedy : & paye
 Sippe hit biful as god hit wolde : pat his god him was bynome
pat he ne mi3te no3t holde vp his honur : so pore he was bicome
 In grete messeise he ladde his lyf : & yut him greuede more
 8. pat he ne mi3te do as he dude er : & aschamed was ful sore
 Whan hit com to oure leuedi dai : pat he moste his feste holde
 He ne mi3te for schame among men be : so late of him me tolde
 O tyme a3en oure leuedi day : as scholde his feate beo
 12. To wode he wende & huddle him : pat men ne scholde him no3t iseo
 þe deucl com in a manes forme : to him ^vewel some þere
 & axede such man as he was : whi he þeron so were
 Sai cartes quab þis kni3t : si manhode is al forlore
 16. For schame pat ich was while man : ich hude me her þerfore
 Riche man ich wole þe maki some : þe deucl a3e sode
 Of wordien o3tel & mur3þe ynou3 : if þu doest hi si rede
 Keome sirs quab þis seli kni3t : sai what ich shal do
 20. To bringe me out of þisse messeise : & ich wole don also
 Bote go hom quab þis lip ere wi3t : & god ynou3 þu shalt fynde
 & com hider to me bulke day : & ne bilef no3t þi wyf bihynde
 Ac bring hire & we schole : of sus foreward speke
 24. pat þu schalt suere riche beo : bote þu si foreward breke
 þe was þis a god woman : & louede wil seinte marie
 þarfore þe deucl hire wolve hadde : for he hadde þerto enuie

3. The Blessed Virgin Comes to the Devil Instead of his Victim.

- De deuēl wende forþ his wey : de kniȝt hamward drouȝ
 28. Þo he com hom in eche hurne : he fond god ynouȝ
 Þurne he þonkede þe foule wiȝt : þat ȝaf him such cas
 Him lange & him eschte sone : ac he nuste what he was
 1 Þo hit was atte daye : þat hi betuene hem nome
 32. His wyf he het greiðⁱ hire : þat heo wið him come
 He nolde nobing hire telle : whider he wolde fare
 Hi wende boþe to-ward þe wode : þo hi were ȝare²
 Bi a chapel of oure leuedi : bi þe wey hi come ride
 36. Þe leuedi bad he moste aliȝte : & a stounde abodeⁱ
 To bidde hire bedes to oure leuedi : as heo was iwoned ofte
 Þo heo in to þe chapel com : he ful adoun aslepe softe
 Oure leuedi suete & mylde : aliȝte fram heuene to hire þere^h
 40. Hire forme in eche poynte : hire silve as þeȝ hit were
 Wið þe kniȝt as his owe wyf : heo wende wyð him & rod
 Þe kniȝt bigan to chide faste : þat heo so longe abod
 3 Sire quab oure leuedi : we ne beoþ neȝt longe aletⁱ
 44. Ous ne schal for oure abode : speðe bote þe bet
 Ich hopie þin erande : schal beo wel ibet
 Forþ hi wende in to þe wode : þer þe stede was iset
 Þo hi come toward þe stede : þe deuēl was ȝare bifore
 48. Ac þo deuēl oure leuedi iseȝ : hi gan to grede sore
 Fale trattour he seide to þe kniȝt : whi bitrayestou me so
 Shal ich habbe þis for mi godhede : þat ich habbe þe ido
 Ne holde ich þe foreward quab þe kniȝt : whar of doston^u mene
 1 MS. þat for þo. 2 MS. hi come hi come ride
 3 MS. Siri sire quab

3. The Blessed Virgin Comes to the Devil Instead of his Victim.

52. pu lirt loude quab de deucl : pu brezt forward al clene
pu bringst wib de mi meste fo : & scholdest wib de bi wyf lede
bis kni3t houede al witles : he nuste hou he ^sede
pu libere ping quab oure leuedi : whi woldesto^u so sawe
56. dat he hadde his wyf ibrezt : pu west hit nere no lawe
Ich wole de sigge quab de schrewe : heo is me suybe lod
For heo him serueþ so wel : he makeþ me alday wroþ
And if heo hauede hider icome : ich hire wolde astrangli anon
60. Ac pu e^{rt}e euere mi worste freond : among alle mi fon
pu hire hast nou bynome me : pu bringst me al to grounde
Allas dat pu euere were : allas pulke stounde
Ich hote de quab oure leuedi : ich hote de hunne wende
64. dat pu ne3 dis man ne come : neuere for to schende
& pu sire kni3t also god : pu me hast igreued sore
Beo repentant of bi trespas : ne do pu so no more
Al dat pu hast of richesce : purf de deueles sonde
68. Del hit al for godes loue : pouere men in de londe
& pu schalt habbe 3ut god ynou3 : to lede bi bi lyf
In mi chapel per pu west : pu schalt fynde bi wyfe
Mid dis word he wende forþ : de kni3t ne se3 hire no more
72. He vnderstoð wel ho hit was : he gan to sike sore
For de sinne dat he dude : purf de fundes lore
Oure leuedi he bad for3euenisse : & cride hire milce & ore
Hamward he wende in gret bo3t : his wyf slepinge he fonde
76. In de chapel per heo lay : slepinge al pulke stounde
Slepinge he hadde al ise3e : of hem al hou hit was
Gret ioye he makeden hem bituene : as hi tolde of dis cas

3. The Blessed Virgin Comes to the Devil Instead of his Victim.

Faire hi wende to-gadere hom : & dude oure leuedi bone
80. & dat hi hadde purf de deuel : pore men hi delde sone
& seruede oure leuede wel : dat hem was mylde & hende
& wordles god hadde ynou; : to here lynes ende
Of oure leuedi faire miracles : we seob al day a grete
84. Be; we hadde of summe itold : ut nole we no;st lete.

4. Saved by Learning Two Words.

Folio 68a.

A kni;zt per was while alonde : gret man mid alle & wys
Atte laste he him bibo;te : dat de wordle was of lute pris
Al him noblei he beleuede : & into Religioun wende
4. To serui god & oure leuedi : his lyf to amende
His breberen him wolde teche his bedes : as ri;zt was & lawe
His pater noster & crede : & he hit wolde lurni sawe
He ne mi;te neuere for no;ing : vnderstonde perof more
8. Bote aeu marie duse tuel word : hit him of po;te sore
Do hi ne mi;te him teche no more : midde lou ne midde eye
He lete him iworpe & lurni wel : bulke wordes tueye
bis kni;zt hobe ni;zt & dai : on oure leuedi gan crie
12. In god entente duse tuo wordes : he seide aeu marie
He ne coude neuere ober bede : wip gode wille he hem sode
& wip bulke bede wip-oute so : his lyf he gan lede
Do he wende out of bis wordle : as we schulle; also
16. Me burede him faire as ri;zt was : such man to do
Out of his buriels per wax sone : a lillie fair & he;
be floures so whit so eni mule : as de contray ise;

4. Saved by Learning Two Words.

In eche leef per was iwrite : lettres of golde rede

20. puse tuo wordes aue marie : dat he so oftersede

dat folc spae perof wyde : & wondrede moche perfore

So dat hi nome hem to rede : to loke what were be more

Hi dolue & fonde be lillie wax : ri3t out of his moupe

24. Gret ioye hadde al dat folc : dat benchesoun coupe

& ise3e hou good hit was : oure leuedi to grete

3ut we wollep more telle of hire : for heo is god & suete

(In MS. followed by Oxford Scholar.)

Phillippe MS. 9803.

¶ Here bigynned be miracles of oure lady.

