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YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

III

THE LIFE OF ST. CECILIA

FROM

MS. ASHMOLE 43 AND MS. COTTON TIBERIUS E. VII

WITH INTRODUCTION, VARIANTS, AND GLOSSARY

BY

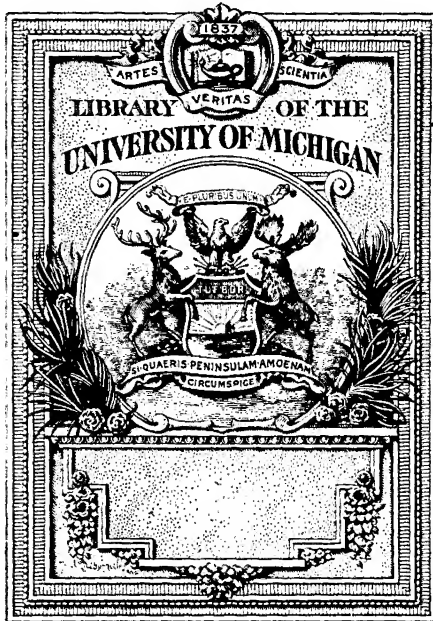
BERTHA ELLEN LOVEWELL, Ph. D.



LAMSON, WOLFFE AND COMPANY

BOSTON, NEW YORK, AND LONDON

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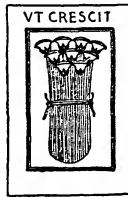
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CHITRA

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TO MY FATHER.

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PREFACE.

The pages that follow are the record of an attempt to present a small contribution to the general study of English Medieval Saints Legends, in as complete form as time and conditions have permitted. The legend here edited is in no sense peculiarly representative of medieval legends, yet it may serve to indicate the general tone of the species of literature to which it belongs.

Until, as Dr. Horstmann has observed, the combined intelligence of generations yet to come has been applied to the problem, many of the most vital questions relating to English Legendary must remain unsolved. Perhaps the best service which can now be rendered, is to continue to present, as Dr. Horstmann has so long been doing, accurate reprints of existing versions, together with textual studies of the kinds familiar to scholarship.

The texts, here printed for the first time, have been carefully transcribed from their originals and collated by scribes at the several libraries where the manuscripts are kept. I regret exceedingly that, owing to delay on the part of one scribe, this edition must go to press lacking the table of variants from MSS. Stowe 946 and Lambeth 223, which are the only existing versions of this legend not included. Moreover, many definitive results, which students of even a single legend have reason to expect, have been omitted but not overlooked. I shall hope to supplement these deficiencies as time and ability may permit.

In presenting this result of a few months' work, I wish to acknowledge, first of all, my great indebtedness to the strong, clear-sighted judgment of Professor Cook, under whose guidance my graduate work has received direction. I wish also to express my thanks to Professor Skeat, who sent me advance proof-sheets of the *Ælfrician* version of the Life of St. Cecilia, and at the same time gave suggestion and encouragement.

B. E. L.

NEW HAVEN, CONN., June 1, 1898.

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I.

THE LIFE AND ACTS OF ST. CECILIA.

From the long list of saints and martyrs whose acts are celebrated by the Western Church, there is separable a group of Roman virgin martyrs. To this group, with St. Agnes, St. Agatha, and St. Lucy (the two latter being undoubtedly of Sicilian origin), St. Cecilia belongs. St. Cecilia is also frequently associated in the modern mind with the Greek St. Katherine, probably through the intensifying and relating of the emblematic idea, which gave to St. Katherine the province of literature and philosophy, as it made St. Cecilia the patroness of sacred music.

The attempt to reach conclusions concerning the historic St. Cecilia is one full of difficulties, although the veneration paid to the saint may be traced with considerable ease to a very early period. The Roman church regularly interweaves the significant features of the legend into the celebration of the canonical hours on November 22 and April 14, and the legend is also quite generally included in the collections of Saints' Lives produced in the monasteries of the 13th, 14th and 15th centuries.

From the medieval legends comes the following account of St. Cecilia:

St. Cecilia was a maiden of noble blood—*ingenua, nobilis, clarissima*, who lived in Rome under the prefecture of Almachius, and the spiritual rule of Pope Urban I. Although she had been baptized and had lived a Christian from her infancy, she is given in marriage to a rich young pagan named Valerian. St. Cecilia, consecrated to God and to virginity by a secret vow, withdraws from her friends on the night of the marriage feast, and, in communion and prayer to God, hears heavenly music to which she responds, singing in her heart, *in corde decantabat*, that she may be preserved in her purity.

Valerian though skeptical as to the heavenly visitants which Cecilia alleges to have seen, and toward the Christian faith in general, is at last persuaded by her to rise from his bed and go by night for instruction and advice to Pope Urban, who lives in hiding among the Roman catacombs. Valerian's faith is confirmed during his interview with the Pope by a vision of an old man who bears the roll of the Gospel in his hand and explains

its meaning. Valerian is baptized and returns to Cecilia, by whose side he finds a second spiritual visitant. This angel foretells their martyrdom, promises as a reward of Valerian's faith the salvation of his brother, Tiburtius, and places in their hands two wreaths of immortal flowers, which breathe a wonderful fragrance. The heathen, Tiburtius, hearing the rumor of his brother's conversion, appears shortly in a casual fashion at Valerian's house. His attention is, however, immediately arrested by the fragrance of the flowers, and the conversation is turned upon sacred things. Cecilia, according to some medieval versions, explains at length the doctrine of salvation, and finally Tiburtius consents to go with Valerian to Pope Urban. There he is baptized and the two brothers enter at once upon the active Christian career which is to lead to their martyrdom. They convert many pagans and at night seek for the cast-away bodies of martyrs to bury them. In this act of devotion they are at last detected and brought before Almachius, prefect of the city. Their own assurance in this ordeal is strengthened by Cecilia, who speaks to them from without the prison door and exhorts them to be stalwart knights in the service of God. Their conversation with the prefect at the time of their trial is variously elaborated in different versions, but is usually characterized by their introduction of the parable of the slothful and industrious husbandmen. At last, refusing to offer sacrifice, Valerian and Tiburtius are condemned to death, on which occasion many hundred people are converted, together with Maximus, the jailer, who sees the souls of the two martyred men borne aloft on the wings of angel messengers. Maximus speedily suffers death for his belief and the bodies of the three martyrs are cast without the city walls. Here Cecilia finds them and brings them to the catacombs for burial.

The wealth of the widowed Cecilia then appeals to the greed of the tyrant Almachius, and he sends messengers to possess themselves of all the property that can be found. Cecilia, however, convicts the messengers of sin, converts them to Christianity, and they go away empty handed, whereupon Cecilia proceeds to distribute her goods to the poor and Almachius finds his attempt baffled. He sends for Cecilia, who appears before him in all her Christian boldness and defies his power, which she asserts is as a "bladder blown full of wind." She claims her own high birth and announces her allegiance to God, who is the Lord of life, whereas Almachius is, at best, only '*dethes lord.*'

From the midst of a sorrowing group of men and women, Ce-

cecilia is led to her own house, where she is shut up in the *caldarium* and placed in a boiling bath, yet she emerges, after a day and a night, in all content and without injury. Then the executioner is sent, who, according to the law of the country, is allowed three blows by which to strike off a head. By the intervention of some supernatural power the blows are only partly effectual, and Cecilia, though mortally wounded, lives three days, in which time she makes complete disposition of her property, consecrating her palace as a church and home for the maidens who have been under her guidance, and converting many hundred souls through her preaching. And this was, the legend tells us, two hundred and twenty-three years after that our Lord came to earth.

This legend is greeted to-day on the one hand by the popular conception of a mystical St. Cecilia vested with the emblems of music as her sole attribute, an estimate which modern art has done much to confirm; on the other hand, by the almost universal voice of skepticism on the part of the historical critic¹ as to the authenticity of her Acts.

The proof as to whether such a person as Cecilia ever existed at Rome, surrounded by the personages Valerian, Tiburtius, Maximus, Urban and Almachius, who provide the setting for the incidents of her life as set forth by monastic scribes after an interval of ten centuries, rests, so far as it can be at all determined, upon the testimony of four authorities:—First, the records of the saint as found in ancient calendars, martyrologies, and breviaries; second, the historic accounts of the early Church; third, the compilations of hagiographers, and fourth, the accumulating information of archeologists.

The Martyrologies were compiled from letters and brief records which were written, it may be supposed, under the same

¹ Saint Cécile est honorée comme martyre dans l'Eglise Latine depuis le 5e siècle, mais on ignore ce que concerne sa vie, ses actions, et sa mort. L'Advocat, *Dict. Hist-Portatif*.

Ses actes sont plus anciens, mais . . . non pas pour y donner une entière créance. Fleury, *Hist. Eccles.* lib. XLVI, § 41.

Ses actes qui ont peu d'autorité. Feller, *Dict. de Biog. et d'Hist.*

Of her life and history, however, hardly any authentic account has come down to us. C. H., *Dict. of Christ. Biog.*

The legendary accounts of her are not worthy of credence. McClintock and Strong, *Cyclop. of Eccles. Lit.*

The acts of St. Cecily are generally considered of very small authority. Alban Butler, *Lives of Saints*.

It is also unfortunate for Cecilia's claim to a footing on the solid soil of history that the earliest writer who makes mention of her, Fortunatus, bishop of Poitiers, represents her to have died in Sicily between the years 176 and 180. . . . It is absurdly stated in the *Biographie Universelle* that Cecilia's name is found in the most ancient martyrologies, whereas, as may be seen from Baronius, the earliest of these documents was compiled by Pope Clement I. who died A. D. 100. *Encycl. Brit.*

impetus as that which, in the early Christian church, collected and preserved the Apostolic records. Many early documents assure us of this activity.

Clement I. in 93 A. D. divided Rome into seven ecclesiastical districts which he apportioned to faithful churchmen that they might search out with care the acts of the martyrs.¹ Another record by Anastasius reports the continuation of this work under the papacy of St. Fabian 236-249, shortly after the supposed time of our saint.² Of Pope Anteros, 235-236, we are told³ that "he diligently sought out the acts of the martyrs from the notaries, and laid them up in the church, for which thing he was made a martyr by the prefect Maximus." Cyprian⁴ directs his church officials to record the days of the martyrs, and says that this custom has been practised by Tertullus. We know from Sozomen⁵ that municipalities under the same civil rule frequently had their own feast days on which they celebrated their local martyrs.

These and similar records perished undoubtedly during the Christian persecutions which accompanied and succeeded these centuries, yet there is ground for belief that they provided the first authentic step in the series which finally led to the Acts of a St. Cecilia.

Eusebius in the early part of the fourth century affirms⁶ that with the judicial acts and records of the time, he has considered also the letters of the faithful in the compilation of his Martyrology. Of this only the fragment containing the lives of the Martyrs of Palestine⁷ remains. A Latin compilation supposed to be based upon Eusebius⁸ is preserved by the *Martyrologium Vetustissimum*⁹ attributed to Jerome (330-420). It contains references to the saints of the Cecilia legend, which show some discrepancies and repetitions. These occur, as the more familiar

¹ Hic fecit septem regiones dividi notariis fidelibus Ecclesiæ, qui gesta martyrum sollicitè et curiose unusquisque per regionem suam diligenter perquirerent. Anastasius, *Lib. Pontif.* iv, PATR. LAT. 127. Baronius, *Ann.* A. D. 95. Vol. I. 728, 729.

² Hic regiones divisit diaconibus, et fecit septem sub diaconos, qui septem notariis imminerent, ut gesta martyrum in integro colligerent. Anast. *Lib. Pontif.* xxi, PATR. LAT. 127.

³ De Rossi, *Rom. Sott.* II, 181.

⁴ Cypr., *Ep.* 12.

⁵ *Hist. Eccl.* V. 3. Paris. 1698.

⁶ πᾶσαν τε τὴν πρὸς πῆν σύγχλητον ἀπολογίαν ἑψ διαγνώσαι φίλον, ἐχ τῆς τῶν Ἀρχαίων μαρτυρίων συναχθείσης ἡμῖν ἀναγραφῆς εἶσεται. *Hist. Eccl.* v. 21.

⁷ PATR. GR. 20, 1519.

⁸ For early allusion concerning the compilation of this work see Strabo, *de Rebus Eccl.* c. 28. PATR. LAT. 114, 962; Bede, *Retract in Act. Ap.* 1. PATR. LAT. 92, 997; Cassiodorus, *de Inst. Div. Lect.* c. 32. PATR. LAT. 70, 1147.

⁹ Florentinius, PATR. LAT. 30, 455.

later records give us reason to expect, on 22 November, the day of St. Cecilia, 14 April, the day of Valerian, Tiburtius, and Maximus, and 25 May, the day of the martyr Urban.¹ Additional records are then given for 16 September and 21 April.

The reference to St. Cecilia on XVI Kal. October (September 16) is found again in the martyrology and breviary of Corbeiensus Dacherius. Also in the *Epternacensian* Martyrology the words "*Romæ Cæciliæ*" occur on this day, and the *Richenovien-sian*, the *Augustan* and the *Labbeanian* calendars give here the name "*Cæciliæ*" without title or place. The frequent repetition of the date 16 September in these earliest calendars, gives rise to doubt concerning the authenticity of the now commonly accepted date, 22 November, for the commemoration of Cecilia's birth. The later date, some critics² believe, celebrates the consecration of the church of St. Cecilia in Trastevere in Rome. No evidence, however, is able to place this earlier than 434-440 (see p. 20). In the meanwhile the calendar of Fronto³ (pope, 372-5), and most of the Latin collections⁴ succeeding, mark Cecilia's festival on 22 November, and those of Valerian and Tiburtius, overlooking Jerome's second allusion on XI Kal. May (April 21), on 14 April.

The early Roman Sacramentaries, consist usually of a series of prayers for intercession and praise to the appropriate saint for the day, with vague allusion to the martyrdom and triumph of the one thus commemorated. Through these, the early veneration of St. Cecilia may be traced, and some intimation gained as to the character of her acts. The *Sacramentarium Leonianum*, which is the oldest of the accessible church uses, is attributed by Blanchini (1735) to Pope Leo the Great (440-461). It contains a long celebration of the martyrdom of St. Cecilia on 22 Novem-

¹ X Kal. Decem. Romæ. Cæciliæ virginis, Valeriani, Tiburtii, Maximi.

XVIII Kal. Maii. Romæ, via Appia in cœmeterio Prætextati, natalis sanctorum Tiburtii, Valeriani, Maximi.

VIII Kal. Jun. Via Nomentana, milliario nono, natalis Urbani episcopi.

These references are supplemented by the following repetitions: XI Kal. Maii. Romæ, in cœmeterio Cælesti, via Appia, natalis sanctorum Valeriani, Maximi, Tiburtii.

XVI Kal. Oct. Passio Sanctæ Cæciliæ virginis. PATR. LAT. 30.

² Das (Nov. 22) war ursprünglich nicht ihr Todestag, sondern der Kirchweihstag der Basilika in Transtevere. Das dieses Datum des 22 Nov. sich nach De Rossi auf die Translation unter Paschalis I. beziehe, berichtet Lipsius, *Chron. der Röm. Bish.* s. 182. Erbes, *Die Heilige Cécilia*, *Zeitschr. f. Kirchengesch.* ix. 15.

³ Fronto, *Calendarium Romanum*, Paris, 1652, p. 149.

⁴ *Kalendarium Floriacense*, *Antiquissimum* (IX C), *Stabulense*, *Verdinense*, *Martyrologium Insignis Eccl. Antissiodorensis*, *Mantuanum*, *Brixianum*, *Vallumbrosanum* (two), *Lucensis* *Kalendarium* (fragmentum). *Calendarium Anglicanum*, and *Veteres Litanæ Anglicanæ*. PATR. LAT. 138. 1186.

ber.¹ To Gelasius I. (pope 462-496), is attributed the authorship of the *Liber Sacramentorum* in which *In Natalis Sanctæ Cæciliæ* is celebrated with similar forms on 22 November and the preceding day.² It is a series of prayers on both days. Her martyrdom is also celebrated in the important sacramentary of St. Gregory I. (540-604), which is given in full.³

Parallel with the liturgical growth in the Roman church appear the independent liturgies of foreign churches. Such a liturgy belonged to the church of Milan and has been ascribed to Ambrose (334-397). This liturgy, which at all events was of very early origin, commemorates Cecilia.⁴ The office taken from a service of about the year 1130, makes the instruction concerning the offerings suitable to the occasion its most prominent feature.⁵

The *Gallican Liturgies*, which also preserved a distinct type until, by the command of Charlemagne, the Roman order of service was instigated, have an independent celebration of St. Cecilia. This service is believed by Thomasius⁶ to have been in use in Gaul in the sixth century. It contains little of the history of St. Cecilia and is chiefly an ascription of honor to the saint and supplication for her intercession.⁷

The *Mozarabic Liturgy*, supposed to be the ritual of Southern France and Spain at the beginning of the eighth century, and attributed to Isidore of Seville, who lived until the latter part of the seventh century, contains an elaborate office of St. Cecilia

1 A part of this service is as follows: X Kal. Dec. In die festivitatis hodiernæ, qua sancta Cæcilia in tui nominis confessione martyr effecta est. Quæ dum humanis devota nuptiis, thalamos temporales contemneret, sponsum sibi, qui perpetuus esset, præsumto præmio castitatis adhibuit, & æternitatem vitæ maluit, quam ut mundo procrearet originem. In cujus gloriam etiam illud accessit, ut Valerianum, cui suerat matrimonii jure copulanda, in perpetuum sibi socios martyr casta confortium, secum duceret ad coronam. Muratori, *Lit. Rom. Vet.* I. 456.

2 It begins, Sanctæ martyre tuæ Cæciliæ supplicationibus tribue nos foveri: ut cujus venerabilem solemnitatem prævenimus obsequio; ejus intercessionibus commendemur. Per Dominum. Muratori, *Lit. Rom. Vet.* I. 672.

3 Deus, qui nos annua beatæ Cæciliæ martyris tuæ solemnitate lætificas: da, ut quam veneramus officio, etiam piæ conversationis sequamur exemplo. Per &c.

Super oblata. Hæc hostia, Domine, placationis & laudis quæsumus, ut interveniente beata Cæcilia martyre tua, nos propitiatione dignos semper efficiat. Per &c.

Ad complendum. Satiasti, Domine, familiam tuam muneribus sacris. Ejus semper intercessione nos refove, cujus sollemnis celebramus. Per &c. Muratori, *Vet. Lit. Rom.* II, 129; *PATR. LAT.* 78.

4 Erbes, *Die Heilige Cæcilia*, remarks, p. 11: "Ambrosius, Hieronymus und Prudentius, die so viele anderen feiern, thun der Cæcilia keine Erwähnung."

5 In Sanctæ Cæciliæ, Ebdomadariis Solidi IV. & Denarii IV. Pro Calice cannata Vini. Custodibus & Veglonibus, ut in *Nativitate Sanctæ Mariæ.* Muratori, *Antiquitates Italianæ*, (1741), IV. 930.

6 Josephus Thomasius, *Codicis Sacramentorum.* Rom. 1680.

7 Venerabilem ac sublimem beatæ martyris Cæciliæ passionem, et sanctam solemnitatem pia devotione celebrantes, conservatorem omnium Deum, fratres carissimi, deprecemur, etc. *Gallican Missal*, Lib. III, XIV, in *PATR. LAT.* 72. 247.

for 22 November, both in the *Missale Mixtum* and the *Breviarum Gothicum*.¹ The former especially is more specific regarding the life and martyrdom of St. Cecilia than any church office yet considered. It mentions the penance of the hair-cloth garment, the attendance of the angels, the immortal flowers, the conversions of Valerian and Tiburtius, their martyrdom and ascent to glory. Urban's name is mentioned once, and St. Cecilia is recorded to have suffered martyrdom by fire. The place and time of her death are not mentioned.

Venantius Fortunatus (530-600?), one of Cecilia's earliest chroniclers, has placed her martyrdom in Sicily,² but has assigned no dates.³ He also shows by his verses,⁴ written at the consecration of the church of St. Andrew, by Vitalis, bishop of Ravenna, that Cecilia was commonly venerated in the sixth century. Brower⁵ believes that Fortunatus received the impression that Cecilia had been born in Sicily from the fact that in his time she was held in especial veneration in that country.

Bede (673-735), was familiar with the life of St. Cecilia, and refers to her twice in the *Ecclesiastical History*.⁶ Concerning his martyrology, which is of especial interest in this case, he says at the conclusion of Bk. V:—"A martyrology, concerning the festivals of the holy martyrs, in which all that I could find, not only on what day, but also in what form of strife and under what judge they prevailed over the world, I carefully wrote." The extracts from this martyrology are given in full.⁷

The Metrical Martyrology which was made in addition to this, in order to "imitate the method of the Holy Scripture

¹ PATR. LAT. 85. 926; 86. 1251.

² Cæciliam Sicula profert, Seleucia Teclam, *Carm. Lib. VIII.* 3. 171, PATR. LAT. 88.

³ "Fortunatus places her in Sicily in the time of Commodus or Aurelius." *Dict. of Chr. Biog., Cecilia.*

⁴ Sanctus Alexander felixque Cecilia pollut,

Quos meritis omnes una corona manet. *Carm. Lib. I.*, c. ii. 23-4, PATR. LAT. 88.

⁵ Forte in Sicilia, ætate Fortunati, sanctæ Cecilæ memoria præcipuo honore colebatur quam ceteroquin Romanam matronam fuisse proditus est. *Fortun. Op.*

⁶ Cæcilia infestos læta ridet gladios, *Hymn to Virginity, Hist. Eccl. IV.* 18; also in the lines concerning the consecration of Wilbrord in the church of St. Cecilia at Rome. Ordinatus est autem in ecclesia sanctæ martyris Cecilæ, die Natalis ejus, *Hist. Eccl. V.* 11.

⁷ XVIII. Kal. Maii. Romæ Tiburtii, Valeriani & Maximi, sub Almachio Urbis Præfecto: quorum primi fustibus cæsi & gladio sunt percussi, ultimus tamdiu plumbatis verberatus, donec spiritum redderet.

VIII. Kal. Junii. Romæ natale S. Urbani Papæ & Confessoris, cujus doctrina multi martyrio coronati sunt.

X. Kal. Decem. Natale S. Cecilæ Virginis quæ & sponsum suum Valerianum & fratrem ejus Tiburtium ad credendum Christo ac martyrium perdocuit: & ipsa diende martyrizavit, ignem quidem superans, sed ferro occisa sub Almachio Urbis Præfecto.

Johannis Smith, Cambridge, 1722, *Martyrologium Bædæ in 8 antiquis MSS. acceptum cum auctario Flori.*

in whose history poetical pieces in meter are often inserted," also refers to Cecilia.¹

The English bishop Aldhelm (640?-709), mentions Cecilia twice. His prose account² relates her musical powers, concerning which he approaches the modern conception of a Cecilia of music and angels and flowers.

The *Liber Pontificalis* of Anastasius who died A.D. 721, the surviving document drawn from more ancient records and interesting for its subsequent relations, mentions the martyrdom of Cecilia³ as one of the significant events of St. Urban's papacy. The interdependence however of the Urban and Cecilia history is such as to give to neither the value of separate and corroborative testimony.

From the group of ninth century martyrologists,⁴ when the passion for investigation of church history was at its height, Cecilia receives due and constant attention. From these sources a connected story of her life in miniature begins to appear.

Rabanus Maurus (786-856), Archbishop of Mayence, who compiled a martyrology based upon the *Liber Pontificalis* and also upon the work of Bede, gives on X Kal. December the first brief record of St. Cecilia.⁵

Odo, Archbishop of Vienna, toward the middle of the ninth century compiled a calendar on the basis of the *Parvum Romanum*, an old martyrology discovered by him and esteemed of superior authenticity.⁶ The account of Odo, since it elaborates several points and adds some details, is of particular value

¹Cecilia merito decimis cum laude migravit. PATR. LAT. 94. 606.

² . . . Quomodo Cecilia virgo sacratissima indulta jugalitis consortia, ac pacta proci sponsalia obtentu castitatis refutans, velut spurca latrinarum purgamenta laudabili spiritus fervore contempserit, dispexerit, respuerit; quæ licet organica bis quinquagenis et ter quinis sonorum vocibus concreparet harmonia. . . . Quamobrem . . . angelicis perfrui conspectibus fecit, quibus cælicola ab astris destinatus candidis ac purpureis contexta sarta floribus obtulit: Iastas, inquires, coronas immaculato et mundo corpore custodite, quia de paradiso dei eas ad vos attuli. *De Laudibus Virginitatis*. PATR. LAT. 89. 141.

³ Sanctus Urbanus. Anno Christi 226. Alex. imp. 4. *Urbanus, Natione Romanus, ex patre Pontiano, sedit annos octo, menses undecim, dies duodecim. . . . Hic sua traditione multos convertit ad baptismum et credulitatem etiam Valerianum, nobilissimum virum, sponsum sanctæ Cæcilæ, quos etiam usque ad martyrii palmam perduxit, et per ejus monita multi martyrio coronati sunt. . . . Qui etiam sepultus est in coemeterio Prætextati, via Appia, VIII. Kal. Junias. . . .* PATR. LAT. 127. 1325.

⁴ For a discussion of the relation of these martyrologies to one another, see Preface to works of Usuard. PATR. LAT. 123. 459-482.

⁵ Sanctæ Cecilie, quæ et sponsum suum Valerianum, et fratrem ejus Tiburtium ad credendum Christo ac martyrium perducuit, et ipsa deinde martyrizavit, ignem quidem superans, sed ferro occisa sub Almachio urbis præfecto. PATR. LAT. 110. 1180.

⁶ The compilation was rendered further reliable he tells us, (Preface to Martyrology), from the fact that manuscripts of the Acts of the Martyrs had been collected by him from all quarters.

in the study of the Acts of St. Cecilia. On X Kal. December is given an account which in abstract is as follows:

On the X Kal. December, Cecilia, the blessed virgin was born at Rome. She converted her husband Valerian and her brother Tiburtius to the faith, for which they endured martyrdom. Urban the Pope, moreover, as the result of her preaching, baptized no less than four hundred souls, among whom there was an illustrious man named Gordian.

Thereupon Almachius commanded that the blessed Cecilia be brought to him, and when she held true to the faith, he commanded further that she be conducted to her own home and burned to death in its bath.

Cecilia remained therein an entire day and night without injury, as if it had been a cold place. Hearing which, Almachius sent messengers who should behead her. These struck three blows but were not able to strike off her head. She lived after that for three days. Then St. Urban, bearing away her body by night buried it with the bodies of the popes. This blessed virgin lived during the times of the emperors Marcus Aurelius and Commodus.

On the XVIII. Kal. Maii in Rome, via Appia, in the cemetery of Prætextatus, the holy martyrs Tiburtius, Valerian, and Maximus under the prefect Almachius slain by the sword, (the last, beaten with leaden plumbets until he gave up the ghost).

On the VIII. Kal. Junii. In Rome, via Numentana, in the cemetery of Prætextatus, St. Urban, bishop and martyr, by whose teaching, in the time of the persecution of Alexander, many martyrs were crowned.

Usuard who compiled the martyrology which bears his name died in 876 or 877. The martyrology was adopted in most of the churches of France, Italy and Germany and is important since it became the basis of the Roman martyrology. He follows Maurus closely.¹

During this period the Greek menologies continued to borrow the Latin legend. The great Menology of the Greeks,² and the Menology of Sirleti³ follow Jerome's reference for 14 April and 22 November, and add that the martyr suffered under Diocletian (283-290).⁴ The *Ephemerides*, the *Græcorum Metricus*,⁵ and the *Martyrologium Græcum* of Seberus also commemorate November 22.

The Greek Simeon Metaphrastes,⁶ scribe to the emperor Leo VI. (886-911), in the tenth century compiled from many sources an important but unauthenticated⁷ work which includes an elaborate account of St. Cecilia and her associates.⁸

¹ Romæ, natalis sanctæ Cecilie virginis, quæ sponsum Valerianum et fratrem ejus Tiburtium ad credendum Christo ac martyrium perdocuit, et ipsa deinde martyrizata est, ignem quidem superans, sed ferro occisa. Passa est autem Marci Aurelii et Commodi imperatorum temporibus. PATR. LAT. 124.

² *Mænæa Magna Græcorum*, die in *textu notata*, Venetiis, 1528.

³ *Menologium Sirleti*, ed. Canisius Jac. Basnagius, *Thesaur. Monument.* III. p. 22, Nov. p. 490.

⁴ Lipsius, *Chron. der Röm. Bish.* p. 81, observes that St. Cecilia was not first associated with the reign of Diocletian by the Greeks of the eleventh century, but that in the Latin Papal Records (MS. Berner 225) of the eighth or ninth century, Urban is mentioned in this connection.

⁵ X Kal. Dec. Δευτερί ἐιχάδι ΚΙΚΙΑΙΑΝ τάρμον ἀμφι λυερον;—Ciciliam necat in balneo vicena secunda. Bollandus, *Acta Sanct.* 1 Maii. Vol. 14, p. LIII. Henschen and Papebroke.

⁶ PATR. GR. 116. 3; Latin of Surius, ed. Lipomanus (see *Bibliography*).

⁷ Surius avoit de l'érudition, mais il donnoit tête baissée dan les fables, et manquoit de critique. L'Advocat, *Dict. Portatif*.

⁸ For a defense of the credibility of this compilation and its assignment to an earlier date, see Ceillier, *Hist. des Auteurs Sacrés*, Vol. II.

By Metaphrastus and Surius his translator, it is claimed that Urban I. was Bishop and Pope of the Christians at the time of Cecilia's death and consequently under the temporal rule of Alexander Severus (222-230). This in general is the accepted statement of the medieval legends.

Proceeding from the monasteries of England, in the time of Bede to the eleventh century there was a host of calendars and missals, in Latin, intended for the celebration of great festivals and fasts, Sundays and Saint's days. Of them all, only a few escaped the adversities of the time of King Edward VI (1547).¹

The Sarum, York,² Bangor, and Hereford missals, drawn directly from the Sacramentaries of Leo, Gelasius, and Gregory, celebrate the office of St. Cecilia on her usual days.

The earliest English life of St. Cecilia is found in the martyrology attributed by Cockayne³ and others to Alfred (849-901). The Old English text in full for both days is as follows:⁴

Nov. 22.

On þone XXII dæg þæs monðes byð sça cecilian þrowung þære halgan fæmnan. Seo was on hyre ƷeoƷoðe æðelum were be weddod, *and* se was hæðen, *and* heo was cristen. Heo was Ʒe Ʒyred myd hæran æt hyre lychaman, *and* on ufan þære hæran heo wæs Ʒe Ʒyred myd Ʒolde awefenum hræƷelum. *And* on þære nyhte þa heo wæs ingelæded on þone bryd bur, þa sæde heo þam brydguman þæt heo Ʒesawe engel of heofenum, *and* se wolde hyne slean myd fær deaðe Ʒif he hyre æfre onhryne myd unclænre lufon. Þa Ʒelærde heo þone bryd guman, þæt he onfeng fullwyhte, *and* on god Ʒelyfde. Þa he Ʒefullod wæs *and* yn eode on þone bryd bur, þa stod se engel biƷ hyre myd scynendum fyðerum; *and* hæfde tweƷen beaƷas on hys handa, þa Ʒlysnodon hwylum swa rosan bloſman, hwylum swa lilian bloſtman; *and* þa sealde he oðerne þæra

¹ Piper, *Die Kalendarien und Martyrologien der Angelsachsen*, Berlin, 1862, gives a valuable account of a group of these, including the Martyrologies of Bede.

² The York Missal is as follows, (*Publ. Surtees Soc.*, 1872, II):

Sanctæ Cæciliæ, virginis et martyris. X. Kal. Dec.

Officium. Loquebar.

Oratio. Deus qui nos annua beatæ Cæciliæ martyris tuæ sollemnitate lætificas, da, ut quam veneremur officio, etiam piæ conversationis sequamur exemplo. Per Dominum.

Epistola. De virginibus præceptum.

Graduale. Audi filia. Alleluya V. Cantantibus organis Cæcilia virgo soli. Domino decantabat dicens. Fiat cor meum et corpus meum immaculatum ut non confundar.

Sequentia. Exsultemus, *ut in Communi.*

Evangelium. Simile est regnum cælorum decem virginibus.

Offertorium. Offerentur, *majus.*

Secreta. Hæc hostia, Domine, placationis et laudis, quæsumus, ut interveniente beata Cæcilia martyre tua, nos tua propitiatione dignos semper efficiat. Per.

Communio. Confundantur.

Postcommunio. Satiasti, Domine, familiam tuam muneribus sacris, ejus semper intercessione nos refove, cujus sollemnia celebramus. Per.

³ We must conclude that this martyrology is of the age of Alfred; none of its materials are more recent; and it is further indebted to that king himself, and doubtless composed under his direction; it draws from Benedictine, Roman, English, and Syriac sources. Oswald Cockayne, *The Shrine*, p. 157.

⁴ For a translation see Skeat, *The Works of Geoffrey Chaucer*, Vol. IV. p. 489.

beaȝa þære fæmnan, *and* oðerne þam brydȝuman, *and* cwæð: "Healdað ȝe þas beaȝas myd clænlicum dædum, forþam ðe ic hiȝ brohte ync of ȝodes neorxna wange." Þeos fæmne ȝeþrowode martyrdom for cryste. Almatheus hatte rome burȝe ȝerefa, he nydde hiȝ þæt heo cryste wyð soce þa heo þæt ne ȝe þafode, þa het he hiȝ belucan on byrnendum baðe on þam heo wæs, dæȝ *and* nyht, swa heo na ne ȝeswætte. Þa eode hyre se cweller to myd sweorde, *and* he hiȝ sloh þrywa myd þam sweorde. *And* he ne myhte hyre þæt heafod of aslean. Ac heo ȝe bæd hiȝ to þam papan, se wæs haten urbanus, *and* þa, be foran þam papan, heo to dælde eall þæt hyre wæs, *and* hym ȝesealde, *and* cwæð to hym: "Þyssa þreora daȝa fæc ic me abæd æt dryhtne þæt ic þe þys sealde, þæt ðu ȝe halȝie myn hus to cyrcan." *And* þa on sende hyre ȝast to ȝode.

April 14.

On ðone feowerteoȝðan¹ dæȝ þæs monðes, bið þara haligra ȝebroðra tid. sçe ualerianes *and* sçe tiburties, ða allmachius rome burȝe ȝerefa nedde mid witum ðæt hi criste wiðsocan. Ða hi þæt ne ȝeþafodan þa het he hi beheaf-dian. Þa se man ðe þæt sceolde behealdan þæt hi man beheafðade wepende *and* swergende he sæde þæt he ȝesawe heora sawle ȝonȝan ut of þam lichoman fæȝre ȝefretwade. *And* þæt he ȝesawe ȝodes englas swa scinende swa sunne, *and* þa hi bæron to heofonum mid² hiora feðra flihte. *And* se mon ða ȝelefde ȝode, *and* he wæs [of] s[w]unȝen on deað for criste, *and* his noma wæs maximus.

This, it will be seen, does not differ materially from the main line of Latin legends which have as their significant points Rome, Urban, Almatheus or Almachius, the attempted martyrdom of Cecilia by fire, her final execution, and her request that her home be hallowed for a church.

Just before the middle English period, and distinct in its literary qualities from the martyrologies and church uses which surround it, is the long account of Cecilia given by Ælfric (10th century)³ in his *Saints' Lives*.⁴ Cecilia is represented as a Roman virgin living in the days of the emperors "who cared not for Christ."⁵

Ælfric's version contains most of the material, including the theological arguments, of the finished legend as it appeared in the Middle Ages, in the Latin of Jacobus a Voragine, the French of De Vignay, the English of Caxton, Bokenam, and Chaucer, and the closely related family of monastic legends which overlaps both boundaries of the Middle English period.

1 ȝ erased, MS.

2 Here begins an older copy in MS. Add. 23211 of two pages.

3 The date of Ælfric's birth is estimated as probably the year 955. c. II. p. 35, *Ælfric, A New Study of his Life and Works*, a doctoral thesis presented to the Philosophical Faculty of Yale University by C. L. White, Boston, 1898.

4 The life of St. Cecilia is to appear shortly (1898), in the fourth part (Vol. II) of *Ælfric's Saints' Lives*, edited for the E. E. T. S. by W. W. Skeat.

5 Iu on ealdum dagum was sum æðele mæden
Cecilia gehaten fram cild-hade cristen
On romana rica þa þa seo reðe ehtnys stod
On þara casera dagum þe cristes ne gymdon.

—*Ælfric's Saints' Lives*, XXXIV, 1-4.

Among the ancient churches of Rome one of the first to be designated by a special title was the church of St. Cecilia across the Tiber, of which mention is made in the first Roman Synod held under Pope Symmachus in the year 499.¹ The church is mentioned again by Gregory the Great,² 590, in defining the movements of a great procession. It was dedicated under Pope Sixtus III (432-440),³ and is supposed to occupy the site of St. Cecilia's house,⁴ in compliance with her request.⁵

In 817 it became the duty of Pope Paschal to rebuild this church, which after three centuries was falling in ruins. In accordance with a not unusual custom, Pope Paschal celebrated the reconsecrating of the edifice by the translation of many bodies of martyrs from their first resting places in the now neglected catacombs, to places of more security and veneration. In this particular translation, the securing of the body of St. Cecilia for the church which bore her name became of peculiar moment.⁶ Following the guidance of the old records, he searched for the body of the saint in the catacombs of Prætextatus on the Appian Way, but without success. He therefore abandoned the search upon the conclusion that her tomb had been rifled during the invasion of Astulfus, king of the Lombards, in 755, but is said to have had a vision⁷ of Cecilia which revealed to him the true locality of her resting place. "It is true," she said, "that the Lombards sought me, but the favor of my all-powerful friend, the mother of God, forever a virgin, protected me. She did not permit them to take me away, and I am now buried in the same place where I have always reposed." Again he sought, and this time *inter suos collegas*, in and about the papal crypt in the cemetery of Calixtus, and the explorations of De Rossi determine that the "Cecilian crypt," which abutts at its corner upon the papal crypt, was the place where Cecilia was found by Paschal in the year 821.⁸

¹ Boll. *Act. Sanct.* 14 Apr. p. 203.

² S. Greg. *Ep.* Lib. II. 2.

³ This is the conclusion reached by Erbes, *Die Heilige Cécilia*, based upon De Rossi, *Rom. Sott.* II. 36.

⁴ La maison qu'habitaient les Valerii, et qui devait être celle des deux époux, était située en la XIV^e région de Rome, dans le Transtévère. Guéranger, *Sainte Cécile*, p. 347.

⁵ . . . þat he scholde hire hous þat ge hadde woned Inne

Halewen in oure louerdes name & þa churche þer bigynne. ll. 249-50, MS. Laud 108.

⁶ The account of Paschal's work is preserved in the *Lib. Pontif.* of Anastasius. *PATR. LAT.* 128². 1265.

⁷ Anast. *Lib. Pontif.*, *Paschal*, § 437.

⁸ This is not the usual statement of hagiographers.

. . . reperit in cœmeterio Prætextati situm foris portam appiam. Baronius, *Ann.* 821, § IV; Anast. *Lib. Pontif.* § 438.

On raporte qu'il y fut trouvé . . . dans le cimetièrre de Pretextat. Tillemont, III. 260.

Il le trouva en effet dans le cimetièrre de Pretaxtat en la voye Appienne. Fleury, *Liv.* XLVI. 41.

Urban . . . buried her in the cemetery of *Calixtus*; . . . her body was found in the cemetery of *Prætextatus* adjoining that of *Calixtus* on the *Via Appia*. *Dict. of Chr. Biog.*, *Cecilia*.

She was buried in the same cemetery as her husband. Mrs. Jameson, *Sac. and Legend. Art.* II. 583.

The earlier archeologist Bosio (1629), endorses De Rossi.¹

Anastasius' account² tells that the body was found uninjured by time, lying on the right side, the hands together, thrown forward and down, the knees slightly bent. She was clad in rich garments, her head enveloped in a covering which left only the chin and neck exposed, and linen cloths stained with blood were lying at her feet. Contrary to the custom of burial of that day, the body had been enclosed, Paschal asserts, in a cypress coffin. This he overspread with a covering of silk and deposited it incorrupt and beautiful in a marble sarcophagus under the new altar of the church of St. Cecilia in Trastevere, together with the bodies of Valerian, Tiburtius and Maximus, which he secured with little difficulty from the lately restored cemetery of Prætextatus³ across the Appian Way, and the body of Pope Urban I, from the papal crypt of the cemetery of Calixtus.

In honor of these saints Paschal founded a monastery⁴ near the church of St. Cecilia, where the sacred offices were celebrated day and night.

Gregory VII, in the eleventh century, revived the memory of the sacred relic by renewing the altar of the church and erecting a silver statue of the virgin (1075).

It was under this altar five centuries after the time of Paschal, that the body of St. Cecilia was found by Cardinal Sfondrati of the title of St. Cecilia, October 20, 1599.

The account of this discovery is given in a long description by Baronius who was commissioned by Clement VIII, pope at the time, to examine and report the remarkable occurrence. He alleges⁵ that her body was taken from its place still incorrupt and answering perfectly to the description given by Pope Paschal five hundred years before. The body in its cypress case was carefully enclosed in a second case of silver and re-deposited with such supreme veneration that they forbore to touch even the tissue covering which Paschal had thrown over the figure. Above the altar was placed this inscription which may still be read :

¹ Quella parte del cimiterio di Calisto, dove fù sepolto il corpo della gloriosa, e inuita martiri Santa Cecilia. *Rom. Sott. Lib. III. c. XV.*

² *Lib. Pontif.* §§ 438, 439, 440. *PATR. LAT.* 128².

³ . . . ecclesiam (cryptam) beati Tiburtii et Valeriani atque Maximi. . . . Martyrum foris portam Appiam uno cohærentes loco restauravit. *Lib. Pontif.* Adrian I. 772-795.

⁴ Fleury, *Hist. Eccl.*, Liv. xlvi. §41, and Bosio, *Rom. Sott.* p. 44: Monasterium b. Gregorii atque ss. virginum seu martyrum Agathæ et Cæciliæ juxta ipsius ecclesiam construximus.

⁵ Baron. *Ann.* 821. §§ xvi-xxv.

CORPVS S. CÆCILIAE VIRGINIS ET MARTYRIS
A CLEMENTE VIII. PONT. MAX INCLVSVM
ANNO M. D. IC. PONT. VIII.

followed by an account from which these lines are taken:

‘Hic requiescit corpus S. Cæciliæ virginis et martyris, quod a Paschali primo Pont. Max. ipsa revelante, repertum, et in hanc ecclesiam translatum, et sub hoc altari una cum corporibus SS. Martyrum Lucii et Urbani Pontificum, necnon Valeriani, Tiburtii et Maximi reconditum, iterum post annos fere octingentos, Clement. VIII, Pont. Max. cum iisdem SS. Martyribus lucem asperxit, die xx. Octobris, anno Dominicæ Incarnationis MD.IC.’

Over the saint's tomb was placed the celebrated recumbent statue of “St. Cecilia lying dead” executed by Stefano Maderno, a sculptor in the employ of the cardinal, who, according to the inscription,¹ had himself seen the body when it was exhumed.

Such is the ancestry of the Cecilia legend and the history of her relics, now traced to medieval times; a considerable body of testimony to, at least, the faithful acceptance of the story through these centuries and the long and continuous endeavor to secure its perpetuation. There can be little doubt from such witnesses, that the Acts of St. Cecilia rest upon a basis of fact. It is also doubtless the case that pious exaggeration and misapprehension, together with errors fixed by centuries of historical inaccuracy and insufficiency, have together conspired to produce a medieval account which, as it stands, is antagonistic to its own veracity. To disentangle the false from the true involves a piece of argumentation which might be a fruitless task, were it not that the facts of St. Cecilia's life involve closely matters and personages otherwise of historic interest.

St. Cecilia is reported by Fortunatus to have died in Sicily; by the Greeks, to have suffered in Rome under Diocletian (284-305); by Metaphrastes, in Rome under Alexander Severus (222-230); by Odo, Usuard, and Bede in Rome under the Emperors Marcus Aurelius and Commodus (176-180). The medieval legends, as may be seen, follow in these respects the general account of Metaphrastes and the majority of the Latin versions.

The first difficulty then is a chronological one.

As far as can be known, the assignment of a date is all inferential on the part of the several writers. The time of St. Cecilia's martyrdom is determined by the uniform reference to her close association with Urban, and this Urban whom the Acts designate

¹ En tibi sanctissimæ virginis Cæciliæ imaginem quam ipse integram in sepulchro jacentem vidi, eandem tibi prorsus eodem corporis situ hoc marmore expressi.

as Pope, was Bishop of Rome under the Emperor Alexander Severus, who ruled from 222 to 235. Urban was elevated to his position about the time of Alexander's accession.¹

The Acts maintain that at the time of St. Cecilia the Christians were undergoing severe persecution, so much so that the pope himself was obliged to live in hiding, the bodies of martyred Christians were refused burial, and an acknowledgment of the Christian faith was punishable with death. Now of such a persecution on the part of Alexander Severus, no record exists, though it must here be granted that the early accounts of his reign are inadequate. An auspicious calm is supposed to have been enjoyed by the Christians throughout Alexander's reign.² They were allowed to build churches³; many of the rules for the government of the church were esteemed worthy of incorporation into the law of the Empire⁴, and even the household of Alexander was said to have included many who professed the Christian faith.⁵ One of these was apparently⁶ Mammæa herself, mother of the Emperor, and Alexander, from his desire to erect a temple to Christ,⁷ seemed disposed to give the Christian God recognition among the pagan deities.

There must be admitted also to this examination, the probable character and influence of Alexander's counsel. Foremost among the advisors of the youthful Emperor and his mother was Ulpian, a man of integrity and power in the time of Septimus Severus (202-211). This man, it is held,⁸ cherished a conservative spirit of unfriendliness toward the Christians, and it has been possible therefore to attribute to his influence the persecution and martyrdom, not of Cecilia and her associates alone, but of five thousand Roman Christians!⁹ Here our faith is something baffled, for while it is possible to believe that the spirit of the times during the life of Alexander would have given little heed to a local or temporary relapse to the old

¹Tillemont, basing his conclusion upon Baronius, *Ann.* 226, §§ 1; 12; places Urban's accession in the year 223 or 224. See *Hist. Eccl.* iii. pp. 258, 682. Lipsius, *Chron. du Röm. Bish.* considers 222 the probable date. The Bollandists give the following: Tempus martyrii ex sede S. Urbani Papæ sciri potest, quem sedisse ab anno CCXXII, quo Callistus decessor passus est, usque ad annum CCXXX quo S. Pontianus ei successit, alibi deducimus. *Acta Sanct.* May 25.

²Gibbon, *Decl. and Fall*, Vol. I. c. vi.

³Origin, *In Matth. hom.* xxviii, and Lamprid., *Alex. Aug. Hist.* 49. The subject is discussed by Fr. Görres, *Zeitschr. f. wissenschaftl. Theol.* xx. 68, and Erbes, *Zeitschr. f. Kirchengesch.* ix. 50.

⁴Lamprid. *Alex. Aug. Hist.* v. 230.

⁵Eusebius, *Hist. Eccl.* Lib. vi. 28, 228.

⁶Paulus Orosius, *Hist. Lib.* vii. 18.

⁷Lamprid. *Alex.* v. 129.

⁸Lactant. *Divinar. Instit.*, Lib. v. ii.

⁹Henschen, *Acta Sanct.* 14 April, 471, 474.

severity, the presumable gentleness and purity of the reign will not permit on any known ground, belief in the existence of a Christian persecution of such proportions.

That the matter could have remained unnoticed is the more improbable on account of the high rank of the *gens Cæcilia*¹ and the *gens Valeria*.²

There can be but little doubt that St. Cecilia "ibore," as the legend tells, "of noble kynde," and Valerian "of gret nobleye and of richesse," belonged to these families,³ though a non-conclusive fact to the contrary, is the omission of her name from the list of 139 (15 women) names of this *gens* cited in a recent publication.⁴

These things being so, can the incidents of the Cecilia story, making allowance for some natural growth in the way of exaggeration, be considered an unofficial (as regards Alexander,) act of Alexander's reign?

