Titus
&
Vespasian
OR
THE DESTRUCTION OF JERUSALEM
IN RHYMED COUPLETS
Edited from the London and Oxford MSS.
by
J. A. HERBERT

PRINTED FOR THE
Korburghe Club
LONDON . 1905
SIEGE OF JERUSALEM.

Egerton MS. 2781, f.190. XIVth cent.
TITUS AND VESPASIAN.

The Roxburghe Club.

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The poem which is printed here for the first time begins with an introductory passage treating of the ministry, passion, and resurrection of Jesus Christ, and the subsequent events, actual or legendary, in Jerusalem. It then proceeds to tell how Nathan was sent by Pilate to Rome to deprecate the Emperor's wrath; how a contrary wind took him instead to Bordeaux in Gascony, where Vespasian was then king under the Emperor Nero; how his report of the miracles of Christ led to the mission of Vespasian's steward Velosian to Jerusalem, from whence he returned with Veronica; how Vespasian was cured of leprosy, and of a plague of wasps in his nose, by gazing on Veronica's miraculous portrait of the Saviour; and how in gratitude he vowed revenge on the murderers of Christ. The second half of the poem narrates the fulfilment of this vow by the seven years' siege and capture of Jerusalem, and by the merciless treatment dealt out to its defenders.

The main theme of this work—the capture of Jerusalem by Vespasian and Titus, regarded as the supreme act of God's vengeance on the Jews for the death of His Son—was very popular in Western Europe throughout the Middle Ages. Nor is this to be wondered at: its connection with the Gospel-story entitled any embodiment of it to rank among religious literature, while at the same time the spirit of vindictive savagery which usually characterised its treatment was in harmony with the dominant instinct of a militant age; moreover, it served as a peg
whereon legendary matter could be freely hung. It would be an endless task to set forth in detail all the various forms in which the story has appeared; but a brief sketch of the principal lines of its development seems appropriate as a preface to the present version.

The historical basis is of course the contemporary record of Josephus, which was used by Eusebius and other Church historians, and became part of the common fund of knowledge among Christian writers. Josephus figures largely in the present poem, both as an avowed authority and as one of the chief actors in the story; and a summary of his narrative (though hardly needed, perhaps, in view of the well-deserved popularity which his works still enjoy) may help to show at a glance the degree of fidelity with which he has been followed. His version of the facts which concern us is briefly this:—

During the reign of Tiberius, Pilate as governor of Judaea aroused the wrath of the Jews by introducing images of Caesar into Jerusalem, by spending the sacred treasure on an aqueduct, and by dispersing with great and indiscriminate slaughter a crowd which had assembled in protest against the latter act. He yielded to their demand for the crucifixion of Jesus Christ, but failed to placate them by this concession; and when he suppressed with bloodshed a popular movement among the Samaritans, they appealed to Vitellius, president of Syria, who sent him to Rome to answer their charges. Under the succeeding governors, disorder and disaffection spread throughout Judaea, culminating under Gessius Florus in overt rebellion against the Roman yoke. At first the rebels gained some successes, until Nero in alarm appointed

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1 Hist. Eccl. lib. i. cap. 5—lib. iii. cap. 10, passim (Migne, Patrol. Gr., xx. cols. 81-246).

2 In the Jewish War, ii. 9-22, and more fully in the Antiquities of the Jews, xviii.-xx., Josephus traces the history of the Jews from the governorship of Pilate to the outbreak of open revolt against Rome. The course of the war itself is set forth in the Jewish War, iii.-vii.
Vespasian to the chief command against them. Vespasian marched to Ptolemais (Acre), where his son Titus soon joined him with reinforcements. After a long siege he took Jotapata, which was stubbornly defended under the leadership of Josephus himself. When the town was taken, Josephus escaped and hid with forty others in a cave, but his hiding-place was soon discovered, and he was invited to surrender, with assurances that his life would be spared. His companions were indignant at the idea of his yielding, and threatened to kill him; but he adroitly suggested that they should all die by one another's hands, drawing lots to decide the order; and when it happened, "whether by chance or by God's providence," that he and one other were left to the last, he induced his companion to surrender with him to the Romans. During the siege of Jotapata Vespasian had sent Trajan and Titus to reduce the neighbouring stronghold of Japha, which they took by storm, slaughtering all the inhabitants except women and infants. Josephus won favour with Vespasian by predicting that he and Titus would be emperor successively, and by convincing him that he had foretold the precise day of the fall of Jotapata and his own capture; and he was kindly treated henceforth, and frequently used as an emissary to the Jews during the remainder of the war.

After an interval of over a year, spent in the reduction of Joppa, Gamala, and other places, Vespasian prepared to march on Jerusalem, but changed his plans on hearing of the death of Nero, and decided to wait for instructions from the new Emperor. Galba and Otho followed in quick succession, and when Vitellius claimed the empire, Vespasian allowed his soldiers to put him forward as a rival claimant. The operations against the Jews were suspended for a time; but when, on reaching Alexandria, Vespasian heard

1 A curious distortion of this incident occurs in the present poem, ll. 3849-3901.
2 Cf. ll. 2757-2787, to which the fall of Masada (Jewish War, vii. 8, 9) also doubtless contributed a suggestion.
the news of Vitellius' death and of his own proclamation as Emperor, he sent Titus back to finish the Jewish war, and betook himself to Rome. Titus advanced without delay against Jerusalem, and proceeded to invest it. Ever since the war began, that city had been in a state of confusion and the scene of continual strife between factions; a vast conourse of refugees had flocked there, including numerous hordes of robbers, and no adequate preparations had been made against a siege. But the place was defended with great courage and resourcefulness, though the faction-fights broke out afresh whenever the besiegers relaxed their efforts. Titus made repeated attempts, through the mediation of Josephus, to induce the inhabitants to surrender; but his overtures were rejected, and after a six months' siege (during which the defenders were reduced to such dire extremities of famine that a wretched woman killed and ate her own child) the Romans took the city by storm and laid it waste utterly, burning down the Temple and rasing everything to the ground except three towers and part of the wall. After rewarding his army, Titus returned to Rome and celebrated his triumph jointly with Vespasian, leaving the subjugation of the Jews to be completed by Bassus and his successor Silva.

For the first few centuries of the Christian era this version sufficed, representing Vespasian and Titus as unconscious instruments for exacting vengeance from the Jews for the death of Christ. But the interweaving of the story of Veronica and her wonder-working portrait of the Saviour transformed them into willing and zealous agents, fired with gratitude for a miraculous cure. The development of the Veronica-legend has been traced

1 In the present poem cannibalism is represented as an everyday occurrence during the last years of the siege; an exaggeration through which the ghastly story of Mary and her child, though told with much circumstance, not to say gusto, loses something of its horror. See ll. 3394-3518.
with characteristic thoroughness by Professor Ernst von Dobschütz, and the reader who wishes to study the subject minutely must be referred to his admirable work.\(^1\) It will be enough here to mention a few salient points.

The first germ appears in a description by Eusebius,\(^2\) written early in the fourth century, of a bronze group which he saw at Paneas (Caesarea Philippi) before a house wherein, he was told, had lived the woman who was cured of an issue of blood by touching the hem of Christ’s garment. The group was said to have been erected by her in memory of the miracle. It consisted of a woman kneeling in supplication before a man who stood upright with hand outstretched towards her; at his feet a strange plant, growing up to the border of his cloak, and famed for its healing powers. Here, as in the Gospels,\(^3\) the woman is unnamed, and a Western tradition, which first appears in a sermon falsely ascribed to St. Ambrose,\(^4\) identified her with Martha, the sister of Lazarus; but in Eastern Christendom the name Berenice, Beronice or Veronica, at first applied to the Syro-phenician woman’s daughter (Mark vii. 25), was from an early period given to the woman afflicted with an issue of blood; the first instance of this latter application being in the so-called “Acta Pilati” (which probably dates back to the middle of the fourth century), where she bears witness for Jesus at His trial before Pilate.\(^5\) So the ingenious etymology of Veronica from vera icon must be abandoned.

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\(^1\) Christusbilder: Untersuchungen zur christlichen Legende (Leipzig, 1899. Gebhardt and Harnack’s Texte und Untersuchungen, Neue Folge, Bd. iii.), pp. 197-262, 250*-335*, 157*-203**.


\(^3\) Matth. ix. 20; Mark v. 25; Luke viii. 43.

\(^4\) Dobschütz, p. 256*; Migne, Patrol. Lat. xvii. col. 698.

Eusebius' account of the statue at Paneas was repeated by subsequent writers, sometimes with curious variations in detail. The most interesting of these versions is that of the Byzantine chronicler Joannes Malalas (circa 540). According to him, Herod came to Paneas full of remorse for the death of St. John the Baptist, and was met by Veronica, a wealthy woman of that city, with a petition narrating her miraculous cure and asking leave to erect a statue of her Healer. Leave was granted, and a statue of bronze, mingled with gold and silver, was set up in the middle of the city; which statue (Malalas goes on) remains in Paneas to this day, though moved long ago from its original site into a sacred house of prayer.

The Paneas-legend survived down to the fourteenth century, but it never had the widespread popularity which was quickly claimed and persistently retained by its more than probable offshoot the Veronica-legend proper, in which the statue is replaced by a portable likeness or other relic of the Saviour. The latter story appears first in a Latin text entitled "Cura Sanitatis Tiberii," which is found in one MS. of the eighth century and many of later date, and the composition of which in its original form is assigned by Professor von Dobschütz to the sixth century. The following abstract will serve to show its ancestral relations to the present poem:

The Emperor Tiberius, being afflicted with a grievous disease, and hearing of the miracles of Jesus Christ, sent the chief priest Volusian to bring Him from Jerusalem, saying "Whether he be God or man he will help us." After a voyage of a year and three months Volusian reached Jerusalem. His first inquiries led him to arrest Pilate and charge him with the death of Christ. He then

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1 Chronographia, lib. x. (Dobschütz, p. 261; Migne, Patrol. Gr. xcvi. col. 363).
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asked for a likeness of our Lord, and was told that a woman at Tyre, named Veronica, had been cured by Him of an issue of blood three years before, and had painted His portrait, with His knowledge, while He yet remained on earth ("ob amorem ejus imaginem ipsius sibi depinxit, dum ipse maneret in corpore, ipso Jhesu sciente"). Veronica was sent for; at first she denied possession of the portrait, but under pressure she produced it from its hiding-place at the head of her bed, and Volusian re-embarked with it for Rome, taking her and Pilate with him. The return journey took only nine months. On hearing Volusian's report Tiberius banished Pilate to Ameria in Tuscany. He was then shown the portrait, adored it, and was immediately cured. After rewarding Veronica and enshrining the portrait in gold and precious stones, he received baptism, and spent the rest of his life in endeavouring to enforce Christianity upon the Senate. The concluding part of the text deals with the contest of Simon Magus with SS. Peter and Paul before Nero, and does not concern us except for two points, viz. (1) Nero summons Pilate to Rome to give his testimony, and then sends him back to Ameria, where he perished miserably (by his own hand, according to some of the MSS.); (2) Pilate's letter to Claudius, reporting the crucifixion and resurrection, and throwing the blame on the Jews, is sought out from the archives and read by Nero.

1 In one passage she is given an alternative name, Basilla ("mulierem Veronicae quae Basilla dicitur"), which has given rise to much ingenious conjecture, but is probably only a corruption of Basilissa, though Professor Karl Pearson's suggestion (Die Kronika, Strassburg, 1887, p. 5) of vexillum, as a translation of speculum, is tempting. See Dobschütz, pp. 210, 177**, and C. W. Goodwin, The Anglo-Saxon Legends of St. Andrew and St. Veronica (Cambridge Antiquarian Society, 1851), p. viii.

2 The author is regardless alike of consistency and of historical accuracy. He has expressly told us, a little previously, that Claudius was one of the successors of Tiberius, in whose time Pilate ceased to be governor of Judæa.
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Here we have already (1) the mission of Volusian, (2) the miraculous cure of a Roman Emperor and his conversion to Christianity, (3) the punishment of Pilate. The siege of Jerusalem has not yet been linked on to the story; nor, be it observed, is the portrait miraculous in its origin. We are carried several stages further by the next surviving version, the "Vindicta Salvatoris," which exists in MSS. dating back to the tenth century, and which was probably composed in Aquitaine about the year 700. An Anglo-Saxon translation is extant, which was made at least as early as the eleventh century. It may be summarised as follows:

Nathan, son of Naum, on his way from Judæa to Rome with tribute for the Emperor Tiberius (who was leprous), was driven out of his course by the winds and carried to Bordeaux ("Bur- gidalla") in Aquitaine, where Titus reigned as a petty king under Tiberius. Titus was afflicted with cancer in the nose; and recognising the ship as Jewish he sent for Nathan and asked him for a remedy. Nathan could give none, but told him of Christ's miracles and of His passion and resurrection. Titus was much moved, and inveighed against Tiberius for leaving the Jews unpunished; at once the cancer fell from his face and he was restored to health, and so were all the sick in that place. He made Nathan baptize him, sent for his ally Vespasian, and with him led an army into Judæa. Archelaus slew himself in despair at the news of their coming, leaving the defence of the country to his son and the other kings. For seven years Jerusalem held out, but at last, overcome by famine, twelve thousand of the defenders killed themselves, and the rest surrendered. Titus and Vespasian

1 Dobschütz, pp. 214-217, 276*. For the text see Tischendorf, p. 448.
2 Published, with a modern English rendering, by C. W. Goodwin, The Anglo- Saxon Legends of St. Andrew and St. Veronica, Cambridge, 1851.
3 Doubtless the source of ll. 3829-3836 of this poem, though Archelaus' suicide is there put at the end of the siege of Jerusalem.
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put some of them to death, and sold others at thirty for a penny in requital for the betrayal of Christ. They next made inquiry for a portrait of Christ, and found that Veronica had one; then, having secured Pilate in prison, they resigned the direction of affairs to Velosian, whom Tiberius sent to Judæa at their request.

From this point the story begins in substance to resemble the "Cura Sanitatis Tiberii," but there are many differences in detail. Among the witnesses examined by Velosian is Joseph of Arimathæa, who tells how he was imprisoned by the Jews for burying Christ, but was miraculously released by Christ himself. Veronica's portrait is usually spoken of as "vultus Domini" or "imago Domini," but there is a good deal of vagueness about its nature and origin. According to one version it is not a portrait at all, but part of the Saviour's raiment: "Ea habebat particulam de veste Salvatoris et summò loco ponebat, et aestimabat quasi esset ipsa Christi facies . . . . . et [Volusianus] existimavit esse vultum Domini ipsius, etsi minime erat, sed erat vestis quam Salvator ipse portaverat." As with Titus, the healing of Tiberius is accompanied by that of all infirm persons present. Tiberius is baptized by Nathan, and Pilate is imprisoned at Damascus. The most ancient text ends with Tiberius' retirement into a hermitage in Septimania, leaving the government to Velosian.

Our attention is next claimed by a version in Latin prose, which exists in MSS. of the twelfth and succeeding centuries. Professor von Dobschütz assigns its composition to the middle of the eleventh century, and regards it, with good reason, as the parent of the many settings in prose and verse which began to

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1 This incident, which is taken from the Gospel of Nicodemus, occurs in the present poem, ll. 507-662.

2 Pp. 230-234, 240-1, 278*-9*. A summary of the text, with copious extracts, is in Mone's Anzeiger für Kunde der deutschen Vorzeit, vii. 1838, cols. 526-9; and a thirteenth century French prose translation was edited by Édéléstand Du Ménil, Poésies Populaires Latines du moyen âge, 1847, pp. 359-368.
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appear towards the end of the twelfth century, in Latin, French, German, and other languages. As the title "De Pylato" indicates, the central figure is Pilate, and it is here that we first find the legendary account of his parentage and early life¹ which afterwards became so popular, and which is embodied in many of the later versions of the Titus-and-Vespasian story, including the present poem (ll. 1493–1578). We are told how King Tyrus of Mainz, overtaken by night while hunting near Bamberg, learnt by consulting the stars that he would that night beget a child destined to rule vast regions; how the miller's daughter Pila bore him a son, whom she named Pilatus after herself and her father Atus, not knowing the king's name; how Pilate was sent, when three years old, to be brought up at his father's court; how he murdered his half-brother out of jealousy, and was sent in punishment to Rome as hostage for a tribute due from Tyrus; how he murdered his fellow-hostage Paginus, son of King Paginus of France, and was sent by the Romans to govern Pontus, an island ill-famed for the unruly violence of its inhabitants; how he quelled them, earning the name Pontius; how Herod invited him to Jerusalem and made him governor; and how they became estranged through Pilate's intriguing at Rome, but were reconciled by his sending Jesus to Herod for trial. After the Passion, Pilate sent Adam² to exonerate him in the eyes of Tiberius. Adam was cast on the shore of Galicia in Spain, near Compostella ("in Galiciam mittitur, ubi nunc

¹ The Pilate literature is of vast extent. It is only necessary here, however, to refer to Du Méril, op. cit. pp. 340-368, for a comprehensive study of the legend, to which more recent research has added little of real moment; and to F. J. Furnivall, "Early English Poems and Lives of Saints, with those of the wicked birds Pilate and Judas" (Philological Society, 1862), for an English rhymed version. Perhaps G. A. Müller's Pontius Pilatus (Stuttgart, 1888) should also be mentioned; it contains a fairly extensive bibliography.

² So Mone, Adanus (perhaps a corruption of Nathan?). Some MSS. have Adrianus, others Adrianus; the Legenda Aurea (ed. Graesse, 1846, p. 299) has Albans. See Dobschütz, p. 231.
ex omni natione Christianorum suffragia beati Jacobi apostoli petuntur"), and was threatened with death by Vespasian, who was monarch there under Tiberius, unless he could cure him of the wasps in his nose. Adam bade him believe in Jesus; he did so, and was immediately cured, and vowed vengeance on the Jews for the death of Jesus.

The story now goes off into what is plainly a derivative of the "Cura Sanitatis Tiberii." Tiberius, hoping that Jesus will cure his leprosy, sends Volusian to Jerusalem in search of Him. Veronica tells Volusian of the Passion, and of her portrait of the Saviour, which is here for the first time explicitly stated to be of miraculous origin:—Desiring a portrait of our Lord for her comfort when He was preaching in distant parts, Veronica was on her way to a painter with a linen cloth, when she met our Lord Himself; He asked her what she wanted, took the cloth, and returned it imprinted with His face. She goes to Rome with Volusian, and cures Tiberius. Pilate is brought to Rome, and sentenced to a shameful death; he takes a knife and kills himself, thus dying (as Tiberius remarks) by the most shameful of deaths. His body is thrown into the Tiber, but floods and storms follow, so it is taken up and flung into the Rhone at Vienne ("Vigenna, quasi via Gehennae"); but evil

1 This seems to be the earliest appearance of the wasps, which replace the cancer that afflicts Titus in the "Vindicta Salvatoris," and supply an absurd etymology for Vespasian's name: cf. ll. 1175-1184 below. They were doubtless suggested, as Mr. H. L. D. Ward (Cat. of Romances, i. p. 928) has pointed out, by the Rabbinical legend of a fly sent by God to punish Titus for his desecration of the Temple by flying up his nose into his brain and there swelling to the size of a pigeon.

2 So some of the MSS. (see Dobschütz, p. 233), and so Legenda Aures, p. 232; Mone and Du Méril have Albanus.

3 The version on ll. 1989-2032 below is evidently based on this, though in it the meeting is on the Via Dolorosa, as in most of the later versions, and the Virgin Mary intervenes, as in the chanson de geste which we shall notice presently. For other versions see Dobschütz, pp. 249-252.

4 See below, ll. 4396-4406, where this is put into Vespasian's mouth. Historically, nothing is known of Pilate's fate after his dismissal from Judaea (above, p. vi.), unless
spirits and tempests mark its presence there too, so it is removed to Lausanne, and finally to a hole among the Alps.

Among the numerous versions derived from this Latin prose text, the most important for our purpose are (1) a *chanson de geste*, "La Destruction de Jérusalem" or "Le livre Titus et Vespasianus," of about 2,300 lines of Alexandrine verse, extant in several MSS. of the thirteenth century, and probably composed towards the end of the twelfth century;—(2) the *Legenda Aurea*, compiled by Jacobus de Voragine in the latter half of the thirteenth century;—(3) a group of prose versions, in French, Catalan, Provençal, Spanish and Portuguese, which are in fact only paraphrases of the *chanson de geste*, though M. Meyer thinks it probable that they do not descend from it, but from a common Latin ancestor now lost. Professor von Dobschütz (p. 290*) assigns the date circ. 1200 to this group, but does not give his grounds for fixing on so early a period; the oldest MS. is apparently that of the Provençal version (Paris, Bibl. Nat. fr. 25,415), executed shortly before 1373. The French prose exists in several MSS. of the fifteenth century (e.g. Brit. Mus. Add. 32,090, dated 1445) and in some early printed editions.4

The *chanson de geste* says nothing of Pilate's early life, nor of the mission of Nathan. It opens forty years after the Crucifixion. We accept Eusebius' report of his suicide, Hist. Eccl. ii. 7. The tradition of his banishment to Vienne doubtless arose from Archelaus being sent there (Josephus, Ant. xvii. 13); it first appears in the Chronicle of Ado, Archbishop of Vienne 860-875 (Migne, *Patrol. Lat.* cxxiii. col. 77).


3 *Ibid.* p. 51; it is described, and compared with the Catalan and French prose versions, on pp. 52-61.

4 The British Museum possesses two undated editions (1. *La destruction de Jérusalem* [1480?], Press-mark C. 32. m. 17; 2. *La destruction de Jérusalem et la mort de Pilate* [1485?], IB. 42294), besides one printed at Lyon, 1517.
Vespasian, Emperor of Rome, is a leper, and his face is devoured by cancer; the plague of wasps does not occur. His seneschal Gay tells him of the miracles and passion of Jesus, and obtains his leave to go to Jerusalem in search of a remedy. From this point onward there is a marked agreement with our present poem:—Gay's host in Jerusalem is Jacob, father of one of the three Mariés (cf. below, ll. 1755-1820); Jacob introduces him to Verone, who consents to go to Rome with him, taking the Portrait (ib. ll. 1951-2046); before starting he has a stormy interview with Pilate, and his life is only saved by the intervention of Barabbas (ll. 1843-1934); at Rome Verone meets St. Clement, who accompanies her into Vespasian's presence and assists at the miraculous cure (ll. 2215-2544), and baptizes Vespasian and Titus when they return victorious (ll. 4971-4998). It would be tedious to enumerate all the incidents of the war which occur in both versions. Enough has been said to prove that the two are closely related; but the differences are such as to make a common ancestry more likely than direct use of the chanson by our versifier. Some of these discrepancies (e.g. the seneschal's name) might be accounted for by the fact that our author must have used other sources in addition, viz. for the lives of Pilate and Judas, the mission of Nathan, and other passages which have no place in the chanson. But there are other variations not easily explained in this way, e.g. in Veronica's story no mention is made of an issue of blood. While Christ hung on the cross she drew near, being leprous; Mary the Mother of Christ took a

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1 This is his name, spelt in various ways (Jais, Gais, Gayus, etc.), in most MSS. of the chanson and MSS. and early prints of the Romance prose versions; Gui also occurs (Hist. litt., xxii. 412), but the Latin original is more likely to have had Gaius than Guido.

2 The chanson does not say how Gay came to know the Gospel-story. According to the prose versions it was through hearing St. Clement preach in Rome.

3 This is the earliest mention of St. Clement, so far as I know, in connection with the story.
wimple ("guinple" or "toalle") from her head, held it up before our Lord's face, and returned it to her with His likeness stamped upon it, and immediately her leprosy departed. This is altogether different from our version, except for the mediation of the Virgin. Again, the chanson makes Marie, the woman who eats her own child, Queen of Africa; but here she is only "A riche lady of Pat contre," sc. of Judæa (l. 3409). These instances could easily be added to. But enough has been said to show that in all probability the lost Latin original of the chanson was one of the sources from which our author drew his materials.

Of the other sources, it is hardly possible to avoid the conclusion that the principal one was the *Legenda Aurea* of Jacobus de Voragine. This work is practically nothing but a compilation—a series of extracts, generally abridged, from lives of saints, apocryphal gospels, ecclesiastical and other chronicles, and monastic collections of tales; but its convenient arrangement helped to give it enormous vogue, and our author cannot have been unacquainted with it. At all events, he is much more likely to have been familiar with it than with some of the more recondite writings which Jacobus cites, and which he and Jacobus have both used (directly or indirectly)—and used, moreover, to just the same extent and in the same connection. The following are the passages from the *Legenda Aurea* which concern us:

(1) Cap. 45, De S. Mathia apostolo. As Mathias was chosen to replace Judas Iscariot, Jacobus gives here the legendary life of

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1 Dobschütz, p. 288*; Add. 10289, f. 86.
2 See above, p. xv. note 3.
3 Add. 10289, f. 107b. So too the French prose: see Add. 32090, f. 72, and the printed editions.
4 I refer always to Graesse's edition, 1846.
the latter, introducing it (p. 184) with the phrase 'Legitur enim in quadam historia licet apocrypha.' The story, which has not been traced back, so far as I know, beyond the Legenda, is reproduced in our poem (ll. 4487-4864) with almost slavish fidelity. After the concluding words 'in aëre cum daemonibus sociaretur,' the Legenda goes on 'Cum igitur inter Ascensionem et Pentecosten apostoli in coenaculo simul essent, videns Petrus," etc., and describes the election of Mathias. This is perfectly appropriate here, but its inclusion in the poem (ll. 4865-4884) is quite uncalled-for and can hardly be a mere coincidence. Indeed, it falls little (if at all) short of positive proof of our author's indebtedness to Jacobus de Voragine.

(2) Cap. 53, De passione Domini. Here Jacobus explains how he has divided the punishments of the murderers of Christ into three sections (p. 231): 'Sed de poena et origine Judae invenies in legenda sancti Matthiae, de poena et excidio Judaeorum in legenda sancti Jacobi minoris, de poena autem et origine Pylati in quadem historia licet apocrypha legitur.' Then follows the story of Pilate's birth and early life, down to the reconciliation with Herod, as in the Latin prose text published by Mone, but slightly abridged and so nearer to the version contained in this poem (ll. 1493-1578). After a short digression on the quarrel between Herod and Pilate, Jacobus says briefly that after the crucifixion Pilate sent 'quendam sibi familiaris' to excuse him to Tiberius, and then goes on (leaving this emissary's adventures for cap. 67): 'Interea cum Tyberius morbo gravi teneretur, nuntiatur eidem, quod Hierosolimis quidam medicus esset," etc., and narrates the mission of Volusian, the healing of Tiberius and the punishment of Pilate. For the most part he follows Mone's text, and so does not directly inspire our author here; but he introduces the incident of Pilate wearing Christ's tunic and thus securing immunity for a time against the Emperor's wrath, in substantial though not
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exact agreement with ll. 4295-4336 of our poem. At the end, after describing Pilate's final burial-place "in quodam puto montibus circumsepto," etc., he adds: "Hucusque in praedicta historia apocrypha leguntur." Probably, then, he used a later version (now lost) of Mone's text, into which the story of the holy tunic had been interpolated.¹

(3) Cap. 67, De S. Jacobo apostolo, contains (pp. 295 seq.) an account of the ministry and martyrdom of St. James the Less, chiefly drawn from Hegesippus as quoted by Eusebius, Hist. Eccl. ii. 23, and agreeing in the main with ll. 917-1004 of this poem. The concluding sentence points decidedly towards a direct connection: "Cum autem populus vellet ejus mortem vindicare et malefactores capere et punire, protinus aufugerunt" (cf. ll. 987-990). A little further on comes a passage which may well have furnished suggestions for our author, though he might, no doubt, have found the same matter elsewhere. Beginning "Sed quoniam non vult Dominus mortem peccatoris et ut ipsi excusationem non haberent," Jacobus goes on to say how God spared the Jews for forty years (cf. ll. 291-8, 815-828), and sent the apostles, especially St. James, to call them to repentance (ll. 922-940), and warned them by portents, viz. (1) a sword-like star, flaming above the city for a whole year (ll. 1061-8); (2) a bright light in the Temple, at the ninth hour of the night, on the feast of unleavened bread (ll. 1033-8); (3) a heifer, brought for sacrifice at the same feast, giving birth to a lamb (ll. 1023-1032); (4) an apparition of chariots and soldiers in the clouds (ll. 1069-1086); (5) voices heard in the Temple at Pentecost, saying "Transeamus ab his sedibus" (ll. 1049-

¹ This whole passage, from "Interea cum Tyberius morbo gravi teneretur" to the end of the story of Pilate, is identical, practically word for word, with the "Mors Pilate qui Jesum condemnavit" printed by Tischendorf, p. 432, from a fourteenth century MS., which was unquestionably copied from an earlier text (see Tischendorf's introd. p. lxxix.) and is probably only an extract, to judge from the opening words, "Cum autem Tiberius," etc.
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1060); (6) the prophecy of Jesus, son of Ananias (ll. 1087-1124). The authority cited for these portents is Josephus (Jewish War, vi. 5), who mentions one more, the Temple-gate bursting open (ll. 1039-1048), between Nos. 3 and 4 of the series in the Legenda. Our author enumerates ten divine warnings in all, reckoning the death of St. James as the first, a murderous strife at a feast (ll. 1005-1022, cf. Josephus, Ant. xx. 5) as the second, and the apparitions of soldiers and chariots as eighth and ninth respectively; he also varies the order considerably. For this passage, therefore, he must have used some other source; but he may have borrowed from the Legenda the device of recounting the warnings before the beginning of the siege,\(^1\) instead of putting them, as Josephus does, into a sort of appendix.

Despite these warnings, continues Jacobus, the Jews remained obdurate; so God sent Vespasian and Titus to destroy Jerusalem.

