

L.M.

A Series of Latin Hymns, "De Tempore",
With Middle English Paraphrases.
(From B.M. Addit. MS. 34,193. Hitherto unprinted.)

A Thesis Submitted to the
Faculty of the Graduate School of the
University of Minnesota
by
Morris Roberts
In Partial Fulfillment of the Requirements
for the degree of
Master of Arts
June
1917.

REPORT
of
COMMITTEE ON EXAMINATION

This is to certify that we the undersigned, as a Committee of the Graduate School, have given Morris Roberts 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

May 27 1917

Carlton Brown
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REPORT
of
Committee on Thesis

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

They approve it as a thesis meeting the require-
ments 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.

Carlton Brown
Chairman

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May 27 1917

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I N T R O D U C T I O N

The following Latin hymns with paraphrases in English are contained in B. M. Addit. ms. 34,193. As described in the catalogue the ms. is of paper and vellum, containing 228 folios and belongs in the XVth century. It was formerly in the possession of Richard Heber. The title in the catalogue "Religious and Moral Treatises, Poems, etc. in Latin and English" gives a fair idea of the contents of the ms. The hymns begin without rubric at folio 107 and extend to folio 119b. Each stanza of the Latin text, written as prose, is followed by a stanza of English paraphrase in rime royal. With some exceptions, the end of one hymn and the beginning of the next is indicated by an abbreviation of "ymphaus" in the margin, but aside from this the individual hymns bear no headings of any kind.

The writing is clear and presents few difficulties. Er, ir, n, m, es, etc., are abbreviated as usual. A number of errors like "noyously" twice for "ioyously" (XVIII,9; XIX,43) "corpe" where the rime demands "corpse" (X,44); "boddis" (~~XI~~^V,281) for "beddis" etc., and the omission of an entire verse (IV,19) indicate that our text is the work of a copyist, who was not however a professional scribe. Further evidence that we are dealing with a copy is the frequent appearance of p for y as in "prepsse" for "praysse".

Since our copyist carefully distinguishes y from ȝ by adding an unmistakable flourish to the former, the confusion in our text must be due to the absence of such a distinction in the original.

There is considerable evidence of late orthography. O.E. u is written ow as in "down" and "howsse"; O.E. hw becomes wh in "whos", "whane", "whyte" etc; th is common thruout the text as is also y for i; o occurs for u in "bot", "come", "ponysche". It is interesting to note that the rule for representing vowel quantity is pretty regularly observed. When long, vowels are doubled; when short, the succeeding consonant is doubled. Examples are "wikked" (II,4); latt nott (III,4); loo (IV,3); noo (IV,8); moor (V,2). Capital f is indicated as usual by doubling. In the spelling of the Latin, e stands regularly for oe,^{and oe} and in certain combinations e is written for t. It seems probable on the whole, that our copy was made in the last quarter of the 15th century.

The more interesting questions as to when and where the hymns were composed I can attempt to answer only in a very general way by pointing out one or two obvious characteristics of the language. A date of composition well along in the 15th century is indicated by the large proportion of French words and still more clearly by the fact that final e is silent in the main. Further, if our

scribe was following the original text, and if his confusion of þ and y was due, as suggested above, to the fact that they were written alike in his original, we have in this fact additional support for our supposition regarding the date. The dialect exhibits almost no traces of Northern, and with the doubtful exception of w for O.E. hw as in "wyche" and "wedyr", the retention in some instances of the genitive singular in e, "of mercye", "of dethe", and the single example of v for f in "valon" (see notes), it is equally devoid of distinctive marks of the Southern dialect. On the basis of such forms as "bye", "hye" etc., (see Emerson Mid. Eng. Reader, introd. XLIV), the occurrence of a genitive and dative singular in e and more especially on the general ground of resemblance to the language of Chaucer, I should venture to refer the text to Southeast Midland.

With a single exception pointed out in the notes, the paraphrase carefully reproduces the ideas of its Latin original. What it fails to reproduce is the frequently admirable conciseness, the dignity, and, in a measure, the eloquence of the Latin. In general our author's method of paraphrasing may be described as a flattening out of the thought to make it cover a greater surface. He adds detail, often concrete, sometimes trivial; but why, having no more than this to add, he should have

undertaken to expand Latin stanzas of four short verses into English rime royal, is hard to see. In Herbert's paraphrase of "Hostis Herodes" (see note on no. VIII) each Latin stanza is rendered in three lines of English. But after all, questions of artistic propriety have no place in a discussion of these hymns, either as paraphrases or as poetry. For the latter, it will suffice to remark that the verses are often labored and occasionally defective, tho in general our author shows himself to have been a fairly correct rimester. His purpose in rendering these hymns in the vernacular was of course not literary but devotional, and his arrangement of them in the order in which they must have occurred in the "De Tempore" services of his church or monastery suggests that he may have intended to present a complete "Hymnal De Tempore". For all we know, indeed, he may actually have done so. ~~and~~ The incompleteness of the series, as we have it, breaking off in the very middle of a hymn, is perhaps due to the scribe, rather than to the author himself.

A glance at the accompanying outline will show that the hymns, as they appear in the ms. follow the order of De Tempore services thru the winter season of the liturgical year. Thus, the first three are Advent hymns; nos. IV to VII inclusive belong to the Christmas season;

and VIII and IX are Epiphany hymns. These first nine hymns, then, may be labelled "De Tempore Proprii", which means that their use was confined to one or another of the special "seasons" of the liturgical year, Advent, Christmas, the Epiphany and so on. From the end of the Epiphany season (January 13) to the beginning of the next, which is Lent, and during other similar connecting periods between the "seasons", the services except for saints' days and festivals, consisted of hymns, psalms, readings, etc., which were classed as "De Tempore Communes" signifying that instead of being confined to a special season they might be employed at various times thruout the year. Beginning with No. X, the remaining hymns of the present series come under the "De Tempore Communes" category. Details as to their use will be found in the outline and in the notes on the individual hymns. Two of the hymns in this latter half of our series belong to an interesting and deservedly famous little group known as Hymns of the Creation¹: There is one for Vespers of each day of the week, celebrating the labors of Creation of the particular day to which it is assigned. In the matter of use I have relied largely on the Sarum Breviary which exhibits in the order of its hymns an exact correspondence

1. For a reference to Creation week, as confined to the week March 18-25, see An Old English Martyrology -- ed. Herzfeld. EETS, 116.

with our ms. Except in the case of a single hymn (no. V)² the ms. hymnaries referred to in the notes and one or two other English hymnaries in ms. (see Dictionary of Hymnology p.547) display a similar correspondence.

An attempt has been made in the notes to facilitate a critical study of the Latin texts of these hymns. References, in the case of each hymn, to as many texts of it as I could obtain, a collation of these texts with the ms., date and authorship of the hymn, and, of the more important variations in use are the chief points included in the notes on the Latin texts. The English paraphrase, in so far as it offers examples of some rather unusual words, has a certain value for the student of Middle English philology. I have tried to bring out in the notes something of this linguistic value. I have adhered to the spelling of the ms. except in a few instances, all of which I have noted, where the spelling is clearly due to error. Occasional failure to capitalize the first letter of a verse or a proper name has been corrected. Meaningless capitalization has been disregarded. A flourish attached to the last letter of a word, usually in the case of n, sometimes occurs. When such a flourish was clearly meant for a final e I have transcribed the word accordingly, otherwise I have disregarded the flourish.

2. "Salvator Mundi Domine" appears in a 12th Century ms. Hymnary and from then on in subsequent hymnaries. Apparently it had not come into general English use before the 12th Century. It is the only one of our hymns which does not appear in Stevenson's Durham ms. (11th Century).

Outline of the Hymns According to Use³.De Tempore Proprii.

Advent

Sundays and week-days (except festivals) thruout
the season to Christmas Eve.

Vespers	-	<u>Conditor Alme Siderum</u>	(no.I)
Matins	-	<u>Verbum Supernum</u>	(no.II)
Lauds	-	<u>Vox Clara</u>	(no.III)

Christmas Eve

Vespers	<u>veni Redemptor</u>	(no.IV)
Compline	<u>Salvator Mundi⁴</u>	(no. V)

Christmas Day

Matins	<u>Christe Redemptor</u>	(no.VI)
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Sixth Day after Christmas (There are saints days intervening)

Lauds	<u>A Solis Ortus</u>	(no.VII)
Vespers	" " "	(no.VII)

Feast of the Circumcision

Vespers	<u>A Solis Ortus</u>	(no.VII)
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3. Note that the order of the hymns in the ms. is preserved.

4. This hymn, since it was used for Compline thruout the year really belongs in the "De Communes" category. I have inserted it here in order to preserve exactly the order of the ms., and thus to illustrate our author's adherence to the succession of services in the progress of the liturgical year.

Lauds	<u>A Solis Ortus</u>	(no.VII)
Matins	<u>Christe Redemptor</u>	(no.VI)
The Epiphany (and daily thru the Octave)		
Vespers	<u>Hostis Herodes</u>	(no.VIII)
Matins	" "	" "
Lauds	<u>A Patre Unigenitus</u>	(no. IX)

De Tempore Communes.

Sundays, from after the octave of the Epiphany to Quadragesima and from the Sunday nearest the kalends of October to Advent.

Vespers	<u>Deus Creator</u>	(no.X)
Matins	<u>Primo Dierum</u>	(no.XI)
Lauds	<u>Eterne Rerum</u>	(no.XII)

Sundays and week-days, without distinction, at different times thruout the year (for the exact use, which it would tedious to reproduce here, and is moreover unnecessary, see Sarum Brev. vs. I and II.)

Prime	<u>Iam Lucis</u>	(no.XIII)
Terce	<u>Nunc Sancte</u>	(no.XIV)
Sext	<u>Rector Potens</u>	(no.XV)
None	<u>Rerum Deus</u>	(no.XVI)

Weekly, from after the octave of the Epiphany to Quadragesima

Sunday

Vespers (second) Lucis Creator (no.XVII)
 (The first of the Hymns of the Creation)

Monday

Matins - Somno Refectis (no.XVIII)
 Lauds - Splendor Paternae (no. XIX)
 Vespers- Immense Coeli (no. XX)
 (The second of the Creation Hymns)

Tuesday

Matins - Consors Paterni (no.XXI)
 Lauds - Ales Diei Nuntius (no.XXII)

* * * * *

I'

(IN ADVENTU DOMINI AD VESPERAS)².

Conditor alme siderum
 Eterne lux credentium,
 Christe redemptor omnium
 Exaudi preces supplicium.

O first fawnder and hevenly creature
 Off sterrys shynynge in þe sperys hye,
 Everlastynge lyght gydynge frome errovre,
 Cryst, þat lyst reydeme vs all and bye,
 Enclyne tyll vs thyne earys of mercye;
 Yeye gracyows audience tyll vs all,
 Wyche aye for mercy to þe clepe and calle.

5

Qui condolens interitu³
 Mortis perire saeculum,
 Salvasti mundum languidum
 Donans [reis]⁴remedium.

Thorough condolent pete, in þi mercy pyght,
 Yenste force of dethe thys world embandownyng;
 Provydyng remyde be þi grace and myght,
 Slomboryng in synne and dedly langwysshynge⁵;
 Thys worlde frome deth to lyffe reconсылыng;
 To gylty sawlys pleyne pardone and remiðye,
 Sealyng thy self the chartyre off mercy.⁶

10

Vergente mundi vespere
Vti sponsus de thalamo,
Egressus honestissima
Virginis matris clausula.

Thys world envyryng toward hys end and fyne, 15
Endarkyd by synne, approchyng his evvnyng,
O sonne of grace, that lyston us to shynn,
And, as a spowse from hys chambyr goyng,
Frome all damage owr frealte ravysshyng,
Passyng by þe clere cloystre consecrate 20
Off Mary modyr, virgin immaculate.

Cuius forti potentiae?
Genu curvantur omnia,
Celestia terestria
Fatentur nutu subdita;

To whos myghty power and nowmparalle
All creaturys owyth humble obeisaunce;
Off heyvyns hygh thow hast þe governayle;
Thys world also is thoro þi pyssance; 25
The fendys also fell, for all þeyr bobance,
Mote the obey, it may no nother be;
Thus every thyng for lord most knowlege the.

Te deprecamur Hagie,⁷
 Venture index saeculi,
 Conserua nos in tempore
 Hostis a|telo perfidi⁷.

We prey the, lord of mercy and grace;^o
 Whane thou shalt come and ben our hygh Iustice, 30
 Forgette our gylt, foryeue hus our trespase,
 Lett nott ~~be~~ fende reioce hys entirprise,
 Hys dedly dart, thy mercy do vençuyse,
 That dredfull dey, gud lord vs all conserufe^u;
 Frome thy mercy, that we ne flyte¹³ ne swerue. 35

Laus, honor, virtus, gloria,
 Deo patri et filio,
 Sancto simul paraelito
 In (sempiterna saecula.¹³)¹⁴

Laud, honor, and thankes reverante,
 Endles ioy, glorye emparialle,
 We yeve to the fadyr omnipotente;
 And to ~~be~~ sone, in godhede peregale;
 And to the holy spyryte celestially;
 More than men mey wrytyn or discerne,
 By tymes now, and infinite eterne. 40

II¹

(DE ADVENTU DOMINI)²

Verbum supernum prodiens³;
 A patre olim exiens,
 Qui natus orbi subuenis
 Cursu declivi temporis,

Goddys sone, passyng frome place supernall⁴;
 Only gotten to god fadyr in blys,
 Wyche wold be borne for mane, in specyall
 That he ne schuld be lost ne far amisse;
 Thys worldis covrs almost consumede is, 5
 Tymes mevyng swyftly to declyne
 By thy myght and purveance divine.