The direct persecutor of the Christians according to the written acts, was not Alexander, (a circumstance which endorses the assumption that Alexander was recognized as disassociated from direct connection with the persecution), nor any of Alexander's known counsellors, but Almachius, according to the Bollandists, *Turcius* Almachius, prefect of the city of Rome during the Emperor's absence at one of the engagements of the Persian War⁵ which was being waged intermittently throughout this period. The office of prefect during the reign of Alexander was one of authority. Forty chosen magistrates formed his counsel.⁶ The names of many notable men of the time (among others, Gordian, who figures in some of the legends as a friend and convert of Cecilia's,) have been preserved by the compilations of Tillemont,⁷ but error has perhaps connived with chance in leaving the name of this man, if he ever did

¹Cæcilus(ursprüngliche Form *Caicillios*, griechisch *Καιχιλιος* und *Κεχιλιος*), plebeisches Geschlecht, dessen bedeutendster Zweig die Metelli waren. Die Sagen, die es auf Cæculus, den mythischen Gründer von Præneste, oder auf Cæcas, einen Gefährten des Æneas zurückführen (Fest. *ep.* 44), sind in später Zeit aufgebracht worden. Pauly, *Realencycl. d. Class Alterthw.* 5te *hf.* 6, 1897, p. 1174.

² . . . la gens Valeria, issue de Valérius Publicola, cette famille était une des anciennes gloires de Rome, et, plus d'une fois dans le passé, ses membres s'étaient unis aux Metelli. Dom Guéranger, *Saint Cécile*, p. 347, Paris, 1875.

³ She (Cecilia) was descended from a very ancient family which dated back to the time of Tarquin the Proud; she belonged to the same house as Metella, many of whose children were raised to the honors of triumph and the consulate in the heyday of the Roman Republic. Paul Lacroix, *Mil. and Rel. Life in the Mid. Ages*, p. 426.

⁴ Pauly, *Real Enycl. der Class. Alterthw. herausg. v. Georg Wissowa, Stuttgart, 1897.*

⁵ Not necessarily as late as 230, the date given in *Dict. of Chr. Biog.*, *Cæcilia*.

⁶ Tillemont, *Hist. des Emp.* III. 178.

⁷ *Hist. des Emp.* III. 162.

exist, unknown.¹ The list of Roman prefects is broken at the point where this inquiry makes it available.

The prefect of Cecilia's time, whoever he was, did not recognize Cecilia for her high birth, nor, this being affirmed, did he hesitate to extend to her the penalty of the law. This in itself is not an unusual occurrence, for these virgin martyrs, whether reputed so to increase the dramatic features of the episode, or in accordance with fact, were often people of rank and distinction. Such martyrdoms are, of course, frequent in history. It is, however, a consideration worthy of attention, that this, an execution of some importance, failed to reach the cognizance of Alexander Severus, and of his biographers.

The martyrdom of Cecilia clashes certainly with no historic conditions of Christian favoritism if placed either earlier in the reign of Aurelius and Commodus, according to the testimony of Odo and Usuard, or later in the reign of Diocletian, according to the Greeks. The Greek account, probably more remote from the true sources and more subject to change through transmissions, is not sustained by later critics.

On the other hand critics of importance² are more and more overlooking the assertions of the medieval legend,³ Latin and English, and on the authority of the ninth century martyrologists, transferring the authentic parts of the story to the time of the philosopher Aurelius and his son Commodus, when the persecutions of the Christians were, strangely, so prominent.

Tillemont combines the authority of Odo and Usuard with the old reference of Fortunatus, '*Cæciliam Sicula profert*,' and believes the saint to have suffered martyrdom in Sicily about the year 178, and that her body was later transferred to Rome.⁴

¹ "Au P. Sirmond, (*Mercatorius, Opera*, I, 260), un nom suspect de faux, parcequ'il n'est ni grec, ni latin." Tillemont, *Hist. Eccl.* III, 688. Lipsius, *Chron. der Röm. Bish.*, says that the name of the Turcician family was not associated with the persecution of Christian martyrs until about the end of the fourth century, and that at no time in their record does the name Turcius Almachius appear among them. Corsini, *De Prefectis*, p. 364, mentions a prefect about the year 492 who bore the name Turcius Rufius Apronianus Asterius, whom Erbes, *Die Heilige Cæcilia*, cites as a possible original of the prefect of the legend.

² De Rossi, *Roma Sott.* XXXII-XLIII, 113-161; Erbes, *Zeitschr. f. Kirchengesch.* IX, *Die Heilige Cæcilia*; Fr. Görres, *Zeitschr. f. Wissenschaftl. Theol.* XX, *Alex. Severus und das Christenthum*; Northcote and Brownlow, *Roma Sott.*, London, 1879; Bosio, *Historia passionis S. Cæcilia*, Rom., 1860; Laderchio, *Acta S. Cæcilia*, Rome, 1722. Dom Guéranger, *Saint Cécile et la Société Romaine*, Paris, 1875. B. Aubé, *Les Chrétiens dans l'empire Romain de l'an 180-249*, Paris, 1881, p. 252-317.

³ See NOTES, I, 257.

⁴ Nous ne croyons pas mesme qu'ils nous puissent assurer que Ste Cecile ait jamais vu S. Urbain, y ayant assez d'apparence, qu'elle a esté martyrizée en Sicile des le temps de M. Aurele et de Commode, vers l'an 178. *Hist. Eccl.* III, 260.

Il y a donc assez d'apparence qu'elle a souffert effectivement en Sicile, et que son corps ayant esté transporté à Rome des les premiers siecles, *Hist. Eccl.* III, 690.

To accept either of the theories, however, involves a new difficulty. Pope Urban I certainly lived at a later period and under the rule of Alexander Severus. To satisfy this point, these critics point out the fact that history shows two Urbans,¹ one a pope, the other a bishop of an outlying Roman district. The latter was undoubtedly martyred for the cause about the year 180,² and buried on the Nomentan Road opposite the Appian Way.³ The proximity of the crypt of St. Cecilia to the papal crypt, where Pope Urban was interred, they consider a plausible reason for the later confounding of the two Urbans and the association of the name of Cecilia with that of the pope. The accounts of Pope Urban's martyrdom they consider a feature transferred to this from the Cecilia legends, and original with the Cecilia legends rather than with the history of Urban. The medieval legend of Cecilia, it is well to remark, does not in any extant form contain an allusion to Pope Urban's untimely death, though it does intimate that he was subject to such persecution,⁴ and this confusion of names and circumstances, if confusion it is, has existed, as has been shown, in the martyrologies from a very early period.⁵

For the confirmation or rejection of their hypotheses, later critics are able to draw upon the the accumulating information of antiquarians and Roman archeologists. Two recently discovered itineraries may first be made of service. These itineraries record the topography of the streets and catacombs of Rome at about the seventh century, before the practice of transferring bodies from their original resting places began. These two notable records, the older probably the Itinerary found at Salzburg,⁶ and the other incorporated by William of Malmesbury (1143) into the *Gesta Regum Anglorum*,⁷ mention the tomb of Cecilia, and locate it close to the tomb of the popes.

¹ Mais comme il y a eu tres peu de martyrs sous Alexandre: cette raison et d' autres encore, donnent lieu de croire qu'on l'a confondu avec un martyr de mesme nom. Tillemont, *Hist. Eccl.* III. 259.

² Lipsius, *Chron. der Röm. Bish.* objects to the theory of their having been an earlier bishop Urban, resident at Rome, as unsupportable and improbable.

³ Tillemont, *Hist. Eccl.* III. 686.

⁴ "Is þat Vrban," quap̃ tiburs, "þat so ǵerne haþ be sougth þat þare haþ be fieme and hud? and ǵif he were forþ broughth, for-berne he scholde, and we also, ǵif we wiþ him were." *MS.* Laud 108, ff. 119-122.

⁵ See citations in this article from martyrologies of Jerome, Odo, Bede.

⁶ The Salzburg list is as follows: Primus Sixtus et papa martyr, Dionysius p. et m., Julianus, p. et m., Flavianus, m., S. Cæcilia virgo et martyr, LXXX martyres ibi requiescunt.

In eadem via (Appia) ad Aquilonem ad SS. martyres Tiburtium et Valerianum et Maximum. Ibi inuenies S. Urbanum, episcopum et confessorem . . . Eadem via ad S. Cæciliam ubi innumerabilis multitudo martyrum. *Notitia Portarum, Viarum, Ecclesiarum, circa Urbem Roman., Rom. Sott., De Rossi, I. 155.*

⁷ Via Appia ecclesia S. Cæcilie martyris et ibi reconditi sunt (by name, 11) papa, (by name, 6) martyres. *Gesta Regum Anglorum, ed. Hardy, Vol. II. p. 539; ed. Stevenson (1854), Bk. IV. § 352. p. 301.*

These adjacent tombs have received most careful and scholarly investigation through the explorations of De Rossi, who demonstrates¹ that the Cecilian crypt, not later than the year 500, was the resting place of one whom we have every right to believe was St. Cecilia. He conjectures from inscriptions that the tract of land occupied by the Calixtan cemetery had been in use by the Cæcilian gens since the first half of the third century. A vacant recess, in the wall opposite the papal side, he believes to have been the spot where the saint was interred. By the side of the recess is a painting which De Rossi attributes to the seventh century. It represents a woman richly attired, a halo about her head, her hands extended and in the background a profuse decoration of roses. Near this is a fresco of the Lord and a figure of a bishop with the name S. VRBANVS, inscribed below. Certain *graffiti* on the walls of the tomb near the recess, which record the names of priests of the ninth century, are to be taken, De Rossi believes, as the official seal set at time of the transference of the body by Paschal I.

The Acts are generally agreed in saying that the bodies of Valerian, Tiburtius, and Maximus, were taken to the cemetery of Prætextatus for burial. De Rossi has discovered in the crypt of St. Cecilia a tablet to the memory of a Septimius Prætextatus Cæcilianus, a Christian. The occurrence of this name, he believes, suggests a relation between the families, and accounts for the fact, that, while St. Cecilia of the blood of the *Cæcili*i found burial in the tomb of her *gens*, her husband and his brother were layed not far away, but in a tomb of less importance, where Cecilia's relationship gave her access.

The picture of Cecilia, however, was not the first with which the tomb was decorated. Traces of older mosaic may be detected on the edges and underneath the present paintings. This fact, together with the lateness of the date of the paintings, that of St. Urban being perhaps of the 12th century, points to two conclusions, (1), that the tomb continued to be held in veneration even after, as is generally admitted, the bodies were removed by Pope Paschal; (2), that the tomb was not the saint's first resting place, and that the seventh century painting commemorates either directly or remotely some translation to this place from Prætextatus or Sicily or wherever it might have been that the saint was first buried.

On the basis of Odo's Martyrology then, and by the aid of later

¹ *Rom. Sott.* III. 628, et seq.

explorations on the site of the legend, the following statement may be secured. Cecilia died in 176-180 under the Christian persecutions of Aurelius and Commodus. There is some historic foundation for an earlier Urban, who satisfies the requirements as to proximity and position sufficiently to have been the friend and advisor of Cecilia. That on account of the fierce persecutions of the time, a record of such individual martyrdoms as those of Cecilia, Valerian, Tiburtius, Maximus, and Urban, were probably never made. That Almachius still remains a historic enigma, and that many features of the legend in the light of subsequent investigation, *viz.*, a late emblematic design on the tomb of Maximus, parallelism between the theological arguments of the Acts and the writings of Augustine and Victor Vitensis¹ (5th century), and the probably late autocracy of the Turcian family, point to an origin later than the second century, for certain features of the story.

To assume the composite nature of this, in common with many similar legends, is probably the most legitimate solution of the difficulties. The outline of the story, which may be regarded as reasonably authentic, has been modified and enlarged by other items, perhaps historic in themselves, incorporated in the whole through the natural inaccuracy of a scribe, who writes at a distance from his subject and attempts to reduce legendary material to historic form. Logic can probably never smooth the present discrepancies of the legend. History may some day contribute an element which will modify or enlighten.

To the modern mind St. Cecilia is well known in literature, art and music. Perhaps along these lines the subject merits a few words.

St. Cecilia is universally regarded as the patroness of musicians.² Her musical attributes as commonly accepted, are given in their length and breadth by Mrs. Jameson.³

"As she excelled in music, she turned her gifts to the glory of God, and composed hymns, which she sang herself with such ravishing sweetness, that even the angels descended from heaven to listen to her."

"She played on all instruments, but none sufficed to breathe forth that flood of harmony with which her whole soul was filled; therefore she invented the organ, consecrating it to the service of God."

There is record of a musical society established in Louvain in 1502 which bore the name of the Saint, and in Rome, an

¹ See Erbes, *Die Heilige Cécilia*.

² A discussion on this subject was carried on in *Notes and Queries*, 3rd Series, II and III.

³ *Sacred and Legend. Art*, II, 202.

Academy of Music was dedicated to her patronage in 1584. Since 1571, the first authenticated occasion upon which St. Cecilia's day was celebrated by musical performances, many learned organizations have been formed for the same purpose. The practise was first adopted in England in 1683, when a musical society was incorporated which held a series of musical festivals on November 22. Similar musical celebrations became frequent throughout England, Italy, Germany, France, Scotland, and Ireland, until innumerable musical societies and celebrations have been and are being named in her honor.

For these occasions music has been adapted to Dryden's *Ode to St. Cecilia's Day*, and *Alexander's Feast*, to Pope's *Ode to St. Cecilia*, and to other less known poems, by such composers as Handel, Henry Purcell, and John Blow. Several full masses have also been composed for the Society of Artist Musicians at Paris by Adam, Niedermeyer, Dietsch, Gounod, and Ambroise Thomas.¹

It is evident from the Acts that this idea has grown from a very casual reference. It is there related that when all were making merry "with mouth and menstralsy" at the wedding festivities, Cecilia went apart from the rest and sang in her heart the song of David, *Fiat cor meum immaculatum in tuis justificationibus ut non confundar* (Ps. 119, 80).

The versions, it is true, do not all assert that song was only in her heart and unexpressed, but at most, song with Cecilia was a passing and not essential characteristic of temperament,² suggestive, certainly, of no inventive activity on her part which would lead to the construction of the reed instrument known as the organ. It would indeed be a loss to much of the higher significance of the legend if the exalted, spiritual penetration of Cecilia were allowed to be devoted to so material ends.

Moreover the reference to music is quite as marked in connection with other saints of the calendar. It was the words '*cantantibus organis*,' undoubtedly, which originally gave the wrong impression and suggested the association of Cecilia with the organ as an instrument of praise.

Her miraculous power of drawing an angel from Heaven appears in the Acts as a power she held indeed, but not by

¹ Grove, *Dict. of Music and Musicians*, I. 329. Mendel-Cossoni, *Musikal. Convers. Lex.* II. 270.

² See NOTES, I. 11.

³ *cf. Berliner Musikztg. Echo*, 10. 1870.

⁴ The organ is mentioned in *Job XXI, 12*, and *Ps. CL. 4*. The Pandean Pipes, so called, record in their name a current Greek and Roman belief as to this primitive form of organ. An ancient organ consisting of a series of pipes and a wind chest is carved on a monument in the Museum at Arles with the date xx.M.viii. See Chappell, *Hist. of Music*.

reason of her gift of song, rather, on account of her purity of life, which gave her command over things celestial.

To further establish the popular belief it may also have been that the praises to Cecilia, inaugurated by Paschal at the completion of his act of veneration, were of a conspicuously musical character.¹ This might even have created the impression that the services were chosen for their special significance to the life of Cecilia. The most signal recognition of such association is chronicled in art by Raphael about the close of the 15th century. In this familiar painting, Cecilia is represented with a small reed instrument in her hands, while at her feet lie the broken and rejected instruments of secular music.

Previous to the fifteenth century the early mural paintings in the Catacomb of San Lorenzo (6th or 7th cent.), the niche of St. Cecilia in the Catacomb of Calixtus, the colossal mosaic of the Byzantine painters of about the time of Paschal I, the tryptich of Cimabue in the chapel of St. Cecilia at Florence, and the decorations of Fra Angelico, had portrayed the more dramatic scenes from the life of the virgin martyr, and in portraiture had given her the palm branch and book as distinctive emblems.

During, and after the fifteenth century, the pictures of St. Cecilia with the organ or singing are frequent. One of the earliest of these representations is by Van Eyck (1370), followed by Garofalo, Van Leyden, Luini, Paulo Veronese, Salimbeni, Giulio Campi, Guido Reni, Domenichino, Moretto, and Carlo Dolci. Romanelli in the middle of the 17th century represented her with a violin. Coincident with this, there continued to be representations of historic scenes from her life. In these, the wreaths of roses and lilies, the attendant angel, and the palm branch betokening her victory are occasionally introduced. Such are the paintings of Raphael, who treats the subject a second time, the fresco of Francia, and the paintings of Procaccini, Pinturicchio, Spada, Poussin, Dominique, and Giulio Romano.¹

In literature Cecilia first appears in the ascriptions of praise to virginity and the like, of the Latin hymn writers. The earliest of these poems is one attributed to Paulinus of Nola (353-431), a writer of ascetic verse. Aldhelm, in the seventh century, celebrates the holy Cecilia in verse in the *De Laudibus*

¹ This is claimed by Baillet, *Vies des Saintes*, Nov. 22.

² Mrs. Jameson, *Sac. and Legend. Art*, II. 202-210. Dom Guéranger, *Sainte Cécile*.

*Virginitatis*¹ and makes one of the earliest allusions to her musical powers.

From the ninth century a number of hymns have survived. One of these is in the *Breviarum Gothicum*.² In the same century, a Latin hymn by Prudentius of Troy (861) is recorded, and one by Wandelbert (813-870), poet and priest of Treves. The reference to Cecilia forms part of the so-called metrical martyrology³ of the latter. In the tenth century there is a hymn of about two hundred lines written by Flodoardus.⁴

With an Italian poem entitled *La Trionfatrice Cecilia, Vergine e Matiri Romana*, by Castelletti, 1594, begins a more modern series of odes and lyrics. Santeuil (1630-1697), the most celebrated of modern Latin poets, has written three hymns to her honor. All of these have little to do with historic matters, but they preserve another slender line of perpetuity for the legend, until the time when the celebrated odes of Addison, Dryden, and Pope, with those of a host of minor poets, Shadwell, Congreve, D'Urfey, Hughes, Yalden, and Barry Cornwall, do much to immortalize but little to elucidate the name and fame of Cecilia. The Welsh poet, Lewis Morris, in a recent poem of some ascetic fervor,⁵ follows the tradition quite closely.

Tennyson's picture in the *Palace of Art* must be chiefly an original conception:

There, in a clear walled city on the sea
Near gilded organ-pipes—her hair
Bound with white roses—slept St. Cecily;—
An angel looked at her!

¹ A part of the poem is given:

Porro Cæciliæ vivacem condere laudem
Quæ valeat digne metrorum pagina versu?
Quamvis harmoniis præsentent organa multis,
Musica Pierio resonent et carmina cantu;
Non tamen illexit fallax præcordia mentis
Pompa profanorum, quæ nectit retia sanctis,
Ne forte properet paradisi ad gaudia miles.
Angelus en, inquit, superis tranavit ab astris:

PATR. LAT. 89. 268.

² There are about eighty lines. It begins,

Inclyti festum pudoris
Virginis Cæciliæ
Gloriosa præcinamus
Voce prompti pectoris,

PATR. LAT. 86. 1252.

³ It is in hexameters and runs as follows:

Cæcilia illustrat denam mox sancta nitore,
Perpetuo claris semper vulganda tropæis,
Virgo hinc cognato, sanctoque hinc fulta marita.

PATR. LAT. 121. 619.

⁴ Given in PATR. LAT. 135. 661.

⁵ A *Vision of Saints*, London, 1890.

II.

HISTORY AND ARRANGEMENT OF THE VERSIONS.

The Cecilia Legend is preserved in the following Middle-English manuscripts:

MS. Ash(mole) 43	1300
MS. Stowe 946	1340
MS. Cott(on) Cleop(atra) D IX	14th C.
MS. Laud 108 (appendix)	15th C.
MS. Lamb(eth) 223	1400
MS. Trin(ity) Coll(ege) C(am)br(idge) R 3. 25	1400
{ MS. Cott(on) Tib(erius) E VII	1400
{ MS. Harl(ey) 4196	1400
MS. Bodl(ey) 779	15th C.
MS. (Barbour, Cambridge Univ. Lib.) Gg. II. 6	15th C.

It is also found in the Early English of Alfred's *Book of Martyrs*, in Ælfric, *Saints' Lives* MS. Cott(on) Jul(ius) E VII, in the *Second Nonnes Tale* of Chaucer, 1373, in Osborn Bokenam's *Lives of Saints*, MS. Arundel 327, 1443-6, and in Caxton's *Golden Legend*, 1483. There is, besides these English Lives, the Greek of Simeon Metaphrastes in the translation into Latin by F. L. Surius, the Latin of Jacobus a Voragine (1290), the Medieval French of Jehan de Vignay (1300), and a Middle High German version in the editions of (1) Köpke, (2) Schönbach, and (3) Pfeiffer (prose), all of the 14th century.

This edition seeks to incorporate in some accessible form all of the Middle English versions. Of these MS. Ash. and MS. Cott. Tib. E VII are made the central texts, MS. Ash. for the reason that it is probably the oldest of existing versions, and MS. Cott. Tib. E VII because it represents the distinct type of the later Northern group. About these central texts the related versions or redactions are grouped. In cases where it has been practicable the hitherto unprinted versions are given in this edition as variants of the central text. The Latin of Voragine is given in full for comparison, since it may be considered a contemporaneous and independent version.

Of almost equal age with MS. Ash. is the mass of the collection in MS. Laud which as a whole is probably the older of the two. Horstmann assigns the date 1285-95 to the latter. Some estimates place it earlier. The life of Cecilia however which is given in the appendix to this manuscript is one of three *Vitæ* which are written in a later hand, assigned by Horstmann to the fifteenth century, making it therefore contemporary with MSS. Lamb., Trin. Coll., and Cott. Tib.

The authorship of MS. Ash. is sometimes attributed to Robert of Gloucester, and placed as early as the last quarter of the thirteenth century,¹ and is, therefore, the oldest and leading manuscript of this legend. It contains 94 legends including several readings from the *Temporale*.²

MS. Stowe 946,³ formerly 669, is in the King's Library of the British Museum. It contains only the latter half of MS. Ash., 35 legends, beginning with *St. Michael*.

In point of date, MS. Vernon Bod. Lib. Oxf. (1380), which originally contained the Cecilia legend, should be next mentioned. An index of the MS. shows '*seynt Cecile virgyne*' for fol. 62. This unfortunately lies within one of *lacunæ* of the MS. (fol. 57-64) where leaves have been lost.

Only a fragment of MS. Cott. Cleop. D IX⁴ containing the

¹ Kölbinger, *Eng. Stud.* I. p. 216.

² Horstmann, *Einkl., Alteng. Leg.* 1875, p. vii, gives the following description of the manuscript: MS. Ash. 43, in der Bodley'schen Bibliothek zu Oxford, früher dem Silas Taylor gehörig, Pergament, Quart., eine der werthvollsten Legenden-handschriften, ist gleichfalls im Anfang defekt, da die drei ersten Blätter, mit der *Circumcisio* und *Epiphania domini*, *Hillarius* und dem Anfang von *Wolstan*, ausgefallen sind; es beginnt mit fol. 4 und zählt 269 fol., von denen jedoch fol. 151 doppelt numerirt ist. Die letzten Blätter, mit dem Schlusse von *Thomas Beket* und *S. Edward*, haben sehr durch Brand gelitten, fol. 265-269 sind fast ganz zerstört (nur kleine Lappchen sind noch übrig). Ueberschriften finden sich am obern Rande nur bis *S. Peter*, von späterer Hand; Bezeichnungen am Anfang der Legenden fehlen. Bei einzelnen finden sich Notizen am Rande von späterer Hand. Ein Inhaltsverzeichnis fehlt; doch findet sich ein solches zu MS. Ash. 43 auf einem Blatte im MS. Ash. 50 (welches jedoch keine Legenden enthält) von späterer Hand, und zwar von *S. Wolstan* an; es kann also erst nach dem Ausfalle der ersten Legenden aufgefertigt sein.

³ The legends contained therein have been discussed with extracts taken from the beginning and end of each, by E. Stiehler, *Anglia*, VII. 405. He believes the MS. belongs to an earlier period than the end of the 14th century, according to the Stowe catalogue notice. He discovers that the MS. is also undoubtedly the work of three different hands. The meter and general form show it to be closely related to MS. Ash. The MS. is not paged and contains, not 294 leaves (according to Stowe Catalogue) but 304. The titles of the legends, some in Latin, some in Old English are given on the top margin of each sheet. There are many glosses in Latin and modern English by the hand of Thomas Astle, Keeper of the Records in the Tower. Different parts of the MS. are not equally well preserved, many of the pages being torn and injured. There are only a few colored initial pages. Stiehler points out that the history of the separate legends of the collection varies considerably.

⁴ Vellum, XIV Century. Folio ff. 7, 40 l. to a page, Brit. Museum. The volume contains various chronicles and other historic documents including a fragmentary copy of the S. Eng. Legendary. Ward, *Cat. of MSS.* Vol. II. MS. Cotton Jul. D. IX in Britischen Museum zu London, Pergament, in klein 8°, aus dem 15 Jhd. Nichts weiter als eine (orthographisch freie Abschrift des MS. Ash. 43, mit derselben Ordnung der Legenden und mit ganz demselben Text, nur dass am Ende einige Legenden (zum Theil aus MS. Egert.) hinzugefügt sind. Das MS. is von Werth, einmal indem es, vollständig und ohne Lücken erhalten, auch die in MS. Ash. zu Anfang fehlenden Legenden (also mit dem Text des MS. Ash.) enthält, sodann weil es öfter den Text des MS. Ash., wo derselbe fehlerhaft erschien, nach der gewöhnlichen Lesart verbessert. Es zählt (die Zahlen stehen in römischen Ziffern neben dem Anfange der Leg.) 107 Legenden (auf 305 Blättern, die Seite mit 32, später mit 40 Zeilen); . . . nur selten finden, sich Titel am Anfang der Legenden, niemals am oberen Rande. Auf dem 1ste Blatte steht als Titel der Sammlung von späterer Hand: *Tractatus festivalis in rythmo anglicano*. Ein Inhalts Verzeichniss fehlt. . . . im allgemeinen liegt ihr Text in der Mitte zwischen MS. Harl. 2277 und MS. Ash. 43 (häufig mehr nach MS. Ash. hin), indem sie bald die Lesarten des einen, bald die des andern der beiden bieten, während die andern Versionen nur selten benutzt sind; in der Zahl und Ordnung der Legenden stimmen sie fast ganz mit MS. Harl., nicht mit MS. Ash. überein. Ausserdem verfahren sie mit dem Texte vielfach sehr willkürlich und nehmen keinen Anstand, denselben im Einzelnen zu verändern. Auch unter sich stimmen sie nicht völlig überein, doch stehen sie einander näher, als die verschiedenen Versionen. Horstmann, *Einkl. Alteng. Leg.* 1875, p. xxvi.

last eight verses of *St. John the Evangelist*, together with *Thomas Beket*, *Theophile*, and *Cecile*, remains. The legend of *Cecilia* is drawn from MS. Ash., though in the other legends the manuscript follows Harleian 2277, Egerton, and Laud. This edition gives the text in full.

MS. Lamb. 223¹, a Midland version, about 1400, contains texts peculiar to the Laud and Vernon MSS.

MS. Trin. Coll. Cbr. R 3. 25,² about 1400, is closely related to MS. Ash. It has 116 legends including selections from the *Temporale*. The order in the latter part has been changed. This edition gives it as a variant of MS. Ash.

MS. Bodley 779³, Oxford, 16th Century, contains the latest version of the *Cecilia* legend. It has a long list of 135 legends increased from the original by the including of many new Pope's lives. The version is given in full in this edition.

The two Northern versions of this legend are next to be considered. Both of these are given in the succeeding pages. MS.

¹ MS. Lambeth 223, perg., 4, ein dicker Band, aus dem Anfang des 15 Jhdts.; die *fol.* sind nicht numerirt; ein Index fehlt; Überschriften finden sich über den Seiten, nicht über den Legenden; die Schrift ist ziemlich gut und leserlich; die Seiten haben je 36 Verse. Das MS. ist ganz vollständig und ohne Lücken erhalten. Am Schlusse der Sammlung hat der Schreiber die seltsame Notiz hinzugefügt: *her endeþ LEGENDA AUREA writen by R. W. of þis toun To a gode man of þe same is cleped Thomas of Wottoun;* daher wird die HS. in Katalog fälschlich als *The Golden Legend in English verse by Robert de Wottoun, called also Thomas in the book*, aufgeführt; sie enthält mit nichten die *Legenda aurea*, sondern die sudenglische Sammlung. Unter jener Notiz steht von anderer Hand: *When lyffe ys most loffyþ & dethe ys most hattyt, Dethe drause hys draght & makys men full nakyt, quod Petrus Raynstroft.* Der Dialect der HS. zeigt mittelländische Elemente (so die pron. *she* ac. *hir*, *þai* ac. *hem*, die Endung 3 sgl. præ. ist *es*, die des plur. præ. *en*). Das *Temporale* ist vorn zusammengestellt. Horstmann, *Einl., Alteng. Leg.* 1881, p. xlvii.

² MS. Trin. Coll. Cbr. R 3.25, klein *fol.*, perg., aus dem Anfang des 15th Jhdts., ganz von derselben Hand geschrieben, hat 276 Blätter enthaltend, obwohl nur 306 gezählt sind (2 Blätter sind doppelt gezählt). Titel am obren Rande der Blätter finden sich bis *fol.* 209; ausserdem stehen Ueberschriften in roth, oft aufgeklebt, über den meisten Legenden. *Fol.* 175 b und 176 sind unbeschrieben. Die Seite enthält durchschnittlich 56 Zeilen, später wird die Schrift kleiner und enger. Diese Handschrift ist vollständig erhalten. Diese Sammlung ist aus allen MSS. zusammengelesen, und dazu noch mit vielen neuen, nirgends sonst vor handenen Legenden bereichert. Die Reihenfolge der Legenden ist ganz willkürlich und planlos; sie gehören meist nur nach einzelnen kleineren Gruppen zusammen. . . . Auch sonst zeigt dieses MS. die grösste Willkür. In den mit der ersten Version gemeinsamen Legenden steht der Text zwar auf Seiten dieser, insbesondere des MS. Ash. 43, doch zeigen sich auch Spuren der Einwirkung anderer MSS., besonders des MS. Laud L. 70, in welchem sich viele Lesarten wiederfinden. Dazu ist der Text noch häufig willkürlich verändert, und vielfach fehlerhaft und verderbt, und voll von Schreibfehlern. Auf dem ersten Blatt findet sich ein Inhaltsverzeichnis, von derselben Hand, auf der ersten Seite in rother, auf der zweiten in schwarzer Schrift. Horstmann *Einl., Alteng. Leg.* p. xxxiv.

³ Die letzte der grossen Legendensammlungen ist MS. Bodl. 779 zu angehörig, ein dicker Folio-band, aus Papier, im Ganzen 310 Blätter enthaltend, obwohl nur 306 gezählt sind (2 Blätter sind doppelt gezählt). Titel am obren Rande der Blätter finden sich bis *fol.* 209; ausserdem stehen Ueberschriften in roth, oft aufgeklebt, über den meisten Legenden. *Fol.* 175 b und 176 sind unbeschrieben. Die Seite enthält durchschnittlich 56 Zeilen, später wird die Schrift kleiner und enger. Diese Handschrift ist vollständig erhalten. Diese Sammlung ist aus allen MSS. zusammengelesen, und dazu noch mit vielen neuen, nirgends sonst vor handenen Legenden bereichert. Die Reihenfolge der Legenden ist ganz willkürlich und planlos; sie gehören meist nur nach einzelnen kleineren Gruppen zusammen. . . . Auch sonst zeigt dieses MS. die grösste Willkür. In den mit der ersten Version gemeinsamen Legenden steht der Text zwar auf Seiten dieser, insbesondere des MS. Ash. 43, doch zeigen sich auch Spuren der Einwirkung anderer MSS., besonders des MS. Laud L. 70, in welchem sich viele Lesarten wiederfinden. Dazu ist der Text noch häufig willkürlich verändert, und vielfach fehlerhaft und verderbt, und voll von Schreibfehlern. Auf dem ersten Blatt findet sich ein Inhaltsverzeichnis, von derselben Hand, auf der ersten Seite in rother, auf der zweiten in schwarzer Schrift. Horstmann *Einl., Alteng. Leg.* p. xxxiv.

Cott. Tib. E VII¹, 14th Century, believed to be older than its supplemental form in MS. Harl. 4196, is the central version of the short line group. The same text occurs in MS. Harleian 4196, fol. 191a-193b and is printed by Eugen Kölbing, *Eng. Stud.* I. 235.

With this is placed a version in the Lowland Scotch dialect, MS. Camb. Univ. Lib. Gg. II. 6, of about the year 1400. This is supposed to be the work of John Barbour, the author of the *Bruce*. There are about 50 legends in the collections containing in all 33,533 (Horstmann) verses. These legends have been recently edited for the Scottish Text Society and the editor's account of the MS. is given.²

MSS. Cott. Cleop. D IX, and Bodl. 799 are herewith printed for the first time, and the table of variants of the closely-related MSS. Laud 108, Camb. Univ. R 3. 25, Stowe 946, and Lambeth 223 reveals all essential differences between them and the foundational but not original Ashmolean manuscript.

There has been no attempt made in the present edition to determine the absolute inter-relation or chronology of these manuscripts, except so far as they reveal themselves in the mere presentation.

¹ MS. Cott. Tib. E vii, perg., fol., von fast demselben Format wie Harl., in ähnlicher Schrift von einer einzigen Hand geschrieben, hat 281 Blätter, die Seite ebenfalls 2 columnen, zu je 46 Versen. Es enthält zuerst ein nördliches Gedicht über die Todsünden und deren Zweige, darauf die Homilien-sammlung fol. 101 b-244 auf der Rückseite von fol. 244 schliessen sich ohne besonderen Titel für die Sammlung und ohne die Einleitung des MS. Harl. die Legenden an, mit *Philip* und *Jacob* (1 Mai) beginnend. Das MS. ist leider durch einen Brand der Cottoniana sehr beschädigt, die Blätter sind verschrumpft und verdünnt, ihre rechte Seite grösstentheils zerstört, so dass nur die 1 Columne, auf der Vorderseite die linke, auf der Rückseite die rechte, bis auf die obersten 2-3 Verse erhalten ist, von der 2 Columne nur einzelne Streifen mit den Anfängen oder Schlussworten einzelner Verse. Es fehlt jedoch kein einziges Blatt so das die Lücken des MS. Harl. aus MS. Tib., soweit die versengten Blätter es gestatten, ergänzt werden können. Das MS. ist neuerdings sorgfältig gebunden, die Blätter in dicker Pappe befestigt. Die Überschriften sind genau dieselben wie in Harl. Horstmann, *Einl., Alteng. Leg.* 1881. p. lxxviii. Vellum, about A.D. 1400, Folio, ff. 5, in double columns of about 48 lines, but some lines at the top of almost every column are lost. With headings in red and initials in blue and red. Ward, *Cat. of MSS. Brit. Mus.*

² The MS. is eleven inches in length, three and thirteen-sixteenths broad, and two and a half inches thick. The paper was once probably white; it is now of a dirty white or whitey-brown color, the combined effect probably of age and use. It is in a fair state of preservation, and has been tenderly dealt with by the binder. The original stamped brown calf binding of the fifteenth century, from which the clasp is wanting, still remains, but in a somewhat dilapidated condition, and bearing signs of ancient repairs. The sheets are loose and the binding is separate. At the beginning there is an index, with the names of the saints in Latin and the numbers of the Legends. On the last fly leaf of the MS. occur the words, "Katherine Greham with my hand, Finis," in the handwriting of the seventeenth century, which may perhaps justify the inference that a now unknown Catherine Graham was formerly its possessor.

The MS. appears to have had originally 364 leaves each of them written on both sides. . . . The handwriting belongs to the Scottish type of the 15th century, and is small, cursive, careless, and very difficult to read. In one or two places it is illegible. The greater part of the writing is by one hand. There are a number of lacunæ in the text. Metcalfe, *Scot. Text Soc., Lives of Saints*, Vol. 1. p. viii. (These lacunæ are all recorded by Metcalfe, and by Dr. Horstmann, *Einl., Alteng. Leg.* 1881. p. lxii.)

The Northern and the Southern groups are the provincial expression of the same faith, the same learning, and the same traditions. The Southern group, which subdivides itself into Southern and South-Midland types, shows the variation resulting from individuality in the person and in the monastery at work upon the transcribing of one or more primitive texts, to which MS. Ashmole stands probably more directly related than any extant version.

The two manuscripts which are taken as the central texts have been subjected to such emendation as the concurrence of the variants, and an examination of the grammatical forms of each unavoidably suggest. These emendations are all indicated by the italicized letter or letters within brackets, and the marginal notes. No change merely for the sake of uniformity has been permitted; only such as contribute to the intelligent reading of the version. The punctuation of the versions has not been made upon a uniform basis. That of MS. Ash. follows the manuscript pointing as given by Dr. Furnivall in the reprint of the Chaucer Society Publications. MS. Cott. Tib. follows in the main the punctuation of the Horstmann edition. MS. Gg. II. 6. is punctuated and capitalized according to the combined authority of Horstmann and Metcalfe. In the two new reprints, MS. Cott. Cleop. has been allowed to stand with simply the manuscript pointings, while MS. Bodl. which in the original is entirely without points, has been punctuated and capitalized according to modern methods.

III.

GRAMMATICAL OUTLINE OF THE CENTRAL VERSIONS.

The vocabulary of the earlier dialect, MS. Ashmole 43, contains less than 18 per cent of words of Romance origin; that of MS. Cott. Tib. E. VII, about 24 per cent. Grammatical inflections are extremely variable in MS. Ashmole, and in MS. Cott. Tib., reduced almost to the minimum of modern English. The context in both manuscripts is often the sole guide for constructions. Each has distinct marks of its respective Southern and Northern origin.

MS. ASH. 43.

NOUNS.

Declension.

The genitive case, singular, is formed in *-s*, or *-es*. *depes* 204, *godes* 231, *lordes* 105.

The dative and accusative singular are not distinguishable. The dative, sometimes independent of the nominative form, ends in *-e*, *gere* 89, *pinge* 62, but usually follows the form of the nominative. Examples of variations are the following: ds. *dep* (2 times), *depe* (3 times), as. *dep* (3 times); ds. *rede* 210, *red* 30, as. *rede* 112; ds. *lyue* 202, 206 (*Laud byf* 202, *lif* 206); ds. *fore* 224, as. *fur* 218.

The plural is usually in *-s* or *-es* without distinction of case, np. *wreches* 158; gp. *frendes* 5; dp. *walmes*, 231; ap. *godes* 211; vp. *knyztes* 168.

Plurals are found in *-n* or *-en* in *breperen* 134, *screwen* 182, *rosen* 71, *heden* 173, *soulen* 174, 176, *erthtilien* 152, *fon* 138, *lilion*, *lylion* 91, 71, *scourgen* 178.

Plural by vowel mutation shows *men*, 38, 254, and its compounds, *wimmen* 222; *fet* (*Laud feet*), 49. *clopes* ap. 7, and *good* dp. 245, have sg. and pl. alike. Proper names are uninflected.

PRONOUNS.

1. *Personal.*

The personal pronoun in this version is thus inflected: (A blank indicates that the form is omitted in the version).

Singular.		
N. Ich	þou, þe	he, heo, it, hit
G. my, mi, myn	þi, þine, þin	his, hire
D. me	þe	him, hire
A. me	þe	him, hire it
Plural.		
N. we	ge	hi
G. our, oure	goure	hor
D. ———	gou	hem, þem
A. ous	gou	hem

2. *Demonstrative :*

The demonstrative pronouns are *þat* and *þis*. *þat* has the instrumental form, *þe* - - - *þe*, correlatives, 230. *þis* runs through ns. ds. as. np., uninflected. *ap.* has *þes* 60, but *þis* 180.

The definite article *þe* approaches the demonstrative signification in several instances (see Gl. *þat*). There is also the inflected *þen* of the as. 33, 42, 131, 189. *þulke* is used 83, 128, 237, 260.

3. *Relative:*

The relative pronoun *þat* is not inflected, save for the variant ns. *þet* 110. *Ho* has as. *wen* after *to*, 136. *Wat* is uninflected.

4. *Interrogative:*

Wat, *wuch* and *ho* are used as interrogative pronouns.

5. *Indefinite:*

The indefinite pronouns employed are *eche*, *eiper*, *me*, *nozȝt*, *noȝer*, *noȝing*, *oȝer* (see Gl.). The disjointed *selue* 110, is used with reflexive force.

VERBS.

1. *Weak Verbs.*

The regular conjugation of the verb is as follows: (The blanks signify that no instance of the tense is given in the text). Pres. Ind. Sg.

1. — or *-e* : lif 212, kepe 207, mete 100, owe 183, sende 39.
 2. *-st*, *xt*, or *-est* : axst 188, leuest 214, louest 25, bringest 163, luxt 200.
 3. *-e* or *-ep* : cleȝep 52, keȝep 150, bihouep 104, comeȝ 198.
- Pl.
1. *-e* or *-ep* : bidde 259, findeȝ 3, 72.
 2. *-ep* : cuȝep 168.
 3. *-ep* : drinkeȝ 151, liȝep 152, swynkeȝ 152, sitteȝ 151.

Pt.

1. — or *-de* : *smulde* 90.
2. *-e* or *-st* (*xt*).
3. *-ede -de -te* : *burede* 180, *bileuede* 235, *sende* 50, *custe* 113.

Pl.

1. _____
2. _____
3. *e* or *-ede* : *caste* 179, *burede* 139, *bileuede* 145.

The infinitives usually end in *-e*; several in *y* or *ie* : *burie* 136, *deie* 78, 216, *hie* 238, *crie* 38, *halwy* 250.

The past participle usually has *i-* as its sign, this being lost in several cases when the participle assumes an adjectival force.

The present participle has only one illustration in the text, *wepynge* 156. There is also *sepende* 229, a derivative adjective.

The imperative has *witeþ* 73, *fiȝteþ* 169, *sei* 39, *wepē* 225.

The optative shows the following forms, 1 sg. *ileue* 27, *ise* 31; 2 sg. *nost* 189, *grante* 16, *segge* 212; 3 sg. *seoþ* 25, *uñderȝete* 21; 3 pl. *teche* 39.

2. The following strong verbs may be classified according to the OE. ablaut series.

Inf.	Pt.	Pp.
I.		
abide 133.....		
bringe 162.....		ibroȝt 13
scryue 17.		
lese 124.....		
smyte 23.....	smot 235.....	ismyte 243
.....	aros 43.....	
.....		iwrite 3
II.		
.....	bed 4, bad 44.....	
.....	luxt 200.....	
ipe 158.....		
stonde 246.....	stod 88.....	
III.		
fiȝte 24.....		
grede 167.....	gradde 222..	
vynde 38.....	vond 68.....	
begynne 250.....		
.....	gan 58, gon 179	
.....		ibound 178
.....	song 10, songe 9.....	

..... (drinkeþ 151).....
 (ȝelpest 197).....
sucþ 9.....
worþ 36.....

IV.

{ com 46..... icode 185
 { bicom(e) 116, 130..... bicom 65, 85.....
 { nyme 177..... nom 58.....
 { by-nyme 23..... by nome 22..... inome 181
 speke, 41, 87.....
 stele, 136.....
ber 56, 174.....

V.

ȝeue 83, 199..... ȝaf 66 ȝef 173..... iȝeue 105
 ise..... isei 57, 173.....
lay 253.....
quap 15.....
sat 231.....
 (swinkeþ 152).....
 (vnderȝete 21).....

VI.

sle 32..... slawe 238
 vorsake 130.....
 (liȝeþ 152).....

The preterite plural frequently adds *-e* to the preterite singular. *com* 46, *come* 140; *song* 10, 11, *songe* 9; *nom* 58, *nome* 140; *ber* 56, *bere* 174.

ADJECTIVES.

Weak adjectives show an inclination to take *-e* as their sign, but the usage is not uniform, strong: *good* 25, 115, 247; weak: *gode* 69, 128, 163, 171, 176, but *gode* 139, strong; strong: *old*, 46, 109, weak: *olde* 40, 45, 75, but strong: *olde* 47, and weak: *old* 55; strong: *schort* 201, weak: *scorte* 227, strong: *wit* 77, weak: *wite* 56, 65, 91, 184. Many words like *sute* show no variation, while *stalward* 168, and *stalwarde* 168, are both weak.

The vocative usually uses the sign of the weak adjective, *leue* 95, 99, 107, 113, 127, *stalwarde* 168. The plural cases apparently cling to the use of final *-e* though not invariably.

The comparative of the adjective is found in *briȝtore* 70; *bet* 64, *betere* 186; *mo* 182, 232; *soþer* 111; *woder* 112, *verisore* 92.

The cardinal numerals *o* 61, 62, 129, *on* 61², 71, *one* 84², *two* 76, 86, 257, *to* 70, *twei* 139; *pre*, *four*, *twenti*, *hondred*, are used; the ordinal *þridde* 253.

ADVERBS.

Terminations.

-liche: *folliche* 185, *stalwardliche* 169, *stilliche* 3, 10, *tristilliche* 18, *uolliche* 236, *sodenliche* 94; *-e*, the most frequent suffix: *bi-hinde* 193; *dere* 236; *zare* 120; *zerne* 4, 119; *harde* 23, *lasse* 158, 159; *longe* 126; *-e* (< *en*): *bi-hinde* 193, *aboute* 88, *amidde* 219, *wiþþinne* 68, *wiþþoute* 179.

The old genitive derivation remains in *enes*, 190, 246 (Adj. *eny*.) The negative particle *ne*, frequently employed, appears (*-ny*) as a verb suffix in *wilny* 81. It is frequently agglutinated with verb forms as *nost*, *nole*, *not*, *nele*, *nabbeþ*.

þo (then, when); *þei* (although), 91, 145, 147, 148, are characteristic of the MS.

The frequent adverbial prefix *a-* is never written *o-* or *on-* as in Cott. Tib. E. VII., but *aboute* 88, *adown* 49, *amidde* 219, *arigt* 101; *-ward* is employed in *hamward* 238.

The comparative form of the adverb is given in *lengore* 230, *more* 54, *lasse* 158, 159; the superlative in *mest* 11.

PREPOSITIONS.

The prepositions with their dependant cases are to be found in the glossary.

To is frequently employed in this Southern dialect as sign of the genitive case. The prefix *a-* of prepositions, as in the adverb, is invariable in place of Tib. E. VII. *-o*, *on*.

MS. COTT. TIB. E. VII.

NOUNS.

Declension.

The genitive case is denoted by (1) the preposition *of*, *marterdom* 236, *chastite* 128, 208, *angell* 262; (2) ending *-s*, *-es*, *maysters* 388, *christes* 315, 319, 344; (3) without sign of case, *broþer* 218. The dative and accusative singular show no inflexional sign. Plurals are formed without case distinction by (1) termination *-s*, *-es*, *-is*, or *-ys*, *angels* 358, *wordes* 80, *sawles* 356, *bodis* 355, *hertis* 202, *bodys* 202;

(2) vowel change, *men* 134, 321, *fete* 269, *breper* 291, 308, *wemen* 6;
 (3) alike in sg. and pl., *folk* 163, 359, *clathes* 32, 113, *sede* 128, 132,
paines 352, 434; (4) irregularly, *knese* 437, *hevides* 199, 354.

PRONOUNS.

1. *Personal.*

The personal pronouns are thus inflected in the text:

Singular.

N.	I	ɔw, ɔe, (t)ou, ou, ɔe	he, scho, it
G.	my, mi	ɔi, ɔoure, ɔine	his, hir
D.	me	ɔe, ɔow	him, hir, it, yit
A.	me	ɔe, ɔow	him, hir, it

Plural.

N.	we	ɔe, ɔow	ɔai
G.	oure	ɔoure	ɔaire
D.	us (vs)	ɔow	ɔam
A.	us	ɔow	ɔam

2. *Demonstrative.*

The demonstrative pronouns are *ɔat* or *ɔo* and *ɔis* with corresponding plurals *ɔa* and *ɔir*.

3. *Relative.*

The text shows the following forms for the relative pronoun; ns. *what* 118, 157, 170; gs. *whas* 260; ds. *wham* 462, *what* 281; as. *what* 211, 213, 290, etc. Plural throughout, *what*.

4. *Interrogative.*

This form of the pronoun occurs only in composition in *for-whi* 228.