"Haec autem fuit causa adventus ipsorum in Jerusalem, sicut in quadam hystoria inventur, licet apocrypha." He now takes up the narrative which was interrupted in cap. 53: "Videns Pylatus, quia Jesum innocentem condemnaverat, timens offensam Tyberii Caesaris pro se excusando nuntium nomine Albanum ad Caesarem destinavit," etc. Alban is driven by the winds to Vespasian’s kingdom of Galatia, and so on as in Mone’s text, down to the point where Vespasian after his cure obtains leave from Tiberius to punish the Jews. The “hystoria apocrypha” is now laid aside, and an account of the Jewish war follows, for the most part "secundum chronicas," \(i.e.\) abridged from Josephus. The following points of difference from Josephus, and agreement with our poem, are to be noted:—the fleeing of the faithful, warned by the Holy Spirit, across the Jordan to Pella (ll. 2809-2824; Eusebius, Hist. Eccl. iii. 5);—the corruption of Jotapata into Jonapata (it

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\(^1\) It is true that Vincent de Beauvais, Spec. Hist. ix. 59-60, does the same; but I see no reason for supposing our author to have used his work.
occurs only in the accusative, "Jonapatam," which is still nearer the Jonoporam of l. 3852);—the sale of captive Jews at thirty for a penny (ll. 4205-4215). The story of the mysterious ailment which seized Titus on hearing the news of his father's accession, and the ingenious remedy applied by Josephus (ll. 3181-8, 3940-4026), is also inserted by Jacobus, though with reserve: he introduces it by the phrase "ut in eadem historia apocrypha legitur," and appends the semi-apologetic note "Utrum autem haec historia narranda sit, lectoris judicio relinquatur." Another addition is the discovery by Titus of the imprisoned Joseph of Arimathaea (ll. 4105-4138), with a reference to the Gospel of Nicodemus on the subject of his imprisonment. After this we are told of the liberality of Titus as Emperor, how he used to say "O amici, diem perdidi," whenever he had let a day go by unmarked by an act of beneficence (ll. 5057-5070). In conclusion Jacobus recounts the miracle of the Jews who tried to rebuild Jerusalem, and who, after disregarding two warning apparitions of crosses, were destroyed by fire springing up from the earth (ll. 5075-5130). This last tale is an unusual one, to such a degree that its presence in the Legenda Aurea and in our poem would alone go far towards establishing a connection between them.

There is no reason for supposing our author to have been influenced by any of the other English versions. Of those now extant, the Anglo-Saxon translation of the "Vindicta Salvatoris" has already been mentioned (above, p. xii.). In the same volume, p. ix., Goodwin printed an Anglo-Saxon version, entitled "Nathanis Judæi Legatio," of the mission of Nathan without the story of

1 The capture of the town and of Josephus is, however, put in its right place before the beginning of the siege of Jerusalem.
2 Jacobus cites Eusebius and Jerome for this anecdote, which is derived from Suetonius, Tit. 8 (Opera, Delphin ed. vol. ii. p. 950).
3 Jacobus cites "Miletus in chronica," an authority whom I have not had the good fortune to identify.
Veronica. A poem in about 1,300 lines of alliterative verse, usually with the title "Sege of Jerusalem," exists in six MSS. of the fifteenth century, and I understand that an edition is being prepared for the Early English Text Society. It covers a good deal of the same ground as our poem; but the differences are considerable, and the points of resemblance not so striking as to suggest any close connection between the two settings. An edition in prose, The Dystruccyon of Iherusalem by Vespazian and Tytus, was printed by Wynkyn de Worde about 1507, but it is merely a translation of the French prose version noticed above (p. xvi.).

In ll. 7-12 our author names some of his sources, viz. the Gospels, "the passioun of Nichodeme" and "the geestes of emperoures." The same three authorities are also cited at the end, ll. 5159-5170, with the explicit acknowledgment

"Of all pis pe werke is wroght,
And in her bokes oute ysoght."

Reference is also made, in ll. 5147-5152, to "Maister Josephus, pe gode clerc"; and in ll. 1229, 4391, to "the Sept Sages." It is not difficult to assign the extent to which the first, second and fourth of these sources have been used. The Gospels supply material for the greater part of the first four hundred lines. The extracts from the Gospel of Nicodemus begin at l. 395, and end at l. 670 with the

1 See Ferdinand Kopka, The Destruction of Jerusalem, Inaugural-Dissertation, Breslau, 1887; Ward, Cat. of Romances, i. pp. 180-186, 928.
2 The text of the Oxford MS. was published by G. Steffler, The Sege of Jerusalem, Marburg, 1891.
3 A copy is exhibited in the King's Library, British Museum, where the descriptive label states that "the woodcuts are copied from French cuts used at Paris by Jean Trepperel."
4 A lengthy discussion of this well-known book would be out of place here. Its history has been concisely summed up by G. Paris and A. Bos, Trois versions rimées de l'Évangile de Nicodème, Soc. des anc. textes français, 1885, p. ii., and its diffusion throughout Western Europe has been sketched by R. P. Wälcker, Das Evangelium
departure of Joseph of Arimathæa from Jerusalem, after telling the chief priests of his miraculous release. His second imprisonment, when he was shut up within the thickness of the town-wall (ll. 671-684), is perhaps derived from cap. 67 of the *Legenda Aurea*, p. 303, where it is introduced somewhat vaguely by the words “Potest dici.” Next follows another passage (ll. 685-814) based on the Gospels. I have not succeeded in discovering the source of the passage on the threefold punishment of Israel by pilgrimage, servage and dispersion (ll. 829-888); it is probably to be found in some patristic homily or commentary. After this comes the prophecy of “he noble cler, Maister Josephus” (ll. 889-914), predicting the fall of Jerusalem and the promotion of her conqueror Vespasian to be emperor, which is obviously evolved from the prophecies at Jotapata (Jewish War, iii. 8; above, p. vii.), perhaps with some suggestion from the ambiguous oracle found in the sacred writings at Jerusalem (ib. vi. 5). Pilate's letter to the Emperor (ll. 1385-1460) is an expanded translation of cap. 29 of the “Evangelium Nicodemi” 1; it occurs, as we have seen (above, p. xi.), in the “Cura Sanitatis Tiberii,” but not in most of the settings of the Titus-and-Vespasian story, so probably our author had recourse once more to “the passioun of Nichodeme.” The narrative of the war, though heavily loaded with legendary superstructure, is founded on the history of Josephus (see above, pp. vi.-viii.), or perhaps more directly on the Christianized Latin version which commonly goes under the name of Hegesippus 2; the accretions,
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as we have seen (above, pp. xvii. seq.), are mostly due, in all probability, partly to the lost Latin original of the chanson de geste and partly to the Legenda Aurea.

"Geestes of emperoures" is a title which might be applied to any compilation of Roman history, and it would be useless to attempt to identify the particular work referred to by our author. He certainly made but little use of it. Vespasian is made to succeed Nero (ll. 3166-3176), so that Galba, Otho and Vitellius are left out of the roll of emperors; the account of Vespasian's reign and character (ll. 5045-5056) reads more like hagiology than history; and the account of Titus, which follows (ll. 5057-5072), almost certainly owes its presence here to the fact that Jacobus de Voragine selected it for inclusion in the Legenda Aurea (see above, p. xxii.). In fact, the utmost that we could assign to the "geestes of emperoures" would be the succession of emperors from Tiberius to Nero (ll. 1231-1273); and for that "Alle pe Sept Sages" are expressly cited. What this last reference means I have no idea, either here or in the other place where it occurs (l. 4391), in the description of the death of Pilate. So far as I know, there is only one point at which the famous romance of the Seven Sages approaches the subject of the present poem; and that is, in the framework of one single version, viz. that in Old French, edited by H. A. Keller, Li Romans des Sept Sages, Tübingen, 1836. The opening stanzas tell us that Vaspasianus, son of Matusales, who had lived 910 years, reigned at Rome; he was a handsome man, until he was seized by leprosy, which made him blind. A voice from heaven spoke to Cilofida, the woman who had woven, and now possessed, the

1 For a résumé of the literature of this subject see Ward, ii. 190-234; for fuller treatment see especially Comparetti, Researches respecting the Book of Sindibad, 1882 (No. 9 of the Publications of the Folk-Lore Society), and for the English versions Killis Campbell, A Study of the Romance of the Seven Sages, 1899, in vol. xiv. No. 1 of Publications of the Mod. Lang. Assoc. of America.
shroud in which Christ's body was wrapped, bidding her go to Rome to Vespasianus' help; she obeyed promptly, crossing the sea without wetting her shoes; told him of the passion, touched his sores with the shroud, and cured him. He crossed the sea with an army, inflicted dire chastisement on the Jews, and returned to his own country. This curious corruption of the Veronica-legend breaks off here: the king marries the daughter of the Duke of Carthage, who bears him a son and dies some years later; the young prince is entrusted to the care of the Seven Sages of Rome, his father marries again, and so on, as in the usual forms of the romance. This does not solve our difficulty; but it suggests, as a possible solution, that a variant of this "Romans des Sept Sages" may have existed and been read by our author, which named Vespasian's predecessors on the imperial throne and included the story of Pilate's death.

As to the title of our poem, with its inversion of the natural order of father and son, the following extract from the fifteenth century prose commentary on Godfrey of Viterbo's "Speculum Regum," lib. ii. cap. 11, is of interest: ¹ "Et quamvis [Titus] filius sit Vespasiani et successor ejus in imperio, ante patrem tamen nominatur propter suas excellentes virtutes. Unde dicimus : Titus et Vespasianus, et non : Vespasianus et Titus."

The MSS. used for this edition are as follows:—

A. British Museum, Add. 36523, ff. 1-71. A vellum MS., probably written in the second quarter of the fifteenth century. The leaves measure 10½ by 7 inches, and the number of lines on a page varies from 34 to 40. The quires are of eight leaves, but the first four leaves of the first quire have been cut away, so that the poem begins on what was originally the fifth leaf. There are

catchwords on every leaf, the ends of quires being marked by red and black enclosing lines round the catchwords. A seven-line ornamental L at the beginning, otherwise no ornament beyond touches of red to the initial letter of each line; red paragraph-marks, and proper names sometimes underlined in red. The whole MS. has been described in the official Catalogue of Additional MSS. now in course of publication. Besides this poem, it contains two other pieces in English verse, viz. (f. 71b) the Seven Penitential Psalms, in eight-line stanzas, and (f. 88) the Treatise on the Mass, in rhymed couplets, usually known as The Lay Folks Mass Book (ed. T. F. Simmons, Early Engl. Text Soc., 1879). It was acquired by the Museum in June, 1900 (J. B. Inglis sale, Sotheby's, lot 694).

This MS. forms the basis of the present edition. It is perhaps worth noting that the word “usque” has been written several times in the margins at irregular intervals, in different ink from the text but apparently by a contemporary hand, as though to mark successive stages in collating this copy with its archetype. There are also a few trifling corrections (e.g. in l. 2285, on f. 31b, wile has been altered to while), probably made in the course of collation. Occasional notes have been inserted in the margins, summarizing the contents of the text (e.g. “how þe ost gaten hem water,” opposite l. 2987), but of no special value or interest. The poem is followed, at the foot of f. 71, by the quatrain

"When will over wyt wryes
Dan gothe wille witte byforn.
Mony a man to his harme byes
Þan hathe wille wit forlorn."

Below this is the mysterious word “Anamgapta,” perhaps a cryptogram of the scribe’s name.

b. British Museum, Add. 10036, ff. 2-61b. Vellum, written about the beginning of the fifteenth century, in a good regular
hand, leaf-measurements 6 by 3\(\frac{1}{2}\) inches, 24 lines to a page, except the recto and verso of f. 16, an inserted leaf,\(^1\) which contain 20 and 18 lines respectively. In quires of 8 leaves, with signatures d-l at the beginnings of quires, and catchwords at the ends, beginning with f. 4; before that the MS. is very imperfect, wanting many leaves before f. 2, and a smaller number after f. 3. Large red initials are used to mark the divisions, which do not agree with those of A. Ordinary capitals are touched with red, and the rhyming couplets are connected by red brackets.

The contents of the whole MS., which has been briefly described in the *List of Additions to the MSS. in the British Museum in the years* 1836-40, and (with special reference to our poem) in Ward's *Cat. of Romances*, i. p. 187, are as follows, all in English:—1. The poem now under consideration (f. 2);—2. The Assumption of Our Lady, in octosyllabic rhymed couplets (f. 62), printed by J. R. Lumby, *King Horn*, etc., *Early Engl. Text Soc.* 1866, p. 75;—3. The Vision of St. Paul, in prose, entitled "A questioun of pe peynes of helle and how soules desire to have rest in that place" (f. 81), printed by E. Kolbing, *Englische Studien*, xxii. 1896, p. 134;—4. "Pe jre arowis þat God schal schete at domysdaie," in prose (f. 85), printed from an Oxford MS. by C. Horstmann, *Richard Rolle of Hampole*, ii. 1896, p. 446;—5. The "seven askynge" in the Lord's Prayer, the Ave Maria, etc. in prose (wanting two leaves after f. 92) (f. 91b);—6. Psalm li. in 8-line stanzas, the same version as that in Add. 36523 (see description of MS. A above) (f. 96b), printed by F. J. Furnivall, *Political, Religious and Love Poems*, E. E. T. S. 1866, p. 279.

\(^1\) Apparently the original copyist omitted 38 lines by inadvertence, perhaps through skipping a page of his archetype, and the owner of the MS. afterwards had the omitted lines copied by another scribe on a leaf of the right size, and inserted so as to complete his copy of the poem. The writing on f. 16 does not seem much later than the rest of the MS.
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The volume, which was acquired by the Museum in 1836, contains the book-plate of the antiquary Thomas Sharp, of Coventry and Leamington (ob. 1841).

It is much to be regretted that this MS. is so imperfect, for it is one of the two earliest extant copies of the poem, and the text, though abridged (see below), seems fairly good. The scribe is exceptionally uniform in his orthography and inflections. For instance, he always uses the forms *sche, schal, schulde*, etc., where the other MSS. have *she, shall, shulde*, etc. Infinitives never have the *en* suffix, except where the rhyme demands it, as in l. 2051 (f. 5b):

"gif I lyve Pilat schal abeyen  
For he wolde me have sleyen."

Past participles usually have the *y* prefix, and often omit the *en* suffix if not required for the rhyme. Present participles always end in *ing*, never *and*, as in some of the MSS.

In its present state the MS. begins with l. 1345 of our text:

"He bad hem go in everech londe  
To preche his name þorne his sonde.  
Of alle yvelis he gave hem mygt  
To hele þe sike þat bilevyd ayyt.  
And þei þat wolde þougt to him wende  
Schulle be lore withoute ende."  

The last two lines on f. 3b answer to ll. 1439-40:

"Hit was here dede and alle here þougt  
And þerfore sire leve hem nougt."

After the lacuna the MS. goes on with l. 1977:

"Than seide Velosian him to  
Al þat sche wol I wol also."  

f. 4.
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The following extract may be taken as a sample of the orthography, etc., of this MS. as compared with the others. It corresponds to ll. 2743-2756 of this edition:

"Thei drew up seil before and bihynde
And God hem sent a ful redy wynde
So in six wikes over pei come
And pe atte Acrys up pei nome
That pe toun wondred perfere
And wexed agast of hem ful sore
Thei dide anone as pei schulde
Withoute strif pe toun pei zulde
Vaspsian lefte pe his wardeyn
And in pe morwe pei went peyn
Thei went forpe into pe londe
Slow and brent alle pat pei fonde
And drof bestes with hem gret rowte
That pei purveiede al abowte." f. 20.

The legendary life of Judas, which follows the account of Pilate's death in our text (ll. 4487-4884), is omitted, but not through a lacuna. The next line naturally omits the reference to Judas which occurs in the other MSS., and reads:

"Let us nowe Pilat dye sle." f. 55b.

The concluding lines are:

"Iblyssed mote pei alle ybe
Of Jhesu Cryst in Trynyte
That pus wel his dep hap awreke
As I have here bifoire yspeke
I trowe pat alle pei have I wis
To here mede hevene ryche blis
God graunt us alle so per to be
Amen amen pur charyte.
Explicit."

c. British Museum, Harl. 4733, ff. 40b-127. Outside and innermost sheets of each quire vellum, the rest paper; fifteenth century, probably circ. 1460, 8 by 5 inches, 26 to 34 lines to a
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page; ff. 113b, 119b left blank, the text running on in the former case, 28 lines (ll. 4730-4757) being omitted in the latter case. In quires of 12 leaves, except the second and last (ff. 52-61, 122-127), which have 10 and 6 respectively; catchwords at the ends of most of the quires. Large red initials at the beginning and at ll. 685, 2569, 4487. In the margins are notes of the contents, in red ink, at irregular intervals, sometimes in English and sometimes in Latin (!), e.g., "How Vaspeyan welcumyt dam Veron and seynt Clement" (f. 78, at l. 2323), "Coronacio Tytus" (f. 76, at l. 2203), "De tunica domini inconsutilis" (f. 111, at l. 4307). The whole MS., which was briefly described in the Cat. of the Harleian MSS., iii. 1808, p. 197, contains:—1. Disticha Catonis, with a paraphrase in English verse. f. 3. Colophon, "[E]xplicit liber Catonis com-
positus per Magistrum Benedictum Burgh vicarium de Maldon et
cetera," i.e. Lydgate's disciple Benedict Burgh, vicar of Maldon 1440, ob. 1483.1 This version was printed by Caxton (West-
minster, 1481? Brit. Mus., IB. 55034), and again by Coplande,
Lond. 1558;—2. Moral sentences in English rhymed couplets,
in divisions of four, six or eight lines, each division headed by the
name of the author (David, Jeremias, Seneca, etc.) from whom the
sentence is taken. f. 30;—3. The present poem. f. 40b. A vellum
fly-leaf at the end (f. 128) contains a fragment (late thirteenth
century) of a French paraphrase, in octosyllabic verse, of the Hist.
Reg. Brit. of Geoffrey of Monmouth: cf. Wace, Li Romans de
Brut, ed. Le Roux de Lincy, ll. 9386 seq. On ff. 1-3, 127, 127b,
are scribbled inscriptions of former owners' names, among which
John Bland and "Jhon Pygyn" are prominent, both apparently
sixteenth century; somewhat earlier is the inscription "Master
John Penyngton, schole maister of Wurcesture, ys possessesor (sic)
of thys booke" on f. 2b.

1 See Lydgate and Burgh's Secres of old Philisaffres, ed. R. Steele, E. E. Text
Soc. 1894 (Extra Series, No. 66), pp. xvii.-xviii.
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The poem begins as follows:

"Lesteneth alle þat ben alyve
Boþe crist en men and wyve
I shal yow tellen a wondur cas
How Jhesu Crist yhated was
Al of þe Jewes fel and kene
And þat was seþen on hem ysene
þe holy gospel y take to wytnesse
Of þis matere boþe more and lesse
And of þe passion and eke of Nichodeme
Whoso wyl þerto taken goode yeme." f. 40b.

The lines corresponding to the sample given from B are:

"They drowen up sayle byfore and behynd
And hem sende a full redy wynde
So that in syx wokys with hast þey comen
And at Acres upon the lond þe nomen
And the town wondred what they wore
And were adrad of hem full sore
And they of the cyte deden as they shold
Withouten stryff the town up they golde
And Vaspasian laft there his wardeyn
And on the morow went forth theyn
And he went tho all in that lound
And slow and brend all that he found
And dryven bestus with gretr rout
That þey founden there all about." ff. 84b-85.

The last eight lines are:

"Iblessyd mot they all now be
Of Jhesu Crist in Trinite
þat his deth have now iwroken
As I have before isspoken
And eke I hope þat þey have I wys
All to heere mede hevyn blysse
And God graunt us all there to be
Amen amen per Charite."

Colophon (in red): "Explicit hic sedes vel obsidium de Civitate Jerusalem."
Below this, "Jhesus est amor meus." f. 127.
The orthography differs greatly from that of A and B, and is by no means consistent. The scribe was evidently careless, and varied his forms a good deal. For instance, on f. 116, the pronoun she is written in three different ways within four consecutive lines (ll. 4557-4560), viz. she, sheo, and heo. Among other features may be noted the —us plural termination, which is usually indicated by a contraction mark (º), but is sometimes written in full, e.g. "fendus" for fiends on f. 114 (l. 4433). Variations in the text, as compared with the earlier MSS., are frequent, and mostly of little value. They tend especially to undue lengthening of lines by the insertion of explanatory phrases; e.g. ll. 4299, 4300 are drawn out into

"For as me thynketh I con sey none othere
But pat y mygt hym love as he were my brothere." f. 111.

For other examples, see below, p. 36, note 12, p. 37, note 2, etc. In quite a fair number of cases, however, the readings of this MS. help to correct errors, or to clear up obscurities and ambiguities, in the other copies.

D. Bodleian Library, Digby 230, ff. 195-223b. Vellum, finely written, towards the middle of the fifteenth century, 15½ by 10½ inches, in double columns of 45 lines. In quires of 8 leaves, with catchwords at the end of each quire. The first page has an illuminated border, well executed in the style characteristic of English art of the time. Gold initials, on blue and purple grounds, at the beginnings of sections. The whole MS. has been described by W. D. Macray, Cat. Codd. MSS. Bibl. Bodl. pars nona, 1883, col. 242. Besides the present poem, it contains

1 See l. 9 in the first extract, for instance, which he has turned into nonsense by inserting a superfluous of and and she; or the omission of God in l. 2 of the second extract.
Lydgate's "Sege of Thebes" and "Sege of Troye." The opening lines are:

"Lystneth alle that ben alyve
Bothe cristen man and wyve
And I wole gow talle a wonder cas
Howe Jhesu Crist byhated was
Of the Jewes fel and kene
That was on hem sithen sene.
The gospelles I drawe to witnesse
Of this mater more and lesse
And the passioun of Nicodeme
He that takith therto goode gemyne." f. 195.

The passage chosen as a sample reads as follows:

"Thei drowen up saille bifoire and bhinde
And God hem sent ful redy wynde
So pat in sixe wekis overe pei comen
And at Acres up they nomen
The toun wondred what they wore
And weren adrad of hem ful sore
Thei diden anoone as they shulde
Withouten striif the toun they golde
Vaspasion lefte there his wardeynes
And on the morwen pei wente peines
He wente hym forthe into the londe
He slowe and brente al pat he fonde
And dryven forthe pe bestis with gret route

The last eight lines are:

"Iblessed mote thei alle be
Of Jhesu Criste in Trinite
That thus algate his dethe hag wurken
As I have bifoire spoken
I hope they it have I wys
To here mede hevene blis
God graunte us also ther to be
Amen Amen pur charite."

Introduction.

The above extracts, together with the collations in the footnotes to the text, will give a fair idea of this MS. The text is good on the whole; it resembles A more closely than B.

L. Bodleian Library, Laud Misc. 622, ff. 71b-72b, i-21. Thick vellum, \textit{circ. 1400},\textsuperscript{1} 11\frac{1}{2} by 10\frac{1}{2} inches; in double columns of 54 or 55 lines, each line on ff. 71b-72b comprising two lines of verse. In quires of eight, misbound, the last quire in the volume (ff. 65-72) being properly the first. Initials in blue, with red flourishes, at the beginnings of sections. The whole MS. has been fully described by H. O. Coxe, and again by Dr. Furnivall, who has printed many of the shorter pieces contained in it. Only "Adam Davy's Dreams" (ff. 26b-27b) and "The Geste of Alisaunder" (ff. 27b-64) need be mentioned here. We shall return to them presently, when discussing the question of authorship.

The poem has the rubric-heading "be Bataile of Jerusalem," and begins:—

"Listnep alle pat bep alyve
Bope cristen men and wyve
I wil you telle a wonder cas
Hou Jhesus Crist bihated was
Of pe Jewes felle and kene
Pat was on hem sippe isepe
Gospelles I drawe to witnesse
Of pis materie more and lesse
And pe passioun and (sic) Nichodemus
Who pat taketh ryt goode game." f. 71b.

\textsuperscript{1} H. O. Coxe, \textit{Cat. Codd. M.S. Biblioth. Bodle.}, pars secunda, 1858-85, col. 447, dates this MS. "sec. xv. ineuntis." Dr. F. J. Furnivall, in his Forewords to \textit{Adam Davy's 5 Dreams}, etc., E. E. Text Soc. 1878, calls it "seemingly before 1380-1400, says Mr. Macray." Mr. Bradley says (\textit{Dict. of Nat. Biogr.}, xiv. 1888, p. 183) "The manuscript, in the judgment of palaeographical experts, was written in the last quarter of the fourteenth century." This last statement, however, is somewhat too positive; the less restricted and slightly later dating \textit{circ. 1400} has the authoritative support of Mr. F. Madan, Sub-Librarian of the Bodleian, who kindly looked at the MS. with me.
The sample passage is as follows:—

"Pay drougen up sayl biforme and bihynde
God hem sent ful redy wynde
So in sexes wekes over pai comen
And at Acres up pai nomen.
Pe toun had wonder whoo pai wore
And weren adrad of hem ful sore
Pai duden non as pai sholde
Wipouten strif pe toun pai golde
Vaspasion lefte þere his wardeyn
And on þe morowen þay wenten þen
He went forþ into þe londe
And slouȝ and brenet al þat þai fonde
And dryven beestes wip grete route
þat þai prydden al aboute." f. 10b.

The last eight lines are:—

"Yblissed moten þai alle be
Of Jhesu Crist in Trinite
þat þus gate his deþ han wroken
As I have biforme spoken
I hope þat þai have I wys
To her mede hevene blys
God graunte us æl þere to be
Amen Amen per charite."

Colophon: "Here enedþ þe vengeaunce of Goddes deth." f. 21b

This is unquestionably the oldest of the complete MSS., and ought strictly, on that ground, to have been taken as the basis rather than A. But the variations between the two MSS. are comparatively few and unimportant, and by no means always in favour of L. In fact, L, A and D have substantially the same text, and any one of them would have served equally well as basis. Due weight has of course been given in the collations to
the importance of L on the score of antiquity. It is interesting to note that L and A agree in using the northern present participle ending —and in a few passages, viz.:

l. 1258. A comand, L comande. CD cmynge.
l. 2009. AL berand. BCD beringe.
l. 2021. AL swetande. BCD swetyng.
l. 4449. A fletand, L floterande. BD fletinge, C fletyng.
l. 4540. A fletande, L seilande. CD fletyng.

On the other hand, sometimes they disagree:

l. 3541. A liggeand. LD liggeyng, C lyggyng.

The Bodleian possesses another MS. of the poem, in Douce 78,¹ ff. 19-75b, but a cursory inspection was enough to convince me that it would be useless to collate it for this edition. It is a late fifteenth century MS. on paper, and is very imperfect, containing less than half the poem; moreover, in what remains the text has been so freely handled in many places as to make it practically another work, or at all events another edition. Its variations, therefore, in those parts which show no obvious signs of re-handling are of no authority, and cannot be used with confidence in an

¹ For description see Catalogue of the Printed Books and MSS. bequeathed by Francis Douce, Esq., to the Bodleian Library, 1840, pt. ii. p. 9; also F. Madan, Summary Catalogue of Western MSS. in the Bodleian Library, iv. 1897, p. 513.
Introduction.

attempt to reconstruct the original text. The beginning agrees substantially with our text:—

"Lysteneth all þat bethe alyve,
Goode cristen men chylde and wyve.
I wolle telle you a wondur case,
Hou Jhesu Criste behatyd wase
Of þe Jewes felle and kene;
Þat wes on þem sone aftar aseane.
Þe gospell y take to wytnes
Of þis matyr more and lesse,
And all þe passion of Nycodeme,
Who þat takethe þerto goode þeme," etc. f. 19.

So does the passage in which the MS. breaks off (cf. ll. 2301-2310):—

"For he hathe puer be nygte and day
To do and say þat y nogt may,
And Þif we hym with us lede
I hope þe bettur we schall spede.
Sere, sayde Velocyan þoo,
I pray you þat þe wolle with us goo.
They rysen and wente full faste þan
Tyll þei came to Vaspacyan.
. . . knees þei ham can sette,
. . . with honour þei hym grette." f. 75b.

But the body of the text is full of interpolations. It seems to have been arranged for a series of readings or recitations; red lines are drawn across the page at intervals, dividing the text into sections, some of which end with interpolated lines asking for a rest.
The following lines, for instance, answer to ll. 231-4:

"Criste answere ever agenste hure þogte,
þat þey coude agenste say hym nogte.
Here is a yyte as for to reste
zif hit þeyþe you bope moste and leste.

The grettyste of þe prynces bolde

Instead of ll. 405-9, again, we have—

"A wrygtes sone he wes full plyhte,
Joseph yclypyd amonge us by rygte.
Do onswarde þe xij men with on mowthe,
His fadur is kyng of est, weste, northe, and soweþe;
His fadur made all jinge of nogte.
þer is non oþer þat Criste hathe wroȝte.
Herto bere wyynes we doþe alle,
And our savoure we wolde hym calle.
And if þe wyll þat y schall reste,
Y woll. Y trowe hit be þe beste.

The namys of þese xij telle y canne." ff. 28b-29.

One more example. Between ll. 1962-3 of our text, the Douce MS. interpolates four lines:

"When Jacob had sayd all þis
Velocian wes full gladde y wys.
And afturwarde, as y telle þe,
They wente to þe soper,¹ Jacob and he." f. 67.

The British Museum acquired another MS. in 1904, too late to be collated for the present edition, as most of the text was

¹ The MS. has dyner scored through, and soper interlined, an emendation which suggests that the ingenius interpolator was none other than the scribe himself.

f 2
already in type. It is now numbered Add. 36983, and is described in the Catalogue of Additional MSS. for 1904. The volume, which formerly belonged to the Bedford Literary Institute, contains nineteen English pieces, almost all in verse, on paper, written in or about the year 1442 (art. 5, the prose Life of the Three Kings, bearing that date); including the Cursor Mundi, Chaucer's A B C and Balade of Truth, Speculum Guidonis de Warwick, Abbey of the Holy Ghost, etc. Our poem is art. 6, and occupies ff. 216-255, in double columns of 29 to 37 lines. No heading. Begins—

"Herkneʒ all þat beþ alyve,
Boþ Cristen man and wyve.
Y wolle gow tell a wondyr cas,
How þhesu Crist hatyd was."

The life of Judas is headed "Vita Jude Scariothis," and begins,

"Now woll y tell an aventour
Of Judas, Godys traytour." f. 249b.

Ends,

"Þus come Judas to þe ende,
To dampnacioun wipe oute ende." fo. 252b.

The poem ends,

"Blessyd mote þay alle be
Of þhesu Cryst in Trenite
That þus hys deþe hap wroke
As I have byfore of spoke
I hope þat þay have þy wisse
To her mede hevyn blysse.
God graunt ous alle þere to be
Amen amen pur charite." ff. 254b-255.

Colophon: "Here endþ þe Vengunce of Godys deþe."
In Bernard's *Catalogi Librorum MSS. Angliae et Hiberniae*, 1697, ii. p. 33, No. 1457 (No. 12 of the Coventry School MSS.) is described by Humphrey Wanley as containing "John Lydgate's Poems. This is written, painted, and gilded very well, and (as I suppose) whilst Lydgate was alive, or presently after. It contains not all his Poems, but only these that follow." The last three articles in his list are "Sir John Mandevile's Travels (much different from the printed Books). The Siege of Jerusalem by Vespasian. The Siege of Thebes." This MS., I regret to say, has disappeared.¹

I have made no attempt to construct what is commonly called a "critical edition" of the text, but have followed MS. A throughout, except in those comparatively few places where A was plainly wrong and one or more of the other MSS. showed equally plainly what was the right reading; and in such cases I have always been careful to quote the readings of A in the footnotes. Nor have I attempted to print a complete collation of the other MSS.; but I have tried to include in my selection all the really significant variants, besides many which, though not in themselves of direct textual importance, may help to show the characteristics of the several MSS., and so to determine their relations to one another.