Illumina nunc pectora
 Tuoque amore concrema,
 Audito ut preconio⁵
 Sint pulsa tandem lubrica;

Owr sawlys all, that han ben soiled in synne,
 Illumyne, lord, be þi gracyows influence,
 That non offence be lurking vs withine. 10
 Enflame hus, lord, with love of suche firvence
 That to thy wurd we may yeve audience,
 And set on syd fecte⁶ of synnes vyle,
 Whyle we soiorne in thys wrechyd exile.

Iudexque cum post aderis
 Rimari facta pectoris,
 Reddens vicem pro abditis
 Iustisque regnum pro bonis,

Whane thow shall cum, good lord, and be owr iuge, 15
 Pute away the semence of rigowr;
 Lat mercy bene owr conforth and rafuge,
 We bene agast and trembyll ayenste that howr
 Whan þu shalt cum to ponysche wyth reddowre,
 We cane no more bot to þi mercy leyne, 20
 When/^{gud}goo to blys, and wikked shall to peyne.

Non demum arc(t)emur³malis
 Pro qualitate criminis,
 Sed cum beatis compotes
 Simis perhennes³celibes.

Latte vs not thane bene axtyd and constreynyd,
 As prisoners vndyr captiuite;
 No lat vs not so grevosly be peynyd
 For owr trespace and synnes qualite; 25
 But grawnt hus lord þat we may dwellers be
 In blys aboue, þer as þi mercy shyns,
 Accompanyd wyth hevenly citirines³.

III:

(IN ADVENTU AD LAUDES.)²

Vox clara, ecce, intonat,
 Obscūra quæque increpat;
 Pellat eminus sompnia
 Ab ethre Christus promicat.

Behold, a voyce of plesant armony
 Resownyth owt and bringyth gud mesage,
 And sayth owr helth shall come frome heyvyns hye,
 Wyche owr langowr shall lesson and assvge,
 And shall vs save frome deth and all damage 5
 Cryst, goddys some, charyng away the nyght,
 And on vs hath spred þe beemys of hys lyght³

Mens iam resurgat torpida
 Quæ sorde extat saucia,
 Sidus refulget iam novum
 Ut tollat omne noxium.

Now latte owr mynd reyvywen and respire,
 That hathe ben slowe infecte wyth synfulnes;
 Latte vs lyft owr hert and howr desyre. 10
 Behold, þe sterre of excellent hyghnes
 Schynyth now, rapelyng of darknes⁴;
 The lyght, some sterre raplenyshyth with plesance,
 Wyll gyden vs frome all old greuance⁶.

E sursum agnus mittitur,
Laxare gratis⁷ debitum;
Omnes pro indulgentia
Vocem demus cum lacrimis,

Frome heyvyn^{is} sent a lambe of innocence 15
To mak for vs raunson and finaunce,
Wythe owr trespas frely to dispence,
And to foryeve owr wrecched ignorance
Wythe humble hert mak we owr creaunce
Vnto þat lambe, with teerys lavvabyll 20
Besechyng hym to vs be mercyabyll.

Secundo ut cum fulserit
Mundum horrorque cinxerit,
Non pro reatu puniat
Sed plus nos tunc protegat.

Whane he shall come and yeve hys last sentance,
And all þe world shall quak for feer and drede,
Hys mercy may be to vs defence,
Syth noothyng els mey helpe vs in þat nede; 25
Latt nott owr gyltys⁸ receyvyn than heer mede,
But benyngly pray hym hys mercy vse,
So that owr gylt hys pytte wyll excuse?

IV:

(IN ADVENTU DOMINI)²

Veni redemptor gentium,
 Ostende partum virginis,
 Miratur omne saeculum
 Talis decet partus³ Deum.

Come now, gud lord, now come ovr sayvyowr,
 Come now, shew thy byrth of Mary modyr and mayde,
 Discende, gud lord, ryght frome thy heuynly towre;
 Now lat all worldys marveyll and be dysmayde,
 How in ovr kynd lyst to be aredye; 5
 And, as the son bemes peryth in þe glace,
 Thy modyr mayd per maynyng⁴ as sche was.

Non ex virili semine,
 Sed mistico spiramine
 Verbum Dei factum [est]⁵ caro,
 Fructusque ventris floruit.

Partles of mannes knoledge or mixture
 Thys holy byrth, thys blessyd natiuite
 Whan god to mane is ioyned in nature; 10
 The holy gost by grace did hyt so be .
 Thys is the fest of ovr felicite,
 In wyche þe wombe of þe virgyne⁶
 The frute of lyff tyll vs did fontifie⁷.

Alvus tvmescit virginis,
 Claustra pudoris permanent,
 Vexilla virtutum micant
 Versatur in templo Deus.

The sacred wombe and cloystyr virginal, 15
 Evyr unwemmed and inviolate,
 Though it before ful sillendyr wer and small,
 The baners of blys ben splaied and preparate
 Ther can no thyng thys reherce? 20
 Loo, god and ~~no~~ mann in temple is conuers.

Procedens de thalamo suo,
 Pudoris aula regia,
 Gemine gigas (substantiae)^o
 Alaeris ut currat viam.

From þe chosyn chambyr of chaste clenness
 P_rocedyng, and pure paleys of plesance,
 Thurgh hys grace owr myscheff to reydres,
 Aⁿyghty Gyant of dowbyll substance, 25
 For to reypresse þe feendys fowle pyussance
 Frome heyvyn tyl erth^{hys} cōws hath swefftly tak,
 To cause owr joye and owr ^frynance to make

Egressus eius a patre,
 Regressus eius ad patrem,
 Excursus usque ad inferos,
 Recursus ad sedem Dei.

Of þe fadyr eternall generate"
 By generacyon enarable"² 30
 In owr nature becomen incarnate,
 So, passyng owte be manes³mercyable
 Into thys world, and eftson reytturnable
 When he hath putte the feendis to silence,
 Vnto þe fadyr, by merveilows astence. 35

Equalis eterno patri
 Carnis trophæo accingere,
 Infirma nostri corporis
 Virtute firmans pæpeti(m)"

O goddis sone, evyn and peragalle
 Vnto the fadyr in hys deytee,
 In mannes wed by trophe triomphall,
 We the beseche, arreaye þi maieste,
 Support well wyth yt owr infirmite, 40
 Ne cause us not to fallon in rvyne;
 C
 Nonseruf us lord by thy virtu dyvyne.

Presepe iam fulget tuum'⁵
 Lumenque nox spirat novum,
 Quod nulla nox interpollet"⁶
 Fideque iugi luceat.

The bestys crybbe, the humble assys stall
 As pure gold burned most fayr and bryght,
 Noo clowdys ~~dark~~ blak, noo darknes noccpall 45
 May defare pe beemes of ^his light,
 Most orient and most per^serant of myght;
 Owr feyth, owr hope, and all owr hole creaunce
 Is in thys dey, and all owr esperance.

Deo patri sit gloria
 Eiusque soli filio
 Cum spiritu paraclito
 Et nunc et in perpetuum!⁷

Too owr lord, god, fadyr omnipotent, 50
 Be yeuon lawd with joy and all honowr;
 And to ^he son that in ^his fest is sent
 To help vs and ben owr savyowr;
 And to ^he holy gost owr cownfortowr;
 As well in erth as in the heyvyns hye, 55
 Now and ever, Amen inCESSAuntly.

V!

(SABBATO ADVENTUS DOMINI AD COMPLETORIUM)²

Saluator mundi, Domine,
 Qui nos salvasti hodie,
 In hac nocte nos protige³
 Et salua omni tempore.

Saver of world, lord and mantenowr,
 That hast vs kept thys deys tyme and space, 5
 Thy mercy now lat help us and socowr;
 Kep vs þis nyght by vertu of þi grace,
 Save vs god lord in every tyme and place,
 We the besече, conseruf all and kepe
 Every tyme, wedyr we wak or slepe.

Adesto nunc propicius⁴
 Et parce supplicantibus,
 Tu dele nostra crimina,
 Tu tenebras illumina,

Be nygh vs lord and be propiciable,
 Have us ever moor in thy gouer_nance,
 And spare us thogh we be fond culpable. 10
 Do a way owr crimes and owr greuance,
 Owr wrechydnes and all owr ignorance;
 Char away the darknes of þe nyght
 And, of þi grace, sprede on vs the lyght.

Ne mentem sompnus opprimat,
 Nec hostis nos surripiat,
 Nec ullis caro, petimus,
 Commaculetur sordibus.

No deþly slepe ne slombryng⁵ of synne 15
 Not us subdue, ne trouble in ovr mynde;
 Lat not þe fende ovr sawlys com withine.
 Ovr fughty⁶ flesshe, voluptuosse and blynde,
 Noe power haff on hus to wrappyn vs and bynde⁷
 In lynkys of lust and fowle concupiscens; 20
 Defend vs lord from all heer violence.

Te reformatur sensuum
 Votis percamur cordium,
 Vt puri castis mentibus
 Surgamus a cubilibus.

We prey the lord, with hert and hoole entent,
 With grace and godnes ovr soules tēdue;
 And wher we have ben curvat as miswente,
 Reforme vs lord and mak ovr sowls⁸ newe; 25
 The spot of synne from vs a wey amewe
 So that noe cryme ovr sowles do surpryse,
 But frome ovr beddis⁹ chastly we airysse.

Gloria tibi domine,
 Qui natus es de virgine,
 Cum patre et sancto spiritu,
 In sem piterna saecula.

Criste Ieshu, ovr lord and savyowr,
 To þe be yauen preysing and glorie, 30
 Boorne of Mary, most myld virgine and flowr;°
 And to þe fadyr lavd incessantly;
 The holy gost also we magnifie
 Wyth herte and wyll and also ovr hole delyte,
 Now and ever, by tymes infinite!" 35

v/.

(IN BENVIVITATE DOMINI -- AD NOCTURNAS)².

Christe redemptor omnium³.
 Ex⁴patre patris vnice,
 Solus ante principium
 Natus ineffabiliter,

Criste, that wold all men reydeme and bye,
 Off þe fadyr alþonly generate,
 Whos generacyon noo word ascrye
 Ne tellen can; in godhed increate⁵
 Wyth begynnyng interminate⁶,
 Whos goodly byrth is memoreable,
 And of mortall tunges ineffable.

5

Tu lumen, tu splendor patris,
 Tu spes perhennis omnium,
 Intende quas fundunt preces
 Tui per orbem famuli⁷.

Thow ordant lyght, thow fadyrs feyr splendore,
 The trust and hadde of all that Chrystien be;
 Intend gud lord and yeue benige favowre
 To thy servantis, þat mekly pray to the
 About the world and haue on⁸þite,
 That trust in the wyth and⁹confidence,
 And cal on the to clensse heer conscience.

10

Memento salutis auctor
 Quod nostri quondam corporis
 Ex illibata virgine
 Nascendo formam sumpseris.

Auctor of helth and of all felicite, 15
 Remembyr lord, have in thy memorie
 How thou become of our fraternite,
 Descendynge down^o ryght from þe heyvyns hie,
 In to the wombe of virgine Marye;
 And of þat mayde, alwey intemperate; 20
 In our nature thou were incorporate.

Sic^o presens testatur dies
 Currens per anni circulum,
 Quod solus a sede patris
 Mundi salus adveneris;

Thys present dey, be me^vynge cerculere,
 Beyryth playne wyttnes and doth testyie,
 By reuolucyon from yere to yere,
 That all our helth is from heyvyns hie; 25
 Only by grace descendyng and mercye
 To saven vs, þat else had ben forlorne,
 Our sayowr is on a meydyn borne.

Hinc celum, hinc terra, hunc mare"¹⁷
 Hunc omne quod in eis est,
 Auctorem adventus tui
 Laudat exultens¹⁵ cantico.

Angelis þerfor, in every ðerarchie,
 Incessantly they preysse and sanctus syng,
 And in the world maken melodye;
 The see also, schee makyth reiocyng,
 Heyvyn and erth, the see, and euery thyng,
 Now they syngen with ioy, gladnes, and myrthe
 Thys holy fest of þi most blessyd byrthe. 30 35

Nos quoque qui sancto tuo
 Redempti sumus sanguine"¹⁶
 Ob diem natalis tui
 Ympnum novum concinimus.

We also, whos rawnson (--) and fynauce
 Is made wyth thy blode most precyous,
 Thys holy fest, wyth humbyll obseruance,
 Most syngyn all, with hert and wyll joyus,
 Ympnes all new and most dilicious,
 Wyth parfytte mynd and all solempnite,
 Thys dey, thys fest of þi natiuite!" 40

vii'

(DE NATIVITATE DOMINI -- AD LAUDES)².

A solis ortus cardine
 Ad usque terrae limitem
 Chrystum canamus principem,
 Natum Maria uirgine.