5. *Indefinite.*

The indefinite pronouns used are *any* 67, *ilkane* 321, *no-man* 95, *none* 142, 430, *nowper* 89, *oper* 198, *sum* 433. Among these there is no instance of inflexion.

ARTICLES.

The definite article is *ɔe* with occasionally an apparent old neuter *ɔat* 198, 377. The indefinite article has the forms *a* 23, 60, 284, 420, 452, preceding a consonant, and *ane* 63, 87, 147, 418, preceding a vowel.

ADJECTIVES.

The adjective is irregular in its use of final *-e* to distinguish strong and weak forms, and, saving the occasional occurrence of *-e*, it is without case endings. Instances of variation occur in the following, ns. *mast*, gs. *moste* 126; dp. *maste* 384; ns. *both*, dp.



bathe 200, ap. *bath* 90, *both* 224; ns. *chast*, as. *chaste* 129, dp. *chast* 201. Only one comparative form of the adjective occurs, *verrayer* 266. The cardinal numerals *a* 162, 163, 164, 426, *twa* 81, 195, 308, *thre* 430, 431, 436, 438, 446, are employed.

VERBS.

I. *Weak Verbs.*

The inflexion of the verb is as follows:

Ind. Pres. Sg.

1. Usually without termination: *zern* 116, *luf* 66, *say* 103, *trow* 173, *haue* 60.
 2. } *-es*: *askes* 228, *dwelles* 168, *trowes* 167, *grantes* 181, *likes* 229,
 3. } *lufes* 82, 116, etc.
- Irregular, 2 sg. *sais* 80, 82, *will* 213; 3 sg. *multiplise* 133.

Pl.

1.)
2.) without termination, or *-e*: *lif* 450, *haste* 383.
3.)

The signs of the preterite, sg. and pl., are *-t*: *baptist* 178, 327, *comfort* 331, *gert* 354, pl. 415, *left* 434, *sent* 443; *wirschipt* 397; *-d*: *cumand* 349, 371, 403, *entred* 247, *feld* 253, *had* 149, pl. 33, 310, *herd* 225, 267, 323, 348, 367, 399, 422, *mad*, *made* 45, 97, 215, 222, 459; *said* 46, 58, 78, 93, *willd* 338, *wond* 307, *answerd* 92, 226, *herd* 43, *honord*, 294; *-ed*: *pained* 405, *granted* 318, *kissed* 248, 249, 269, *lifted* 156, *married* 23, *trowed* 18, *turned* 319, *granted* 345, *liferd* 293, 309, 389, *trowed* 360, 396, *turned* 360, 393: *-id*, *-yd*; *heuyd* 125, *sesid*, 16, 441, *lemid* 194, *prechid* 298, 315, *without ending*: *put* 352, *led* 240, 358, *fed* 38, *trow* 333; *irregular*: *biliue* 327.

The optative gives eight forms in the three persons of the singular. They are without termination except *sauē* 49, 144, and *filē* 68.

The imperative ending 2 sg. is *-e*, *-es* and sometimes without termination, *greue* 62, 93, *luke* 62, *kepes* 201, *ask* 212, *mak* 452.

The infinite inclines to the dropping of final *-e*.

The present participle ends in *-and*: *assentand* 207, *brinand* 416, *calland* 42, *kneleand* 191, *lifand* 438, *playand* 15, 421, *precheand* 308.

The past participle has the endings *-d*, *-t*, *-ed*, *-id*, *-de*; and *-n*, *-ne*, *-en*.

The following, not derived from the umlaut series of strong verbs, form their preterites and past participles regularly, but with change of vowel.

Inf.	Pt. sg. and pl.	Pp.
bring 372	brought 195, 326, (pl.) 423	brought 39, 158

_____ (teche 451)	_____	_____
tell 96, 288, 301, 303	tald (pl.) 30, talde 122, 444	tald 51, talde 231
_____ (think 251)	thought 55	_____
seke 142	soght 325	soght 143, 401
wirk 318, 351, 451	wroght 305, wroght 373	wroght 196

II. *Strong Verbs.*

The strong verbs are less numerous than the weak. Disregarding the seven verbs with irregular preterites just preceding there are thirty-eight. For these verbs eighteen infinitives are given in the text, twenty have been constructed on the analogy of other forms and related verbs. The termination for the infinite thus results, *-e*, eleven, without ending, twenty-eight.

Like the weak verb, 1 sg. of the strong verb takes no termination. 2 sg. shows only one form, *-e* instead of *-es*, *bede* 69. 3 sg. has three instances, termination *-es*; *thinkes* 381, *biddes* 423, *waxes* 133, also *tase* 159, *dose* 66. Uninflected, *gaf* 285, *tell* 323, 367, *wit* 67; impersonal, *think* 251; contracted, *bus* 61.

In the preterite sg., the sign continues to be *-de*, *talde* 242, and the similarity continues as in weak verbs between the forms of the 3 sg. and 3 pl.

The optative among strong verbs shows the forms 2 sg. *gifes* 124, 1 pl. *gif* 224, 3 pl. *fall* 365.

The imperative 2 sg. has *tak* 106, 131; *teche* 451; *tell* 107, 109.

The one case of pres. pt. is *schineand* 193.

The survivals of the OE. ablaut classes are as follows:

Inf.	Pt. sg. or pl.	Pp.
I.		
.....	rase 120.....	.....
.....	.....	.....(schineand).....
strike 430.....	.....	.....
.....	.....	writen 174, wretyn 157, 160
II.		
bed 428.....	.....	.....
bow 334.....	.....	.....
III.		
.....	.....	boun 8, boune 297
bygyn 190.....	.....	.....
.....	fand 191.....	.....
.....	gan 116, 362, 391, 427.....	.....
win 233.....	.....	won 231

IV.

.....bycome 284.....
 cum 235.....come 184, 244, 314, 385, 440.....ouer-cumen 339
 V.

bid 281.....bad 156, 176, 245.....
 gif 113, 341, 436.....gaf 285, 456.....gifen 445
 get 189.....
lay 154.....
 se 9, 14, 81, 94, 95.....saw 151, 192, 389 pl. 146.....sene 180, 417
sat 437.....
spak 254, 392.....
 VI.

.....ferd 123, 245.....
 forsake 72, 144, 276, 332...forsoke pl. 395.....

From the old reduplicating verbs we have the following, in *eo*:
bifell 324, 368, *byfell* 304, *fell* 153, 269, *knew* 13, 28.

In *e*: (*hete* 257).

From old preterite presents: *durst* 29, 76; *mot* 127; *may* 5, 9, 83, 94, 95, 110, 130, 376, *might* 170, 222, 265, 286, 289, 357, 448, *moght* 56, 442; *sal(l)* 72, 86, 111, 117, 212, 279, *suld* 31, 311; *will* 79, 213, 241, *willed* 338, *wald* 142, 207, 219, 312, 351.

Anomolous verbs are represented in the text by the following forms: inf. *be*, pt. *was*, pp. *bene*; inf. *ga*, pt. *ȝode*; inf. *do*, pt. *did*.

ADVERBS.

Adverbs usually end in *-ly*: *trewly*, *parfitely*, *smertly*, *stoutly*, *halily*; once in *-i*: *wiseli*; frequently in *-e*: *wele*, *tite*, *rathe*; otherwise with out ending or irregular.

PREPOSITIONS.

A list of the prepositions in their proper order may be found with their respective case government in the glossary. Since noun inflections in this text are so little to be relied upon, we must decide in many instances the case employed by the methods of Mn. English, in general the dative being the case of the indirect object, the accusative the case of the direct. The genitive is frequently expressed by means of the preposition *of*. Source, possession (benefit, instrumentality, interest,) with the preposition *of*, seem to convey a more distinctively dative than genitive idea.

IV.

PHONOLOGY OF THE STRESSED VOWELS.

[The vowels and diphthongs here given are classified alphabetically according to their Middle English forms. The stem only of a word series is given, except in cases of compound words and where an inflection serves to make the placing of a word intelligible. There has been no attempt made to classify words according to their Middle English sounds. References given at the head of each group apply to the general type of the group, cases of special reference immediately follow the word under consideration. The abbreviations refer to the following authorities.]

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MS. ASH. 43.

MIDDLE ENGLISH *a*.

I. WEST GERMANIC.

1. WS. *a*, WG. *a* (*Gr.* 11):

ac, 25, 37, 75, 97, 134, 172, 202, 210, 226; habb, 95, 101, 144, 150, 154, 254, (*Morsb.* 102.2); knaue, 144; made, 53, 109, 138, 218; naked, 177; -sake, 130; -wake, 102.

2. WS. *a* (*a* through umlaut), WG. *a* (*Gr.* 10; 50):

fader, 62; gadere, 180; habbe, 53, 74, 147, 255, hadde, 14, 67, 132, 145, 146, hast, 15, 24, 29, 97, 103, 111, 204, haþ, 105, 119, 120, haue, 128.

3. WS. *o*, WG. *a*, before nasals (*Gr.* 51 2; 65):

an, 125; an (*Gr.* 65.2), 70; can, 118; fram, 2, 26, 35, 55, 190; gan, 58, 167, 178, 238; man, 5, 46, 130; name, 250.

4. WS. *æ*, WG. *a* (*Gr.* 49):

after, 30, 48, 65, 125, 253, 258; at, 1, 84; bad, 44; dawæ, 142; quaþ (see Gl.); sat, 231; stalward, 168², 169 (cf. *Gr.* 202.3. Note 2); slawæ (*Gr.* 50.2) 238; þat (see Gl.); vaste, 21, 178; walmes, 231; war, 53; was, 1, 5, 13, 181, 221; wat, 80, 108, 137, 168, 182; water, 229.

5. WS. *ā*, WG. *ai* (*Gr.* 13):

a, 5, 16, 54, 55, 56, 154, 160, 188, 194, 196, 201, 218, 219, 220, 227, 239, 246, 250, an, 20, 31, 46; axst, 188; hal, 59, 250; ham-, 238.

6. WS. *æ* (umlaut of *ā*, WG. *ai* (*Gr.* 17.1; 90):
ar, 2; clan-, 30; lad-, 129, 181, 221; lasse, 158, 159 (*Morsb.* 96.2);-last, 75, 220.
7. WS. *æ*, WG. *ā*, Germ. *ē* (*Gr.* 17.2; 90):
gradde, 222; radde, 60; war, 48, 65, 85, 88, 174.
8. WS. *ea*, Germ. *a*,
(a) before *r*+consonant (*Gr.* 79):
art, 116, 159, 204, 205, art-, 183, 185; hard-, 23, 138, 191; warde, 19, 165, wardeyn, 20.
(b) before *l*+consonant (*Gr.* 80):
al, 24, 30, 89, 195, 219, 229, 255, alle, 62, 166, 248, 252; as, 3, 13, 17, 26, 43, 46, 54, 72, 82, 88, 90, 97, 98, 118, 139, 188, 194, 216, 217; al-, 20, 91, 116, 118, 121, 196, 256; half, 238, 241, 243, 244²; halt, 24.
9. WS. *ea* (palatal+*æ*), WG. *a* (*Gr.* 75.1):
gaf, 66; schal, 41, 42, 162, 188, 196, 224, 227; schalt, 36, 42, 114, 116, 189, 190, 216.
10. WS. *ēa*, WG. *ā* preceded by palatal (*Gr.* 74):
gare, 120.
- II. OLD NORSE.
caste, 76, 179, 219, 229, lawe, 141, take, 217.
- III. CELTIC.
cradel, 2 (origin uncertain, *Murray*).
- IV. ROMANCE (*Schwan*, 270).
belamy 149, 161, angel, 20, 28, 33, 42, 69, 83, 85, 105, 131, 174, 176; chambre, 68, 87, 132; chaste, 73; dame, 198, 207; grante, 16, 80; grace, 83, 231, 246; ianglinge, 161; alas, 223; maner, 76, 187; marie, 10; martir-, 78, 180, 253, 259, martred, 48, 135, 139; pal, 7 (*Morsb.* 107.5); place, 84, 232; sacrifice, 162, 172, 208.

MIDDLE ENGLISH *e*.

- I. WEST GERMANIC.
1. WS. *e*, WG. *ē* (*Gr.* 19.1):
beggare (?) (of uncertain origin, *Murray*), 160; helpe, 110; ne (see Gl.), quell-, 144, 233, 235, 237; queþe, 143, 163; speke, 41, 87; stele, 136; wel, 2, 44, 103, 147, 200, 201, 241.
2. WS. *e*, *i*-umlaut of *a* or *o*, WG. *a* (*Gr.* 89):
bedde, 13; bet, 64, 186; ende, 155, 189, 206, 227, helle, 35, 156, 216; -hered, 51; lete, 22, 164; lengore, 230; men, 38, 45, 47, 134, 139, 140, 163, 171, 176, 254, me, 47, 52, 85, 135, 137, 221, 229, 233, 242, me-, 48; sende, 39, 50, 228, 248; segge, 212, strengþe, 5; telle, 16, 36, þen, 31, 42, 54, 70, 92, 103, 111, 112, 158, 160, 186, 197, 232; þence-, 90, 92, 148, 149, 187, 203; wemmed, 12; wen, 9, 125, 135, 153, 156, 189, 198, 203, 205; wende, 44, 67, 85, 134, 156, 190, 247, 256; werede, 7.
3. WS. *æ*, later *æ*, WG. *a*, with ecthipsis of *g* (*Gr.* 214.3):
sede, 29, 50, 51, 60, 73, 87, 89, 107, 111, 113, 149, 182, 209, 223, 255 (*Gr.* 89. Note 1).

4. WS. *eo*,
- (a) breaking of *e* before *r*+consonant (*Gr.* 79.1):
-berne, 121, 122; derk-, 169; ġerne, 4, 119; herte, 12, 190; verrore, 230;
werc, 109.
- (b) by *u*-umlaut (*Gr.* 106.1):
clep-, 52, 192; henne, 37; heuene, 55, 59, 105, 122, 148, 174, 176.
- (c) by *o*-umlaut (*Gr.* 109, b):
suere, 235.
5. Representative of WS. *ie*, palatal umlaut of WG. *e* (*Gr.* 75.3):
gelpest, 197; -ġete, 21.
6. WS. *y*, *i*-umlaut of WG. *u*:
verst 102, uerst, 102.
7. WS. *y*, contraction of *i*+*u*:
þe, 230².
8. Contraction of WS. *e*+*i*, WG. *ē*:
nele, 32², 126, 215, nelleþ, 75, 76, 158.
9. WS. *ē*, Germ. *ē* (*Gr.* 21.1):
her, 21, 63, 191; here, 90, 95, 122; het, 6, 165, 172, 173, 217; lette, 3.
10. WS. *ē*, *i*-umlaut of WG. *ō* (*Gr.* 21.2, 94):
breþeren, 134; dest, 63, 79, 184; fet, 49; grepe, 154; suete, 15, 19, 33, 251,
259, twenti, 257; verde, 217; -uere, 96; -seche, 127; wep-, 156, 225.
11. WS. *ē*, the result of secondary lengthening.
he, ġe, me, þe, we (see Gl).
12. WS. *ē*, representative of *ie*, *i*-umlaut of *ēa* (*Gr.* 21.4; 97; 99):
ġeme, 26; kep-, 150, 161, 207; lef, 137, 212. -leue, 27, 32, 34, 61, 64, 98, 106,
115, 130, 215, 241, leu-, 63, 141, 145, 214; repe, 153, 155.
13. WS. *æ*, *i*-umlaut of *ā*, Germ. *ai* (*Gr.* 17.1):
clene, 25, 73, 86, 115; deledē, 245; ech, 26, 62 (*Gr.* 347.1); enes, 190, 246;
eny, 54, 70, 112, 124; er, 53, 103; euer, 75, 101, 186; lede, 58, 128, 170, 176,
218, leue, 74, 241; lere, 185; mest, 11; neuer, 75, 76, 90, 154, 158; teche, 39.
14. WS. *æ*, WG. *ā*, Germ. *ā* (*Gr.* 17.2; 57.2):
ber, 56, 174, bleddore (*Kluge*), 194; drede, 57; grede (*Mätzner*), 167;
here, 8; let, 12, 46, 130, 144, 177², 178, 234, met- 100², 101; nere, 123;
red(e), 30, 59, 79, 112, 114, 118, 210; slepe, (*cf. Cosijn*, 82.3), 102, þer-,
56, 88, 140, were, 82, 88, 91, 120, 124, 217, 228, 234; 96, 121, 143; 134, 141;
48, 137, 139, 142, 170, 171, 186, 252.
15. WS. *ēa*, by palatal umlaut (*Gr.* 101):
ġe, 104; -ġen, 24, 67, 131, 141, 160; ġer, 89, 257 (*Gr.* 102); next (*Gr.* 101, a), 8.
16. WS. *ēa*, WG. *au* (*Gr.* 63):
bed, 59, 249, 254; bete, 178; ded, 244, deþ, 162, 199, 201, 203, 204, 205², 206,
208, 230, 233, 234, 236; eke, 157, 210; gret, 6, 36, 218; heued, 233, heden,
173; hewe, 240; led, 219; rede, 91; scewe, 28; screwē, 182, 217, 239.
17. WS. *ēa*, WG. *a*+*o* (*Gr.* 111):
sle, 32.
18. WS. *eo*,
- (a) WG. *eu* (*Gr.* 40. 1; 64):
dere, 236; lef-, 20, 27; lese, 224, 226, lene, 95, 99, 107, 113, 127; seke,
196; seþ, 220, 229².

- (b) influence of *w* on WG. *e* (*Gr.* 73. 1):
 heu, 76, 184; tre, 109, 211; trewe, 73; þreu, 47; -kneu, 48.
- (c) contractions, *i+o* (*Gr.* 113); *e+o* (*Gr.* 114. 1); preterits of red. vbs.
 be, ibe (see Gl.); frendes, 5; -þe (*Gr.* 403); 158, þre, 37, 180, 235, 257;
 vel, 49, 57; -se, 28, 29, 31, 33, 35, 42, 63, 96, 98, 102, 189, 212, 213, 242.

II. OLD NORSE.

hem, þem, (see Gl. *he*); reuþe, 244; verisore, 92; welluwe, 75.

III. ROMANCE (*Schwan*, 271).

best, 112; certes, 158, 162, 200; cler, 170; emperours, 138, 140; gerlans, 8, 70, 95; ihesu, 4, 34, 38, 190, 247, 256, -leue, 169; menstrales, 9; menstrasie, 9; merci, 128; prechede, 231, 247, 254; semblance, 145, 146, 147; sergant, 204, 205; seruice, 251; trechours, 141; tresour, 8; vers, 11; vestemens, 56; werreour, 52.

MIDDLE ENGLISH *i*,

I. WEST GERMANIC.

1. WS. *i*, WG. *i* (*Gr.* 23; 45; 54):

(a) in closed syllables,

bidde, 259; bist, 80; gif, (see Gl.); ich, (see Gl. *I*); in, -inne, (see Gl.);
 it, hit, his, him (see Gl. *he*); is (see Gl. *be*); 220; midde, 219; prick,
 195; sitteþ, 151; still-, 3, 10, 44, 88, 225; swiþe, 7, 68; þis, (see Gl.);
 þridde, 253; wille, 30, 43, 255, wil-, 81, 151; witte, 94; wiþ, (see
 Gl.); write 56, 59; iwis, 28, 202, 206, 214.

(b) before *-nd* (*Gr.* 124.1.):

find-, 3, 72; -hinde, 193.

(c) before *-ng* (*Gr.* 124.1.):

bring-, 162, 163, 260; þing, 62, 86, 110, 145, 213, 223.

(d) before *-nc* (*Gr.* 124. 1):

drink-, 151;

(e) before *-ld* (*Gr.* 124. 3):

milde, 54; wilde, 53.

(f) in open syllables :

gidi, 209, 210, 214, 215, 216; -priked, 195; -tilien, 152; wit-, 4, 26, 35,
 73, 244; -write, 3.

2. Representative of WS. *y*, *i*-umlaut of WG. *u* (*Gr.* 31):
 chirche, 250.3. WS. *ie*, *i*-umlaut of *ea*, WG. *a* (*Gr.* 97):

ligeþ, 152 (*Gr.* 98. a).

4. WS. *ie*, palatal umlaut of *ea*, WG. *a* (*Gr.* 82; 101):

migt, 18, 23, 35, 51, 92, 96, 98, 122, 201, 202, 203, 204, 212, 213, 233, 242, 246;
 nygt, 13, 229. (*Gr.* 98, Note; 31, Note).

5. WS. *ie*, *i*-umlaut of *eo*, WG. *i* (*Gr.* 41. 1; 100):

hire (gs., ds., as. see Gl.) (*Gr.* 109. b).

6. WS. *ie*, palatal umlaut of *eo*, WG. *e* (*Gr.* 83; 101):

brigt-, 70; figt-, 24, 169; rigt, 106, 140, 142, 203, 257; sigt, 105.

7. WS. *ie*, WG. *e*, preceded by a palatal (*Gr.* 75.3):

giue, 188.

8. WS. *ie*, *i+e* (*Gr.* 114.3):

hi (np. see Gl.).

9. WS. *io*, Germ. *i* (*Gr.* 38):
quic, 244 (*Gr.* 71).
 10. WS. *i*, shortened with gemination of consonant:
blisse (*Gr.* 202.7), 148, 155; wimmen, 222.
 11. WS. *i*, WG. *i* (*Gr.* 59):
-bide, 133; idel, 151; liche, 8; lif (sb.), 24, 125, 178, 187, 199, 204, 224, 226,
227; -ligt, 55, 258; mile, 37; riche, 7, 13.; wide, 134; wif, 183; wise, 42, 252;
wite, 56, 65, 91, 184; wit, 77.
 12. WS. *i* by secondary lengthening (*Gr.* 121):
bi, 21, 69, 114, 167, 183, 203, 237; I, 12, 32², 81, 92, 94, 161, 212; mi, 226; siþ-
(*Gr.* 122), 235; þi, 23, 30², 51, 80, 112, 115, 155, 161, 184, 187, 189, 192, 193,
196, 197, 198, 202, 205, 207, 210; þin, 199, 211.
- II. OLD NORSE.
tristiliche, 186.
- III. ROMANCE (*Schwan*, 274).
biscop, 177, 129, 248; baptis- 3, 41, 61, 248; crist, 4, 34, 38, 190, 247, 256,
crist- 34, 47, 50, 66, 82, 118, 130, 135, 166, 175, 232, 254; lil- 71, 77, 91;
prison, 164, 167; priu-, 16, 17, 41; richesse, 6; seruice, 251; sire, 143, 200;
strif, 124.

MIDDLE ENGLISH *o*.

- I. WEST GERMANIC.
1. WS. *o*, WG. *o* (*Gr.* 55):
bodi, 73, 179, 251; -bore, 1; corn, 153; god, 10, 62, 162, 207, 208, 211, 228,
231, 239, 246, golde, 8; -morwe, 171; oþer, 100, 162, 208; ouer, 62, 219, 237;
uor, 15, 22, 32, 57, 147, 148, 155, 156, 225, 259, -uore, 137, 181; uorþ, 44,
58, 120, 179, 221; vor, 24, 124, 189; vor, 59, 144, wolde, nolde, (see Gl.);
word-, 60, 85.
 2. WS. *o*, WG. *a* (*Gr.* 51):
of, off, (see Gl.); on, 34, 38, 210, -on, 78.
 3. WS. *o*, WG. *a*, before nasals, (*Gr.* 65):
honde, 245; lomb, 54; londe, 142; long, 126, mon, 14, 40, 45, 55, 65, 216, 248,
mon-, 109, 128; mony, 247; -mong, 47, song, 9; stonde, 21, 69, 100, 246,
strong, 178.
 4. WS. *o*, WG. *a*, with loss of nasal (*Gr.* 65; 185):
-brogt, 13, 74, 94, 120, 137, 142, 170, 171, 184, 193, 208, 222, 234, 236, soþ,
18, 292, 99, 111, 147, 148, 213; þogt, 11, 93.
 5. WS. *u*, WG. *o*, before nasals (*Gr.* 70):
com, 130, 191, 198, come, 2, 116, 185; wonede, 249 (*Morsb.* 65.7).
 6. WS. *u*, WG. *o* (*Gr.* 55):
lou-, 2, 15, 25, 31, 36, 73, 106, 115, vol, 91, 93, uol, 194, 219, 236; wolf, 54.
 7. WS. *u*, WG. *u* (*Gr.* 56.):
tonge, 36; þoru, 5, 97, 115, 116, 166, 224.
 8. WS. *ū*, WG. *ū*:
bote (e+*ū*), 96, 108, 123, 184, 194, 213; adon, 184.
 9. WS. *ea*, WG. *a* before *l*+consonant (*Gr.* 80):
bold, 160; old, 40, 45, 46, 47, 55, 75, 109; -told, 159.
 10. WS. *eo*, preceded by *w*, WG. *e* (*Gr.* 72):
worldes, 147; worþ, 146, 158, 184, 193, 197, 226.

11. WS. *eo*, *o*-umlaut of *e*, by contraction:
hor (OE. *heora*). 9², 76, 86, 144, 173, 174.
12. WS. *o*, *eo*, preceded by palatal, WG. *u* (*Gr.* 74; 75):
gong, 223, 224, 226; schort, 201, scorte, 227, scholde, 121, 157, 211, scholleþ,
84, 155. (*Gr.* 76.2. Note).
13. WS. *ō*, WG. *ō* (*Gr.* 60):
boke, 72; broþer, 82, 89, 95, 99, 107, 114, 115, 116, 127, 129; do, 30, 90, 92, 112,
114, 118, 164, 172, 184, 208; good, 25, 115, 245, 247, gode, 69, 125, 139, 163,
171, 176, moder, 258; mote, 16, 17, 78; most, 28, 34, 37, 40, 117, 133, 237; mowe,
102, 153, 154; inou, 86; -sogt, 14, 119; suote (see *suete*), 68, 71, 77, 90, 97; to,
(see Gl.); wod, 112, 149, 217.
14. WS. *ā*, WG. *ai* (*Gr.* 25.2), (*Morsb.* 134):
-blowe, 194; cloþes, 7; holiþ, 107, 180, 225, 240, 243, 259; -hote, 18, 132;
lord, 2, 12, 13, 43, 61, 74, 89, 83, 105, 250, 251, 258, 259; mo, 182, 232, more,
54; noþer, 31; o, 61, 62, 129; on, 61², 71, one, 84², -on, 39, 43, 45, 49, 66, 113,
131, 136, 162, 164, 175, 177, 180; -om, (OE. *hām*), 133; oþer, 18, 64, 72, 86, 94,
99, 100, 103, 108, 129, 143, 184, 187, 191; owe, 183; smot, 235, 236; ston, 211;
tok-, 77, 78; two, 76, 86, 257, to, 70; -ros, 43; þo, 55, 57, 67, 107, 131, 172,
179, 181, 217, 221; wo, 126, 150, 240, 241.
15. WS. *ō*, WG. *ā*, before a nasal (*Gr.* 68):
com, (*Morsb.* 93.2), 46, 49, 55, 65, 85, 87, 131, 166, 167, 232, 260, come, 140;
-dom, 50, 260; don, 137; fon, 138; go, (*Gr.* 57.1. Note), 37, 55, 117, 154, gon,
40, 132, 135, 179; ido, 19, 103, 252, 255; nom, 58, 66, 86, 140, 165; sone, 14,
79, 98, 181, 184, 193, -uonge, 125, 227.
16. WS. *ō*, (*e*+*ā*) by contraction:
non, 108, no, 36, 46, 146, 204, 237, 242, noht, 12, 24, 145, 147, 150, 161, 163,
202, 207, 212, 214, 224, 225, 233, 236, noþing, 22, 32, 64, 81, 111, 202.
17. WS. *ā*, by secondary lengthening, WG. *ā* (*Gr.* 121):
ho, 138, 242, hose, 150; so, 35, 36, 49, 53, 77, 81, 90, 93², 97, 100, 119, 122,
125, 126, 138, 160, 166, 185, 191, 228, 238, 240, 241.
18. WS. *ō*, contraction of *o*+vowel:
doþ, 26, 74, 98, 162, 168, 184.
19. WS. *ēo*, WG. *e*, preceded by *w* (*Gr.* 72):
wope, 222.
20. WS. *ī*, WG. *ī*.
womman, 133 (*Morsb.* 149.3).
- II. OLD NORSE.
- bone, 80, 97; both, 42, 84, 173; hondred, 232, 257; hor, 56; tok, 59, 71, 146.
- III. ROMANCE (*Schwan*, 277).
- conseil, 17, 41; fol, 14², 31, 124, 126, 130, 188, 192, 228; ioie, 30, 86, 126,
156, 260; noble, 1; poer, 189, 192, 193, 197, 252; robe, 7; rose, 71, 78,
91; soden, 94.

MIDDLE ENGLISH *u*.

- I. WEST GERMANIC.
1. WS. *u*, WG. *u* (*Gr.* 56):
þus, 54; schull-, 125, 156, 256, (*Gr.* 76, 2, Note 2).
2. WS. *u*, WG. *o* (*Gr.* 29.2):
-fulle, 67 (*Gr.* 55).

3. WS. *i*, WG. *i*:
busemar, 152; muche, 81, 93, 148, 245; þuder, 50, 135.
 4. WS. *i*, WG. *a*, contracted compound:
such, 158, 188, 233; wuch, 187 (*Gr.* 43, Note; 342).
 5. WS. *e* (*y*), WG. *a*:
stude, 44, 46, 239.
 6. WS. *ȳ*, WG. *u* (*Gr.* 95):
bur-, 47, 136, 139, 180, 251; custe, 113; dude, 240; gulte-, 240; kun, 185, 186; muri, 125; vuel, 239.
 7. WS. *y*, WG. *e* (*Gr.* 81):
sulue, 110.
 8. Representative of WS. *ea*, palatalization of WG. *a* (*Gr.* 75):
ichulle, 30, 256.
 9. Representative of WS. *eo* preceded by *w*, WG. *e* (*Gr.* 28.3; 72):
wurþi, 143, 150.
 10. Representative of WS. *ie*, *y*, WG. *eo* by palatal umlaut (*Gr.* 101; 100)
suchþ, 215, suxst-, 192, 214, suxt-, 103, 108, 109, 199.
 11. Representative of WS. *eo* due to palatal influence on *o* (*Gr.* 101):
schulde (pt.), 249 (*Gr.* 76, Note 2).
 12. WS. *i*, WG. *i*:
wule, 126, 220.
 13. WS. *ȳ*, *i*-umlaut of WG. *ū* (*Gr.* 96):
cuþeþ, 168; fur, 218, 224; -hud, 120; lute, 16, 148, 196, 197; prute, 198.
 14. Representative of *ie*, *i* umlaut of *eo* (*Gr.* 101):
gut (*Gr.* 74, Note 1), 182; luþer, 52; luxt, 200.
 15. Representative of *eo*, the result of contraction:
huld, 65, 70, 88.
- II. OLD NORSE.
puttes, 47; þulke, 83, 128, 237, 260; unknown origin, smul, 68, 90^o, 92, 97.
- III. ROMANCE (*Schwan*, 277).
iugement, 142, 221; iustice, 137, 149, 157, 161, 164, 172, 175, 177, 181, 198, 207, 230; pur, 203.

MIDDLE ENGLISH *y*.

- I. WEST GERMANIC.
1. WS. *i*, WG. *i*, in closed syllables (*Gr.* 124): gynne, 250; suyþe, 55, 56, 197; wynter, 151; before *-nd*: blynd, 210, 213, 216, bynd-, 38; wynde, 194; before *-nc*: swynk-, 152; scrynk-, 195; in open syllables: lyue, 197; -smyte, 243.
 2. WS *i*, WG. *ē*, before a nasal (*Gr.* 69): nyme, 23, 177.
 3. WS. *ie*, WG. *a* (*Gr.* 82): nygt, 13, 229.
 4. WS. *ie*, WG. *e* (*Gr.* 83): knygtes, 168.
 5. WS. *i*, WG. *i*:
lyve, (sb), 202, 226; scryue, 17; smyte, 23, 173, 234, 237; tyme, 84, 89.
 6. WS. *i*, by secondary lengthening:
my, 20^o, 22, 80, 82, 83, 93, 105, 114, 115, 192, 255, myn, 12, 190.
 7. WS. *ie*, *i*-umlaut of *ēa* (*Gr.* 99): -lyue, 241.
- II. OLD NORSE.
lym, 220.
- III. ROMANCE (*Schwan*, 278).
pyne, 216.

DIPHTHONGS.

I. WEST GERMANIC.

1. WS. *æ+g*, WG. *a* (*Gr.* 49):
day, 253, 254, daie, 237, -dai, 114; lay, 253; mai, 29, 36, 110², 199; maide 7,
10, 15, 19, 33, 44, 107, 123, 186, 188, 193. 199 217, 225. 240, 243, 253. maiden-,
4, 22. 77; mayn, 235; vair, 56, 153, 223, 246.
2. WS. *ēo*, WG. *eu*: leome, 70.
3. WS. *ēo*, WG. *i+u*: heo (see Gl.) (*Gr.* 114.1).
4. WS. *eg*, WG. *ē*: weie, 170, -wei, 195.
5. WS. *æ+g* or *h*, (*Morsb.* 102.5): eīper, 86; teigte, 45; pleide, 231.
6. WS. *ēa+g*, WG. *au*: eie, 119, 215, heie, 200, hei, 174.
7. WS. *a*, WG. *a*: sei, 39.
8. WS. *ea*, WG. *a*: isei, 57, 173, 176, 222, 233.
9. WS. *i+e* (*Gr.* 114.3): þrie, 237.
10. WS. *i+g*, WG. *u*: hie, 238.
11. WS. *u*, WG. *u*: -bounde, 178.
12. WS. *e+u*, by contraction: aboute, 88, 134, 152, 243.
13. WS. *ū*, WG. *ū*: out, 179, 218, 227; -doun, 49. 57, 154, 253; hous, 218, 249;
loude, 167, 222; toun, 179.
14. WS. *ū*, WG. *ō* preceded by *w*: hou, 89, 94, 109, 110, 182, 191, 198.
15. WS. *ū*, lengthened from WG. *u*, with loss of *n*: our, oure, (see Gl.); ous,
35, 42, 163, 260.
16. WS. *ū*, the result of secondary lengthening: nou, 92, 102², 103, 169, 224,
239, 255, 259; þou, (see Gl.).
17. WS. *ēo*, WG. *eu*: ʒou, 74, 162, 170, ʒoure, 77, 78.
18. WS. *ēo*, WG. *e*, by influence of *w*: four, 232.
19. WS. *ā*, WG. *ai*: Louerd, 51; soul-, 174, 176, 260.

II. OLD NORSE.

deie, 78, 216, 224; trewe, 73.

III. ROMANCE.

- OF. *ai*: gailer, 165; maister, 192; traunail, 155.
 OF. *a*: maumet, 108, 171; sauter, 11; sergaunt, 205; tiraunt, 54.
 OF. *ea*: creature, 223.
 OF. *ai*: meseise, 154; seynte, 9; seyn, 40, 45, 51, 58, 63, 66, 67, 113, 167, 209, 248.
 OF. *ei*: fei, 183.
 OF. *ae*: doel, 242.
 OF. *oi+g*: caroine, 196, 201.
 OF. *i*: crie, 38.
 OF. *o*, *ou*: confound-, 12; floures, 76, 96; honoure, 211; pouere, 38, 45, 245;
 scourgen, 178; soulement, 123; spouse, 5, 69; tresours, 8.

MS. COTT. TIB. E. VII.

MIDDLE ENGLISH *a*.

I. WEST GERMANIC.

1. WS. *a*, WG. *a* (*Gr.* 11):
bale, (*Gr.* 105.1), 218; made, 45, 97, 215, 222, 274, 459, mak, 45, 350, 427;
-sake, 72, 144, 276, 332, 344, 408.
2. WS. *a* (*æ*, through umlaut), WG. *a* (*Gr.* 10; 50):
haue, 60, 117, 163, 229, 256, 289, 390, had, 33, 149, 310.

3. WS. *a* or *o*, WG. *a* (*Gr.* 52.1; 65):
 (a) before *-nc*, *-nd*, *-ng*, *-mb*, *-ld*:
 and (see Gl.); answer-, 92, 169, 226; band-, 234; fand, 191; hand, 125, 149, 155, 195, land, 307; lang, 301; lamb, 40; omang, 45, 250, 302, 362; sang, 44, 46; stand, 415; thank, 188; wald, 142, 207, 241.
 (b) in open syllables:
 bane, 322; fra, 184, 280; name, 394, 452; same, 458.
 (c) in closed syllables:
 ban 88; gan, 116, 362, 391, 427; man, 23, 40, 87, 95, 147, 155, 166, 170, 176, 256, 284, 384, man-; 2, þan (*Gr.* 65.2), (see Gl.).
4. WS. *æ*, WG. *a* (*Gr.* 49):
 at, 287, 353, 382; bad, 156, 176, 183, 332, 401, 410; fast, 258, 298; rathe, 199; sat, 437; slane (*Gr.* 50.2), 350, 380; spak, 254, 392; þat, was, what (see Gl.).
5. WS. *ea*, WG. *a*.
 (a) before *r*+consonant (*Gr.* 79):
 hard, 34, 257, 352; harm, 317, -ward, 35.
 (b) before *l*+consonant (*Gr.* 80):
 all, als, alls, all-, al- (see Gl.); ald, 147, 155, 166, 176; balde, 107; fall, 365; hals, 432; tald-, 30, 51, 108, 122, 242, 444.
 (c) before *h*+consonant (*Gr.* 82):
 saw, 151, 192, 379; waxes, 133.
6. WS. *ea* (palatal+*ø*), WG. *a* (*Gr.* 75.1):
 gaf (*þt. sg.*), 285, 456; sall, 72, 86, 89, 91, 103, 111, 117, 227, 279.
7. WS. *ā*, WG. *ai* (*Gr.* 13):
 a, 162, 163, 164; 23, 60, 284, 420, 452; ane 63, 87, 147, 244, 259, 321, 327, 328, 363, 418; ask, 212, 215, 228; ay, 240, 287, 297, 342, 450; clathes, 32, 113; ga (*Gr.* 57.1), 183, 279; hal-, 12, 119, 122, 240, 246, 284, 421, 433; hame, 183; gast-, 119, 224, 456; lare, 14, 260; mare, 436; rase, 120; sare, 88; saw, 146; saw-, 128, 132; strake, 428, 430, 431, 436; takin, 266, tane, 197, twa (*Fischer*, WG. *ō*), 81, 195; whas, 260, wham, 462; wrathe, 75.
8. WS. *æ*, WG. *ai* (*Gr.* 17.1; 90):
 any, 67; are, 435; hathin, 27; last-, 342, 353; mast, 100, 384.
9. WS. *æ*, WG. *ā*, Germ. *ē* (*Gr.* 17.2; 91):
 bad (pl.), 387; lat, 81; war, whare, (see Gl.).
10. WS. *ēa*, WG. *a*+*o* (*Gr.* 111):
 sla, 90.
11. Contraction WS. *e*+*ā*.
 na, 317.
- II. OLD NORSE.
 bath, 90, 200; baynley, 334; call-, 42; craue, 118, 211, 230, 290; frained, 405; haste, 120, 375, 383, 402, 455; lau, 435, law, 28, 54, 221, 319, 328; samen, 235; scath, 89. schatte 76; slaughter-, 425; sogat, 267; tak, 71, 106, 131, 278, 343, 407, tale, 120, 422, tane, 260, 296, 364; tase, 159, þam, (see Gl. *he*).
- III. ROMANCE (*Schwan*, 270).
 angel, 44, 63, 84, 94, 95, 115, 193, 265, 267, 287², 364; armurs, 336; bargan, 88; catell, 411; chamber, 41, 114, 187; charite, 293; chaste, 128 129, 202, 208; cumand, 349, 371, 403; fare, 324, 368; grace, 119, 285; grant-, 181, 271, 318, 345; maner, 47, 161; married, 23; pape, 17, 443; paradis, 203; parfite-, 223; place, 160, 204, 286; sacrifice, 350; saue, 49, 144, 164, 255, 263; saoure, 250, 253, 256; sa'uyng, 142, 143, 189; sawiowre, 461; solace, 72, 376; talent, 51.

MIDDLE ENGLISH *e*.

I. WEST GERMANIC.

1. WS. *e*, WG. *ē* (*Gr.* 19.1):
euyn, 86, 237, 453; feld, 298; fele (*Gr.* 106. 3. Note), 38; help 220; sene (pp. *Gr.* 73. 1), 180, 417; steuyn, 261, 454; wele, 6, 55, 66, 173, 331, 450.
2. WS. *ē*, *z*-umlaut of *a* or *o* (*Gr.* 89):
bed, 53; better, 230, dwell, 135, 168, 453; els, 171, 350; end, 39, 109, 145; hende, 92; hent, 375; ken, 5; schent, 50, 355, schende, 92; sendes, 210, sent, 188, 313, 443; sett, 31, 414; stede, 153, 458; tell, 96, 104, 107, 109, 288, 301, 303, 323, 367, 448; wed, 31, 37, 54; wende, 40, 271, went, 41, 53, 117, 120, 186, 237, 356, 425.
3. WS. *æ*, WG. *a* (*Gr.* 50):
efter, 241, 313, 438, 443; geder, 382 (*Gr.* 50. Note 2); when (see Gl.), whether, 84.
4. WS. *eo* (*Gr.* 72):
 - (a) Breaking of WG. *e* before *r*+consonant (*Gr.* 79.1):
beried, 458; erthli, 170; *gern*, 216; hert, 13, 48, 55, 168, 202, 421; smert-, 371; werk-, 335.
 - (b) by umlaut (*Gr.* 106.1; 81; 108):
heuyn, 63, 85, 115, 125, 172, 238, 262, 356, 364, 375; sen (*Gr.* 109, Note), 143, 252, 255, 277; self, 83, 90; werld, 196.
5. WS. *ie* (palatal+*e*):
get, 189 (*Gr.* 75.3).
6. WS. *a*, Germ. *a*:
-swer, 92, 169, 226 (*Gr.* 160.2).
7. WS. *ē*, Germ. *ē* (*Gr.* 21.1):
here, 4, 81, 95, 174, 250; mede, 236.
8. WS. *ē*, *z*-umlaut of WG. *ō* (*Gr.* 21.2):
bete, 218; dem, 282; fed, 38; feld, 252, 253; ferd, 123, 245, -fere, 26, 291; fete, 269; seke, 142; swete, 217, 253, 256, 270.
9. WS. *ē*, by secondary lengthening (*Gr.* 121):
he, *ge*, me, *pe*, we (see Gl.).
10. WS. *ē*, representative of *ie*, *z*-umlaut of *ēa* (*Gr.* 21.4):
dede, 311; kepe, 56, 201; *geme*, 450; here, 261; herd, 43, 124, 180, 225, 267, 323, 348, 367, 399, 422; leue, 61.
11. WS. *æ*, Germ. *ai* (*Gr.* 17.1):
clene, 48, 58, 69, 113, 148, 179, 202, 366, 419; er, 366; dele, 174, 332; euer, 12, 15, 99, 162, 332, 462; hele, 214; led, 240, 358; les, 388; leue, 335; left, 434; mene, 47, 161; neuer, 16, 252, 253; redy, 277.
12. WS. *æ* WG. *ā*, Goth. *ē* (*Gr.* 17.2):
dede, 70; drede, 74, 76, 153, 168; ferlis, 304; red(e), 165, 167, 171, 312; sede, 128, 132; teche, 451.
13. WS. *ēa*, WG. *au* (*Gr.* 37.1):
ded (sb), 154, 304, 306, 374, 389, 457; grete, 43, 238, 310, 339, 386, 434, 457, 460; hede, 424, heuides, 199, 354; schewes, 3.
14. WS. *ēa*, WG. *ā*, Germ. *e*.
nere, 43 (*Gr.* 57.2, d).
15. WS. *ēo*.
 - (a) WG. *eu* (*Gr.* 64):
bede, 69, 428; dere, 19, 119, 272, 292; lem-, 194; tene, 409.

- (b) Influence of *w* on WG. *e* (*Gr.* 73.1):
knel-, 191; knese; 427, knew-, 13, 28; new, 112, neuyn, 116, 171, 376
Gr. 156.5.); trew- 18, 111, 278.
- (c) The result of contraction (*Gr.* 40.3; 113; 114):
be, 31, 50, 61, 70, 99, 102, 127, 170, 263, 266, 281, 311, 340, 350, 401,
404, bene, 322, 418, 439; se, 9, 14, 81, 94, 95, 134, 261, 265, 286, 357,
363; -fell, 304, 324, 368; fre, 2, 10, 100, 209, 221, 232, 273; friend-, 23,
30, 36, 38, 272; thre, 430, 431, 436, 438, 446; wex, 75; -twene, 147,
201.
16. Variants of WS. *ā*, WG. *ai* (*Morsb.* 87.2):
cled 148, cleth, 34, 112², 336 (*Murray*); -hede, 73; hete, 257.
17. Variants of WS. *i* (*Gr.* 92):
es, 41, 174; mekill, 130, þedir, 326; wretyn, 157, 160; wemen, 6.
- II. OLD NORSE.
meke, 139, 141; mele, 213; nec, 428; wenges, 365.
- III. ROMANCE (*Schwan*, 271).
amen, 463²; amend, 110; assent, 207, 274; certayne 263; clere, 44; conuers,
361; eger, 405; descend, 146; entred, 247; entent, 42, 52, 426, 444; enuy,
310; erber, 418; fell, 136; fers, 136; gentill, 11; grefe, 373, greue, 62, 74, 93,
Jhesu(s), 14, 18, 101, 127, 209, 219, 259, 338; lessons, 138, letters, 150; melody,
45; menge, 320, 330; mercy, 2, 100, 209; meruayles, 302; pete, 1; prech, 298,
308, 315; present, 314; rebell, 137; reches, 384, 387; reherce, 362; reuerence,
460; ses-, 16, 441; seru-, 65, 88, 232, 297, 398, 454; speciall, 64; spens, 459;
trectice, 303; vengeance, 71; verray-, 84, 266.

MIDDLE ENGLISH *i*.

I. WEST GERMANIC.

1. WS. *i*, WG. *i* (*Gr.* 23; 45; 54):
(a) in closed syllables.
bid, 281, 423; -gin-, 98; his, him (see Gl.); if, 56, 59, 79, 87, 94, 96, 102,
105, 256, 312; in (see Gl.); ilk, 40, 174, 204, 286, 329, 332, 359 (from
orig. long *i*, *Gr.* 43. Note 4); it, hit, yit (see Gl.); lif (wv.), 223, 328,
342, 450; still, 154; þis (see Gl., once þus, 210); will, 59, 79, 181, 213,
227, 241, 287, 318, 338, 345, 351, 448, 454; win, 131, 233; wit, 67, 173,
400; wist, 177; with (see Gl.); written, 174.
- (b) before *-ng* (*Gr.* 124.1):
bring, 372; thing, 97, 118, 157, 170, 216, 290, 378.
- (c) before *-ld* (*Gr.* 124.3):
milde, 12, 22.
- (d) in open syllables:
biding, 8, 182, 346; lif-, 190, 293, 309, 389, 438.
2. WS. *y* (ü) *i*-umlaut of WG. *u* (*Gr.* 31):
did, 282, 320; fill, 182, 337, 346, 413; first, 383, 405; kirk, 452, 459; kit(?)
(origin unknown, *Murray*), 432; mikell, 91; sin, 189, 234, 433; think, 251.
3. WS. *ie*, palatal umlaut of *ea*, WG. *a* (*Gr.* 82; 101):
might, 3, 5, 100, 126, 276, 396; night, 16, 64, 137, 335, 420 (*Gr.* 98. Note).
4. WS. *ie*, *i*-umlaut of *eo*, WG. *i* (*Gr.* 100):
brin, 412, 416, brint, 404, 410 (*Gr.* 79.2); hir, (gs., ds., as., see Gl. *schö*).