In printing a variant in which two or more of the MSS. agree verbatim but not literatim, the spelling adopted is that of the MS. named first.

There are one or two points to be noticed with regard to the relations of the MSS. to one another and to the original text. First, the omission of the Life of Judas (ll. 4487-4884) by B alone, out of the six MSS. (for Add. 36983 is included here), raises the question whether this formed part of the original poem, or was inserted in a later and expanded version. The former supposition

¹ Miss Dormer Harris, who was kind enough to ransack the School Library in search of it, drew my attention to a note on p. 175 of Sharp's *Antiquities of Coventry*, ed. Fretton, 1871, showing that the MS. was still there shortly before 1871.
is, I think, the more probable one. It has been shown (above, p. xix.) that our author took the Life of Judas from the Legenda Aurea, to which he is almost certainly indebted for other materials, e.g. Pilate's birth-story, the incident of the holy tunic, and the miraculous burning of the would-be rebuilders of Jerusalem. What could be more likely, then, than that he borrowed the Life of Judas at the same time? True, it is not strictly relevant, and does not usually occur in versions of the story of Titus and Vespasian; but the account of the other "wicked bird," Pilate, would very naturally suggest it, and in the Legenda Aurea both are referred to the same authority, or at all events introduced by the same phrase, "Legitur in quadam hystorialicet apocrypha." An examination of what remains of B confirms the view that it is an abridgment. Apart from the Life of Judas, and the two lacunae at the beginning of B, 2904 lines are left in the present edition; and of those 2904, B omits no less than 40, viz. sixteen separate couplets and two passages of four lines each. All the omitted lines are in A, C, D and L; and though some of them might conceivably have been inserted for an expanded version, others are necessary to complete the sense (e.g. ll. 2115-6, 3773-4). The conclusion is, then, that B represents an abridged version of the original text.

Of the other MSS. C is the latest, and represents to a large extent a modernised and paraphrased version. All the additional lines which it supplies are quoted, usually in the foot-notes; but on two occasions (ll. 1491-2, 3489-90) lines found in it, and in no other MS., have been incorporated in the text, the sense clearly requiring them. It is evident, even from the selected variants printed in the foot-notes, that C is not derived from either A, L, or D; it must therefore descend (with how many intervening

1 See foot-notes, pp. 91-228, passim.

2 Its independence of A is obvious. The names in ll. 412-414, or the variants in ll. 465, 602, 1184, 1797, may serve as examples of its independence of L and D respectively, or better still, see ll. 395-6, 2292-6.
generations it is impossible to say) from an older MS. than any of them, and its readings are often useful to confirm those of one or other of the remainder when they disagree.

The relations of A, L, and D remain to be considered. The foot-notes are full of instances of D agreeing with L as against A. The cases in which D agrees with A as against L are just about equally numerous; they are not, of course, expressly mentioned in the foot-notes, but whenever a variant is printed from L and nothing is said about D, it may be inferred that D agrees with A. D alone omits ll. 2202, 2295-6, 4087-8, 4579-80, 5026, inserts two lines after l. 2241, and two more after l. 2292, and puts ll. 2423-4 before ll. 2421-2. These differences suffice to prove D independent of L and A. No formal proof is needed here of the mutual independence of L and A. It may be well, however, to call attention to the omission by L of ll. 395-6, 1988-9, 3021-2, 3371-4, 3911-12, 4465-6, 5095-6, the transposition of ll. 3571-2, 5039-40, and the removal of ll. 1871-2 to after l. 1894, as indicating how far L is removed from the original text.

It is quite clear, then, that many copies must have been made before the date of L, and we shall probably not be far wrong in assigning the composition of the poem to the middle of the fourteenth century.

As to the metre, there is not much to be said. It is intended to be octosyllabic, of course, but our author cannot have had a very fine sense of rhythm, nor can he even have been careful in counting syllables, unless the copyists have done him grave injustice. The rhymes, on the other hand, are scrupulously preserved—sometimes even to the detriment of the sense, as in l. 1099, where werde is substituted for world, in order to rhyme with yherde.

I make no attempt to deal with the question of dialect, but

1 These two lines ought to have been incorporated in the text.
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leave that to specialists, who will, I trust, find enough material in the foot-notes, and in the extracts given above, to form their own conclusions as to the dialects of the various MSS., if not of the original work.

The authorship has been ascribed to Lydgate on the strength of his "Sege of Thebes" being included in the Digby MS. But the fact that Lydgate was not born until about 1370 makes this ascription all but impossible on chronological grounds, and the absence of any resemblance in style puts it out of the question. For the sake of brevity I have frequently alluded to the present metrical composition as a poem, but the justice of Dr. Brandl's description of it as "void of artistic aspiration" cannot be gainsaid; and Lydgate's verse certainly does not merit quite so harsh a phrase.

The attribution to Adam Davy rests on a similar insecure foundation. He used to be looked upon as the author of the whole contents of the Laud MS.; but it has long been recognised that the "Alisaunnder" is not by him, and Dr. Furnivall has shown that there is no evidence for his authorship of anything in the volume except the Dreams about King Edward, in which he names himself repeatedly. Indeed, the anxiety he displays in that short poem that his name should not be overlooked raises somewhat of a presumption against his having written any of the anonymous pieces, especially a long one like this. Davy's latest biographer, Mr. Henry

1 Bernard, Catalogi, 1697, i. p. 88; Tanner, Bibliotheca Brit.-Hib., 1748, p. 491; Ritson, Bibliotheca Poetica, 1802, p. 71.
3 H. Paul, Grundriss der germanischen Philologie, ii. i. 1893, p. 658.
5 See Price's note in Warton, ii. p. 6.
6 Adam Davy's 5 Dreams about Edward II., etc., E. E. T. S. 1878, p. 7.
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Bradley, after pointing out that the Dreams were written about 1308 or 1328 (according as the king referred to is Edward II. or III.), says that the other poems in the MS. (apart from the "Ali-saunder") "certainly belong to Davy's period, and in diction and metrical qualities they closely resemble his undoubted work." It is with great diffidence that I venture to question the judgment of so competent a critic; but my opinion is that the resemblances between the present work and the Five Dreams are slight, and that the former is probably by some monkish or at any rate clerical versifier, who wrote about the middle of the fourteenth century.

The plates have been executed by Mr. W. Griggs. They are taken from Egerton MS. 2781 in the British Museum, a Book of Hours written and illuminated in England in the first half of the fourteenth century, so that they are practically contemporary with the poem which they are here used to illustrate. The frontispiece is inscribed "Coment Titus et Vaspezianus lempour de Rome destruitt le Juzeus en la cite de Jerusalem pur la mour de Dieu . et coment le femmes mangeront lour fiz et le fiz lour pere . e le pere lour fiz." It represents a vigorous assault on the city by the Romans, whose archery is rapidly thinning the ranks of the defenders, and also depicts the horrors of the siege vividly by the figures of two women eating their children. The second plate has two inscriptions, "Comment le Cristiens geterent le Jueus hors a lez mangunelz" at the top and "Pur le encheysoun que Judas vendi Dieu pur . xxx. denirz Titus vendi . xxx. Jueus pur . i. diner . quant Jerusalem fust ganhee" at the bottom. It is in three compartments: the two upper ones represent various tortures inflicted on the captive Jews after the fall of Jerusalem (cf. ll. 4225-4244, where, however, nothing is said of hurling from mangonels), and the subject of the lowest is the sale at thirty for a penny (ll. 4197-

2 Described in the Cat. of Additions, 1888-93, p. 473.
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It may be mentioned here, à propos of pictorial representations of the story, that the Siege of Jerusalem formed the subject of "seven pece of Arras" among the tapestries at Windsor Castle in Henry VIII.'s time.¹

I am greatly indebted to Miss A. F. Parker for her careful transcripts and collations of the Oxford MSS.; and I wish to record my grateful thanks to Dr. G. F. Warner, Keeper of the MSS. in the British Museum, for his ever-ready help and advice in difficulties.

J. A. H.

27 May, 1905.

¹ Harl. 1419, f. 298, in an inventory taken by virtue of a commission dated 14 Sept. r Edw. VI. Noted by Warton, i. p. 205.

CORRIGENDA.

l. 277. For pan read pan.
l. 299. " opur " opur.
l. 1548. " ynone " ynome.
l. 4628. " zonge " zonge.
l. 2965 is wrongly numbered 2665.
Listeneth alle þat ben in live,
Bothe Cristen man and wive.
I wil gou tellen a wonder caas,
How Jesu Crist byhatede was
Of þe Jewes felle and kene;
Pat was on hem sithen seene.
The Gospelles I drawe to witenesse
Of þis materere more and lesse;
And the passioun of Nichodeme,
If þat ge take þereto good þeme;
And of the geestes of emperoures
That tellen of þese aventures:
How Þhesu Crist was doon to deed
Thurgh þe Jewes false reed.
Firste they deden hym grete despyt
Er þat he dyede, I telle gou get.
I trow þat þei bilogh hit noght;

1 So L. No title in A, C, or D.
For after they hit dere aboght,
As ge may heereafterward lere.

They hated Him for His teaching,
and because He exposed their hypocrisy.

For ooure trespass, and noght for his,
He soffred here grete shame, I wys.

Listeneth lordes and ge shall here.¹
ge wite well, and sooth it is,
That many man gylteles hangede is.
Right soo byfell on Jesu Criste,
As us shewed the Evangeliste;

Firste they were wrothe with hym,
As false men and ful of venym,
For he prechede and taught gode lore²

Amonge þe Jewes lesse and more;
And much þe more þei gan hym greve
For he had of hem noo leve.
And ofte he tolde hem in his sawe
Whan³ þei trespassed agayn þe lawe,

And þat þei deden⁴ in fele manere.
He chargeth noght, þogh þei it heere;⁵ fo. 1b.
He provede it wel by holy wryt,
þat þei couthe not agayne seyen it.
Also he tolde everywhere

þat þei ypocrites were;
For þei maden right such chere
As⁶ þei lyveden in gode manere;

¹ C And ye wyl lesten wyth goode chere.
² L For he preched everewhore (D hem everywhore).
       C For cause he preched everowhare.
³ LCD Where.
⁴ C And þat right. L omits þei deden.
⁵ C For þei shulden yt weel yhere.
       LD He þougð (D roughte) never þeig þai it here.
⁶ C As þough.
or, The Destruction of Jerusalem.

The pore they deden robben and reve. For all her lawes þei noðde noȝht leve.

45 The grettest maistres werst it kepeth. Her wronge with hem to longe slepeth. Þet hem he tolde her owne thoght, Þat þei ne might withseye it noȝht. This was noo maistry to Jhesu Crist.

They wondrede all how he it wist; Graceles þei were and dyȝm of sight To knowen þe strength of God allmyȝht; Al if they hym in manhode sawe, His Godhed myȝht þei noȝht knawe.

They shewed after her mysdede. Forþ anoon they fell in drede For the wondres þat þei sawe. Of his Godhed þan had þei awe, For no man myȝhte such maistries kythe

60 As he dede for hem ofte sithe; As Nichodemus-witenesseth right, That come to Jhesu Criste by nyȝht And seide, “Jesu, we witen hit wel Thou art moost mayster of Israel,

And þat knoulechest10 þou noȝht to be

1 C But yf þei þe pore dede robbe and reve.
2 L Hou þai þe pouere robben and reve.
3 C Yn.
4 LD noȝt ne sleþþ. C Perfore þe venjaunce þerof not longe sleþþ.
5 C Also Jhesus tolde hem here owene wykked þought.
6 LD Napeles þai wondred. C And yet þei wondred.
7 CD Alþough. L Alþeg.
8 C And perfore þerafter.
9 LCD wondres. A wordes.
10 C þou knoulechest weel þat yt so be.

Jesus visited by Nichodemus.
Titus and Vespasian;

For all the mervailles we seen of the.
Amonges couthe we never fynde
Any soo worche by mannes kynde,
Neither lewede man ny clerk,

But God were with hym in his werk.
Forthy [we] wolde som token see,
To shew if thou Goddes sone be.

Than seide Jesus to Nichodemus,
"ge taken of me ful litell geeme."

Thogh I gou all þe aventures telle
Of þis worlde þat ge in dwelle,
Þat beth goon and shull byfalle,
þe ne bileveth a worde of alle;
For thogh I of heven gou tolde,

Of all Ping þat ge wyten wolde,
How shulde ge þerof trowe oght,
Whan ge þat other troweth noght?
Nevertheles the aventures alle
þat I say thou shull bifalle."

Nichodemus hym trowede well,
And privelich heelde with hym everydell.

1 C And amonge us can we non fynde,
þat so can werche be mankynde.
L Among us ne couple we never fynde
On to wirche by mannes kynde.

2 Wherfore we wolden. L Perfore we wolde.

3 Yf þat þou now God almyghti be.
L Schewe þif þou God almiȝty be.
D To shewen if þou God almigty be.

4 And perfore yf. D Forthy of hevene þou I Þou tolde.
L Forþi of heven þif I tolde.

6 C leven. LD trowe me.

6 C þat Jhesus seyde shulde befalle,
Nichodemus hem leved weel
And helde yt pryve echeadel.
And in ðe gospell as men reede,
The Jewes Crist temptede oft indede;
ðei askede hym mony a wonder sawe,
And ofte opposede hym in her lawe,¹
That ðei myght by som juggement
In som manere have hym schent.²
Aȝeynes hym ðei wroght in vayn,
Þat al unbyndeth and byndeth agayn.

95 This worlde it nys but folye
Agaynes Goddes grete maistrye.
Ones ðei askede hym, “Maister dere,
To whom shull we geelden every þere
All þe truage of oure lande?”

100 How he unswarede, now understande:
“Of whom þoure monee hath ymage
With name iwritten, yeldeþ þym truage.”
This was askede of hym in skorne
For the wordes he seide biforn,
That he was God and Jewes kyng.
In hym ðei had noo trewe levyng.³
“Oure money, sire, we make þe war,
Is made aftur oure kynge Cesar.”
“þan,” seide he, “yelde Cesar his right,
And þat is Goddes to God almight.”

105 Here thei were confoundet anoon;
Concludet they were everychon.

1  C For to have atteynte hym be þer lawe.
   LD For to ateint hym bi her lawe.
2  C yshent.  L schent.  D shent.
3  C And al þis worldes wytte ys.
   L þis werdes wytt is.  D The worldis wit nys.
4  This line supplied in margin.
   C And þanne answerid þei to þis þing.
   LD þo answered þai to þis þing.
Titus and Vespasian;

Woman taken in adultery.

By a womman þei temptede hym þet.
From peye of stonyng fair he hir quyty

115
For avowtrie, þat foule synne;
þei accusede hir to hym þerinne.9
Jhesu stoupede doun right anoon;
These wordes he wroot þe erthe upon:
"This wrecched erthe þis oþur biwriede;4

120
But God forgaf þat mercy cryede."
þoo he had unswared what he wolde,
"Goth ge þe lettres for to biholde."
Whan þei had seien it as he bad,7
I sey to þou, þei were adradde:

125
"Taketh þis womman þat hath do mys8
Whosoo withouten synne now is,
And casteth on hir þe firste stone."
þan þei stale out everychon,
All but þis womman þat stode alone.

130
And Jesus sat and lokede hir one;
"Where ben þese men, wymmen," he seide,
"þat þis blame soo on the leide?"

1 D Shulde have ben stonid.
C þat shulde have be stoned and þanne was she quyty.
L þat shulde be stoned fair he quit.
2 C þat þei tolde hym þei founden here ynne.
LD þai tolde hym þai fonde hire þerinne.
3 C And certein.
4 C For þe false acusours þat here hadde bewreyed
And wolde þe woman also have stroyed.
5 LD writen.
C And whanne he hadde wrytten.
6 C þei gon. L Hy gon.
7 C And whanne þei sey þat he hadde made.
8 C And Jhesus seyd to hem, y wys,
"Now whiche of yow withoute synne ys,
Do cast on þe woman þe ferst stone."
or, *The Destruction of Jerusalem.*

"Sire, I not noght sikerly."
"Dame," he seide, "no more wot I.

135 Goo now, þou dame, with joie and wynne,
And kepe thy wyl from dedely synne."
Alwey thus on hym þei soght,
But evermore þei fonde it vaillede noght.
For Goddes myght and mannens witte

Mow not wel togeder syt.
þan þei gan hym to diffame,
And lyede on hym and dede hym shame.
Tho þat myght spede with no resoun
With falsehed þei þoght to brynge hym doun,

145 And seide, "Thou seist amys we leven
Ageynes the lawe þat is us ðeven."
They seide, "Sire, we have the lawes
That Moyses taghte us by his dawes,
þat he of Messias godelich toke,

Alsoe we fynden inoure booke.
Soo heeldeoure fader Abraham
And hiderward þat after hym cam.
þat we can wite we breke it noght
In werk, in worde, ny in noo þoght."

155 He wyst ful wel þat þei mystolde,

---

1 D nevere. C She seyde, "Sir, y not sykerly."
2 D the forþewarde. C þe hensorward weel fro synne.
L þe forþward fro synne.
3 C wytte.
4 C Nathelos þei wenten.
5 C And whanne þei myghte not spede in here resoun.
6 LC as.
7 D alle tho. C al þat hyderward after cam.
8 C And to oure wytshpe.
9 L He. A We.
C And þei seyden þilke hadde nought mystolde.
Titus and Vespasian;

His answer.

That made he lawes newe and olde."
Dan spake Jesus to Jewes unto:
"Moises and Abraham I sawe alsoo."
To Moises he lawes I bitaght,
That fro me to you hit broght.
I sawe Abraham and he me;
He was joiefull me to see.
Ge ben wel harder than he stone,
That of you wil knowe me none."

Thwey dombe beestes, the ox and asse,
Bei seghe me and wist what I wasse,
And be bestes wilde under lynde;
They knewe me all but mannes kynde."
The Jewes seide that he mystolde;

He was not fifty wynter olde:
"Moises and Abraham you hast seen?
This may in no wise ben.
Thou ne semest but a geunge man.
How myghtes you have seen hem than?"

"Forsoth," he seyde, "I telle you can.
I was longe er he worlde bigan.
I shall be withouten ende
Thogh all jinges in sundry wende.
I am Jesus, Goddes sone.

I segh Abraham and Salomon.

1 C Of Moyses and Abraham y sey yow so.
2 C That non of yow me knowen can.
4 D wode lynde. C And bestes so wylde under þe wode lynde,
Me knoweth al sauf mankynde.

L And bestes wilde under wood lynde.
Me knoweth al bet mankynde.
5 C aasoundre. L aasondri. D aasondry.
or, The Destruction of Jerusalem.

I come the lawes to fulfille,
Not on point herof to spille,
Ny of the prophecies alle
That han ibe or shull bifalle. fo. 36.

185 And also trewely I gow telle,
Goure mychel temple I may doun felle
And reisen hit up the thrird day."

"Pat myght not be," pei sweren' ay.
In al his woorde he hem blent,

190 For by his owne body he hit mente,
Pat he shulde dyen and' assaye
To risen up he thridde day.
For his worde they were negh mad,
For ever pei founden hym trewe and sad.

195 Nevertheles' they unswared this right :
"Er pat oure temple were all ydight
GERES were sex and fourty fulle.
How pan pe trowe we shull?"

Cursed folke men' myght hem call,

200 For7 the miracles he shewed hem all.

1 C sayden.
2 C And yn alle pese wordes.
3 LD In alle pise wordes.
4 C as y yow say.
5 C And.
6 C Natheles pei answerid pus aplyt :
"And oure temple were now al to-dyt,
Yeres wolde be sex and fourty fulle
Er we ageyn reren yt shulle."
7 L he. C me.

Between ll. 200, 201, C has two additional lines:
Pei wolde not leven on hym be no wey,
But evere dured forth yn here false lay.
Titus and Vespasian;

But all that Jesus would and thought
Most some time to end be brought.
That folk was ordeyned to do that deed;
Therefore ye might ye more dreade.

He blame him for her blyve,
And seide it shulde hem sore agreve.
He might some suche thynges han wrought,
That made all ye worlde of nought.
And for he kepte not her Sabaot day,

To doon miracles every day,
The seke to heele of evelland synne,
For her lawe he nolde not blynne.
Worldes werkes were ye none,
But God almighty deedes aloone.

He askede hym why he wroght that;
And he unswared, as God and man,
"Is there noon of you alle,
If that youre beest were ifalle
Doun in a pyt or in a lake,

They charge Him with Sabbath-breaking.

1 L lokd.
C But ye folk ye holpen hym to ye deed.
2 LCD held.
3 C Sabot. L Sabath. D Sabat.
4 C panned away. L alway. D al the day.
5 C has two additional lines here, the following lines answering to
ll. 213-14:
Suche werkes to done ye gracious were.
Perfore ye nolde hym alvye yhere.
And yet worldes werkes wroght he none,
But ye were almesse deedes everychone.
6 LD almiyhties. A almiyhty.
7 L als a good man.
8 LD if. C ye nolde nought ye shulde up be take.
or, The Destruction of Jerusalem.

Er hit were lorne ge wolde updrawe
On þe Sabot day, for all goure lawe?"
Þei stode abashed everychon,
Þat þei ne couthe unsware hym none.

225 Anoon þei askede hym with grete tene
What his miracles wolde¹ bymene ;
Þat was whan² he heelede þe seke,
Or seide or dede wondres³ eke.
Ofte þus þei come hym to,

And askede why þat he dede soo.
He unswared him after her thoght,
That þei ne couthe withsey him noght.
The grettest of þe princes bolde ⁴
Agayne þesu ful harde þei holde,

And ichon makede oþur present
For to ben ⁵ at oon assent.
But smale folkes there aboute
Folwedem hym with grete route ;
Wonder thicke þei fell hym to

240 For the miracles þei sawe hym doo,
Þat þei despyt doon⁶ hym ne might ;
Þat made⁷ þei token hym by night.
Whan Jesus segh þe tyme þerto,⁸
Þat it most nedes ben ydoo,

245 He bad þei shulde hem sone amende,

¹ C shulde mene.  L wolden mene.  D mygte mene.
² C And of þat þat.
³ LCD wondres.  A wordes.
⁴ C But þe princes þat weren so bolde.
⁵ C be alle.
⁶ C ne don hym myghte.
    L For þai no spyt do hym ne migt.
⁷ C And þerfore.
⁸ C was to.
Titus and Vespasian;

Or stronge vengeance he shulde hem sende.
He byhight to fordoon hem all,¹
And her citee it shulde doun fall,
Jerusalem, þat was stronge and hye.

Tho gan waxe þere grete envie;²
But whil it stode þei had no doute,
Hit was soo riche and strong aboute.
Nevertheless of his³ grete sawe
All þei were in muchell awe.

For his prophecies þei hatede hym sore,
For þei were⁴ trewe wel þe more ; And for his witte þat was soo grete, ⁵ fo. 4b.
For his unsware and for his threte,
And for he bare so noble a fame

þat men honurede hym all by name,
And clepede hym Jesus þe verrey prophete,
Where he walkede in toun or strete.
Oft þei waitede hym to sloon,⁶
And for drede þei let hym goon.

By day þei myght hym not hent
For the folke þat with hym went.
Wel mony thousandes for his sake
Wolde han dyede er he were take ;

¹ C He seyde þei shulde be fordon alle.
² C þanne beganne to waxen here envye.
³ L þo gan to waxen her envie.
⁴ L þis.
⁵ C Nevertheless for alle here grete lawe
     Yut were þei brought yn ful grete awe.
⁶ C And eke for he was.
⁷ LD And for he was.
⁸ L sle . . . lete hym be.
  C But often hys enemys wayted hym to slen,
     And evermore for doute þei lete hym ben.
270 If he had to forn all wiste
he wolde soo soule have pynede Criste,
Alle þe princes þei wolde have slayn
And all þe contrey have brent ful fayn.
God wolde noght þat hit were soo,
But oþerwise it moste goo,
275 Whan tyme and terme was ycome
þat he soffrede to ben ynome.
Ful wel þan he toke is merke
What manere men shulde doo þis werke;
And sithen it shulde nedes be doo
280 Somme manere of folke most go þerto.
þet was it better þei had þe gylte
þan any oþur nacioun had be spylte;
For in the booke thus we it fynde,
They were out-castynges of all mankynde.
285 He preiede for hem on rode tree,
"Forgeye hit hem þat it shulde soo be,"
In ensaumple of all Cristen men

He prayed for His murderers on the Cross,
Titus and Vespasian;

...and spared them for forty years.

Their plots against Him.

14

1 Pat here in\textsuperscript{1} any enve ben,
That we for\textsuperscript{ge}ve as he for\textsuperscript{g}ave,

290 And michell mede \( \text{\textit{\textipa{ja}}} \) shull we have;\( ^{2} \)
For he is soo greet\( ^{3} \) of curtesye
He nyl noo synfull man dye,\( ^{4} \)
But space and grace he wil hym sende
And\( ^{5} \) he wil hymselfe amende.

295 Soo myght \( \text{\textipa{je}} \) Jewes have hade grace
Of her grevose\( ^{6} \) and grete trespas. \( \text{fo. 5.} \)

Jesus soffrede\( ^{7} \) a longe stounde,
Fourty gre (hit is wel founde);
For\( ^{8} \) token ny for noon opur sight

300 Repentede \( \text{\textipa{je}}[i] \) never by day ny nyght.
But in the passioun as we rede,
As \( \text{\textipa{je}} \) were gadrede in every\( ^{10} \) stede,
Ofte biforn \( \text{\textipa{je}} \) spake \( \text{\textipa{pis}} \)\( ^{11} \) deed,
How to doon \( \text{\textipa{je}} \) couthe\( ^{12} \) no reed.

305 \( \text{\textipa{je}} ^{13} \) seide, "\textit{Whan shull we us wreke}
Of \textit{his} prophete \( \text{\textipa{je}} \) \( \text{\textipa{pis}} \) can speke?"
For if we leten hym \( \text{\textipa{pis}} \) goon

\( ^{1} \) C often yn enve bren. \( \text{\textit{\textipa{L}}} \) in envie ne brenne.
\( ^{2} \) C \( \text{\textipa{pat}} \) we \( \text{\textipa{perfore}} \) mede myght have.
\( ^{3} \) C ful.
\( ^{4} \) D ne dye. C \( \text{\textipa{pat}} \) he wyl \( \text{\textipa{pat}} \) no man to helle dye.
\( ^{5} \) C Yf \( \text{\textipa{pat}} \).
\( ^{6} \) LCD vileynous trespas.
\( ^{7} \) C For Jesus suffred hem.
\( ^{8} \) C And yut for.
\( ^{9} \) C Where. \( \text{\textit{\textipa{LD}}} \) \( \text{\textipa{pare}} \).
\( ^{10} \) C ony.
\( ^{11} \) A is (altered to \( \text{\textipa{pis}} \)). \( \text{\textit{\textipa{LD}}} \) his ded.
\( ^{12} \) C Often before er he were ded.
\( ^{13} \) C token here reed.
\( ^{15} \) C And.
He shall fordoon us everychon.¹
The Romaynes and oþur shul come us on,
And all oure lawes þei ² wil fordoon.”
þei seiden sother þan þei wende;
For þei were never in wille to mende.
Ofte þei soghte ³ wey to fonde,
How þei myght drive hym out of londe
Thurgh her lawes by juggement
Oþur thurgh coyntise ⁴ have hym shent.
Ones þei had hym hem bytwene;
Than þei thoght to wreke her tene.
In a place ⁶ at an hegh hille
þei wolde have slayn hym by ⁶ her skylle;
They wolde have doon ⁷ hym to ⁸ sterte,
But quyt away he went and ⁹ quert.
And ones þei wolde have stonede hym,
And al to-drawen hym every lyme.
þei seide he blasphemede hymself þan:
He made hym God, and was a ¹⁰ man.
And ofte her ¹¹ boyes after hym lepen
For to take hym with her wepen;

¹ C transposes II. 308-9.
² C he.
³ C caste for to fonde.
   LD casten and wolden fonde.
⁴ CLD Or þrow pryve quentise.
⁵ C stede upon.  L stede on.  D At a stede at.
⁶ C ful styl.  L withoute skill.  D by her wille.
⁷ C made.
⁸ LC þere to.
⁹ C onhurte.  LD from birt.
¹⁰ L no man.
¹¹ L afterward þai lepen.
Titus and Vespasian;

But for men¹ that gave him by
330 Durste noon of hem ley hand hym nye.
And ones at fleme² Jordane,
There hym³ baptized seint Jon,
There þei wolde⁴ hym have slayn;
Qwyt he went⁵ with myght and mayn. fo. 5b.
335 And whan þe[i] sawe þei might not spede
þei þoght to doon an⁶ evell dede.
Thei made þere a conspiracy
Amonges the poeple with vileny,'
That ones Messias seide
340 (þat is Jesus in oure tonge leyde)
Out⁸ of her synagoge he shulde be doo,
And for a cursede man iholde alsoo.
This was to hym noo vileny,
All were hit doon with grete envie.⁹
345 Allweyes þei failede of her cast;
Till Jesus wolde soffe at þe last
þat þe certeyn day were set,
þei had no myght hym to let.¹⁰

¹ C þe pepel.
³ C þeras hym. L þere he.
⁴ L waited to have hym sleyn.
CD wayted hym to han slayn.
⁵ C But sauf he scaped.
⁶ LD Bot quyt he went.
⁷ LD felonye. C Amonge hem alle with felonye
And tolde þat Messias onys yn fey
þat Jhesu on hem þe wronge wolde ley.
⁸ C And oute. D But oute.
⁹ C For yt was don for gret envye.
¹⁰ LC get.
or, The Destruction of Jerusalem.