1. A Monk who was tempted by the Devil in the form of a woman, and
saved by Our Lady.

¹
Folio 40a .

Who so euer deuocioun has
In oure lady grete grace
In pis boke may rede here

4. Of hir miracles faire and clere
pat bifellen in certeyntee
In many a diuerse cuntre

A monke per was in oon abbay

8. pat clene lyf lyved ay

Ech day in be mornynge
Bifore alle opere erpely Dinges
To oure lady wolde knele down

12. And say wib grete deuocioun

Lady for pi joyes fyve
Wisse me be redy way on live

- ¶ be deuyl ben envye hade

16. For be prayeres pat he made

He made him in all manere
As he a faire woman were
Ech day he wolde do

20. Bifore be monk come and go

pat atte laste be monke was
Gretely tempted in his flesshe

¹
Folios not numbered in the MS.

1. A Monk who was tempted by the Devil in the form of a woman, and
saved by Our Lady.

To þe woman his wille he tolde
 24. And asked hir if sche wolde
 His paramour in prinetee be
 Ouber for catel ober for fee
 ¶ þe deuel þan was ful glad
 28. And graunted hym his will: had
 Aiper spake to ober þoo
 Where þar myght her wille do
 In þe bellehous quob þe deuel
 32. þere we schul be prue and wele
 Vnder þe belle hous in þe solere
þer schal no man se ne here
 ¶ When þat forward was made so
 36. Aiper ȝede ober fro
 In þe morn þe monke ros
 And byfore oure lady gos
 He saide as he was went to say
 40. Bifore tyme eche day
 ¶ Lady for þi loyeð five
 Wisse me þe redy way on lyve
 When he hade saide wiþ gode entent
 44. To þe belle hous dore he went
 Longe whyle þe dore he soght
 For no nede he fond hit neight
 þen forth after about prime
 48. At spynt marie masse tyme

1. A Monk who was tempted by the Devil in the form of a woman, and
saved by Our Lady.

Be woman come wipout lette

In be kirke be monke sche mette

¶ Monke sche saide how is bis

52. Don art nȝout al trewe y wis

ƿou be monke witterly

At be bellehous I was erly

I soght about be newe tre

56. be dore I myght nȝout fynde ne se

Monke sche saide I vnderstonde

At pi matyns þou was so longe

¶ May he sayde in gode fay

60. I saide no þinge to day

Safe oon crisoun only

Bifore be image of our lady

Monke sche saide wipout drede

64. Of þine ernde if þou wolt spede

In be mornynge saye no þinge

Firste do pi likinge

After saye matyns & masse

68. What þou wilt more or lasse

¶ Be monke boght on be deueles crafte

His witt was a way rafte

On þat ober mornynge he saide nocht

72. On be woman was al his boght

He hyed forth wip all his myght

be dore he fonde anon right

1. A Monk who was tempted by the Devil in the form of a woman, and saved by Our Lady.

¶ Wibynne be dore proprely

76. Stode be ymage of oure lady

Monke sche saide how is bis

At bis tyme bou gost amysse

Go aȝeyn & clene be schryve

80. Bis is noȝt be redy way of lyve

Be wrang way bou art ynne

Of wrecchednesse & of dedly synne

¶ Wib dat be woman figured was

84. In be kynde of Sathanas

And vanyssht a way right

Verreily in many a mannes sight

¶ be monke ben was ful fayn

88. Into be kirke he ȝede aȝayn

And schryfte hym of his mysdede

And at be laste to heuen he ȝede

2. Woman revived for confession.

Folio 71a.

A miracle of a gode wyf
Dat loued oure lady in al hir lyf.

It fel to hir laste day

4. Dat sche eneled and seke laye

Sche hoped to dye in dat sekeneesse

Bope howseledischryuen sche wes.

Sche hade layned a dedly synne

2. Woman revived for confession.

8. Dat sche hade layne longe yⁿⁿe

As pai sette be candel light

In be Womans hond right

be soule was bouⁿⁿ witterly

12. Forto departe fro be body

† Sche segh be grete payne of helle

be nonbre of deueles sche coupe next telle

Dat abiden for hir sake

16. At hir moube be soule to take

Wib dat sche segh bodily

Oure lady saynt marie

† Den spake oure lady dere

20. Cursed wrecches what do ye here

pai saide Dis woman in alle wise

Endeb now in oure seruise

Sche schal to helle wib vs away

24. To be paynes dat lasten ay

† Nay sche saide ye schal fayle

ye han loste youre traualle

be wommon is sett on lyve

28. Of hir synne sche may hir schryve

Wib dat by oure lady grace

be womman reuerted & hade space

To schrive hir wit grete deuocioun

32. And gade fully absolucioun

† Sche tolde to alle dat sate perby

be miracle of oure lady

2. Woman revived for confession.

Sche dyed þen as faste

36. And went to joye þat al~~l~~ay schal laste.

3. Our Lady and Three Innocents help a Knight to build his chapel.

Folio 71b.

A nober miracle þe may here
By þe myght of oure lady dere

A gode man democioun hade

4. Of oure lady a chapel he made

Euer þe masons wrought faste

While his catel wolde laste

So þat wiþ gode entent

8. At þe last his catel was spent

When he hade nocht to paye

þe masones þeden þen a way

¶ þe gode man þoght in allemanere

12. For to do his powere

He went for sobe to say

And wrought hym self euery day

¶ Oure lady come & a wyndas broght

16. On a day as he wrought

And ropes tyed redy to

þerwiþ þe werke forte do

þre Innocentes faire of face

20. Went wiþ oure lady in þat place

þai woude vp mony a stone

And laide hem ful faire anon

3. Our Lady and Three Innocents help a Knight to build his chapel.

Er dat be sonne gedede to softenes

24. Al dat werke ended wes

Bope fayre and clenely

By be myght of oure lady

¶ bis miracle forsobe to telle

28. In be londe of grece hit bifelle

dat porgh ont al grece hit gedede

be miracle of oure lady dede

4. Empress of Rome.

Folio 71b.

I n Rome anoper miracle wes
pat bifel by be Emperesse
be Emperoures broder was a knyght

4. And conceited be Emperesse bepe day & nyght

be lady saide euer nay

Sche wolde noyt by no way

¶ When he seghe for no nede

8. Of his ernde he mygt noyt spede

To be Emperoure den he tolde

And bade hym leve & if he wolde

be Emperesse wolde witterly

12. Hauē hade hym to lye hir bye

¶ be Emperoure anon ryht

Bade bringe hir of his sight

Wibout any more respyte

Radly hir hede of to smyte

4. Empress of Rome.

1

Awas redy boun

Bor fro ech atoun

.....de he hir broght

20.....and hym bypoght

.....owe & grete pyte

.....lady fayre and fre

.....ode and toke his rede

24.Toir or to haue hir dede

¶ A lord wip houndes come huntinge

And fond be lady sore wepinge

He asked þen what hir was

28.And sche tolde hym al þe caas

þat lord þe tormentour bade

Go home aȝayn ful rade.

And telle þe Emperoure in certayn

32.þat he hade þe lady slayn

þe knyght toke þat faire lady

Home in his companye.

¶ A litel bifore þe Emperesse

36.Delynered of a childe was

And was melche al newe

Soone after þe knyght knewe

þat sche was melche in alle wise

40.He made hir his norice

And bade hir kepe wele & faire

þe childe þat schuld be his ayre

¶ þe lady lenged þere mekely

1

A large hole in MS. here and through the next page.