5. WS. *ie*, palatal umlaut of *eo*; WG. *e* by breaking (*Gr.* 83; 101):
betwix (*Gr.* 84.2 Note), 81; bright, 63, 115, 419; right, 108, 155, 241, 282, 360;
sight, 4, 151, 359; wirk, 318, 351, 451 (*Gr.* 79.1).
 6. WS. *ie*, WG. *e*, preceded by a palatal (*Gr.* 75.3):
gif, 113, 129, 224, 341, 436, 445, 449; ġing, 7 (WG. *u*: *Gr.* 74; 100, Note 1).
 7. WS. *eo*, WG. *ë*, through influence of *w* (*Gr.* 72):
wirschip, 397, 460 (*Gr.* 72. Note).
 8. WS. *ī*, WG. *ī*, shortened:
blis, 238, 342, 358; wikked, 377.
 9. WS. *ā+ī*, WG. *a*, contracted and shortened:
swilk, 70, 74; slike, 252, 285.
 10. WS. *ī*, WG. *ī* (*Gr.* 59):
hid, 34; life, 109, 240, 301, liue (sb.), 446; like, 229, 251, 288, 366; rich-, 35;
schin-, 193; smite, 354, 424; strife, 386; strike, 430; time, 306; whils, 175,
450; whitte, 113; wife, 123, 186, 239, 385; wise, 37, 134, 397, 451.
 11. WS. *ī*, by secondary lengthening (*Gr.* 121):
bi-, 410; mi, 205, 209, 229, 452, 453, my, 48, 49, 64, 68, 173, 219, 220, 231, 272,
448, my-, 83, 90; sithes, 4 (*Gr.* 122).
 12. WS. *ȳ* (*ü*) *i*-umlaut of *ū* (*Gr.* 31; 96):
bridal, 39; file, 49, 68; fire, 404, 416; king, 347, 377, 390; kiss-, 248, 249, 269;
pride, 33.
 13. WS *ie*, *ēa* by *i*-umlaut (*Gr.* 99):
-liue, 327; hight, 125.
 14. WS. *ie*, *ēo* by *i*-umlaut (*Gr.* 100.b):
light, 152, 194, 336.
- II. OLD NORSE.
- lift-, 156; lite, 353; mis, 110, 357; scill, 447; skin, 25; till, 23, 39, 106, 109,
158, 166, 170, 288, 317, 352, 428 (and see Gl. *until*); tite, 312; tīþ-, 348, 423;
þir (np., ap. of þis, see Gl.).
- III. ROMANCE (*Schwan*, 274).
- affied, 300; baptist, 27, 102, 178, 283, 327, 330, 394; bapttime, 164, 296; bill-,
157, 165; bisschop, 106, 121, 280, 283, 457; crist, 28, 42, 222, 315, 319, 341, 344,
393; desire, 413; gin, 67; lilyes, 251; lion, 136; min, 299, 411; prince, 307, 316,
329; sir, 59, 74, 93, 105, 277, 445, uirgins, 366.

MIDDLE ENGLISH *o*.

I. WEST GERMANIC.

1. WS. *o*, WG. *o* (*Gr.* 55):
body, 49, 68, 202, 355; bod- 210; born, 11, 252; folk, 20, 22, 38, 163, 359, 370;
for, 54, 70, 95, 133, 140, 153, 204, 246, 351, 389, 408, 435, for-, 72, 221, 229,
275, 317, 342, 346, 451, -for, 147, -fore, 192, 300, 402, -forn, 373; god, 52,
65, 85, 97, 115, 126, 241, 255, 262, 285, 287, 293, 297, 305, 421, 427, 445, 446,
god-, 94, 193, 265, 408; gold, 32, 150; morn, 371; oft-, 4; or, 69, 302; word-,
77, 80, 92, 107, 175, 225, 270, 362.
2. WS. *o*, WG. *a* (*Gr.* 51):
of (see Gl.); on, 47, 71, 121, 150, 161, 309, 333, 371, -on, 199, 244, 437, on-, 69,
o, 176.
3. WS. *o*, WG. *a*, with loss of nasal (*Gr.* 66; 185):
brought, 39, 158, 195, 203, 306, 326, 374, 402, 423; fro, 203, 296, thoght; 55-

4. WS. *æ*, WG. *a*, by *i*-umlaut (*Gr.* 90):
most, 7, 126.
 5. WS. *u*, WG. *o* before a nasal (*Gr.* 70):
-com, 284, komen, 26; won, 231; wond, 307; wonders, 305.
 6. WS. *u*, WG. *o* (*Gr.* 55):
loued, 127; mornig, 391 (*Gr.* 389, Note).
 7. WS. *eo* preceded by a palatal, WG. *u* (*Gr.* 74):
gong, 25.
 8. WS. *ō*, WG. *ō* (*Gr.* 60):
blode, 11; boke 149; broþer, 218, 220, 234; do, 29, 66, 317, 345; -dome, 236;
loke, 156; mode, 12, 22, 381, 405; moght, 56, 442; soght, 143, 325, 401; to
(see Gl.); wode, 400.
 9. WS. *ā*, WG. *ai* (*Gr.* 25.2), (*Morsb.* 134):
cloth, 148; lord, 48, 57, 144, 205, 219, 229; more, 172, 299, 376, 388, 411; oþer
(*Gr.* 62, Note); 20, 29, 84, 198, 380.
 10. WS. *ō*, WG. *ā* before a nasal (*Gr.* 68):
come, 184, 244, 280, 314, 385, 440; done, 227, 378; sone, 146, 176, 187, 192,
313, 318, 323, 356, 413.
 11. WS. *ō*, contraction of *e*+*ā*:
no, 33, 76, 316, no-, 28, 77, 217, none, 29, 142, 216, 430; noght, 50, 62, 77, 93,
94, 141, 144, 152, 266, 343, 351, 432, 441; nowþer, 89.
 12. WS. *ā*, WG. *ā*, by secondary lengthening (*Gr.* 121):
so, 36, 82, 188, 193, 217, 253, 263, 355, 420.
 13. WS. *eo*, Germ. *eu*:
lose, 73; gode (contr. *i*+*o*, *Cosijn.* 38.2), 389.
 14. WS. *i*, WG. *i* (*Morsb.* 149.3):
woman, 79.
 15. WS. *e*+*ū*, WG. *ū*:
bot, 30, 33, 55, 96, 303, 312, 318, 399, 405, 430.
- II. OLD NORSE.
- bone, 228; both, 21, 64, 137, 224; toke, 135, 155, 197; trow, 18, 79, 96, 102,
167, 172, 173, 179, 278, 333, 360, 396, trowth, 258, 278.
- III. ROMANCE (*Schwan*, 277).
- coron-, 195, 201, 340, 341; dole, 311, flores, 419; honor-, 294, 462; kosyn,
272; nobill, 26; organs, 44; rose, 251.

MIDDLE ENGLISH *u*.

I. WEST GERMANIC.

1. WS. *u*, WG. *u* (*Gr.* 56):
cursed (Late OE. *u*, origin unknown, *Murray*), 347; durst, 29, 76; sum, 4,
433; sun, 101; sunder, 432, thurgh, 119, 232, 233; þus (see Gl.); un-
(see Gl.).
2. WS. *u*, WG. *o* (*Gr.* 29.2; 55):
cum 235, -cumen, 339 (*Gr.* 70); ful, (see Gl.); luf, 66, 87, 259, luf-, 69, 82,
116, 273, 293; furth, 387, 428.
3. WS. *ū*, WG. *ū* (*Gr.* 30.1):
husband, 53.
4. WS. *ū*, WG. *ū*, with loss of *n* (*Gr.* 185.2):
us, 81², 250, 260.

5. WS. *ū*, by secondary lengthening:
up, 120, 156, 237, (but op-, (*oþon*) 199, 244, 437).
 6. WS. *ō*, WG. *ō*:
gude, 21, 42, 52, 62, 121, 181, 190, 250, 361, 382, 390, 406, 426: luke, 150, 152, 245; bus (OE. *bihofian*), 61.
 7. Variant of WS. *i*, WG. *i*:
þus, 210.
 8. Representative of WS. *eo*, due to palatal influence on *o* (*Gr.* 101):
suld, (pt.), 31, 311, 401, 404, 410, 430, 436.
- II. CELTIC. put, 352.
- III. ROMANCE (*Schwan*, 277).
cuntre, 429; custom, 429; multiplise, 133; turmentes, 373.

MIDDLE ENGLISH *y*.

- I. WEST GERMANIC.
1. WS. *y*, *i*-umlaut of *u*: kyn, 26; syn, 50, 68.
 2. Representation of WS. *i*, WG. *i*: -gyn, 190.
 3. Representative of WS. *i*, WG. *i*: lynnen, 148.
 4. Interchangeable with *i*: bi, by; mi, my (see Gl.).
- II. OLD NORSE. lym, 140.
- III. ROMANCE (*Schwan*, 278). syr, 62, 63, 103.

DIPHTHONGS.

- I. WEST GERMANIC.
1. WS. *æ* before *g*, WG. *a* (*Gr.* 49):
day, 16, 64, 137, 420, 438, 446; faire, 21, 25, 419; may, 5, 9, 83, 94, 95, 110, 130, 376; mayster- 388; mayne, 185; mayden, 7, 10, maiden- 439, 449, 453; said, 46, 58, 78, 93, 126, 166, 200, 206, 216, 227, 249, 264, 270, 311, 337, 407, 435, 445, 455, sayde, 78.
 3. WS. *e*, WG. *ē*: way, 106, 176, wai, 40.
 4. WS. *ē*, *i*-umlaut of WG. *a* (*æ* or *ǫ*,) (*Gr.* 89.1):
lay, 154, 387; say, 103, 175, 267, 316, sais, 80, 82.
 5. WS. *ea*, lengthened from *ea*, palatalization of WG. *a*:
ogain, 183, ogains, 138, 152, 299, ogayne, 186, 264.
 6. WS. *ā*, WG. *ai*: sawl-, 130, 140, 164, 356, 363, saul, 375.
 7. WS. *u*, WG. *u*: boun, 8, 297.
 8. WS. *ū*, WG. *ū*: bow-, 281, 334; down, 269; hows, 194, 247, 383, 403, 411; out-, 89, 98, 234, 353, 357, 400; toun, 298.
 9. WS. *ū*, WG. *ō* preceded by *w*: how, 123, 177, 245, 324, 358, 368, 369, 370.
 10. WS. *ū*, lengthened from WG. *u* -with loss of *n*: mowth, 171.
 11. WS. *ū*, the result of secondary lengthening:
now, 61, 80, 131, 233, 257, 271, 277; tou, þou, þow. (see Gl).

II. OLD NORSE. þai, þaire, (see Gl.); trewe, 73.

III. ROMANCE.

1. OF. *ai, ay, ey, ei*:

abaist, 343; assay, 83, 105; array-, 35; availe, 130; bataile, 339; faith, 163; lay, 138, 267, 315; payde, 77; place, 160, 204, 286; pray-, 15, 421, 427, prai-, 145, 191, 447; saint, 10, 323, 331, 380, 391; traitur, 389; uaines, 433.

2. OF. *a*: ensauple, 9, maumet-, 276, 309, 395, mawmet, 299, 333.

3. OF. *au*: bycaus, 21.

4. OF. *ie*: conciens, 178.

5. OF. *ou*: cours, 337; pouer, 408; pouste, 3; power, 316; spows, 135, 248; stoutly, 386; vowches, 255.

6. OF. *o*: counsail(l), 86, 208, cownsaill, 60, 129; flowre, 73.

7. OF. *oy*: noyis, 43.

8. OF. *ui*: fruit, 131.

V.

METRICAL ANALYSIS OF THE VERSIONS.

The metrical analyses here given of the central versions of this edition are in the main illustrative, each, of a group of legends. The Southern and Midland type is represented by MS. Ash. 43, the prevailing type in the Northern legends by MS. Cott. Tib. E. VII. In contrast to the uniformity of the long-line couplets of the South, is the variety in line length, stress, and strophic arrangement, of the later Northern group. For this reason the meter of MS. Cott. Tib. E. VII. does not stand as an analysis of so characteristic a form for the legend, though it was an easy and therefore a popular rime-form for a great variety of literary productions of the 14th century.

MS. ASHMOLE 43.

I. METRE.

1. *Latin Septenary* (Schipper, *Eng. Met.*, I. §§ 113-115), iambic, 4+3 stress, in couplets with an equal proportion of masculine and feminine end-rime; usually masculine cæsura. Several lines in this version are French Alexandrine (Schipper, I. § 54), 3+3 stress, usually masculine cæsura, riming, masculine or feminine, with its adjacent septenary.

The standard line, most free from irregularities of contraction and elision, reads as follows:

8 Gerláns & trésours ál of gólde||þe hére néxt hirę líche.
 110 ping bét ne máí him súlue hélþ||hou máí it hélþe þé.
 133 Cecíle, vor héo wómman wás||atóm heo móst abíde.
 134 Ac þís breþéren þát werę mén||abóute wénde wíde.
 135 & wén me mártred crístenmén||þudér he wólde gón.
 136 & stéle to wén hi mígte bést||& búrie hém anón.

so also ll. 7, 16, 36, 40, 41, 63, 64, 68, 72, 95, 96, 97, 98, 100, 111, 114, 123, 126, 128, 129, 133, 137, 144, 173, 175, 177, 190, 193, 194, 195, 196, 197, 210, 220, 227, 235, 240, 243, 245, 251, 254, 255, 256.

Beside the lines reducible by slurring and elision to the above type, the following have an irregular number of syllables, ll. 31, 58, 75, 104, 106, 119, 124, 126, 127, 151, 152, 153, 161, 162, 171, 180, 201, 203, 205, 207, 228, 253. These vary from five (l. 27, and six (ll. 58, 104, 127, 153, 180, 203), to eleven (ll. 75, 152) syllables in the first hemistich, and from three (l. 153) to nine (l. 126) in the second hemistich.

Probable Alexandrines are the lines:

- 27 Líf þou wólt, lefmón||þat ích ileúe þís.
 58 Seyn Ýrban hím nom vp||& gan hím uorþ léde.
 104 "Le" séde valérián||wel mé bi-hóueþ só.
 107 þo séde þis hóli máide||tybórs leué broþér.
 138 Ho máde hem só hardí||to bén þeempérours fón.
 146 & tóke þat wás awórþ||& no sémbance nádde.
 180 þis þré hóli martírs||to-gáderę heo búrede anón.
 203 Wén þou migt deþ gúeþ||me þéncþ bí pur rígt.
 257 þis wás two hóndred gér||& þré & twénti rígt.
 258 Aftér þat our lord wás||In is modér alígt.

Also 153, 204, 207, 232. Some of these (*ll.* 27, 58, 153, 173, 180, 203,) MS. Laud. enlarges to septenary form.¹

2. *The cæsura.* The principal cæsura occurs regularly after the fourth foot, immediately following an accented syllable. Not infrequently a final *-e* that may or may not be elided occurs before the cæsura. See *ll.* 1, 3, 5, 6, 8, 13, 15, 16, 19, 23, 33, 36, 39, 41, 48, 51, 61, 68, 69, 70, 71, 73, 81, 88, 90, 94, 100, 105, 107, 108, 110, 115, 122, 123, 124, 128, 130, 132, 142, 147, 148, 153, 156, 157, 161, 172, 173, 174, 178, 185, 186, 188, 193, 194, 195, 196, 198, 200, 202, 203, 206, 215, 220, 221, 222, 225, 227, 231, 233, 237, 239, 240, 241, 243, 250, 260.

An extra syllable other than *-e* at the end of the first hemistich, forming a feminine cæsura is found in,

- 31 Líf ich ise þat in folie lóuestlan noþer þen me.
 50 & sede þat cicile him sende þúder||to esce cristendom.
 102 Non we beþ verst of slepe awáked||nou we mowe uerst ise.
 192 To clepe me fol þat am þi máistre||ne suxstou my poer.

A secondary cæsura may be detected in the following, in the first member:

- 1 Séyn Cecíle | of nóble kúnne||ibóre wás at róme.
 15 "Suéte héorte" | quáþ þis máide||" uor loué þat þou hást to mé.

There may be two cæsuras in the first member:

- 73 "Witeþ þis" | he séde | In tréwe lóue||wiþ chást bodí & cléne.
 89 "Broþér" | he séde | " hóu geþ þís"||þis týme óf þe gére.

One cæsura may occur in the second member:

- 92 I né migtę hém verísore smú||me þéncþ | þen ích nou dó.
 113 Séyn cecíle him cústę anón||" léue tybórs" heo séde.

These examples may be multiplied.

1 27. "Líf þou wilt," séyde Valérián,||þat ích I-léue þís,
 58. Seint ýrban nórn hím vp a gęn,||ánd gan hím forþ léde.
 153. In héruet whán þe swýnkeres móweþ||þfair schéf and goóð and rype
 173. Opón þe móru, to þé mauméts||þis góde mén were bróuth
 180. Þesé þre hóly mártíres||ge búrede to-gýdere anón
 203. Seþe þou mygth gúe deþ ánd nó líflme þínkþ bé pur rygte.

3. *Enjambement*: There is apparently little effort to lighten the metrical effect of the poem by the running-on of the first to the second hemistich, or of line to line. One probable example of the run-on line is,

143 "Síre, we wólde," queþe þis oþer, "þát we wúrþi wére
144 Hor knáues uórte hábbe íbé þat gé lette quélle þére.

and the following may fairly be regarded as examples of the running-on of the first hemistich.

153 In héruet wén hi mówe váir corn répe
258 Aftér þat oúr lord wás in ís modér alígt.

The poem is somewhat lightened by the inversions of the conversational passages. Considerable shifting of word stress is unavoidable, in words both of Germanic and Romance origin. An incomplete list follows:—Jústice, 137, Jústicé, 161, Justíce, 149, 172, 175; Cécile, 167, Cecíle, 67, 69, 133, Cécilé 113; broþer, 95, 114, broþér. 82, 107; léfmon, 27, lefmón, 20; Vrbán, 40, 51, 66, 129, Vrbán, 58; Týbors, 82, 87, 107, 131, Tibórs, 111, 127; Valérián, 52, 60, 79, 81, 95, Válerían, 57, 117; þorú, 97, þóru, 5; scholléþ, 155, schúlleþ, 156. The metre allows the retention of the French pronunciation in *richesse*, 6.

4. *Arsis and Thesis*: The acephalous line is a frequent type produced by the omission of the first thesis:

21 Váste hé stont hér by méll& íf he úndergéte.
23 Þát he nólde hárde smyte||& bý-nyme þé þi mígte.
56 Hór wiþ wíte vésteméns||a súyþe uair wrít he bér.

so also *ll.* 1, 14, 15, 19, 21, 23, 27, 33, 39, 46, 56, 61, 66, 82, 87, 93, 99, 119, 124, 127, 131, 140, 143, 156, 157, 159, 163, 165, 166, 168, 169, 182, 185, 198, 200, 206, 207, 212, 224, 228, 242, 244, 250, 256.

By the omission of the first thesis of the second hemistich, two accented syllables come together:

30 In clánnessé ichúlle þi wílle dó||ál aftér þi réd.
34 Þou móst býleue on ihésu críst||& icristned bé.
54 & móre tiraúnt þen ény wólf||ás a lómb þus mílde.

So also *ll.* 31, 44, 53, 58, 60, 61, 75, 81, 82, 105, 107, 108, 109, 121, 127, 139, 143, 145, 146, 149, 152, 153, 164, 186, 187, 189, 206, 209, 213, 215, 218, 222, 237, 238, 239, 241, 247.

An arsis and a thesis are wanting in the second hemistich of the following lines:

124 Fól he wére þat ít wolde lése||vor ény stríf.
153 In héruet wén hi mówe||váir corn répe.
201 A wréche caróine þou mígte geue déþ||þat wél schort ís.
205 & wén þou dépes sérgaunt árt||deþ þi lord ís.
252 Vpe ís þær þér-Inne wére idó||In álle wíse.

A trisyllabic measure, produced by doubling the thesis, must frequently be employed to reduce the redundancy of the line. (Ellis, *E. E. Pron.* p. 334.)

- 5 Þóru híre fréndes stréngþe||ispóused heo wás to a mán.
 12 Let lórd myn hértę un-wémmed bé||þat Iné be confounded nógt.
 93 Só vol ícham óf þis smúll||& so múche it is in my þógt.
 125 An wén þer ís so múri líf||þat we schúllep her-áfter auóngę.

Other instances may be found in *ll.* 13, 28, 31, 33, 35, 40, 45, 52, 57, 62, 67², 70, 77, 78, 86, 91², 93², 106², 112, 118, 119, 120, 125², 130, 131, 152², 154, 155, 163, 170, 171, 174, 183, 187, 188², 191, 202, 207,² 208², 215, 216, 219², 226, 228, 230, 233, 234, 237, 248, 250, 253.

5. *Elisions*: A final vowel occurring before a vowel or aspirate *h* before a vowel, in another word, is usually elided. Syncope is illustrated in the metre by the following: werde 7, trist-liche 18, togadere 180, carqine 196, 201, creature 223, louest 25, seop 25, clepep 52, ouer 62, lilion 71, welluwe 75, tokenep 77, 78, schollep 84, neuere 90, poer 189, 252. Syncope in preterite endings in *ll.* 5, 48, 102, 135, 145, 180. *Heo* is frequently slurred as in *ll.* 2, 3, 5, 180, 230, 231, 233. Diæresis is found in conseil 17, wardeyn 20, vestemens 56, emperours 140, sergäunt 205, þenc"p 203, iugement 142, 221.

Final -e:

The following classification of the use of final *-e* in MS. Ash. 43 is made on the basis of Ellis' enumeration and suggestions for the study of Chaucer. (*E. E. Pron.* p. 339-42.)

In many cases an allowance must be made for a possible double reading of the lines. In doubtful cases the choice here given has been influenced by grammatical and rhetorical stresses, and by reference to MS. Laud, 108.

(a) Final *-e* was elided before a following vowel: *ll.* 7, 12, 19 (89 times).

Doubtful cases: *ll.* 29, 173, 218, 237, 253, 260.

(b) Final *-e* was elided before *h*: *ll.* 3, 32, 50 (47 times).

Doubtful cases: *ll.* 4, 14, 19, 33, 53, 110, 132, 166, 184, 222.

(c) Final *-e*, when the sign of an oblique case, was elided before a consonant: *ll.* 1, 3, 10 (68 times).

Final *-e*, when the sign of an oblique case, was not elided before a consonant: *ll.* 12, 13, 14 (39 times).

(d) Final *-e*, when the sign of verbal inflection, was elided: *ll.* 2, 3, 4 (66 times).

Final *-e*, when the sign of verbal inflection was not elided: *ll.* 7, 27, 28 (39 times).

(e) Final *-e* is elided in the nominative case: *ll.* 7, 10, 36 (12 times).

Final *-e*, in the nominative case is not elided: *ll.* 44, 113, 150², (10 times).

(f) Final *-e*, in *hire*, elided: *ll.* 3, 4, 8 (25 times).

Final *-e*, in *hire*, probably not elided: *ll.* 13, 235.

(g) Final *-e* in *hadde*, *habbe*, not preceding a vowel or *h*, elided: *ll.* 14, 67, 132, 147, 254.

Probable exceptions: *ll.* 74, 132, 150.

(h) Final *-e* in adverbs and prepositions, elided: *ll.* 3, 14, 18 (19 times).

Final *-e*, in adverbs and prepositions, not elided: *ll.* 4, 7, 10 (18 times).

(i) Final *-e*, at the end of first hemistich, permitting a possible pronunciation: *ll.* 1, 3, 5 (76 times).

(j) Medial *-es-* is pronounced: *ll.* 5, 7, 9, 47², 60, 76, 105, 144, 147, 157, 158, 168, 183, 204, 205, 208, 231, 250.

Medial *-es-*, pronounced as *s*: *ll.* 86, 96, 108, 109, 149, 231, 251.

II. RIME.

1. Masculine end-rimes in this version number 66, feminine, 64. With four exceptions,—*broþer* : *oper*, 108; *ibe* : *ise*, 102; *isoꝗt* : *ibroꝗt*, 120; *drinkeþ* : *swynkeþ*, 152, and one case where two words are employed, it *nys* : *it is*, 148, the feminine endings are secured in the final *-e's*. These final *-e's* exist in infinitives in twenty-five cases. In five cases, the infinitive rimes with an infinitive, 41:42, 75:76, 177:178, 187:188, 217:218. Twice the infinitive rimes with a participle, 3:4, 243:244; twice with an opt. sg. 21:22, 187:188; three times with a pt. sg. 59:60, 175:176, 219:220; ten times with substantives, ns. 239:240; gs. 37:38; ds. 57:58, 155:156, 161:162, 35:36; as. 23:24, 167:168, 169:170, 189:190; twice with an adjective, ds. 73:74, ap. 237:238; once with an adverb, 125:126.

The rime in this version is practically pure. A difference in quantity which is to be detected in some word-pairs, is too slight to warrant citation since the short vowels allow of being lengthened. There is difference of consonance in *clene* : *ꝛe[m]e*, 25-6, and (?) *seruice* : *wise*, 251-2.

Words from West Germanic sources rime with those of Norse origin in, *take* : *make*, 217-18; *lawe* : *dawe*, 141-2, *laste* : *caste*, 75-6, 219-20, *son* : *bone*, 79-80, 97-8, *toke* : *boke*, 71-2, *fulle* : *smulle*, 67-8.

Words of West Germanic origin rime with Romance words in the following: *man* : *-an*, 5-6, 45-6, 81-2, 129-30, *-an* : *can* 117-18, 15-16, 17-18, *her* : *poer*, 191-2, *rome* : *come* 1-2, *mahon* : *adon*, 183-4

-ture:fore, 223-4, -tise:wise, 41-2, lif:strif, 123-4, service:wise, 251-2.

2. *Alliteration*: Alliterative passages are distributed quite evenly throughout the poem, and are of sufficient distinctness and frequency to noticeably bind the lines, though their introduction is not coincident with logical or rhetorical stresses. The following are examples.

85 þe angel wende wiþ þis word!
 143 "Sire, we wolde," queþe þis oþer: "þat we wurþi were.
 173 Hor heden he het boþe of smyte!
 194 Vor it nys botē as a bleddore: iðlowe uol of wynde.

So also; *ll.* 2, 10, 38, 59, 68, 220, 238, 240, and others. Alliteration between words of the same root is found in

9 Wen þe *menstrales songe* hor *song* of hor *menstrasie*,

and lines 14, 34, 90, 187, 195.

Assonance:

There is one case of end-assonance, *clene: zeme* (MS. *zene*) 25-6.

MS. COTT. TIB. E VII.

I. METRE.

1. *French short couplet*: (Schipper, I. §§ 117-124), each verse consisting of four (usually) iambic feet; a masculine cæsura occurs regularly after the second stress. Correct masculine rime is the rule, the possibility of feminine rime being secured, for the most part, through the final *e*'s.

The first lines represent the prevailing type of scansion.

Jhésus Críst, ful óf peté,
 To mánkind is of mércy fré
 And schéweþ his póuste & his míght
 Of(t)-síthes here únto súm men síght
 5 So þát we máy his míghtes kén,
 Als wéle in wémen áls in mén,
 And áll-þermóst in máydens gíng
 Þat will be bóun to hís bíding.

2. *The Cæsura*:

The cæsura may be strongly marked by rhetorical stresses as

31 þe day was sett||þai suld be wed

and *ll.* 1, 10, 16, 27, 56, 63, 66, 127, 307, etc.

The cæsura may be felt most strongly after the first stress:

48 Lórd||þou mák my hért all cléne
 363 He sáid:|I sé, þaire sáwles ilkáne,

so also *ll.* 59, 79, 105, 212, 216, 218, 231, 363, 413.

Or after the third stress as

148 All cléd in lýnnen clóth||ful cléne
343 Þarfóre besę nóght abáist,||tó táke.

Occasionally two cæsuras are introduced:

93 Gudę sír||scho sáid||greué noght þé
136 A spóws||scho tóke||with hír to dwéll.

Also *ll.* 227, 311.

The verse is but slightly retarded by cæsura in *ll.* 11, 15, 21, 26, 33, 36, 46, 60, etc.

Rhetorical pauses often are not coincident with metrical pauses as in *ll.* 62, 63, 74, 104, 147, 148, 343, 445.

3. *Enjambement:*

A pause in the thought usually occurs at the termination of the line. There is frequent skilful illustration, however, of the run-on line.

þan say I, syr, þat þou sall se
104 þe Angell,—þat I tell to þe
Woman, if þou will þat I trow
80 þir wordes þat þou sais me now,
Bitwix vs twa here lat me se
82 Him þat þou sais so lufes þe,
So þat I may my-self assay
84 Whether he be angell uerray

So also *ll.* 29-30; 117-18, 120-21, 146-7, 156-7, 211-12, 217-18, 229-30, 261-2, 275-6, 286-7, 289-90, 332-3, 337-8, 359-60, 363-4-5, 387-8, 393-4, 407-8, 441-2, 455-6.

4. *Arsis and Thesis:*

The omission of the thesis gives an acephalous line in

1 Jhésus Críst, ful óf peté

and *ll.* 16, 25, 29, 48, 55, 58, 85, 97, 112, 117, 120, 134, 140, 173, 176, 180, 212, 219, 221, 232, 233, 255, 257, 269, 279, 291, 313, 316, 325, 344, 348, 397, 400, 411, 414, 419, 424, 426, 433, 437, 440, 446, 456, 458.

A double thesis must be read in *ll.* 130, 132:

130 þat tó þaire sáwl may mék||aváil,
132 Of þe séde þou háš in Cícill sáwn—

also *ll.* 23, 27, 136, 156, 174, 178, 198, 199, 226, 239, 243, 250, 252, 254, 266, 272, 274, 283, 318, 339, 383.

5. *Elisions:*

Elision or slurring takes place in *ll.* 63, 64, 80, 82, 125^s, 136, 151, 159, 196, 347, 364, 372, 399, 408. Medial *-e-* is syncopated in

richely 35, halely 122, parfitely 323, wisely 451, reuerence 460. *e* in the preterite suffix *-ed* is syncopated in *ll.* 18, 149, 127, 263, 269, 300, 209, 321, 393, 396, 398², 405, 447, 458. *-id*, 282, 298, and *-yd*, 125. As exception to this we have *-ed* in *ll.* 156, 248, 249, 263, 293, 319, 360², 441; *-id* in 16, 24, 194, 315, *-(t)ed* in 318, 345.

Other vowels than *-e* being chiefly the essential vowels of pronouns, are not agglutinated to the succeeding word beginning with a vowel, or vowel preceded by *h*. As illustration of this non-elision before vowels, note in *ll.* 8, 15, 46, 114, 209, 235, 277, 333, 418, 420, 442; vowel before *h* + vowel, *ll.* 116, 122, 125, 132, 186, 224, 373, 375, 382, 417, 434, 444. Diæresis is not noted except in the possible case of *sawñ*, 132. Word accent is subject to fluctuation, throughout, through the exegencies of metrical stress. In proper names this becomes particularly noticeable, *Cicill* and *Cicill*; *Valtrián* 24, *Válirian* 406, *Válirian* 178, *Valriagn* 159, *Úrban* 106, *Urbán* 124, 120.

-es as a substantive termination is pronounced *-es*, *ll.* 32, 42, 94, 103, 116, 125, 164, 175, 224, 234, 251, 299, 302, 326, 335, 352, 354, 362, 363, 380, 436, 438; *is*, 355.

-es, verbal, occurs *ll.* 3, 128, 129, 230, 423. Elsewhere *e* is not elided in *-es*.

-es (substantively), 5, 23, 30, 36, 77, 80, 107, 182, 193, 199, 225, 265, 270, 319, 344, 356, 365, 384, 408, 409, 419, 430, 431; (verbally), 133, 167, 168, 181, 201, 210, 228, 229, 255, 328, 381.

Final -e:

1. Final *-e* is usually elided in any position as shown in the following enumeration.

(a) Elided before a vowel: *ll.* 6, 12, 14, 21 (62 times).

Exceptions: 71, 112, 166, 261, 286, 242, 289.

(b) Elided before *h* + vowel; *ll.* 66, 76, 122 (21 times).

Final *-e* before a consonant is elided:

(a) Before case forms: *ll.* 37, 43, 62 (49 times).

(b) Before verbal inflections: *ll.* 49, 62, 68 (23 times).

(c) Adverbial *-e*: *ll.* 13, 55, 66 (23 times).

2. Final *-e* before a consonant is not elided:

(a) Before case forms: *ll.* 38, 109, 219, 386.

(b) Before verbal inflections: *ll.* 108, 420.

(c) Adverbial *-e*: *l.* 158.

The possessive pronouns furnish the following additional cases of elision:

oure, 14, 224, 259, 461; ȝowre, 59, 61, 73, 337; paire, 40, 130, 199, 240, 299, 301, 304, 312, 318, 354, 355, 356, 363, 365, 382, 395.

II. RIME.

1. The normal rime for version Cott. Tib. E vii. is the masculine. From a total of 231 couplets, 120 are masculine, and 11 are feminine (*ll.* 15-16, 85-6, 115-16, 131-2, 171-2, 237-8, 261-2, 375-6, 423-4, 433-4, 453-4). Besides these feminines there is a considerable number which admit the possible pronunciation of final *-e*. This final *-e*, as shown above, was rarely pronounced when medial in the line. There are indications, however, that final *-e* at the end of the line was sometimes retained for euphony, since it must be remembered that the Saints' Lives were intended for the ear of the listeners, not to satisfy with well matched words the eye of the priest who read. *Mak* (inf.) occurs twice medially, *ll.* 350, 391 but *make* (inf.) *l.* 427, final, rimes with *strake*; *man* rimes with *Valirian*, *ll.* 169-70, 233-4, 253-4, but *Valiriane: allane* 243-4, *Valiriane: tane* 295-6, *Ualiriane: slane* 379-80. Opposed to this, note the variableness in *dede* (ppl. adj.): *stede*, 457-8, and *stede: ded* (ppl. adj.) 153-4; also of unmistakably silent *-e* in *cum: martirdome* 235-6, and *convers: reherce* 361-2. There are 74 of these quasi-feminine rimes. It is safe to say the pronunciation was variable, and left to the individuality of the officiating monk.

Of the 74 couplets in *-e*, 23 rimes are made by combination with infinitive endings, classified as follows:

Infinitive: infinitive.....	7
Infinitive: other verb forms.....	3
“ noun (oblique cases).....	9
“ adjective (strong).....	4

The remaining 20 of the rimes employed, 16 masculine, 4 feminine, require a transferred or “hovering accent” (*Schwebende Betonung*, Schipper, §119), to satisfy the metrical requirements. They are, (*-ing*-rimes), ȝing: biding, 7-8; thing: beginning, 97-8; asking: thing, 215-16; king: tiping 347-8; *e*-rimes; pete: fre, 1-2, be: chastite, 127-8, 207-8, charite: degre, 293-4; he: menȝe, 319-20, cuntre: thre, 429-30; participial (*-and*-rimes), land: precheand, 307-8, stand: brinand 415-16. Others have varying formations, *ll.* 101-2, 225-6, 235-6, 313-14, 387-8, 397-8, 409-10, 439-40.

The rime is usually pure, even where it involves secondary lengthening of Middle English forms. The following list includes all the cases of difference in quality. *cum: -dome*, 235-6;

gode: gude, 389-90; gude: mode, 21-2, 381-2, 405-6; boke: luke, 149-50, knew: Jhesu, 13-14.

Words of West Germanic origin rime with the following Norse derivatives: wrathe: scathe, 75-6, gaste: haste, 119-20, 455-6, allane: tane, 259-60, ilkane: tane, 363-4, haste: maste, 383-4, take: sake, 71-2, 275-6, 343-4, 407-8; haue: craue, 117-18, 211-12, 229-30, 289-90, rathe: bathe, 119-200, meke: seke, 141-2, mele: hele, 213-14, wed: cled, 31-2, lite: smite, 353-4, mis: blis, 357-8, skin: kyn, 25-6, will: untill, 59-60, 287-8, 317-18, 351-2, hym: lym, 139-40, scill: will, 447-8, toke: boke, 155-6, done: bone, 227-8.

West Germanic rimes with Romanic; tane: -ane, 197-8, -ane: allane, 243-4, haue: saue, 163-4, 255-6, -ane: slane, 379-80, mayne: ogayne, 185-6, certayne: ogayne, 263-4, man: -an, 23-4, 169-70, 253-4, -an: þan, 121-2. leue: greue, 61-2, he: mençe, 319-20, nere: clere, 43-4, reches: les, 387-8, knew: Jhesu, 13-14, be: chastite, 127-8, 207-8, cuntre: thre, 429-30, went: entent, 41-2, 425-6, end: amend, 109-10, end: descend, 145-6, sent: present, 313-14, sent: entent, 443-4, angell: tell, 95-6, wise: seruise, 397-8, multiplise: wise, 133-4, desire: fire, 413-14, wist; baptist, 177-8, gin: syn, 67-8, hows: spows, 247-8, -us: þus 329-30.

Words of Romance origin in some cases rime with those from Norse, tase: place, 159-60, -ane: tane, 295-6, bill: till, 157-8, 165-6.

3. Alliteration:

Alliteration is a frequent though not essential feature of the verse. It occurs for best illustration in the following lines:

- 38 Full fele folk þaire frendes fed.
 45 Scho made hir melody omang.
 100 Mast of might and of mercy fre.
 112 Cleth þe all in clething new
 Whitte clathes and clene shall he gif þe
 125 He heuyd his handes to heuyn on hight
 246 Þor halines he of him herd.
 278 To tak his throwth & trewly throw
 375 His saul was hastily hent to heuyn

also ll. 5, 8, 18, 89, 110, 111, 112, 143, 148, 149, 196, 218, 276, 299, 326, 357. Alliterative phrases like the following occur: milde of mode, 12, 22; moste of might, 100, 126; fers and fell, 136; Jemid of light, 194; mede of marterdome, 236; þaynly þow, 334; gaf þe gaste, 456.

VI.
TEXTS AND VARIANTS.

ASHMOLE MS. [fol. 185 back to 188 back].

- S Eyn Cecile of noble kunne : ibore was at rome.
 Our lord crist heo louede wel : ar heo fram cradel come
 Heo lette hire baptise stilliche . as we fi[n]dep iwrite.
 Lerne heo bed ihesu crist : hire maidenhod to wite.
 5 þoru hire frendes strengþe : ispoused heo was to a man.
 Of gret nobleie & richesse : þat het valerian.
 pis maide werde robe of pal : & cloþes swiþe riche.
 Gerlans & tresours al of golde : þe here next hire liche.
 Wen þe menstiales songe hor song : of hor menstiasie. f. 186.
 10 pis maide stilliche song of god : & seynte marie.
 Of þe sauter heo song pis vers : þat mest was In hire þoȝt.
 'Let lord myn herte vn-wemmed be : þat Ine be confounded
 noȝt.'
 As heo was anyȝt in riche bedde : wiþ hire lord ibroȝt.
 Sone hadde pis fole mon : of folie hire bisoȝt.
 15 "Suede heorte" quaþ pis maide : "uor loue þat þou hast to me.
 Grante þat ich þe mote telle a lute priuete.
 & þat ich me mote scryue to þe : as conseil priue"
 "Tristiliche þou miȝt" quaþ pis oper : "to soþe ich bihote þe."
 "Suede heorte" quaþ pis maide : "In warde icham ido.
 20 An angel is my wardeyn : & my lefmon also.
 Vaste he stont her by me : & ȝif he vnderȝete.
 þat þou by-nome my maidenhod : uor noþing he nolde lete.
 þat he nolde harde smyte : & by-nyme þe þi miȝte
 Vor al þe nobleie þat þou hast : þe ne halt noȝt aȝen him fiȝte
 25 Ac ȝif he seoþ þat þou louest me : In good lif & clene.

Legenda Aurea.

Cæcilia, virgo præclarissima, ex nobili Romanorum genere exorta, et ab ipsis cunabilis in fide Christi nutrita, absconditum semper evangelium Christi gerebat in pectore, et non diebus neque noctibus a colloquiis divinis et oratione cessabat, suamque virginitatem conservari a domino exorbat. Cum autem cuidam juveni, nomine Valerian desponsata fuisset, et dies nuptiarum instituta esset, illa subtus ad carnem cilicio erat induta, et desuper de auratis vestibus tegebatur, et cantantibus organis illa in corde soli domino decantabat dicens: "fiat, domine, cor meum et corpus meum immaculatum, ut non confundar;" et biduanis et triduanis jejuniis orans commendabat domino, quod timebat. Venit autem nox, in qua suscepit una cum sponso suo cubiculi secreta silentia, et ita eum alloquitur: "o dulcissime atque amantissime juvenis, est mysterium, quod tibi confitear, si modo tu juratus asseras, tota te illud observantia custodire." Jurat Valerianus, se illud nulla necessitate detegere, nulla prodere ratione. Tunc illa ait: "angelum Dei habeo amatorem, qui nimio zelo custodit corpus meum. Hic si vel leviter senserit, quod tu me polluto amore contingas, statim feriet te, et amittes florem tuæ gratissimæ juventutis, si autem cognoverit, quod me sincero amore diligas, ita

MSS. Laud 108; Cmb. R. 3. 25.

1. L. seinte Cecillie, C. seint Cecelie (reg.); L. kynde, C. kunde; L. I-bore, C. bore | 2. L. oure, C. ourz; L. louerd (reg.) L. ȝe (reg.); C. loued; C. or; | 3. L. let, C. lete; C. hure (reg.); L. baptiȝe, C. baptyse; L. C. Stilleliche (reg.); L. fynden; L. I-wryte, C. ywryte; | 4. L. bad, C. bade; C.-hode (reg.); | 5. C. þorwe; L. pp. I-(reg.), C. spoused; C. suyþe (MS. supþe?) | 6. C. grette; L. nobleye, C. nobley; L. his name was, C. hete; | 7. C. wered; C. palle; | 8. L. garlaundes, C. garlouns; L. tressoures, C. trassoures; C. nexte; | 9. L. whane ȝe herde menstiales song, ȝe song in hire menstralcie, C. wan myn-

MS. Bodley 799. [fol. 286a-288b.]

- Seint Sisile of nobil kin bore was at Rome ;
 Oure Lord Crist zhe loud wel er zhe fro cradil come ;
 zhe leet here baptise stillelich, as we finde write,
 gerin zhe had Ihesu Crist here maydinhood to kepe
 5 þorwz here frendus strengþe, spousid zhe was to a man
 Of gret nobley *and* ryches, þat heet Valerian.
 þis mayde was cloþid in pal þat were swyþe ryche,
 Garlond also of gold, *and* her nex here lyche.
 Whan mynstralus song here song of here mynstralsyge,
 10 þis mayde stilleliche song of God *and* Seint Maryge.
 Of þe sauter zhe song a vers þat mest was in here þougþ,
 "Leet, Lord, myn herte vnwemmed be, þat I comfoude be nougt."
 As zhe was anygt be here lord in ryche beed I-brougt,
 Some þis fool mon of foly here be-sougþ.
 15 "Swete hert," *quod* þis mayd, "for loue þou hast to me,
 Grant me þat I telle alyte preuite,
And þat I mowe schriue to þe as conseyl preue."
 "Trewly þou mygt," *quod* þis oþer, "to soþe I be-hote þe."
 "Swete lemmon," *quod* þe mayd, "In ward I am do,
 20 an angel is my wardeyn, *and* my lemmon al-so,
 ffast he stont her be me, *and* gif he oundir-geþe
 þat þou be-nome my maydinhood, for noþing nold he lette
 þat he nold þe hard smyt, *and* be-neme þe þi mygt.
 For al þe nobley þat þou hast, þou no mygt agen him fygt ;
 25 But gif he se þat þou louist me in good lyf *and* clene,

C 39.
[originally
cxxxij]

MS. Cotton Cleopatra D ix. [fol. 155b-158b.]

- Seint Cecile of noble kinne. ibore was at Rome,
 Oure louerd crist geo louede wel. er geo fram cradel come (^{f. 155 b.} "Sancta Cecilia.")
 Stilliche geo let hire cristne. as we findeþ iwrite
 Lurne geo badoure lord crist. þat he scholde hire maidenhod wite
 5 Subþe þoruþ strengþe of hire frendes. ywedded geo was to a man
 Of grete nobleie *and* richesse inoug þat het Valerian.
 þis maide werede robe of pal. *and* cloþes swiþe riche
 Gerlauns *and* tressours al of gold. þe her next hire liche
 Whan þis minestralles songen her songes. in hire minestranche
 10 þis maide stilleliche gan singe. of god *and* seint marie
 A uers of þe sauter hire songe was. *and* þeron was mest hire þougþ
 Let lord min hert wiþoute wem beo. þat y ne beo confounded nougt
 A nigþ as geo was in hire bed. mid hire lord ibrogt.
 Son he hadde of folie. þis clene þinge bisougþ
 15 Swete hert þis maide seide. for loue þat þou hast to me
 Graunte me þat ich þe mot telle. a lutel in priuete
 þþat ich me mowe þerof schriue to þe. *and* þat þou hit wole hele
 Certes lemman þis man seide. to noma, telle ich nele
 Swete lemman þis maide seide. in waras icham ido
 20 An angel of heuene is mi wardein. *and* mi lemman also
 Wel faste he stod here bi me. gif he hit undergeþe
 þþat þou binome min maidenhod. for noþint he nolde hit lette
 þþat he þe nolde wel hard smite. *and* binime þe al þin migþe
 Of þi strengþe *and* of þin noble stat. for þou migþe nougt wiþ him figþe
 25 Ac gif he seoþ þat þou louest me. in gode loue *and* clene

f. 156. (at top
of the page, "De
Sancta Cecilia.")

stralis songen of menstralche | 10. C. L. stilliche; C. songe; L. moder marye; 11. L. psalter; L. hire song was; C. fers; L. wer-on; L. mast, C. moste; L. þout; | 12. L. lat, C. late; C. hert; L. wiþout wem; L. it, C. ic; L. confundet; L. naut; | 13. L. a-nygt, C. a nygt; L. bed; C. myd; L. i-brouth; | 14. L. man; C. foly; L. be-sout; | 15. L. C. swete herte (reg.); L. seyde, C. seide; C. haste; | 16. L. y, C. ic (reg.); L. mowe (reg.); L. litel; | L. schryue, C. schryuen; L. þt þou it wille hele, C. conceil; | 17. L. "certes lemman," þis gungman seyde, "noþing telle I nele," C. truliche; | 19. L. C. lemman; L. seyde, C. seide; C. ic am; | 20. L. Aungel (reg.); L. of heuene; L. lemman, C. leman; L. þer-to, C. also; | 21. L. C. faste; L. stant, C. stante; C. here; | 22. L. be-nome; C. nold; | 23. L. ne wold, C. nold; L. be-nyme, C. bynym; L. mygtte, C. mygt; | 24. L. C. of; L. þungness & of noble state, C. nobley; L. ne mygtþ, C. ne mygt; L. wiþ; L. fygtþe, C. fygt; | 25. L. wiste, C. sey; L. louedest, C. loue; L. gode, C. goud; L. C. loue; | 26. L. wolde;

- He wole þe wite as he dop me : & ech vuel fram þe ȝe[m]e ”
 “ Ȝif þou wolt, lefmon : þat ich ileue þis.
 þe angel þou most scewe me : þat ich him ise iwis.
 Ȝif ich mai þat soþe ise : þat þou hast þat soþe ised
 30 In clannesse ichulle þi wille do : al after þi red.
 Ȝif ich ise þat In folie louest : an noþer þen me.
 I nele bileue uor noþing : þat I nele him sle & þe.”
 “ Swete heorte ” quap þis maide : “ ȝif þou wolt þen angel ise.
 þou most byleue on ihesu crist : & icristned be. (1 MS. þ ȝif)
 35 Ȝif þou wolt so þou miȝt him ise : & wite he wole ous fram helle
 & so gret Ioie worþ of our loue : þat no tonge ne mai telle.
 Ac þre mile henne þou most go : to þe wei of apie.
 þou schalt þere vynde pouere men : on ihesu crist crie.
 Sei þat ich þe to hem sende : þat hi þe teche anon.
 40 To Seyn Vrban þe olde mon : vor þou most to him gon
 & priue conseil wiþ him speke : uor he þe schal baptise.
 þen angel þou schalt þenne ise : & he schal ous boþe wise.”
 Valerian aros anon : as our lord him ȝef wille.
 To þe stude þat þis maide bad : uorþ he wende wel stille.
 45 þis pouere men him teiȝte anon : to þe olde mon Seyn Vrban.
 In an old stude uor-let : þer as ne com no man.
 Among olde puttes & burles : as me cristene men þreu.
 After þat hi Imartred were : ware me eny 'ikneu. (1MS. meeny.)
 To is fet he vel adoun : anon so he to him com.
 50 & sede þat cicile him sende þuder : to esce cristendom.
 “ Louerd Ihered be þi miȝte ” : sede Seyn Vrban.
 “ Is þis þe luper werreour : þat me clepeþ valerian.

quoque diliget te sicut me, et ostendet tibi gloriam suam.”