Frome thens þat Phebus with hys beames bryght
 Aperyth fyrst owt of þe oryent,
 Gladynge the world with downforth of hys lyght,
 Vnto the poynt extreme of occident;
 Abowte the world thys prince omnipotent
 Wyche þis dey is born of uirgine Marye,
 Syng we and preyse hym, thankynge devoutly.

Beatus suctor saecul
 Servile corpus induit,
 Ut carne carnem ^{libe} ~~carne~~ ~~carne~~
 Ne perderet quos condidit.

The blessyd lord that all þe world doth make
 Dysdeynyd not owr freylte in nature;
 Hyt pleysyd hym owr kynd reyceyue and take.
 The creator took off hys creature
 Liver for luff, so was hytt hys pleasure
 Man for man to barter and eschaunge;
 To losyn man thys lord thought ^þyt full straunge.

Caste³ parentis viscera
 Celestis intrat gratia,
 Venter puellae bsiulat
 Secreta quae non nouerat.

The chaste bowelys of Cristis modyr deer 18
 All inflamyde with grace celestiall,
 Hyr sacrede wombe the kyng of blys hytt beet.
 Vnkno to hyr, the thyng mysteryall
 Beyryng in here clene closet virginall,
 Ful secret thyng þat sche ne coude dyscure; 20
 Thys humbyll virgyne benyng and demure.

Domus pudici pectoris
 Templu^m~~ae~~ repente fit Dei;
 Intacta, nesciens virum
 Verbo concepit filium.

The howsse full chest, the chambyr pectorall
 Of mary modyr, of all virgynes flowre,
 Now is mad a celle celestiall,
 Now schall hytt be clepyd the heyvynly towre 25
 Off Crist Jhesu, owr lord and sayowr,
 Be wurd alone conceyvyd sche þat chyld,
 Parteles of man, modyr and meydyn mylde.

Enixa est puerpera
 Quem Gabriell praedixerat,
 Quem matris alno gestiens
 Clausus Iohannes senserat.

Now hath thys meyd a blessyd babe yboore,
 Now performed fully the message
 That Gabriels gretyng specyfyed affore,
 And blissed baptiste, closed in the cage
 Off Elizabeth, at VI months age
 Ryght of hys lord began to proficie
 Or hee weer borne of tendyr infancie.

30

35

Feno iacere pertulit,
 Praesepe non abhorruit,
 Paruoque lacte pastus est
 Per quem necales esurit.

Thys lord I-wrappyd in a wyspe of heye,
 The powre oxes stall had not in dysdayne,
 Carpetys or kowschonys cam not in hys weye;
 A lytyll mylk fostyrd hym certeyne.
 Hys norys had no matexto compleyne,
 Hungure ne thyrste myght her a mice or grene,
 So dyde the chyld hys modyr eye reylewe.

40

Gaudet chorus caelestium
 Et angeli canunt Deo
 Palamque fit pastoribus
 Pastor creator omnium.

Enjoyeth now the quere celestiall,
 And angelys syng wyth devowt melodye.
 The herdmen they may rejoyce^{all},
 Now may they se and lokyn with þere eye
 Vpon þe heerd that for hys flok wold die.
 Thys is owr lord, þis is owr creature
 That now is born, Ihesu owre savyowre. Amen.^s

45

f m b

(DE EPIPHANIA DOMINI)².

Hostis Herodes impie,
 Christum venire quid times:
 Non eripit mortalia
 Qui regna dat celestia.

Thow cruell Herode, thow mortall enemye,
 Of Criste whi art pow^rfuld, whi dost thow drede
 That he wyl put the frome thi regallye?³
 The hevynly kyng to thyng terrene no nede
 May have, he yeveth hevynly mede?⁴ 5
 Ne settyth not by þi mortall empyre.
 What eylyth the ayenst þis ^e Lord conspire?
 Ibant magi quam ^xiderant⁵.
 Stellam sequentes praeuiam:
 Lumen requirunt lumine,
 Deum fatentur munere.

The kyngis inþut of þe orient,
 In theyr iorney to gydyn and convege,
 A⁶ster a peryd ryght in the firmament: 10
 Non soo bryght afor that tyme was seye.
 So lyght by lyght deyvowtly sekyn they,
 And madyn ^kollege in theyr offergyge
 To mortall man, prest, and hevyn kyng.

Lauacra puri gurgitis
 Celestis agnus attigit:
 Peccata quae non detulit.
 Nos abluendo sustulit.

The lawly lambe of humbyll innocence 15
 To be baptized in the streme fontall
 And purgen vs frome gylt and great offence
 In clyned hym, to no synne was he thralle;
 Bot vs to wasshe and vs to clensyn all
 That with synne ne schuld be supprisyde? 20
 Of Ion Baptyste in Iordam was baptizede.

Novum genus potentiae:
 Aque rubescunt p̄rie,
 Vinumque iussa fundere
 Mutavit vnde originem.

A novelty, gestys for to glade
 By power and mervelows myght diuine,
 Of verry water verry wynn was made.
 The water clere that erat was crystallyne 25
 As ruby reed is chaunged in to wynn;
 Thys kyng of myght may byd hys creature
 Aftyr hys wyll, to changen hys nature.

Gloria tibi domine
 Qui aparuisti hodie,
 Cum patre et sancto spiritu
 In sempiterna saecula. Amen.

To the lord that þis day apere,
 Be yeuen lawde wyth presyng and glorie, 30
 In tymes reuolute frome yere to yere;
 Thys solempe fest, thys blessyd ^epyphany,
 Off thyn aperance makyng memory,
 We wyrshyp the, fadyr of myght is most,
 Criste hys son, and eke the holy gost. Amen. 35

IX'

(IN EPIPHANIA -- AD NOCTURNUM)².

A patre vnigenitus
 Ad nos venit per virginem,
 Baptisma cruce consecrans,
 Cunctos fideles generans.

Goddis son and lord omnipotent,
 Eternally by only geniture,
 From heyvyn to erthe downe to vs in sent
 Off a virgyne takyn ovr nature;
 And on the crosse did he þe payn indure, 5
 Wher from hys syd, all faythfull to redeme,
 Freshly flowyd the fontane of bapteme.

De celo celsus prodiit,
 Exceptit formam hominis,
 Facturam morte redimens
 Gaudia vitae largiens.

Thys heyvynly lord makynge hys progresse,
 Conformyd hyme to ovr mortalite
 To saue hys facture frome and all duresse. 10
 He suffyrd deth and hus reydemyd he;
 Except hys deth, ther might no medayn be
 That might vs all from ovr old langowr lesse,
 And hus conduce vnto þe heyvynly blys.

Hoc³te redemptor quaesumus,
 Illabere propicius^v
 Clarumque nostris sensibus
 Lumen praebe fidelibus.

We the besече, gud lord and redemptor, 15
 By thy grace benignly condiscende,
 And yeue hus myght, mercifull savyowr,
 Eschewyng synne, owr soules to amend;
 And inwardly in to owr hertis sende
 The lyght of grace, that we may gud be 20
 To thy pleaseaunce, in owr felicite.

Mane nobiscum domine,
 Noctem obscuram remoue,
 Omne delictum abluo,
 Piam medelam tribue.

In owr soules, lord, mak thy dwellyng place,
 Reyneve away the nyght of synne obscure;
 A soft medicine of pyte and off grace
 Enynoynt vs wyth, lord have vs in thy cure, 25
 We ben thy work, we ben thy oon facture;
 Wasshe away owr spottis all culpabylle,
 Syth thou art leche and lord most mercyabylle.

Quam iam venisse novimus,
 Redire item^s credimus,
 Tu cept^m tuum inclituum
 Tuo defende clipio:

We knolege the, lord, sothly idcerteyn
 Of a cloⁿe virgen born in owr nature; 30
 And we beleve **pat** thow schalt eft a yeyne
 Com down to dem euery creature;
 Than help vs lord, with mercy vs assure,
 Defend the ceptyr of thyn humanite
 Wyth thy shelde of parfyte deite? 35

Finis

(POST OCTAVAM EPIPHANIAS --AD VESPERAS.)^{2.}

Deus Creator omnium
 Folique rector, vestiens
 Diem decore lumine,
 Noctem soporis gratia,

O lord þat art maker and creature
 Of thyngis all, O lord omnipotent,
 In heyvyns lyght þu art lord and gouernere,
 And heer in erth all ruler and regent
 Clothynge þu^{er} wyth lyght full orient. 5
 The sounne assynyd by dey to yeue schynynge,
 The nyght ordeynyd for slepe and slomberynge;

Artus solutos ut quies,
 Reddat laboris vsui,
 Mentisque fessas alleuet
 Luctusque soluat anxios.

Diuidynge tyme by parfyt ordinance,
 Aftyr labor that men myght be quiete,
 And wery lymmes myght fynden recreance 10
 By conforth of slepe and so be made all mete
 To labour eft, the mynd, also replete^v
 Wyth werynesse, Neleue heer selven nyght,
 Puttyng away all hevnes be night.

Grates peracto iam die
 Et noctis ex^oartu preces
 Votis, ut reos adi^uas,
 Hymnum canentes soluimus.

Passed the day, nyght approchyng myche 15
 We preyse the lord, we yeuen the thankyng,
 Besechyng the to helpen vs gyilty^s
 Whyche in þi lawd þis ympne devoutly synng,
 Knolegeyng the ovr lord, maker and kyng;
 Wyche be þi myght and mercy wold provyde 20
 For mannes help, tymes to divide.

Te cordis yma concinant,
 Te vox canora conerepet,
 Deligat castus am^or,
 Te mens adoret sobria;

The intraylys of ovr hertis contemplative
 Mot preysyn the, ovr voyce armoniecall
 Reysownyng owt ymmortall god one live,
 Enhansyng the with twnes musicall. 25
 Aftyr the day, betymes nocturnall,
 Ovr hertis chast closede in clennesse,
 Mote the honowr wyth mynde sobrenesse.

Vt cum profundo^b clausurit
 Diem caligo noctium,
 Fides tenebras nesciat
 Et nox fidei luceat?

Lord, whene the lyght is passyd dyurnall
 And peryth in darknes of þe nyght; 30
 Lat not ovr soules to synnes than be þrall;
 Suffyr not ovr fayth to lakkyn lyght,
 Bot yeue vs grace to be gydyde aryght,
 And lest we fall to myscheffe or rwyn,
 Thowgh hyt be nyght, ovr feyth mot bryghtly shynne. 35

Dormire mentem^e ne sinas,
 Dormire culpam noueritis^o
 Castosⁿ fides refrigerans
 Somni vaporem temperet.

Suffyr not ovr sowlys slombre and slepe
 Whan ovr body boweth hym to rest^e,
 Ne nat no vice intyll ovr hertis crepe;
 Lat crimes al than be a wey represte,
 The sheld of fayth be^e pyght afor ovr brest 40
 Wyche vs defende be derke nyghtly howres,
 And of ovrelep tempere the vapoures.

Exuta sensu lubrico
 Te cordis alta sompniat,
 Ne hostis invidi dolo
 Pauor quietos suscitet.

The^o profownd thought and meditacion^x
 Of devowte hert sequestred frome the corpe¹².
 Drewe the be nyght in contemplacyon, 45
 Whan fleschly falsyng is put vn to deuorce;
 That in owr slepe the fende no myght n^d force
 Have vs to greve wyth hys fals fraud and gyle,
 Though we vs rest and slepen for ^{pe} whyle.

Christum rogemus et patrem
 Christi patrisque spiritum,
 Vnum potens per omnia
 Foue precantes trinitas.

To Crist Jeshu, wyth hert and hoole entent 50
 We wyll basech to kepyn in owr nede;
 And god the fedyr, lord omnipotent,
 The holy gost that of hem doth procede,
 Besechyng we mey serui^o hym and drede;
 Oo lord, oo god, though persons thre¹⁴ 55
 In substance oon, and oon in deite. Amen.¹⁵

(DIE DOMINICA AD NOCTURNAS)²

HIERNE

Primo dierum omnium,
 Quo mundus extat conditus,
 Vel quo resurgens conditor
 Nos morte victa liberet?

Lat vs arise^v thys dey p^ramordiall,
 Thys primer day as scripture doth devise,
 Of deys all, be first and principall;
 The world was made and Crist from deth did ryse
 And mad vs quitte from all mortall suppryse, 5
 Thys dey of dethe had he victorye,
 Have we thys dey in mynde and memorye.

Tulsis procul torporibus
 Surgamus omnes ocius
 Et nocte queramus pium,
 Sicut prophetam nouimus.

Puttyng a wey all sloth and alogardie
 And idell thwought encumbered with lachesse
 Lat vs aryse ovr lord to magnifie; 10
 Be nightys tyme, the psalme seyth so expresse,
 Dauid ^{dy} ~~ap~~posyd all tyll belynes,
 At mydnyght roose and made hys confitence
 To goddis name and hys magnificence;

Nostras preces ut audiat
Suamque dextram parrigat
Ut expiatus sordibus
Reddat polorum sedibus;

Besechyng hym our prayers to heer,
And that he wyll beynyngly forth extende
And streche hys ryght hande tyll vs all þat weyre,
Synfull in soule, and purpose vs amend
So þat we mey after þis lyves ende
Passe and eschape the great danger of payne,
And to hys blys fynally atteyne.