4. Empress of Rome.

44. And kepte þe childe ful clenely

¶ A ȝomman in þe lordes halle

Wowed hir faste wib all

And euer þe lady saide nay

48. Neuermore by no way

When þe ȝomman for no nede

Segh þat he myȝt noȝt spede

To þe childe he stele þe

52. And carfe þe brote euen a two

He tolde þe lorde in certayn

þe norice hade þe child slayn

¶ þe lorde made als faste

56. Into þe see hir to caste

But by oure ladyes grete myght

þe wawes helden hir vp right

In þe see to and fro

60. þat to þe gronde sche myȝt noȝt go

¶ And at þe laste a fischere segh

Hir floten on þe water on hegh

And into his bote hastily

64. He toke þat faire lady

To þe lond he hir broght

And sette hir on þe bonke a lofte

¶ When sche was þere only

68. To oure lady sche prayed specialy

To helpe hir in her grete nede

As sche was broght in care & drede

4. Empress of Rome.

- ¶ Wip dat oure lady by hir myght
72. Appered to hir anone right
And in hir hond an herbe sche broght
Emperesse sche saide care pee nocht
Dis herbe þou schalt haue
76. Al lepre þou schalt saue
þat knowlechen in open confessioun
Alle þe synnes þat þai han done
Go home aȝayn to þi cuntre
80. Þine enemyes schul lepre be
þai schall telle in alle manere
þat many a man schal se & here
þai þat accursed þee falsly
84. In anger and in malencolye
¶ After þat þou schalt anon
Hele hem euerechone
So hardily biheete I þee
88. þou schalt come to þi degre
Oure lady þou vanyssht a way
þemperesse for soþe to saye
In hir hert was ful fayne
92. To hir cuntre sche went aȝayn
¶ Sche went . . . ¹ þere . . . fro place to place
Sche heled mest was
At þe laste
96. þat broght we
¹
Hole in MS.

4. Empress of Rome.

Were fall.....

And com.....

Dat.....en

100.....hed hede

.....

.....ght

Be de herbe.....ght

104 And after dat de.....

Tolde hem redy who sche was

When de Emperoure segh

Dat faire miracle dat was so hegh

108. Also done so graciously

By be myght of oure lady

And segh de godenesse of his wyf

Dat so olene hade lad hir lyf

112. He toke hir wib gode entent

To be Pope wib hir he went

And of be pope he hade pardoun

bere as he hade anysse done

116. And lyued wib hir ful faire ay

Til Gode toke hem bope away.

5. A Prioress delivered by Our Lady.

Folio 73b.

A miracle of a prioress
Dat prinely wib childer was

When sche wist witterly

4. be child was quyk in hir body

5. A Prioress delivered by Our Lady.

Wid bloody teres carefully

Sche prayed oure lady marie

Of alle wy^{mm}en þou art floure

8. And also synful mannes socoure

To helpe hir in somme manere

þat sche neuer vnþone were

¶ Oure lady þen pite hade

12. For þe woo þe prioresse made

Sche þoght to bringe hir of drede

When sche had moste nede

¶ When þe prioresse felde on hir f...

16. To be delyuered algate....

Sche segh two angels

Were comen of oure lady....

þat helpen hir priuely.....

20. And tolden hir.....

Oure lady w.....

And hir child.....

¶ And when þe.....

24. þai broght hit.....

þat lyved in a.....

þat was an.....

þai bade hym.....

28. Al for oure lady sake

Folow hit & kepe hit so

Til hit coube speke & go

¶ Oure lady wolde wipout fayle

32. Rewarde hym for his traunyle

5. A Prioress delivered by Our Lady.

¶ be hermyte wit gode entent
Dideoure lady comaundement
Folced hit in alle wise

36. And after gate hit a norice

¶ And be synful prioresse
Worschipedoure lady as worbi wes
And had hir lyf ful clenely

40. Wipout any more vileny

6. Canceder tongue healed by Our Lady.

Folio 75b.

A nobex miracle ze may here
How hit was in alle manere

A clerke had openly

4. A bodily maner of maledye

His tonge cancred in his hede
Was roted a way & litel lede
per was no leche in dat cuntre

8. Dat euer coude his bote be

He prayed tooure lady ay
Bope by nyghtes & by day
As sche was of grate¹ walle

12. In mannes nede vppen to calle

dat he myght his bote haue
For no bingelless myght hym saue

¶ As he slepte vppen a nyght

16. To hym apperedoure lady bright

And on his tonge hir fynger laide
¹
grace?

6. Cancered tongue healed by Our Lady.

Graciously ben sche saide
Heele and bote I graunte be
20. For bi grete bilene in me
Wip bat oure lady vanyssht a way
be clerke wakened & hit was day
He hade his tonge hole & clere
24. And donked oure lady in al manere

7. The Jew Boy.

Folio 74a.

A Jewes sone priuely
In cristen mannes company
Was foloed and tordned to cristen lay
4. And ressayned God on paske day
When his fader can bat aspye
bat he was cristen witterly
He ordeyned hym to be dede
8. He made an oven glede rede
In despite of god almyght
In to be oven he putt hym right
¶ A Mayde bat loued be child ben
12. As faste as sche myght renne
Sche tolde be cristen al be caas
How be childe in be oven was
¶ be cristen comen faste hyand
16. Bai fonde be oven hote brennand
be child bai fonde berynne sitte
And was not brent myche ne litte

7. The Jew Boy.

pai toke be child out ful soone
 20. Of be hote brennand oven
 ¶ be child said witterly
 Oure lady Saynt Marie
 Lete a mantel ouer hym falle
 24. pat he felde no heete wib alle
 ¶ be cristen man were ful glad
 pai toke his fader ben ful rad
 And brent hem ben anon
 28. And alle be obere euerechone
 pat euer were at pat assent
 In pat oven were bätterly brent.

8. A Woman's Son restored to life by Our Lady.

Folio 74b.

A miracle of a gode wyf
 ¶ pat wib hir husband lad hir lyf
 Til many a ȝere was comen & gon
 4. Childe myght sche haue none
 Sche besoght oure lady mylde
 pat sche myght be wib childe
 ¶ So pat by oure lady grace
 8. At pe laste wib childe sche was
 Sche hade a childe faire and fre
 And also of grete beaute
 ¶ When he was VII. ȝere olde
 12. And was norished propre & bolde
 A feuer toke hym he dyed do

8. A Woman's Son restored to life by Our Lady.
He under made sorowe & woo
¶ Bifore our lady sche hir sette
16. Many a bloody tare sche lette
Lady sche saide holy and dere
My childe bat libe dede on here
I hade hym by þi grace vary
20. And by þi likinge he is a way
And þou may þif þi wille be
My sone lyf laus to me
Lady sche saiden & mayden clere
24. For love of hym bat þou here
And also for þi ioyes five
Graunte me my sone to be on live
¶ Our lady segh þe woman was
28. Of so grete stablesse
Sche þaf þe childe powere to ryse
And be quyke in all wise
¶ þe childe saide moder dere
32. Why wepest þou in þis manere
I dide but slepe softly
þen comes a faire lady
Sche tade þat I schuld rise & wake
36. Sche saide þou grettes for my sake
þane sche saide blessed sche be
bat lady of grace and of pitee
¶ þe woman þen ful ioyed was
40. And þoked our lady hir godnesse

9. The Devil in Beast - shapes.

Folio 75a.