Tunc Valerianus, nutu Dei correctus, ait : “ si vis, ut credam tibi, ipsum angelum mihi ostende, et si vere probavero, quod angelus sit, faciam quod hortaris; si autem virum alium diligis, te et illum gladio feriam.” Cui Cæcilia dixit : “ si in Deum verum credideris et te baptizari promiseris, ipsum videre valebis. Vade igitur in tertium milliarium ab urbe via, quæ Appia nuncupatur, et pauperibus, quos illic inuenies, dices: ‘Cæcilia me misit ad vos, ut ostendatis mihi sanctum senem Urbanum, quoniam ad ipsum habeo secreta mandata, quæ perferam.’ Hunc, dum tu videris, indica ei omnia verba mea; et postquam ab eo purificatus fueris et redieris, angelum ipsum videbis.” Tunc Valerianus perrexit, et secundum signa quæ acceperat, sanctum Urbanum episcopum intra sepulchra martirum latitantem inuenit; cumque ei omnia verba Cæciliæ dixisset, ille manus ad cælum expandens cum lacrymis ait: “ domine Jesu Christe, seminator casti consilii, suscipe seminum fructus, quos in Cæcilia

L. wytte, C. wyty; L. als; L. deþ, L. al; L. C. yuel; L. fro; L. ȝene, C. ȝeme; | 27. L. wilt; L. seide V.; C. lemman sede he; C. leue; | 28. L. þen; L. angel; L. C. schewe; L. I (reg.); L. C. se; L. I-wis, C. iwys; | 29. L. wanne; C. so[ʒ?]; L. i-se, C. yse; L. i-seyd, C. ysede; | 30. L. clenesse; L. for-soþe, C. ic wole; C. alle; C. þy; C. rede; | 31. L. C. se; L. anoþer, C. & oþer; L. C. þan; | 32. L. no-þing ne schal gou helpe, C. nelle leue for; L. ne, C. nelle; | 33. L. seyde, C. guod; L. & þou wile þe aungel se, C. þan; | 34. L. bileuen, C. mostelyuen; C. ybaptiȝed; | 35. L. wilt; L. C. schalt; L. sen, C. se; L. he wile wytte, C. wele wyten þe; L. fro; | 36. C. such; L. ioie; L. C. oure; L. tunge; | 37. L. henne ouer; L. gon; L. C. wey; | 38. C. þer; L. C. fynde; L. [pore], C. poure; C. man; C. in; L. faste, L. ȝeme; | 39. C. hym; L. he, C. ic; C. tell; | 40. L. Whar is; L. þe holi old man, C. þe holy man; C. moste; | 41. L. ffor,

- He wole þe loue as he doþ me, *and* ech euil fro þe gēme."
 "Lif þou wolt, *lemman*," *quod* þis oþer, "þat I be-leue þis,
 þe aungel þou most schewe me, þat I hym se, I-wis,
And gif I may þe soþe se, of þat þou hast I-seyd,
 30 In clenness I wole do þy wille, *and after* þy reed,
And gif I se þat þou in foly louist oþer þan me,
 I nele leue for noþing, þat I nele sle him *and* þe."
 "My swete hert," *quod* þe mayde, "gif þou þe aungel se,
 þou most be-leue on Ihesu Crist *and* I-cristenyd be;
 35 Lif þou wolt so þou mygt hym se, *and* he vs wole kepe fro helle,
 So gret ioyge worþ of oure loue þat no tonge may it telle. f. 286 b.
 But þre myle þou most hennus go, to þe wey of apyge,
 þou schalt finde þere pore men, on Ihesu Crist gerne cryge;
 Sey þat I þe to hem sent, þat þey þe teche anon
 40 To Seint Vrban, þe holy man, for þou most to him gon,
 Apreue conseyl *witþ* him to spek, for he þe schal baptyse;
 þe aungel þou schalt þanne se, *and* he schal vs boþe wyse."
 Valerian roos a-non, as oure Lord hym gaf þe wille,
 To þe stede as þe mayde bad, *and* wente forþ wel stille.
 45 þe pore men hym tauhte anon to þe old man Seint Vrban,
 In an olde stede al forlete, þer ne com no maner man,
 Among old pittus *and* berielus, þer me cristin men þrew
 After þat þey martrid were, whan me any of hem knew.
 To his feet he fel down anon, þo he to him com.
 50 *And* seyde þat Sicile him sente þedir, to lerne Cristendom.
 "Lord, heryid be þy mygt." seyde Seint Vrban,
 "Is þis þe liþer verrour, þat me clepiþ, Valerian?"

Wite he wole þe : as he doþ me. *and* al uuel fram þe gēme
 Lif þou wolt seide ualerian. þat ich ileoue þis
 þen angel þou most schewe me. þat ich seo him iwis
 And gif ich mai þe soþ iseo. þat þou hast soþe isede
 30 In clannesse ichulle þi wille do. al *after* his rede
 And gif ich seo þat in folie. þou louest an oþer þan me
 Noþinge schal hit me binime. þat y nelle slee him *and* þe
 Swete hert seide þis maide. gif þou wolt þe angel iseo
 þþou most bileoue on iesu crist. *and* icristned also beo
 35 Iseo him þou schalt gif þou wolt so. *and* wite he þe wolle fram helle
 So grete ioie schal of oure loue beo. þat no tonge þerof mai telle
 Ac henne ouere þreo miles þou most go. to þe hulle of apie
 Pore men þou schalt þer finde. *and* on iesu crist gurne drie
 Seie þat ich þe to hem sende. *and* hi þe teche anon
 40 Whar is seint Vrban þe holi man. for þou wolt to him gon
 For priue conseil þou woldest wiþ him speke. *and* he þe schal baptize
 And þan þou schalt þen angel iseo. *and* don as he þe wole wise
 Valerian þo aros anon. as oure lord him gaf wille
 To þe stude as þis maide bad. he wende him forþ wel stille
 45 þþis pore men him tauhte anon. to þe holi seint vrban
 He fonde him in an old forlete stude. þeras noman ne com
 To his fet he fel adoun. anon þo he to him com
 And seide þat Cicilie him þider sende. to asky cristendom
 Whar þis beo þe luþer werrou. þat me clupeþ Valerian

C. & in; L. conseil, C. conceyl; L. þou wilt; C. myd (reg.); L. ɣ, C. for; L. C. baptyge; | 42. L. þan
 C. þe; L. þanne, C. þan; L. & do as he þe wile wise, C. boþ; | 43. L. a-ros; L. a-non; L. oure louerd, C.
 god; L. C. ɣaf; | 44. L. C. stede; L. þe, C. as heo sede; L. forþ; C. welle; | 45. L. pore, C. poure; L.
 taute, C. teytyn; C. man; | 46. L. C. stede; L. for-late, C. forlete; L. þat wonede neuere man; | 47. C.
 amonge; C. old; L. burieles, C. buryeles; L. as, C. þer as; L. men, C. cristen; C. yrew; | 48. L. he, C.
 hý; L. martired, C. martred; L. men anye kneu, C. wan me any knew; | 49. L. feet, C. fete; L. ful, C.
 felle; L. a-doun, C. adoune; L. als-sonne as [he], C. þo he; L. C. come; | 50. L. seyde; L. cesilie, C. cecele;
 L. send; L. þider, C. þude [þ?]; L. asken, C. hadde; L. dome; | 51. C. lord; L. I-herd, C. yherred; L.
 mygtte, C. mygt; L. C. seyde; | 52. L. Weþer þis be þat, C. ne ys þis þe; L. Luþere; L. werreor, C.
 werreoure; L. men; L. clepup, C. clypeþ; | 53. L. were, C. where; L. haue y-mad, C. made; | 54. L.

- War cicile hadde Imad him : þat was er so wilde.
 & more tiraunt þen eny wolf : as a lomb þus milde.”
- 55 þo com þer go a suype old mon : & alizte fram heuene þer.
 Hor wiþ wite vestemens · a suype uair writ he ber
 þo valerian him isei · adoun he vel uor drede.
 Seyn Vrban him nom vp : & gan him uorþ lede.
 þis halwe of heuene him tok þis writ : & bed him uorte rede.
- 60 Valerian radde þis writ : þat þes wordes sede.
 ‘O lord is & on bileue : & on baptisinge.
 O god & fader of alle þat beþ : þat ouer al is in eche þinge’
 “Ileuestou” quap Seyn vrban : “þat þou dest her ise”
 “þer nys nopng” quap þis oper : “þat bet to leue be.”
- 65 After þis wite mon he bihuld : he nuste war he bicom.
 Seyn Vrban him nom anon & zaf him cristendom (MS. is.)
 To Seyn Cicile he wende azen : þo he hadde ibe þer ¹i-fulle
 He vond hire chambre ligz wippinne : & swiþe suote smulle.
 He uond Cecile his gode spouse : & an angel bi hire stonde.
- 70 Brigzore þen eny leome : to gerlans he huld an honde.
 Of rosen & of lylion suote : þat on cicile he toke.
 & þat oper ualerian : as we fi[n]dep in boke.
 “Witeþ þis” he sede “In trewe loue ; wiþ chast bodi & clene
 Ich hem hadde fram heuene ibrozgt : our lord it doþ zou lene.
- 75 Vor welluwe ne olde neuwer hi nelleþ : ac euer ilaste
 þe two maner floures þat þer beþ : nelleþ neuwer hor heu caste.
 þe lilie tokenep zoure maidenhod : þat is so wit & suote.
 þe rose bitokenep zoure martirdom · uor þeron deie ze mote.
 & vor þou dest valerian cecilie red sone.
- 80 Wat þou of my lord bist : he wole grante þi bone.”

eminasti, domine Jesu Christe, pastor bone, Cæcilia famula tua quasi apis tibi argumentosa deservit ; nam sponsum, quem quasi leonem ferocem accepit, ad te quasi agnum mansuetissimum destinavit.” Et ecce subito apparuit senex quidam niveis vestibus indutus, tenens librum aureis litteris scriptum. Quem uideus Valerianus præ nimio timore quasi mortuus cecidit, et a sene levatus, sic legit: “unus Deus, una fides, unum baptisma, unus Deus et pater omnium, qui super omnes, et per omnia, et in omnibus nobis.” Cumque hæc legisset, dixit ei senior: “credis ita esse an adhuc dubitas?” Tunc exclamavit dicens: “non est aliud, quod verius credi possit, sub cælo.” Statimque illo disparente, Valerianus a sancto Urbano baptisma suscepit, et rediens, Cæciliam cum angelo loquentem in cubiculo invenit. Angelus autem duas coronas ex rosis et liliis in manu habebat, et unam Cæciliæ, et alteram Valeriano tradidit, dicens: “istas coronas immaculato corde et mundo corpore custodite, quia de paradiso Dei eas ad vos attuli; nec unquam marcescent, nec odorem amittent, nec ab aliis, nisi quibus castitas placuerit, videri poterunt. Tu autem, Valeriane, quia utili consilio credidisti, pete quodcum-

tyrant, C. tyraunt; L. C. þan; L. C. any; L. als; C. lombe; L. now; | 55. L. swiþe; C. olde; L. C. man; L. a lygtthe, C. þat a lygt; L. fro; | 56. L. whyte, C. whyt; C. vestymens; L. swiþe; L. fair, C. faire; L. wryt, C. wryte; C. bere; | 57. L. it; L. I-sey, C. sey; L. a-doun, C. a doune; L. fel, C. felle; L. C. for; | 58. C. nome; L. azen; L. C. forþ; | 59. L. halewe, C. angel; C. toke; L. þat, C. þe; C. wryte; L. bad, C. bade; L. forto, C. þeron; | 60. L. tok it anon, C. þe wryte; L. & þus þe; | 61. L. on; C. o; L. bileue; C. o; L. baptizingge, C. baptyzng; | 62. L. on; C. & al; C. þat is; L. oueral; L. þingge, C. þyng; —63. L. I-leuestou þis; C. my leue sone; C. sede; L. C. dost, C. here; L. I-se, C. se; | 64. C. is nozt; C.

- "Wher, Sysile haue mad him. þat was so wilde,
Amore tyraunt þan a wolf, as alomb, mylde."
- 55 þo þer com an old man, fro heuin he alygt þer,
Clobid in whit vesturementus, and a fayr writ ber.
þo Valerian him seyg, he fel adoun for drede.
Seint Vrban nom him vp, and forþ gan hym lede.
þe Halw of Heuin took him þe writ, and bad him rede,—
- 60 "On lord is on to be-leue, and on baptysing,
On God and Fadir of alle. þat beþ, and ouer al is, and ech þing"
"Leuistow her-on," quod Seint Orban, "þat þou dost here se,"
"þer is noþing," quod þis oþer, "þat bet to leue may be."
After þis whit mon he be-held, he nyste wher he be com.
- 65 Seint Vrban hym nom anon, and gaf hym Cristindom.
To Sycile he wente aȝen, þo he hadde be þer his fille.
He fond here chaumbir lygt with-inne, and of sote smelle,
He fond Sysile his spouse, and aungel wʒt here stond
Brygter þan eny sonne; to garlondus he bar an hond
- 70 Of rosis and of lylis soot; þat on, Sysile, he took.
And be oþer, Valerian, as we finde in book,
"Kepiþ þese," he seyð, "in trewe loue, wit chast body and clene,
I hem haue fro Heuin brougt, oure Lord hem ȝow doþ lene;
For falwe, ne elde, neuer þey nele, but euer I-lych laste,
- 75 þe two maner of flourus þat beþ þer-on, nele neuere here heu caste."
"þe lily be-tokeneþ ȝoure maydinhod, þat is so whit and sote,
þe rose be-tokeneþ ȝoure martirdom, forþ on deyg ȝe mote;
And, for þou dedist, Valerian. Secilis reed so sone,
What þou of my lord biddist, he wil grant þy bone."
- 50 Louerd þat Cicilie haþ imad. him þat was so wilde 49-50 Blank line in MS.
And more tiraunt þan eni wolf. as a lombe so milde
þþo com þer gon a swiþe old man. alite fram heuene þer¹ (1 MS.per.)
Al hor wiþ white uestemens. and a wel faire writ he ber
Anon so ualerian iseig him come. adoun he fel for drede
- 55 Seint vrban him nom vp anon. and forþ he gan him lede
þþis halwe of heuene him toke þis writ. and bad he scholde hit rede
Valerian anon radde þis writ. þat þes wordes sede
O god is and on bileoue. and on cristendom
And fader and lord of alle þinge. þat flesshe and blod among ous nom.
- 60 Ileouest þis seide seint vrban. þat þou dost þere iseo f. 156 b
þþer nis þinge in þis world þe oþer seide. þat betere ileoued mai beo
He biheolde after þis old man. he miste whar he bicom
Seint vrban þo him nom anon. and gaf him cristendom
To Cecilie son he wende aȝen. þo he hadde ibeo þer his fulle
- 65 He fonde hire chambre wel ligt wiþinne. and swiþe swote smulle
And founde Cecilie his trewe wif. and an angel bi hire stond
þþat was brygter þan eni leom. tweie gerlauns he tolde an hond
Of rose and lillie hi weren imad. þat on Cecilie he tok
þþat oþer he tok ualerian; as we findeþ in bok
- 70 Witeþ þeos he seide in trewe loue. wiþ chaste bodi and clene
Icþ hem habbe fram heuene ibrougte. oure Lord hem doþ ȝou lene
þþe lillie tokneþ ȝoure maidenhod. þat is so white and swote
þþe rose tokneþ ȝoure martirdom. for þerinne deie ȝe mote
For þat þou dost ualerian. Ceciles red so sone
- 75 What so þou of mi lord dost bidde. he wole graunte þi bone.

sede; C. louyng; | 65. L. whyte, C. þe whyt; L. beheld, C. byheld; L. wher, C. ware; L. be-cam; C. by-come; | 66. L. a-non; C. nome; | 67. L. sein Cecilie; L. was þare (reg.) is fulle, C. be þer his fulle; | 68. L. fond, C. founde; C. Schaumbre; L. lygth; L. wiþ-inne, C. with in; C. ful of swete smylle; | 69. C. fonde; | 70. L. brygtere, C. brygtur; L. C. þan; L. C. any; L. lome; C. lygt; L. twey, C. two; L. garlondes, C. garlauns; L. hadde, C. held; L. on; | 71. L. rose, C. swete ros; L. lillie, C. lily; L. tok; | 72. C. þe; L. fynden; L. bok; | 73. L. in, C. myd chaste loue; L. chaste body; | 74. L. i-brougth, C. brogt; L. C. oure; L. C. hem; | 75. L. fior-falewe, C. falewy; C. olden; L. wille þei nat; L. euere he willeþ laste, C. more laste; | 76. L. manere; L. beþ on, C. beþ here on; L. nelle; L. neuere; L. hor; C. hewe; | 77. L. be-tokneþ, C. bytokneþ; L. whyt, C. whit; L. C. swote; | 78. C. marterdom; L. for (reg.); C. deyg; | 79. C. dyst; C. Cecilis; C. rede; L. C. so sone; | 80. L. what; C. oure; L. be-sekest, C. beste;

- "I ne wilny noþing so muche" : sede ualerian.
 "As þat tybors my broþer : were cristeneman."
 "My lord wole" quap þis angel : "ȝeue him þulke grace.
 þat boþe ȝe scholley at one tyme be : Imartred In one place."
 85 þe angel wende wiþ þis word : me nuste war he bicom.
 þis two clene þinges wiþ Ioie Inou : hor eiper to oþer nom
 Tibors com to þe chambre : to speke wiþ is broþer þere
 He stod stille & bihuld aboute : as he nuste war he were.
 "Broþer" he sede "hou geþ þis : þis tyme of þe ȝere.
 90 So suote smul ne smulde ich neuere : me þençþ as ich do here
 þei þis hous were vol of rede rosen : & of wite lilion also
 I ne miȝte hem verisore smul : me þençþ þen ich nou do.
 So vol icham of þis smul : & so muche it is In my þoȝt. f. 187.
 þat I not hou icham sodenliche : In oþer witte ibroȝt."
 95 "Leue broþer" quap valerian : "gerlans we habbeþ here.
 Of floures þat þou ne miȝt ise : bote þou were our Iuere
 Ac so as þou hast þem suote smul : þer-of þoru our bone.
 Lif þou wolt bileue as we doþ : þou miȝt hem ise sone."
 "Leue broþer" quap þis oþer : "weþer is it soþ þis
 100 Oþer ich stonde in metynge : & mete þat it so is."
 "In metynge" quap valerian : "we habbeþ euer ibe.
 Nou we beþ verst of slepe awaked : nou we mowe uerst ise."
 "Suxtou bet nou" quap þis oþer : "þen þou hast er ido."
 "Ȝe" sede valerian : "wel me bi-houep so
 105 Vor my lordes angel of heuene : haþ iȝeue me siȝt
 & vor our loue he wole þe also : ȝif þou wolt bileue ariȝt "

que uolueris, et consequeris." Cui Valerianus: "nihil mihi in hac vita exstitit dulcius, quam unicus fratris mei affectus, peto igitur, ut et veritatem ipse mecum agnoscat." Cui angelus: "placet domino petitio tua; et ambo cum palma martirii ad dominum uenietis." Post hoc, ingressus Tiburtius, frater Valeriani, cum nimium rosarum sensisset odorem, dixit: "miror, hoc tempore roseus hic odor et liliorum unde respiret; nam si ipsas rosas vel lilia in manibus meis tenerem, nec sic poterant odoramenta tantæ mihi suauitatis infundere; confiteor vobis, ita sum refectus, ut putem me totum subito immutatum." Cui Valerianus: "coronas habemus, quas tui oculi videre non prævalent, floreo colore et niveo candore vernantes; et sicut me interpellante odorem sensisti, sic et, si crederis, videre ualebis." Cui Tiburtius: "in somnis hoc audio, an in veritate ista tu loqueris, Valeriane?" Cui Valerianus: "in somnis usque modo fuimus, sed jam nunc in veritate manemus." Ad quem Tiburtius: "unde hoc nosti?" Et Valerianus: "angelus domini me docuit, quem tu videre poteris, si tu purificatus fueris, et omnibus ydolis abrenuntiaveris." (Huic miraculo de coronis rosarum Ambrosius attestatur in præfatione sic dicens: 'sancta Cæcilia sic celestis est dono repleta, ut martirii palmam assumeret; ipsum mundum esse cum thalamis exsecrata; testis est Valeriani conjugis et Tiburtii provocata confessio, quos, domine, angelica manu odoriferis floribus coronasti; viros virgo duxit ad gloriam, mundus agnovit, quantum valeat devotio castitatis.' Hæc Ambrosius.) Tunc Cæcilia evidenter ostendit ei, omnia ydola esse

L. wille; L. þe; L. C. graunte; L. sone; | 81. L. wille, C. wylne; C. no þyng; L. miche; L. seyde, C. seide; | 82. L. Bote, C. but; L. Tiburst; L. wiþ me; C. cristen man; | 83. C. sede; L. aungel, C. þe a.; L. wile ȝiuen þat ilke, C. ȝyue hym suche; | 84. L. C. & C. boþ; L. schulle, C. schullen; L. C. o; L. I-martired, C. martred; L. o, C. a.; | 85. L. aungel, C. angle; C. þat; L. he, C. hȝ nust; L. wher, C. ware; L. be-com, C. bycome; | 86. C. þestwey; L. þingges, C. —; L. ech of oþer; C. nome; | 87. L. C. Tiburs; C. come; L. spak, C. spake; C. with; L. C. his; C. þer; | 88. C. stode; L. beheld, C. byhelde. L. ala-

- 80 "I ne desire no þing so moch," seyde Valerian,
 "As Tyburs, my broþer, were wit me in Cristindam."
 "My Lord wille," *quod* þe aungel, "geue hym þat grace,
And boþe ge scholle martrid be, at on tyme in on place." f. 287.
 þe aunge[l] went wit þat word, he nyste wher he be com.
 85 þe two þingus eyþer of oþer gret ioyge nom.
 Tyburs com to chaumbre, to spe[k] wit his broþer þere,
 He stood stille *and* be-held about, as he nyst wher he were.
 "Broþer," he seyde, "howg goþ þis? In þis tyme of þe gere?
 So swete smel smellid I neuere, as I do here."
 90 þou þis hous were ful of newe rosin. *and* lylis al-so,
 I ne mygt sweter smelle nougt, me-þinkeþ, þan I do.
 So ful I am of þis smel, *and* so moche is in my þought,
 þat I noot hou I am, sodeynlich, in an oþer wit I-brought."
 "Leue broþer," *quod* Valerian, "garlundus we haueþ here
 95 Of flourus þat þou mygt nougt se, but þou were oure fere,
 But so as þou hast þe swete smel þerfore, þorw oure bone,
 Lif þou wolt be-leue as we do, þou mygt hem se sone."
 "Leue broþer," *quod* þe oþer, "wheþer it soþ is,
 Oþer I stond in meting *and* wene þat soþ it is?"
 100 "In meting," *quod* Valerian, "we haue euer be,
 Now we be of slep awak, now we mow ferst se."
 "Sestow nowg," *quod* þe oþer, "bet þan þou hast er do?"
 "Le." *quod* Valerian, "wel me be-houeþ so,
 ffor my Lordus aungel of Heuen haþ me goue lygt,
 105 *And* for oure loue he wol þe al-so, gif þou wolt be-leue arygt."

I ne wilny noþinge on eorþe so moche. seide ualerian
 As þat tiburs mi broþer were. wiþ me cristen man
 Mi lord wole þis angel seide. geue him þulk grace
 And boþe ge scholle martred beo. at o time in on place
 80 þe angel wende forþ wiþ þis word. hi miste whar he becom
 Moche was þe ioie of þis clene þinges ! þat aiþer to¹ oþer nom (1 MS. co.)
 To chamber com tiburs to speke. wiþ his broþer pere
 Stille he stod *and* biheolde aboute. as þeig he miste whar he were
 Broþer he seide hou goþ þis. in þis time of þe ger
 85 So swote smul ne smulde ich neuere. as me þinck ich so nou her
 þþeig þis hous were ful of newe floures. *and* white lillie also
 Murgore migte hit smulle nougt. me þinkeþ þan ich nou do
 So ful icham broþer of þe smul. *and* so moche hit is in mi þought
 þhat icham sodeinliche inot hou ! in oþer witte ibrougt
 90 Leue broþer seide ualerian. gerlauns we habbeþ here
 Of rose *and* lillie þat þou ne migte seo. bote þou were oure fere
 Ac as þou hast þe swote smul ! þerof þorwg mi lone
 Also gif þou wolt bileoue as we doþ. þou migte hem seo wel sone
 Leue broþer seide tiburs. Whar hit beo soþe þis
 95 Oþer þat istond in metinge. *and* mete þat his so is
 In metinge seide ualerian. We habbeþ euere ibeo
 Of slepe we beþ nou furst awakad. *and* nou we mowe furst iseo
 For oure lordes angel of heuene. haþ igeue me sigt
 And for oure loue he þe wole geue also. gif þou wolt bileoue arigt

boute; L. als.; L. wher, C. ware; | 89. L. seyde; L. goþ, C. "þis is" (the þis is in a different hand); C. þat; C. in; | 90. C. suche smel; L. smelde, C. smelled; L. I, C. ic; C. neuer; L. þinkeþ (reg.); C. now; | 91. C. wer; L. ful. C. fulle (reg.); L. of newe roses; L. of lylie, C. of lilyen; | 92. L. mygtteþ, C. mygt; L. versschere, C. swettur; L. smelle, C. smellen; L. C. now; | 93. L. C. þe; C. smelle; C. so is þer on; L. þout; | 94. L. for-soþe, L. C. in an-oþer; L. wytte, C. wyt; L. I-brouth, C. ybroggt; | 95. C. he seide; L. garlandes, C. garlauns; C. habbeþ; | 96. C. nougt; L. i-se, C. se; C. but; L. C. oure; L. C. fere; | 97. L. als, C. &; L. þane swote smel, þis smylle; L. þar-of, C. þer for; L. for, C. þorw; L. C. oure; | 98. C. If; L. be-leue, C. lyue; L. sen, C. se; | 99. L. seyde, C. seide; C. tyburs; L. wheþur, C. ys hit soþ oþer hit nys; L. be | 100. L. matyangge, C. metyng; C. ys; | 101. L. metyngge, C. metyng; C. seide; | 102. C. & now; L. ben; L. ferst; L. a-waked; L. ferst, C. furst; C. se; | 103. L. sestow, C. syxte; C. bete; C. seide tyburs; L. C. þan; C. ar; C. þis do; | 104. L. seyde; L. sone; L. be, C. by; 105. L. ffor, C. for; L. aungel; L. I-goue, C. ygoue; L. sygth, C. lygt; | 106 L. for oure; L. schal; L. wile; L. leue, C. lyue;

- po sede pis holi maide "tybors leue broper.
 Wat beþ pis maumetes bote wrechede : þou suxt non oper.
 Ne suxtou hou it is moernes werc · Imad of old tre.
 110 ping pet ne mai him sulue helpe : hou mai it helpe þe"
 "Noping nys soper" quap tibors : "þen þat þou hast ised.
 Woder he weper þen eny best : þat nolde do þi rede"
 Seyn Cecile him custe anon : "leue tybors" heo sede
 "To dai þou schalt my broper be : vor þou wolt do bi rede.
 115 þoru clene loue of good bileue : þi broper my spouse is
 þer-þoru þou schalt bicom also : my broper wan þou art his
 Myd valerian þou most go to þe biscop vrbā
 & be icristned & do also : as he þe rede can."
 "Is þat vrbā" quap tybours : "þat so zerne hap ibe isoꝛt.
 120 þat zære hap ibe fleme & ihud : & zif he were uoꝛþibroꝛt.
 Vorberne he scholde & we also : zif we wiþ him were
 & so þe wole we heuene soꝛte : vorberne we miꝛte here."
 "& zif þer nere" quap þis maide : "seulement bote þis lif.
 Fol he were þat it wolde lese : vor eny strif.
 125 An wen þer is so muri lif : þat we schulleþ her-after auonge.
 Fol is þat nele an wule be wo : to be In Ioie so longe."
 "Leue broper" quap tybours : "ic̄h biseche þe
 Lede me to þulke gode monne : & haue mercy of me."
 þat o broper ladde þat oþer : to þe biscop Vrbā
 130 & let him vorsake is fole bileue : & bicom cristene man.
 Tibours þo he com aꝛen : þen angel he sei anon.
 þat Cecile him hadde bihote : In þe chambre wiþ hire gon.

insensibilia et muta, ita ut Tiburtius responderet ac diceret: "qui ista non credit, pecus est." Tunc Cæcilia osculans pectus ejus dixit: "hodie te fateor meum esse cognatum, sicut enim amor Dei fratrem tuum mihi conjugem fecit, ita te mihi cognatum contentus faciet ydolorum. Vade igitur cum fratre tuo, ut purificationem accipias et angelicos vultus videre valeas." Dixitque Tiburtius fratri suo: "obsecro te, frater, ut mihi dicas, ad quem me ducturus es." Cui Valerianus: "ad Urbanum episcopum." Cui Tiburtius: "de illo Urbano dicis qui totiens damnatus est et adhuc in latebris commoratur? hic, si inventus fuerit, cremabitur; et nos in illius flammis pariter involvemur, et dum quærimus divinitatem latentem in coelis, incurremus furem exurentem in terris." Cui Cæcilia: "Si hæc sola esset vita, juste hanc perdere timeremus; est autem alia melior, quæ nunquam amittitur, quam nobis Dei filius enarravit. Omnia enim, quæ facta sunt, filius ex patre genitus condidit, universa autem, quæ condita sunt ex patre procedens spiritus animavit. Hic igitur filius Dei in mundum veniens verbis et miraculis aliam vitam esse nobis monstravit." Cui Tiburtius: "certe unum Deum esse asseris, et quomodo nunc tres esse testaris?" Respondit Cæcilia: "sicut in una hominis sapientia sunt tria, scilicet ingenium, memoria et intellectus, sic et in una divinitatis essentia tres personæ esse possunt." Tunc cœpit ei de adventu filii Dei et passione prædicare, et multas congruitates ipsius passionis ostendere. "Nam ideo," inquit, "filius Dei est tentus, ut genus humanum dimittatur peccato detentum; benedictus maledictus, ut homo maledictus benedictionem consequatur; illudi se patitur, ut homo ab illusionem dæmonum liberetur; spineam coronam accepit in capite, ut a nobis sententiam auferat capitalem; fel suscipit amarum, ut sanaret hominis dulcem gustum; exspoliatur, ut parentum nostrorum nuditatem operiat; in ligno suspenditur, ut ligni prævaricationem tollat." Tunc Tiburtius fratri suo dixit: "miserere mei, et perduc me ad hominem Dei ut purificationem accipiam." Ductus igitur, et purificatus, angelos Dei sæpe videbat, et omnia quæ postulabat, protinus obtinebat. Valerianus

L. a-rygth; | 107. L. seyde; | 108. L. what; L. ben; L. maumettes, C. maumes; C. bot; L. wrechede, C. wrecches; L. sest, C. syxt; C. ne; L. on hem; | 109. L. sestou; þat þese maumets, C. beþ

- po seyð þe holy mayde, "Tyburs, leue broþir,
 What beþ þe maumetus but nougt, þou schal se non oþer.
 þou mygt se it is monnus werk; mad of old tre;
 þing þat ne may hym-self help, how schold it helpe þe?"
- 110 "Noping is soþ," quod Tybors, "as þat þou hast of seðe,
 Wodderē he were þan any best, þat nold do þy rede."
 Seynt Sycile hym kiste anon, "Leue broþer," ghe seðe,
 "To-day þou schalt my broþer be, for þou wolt do by my rede.
 Þorw clene loue and good be-leue, þy broþer my spouse is,
- 115 And þou schalt by-come al-so my broþer, whan þou art his.
 Wit Valerian þou most go to þe bysschop Vrban,
 And be cristenyd and do as þe rede can."
 "Is þat Vrban," quod Tyburs, "þat so gerne haþ be-sougt,
 þat long haþ be flemyd and hid? And gif he had be forþ brought,
 120 Brend he schold be, and we alle-so, gif we wzt hym were."
 "Ie," quod þe mayde, "gif it be so, we scholle to Heuin I-ferē."
 "Iif þer nere," quod þis mayde, "onlich but þis lyf,
 Fool he were, þat it wold lese, for any maner strif."
 "Leue broþer," quod Tyburs, "haue mercy on me,
 125 And leed me to þat good mon, I be-seche þe."
 þat o broþer lad þat oþer to þe bysschop Vrban,
 And leet him forsak his folye and be-com cristin man.
 Tyburs, þo he com a-gen, þe aungel he say anon,
 þat Sysile hym hadde be-hote in þe chaumbre to gon. f. 287 b.
- 100 þþo seide Cecilie þe holi maide. tiburs leue broþer f. 157. (at top of page
 What is in oure maumetes bote wrecched. þou schalt ideo non oþer
 Ne seostou þat hit is maumetes work. imad of old tre "De Sancta Cecilia.")
 þþinge þat mai nougt him sulf helpe: hou migte hit helpe þe
 Nopinge is soþer seide tiburs. þan þat þou hast ised
- 105 Gidiore he were þan eni best. þat nolde do þi red
 Seint Cicile custe him anon. leue tiburs gēo seðe
 To dai þou schalt mi broþer beo. for þou wolt don after rede
 þþoruð clene loue and gode bileoue; þi broþer min spouse is
 þþer þoruð þou schalt also bicome. mi broþer whan þou art his
- 110 Wiþ ualerian þou most gon. to þe bischop vrban
 And beo icristned and do also. as he þe rede can
 Is þat vrban seide tiburs. þat so gurne haþ ibeo sougtē
 þþat gare haþ ibeo fleom and ihudde and gif he were forþ ibrougtē
 Forbrenne he scholde and we also. gif we wiþ him were
- 115 And so þe while we heuene sougtē. forbarnde we scholde beon þere
 Iif þat þer nere seide Cecilie. soulment bote þis lif
 A fole he were þat hit wolde. lese for eni strif
 Ac whan þer is as murie lif: þat we schollen her after fonge
 Fole he were þat nolde a while beo wo. to beon in ioie so longe
- 120 Leue broþer seide tiburs. haue merci on me
 And lede me to bulk gode man. ic/i biseche þe
 þþe broþer ladde þo þen oþer. to þe bischop urban
 And let him forsake his fole lawe. and bicom cristen man.
 Tiburs þo hi com a-gen. þe angel he seið anon
- 125 þþat Cecilie him hadde bihote. in þe chambre wiþ hire gon

hÿ of maumes werke; L. ben mad, C. & ymaked; | 110. L. C. sulf; C. helpen; L. mygtē, C. scholde; C. hÿ; | 111. L. soþere; C. seðe; L. þanne, C. þan; L. i-seyd, C. ysede; | 112. L. gydiere, C. gydier; L. C. were þan; L. any beste, C. a best; C. nold; L. don; L. red; | 113. C. swete c.; L. tiburs, C. broþer; L. he seyde; | 114. L. to-day; L. wilt don; L. be, C. by; | 115. C. þorwe; L. C. and; C. goud; C. spous ys; | 116. C. þer þorwe; L. when; C. b. ben ywys; | 117. L. C. mid; | 119. C. seðe; L. be sougt; C. be sougt; | 120. C. yfemed be; C. gef; L. forþ brought, C. forþ brogt; | 121. L. ffor-berne; C. for; C. schold; C. ek; C. myd; | 122. L. while, C. wyle, L. sougtthen, C. sougt; L. for-barnd, C. brende; L. scholde, C. schold; L. ben here, C. ben þer; | 123. C. seðe cecile; L. onliche; C. bot; | 124. C. hit; L. any-maner; | 125. C. omits line; L. seþe; L. schulle after a-fonge; | 126. C. omits line; L. nelle a while ben; | 127. C. seðe; L. þou; L. C. haue mercy of me; | 128. L. led; L. C. þat; C. goud; L. C. man; L. Ich be-; C. ic byseche; | 129. C. þe; C. lad þe o.; L. bisschop, C. byschop; | 130. L. þar he for-sok, C. To forsake; L. C. his foule lawe; L. becam. C. bycome. C. cristen; | 131. C. come; L. þan, C. þe; L.

- Cecile, vor heo womman was ; atom heo moste abide.
 Ac pis breperen þat were men : aboute wende wide.
- 135 & wen me martred cristenmen ! þuder hi wolde gon. f. 187^b.
 & stele to wen hi miȝte best ! & burie hem anon. [don.
 bi-uore þe Iustice hi were ibroȝt ! me lefte hem wat hi wolde
 Ho made hem so hardi ! to ben þe emperours fon.
 As hi burede twei gode men ! þat Imartred were.
- 140 Come þe emperours men ! & nome hem riȝt pere.
 þe misbileued trechours ! þat were aȝen our lawe.
 þat wiþ riȝt Iugement of londe ! were ibroȝt of dawe.
 "Sire, we wolde," queþe pis oper : "þat we wurpi were
 Hor knaues uorte habbe ibe ! þat ȝe lette quelle pere.
- 145 Hi bileuede þing þat noȝt nas þei [it] semblaunce hadde
 & toke þat was aworþ ! & no semblance nadde. (1 MS. omits.)
 Vor þei worldes wele habbe semblance · uor soþe noȝt it nys.
 & þei þe blisse of heuene þenche lute ! uor soþe muche it is."
 "Belamys," þe Iustices seden : "ȝe me þençþ wode.
- 150 Wurþe he i[s'] to habbe wo : hose kepeþ noȝt of gode." (1MS. it.)
 "In wynter," quaþ valerian : "idelmen sitteþ & drinkeþ.
 To busemar hi liȝeþ erpetilien : þat aboute gode swynkeþ.
 In heruest wen hi mowe ! vair corn repe. [grepe
 In meseise hi mowe go vp & doun ! vor hi nabbeþ neuer a
- 155 & we scholleþ uor our trauail ! þi blisse repe atenende.
 Wen ȝe schulleþ uor our Ioie ! wepynge to helle wende"
 "Eke we," quaþ þe Iustice ! "þat lordes scholde be.
 Beþ lasse worþ þen suche wreches ! þat nelleþ neuer iþe."

igitur et Tiburtius elemosinis insistebant; et sanctorum corpora, quos Almachius præfectus occidebat, sepultura tradebant. Quos Almachius ad se vocans, cur pro suis sceleribus damnatos sepelirent, inquisiuit. Cui Tiburtius: "utinam illorum servi essemus, quos tu damnatos recipias!" Qui contemserunt illud, quod videtur esse et non est, et inuenerunt illud, quod non videtur esse et est." Cui præfectus: "quidnam est illud?" Et Tiburtius: "quod videtur esse et non est, est omne, quod in hoc mundo est, quod hominem ad non esse perducit; quod vero non videtur esse et est, est vita iustorum et poena malorum." Cui præfectus: "non puto, quod mente tua loquaris." Tunc iubet adstare Valerianum dicens ei: "quoniam non est sani capitis frater tuus; tu saltem poteris sapienter dare responsum; constat plurimum vos errare, qui gaudia respuitis et omnia inimica gaudiis affectatis." Tunc Valerianus "se vidisse ait glaciali tempore otiosos jocantes, et operarios agricolas deridentes, sed æstivo tempore, dum aduenissent gloriosi fructus laborum, gaudentibus illis, qui putabantur vani, cœperunt flere, qui videbantur urbani. Sic et nos nunc quidem sustinemus ignominiam et laborem, in futuro autem recipiemus gloriam et æternam mercedem. Vos autem nunc transitorium habetis gaudium, in futuro autem inuenietis æternum luctum." Cui præfectus: "ergo nos invictissimi principes æternum habebimus luctum, et vos personæ vilissimæ perpetuum possidebitis gaudium?" Cui Valerianus: "humuntiones estis, non principes, tempore nostro nati, citius morituri et Deo rationem plus omnibus reddituri." Dixit autem præfectus:

C. sey; | 13a. C. byhete; | 133. L. ȝe; L. wyfman, C. wyfman; L. at hom, C. a com; C. most; | 134. L. ak þese; C. þe broþeren; L. whane, C. wan; L. martyreden; L. cristenemen; L. þider; L. he wolden, C. hȝ wold; | 136. L. to whan, C. to wan; L. he myȝtte, C. hȝ myȝt; C. beste; L. burien, C. bured; C. be a.; | 137. Z. 139, 140 tr. 137, 138 in L. and C.; L. to-fore, C. to; L. C. iustise, L. he weren, C. hȝ were; L. i-brouth; L. þei askede, C. me eschete; L. C. hem anon; | 138. L. who, C. wo; L. C. ȝou; L. burie, C. bury; L. C. emperoures; L. foon; | 139. L. þei; C. hȝ; L. burieden, C. bured; L. y-martred; | 140. C. comen; L. C. -es; L. C. nomen; C. anon þer; | 141. L. trichours, C. traytours; C.

- 130 Sysile, for ghe woman was, at hom moste abyde,
But þe twey brēþerin þat were men, about wente wyde,
And whanne þey martrid Cristin men, þedir þey wende,
And stele to whan þey mygte best, to bery heym at þ^e ende.
As þey beriid twey men þat I-martrid were,
- 135 Com þe emperourus men, and nom hem anon þere.
To fore þe ioustise þey were brought; me askid hem anon,
"Who made hem so hardy þe emperourus foon,
Mys-be-leuid traytourus, bery, þat were aȝen here lawe,
þat wāt rygt iugement of lond were brought of dawe?"
- 140 "Syre, we wold." quod þe oþer. "þat we worþy wer
Here cnauis to be, þat were quellid þer."
"þey be-leuid þou it semblaunt made,
And tok to þing þat was good þou it semblaunt made,
For þe worldis ioȝ þat haþ semblaunt, nougt worþ it nys,
- 145 And þou be blisse of Heuin þink lyte, moche and good it is."
"Belamys," þe iustise seyde, "me-þinkeþ ȝou wode,
Wreþe it is worþy þat he haue wo, þat kepiþ nougt of gode."
"In winter," quod Valerian, "men sitteþ and drinkeþ;
To scorn þey lauge erþe tyliers, þat about here mete swinkeþ.
- 150 In heruest, whan þe tilyer may feyr corn and good reþe,
In myseyse þey gon vp and doun, and haue neuer a greþe.
As we scholle for oure trauayl in blisse reþe, at þe ende,
Whan ȝe scholle, for ȝoure ioȝe, to pyne of helle wende."
þan seyde þe iustise, "scholle þey þat lordus be
- 155 Lasse worþ þan soch wrecches? "þat nelle neuer þe!"

Cecilie for ȝeo womman was at hom ȝeo most abide
Ac þis tweie brēþeren þat were men. aboute hi wende wide
Euere whan me martred cristen men, þider hi wolde gon
And stele to whan hi miȝte best and binime hem anon

- 130 As hi bureden tweie holi men. þat martred were
Com þe amperoures men anon. and nom hem riȝt þere
To fore þe iustise hi weren ibrouȝte. he asked hem anon
Who mad hem so hardi to burie; þe emperoures fon
þhis misbileouede trichours. þat weren aȝen her lawe
- 135 þhat wiþ inggement of þe lond. were ibrouȝt of dawe
Sire seide þis godmen. icholde þat we worþi were.
Her knaues forto hadde ibeo. þat þou letest quelle þere
Hi forsoke þinge þat nougt nas. þeiȝ hit semblaunte hadde
And toke þinge þat worþi was. and non semblaunte nadde
- 140 Bel amȝs þe iustise seide. ȝou me þencheþ wod
Worþi he is sorwe to hadde. Whoso kepeþ nougt of god
Valerian seide in winter ofte. idel men sitteþ and drinkeþ
To busmare hi ligeþ eorþe tilien. þat aboute sowinge swinkeþ
In haruest whan gode swinkares mowe. gode corn inouȝ ripe
- 145 þhan sitteþ hi at hom. and nabbeþ of corn a gripe
As we scholle for oure trauaille. in blisse ripe attan ende
Whan ȝe scholle for ȝoure ioie nou. wepinge to helle wende
þhan we seide þe iustise þat louerdes scholde beo
Beoþ villore þan ȝe wrecche cheitiues. þat neuere nolleþ ibeo

f. 157 b

agens; L. C. oure; | 142. L. ryȝth; C. iuggement; L. of þe lond; L. i-brouȝt; | 143. C. wolde god sede
þes oþer, L. oþere seyde; L. worþi, C. ȝo; | 144. L. C. here; L. forto; C. knaues . . . þat; L. þou
let; C. ȝe aquelden; L. þare; | 145. L. he, C. hȝ; L. C. leften; L. nawt, C. naȝt; L. þei it;
C. þey hit; C. semblant; | 146. L. good þing, C. to þe þyng; C. semblant; | 147. L. þe worldis ioȝe
þat haþ semblant; L. so nawt, C. wors þan n. ys; | 148. L. and, C. ac þe Ioie; L. heuen; L. þinke, C.
semeþ; L. lite, C. luyte; L. mechul and swete it is, C. ac much hit ys ywys; | 149. L. beaus, C. bens;
L. a . . . me, C. sede þis iustise; L. þat ȝe ben; L. þynkþ, C. þyncheþ; | 150. L. worþe, C. worþ; L.
who-so, C. þat; L. keput; L. nat; C. no goude; | 151. C. sede; L. sitten; C. stille; L. drynkun; | 152.
L. bismere, C. a scorn; L. leyen; L. here; C. in þe felde, L. sowynge; | 153. L. whan, C. wan; L. C.
þe swynkeres; L. moweþ, C. rypeþ; L. fair schef, C. corne; L. and good and rype, C. goud and
rype; | 154. L. ȝe mowen gon, C. þe drynkeres goþ; L. he, C. and; L. neuere agripe, C. a gripe; | 155.
L. als, C. so; L. C. schulle; L. C. oure; C. trauaile; L. C. rype; L. atte ende, C. atȝende; | 156. L.

- “Certes” quap ualerian “þou art lasse itold
 160 pen a beggare aȝen god : ne be þou ne so bold”
 “Belamy,” quap þe Iustice : “I ne kepe noȝt of þi Ianglinge.
 Dop ȝoure sacrifice anon : oþer me schal ȝou to deþe bringe”
 “Certes” queþe þis gode men : “þou ne bringest ous noȝt þerto.”
 þe Iustice hem let anon : In strong prison do :
 165 Maxime þe gailer het : þat hem In wardē nom.
 So þat he & alle his : þoru hem cristene bicom
 Seyn Cecile com bi þe prison : loude heo gan grede.
 “Wat dop ȝe, stalwarde knyȝtes : cuþeþ ȝoure stalward hede.
 Fiȝteþ nou stalwardliche : to bileue þis derkhede.
 170 þat ȝe were In þe weie ibroȝt : þat to cler liȝt ȝou wole lede”
 Amorwe to þe maumet þis gode men were ibroȝt.
 þe Iustice hem het do sacrifice : ac þo hi nolde noȝt.
 Hor heden he het boþe of smyte : & maxime isei
 War angles hor soulen nome : & to heuene bere an hei.
 175 To þe Iustice he eode anon : “cristene icham” he sede
 “Ich isei þe gode menne soulen : angles to heuene lede.”
 þe Iustice him let nyme anon : naked he let him bete.
 Wip stronge scourgen vaste ibounde : vorte he gan þat lif lete.
 þat bodi hi caste wip-þoute toun : þo gon Cecile uorþ gon. ^{f. 188.}
 180 þis þre holi martirs : to-gaderē heo burede anon.
 Heo was sone Inome & ilad : byuore þe Iustice þo.
 “Wat” he sede “hou geþ þis : beþ þer ȝut screwen mo.
 Artou valerianes wif : bi þe fei ich owe mahon.