Whan he wist hit most nedes be,
\[350\] Pan wolde he hem nothing flee.
Caiphas propheciede þere,
As in the passioun men may here,
\[355\] Þat a man shulde dye hym \[2\] bifoer, 
So Þat þe poeple ne were forlore.
The Holy Goost had broght hym his,
But he was never þe better, I wis;
\[360\] Thogh it were seide with gode resoun
Hit turnede hym all to confusioun.
For thurgh hym and his felonye
Encreased fast þe Jewes envye;
\[365\] For þat þis woorde was seide on hye
\[\footnote{4} \] Þat \[\footnote{7} \] in all maner he shulde dye.
Her eyen were blynde, þat noght hym knewe;
\[\footnote{5} \] Þei mow þat now evermore rewe.
Therefore he went anoon hem froo;
\[370\] Amonges hem more nolde he not goo.
\[\footnote{6} \] He went a litell here biside,
\[\footnote{7} \] Out of her sight hym to huyde.
\[\footnote{8} \] Nogth for drede toke he þis wey;
But for to stable us in the fay,
\[\footnote{8} \] To abiden his tyme wel and faire.

\[\footnote{1} \] C But whanne.
\[\footnote{2} \] LCD hem.
\[\footnote{3} \] LCD hem.
\[\footnote{4} \] C So þat for þat worde so seyd yn hye.
\[\footnote{5} \] C Dey were so blynde Pat Peihym ne knew.
\[\footnote{6} \] Her eigen were holden and nougt hym knewe.
\[\footnote{7} \] C Natheles.
\[\footnote{8} \] LCD þere.
\[\footnote{8} \] C And for to.
Titus and Vespasian;

He was to us so good a sampler, 
To prelates and to other men
That in any anguish here be,

To keep us out of her way
That our enemies us not say.
When men them seen, he more he synne;
If they be far, he more he blynde.
That turned Jesus from them he bake,

That he not much of hym ne spake.
Into desert he passed streight
To a citie that there was nearest
(The story calleth it Effraym),
A little way from Jerusalem.

With his disciples he dwelled there,
Nought for dread he myght hym dere,
But for he point I seide byforn.
And get were somme of hem forsworn,
That all the company, that he said.

1 C And þus he was a goode ensamplayre
    Hope to prelates and to other men
    That yn anguyssse yn þis world ben
    That þei shulde kepe hem oute of þe wey
    From here wyrked enimys yn goode føy.

3 AL two.

5 LCD held þe sty.

LCD ney.

7 LCD seyth yt hyght Effraym. L seip it hat Effreem.

8 LCD drede. A deede.

9 C þat seide. LD I seide. A he seye.

10 C þe Jewys ofetyme forswore.

11 D Tho weren the Jewes. C And were sore angred þeras þei yede.

L Þo seiden þai þere þai þe de.
or, The Destruction of Jerusalem.

390 Ἰονιτὶς ἐκεῖν ὁ ἦρας γιὰ τὰς δρᾶσιν
But truly Ἰονιτὶς ἐκεῖν ὁ ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν

395 ὅτι ήδη ἦσαν ἐκεῖν ἦρας ἐκεῖν ὁ ἦρας γιὰ τὰς δρᾶσιν
After his kynde Ἰονιτὶς ἐκεῖν ὁ ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν

400 ὅτι ἦσαν ἐκεῖν ἦρας γιὰ τὰς δρᾶσιν
After his kynde Ἰονιτὶς ἐκεῖν ὁ ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν

405 ἦσαν ἐκεῖν ἦρας γιὰ τὰς δρᾶσιν
After his kynde Ἰονιτὶς ἐκεῖν ὁ ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
ὁ Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν

These twelve names tellen I can

1 C And seiden. L Ἰονιτὶς.
2 LCD whi. A τι.
3 L omits ll. 395-6.
4 C And hym to betray Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν.
5 C summe.
6 C And seyen Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν.
7 LC in Ἰονιτὶς. D τι.
8 C Marie, Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν.
9 C Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν.

Instead of l. 407, C has:

But Ἰονιτὶς ἦρας γιὰ τὰς δρᾶσιν
Ys a carpenter of gret ferly,
For he made al pinge of nought.
Titus and Vespasian;

410 That with Jesu heelden Þan:
    Lazarus, Asterius, and Antonius,
    Ysaac, Finees,† and eke Cripais,§
    Jacob,◊ Samuel, and Joras,¶
    Agrippata,◊ Amos, and Judas.

415 Twey riche men there were alsoo
    That holden wel with Jesu[t]hoo,*
    Ever in wordes and dedes bothe;
    Þerfore Þe Jewes wern wrothe.
    And for her wrath Þei nolde not leve

420 For drede for love ne Jesu to greve,†
    Nichodemus was Þat oon,
    Prince of Þe Jewes everychon.§
    At his dome and at his rede§
    He preisede hym† in every stede.

425 Þerfore Þe enprisonede hym sone,
    And wolde hym to deth have done.
    And soo Þe wolde his òhpur felawe
    For Þat werk and for that sawe:
    Þat was Joseph of Aramathie,¶

430 A riche man of† kynde wel hye.

† C Fines.
‡ CD Crispus. L Cripus.
§ L Joab.
¶ C Jeras.
◊ LC Agripta.
◊ LCD po.
* C Ne Jesu for hate Þei wolde not greve.
  L Ne for her love Jhesu greve.
† C many on.
‡ C Þat al day yn dom and evere at nede.
§ C Jhesu.
¶ C Armathye.
†† C and of kynred hye. D and of kyn ful hye.
or, The Destruction of Jerusalem.

These men [he] thoght to have slayn,
As ge shall hereafter heere me sayn.

Those were he poyntes of her envie
Wherfore hei deden hym to dye,

Withouten oher many thynges,
Upbraides, assaies, and skornynges.

But love berst Jesu Cristes hert,
And noon oher pynes smert.

Love hym droof and love hym broght

For to fynde that he soght.
When love thyrlede heven Kynge

Pan love passeth alle ping.
Love is hevede and love is ende.

Loveh love as ge ben hende!

But whan Jesus was broght of live

Pan fell wondres als bylive.
Centurio byhelde and seide pus,

"This is Goddes sone Jesus."

As also dede Longens je knyght

After that he had is sighte.

1 LCD pai pougt.
9 C As hereafter y shal yow sayn.
LD As I schal hereafter seyn.
8 C dyte hem.
4 C also moche oher ping.
L any oher ping. D many other thynges.
5 C As of onbraydync and scornynge.
L Assaies, upbraides and cursynge.
6 C brak. L brast.
7 C perced.
8 C al oher ping.
10 C out of lyve.
11 L blipe. D Ther byfillen wondres as blyve.
C Per fellen grete woundres as blyve.
Her grete temple in two to-cleef;
And buryede men, dede and deef,
Risen and walkede all aboute
From town to town, a grete route,
\[455\]
\[\text{pat wel were knowen out and inne} \]
With men pat wer[en] of her kynne.
\[\text{pei tolde why pei risen pore} \]
For Jhesu pat diede hem byfore.
\[\text{pei sonne also leste all his lyght,} \]
\[460\]
And stones and trees lest her myght;
And every thynge in his kynde
Of Jesu dethe had a mynde,
Out-taken man, pat shulde be chief,
\[\text{pat moost shulde be to Jesu leef;} \]
\[465\]
The shrewes shewed\[10\] moost unkyndenes
Agaynes all his godenesse.
All pis was wittenes agaynes man
\[\text{pat he had ytrespassed pat.} \]
Sithen all qwhoke, but mannes hert,\[13\]
\[470\]
Was he not pat worthy to smert?
Adam pat firste bigan the shame;\[13\]
\[\text{And pe.} \]
\[\text{C ato yt clef. L atwo to-clef.} \]
\[\text{D al to-cleef.} \]
\[\text{L of.} \]
\[\text{C fore.} \]
\[\text{Leshe here lyght. LD les her ligt.} \]
\[\text{C lesen. L loren. D lees.} \]
\[\text{C For Jhesus dethe pei morned yn mynde.} \]
\[\text{LC And.} \]
\[\text{L C Pai schewed hym. D He shewed.} \]
\[\text{C hadde to God.} \]
\[\text{C Now sythen al pinge morned sauf mannes hert.} \]
\[\text{C But Adam beganne ferst pis game.} \]
\[\text{LD Adam bigan first pe game.} \]
or, The Destruction of Jerusalem.

The Jewes endeth hit with blame. But God Lorde, hat curteys is, Dede his labour for mannes blys, And also for the Jewes, for why? If he had soght his mercy. 

He deede men bigan to telle Why he risen in flesh and fell, And Jesus wolde rise he thrid day. The Jewes were in grete affray; But he ne drede not on right, In her purpos hem failede myght. Tho he was risen he pridded morn (As his passioun seith toforn),

Aggeus, Fines, and Astadas, fo. 76. Witnesses of the Resurrection.

these thre tolede hem how it was. Two clerkes witnesseth hit alsoo, hat seint Michell shewed hym to, Caryne and eke Leuteyn; Two clerkes witnesseth hit alsoo.

1 LCD schame.
2 oure Lord God. L oure Lorde. D goode Lorde.
3 O He dyd yt al for oure blys. L Dude it al. D Dede al.
4 And he wolde han asked mercy.
5 C For to telle hat Jhesu wolde ryse he ij day.
6 LD As pai scholden. C As pai shulde, for pai faylde myght.
7 C And whanne.
8 C And Ageus, Fynes and Estadas.
L Ageus, Phinees and Estadas.
D Augeus, Fynes and Estadas.
9 LC it.
10 Instead of ll. 489-493, CLD have only three lines:
C And hat was Carrianus and Eleuthus Dombe pai were tyl swete Jhesus From dethe aros and styed to hevene.
LD Carianus and Elyntheus (D Carisius and Eleutherius) Dombe pai weren til swete Jhesus Fro hat he ros and stige to heven.
Titus and Vespasian;

490 Bothe þese in certeyn
Doumbe þei were til swete Jesus
Was risen from deth, I tell þou þus,
From þat he roos and sty to heven;
And þan tolde þei full even

495 Alþat was doon everydel
Of þe lore of seint Michell,
In erthe, in helle, in paradys
What Jesus Crist had doon, I wis;
Also it witnessth in oþur stede

500 þere 4 men of þe stories rede.
þoo 6 spake Nichodemus anoon
Unto þe Jewes everychoon:
"þe wickede men, what have þe wroght?
To mykel sorwe þe have us broght.

505 All þat Joseph and I gow seide
Hit migþ not standen 8 in no stede."
þan gan Joseph to spoken hem to:
"Agaynes Jesu þe have misdoo,
For gylteles þe have hym slawe;
þerfore þe may be unfawe." 7

510 Upon Joseph hit was borne 8
þat he was to Jesu sworn.
"þe," quod Joseph, "to hym I take,
And all goure lawes I forsake.

1 LC Al. A And.
2 L omits Of. C Prow.
3 C As yt ys wytnessed.
4 C þeras. D That.
5 C And þanne.
6 L stonde þou.
7 C ful unfawe.
8 CD Anon þe Jewes on Joseph borne
L Onon þe Jewes on Josep borne.
or, The Destruction of Jerusalem.

515 I wot wel ge be wroth with me,
For I buryed his body free.
And I ne recche, so Crist me save,
If I gour wrath the ērfore have.
I warne you wel, ge shul abye

520 ðat ge dede hym such vilenye.

ðan were þe Jewes wel negh wode.
And þogh he seide it for her gode,
He nys not my freende, ge have herd tolde,
ðat seith all so myn herte hit wolde.

525 Joseph, withouten more sake,
Sone on hast þei gan hym take.
þei put hym in a stronge prisone
With double lok, all for tresone.
Bothe Anne and Caiphas, þese two,

530 Beren the keyes þe dore to undoo.
The hous was hool withouten hole;
For þei þoght hym to a stole,
þat never freende ne shulde have wiste.
Where ny how he had be myste.

535 But Crist, þat is curteys at nede,

1 C But naþeles.
9 C all as myn owene hert wolde.
LD as myne hert wold.
3 C But Joseph þanne wythoute ony slake.
4 C Wol sone anon. L Sone onon.
5 C And double fetred hym.
6 C And Annas and eke Cayphas.
L Annas and Cayphas.
7 C byld.
8 C so hym to have ystole.
L so have hym stole. D so to have hym stole.
9 C þat non of hys frendes shulde nevere han ywyste.
10 C ben ymyste. LD ben myst.
Christ releases him.

At nyght þer come hym out to lede.¹
The Jewes senten² hym on the morwen;
His deth þei had amonges hem sworn.
Anna and Caiphas unclosede³ þe dore.

Consternation of Annas and Caiphas.

Dei clepede and soght and haveth hym lore;⁴
Þei wepen and were þan sory men,
Out of lande þei thoghzt to fleen.
Body for body þey maynprisede⁵ hym
To kepen hym upon life and lyme.

The Resurrection of Christ, reported by the sentries.

540 And as⁶ þei stode in all⁷ þis care,
Where⁸ þei shulden dwell or fare,
Amonges all þese⁹ come þe knyghtes
þat woken Jesu by daies and nyghtes,
The whiles þat he in toumbe lay,
545 Till it was on the thrid day
þat he out of þe toumbe aroos;
þei were negh wode, soo hem agroos,¹⁰
And¹¹ tolden þe Jewes þat he was risen,

¹ C þat nyght ganne hym þens oute lede.  
L þat nigt com hym out to lede.  
² LCD sougten.  
³ C ondede. L undeden. D undiden.  
⁴ C þe sougthede and clepede and hadde hym lore
And þei wepte and weren ful drery men.  
L And sougtnen and clepeden þai hadde hym lore
þai wepden and weren sory men.  
D þei sougtnen him cleped him þei han lore
þei wepten and weren ful sory men.  
⁵ C hadde taken. L token. D undirtoke.  
⁶ C so. L also þai hadden mychel care.  
⁷ C ful gret care.  
⁸ D Whpeher. C Whoder þei myghte fle or fare.  
L Whpeher þai wolden gon or fare.  
⁹ C And yn þe mene tyme þanne.  
¹⁰ C Whanne þei þeorf ful sore agros.  
¹¹ C þei.
or, The Destruction of Jerusalem.

And for an angell þei were arisen,
þat put adoun þe grete stoon
And set hymselfe þereupon.
For drede, þei seide, þat þei[1] had
They fell adoun as þei were mad.
Also wyrmen comen þere thre
That soghten Jesu for to see.

The angell tolde hem where he is,
"Into Galile goon, I wis."
þan unswared þe Jewes blake,
"Why ne had þe þe wyrmen take?"
Were þe not armed swithe welle
Alle foure in eiren and in steele?"
The knyghtes seiden, "Blame us noght.
We had noo myght hem to have broght."
þan askeþe Pilate hem anoon,

"Why lete þe þan Jhesu goon?"
þan unswared þe knyghtes bolde,
"Why ne had þe Joseph withholde?
We have bothe failede of our pray:
Jhesus and Joseph ben goon her way.

Deliver us Joseph nowe,
And we shul take þou Jesu.
For he is arisen as ful of myght.

1 C of.
2 C how þei.
3 C And for þe fere þat þei þer hed,
4 C ded.
5 C forþe þe wys.
6 C How ynto Galyle ygon he ys.
7 C a wyteth. L ne witeþ. D witeþ.
8 C Jhesu from yow goon.
9 C delivere.
10 C þat is risen so.
L He is risen of God.
We drede hym ever both day and nyght.\(^1\)
\(\text{\`ere cam no man hym to stele,}\)
\(\text{\`ogh he be risen with gode heele ;}\)
\(\text{And \`et we mowe drede \`e more}\)
\(\text{We shall abyde his deth ful sore.}^{\text{\textquoteleft\textprime}}\)
\(\text{Than wex the Jewes all as mad ;}\)
\(\text{To make her gree\(^*\) \`ei were ful glad.}\)
\(\text{% pan \`ei \`af hem grete tresore}^{\text{\textdagger}}\)
\(\text{\`at \`ei ne\(^*\) shulde speke no\(^*\) more.}\)
\(\text{All helpede no\(\text{\`at}^{\text{\textdagger}}\) \`ei told,}\)
\(\text{Where \`ei come with wordes bolde ;}\)
\(\text{Hit myght in noon wise ben hydde,}\)
\(\text{But hit most nedes be kydde.}^{\text{\textdagger}\dagger}\)
\(\text{% pan seide \`ei knyghtes, \`e Seerche \`e,}\)
\(\text{For Joseph is now in his\(^*\) citee.}\)
\(\text{% pan sente \`ei Jewes Joseph unto}\)
\(\text{\`Lettres of pees to come and goo.}\)
\(\text{Joseph come and spake hem with}\)
\(\text{Alle \`ei Jewes in pees an\(^*\) gryth.}\)
\(\text{They went ageynes hym with honour ;}\)
\(\text{They kysten hym, grauntede hym her socour.}\)
\(\text{Anoon \`ei put\(^{10}\) hym in resoun}\)

\(^1\) C Evere we mowen hym drede aplyt.
\(^L\) Evere we mowen dредen hym ryt.
\(^3\) C But to green with hem.
\(^3\) C And yeven pe knytes mochel tresore
\(^L\) \(\text{\`ai gaven hem michel tresore.}\)
\(^4\) C perof.
\(^5\) A no no (\textit{sic}).
\(^6\) C for evere \`ei tolde. \(\text{LD} \text{\`at} \text{\`ai ne tolde.}\)
\(^7\) C For yt muste nede algate ben kydde.
\(^\text{LD} \) It most nedes alway be kyd.
\(^8\) C hys owene.
\(^9\) LC and.
\(^{10}\) L axed hym \`ei resoun.
or, The Destruction of Jerusalem.

600 How he come out of strong prisoun.
“Sires,” he seyde, “I telle go ryght,
Cryst me fat out by firste stounde,
Whan he come up by firste nyght.
He tells them how he was released by Christ,

605 Up into by eyre agaynes hym right,
For he is verrey God almyghte.
Ful the hous, me thought, he spradde
With by grete light by hadde.

610 As a man by lith in swone.
But sone he toke me by the hand
And bade me by I shulde up stande.
My face he wipte and sithen me kyste;
get what he was I ne wiste.

615 ‘Drede not, I am Jesus,’ he seide,
‘by you buriedest in by stede.
You madest my grave in gone orchard.
By by token be not aferd.’
Anoon he ledde me to by grave;

620 Ful gode mynde perof I have.
‘Joseph,’ here you buriedest me,

1 C And asked hym how.
3 LC Jhesus me fet. D Cryst me fette.
5 C al yn by stounde. LD me pouȝt by stounde.
4 C Me pouȝhte by hous ros.
6 LD by by hous ros.
8 C was spred.
6 LC was.
7 L nebbe.
8 C yt.
9 C tyl by I.
10 C an. D þin.
11 C Joseph he seyd.
Titus and Vespasian;

And Þat I shall wel ðelde\(^1\) þe.'
And when I had þe grave seen
I ne wist how he\(^9\) com þenne.

625 In myn owne hous he me sette,
Þat noon of you might hym lette.
In pees he bad me dwelle þere,
And bade me come out no more
Unto sixty\(^4\) daies were come and goon.

630 He bade I shulde drede of you noon;
And at the lx\(^5\) daies ende
Wheder I wolde he bad me wende.
Upon\(^6\) the mounte of Olivete
þere my Lord, þat is so swete,

635 Stihede to heven faire and wel,
Almighty God in flessh and fell.
He shall come at domesday\(^7\)
To ðeelde þe gode and wicke her pay.
There was a swete companye:\(^8\)

640 Firste his dere moder Mary,\(^9\)
And his apostles and òpur moo,
þat were wonede with hym to goo;
And somme rysen\(^10\) when he aroos,

---

\(^1\) C quyten yt þe.
\(^2\) C y.
\(^3\) LCD Til fortii.
\(^4\) A of of (sic). C drede no man. L And bad I ne schulde drede youre non. D And bad me I shulde drede you noon.
\(^5\) LCD fourty.
\(^6\) C And þanne upon.
\(^7\) C Pat þeper ageyn shal kommen a domysday.
\(^8\) C And at hys styynge was a swete companye.
\(^9\) C For ferst þer was hys dere moder seynte Marie.
\(^10\) LC þat arisen. D þat risen.
or, The Destruction of Jerusalem.

To bere witnes tofore his foos.
645  I hope ze have herde of this,1
And but ze have ze shul, I wys."  
When Joseph had al his seyde : 2
" Jesus upon myn 3 heed he leyde,
Er he stye up, I understande,
650  Wel faire and wel his right hande ;
He me kyste and blesedee alsoo,
And faire he toke his leve to goo,
And bad me drede noght for no Jewe.
By his I wyst hit was Jesu.
655  And in his manere I come gou fro. 4
Sires, what can ze seye Pierto?
By this, me thinketh, it may acorde
That he is God almighty Lorde.
Til he lx 5 daies were went
660  I nolde not come Piogh ze 6 had sent."  
Anoon he thoght hoom to goo ; 7
He toke his leve and dede alsoo.
Whan Joseph had ytolde hem his
Pan Poght hem lei had doon amys,
665  And seide, "What chaunse is this byfalle
Of his prophete amonges us all ?"  fo. 10.

1  C NaPele, quod he, y hope ye han herde of his.
2  C How atte hys styynge, as y yow say,
    Jhesus leyde his honde on my hede yn say.
3  L his.
4  A Pat in his manere come gou fro.
   C And yn pis wyse y come yow fro.
   LD And his gate (D algate) I com gou fro.
5  LCD fourty.
6  LCD gee.  A he.
7  C And whanne Joseph hadde seyed hem so
    Anon he dede hym hoom to go.
Titus and Vespasian;

Joseph went into his contree,
And precheth and tagte þe Trinite.
Michell poeple he turnede and lerede
670 With þe wordes þei of hym herde.
And whan þe Jewes herden this
They were sore agrevede, I wys.
Eftesones þei toke¹ hym coynteliche,
And sperede hym up ful priveliche;
675 In her toun wall þei shetten hym
In an close² þat was ful dym,
And þere he dwellede vij ðere.
Our Lorde hym kepeth leef and dere;
Þat nede was he had every day³
680 Of Jesu, þe whiles he þere lay.
But wel I wot, at þe laste
With michell honour he was outcaste,
And his foomen hit boght⁴ ful dere,
As ge shull some hereafter heere.
685 Listeth and I shulde rede:
I shal telle a wonder dede,
How curteys Jesus Crist was
To hem þat dede hym þat trespas.
And soo he is get every day
690 Unto us all, I⁵ telle you may.
We wrathen hym with many synne;
Gode hit were som tyme to blynne.
All þat he may⁶ for us he doth,

¹ CD kaughte hym queyntly.
   L laugten hym queyndlich.
² C Al yn a voute. L In a vauteth. D In a vaute.
³ C For þat hym nedeth he hadde eche day.
⁴ C aboute. L abougten. D ibougte.
⁵ C as yow say.
⁶ C For full mony goodnessus.
All day we may seen þe sooth,

In mony manere he us fondeth.
To wrathen hym þerfore withstandeth.
For in his hande he hath þe knyfe
Bothe of oure deth and of oure life.
Alsoo we redoun of þis resoun

Thre gere bifore þe passioun
With his disciples hou he cam
Toward þe citee of Jerusalem;
And how he wepeþe shull see,
And spake þus toward þe citee:

"If þou wist as myche as I
þou mostþe wepe, I seye þe why.
The day bigynneth faste to hye
(But al þat is hyd frám þin eye),
Such a day shall come þe on

Thou shalt have enemyes many on
þat al aboute þe shull becaste
And destruye þe at þe laste.
Michell sorwe mowþe have
gou tharnoo mercy of hem crave.

There shall noo stoon on oþer bi leve,
Titus and Vespasian;

But doun þei shul þe¹ to-dreve.”
Foure² prophetes seiden right þus
Longe byforn oure Lorde Jesus:
Bothe Moyses and Ysaie

And Ely and eke Jeremye.
He³ stode on þe mounte of Olivete
Whan he toward þe cite gan⁴ grete.
But his disciples wenden ay
Þat he had spokene⁵ of domesday.

Petre unswared for hem alle:
“Lorde,” he seide, “whan shall þis byfalle?”
Jhesus wist what he wolde⁶ mene.
He seide to hem,” “þe shull get seene

Many a token upon hye

Of sonne and mone in the skye.
Londe shall werren aȝeynes londe,
þe fader agayne þe childe shall stonde,
The childe⁸ agaynes kynde alsoo;
Manslaght⁹ shal be, honger and woo;

Moreyne¹⁰ of beestes and of opur kynde
Þurgh every londe men shal hit¹¹ fynde;
The fruyt shall in erthe faille;
Men shall live¹² in tene and travaille.
or, *The Destruction of Jerusalem.*

ze shall be drawen more\(^1\) an lesse

740 Bifore tyrandes in\(^2\) distresse,
And fele\(^8\) for my love [þei] shulle\(^4\) sleen
And somme al quyt\(^6\) þei shulle fleen.
Grete tribulaciones men shall see
Mony men soffre for þe love of me;

745 And I myself shall goo to deed
Bothe beten, bounde, bak and heved,\(^6\)
Aysen\(^7\) up þe thridde day
To glade all myne þat I may.
And many oþur tokenes shull byfall,
I may not nowe sayn hem all.

get cometh not þe day so sone
þat þe grete dome shall be done.
Heveth up goure hevedes from slepe!
Here may ze for þis mater wepe.\(^9\)

750 The dome shall come with grete ire,
As a theef þat steleth, or wildefuyre;\(^10\)
And all þei shull to joye wende
þat trewely kepen hem to þe ende.
By tokenes þat have be seyen tofore\(^11\)

\(^1\) C with gret dystresse.
\(^2\) C more and lasse.
\(^3\) C mony one.
\(^4\) CD they shullen.  L shullen fleen.
\(^5\) LC quyk.
\(^6\) C Beten and bownden both bak and hed.
   L Ybeten and bounden bak and hede.
\(^7\) LC And risen.
\(^8\) LC To gladen myne al.
\(^9\) C And out of syn clene þat ze you kepe.
   LD And out of synne clene you kepe.
\(^10\) C as a wyldefyre.
\(^11\) C And therefore by tokenus þat ben sene before.
Titus and Vespasian;

Drede þat¹ is to come þe more.
Heven and erthe shall passen both,
All but my wordes, þat² ben soth."
When þis was seide, to towne þe³ drogh,
þere he wrathede somme⁴ ynogh.

765 In the temple he gan byholde
How þe Jewes boght an soolde.
He wex on hem ful wroth and⁶ gare
For þei solden þere her chaffare,
Oxen, kyn, and other stoor,

770 Withinne þe temple, and⁷ ður tresour,
As⁸ golde and silver, þere þei soolde
To alle men þat biggen wolde,
And all for usure to make chevaunce⁸
to men þat comen out of Fraunce.

Nevertheles þei shulde not selle noo
thynges⁹
But þinges þat shulde to¹⁰ offrynges,
To pilgrimes sekand¹¹ þat cite,
That comen from diverse contree.
Hym thoght þat þei gan apaire¹²

¹ C Dredeth that that.
² C shull not passe forsothe.
³ C þey. L þai. D þei.
⁴ C sum of hem.
⁵ C full. L als. D al.
⁶ C with muche store.
⁷ L omits As. C And.
⁸ LC chaunce.
⁹ LCD Naþeles þai solden non opere þing.
¹⁰ C goo unto offeryng.
¹¹ C sechyng. D sekynge. L sekande.
¹² C And Jhesus thougth hit was a grete dyspayre.
or, The Destruction of Jerusalem.

780 Of holy chirche to make a faire.
   "A chepynge" he seide "be þere it is, ðis hous is for bedes, I wys."
   A roope he broght þat he fonde
   With many knottes full his honde;
   He droof out all ðat þere stode.
   ðei were all dred as ðei were wode;
   Hem thoght his lokyng was as a fyre.
   And þus he seide þereto with ire:
   "ge maken þis hous a gret denne
   þat firste was set for Cristen men.
   An hous of oresoun dight it is;
   I wil noon o þur hit be, I wys."
   The beestes from hym þei gan to flee
   And falled doun boordes with her monee
   Noon durste abide ny longere dwelle.
   Þere ful faire he hem techede,

1 C In.
2 C A chepyng place he seyd is nouxt to be thus,
   For an hows of prayers hit shuld ben I wys.
L Lete chepyng he seide be þere it is
   ðis hous for bedes alone I wys.
3 L laugth. D caugte.
4 C hit (sic) toke hit in his hounde.
5 C And they flowen for drede.
LD þai weren so drad þai weren neig wode.
6 LCD to hem.
7 LCD þeves.
8 C ordeyned.
9 C preyoure. LD orisouns.
10 D felden. C And felden adown the bordys with the monee.
L And felden boordes wip monee.
11 C There durst þey byde no lengore to dwelle.
L Ne durst abide ne lenge to duelle.
Titus and Vespasian;

And sithen ful oft he hem prechede,
Til þei toke hit 
' to envie

800 And conspired de * his deth with vileny.
Wherfore sithe whan * þei hym toke
(Alsoo we reden in the booke *),
Fifty knygthes with Judas came
With her meyne þat hym name,

805 By þat enchesoun þat he everychone 
Out of þe temple droof aloone. 
Nevertheles whan they hym toke
For his woorde so sore þei qwoke
þat þei fellen all adoun

810 As dede men oþur men in swone. 
He reisede * up as þe hende ; fo. 12.
For þat dede * most be broght to ende,
To saven þerby all mankynde,
As we in prophecies fynde.

815 Gode men, understandeth nowe,
And I shall telle you all and how  
þe Jewes, þat dede Jesus to deed

1 C to hym envye. L it wiþ envie.
2 C spoken. LD bispeken.
3 LC felonye.
4 C And aftur that.
5 C And as we fynde wryten in boke.
6 C And much for the cause þat he hem uchone.
7 L By þe resoun þat he uchone.
8 C anone.
9 C As they had be all in a sowne.
10 C And then he raysed hem.
11 C For his passyon.
L He reised hem.
And I shall sikerly tellen hit to yew.
L And I shal telle you alle how.
or, The Destruction of Jerusalem.

Thurgh counseill and thurgh false reed, 820
þei were in soo grete combraunce.

Tofore þei hadden all meschaunce;
þat had Jesus toforn hem hyght,
And ay þey token it full light,
But sithen it fell in her owne necke;
þei wolde noon oþur who dar recke.

Get fourty gere he gaf hem space,
To assaye if þei wolde seke grace;
To vengen hym wolde he not sende
If þat þei wolden hem amende.

Thre þinges þere were in Israel
(Whiche þei were, hereth hem wel,
As in stories we rede and fynde),
þat fallen on þe Jewes kynde:
The firste was cleped pilgrinage,
þat oþur thraldam and servage,

Dispersion þe thridde was tolde,
þat is to-drevynge þonge and olde.
þus bygan her pilgrinage,

Israel’s three-fold punishment:

1 LCD theble conseil.
2 LD Perfore.
3 And also eke in so gret grevaunce
   That of that he had beforin hem hyght.
4 For bycause þey wold not þereof rekke.
5 L þai nolden non oþer who dar rek.
6 C loke where. LD see þif.
7 LD his grace.
8 C For and they wolden hem have mendyd
   On hem he nold not have ben vengyd.
9 C I woll þew tell.
10 LCD of þonge.