15

20

Vt, quique sacratissimo
Huius diei tempore
Horis quietis psallimus
Donis beatis manerit.

So þat ^{we} wyche kepe and solempnyse
Thys holy dey, dewly with reuerence,
And on the Sondey herea our seruice,
Observyng hytt wyth parfyt diligence
And sacryfyce of mek obedienas;
May gordon have exceding our gud dede,
The blysse of heyvyn giuen hus to mede.

25

Quam⁷ nun⁶, paterna claritas,
 Te postulamus affatim⁸;
 Absit libido sordidans,
 Omnisque actus noxius.

Thy suppliance we the besече and prey,
 The fadyrs clerre of sone schynyng soo bryght, 30
 Flessly⁹ freylte that we wyth stond may;
 Vⁿlefull lust ne hav in vs noo myght,
 Ne odyr that us annoyen myght¹⁰
 Or causen vs from thy seruye to swerve;
 But kepe us lord and be thy grace conserve. 35

Ne¹¹ feda sit vel lubrica
 Compago nostri corporis
 Per quam¹² averni ignibus
 Ipsi ~~rememur~~ acrius.

Ne suffyr not to stynkyn and be vylle
 Owr corpus ~~pat~~ is yokell of nature,
 No vice have power vertu to exile,
 No defalt of corpsly compecture¹³
 Owr sowlys put in discomfiture, 40
 That afterward we ben deputyd to peyne
 Wher sowlys ben of all vertu berayne.

Ob hoc, redemptor, ⁹resumus,
 Ut probra nostra diluas,
 Vite per**h**ennis com^moda
 Nobis benigne¹⁴conferas.

Therfor we prey goode lord and redemptowre
 That hyt the please owr trespas to remewe;
 Schew us thyn helpe lord, and vs socowre 45
 Too flee frome vice and wrechednes exhewe;¹⁵
 Lord with vertu owr hertes so ennewe,
 For goode lyvyng, ¹⁶pat owr hertes reyward may be¹⁶
 Of hevynly blis the grette commodite.

Quo carnis actu¹⁷exules¹⁸
 Effecti ipsi celibes,
 Ut prestolamur cernui,
 Melos canamus glorie.

that whane owr sowlys schall be¹⁹discorporate 50
 And be at large, soyle and corpus stwyn,
 And the flesche no contek n²⁰ debate
 Ayenst th^e sowle may mak, forivyn²¹to synne,
 Than for to syng owr sowlys may begynne,
 About in blys ther joy is and glorie, 55
 Ympnes and songe of myrthe and melodye,

Praesta, pater piissim⁸
 Patrique compar vnice
 Cum spiritu paraclito
 Regnas per omne secu^eum. Amen.^{20.}

Thys graunt vs lord, fadyr of all pyte,
 We the beseche and prey the humbely,
 Thyn only son, Crist, comparant with the
 In godhed, with þe holy gost þe three
 In personis and one in deite;²¹
 In oon substance personys triplicate
 All thre, in oon beyng essenciate. Amen.

XIII.

(DIE DOMINICA AD LAUDES)².

HIEME.

Eterne ~~ve~~^{re}rum conditor,
 Noctem diemque quiregis
 Et temporum das tempora,
 Ut alleues fastedum.

Eterne maker of all, oo god one live,
 That hast in gouernance both dey and nyght
 And tyme fro tyme mayst partan and distriue,
 By thy power parton endles naight,
 Aftyr darknes sendyng gladnes lyght
 Man to comfort, that he ne schold apalle
 For lok of change or in dulnes falle.

5

Preco diei iam sonet,
 Noctes profunde⁴ peruigill,
 Nocturna lux uisantibus,
 A nocte noctem segregans.

The bedell off dey and mesanger of grace
 Resowneth now with parfyt joye and clere,
 The noyous night away from vs to chace.
 Owr cok is Crist, be traw estologere
 Lyghtyng be nyght to emery lornayere,
 From synfull sowles serayng^{ue} the synne
 So nyght fro nyght he settyth ferre atwynne.

10

Hoc excitatus lucifer
 Soluit polum caligine,
 Hoc omnis errorum chorus
 Viam nocendi deserit.

The lyghtsum sterre, the leymyng lucifer, 15
 Thy cok crowyng storyth and doth exite,
 From all darknes the furmament to clere,
 And preconizeth^r a dey of grette delite.
 Frome err^rvr we schall change ovr appetite,
 We schall have lyght þat erst in darknes were, 20
 The cok hath crowe, the dey schall now spere.

Hoc Nauta vires colligit
 Pontique mitescunt freta,
 Hoc ipsa p^rtra ecclesia
 Canente culpam diluit.

Thye cok causyth the maystyr maryner
 To rigge hys schyppe and drede no vessillage,
 After þe cloud, abydyng wedyr clere,
 A plesant see after the waves rage, 25
 And aftyr storms a wedyr of menage.
 The chyrcches stone, þetyr, the cok crowynge
 Of hys trespas, hath plenour pardownynge.

Surgamus omnes⁹ strenue,
 Gallus iacentes excitat,
 Et somnolentos increpat,
 Gallus negantes arguit.

Aryse we now with violent fresch corage
 As thys cok steryth vs and doth excite, 30
 Lest sompnolentes cast us in disparage
 As laches folk, of lyvyng **ni** parfyte,
 The cok schall them reproven and rewytte,
 That risyth not now, he doth on hem call.
 Hee is owr clok, he is owr trewe diall. 36

Gallo canente spes redit,
 Egriis salus refunditur,
 Macro latronis conditur
 Lapsis fides reuertitur.

Thys cok syngyng, we gynnen to respire,
 Gud hope reytornyth }at we had lost afore,
 Thy styng of grace enflamyng doth safyre
 Owr sowles that wer both seek and sore,^o
 The fendys schall hurt, vs now namere; 40
 Fayth is comyn to ben a gostly leche
 To them echon, that grace and mercy seeche

Ieshu, lauentes⁴respice,
 Et nos videndo corrige,
 Si respic^tis lapsus cadunt².
 Fletuque culpa soluitur.

Ihesu gud lord, for thy benyng nyte
 Correk owr syght and owr wrechyd lyvynge,
 Spred vpon vs thyn een of pite, 45
 Wyche for owr lapse full bytterly weapyng,
 Call for mercy and for non other thyng;
 Wyth contrite soule owr trespas to be waile
 Yerst gostly deth we trust schall contrevile.

Te lux refulge sensibus
 Mentisque sompnum discute,
 Te nostra vox primum sonet,
 Et vota solvamus³tibi.

Thow verrey lyght refulgent and shynyng, 50
 Owr wyttes all and all owr inward mynd
 Illumyna lorde, and sett asyd slepyng
 In synne, soo þat owr eyen that weyr blynd
 May syght reyoceff and off mercy fynd;
 Wythe hert and mowth þat we may to the syng, 55
 Principally, above all other thyngge. Amen!"

XIII'

(AD PRIMAM)².

Iam lucis orto sidere
Deum precamur supplices,
Ut in diurnis actibus
Nos seruet a nocentibus.

Now the deys sterre in hys hevynly spere,
Fresche as febus, aperyth in owr syght,
Whos bryghtnes gladeth all owre emyspere,
Chaſyng a wey the darknes of þe nyght, 5
Pray we þe lord of mercy and of myght
That he vs kepe frome synne and all noysaunce
Thys dey, and haue vs in hys gouernance;

Lingua[m] refrenans temperat,
Ne litis horror insonet
Visum fouendo contegat
Ne vanitates hauriat;

And þat he wyll owr tunge rule and restrayne,
Gydyng hyt so þis dey by temperance
That non offence we do wyth wurd is veyn, 10
Causyng debat ne stryff or perturbance;
And of owr syght he have þe gouernance,
That worldly thyng wyche we behold and see
Ne styr vs nott to caduk^s vanite.

Sint pure cordis intima
 Absistat et vecordia,
 Carnis terēt superbiam,
 Potus cibique parcitas.

Thy ntralys of ovr hert be clene and pure 15
 By meditacion contemplatyff,
 Soo þat noe cowardie us disensure,
 Ayenst þe flesch, whan we debat and stryve
 To valon^b heer and down heer pryð to drive;
 We may her vep^on vndir subiūgate 20
 In meyt and drynk, yff we be moderate.

Vt, cum dies absesserit⁷
 Noctemque sol⁷ reduxerit,
 Mundi per abstinentiam
 Ipsi canamus gloriam.

And erly maken we ovr preyer?
 That when the dey shall nighen with hys lyght,
 Causing the nyght wyth drawen and dispeere,
 Be abstinence we ben in cienes syght; 25
 That we may syng vntyll ovr lord, aryght
 Ympnes and song and laude and glorie,^o
 Wyche is the dey lastyng eternally!"

IIV!

(AD TERTIAM).²

Nunc sancte nobis spiritus,
 Vnum² patrum cum filio,
 Dignare promptus ingeri,
 Nostro refusus pectore.

Now holy gost, ovr verry conffortowre,
 Oon to the fadyr and with son also,
 In tyll ovr soule distyll the swet licowre
 Of grace, þat wer ever we byde or goo
 Ovr soules, lord, þi grace depart not free; 5
 Lest we fall tyll errowre or disirynte⁵,
 Wyth þi karisme⁶, perfownde vs and enoynte.

Os, lingua, mens, sensus, vigor
 Confessionem personet,
 Flammescat igne caritas,
 Accendat ardor proximos.

Ovr mowth of lavde mak confession,
 Ovr tunge also mote speke to þi plesance,
 Ovr mynd be parfyt meditacion, 10
 Ovr wyttis echon, with þer suffisance,
 Ovr strengthes~~as~~ all, aftyr þer hole puissance,
 Ovr charite mote flame and infyre⁷
 Ovr neghburs all, þat ben of gud desyre.⁸

IV.

(AD SEXTAM)².

Rector potens, verax deus,
 Qui temperas rerum vices,
 Splendore mane instruis
 Et ignibus meridem.

Thow myghty lord, O ruler and regnat³,
 Sothfast god, that hast in gouernance
 Tymes echon, and makyst dyvydent
 Afftyr þi will, and afftyr þi plesance;
 Þaat doost þe morne wyth fayr schynyng avance 5
 And suffyrst Tytan, hys dart, is down to schet⁴
 Vnto þe grownd⁵ esweyng þe mundeys hete.

Extingve flammam licium,
 Aufer calorem noxium,
 Confer salutem corporum
 Veramque pacem cordium.

Quenche⁵ in us lord, enflamyng, fretyng stryve
 Wythdraw the fyre and hete of all noyseance,
 Such Myscheff owt of our sawlys drive; 10
 Owr bodys⁶ lord, conseruf to þi plesance,
 And theym convey in helth with owt grevance,
 Soo þat our soules eye mot seruf the
 In rest and pees and parfyt charite.⁷

XVI.

(AD HONAM)².

Rerum deus, tenax vigor,
 Immotus in te permanens,
 Lucis diurne tempora
 Succesibus determinans.

Off thynges all, O myghty maynt^{en}oure³,
 That haldest all thyng in thy gouernance,
 Departyng tyme fro tyme and howr fro howre,
 And art with owtmevyng or variance;
 Ledyng the dey be cowre of conveiance
 That sche mote forth here ~~to~~orney trase and sped,
 Tyme determynyng, tymes to succede.

5

Largire clarum vespere,
 Quo vita nusquam⁴ decidat,
 Sed premium mortis sacre
 Perhennis instet gloria.

Graunt vs lord for thy bengnite,
 That when we schall no longer bydon heer,
 When corpse and soule mot nede disseuerd be,
 That ylk evnyng may be so bryght and clere
 That ovr enemy ne have of vs power;
 Bot schynne vs with ~~pe~~ sonne of thy mercy
 And vs convey to blysse and to glorie.⁵

10

IVII.

(DIE DOMINICA --AD VESPERAS)²

Lucis creator optime,
 Lucem dierum proferens,
 Primordiis lucis nove
 Mundi parans originem,

O best maker of lyght and of creatowre,
 Causyng and bryngyng furthe lyght dyurnall;
 Off lyght all, ledar and govern^{er}^{er}³
 Wyche in þe lyght, all newe præmordiall,
 Arreyd þe world in cours originall;
 The deyly tyme embelyschyng with lyght,
 That men myght se to gydyn hem a ryght.

5

Qui mane iunctum vesperi
 Diem vocare precipis,
 Tetrum chaos⁴ illabitur⁵
 Audi preces cum fletibus.

Be þi precept and thy cummandment
 Passed þe morn, þe even doth succede;
 The nyght mot cum aftyre þe dey is spent,
 But morne and even þu doost rule and leed,
 And of hem both makest on dey in dede.
 Now comborows chaos þynnyth to apere,
 Of hus wepyng, gud lord the preyers heer.

10

Ne mens grauata crimine
 Vitae sit exull' munere,
 Dum nill perhenne cogitat
 Seseque culpis illegat?

Save ovr soule þat is full soor greyvyd 15
 Wythe synne, lat hyt not be put in exile
 Frome lyff, but leet hyt ey be reylevyd,
 Wyth mercy thy grace mot hyt reyconsile;
 For whyle we be heer in thys wrechyd ile,
 Contemplatyff ovr myndis can not be, 20
 We ben so wrappyd in ovr iniquite.