“quid verborum circuitu immoramur? offerte Diis libamina et illasi abscedite.” Sancti responderunt: “nos Deo vero quotidie sacrificium exhibemus.” Quibus præfectus: “quod est nomen ejus?” Cui Valerianus: “nomen ejus invenire non poteris, etiamsi pennis volaveris.” Præfectus dixit: “ergo Jupiter nomen Dei non est?” Cui Valerianus: “nomen homicidæ et stupratoris est.” Ad quem Almachius: “ergo totus mundus errat! et tu cum fratre tuo verum Deum nosti?” Valerianus respondit: “nos soli non sumus, sed innumerabilis multitudo hanc sanctitatem recipit.” Traduntur igitur sancti in custodiam Maximi. Quibus ille ait: “o juventutis flos purpureus, o germanus fraternitatis affectus quomodo ad mortem quasi ad epulas festinatis?” Cui Valerianus ait, quod, si crediturum se promitteret, gloriam animarum eorum post mortem videret. Et Maximus: “fulminibus igneis consumar, si non illum solum Deum confitear, quem adoratis, si contingat, quod dicitis.” Ipse igitur Maximus, et omnis ejus familia, et universi carnifices crediderunt; et ab Urbano, qui illuc occulte venit, baptismum susceperunt. Igitur dum aurora nocti finem daret, Cæcilia exclamavit dicens: “eia milites Christi, abjicite opera tenebrarum, et induimini arma lucis.” Quarto igitur milliario ab urbe sancti ad statuum Jovis ducuntur et dum sacrificare nollent, pariter decollantur. Tunc Maximus cum jurejurando asseruit, se in hora passionis eorum angelos vidisse fulgentes et animas eorum quasi virginis de thalamo exeuntes, quas in gremio suo in cœlum angeli detulerunt. Almachius vero audiens Maximum christianum effectum, eum plumbatis tamdiu cædi fecit, quousque spiritum excussit. Cujus corpus sancta Cæcilia juxta Valerianum et Tiburtium sepelivit. Tunc Almachius facultates amborum crepit inquirere, et Cæciliam tamquam Valeriani conjugem coram se fecit adstare, jussitque, ut ydolis immolaret, ad sententiam mortis incurreret. Cum autem ad hoc ab apparitoribus urgeretur, et illi vehementer flierent, eo quod puella tam

whanne, C. wan; L. C. schulle; L. for ȝoure; L. wepynde, C. to pyne of h.; | 157. L. ek he, C. ek we; L. seyde, C. sede; C. schold lordis; | 158. L. C. þan; L. swiche; C. drynkeres; L. nolde neuere þe, C. yþe; | 159. C. sede; C.ert; C. of tolde; | 160. L. þan is a saly beggere; C. aȝens; C. ȝouþ; L. neuere, C. neuere, C. bolde; | 161. C. sede; L. yne, C. ic ne; L. nat, C. no; L. Ianglyngge; | 162. C. ourē godes; L. sacrefise; L. bringge; | 163. L. quap þis godeman, C. hȝ sede; C. þo; L. ne bringgest me neuere, C. bringest hit noȝt; | 164. C. stronge; L. prisone; C. to do; | 165. C. feylere hete; C. in ward nome; | 166. C. al; L. þorw, C. þorwe; C. fongen; C. cristendom; L. come; L. ȝe; C. to g.; | 168. L. what; L. C. do; L. C. godes; L. knytes; L. kuþeþ; C. kepeþ; L. ȝour; L. stalewort, C. Stalword; | 169. C.

- "Sertis," *quod* Valerian, "þou art lasse I told
pan a begger þat nougt haþ, be þou neuere so bold."
"Belamy" *quod* þe iustise, "I kep nougt of þy iangling ;
Doþ ȝoure sacrefyse anon, or me schal to deþe ȝowȝ bring."
- 160 "Sertis," *quod* þis good mon, "þou bringist vs neuere þer-two."
þe iustise hem bad anon in strong prison do.
Maxime, þe iayler, heet þat hem in ward nom,
So þat he *and* alle his, þorw hem, tok Cristendom.
Seint Sysile com be þe prison; loud ȝhe gan to ȝrede,
- 165 "What do ȝe goddus knyghtus kep ȝoure monhede!"
"ffygtiþ now strongliche to be-leue þis derk hede
þat ȝe were in þe wey brought, þat schal ȝou to lygt lede!"
On morw, to þe maumetus, þese good men were brought.
þe iustise had hem do sacrefys, but þey nold nougt ;
- 170 Here heuedis he leet of smyte, *and* Maxime þo seȝȝ
Wher aungelus here souls nome, *and* ber to Heuin on hyȝ.
To þe iustise he went anon, "Cristin I am," he sede,
"I say aungelus to þe ioyȝe þe good mennus souls lede."
þe iustise heet hym neme anon, *and* nakid hym bete
- 175 Wit strong scorgus fast I-bound, til he þe lyf lete.
þe body þey castte wit-oute þe toun, Secile gan þer forþ goon ;
þe þre holy marteris to-gedir ȝhe berid anon.
ȝhe was sone I-nome *and* lad to þe iustise þo.
"What !" he seyde, "how gooþ þis ; be git schrewis mo?"
- 180 "Artow Valerianus wif ? By þe fey I owe Mahoun
- 150 Certes seide ualerian. þou art lasse itolde.
þþan a sely beggar aȝen god. ne beo þou neuere so bolde
Bel amy seide þe iustise. y ne kepe nougt of þin ianglinge
Ac doþ to oure godes sacrefize. oþer me schal ȝou to deþ bringe
Certes seide þis god men. þou ne bringest hit neuere þer to
- 155 Anon þe iustise for wrappe het. in to stronge prison hem do
Maxime het þe gailler. þat hem in warde nom
So þat he *and* alle his men. þoru hem cristen bicom
Seint Cecilie com bi þe prison. *and* loude gan to grede
What do ȝe ȝeo seide godes knigtes. cuþeþ ȝoure staleworþhede
- 160 Beoþ hardi *and* figteþ staleworþliche. to bileue þis derkhede
þþat ȝe were in þe wey ibrought. þat to cler ligt wole ȝou lede
Amorwe to þis maumetes. þis gode men weren ibrought
þþe iustise hem het don sacrefize. ac þo hi nolde nougt
He het her heuedes to smiten of : *and* Maxime þo iseȝȝ
- 165 Whar angles nom her soulen boþe. *and* bere to heuene an heig
Maxime wende to þe iustise forþ : cristen icham he sede
Ich seȝȝ þis tweie godmen soules : angles to heuene lede
þþe iustise him let nime anon. *and* naked he let him bete
Wiþ scourges stronge. faste ibounde. forte he þat lif gan lete
- 170 þþe bodi hi caste wiþoute þe toun. *and* þo gan Cecilie forþ gon
þþis þreo swete martires, ȝeo burede hire sulf anon
Son ȝeo was inome. *and* iladde. to fore þe iustise þo
What he seide hou goþ þis. beoþ þer ȝut schrewen mo
Artou he seide valerianes wif : bi þe trewþe ich owe Mahoun

wyteþ ȝoure strongnesse, L. staleworþliche; C. now in; | 170. L. i-brouth; | 171. L. opon þe morue; L. maumets, C. þis maunes; C. þe goud; L. brouth; | 172. C. hete; L. don; L. þei ne wolde nat, hȝ nold; | 173. L. C. here; L. heued, C. heuedes; L. let, C. lete; L. it I-sey, C. anon sey; | 174. L. whare angles here soules, C. four angles here saule nyme; L. baren; | 175. L. ȝede, C. wende aȝen; | 176. L. godemannes soule, C. sey angles now here saules; | 177. C. leteþ; L. C. nyman; | 178. L. skourgen; L. faste, C. fast; C. bounden; L. forto, C. fort; C. his l; | 179. L. C. þe; L. þei, C. hȝ; L. C. casten; L. wiþoute, C. wȝþoute; L. þet; C. toun; L. gan, C. com; L. C. forþ; | 180. L. þese, C. þo; L. C. martires; L. ȝe.; C. bured; L. to-gydere, C. togadre; | 181. L. omits; C. nome; ladde; to; | 182. L. what; C. how; L. C. goþ; L. ȝet; L. C. schrewen; | 183. C. þou; L. Vallerianus; C. fay; L. mahoun,

- Bote þou oper do, þi wite heu : worþ sone ibrogt adon
 185 Of wat kun artou icome : þat so folliche þe dop lere."
 "Of betere kunde" quap þis maide "þen þou euer were
 In wuch maner lif quap þis oper : þencstou þi lif lyue. [g]iue
 þou axst as a fol quap þis maide : & such vnsuere me schal þe
 Vor al þi poer þou schalt ise : wen þou wost þen ende.
 190 þat þou ne schalt fram ihesu crist : enes myn herte wende."
 "Hou com it to þe" quap þis oper : "to be so hardi her.
 To clepe me fol þat am þi maister : ne suxstou my poer."
 "þi poer wreche" quap þis maide : "worþ sone ibrogt bi-hinde
 Vor it nys bote as a bleddore : iblowe uol of wynde
 195 þat be ipriked wiþ a pricke : awei it scrynkeþ al.
 Also wiþ a lute sekenesse : þi wreche caroine schal.
 þi poer þat þou zelpst of : worþ þenne suyþe lute."
 "Hou geþ þis" quap þe Iustice : "dame, weþne comeþ þi prute.
 Ne mai ich þe zeue deþ & lif : ne suxtou wiþ þin eie"
 200 "Certes sire" quap þis maide : "þou luxt þer of wel heie.
 A wreche caroine þou mihte zeue deþ : þat wel schort is.
 Ac of lyue þou mihte noþing zeue : þi sulue nogt iwis.
 Wen þou miht deþ zeue : me þencþ bi pur riht.
 þat þou art deþes sergant : & of lif nastou no miht
 205 & weþ þou deþes sergant art : deþ þi lord is.
 & In deþ wiþpoute ende : þou wolt be iwis."

decora et nobilis ultro se morti traderet, dixit ad eos: "hoc, boni juvenes, non est juventutum perdere, sed mutuare, dare lutum et accipere aurum, dare vile habitaculum et accipere pretiosum, dare breuem angulum et accipere forum pellucidum. Si quis pro nummo solidos daret, nonne velocius festinaretis? Deus autem, quod accepit simul, reddet centuplum. Creditis his, quæ dico?" Et illi: "credimus, Christum verum esse Deum, qui talem possidet famulam." Vocato igitur Urbano episcopo, CCCC et amplius baptizati sunt. Tunc Almachius sanctam Cæciliam ad se vocans ait: "cujus conditionis es?" Et illa: "ingenua sum et nobilis," Cui Almachius: "ego te de religione interrogo." Cui Cæcilia: "interrogatio tua stultum sumit initium, quæ duas responsiones una putat inquisitione concludi." Cui Almachius: "unde tibi tanta præsumtio respondendi?" At illa: "de conscientia bona, et fide non ficta?" Cui Almachius: "ignoras, cujus potestatis sim?" Et illa: "potestas vestra est quasi uento repletus, quem si acus pupugerit, omnis protinus rigor pallascit et quidquid in se rigidum habere cernitur, incurvatur." Cui Almachius: "ab injuriis cæpisti, et in injuriis perseveras." Cæcilia respondit: "injuria non dicitur nisi quod verbis fallentibus irrogatur; unde aut injuriam doce, si falsa locuta sum, aut te ipsum corripere calumniam inferentem, sed nos scientes sanctum Dei nomen omnino negare non possumus, melius est enim feliciter mori, quam infeliciter vivere." Cui Almachius: "ad quid cum; tanta superbia loqueris?" Et illa: "non est superbia, sed constantia." Cui Almachius: "infelix, ignoras, quia vivificandi et mortificandi mihi tradita est potestas?" Et illa: "contra veritatem publicam probo te nunc esse mentitum, vitam enim viventibus tollere potes, mortuis autem dare non potes

C. to M.; | 184. C. an oper; L. wyth, C. þy whyte hewe; L. I-brouth, C. brogt; L. -doun, C. adoune; | 185. L. what; L. kynne, C. kunde; C. þou comen; L. þus foleliche wilt, C. þe wole þus; | 186. C. beter kunde; L. quap C., C. sede C.; L. C. þan; L. euere; | 187. L. wich, C. wuche l.; C. sede þe i.; L. C. þenkest; L. tou, C. þou; L. to lyue; | 188. L. ffor-soþe; L. axest, C. eschete; C. heo sede; C. foule; L. swich, C. suche; L. ansuere; L. schul; | 189. C. poweræ; C. se; L. C. by þat þou; C. þe; | 190.

- But þou *oper*-wey torne þy wit, þou schalt sone be brougt a-doun."
 "Of what kin art þou come, þat þus follich wolt þe leer?"
 "Of beter kin," *quod* þe mayd, "þan þou euer wer."
 "In what maner," *quod* þe *oper*, "þenkistou þy lyf leue?"
 185 "þou askist," ghe seyde, "as a fool, *and* so me schal þe answer geue."
 "ffor al þy pouer þou schalt se þy þat þou wost þe ende,
 þat þou ne schalt fro Ihesu Crüst onis myn herte wende."
 "How com it þe," *quod* þe iustise, "to be so hardy heer
 To clepe me fool, *and* am þy mayster: ne sestou my power?"
 190 þy pouer, wrece," *quod* þe mayd, "worþ sone brougt be-hinde,
 For it is but a bleddere bloue ful of winde,
 þat be it *prekid* wit a prikke, awei it sinkeþ, al;
 Also wit alyte syknes þy wreche careyne schal.
 þy pouer þat þou gelpist of. þanne worþ wel lyte."
 195 "How goþ þis?" *quod* þe iustise. "Dame, whennus comþ þy pryte?"
 "May I nougt geue þe deþ *and* lyf, ne sestou nougt wít þin yge?"
 "Sertis, Syre," *quod* þis mayde, "þou lyx þerof wel hyge."
 "A wreche careyne þou mygt geue deþ, þat wel schort is;
 Of lyf ne mygt þou nougt geue þy-self, I-wis."
 200 Whan þou ne mygt geue deþ, ne lyf, me-pinkeþ be rygþ
 þou art *deþus* seruaunt, for of lyf hastou no mygt;
And whan þou *deþus* seruaunt art, deþ þy lord is,
And in deþ wit-ouren ende þou schalt be, I-wis."
- 175 Bote þou *oper* do. þin white hew. worþ son ibrougt adoun
 Of what kinne he seide artou icome: þat þus folliche þe wolde lere
 Of noblere men geø seide icham icome. þan þou euer were;
 In whuche manere lif seide þe iustise. þenkestou forto liue
 þþou askest geø seide as a fole. *and* soche answer me schal þe geue.
 180 For al þin power þou schalt ideo. bi þat þou wost þen ende
 þþat þou ne schalt *fram* mi lord *crüst*. enes min hert wende f. 158.
 Hou bicomeþ hit þe. þe iustise seide: to beo so hardi her ("De Sancta Cecilia.")
 To clupe me fole þat am þi maister. ne seostou mi power
 þþin power wreche þis maide seide. worþ son ibrougt bi hinde
 185 For hit nis hote as a bladdore. iblowe folle of winde
 þþut be he ipriked wiþ a lutel prikke. a wey he schrinkeþ al
 As god wiþ a lutel sikenesse. þin wreche caroyn schal
 þþin power þat þou gelpest of. þan worþ wel lute
 Hou geþ þis þe iustise seide. *fram* whannan comeþ þin *prute*
 190 Ne mai *ich* þe geue deþ *and* lif. ne seostou wiþ þin eye
 Certes sire þis maide seide. þer of þou luxt wel heye
 A wreche caroyn þou migte geue: deþ þat schort is
 Ac of liue þou migte noþinge geue: þi sulf nougt iwis
 Whan þou migte geue deþ *and* no lif: me þencheþ bi pure rigte.
 195 þþat þou *deþes* sergaunt art: for of lif nastou no migte.
 And whan þou *deþes* seriaunt art: deþ þin lord is
 And in deþ wiþouten ende. þou wolt beon iwis

L. ones, C. enys; C. my þogt; | 191. L. comeþ, C. how come þou; L. seyde, C. sede; L. C. þe iustise; | C. to ben; C. here; | 192. C. clype; C. foul *and*; L. ne sixte nower my per, C. ne syxt þou my powere; | 193. L. per, C. powere; C. wreche; C. sede heo; L. i-brougth, C. brogt; C. þe; L. be-, C. by-; | 194. C. hit; C. bot; L. bladre, C. biadere; C. yblowen; C. ful, L. fol of a wreche w.; | 195. L. be it, C. be hit; C. priked myd; L. a litel prikke, C. a prike; C. hit; C. schryneþ; | 196. L. als þi carioigne wiþ siknesse, wreche, a-dwyne schal, C. with a lyte syknesse þy wreche careyn schal; | 197. C. powere; L. boþe is þenne & lite, C. swyþe lyte; | 198. L. goþ; C. how is; L. sey de, C. sede; L. whenne, C. wannes; L. al þis, C. þy pryte; | 199. L. I may þe giue, C. gyue; L. as þou sixt myd, C. syxt þou myd þy neye; | 200. L. þo; C. sede; L. lixt, C. lyxt; | 201. C. a body; L. mygth, C. mygt, L. giue; C. gyue (reg.); L. *and*; | 202. L. ak; L. C. lyf; L. mygthe, C. mygt; L. nat, C. ywys (reg.); | 203. L. seþe, C. wan; L. mygth; L. & no lif; L. þinkþ, C. þinkeþ; L. rygthe; | 204. C. ert; L. seriant, C. seriaunt; L. for; L. hasto, C. ne hast þou; L. mygthe, C. wygt mygt; 205. L. fior whan, C. & wan; L. sergeant, C. seriant; C. ert; L. louerd; | 206. L. wiþ-ouren, C. with oute; L. wilt, C. schalt ben; | 207. C. sede þis i.; L. gydihede, C. wod-

- “Dame” quap þe Iustice : “of þi godhede ne kepe ic̄ noȝt.
Do sacrifice to oure godes : oþer þou worst to deþe ibroȝt”
“þou seist þat ic̄ gidi am” : *Seyn* Cecili sede.
- 210 “Ac þou art gidi & eke blynd : I sene on þi rede.
Scholde ic̄ honoure þine godes : þat beþ of ston & tre
I lef ȝif ic̄ segge soþ : ȝif þou miȝt noȝt ise.
Bote þou be blynd þou miȝt ise : þat þis þing soþ is.
Lif þou it suxst & leuest it noȝt : gidi þou art iwis.
- 215 Vor gidi he is þat nele ileue : þat he sucþ myd eie.
& as gidi mon & blynd þou schalt : In helle pyne deie.”
þo verde þe screwe as he were wod : & het þis maide take.
& lede hire to an out hous : & a ȝret fur make.
& þer ouer a led uol of water : & al amidde hire caste
- 220 & seþe hire þe wule þer wole : a lym of hire ilaste.
þo þis Iugement was iȝeue : & me hire uorþ ladde
Wimmen & men þat it iseie : loude hi woþe & ȝradde.
“Alas” hi sede “a þis̄ ȝong þing : & a þis̄ vair creature.
Schal nou ȝeue hire ȝonge lif : & deie þour fure.” (MS. þ 9)
- 225 “Beþ stille” quap þis holi maide : “uor me ne weþe ȝe noȝt.
Mi ȝonge lif ne lese ic̄ noȝt : ac to lyue ic̄ worþe ibroȝt
A scorte deþ ic̄ schal auonge : & lif wiþþouten ende.
Fol were þat nolde so : god him me sende”
Me caste hire In þe seþende water : þer-Inne al nyȝt heo seþ
- 230 þe lengore þer-Inne heo was : þe verrore heo was hire deþ
Wip þe walmes heo sat & pleide : & prechede of godes ȝrace.
Mo þen four hondred men : bicome þer cristene In þe place.
þe Iustice iseie þat me ne miȝte : In such deþ q[*e*]ulle¹ hire noȝt
He let smyte of hire heued : þat heo were to deþe ibroȝt.
- 235 þe quellare hire smot wip is mayn : þre siþe in hire suere. (MS. qulle.)

es igitur minister mortis, non vite.” Cui Almachius: “jam depone amentiam et sacrificia Diis.” Cui Cæcilia: “nescio, ubi oculos amiseris; nam quos tu Deos dicis, omnes nos saxa esse videmus; mitte igitur manum et tangendo disce, quod oculis non vales videre.” Tunc iratus Almachius iussit eam ad domum suam reduci, ibique tota nocta et die iussit eam in bulliente balneo concremari. Quæ quasi in loco frigidò mansit, nec modicum saltem sudoris persensit. Quod cum audisset Almachius, iussit eam in ipso balneo decollari. Quam spiculator tribus ictibus in collo percussit, sed tamen caput ejus amputare non potuit, et quia decretum erat, ne quartam percussionem decollandus acciperet, eam

hed; C. kep; L. ryȝth nowth; | 208. C. þy; C. schalt be; C. deþ; L. i-brouth, C. broȝt; | 209. C. wode; C. & ysene is on þy rede; | 210. L. i-sene; C. forto lete to dowel : & suyþe to do quede; | 211. C. schoulde; L. honure, C. honour; C. þyn; L. ymad; | 212. L. I nelle it do, for-soþe, C. welle þat ic se de þe souþ; L. for, C. þat; L. nat; | 213. C. bot; L. þat art b., C. blynde; C. souþ; | 214. L. sixt, C. syxt; C. lyuest; C. hit; L. naut; C. woud; | 215. C. wode; L. nelle; L. C. seþ; C. *wit̄*; L. C. eye; | 216. L. gydi & blind; C. as wode & blynde; C. by þat skyle; | 217. L. ferde; L. schrewe; C. þe iustise was for wraþ wod; C. lete; | 218. L. leden; L. C. into; L. greth; C. fuyre; C. þer; | 219. C. & sete; L. led-ful; C. lede ful; | 220. C. seþ; L. while, C. þe wyle; L. any Lime hol, C. lyme hole; L. on h.; C. laste; | 221. L. C. iuggement; | 222. L. wifmen; C. hire sey; C. loud; L. þe wopen, C. hȝ weþe; C. ȝurdde; | 223. L.

- "Dame," seyde þe iustise, "of þy chydinge kep I nougt;
 205 Do sacrefyse to oure godus, or to deþe þou schalt be brought."
 "þou seydist þat I gedy am," Seint Sycile seide,
 "þou art gedy *and* wood, sene it is on þy dede;
 Schold I honoure þy godus þat beþ ston *and* tre
 Fool gif ich segge sooþ þou ne mygt se.
 215 But þou be blind, þou mygt se þat þis þing soþ is.
 Lif þou it sest *and* leuist it nougt, þou art wood, I-wis,
 ffor wood he is, þat nel leue þat he seþ wít his yge,
And wood mon *and* blind In þe pyne of hewe þou schalt dyge."
 þo ferde ferd þe schreue as he were wood; he het þe mayde take
 220 *And* leed here in-to an hous, *and* gret fer about here make,
And þer-ouer sette a leed wit water, *and* amydde here caste,
And seþ here whyl þer wold any lyf in here laste. f. 288 b
 þo þis iugement was I-goue, *and* me here forþ ladde,
 Men *and* women þat here syge, loude wep *and* gradde,
 225 "Allas!" þey seyde, "þis zong þing, so feyr a creature,
 Schal now lese here lyf, *and* deygþe þorw þe fure!"
 "Beþ stille!" *quod* þe holy mayd, "for me wep ze nougt,
 My lyf I schal nougt lese, but I worþ to ioy brought.
 A schort deþ I schal fong, *and* lyf wit-outin ende,
 230 Fool he were þat so nold god it me sone sende."
 Me cast here in seþinge water, al nygt þer-inne zhe seth,
 þe lenger zhe þer-inne was, þe forþer zhe was here deþ.
 Wit þe bolmus zhe sat *and* pleyde; zhe þonkid goddus grace,
 Mo þan fourē hondrid be-com Cristin in þe plas.
 235 þe iustise say þat he ne mygt wít soch deþ quelle here nougt,
 He heet smyt of here heed, þat zhe to deþe were brought.
 þe quellere here smoot wít al his mygt þryis in þe swyre,

 Dame seide þe iustise. of þin gidihede kepe ich nougt
 Do here sacrifize to oure godes. oþer þou worþest to deþ ibrougt
 200 Seistou þat ich gidie am. þis holi maide seide
 Ac þou art gidie *and* ek blinde. *and* þat isene is on þin rede.
 Scholde ich honouri þin godes: þat beoþ of ston *and* treo
 þþat noþinge worþi her power nis. gif þou mihte ideo
 Lif þou seost *and* ileouest hit nougt. gidie þou art iwis
 205 Bote þou be blinde ideo þou mihte. þat þis þinge soþe is
 For gidie he is þat nele ileoue. þat iseoþ wiþ his eye
 And as gidie man *and* blinde. þou schalt in helle deye
 þþis iustise was for wrapþe wod. he het þis maide take
 And led hire into an oute hous: *and* grete fure þerinne make
 210 And sette þer on a led ful of watere. *and* al amidde hire caste
 And seþe hire while þer wolde alime. ihol of hire ilaste
 þþo þis iuggement was iþeue. *and* me hire forþ ladde
 Men *and* wimmen þat hire seþe. loude hi woþe *and* gradde
 Alas hi seide of þis zongge þinge *and* þis faire creature
 215 þþat schal lese hire swete lif. *and* deye þoruz þe fure
 Beoþ stille seide þis holi maide. for me ne weþe ze nougt
 Min zongge lif schal ich nougt lese. ac to liue ich worþe ibrougt
 In þe seþinge watere zeo was icaste. *and* þerinne al niht zeo seþ
 þþe lengore þat zeo þerinne was. þe ferþer zeo was þen deþ.
 220 Wiþ þe walmes zeo sate *and* pleide. *and* prechede godes grace f. 158 b
 þþat mo þan fourē hundred men þer bicom. cristen in þe place
 þþo þe iustise iseig þat he ne mihte. in soche deþ quelle hire nougt
 He het þat me scholde hire heued of smite. þat zeo were to deþ ibrougt
 þþe quellar smot wiþ al his mayn. þreo siþe on þe swere

allas; L. þei seyde, C. hý seden; L. þat þis zongge, C. þat þus zongge a þyng; L. þus fair, C. so faire; |
 224. L. lese, C. lete; C. now; L. zongge, C. zong; L. þoru þe f., C. scal dy now in þe f.; | 225. C. sede; L.
 C. for; L. weþeþ nout; | 226. L. zongge, C. zong; C. schal; L. nowth; L. Icham i-brouth, to lyf hit
 worþ; | 227. L. ane schorte, C. an schort; C. wole; L. a-vonge, C. a fonge; C. to habbe; L. wiþ-outen,
 C. wítþ outen; | 228. L. C. he; C. nold so; L. god he me sone hynes., C. sone; | 229. L. men casten, C.

- He ne smot it noȝt uolliche of : þe deþ was iboȝt dere.
 No quellare ne moste bi pulke daie : smyte ouer þrie.
 Half slawe hi bileuede hire so : hamward he gan hie.
 Nou an vuel stude god it wolde : vor he was a screwe.
 240 Wo dude he þe holi maide : gulteles so hire to hewe.
 & beleue hire so half alyue : welle wo him be.
 Vor ho [n]juste¹ of no deol þer me miȝte ise. (1 MS. muste.)
 pis holi maide eode aboute : hire heued half of ismyte.
 þat was half quic & half ded : þat reupe it was to wite.
 245 & pouere men muche of hire good : deleded wiþ hire honde.
 Hit was a uair grace of god : þat heo miȝte enes stonde.
 Heo prechede & to ihesu crist : mony good mon wende.
 & alle to Seyn Vrban þe biscop : to baptise heo sende.
 & bed him þat he schulde hire hous : þat heo wonede Inne.
 250 Halwy In our lordes name : & a chirche þer bygynne.
 & burie þer hire suete bodi : & þat our lordes seruice
 Vpe is poer þer-Inne were ido : In alle wise
 þe þridde day after hire martirdom : pis maide adoun lay.
 & prechede cristene men : & bed hem hadde good day.
 255 & sede "nou ichabbe ido : al þat my wille is to.
 Wende ichulle to ihesu crist : & ȝe schulle also"
 pis was two hondred ȝer : & þre & twenti riȝt.
 After þat our lord was In is moder aliȝt
 Nou bidde we our suete lord : uor hire holi martirdom.
 260 To bringe ous to pulke Ioie : þat hire soule to com.

semivivam cruentus carnifex dereliquit. Per triduum autem supervivens, omnia quæ habebat, pauperibus tradidit, et omnes quos ad fidem converterat, Urbano episcopo commendavit dicens: "triduanas mihi inducias postulavi, ut nos tuæ beatitudini commendarem, et hanc domum meam in ecclesiam consecrarem." Sanctus autem Urbanus corpus ejus inter episcopos sepelivit, et domum suam in ecclesiam, ut rogaverat, consecravit. Passa est autem circa annos domini CC et XXIII tempore Alexandri imperatoris. Alibi autem legitur, quod passa sit tempore Marci Aurelii, qui imperavit circa annos domini CCXX.

heo was ycaste; L. seþing; L. þar-, C. þer in; C. a lyte; L. ȝe seeþ; | 230. L. lengere, C. lengur þat; C. in; L. ȝe sat; L. ferþere, C. ferre; L. ȝe; L. deep; | 231. C. wita; L. C. welmes; L. ȝe; C. sate; C. preched; | 232. C. more; L. C. þan; C. foure CCCC; C. cristy ne; L. þat; | 233. C. þo þe; L. sey, C. say; L. he ne myȝtte, C. myȝt; L. swich; C. so; L. naut; | 234. L. het, C. hete; C. þat me schold; L. ȝe; C. deþ; | 235. L. C. quellere (reg.); C. myd; L. C. al his; C. syþ; L. C. in þe swere; | 236. L. nat C. myȝt ful smyt; L. hired; L. bouth to dere, C. he boȝt . . . weld; | 237. C. most; C. day; L. oftere C. after; L. C. þan þrie; | 238. L. leuede, C. bylefte; L. C. a-weyward; | 239. C. omits 4 ll; L. vuel stede gon he mote; schrewe; | 240. L. dede; þat; | 241. L. bi-lefte; | 242. L. ffor who-so nuste; doel; men myȝtte it se; | 243. L. ȝede; | 244. C. omits; L. & was; quik; rewþe; | 245. C. poure; L. mechel, C. þat heo myȝt of wyte; L. ȝe delde, C. heo deled; C. honden; | 246. C. omits; L. It; wel fair; ȝe aut myȝtte; | 247. L. ȝe; C. preched; C. so þat; L. C. many a; L. god, C. goud; | 248. C. al; L. baptige ȝe; C. baptige; | 249. L. bad, C. bade; C. þat þe bischop seint vrbān; L. scholde; C. stede; L. ȝe hadde woned; C. woned; | 250. L. halewen; L. oure louerdes (reg.); C. scholde a godes n.; L. C.

- He smot it nougt folleche of ; þat deþ was bougt ful dere.
 No quellere, by þat day, most smyt *after* þan þryge.
- 240 Half slawe he lefte here, *and* so awayward gan hyge,
 To a leþer stede, god it woot, for he was a schrewe,
 He dede þe mayde wo, gittles, here so to hewe,
And beleued here alyue half ; wel wo hym be,
 For who so nyste of no del, þere he mygte se.
- 245 þe holy mayde went about, þe heed hing half of smyte,
And was half quik *and* half ded, þat ruþe it was to wite.
And pore men, moche of here good, delid myd here hond.
 It was a fayr grace of God þat ghe mygt onus stond.
 Ihe prechid, *and* to Ihesu Crist mony men tornde,
- 250 *And* alle to Seint Orban, þe bysschop, to baptise ghe sende,
And bad hym þat he scholde, þe hous þat ghe wonyd inne,
 Halw in oure Lordus name. *and* a chirche þer be-ginne,
And bery þer here oune body, *and* þat oure Lordus seruise,
 Vp his pouer were þer-inne do, in alle wyse.
- 255 þe þride day after here marterdom, þe mayde adoun lay
And prechid Cristin men, *and* bade hem haue good day,
And seyde, " Nowȝ I haue don al þat my wille is two,
 Wende I wil to Ihesu Crist, *and* gescholle also."
 þis was two hondrid ȝer *and* þre *and* twenty, rygt,
- 260 *After* þat oure Lord was in his modir alygt.
 Now bidde we oure swete Lord, for here strong marterdom,
 Bring oure soulus to þe ioȝe þat here-to com. Amen.
- 225 He ne migte for noþinge smiten hit of. ȝeo bougte þen deþ ful dere
 Non quellar moste bi þulk dai. smiten oftere þan þrie
 Half aslawe he bileuede hire so. a weyward he gan hȝe
 þbis holi wimmon wende aboute. hire heued half of ismite
 Wiþ hire honden ȝeo deledede pore men. hire gode. þat ȝeo migte of wite
- 230 ȝeo prechede *and* to oure louerd crist. mani men ȝeo sende
And alle to þe bischop seint Vrban. to baptisy ȝeo wende
And bad þat seint urban. hire hous þat ȝeo wonede inne
 Halewy scholde in godes name. *and* a churche þer biginne
 þþe þride dai after hire marterdom. þis maide a doun lai
- 235 *And* prechede wel cristen men. *and* bad hem habbe gode dai
And seide þat ȝeo hadde ido. alle þat hire wille was to
 Wende ȝeo wolde to oure louerd crist. *and* hi scholden after also
 Hit nas bote two hundred ȝer. *and* þreo *and* twenti also
After þat oure louerd ibore was. þat þis dede was ido
 Nou louerd for þulk marterdom. þat seint Cecilie hadde
 Graunte ous to þulk ioie come. þer þat angles hire to ladde. Amen.

churche; | 251. L. burien þere; C. & þat he bured; L. swete body; C. oure; | 252. C. vp; L. C. his; C. powere; C. in; idon; L. on alle-kynne; | 253. C. marterdom; C. adoune; | 254. C. preched wel þecristen, L. to þe c.; L. bad, C. bade; L. god, C. goud; | 255. L. seyde now; C. þo heo hadde; C. alle þat hire was to do; | 256. L. I wile, C. heo wolde to oure lord c. & hȝ schold after also; | 257. L. hundred; C. hit nas bot cc ȝere; L. rygth, C. also; | 258. L. oure louerd; L. his; L. a-lygth; C. after oure lord ybore was þat þis dede was do; | 259, 260. L. oure swete louerd for; L. bringge vs to þat i.; C. lord for þe marterdom þat seint [Cecili was [.] e, graunt ous þulke ioie; þat hire saule ys Inne. (Some letters are here illegible owing to a smudge on the parchment.)

MS. COTT. TIB. E VII. [fol. 271 a—274 b.]

- Jhesus Crist, ful of pete,
 To mankind es of mercy fre
 And schewes his pouste & his might
 Of(t)-sithes here unto *sum* men sight,
 5 So þat we may his mightes ken,
 Als wele *in* wemen als *in* men,
 And all-þermost *in* maydens ging
 pat will be boun to his biding.
 pat may men by ensaumple se
 10 Of saint Cecill, þe mayden fre, ^(¹MS. Harl. mede.) 40
 pat born was of ful gentill blode
 And euer was haly & milde of mode,¹
 And *in* hir hert ful wele scho knew
 All þe lare of oure lord Jhesu.
 15 Vnto him was scho prayand euer,
 Night and day, and sesid neuer.
 Of pape Urban scho was baptist
 And trewly trowed *in* Jhesu Crist.
 With hir frendes scho was ful dere
 20 And with all oþer folk in-fere,
 Bycaus scho was both fayre & gude
 And untill all folk milde of mode.
 Hir frendes married hir till a man
 pat named was Valirian;
 25 *Long* he was and faire of skin
 And komen of ful nobill kyn,
 Bot hathin he was & unbaptist
 And knew no-thing þe law of Crist.
 Cisill durst none oþer do
 30 Bot alf hir frendes tald hir to.
- þe day was sett: þai suld be wed.
 In clathes of (*g*)old¹ þai both war cled;
 Bot Cicill had þar-of no pride— (¹MS. cold.)
 Ful hard clething was next hir hid;
 35 Outward scho was richely arrayd,
 So alls hir frendes had puruayd.
 þus on þis wise when þai war wed,
 Ful fele folk þaire frendes fed.
 When þe bridal was broght till ende,
 40 pat ilka man þaire wai gan wende,
 Cicill es þan to chamber went,
 Calland to Crist with gude entent.
 þai herd grete noyis, þat war hir nere,
 Of angels sang and organs clere;
 45 Scho made hir melody omang
 And al þus said scho *in* hir sang:
 Fiat cor meum et corpus meum im-
 maculatum, ut non confundar:
 pat es on þis maner to mene:
 “Lord, þou mak my hert all clene
 And saue my body unfild within,
 50 So þat I be noght schent with syn!”
 When scho had tald all hir talent
 þus unto god with gude entent,
 With hir husband scho went to bed,
 Als þe law wald, for scho was wed.
 55 Bot *in* hert ful wele scho thought
 To kepe hir clene, if þat scho moght.
 So by hir lord when scho was layd,
 Vntill him al þus scho sayd,
 Scho sayd: “sir, if it war þowre will,

MS. Camb. Univ. Lib. Gg. II. 6. [fol. 364 a—368 b.]

- To say sume thinge is myne entent
 Of sanct Cecile, þe fare & gent,
 pat cumyne wes of þe best kine
 pat Rome pane nere wes withine;
 5 & scho folouyt wele þare trace,
 For bath wyfe & uertufe scho wes,
 Fare of fasone for to se,
 Enhornyt of al bewte;
 & fosterit ves in Cristis fay,
 10 & Cristis ewangele scho had ay
 Hyd in hire brest & þare-one thoctt,
 Na *nicht* na day cesit *nocht*! ^(¹Here a couplet is missing? H.)
 Mekly to god, þat kepe vald he
 Clenly hir virginite.
 15 & scho eftir þe custume pane
 Ves handfast *with* a *gungmane*, f. 354 b.
 & callit ves Valaryane,
 pat in maryage vald hire haf *tane*.
 þe day ves cumyne pat þai twa
- 20 pat band of marriage suld ma;
 Next hire flesch, pat wes fare,
 Scho had al tyme þe harsk hare
 & *ves*¹ owtewart to þe sight ^(¹MS. wip.)
 Cled in gold schenand *brycht*.
 25 & quhene al maft mery
 Mad *with* mouth & menstra(l)fy,
 pane wald scho in hart² god pray
 Be hir-ane & til hyme say: ^(²MS. hirt.)
 “God, grant pat my hart ma I
 30 Vnuemmyt kepe & my body,
 Sa pat I thole na varldis schame
 Bot ay be thankful to þi name;”
 & for þat³ fastinge & prayere
 Scho mad to god tymis sere. ^(³MS. þast.)
 35 Bot quhene þa suld to bed ga
 & nane wes þar bot þai twa,
 Scho tuk hyme by þe hand in hy
 & til hyme sad deuotely: ^(⁴MS. cowit.)
 “My maste fwet & lowit⁴ thinge,

- 60 A cownsaill haue I *ȝow* untill,
pat bus besaid now, with *ȝowre* leue —
And, gude syr, luke *ȝe ȝow* nocht
greue!
Ane angell, syr, of heuyn ful bright
Es my special both day and night,
- 65 A seruand unto god es he —
I luf him wele, so dose he me.
And if he wit with any gin
pat þow my body file with syn
Or onclene lufing to me bede,
- 70 He will be wrath for swilk in dede
And vengeance will he on *ȝow* take,
pat *ȝe* sall all solace forsake [hede.
And lose þe flowre of *ȝowre* 'ȝowth-
Swilk grewance, sir, es gude to drede.”
- 75 Valirian þan wex all wrathe,
For drede he durst do hir no schathe;
Of hir wordes he was nocht payde
And all þus unto hir he sayde:
“ Woman, if þou will þat I trow
- 80 þir wordes þat þou sais me now,
Bitwix vs twa here lat me se
Him þat þou sais so lufes þe!
So þat I may my-self assay
Whether he [*be*] angell uerray, (1H. he be.)
- 85 Seruand unto god of heuyn —
þan sall I do þi counsaill euyn.
And if þou luf ane oþer man,
Ful sare þou sall þe bargan ban;
Nowþer sall skape with-owten scath,
- 40 I wald tel þe a *prīwe* thinge
Sa þat I *mycht* sekire be
þu suld neuire discouer me,
For gud na Il na for mede.”
“ Tel one þarfor & haf na dred!”
- 45 Scho sad: “ goddis angel haf I,
pat kepis me ay Ithandly
& lufis me sa wele, pat he
Wil thole na worldly *mene* haf me;
þe quhilk gif he *persawe* þi wil
pat þu *wiþ* lust nicht me til,
He sal þe sla, ore euire he fyne,
& þu þi fare guthed sal tyne;
Bot he þat be þi wil *cane* *prowe*
pat¹ þu me lufit of clene lufe, (1MS. Gyf.)
- 55 In gret daynte he sal haf þe
& luf þe als wele as me
& al his Joy (sal) saw þe til.”
Valaryane *pane*, thru godis wil
Chastyit, sad: “ gif þu wil I
- 60 Trow þi wordis *parfytly*,
Schaw me þe angel, þat I may
- 90 Bot I my-self sall sla *ȝow* bath,
With mikell schame I sall *ȝow*
schende.”
þan answered scho with wordes hende:
“ Gude sir,” scho said, “ greue nocht þe
If þou may nocht goddes angel se!
- 95 For here may no-man se angell,
Bot if he trow, als I sall tell,
In a god þat made all thing,
pat was with-uten bygining
And es and euer-more sall be,
- 100 Mast of might and of mercy fre,
And als in his sun Jhesu Criste.
If þou will trow & be baptiste,
þan say I, syr, þat þou sall se,
þe angell — þat I tell to þe.
- 105 And, sir, if þou will þis aff[*a*]y,¹ (1H. assy.)
Till bisschop Urban tak þi way
And tell him all þir wordes balde,
Right als I haue to þe talde,
And tell him all þi life till end,
- 110 So þat he may þi mis amend!
þan sall he, when þi trowth es trew,
Cleth þe all in clething new: [þe.
Whitte clathes and clene sal he gif
þan sall þou in my chamber se
- 115 þe bright angell of god of heuyn
pat lufes me, als I gan þe neuyn,
And of him þan saltou haue
What thing so þou will efter craue.”
- Se þat þi wordis are verray:
& I sal do al þi bydyng;
Bot gif I ma haf *persawynge* f. 355 a.
65 þat þu luffis ony warldis *mane*,
I sal sla þe & hyme *rycht* pane.”
Quod scho pane: “ gyf pat þu
Wil *prowe* it suth I sa now,
þu sal trow in god hicht me,
70 & in his name baptifte be:
& þu sal se þe suth *rycht* pane
pat he is angel & na mane.
þarfor ga fra þe cyte ewine
Thre myle in name of god of hewine,
& in a rew, callit “ via apia”,
75 Syndry poure *mene* þu sal ourta,
& to pame sal þu sa but gyle
pat “ me til *ȝu* has send Cécile,
To sanct *Vrbane*¹ to kene me (1MS. barbane.)
- 80 To tel hyme hire *prīwete*.”
& quhene þu fyndis *hyme*, þu ma
Tel hyme þire wordis þat I say.
& quhene he has hofine þe,
pane godis angel þu sal se.”

pan thurgh grace of þe haly gaste
 120 Vp he rase and went in haste
 Untill þe gude bisschop Urban,
 And halely talde he to him þan,
 With him and his wife how it ferd.
 And when Urban his tale had herd,
 125 He heuyd¹ his handes to heuyn on
 hight (²H. heuyn.)

And said þus to god moste of might:
 "Lord Jhesu Criste, loued mot þou be
 pat sawes þe sede of chastite
 And gifes unto men cha[s]te cown-
 saylle

130 pat to þaire sawl m[a]y mekill auaile!
 pou tak þe fruit now als þine awin
 Of þe sede þou has in Cicill sawn —
 For it waxes and multiplise,
 Als men may se on þis wise.

135 A spows scho toke, with hir to dwell,
 pat als a lion was fers and fell
 And rebell both by night and day
 Ogains þe lessons of þi lay:
 Now meke to þe has scho made him

140 Als a lamb, in sawl and lym — (²H. moke.)
 For war he noght unto þe meke,²
 Saluyng of me wald he none seke.
 And, sen he has to saluyng soght,
 Lord, saue him and forsake him
 noght!"

145 þis when he had his praier end,

85 Valaryane pane but abad
 Passit furth þe gat scho hyme bad,
 & be þe taknys, he had tane,
 Fand þe bischope sanct Vrbane
 Lurkand, ymange pure mene mekly,
 90 Quhare mony *marteris* cane ly,
 & quhene pat he pame tald had
 His erand as Cecile hyme bad,
 þe ald his handis but (ony) mare
 Vphewit to þe hewine *rycht* pare

95 & gretand sad: "lord Jhesu,
 pat chast consal wele chewis nov,
 Of pat fede froit nov þu tak
 pat in Cecil þu cane mak !
 For Cecil as (a) besy be

100 Ententifly *seruit* has þe ;
 For hyme, pat scho als fellone
 Til spouse (tuk) as a woud lyone,
 Mek as a lame scho has þe send,
 þi treucht til ek & til amend."

105 & as þe bischope þis & mare
 had sad, pane appetit pare
 A gung mane, pat nane cuth knaw,

Byfor þam sone þai saw descend
 Ane ald man and stode þam bitwene,
 All cled in lynnen cloth ful clene,
 And in his hand he had a boke
 150 All of gold letters, on to luke,
 Valirian, [*when*] he saw þis sight,
 Might noght luke ogains þat light:
 For drede he fell down in þat stede
 And still he lay als he war ded.

155 þe ald man þan his right hand toke
 And lifted him up, and bad him luke
 What thing was wretyn in þat bill
 pat he had þare broght him till.
 Valirian þan be letter tase

160 And þus wretyn in þat place:
 Unus dominus. vna fides. vnum
 baptisma.

pat es on þis maner to mene:
 "A god es euer all-bydene,
 And als a faith all folk sall haue,
 And a baptyim, all sawles to saue."

165 When Valirian had red þis bill,
 þan said þe ald man þus him till:
 "Trowes þou þis als þou may rede,
 Or dwelles git þi hert in drede?" (¹H. answer.)
 þan answerd¹ þus Valirian: [man —
 170 "What thingh might be till erthli
 To rede or els with mowth to neuyn —
 More forto trow vnder þe heuyn ?
 In my wit I trow ful wele
 pat here es writen euer-ilkadele."]

Cled in quhytare thinge pane snaw,
 & in his hand (he) bare a buke,
 110 þe quhilk *rycht* fare ves one to luke,
 With goldine *lettres* wrytine brad.
 Quhame quhene Valeryane sene had,
 He fel for rednes in pat¹ sted ^{f. 355 b.}
 As a mane pat had bene ded. (¹MS. past.)

115 Bot rath þe gung mane raisit hyme
 & bad hyme rede þe buk *wilk*-ine.
 & he red: & fand (wrytin) pare:
 "þar is a god, forout mare,
 & bot a treucht, & a baptyime,
 120 pat sal al leilemene saf fra pyne,
 A fadir, a makare of al,
 A-beoufe althinge & *euir* be sal."
 & as he had red þis wryt,
 þe bischope sais: "trewis þu It
 125 Or art þu get of dout
 Of It þu come here about?"
 Valaryane pane loud cane cry
 & sad: "na thinge sa weile trev I
 Vndir hewine as I trev It
 130 pat I saw wrytine in gone wryt."

- 175 Whils Valirian þir wordes gan say,
 þe ald man was sone o way —
 And how he went, no-thing þai wist.
 þan þe bisschop Valirian baptist
 & bad him trow with conciens clene
- 180 Als he þare had herd and sene. (¹H. grantes.)
 Valirian granted¹ with gude will *fol. 192.*
 All his bidinges to fulfill.
 þan hame ogain he bad him ga
 Vnto Cicill, þat he come fra, (²H. confert.)
- 185 And confort³ hir with all his mayne.
 þus to his wife he went ogayne.
 To Cisill chamber sone he went,
 To thank hir þat him so had sent
 To get saluing of all his sin
- 190 And gude lifing so to bygyn.
 Kneleand in praiers he hir fand,
 And sone bifor hir saw he stand
 Godes angel, schineand so bright,
 þat all þe hows lemid of light;
- 195 Twa coronis in his hand he broght —
 So worthi neuer in world war
 wrought:
 Vnto Ciscill he toke þe tane,
 þat oþer unto Valiriane,
 Opon þaire heuides he set þam rathe,
- 200 And all þus said he to þam bathe:
 “Kepes þir coronis gow bitwene
 With chast bodys and hertis clene!
 Fro paradis I haue þam broght —
 For in þat ilk place war þai wrought;
- 205 To gow mi lord has þam puruayd.”
 þan to Ualirian þus he said:
 “For þat þow wald assentand be
 Vnto counsail of chastite,
- þe gung mane þane wanyst away.
 & Valeryane but delay
 Of sancte Urbane tuk baptyme,
 & hame to Cecile went syne
- 135 & fand hire one hire bed stanand,
 & ane angel, þat in his hand
 Had twa cronis mad wynly
 Of spanyft rose & quhyt lely;
 Of þame to Cecile he gef ane,
- 140 & ane to Valaryane,
 & sad: “þir cronys I brocht now
 Of paradyse, to gif til gow;
 þe quhilks gif ge kepe clewly
 With hart wnuenmyt & body,
- 145 þai sal neuir falow, na tyne
 þe odour þat ge think sa fyne,
 Na get na vthire sal þame se
- Mi lord Jhesu, of mercy fre,
 210 Sendes þe þus bodword by me:
 What thing of him so þou will craue,
 Ask: and sone þou sal it haue,
 What thing so euer þou will of mele —
 So þat it be to þi sawl hele.”
- 215 Valirian þan made his asking
 And said: “I gern none oþer thing
 Ne no-thing es to me so swete
 Als es my broþer bale to bete.
 Wald my lord, dere Jhesus,
- 220 Help my broþer Tyburcius
 In his law forto be fre
 And cristen man, als he mad me,
 þat we might both parfityle lif
 And both oure gastes unto him gif!”
- 225 When þe angell þir wordes herd,
 To Valirian þus he answerd
 And said: “þi will it sall be done,
 For-whi þou askes in þi bone
 þat mi lord likes forto haue
- 230 Better, þan þe likes it to craue.
 þarfore, als my lord has won þe
 Thurgh Ciscill, his seruand fre,
 So thurgh þe now sall he win
 þi broþer out of bandes of sin.
- 235 And þou and he sall samyn cum
 Vntil þe mede of marterdome.”
 When þis was said, he went up euyñ
 Wit grete brightnes to blis of heuyn.
 And Valirian þan with his¹ wife (²H. wisth.)
- 240 Ful haliy ay led þaire life.
 And efter þis, right als god walde,
 Tyburcyus, þat I of talde,
 þat broþer was to Valiriane,
- Bot gif he kepe chastyte.
 & Valeryane, sene þat pu
 150 Has trewit heilesome consel now,
 Ask at me quhat-euþr pu wil,
 & I þi garnyng sal fulfill.”
 Sad he: “gif sa þat it sal be,
 þar is na thinge sa suet, think me,
- 155 As my nane brothire, þare-for I
 Ask þat he (als) knaw in hy
 þe suthfastnes þat nov I kene.”
 þe angel sad til hyme þane:
 “For þine askyne is rychtwyse
- 160 & to god plesand mony-wise,
 pu & þi bruthire, bath
 Cronit to god. sal cume rath,
 Of martirdome þe fare crone (¹MS. as.)
 To bruk in hewineat¹ goure wardone.”

f. 356 a.