- A monke per was in an Abbaye
bat wib be deu^el was traeled ay
When he was wipout company
4. In any place only
be deu^el ay folowed about
Wib ynne be abbaye & wipout
In liknesse of a bole grym
8. Wib brode eghen blake & dym
And as & lyone rampand
And as ony fire gloand
And as a mad dogge also
12. bus he wroght be monke woo
bat he myght no reste haue
Ne no writte bat myght him saue
¶ He prayed oure lady in his masse
16. As sche bat welle of helpe was
bat sche wolde hym bote sende
And hym from be fende defende
¶ As he sl^ete vpon a nyght
20. To hym appered oure lady bright
And in hir hond a ,erde sche broght
Monke sche saide care Dou noght
Dou schalt go where bee liste
24. In Dis ,erde dou haue gode triste
be deu^el for ferde schal sore quake
And fle for be ,erdes sake

9. The Devil in Beast - shapes.

¶ Wip pat oure lady vanysht a way
28. be monke wakened & it was day
 be 3erde of oure ladyes hond
 He bare about bitwene his hond
 He 3ede were he hade to go
32. be deu~~el~~ appered to hym be
 In liknesse of be selfe manere
 A madde dogge as he were
¶ be monke trist oure lady wele
36. And wip be 3erde ran on be deu~~el~~
 be deu~~el~~ rored and made a bere
 pat al be abbay myght here
 pat alle pai pat were negh
40. ben radly come & wele segh
 be deu~~el~~ by oure lady grace
 Sanke to helle right in pat place

10. Barnes filled by Our Lady in time of famine.

Folio 75b.

A miracle fel in Jerusalem
Of monkes pat were holy men
In a tyme fel a caas
4. pat a dere 3ere hit was
 And many a pore man witout drede
 Hadden bo~~be~~ hunger and nede
¶ be monkes dalten largely
8. For be loue of oure lady
 Pilgrimes pat pider soght

10. Barnes filled by Our Lady in time of famine.

And men pat defaulted & had nought
To hem pai dalt alway faste

12. Whye her gode wolde laste

So pat by be Witsonday
Her gode was nere hond a way
And echone bade oper not spare

16. Ne for no catel to haue no care

Oure lady was riche of gold plentee
And many helpe when hir wille be
¶ be monkes risen in a mornynge

20. Pai ȝede aboute her bedes biddinge

pai fond her barnes ben anon
Full of corn euerechone

And grete stakkes stondand bye

24. Her houses full of oxen and kye

¶ And so by oure lady grace

Ful of gode was al her place
Dat of dat miracle dat faire wes

28. Spake al dat syde of hebenness

Dat by oure lady grete vertue
At pat tyme turned many a Jewe

A page has been torn out of the MS. here and folio
76 begins in the middle of another miracle.

11. Ring given by a Clerk to the image of Our Lady.

Folio 76a.

11. Ring given by a Clerk to the image of Our Lady.

- He fel þo in a wille
 To live chaste euer stille
 And neuer terme of his lyf
4. Worldly to haue a wyf
 Lady he saide holy and dere
 As Joseph wedded þee on erþe here
 And on lye neuer to twynne
8. But euer in chaste without synne
 Right on þe selfe manere
 ¶ Lady þif þi wille were
 I wole þee wedde now verray
12. In chastite lye to myn ondinge day
 He toke a rynge without lette
 And on hir fynger he hit sette
 And kissed hir fete in tokenynge
16. þat þere he made his weddinge
 ¶ And so after þat his kyn
 Of mariage spake to hym
 Ofte þe childe saide nay
20. But atte laste for soþe to saye
 þai torned hiþat witve he wolde
 And witþ a mayde a day holde
 þat aitber myght oþer se
24. To loke how beste myght be
 ¶ þen as þe clerke slepte a nyght
 To hym appered oure lady bright
 þe rynge on hir fynger sche broght

11. Ring given by a Clerk to the image of Our Lady.

28. Clerke sche sayde mynnest þou nocht

In what wise þou weddest me
Woldest þou now a gabber be
I wolde holde my wedlake

32. Wole I neuer þee forsake

And so most þou by þe lawe
þou may not two wives haue
Wip me þou most wipout lees

36. Lede þi lyf endeles

Wip þat oure lady vanysst a way
þe clerke a woke & hit was day
He made hym mon of holy chirche

40. Holy werkes for to wirche

And in oure lady seruise dyed
And at þe laste to hir he gode
In almain fel þis caas

44. By oure ladyes grete grace

12. A broken tun of wine filled by Our Lady.

Folio 76b.

A miracle of a gode wyf
þat faire & clene led hir lyf

Hir wake fel sobe to saye

4. Al way on oure ladi day

Sche had ordyned a tonne of wyn
þat was bobe gode and fyne

When þe day was comen wital

8. Hir gestes gedered into þe halle

12. A broken tun of wine filled by Our Lady.

¶ The Spencer come ben pruely

And tolde to be lady

be tonne was broken be wyn schedde

12. And ouer al be seler fledde

¶ be lady was ben ful woo

To hir chamber sche zede be

On be erbe sche fel down

16. With ful grete deuocioun

Lady sche saide as pou art walle

In mannes nede vpon to calle

And cristen mannes socoure

20. When pai ben most in doloure

Helpe lady as pou may leste

bat my menske be not leste

¶ As sche kneled at hir prayer

24. To be lady come a chambrere

Dame sche saide be glad and fayn

be tonne of wyn is hole a;ayn

¶ be lady zede ben anon

28. And tolde hir gestes euerechone

be grace of oure dere lady

bat was done so openly

Alle be men in bat place

32. Spake ben of oure lady grace

pai saide bat oure lady wes

To love & to triste pereles

13. Origin of the Feast of the Nativity.

Folio 76b.

A noper miracle graciously
 Fel by oure lady

Of be fest of hir Natiuite

4. As hit was ordeyned forto be

A gode cristen man per was

And a holy and lastles

And all his occupacioun

8. Was in prayeres and in orisonn

¶ pen in be heruest sobe to say

On oure lady latter day

bat now is pen was none

12. Into a felde he was gon

He herde angels in be lifte singinge

Aue Maria ay mynnyng

Se bai songen a grete space

16. Of oure ladyes hegh grace

bai vsed to come in bat manere

As bat day many a gere

¶ be holy man ech gere also

20. As bat day wolde bider go

To here bat songe in be lifte

Of be angels fayre and bright

On a day he kneled down

24. And prayed wib grete deuocioun

be myghty lord heuen kyng

bat he myght haue tokenyng

13. Origin of the Feast of the Nativity.

To wete for what skil & why

28. Be angel songen so merily

¶ An angel ben as God wolde

To bat holy man tolde

bat tyme witterly

32. Was born oure dere lady

When be angel in bat caas

Hade tolde be gode man how it was

He bade be gode man go his way

36. As þou hast seen so þou may say

¶ be holy man was ioyed and glad

And to be bisshop he 3ed ful rad

And tolde be tale myche & litte

40. As hit was euerche a quytte

¶ be bisshop ben wele wiste

be holy man was wele to truste

be bisshope ben wib gode entent

44. To be Pope anon went

And be holy man also

He made w^{it} hym for to go

¶ þai tolde be Pope al be caas

48. Right as hit done wes

And ordeyned ben forsobe to saye

be latter Saynt Marie day

In holy chirche for certeyntee

þai callen hit be Natiuitee.

14. Jews cannot destroy a Mary image.

Folio 77b.

A nober miracle I wole 3ow telle
In grete Rome as hit bifel

In a synagoge of be Hewerye

4. Of an ymage of oure lady

It was not made wip mannes hond

But was comen of goddes sonde

¶ De Jewes vppon de saboth day

8. Fonde bat ymage verray

De Jewes hertes swollen so grete

bai myght not wele a worde speke

bai went forth for grete despite

12. Bai wolde wesshe hit away tife

But pere was no licoure

Ne no maner of siluer

Knyf schauynge ne ober bing

16. Bat myght hit a waye bringe

When dai seghen wibout les

bat alle her iapes were boteles

For grete anger & malencolye

20. Bai lefte her temple witterly

15. A woman who committed incest, and was accused by the Devil and saved by Our Lady.

Folio 77b.