Celorum pulset intimum?
 Vitale tollat premium
 Vitemus omne noxium,
 Purgemus omne pessimum.

On Crist, ovr lord, ovr mynd mot clep and calle,
 Owre inly joy, in celestiaall blys,
 Dysyr we Crist for ovr reward vitalle.
 Lat vs eschew all thyng þat noxius is, 25
 In ovr bodyes, þet no stryng amisse
 Be fond, also ovr soule be purged clene,
 Noo contagiusse thyng ther in be sene?'

XVIII:

(FERIA SECUNDA --AD MATUTINAM)

Sompno relectis artibus³.
 Sireto cubili surgimus;
 Nobis, pater, canentibus
 Adesse te deprecimus.

Owr wery lymes refreschyd now with rest,
 Afftyr owr slepe we wak and vp arysse;
 Owr sluggisse bed no lengar be owr nest.
 We dresse vs lord as we can best devise,
 Synggyng deyvowtly hymnes off seruice,
 Bessechyng *þe*, all wey ben vs a monge
 That preysyn the most hertyly with songe.

5

Te lingua primum consonat⁴
 Te mentis ardor ambiat,
 Vt actuum sequencium
 Tu, sancte, sis exordium.

Owr twage the preysse, god lord, principally,
 And in thy lawd most *ioyously* reysown.
 Owr hert and owr mynd, owr speryt in worldly
 Wyth ardaunt wyll, the clype and envirown,
 So *þat* no synne *supprisse* owr sowlys down.
 Owr actes, all that yet ben folowyng
 Be gynne thow lord, and bryng to gud endyng.

10

Cedant tenebre lumini
 Et nox diurno sideri,
 Vt culpa, quam nox intulit,
 Lucis labescat munere.

Darknes of synne and all obscurite 15
 Yeve place to lyght, þat hyt mey clerly shyne;
 The dey commyng, þe nyght most needis flee.
 Suffyr no blame ovr hertis vndyr myne.
 Illumyne vs lord, with lyght of grace dyvyne.
 Reynevynge synne þat stale on vs be nyght, 20
 And gyd vs lord, be clernes off þi lyght.

Precamur idem⁷ supplices,
 Noxas ut omnes amputes
 Et ore te canentium
 Lauderis in per⁸petuum.

We prey the and besechen humbylly
 Wyth hert and wyll and ovr suffi⁹anage;
 Ovr synnes all to wasshen a wey and wrie;
 And grawnt vs be so parfyt of creaunce, 25
 We may the preysse and do thy plesance,
 And parfytly yeve the laud and preysyng
 Wythe ympnes all, þat we may rede or synge!

XIX:

(PERIA II -- AD LAUDES)².

Splendor paterne glorie,
 De luce lucem proferens,
 Lux lucis & fons luminis,
 Dies diem illuminans.³

Goddys son, oo shynyng, bryght splendowre
 Of þe paternall and eterne glorie,
 Owr sowlys lyght, owr blessyd saviowr,
 Spredyng on hus beemys of þi mercy;
 Fowntayne of lyght, shynyng frome heyvyns hye,
 Noo clowdis dark thy bryghtnes may deface,
 So p^ersaunt ben þe beemes of þi grace.

5

Verusque sol, illabere⁴
 Micans nitore perpeti
 Iubarque sancti spiritus
 Infunde nostris sensibus.

O verry son, ryght frome þi heyvynly speer
 The lyght of grace on vs do down descend;
 Oryent lyght þat shynyth ey so clear,
 Frome clowdis blak owr sowlys all defend,
 Thyn holy goost in owr hertis send
 To gydyn vs in all owr lyvys space,
 Only by lyght of mercy and of grace.

10

Votis vocemus te⁶ patrem,
 Patrem perhennis glorie,
 Patrem potentis gratie,
 Culpam releget⁷ lubricam.

Fadyr of blys and god omnipotent 15
 Deyvowtly lord, to þe we clepe and calle,
 Whylle we labor heer in þis lyff present;
 Ne let vs not into the myscheff falle
 Off synne, þat may enbandown us and thralle,
 But help vs lord, of þi paternite 20
 Help us fadyr, for we thy chyldyrn be.

Informet actus strenuos,
 Dentem retundet⁷ invidiā,
 Casus secundet asperos,
 Donet gerendi gratiam.

Owr actes, þat bene gud and vertuouse
 Establysche, and yeue us perseverance;
 The fyndys techen⁹, so freyting envious,
 Represse hem down be þi myght and puiseance. 25
 Suffur vs not to fallen in mischance,
 But yeue vs grace to ben of gud beyryng,
 And the to seruff whyll we be heer lyvyng.

Mentem gubernet ^e et regat
 Casto, fideli corpore,
 Fides calore ferueat,
 Fraudis venena nesciat.

Govern vs so and gyd vs in ovr mynde,
 Rule vs a ryght in chaste fidelite; 30
 Noo diffidens ne mak ovr hertis blynd,
 Ovr ferment faythe mot euer imbracethe
 Wyth owten fraude or infidelite;
 Of myschance we falle not in þe c^aссе;
 Govern vs lord by meyens of þi grace. 35

Christusque nobis sit cibus,
 Potusque noster^o sit fides,
 Leti bibamus sobriam
 Ebrietatem spiritus.

Crist most ben ovr very sustinance,
 Brede of lyff þat gyd frome hevyn discende,
 Ovr vitall mette, full of all suffisance;
 Ovr thurst also, moystyr of fayth defende,
 Yerst grace þat we not trespace nor offende, 40
 In goostly myrth ovr sowlys drynk all-gat.
 That soberly we þene inebriate.

Letus dies hic transiat;
 Pudor sit ut diluculum,
 Fides velud meridies,
 Crepusculum mens nesciat.

Thys day in myrth not passe so ^{delicously};
 That in ^{the} morn our werkys we begynne,
 Wyth cler conscience our lord to magnifie, 40
 Attempyd ey with shamp fastnes of synne.
 A feruent feyth our soules be wyth in,
 As hote as sone, shynyng at mydden,
 So ^{hat} no evyn our syndys knowen may.

Aurora^{us} cursus prove hit,
 Aurora totus prodeat;
 Ir patre totus^{us} filius
 Et totus iⁿ verba pater.

The golden morne, broung most bryght and aleer, 50
 Fadyr of blis, shynyng in maieste;
 The son with hym toynd in oo upere,
 Without dysseuerance of delte;
 Most pleasant planetis, blyssyd not ^{for} he;
 Fadyr in son and son in fadyr is, 55
 To whom be lawd, honoure, and endles blys. Amen.

XX¹:(FERIA II.-- AD VESPERUM)².

Immense celi conditor
 Qui, mixta ne confunderent,
 Aquæ fluenta dividens
 Celum dedisti limitem,

O maker of hevyyn immensurable
 Dysseueryng be dyvyn ordinance
 All elementis, the erth oo centyr stable;
 Water, and ayr, and fyre, in þeir substance
 To kepen rule and parfyt gouernance 5
 Reyning so ryght in theyr speris rownde,
 They ne consume the erthe, nor it confownde.

Firmans locum celestibus
 Simulque terre rivulis,
 Vt vnda flammae tempere,
 Terræ solum discipent³,

By thy power, so makyng diuident,
 þat water may causen a temperence
 Of fyr substance, aboue þe firmament, 10
 To saue þe erthe fro brennyng combusture,
 The faruent hete attemperyng with moysture
 The erth be neyth þat is, conseruen may;
 Thus erthe a thyng thou settyst in arey.

Infunde nunc, piissime,
 Donum per^hbenⁿis gratie,
 Fraudis nove ne casibus
 Nos error atterat vetus.

In tyll owr hertes, of þi grace dystylle 15
 þe yeftys, lordes, of mercy and pite;
 No fendly fraude owr sowlys scheⁿd and spyll,
 But ey by grace þat we conserued be,
 From all errowr and all iniquite
 þat myght vs marre, or wayve to wrecchednesse; 20
 So þat owr mynd we mey to the adresse.

Lucem fides inveniat,
 Sic l^umiⁿis⁵ iubar ferat,
 Hec vana cuncta terreat,
 Hanc falsa nulla comprimant.

Owr verrey fayth, þe beemes of þi lyght
 Mote fynd gud lord, þat we mey clerly se;
 By grace conveyd of þi shynyng bryght;
 Of þi holy gost, and counforted be; 25
 We prey the lord and we besechen the,
 Wyth hoop and feyth, owr hertes to assure,
 That we mey lyff vnto þi oon pleassure.⁷

XXI:

(FERIA III. -- AD MATUTINAS)².

Consors paterni luminis,
 Lux^x ipse lucis & dies,
 Noctem canendo rumpimus,
 Asiste postulantibus.

O Crist, þat art þe parfyt paternere³
 Of fadyrs lyght, and lyght of lyght also;
 O dey, also gladyng owre emyspery^v
 Cawsyng þe nyght to passe away and goo,
 þe nyght of synne depart owr sowles froo
 þat we ne wandyr in þe slowdy nyght;
 þi grace gud lord, owr sowles ay asyste.

5

Aufer tenebras mentium,
 Fuga cateruas demonum,
 Expelle sompnolentiam,
 Ne pigretantes abruat.

Put away þe derknes of owr mynd,
 þe fend, afar out of owr soles chace;
 Suffyre no synne to mak owr hertes blynd,
 Noo sompnolence of slowth in vs have place,
 Noo lōwd laches set vs a syd fro grace;
 Suffyre no slowth owr bodys to suppressse,
 But þat owr mynd be quikk in þi seruice.

10

Sic, Gr̄este, nobis omnibus
 Indulgeⁿs credentibus,
 Vt prosit exorantibus
 Quod precinentes psalimus.

And of þi grace, Cryete, graunt vs indulgence, 15
 That our preyer may ben acceptable,
 And growndyd soo in faythful trew credence,
 That owr desyre may be profetable
 And ayenst owr offence, remediable;
 Heer vs lord, when we for mercy crye, 20
 Owther with hymphes, or els with psalmodye⁵.

XXIII:

(FERIA III. -- AD LAUDES)²

Ales diei nuntius,
 Lucem propinquam cecinit³,
 Nos excitator mentium
 Iam Christus ad vitam vocat.

The gladsom byrd, þe deys mesangere,
 Syngyng with musicall armonye,
 Sayth, in hys song, þe dey gynnyth to clere,
 And byddyth vs adresson us and hys
 Toward þe lyff, þe lyf þat schall not dye.
 Thys is þe voyce ryght of þe byrd of blys,
 Syngyng tyll vs, þat þe dey cumming is.

5

Auferte, clamat, lectulæ
 Egros, soporæ⁴, desides,
 Castique recti ac sobrii
 Vigilate, iam sum proximus.

Thys byddyth, þis heyvynly pursyant,
 That we schuld all from slomorung arysse,
 And þat we schuld ben holly attendaunt
 To plesen godd, deuotly, with seruice,
 Ryght⁵ and chast, and eke in sobre wyse,
 The lyght of grace is drawyng tyll vs nere,
 Of ovr derknes, þe clowdes for to clere.⁵

10

NOTES.

The following collections of Latin Hymns are referred to in these notes by the names of their editors.

1. H. A. Daniel -- Thesaurus Hymnologicus 5 vs. Halle and Leipzig 1841-1855-1856. v.1 contains the Latin hymns, to which supplementary critical notes are added in vs. III and IV.
2. F. J. Mone -- Lateinische Hymnen des Mittelalters 3 vs. Freiburg 1853. v.1 Lieder an Gott und die Engel. v.2. Marienlieder. v.3 Heiligenlieder.
3. P. Wackernagel -- Das Deutsche Kirchenlied 5 vs. Leipzig --1864. The Latin hymns are in v.1
4. F. A. March -- Latin Hymns. v.1 in the Douglass Series of Christian Greek and Latin writers. New York. 1894.
5. G. M. Dreyes-- Lateinische Hymnendichter des Mittelalters in Analecta Hymnica Medii Aevi 50. 2nd edition. Leipzig 1907.
6. Clemens Blume -- Die Hymnen des 5-11 Jahrhunderts und die Irisch -- Keltische Hymnologie in Analecta Hymnica Medii Aevi 51. Leipzig 1908.
7. J. Stevenson-- Latin Hymns of the Anglo-Saxon Church (with an interlinear Anglo-Saxon Gloss) edited from an 11th century ms. in the library of the Dean and Chapter of Durham for the Surtees Society v.23 - London: 1851.

Other works referred to in these notes are:

1. A Dictionary of Hymnology ed. John Julian London: 1892.
2. Breviarium ad usum Sarum 3 vs. ed. Proctor and Wordsworth. Cambridge: 1882.
v.1. Temporale v.2. Psalterium, Commune SS.
v.3. Sanctorale etc.
3. The Hereford Breviary. ed. W. H. Frere and L. E. G. Brown for the Henry Bradshaw Society 2 vs. London: 1904. v.1-Psalterium, Temporale, etc. v.2. Sanctorale.

4. Hymnarium Sarisburiense --1851. Texts of hymns with readings from various English uses; Canterbury, York, St. Albans, Worcester, etc.
5. W. Maskell -- Monumentalia Ritualia Ecclesiae Anglicanae. London: 1846-7.