- Opon a day come him-allane
 245 To luke how pat his broþer ferd,
 For halines he of him herd.
 And als he entred *in* þaire hows,
 He kissed him, and als his spows,
 He kissed Ciscell and said þus:
 250 "Gude saoure es here omanges vs—
 Of rose and lilyes me think it like—
 Sen I was born,¹ felde I neuer slike,
 So swete saoure feld neuer man." (1H. lorn.)
- 165 Tyburcyane syne enterit pare
 Quhar Cecile & his bruthire ware,
 & feld þe odoure in til hy
 Of þe rose & þe lely,
 & sad: "bruthir, hou hapnis here
 170 þis swet sawoure þis tyme of gere,
 Of Nouember in þe moneth,
 Quhene flouris haldine ar vndirⁿneth?
 For betyre odire I cane neuir fele,
 pare-for til gou twa I grant wele
 175 pat I ame chengit¹ sudendly." (1MS. clengit.)
 Valaryane sad: "na ferly;
 For fare cronis & fresch haf we,
 þat pine ene get ma nocht se,
 Of rose & lyle wynly mad,
 180 þat neuir-mare fal falou na fad.
 Bot as þu nov be my prayer
 Has feld wele þis odore here,
 Sa sal þu, gif þu trewis me, (2MS. tybur-
 It pat þou felis clerly se." cium.)
- 185 Tyburcius² cane hyme ansuere:
 "Gif þis in slepe be at I here
 Or it be in to suthfastnes
 pou me tellis mar & les?"
 þane sad til hyme Valaryane:
 190 "Ve haf slep^t at our tyme gane,
 Bot in suthfastnes now we duel."
 Tyburcius sad: "þu me tel
 Hou þis ma be?" þane one-ane
 Til hyme sad Valaryane:
 195 "Godis angele it tacht to me;
 þe quhilkis gif þu garnis to se,
 Tak baptyme & renunce til al
 Fals ydolis þat ge godis call!"
 þane Cecile prechit hyme in hy
 200 & schewit it hyme al opynly
 þat ydolis ma fele na thinge
 Bot are dume & defe, but smelling
 Na nocht ma grape na zet se,
 "Bot ar mad ne ma helpe þe, (3Metc., heke.)
 205 & þu ma breke³ paimē as þu wil; [til?]"
 Quhy suld þu þane gif suth paimē
 & as fcho had hire sermone done, f. 356 b.
 Tyburcius sad til hire sone:
 "Quha trewis nocht þis, mast & leste,
 210 In fawte of wit is bot a beste."
 Cecile þane hyme in armys hynt
 & kissit his briste, or scho stynt,
 þan spak his broþer Ualirian:
 215 "Broþer, sen god vowches saue
 þat þou þis swete saoure may haue,
 Hardily now hete I þe: (1H. stedifast.)
 If þow *in* trowth will stedfast¹ be
 And luf oure lord Jhesus allane,
 220 Vnto whas lare we haue us tane:
 þan sall tou se and here þe steuyn
 Of þe angell of god in heuyn
 And so be saued, for certayne."
- & sad til him¹: "I grant þis day
 þat þu art my mach verray; (1MS. hir.)
 215 For, richt as luf of god has mad
 þi bruthire my husband, but bad,
 Richt sa sal godis luf mak þe
 My mache, gif þu wil treu me,
 Gif þu al ydol(is) wil forsake
 220 & treu in god & baptyme tak;
 & sa sal god grace gif to þe
 His angel in-to face to se.
 For-þi se þu na lettyngē ma
 Bot with þi bruthire sone þu ga!"
 225 Til his bruthire Tyburcyane
 Sad: "tel me, Valaryane,
 To quhat is it þu sal me led
 To mak ful endyng of þis ded?"
 Sad he: "to bischope Vrbane."
 230 þane sad Tyburcius one-ane:
 "Is þat Vrbane þat to be dede
 Has bene condampnyt in þis sted
 (& In til hydliis ay syne duellis?
 For, be he fundine, as mene tellis,
 235 He will be brynt for-out mare,
 & we with hyme mone fal þare,
 & sa, til we are sekande
 Diuinite in hewine schenand,
 Ve sal be wappyt in til yre
 240 Percace in erde in brynnand fyre."
 Quod Cecile til hyme: "gif ware nane
 Life bot in þis warld alane,
 Ferly var na mene wald dout
 To tyne it, war þai neuir sa stout;
 245 Bot þar is a fere bettyre lyf,
 þat ma (nocht) tynt be for þis strife,
 þat godis sone (h)as til ws tald,
 þat mad al think, as h^{is} fadir wald;
 þis godis sone command fra hewyne
 250 Til lar², tacht ws with his stewyne
 pat (vthir) lyf is þat lest² ay, (2Metc. omits
 In hewine, but oþir tene or tray Til lar.)
 pat he has grathit til al his. f. 357 a.
 Til bruk in euire-lestand blis."
 255 Tyburcyane sad: "tel me þis:³ (3MS. þus.)
 Sene þu sais bot a god is,
 Quhy is þat þu tellis me
 þat þai are nov godis thre?"
 & Cecile sad, þat ves war:
 260 "As in a mane thre thingis ar,

- Tyburcius said to him ogayne:
 265 " And I might godes angell se,—
 A verrayer takin might nocht be:
 þan will I turn vntill his lay."
 When Ciscell herd him sogat say,
 Down scho fell and kissed his fete,
 270 And þan scho said þir wordes swete:
 " Now will I grante, whore so I
 wende,
 pou es my kosyn & my dere frende.
 For als þe luf of Jhesu fre
 Has made þi broþer assent to me,
 275 So sall he turn þe forto take
 His might & maumetry forsake.
 And, sir, sen þou es redy now
 To tak his trowth & trewly trow,
 With þi broþer saltou ga
 280 Vntill þe bisschop þat we come fra,
 And be bowsom what he will bid."
 Als scho has demid right so þai did.
 Of þe bisschop was he baptist þan
 And bycome a ful haly man.
 285 So þat god gaf him slike grace,
 þat he! might see in ilk a place
 Angels of god ay at his will ^(¹H. be.)
 And all his likeing² tell þam till, ^(²H. liking.)
 And of þam might he ask and haue
 290 What thing so he wald efter craue.
 þus þir breþer bot[*l*]³ in-fere ^(³H. bot.)
- Wit frist, memor þe todire thinge,
 & þe thred vnderstandinge:
 Richt swa in þe mycht of godhed
 Thre personis are but ony dred:
 265 þe fadir, þe sone, þe¹ haly gast, ^(¹MS. he.) 290
 & nocht ane of þire are in waste."
 þane tald scho hyme mare & les
 Quhy god in warld come & in fles,
 & how hyme lyk it for to tak
 270 Passione of ded for mannis sak,
 & tald hyme syne congruiyte
 Quhy his passione suld nedful be:
 " & first he tholit hyme-self ta,
 At as mane suld be lattine ga
 275 þat had bene haldine lang (in)² syne;
 & to be myssad lyk it hyme, ^(²MS. langsum.)
 Sa mane, þat ves in malysone,
 Mycht þar chese lestand benysone;
 & he tholit scornyt to be,
 280 To mak men of fendis scorne fre;
 & he tholit a crone of thorne
 One his heid be put for scorne,
 For þat þe heid³.fenfles suld be ^(³MS. he had.)
 Fra mankind tane þat first gef he;
 285 & gal he tastit, for to bet
- And Ciscill, þat was to þam dere,
 Lifed in luf and charite
 And honored god in all degre.—
 Passio sanctorum Tyburcii et Vale-
 riani.
 295 Tiburcius and Valiriane,
 Fro-time þat þai had baptime tane,
 To serue god ay war þai boune,
 And fast þai prechid in feld & toun
 Ogains þaire mawmettes more & min
 300 þat þai bifore affid þam in.
 To tell þaire life, it war ful lang,
 Or meruayles þat war þam omang;
 Bot in þis tretice will I tell
 What ferlis in þaire ded byfell
 305 And what wonders god for þam
 wrogt
 Yn time þat þai to ded war broght.
 þare wond a prince þare in þat land
 Where þir two breþer war precheand
 þar lifed all on maumetry:
 310 Vnto þam had he grete enuy
 And said, with dole þai suld be dede
 Bot if þai tite wald turn þaire rede.
 Sone he has efter þam sent.
 And when þai come in his present,
 315 þai prechid so of Cristes lay:
 þe prince had no power to say
 Ne forto do na harm þam till,
- It þat mane tynt tastand þe swet;
 & nakit one þe croice he wes,
 Til hele Adamys nakitnes;
 & hangit one þe croice ves he,
 Of first trespas to mak ws fre."
 Tyburcius þane but delay
 Til his bruthire þis cane¹ say: ^(¹MS. þan.)
 " Gud bruthire, haf in þe mercy,
 I pray þe, & me led in hy
 295 To godis mane, þat I ma be
 Clene mad, þe angel to se!"
 His bruthire þane hyme has tane
 Be þe hand & led til Vrbane; f. 357 b.
 þat, baptiste þane, he
 300 þe angel clerly mycht se,
 þat vald gif hyme his askin[*g*]e
 Debonarily but gruchinge. ^(²MS. beste.)
 Tyburcius þane, or he fane,
 & his bruthire Valaryane
 305 þare faculte, til It mycht leste,²
 Til poure folk disponyt faste,
 & of þe marteris þe bodyis
 Sa slane for godis seruice
 þai enterit ful prywely.

- Bot sone he granted to wirk þaire
To Cristes law so turned he; [will.
320 So did all halely his menge,
& all þo men war turned ilkane
- 310 Almacius þane in (til) hy
Gert þai brethire til *hyme bringe*
& sad to þame, as in hethinge:
"Quharfor haf ge sa mykil cure
& besynes and labour
315 To grawe þame þat for trespas,
As resone þad, *condampnēt ves?*"
Tyburcius þane but delay
To þe prefeł sadly cane say:
"Vald god we war *seruandz* al
320 To þame (þat) ge dampnyt cal!
þat has dispysit *wilk clere thocht*
It þat aperis! & is *nocht . . .*"
þe prefeł sad: "þu tel me ^(1MS. aperit.)
Quhat manere þat may be?"
325 *Quod* he: "þat semys & is *nocht*
Is al þat in þis warld is *wrocht*
& ledis *mane* to vanyte
& til it þat *nocht* sal be;
Boþ it þat semys *nocht* to be ^(2MS. for.)
330 & is. gif þu ma clerly se,
Is of richtwise *mene* þe lyfe,
& of Il *mene* þe payne but *strife*."
þe prefeł sad: "I trew *nocht* þis
þu sais; of þi-self al is."
335 & þad þane þat Valaryane
Befor hym suld be *brocht one-ane*,
& sad hym: "þo þi bruthire be
Nocht of *parfyt* wit, as think me,
I consal þe for-out *mare*
340 þat þu to me mak gud *ansuare*;
For it war lyk þai warē wod
þat refusis bath Joy & gud
Bot folely þat maste gārnis
þat is maste fay to Joy & blis. ^(3MS. fele.)
345 For-þi is gud ge wyfe gu weile,
Or ge tyne al varldis *fele*." f. 358 a.
Valaryane sad til hym þane:
In froift þat he saw Idil *mene*
Playand þame, makand gud *chere*,
350 & scorne þame þat wirkand *were*,
Bot in tyme of het. *quhene* þai
Froyt of þare *travale* bar away,
& gret Joy & mery mad,
þane þai þat Idil bene had,
355 Mad anoy & ewil *chere*;
"Richt sa til ws has hapnyt but *were*:
For we thole nov cald & het,
Quhile t(b)-ifte, quhyle hungire gret,
Bot sal resawe (syne) til ourē med
360 Ay-lestand Joy, þat is na dred;
Bot ge, þat warldis glōre has now,
In tyme to cume ful sare sal grew
& for a schort tyme lestand blis
In gour foly are lyk to mys."
365 þane þe prefeł ansuert *hyme* but *mare*
pat suld haue bene þe breþer bane.
And sone when saint Ciscill herd tell
Of all þis fare how it bifell,
325 Vnto þam ful sone scho soght;
& sad: "be þe *pryncz*, are
Vndisconfit of þis warld hale,
Sal thole, as ge say, lestand bale,
& ge. þat are *content* wrechis here,
370 Sic lestand blis sal bruk but *were?*"
Valaryane sad til hym þane:
"Te ar na *pryncz*, bot smal *menē*,
Borne in our tyme, & de sal sone
& geld resone hou ge haf done."
375 þe prefeł sad, þat wes fel:
"In sic spek gānys *nocht* to duel.
Mak sacryfice for-out delay
& quhar þu lykis, pas þi way!"
þai brethire þane vnerely
380 Sad to þe prefeł opnynt:
"Lele sacrifice to god we gife,
& sal do, til we may lif."
Quod þe prefeł to þame one-ane:
"Of *goure* god tel me þe name!"
385 Valaryane til hym þane cane say:
"Certz, his name fynd þu na ma,
þo þu had wengis for to fle."
þe prefeł sad: "get thinkz me
þat Jubiter is *nocht* þe name
390 Of god þat suld be l(m) mast fame?"
Valaryane sad: "Jubitere
Ves þe name of a murtherere
& of a kyd houlloure, [oure."
þat racht noþire of mensk na hon-
395 þane ansuert hym Almachius
& sad: "gif suth be þu sais ws,
Al þis warld erris bot þu ane
& þi bruthire, þat has gow¹ tane
To trew in a god verryly?" ^(1MS. gone.)
400 Valaryane þane sad in hy:
"It is *nocht* anerly we twa
þat a god al-ane cane ta,
Bot þai are sa feile ma þane we,
þat þai ma *nocht* nomeryt be,
405 þat resawit þis halynes,
& ay sal eke & be na les."
þane gert þe prefeł tak þaime bath
& put þame in til preffone rath,
In gēmsale of Maxymy.
410 þat sad til þame ful felloum(l)y:
"Te, þat are gunge & fals also,
& bruthire-lufe betwene gu twa,
Me think ge haste gu to ded nov
As til a feste men callit gow!"
415 Valaryane sad: "gif þat þu
Wil hīcht til ws þat þu sal treu,
þe Joy þu sal se in þis sted
Of ourē sawlis, as we are ded."
þane Maxymyne sad: "fyre me *bryne*,
420 Gyf I þat god þane trou *nocht* ine
þat ge treu, gyf þat I se

- And prestes þedir with hir scho
 broght,
 þat baptist þam bliue ilkane,
 To lif *in* Cristes law allane. (1H. price.)
 When þis ilk pri[*n*]ce¹ Maximius
 330 And his menge war baptist þus
 Saint Ciscill confort þam ful wele
 And bad þam forsake ilka dele
 þaire mawmetri þat þai on trow,
 And unto Jhesu baynly bow; [night
 335 Scho bad þam leue þe werkes of
 And cleth þam *in* armurs of light.
 Scho said: "gowre cours ge haue ful-
 fill
 Ful worthily, als Jhesus wild¹; (1H. willd.)
 A grete bataile ouer-cumen haue ge:
 340 And þarfore sall ge corond be
 With coronis þat Criste sall gow gif,
 In lastand blis ay forto lif.
 þarfore bese nocht abaist, to take
 Marterdom for Cristes sake!"
 345 þai granted all to do his will
 And his bidding forto fulfill;
 Almachius þan, be cursed king,
 When he herd of þis tþing,
 He cummand þat þai suld ilkane
 350 Mak sacrafise or els be slane.
 And for þai wald nocht wirk his will,
 Ful hard paines he put þam till,
- pe thinge suth ge sa to me "
 þare Maximyne but ony mare,
 & al þat euire *with* hyme ware,
 425 & þe fel tormentouris alsua,
 Of pape Vrbane cane baptyme ta,
 þat in hydliis come þame til
 & þare request (*did*) with gud wil.
 & in þe dawinge of þe day
 430 In hye voice cane to þame say:
 "Le, þat are *Cristis* knyçt^{is} mad,
 Putt^{is} fra gou nov but abad
 Vorkis of myrknes, & clethis g^u
 In armys of licht *ine* hast nov!"
 435 Almachius þe prefe^t herd
 How þat þer *cr̄stine* knyçt^{is} ferð;
 þane gert he tak þaime ryc^{ht} sone,
 & syne eftire for-out hone
 He gert leid þame of þe tone
 440 Four myle, one þat condicione:
 Gyf þai to Jubitere ryc^{ht} þare
 Vald sacryfy but ony mare,
 þai suld ga fre at þare wil,
 & al þar gudis tacht þame til; f. 359
 445 & gif þai gruchit to do sa,
- And at þe last with-uten lite (1H. heuides.)
 All þaire heuides¹ he gert of smite.
 355 And when þaire bodis so war schent,
 þaire sawles sone to heuyⁿ went,
 þat men might se with-owten mis
 How angels led þam unto blis.
 And mani folk for þat ilk sight
 360 Turned to Crist and trowed right.
 Maximius, þat gude conuers,
 Omang þam gan þir wordes reherce,
 He said: "I se þaire sawles ilkane
 With angels vnto heuyⁿ be tane
 365 *In* þaire wenges, þat þai nocht fall,
 And like clene uirgins er þai all."
 Almachius þe king herd tell
 Of all þis fare how it bifell,
 And how Maximius had said,
 370 And how his folk war al affraid:
 He cummand smertly on þe morn *fol.* 193.
 To bring Maximius *him* byforn,
 And grefe turmentes to *him* he
 wrought,
 Vntill he vnto ded was broght.
 375 His saul was hastily hent to heuyⁿ,
 With more solace þan men may
 neuyⁿ.
 Almachius, þat wikked king,
 When he had done þus al þis thing
 And saw þus þat Ualiraine
- þare nekis suld þai strik *ine* twa.
 þane ware þe brethire one led,
 Til þai come til þe lymmytstede;
 & for þai wald nocht sacryfy,
 450 þai war vnhedith bath in hy.
 þane Maximyne. þat þare was
 Quhene þat ves done in þe place,
 Šad: he saw angelis come done
 In þe tyme of þare passionne,
 455 & þare fawlis vpe in hewine bare
Vith þame in to wynly fayre.
 Sone eftire as þis ves done,
 To þe prefe^t ves tald sone
 þat Maximyne *cr̄stine* ves mad.
 460 þe quihilk þane but (*mar*) abad
 Gert mene *with* lumpis of led
 Dyng^e hyme, til he ves ded.
 þane Cecile tuk þe bodys thre
 & in a grawe gert þaime lad be,
 465 *Vith* sic honoure as scho cuth do
 & as þe tyme askyt to
 Almachius þane wes besy
 To get þe gudis gredely
 Of þe forsad Valaryane



380 And all þir oþer saintes war slane,
 þarfore he thinkes *in* his mode
 At geder to him al þaire gude.
 To Valiriane hows first þai haste,
 For he was man of reches maste.
 385 þai come unto Ciscill, his wife,
 Stoutly and with ful grete strife

470 þat til his spouse Cecile had tane,
 & of Tyburcius his bruthire,
 & lewit *nocht* ane for vthire,
 & sowne wes fundyne þat Cecile
 par gud(is) had to kepe a quhyle.
 475 For-þi hir gert he bryngæ hyme til,
 To grype þe gudis in-to wil.
 & as scho brocht ves hyme befor,
 He sad til hire *with* sturt & schore:
 "Til ydolis þu mak sacryfice
 480 & þame honoure in al wyse,"
 Ore ellis for to thole gret payne
 & fynaly þare-for be slane.
 þane turmentoris, þo þai vald fenge,
 Word of ned hire til distrenge,
 485 Gret *rycht* sare, for sa fare a thinge,
 Sa vyse, sa fare, & sa rynge
 Vald ta þe ded sa wilfully.
 þane sad scho til þame in hy:
 "It is *nocht*, gungmene, as ge thocht;
 490 For my outhere here tye I *nocht*,
 Bot giffis filth & takis gold fyne,
 & giffis a lacht place of duellinge
 & takis a place of bewte, f. 359 b.
 Sic as ma nocht comprisit be,
 495 & giffis bot a lytil wra,
 A vyd merkat þare-for I ta.
 Richt as mane suld gif gow (1MS. s.)
 Tene *shillings*¹ for a penny now,
 I trew þat ge suld haste 3u þene
 500 To gife a penny & take tene;
 Sa to god gif we gife ocht
 Of warldly thinge þat he has wrocht,
 He sal gif ws þarefor in med
 Ane hundre tyme sa fele, but dred."
 505 Sad scho þane: "trew ge þis?"
 Ea, sad þai, sa hafe we blis,
 Ve trew þat Criste is god verray
 þat sic a seruand has þis day."
 pay of a wil euirilkane
 510 Gert bryngæ þe bischope ald Vrbane:
 Of quhame richt þane baptyne cane ta
 Four huzdre personis & ma.
 Almachius gert hire til hyme bring
 & sad hire, as *with* symlyngæ,
 515 He sad: "of quhat condiczone is þu?"
 Scho sad: "gentil-womane, I trew."
 Almadius sad (*hir*) syne tyte: (2 MS. þat.)
 "I spere, womane, of þi² rye."
 Cecile sad hyme: "þine askin(g)
 520 Of foly takis begynnynge, (3MS. ansgeræ.)
 Venand I suld ansuer(is)³ twa

And bad hir lay furth þe reches
 þat war hir maysters, more & les,
 "For als traitur to dede he geode (1H. omits.)
 390 And þe¹ king sall haue all his gude."
 Saint Ciscil gan grete mornig mak;
 And so unto þa men scho spak
 þat all þai turned þam unto Crist.

Vndir a demand þe to ma."
 Almadius sad til hire bone:
 "Quhene has þu sic presumpczōne
 525 Of redy ansuere til a mane?"
 & Cecile sad til hyme þane:
 "Of consciencie gud & clere
 &¹ fath vnfenge, but were." (1MS. A.)
 Almadius sad hire one hicht: [*mycht*]."
 530 "Me think þu knawis *nocht* my
 Scho sad: "gis, I cane wele fynd
 þi poweste lik a bose, of wynd
 þat fillit ware & *with* a prene
 Mocht out be latine for-out wene (2 Metc., seage?
 535 & *leige* (?)² and to-giddire fal
 & tyme þe vovsty³ blawing al."
 Almadius cane til hire say:
 "Vith inzure⁴ þu begynnys ay
 & in It syne perseueris;
 540 Quhat is he þat þe þis leris?"
 Quod scho: "iniure is it nocht f. 360 a.
 Bot fraud in word be thocht;
 þar-for, gif I do wrang, me teche,
 Or *with* fals wordis I þe fleche,
 545 Or⁵ blame þi-selfe þat me blamys (6MS. &.)
 & of fraud me defamys.
 Bot we, þe haly name þat wat
 Of god, ma nyt it na-gat,
 & bettere is de happely
 550 Na for to lif here⁶ wrechtly." (6MS. dehire.)
 Almadius sad in þat tyde:
 "Quhy spekis þu *with* sic pryde?"
 "Na, quod scho, pryd is It *nocht*,
 Bot It is stedfastnes of thocht."
 555 Almacius þane til hire cane say:
 "þu wreche, wat þu nocht I may,
 Gif me lykis, now fa þe, (7MS. giffis.)
 Or, gif me lykis, lat þe be?"
 For sic poweste is tacht me til
 560 þat I ma do quhat-say I wil."
 þane sad scho: "I ma prewe wele
 þat þu has leyt Ilke deile
 Agane opyne suthfastnes;
 For, þo þu of poware wes
 565 þe lyf to tak⁷ of ony mane, (6MS. mak.)
 Of powere wes þu neuir get þane
 To quhykine mane þat ded had bene;
 For-þi is þu seruand but wene
 Of doulf ded & nocht of lyfe,
 & nocht of quyet, bot of stryfe."
 570 Almadius cane til hire say:
 "þat wedand wodnes do away
 & sacryfy our godis til,



- And *in* his name þai war baptist,
 395 þai forsoke all þaire maumetry
 And trowed *in* Jhesu almighty;
 Him þai wirschipt als þe wise
 And lifed and died *in* his seruise.
 Bot when Almachius herd of *yit*¹,
 400 Wode he was, out of his wit. (¹H. þit?)
 He bad þat Ciscill suld be soght
 And hastili² bifor him broght; (²H. hastily.)
 And al hir howsing cumand he
 þat it with fire all brint suld be.
 405 Bot first he frained with eger mode,
 Whare was all Valirian gude.
 And scho said þat scho gan it take
 Vnto pouer men for goddes sake.
 At þa wordes was he full tene
 410 And bad all suld be brint bidene
 Hows and catell, more and min,
 And als hir-self he bad þam brin.
 And sone, to fulfill his desire,
 Al hir place þai set *in* fire;
 415 Hir-self *in* mides gert þai stand,
 And all about þe fire brinand.
 Bot all þat [ʃ]here³ to hir was sene
 Als scho *in* ane erber had bene (³H. here.)
 Clene and faire with flores bright.
 420 So stode scho a day and night,
 Prayand to god wit hert ful hale.
 And when Almachius herd þis tale,
 He biddes þam þat broght þe tiþandes
 Smitte hir hede of, þar scho standes.
 425 His slaughter-man to Ciscill went
 Whare scho stode *in* gude entent;
 To god hir prayers gan scho make
 And bed hir nec furth till þe strake.
 þe custum was in þat cuntre
 430 þat none suld strike bot strakes thre.
 And when he had thre strakes hit,
 Lit was hir hals noght sunder kit, (²H. sun.)
 Hale war sum¹ of sins and uaines.
 And so he left hir *in* grete paines —
 435 For þe lau was, als I said are,
 He suld gif thre strakes & nomare.
 So opon hir knese scho sat,
 Lifand thre daies efter þat.
 And maidens þat had with hir bene
 440 Come unto hir albidene,
 And al þa daise scho sene noght
 To confurt þam so als scho moght.
 Efter þe pape Urban scho sent
 And tald unto him hir entent:
 445 “ Sir, scho said, god has gifen me
 In þis liue þir daies thre,
 Als I him praied, and by þis scill:
 þat I might tell to þe my will.
 All my maidens to þe I gif,
 450 To gеме þam wele, ay whils þ[a]i⁹ lif,
 And teche þam wiseli forto wirk; (²H. þi.)
- Gyf to luf langere, be þi wil!”
 575 Sad Cecile þane, or scho stynt:
 “ It semys þu has þine eyne tynt;
 For, þat þu godis cane cal,
 Ar bot stanis & stokis al,
 As þu ma *with* þi handis taste,
 580 þo þu ma *nocht* se a laste.”
 þane ves Almadius *rycht* wa
 þat scho sic ansuere cane til *hyme* ma,
 & gert *mene* til hire *ine*¹ hire led, (¹MS. me.)
 For he wald (þat) scho war dede;
 585 & al a day & al þe nycht
 He gert leid meelte in *mezis* *sycht*,
 & band hire faste fut & hand
 & kest hir in þe led brynnande. f. 360 b.
 Bot of het scho feld nomare
 590 þane scho in a bath set þane vare,
 For ocht þat scho cane se or here
 Na changit *contenance* na chere,
 Bot ves blyth, as scho had bene
 In maste *mycht* þat *euir* wes sene.
 595 And as Almadius þat herde,
 As out of wit² nere he ferde; (²MS. wet.)
- Ine-to þat leid, þat brynnyt swa,
 He bad strik hire nek *ine* twa. (¹MS. he.)
 & þo þe¹ basar strak hire thrise,
 600 He *mocht* vnhied hire na-wyse;
 & for þe law bad, þat, quha
 Suld haf þe hed *strikine* *hyme* fra,
 þe ferd strak suld haf na-way,
 For-þi þe basare ged his way,
 605 & lefyt hire lyand in þat sted,
 Thre days fullely, as nere ded.
 & in þe meyne-tyme *nocht*-for-thy
 Scho delt hire gudis vysly
 Ymange powre folk þat had ned,
 610 & til vntrowand godis sede
 Sew & to god wysly wane
 Thru hire prechinge mony mane,
 & þame þat scho *conuertit* swa,
 Fra Wrbane scho gert *baptyme* ta,
 615 & sad *hyme* þat scho had *mad* purchas
 To god þat scho *mycht* luf þe space
 þat scho *mycht* þaime til *hyme* com-
 þat to be baptist scho *hyme* send, [mend
 & of hire house of lyme & stane

- And in mi name þou mak a kirk (1H. eyuyn.)
 pat mi maidens may dwell *in* euyn¹
 And serue god with will and steuyn.”
- 455 When þis was said, ful sone *in* haste
 Vnto god scho gaf þe gaste.
 And þe bischop, when scho was dede,
- 620 Gert mak a kirk, of sancte Vrbane
 Halouyt, & eftire lad hire þare [are.
 Quhare nov fele bischopis *grawyne*
 & þis, þat I tel here, done wes
 Eftire þat Criste had tane flesch
- 625 Twa hundre thre & thretty gere;
 & þane wes emperoure but were
 Marcyus, þat Arelyane
- Beried hir in þat same stede
 And made a kirk of ful grete spens
- 460 In wirschip and in grete reuerence
 Of Jhesu Crist, oure sawiowre¹
 Vnto wham be euer honore! (1H. sawiowre).
 Amen. Amen. Amen.
- Had þane til his surname.—
 Now, sancte Cecile, þat had sic grace
- 630 þat, quhat þu wald, þu mycht purches
 Fra Jhesu, þat þu lufit swa:
 Purches ws, ore we hyne ga,
 Of þis warld þat we ma twyne
 But schame, det or dedly syne

VII.

NOTES.

I. Chaucer's well-known Life of St. Cecilia (The Second Nonnes Tale), begins with a Prologue of twelve stanzas, the first four stanzas of which are taken from Jehan de Vignay's Introduction to his translation of Jacobus a Voragine's *Legenda Aurea*. Caxton's English version of De Vignay has this prologue in free translation. Bokenam enlarges this to 75 lines.

11. *sauter*: The book of Psalms, frequently found in distinct volumes prepared for the devotional use of both Jewish and Christian churches.

10. *stilliche song*: Chaucer's lines at this point are:

'And whyl the organs maden melodye,
To god alone in herte thus sang she; 135.

De Vignay says: 'et quant les instrumens chantoient elle chantoit a nostre seigneur en son cuer.'

Caxton: 'and she heeryng the organes making melodye she sang in hir herte onelye tu god.'

Ælfric: 'þa betwux þam sangum, and þam singalum dreamum
sang cecilia symle þus gode
and sang smyle swa;' 27.

Bokenam: 'Whyll þe organs sunge in her melodyous guyse,
Cycyle to god song in thys wyse;' 98.

The M. H. G. version, (Fürstenburg Bibl. f. 47-96), *ed.* Schönbach:

'ir vasten vnde ir weinon
vor gotte so grose kraft hatte
daz si die engel steteklich zv ir latte.
ir gebet in gottes oren drang
alse ein suzes orgenen sanch.'

12. Psalm CXIX. 80.

37. *þre mile henne*; Here were the catacombs of Calixtus and Prætextatus on the Appian way, used by the early Christians as meeting places for worship. These became also their hiding places in times of oppression. Chaucer has mistranslated this,

'Goth forth to Via Apia. . . .
That fro this toun ne stant but myles three.' 173.

47. *as me cristene men þreu*: This was *outside* the city wall.

48. *ware me eny ikneu*: 'Wherever they (the emperor's servants,) knew of any (Christian men);' *ikneu*: pt. sg. from OE. *gecneow*.

52. 'Is this the cruel tyrant, Valerian, who calls me!'

55. *old mon*: Bokenam says; 'A man . . . fer runnyn in age,' 231. Barbour: 'a zungman,' 107.

61-2. Eph. IV. 5-6.

85. Tib. 237-8, *he went up euyn*: cf. the modern expression 'with equal wing'; nicely poised, well balanced.

89. *þis tyme of þe zere*: The scribe is perhaps thinking of Cecilia's birthday, Nov. 22, for Barbour goes farther to say:

'of Nouember in þe moneth
quhene flouris haldine ar vndirneth.' 172.

120-21. *fleme & ihud*: This is the common impression about Urban. Ælfric: 'Se is geutlagod and lið him on digelan for his cristen-dome.' 132.

De Vignay: 'Dis tu de celuy vrbain qui tant de fois a este condamne, & demeure encore en vng lieu secret.' The Chaucerian ring is in the following: 2nd N. T. 309-13.

. 'Urban
That is so ofte dampned to be deed,
And woneth in halkes alwey to and fro,
And dar nat ones putte forth his heed;
Men sholde him brennen in a fyr so reed
If he were found, or that men might him spye;'

137. *þe Justice*: The Southern versions generally, do not mention the name of this justice or governor. Alfred and Ælfric mention him as Almatheus or Almachius, Bokenam and Chaucer as Almache. De Vignay and Caxton give him the title of prevost, while Tib. refers to him as 'þe cursed *king*' 347, 367, 377.

145-8. 'They (the Christians) rejected the thing that was naught although it had a fair appearance, and accepted that which was cast out, and had no fair appearance. For, though the world's happiness has a fair exterior, in truth it is (worth) naught, and though the joy of Heaven seems little, it is, in truth, much.' cf. MS. Gg. II. 6. 325-332.

149. *þe Justices seden*: Plural; otherwise the text refers to one Justice.

151-154. 'In winter, said Valerian, loafers sit and drink and laugh to scorn the tillers of the soil who busy themselves about future store; in harvest, when they (the toilers) may gather fair grain, they (the loafers) are obliged to go up and down in discomfort, for they have not even a furrow (of grain).' cf. MS. Gg. II. 6. 347-356.

163. *quebe þis gode men*: *þis* appears here and in *l.* 171 as the plural demonstrative.

165. *Maximo, þe gailer*: Chaucer calls him 'corniculere,' which term he derived from the '*cubiculario*' of Surlus, Vita S. Cæciliæ, XIX. (See Kölbing, *Eng. Stud.* I. 215). Bokenam also says 'cornyculer' 614. The early legends call him simply 'jailer' except Tib. which says 'þis ilk prince Maximus', 329.

169-70. Tib. 335-6, *armurs of light*: Rom. XIII. 12.

171. *maunet*: Chaucer, Bokenam, and Barbour, Caxton, and De Vignay, specify that it is Jupiter who is the object of Almachius' idolatry.

184. *þi wite heu*: 'thy white countenance,' referring probably to her beauty and gentle breeding, not to palor occasioned by fear.

194. *bleddore*: This is a favorite metaphor at this point from Ælfric to Chaucer. The former says:

'Ælces mannes miht þe on modignysse færð.
is soðlice þam gelic swilce man siwige
ane bytte, and blawe hí fulle windes
and wyrce siððan an þyrl þonne heo to-þunden bið
on hire greatnysse þonne togæð seo miht.' 319.

Chaucer, 2nd N. T: *ll.* 337-341.

'Your might' quod she, 'ful litel is to drede;
For every mortal mannes power nis
But lyk a bladdre, ful of wind, y-wis.
For with a nedles poynt, whan it is blowe
May al the boost of it be leyd ful lowe.'

The M. H. D. version gives it as follows: *ll.* 1589-96.

'da ist din gewalt anders niht getan
Wan als ein blater, du vast ist geblan:
vnde als shiere ir kraft zerbrichet,
so mat mit einer kleiner nadelon dar in stichet,
als shiere ist och din gewalt gergan gen
den dv von dinen herren hest enphan gen.'

223. *a þis song þing*: 'that this young thing!' *a* s written *þat* in Laud and Cmb. R. 3. 25. See Mätzner, *Eng. Sprachlpr.*, *at*, (rel.)

239-245. These lines are omitted in MS. Cmb. R. 3. 25.

242. The MS. form *muste* and the impersonal *me* make this the most ambiguous line of the text. The meaning is most apparent in the Bodleian version: 'for whoso knew (by observation or experience,) of no suffering, there might see it.'

247. *mony good mon*: Laud 108, avoids this expression by the use of 'many a.'

252. *Vþe is þoer*: 'over her (body), his power should be done,' *i. e.* masses should be said.

257. Ælfric does not mention the year of St. Cecilia's death. Caxton says: 'She suffred hir passyon about the yere of our lord two hundred and xxiii in the tyme of Alexaunder the emperour and it is redde in another place that she suffred in the tyme of marcii aurelii which reygned aboute the yere of our lord two hondred and twenty.' Jehan De Vignay says: 'Et elle souffrit mort enuiron l'an de nostre seigneur deux cens XXIII au temps de Alexandre empereur. Et on lit ailleurs qu'elle souffrit au temps de marc aurelien qui fut empereur enuiron l'an de nostre seigneur *Sept cens et vingt*.' *Legenda Aurea* mentions the date c. A. D. CCXX. Chaucer omits the allusion altogether, while Osbern Bokenam writes,

'I say þat martyred was Cycyle þe holy uirgyne
The yere of grace, treuly to ternyne,
Two hundyrd twenty & eek three—
Legenda aurea thus techyth me—
The tende kalende euene of Decembre;
Wych tym regnyth, as he doth remembre,
Alexaundyr of Rome þe emperour.—'

Skeat, *Notes to Cant. Tales*, p. 414, suggests that because Alexander's full name was Marcus Aurelius Alexander Severus, the reason for confusion of this name with that of the earlier Marcus Aurelius becomes apparent.

VIII.

GLOSSARIES.

[The character þ follows *t*; *u* and *v* are only discriminated as vowel and consonant. Semicolons are used to separate different groups of meanings, and among the word-citations to separate different case and tense groups. When the designations of mood and tense are omitted, 'ind. pres.' is to be understood; when of mood only, supply 'ind.' if no other has immediately preceded, otherwise the latter. The numbers refer to the line in the version under consideration. The asterisk before a verb indicates a suppositional infinitive which is constructed according to analogous forms found in the version. Letters which are variable in their occurrence in a word are included in parentheses, letters inserted or changed by emendation are italicized and enclosed by brackets. Parallel or related forms in early and modern languages are set off by brackets.]

MS. ASHMOLE 43.

A

- a**, indef. art., *a*: 5, 16, 54, 55, 56, 154, 160, 188, 194, 195, 196, 201, 218, 219, 220, 227, 239, 246, 250.
- abide**, sv., intrans., *wait, stay, remain*: inf. 133.
- aboute**, adv., *around, on every side*: 88, 134, 152, 243.
- ac**, conj., *but*: 25, 37, 75, 97, 134, 172, 202, 210, 226.
- adoun**, adv., *down*: 49, 57, 253; **adon**, 184.
- after**, prep. w. dat., *according to; following in the succession of time*: 30, 48, 65, 253, 258.
- agen**, adv., *again*: 67, 131.
- agen**, prep. w. dat., *against*: 24, 141, 160.
- al**, adj., *all that is possible; everything; every one*: ns. alle, 166; ds. al, 89, 229, alle, 252; as. al, 24; used absolutely, ds. alle, 62; as. al, 30, 255. ap. alle, 248.
- al**, adv., *wholly, entirely*: 195, 219.
- alas**, interj., *alas*: 223.
- *aligt(e)**, wv., intrans., *come down, descend*: pt. 3 sg. aligte, 55; pp. aligt, 258.
- also**, adv., *likewise, in addition*: 20, 91, 116, 118, 121, 196, 256.
- alyue**, adj., *alive, in the living state*: as. alyue, 241.
- amidde**, adv., *into the middle of*: 219.
- among**, prep. w. dat., *surrounded by*: 47.
- *awak(e)**, wv., trans., *awake*: pp. 102.
- amorwe**, adv., *on the morrow*: 171.
- an**, indef. art., *an*: 20, 31, 46, 69, 126, 174, 219, 239.
- an**, conj., *and*: 125; &, (101 times).
- an**, prep. w. dat., *in*: 70.
- angel**, sb., *angel, divine messenger*: ns. 20, 69, 83, 85, 105; as. angel, 28, 33, 42, 131; np. angles, 174, 176.
- anon**, adv., *soon, forthwith*: 37, 43, 45, 49, 66, 113, 131, 136, 162, 164, 175, 177, 180.
- anygt**, adv., *in the night time, by night*: 13.
- apie**, pr. n., Appia: gs. 37.
- arigt**, adv., *in a right way, justly*: 106.
- *arys(e)**, sv., intrans., *arise*: pt. 3 sg. aros, 43.

as, adv., *in such wise; in the manner as, like; when; w.* adv. of place. *where* 3, 13, 17, 26, 43, 46, 47, 54, 72, 82, 88, 90, 97, 98, 118, 139, 188, 194, 216, 217.

at, prep. w. dat., *at, expressing time and place*: 1, 84.

atēnende, contr. form; prep. w. dat. sb., *at the end, at last*: 155.
[OE. *æt ðām ende*].

atom, contr. form; prep. w. dat. sb., *at home*: 133.

awei, adv., *away*: 195.

aworþ, ppl. adj., *cast away, degraded*: as. 146.

auonge, sv., trans., *receive*: inf. 125, 227.

B

baptise, wv. trans., *baptise*: inf. 41, 248; pp. baptise, 3.

baptisinge, sb., *baptism*: ns. 61.

be, sv., intrans., *be, exist*: 1 sg. am, 192, 209, contr. form, icham, 19, 93, 94, 175; 2 sg., art, 116, 204, 205, contr. form, artou, 183, 185; 3 sg. be, 64, is, 20, 52, 61, 62, 77, 93, 99, 100, 109, 115, 119, 125, 126, 148, 150, 201, 205, 213, 215, 255; contr. form, nys. = neþis, 64, 111, 194. 1 pl., beþ, 158; 3 pl., beþ 62, 76, 108, 182, 211; pt. 3 sg., was, 11, 53, 133, 145, 230², 236, 239, 244, 246, 257, 258, nas, 145, opt. pt. 3 sg., were 82, 88, 91, 120, 124, 217, 228, 234, nere, 123; 2 sg. were, 96; 1 pl., were, 121, 143; 3 pl., were, 134, 141; imp. 2 sg. beþ, 225; opt. pr. 2 sg., be, 160, 213; 3 sg. be, 241. aux, be, 12³, 34, 51, 114, 118; art, 159; beþ, 102; were, 48, 137, 139, 142, 170, 171, 186, 252; was, 1, 5, 13, 181, 221; inf., be, 126³, 138, 157, 191, 206; pp. ibe, 67, 101, 119, 120, 144.

bedde, sb., *bed*: ds. bedde, 13.

beggare, sb., *beggar*: ns. 160.

belamy, sb., *bel ami, conventional form of address*: vs. belamy, 161; vp. belamys, 149.

beleue, wv., trans., *leave*: inf. 241.

best, sb., *beast, ferocious animal*: ns. 112.

***ber(e)**, sv., trans., *to bear, carry, bring into being*: pt. 3 sg. ber, 56; 3 pl., bere, 174; pp. ibore, 1.

bi, prep. m. dat., *beside of; in accordance with; to; in*: 69, 114, 167, 183, 203, 237; by, 21.

bicom(e), sv., trans., *come to be*, used with reference to the locality of a person *to go, become of*: pt. 3 sg. bicom, 65, 85; 3 pl. bicom, 166, 232; inf. bicom, 116, bicom, 130.

***bid(de)**, sv., trans., *pray, entreat; say, utter, express; command*: 2 sg. bist, 80; 1 pl. bidde, 259; pt. 3 sg., bed., 4, 59, 249, 254; bad, 44.

***bihald**, sv., trans., *behold, look*: pt. 3 sg., bihuld, 65, 88.

bi-hinde, adv., *behind*: 193.

***bihot(e)**, sv., trans., *command*: 1 sg. bihote, 18; pp. bihote, 132.

***bi-hou(e)**, wv., trans., *behave, befit, is due to*: 3 sg. bi-houep, 104.

bileue, sb., *belief, faith*: ns. 61; ds. bileue, 115; as. bileue 130.

bileue, wv., trans., *believe*: pt. 3 sg. bileuede, 235; 3 pl. bileuede, 145; inf., 32, 34, 98, 106.

bileue, wv., trans., *lighten, fill with light*: inf. 169.

***bind(e)**, sv. trans., *bind, fasten, tie up*: pp. ibounde, 178.

biscop, sb., *bishop*: ds. biscop, 117, 129, 248.

***bisech(e)**, sv., *ask; entreat*: 1 sg. biseche, 127; pp. bisogt, 14.

bi-uore, prep. w. dat., *in the presence of*: 137; byuore, 181.

bleddore, sb., *bladder*: ns. 194.

blisse, sb., *perfect joy, blessedness*: ns. 148; ds. blisse, 155.

***blow(e)**, wv. trans., *blow, fill*: pp. iblowe, 194.

blynd, adj. *blind* (spiritually): ns. 210, 213, 216.

bodi, sb., *body, the material frame*: ds. bodi, 73; as. bodi, 179, 251.

boke, sb., *book*: ds. boke, 72.

bold, adj. *confident, daring, strong*: ns. 160.

bone, sb., *prayer, petition*: ds. bone, 97; as. bone, 80.

bote, conj., *but, except, unless*: 96, 108, 123, 184, 194, 213.
boþe, adj., standing in attributive relation to a plural pron., *both*: np. boþe 84; ap. both, 173; ap. boþe, 42.
brigstore, adj., comp. of *brigt*; *brighter*: ns. 70.
bringe, sv., trans. *bring*: 2 sg. bringest, 163; inf. 162, 260; pp. ibrogt, 13, 74, 94, 120, 137, 142, 170, 171, 184, 193, 208, 222, 234, 236.
broþer, sb., *brother*: ns. 82, 114, 115, 116, 129; ds. 87; vs. 89, 95, 99, 107, 127; np. breþeren, 134.
burie, wv., trans., *bury, inter*: pt. 3 sg. burede, 180; 3 pl., burede, 139; inf., 136, 251.
burles, sb., *place of burial, tomb*: dp. burles, 47.
busemar, sb., *mockery, contumely*: ds. busemar, 152.
bygygne, sv., trans., *begin*: inf. 250.
by-nyme, sv., trans., *take, rob*: pt. 2 sg. by-nome, 22; inf. 23.