A miracle of a symple wyf
bat hade wrange led hir lyf

A sone sche hade bope faire & fre

110
15. A woman who committed incest, and was accused by the Devil and
saved by our Lady.

Folio 77b.

4. And a childe of grete beute

Sche loued hym so tenderly

pat ech a nyght he lay hir bye

¶ be childe bigan ben to belde

8. pat atte laste he came to elde

be deu^el tempted bo^obe two

pat pai myght not forgo

So pai dide and so pai speke

12. Bitwene hem a chylde pai gete

¶ be deu^el was war of her synne

And wolde haue combred hem perynne

He made hym in al manere

16. A grete clerke as he were

He tolde to be Official

Al be grete hole tale

As pai hade in ech a place

20. Synned in her trespace

¶ be woman was ful hastily

Sommed to be Constoye

When be woman pat segh

24. pat hir sorowe was so hegh

Sche cryed on our lady ay

Bo^obe by nyght and by day

¶ Lady sche saide vele I se

28. But I haue helpe of Dee

15. A woman who committed incest, and was accused by the Devil and
saved by our Lady.

My lyf schamely schal be leste
Helpe me lady for pou may beste
After dat wipout lette

32. When de Constorye was sette
de womman came ful carefully
Hir mynde was euer on oure lady
¶ de dnel in likenesse of a clerke

36. Come & tolde al hir werke
And preued in de wyves face
By redy token as hit was
As sche schuld ^{have} hade hir dome

40. And to de deb hane ben done
Oure lady appered by hir myght
And wip hir an angel bright
But noon of hem hade pouere

44. Oure lady to se ne to here
Safe de womman only
And de dnel dat stode hir bye
de deuel glewe as he were wode

48. And in his owne kynde stode
After dat de fende sanke right
To helle in her alres sight
Dai breght de wyf burgh out de toun

52. Wip a faire processioun
And helden hir clene and lastles
And donked oure lady as worbi wes

15. A woman who committed incest, and was accused by the Devil and saved by our Lady.

¶ Be womman schrofe hir of hir synne
56. patsche hade layn longe ynne
And lyned in oure lady seruise
And ended perynne in all wyse.

16. A Mary image insulted by a Jew.
Folio 78b.

A noper miracle 3e may here
As hit was in all manere
As bifel for certeyntee

4. In Spayn in a grete Cite
¶ Be Cristen men made wip al
Cours a gate vppon a wal
An ymage of oure lady

8. A ful fayre and as clenely
¶ A Jewe as he come and 3ede
On pat ymage toke hede
He hade anger & myche woo

12. pat comely ymage to se so
On a day in a malencolye
He stale to hit pruely
And at be ymage he kest stones

16. And many cloddes for be nones
Wip fen pat vnder his fete was
He smote be ymage in be face
As he was pat dede doynge
20. Be cristen men were comynge

16. A Mary image insulted by a Jew.

¶ Den be pire deuel of helle
Dispitously be Jewe dide quelle

¶ Be cristen hyed for to se
24. Hastily bat meruailtee
pai fonde be Jewe stoon dede
As be deuel hym hade lede
Also pai seghen be deuel verray

28. From be Jewe fle a waye
¶ pai fonde be ymage of oure lady
Broken and defouled bodily
A cristen man wipout lette

32. To be ymage a ladder sette
He went vp wib water clere
And wessed hir in alle manere

¶ On be ymage was many a pitte
36. bere as be stones hade hitte
bat ran oyle grete plente
bat cristen men of bat Cite
Come and bare hit a way

40. bat dide miracles ful verray
And all sores hole made
And halpe alle bat nede hade

17. Our Lady is surety for a Merchant.

Folio 79a.

A noper miracle fel y wisse
bat was faire and gracewis
It was a marchaunt forsobe to telle

17. Our Lady is surety for a Merchant.

4. bat vsed bope to bye and selle

So on a tyme wipouten drede
3if his marchaundise schuld spede
He most creance nedely

8. Siluer in be Jewerye

In a mornynge he erly ros
To a Jewe he radly gos
And bade hym to a certayn day

12. Lene hym a certeyn of Monay

For be oker in be self assise
As was her vsage and her gyse

¶ Quob be Jewe ben loke pom

16. What sikernesse I schal haue now

¶ Quob be oristen man witterly
I schal fynde cure lady
Sche schal be my fulle plegge

20. And al my gode I lay to wedde

Dai 3ode to be kirke bope
Vppon cure lady he made his obe
To quyte hym witout lette

24. At a certayn day was sette

He toke his siluer radly boe
And gede pere he hade to go
Marchaundise perwip he boght

28. And ouer be see he radly soght

Bi3onde be see his catel he solde
And home a3ayn hys he wolde

17. Our Lady is surety for a Merchant.

For euer he bocht wip gode entent

32. Vppon be Jewes payment

¶ When he was boun for to Cayle

be wynde wolde not awayle

But turned a;eyn hym ouer pwert

36. Wit gret stormes hyge & smert

ben vppan be euenyng

bat he schuld paye in be mornynge

When he segh no bote was

40. Ouer be see he myght not passe

Into a pekette trewly

He toke be siluer ech a peny

And seled hit in her alres sight

44. Lady he sayde ful of myght

As dou hast vertue grete plente

Helpe ¶if bat bi wille be

So bat neuer a;eyn my wille

48. To a Jewe my trowbe to spille

He toke be siluer ben anon

And kest hit into be see fome

¶ The morne after so be to saye

52. Wes be terme of be paye

be Jewe ros in be mornynge

Beside be see was goynge

He fonde be siluer ales faste

56. As hit into be see was caste

¶ After be cristen man come home

17. Our Lady is surety for a Merchant.

Be Jewe 3ede to hym anone

He asked after his monay

60. And saide he had broken his day

¶ Quod be marchant I trows nay

I hope þou haddest a redy paye

Sche dat was borgh of be dette

64. Go we to hir wibout lette

For sche wote al my doght

Sche knowes wele as I haue wroght

I triste wele in hir godenesse

68. dat sche wole bere me witnessse

¶ Bifore our g lady þai 3eden be

Many con went wit hem two

be cristen man kneled doun

72. And saide wit grete deuocioun

Lady for þi dignite

Helpe if þat þi wille be

þat I neuer so euil spede

76. In wronge be taynt in falsheðe

¶ He hade not so radly sayde

be ymage answerde at abraide

Jewe sche saide þou fonde in paye

80. Beside þe see þat ilke day

Into þe see he hit keste

I sende hit to þee or hit were loste

Vnder þi hedde þou putt hit be

84. sett hit lith right so

17. Our Lady is surety for a Merchant.

Cristen^{men} quod oure lady

Go home wib hym radly

pere ;e schal be soke se

88. Wheper of hem schal gabber be

of be cristen men den anon

Wibe Jewe ;eden home

As oure lady saide so hit was

92. Dai fonde be siluer in dat place

And of dat meruailte

Sprange worde ouer al be cuntre

And by oure lady grete vertue

96. Dat tyme torned many a Jewe

18. A lily grows from the mouth of a Clerk buried outside the church-
yard.

Folio 80a.