It may be worth while also to mention certain ms. Hymnaries in addition to that printed by Stevenson in which most of these hymns are contained.

1. Cottonian ms. Julius A. VI. (11th cent.)
2. Cottonian ms. Vespasian D. XII. (c. 1050)
3. Harleian ms. 2961 (11th Cent.)

I

1. Daniel v.1-p.74; Mone v.1-p.49; Blume p.46; Wackernagel v.1-p.79; Stevenson p.34. The hymn is contained also in all the ms. Hymnaries noted above, (see Stevenson, Index) and in the Sarum, York, Canterbury and other English breviaries. (see Dict. Hymn. p.257). There are two versions of this hymn, both of which are printed, successively, in Wackernagel v.1-p.79. The present is the later and more common version -- Mone prints the older text from a 14th century ms. The hymn was assigned to St. Ambrose in the older collections of Clichtoveus and Thomasi, but Mone declares that the version printed by him, which he regards as the original, antedates Ambrosius by 200 years. There are English versions of the hymn in the primers of 1604, 1619, 1685 and 1706, besides numerous later versions in English. (see Dict. Hymn p.257).
2. In the Sarum Breviary (v.1-col.v) as also in the Hereford Breviary, the hymn is appointed for vespers on the Saturday before the first Sunday in Advent and thru out Advent on Sundays and week-days when no festival occurs. Blume, likewise refers it to vespers in Advent and as a hymn restricted in use to that season, places it among his Hymni de Tempore Proprii. So too, Daniel and Wackernagel. Mone differs in referring the hymn to Terce in Advent.
3. This stanza in the older version as printed by Mone:

Qui condolens hominibus

Mortis subjectis legibus
 Factus homo restitus
 Vitam in tuo sanguine

4. Supplied from Daniel, Blume, etc.
5. The line is hypermetrical.
6. This is a common figure in middle English devotional literature (cf. Spalding - The Middle English Charters of Christ)
7. The stanza in the older version:

Cuius forti potentiae
 Gen^u rlectantur omnium
 Caelestium, terrestrium
 Nec non et infernalium.

8. In Blume and bracketed in Daniel the following style is here inserted:

Occasum sol custodiens
 Luna pallorem retinens
 Candor in astris relucens
 Certos observat liv^{mi}etes.

Daniel is following his sources, Clichtoveus 15 and Thomas 378, both of whom ascribe the hymn to St. Ambrose. (see above.)

9. Quamdiu sumus advenae; Mone.
10. The metre requires "of grace." The omission may be due to a scribal error.
11. With the single exception of "conserve" in No. XI 1.35. this spelling of the word is uniform thruout the text. Its value in the scansion of the verse is here, as always, trisyllabic, which perhaps accounts for the spelling. cf. No. V-L.6 and "seruf" No. X-L.54.

12. cf. "My dayes are done, I may not flyt ne flee" - Lydgate. Minor Poems, ed. Halliwell p.28.
13. Supplied from Mone, Wackernagel etc.
14. The doxology as here given is appended everywhere to both versions of the hymn. For a list of the customary doxologies and their variations, see Wackernagel: v.1 - p.9.

II

1. Daniel v.1 -p.77; Mone v.1 -p.48; Wackernagel v.1 -p.50; Blume p.48; Stevenson p.17; Sarum Brev. v.1-col. XVIII. Found in the three B. M. Mss. noted above and in a 10th century Cambridge Ms. as well as in most of the English and continental Breviaries. (see Dict. Hymn p. 1217) Wackernagel v.1-p.343 prints the Roman Breviary version, which represents a working over of the original. Mone assigns the hymn to the 2nd half of the 6th century. There are numerous English versions of this hymn, one being in the Primer of 1706.

2. Supplied from Daniel. The Sarum use assigns the hymn to Matins for the first Sunday in Advent and daily ~~until with~~ Christmas Eve. (Sarum Brev. v.1-col. XVIII ff.) So too, Mone, Wackernagel and Blume. Daniel v.1-p.77 remarks: "Hymnus --reperitur in Breviariis vetustioribus vel ad vesperas vel ad matutinum."

3. The ms. reads "Verbum supernum supernis prodiens nec patris linquens dexteram," then follows: "A patris Olim etc." The poet or perhaps the scribe seems in this verse to have confused the present hymn with another of St. Thomas Aquinas, modelled after it and intended for the festival of Corpus Christi. The first two lines of this hymn are:

Verbum supernum prodiens
Nec patris linquens dexteram

(see Draves p.588. Daniel v.1-p.264) "Supernis" I have been unable to find in any version or variant ms. reading of either hymn.

4. The scansion of this and the next line is interesting.

5. "audita ut praeconia: Mone.

6. The ms. reads "secte," the scribe having failed to cross his "f." A similar error occurs in No. III. 1. 9, where "insecte" stands for "infecte".

7. "arctemur" in all the collections. Mone (v.1-p.49) notes variant readings of the word in the mss. of the hymn, "arcemur", "artemur", etc.

8. Ferrene: Mone.

9. The usual doxology for this hymn omitted in our text, is that of No. I, "Laus honor, virtus" etc. (see Wackernagel's notes v.1 -p.50). Stevenson has "Praesta pater piissime" etc.

III.

1. Daniel v.1 - p.76; Wackernagel v. 1-p.51; Blume p.48; Stevenson p.37; a 10th century Cambridge ms. and the ms. Hymnaries noted above (see Dict. Hymn. p 1228); Sarum, Hereford, York and English and Continental breviaries generally. The hymn has been ascribed to St. Ambrose, but the Benedictine editors have not included it in their edition of his works. Wackernagel places the hymn in the 5th century. Daniel (v.1-p.76) says of it "Id velim in hoc carmine ne praetermittas poetam optime in usum suum convertisse pericopes, scripturae sacrae - in ecclesia recitatas" Shoults (Dict. Hymn. p.1228) remarks "It is an excellent summary of the leading ideas of Advent and well fitted for use throughout the season." In the Roman Breviary the hymn begins "En clara vox redarguit."

2. From Daniel who adds "fere ubique." In the Sarum Breviary (v.1 - col. XXXI ff.) and in the Hereford Breviary (v.1 - p.100 ff.) the hymn is given for Lauds from the first Sunday in Advent, daily, to Christmas Eve. Blume and Wackernagel likewise refer it to Lauds in Advent.

3. For "quaeque".

4. Hypermetrical.

5. For "quae"

6. Four stresses.

7. omnis: Daniel.

8. The metre would seem to require a pronunciation approximating our own in "guilts." cf. "lynkys" monosyllabic in No. V. - 1.20, "servantis" and "angelis" disyllabic in No. VI - lls. 11 and 29 respectively, "burned" monosyllabic, No. IV - 1.44, "bemes", monosyllabic No. IV 1.6 and "lymmes", monosyllabic X, 10: XVIII, 1.

9. The usual doxologies for this hymn: "Praesta pater" etc, "Laus, honor virtus" etc, "Deo patri sit gloria," etc.

IV.

1. Daniel v.1, p.42; Mone v.1 p. 42; Wackernagel v.1 p.16; Dreves p. 13; Stevenson; 10th Century Cambridge ms. and the mss. noted above; Sarum, York Hereford breviaries etc. (see Diat. Hymn. p.1211). The hymn, a favorite one in the Middle Ages, is by St. Ambrose. Hymns - - - pii animi fervore maximè conspicuus, reperitur in breviariis vetustis fere omnibus" - Daniel v.1 p.12. In Thomasi and the later collections of Mone and Dreves, there is prefixed, in accordance with the reading of the Cistercian Breviary, an additional stanza, beginning "Intende qui regis Israel." Daniel citing the evidence of Cassandri, holds that this stanza does not properly belong to the hymn, and is found in no ms. prior to the 14th century. It is compounded of the antiphon "Qui regis Israel" and the collect "Excite Quesumus" which were recited during Advent. (see Daniel v.1 p.13)

2. "Hymus - - - ponitur ad Vesperas vel ad Completorium in Adventu Domini, raro in ipsa nativitate", Daniel v. 1 p. 12. So, too, Mone. But Wackernagel and Dreves assign the hymn to Vespers of the Nativity and the Sarum Breviary v.1 col. XVI, and the Hereford Breviary v.1 p.142, to Vespers of Christmas Eve. The latter was in general the English use (see Diat. Hymn. p. 1211)

3. partus accet: Daniel.

4. From OF. "permaindre", "parmenir"

5. Supplied from Daniel, Dreves, etc.

6. Four stresses.

7. ms. "Fontifie", clearly a scribal error. The word is probably "foysyne" from O.F. "foisoner", mod. Fr. "foissoner", to make abundant. cf. Gower Conf. III 341, "Where all good him was foisoned."

8. There is a verse missing here.

9. Four stresses.

10. Supplied from Daniel, Dreves, etc.

11. This and the following line have only four stresses each.

12. For "innarrebbe" from the Latin "innarrabilis", indescribable, cf. Causton, *Vitas Patrie*, "Thys day haue I seen thynges enarrable."

13. *manes*: mankind (see N.E.D. under "manes") The phrase "be manes mercyable" would seem to mean "merciful toward mankind" cf. in the following stanza, 1.38 "in mannes wed by trophe triumphall."

14. *perpeti*: Dreves, Mone.

15. ms. reads "novum" which is found in no other text, and is probably due to a confusion with the last word of the following verse.

16. *interpollat*: Sarum Brev.

~~17. Four stresses.~~

17. Doxology in Daniel and Stevenson "Gloria tibi Domine" etc., in the Sarum Brev. "Deo Patri sit Gloria" and in a note "Non dicitur in fine huius hymni Gloria tibi Domine."

V.

1. Daniel v.IV p. 209; Mone v.1 p. 47; Blume p.45; Sarum Breviary, Psalterium, col. 226; ms. *Hymnariee* noted above; cue only in the Hereford Brev. VI p.143. This is the only hymn of our collection which is not contained in Stevenson's Durham ms. Mone regards the hymn as closely related in form and subject matter to the class known as "Ambrosiani", and offers as its date the 6th or 7th century. Blume places it in the 10th century. An English version (c.1545) in four quatrains of tetrameter verse is printed in Maskell, *Frymer* v.II p.6 under the title "Evensong of Our Lady."

2. Supplied from *Mone*. In the *Sarum* and *Hereford* uses the hymn was appointed for Saturday Coupline thru Advent to the first Sunday in Lent, and from Trinity to Christmas.

3. For "protege".

4. For "propitius."

5. The metre suggests "slomboring," which is the spelling elsewhere in the text.

6. Orthography represents a confusion of O.E. "fuhty": musty, and "fauty" from O.F. "faute." of modern colloquial "footy": mean, worthless. (See N.S.D.)

7. Hypermetrical.

8. ~~"tende" is the usual form, from O.E. (en) tendan: to inflame. "tendue" perhaps for the sake of rime with "newe" l. 25.~~

9. ms. "boddis."

10. A difficult verse, metrically.

11. Doxology in *Mone*, *Blume*, etc. is a familiar variant of the one in our text.

VI.

1. Daniel v. 1 p. 78; Wackernagel v.1 p.78; *Blume* p.49; *Stevenson* p.39; *Sarum Breviary Temporale col. CLXXI*; *Hereford* and other English breviaries; mss. noted above. *Blume* notes seven English mss. of the hymn. The hymn has been ascribed to St. Ambrose, but is rejected by the Benedictine editors. (see *Dict. Hymn.* p.228) Wackernagel refers it to the 6th century. There is another hymn with the same first line, and with "Conserua tuos famulos" for the second. (see *Draven* p. 190; Wackernagel v.1 p. 124) There are English versions in the primers of 1604 and 1619.

2. Supplied from *Blume*. *Sarum* and *Hereford* Breviaries: In *Die Nativitatis Ad Matutinas*, but Wackernagel, *Prima Dominica De Adventu Ad Laudes*. The paraphrase of "ob dies natalis tui" "Thys dey, thys fest of *li* nativite" l.42 establishes the use with which our poet was familiar.

3. "gentium": Daniel, Wackernagel. Daniel is following *Clichtoveus* and a later ms. Wackernagel notes "gentium" in all but one of his sources.

- 4. de: Daniel.
- 5. without beginning or end. of. Maskell II, 246
"Lorde God by thy increate and undivided trinite."
- 6. four stresses; likewise following verse.
- 7. "servuli": Blume.
- 8. Both sense and metre call for "hem", the omission of which is perhaps due to a scribal error.
A word has been omitted before "and"
- 9. ~~Perhaps a scribal error for another word.~~
- 10. By metathesis for "down" of. XIV,6.
- 11. Latin "in + temeratus" p.p. of "temerare," :to violate cf. Saxton "Our sayviour wyth hys intemperate and holy moder."
- 12. "hic" : Wackernagel, Blume, Sarum Brev.
- 13. ~~four stresses.~~
- 14. "hunc coelum, terra, hunc mare": Daniel, Wackernagel, Blume, Sarum Brev. Blume notes in two mss. a reading identical with that of our text.
- 15. "laudans exultet." Daniel, Wackernagel.
- 16. "Sanguine sumus": Blume.
- 17. *The usual doxology: "Gloria tibi Domine" etc*

VII

1. Daniel v.1 p. 143; Wackernagel v.1 p. 46; Dreves p. 58; Stevenson p. 50; Sarum Breviary v. 1, col. CLXXXIX; mss. noted above; Hereford Brev., York, St. Albans, etc. (see Dict. Hymn. p.4) There is a reference to the hymn but no text in Mone v. 1 p. 100. This hymn and the one which follows "Hostis Herodes" etc. are both taken from an acrostic poem by Sedulius (c. 450) consisting of 23 strophes, entitled "Paeon Alphabeticus de Christo" and summarising the story of the life of Christ. (see Catholic Encyclopedia under Sedulius and for the complete text of the poem, Dreves p. 58, and Wackernagel v.1 p. 45) "A Solis ortus" consists of the first seven stanzas of this poem, a to g inclusive. "A solis ortus cardina omnia ornat breviarum et hymnarum quae ad manus sunt, si vetustum Carthusiensium excipias." Daniel v. 1 p. 143. Two extended and modified versions of the hymn will be found in Wackernagel v. 1 pp. 47-8.