9 C The seconde.
10 LCD of þonge.
Titus and Vespasian;

Pan Jacob went with his lynage
Into Egipte for mychell nede;

Longe þei livede þere in grete drede.
Pan Jacob myght no lenger lyven
His kynde was out of londe ydryven
Þurgh þe Rede See, as þe han herde,
Þere Pharaoh and is folke forferde

(Moises was her loder þan),
Into þe lande of Canaan;
That was the lande þat he hem hight,
Soo he kepte is heef aplyght.
With ungeles mete he fed hem.

Her clothes lastede without wem
Fourty wynter in desert,
þat was a myracle faire and pert;
get for all his curtesye
þei wrought agayn hym with grete foly.

They maden hem goddes of metall
And honourede and worshepede hem all.10
þan gelde þei to Jesu for his godenesse
Right full mychell unkindenesse.

1 C When. LD þoo.
2 CAnd when. LD þoo.
3 C that lond.
4 LD leder. C ledar.
5 C And into þat lond.
6 C Thereas he kepte hem well.
 L And þere he kepte hem wel.
 D There he kepte hem wele.
7 L aperte. C And there he shewed hem myraclys apert.
8 LC And þut. A þat. D þit.
9 C gruygten. LD omit with.
10 C And honowred hem with gret reverens at all.
 L And honoured hem wiþ worschippe al.
11 L omits to and for. C omits to. D omits for.
12 L Wiþ.
or, The Destruction of Jerusalem.

Now shall I touchen of her servage,
860 ṭat ever shall lasten ṭe worldes age;
Ne shull ṭei never dwell in toun
Withouten truage օer raunsoun.
In Babilyn firste ṭis thraldam
Upon her formestoodres cam,
865 For, they dwellede fifty gere
Er ṭe[ɪ] most goo qwyt and skere.
For fifti gere was her solace,
For ṭi it is now ṭe gere of grace.
Δan were ṭei let out of prison
870 Soo is ṭat gere to us pardon.
Dispersion was ṭe ṭridde ṭing,
Of Jewes kynde ṭe droving,
875 As Jesus seide, "I shalldeliverhem forher envie
Under lordeshep and such honde."
Here ṭei shull dwelle, I understande,
Withouten any scapyng of prisoun;
For golde, ny fee, ny noo raunsoun,
Titus and Vespasian;

For noo mercy quyted she wende
Hethen to þe worldes ende.
Mesure ne mercy was noon in hem,
Suche shall þei have in2 her barnetem;
885 For þei Maries Sone forsoke
þat was right heire, soo seith þe book,
For Mary come of þat linage
þat she* shulde bere þe heritage.
Of þis chaunce4 was spoken and fonde
890 Er þan it fell a longe stounde.
þe noble clerk, Maister Josephus,
Amonges þe Jewes he seide þus:
"The day wil come þis toun shall falle
And þe Jewes ben confoundet4 alle.
895 þis citee shall ben overthowe,
The hegh paleys shall be6 ful lowe.
Messias shall sende gou amonge
Sorwe, meschaunce and wrech strongte;
From Rome shul come prynces two,
900 The fader and þe sone alsoo;
þei shull destruye al þat þei fynde,
This toun with all þe Jewes kynde.
þis shalle falle by8 her werkes,
Take þei never so wel her merkes;9

1 L schulde pæi.
   C Ne they shull not quyte for mersy wende.
8 D and alle here ken.
   C And such shull ben on heore barnteem.
   L And swiche shullen pæi have and her barnetem.
3 LCD he.
4 C case.
5 LC ben confounded. AD omit ben.
6 L lye.
7 LCD Soroug and shame and werre strongte.
8 C for heore cursyd werkys.
9 D Ne take they nevere so wise clerkis.
or, The Destruction of Jerusalem.

905 For þei slogh Jesu Crist, I wys, 
þat God almyghtefull1 sone is. 
And þis is her rightefull juggement, 
But if þei come to amendement. 
þe fader gat þere suche honour6 
910 þat he shalle be emperour. 
Another tyme witnesse þe 
Whan þat þe sothenes8 see." 
Thus wrooth he in the Jewes booke 
þere þei may4 it alwey loke. 

915 After Jhesus deth fellen6 wondres thicke, 
Faire and gode and somme wicke.6 
Sithen þei slogh þonge Seint Jame, 
For he prechede of Cristes name, 
Seven þere aftur Jesu was deed. 

920 Soo dyede Seint Jame in þat stede; 
For whech deth God was wroth also. 
For amendement7 he was sent hem too 
With counseill, bedes and gode preching, fo.13b. 
In token of þe firste warnyng 
925 To amende hem þat8 þei dede hym dye. 
Me semeth þis was grete curtesye, 
For it was þe hyest trespas 

1 L almigte.  D almyte Godde.
2 C þat bothen Goddys sone and Maryes ys.
4 L mygte.  CD mygt.
5 LC fallen.  AD omitfellen.
6 CD Bothe feyre and foule, gode and wykke.
   L Faire and foule, gode and wyk.
7 C hem to amend.  L to amende hem.  D To amenden.
8 C þat maden Jhesus dye. 
   L of þat þai deden hym dye.
Titus and Vespasian;

Þat ever in erthe yherde¹ was;
Forthy skile it is non² reuth to have
Of hem Þat ne³ kepte hemself to save.
Þei ogh to make bothe⁴ joy and game
Þat⁵ hem bifell bothe sorwe and shame.
Jesus he graunt, for his mercy,⁶
Þat eche synfull be quȳt þerby!

God sent þus James to Jerusalem,
As I seide ere, to prechen hem
To repenten of her grete synne⁷
Þat þei were acombrede inne;
And soo he dede þere⁸ alwey,
He sparede noght þe sothe to saye.
He wex so grete of renoun,
Þei made hym bishop of þe toun.
He was a man of grete penance,
And dede his body grete grevance:
He werede never wolle ny lynn̄en cloth,
Ny ete never fys̄he ny fless̄he þat goth;⁹
For chaungyng, waschyng ny¹⁰ oþur þing

¹ C idone. L garked. D ywroutg.
² C Therefore hit ys not skylle.
   L For þit is no skyl. D For this skile it is no.
³ C nold not hemself save.
⁴ C But evur maden murth. L For þi we owen make.
   D For they owe to make neþer joie ne game.
⁵ C Tyll.
⁶ C Now Jhesus þat is so full of mygt and of mercy
   Graunt þe synful grace to beware hereby
⁷ C gȳf they wold repent of heore syn.
⁸ C prechen.
⁹ L Ne brede ne fysshe ete ne flesshe þat goop.
   C Ne ete bryd ne flesh ne fysh that goth.
¹⁰ LD ne baþing.
   C Nere used bathyng nere washyn̄g.
But a gowne of heer to his clothyng;
And kneed soo to God alday
For þe poeple, nyght and day,
With his knees bare upon þe stoon,
Þat his hyde wex harde hym upon,
His knees semede hym biforn
As cameles knees, þat ben of horn.

This come hym of grete charite,
If þei myght þe better have be.
Wicked þei were ay, and þan
Þat prevede þei in þat gode man.
Hit was upon a Paske day,
Þe Jewes assembled in grete array
And seiden þus to Seynt Jame, fo. 14.
All in ernest and with grete grame:
"Out of þis contre, fer and hende,
Michell folk wil þider wende
For to heren þi prechyng.
We bydde þe speke of noo thing
Agaynes our lawe with Jesus,
If ye wilt any thanke of us.
For if ye folke after ye sawe

If ye prechyn from us drawe,
Michell payne ye shalte ye have,
Pat grete lorde shal ye not save."
Ye bad hym pat he shulde despise Jesu
Whan he prechede, and his vertu.

And if he preisede hym well tofore,
He preisede hym ye michell more.
And as he prechede upon a day
In the temple ageynes her pay,
Oon went to hym there he stode

And drowe hym doun as he were wode ;
Another cachte a fullyng staff
And in the heved a strook hym gaf.
He smote hym there with grete mayn,
Pat in the temple shed his brayn.

And pus ye gelden hym his mede
For his travaill and his gode dede.
There arisen up fele, pat lovede Seint Jame,
To take these men to doon hem shame ;

1 A pi. LD ye. C pat.
2 CD Thy. L ye.
3 LC of.
4 C afturward.
5 C lay.
6 C thereas.
7 L laugtte.
8 C fuyle.
9 LCD yerwi pe hym gaf.
10 LC so gret.
11 LC chirche. CD he shed.
12 LC and.
or, The Destruction of Jerusalem.

990 And at that tyme quyt he goon.
But he abiden he grete vengeence
For Cristes deth and for his chaunce.
Alwey he were ylike wicke
Til he wreche come unto he pricke;
For Goddes right hit wil noo wronge,
Dat dampaude hem sithen to pyne stronge.
Hei hat wolde seint Jame socour,
They buryed his body with grete honour.
The Jewes clepede hym, oon and oher,
Nought but Jhesu Cristes brother.
Of body, of face and of feete
He was liche hym evere gete.
For the firste token he was sente,
To turne he poeple was his entent.

1000 Listeneth now, I wil gou telle,
Of wondres and selcouthes I may gou spelle.
Another token hat cam here han
To showen amonges he Jewes her gan.

Second warning: strife at a feast.

1 C But then the traytours flowen anon,
So that quite awey they gon.
2 C thys wykke. L his.
3 C wrechys.
4 C And Goddys rygwysnes loveth no wrong,
   Therefore they were dampaude to peynus strong.
5 C nore on nore othur.
6 C to betur entent.
7 C And of mo wonders I woll gew spell.
   Of wondres I may you spelle.
   Of wordes selcoupe I may gow telle.
8 C ther. LD hat ohere tokne hat.
9 C That Jhesus shew among hem can.
   Pat shewen among pe Jewes gan.
All þe Jewes, moost and lest,
þat grettest\(^1\) were of þat citee,
And riche men fele of þat contree.\(^3\)

At þe morwe, when þei dede ryse,
þei deden to her goddes grete sacrefise,

Soo þat noo þing ne shulde hem greve;
Soo hit bifell, as þei bileve,\(^8\)
For þe pruyde þat þei were inne,
All encombrede þei\(^4\) were in synne.

At þat fest roos such a stryfe
þat echon slogh ðpur with his knyfe ;
Wel thrytty thousand þere were slayn.
þat made many a Jewe unfayn.
The thridde token nexte was þis
(Ægaynes kynde it fell, I wis):

Into þe temple an\(^6\) oxe forth was broghte,
þat to þe sacreficewas soghte.
All sodeynlich aforn hem all,
Er men it wiste, it gan\(^6\) to fall.
þere come out of þe beestes wombe

In stede of a calf a lombe ;
þat abashed all' þat þere stode,

---

1 \(LC\) richest.
3 \(C\) And eken of all þat fayre contre.
   \(L\) And also fele of þo cuntre.
3 \(C\) But myscheff befell hem er hit were eve.
   \(L\) So bifel hem as þai bileve.
4 \(C\) And for they encomberyd.
   \(L\) And encombred.
6 \(C\) a cow was brouxt.
   \(L\) an hekester was brouyth.
6 \(LD\) it gan. \(AC\) omit it.
7 \(C\) That they were afird.
or, The Destruction of Jerusalem.

1035  The firste token bifell on nyght,  
Wend hit had ben þe light of day,  
On Paske-day withinne þe nyghte;  
Hit was þe nyente houre ful righte.  
And as I rede of þis caas

1040  This þe fift token was:  
Another nyght bifell at cockes crowe  
þat all þe gates gan up blowe.  
þat wern of iren ysperede faste,  
With a grete dene þei upbraste.

1045  Thurgh þe toune was such a dyne  
þat þei wende, þat ðere were inne,  
þat her toune wall was fallen doun  
þat all enclosede up and doun.  
The sexte token: þei herden a cry

1050  In the temple all on hye,  
þei seide “Goo we hethen, goo we hethen.”  
All þei hit herde and nogte ne seyen.  
Hit was upon þe Witsunday

---

1 L So þat.  
3 CD ferth. L ferpe. A firste (sic).  
8 C omits ll. 1035-8.  
4 C þat all the gatus of the cyte weren up flow.  
6 C And with such a done up they barst.  
8 L Wiþ swice a dyne þat. D With suche a dene that.  
C That weren with yren ibarryd ful fast.  
7 C As they the devyll had be thereinne.  
8 LC al þe toune.  
9 C And the .vj. token was þat.  
L þe sexte token was.  
10 C þat sayde “Gaw heyne, gawe heyne.”  
D That seide “Go we hen, go we hen.”  
H
Withinne þe even, I telle may.

1055 The preestes comen þe temple unto,
Als þei were ywonte to doo,
For to doon her service;
But ful sone þei gan to grise
For þe cry þat was byfore,

1060 þei flowen out, all þat þere wore.
The viij. token: aftur þat cry
þei seyen a sterre lighte in þe sky;
Shapen as a swerd it heng,
þe poynt doun righte as a stryng.

1065 Right soo it henged til it was day,
þat all þe citee wel it say.
And soo it hengede þere all a gere
þat alwey it semede yliche nere.
The viij. token sithen þer kem

1070 Over þe citee of Jerusalem:
þei seyen in þe eyre hem above
Men on horse all armede hove,
þat sometyme faght and somtyme reste.
What þat bitokenede ofte þei keste.

1075 They seiden hit bitokeneth werre strong,
Bothe manqualme and honger long.
þei seiden sother þan þei wende;
get wolde þei nopt hem amende.
Had þei tho turnede to penaunce

1080 þan had þei scapede her vengeance.

1 C as I gew say.
2 C weren agryse. LD gonnen agrise.
3 LCD a sterre. A aftur.
4 C Other ellys moreyn or hongur strong.
L Manqualme oiper hunger stronge.
5 C They mygt have ben from that vengeance.
L Þai hadden ben from þe vengeaunce.
or, The Destruction of Jerusalem.

The ix. token after 'jis,
ge shulle here which it is.
Chares and weyynes also þei say
Comyng in cloudes, hem thoght ay.

1085  Righte now alle þei it sawe;¹
Er þei it wist, away was blowe.
The x. token was þe last,
þat made þe Jewes sore agast:
The forthe² þere er þe sege bigan

1090  Of Juwery³ þere was born a man,
His name was hoten Ananus⁴ sone.
For alle þe Jewes he nolde shone.
Ones upon an Witsonday,
When Jewes gaderede on her lay

1095  For to maken her joie moost,
As hit fell to þat hye fest,
He stode up amognes hem all,
On þis worlde⁶ he can⁶ loude call:
"From' þe est soo over⁸ all þis werde,

¹ C And when they had ben all hit for to see
Sodenly from hem hit can fle.
² D fiftie.
³ C Judee. LD Jude.
⁴ D Jhesu a mannes sone.
⁵ C They callyd hym Jhesu, Ananias sonne.
⁶ L On Jhesus þat was Godys sone.
⁷ In C, ll. 1099-1104 are:—
And seyd "From est and west of this werd
And from south and north I have herd
That from foure wyndys a blast kem
Apon the gret cyte of Jerusalem
And afrays weren oure Tempull withinne
For oure peple weren so foule in synne."
⁸ L From est and overe. D and overe al the worlde.
From south and north ich have yherde
Of 3e iiiij. wyndes a voice cam
Upon his citee of Jerusalem
And on our temple for grete synne
And on the poeple that were herinne.

Me thinketh that it bitoken may
Us wil bifall a greet affray.
Come whan it come shall,
Ful sore I drede me of that fall.
That me mette by a visioun

That shall bifalle of his toun.”
That Jews token hym for his,
Beten hym, bounden hym harde, I wis,
Biforn Pilate þei broght his man.
As he seide ere, soo seide he þan.

And þo þei beten hym fele at ones,
That men mighte seen his nackede bones,
Nevertheles he criede for his caas
“On Jerusalem allas, allas!”
Of his myghte noo man hym stynte

For betynge, thretyng, ny for noo dynte,
But seide alwey thus anoon.
That þei soffrede7 hym all to goon,
For þey8 ne might hym not at holde,

1 L Fro.
2 C And all thys I mett in a visyon.
3 C And evur. LD Næpes.
4 LCD for al.
5 CA. L omits On.
6 C But evur he cryed.
7 C lett hym awey gone.
8 L he. D þey mygte hym nougt with holde.
C For all that ever they dede hym hold
Allwey he sayd as he ger told.
or, The Destruction of Jerusalem.

But alwey seye as he erst tolde.

Of þese tokens had þei none awe,
But mayntenede faste\(^1\) her false lawe.
Of her synne þei nolde byknowe,\(^2\)
Whatsooever þat þei sawe\(^3\)
In toun, in felde, ofør\(^4\) in place;
For þei had noo better grace.

Neverthelesher lawes fast gan blynne
And the newe lawes to bygynne
Whan Jesus his\(^5\) hed doun laide
And "Consummatum est" he seyde,
þis tokenede "þe olde lawe is\(^6\) went
And þe newe I\(^7\) have gow sent,
And my purpos is broght to ende\
For man, þat is my dere freende."
Her owne bokes witnes þis;

þei were þe more to blame, I wys.
For alle þinges\(^8\) þat were done
Sir Pilate dede writen\(^9\) echon,
And þat was sithen agaynes kynde,\(^10\)
As men may nowe in stories fynde.

---

1. L Bot meynted forþ.
2. C ben knaw.
3. C Whatevur þey syen be nyg or daw.
4. C nore in other place.
5. C on the rode his. L on rode his.
6. C was.
7. C to hem he had sent.
8. C And his porpose, he seyde, was brought to an ende
    For mon, he sayd, þat was his dere frende.
9. C the thynges þat amonges hem were done.
11. D agein here kynde. C So that they han sethen done ageynus
    thys kynde
As men in the story thereof hit fynde.
Titus and Vespasian;

1145 Whan\(^1\) seint Elene \(\delta\) croys fonde
Sithen longe in that ilke lande,\(^2\)
Agaynes\(^3\) hir \(\delta\) hit forsooke,
\(\delta\) ei levede neither woorde ny booke;\(^4\)
\(\delta\) et wolde noghte hem repent

1150 Whan God all \(\delta\) ese tokens sent,
Ny ones of mercy \(\delta\) ei hym bysoght
For [that] they\(^5\) hym to dethe broght,
But all his wrath\(^6\) turnede to vayn
For all \(\delta\) tokens \(\delta\)at \(\delta\)ei sayn.

1155 \(\delta\)ei \(\delta\)at will noo mercy crave,
Thei be not worthy for to hit have.
\(\delta\)ei deden foly to hurtle with hym
\(\delta\)at kepeth \(\delta\)e soule, lif and leme.
\(\delta\) e erthen vessell lasteth noght

1160 To hurtell with \(\delta\)at\(^7\) of metall is wroght;
No more may mannys kynde fight
Agaynes \(\delta\)e power of God almight.
Lete we now \(\delta\)e Jewes dwelle.
Here\(^8\) gynneth her wrech for to telle.

---

1. C Untyll that.
2. C They helden heore own law in that londe.
3. In C, ll. 1147-50 are:—
   And the new law ageyn they forsoke
   Tyll seynt Elene overcom hem with heore boke.
   And \(\chi\it\) for all these tokenus \(\delta\)at God hath sent
   \(\delta\)ey nold by no wey hem repent.
4. LD Til she overcom hem by her book.
   LD transpose ll. 1149, 1150.
5. C Of that \(\delta\)ey had. LD For \(\delta\)at \(\delta\)ai.
7. C that \(\delta\)at.
8. In C, ll. 1164-6 are:—
   And I shall of heore wrech now tell,
   How Jhesus Crist a messyngere sent,
   That blyve on his ernde went.
Jesus a messager hath sent,
\[\text{that} \text{swith upon his message}\]
to the kyng sire Vespasian
\[\text{that} \text{was a swithe noble man.} \]
in meselrye soo depe hym cast

That body and face foule out to-brast
And in his nose a cancre smot\[\text{th} \text{hat bothe is lippes al to-bote;} \]
And for no cost \[\text{that} \text{he couth laye} \]
He sawe noon othur but \[\text{than to dye.} \]

Nevertheless in his nose wore
Waspes sithen \[\text{that} \text{he was bore;} \]
Out of \[\text{th} \text{e holes } \text{thei hem fedde,} \]
Bothe hevedes and wynges out \[\text{thei spred.} \]
And for these waspes he was clepede \[\text{theis} \]
By right name Vespasianus;
For tho was to man noo name \[\text{geven} \]
\[\text{Til men segh } \text{thei childeshulde liven.} \]
Of these waspes his name he toke,
As clerkes it fynden in her boke.
This meselrye God hym sent,\[\text{theis} \]

\[\text{LD erande.} \]
\[\text{C he was so depe icast. } \text{D he dothe hym cast.} \]
\[\text{C hym smote.} \]
\[\text{C That bothen the lypys he.} \]
\[\text{C no bote but he must dey.} \]
\[\text{L non ojer bote but daye.} \]
\[\text{C And eken allso.} \]
\[\text{C And out at his neseprullys ve hem fled} \]
\[\text{Hem to fede that within were bred.} \]
\[\text{C For that tyme was.} \]
\[\text{C Til they wyst whether.} \]
\[\text{D the booke. } \text{LC As we fynden (C hit fynde) ywritten in book.} \]
\[\text{C And this was the messenger } \text{that God hym sent.} \]
Titus and Vespasian;

That all his body over hit went.
Fele geres soo on hym it lefte
Til Jesus wolde it were hym birefte;
For ge witen it well all,

Of all þing þat shulde bifall
From the bigynnyng to þe dome
He hath set whan it shalle come
In werkes, in wordes, and in kynde,
In holy wryt as men hit fynde.

The resoun, as I gou tellen can,
Why God sent þis on this man,
God doth nothing aȝeynes skyll,
Who it understande will;
But as Jewes with falsereed

Deden hym þat is God to deed
Of heven, of erthe, and also of helle,
Þat weldeth all þat þereinne dwelle,
As God is Lorde of alle þinges,
Soo is the Emperour kynge of kynges,

And alle londes þurgh righte resoun
Soo ben all his handes subjectioun;
Forthy by grete skile it was kest

1 D in al kynde. C As in werkes, wedurs, and all other kynde.
   L In workes, in wedres, in al kynde.
2 C thereof. LD omit as.
3 LC wipouten.
4 C Whoso that understandeth hit wyl.
   L Whoso understonde it wil.
5 C The Lord of heven, urth and hell.
6 C emperoure of Rome.
7 C And all Cristen londus by reson
       Shuld ben in his subjection
       Wherefore by skyll þys was hit kest.
8 LD at his subjeccioun.
To wreken Jhesu bycam hym best:
The grettest lorde in erthe right
Bicam to wreken God almyght.
And soo he dede ful faire and well,
I shall you shewen ilkadell.
get had he noght ye empire in hande,
But afterward sone þurgh Goddes sande.¹

The evell was on hym soo ranke
pat on his folke so foule stanke ²
From amonges his men he flegh,
And helde is chambre biside negh,
þat unnethe his men for his stykke,
Mighte hym brynge mete or drynke;
At a vice þei turnede in his mete
Whan he shulde anythyng ete.
And þus in his bed he lay,
That he ne might out, nyght ny day, ³

To þe tyme come atte laste
þat Jesus Crist hym wolde outcast.¹⁰
All eveles comen of Goddes sonde;
Righte soo dede his,¹² I understonde.

¹ C But sone aftur he had hit throw Goddus sonde.
² LCD hym. A hem.
³ C meyne.
⁴ C hit stanke. LD he stank.
⁵ C That from.
⁶ C hym i a chambur there nyeg.
⁷ C And. L omits þat.
⁸ C But with a vice. L Wþ a vijs.
⁹ CD Tyll.
¹⁰ C þat þhesu wold hit from hym cast.
¹¹ C All his eveles þat com.
¹² C As þey all deden.
Titus and Vespasian;

The Seven Sages say Tiberius was Emperor when Christ died. Alle

\[1230\]
\[2\]
\[3\]
\[4\]
\[5\]
\[6\]
\[7\]
\[8\]

The Jews sent him a letter denouncing Pilate.

Alle\(^1\) \(\) he \(\) Sept Sages \(\) us \(\) tellen

\[1230\]
\[2\]
\[3\]
\[4\]
\[5\]
\[6\]
\[7\]
\[8\]

\[\textit{Titus and Vespasian;}\]

\[\textit{The Seven Sages say Tiberius was Emperor when Christ died.}\]

\[\textit{Alle}\(^1\) \(\text{he}\) Sept Sages \(\text{us}\) tellen\]

\[\text{pat}\] clerkes \(\text{in}\) her \(\text{stories}\) spellen, \(\text{Whan}\) Jesus dyede \(\text{amonges}\) \(\text{us}\)

\[\text{Was the Emperour sire Tyberius.}\(^2\)\]

\[\text{Of dughtynesse he bare}\(^3\) \text{the fame}\]

\[\text{And perfore men writen his name.}\]

\[\textit{The Jews sent him a letter denouncing Pilate.}\]

\[\textit{Alle}\(^1\) \(\text{he}\) Sept Sages \(\text{us}\) tellen\]

\[\text{pat}\] clerkes \(\text{in}\) her \(\text{stories}\) spellen, \(\text{Whan}\) Jesus dyede \(\text{amonges}\) \(\text{us}\)

\[\text{Was the Emperour sire Tyberius.}\(^2\)\]

\[\text{Of dughtynesse he bare}\(^3\) \text{the fame}\]

\[\text{And perfore men writen his name.}\]

\[\text{For in his tyme Jesus dyede,}\]

\[\text{As men pat tyme}\(^4\) \text{wel aspiede ;}\]

\[\text{In tyme of his eghtene gere}\(^5\)\]

\[\text{Jesus toke his dethe here.}\]

\[\text{Of Rome he bare }\text{he} \text{dignite,}\]

\[\text{Thre and xxx}^\text{ii}\text{ gere regnede he.}\]

\[\text{In his tyme }\text{he} \text{Jewes sent}\]

\[\text{A lettre enditede by one assent,}\]

\[\text{bereinne }\text{he} \text{biwriede}^\text{vi} \text{sire Pilate}\]

\[\text{His grete pruyde to abate ;}\]

\[\text{For hem thoghte in werke and sawe}\]

\[\text{pat he trespassede agayn the lawe.}\]

\[\text{Of his misberyng }\text{he} \text{writen }\text{hus}\]

\[\text{To }\text{he} \text{Emperour sire Tiberius :}\]

\[\text{To slee }\text{he}^\text{e} \text{children gylteles,}\]

\[\text{And in the temple with grete rages}\]

\(^1\) \(\text{L Also.} \quad \text{D Also as the bookes us tellen.}\)

\(^2\) \(\text{C The Emperoure of Rome hygt sir Tyberyus}\)

\(^3\) \(\text{L had.}\)

\(^4\) \(\text{C That had of dougtynes full gret fame,}\)

\(^5\) \(\text{As men byforen have wryten of hys name}\)

\(^6\) \(\text{LCD As men it han.}\)

\(^7\) \(\text{C And in his tyme the }\text{xviiij. gere.}\)

\(^8\) \(\text{C wryten of.} \quad \text{L biwrayed.}\)

\(^7\) \(\text{C heore.}\)

\(^8\) \(\text{C heore childerys.}\)
or, The Destruction of Jerusalem;

Of false goddes set up ymages,
And of her temple the tresoure,
\[\text{\textit{\textbf{pat was of ooffrynge he store,}}}^{1}\]

1255 Withouten her allere assent
In his owne nedes hem\textsuperscript{3} spent;
He made a conduyt wel merveylous
With pipes comand\textsuperscript{3} unto his hous;
And other fele wickede outrages

1260 He dede agaynes her usages. \textit{fo. 18.}
And purgh his\textsuperscript{4} sonde and his pleynyt
In these defautes he was ateynt;
He was yjuggede to exile
For his trespas, \textit{pat was soo vile.}

1265 Of his Pilate herde wel telle\textsuperscript{4}
\textit{\textbf{pat he ne myghte not} dwelle;}
He ordeyneede a riche present
And with his lettre he hath it sent,
\textit{pat was enditede fell an7 harde,}

1270 As ge mown heren here afterward.
After hym regnede sire Gayus,
And aftur hym sire Glaudius,\textsuperscript{8}
And sithein sire Nero, \textit{pat cursede sowle,}
\textit{pat slogh bothe Petre and Poule;}

\begin{footnotes}
1 C And all the offerynge that was in store.
2 L it. C he hit.
3 CD comyng. L comande.
4 LD pis.
5 C So that throw thyss lettur and pus complaynt.
6 LD nought pere duelle.
7 LCD and.
\end{footnotes}
Titus and Vespasian:

1275 And after hym cam sire Vaspasian, that was an honoureable man. God grantede hym thorugh his sonde To wreken his deth with his honde. Of Galice and Gascoigne he kyngedome

1280 Was his er that he come to Rome. And get he stories telleth me pus, He had a sone that hight Titus. In the citee of Burdeux on a day Sire Titus out a wyndow lay;

1285 And as he lokede in the streem A shipp þer come from Jerusalem. He segh where þat þe shippe went In the see, as Crist hit sent. Anone he sent a messagere

1290 To come to hym þat þereinne were. The maister come tofore his knee. “Felawe,” quod Titus, “wel þou be! Felawe,” he seide, “what hattes thou? And fro whethen comest þou nowe?”

1295 “Sire,” he seide, “I hat Nathaan. Of Jude I am a borne man. Leve sire,” he seide, “I prey you telle me Wheþur I now at Rome be?”

1  C avengen.
2  C Galis.  L Galile.
3  C eken.  D the storie telleth us.
4  C Bordowys.
5  C out of.  LD out at.
6  C hettyst.  D hygtes.  L hattestou.
7  C hote.  L hatte.
8  C Judee.
"Nay," quod Titus, "withouten any soigne
bis is Burdeaux in Gascoigne.
Hethen to Rome, for sothe to say,
Men holden it a wel fer way.
Have ydoo and telle me sone
What hasves þou at Rome to done?"