A nober miracle ;e may here
As hit was in alle manere

A clerke serued oure lady ay

4. And for hir loue wolde palases say

He at be laste fel a case

Vppon a felde he swolten was

Schrifte ne housel hade he noight

8. But oure lady was in his boght

of Er be soule passed a way

He s^aide Aue Marie aye

Aue Marie 1

When dat he was fonde dede

12. Dai saide hit was be beste rede

In margin of the MS.

18. A lily grows from the mouth of a Clerk buried outside the church-
yard.

Folio 80a.

here make a pitte & laye hym ynne
He was not schryven of his synne
When hai hade so saide

16. be pitt was made be clerk in laide
¶ hai prayed to God Almyghty
On his soule to haue mercy
And den by be bridde day

20. Fel a grace ful verray
Of his moube sprange a floure
Whyte as lillie of coloure
be spyre foure fote longe

24. be leues a partie rede amonge
Vpon be leues propely
was writen Dus Ans Marie
As a man come on be felde

28. Vpon be birynge he behelde
here as be floure sprongen was
be newe bars of gresse
He gede to be kirke perone

32. And tolde hit be parsons
¶ be parsons ben & obar no
lered and lewed also
Wenten bider for to se

36. Wher hit myght cou be be.
hai seghen verray in her sight

¹
MS. blurred.

18. A lily grows from the mouth of a Clerk buried outside the church-
yard.

be floure of oure lady myght
To be bisshop bai .ede to telle

40. Al be grace as hit bifelle
bai prayed of leve to haue
To take be body of be grave
be bisshop wib gode chere

44. ȝaf hem his powers
bai ȝede aȝayn hastily
And toke vp be body
And bare hit into holy place

48. And biried hit as worbi was
Wib ful grete solempnitie
For he was holy in alle degre

19. The Emperor of Rome.

Folio 80b.

A nober miracle ȝe may here
Of be myght of oure lady dere

In Rome was an Emperoure

4. bat was a man of grete valoure

The Ms. ends here

1. Saved by learning Two Words.
Folio 88b.

Sarye a werakyl or to I enhal you telle

That for our ladyis laus souytyme be-felle

Of to gentylben bat knyghtis weren kyd

4. And both her doynngys and what of hem betyd

On of hem was no clerk bat a lewyd man

But he was sette to skole to lere certayn

7. He was set to be boke for to spel and rede

6. His a b se and pater noster his sue and his crede

But whan sue maria was his leuson

He myght lere no farther be no reson

But sue maria counseil in his wende he kept

12. And seyde it wit his mouth saf only quam bat he slapt

And so his wardys sue maria fergat he nought

Wher bat he went or quant bat he wrought

So be-fel afterward on goddys wille was

16. This knight schuld be ded and fro his world pas

His body was beryd in a cherche yard

Among be comon payrl lewyd and leryd

But wittinne a fewe dayes bat al men myght sene

20. ber grewe a lyl³ on his graue ful gay and ful grane

And fyue ful fayr leys had bat lelye

And on ewery leef was wretyn sue maria

And weche folk want to se bat seemly syth

24. Of bat lovely lely bat was so fayr and so bryth

Sam men seyde bat it grewe neuer of bat same land

But bat it was sette there wit som manys hand

1
In this MS. the same character has been used to represent q and y:
I have distinguished between them as the sense required. I have also
disregarded a stroke placed over certain words where it seemed
meaningless, as in town Vir. B. l. 14; dom. Vir. B. l. 25; and
renoun. Vir. B. l. 26.

1. Saved by learning Two Words.

And therfor wit a spade pei dede deluyn in be grounde

28. On-to be tyme bat the rote perof myght be founde

So dape they doluyn in bat stede

On-to bat pei comen to be dede mannys hede

And there pei south be rote as wel as pei cowth

32. And pei sey be rote stonde in be dede mannys mowth

And than alle be papyl seyð thus sertaynly

That it was a merakyl of god and of oure lady

Al be papyl aftyward for bat chesoun

36. Seyð ther aue mary with good deuocioun

And god 3eue vs grace to seyn oure aue mary

bat it be plesyng to hym also to oure lady.

Amen.

2. The Devil in Service.

Folio 59a.

The totharknyght was kaper of a castell

And there he robbyd many men as oure bokys tell

And there he leuyd as a theff many days & 3erys

4. And maynteynyd many fals folk bat wern his comperys

But it was his custom for sothe euery day

Onys at be lest fyue aue maryes to say

And for ony besynes bat myght be-falle

8. He for-3ate hem nouth to seyn hem alle

Of al day after bat ded he no good dede

But oure lady at be last a-qwyth hym wel his mede

Ffor as 3e schul here and vnderstond

12. Ther cam a good man throw bat lond

2. The Devil in Service.

- Sent barnard a man ¹ of religyon
That went be bat castel to a nother toun
Anon pis man was taken & fowly dyffoulyd
16. And of al bat he had robbyd and dyspoylyd
And afterward they brouth hym to a preson
per other men worn with-owten ony reson
And than gan he preye be men bat hym gan take
20. Serys I preye you alle for oure ladys sake
That I myght speke wit be lord of bis castel
Ffor a prevy councel to hym I schal tel
And so pis men bat token hym fellyn to a-cord
24. And bowden hym & bei browte him a-forn her lord
And a-forn be lord bei dede hym knelyn down
To do hym wurchep reuerens and renoun
And he preyd be lord to graunten hym a bone
28. And be lord answered and seyde quat for to done
Lord 3eue me leue for oure ladys sake
In be worchep of oure lady a sarmon to make
And a-non be knyght consentyd ther-to
32. And what so euere he bad it ² schuld be do
Thon he preyd be knyght ³ at be be-gynnyng
That alle his men myght comyn to here his prechyng
And a-non bey wern bodyn and charged sertayn
36. That bei schuld comen thedyr euery man

1

MS. aman.

2

MS. h crossed out before it.

3

MS. knygh.

2. The Devil in Service.

- And alle his men gladly and wit a good chere
A-forn his holy man a-non bay gon a-pere
Than seyde his holy man be je come euery-schone
40. They seyde ja and he seyde nay jet wantys her one
And þan his men answered & seyden alle in fere
All þe men of this place stondyn a-forn þe here
Than seyde his holy man to hem a-geyn
44. Qwer is myn lordys owne chanbyrlayn
Than euery man ful besely lokyd hym a-heute
But he was not there witowten ony doute
And a-non be þe lordys wille and he assent
48. After þe chamberleyn to chamber they went
And whan þat he was brouth forth in to þat place
He mad a foul semlawnt and a foule face
And ther he was coniuroid of þat holy man
52. Be þe vertu of cristys passioun certayn
And bad hem telle alle men what þat he were
And why þat he com thedyr & quat þat he dede there
Than seyde his man I can no more say
56. I must do as þou byddyst me I can not sayn nay
I am a-knowe to alle men in this castel
That I am no man but a fynde of hel
And why and wherfore þat I com thedyr
60. I schal you tellen al to-gedyr
I haue dwellyd wit his knyght many yeer
And he his chamberleyn and mad him good cher
Pfor his fals lauyng & his wykkeenes