C

***can**, pot. aux., *can*: 118.
caste, wv. trans., *cast, throw*: pt. 3 pl. caste, 179, 229; inf. 76, 219.
caroine, sb., *carrion, carcase*: ns. 196, 201.
Cecile, pr. n., *Cecilia*: ns. 132, 133, 179, cicile, 50, 53; cecili, 209; ds. cicile, 71; as. cecile, 69; cecilie, 79; Seyn Cecile, ns. 1, 113, 167, 209; ds. 67.
certes, adv., *certainly*: 158, 162, 200.
chambre, sb., *chamber, apartment*: ds. chambre, 87, 132; as. chambre, 68.
chast, adj., *pure, undefiled*: ds. 73.
chirche, sb., *church*: as. chirche, 250.
clannesse, sb., *cleanness*: ds. clannesse, 30.
clene, adj., *undefiled, chaste*: ds. clene, 25, 73, 115; np. clene, 86.
clepe, wv. trans., *call, designate*: 3 sg. clepeþ, 52. inf. 192.
cler, adj., *full, bright*: ds. 170.

cloþes, pl. sb., *clothes*: ap. 7.
***com**, sv., intrans., *come*: 3 sg. come, 2; com, 191; comeþ, 198; pt. 3 sg. com. 46, 49, 55, 87, 131, 167, 260: 3 pl. come, 140. pp. icome, 185.
conseil, sb., *counsel*: ns. 17; as. conseil, 41.
corn, sb., *corn, grain*: as. (coll.) corn, 153.
cradel, sb., *cradle, the symbol of infancy*: ds. cradel. 2.
creature, sb., *creature*: ns. 223.
crie, wv., trans., *cry, call*: inf. 38.
crist, sb. *Christ*: (see *ihesu crist* and *lord.*)
christendom, sb., *Christianity*: as. cristendom, 50, 66.
cristene, sb., *a believer in Christ*: ns. 175; np. cristene, 166, 232. (used without the article).
cristene, adj., *Christian*: ns. 130; np. cristene, 47; dp. cristene, 254.
cristeneman, sb., *Christian*: ns. 82, ap. cristenmen, 135.
***confound**, wv., trans., *confound, discomfit*: pp. confounded, 12.
***cuss(e)**, wv., trans., *kiss*: pt. 3 sg. custe, 113.
***cuþ(e)** wv. trans., *make known, show*: 2 pl. cuþeþ. 168.

D

dame, sb., *a form of address applied to a woman of rank*: vs. dame, 198, 207.
day, sb., *day*, (period of 24 hours); in compo. ibrogt of dawe, *deprived of life, slain*: ds. day, 253; daie, 237; dp. dawe, 142; as. (in adv. phr. good day), 254.
ded, ppl. adj., *dead*: ns. 244.
deie, wv., intrans., *die*: inf. 78, 216, 224.
***del(e)**, wv., trans., *divide, share*: pt. 3 sg. deledede, 245.
deol, sb., *grief, mourning*: ds. deol, 242.
dere, adv., *dearly, at great cost*: 236.
derkhede, sb., *darkness*: as. derkhede, 169.

deþ, sb., *death*: ns. 205, 230, 236; gs. deþes, 204, 205; ds. deþ, 206, 233, deþe, 162, 208, 234; as. deþ, 199, 201, 203.
do, sv., trans., *do; make, perform*: 1 pl. doþ, 98; 2 pl. doþ, 168; pt. 3 sg. dude, 240; opt. pr. 2 sg. do, 184; imp. 2 sg. do, 208; doþ, 162; aux., do, 90, 92; dest. 63, 79, 184; doþ, 26, 74, 184; inf. 30, 112, 114, 118, 164, 172, don, 137; pp. i-do, 19, 103, 252, 255.
doun, adv., *down*: 154.
drede, sb., *mortal fear, awe*: ds. drede, 57.
*drink, sv., trans., *drink, imbibe*: 3 pl. drinkeþ, 151.

E

eche, ind. pron., *each*: ds. eche, 62. as. ech, 26.
eie, sb., *eye*: ds. eie, 199, 215.
eiþer, pron., *either, each*: ns. 86.
eke, adv., *also*: 157, 210.
emperour, sb., *emperor*: gs. emperours, 138, 140.
ende, sb., *termination, conclusion; mode of death, fate*: ds. ende, 206, 227; as. ende, 189. ds. (contr. form), atenende, 155.
enes, adv., *once*: 190, 246.
eny, adj., *any*: ns. 54, 70, 112; ds. eny, 124.
er, adv., *before, formerly*: 53, 103; ar, 2.
erþetilie, sb., *tiller of the soil*: ap. erþetilien, 152.
esce, wv., trans., *ask, seek*: 2 sg. axst, 188; inf. 50.
euer, adv., *ever*: 75, 101, 186.

F

fader, sb., *father*: ns. 62.
fei, sb., *faith*: ds. fei, 183.
figte, sv., trans., *fight*: imp. 2 pl. figteþ, 169; inf. 24.
*find(e), sv., trans., *find*: 1 pl. fi[n]d-eþ, 3, 72. pt. 3 sg. vond, 68, uond, 69; inf. vynde, 38.
*flem(e), wv., trans., *put to flight*: pp. fleme, 120.

floure, sb., *flower*: np. floures, 76; dp. floures, 96.
fo, sb., *foe*: ap. fon, 138.
fol, sb., *fool*: ns. 124, 126, 188, 228; as. fol. 192.
fole, adj., *foolish*: ns. 14; as. fole, 130.
folie, sb., *folly*: ds. folie, 14, 31.
folliche, adv., *foolishly*: 185.
fot, sb., *foot*: dp. fet. 49.
four, card. num., *four*: np. four, 232.
fram, prep. w. dat., *from*: 2, 26, 35, 55, 190.
frende, sb., *friend*: gp. frendes, 5.
fur, sb., *fire*: ds. fure, 224; as. fur, 218.

G

gailer, sb., *jailer*: ns. 165.
gare, adv., *long ago*: 120.
ge, adv., *yea, yes*: 104.
*gelp, sv., trans., *boast*: 2 sg. gelpest, 197.
ge[m]e, wv., trans., *take care of, guard, protect*: inf. 26.
ger, sb., *year*: ns. 257; ds. gere, 89.
gerlan, sb., *garland, wreath*: ap. gerlans, 8, 70, 95.
gerne, adv., *willingly, eagerly*: 4, 119.
geue, sv., trans., *give*: pt. 3 sg. gaf, 66, gef, 43; inf. 83, 199, 201, 202, 203, 224; giue, 188; pp. igeue, 105, 221.
gidi, adj., *giddy, foolish*: ns. 209, 210, 214, 215, 216.
gif, conj., *if*: 21, 25, 27, 29, 31, 33, 35, 98, 106, 120, 121, 123, 212², 214.
*gin, aux. sv., *begin; used as a preterit intensive*: gan, 58, 167, 178, 238; gon, 179.
go(n), sv., intrans., *go*; in comp., "hou geþ þis?" *what means this*: 3 sg. geþ, 89, 182, 198; pt. 3 sg., eode, 175, 243; inf. go, 37, 55, 117, 154, gon, 40, 132, 135, 179. [Mn. Ger., wie geht es?]
god, pr. n., *God, the supreme being; god, idol*: ns. 62, 228, 239; gs. godes, 231; ds. god, 10, 160, 246; dp. godes, 208; ap. godes, 211.

godhede, sb., *deity*: ds. godhede, 207.
golde, sb., *gold*: ds. golde, 8.
gong, adj., *young*: ns. 223, gonge, 226; as. gonge, 224.
good, sb., *property, possessions*: dp. good, 245.
good, adj., *good*: ds. good, 25, 115, gode, 128; as. gode, 69; np. gode, 163, 171; gp. gode, 176; ap. gode, 139, good, 247; compar. *better*: ns. bet, 64; ds. betere, 186.
grace, sb., *the love and favor of God*: ns. 246; ds. grace, 231; as. grace, 83.
grante, wv., trans., *grant, permit; bestow*: opt. 2 sg. grante, 16; inf. 80.
grede, sv., intrans., *cry out*: pt. 3 sg. gradde, 222; inf. 167.
grepe, sb., *furrow*: as. grepe, 154.
gret, adj., *great, large in amount*: ds. gret, 6; as. gret, 36, 218.
gulteles, adj., *guiltless, innocent*: as. gulteles, 240.
gut, adv., *yet, still*: 182.

H

habbe, wv., trans., *have*: 1 sg. ichabbe, 255; 2 sg. hast, 15, 24, 97, nastou, 204; 3 sg. habbe, 147; 1 pl. habbeþ, 95; 3 pl. nabbeþ, 154; pt. 3 sg. hadde, 145, nadde, 146; imp. 2 sg. haue, 128; aux., 1 sg. habbe, 74; 2 sg. hast, 29, 103, 111; 3 sg. habbe, 53, haþ, 105, 119, 120; 1 pl. habbeþ, 101; pt. 3 sg. hadde, 14, 67, 132; inf. 144, 150, 254.
***hald(e)**, wv., trans., *hold one's own, keep up, avail*: pr. 2 sg. halt, 24.
half, adv., *half*: 238, 241, 243, 244².
halwe, sb., *holy one*: ns. 59.
halwy, wv., trans., *hallow*: inf. 250.
hamward, adv., *homeward*: 238.
harde, adv., *hard, severely, sorely*: 23.
hardi, adj., *bold, daring in a bad sense*: ns. 191; ap. hardi, 138.
he, per. pron., *he*: ns. (56 times); gs. his, 69, 116, 166, is, 49, 87, 130, 235,

252, 258; ds. him, 24, 40, 41, 43, 49, 59, 66, 83, 121, 228, 241; as. him, 28, 32, 45, 50, 53, 57, 58², 59, 66, 110, 113, 130, 132, 177², 249; np. hi, 39, 48, 75, 135, 137², 139, 145, 152, 153, 154², 172, 179, 222, 223, 238; gp. hor. 9², 76, 86, 144, 173, 174; dp. hem, 166, þem, 97; ap. hem (12 times).
hede, sb., *hood*: as. hede, 168.
hei, adj. used as sb., *a high place*: ds. hei, 174.
heie, adv., *to a high degree, greatly*: 200.
helle, sb., *hell*: gs. helle, 216; ds. helle, 35, 156.
helpe, wv. trans., *help*: inf. 110.
henne, adv., *hence*: 37.
heo, per. pron., f., *she*: ns. (22 times), ds. hire, 69, 132; as. hire, 3, 14, 218, 219, 220, 221, 229, 233, 235, 238, 240, 241; gs. hire, 4, 5, 8, 11, 13, 68, 224, 230, 234, 235, 243, 245², 251, 253, 249, 259, 260. For plural, see *he*.
her-after, adv., *hereafter*: 125.
here, adv., *here*: 90, 95, 122, 191; her, 21, 63.
here, sb., *hair, a hair garment*: ns. 8.
herte, sb., *heart, the seat of moral affections*: ns. 12; as. herte, 190.
heruest, sb., *harvest*: ds. heruest, 153.
heu, sb., *hue, color*: ns. 184, as. heu, 76.
heued, sb., *head*: ns. 243; as. heued, 233; ap. heden, 173.
heuene, sb., *heaven*: ds. heuene, 55, 59, 105, 148, 174, 176; as. heuene, 122.
hewe, wv., trans., *cut, strike with a sword*: inf. 240.
hie, wv., intrans., *go in haste*: inf. 238.
ho, rel. and interr. pron., *who, whoso*: ns. 138, 242, hose, 150; as. (to) wen, 136.
***hold(e)**, sv., trans., *hold, have*: pt. 3 sg. huld, 70.
holi, adj., *holy, righteous, saintly*: ns. 107, 225, 243; ds. holi, 240, 259; ap. holi, 180.

honde, sb., *hand*: ds. honde, 245.
hondred, card. num., *hundred*: np. hondred, 232, 257.
honoure, wv., trans., *honor, worship*: inf. 211.
hor, adj., *hoary*: ns. 56.
***hot(e)**, sv., trans., *command*: pt. 3 sg. het, 6, 165, 172, 173, 217. See *bihote.
hou, inter. and rel. adv., *how, that*: 89, 94, 109, 110, 182, 191, 198.
hous, sb., *house*: ns. 91; ds. hous, 218; as. hous, 249.
I (vowel).
I, per. pron., *I*: ns. 32², 81, 92, 94, 161, 212; ich, 16, 17, 18, 27, 28, 29, 31, 39, 90², 92; 74, 100, 127, 176, 183, 199, 207, 209, 211, 212, 226², 227, contr. Ine, 12; ichabbe 265, gs. my, 20², 22, 80, 82, 83, 93, 105, 114, 115, 116, 192, 255, myn 12, 190, mi, 226; ds. me, 15, 21, 28, 31, 105, 128, 225, as. me, 17, 25, 26, 192, 228; as. (impersonal) 85, 90, 92, 104, 149, 188, 203; np. we, (16 times); gp. our, (13 times), oure, 208; ap. ous, 35, 42, 163, 260.
ibore, ppl. adj., *born*: ns. 1.
icristened, ppl. adj., *made Christian, baptised*: ns. 34, 118.
idelman, sb., *idler, loiterer*: np. idelmen, 151.
***i-full(e)**, wv., trans., *baptise*: pp. i-fulle, 67.
ihered, ppl. adj., *glorified, honored*: ns. 51.
ihud, ppl. adj., *hidden*: as. ihud, 120.
***iknou(e)**, sv., trans., *know, recognize*: pl. 3 pl. ikneu, 48.
ilast(e), wv., intrans., *last, remain in existence*: inf. 75; pp. ilaste, 220.
ileue, wv., trans., *believe*: inf. 215; 2 sg. contr. ileuestou, 63; opt. 1 sg. ileue, 27. (see *bi-leue*, and *leue*.)
in, prep. w. dat., *in, with; within; into; at*, (time or place): 11, 13, 19, 25, 30, 31, 46, 62, 72, 73, 84, 93, 94, 100, 101, 126, 132, 151, 153, 154, 164, 165, 170, 187, 206, 216, 229, 232, 233, 235, 250, 252, 258; inne, 249.

inou, adj., *enough*: ds. inou, 86.
ise, sv., trans., *see*: cond. 1 sg. ise, 31; pt. 1 sg. isei, 176; 3 sg. isei, 57, 173, 233; 3 pl. iseie, 222; inf. 28, 29, 33, 35, 42, 63, 96, 98, 102, 189, 212, 213, 242.
it, per. pron., *it*: ns. (11 times), hit, 246; as. it, (6 times). For pl. see *he*.
itold, ppl. adj., *esteemed*: ns. 159.
iþe, sv., intrans., *thrive, prosper*: inf. 158.
iuere, sb., *companion, associate, fellow*: ns. 96.
iwis, adv., *indeed, truly, certainly*: 28, 202, 206, 214.
***iwrit(e)**, sv., trans., *write*: pp. iwrite, 3.

I (consonant).

ianglinge, sb., *jangling, prating*: ds. Ianglinge, 161.
ihesu crist, pr. n., *Jesus Christ*: ds. ihesu crist, 4, 34, 38, 190, 247, 256.
ioie, sb., *joy; heavenly felicity*: ds. Ioie, 86, 126, 156, 260; as. Ioie, 36.
iugement, sb., *process of law; verdict*: ns. 221; ds. Iugement, 142.
iustice, sb., *justice, provost*: ns. 157, 161, 164, 172, 177, 198, 207, 230; ds. Iustice, 137, 175, 181; np. Iustices, 149.

K

kepe, wv., trans., *keep; take, receive*: 1 sg. kepe, 207; 3 sg. kepeþ, 150; inf. 161.
knaue, sb., *knave, servant*: np. knaues, 144.
knygte, sb., *knight*: vp. knygtes, 168.
kunne, sb., *race, family*: ds. kunne, 1, 186, kun, 185.

L

lasse, adv., *less*: 158, 159.
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luber, *adj.*, *evil, bad*: ns. 52.
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nobleie, *sb., nobility*: ds. nobleie, 6.

noȝt, *ind. pron., naught, nothing*: ns. 145, 147; as. noȝt, 161, 207.
noȝt, *adv., not*: 12, 24, 150, 163, 202, 212, 214, 225, 226, 233, 236.
nou, *adv., now*: 92, 102², 103, 169, 224, 239, 255, 259.
noȝer, *ind. pron., other, another*: as. noȝer, 31.
noȝing, *ind. pron., nothing*: ns. 64, 111; ds. noȝing, 22, 32; as. noȝing, 81, 202.
nyȝt, *sb., night*: ds. nyȝt, 229.
nyme, *sv., trans., take, seize*: pt. 3 sg. nom. 58, 66, 86, 165; 3 pl. nome, 140, 174; inf. nyme, 177; pp. inome, 181.

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out, *adj., outside*: ds. out, 218.
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prison, sb., *prison*: ds. prison, 164, 167.
priue, adj., *private, secret*: ds. priue, 17; as. priue, 41.
priuete, sb., *matter of privacy*: as. priuete, 16.
prute, sb., *pride*: ns. 198.
pur, adj., *pure, simple*: ds. pur, 203.
putt, sb., *pit*: dp. puttes, 47.
pyne, sb., *pain, torments*: ds. pyne, 216.

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R

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rigt, adv., *exactly, just*: 140, 257.
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screwe, sb., *shrew, evil person*: ns. 217, 239; np. screwen, 182.
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seg(e), *wv.*, trans., *say, speak*: pt. 3 sg. sede, 50, 51, 60, 73, 87, 89, 103, 107, 113, 175, 182, 209, 255; 3 pl. seden, 149, sede, 223; opt. 1 sg. segge, 212; imp. 2 sg. sei, 39; pp. ised, 29, 111.
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 *sit, sv., intrans., *sit*: 3 pl. sitteþ, 151; pt. 3 sg. sat, 231.
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 *spous(e), wv., trans., *espouse, betroth*: pp. ispoused, 5.
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 tresour, sb., *jewels, adornments*: ap.
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 trewe, adj., *true, faithful*: ds. trewe,
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U, V (vowel).

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U, V (consonant).

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- bot**, prep., *only*: 30, 430.
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euer-ilkadele, adv., *every part, every bit, altogether*: 332.
euyn, adv., *exactly, without deviation; evenly, gently, nicely poised; undisturbed, in even, regular life, tranquilly*: 86, 237, 453.
 [cog. Lat æquus. OE. efne.]

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fare, sb., *affair, circumstance*: ds. fare, 324, 368.
***far(e)**, sv., intrans., *fare, get on as to circumstances*: pt. 3 sg. ferd, 123, 245.
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***fed(e)**, wv., *fed, feasted*: pt. 3 pl. fed, 38.
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***fel(e)**, wv., trans., *feel, perceive*: pt. 1 sg. felde, 252; 3 sg. feld, 253.
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***hat(e)**, sv., trans., *tell, advise*; 1 sg. hete, 257.
hathin, sb. *heathen, pagan*: ns. 27.
haue, wv., trans., *possess; hold by obtaining, acquiring*: 1 sg. haue, 60; pt. 3 sg. had, 149; pt. 3 pl. had, 33, 310; inf. haue, 117, 163, 229, 256, 289, 390.
he, per. pron., *he*: ns. he (74 times); gs. his, (24 times); ds. him, (19 times); as. him (12 times). np. pai, (30 times); þ(a)i, 450; gp. paire, (16 times); dp. þam, 146, 147, 200, 288, 289, 292, 302, 305, 310, 313, 317, 325, 352; ap. þam, 199, 203, 205, 300, 327, 331, 332, 335, 336, 358, 393, 423, 442, 450, 451.
hede, sb., *head*: as. hede, 424; dp. heuides, 199; ap. heuiddes, 354.
-hede, suffix, *-hood*: gs. gowth-hede, 73.
hele, sb., *health, salvation*: ds. hele, 214.
help, wv., trans., *help, assist*: inf. 220.
hende, adj., *prompt, ready, gracious*: ap. hende, 92.
***hent(e)**, wv., trans., *take, catch up*: pp. hent, 375.
here, wv., trans., *hear*: pt. 3 sg. herd, 225, 267, 323, 348, 367, 399, 422; pt. 3 pl. herd, 43; inf. 261; pp. herd, 124, 180.

here, adv., *here, in this place*: 4, 81, 95, 174, 250.
hert, sb., *intellectual faculties; seat of moral affections*: ns. 168; ds. hert, 13, 55, 421; as. hert, 48; ap. hertis, 202.
***heue**, wv., trans., *raise, lift*: pt. 3 sg. heuyd, 125.
heyn, sb., *heaven*: gs. heyn, 85, 115, 238; ds. 63, 125, 172, 262, 356, 364, 375.
hid, sb., *skin, flesh*: ds. hid, 34.
hight, sb. *high*; in compo. adverbially, *above*: ds. on hight, 125.
hir, (see scho).
hir-self, pron., *her*: as. hir-self, 412, 415.
***hit**, wv., trans., *strike*: pp. hit, 431.
***honer**, wv., trans., *reverence, adore, worship*: pt. 3 pl. honord, 294.
honore, sb., *honor*: ns. 462.
how, adv., *by what means; in what manner; what*: 123, 177, 245, 324, 358, 368, 369, 370.
hows, sb., *house*: ns. 194; ds. hows, 247, 383; as. hows, 411.
howsing, sb., *collection of houses, home, in general*: ns. 403.
husband, sb., *husband*: ds. husband, 53.

I

I, pron., *I*: ns. (30 times); gs. my, 48, 49, 64, 68, 173, 219, 220, 231, 272, 448; mi, 205, 209, 229, 452, 453; ds. me, 69, 80, 81, 142, 217, 274, 445; as. me, 66, 116, 251; np. we, 5, 223, 260, 280; gp. oure, 14, 224, 259, 461; dp. us, 81; vs. 81, 250; ap. us, 260, vs. my-self, 83, 90.
if, conj., *in case that; notwithstanding that*: 56, 59, 79, 87, 94, 96, 102, 105, 256, 312.
ilk, adj., *same, very same*: ns. 329, ds. ilk, 204, 286, 359.
ilka, adj., *each*: ns. 40; as. ilka, 332.
ilka dele, adv. phr., *entirely, altogether*: 332; euer-ilkadele, 174.
ilkane, pron., *each one*: np. ilkane, 321, 349; ap. ilkane, 327, 363.

in, prep., w. dat., *within*: 6^o, 7, 13, 46, 149, 157, 160, 228, 262, 286, 298, 303, 307, 342, 365, 381, 398, 415, 418, 429, 434, 446, 453, 458; *in conformance with*: 221, 258, 293, 327, 394, 452; *upon* (belief), 18, 101, 300, 396; *with*: 294, 336, 426, 456, 460^o; on (on fire), 414; *into*: 247, 314; at, (time, occasion), 304, yn, 306.

in-fere, adv., *together*: in-fere, 20, 291.

it, pron., *it*: ns. 59, 123, 133, 214, 227, 251, 301, 324, 368, 404, (10 times); ds. it, 230; yit, 399; as. it, 213, 407.

J

Jhesus, pr. n., *Jesus Christ*: ns. 219, 338; Jhesus Crist, 1; lord Jhesu, 209; ds. lord Jhesu, 14; Jhesu Criste, 18, 101, 461; as. lord Jhesu, 259; vs. Lord Jhesu Criste, 127.

K

ken, wv., trans., *show, declare, teach*: inf. 5.

kepe, wv., trans., *preserve; hold possession of*: imp. 2 pl. kepes, 201; inf. 56.

king, sb., *king*: ns, 347, 377, 390.

kirk, sb., *an edifice for religious worship; church; cloister*: as. kirk, 452, 459.

***kiss**, wv., trans., *kiss*: pt. 3 sg. kissed, 248, 249, 269.

***kit**, wv., trans., *cut*: pp. kit, 432.

***knew**, sv., trans., *know*: pt. 3 sg. knew, 13, 28.

kne, sb., *knee*: dp. knese, 437.

***knel(e)**, wv., intrans., *kneel*: pr. pp. kneleand, 191.

komen, see cum.

kosyn, sb., *relative, kinsman*: ns. 272.

kyn, sb., *kind, race*: ds. kyn. 26.

L

lamb, sb., *lamb*: as. lamb. 40.

land, sb., *land, region*: ds. land, 307

lang, adj., *long*, ns. 301.

lare, sb., *doctrine; precept*: ds. lare, 260; as. lare, 14.

last, sb., *last*: in compo. adverbially, *finally*: (at þe) last, 353.

lastand, ppl. adj., *lasting*: ds. lastand, 342.

***lat**, wv., intrans., *let, permit*: opt. 2 sg. lat, 81.

law, sb., *law*: ns. 54, lau, 435; ds. law, 28, 221, 319, 328.

lay, wv., trans., *lay, set forth*: inf. 387. [OE. *licgan*.]

lay, sb., *law, creed, religion*: gs. lay, 138; ds. lay, 267, 315. [OF. *lei*, Lat. lex.]

***led(e)**, wv., trans., *pass; lead, conduct*: pt. 3 pl. led, 240, 358.

***lem(e)**, wv., intrans., *give light, shine*: pt. 3 sg. lemid, 194.

les, adj., *less; little, small*: ap. les, 388.

lesson, sb., *lesson, teachings*: dp. lessons, 138.

letter, sb., *letter, alphabetic character*: dp. letters, 150.

leue, wv., trans., *leave, desert*: pt. 3 sg. left, 434; inf. 335.

leue, sb., *permission*: ds. leue. 61.

***li(e)**, sv., intrans., *lie, to rest prostrate*: pt. 3 sg. lay, 154. [OE. *licgan*.]

lif, wv., trans., *live*: 3 pl. lif, 450; pt. 3 pl. lifed, 293, 309, 389; inf. 223, 328, 342; pr. pp. lifand, 438.

life, sb., *life, career*: ds. life, 109, 301; liue, 446. as. life, 240.

lifing, sb., *manner of life*: ns. 190.

***lift**, wv., trans., *lift*: pt. 3 sg. lifted, 156.

light, sb., *light*: ds. light, 152, 194, 336.

like, adj., *like, similar to*: ns. 251, 366.

***lik(e)**, wv., trans., *take pleasure in*: 3 sg. likes, 229.

likeing, sb., *pleasure, desire*: as. likeing, 288.

lily, sb., *lily*: dp. lilyes, 251.

lion, sb., *lion*: as. lion, 136.

lite, sb., *flaw, vice, sin*: ds. lite, 353.

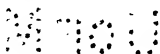


lord, sb., *lord, earthly master; Lord*:
ns. 205, 219, 229; vs. Lord, 48, 144;
ds. lord, 57. (see *Jhesus*.)
lose, wv., trans., *lose, let slip*: inf. 73.
luf, sb., *love*: ns. 273, ds. luf, 293.
luf, wv, trans., *love*: 1 sg. luf, 66;
3 sg. lufis, 82, 116; opt. 2 sg. luf 87;
inf. 259, pp. loued, 127.
lufing, sb., *love*: as. lufing, 69.
luke, wv., intrans., *look*: imp. 2 sg.
luke, 62; inf. 150, 152, 245; loke, 156.
lym, sb., *body, physical appearance*:
ds. lym. 140.
lynnen, adj., *linen*: ds. lynnenn, 148.

M

maiden, sb., *maiden, virgin*: ds.
maiden, 10; np. maidens, 439; dp.
maydens, 7; ap. maidens, 449, 453.
mak(e), wv., trans., *make*: pt. 3 sg.
made, 45, 97, 215, 459, mad, 222; opt.
3 sg. mak, 48; imp. 2 sg. mak, 452;
inf. 350, 391; make, 427; pp. made,
274.
man, sb., *a male adult; a human
being*: ns. 40, 155, 166, 176, 253, 384;
ds. man, 23, 170; as. 87, 147, 284;
np. men, 134, 321, 357, 376; gp.
men, 4; dp. men, 6, 129, 392, 408.
maner, sb., *manner, way*: ds. maner,
47, 161.
mani, adj., *many*: ns. 359.
mankind, sb., *the human race*: ds.
mankind, 2
***mari(e)**, wv., trans., *cause to be
married*: pt. 3 pl. married, 23.
mast, adj., *most, greatest*: ns. 100,
gs. moste, 126; dp. maste, 384.
maumetry, sb., *idolatry*: as maw-
metri, 333; as. maumetry, 276, 395;
ds. maumetry, 309.
mawmette, sb., *idol*: dp. maw-
mettes, 299.
Maximius, pr. n., *Maximus*: ns. 329,
361, 369; as. Maximius, 372.
may, aux. sv., intrans., *defective,*
may, can: 5, 9, 83, 94, 95, 110,
130, 376; pt. might, 170, 223, 265,
286, 289, 357, 448; moght, 56, 442.

mayne, sb., *strength, main*: ds.
mayne, 185.
mayster, sb., *master, husband*: gs.
maysters, 388.
mede, sb., *meed, reward, recom-
pense*: ds. mede, 236.
meke, adj., *meek, tractable*: ns. 141,
as. meke, 139.
mekill, adv., *much*: 130.
mele, sb., *payment*: ds. mele, 213.
melody, sb., *song*: as. melody,
45.
mene, wv., intrans., *mean, signify*:
inf. 47, 161.
menge, sb., *household, retainers*:
ns. 320, 330. [Chaucer, meynee;
cf. Mn. E. menials.]
mercy, sb., *compassion, forbearance*:
ds. mercy, 2, 100, 209.
meruayle, sb., *miracle*: dp. mer-
uayles, 302.
mides, sb., *middle, midst*: ds. mides,
415.
might, sb., *mighty act, power*: ds.
might, 100, 126; as. might, 3, 276;
ap. mightes, 5.
mikell, adj., *much, great*: ds.
mikell, 91.
milde, adj., *mild, gentle*: ns. 12,
22.
min, adj., *less*: np. 411, dp. min,
299.
mis, sb., *misdeed, error; failure*: ds.
mis, 357; as. mis, 110.
mode, sb., *mind; mood, manner*: ds.
12, 22, 381, 405.
more, adj., *more*: ns. 172; ds. more,
376; np. more, 411; dp. more, 299;
ap. more, 388.
morn, sb., *morn, morning*: ds. morn,
371.
mornig, sb., *mourning, lamentation*:
as. mornig, 391.
moste, (see mast).
mowth, sb., *mouth, word of mouth*:
ds. mowth, 171.
***multipli(e)**, wv., trans., *multiply,*
increase: 3 sg. multiplise, 133.
my-self, refl. pron., *myself*: ns. 83,
90.



N

na, see *no*).

name, sb., *name*: ds. name, 394, 452.

ne, conj., *nor*: 217, 317.

nec, sb., *neck*: as. nec, 428.

nere, adv., *near, close by*: ns. 43.

neuer, adv., *never*: 16, 252, 253.

neuyn, wv., trans., *set forth, recount*: inf. 116, 171, 376.

new, adj., *new*: ds. new, 112.

next, adj., *next, against*: ns. 34.

night, sb., *night*; in compo. with day, *continually*: gs. night, 335, ds. 16, 64, 137, 420.

no, adj., *no, not any*: as. no, 33, 76, 316; na, 317.

nobill, adj., *noble, illustrious*: ds. nobill, 26.

noght, adv., *not*: 50, 62, 77, 93, 94, 141, 144, 152, 266, 343, 351, 432, 441.

no-man, ind. pron., *no one*: ns. 95.

nomare, adj., *no more*: ap. nomare, 436.

none, adj., *not any*: as. none, 29, 216.

none, pron., *not one; not any*: ns. 430; as. none, 142.

no-thing, sb., *nothing*: ns. 217; as. 28, 177.

now, adv., *now; at this time*: 61, 80, 131, 139, 233, 257, 271, 277.

nowþer, pron., *neither*: ns. 89.

noyis, sb., *sound*: ap. noyis, 43.

O

o, prep., *on, in the process of*: 176.

about, adv., *on every side*: 416.

of, prep. w. gen., *of*, (denoting possession); w. dat., *in, from, out of, concerning*: w. gen., 28, 251², 335, 461; w. dat., 1, 2, 10, 22, 25, 33, 44, 63, 77, 100², 115, 117, 119, 132, 142, 150, 189, 209, 211, 234, 242, 246, 287, 324, 336, 384, 399, 400, 459.

of, adv., *off*: 354, 424.

off[ʃ]-sithes, adv., *oft-times; frequently*: 4.

ogains, prep. w. dat., *against; to-ward*: 138, 152, 299.

ogayne, adv., *again*: 186, 264; ogain, 183.

omang, adv., *meanwhile, at the same time*: 45.

omang, prep. w. dat., *among, surrounded by*: 302, 362.

omanges, prep. w. dat., *amongst*: 250.

on, prep. w. dat., *on, in, upon, up to, against*: 47, 71, 121, 150, 161, 309, 333, 371.

onclene, adj., *unchaste, morally impure*: as. onclene, 69.

opon, prep. w. dat., *on, upon*: 199, 244, 437.

or, conj., *or*: 69, 302.

organ, sb., *organ, a reed instrument*: dp. organs, 44.

oþer, pron., *other*: as. oþer, 198.

oþer, adj., *other*: ds. oþer, 20; as. oþer, 29, 87; np. oþer, 380.

***ouer-cum**, sv., trans., *overcome, win*: pp. ouer-cumen, 339.

out, adv., *out, forth, from*: 234, 400.

outward, adv., *externally, as regards appearancc*: 35.

P

paines, sb., *pain, torture*: ds. paines, 352, 434.

pape, sb., *pope, priest*: ds. pape, 17, 443.

paradis, sb., *heaven*: ds. paradis, 203.

parfitely, adv., *perfectly, acceptably*: 223.

***pay**, wv., *pay, satisfy*: pp. payde, 77.

pete, sb., *pity, compassion*: ds. pete, 1.

place, sb., *place*: ds. 160, 204, 286.

pouste, sb., *power, dominion*: as. pouste, 3. [Mn. F. pousser.]

power, sb., *authority, ability*: as. power, 316.

pouer, adj., *poor, needy*: dp. pouer, 408.

***pray**, wv., intrans., *pray, supplicate*: pt. 1 sg. praied, 447; pr. pp. prayand, 15, 421.

praier, sb., *prayer, supplication*: as. praier, 145; dp. praiers, 191; ap. prayers, 427.

***prech(e)**, *wv.*, intrans., *to expound religious matters*: pt. 3 pl *prechid*, 298, 315; pr. pp. *precheand*, 308.

present, *sb.*, *presence*: ds. *present*, 314.

preste, *sb.*, *priest*: ap. *prestes*, 326.

pride, *sb.*, *inordinate self-esteem*: as. *pride*, 33.

prince, *sb.*, *prince*: ns. 307, 316, 329.

***puruay**, *wv.*, trans., *purvey, provide*: pp. *puruayd*, 36, 205.

***put**, *wv.*, trans., *subject*: pt. 3 sg. 352.

R

rathe, *adv.*, *quickly, soon*: 199.

rebell, *adj.*, *rebellious*: ns. 137.

reches, *sb.*, *riches*: dp. *reches*, 384, ap. *reches*, 387.

rede, *sb.*, *counsel, course of action, resolution*: as. *rede*, 312.

rede, *wv.*, trans., *read*: inf. 167, 171; pp. *red*, 165.

redy, *adv.*, *suitably disposed in mind, willing*: 277.

reherce, *wv.*, trans., *narrate, recount*: inf. 362.

reuerence, *sb.*, *reverence, veneration*: ds. *reuerence*, 460.

richely, *adv.*, *richly*: 35.

right, *adj.*, *right, opposed to left*: as. *right*, 155.

right, *adv.*, *just, precisely, according to truth*: 108, 241, 282, 360.

***ris(e)**, *sv.*, intrans., *rise*: pt. 3 sg. *rase*, 120.

rose, *sb.*, *rose, a garden flower*: gs. *rose*, 251.

S

sacrifise, *sb.*, *sacrifice*, as. *sacrifise*, 350.

saint, *sb.*, *saint*: up. *saintes*, 380.

Saint Ciscill, *pr. n.*, *Saint Cecilia*: ns. 331; *saint Ciscill*, 323; *Saint Ciscil*, 391; ds. *saint Cecill*, 10. (see *Ciscill*.)

sake, *sb.*, *sake, cause*: ds. *sake*, 344, 408.

sall, *aux. sv.*, intrans., *shall; will*: to express future tense, 1 sg. *sall*, 86; 2 sg. *sall*, 72; *sal(tou)*, 117; *sal*,

212; 3 sg. *sall*, 111, *sal*, 113; to express potentiality, obligation, necessity: 1 sg. *sall*, 91; 2 sg. *sal(tou)* 279, *sall*, 103; 3 sg. *sall*, 89, 227; pt. *suld*, 31. 311, 401, 404, 410, 430, 436.

saluyng, *sb.*, *saving; salvation*: ds. *saluyng*, 143; as. *saluyng*, 142, *saluing*, 189.

same, *adj.*, *same, identical*: ds. *same*, 458.

samen, *adv.*, *together, in company*: 235.

saue, *wv.*, trans., *save*: opt. 2 sg. *saue*, 49; 144; inf. 164; pp. *saued*, 263.

saue, *adj.*, *safe, assured*: ns. 255.

sang, *sb.*, *song*: ds. *sang*, 44, 46.

sare, *adv.*, *sore, grievously*: 88.

sauore, *sb.*, *odor, fragrance*: ns. 250, as. *sauore*, 253, 256.

***saw**, *wv.*, trans., *sow*: 3 sg. *sawes*, 128; pp. *sawn*, 132.

sawiowre, *n. pr.*, *Savior*: ds. *saw-iowre*, 461.

sawl, *sb.*, *soul*: ns. *sawl*, 375; ds. *sawl*, 130, 140; np. *sawles*, 356; ap. *sawles*, 164, 363.

say, *wv.*, trans., *say*: 1 sg. *say*, 103; 2 sg. *sais*, 80, 82; pt. 1 sg. *said*, 435; 3 sg. *said*, 46, 58, 78, 93, 126, 166, 200, 206, 216, 227, 249, 264, 270, 311, 337, 407, 445, 455; *sayde*, 78, inf. 103, 175, 267, 316; pp. *said*, 61, 237, 369.

scath, *sb.*, *scathe, injury, retribution*: ds. *scath*, 89; as. *schathe*, 76.

schame, *sb.*, *ignominy*: ds. *schame*, 91.

schathe, (see *scath*).

schende, *wv.*, trans., *disgrace*: pp. *schent*, 50, 355. inf. 90.

***schew**, *wv.*, trans., *make known, manifest*: 3 sg. *schewes*, 3.

***schine**, *sv.*, intrans., *shine*: pr. pp. *schineand*, 193.

scho, *per. pron.*, *she*: ns. (38 times); gs. *hir*, (16 times); ds. *hir*, (11 times); as. *hir*, (6 times). (For plural, see under *he*), as. *hir-self*, 412, 415.

scill, *sb.*, *reason*: ds. *scill*, 447.

- se**, sv., trans., *see; perceive mentally*:
 1 sg se, 363; pt. 3 sg. saw, 151, 192,
 379; 3 pl. saw, 146; inf. 9, 14, 81, 94,
 95, 134, 261, 265, 286, 357; pp. sene,
 180, 417.
- sede**, sb., *seed*: dp. sede, 132; ap.
 sede, 128.
- seke**, sv., trans., *desire, or try to
 obtain, go to; search for*: pt. 3 sg.
 soght, 325; inf. 142; pp. soght, 143,
 401.
- sen**, conj., *inasmuch as; from the
 time when*: 143, 252, 255, 277.
- *send**, wv., trans., *send*: 3 sg. sendes,
 210; pt. 3 sg. sent, 443; pp. sent, 188,
 313.
- seruand**, sb., *servant; follower*: ns.
 65, 88; ds. seruand, 232.
- serue**, wv., trans., *serve; worship*:
 inf. 297, 454.
- seruise**, sb., *service*: ds. seruise,
 398.
- *sese**, wv., trans., *cease*: pt. 3 sg.
 sesid, 16, sesed, 441.
- *set**, wv., intrans., *set to; fix upon*:
 pp. set 414, sett, 31.
- sight**, sb., *sight, consciousness; ap-
 pearance*: ds. sight, 4, 359; as.
 sight, 151.
- sin**, sb., *moral or physical trans-
 gression of the law of God or the
 church; injuries (objective), the re-
 sult of sinful ideas*: ds. sin, 189,
 234; syn, 50, 68; dp. sins, 433.
- sir**, sb., *a respectful title of address,
 sir*: vs. sir, 59, 74, 93, 105, 277,
 445; syr, 62, 63, 103.
- *sit**, sv., intrans., *sit*: pt. 3 sg. sat,
 437.
- skin**, sb., *skin, complexion*: ds. skin,
 25.
- sla**, wv., trans., *slay, put to death*:
 inf. 90; pp. slane, 350, 380.
- slaughter man**, sb., *executioner*: ns.
 425.
- slike**, adj., *such, of the like kind or
 degree*: as. slike, 252, 285.
- smertly**, adv., *sharply, severely*:
 371.
- smite**, wv., trans., *smite, strike*: inf.
 354, 424.
- so**, conj., (so þat) *to the end that, in
 order that; according as*: 5, 50, 83,
 110, 285, 442.
- so**, adv., *so, thus, in this way; such;
 to such an extent; in such a way;
 therefore*: 36, 188, 263, 315, 355, 420;
 82, 193, 217, 253, 392; 57, 275, 319,
 437. so þat, *to the end that, in order
 that*: 5, 50, 83, 110, 285 so . . . als,
 233, 282; what thing . . . so,
 118, 211.
- sogat**, adv., *in such a manner, thus*:
 267. [Scotch. gait.]
- solace**, sb., *relief, alleviation; joy*:
 ds. solace, 376; as. solace, 72.
- soone**, adv., *soon*: 146, 176, 187, 192, 313,
 318, 323, 356, 413.
- special**, sb., *a special companion, a
 paramour*: ns. 64.
- *speke**, sv., intrans., *speak*: pt. 3 sg.
 spak, 254, 392.
- spens**, sb., *expense, cost*: ds. spens,
 459.
- spows**, sb., *spouse, husband or wife*:
 as. spows, 135, 248.
- stand**, sv., trans. and intrans., *stand,
 to maintain an upright position;
 to set, to cause to stand*: pt. 3 sg.
 stode, 147, 420, 426; inf. 192, 415.
- stede**, sb., *place*: ds. stede, 153, 458.
- stedfast**, adj., *resolute, constant*: ns.
 258.
- steuyn**, sb., *voice; utterance*: ds.
 steuyn, 454; as. steuyn, 261.
- still**, adj., *motionless, quiet*: ns. 154.
- stoutly**, adv., *boldly*: 386.
- strake**, sb., *stroke, blow*: ds. strake,
 428; ap. strakes, 430, 431, 436.
- strife**, sb., *discord, tumult*: ds. strife,
 386.
- strike**, sv., trans., *strike, wield*: inf.
 430.
- swilk**, adj., *such*: ds. swilk, 70; as.
 swilk, 74.
- sum**, pron., *a certain one*: np.sum, 433.
- sum**, adj., *some, certain*: dp. sum, 4.
- sun**, sb., *son*: ds. sun, 101.
- sunder**, adv., *asunder*: 432.
- swete**, adj., *pleasing to the smell,
 fragrant; gracious, kind*: ns. 217;
 as. swete, 253, 256, 270.

T

- take**, sv., trans., *take, begin; receive, accept; carry. convey; inflict*: 3 sg. tase, 159; pt. 3 sg. toke, 135, 155, 197, imp. 2 sg. tak, 106, 131; inf. 71, 275, 343, 407, tak, 278; pp. tane, 260, 296, 364.
- takin**, sb., *token, symbolic gift*: ns. 266; as tane, 197.
- tale**, sb., *narrative*: as. tale, 124, 422.
- talent**, sb., *desire*: as. talent, 51.
- *tech(e)**, sv., trans., *teach*: imp. 2 sg. teche, 451.
- tell**, sv., trans., *relate; say; express; bid*: 1 sg. tell, 104; 3 sg. tell, 323, 367; pt. 1 sg. talde, 242; pt. 3 sg. talde, 122, tald, 444; pt. 3 pl. tald, 30; imp. 2 sg. tell, 107, 109; inf. 96, 288, 301, 303, 448; pp. tald, 51; talde, 108.
- tene**, adj., *vexed, angry*: ns. 409.
- thank**, wv., trans., *thank*: inf. 188.
- thing**, sb., *object of thought, material object; fact*: ns. 157; thingh, 170; as. thing, 118, 216, 290, 378; ap. thing, 97.
- *think**, sv., trans., *purpose; intend*: 3 sg. thinks, 381; pt. 3 sg. thoght, 55.
- *think**, sv., intrans., *seem, appear*: 3 sg. impres. (me) think, 251. [Mn. Ger. mich dünkt, OE. mē ðyneð.]
- thre**, num. adj., *three*: ap. 430, 431, 436, 438, 446.
- thurgh**, prep. w. dat., *through, by means of*: 119, 232, 233.
- till**, prep. w. dat., *to*: 23, 39, 106, 109, 158, 166, 170, 288, 317, 352, 428. (see *untill*)
- time**, sb., *occasion*: ds. time, 306.
- tite**, adv., *quickly*: 312.
- tiþande**, sb., *message, tidings*: ap. tiðandes, 423.
- tiþing**, sb., *event*: ds. tiþing, 348.
- to**, prep., *to, towards, unto; for; of*: w. dat. 53, 104, 108, 122, 125, 126, 130, 143, 187, 188, 189, 190, 200, 217, 238, 243, 264, 274, 292, 306, 319, 356, 360, 373, 375, 382, 383, 389, 417, 421, 425, 427, 448, 449; w. inf. 30, 56, 135, 139, 171, 245, 278, 297, 301, 316, 318, 343, 345, 372, 442, 450.
- tou**, (see *pou*).
- toun**, sb., *town*: ds. toun, 298.
- traitur**, sb., *traitor, a person guilty of perfidy or treachery*: ns. 389.
- tretice**, sb., *tale, a written composition*: ds. tretice, 303.
- trew**, adj., *true, faithful*: ns. 111.
- trewly**, adv., *faithfully, sincerely*: 18, 278.
- trow**, wv., trans., *believe; think, suppose*: 1 sg. trow, 173; 2 sg. trowes, 167; pt. 3 sg. trowed, 18; pt. 3 pl. trowed, 360, 396; opt. 1 sg. trow, 79; 3 sg. trow, 96; pt. 3 pl. trow, 333; inf. 102, 172, 179, 278.
- trowth**, sb., *belief, acceptance of the truth*: ns. 111, ds. trowth, 258; as. trowth, 278.
- turment**, sb., *torment, torture*: ap. turmentes, 373
- turn**, wv., trans., *change, with respect to convictions or conduct*: pt. 3 sg. turned, 319; pt. 3 pl. turned, 360, 393; inf. 267, 275, 312; pp. turned, 321.
- twa**, num. adj., *two*: np. two, 308; dp. twa, 81; ap. twa, 195.
- Tyburcius**, pr. n., *Tyburcius*: ns. 264, 295, Tyburcyus, 242; as. Tyburcius, 220.

Þ

- þai**, (see *he*).
- þan**, adv., *then*: 41, 75, 86, 92, 103, 111, 114, 117, 119, 122, 155, 159, 166, 178, 183, 254, 261, 267, 283, 347.
- þan**, conj., *than*: 376.
- þar-of**, adv., *of it*: 33.
- þare**, adv., *in that place; an indef. grammatical subject: where*: 158, 180, 307², þar, 309, 424; here, 417.
- þarfore**, adv., *therefore*: 231, 340, 343, 381; when . . . þarfore, 378-81.
- þat**, rel. pron., *who, which*: 8, 9, 11, 24, 43, 47, 61, 80, 82, 97, 98, 104, 116, 128, 130, 136, 158, 161, 174, 184, 188, 242, 243, 280, 300, 302, 322, 327, 333, 388, 417, 423, 439.
- þat**, dem. pron., *that*: ns. 361; ds. 152, 153, 157, 160, 196, 204, 296, 306, 307, 359, 377, 438; np. þo, 321; dp. þa, 392, 409, 441.

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þedir, adv., *thither*: 326.

þis, dem. pron., *this*, pl. *these*: ns. 329, 455; ds. þis, 47, 446, 447; as. þis, 165, 348, 378, 422; þus, 210; np. þir, 291, 308, 380; ap. þir, 80, 107, 175, 201, 225, 270, 362, 446.

þis, adv., *for this, thus, so*: 145.

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***vowch**, wv., trans., *promise, guarantee*: 3 sg. vouches, 255.

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unfiled, ppl. adj., *undefiled*: as. unfiled, 49.

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wele, adv., *in full measure, greatly; determinately*: 6, 55, 66, 173, 331, 450.

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wende, wv., intrans., *go, proceed*: pt. 3 sg. went, 53, 117, 120, 186, 237, 356, 425; inf., 40, 271; pp. went, 41.

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werk, sb., *deed, act*: ap. werkes, 335.

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whether, interrog. adv., *whether*: 84.

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- whitte**, adj., *white*: ap. *whitte*, 113.
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word, sb., *work, saying, speech*: np. *wordes*, 80; dp. *wordes*, 77, 92; ap. *wordes*, 107, 175, 225, 270, 362.
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ERRATA.

- P. 23, n. 3, for 'Origin' read 'Origen.'
- P. 27, l. 27, for 'layed' read 'laid.'
- P. 35, l. 17, for 'Ashmolian' read 'Ashmolean.'
- P. 41, l. 20, for 'dependant' read 'dependent.'
- P. 68, l. 15, for 'Cicill' read 'Cecill.'
- P. 70, l. 32, for 'por' read 'For.'

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