2. Supplied from Daniel; likewise Wackernagel, Sarum and Hereford Breviaries, etc. cf. 1.5. "Wyche his day is born of virgine Mary." The whole stanza suggests Lauds.

3. "clausa": Daniel, Dreyes.

4. This is of a piece with that legend of St. Nicholas which represents him as having observed long periods of rigorous fasting while still an infant in his cradle.

5. From O.F. "coussin" ? (see D.E.D.) The form is fairly common in Middle English.

6. This is the only instance of a departure in the English from the sense of the Latin, in which the reading "ales" is supported by all the texts mentioned above, and which in this context can only mean "bird" It is possible that "ales" is the result of scribal negligence and what the poet had in mind and wrote was "alens": nourishing one.

7. Four stresses.

8. The usual doxology is "Gloria tibi Domine" etc. Daniel also "Summa parenti gloria," etc.

VIII

1. Daniel v.1 p. 147; Wackernagel v. 1 p. 46; Dreyes p. 58; Stevenson p. 51; Sarum Breviary v.1 col. XII; mss. noted above; see only in Hereford Brev. v.1 p. 194. The hymn consists of four strophes of Sedulius' poem (see note on VII), ll. 29-36, 41-44 and 49-52. In the Roman Breviary of 1631, the first line of the hymn is "Crudelis Herodes novum" Stanzas 10 and 12 of Sedulius poem, omitted in the present version, are included in another printed by C. Goerner in his Cantica Selecta, Leipzig, 1871, p.75 and also in Stevenson. There is a German version by Luther "Was fürchtet du Feind Herodes sehr" in Wackernagel v.III p.25. A Middle English paraphrase in septenarii, consisting of five, three line stanzas appears in a series of hymns by Wm. Herbert (1330) a Franciscan friar. It is printed by Wright, Reliquiae Antiquae v.1, p.86.

2. Daniel and Wackernagel. The Sarum, and Hereford Breviaries assign the hymn to Vespers in the Vigil of the Epiphany and thru the Octave, which seems to have been, in general, the English use. (see Dict. Hymn. p.5)

3. "regalye" was especially common between 1380 and 1500 (see N.E.D.) cf. Chaucer. C_ompl. Pite. 65 "Your contraire, Crueltee, allyed is ageynst your regalye."

4. Four stresses.

5. "Qua venerant.": Dreves.

6. "Qui mundi talit": Dreves.

7. Note the disyllabic value of "supprisyde" and "baptizide" required by the metre.

8. This is the doxology given by Daniel and noted by Wackernagel in all his sources. cf. Herbert (see above) "Wele, Loveded, bee mydthe, that shewedest the to-day" Daniel gives also "Summo parenti gloria" etc. Stevenson has "Gloria tibi Domine/ Qui lotus es."

IX

1. Daniel (first stanza only) v.1 p.234, additional notes IV, 151; Mone v.1 p.79; Wackernagel v.1 p. 110; Stevenson p. 53; Sarum Brev. v.1 col. CCCXXIX; use. noted above; Use of York, Evesham, Worcester etc. (see Dict. Hymn. p.3) Daniel assigns the hymn to some period between the 10th and 13th centuries, but in vol. IV p. 151 he notes an 11th century Rhinaiu ms. Wackernagel places it in the 11th cent. As these acrostic hymns in quatrains could be carried conveniently only to the letter T or U, some letter had to be repeated, which in this instance is A. For textual comment see Mone v.1 p.79.

2. Mone and Wackernagel. A 14th cent. ms. assigns the hymn to Lauds, as likewise the Sarum Breviary. Lauds or Matins in the Epiphany and thru the Octave was the English use.

3. "hinc": Mone, but in all his sources Mone notes "hoc".

4. F_or "propitius".

5. "iterum": Sarum Brev.

6. Sceptroque tuo inclito/ tuum defende & populum: Mone, Wackernagel.

7. The doxology is the same as for No. VIII. Wackernagel notes in Cassandri the following doxology:

Laus trinitate debita
honor potestas gloria
perenniter sint omnia
per saeculorum saecula

X

1. Daniel v.1 p. 17; Mone v.1 p. 381; Wackernagel v.1 p. 15; Stevenson p.2; Sarum Brev. v.1, col. CCCCII; in an English ms. of the 8th cent. and the three mss. noted above, as well as in most English breviaries. The hymn is by St. Ambrose. There is a reference to it in St. Augustine's Confessions Bk. IX (see Dict. Hymn p.290) "The popularity of this hymn is seen in the fact that it is found in all the greater Breviaries - - - its English use being especially marked." Shoults Dict. Hymn p.290.

2. From Daniel, who remarks "Deus Creator in libris liturgiis proprius est Vesperis Sabbatorum post Octavam Epiphaniae Aug.; post Calendas Augusti 81. tempore hyemali" (v.1 p.18) The Sarum Breviary appoints the hymn for Vespers thru the same portions of the year, but on Sundays instead of Saturdays. Mone and Wackernagel: Sabbato ad Vesperas.

3. "reos ut": Mone, Wackernagel, Stevenson, Sarum Brev.

4. Order of 11, 12 and 13 reversed in the ms, but the proper order is indicated in the margin.

5. The failure of the rime is probably an oversight of the poet himself. There is nothing in the sense or the metre upon which to base an inference of scribal error.

6. "profunda": Mone.

7. "fide relucet": Mone, Daniel.

8. Four stresses.

9. ~~"rail": to tie or fasten in a row, from~~
~~S.F. reiller (see N.E.D.) Ms. "raille"~~

10. "culpa noverit": Daniel, Mone, Wackernagel, Stevenson.

11. "castis": Mone, Wackernagel.

12. Scribal error for "corpes" to rime with "devarce"
"corpsa" is the spelling in No. XVI l.10.

- 13. disyllabic. (see note on "conserufs" No. 1.)
- 14. Four stresses.
- 15. The usual doxology "Gloria tibi" etc. (see Wackernagel's notes on the hymn)

AI

1. Daniel v.1 p.176; Mone v.1 p.379; Wackernagel v.1 p.69; Blume p.24; Stevenson p.4; Sarum Psalter col. 5; mss. noted above and various English Breviaries (see Diat. Hymn. p.912) Blume notes 39 mss. of which seven are English. The hymn is ascribed to St. Gregory by Olicktoveus, Fabricius, the Benedictine editors and by Mone. Blume thinks there is no evidence for this theory of authorship. The Roman Breviary text begins "Primo die quo trinitatis."

2. Blume, Mone; Wackernagel. Daniel remarks, "In omnibus libris - - - ab octava Epiphaniæ usque ad Dom. I Quadragesimæ et a Dom. proximiori Calend. Octobr. usque ad Adventum." The Sarum Brev. and the Hereford Brev. v.1 p.213 assign the hymn to Sunday Matins during the periods indicated by Daniel. cf. 1.24 "And on the Sondey heren our service."

3. "Die Welt ward am Sonntag erschaffen und Christus erstand am Sonntag, der erste Sonntag war also der erste Schöpfungstag der Sonntag der Auferstehung der erste Tag der Wiederschöpfung." Mone v.1 p.371. "liberat" Daniel, Mone, Wackernagel, Blume.

4. ms. "avvise"

5. "et expiatus" Daniel, Mone, Sarum Brev. "et hic piatus." Blume, in accordance with the reading of the three oldest mss. A Winton ms. Hymnary noted by Blume gives the reading of our text.

6. f. wærian from D.E. wērigean: to make or become weary.

7. "Jan" : all other readings.

8. "adfatim": Blume.

9. For "fleschly."

10. Four stresses. The poet was evidently hard put to it for a rise.

11. "nec": Daniel, Mone, Wackernagel.

- 12. "quod" : Daniel, Mona, Wackernagel.
- 13. of. "The excellent compacture of man's bodie"
Nashe "Christis T." (1593)
- 14. *benignus* : Blume.
- 15. of. id. Berners (1530) "To excchewe thereby the displeasure of my lorde" but "eschewe" is the reading in AVII, 25.
- 16. Hypermetrical.
- 17. "actus": Mone.
- 18. "exsules": Blume.
- 19. From O.F. *forvoier*; to go astray cf. Saxton (1430) Pilg. Lyf Manhode iv. l. 1. AV "þe forveyinge of oopere shuld ben waraynge."
- 20. Doxology in all the collections "Praesta, Pater" etc. in some of the ms. readings "Deo Patri sit gloria" etc.
- 21. Four stresses.

XII

- 1. Daniel v.1 p.16 (additional notes v. IV p.3); Wackernagel v.1 p.16; March p.8; Dreves p.11; Stevenson p.6; Sarum Psalter col. 33; mss. noted above; most English and Continental Breviaries (see Dict. Hymn. p.26) A reference to the hymn by sede in his *De Arte Metrica*, helps to identify St. Ambrose as its author. For scriptural and other allusions in the text see March. p.224.
- 2. "Hymnus - - - in vetustioribus (sc. Breviariis) adsignatur Laudibus die dominica - - - non solum a Dominica proximiori Calend. Octobr. usque ad Adventum sed etiam ab Octava Epiphaniae usque ad Dom. I Quadragesimae"
Daniel v.1 p.16. This is the use indicated in the Sarum Psalter and in the Hereford Brev. v.1 p.216.
- 3. "sonat": Daniel, Dreves, Wackernagel, March, Stevenson.
- 4. "profundae"
- 5. ms. "seruyng"
- 6. "erronum": Dreves, despite the reading "errorum" in all his sources.

7. Med. Lat. "Praeconizare", O.F. Preboniser; to proclaim cf. Pallad on Rusb. (1420) XIII, 86 "Thy laude and his honour eft preconise."

~~8. Four stresses.~~

9. "ergo" : Daniel, Dreves, March, Stevenson.

10. Four stresses, likewise the following verse.

11. "labantes": Daniel.

12. "lapsi stabunt": Daniel.

13. "ora solvamus": Dreves; "ore psallamus" March, Daniel, Wackernagel.

14. "Die Doxologien verdienen an sich bei Hymnen des Ambrosius keine Berücksichtigung, da sie nicht bis in seine Zeit hinaufreichen" Dreves p.11. The Sarum Brev. (Psalter col.34) appoints for the period prior to the Feast of the Purification, the doxology "Gloria tibi domine" etc; for the period after this Feast "Deo Patri sit gloria" etc.

XIII

1. Daniel v.1, p.56; Wackernagel v.1 p.56; Blume p. 40; Stevenson p.9; Sarum Psalter col. 37; mss. noted above. Shoults (Diet. Hymn. p.576) remarks on the prevalence of the hymn in Mediaeval breviaries, both English and Continental. Mone (v.1 p.372) without giving a text, notes the hymn in three 8th cent. mss. The frequently ascribed to St. Ambrose, the hymn is not included in the Benedictine edition of his works. "Auctorem carminis cogitasse de die ieiunio nemo non perspicit. Sed ex antiquo ecclesiae usu quotidie recitatur ad primam nec illi cedit per totum anni spatium." ^{Daniel} Wackernagel refers the hymn to the 5th cent. In the Roman Breviary it has remained unchanged. An English version from the King's Prayer of 1545 will be found in a foot note in Maskell v.II p.5. It consists of four quatrains a a b b and is entitled "Matyns ofoure Lady."

2. In all the collections noted above, as also Hereford Brev. v.1, p.220 ff. and the mss. cited by Mone (v.1 p.372). (see above quotation from Daniel, and also Diet. Hymn. p.577.)

~~3. mss. "ch-aryng"~~

4. mss. "orror"

5. Fr. "caduc", Lat. "caducus"; perishable, transitory cf. Caxton, Curial,⁴ "Our lyf - - - ne hath glorye mondayne ne pompe caduque."

6. From O.E. "feallen": to kill, destroy. This, as far as I know, is the only example in the text of the Southern "v" for "f"

7. "abscesserit": Daniel, Wackernagel, Stevenson, Sarum Psalter. "abscesserit": Blume.

8. "sors": in all the collections, but in two of his sources Blume notes the reading of our text.