2. The Devil in Service.

64. And for mayntenawns of fals men in her falsnes

And her-to I have temptyd hym many day & long

And I haue layn in a wayte euer mor a-mong

bat 3if he had fayled onys on a day

68. On aue maria at be lest for to say

And for bat he seyde euery day his aue mary

Fforthi of hym I myght noth han non maystry

Ffor 3if that he perof on day had fayled

72. Sodenly for sothe he schuld a be asayled

And soedynly a be ded and gon to helle

Trowe bis tale for trewe as ony gospelle

But mary modyr and may

76. She is oure ful enmye bothe nyght & day

Ffor alle be folk that her may plesse

We may on no wyse do hem desese

And than bis knyght knelyd down a-non

80. And cryed god mercy and mad mechil mon

And alle his felawis per in gere

They cryed to god wit dolful chere

And mad a wov to god & to oure lady

84. bat bay schuld neuer after vse no swyche foly

And preyed bis holy man of religion

Of penauns and of absolucion

And he 3af hem in penauns specially

88. bat bei schuld euer mor worchap our lady

And this holy man coniuryd be fend

And on goddes name he bad hym wend

2. The Devil in Service.

And to wyldernesse take hou be way

92. And neuer more tempte man be nyght ne be day

The fend went anon as he hym bad

And whan he was gon al men wern glad

And on her knes bei gon doun glyde

96. And pis holy man merrey bei cryede

And he for~~z~~af hem her trespas for cristys sake

And 3ouyn hym ageyn al bat he wold take

And wern trewe men afterward as I wene

100. Throw help of oure lady blyssyd mote she bene

And leddyn a good lyf and maden a good ende

And for thet good leuyng to heuen gun bei wynde

To bat plas bryng vs cryst god and man

Amen. .

104. Throw be preyer of oure lady & of sent anne

Our Lady appears to a Monk in a Vision.

- In sume religioun ase we rede
 Dis venge is fulfyl'd in dede
 Dat after complyne ilk-a nyghte
4. Now serges shall be sette wit lyghte
 And alle be brother wit-in be where
 Ilkane schall stande in stalles nere
 Be-fore oure lady auters dygte
8. Didyr turnande alle paire sigte
 Wale rawlede in ordre & arayde
 Alle tyme dis antem be couent sayd
 Salve regina dat bai say
12. One be same wyse vn-to dis day
 Ate a tyme dis antem als bai sange
 Pfulle deuoutly and fulle lange
 Wit voyces dat were fayre & clere
16. In lounge of oure lady dere
 A (?)religiou by dat stode
 A mane deuoute dat was and gode
 He loud oure lady euere slyke
20. His lufe wasse swettur ben hony of byke
 Dis monke dat I menyon of make
 Syngand dis antem fore hire sake
 Wit deuocoun ilke a nyghte
24. Sere tymes he saw in gastly sygte
 Wene be couent said bes wordes taw
 Eya ergo aduocate

¹
 See note on Tanner MS. p. 11

Our Lady appears to a Monk in a Vision.

A lufly lady descend doune

28. Apone hire heued scho hade a croune
Dat schame wele bryzter den be leuyn
Dis moder of mercy als I neuen
By-fore be by anter in his sizte

32. Scho fell down on hir knees rizte
In ¹presens of hire son dat stode
bare in a tabernacle gode
And fore alle paire ordyr prayed

36. And alle ober dat sange ore sayde
Dis swete antem loude ore styllle
Wit deuocoun hire vntylle
ban saide hire swete son to hire sone

40. I graunt be moder all bi bone
And alle bi prayers specialy
No thinge wille I be deny
Pfore alle dat wylle here nizte & day

44. Othere dis salue synge ore say
Wit deuocyon fore bi sake
paire aduokete I be make
And paire mediatrice to be

48. paire hope paire help alle hynges on be
pane wanne dis swete antem was done
dis ryalle quene rase vp fulle sone
And gaf pose monkes hire blessing brizte

53. And vaniste sone oute of his sizte
be monk dat saw dis visyoun

¹
MS. blurred.

Our Lady appears to a Monk in a Vision.

Dan schewd hit wit deuocyoun

Till his breper pat ware blithe

56. pai loued our lady mony a sithe

And quate tym als pai ere a way

Fra paire Seruyse ate pai say

Dis antem of our lady free

60. Deuotly kneland on paire knee

And Dan bigynnes paire houres to haste

Dere Gestews vse Dis maner maste

And perfore gode is als I gesse

64. To jonge & old to mare and lesse

To mayden widow man and wife

And alle pat couetes heuenly life

And to haf Dis lady hende

68. His aduokete & his frende

Say Dis salue in hire sizte

Wit gode mynd of hert & mi3te

To go wit gre pat he may ga .

72. He graunt his grace hit may swa

Amen.

The Child and the Abbot.

be blyssed Barne In bet~~h~~lem Bo~~h~~ne
bat wit Is blod full dere vs bought
And lete hys brayne be tyrled wit thorne

4. And he gyltles in vord & thowt

Blys pane abbode euy~~n~~ & morne
And menske pam bat mars me nought

* This MS. is in very bad condition; moreover, the scribe's writing is poor, and his spelling inconsistent. In some lines where the text is plain, it is evident that his version is a corruption. I have not attempted, therefore, to supply what he might have written in passages which are torn or blurred, except in lines where the meaning is obvious.

The scribe uses many of his symbols lavishly, and without meaning or consistency; and in interpreting these abbreviations my object has been to supply a readable text, while following conventional usages as far as possible. I have not expanded the stroke over m, n, and gh, except in words which the scribe elsewhere writes out with the e, as one and downe. I have expanded the stroke in sone, meaning soon to distinguish it from son, which the scribe usually finishes with a flourish. The invariable stroke through ll is expanded only when the rhyme requires it. Throughout the text, m is frequently used for u or n (fime, l. 19; dyme, l. 32); this is corrected, with the n in italics. pai is commonly written p - a above the line - ai, or i; I have simply used the proper spelling, in italics. Where the sense has required the insertion of a word or letter, it is put in parenthesis.

The Child and the Abbot.

Mani maruell has ben befor

8. And wonder¹vs has ben wro³t

Off ferly folk bat ware ful fer²

In on my fatt fully es feste

Of an abbot wyttvtyn pere

12. bat euer In prayers was full preste.

He was full wys witoutyn were

Hys woning was al in de weste

Wit duks was he lef & dere

16. Quen pai te-geder on des ware dreste

pis holy abbote pus lede is lyffe

bat lords luf was one him lentte

And kny³ts of de centri four or fy^ue

20. pere sons te de abbott sentte

He taught de chylder for to thryve

And to pam toke he so gud tente

bat wit and wyrscype was pam to Bywe

24. And rebaldry fro pam was rentte

Bot one of all de abbot add

A chyld bat was bothe chef & chace

He dyd bott as de abbott bad

28. Ffor he wa .. l⁵a ne werks waste

In gods ser uise he was ful sad

1

MS., a letter struck out between v and s.

2

A line evidently corrupted.

3

MS. blurred.

The Child and the Abbot

Thurght the¹ homage of be holy goste

Gret lufe he to hour lady had

32. And to hyre son of myte moste

Ffor ilke day qwen he wald dyne

Vnto be pantri he wald pan

Qwen he it ad he wald not fine

36. Bot hyde ym wythe scwylike as he as

Ware it bred ale or wyne

Better It vare qweteuer It ware

Hys trauell thoxt he noight to turne

40. Bot to be kyrke he toke be trace

In kyrke one knee ber wald he knele

Befor ane ymage of vre lady

Wit sue grette bat worthy wale²

44. Syne sayd hyre sauter deuotly

Qwen he ad sayde it enerydeyll

ban wald he set ym downe berby³

And mak ym mery at bat wale

48. Sit nowelk as he gat at pantry

Our lady sauter pus wald he say

Euery day are he wald dyne

1

MS. ha.

2

MS. after worthy, king struck out.

3

MS. he set he sette ym.

The Child and the Abbot.