"Sire, þider me sent sir Pilate
(A wynde me hath driven anoþur gate)"
To sire Tiberius, soo is his sonde,
To beren hym truage of her lande."
"Felawe," he seide, "Tiberius is deede;
There have ben sithen in his stede.
Natheles, my freend Nathaan,
I schalldoo bryng þe to Pat man
Upon my custages I shall fonde,
þat hath þe empire in his hande
(For us, I hope, and oure lettre
þou shalt spede wel þe bettere),
In a covenant þou shew me

1 L wiþouten eufoyne.  C all in certoyn.  D by goode resoun.
3 C And hen.  L From heþen.  D Hens.
4 C rygþ a ferre way.
5 C Now have done, felow.
6 C What þu hast.  LD What hastou.
7 C But the wyntyng hath dryve me out of the gate.
8 C And unto Tyberius was my sonde.
L To Tiberius is his sonde.
9 LCD oure.
10 LCD two siþen.
11 C leþ brother.  LD leþ frende.
12 C a.
13 C That on my costage shall the fond
To hym that the empyre hath now in hond.
14 CD þat þu.
Nathan says he is no leech, but tells Titus of the miracles of Jesus.

How my fader myght hoole be
Of a sekenes pat hym greveth.

For we hopen here and bileveth
Men pat in pat contree wonne
Of all manere sekenes pat pei cone,
Opet with gres opet with stoon,
And opet medicynes many oon."

"Sir," he seide, "I am noo leche,
But of oon I can pe teche,
pat highte Jesus of Nazareth ;
The Jewes deden hym to pe deth."
He tellede hym aplight*  

"He was a prophete over all ;
He seide alwey pe soth as it is fall ;
He clensed men of evell and synne
With his woorde to hem pat levede
hym inne ;
He reisede Lazare, pat was a knyght, "

1 C holpen.
9 C gewre. L pe.
4 C evyll help they coneth. L yvel pai conen. D eveles and sicknesse konne.
5 L gras. C Both with gras and eke with stone.
6 LD He tolde hym pe despyt apligth.
C And forth he tolde hym the dispyte applygt.
7 C had sufferd. L poled.
8 C And seyd how he was.
9 C For he told ever as sethen hath byfall.
L He seide alwayes as soop is falle.
10 LD Wip his word (D wordes) pat bileved.
C Of all thilke pat leyvd.
11 C And he raysed also syre Lazare the knyght.
L He arered Lazar pe knigth.
or, The Destruction of Jerusalem;

All he tolde hym of Jesu's deed,
As men in the gospell rede,
And of his deth and his uprist;
And of his apostles that he wyst,
And how he þe Holy Goost hem sent
Aftur þat fourty daies were went.
"Sixty and ten langages I herde
þat þei of her maister lered."

He bad hem goon into every lande
To prechen his name purgh is sonde.
Of all eveles he þaf hem myght,
To hele þe seke þat bilevede righte;
And þo þat will not to hem wende
Shull be lorne withouten ende.
I wot well fele of hem get liven,
In what lande þat þei be dryven.
And I am siker and wel bileve
Noon evell shall þi fader greve;
Shall be lorne withouten ende.
I dar byhoten hym hele upright."
His fader steward, sire Velosian,
þat was a welle crafty man,

1  C Jhesus dedys.
2  LCD hem.  A hym.
3  C Ten and syxty langages, he say, I hard.
4  C That þe postelys þen of hym hed lerd.
5  BC He.  ALD And.
6  BC him.
7  B Jhesus wote.
8  C soevur.  L so.
9  C in God.  LD omit wel.
10 B lyve.  C leyn.
11 BCLD apligt.
12 C And Vaspasianus stuard.
13 B trusty.
He stode and herde her words alle,  
Nathan goes on his way to Nero.

And sayn he wolde hit might bifalle.  
They toke and gafe hym his mede  
And to þe Emperour dede hym lede,  
Sire Nero, þat cursede man,  
þat slogh hymselfe sone þan.

Poo he had hymselfe slayn  
The courte of Rome was ful fayn;  
Anoon þei chosen sire Vespasian  
To ben her Emperour þan,  
For the noblest man of þe worlde,

And nexte of blode, as þe have herd.  
Aftur Nathaan was comen and goon  
Hit was two gere er hit were doon.  
Thus fell it hym for þis wonder caas,  
Right as God wolde, it was.

But all þat knewe hym, more and lesse,  
Maden grete moon for his sekenes,  
On aventure if he shulde amende  
All his empire for to defende;  
But þei hopeden and well þei kest

1 C these.  
9 C this mon.  
3 C And unto Rome they.  
4 C Theræs Nero was Emperoure than.  
6 C That was holden so cursed a man.  
7 BCL werd.  
8 L heigest.  
9 C And thus byfell.  
10 LCD so it was.  
11 C Vaspasyan.  
12 C For drede lest he shuld not amende.

B A faire aventure þat he schulde amende.
or, The Destruction of Jerusalem.

1380 His sone shulde doon hit with his best.
When Nathaan come to his Emperor,
And shewede his nedes with honour;
He broght truage of fele gere
And Pilates lettre, as ge may here:
1385 "Sire, I grete he as my freende.
Understande pat I the seende
(I have perceivede and proveede well)
Of Cristes dethe every dell,
What wondres han sithen bifalle
1390 In Jerusalem amonges us alle.
The elde Jewes kynde byhight
pat Jesus shulde to be erthe aligh
Into a maiden of her kynde,
As we in oure bookes fynde
1395 pat of a maiden [he] shulde be borne
pat he poeple ne were forlorn;
And seide he shulde be kynge of hem
And eke of alle her barneteem.
And soo he come as he seide.
1400 Agaynes him alle they gunne plede

He pays the tribute and presents Pilate's letter,
which narrates the judgment and death of Christ,
Titus and Vespasian;

Æp prophetes\(^1\) whan he seide hem to,
As her elders hadden ydoo;
And for he withtoke hem in her lawe
Æi² wrathede hem sore with his sawe.

All Æat he seide Æei toke⁵ in vayn;
Æus they heelde⁴ hym longe agayn.
Soo they token hym at Æe last,
Beten hym, bounden hym wel fast,
And come and deliverede hym to me,

And demede hym to hange on tree.
I durste noght agaynes hem be,
But if I shulde out of lande flee.
I sat as⁴ justice in domes stede,
I had noo gylte of his dede.

Riche and pore Æaf up Æe tale
And made hym foul,⁶ both gret and smale.
I drad and verrailich⁷ lovede the,
And durste noght agaynes hem be;
And æei⁸ fonde in hym noo gylte,

Wherfore Æat he shulde be spylte,
In my pretory and in my mote-halle
The princes of æJewes alle
Æere æe geven hym æe dome.

---

\(^1\) B prophet. LC prophécies. C omits whan.
\(^2\) D He. B Thei wreped with him for his sawe.
\(^3\) A toke it. BCDL omit it.
\(^4\) C were.
\(^5\) LB as. CD as a. A at, altered to as in different ink.
\(^6\) BD gulti. C And-dempted hym.
\(^7\) B levyd þe comunte. LD loved þe communalte.
C knew the comynte.
\(^8\) A And æei ne. L And æi I. C But xit I.
D And I. B And xut on him fonde I no gylt.
or, The Destruction of Jerusalem.

Þat tyme I wolde hit had be¹ undone,
1425 For he dede noon œour wicke
But shewed wondres² fele and thicke :
Doumbe to speken, blynde to seen,
Deef to heeren, feendes to fleen
Fro³ wode men many oon,
1430 And crokede men also to goon ;
Full fele⁴ miracles dede Þat man,
Moo Þan I tellen can.
Wherfore, sire, by noo resoun
Haveth me in noon suspectioun
1435 Þat⁵ it was noon oþer way,
Whatsoever Þe Jewes say ;
For peraventure hit may so be
Þat Þei wolde pytte Þe⁶ werk on me,
And forthy, sire, leve hem noght.
1440 Hit was her dede and her thoght.⁷
Hit was her dede, and noght myn ;
Þat wil I prove by all her⁸ kyn.
Þei buryede hym and dede hym kepe
With her knyghtes, þat fell on slepe.
1445 In the thridday he aroos,
Almighi God amonge his foos.

¹ L ben come. D wolde I had ben at Rome.
² They hed be bettur the while betome.
³ A be undone (the un interlined).
⁴ BC wondres. ALD wordes.
⁵ L Fro. BCD From. A For.
⁶ B many. C mony.
⁷ B transposes ll. 1439, 1440, and wants ll. 1441-1976,
    several leaves being lost.
⁸ C maner sygne.

K 2
Titus and Vespasian;

The knyghtes comen hoom anoon,
And seide he was risen and goon.
They geven the knyghtes mede þoo

To seye þat he was stolen hem froo;
And þei ne myght not hem witholden,
Where þei were þat þei ne tolden.
All þe soth and all þe caas
Of þis prophete, also it was,

I have doon writen, grete and smal,
þat þis mater toucheþ all,
Soo þat of hym þat story
Ever may last in memory.

Holdeth me excusede, sire, herby

For any tale oþur for any cry.”

He was never the better excusede þan
Agaynes God and agaynes man,
For all his feith was al in wynde
And noght in herte ny in mynde.

He ne myghte excuse hym, in noo wise,
Of þat falsehed in noo gyse.

For many miracle he say,
And hymself wytnesseth ay,

1 A hym. LCD hem.
2 L comen. CD come.
3 L als. C and how. D howe so.
4 C And I have let wryte hit, bothe lasse and more,
That to þys mater toucheþ idone here before.
5 C the holl. D the rigtfulle.
6 C But git he was not.
7 C Anendus.
8 A ferthe. C feyth. LD feþ.
9 LD Of þat ilche (D omits ilche) false inwyse.
   C For he was fals in feyth with all his gyse.
10 C And git.
And Joseph hym warned of Aramathie,
And Nichodemus with curtesye,
And alsoo dede Centurio,
Fele other men and wynmen alsoo,
\(\exists\)at\(^1\) all \(\exists\)at Jesus dede echadele
Hit was truely doon and well.

Nevertheles he toke al\(^2\) to lyght
\(\exists\)at he shulde ben God almyght.
He was warnede alsoo by his wyfe
\(\exists\)at he ne rafte Jesu\(^3\) his life;
So bad hire the feende in a vision,

For to han lettede his\(^4\) passion.
Feende and man bothe\(^5\) God blent,
Soo \(\exists\)at \(\exists\)e prophecye forth went.
Wost \(\exists\)ou why he dede soo?\(^6\)
For \(\exists\)at his deth shulde forthe goo.

Elles the feend wolde have hade alle
\(\exists\)at hadden ben in synne falle.
But Jesus rather \(\exists\)e deth wolde chese,
\(\exists\)an he shulde mannes soule leese.
Any man \(\exists\)at\(^7\) hath not herde

How Pilate came into \(\exists\)is worlde\(^8\)
[\(\exists\)if \(\exists\)at \(\exists\)e wyll lysten now
I shall tell \(\exists\)ew where and how.]\(^9\)
Hit was a kynge \(\exists\)at highte Tyrus,

\(^1\) C That seyden.
\(^2\) C hit al. \(D\) it al.
\(^3\) C \(\exists\)at he shuld not reve Jhesus of.
\(^4\) L Jhesus passioun.
\(^5\) C both were blent. \(D\) beth bothe blent.
\(^6\) C But wyte \(\exists\)e well \(\exists\)at God dede so.
\(^7\) C Now \(\exists\)if any mon. \(LD\) And any man be \(\exists\)at.
\(^8\) LCD werd.
\(^9\) These two lines are from C. \(ALD\) omit them.
Titus and Vespasian:

Of Spayne, I understande þus.

He knowlached, I understande.
She hight Pila, her fader Atus.
Her sone was sithen merveillous;
Pilatus þei clepede hym þoo

Aftur hem boþe two.
The kynge on his wife dere
Gate a sone the selve þere.
This Pila sithen broght hoom hir sone,
With his fader the kynge to wone.

These children were togedre longe,
Til þat þei were bigge and stronge.
In alle dedes, thurgh kynde,
Pilat was alway byhynde;
This agrevede Pilate sore,

He murdered his half-brother,

He slogh hym privelich þefore.
þe kynge it herde, and sorwe he made.
To sleen Pilate men hym bade;
The kynge wolde not doon her reed,
He sent Pilate to another stede.

He shulde by lawe and by dome
Uch þere sende a childe to Rome.
þere þoght þe kynge to make a sonde,
And soo to delivere hym of his honde;

1 C myllenarus. L millers.
2 LD boþe. A wern opur.
3 C After his moder and fader also.
4 C same.
5 C the child.
6 C to the Emperoure of Rome.
7 C Of hym he shuld best delyver his lond.
LD May I (D Thus may I) best delyver myne honde.
or, *The Destruction of Jerusalem.*

In truage he sent hym for his chaunce. 

1520 For truage also he kynge of Fraunce
To Rome also sent his sone;
He and Pilat, togedre hee wone.
The kynge's sone was michell praisede,
More than Pilat, and upreisede

1525 For genterye, thewes, and curtesye.
Pilate had of his envie;
In prive stede togeder he drogh,
And here he kynge's sone he slogh.
Pe Romaynes token her counseill and hee's son.

1530 What he myghte with hym doo:
"Bifor he slogh his owne brother,
And now he hath slayn anothur."
Oon spake of that assemble:
"Wicked and fell man he wil be;"
He wil be bolde man of thewes
For to daunte fele shrewes,
For he hath doon to dethe twayne.
He were worthy to dyen in peyne;
Ne can I geven noo better rede

1540 But senden hym on anothur stede,
Into Peyntes, that wicked ilde,
Titus and Vespasian:

To abaten þat¹ is soo wylde,²  
To kepenn þat wickedede contree.
The folke is fell and so is he;³

1545 Other he shall hem⁴ overcome,  
Oþur he shall be⁵ sone ynone.
And þere hym may soo ben gelde  
þe pyne þat he to shulde."⁶
þei setten hym to commission⁶

1550 To holde þat ilde⁷ under his bandon.  
What with peynes, what with þefes
All þat ilde⁷ at⁸ wille he shiftes ;  
Alsoo he dede her⁹ pruyde abate,
þat men clepeth hym Pontes Pilate.

1555 He was kyd soo koynt¹⁰ in pruyde  
Þurgh þat ilde⁷, on every side,
þat men dred hym fer and nere  
For to comen in his daungere.
Tho Heraudes¹¹ herd of Pilate þis fame,

1560 And of his qoyntenesse¹² and of his name,  
He sente hym gyftes and messageres

¹ LCD his blood þat.
² D vile.
³ C For there ben wykked folke as well as he.
⁴ C ben there. D be sone.
⁵ C Other ellys to þe deth.
⁶ C Then was he send with a comission.
⁷ LD Þai senten hym wiþ commiission.
⁸ C yle. D ile.
⁹ C to his will. LD to wille.
¹⁰ LCD queynte wiþ pride. D hize wiþ pride.
¹¹ C Herodes. LD Heroudes.
¹² LCD queyntise.
And prayde hym to ben with hem cheres;
And Pilat anoon to hym cam,  
And he made hym keper of Jerusalem  
And made him governor of Judaea.

And justice of all that cuntree
That now men clepeth Jude.
He pynede hym longe with hym to dwell;
For they were bothe fell;
But Pilate wax soo riche þan

Of þe tresour þat he wan,
And for they ne partede her wynnynges bothe,  
þerfore Heroudes was with hym wrooth.
And soo þei liveden in ire  
Til Crist come thurgh his holy sonde,

And was taken and to Heroudes was sent;
Herodes was glad of þat present,  
And þus þei weren bothe dere,
As þe mown in the passioun here.
Every man þat liveth in hate

May be likenede to sire Pilate,
That wes hondes and noght his herte;

1 D done hem chers.  L ben wip hym chers.
C To com to hym in all maners
   And forth anon then he kem
   Into the cyte of Jerusalem
   He made hym justice of that contre.
2 C With Herode longe he can dwell.
3 C sly and fell.
4 C That Herod wox with hym full wroth,
   For to part with hym he was loth.
5 C enye.
6 C into that lond.
7 C As Pylat thyder had hym isent.
   LD As Pilate hym (D had hym) þider sent.
8 C wosshe hys.  LD wesshe his.
Titus and Vespasian;

The Jews suffer every Friday for Christ's death.

\[ \text{pat dede}^1 \text{ hym sithen sore to smerte.} \]
\[ \text{And get smerte Pilate noght alone,} \]
\[ \text{But pe Jewes everychone;} \]
\[ \text{For pei bad his blood}^2 \text{ shulde falle} \]
\[ \text{On hem and on her children alle.} \]
\[ \text{I shall shewen you, it is sooth,} \]
\[ \text{Everych Friday so it doth:} \]
\[ \text{A flour}^3 \text{ of blode cometh hem on} \]
\[ \text{And holdeth hem til pe day be goon,} \]
\[ \text{And namelich on pe Gode Friday} \]
\[ \text{Wel harder pan pei have hit ay} \]
\[ \text{pan pei have it thurg pe gere;} \]
\[ \text{pat day durste pei noght stere.} \]
\[ \text{But whan pei taken our Cristes lawe} \]
\[ \text{pat ivyl bygynne}^4 \text{ to withdrawe.} \]
\[ \text{pat ivyl}^5 \text{ shall no more hem greve,} \]
\[ \text{So longe as pei wil bileve.} \]
\[ \text{By this token pei ben clene.}^6 \]
\[ \text{pis is a faire miracle, I wene.} \]
\[ \text{For all pat wil hym mercy crave} \]
\[ \text{fo. 22b.} \]
\[ \text{He is soo full pat pei shull}^7 \text{ have.} \]
\[ \text{And also mighte sithen}^8 \text{ sire Pilate;} \]
\[ \text{He}^9 \text{ bode to longe and bade to late,} \]

\[ \text{1 C And pat hath made.} \]
\[ \text{2 LCD his blood. A pei.} \]
\[ \text{3 C flux. D flix.} \]
\[ \text{4 L bygynneg. D panne gynneg.} \]
\[ \text{C Then begynneth the evyl.} \]
\[ \text{5 A 1 (sic). C hit. LD yvel.} \]
\[ \text{6 C Thus thow thy token they mow ben clene.} \]
\[ \text{7 C mow hit have. D shulle it have.} \]
\[ \text{8 C And so mygt have had hit. D And so mygte.} \]
\[ \text{9 CL But he.} \]
Therefore he it aboghte full dere,
Als ge shullen hereafter here.
God come to seken þat was forlorn,
To gladen þoo þat to deth wore.¹
Lucifer first, sithen Adam

Maden þat he into þe erthe cam;
For he wolde þurgh his grace
Fulfyllen agayn þat empty place²
From þennes þat þe angel³ felle
Into þe depepest pytte of helle.

Forthy⁴ Adam and all his kynde
He wolde have theder,⁶ as we fynde,
For to beren hym⁶ company.
This gyle Godus⁷ sone aspye;
And for þat he fonde noon of us þan

[For þis siker he bicom man
And dyed on þe rode tre]⁸
For to maken us alle free.
And sithen he aroos and helle brast,

¹ C And to gedur that to-dryven wore.
L And to gadre þoo þat to-drewen wore.
D To gaderen þoo þat to-drewen wore.
⁹ C wace.
⁸ C angelys. LD aungels.
⁴ C Whyder Lucyfer.
⁶ C Wold have had thyder. D Shulde bene undir Sathan.
⁶ C hem.
⁷ LCD God gan sone aspye.
⁸ From LD. A has only one line to correspond:
Sone þereafter us he name.

For ll. 1619-21, C has
And for the fende of us shuld wyn non
Therefore Crist, Godus sone, bycom mon,
And dyed apon the rode tre.

L 2
Titus and Vespasian;

And his owne out he cast,

And ledde hem\(^1\) to \(\text{he}\) joye thoo;
In helle, I hope, ne comen noo moo,
But goostes, \(\text{hat}\) kepen ay \(\text{hat}\) stede,
And \(\text{ho}\) \(\text{hat}\) deden hym\(^9\) to deede.
Heere may we seen God was our\(^8\) freende.

1625

1630

Agayn to \(\text{he}\) story wil we wende.
Whan Nathaan had is erand idoo,
"Sire," he seide, "\(\text{geve}\) me leve to goo.
The day is gan, sotheto sayn, 
\(\text{hat}\) I shulde have ben at home agayn.

1635

I have soo be lettede by the weye\(^4\)
\(\text{hat}\) I not what is best to saye."
\(\text{ho}\) seide Nero, "Drede \(\text{he}\) noo dell.\(^5\)
I shall \(\text{he}\) excuse faire and well."

In his lettre\(^6\) he dede to write

To witnesse Nathaan, and aquyte
Of all \(\text{hat}\) fell sithen he out went,\(^7\)
And of the tresour \(\text{hat}\) Pilate sent.
He \(\text{gaf}\) hym \(\text{gyftes}\) grete alsoo,
And \(\text{her}\)with leve for to goo.

1640

1645

Now wendeth hoom Nathaan;
Now hereth of sire Vaspasian.\(^8\)

---

\(^1\) CLD hem. A hym.
\(^2\) C Jhesu.
\(^3\) Coure. LD howre. A his.
\(^4\) C And I not what is best to say

\(^5\) C "Nay," quod Tytus, "ne drede the never a dell."
\(^6\) C And a lettur pen.
\(^7\) C Of all that he had don sithen he went.
\(^8\) C Now speke we of the Emperoure Vaspasyan.
or, The Destruction of Jerusalem.

Sithen bithoght sire Velocian
What Titus had herde of Nathaan;
Of his lorde he had grete care,
And sore byment\(^1\) his evell fare.
Bifor his lorde he gan doun falle,
And tolde hym Nathaans\(^2\) wordes alle
(Titus\(^3\) upon a day and he
Rehersede \(\textit{his},\) as \(\textit{ge may see}).\)
\(1655\)
For rewth\(^4\) of hym sore he\(^5\) grette,
And seide he\(^6\) wolde his bale\(^7\) bette,
Thogh he shulde of his body take,
If he wiste his peynes slake:
"For lif ny deth wolde\(^8\) I lette
To wenden ful fer \(\textit{ji body}\)\(^9\) to fette;
For Titus and \(\textit{ji opur}\)\(^{10}\) day
Herden wordes to oure pay.
Sire, hereth me, I wil gou telle
What in Cesares tyme byfelle.
\(1660\)
There was a prophete in Jude,
\(\textit{bat prechede in}\)\(^{11}\) \(\textit{bat contree};\)
Of all sekenes \(\textit{pe poeple he helede},\)

---

\(1\) C bemenyd hym of his fare.
\(2\) A Nathnaas.
\(3\) C How \(\textit{bat Tytus}.\)
\(4\) C byfore the Emperoures kne.
\(5\) C sorow.
\(6\) C dede grete. \(D\) gan grete.
\(7\) C they.
\(8\) LCD bales.
\(9\) C he seyd, wul I not let. \(LD\) ne wolde I lette.
\(10\) LCD bote.
\(11\) C endur.
\(12\) LC in al. \(D\) aboute in.
Titus and Vespasian;

And [þus]¹ þe Jewes with hym delede.
He ne dede but greet curtesye,²

1670 And toward³ hym þei had envie.
His owne dissiple his traitour was,
A wickede thefe þat hight Judas ;
His maister to þe Jewes he solde
For thritty penyes þat þei⁴ hym tolde.  fo. 23b.

1675 þat ilke theef hymself dede henge
Upon a tree with a grete srynge ;
His grace was noo better to spede,
For he dede þat wickede dede.
And þan [þe Jewes]⁵ with felonous rede

1680 Pursuede þe gode man⁶ to þe deede
Byforn þe shrewe⁷ sire Pilate,
A false traitour,⁸ al for hate.
With wronge,⁹ all at oon voice,
þei naylede hym fast upon þe cros.

1685 He dyede, and roos þe thridde day.
þat dethe we may rewen ay.
If he had lyvede, and forth went,
þet myght we for hym have sent,
Weyther ge¹⁰ myght have hool be.

¹ LCD And þus.
² C He dede much good of his curtesy.
³ C therefor to.
⁴ LCD þai.  A he.
⁵ LCD þei.  A he.
⁶ LCD þe Jewes wiþ feloun (D felynous) red.
   C the Juwys with heore fals red.
⁷ LCD Duden þat gode man.
⁸ C creature all full of hate.
⁹ C The Juwys with wrong.
¹⁰ A he.  L þourouȝ hym þou.  CD And throug hym ge.
or, The Destruction of Jerusalem.

1690 Loketh here now grete pite! Sire, was noght Pilate to blame, ßat dede hym gylteles all ßis shame? ßis prophete, ßat ßei deden to deth, Hight Jesus of Nazareth.

1695 And all ßis nyght me met a dreem ßat I was at Jerusalem; Me thoght I stode witerly Byside ße temple of Kyng Davy, And ßere bothe I herde and say 

1700 Fele thynges to my pay. And, sire, if ge wil doon aftur me, I shall doo wenden to ßat citee, And brynge ßou tipinges, if I can, If I may heren oght of ßat man, 

1705 And if oght of hym might be founde ßat myght make ßou hool and sounde. And eke also speken I wolde With sire Pilate, ßat traitour bolde, For he was shirrev(e) and longe had be, fo. 24. 

1710 Of Jerusalem, ßat riche citee. And if he aske whennes I come, I shall tell y come from Rome, From Vaspasian, ßat hath powere Of Rome, and is Neroes vikere. 

1715 If he aske aftur Nero oght, Wheetur he be seek or doun ybroght,

1 C Loke where this be nota gretpyte. 
D Loke here now, sir, is greet pyte. 
2 So LCD. A has kyng of sire Davy. 
3 CD tedynges. L tedyng. 
4 LCD is shirrev(e) (C shreve) and longe hap ybe. 
5 LCD I. A he.
Titus and Vespasian;

I shall seye Nay, but he graunte be ee late
To unware for hym and for his state.
Thurgh be prophetes helpe it may be soo
1720 pat we may seen the come perto.
To knowen Pilate, sire, have I thought,
pat I ne faille of hym noght;
Soo pat we may oon of the dawes
zelle hym all his false lawes.

1725 I wil seye he holdeth of you despyt,
Sithen he doth you noo profyt;
Als men in registre fynde
Of longe tyme it is byhynde,
And pat wil be a grete raunsoun

1730 pat wil come of such a toun.
I wil wende to heren and sayn
Why he hath of you despyt pan.
Gladnesse in hertene gete I noon
Til pat I be comen and goon.

1735 Me liketh pis wey to fulfylle.
Seye me, sire, what is thy wil?

Dan seide Vaspasian hym to:
"I prey be goo and doo right soo,

2 LD pise. C this.
3 C all in despyte.
4 C Thynge that shuld to Nero is profyte.
5 C regester. L registre. D the registre. A legistre.
6 C his truage.
7 C and to hym sayn. LD to heren hym seyne.
8 C halt hit so of disclaym. LD holde (D halte) of you
disdeyne.
9 C And say now, syre, what ys thy wyll?
   For y am yn purpose this to fullfyl.
or, *The Destruction of Jerusalem.*

And hye þe swithe and come agayn,

1740 I be noght glad til þou come þenne.
And loke þat þou noo tresour spele
To have som crafe me to hele.
To have myn heele ðeue I wolde
More perre and more golde,

1745 þe more þan I can of telle
[So sore I smerte and foule smelle],
I wolde fayn be holpen þerfore,
For me smerteth swithe sore.
And þerfore for þe love of me

1750 Hye the fast to þat citee.'
þe steward dight hym as the hende,
And to Jerusalem he gan wende.
An aventure fell faire and well
Aftur his dreem every dell.

1755 For his in was taken fast by
Neghste þe temple of Kyng Davy.
The lorde of þat in Jacob hight;
He was a Jewe, but I the pliȝt
He was a prive Cristen man.

1760 Full fair he gret sire Velocian;
Jacob hym askede whennes he cam,

1 *C* fast with all þyne mayne.
_L* swiþ with al þi mayne.
 2 _L_ þat migðe me hele.
 3 _LCD_ perre.
 4 _L_ And more tresore.
 5 _C_ ge muche more þan I can telle.
 6 _From L. C_ For to ben all holl both flesch and fell.
_D_ So sore me smerte and ful of smelle.
 6 _LCD omit ll. 1747-8._
 7 _L_ So fel hym aventure. _D_ Hym byfel an aventure.
_C_ And the aventure bothe.
 8 _LD_ sweven. _C_ sweven com.
Titus and Vespasian;

And what he soght here, and whom.¹

"Jacob," quod sire Velocian,
"I am with sire Vaspasian;
Gascoigne and Galys [he] hath in honde.
From hym I come into his londe,
For he hath an evell stronge
bat hath holden hym ful longe.
He roght never what he gave
Soo bat he myghte his hele have;
And it was tolde both hym and me
bat oon was deed in his citee,
A noble prophete, bat hight Jesu,
Thurgh sire Pilates and [thurgh] gow,*

bat he heelede all seke and soore
In his contre everywhere;
And now, if he were* unslayn,
My lorde wolde* of hym be fayn.
Now sire, I preye pe, seye me this,

Where* anythyng be left of his,

¹ _C_ has the following five lines instead of _ll_. 1762-4.

And seyd then "Syre, I com from Rome,
From syre Nero, that hath powere
Of mony a lond both there and here;
And also, syre," quod sir Velosyan,
"I am with Vaspasian."

² _C_ That Gascoyn and Galys hath.
_L_ Galice and Gascoyne he hap.
_D_ Gascoyne and Galys he hap.

³ _D_ Jhesus he higte.

⁴ _LC_ þorouȝ gou. _D_ That thorug Pilate to dethe was digte.

⁵ _C_ had ben.

⁶ _C_ of hym wold have byn fayn.
_L_ of hym wolde be ful feyn.

⁷ _C_ Whether. _L_ gif.
And where it is, and in which stede,
And thou shalt have full riche mede."
pan spake Jacob, the gode man:
"ge be welcome, sire Velocian.
1785 Ful wel I shalle, sire Veloman.
But loke bat thou ne wrye me."
"Nay, hardelich, art wolde I dye.
Er to any I shulde the wrye."
Jacob seide "Now I am glad.
1790 Hit is ful lange bat I hit bad,
bat I shulde bat tyme heere
bat Jesus deth yvengede were;
And get I hope shall come bat day,
bat ich ber of here wel may.
1795 get hope I, thurgh ji lorde and ji,
bat I shall bat tyme see.
Sire, hereth now a wonder merveillous,
I telle, bat is amonges us:
Sire, a folke walketh in jis toun
1800 Al day with children up and doun.

He seith wel ofte on his game

1 LC what.
2 C bat hit be ryzt preve. L thou bat it conseil be.
D bat thou nouxt bewrye me.
3 C "gis," quod Velosyan, "rather wold I dye
    Pen I the to any mon wold wrye."
L tus hardilich er wolde I dye
    Pan I to any man shulde pee wrye.
4 C sethen.
5 C a wonder merveillous. D a ping merveillous.
C And herken now, sir, a thync mervelous,
    That is byfall among us.
6 D That ofte it fallith amonge us.
7 C Mony tyme with childers.

M 2
Titus and Vespasian;

Jacobi natus est ut testificaretur Mortem Christi, et filia ejus est una in Tres Marias.