9. Four stresses.

10. A difficult line to scan.

11. The usual doxology: "Deo patri sit gloria" etc.

XIV

1. Daniel v.1 p.50 (additional notes IV,43); Wackernagel v.1 p.15; Dreyes p.19; Stevenson p.10; mss. noted above; English and Continental Breviaries (see Dict. Hymn p.823) Mone (v.1 p.372) notes the hymn in a Darmstadt ms. and a Trier ms. both of the 8th cent. The hymn is ascribed by Wackernagel and earlier editors to St. Ambrose, altho it has been rejected by the Benedictine editors. There are other reasons for doubting that St. Ambrose wrote the hymn. Dreyes places it among the hymns of St. Ambrose but with the heading "ambius" Daniel (v.IV p.43) refers it to the 7th or 8th cent.

2. All the collections noted above agree in assigning the hymn to Terce, which seems to have been the use everywhere. Daniel (v.1 p.50) offers the following reason "Hic hymnus tertie horae, propter ad spiritum sanctum potissimum relatus, quod in ea hora ignearum linguarum specie in apostolos commemoratur in omni libris ecclesiasticis reperitur."

3. "unus": Daniel, Wackernagel, Stevenson, Sarum Psalter.

4. "Patri": Daniel, Stevenson.

5. cf. O.F. "dessirance" from "dessir": to destroy. Lat. "disserare": I have been unable to find "disirynth" in any middle English Dictionary.

6. Like "disirynth" above, perhaps a coinage, based on middle English "lere"; doctrine, precept.

b. "Free gift or favor vouchsafed by God". N.E.D. cf. Bulwer Chirolog. 149, "Is used in the conveyance of that charisme or miraculous gift of healing"

7. Four stresses.

8. Doxology in all the collectiums "Præsta Pater Piissime" etc.

XV.

1. Daniel v.1 p.51; Dreyes p.20; Stevenson p.10; Sarum Psalter col.61; mss. noted above. Mone (v.1.p.372) notes the hymn in two 8th cent. mss. (Darmstadt and Trier) The frequent ascription of the hymn to St. Ambrose does not have the sanction of the Benedictine editors of his works (see Dict. Hymn. p.963.) Daniel v.IV p.43) doubts the propriety of referring it to St. Ambrose, as also Dreyes who places it among his hymns of St. Ambrose, but with the heading "dubius". There is a Middle English version consisting of three quatrains a a b b from the King's Prymer of 1545, where it is appointed for Terce, in Maskell v.11, p.46, footnote.

2. Daniel (v.1 p.51) remarks: "Hymnus et in omnibus vetustis Breviariis et in Romano per totum annum ponitur ad Sextam" - - - and he goes on to quote from Hilarius the following reason "unde Deum rogare debemus ut in nobis extinguat flammam vitiorum - - - rogare debemus in sexta hora, quia Adam electus fuit de paradiso. Adit Iudeus sextam horam tempus esse edendi exemplo S. Petri, Act. X, 9." With the single exception of the King's Prymer (see above), all my references indicate the use of the hymn for Sext in the Daily Service.

3. ms.: "regnat"

4. O.E. "sacdotan" pret. sacerat.

5. ms.: "crownd"

6. ms.: "body" The plural "bodes" appears in no. XVII l.26 and in no. XXI l.13 "bodes."

7. Doxology, everywhere: "Præsta Pater Piissime" etc.

XVI.

1. Daniel v.1 p.52; Wackernagel v.1 p.15; Dreyes p.20; Stevenson p.11; Sarum Psalter col.65; mss. noted above. Mone (v.1 p.372) notes the hymn in two 8th cent. mss. (Darmstadt and Trier) This is another of the hymns ascribed to St. Ambrose, but rejected by the Benedictine editors. Wackernagel classifies it with the hymns of

St. Ambrose, likewise Dreves but with the heading "dubius". Daniel (v.IV p.48) refers the hymn to the 7th or 8th cent.

2. This seems to have been the use both English and Continental without exception (see Daniel v.1 p.58; Dict. Hymn. p.956.)

3. ms. "mayntoure" of. "mantenour" V,1.

4. "nunquam":Dreves.

5. Doxology, everywhere, : "Traest Pater Filissime"
etc.

XVII

1. Daniel v.1 p.57; Mone v.1 p.82; Wackernagel v.1 p.62; March p.36; Blume p.34; Stevenson p.13; Sarum Psalter col. 195; mss. noted above; York, Aberdeen, and other English Breviaries (see Dict. Hymn. p.700) The hymn was assigned to St. Gregory the Great by the Benedictine editors of his works. It has also been ascribed to St. Ambrose. Mone (v.1 p.82) places the hymn early in the 5th century and argues on the basis of verse 7, that it must have been composed outside of Italy. Thus, neither St. Gregory (born c.540) nor St. Ambrose could have been the author of the hymn. Blume (p.34) remarks: "alle Hymnen dieses Cyklus (Hymns of the Creation) von einem u. demselben Dichter stammen und zwar aus der Zeit, als die Vesper aus einem Nacht-Officium in ein Tag-Officium verwandelt war." The six hymns of the creation, of which only the first two are included in our text, celebrate the Creation of the world according to Genesis; each hymn having for its subject the labors of one of the traditional six days. The six hymns are: (1) Lucis Creator optime; (2) Immense Coeli Conditor; (3) Telluris Ingens Conditor; (4) Coeli Deus Sacratissime; (5) Magna Deus Potentiae; (6) Plasmator hominis Deus. The present hymn is based on Gen. I, 1-5.

2. Blume. "Hymnus de diei primae opere": Daniel, March. Mone refers the hymn to second Vespers of the first Sunday after the Octave of Epiphany, and so too Hereford Brev. v.1 p.218, Sarum Brev. v.1 col. CCCCKVII, where the following note is found "Hic hymnus dicitur ad vespere omnibus Dominicis usque ad XL; dicitur etiam a "Deus omnium" ad Adventum Domini tam in feriis quam in Dominicis, quando de temporale agitur."

3. Four stresses. ms. "governer."

4. "Tetrus", "chaos" in Patristic writings are common epithets for Satan (see Mone v.1 p.82)

5. "inlabitur": Wackernagel.
6. "exsul": Mone, Wackernagel, Blume, March.
7. "inligat": Mone, Wackernagel. "illigat": elsewhere.
8. "Coeleste pulset ostium": Roman Brev. reading followed by March.
9. Doxology: "Praesta Pater" etc.

XVIII

1. Daniel v.1 p.26; Blume p.27; Stevenson p.14; Sarum Psalter col. 69; mss. noted above; one only, Hereford Brev. v.1 p.219 and English and Continental Breviaries generally (see Dict. Hymn. p.1067) Blume notes six English mss. Mone (v.1 p.372b) notes the hymn in the 8th cent. Darmstadt and Trier mss. The hymn is assigned to St. Ambrose by the Benedictine editors and also by Einemar in his "De una et non trina Deitate" 857. But Daniel (v. IV p.36) places it in the 7th or 8th cent. and Blume remarks "Der Hymnus wurde und wurde noch manchmal dem hl. Ambrosius irrig zugeschrieben." The hymn has remained unchanged in the Roman Breviary.

2. The Sarum use was Latin on Monday from "Domine ne in ira" to Quadragesima, that is during the winter season. I have encountered elsewhere no exception to this use.

3. "artubus": in all the collections. Blume notes "artibus" in one of his sources.

4. "Concinat": everywhere.

5. Ms.: "noyously".

6. "Labascat": Daniel, Stevenson.

7. "iidem": Daniel.

8. ms.: "sufficans" cf. "suffiance" XIX,38.

9. "wrihen" from U.E. wrion, wrion, :to cover, veil.

10. Doxology: "Praesta Pater" etc., limited in the Sarum use to the period after the Feast of the Purification; prior to that Feast, "Gloria tibi Domine" etc. (see Sarum Psalter col. 69.)

XIX

1. Daniel v.1 p.24; Mone v.1 p.373; Wackernagel v.1 p.13; Dreves p.11, March p.11; Stevenson p.15; Sarum Psalter col. 88; cue only, Hereford Brev. v.1 p.221. For a list of the eight English ms. Hymnaries in which the hymn is found (see Dict. Hymn. p.1080) Contained also in nearly all Mediaeval Breviaries, English and Continental. The hymn is by St. Ambrose and may be regarded as a companion piece to his "Sterne Rerum Conditor" (No. XII) Full notes on the text will be found in Mone v.1 p.374 and Daniel I, 24 and IV,20.

2. "Plurima Breviaria ponunt hymnum feria secunda ad laudes, qua hodieque in ecclesia Romana cantatur", Daniel I, 25. The Sarum and Hereford Breviaries appoint this use for the period "a 'Domine ne in ira' usque ad XL, quando de secunda feria agitur" Matins or Lauds on Monday was the general use except among the Benedictine and Carthusian orders, where it was used daily (see Daniel v.1 p.25)

3. "inluminans": Mone, Wackernagel, Stevenson.

4. "inlabere": Mone, Wackernagel.

5. ~~Four stresses.~~

6. "et" Mone, March, Dreves.

7. "religet": Stevenson.

8. "retundat": Mone, Wackernagel, March.

9. cf. O.E. "teche", mod. Fr. "tache", :moral blemish, vice. "Alle his wicked teches he left" Robt. of Brunne. Chron. Wace (Rolls) 3899.

10. "noeter": Dreves.

11. "transcat": all texts.

12. Ra.: noyouslye.

13. A common figure in Patriotic writings for the Blessed Virgin (see Mone v.1 p.375)

14. "provehat": Mone.

15. "tata": Stevenson.

16. Doxology: "Deo Patri sit gloria" etc. Sarum Psalter. Dreves notes "Gloria tibi Domine" etc., and also "Praesta pater" etc.

IX.

1. Daniel v.1 p.58 (additional notes v.IV p.53);
 Hone v.1 p.375; Wackernagel v.1 p.70; Blume p.35;
 Stevenson p.17; Sarum Psalter col. 198; see only Hereford
 Brev. v.1 p.221; mss. noted above; brevaries of York,
 Aberdeen, etc. (see Dict. Hymn p.563) This is the hymn
 for the second day of the Creation (see note on XVII) and
 is based on Gen. I, 6-10. It has been ascribed to St.
 Ambrose, but the benedictine editors do not include it
 in his works, nor in those of St. Gregory the Great who
 is given as its author by Hone and Wackernagel. Blume, in
 accordance with his theory of a single author of the entire
 series of Creation Hymns (see note on XVII), remarks "
 Willkürlich setzt für zwei dieser Hymnen Gregor den
 Grossen als Verfasser an."

2. "A'Domine ne in ^{ira} usque ad XL quando de
 feria agitur, tunc ad vespere feria II dicitur" Sarum
 Psalter col. 197.

3. Our poet was conservative in his notions of
 astronomy.

4. "dissipet": in all the texts except Sarum
 Psalter.

5. ms."limitis" The paraphrase proves this to be
 a scribal error.

6. Four stresses.

7. Doxology: "Praesta Pater" etc.

XII

1. Daniel v.1 p.27 (additional notes IV, 37);
 Blume p.28; Stevenson p.18; Sarum Psalter col. 98; see
 only Hereford Brev. v.1 p.223; mss. noted above; York,
 Aberdeen and other brevaries (see Dict. Hymn. p.251)
 Hone (v.1 p.375) notes the hymn in an 8th cent. ms. at
 Erier. The hymn is ascribed to St. Ambrose by the
 benedictine editors and by Einhard in his "de una et
 non trina unitate" (see Daniel v.1 p.27.) But Blume
 remarks "Er ging und geht oft fleischlich unter der Flagge
 des hl. Ambrosius."

2. The Sarum use: "A'Domine ne in ^{ira} usque ad
 XL quando de III feria agitur," agrees with the use cited
 in all the texts. Daniel (v.1 p.27) noting this use adds
 "In vetusta brev. Brenitarum S. Augustini canitur omnibus
 ferialibus ad Matutinum."

3. ms. "paternern"
4. The scribe has written y for e of. "anyepere"
No. XIII 1.4.
5. Doxology: "Praesta Pater" et; in the Sarum use
prior to the feast of the Purification, "Gloria tibi" etc.

XXII

1. Daniel v.1 p.119; Wackernagel v.1 p.26; Dreyes p.23; Stevenson p.18; March p.55; Sarum Psalter col. 111; mss. noted above; English and Continental Breviaries and monastic uses. (see Dict. Hymn. p.38) The hymn consists of four strophes 1, 2, 21, 25, of the hymn "Ad Gallicantus", the first of a series of twelve in the Cathemerinon of Prudentius (c.348) For the full text of the "Ad Gallicantus" see Wackernagel v.1 p.25. Full notes on the text of the present hymn will be found in Daniel I, 119; II 382; III, 282; IV, 39. Our text breaks off with the second stanza.

2. This was the universal use. Sarum: "a 'Domine ne in ira' usque ad XL" etc.

3. "praecinit" in all the texts, but Dreyes notes "cecinit" in one of his English ms. sources.

Dreyes, Dreyes Stevenson

4. "sopores: Wackernagel, Sarum Psalter.

5. ~~ms. "sopores" "sopores" from G.E. "sopores" was, pale.~~

6. The two remaining stanzas of the hymn are:

Iesum visum vacillans
Plenas, praecantes, sobrii,
Intente supplicatio
Dormire cur mundum vetat

Tu, Christe somnum disice,
Tu rumpe noctis vincula,
Tu solve peccatum vetus
Solvamque lumeningere.

etc. The Doxologies: "Deo patri" etc. "Praesta Pater"