So It fell among a day

52. As he gun one hys knes knelyne¹

In Is prayers for to pray

Before bat ymage fayr & fyne²

Of mani..... I may

56. Thught myght of mary bat elene virgyn

Thught myght of mary bat moder myld

be lytyll.....kne

Gone downoder chylde

60. And to ym.....sayd he

For þou ert of no.....d

by nane.....sai þou be

Wit foly þi flescfyld

64. Bot surly se.....se

Gwen he ad sayd quat he wald say

he abbot chylde was ful fayn

þai ett & dranke e.....play

68. Ffull lykand.....to layn

Ffyne fellowe.....þai

þer.....

Byne gwen It drough to tyme of day

72. To be moder kne It styrt agayn

¹
MS. knelyne

²
Lines 55-70 written in the margin. the edge of which is torn.

³
MS. So.

The Child and the Abbot.

Thus ayder lefe at oder has lauzt

De abbottchylde went to de hall

Gretly for ym bai were distrauht

76. And sadly souht de chylde ouer hall

He vent he ad bene in some scwaute(?)

Efter ym bai gun cry & call

Qwen de abbote hym se he was all foynt¹

80. De chylde doune one ys kne gun fall

The abbot sayd qwen (he) hem see

I serton son hou ert to blame

Mercy mayster mynd sayd he

84. In fathe I was na fer fro hame²

In kyrk I knelyd opone my kne

Befor a chylde & his dayme

His aun fellow mad e me

88. I am sogete to seruis de same

Ffor ilka day at my dynnere³

To dyne wit me I wil ym dres

pus er we fellous both in fere

92. Dis farly fode ful of far h(e)s

¹
MS. blotted.

²
MS. he.

³
The MS. has been corrected (and corrupted) by a later hand.
After I, what appears to be wylnotte is struck out, and willydres
(a stroke over the y) inserted.

The Child and the Abbot.

be abbot þan chaunged Is chere
And sayd þou says nott as It es
Bote It be sothe þou sall byd ere

96. þi lessyngs & þi lydernts

be abbot leuid it was a ly
& 3it he let no3t for to luke
be trought truly for to cry

100. Into be kyrke be trace he tuke

Vpone be morne he.....
be chyld wyst nought hys mayster
Be-for be ymage of oure lady

104. be barne vn-bucyld sone ys Boke

be abbot preuily in be kyrke hym ihyd
For be chyld sowle not ym see
be Barn Began hys beds to byd

108. & one ys hod^{ys} met layd he

be ymage kyndnes hym kyd
It come doune fro be moder kne
As þai ware went to do þay dyd

112. God lent be abbot leue to se

be ymage sayd my fayre felawe
Ouire al thyng I be for-byde
Wit be inouthe luk þou say no sawe

116. Bot It be southe as god be sped

To þi last day it begyns to draywe
bat þou sall dyne wit me In dede

The Child and the Abbot.

& for pou lufs so well my sawe
120. My moder & me I sall make pi med

Ilka day haff I dynd wit be
Te me pou haf done be densre
Hastely sall pou dyne wit me
124. & also wytth my fader dyre

be chyld styrt vnto be moder kne
And sayd my fayre my fathefull ferre
It was a Ioyfull sy3t to see
128. be sembland & bere solas sere

Wen pie abbott all at hard
He ad gret ast Into be hall
For fayn e wyst no3t hou he fard
132. And ser be chyld he gun to call
Wen be chyld come to yme-ward
be abbott doun on knes gun fall
And grett as be chyld chastysed wit 3ehrde
136. And sayd sowett son I am thy thrall

The chyldre sor wonder was I wys
And was be abbot ful wo be abbot wepe
Dere mayster he sayd quat mens thys
140. pat pou to me one knes suld crepe
Me thynk 3e move 3^h all one nys
Sowylk courtasy lord non I kepe
Me had leuer as haf I blys
144. Haf lygyn in my bed doun seke

The Child and the Abbot.

The abbott sayd son say not soo

Sey me son ¹ I saw þe laste

Qqware a-bout þen hast þou go

148. And to wat place has þou paste

& let nought for frend ne foe

Bot fathfully þou tell me faste

Efor bot I wyt I wyll be wo

152. And catyfly in care Be caste

The chyld sade lord þe kys counsayll

To say þe sothe to say I sal nought sese

I was wit ym þat witt þe well

156. þe bad me to my fellow chese

þe chyld he to þe abbot gun tell

All þat þai dyd bot þe mor & les(e)

How e was mery at þat mal

160. Wit hys denere þat dere one dese

He as prayd to hys denere

Wit hym & wit Is moder meke

þe abbot sayd wit-outyn were

164. I hard þe þe bothe & saw þou eke

þer-for son as þou ³ lufs me dere

þat lufly chyld of chyn & cheke

¹ syne?

² MS. bot dhe.

³ MS. as þou as þou lufs.

The Child and the Abbot.

pat I my³t dyne wit 3ou In ferē
168. Sadly son 3ou hym beseke

All bote yf I vnworthy be
I wald fayn dyne wit ~~3u~~ pat day
be chyld sayd syre haf 3e uckare
172. I sall be preste for ~~3u~~ to prai
be cherfull oh(1)d graunt hym full 3hare
In mynd to do all pat I may
Vn-to pat barne pat mary bare

176. For Is mayster to mak be a way

On be morne witoutyn a hi mare
To mak Is prayerē as e mente
He did ryght as e dyd be-fore

180. And hastely hys dener hente
pen waad he no longer yne
Bot wyghtely to be kyrke he wente
And ber he set wit syghyng sore

184. And wy it was taks entente

.....be kne
.....h.....y
.....h.....e

188.....away.....ry

.....e lyt nozt lake wit be
.....w.....be tratuuly
.....betrayed bothe be & me

¹
MS. after sall two letters, apparently 3u, struck out.

The Child and the Abbot.

192. Wat bat we dyd bod þou & I

Myckell moning þe chylld gun make
And askyd mercy of ys mysdeed
And sayd fellowe gud tent þou take

196. & þink qwat bat þou me for-bed

bat I suld neuer be land ne lake
A lesing mak¹ in ani led
Bot southe to say ay for þe sake

200. To uene þe it is no ned

And sythen it was þi awnne bydding
I ad ben worthy mykyll blame
Gyf I and mad lesynge

204. To my wayster it ad ben scame²

þerfor as þou ert comly kyng
þou Iuge þe ryght I þou bename
And take gud tent to þis byng

208. I aske....es at þin aun dame

.....chylld wit nobyll chere¹
.....geme doun fro þe moder kne
.....fine my fathful fere

212.....ight

.....oure dynnere

.....me wine

.....bescutly in fere

1

MS. mad.

2

From this line on the MS. is very much blurred.

The Child and the Abbot.

216.....g.d.....

.....witting

.....say
1

Of my mayster is my mynny(n)g

220. bou graunt It me as bou well may

bat he may for ani thyng

Be at be dynner of owre day

bis he praid him specially

224. For Is mayster wit all att Is myght

Owere lady sonsone In D..

I graunt It be as.. is ryght

bi mayster is not 3it redy

228. I wyll abyd til he be dyht

.....day..be.....y

And cobat ay ys bryht

be abbot ehylld ben was full fayne

232. bat.....sayd ym soo

pay mad.....

.....hart thro

Sayd mayster.....3ehsu blyth & layn

236. I ffor.....of all bi.....

.....fellow I prayd for be

bat bou sall com to oure denere

ms ends here.

1
This and the subsequent lines are written in the margin of the leaf, and are so run together that it is impossible to distinguish the separate lines with any certainty. The page is also blurred and torn. 9