1805
Sire, I wil þe tellen, as I can,
How Jesu dyede, þat gode man,
Als I sawe it with myn eyen,
How þei deden hym to dyen.
They bounden, beten hym as a theef

1810
All a nyght in paynes greef,
And on þe moru with oon voice
þei nailede hym fast upon þe croys.
He dyede, and roos þe thridd day
Out of þe grave there ² he lay.

1815
Mary my doghter, I telle it þe,
Was oon of the Maryes thre,
þat to Jesus toumbe went
With buystes ³ full of oynement,
To have alithede ⁴ his body with,

1820
þere he was soore in lyme and lyth.
And if þi lorde bileeve hym upon,
I dar warrant hym hool anoon;
And to his feith [if he] ⁵ wolde swere,
Litell while shall his evell hym dere.

1825
Trowe þe, sire, he wil soo doo?"

¹ A his fall. L is falle. D dothe bifalle.
² C for of sum þat he sayd hit hath fall.
³ C thereas.
⁴ C bawmed. D aleied.
⁵ C Thereas he lay bothe lyme and lyth.
⁶ C ʒif he.

L And he wolde to his feip hym swere.
D And to his feith he wolde do swere.
or, The Destruction of Jerusalem.

"Nay," he seide, "I trowe not soo."
Ere he wolde be deed and [in] grave,
But if he wist his heele to have.
Soo þat he myght have heele sone
He roght nevyr what to doone."

Þan spake Jacob as a kynde man
To þe steward, sire Velocian:
"Sire," he seide, "I knowe a wife,
A curteys lady of clene life;
I hope she be my grete freende.
I shall tomorue for hir sende,
Þat under hire and under me
We shalldoo soo counseill the,
Soo þat þi nedes shull be spedde.
þe thar no more ben adredde."

And whan the steward þis herde
With myche joye þat nyght he ferde.
He seide to Jacob þoo anoon
"Ttomorwen þou most with me goon,
To leden me to sire Pilate.
I hope we shull his pruyde abate.
My lorde me hath to hym ysent
To fecche from hym Neroes rent."

"Sire," quod Jacob, "per ma fay
I graunte hit well tomorwn day."

On morwn hym roos þe gode knyght,
Armede prively and wel ydight;

1 C "Nay sir," quod Velosyan, "I wot well he woll hit do.
   For he wold rather ben ded and done in grave.
2 L He ne rougth what men duden hym.
3 C Thereof þu shalt not ben adred.
   L And þan þar þee no more ben dred.
   D Than darst þou no more ben adred.
He and Jacob, bothe two,
To þe synagoge gan goo,

**Pat was by þat ilke dawe**
The chirche of þe Jewes lawe.  
Sire Pilate þei fonden þere,
þat stode his service for to here,
And all aboute\(^1\) enviroun

**Stode þe grettest of þe toun.**
Jacob drowe hym out of þe weye
To heren hem bothe what þei gan seye.\(^3\)

**Sire Velocian forth spronge**
On his stede, styf and stronge,

**But doun wolde he noght aligte**
Til he come to Pilate right.

"Sire," he seide, "wel þou\(^5\) be !
My lorde þe greteth wel by me,
The Kynge of Galys, Vaspasian.

**He holdeth þe oon\(^4\) of his man,**
And askes wher\(^6\) þou wilt ben aknowe
Of þe truage þou\(^8\) shuldest owe.

**All þe truage is byhynde**
þat þou shuldest Vaspasian the Kynge.

**Under hym þou holdest þis citee,**

\(^1\) _LC_ abouten hym.
\(^2\) _C_ To heren what they wolden sey.
\(^3\) _LC_ þee.
\(^4\) _L_ as for his man.  _D_ for his ligeman.

And seyth thu owest to ben his man.
\(^5\) _C_ whether.  _L_ omits ll. 1871-2 _here, but inserts them below after l. 1894._

\(^6\) _C_ þat þu dost hym owe.

_D_ thou doste hym owe.

_LCD_ omit ll. 1873-4.
I understonde, þi lorde is he.
All þe truage is byhynde
Of his tyme, all soo we fynde.
In I þat wil ben a greet raunsoun,

1880 Pat shulde falle* of such a toun.
And þerfore gladlich wyte I wolde
Why þou hast his right withholde.
I rede, if þou wilt ben his freende,
By me þe truage þat þou seende.

1885 But he it have, he wil it fatte;*
Thou ny noon opur shall hym lette.
Have doon, and unsware me anoon,
For hoomwardes agayne most I goon."
“What,” quod Pilate, “is Nero deed?

1890 How longe hath he* hade þe lordehede?”
“Sire [he is]* bycome his lieutenant,
And þat I dar þe wel warant;
And if þou wilt noght leve me,
get somtyme þou shalt hym see.”*

1895 “Perfoy,”* quod Pilate, “þou seist amys.
And hit were soo, I had wist er þis.”
Thus seide Velocian the* while
Sire Pilate for to bigyle,

1 LCD And.
2 L come.
3 LCD fette.
4 C Vaspasyan þat lordshyp hedde.
5 C Syre, quod Velosyan, he is.
LD Sip he is.
6 L here inserts two lines (cf. ll. 1871-2):
   And asken gif þou wilt ben aknowe
   Of þe trowage þou shuldest hym owe.
7 LD Mafay. C Sey felow.
8 L þarwhile. D there þat while. C for a wyle.
Titus and Vespasian;

That he ne sholde another throwe
Faillen of his visage to knowe.
I byhete ȝou, he went þis viage
To knowen Pilates visage;
He forgat hym never a dell,
Soo he toke his merk full well.

and is about to kill him,

but Barabbas intervenes.

Pilate starede, as he were wode,
Upon Velocian, there¹ he stoode.

"What?" he seide, "have I² noo men?
þis knyght is comen me to sleen.
Helpeth me, þat I vengede were

Of þe³ theef þat hoveth here."

þan spake a knyght hight Barabas,
That out of prisone deliverede was
That ilke tyme þat Jesus dyede.
Forth he sterte and loude criede:

"Sire," he seide, "þis knyght is one.⁴
Hit were shame to us echone
To doon hym any vileny.
I bihete þe, he nys noon aspye.
He semes to ben a doghty knyght,

For he seith his erande aryght.
But sire, be þou of hardy chere!
For thou art moost maister heere.
[Vaspasyan drede þou noþing,
For we shullen make þee oure kyng.]⁵

And if he come the oght to lete

¹ LCD thereas.
² LCD have I.  A I have.
³ LCD þis.
⁴ C but one.
⁵ From LCD.
I hope he shall ful wel be mete;
And er þat he have of us maistrye
He shall hymself wel dere aby.
[And lete we now þis gode man go,
And grete hym wel and seie hym so.”]¹
Velocian grette hym¹ þat þere stode,
And out he spronge as he were wode;
Unto his inne he come full ryght,
And of his stede adoun he lyghte.

Tho Jacob segh hym lighte adoun
He come to hym, as was resoun,
And seyde “Sire, welcome hiderward!”
“ʒo, Jacob freende,² I am ascaped hard;
But nowe I wot þat I hym knowe,
Well I holde bysot³ þis throwe.
Whan tyme cometh sewen⁴ I can
To knowen hym from anoþur man.”
“Sire,” seide Jacob, “I have seen
How þe have agreveþe ben.
And Jhesu ne lete me never dye
Er þat I may seen hym dere aby!⁵
Sire, be now glad, I preye þe,
And welcome be þou to me!
Comforte þe, and drede þe noght!

Velocian with-
draws to the inn.

¹ From LCD.
² L alle. CD hem.
³ L he seide I am passed hard.
   C he seyd I am scapyd of harde.
⁴ LC bisett. D My journe is wel beset þat hider I drowe.
⁵ C tellen. D shewen. L I hope.
⁶ L þis despijt er he aby.
   D For this dispit that he ne aby.

Titus and Vespasian;

Jacob introduces Veroyn.

Sire, take dame Veroigne here;
She oweth well to be be \( \dagger \) dere,
For she wyl shew \( \dagger \) e every dell
How \( \dagger \) lorde shall have his heele.

1955 Pilate hateth hir and me,
For we have longe freendes be.
Whan she is grevede she cometh me to,
And I wende to hir alsoo,
For we ben cristenede pryvely.

1960 And upon us he setteth grete spy,
For soo he weneth witterly
To doon us grete vileny."
Pan they eten and made hem gladde.
Velocian grete joy made,

1965 For he hath pis womman founde.
\( \dagger \)us \( \dagger \)ei soupede in \( \dagger \)at stounde ;
After he shewede hir al his caas,
Of his lorde al how hit was,
And seyde "Jacob, I prey hit the

1970 \( \dagger \)at \( \dagger \)is lavedy goo with me
Unto my lorde, seeke and sore,
And she shall have grete tresore."
"Sire," seide Jacob tho,
"I prey hir \( \dagger \)at she with \( \dagger \)e goo.

1975 I hope ge wil hir savely lede,
And alsoo gelden hir wel hir mede."
\( \dagger \)an seide Velocian hym to
"All \( \dagger \)at she wyl I wyl alsoo.
Dame," he seide, "I prey \( \dagger \)e

1980 \( \dagger \)at \( \dagger \)ou wilt graunte to goo with me,

1 LC \( \dagger \)ee. \( \dagger \)ow.
2 D And ofte. \( \dagger \) And when y am grevyd I goo to heore allso.
or, The Destruction of Jerusalem.

And saye me alsoo som dele
How my lorde may have his heele."

"Sire," she seide, "ne drede þe noght,
þerto shall it wel be broght,

Als fer forthe as we coon,
If he¹ wil bileve in Goddes Sone;
Als Jhesu Crist helede me,
Soo shall I nowe shewe the.²

I dwellede fer byside þe see

In þe lande of Galile.
With þe flux I was smyten,³
As Jacob and oþer wel it wyten.⁴
Jhesu Crist I lovede and dredde,
And þerfore my hele I hadde.

The evell astynt⁵ evere, me thoght.
To speke with Jesu hidery soght.
When I was to towne icome
þan had þe Jewes hym ynome;
When I hit herde, it⁶ was me looth.

Anoon I toke a pece of cloth;
Toward a peyntour I gan⁷ goon,
To peynte his ymage⁸ þerupon,
That I mighte every day hit seen,  

¹ BCLD he.  A ge.
² D As I wele shewen unto the.
³ B þorw souȝte.
⁴ B Jacob, þou wost þat I lyȝe nouȝt.
  B omits ll. 1993-4.
⁵ B last longe.  C had last full long.
  L lasted longe.  D it laste wel longe.
⁶ C then was I full wroth.
⁷ L þoughȝ to gon.  C dede me to gon.
⁸ BD visage.

She undertakes to cure him if he will believe in Christ.

She tells how Christ cured her of a flux;
Titus and Vespasian;

And ever in my mynde to been;
2005 For I was, my sire, wonder woo¹

Whan I had my Lorde forgoo.

And als I toward þe peyntour come,
I met my Lorde, toward þe* dome

Upon his shulder berand ² þe crois.

2010 I cryede to hym with loude vois

'Me reweth, Jesu, for þi pyne,
[And] þat* I shall þe soo sone tyne.
I had grete nede to speke with þe.

Swete Lorde, loke ones on me,

2015 For I have lovede þe herebifore,
Forthy I triste* on þe the more.'

A litell biside went Marye,
And herde me so lowde crye;
Anoon þe clooth from me she kypete,

2020 [And] ³ þerwith Jesus visage wipte,⁷
Soo harde swetande⁸ þan was he
For the burthen of þe tree.

¹ B For I wiste I had him forgo,

Therfore in herte me was wo.

C But when y wyst y had forgo,

Then was my hert full wondur woo.

L For I wyst I had hym forgoo,

And þan was me, sir, wonder woo.

D Whan I wyst I had hym forgoo

Sir, þan was me wonder woo.

² CD hys.

⁷ AL berand. BCD beringe.

⁸ BCDL And þat.


⁶ BCDL And.

⁷ A was wipte. B sche wepte. C she wyp.

⁸ AL swetande. BCD swetyng.
I sewede aftur, also he ȝede,
And handlede a litel of his wede; ¹
I kneledde wepand,² and kyste his fete.
He blessed me and þere me lete.³
Mary bekenede me, soo⁴ gode,
Als she went under þe rode;
My cloth me ⁵ toke, and I hit kyste.
Anoon I felde me hool and ⁶ tryste
And in my cloth, þurgh his grace,
Lefte þe ymage⁷ of his face.
In my cooffre I have hit sperede,
And sithen I have þe better ferede;
And every day I knele þerto,
As I was wonte to Jesu doo.
The more certeyn⁸ þat I hit see,
Muche the better fele I me. fo. 28b.
And ay sithen dwellede I thus here,
Þat hoom agayn wolde I not stere.
Nevertheless, sire, I the telle,
Here might⁹ I not longe dwelle,
For Pilate is my stronge foo;
Þerfore me is lever with þe to goo.
To fecche þat ymage¹⁰ I wil goon,

¹ C And hopyd of hym to have goode mede.
² LBC and wepte. D wepinge.
³ C And he blessyd me full fayre and swete.
⁴ BD þat is so gode.
⁵ LBC she me.
⁶ C in trust.
⁷ LBD semblaunt. C semeland.
⁸ LBCD And evere þe more.
⁹ LBCD may.
¹⁰ LBD semblaunt. C cloth.
Titus and Vespasian;

I shall me hast¹ and come anoon."

Velocian was swithe glad
\(\text{at he hath sped of } \text{at he bad.}\)

"Jacob," he seide, "here \(\text{hou me,}\)

2050 A tithynge² I wyl telle \(\text{he.}\)

If I live, Pilate shall abye³

\(\text{For } \text{at he wolde do } \text{me so dye.}\)

If my lorde be hool and fere

Hederward he⁴ shall hym stere,

2055 And on Pilate he shall be wroken

\(\text{For the wordes } \text{at he hath spoken.}\)

Wel may he be a shrewe agaynes us,

\(\text{at gylteless logh swete Jesus.}\)

Hoolde \(\text{he covert til } \text{hou it see ;}\)

2060 I bihote \(\text{he wel, it shall soo be.}"\)

"ge, sire," quod Jacob, "Criste graunte I may

Abide to seen \(\text{at ilke day,}\)

And alsoo sende hym heele sone,

\(\text{at } \text{he viage myghte be done !}\)

2065 "Lorde," seide sire Velocian,

"Jacob, knowest \(\text{hou any man,}\)

\(\text{at is on live in } \text{his toun,}\)

That were⁶ at Cristes passioun?"

"ge, sire," quod Jacob, "forsoth I wys

2070 Many of hem on live is ;

I may hem seen every day

¹ BC digt. L digtten.
² L Oo tidynge. D A goode tidynge. C Of a thyng that.
³ B abeyen.
⁴ B me have sleyen. D do me to dye.
⁵ L I. C han don me to dye.
⁶ L I. D He shal come hedirwarde git to geere.
⁷ LCD was.
or, The Destruction of Jerusalem.

Goo tofore me in the way.
If ge will, I shall for hem sende,
And þei wil seye gou woorde and ende.

2075 Her dede1 nyl þei nothyng hyde,
But make þerof gelpen pryde;
To speke þerof þei be2 wel glad,
And þerof be þei nevere sad.”
And þan to Jacob seide Velocian

2080 “My leve frend, for hem sende þan.
I prey þe, sire, þat I had herd
With Jesu Crist how þei ferd.”
“Sire,” quod Jacob, “þis graunte I the.
Ful sone, sire, þou shalt hem see.”

2085 He sent prively for hem alle,
And sone þei comen to his halle.
He3 welcomede hem4 and dede hem5 glade
And greet semblant unto hem6 made.

“Lordynges, welcome mot ge be
Here until my gest and me !
This is my freende, he wolde fayn lere
How Jesu Crist7 dyede here;
þat were to hym grete joye and game
That myghte here telle8 of his shame.”9

1 B Of here dede.
2 B bost and pryde. C and gelpen gret pryde.
3 B ben glad and meri.
4 B That þei þerof ben never weri.
5 C For they were never þit thereof adrade.
6 A And. BLD He. C And Jacob.
7 LBCD hem. A hym.
8 LCD þe prophete.
9 C Too here tell mykell. B That he myȝt here telle.
LD He (D And he) migth here tellen.
Titus and Vespasian;

They boast of their share.

2095  Anoon þei sette hem doun and logh,
      And þerwith were þei glad inogh.
   "Sire," seide two, "we hym bounde
      To a peler 1 of marbell rounde.
   Þere we hym beten and [sore] 2 hyrte

2100  With longe scourges and 3 with smerte,
      Tyl þat he fomede 4 all on blode;
      And sithen we dede 5 hym on þe rode."
   Forth sterten þan oþur two:
      "Wilt þou heer what we have doo?

2105  We blent and buffet 6 hym all nyght,
      get reweth it us he had soo light.
   Biforn Pilate we herd hym telle
      þat he myght oure temple felle,
      And make it rise 7 on the thrid day;

2110  Amonges us we seiden 'Nay.'
   For why 8 we shewde Pilate þis pleynt;
   Amonges þe Jewes he was ataynt."
   He was þus holden 9 by oon and oon,
   Til þat þei had knowlechede everychon

2115  All þe peynes þat þei dede hym 10

---

1 LBD piler.  C pyler.
2 L sore hyrte.  C sore hym hert.  D greviously hyrte.
   B him herte.
3 LBCD felle and smerte.
4 B ran.
5 B nailed.
6 LD buffettet.  B bete.
7 B And aree it.  LC And raisen it.
   D And areisen it.
8 B Therfore.  CD Wherefore.
9 LBCD And þus þai tolden.  LBC omit by.
10 B omits ll. 2115-6.
or, The Destruction of Jerusalem.

At all tymes\textsuperscript{1} in every lyme.
Ever sat \( \textit{he} \) steward to byholde,
Til all was seide \( \textit{hat} \) \( \textit{hei} \) wolde.

"Lordynges," [he seide]\textsuperscript{3} "bothe grete and smale, Velocian thanks them.

\begin{align*}
2120 & \text{I thanke you of pis faire tale} \\
& \text{\( \textit{hat ge have tolde me of \textit{pis man}.} \)} \\
& \text{I shall rehersen hit, if I can,} \\
& \text{In another stede, all hou hit was,} \\
& \text{Where men desirento here \( \textit{pis cas}. \)}
\end{align*}

2125 
\begin{align*}
& \text{Than were \( \textit{hei [alle]} \) swithe glade} \\
& \text{\( \textit{hat ge gode man suche joye made} \)} \\
& \text{For \( \textit{hei wende wel to have ydoo}. \)}\textsuperscript{4} \\
& \text{Mikell myrthe \( \textit{hei made} \) hym to;} \\
& \text{But\textsuperscript{5} I hope \( \textit{hat suche} \) game}
\end{align*}

2130 
\begin{align*}
& \text{Turnede hem sithen unto shame.} \\
& \text{\( \textit{hei token her leve and went her wey} \)} \\
& \text{He thankede hem of her faire play.} \\
& \text{"Now," seyde sire Velocian,} \\
& \text{"Jacob, get if \( \textit{hat I can}, \)}
\end{align*}

2135 
\begin{align*}
& \text{And\textsuperscript{6} \( \textit{hou live and here dwelle,} \)} \\
& \text{Of \( \textit{pis thyng \textit{hou shalt here telle.} \)}}
\end{align*}

\textsuperscript{1} L At one tyme.
\textsuperscript{2} LBCD he seide.
\textsuperscript{3} B \( \textit{pei alle} \). L And \( \textit{pan weren \textit{pai}.} \)
\textsuperscript{4} C And then were this traytourys full glad.
\textsuperscript{5} In C, il. 2127-2130 are:—
\text{For they wenden that they well had doo} \\
\text{Of the mykell bost \( \textit{hat they maden tho.} \)} \\
\text{But \( \textit{git forsoth all that game} \)} \\
\text{Turned hem to mykell shame.}
\textsuperscript{6} LBD maden \( \textit{poo.} \)
\textsuperscript{7} A Bothe. BDL But.
\textsuperscript{8} L mychel. BD ilke.
\textsuperscript{8} C Yf that.
Titus and Vespasian;

Grete wondres⁠¹ shall fall and be
Amonges þe poeple in þis citee.
For hit was never in noo stede,
2140 In all þe stories þat men rede,
þat wrech² ne cam of mannes deed.
Soo wil falle of þis, I³ drede.”
“æ,“ quod Jacob, “Crist graunte hit ay
þat I may seen þat ilke day!
2145 A freende of þe I hope to have.”
“Per say, Jacob, I shal þe save
When tyme cometh þou art in nede ;
þan ogh men frenshep to shewe in dede.”⁴
Forth anoon dame Veroyn cam.
2150 þei token her leve and forth þei nam ;
Hem⁵ lyst not stynte withouten⁶ oon soine⁷ fo. 30.
Til þat þei comen to Gascoigne.
Velocian was of hir gelous,
And bad hir hoom⁸ unto his hous,
2155 þere⁹ he hopede to esen her best,
Aftur her travaill to¹⁰ have gode rest.
He wente hym als swythe¹¹ þan
Unto his lorde Vaspasion :

¹ B vengeaunce.
² C wrath.
³ C withouten drede.  L in þis stede.
⁴ B Than wol I þee of frenschip hede.
⁵ C I shall the frenshyp preve in dede.
⁶ A Hym.  LBD hem.  C They nold not stynte.
        D withoute ensoigne.
⁸ BL That he hure hadde (L ledde).
       C Tyll he had brougþ heore.  D And ladde hir home.
⁹ LBCD For þere.
¹⁰ LB hire to rest.  C to make heore rest.
¹¹ BC blyve.
or, The Destruction of Jerusalem.

"Sire," he seide, "be noght adred;

2160 For well, I hope, þi nedes be sped.
Have now gladnes in þin hert,
Forgete þi penance of sorwe smert.¹
A womman I have broght þe of þe best;
She is at myn hous to rest.

2165 þi bote she hath broght, I understande,
From Crist, þat saveth mankynde² in lande.
Alsoo I spake with sire Pilate,
Soo þat I knowe hym by his state;
From hym I skapede, I am ful fayn,

2170 For I had almoost be slayn.
Sire, all þis is sooth verrement
þat I tolde þe, er þat I went;
Of Cristes deth I have soght
Of hem þat þe dede wroght,

2175 Before Jacob, my gode freende,
In myn in er I wolde wende."³
And þus he⁴ tolde hym⁵ in rowe
Of all þat he⁶ had herd and sawe.
Thoo þe Kynge⁷ is arme out caste,

2180 And byclipte⁸ Velocian faste,
And kyste hym ofte, mouth to mouth,⁹

¹ C And forgete thu all thy sore smerte.
   LB And forgate bope (B also) soroug and smerte.
² LB alle. C all thynge.
³ B Whan þat he aftur hem sende.
⁴ BC þei.
⁵ B on a rowe. C all a row. L hym forþ arowe. D hym arowe.
⁶ B þer was ysowe. C they hed herd and know.
⁷ C Emperoure.
⁸ B clipt. C callyd to. L enbraced.
⁹ C And spoken togedur, mouth with mouth.
Titus and Vespasian;

And michell þanke he hym couth.¹

"Þese woordes þat þou hast me broght,
They steren myn hert and my thoght."²

2185 Þese³ wonder wordes herebiforn
Ne herde I nevere, sithen I was born.
Wheþer I live or dye,⁴ I most prove
Somtyme þat prophete for to love,
That I to hym þus am cast;⁵ fo. 30b.

2190 A lorde he bysemeth ful studefast,
Sithen he doth all dedes at wille
And þat hym likes to fulfyle.
By this hit semede,⁶ Velocian,
Þat he was pereles, þat ech⁷ man.

2195 Thy wordes I have in recorde,
Þat if I be hool þurgh þat lorde
I shall bringen hem to confusioun,
Þo þat deden hym þat passioun."⁸

"Sire," quod Velocian, "have noo care,
For I am siker þou shalt wel fare;
And þat, I hope, shall be tomorwe
þou⁹ shalt be quyf of all þi sorwe."

¹ C "Now mykell thank," he seyd, "I the couth."
² B Stereþ me muchel in my þouxt.
³ BLD Suche.
⁴ B Lyve I or deie. C And leve y, dye y. LD Lyve I, dye I
⁵ C That þus sone on hym myn hert is cast.
L transposes ll. 2189-90.
In B, ll. 2189-90 are:
That I þus sone am ycast
To þat lorde þat is stedfast.
⁶ BCL semeþ.
B That he is a wel perillous man.
⁸ D omits l. 2202.
or, The Destruction of Jerusalem.

[TEXT]

pe morwe cam, pe day spronge;
Vaspasian hym thought wel longe.

To croune his sone pei were aboute,
For of his lif he was in doute.
Of all landes pat wern pe beste
pat comen to pat Kynges fest.
To Titus all he dede hem swere

pat pei shulde feauite to hym bere.
pat day peere men myght ysee
Of myrthe and game grete plente.
peere was ynogh of all ynge,
As fell to coronement of a kyng.

Now a stounde I most dwelle,
And of dame Veroyne forth to telle.
In her in she stode, and say
How seyn Clement cam by the way,
at in pat tyme was Pope in Rome,

And his clerkes with hym come.
And by his beryng pan poght she
An holy man pan he myght be;
For wise men drawen to pe wise,
And foles to pe foles gyse.

She praide hym in pees and gryth

1 C he was.
2 BL pei were.
3 B per were pe beste. L poo pat weren best.
C that were there nest.
4 C They. D To. L peere weren at pe kynges fest.
5 BCL pei.
6 B Feste. C Revell. L At pat fest grete plente.
7 C whyle.
8 BCLD of.
10 B lise.
Titus and Vespasion:

He wolde come and speke hir with. He cam, and sat doun by hir stille, And asked what þat was hir wille. "Sire," she seide, "I prey hit þe, A Cristen man if þat þou be, Now say me if þou be or noon?"

"gys, dame," he seide, "I am oon, Such as I am witerly. Seint Petres disciple was I. I servede¹ hym til² he cam to Rome, And þere he soffred hard dome. From Jerusalem we³ cam theder, I and Poule bothe togedre; And Nero was Emperour þan, And get liveth, þat cursede man. He slogh bothe upon a day.⁴ þus þerfore I dwell alwey,⁵ To seen get if God wolde⁶ sende þat þe folke wolde hem amende.⁷

Full longe I have preiede soo. God graunte þat it come þerto!

¹ B sowede. LCD sewed.
² BC dame, to Rome. L into Rome.
³ BCL I come with him.
⁴ D has here two additional lines:
   Petir and Poule, the sothe to say,
   Sithen I was exiled of þat contre.
⁵ B And sithe I dwellid þer ay.
   C And sethen have y dwelled here ay.
   L And sippe I have stille dwelled ay.
   D And thus I dwelle here in privete.
⁶ C eny grace wold sende.
⁷ C To Nero and to his folk for to amende.
or, The Destruction of Jerusalem.

Forπi from Rome hider I flay,
And soo I holde me here alwey.
If Nero might sone dye,
Or comen out of his heresye,
Pat were for us now tijinges gode,
For Vaspasian is negheste of blode.
And get may it falle as I seye,
For God is ay þere thre or tweye
Ben gaderet to speken in his name
And in his worship for soules frame."
"þe, sire," seide dame Veroyne,
"As God wil, soo be it doone!"
Sire," she seide, "now am I glad,
I have founden þat I bad;
Glad am I þis ilke stownde
þat I have þe here yfounde.
For Petre and Poule both y knewe,
þat wenten with my Lorde Jesu
All þurgh þe lande of Judee;
þere I knewe hem and þei me.
Forthy, sire, I prey now the
þat þou wilt my freende be."
Anoon she tolde hym al the cas
Why and wherfore she comen was.
"Dame," he seide, "I wil þe kythe,
and that he fled thence to await Nero's death.

1 B Therfore. C And for drede thus.
2 C In hope that Nero wull.
3 B saule fame. D soule frame.
4 In his wurship and leven fowle shame.
5 B adds him to.
6 B ydo.
7 A le.
7 LC Hou and whi. B Wherefore þat.
Titus and Vespasian;

He is glad of her coming,

Of þi comyng I am ful blithe.
I hope thorugh Goddes helpe and þin
We shul ascapen all our pyne.

Vespasian grows impatient,

Noo Cristen man ne dar hym shewen,
But if he wil ben al to-hewen.
Wherfore wil we ful privelv
Speken of God, bothe þou and I."

"Sire," she seide, "for þi lore

and holds long converse with her.

And þus þei spokyn of holy wryt,
As þei in company togeder sitte,

Vespasian grows impatient,

Þat of grete while wel litell hem thoght
From þat þei were togedere broght.

and sends Velocian for her;

Þan Vaspasian in his palace
Waitede aftur hir in all waies;
Noo wonder þogh hym þoghte longe,

and sends Velocian for her;

"Whan shalt þou goo for dame Veroyn?" 
þe steward he goth hoom als swithe
Aftur hir with hert blithe.

1 A conyng.
2 L now.
3 A whil.
4 C then.
5 C From the tyme. D Fro tyme.
6 BCDL omit in.
7 B And bad him haste for þat womman.

D has two additional lines:
Sir, rigt sone, and that anoon,
I shal for that lady goon.
8 C To fechen heore.
or, The Destruction of Jerusalem.

2295 "Dame," he seide, "pou and þi fere,\(^1\)
   Well be þe bothe ifounden here!
   Now, dame, þou most goo with me,
   For my lorde hath sende for the."
   "Gladly," quod she, "if þat my freende
2300 Wil with me to court ende.
   For he hath power by nyght and day
   To doon an[d] seye þat I ne may,
   And if we [may]\(^2\) hym with us lede
   I hope þe better we shall spede."

2305 "Sire," seide Velocian thoo,
   "I pray þe þat þou wilt with us goo."
   Thei risen and wenten as swithe þan
   Til þei come to Vaspasian.\(^3\)
   On knees ychoon þei hem sette,
2310 With mikell honour þei hym grette.
   "See,* sire," seyde Velocian,
   "Heere I bryng the þis womman
   þat I bihight\(^4\) þe, þi bote to bringe.
   Worship now hir in alle thynge;
2315 Alsoo þis cler with hir here,
   þat can the bothe wisse and lere;
   For dame Veroyne here seith
   But if þou knowe\(^5\) wel þe faith
   þou shalt never be hool aryght
2320 þe whilst þou livest, day ny nyght.

\(^{1}\) D omits ll. 2295-6.
\(^{2}\) B mowe.
\(^{3}\) BL To (L Biforme) þe Kynge sire Vaspasian.
   C Even before syre Vaspasyan.
\(^{4}\) LCD Loo.
\(^{5}\) BLCD higt.
\(^{6}\) L conne þe righth feij.
Titus and Vespasian:

"get is wol better to lere' her lawe
pan with pis eyell to ben yslawe."
Sire Vaspasian for' the more socour
Welcomed hem with honour:

2325 " Dame, welcome mot þou be!
And sire cler, I prey now the
þe right faith þat þou me kenne
Here afor Alle þese menne."
Seint Clement was þoo ful glad

2330 Anoon to doon þat he bad.
Pees anoon he made to be
þurgh all þat grete assemble.

" Lordynes, he seide, "I wil þou pray,
Listeneth now þat I shall say.

2335 In awe hath ben al to longe
Cristendom al' with wronge,
And God wil now' þat it sprede
Amonges hem þat hym loveth and drede.
My Lorde God, of whom I spelle,

2340 He made heven, erthe and helle;
And all þat ever is hem withinne
At hym bygan, at hym shall blynne.
þis is the admissioun'

1 BCLD lerne.
2 C for hope and socoure. LB for socoure.
3 L wip mychel wronge.
4 C ever that hit well sped. LD nouxt þat it sped.
In B. ll. 2337-8 are transposed:
 Amonge hem þat him love and drede
 God wol helpe hem ever and sped.
5 LD divisioun.
B Thise ben þe dyvysiouns.
C And eken there ys a maner dyvysyon.
Of thre maner of habitacioun.

2345  Heven he made with joy and blys,  
     Þat ever shall laste withouten mys;  
     Þere aungeles and mannes soules wone  
   Evermore with Goddes sone.  
The erthe he made to mannes swynk,  

2350  To husband hem with mete and drynk.  
      Five wittes [he] hath man [x]even  
      To kepen hem with, wyles þei lyven:  
      With eeres to heeren, with eyen to seen  
      All þinges þat about us ben,  

2355  With nose to smellen swete from sour  
      (Þat is to us a grete honour),  
      With mouth to chesen drynk and mete,  
      Which is to take, which is to lete;  
      And get he gaf us felyng alsoo,  

2360  With handes to handlen, with fete to goo.  
      And noon of all þese, soo we rede,  
      Ne may stande in olaur stede.  
      If a man with þese wil hym lede,  
      Heven blisse he hath to mede;  

2365  And if he doth evell, as I gou telle,
Titus and Vespasian:

and Hell;

Withouten ende he gooth to helle.

\[ \text{that is the thirde habitacioun,} \]

For wicked synfull man a prison.

how man sinned,

And 

\[ \text{for he firste synne bygan;} \]

And 

\[ \text{and his kynde ley,} \]

And shulde han doon to domesday,

But God of us pan toke pitee,

And for to save us pan poght he.

\[ \text{Withouten ende he gooth to helle.} \]

\[ \text{Pat is the thirde habitacioun,} \]

\[ \text{For wicked synfull man a prison.} \]

\[ \text{And ~ dier went ~ first man,} \]

\[ \text{For he firste synne bygan;} \]

\[ \text{And ~ dier he and his kynde ley,} \]

\[ \text{And shulde han doon to domesday,} \]

\[ \text{But God of us pan toke pitee,} \]

\[ \text{And for to save us pan poght he.} \]

2370

Wher mannes synne were soo grete

Byfore God, at his fadres seete,

\[ \text{~ pat if man shulde to helpe be broght,} \]

\[ \text{With mannes deth he most be boght.} \]

The synne was soo foul, as we fynde,

2375

\[ \text{fo. 33.} \]

\[ \text{Pat it defoulede al mankynde.} \]

\[ \text{Thoug God had an aungell sent,} \]

\[ \text{He myght not dyen verrament ;} \]

\[ \text{Man dede ~ trespas, man most dye.} \]

\[ \text{Thurgh pite God sawe ~ his eye.} \]

2380

\[ \text{God myght not dye ac ~ bicone man,} \]

\[ \text{And ~ dus [he] dyede for us ~ pan.} \]

2. LBD For. C And for that.
3. LBC was.
5. LBCD it.
7. LB Man dude ~ dede, man (B ~ ma) most deye. C And God say then that man most dye. D A man dide the dede, a man most deye.
8. L pis waye. C For the pyte ~ God say with his ye.
10. LBCD he dyed.
or, The Destruction of Jerusalem.

With aungeles and his Fader þe Lorde but was redeemed by Christ, 
þus broght he man to acorde.
He defendet hym with noon oþur staff,

2390  But þe manhed for us he gaff.
For mannès love þus toke he deed
Þurgh þe grace of his Godhed.
Of þe maiden Mary he was born,
Maiden clene sithen and biforn ;

2395  In þe lande of Jude he gan dwell,
Ther fele men to hym fell,
For his woordes sothe þei founde ;
Dat were seke, he made hem sounde.
With þis þe Jewes had envie,

2400  Perfore þei deden hym to dye.
Judas for xxxi pens hym solde
To þe Jewes bremeś and bolde ;
Of his disciples he was þat oon,
Dat with hym was wont to goon.

2405  He hengede hymself, þis was his ende.
He had noo grace hym to amende,
For he nolde noo mercy seke
Of his Maister, þat is soo meke,
Dat salve is to every sore ;

2410  Over any synne7 his mercy is more.
Man is neghste hym of any kynde,
As we in holy writte fynde.

1 L Jhesus.
2 LCD his.
3 L to pyne he þaf.
4 BL Tho þat.  D The seke and lame they were unbounde.
5 BCL felle.
6 BCLD omit þat.
7 D Overe al thinge.
Forthy if any man trespas
Hym failleth not, if he seke grace.

2415 Leve sire, his man was wode,
   Pat solde his Lorde Pat was soo goode."

Than spake Vaspasian soo free:
"I byhote to Pat God and the
   Pat if he wil me hool make
2420 I shall be cristenede for is sake,
   And I shall sleen all Pat I fynde
   Of all þe Jewes in her kynde,
   And xxx of hem I shall sell and give
   For oon peny, if Pat I live;
2425 For þe hym boȝte, for despyt yplight,
   For xxx penes with oonright.
   And Jesus ne lete me never dye
   Til I have wroken þat felonye!"
   þan seide Clement to hym stille
2430 "Get I hope you shalde have þi wille ;
   For thrugh þis evell, y understande,
   My Lorde wil þat you shalde fonde
   To wreken hym, sire, of his soon,
   And þat shalþ you seen anoone.
2435 For thrugh is vertu shalþ you see
   þat hool and sounde shalþ you be.

1 B Therfore. C Wherefore.
2 L Leve sire loke hou. B Me þenkeþ sire. C And leve syre I trow.
3 LBC I hote now.
4 LBCD and. D puts ll. 2423-4 before ll. 2421-2
5 BC in.
6 BC apligt.
7 L seint Clement.
or, The Destruction of Jerusalem.

p'ensaumple I telle 1 še as it sytte
Righte in še [boke of]² holy wrytte:
He come to seehe³ šat was forlore,
And gadrede šat to-dryven wore,⁴
To restoren šat was falle.
Forthy he dyede for us alle
To confermen us in our fay,
And synfull men to clense, I say.⁵

2440

The Jewes seide šat he cam
In the destruction of hem;
But now I understande me
šat šei seiden hit by the.
The prophecies han herof speken,
šat get shall his dethe be wreken.
A grete joye hit were to us alle
If hit might þurgho þe bifalle.
Kynes hym worshepe⁶ at his berthe
With offrynges and mikell myrthe;
Kynes were sithen twyes in wille
²burgh dynt of deth to doon hym spille.
Herodes first, when he was born,

fo. 34.

¹ D By ensaample I telle it.
C But ensample y woll tell the yet.
² So B. L Righ evene in şe.
C Rygt as hit is in.
D Rygt as clerkis finden in.
³ BC seehe. LD seken. A shewen.
⁴ B His enchesoun was þerfore.
C And to gedur aȝeyn that to-dryven wore.
⁵ BD And synful men to turne away.
C And alloure synnus to turne away.
⁶ L And synful man to done away.
L worshiped. DC worshiped.
Titus and Vespasian:

Herodes eft to his deth was sworn.¹
The firste Herodes⁵ the children slogh.

2460 I wot he soffrede pyne ynogh:
All maner of evels, seith þe book,
He had er þat þe deth hym took,
Without þe stronge peyne of helle,
For evermore þereinne to dwelle.⁶

2465 Withouten gylt he hatede Jesus;
Gilteles þe Jewes slogh hym þus.⁴
Kynges þei kest⁴ to wreke his deed
Þurgh þe grace of his Godhed;
Such knoulaching of kynges he nam,

2470 Whan he into þe erthe cam.
If þou wilt wel bileeve in hym,
þat he may heele þe, lif and lyme,
I dar warante he shall heele the.
By ensample⁶ þou myght see:

2475 þere was a knyghte deed in lande
(Lazar he hight, I understande),
þat foure daies in grave lay;
He reisede hym, þat many it say.
And alsoo, as we of hym rede,

2480 He dede many another deede.
Twelve discipleshad⁷ he,

¹ B Aftywarde his deþ had yswore.
  C Full of tyme his deth he had isore.
  L And Heroudes eftewhan deþ was sworne.
  ⁵ L Heroudes þat.  C And this Herod.
  ⁶ L Þere he shal evermore duelie.
  ⁴ C And so dyden also the fals Jewys.
  ⁴ B Kynges ben ylokid.  C And kyngys be holden.
  ⁶ LD And kynges ben (D han) loked.
  ⁷ C this ensample as.
  ⁷ LB had.  CD than had.  A and.  B transposes ll. 2481-2.
or, The Destruction of Jerusalem.

The best men pat myghte be.
Whan he out of his erthe went
The Holy Goost he hem sent.

Sixty and ten langages I herd
Pat pei of her maister lered.
He bad hem goon to everych lande,
To prechen his worde purgh^1 his sonde;
Of all eveles he gaf hem myght,

To helen hem pat bilevede on^2 right;
And peo pat nodle noght to hem wende
Shall be lorn withouten ende. fo. 346.
Such wondres herde ich^3 never noon,
Pat ever hat gifte^4 of man to goon.

For bothe God and man he is;
Peere nys noo God but he, I wys.
Perfore, sire, bileveth in my sawe,
And all pin hert to hym drawe,
For all pat I say I dar witnesse.

Sire, pis is pi feith, no pur^5 more ny lesse.
I was with hem pat were hym by,
And pus pei tolde me witterly;
And pis lady, pat here stant,
I wil hir take to warant,

For she segh my Lorde Jesus.
Now, dame, I prey the, was it pus?" 

Pan seide dame Veroigne at a braide

^1 L ich understonde.
^2 BCLD arygt.
^3 B ge. C thu. LD herdestou.
^4 B schap. D shappe. L shaft. CA s de he pat was both
God and mon.
^5 LBC more and lesse.
Titus and Vespasian;

Veroyn confirms Clement's statements.

"I witnes all þat he hath seide.
Ful welle tellen ich it owe 1

2510 þat I have Jhesu Crist ysawe.
Of grete evell he helede me
(Somtyme I shall telle hit þe)
For love of faith þat I hym dradde; 2
þerfore my heele of hym 3 I hadde.

2515 Knele adoun with herte free.
This gode man shall assoille the."

When þis was doon every dell
She took þe vernycle faire and well:

"þis had I of my Lorde so kynde,
2520 þat I shulde have hym in mynde."
Seint Clement went to hym revest
With riche vestiments of þe best.
Tho she bytoke 5 hit sire 6 Clement,
And [he] receyved 7 hit with gode entent;

2525 And all þei knelede hem adoun
þerto 8 with greet devocioun
Biforn the Kyng sire Vaspasian,
þat lay full sore seeke þan.

1 B Ful wel telle ðow I owe
That Jhesu Crist I have knowe.
C And, syr Kyng, as y tell yew,
Fele tymes Jhesu Crist I sawe.

2 BL For love and feiþ I him dradde.
C And also for that I hym lovyd and drad.

L On þis manere myne hele.
4 B was þan revest. C was then irevest.
LD was þoo revest.

5 L took. BCD bytoke. A bytolde.
6 BCL to seynt Clement. D seint Clement.

7 BC he receyved it. LD he it receyved. A reverenced hit.

8 B For þis relik. L For þis. C All for that relyk.
"Sire, this is like ye Saviour.

With all ye myght doo hym honour!

Bylevest pou pat ich have seide ich dell?"

"ze," quod Vespasian, "ful well."

"Kysse this pan, I bidde ye,

In vertu of ye Trinite,

And hool be pou for evermore!

Stande now up us before,

And Lorde God ye blesse most,

Fader, Sone and Holy Goost!"

Whan ye gode man had ye us spoken

Out he gan his lymes streken;

He stooede up all hole toforn hem all,

And as a slough* gan from hym fall,

He bicam clene, smethe and mylde,

As the body of a childe.

And when he felde hym hool and clene

Men myght mychell joye here seene

Of all manere of mynstracye.

And he helde up his hand on hye

And seide "Iesu, I trowe hit well,

Pat ich have herde, every dell;

And certes, Lorde, if pat I live,

\[1\] BD eche. LC every.

\[2\] B And God pe graunt pe blisse pat is most.

\[3\] C And God the blesse that is of mygtus most.

\[4\] LD And God pee blis pat (D that evere) is most.

\[5\] L Pe Kyng gan out.

\[6\] L Pe yvel as a sloug. D And as it were slime.

\[7\] B And al his sore away gan falla.

\[8\] C And from hym then his sloug can fall.

\[9\] LBD mynstrale. C mynstralsye.

\[10\] LBC herd of pee (B cow).
Titus and Vespasian;

To 

To pi service I shall me give."
Anoon he fell on knees adoun,
With grete wille and devocioun,

2555

Biforn sire* Clement, þere he stode,
And þankede hym with mylde mode;
And dame Veroyn he dede alsoo,
þat from soo fer soo^ come hym to:

"Preyeth for me, nyght and day,

2560

I wot þat ge doon 4 to his pay.
To myn herte your wordes goon,
And your speches everychon,
For I see by my grete nede 6 fo. 35b.
þat þei 7 arn of noble spede."

2565 Þus seide his sone and all his men:

"As is bifallen forsothe we ken.8
Thoo Naathan come he tolde it us." 9
Velocian witnesseth alsoo þus.
þoo seide Vaspasian "Woo 10 all away,

2570 þat I ne had my Lorde Jesu say!
Tiberius Cesar,11 woo þe be!

1 BLD Wi Wel grete devocioun.
   C With a full grete devocioun.
2 BCLD seint.
3 BCLD omit soo.
4 BCLD ben.
5 LCD dedes.  B For þei ben sothe.
6 C mede.
7 C þe ben both.
8 C I blessyd be Jhesu oure Lord, Amen.
9 C For of all thus sir Nathan he told us.
11 So B.  A Tiberisecar.  LD Tybery Cesar.
   C Now of all thynges thu Cesar.
or, The Destruction of Jerusalem.

Dat I am bounden to bidde pe,
Dat Pilat pe false knyght
Slogh jus my Lorde with unright,

Dat you ne haddest take dat theef
And done hym dye with peynes greef.

Hit semede wel you were noo man,
You suffredest hym soo taken upon.

God wolde noght it shulde bitide.

May I hym see, but he me byde!
Dat I shall vengen hym I am glad,
No better bedes I ne bad.

Well is me dat I shall fight
For such a Lorde and for his right;

A better enprise myght I noon have
Ny noo man, hymself to save.

I thanke it God dat noon biforn
Might doon hit, dat was born,
But he hath graunted hit to me.

Lorde, yblessede mot you be!
I prey, Lorde, if it be Ii wille,
Graunte me life Iis to fulfille,
And I shall hye all dat I may

1 LCD And (D om. And) dat I owe.  
   B dat oux I wel.
2 C That sufyrst.
3 C To sle Ihesu.
4 LBCD to taken.
5 B gif.  L Nowe I hym seen bot.
   C But that the bote thereof ty l com shuld abyde.
   D But nowe I se hym he shal abide.
6 D my Lorde.
7 C And for this now that I hope to have,
   And also for Iat y am of all evylus save.
8 D Iat hymself shulde save.
Titus and Vespasian:

They toke hym up bytwene her honde, and made [hym] up toforn hem stonde.

"Dame," he seide, "if I may spede...

I shall aquyte full wel þi mede.

Of what þing þou wilt me crave
Sikerlich þou shalt it have."

"Sire," she seide, "saunfaile I vouchsauf all my travaille,

þat I have had hider for the;
And al þat þou wilt give me
Now gyve it to þis gode man,
And mikell þanke I the can,
For with hym I wil wone and wende

Ever unto my lives ende."

Landes and rentes he hem gaf wide,
Clothes, tresour, hors on to ride;
He made her dedes, þat he shulde hem never breken.

Seynt Clement seide "Hereth me!
I rede þat ge cristenede be

1. LB we.
3. L alle wel seien.
4. D hondes.
5. BCL made him. D Toforn hem alle up he stondes.
7. C And made hem chartours.
8. BL þei. C þat never from hem shuld hit breken.
9. BLCD þe. A he.
Sone in hast, and yowr men alle,
For any chaunce þat may bifalle;
Thyn ost þou may þe sikerer lede,

2620 And þerinne comes1 þe better spede."

"Nay," he seide, "þat wil I noght.
Heere ge now what I have thoght:
Doo me come2 Titus my sone,
And all my folke, þat noon do shone."

2625 Titus cam his fader to,
And many a greet lordyng alsoo.

"Now, sone," he seith, "I wil þou swere,
And all my poeple, þat is here,
With me to wenden to Jerusalem

2630 Over þe see, þe grete streem,
To destroyen hem,4 and all þe stede,
That dede Jesu Criste to deede; fo. 36b.
For I ne shall never be right fayn
Till I see þat kynde be slayn.

2635 þeder to wende we have enchesoun
Sikerlich, and6 for þis resoun.
þider we most goon þis gate,
For to wreke us on sire Pilate
For my Lorde Jesu, þat is soo free,

2640 þat þus faire hath heelede me.
get dede I never þat8 Lorde fore;

1 B And þer þou myȝt. LD And þere þou comest.
C And where þu comyst.
2 C And make com hydur.
3 LD þou shalt me swere. B wîl þou me swere.
4 C hem all in þat stede.
5 B with good resoun.
6 BLD nouȝt him fore.
Titus and Vespasian;

Forthy myn hert is fulle sore.
I were to blame, bothe I and mynne,
If pat we lesen1 pat wither wynne.

2645 I hote gou, pat shall never bityde;2
Whil pat I may goon or ride.
Dis other day ne myght I stere,3
And now I am hool and fere.
I thonke al God, thurgh whom it was;

2650 I wot he helede me for dis caas,
For his deth shulde vengede be.
I graunte to goon now, what sey ge?’”
“Sire,” quod Titus, “right soo doo I,
And all pat here ben sikerly.”

2655 Whan dis was graunte, men myght [t] see
Bothe songe and play, gamen and glee.

“To haste us hennes4 I wil sende anoon
To sire Nero, to laten us goon.
All, I prey gou, dight gon fast,

2660 pat we were5 redy, all in hast,
Of men, of armes and of vitaille,
Soo pat us6 nothynge faille.’”

He writes to Nero for leave to go.

Pan seide7 he to pe Emperour,
Sire Nero, pat cursede creatour,8

1 L leten. D lesen oure tyme.
B But we dide hem muchel pyne.
C But Pylate were chafudde, pat fals lytherwyne.
2 C Wherefore y woll no lengur abyde.
8 B transposes ll. 2647-8.
4 B For sone he seide. L For leve he seide.
D To have leve. C But git I woll fyrst send anon.
5 D bene.
6 LCD norking us ne faile.
7 BC sende. L sente.
8 AD creatour. BCL traitour.
or, The Destruction of Jerusalem.

2665 By a lettre, as ye may see:
"Sire, Vaspasian and Titus greten the.
For grete nede we ben in wille
At Jerusalem to fulfille;
Of a grete vilenye  
2670 To vengen us we most hye,
For a trespass that is us done.
We pray you, geve us leve to goon.
Graunt it us, withouten fayntise,
That it be doon in all wise.
2675 Hit shall the torn to profyt
And to noon other maner despit."
The Emperour dede him to say
"Goth, whan ye will, your way,
And on your enemys avengeth you,
2680 Soo it be not aghynes my prow."

Ban seide Vaspasian and Titus
"Iblessed be oure Lorde Jesus!"
Als tyt pei made hem gare
In her way for to fare.
2685 Seint Clement and dame Veroyn
Were full glad that he shulde gone,
And seide "Sire, er that ge goon henne

1 C Our lust in Jerusalem.
2 B felonye.
3 BCLD Graunt it. A Grauntede.
4 B For it most be do. L It mote be don.
   C For hit mot be don.
5 LBC And to no manere (C adds of).
6 LBD sent hem to seie.
   C by lettre to hem can sey.
7 B Also quyk. C And als blyve. D Also sone.
8 B of that ensoyne.

R
Vespasian proclaims the Christians free from persecution, and puts them under Clement's care.

Titus and Vespasian;

Grauntep 1 your pees to Cristen menne. For Goddes love doo 2 hem to wyte

\[2690\]

\[
\text{Vat noo man do hem no despite From vat ge goon til vat ge come, But thurgh trespas he soffred dome.}''
\]

\[2695\]

\[\text{Perfay,}'' 6 quod he, \text{vat I graunte. And the, Clement, I shall warant, vat pou shalt have large commyssioun For all pis contre and pis toun. Alle vat bileven in God almyght My men shull kepen by day and nyght. pou and Veroyn, bothe twayn, Ne dredeth not til I come agayn.}''\]

\[2700\]

\[\text{Whan pis was criede purgh pis contree, vat holden for siker it shulde be: And, sire, kepe wel the clergye, And al vat pou hast in li bailly. Aȝeyn whan I come, at certeyn terme I shall pe and her state conferme; I shall commaunde hem vat dwellen here}\]

2 C doth hem to wyte. L doo hem wyte.
   B do him to wite. A ge doon hem no wyte.
   D youre wardeynes dotho hem to wyte.
3 D vat to hem they do.
4 D suffre. BL But giif he suffre harde (L perfore) dome.
   C But he therefore suffur hard dome.
5 B Mafay. LC Now mafay. D Mafey.
6 BCLD commyssioun. A condicioun.
7 B For alle vat lyvep. LC For alle vat leven.
   D That alle vat bileven. A For vat pei bileven.
8 BL pi. C all thyn astate.
   D I shal thi state and it conferme.
9 D that here be.
or, The Destruction of Jerusalem.

Dat þou and she over all were. Pray for us, til we come agayn;
2710 And when we cometh, for certayn I wil be cristenede right anoon, And all my men everychoon. Prey get for us, þat God us spede, And haveth now noo more drede."

2715 "Sire," he seide, "I am now bolde. Crist of heven þi lif holde Right longe, þat I it mot see, And namely til þat þou cristened be! And elles hit were a grete rewth, Sithen þe be in wey of trouth."

2720 "Burgh Cristes holpe I hope to goon, To doo þis dede and come anoon. Al þat I may I wil me rape, So þat Pilat noght ascape."

2725 Anoon he dede his shippes dight, Well a thousand, I þe plyght, With hym and with his sone alsoo, An C. thousand men and moo. Seynt Clement and dame Veroyn Toward þe see þei gan goon, Til þei were yshippede all. Þan Vaspasian to hym can call:

1 B þyne. C thyne alle evurowhere.
L þat þai alle at þine honoure were.
D þat þai done worshipe to hir and þe.
3 BLD he seide. A I seide. C quod Clement.
8 BCL God.
4 C þe shall gone.
6 C Now, quod Vaspasyan, and þy wull me shape.
B with him. CLD with hem.
7 BL And. C And then. D Than. A þat.
"Blesse us, sir, and let us goon,
And turne bothe agayn anoon."

"Sire," he seide, "now God pe save!
And with his blessyng myn ye have,
And ye water ye in wende,
Til ye Crist agayn ye seende!"
And sithen ye blessyng dede hem gode,
To all men ye passede the flode,
Burgh Goddes helpe and seynt Clement,
Sithen ne was noo man ysent.

Here bygynnet the passage of Vaspasian and Titus:

They drogh up seyll biforn and byhynde,
And God hem sent ful gode wynde,

Soo in sex wekes over ye comen,
And at Acres up ye nomen.

The toun wondrede what ye wore,
And were adrad of hem ful sore.
Ye deden anoon as ye sholde;

Withouten strife ye toun ye golde.
Vaspasianes lefte yeere his wardeyn,
And on ye morwen ye went yeain.
He went forth into ye londe;

2 BL D And turne bothe. A And turnes bothe.
   C And turn ye hom.
3 C And blessyd be.
4 A ye pat.
5 BCD ye flode.
6 B yschent. L inne shent. D shent.
   C Sethen have ben the fewere ishent.
7 Only A has this heading.
8 C went forth theyn.
or, The Destruction of Jerusalem.

He slogh and brent all þat he fonde,
And dreven forth bestes, with grete route,
Þat þei founden 1 þeraboute.
From Acres þei comen þe firste 8 day
To Japhet, 9 as I Þou telle may,
And bykeston 4 aboute all þe toun
With many a rich pavyloun.
þei fognhtenwithouten and withinne;
þere myght men seen wondres bygynne.
God hem 8 shewed suche chaunce
Agaynes her allers 4 vengeance:
Bothe rayn and hayll, frost and snowe,
And stiff wyndes þat loude gan blowe,
Hunger and thurst and grete coolde,
And ður evels manyfolde.
And Vaspasian with all his oste
Hadden joye, bothe 7 lest and moste,
Of weder, of gamen, grete plente 8
Of all myrthes 5 þat myghte be;
And soo he had from 10 þat he come
Til he turnede agayn hoom.

1 B purveiede. L prayden.
2 D ferpe. B furst Fryday.
4 B bicast. C becasten. LD bicasten.
5 B him sende suche a chaunce.
C For there God shewyd to Vaspasyan a chance.
C And to hem that weren in the cyte gret vengeance.
7 B and murþe most. LCD wip (C all with) þe moost.
8 BL Wedir, game, and grete (L al) plente.
C Bothen of weder, of game, and all plente.
10 C all way where he came.
Titus and Vespasian;

2775 Vaspasian þe sege heelde
Full longe, er þat þei wolde hem gelde.
þei withinne dede swere ychoon
þat þei ne wolde gelde hem noon
For nothyng þat myght bifall,  fo. 386.

2780 Þoug þei beten doun her wall.
Vaspasian¹ swore þat he ne sholde
þannes, unto ² þe toun were gelde.

2785 With swerdes, speres, knyves ydrawen,
Soo þat icheon oþer slawen,
þat þere ne lefte man ny³ wyfe,
But twey knyghtes abiden on life;
Right doghty men þei were bothe,

2790 For nother was⁴ with oþur wroothe;
They hadde longe felawes⁵ ben,
Þerfore her nother ⁶ wolde oþur sleen.
Sire Japhell, I wot, hight þat oon;
Of þat oþur name have I noon.

2795 They golden hem⁷ to þe kynges socour;
He receivede hem with grete honour.

Japhell becomes Vespasian's counsellor

2800 þat he was sybbe to Cesar,

¹ BCLD The Kynge.
² BCLD til.
³ B childe ne wif.
⁴ L And noþer ne was.  D Of hem were neþer.
⁵ B frendes.
⁶ L And noþer ne.
⁷ LBCD golden hem.  A solden hym.
And also of his owne blood,
He seide hym als he understode,1
And (for he knewe wel the contree)
His lodesman he bad hym be,
And [he] ful gaynly2 ðan lad hem
Til þei comen to Jerusalem.
He3 lefte at4 Jaffe kepers gode
To kepe þe cite,5 feelde and wode.
Here I may telle þou, as þe knowen,
How Jhesu ay thenkes on his owen,
Biform þe tyme of þis wreche6
Þus he gan his folke knowleche,7
Dat cristenede were8 in þat contre ;
Þei were warnede þennes to flee,
Thurgh þe Holy Goost, for9 þis vengeance,
But if any wolde stonde to his chaunce
(As somme deden, þei lefte stille10
All to abide Goddes wille).
The Cristen flowen or11 ran
Anoon over þe fleem Jordan,

1 C Therefore he rescveyd hym as hit was good.
2 BCL wel.
3 BLD He. C But he. A And.
4 D with Jafel.
5 LD cuntre.
6 C And how on his adversaries he doth wretch.
7 B Thus bigan his folk to knowleche.
8 C For all men shuld hym knowleche.
9 C But all the Cristen men.
10 B And somme dide left stille.
11 BCLD and.
and took refuge at Pelham.

And þere þei dwellede stille¹ and cam
At þe castell yhoten Pelham;²
þere þei helden hem everychon
Til þat þe vengeance were ydoon.

The fall of Jaffa alarms Pilate.

þe Jewes were trappede and holden inne,
For þei were combrede all with synne.
þere nys noo gode dede un golde,
Ny no wickede be ne shulde,
þoo Pilat wist þat Jaffe was take,
For tene and drede he gan to whake⁴;
For ay he was in mychel drede,
Sith Velosian from hym gede;
For þe wordes þat he had spoken
He wolde have ben in erthe biloken.⁶

He was in soo gretea doute
þat he sent all aboute,
And bihyght hem grete mede
To come and helpe hym at is nede.

Sire Archelaus cam hym to,

²⁸³⁵ þat Kynge of Galile was tho

¹ C all in cam.
   B The place þer þei duelle and can.
² B Was yhote Castel Pellan.
   L Was hoten þe Castel of Pellam.
   C In a castell was callyd Pellam.
³ B unpunysched be scholde.  C ydon on mold.
   C has two additional lines:
       But that hit shall be quytt here or henne,
       As in holy writt me may hit kenne.
⁴ BCLD quake.
⁵ B He wolde he had in erpe bi loke.
   C Wherefore he wold he had be in erth loken.
⁶ B aftur men al abowte.  D wide were aboute.
   C He send well fast and that all abowt.
or, The Destruction of Jerusalem.

(Herodes sone men dede hym calle, He þat slogh þe children alle), With mychel dene\(^1\) and greet boost; He broght with hym a stronge oste. with a strong host.

\[2845\] And for drede, I wot, alsoo All þe contree fell hym to, And every man fled\(^*\) from home, And to Jerusalem þei come With wife and childe and all her fee, The country people flock to Jerusalem for safety.

\[2850\] Þere in sikernes for to be; For Vaspasian and all his oste, fo. 396. Þei slogh and brent by every coste. Pilate sentetho\(^3\) his aspyes Sikerly, by fele styes, Pilate sends out spies;

\[2855\] For to wyten\(^4\) hym to seye Where þei comen, and by what weye. Archelaus and sire Pilate Riden bothe out atte gate, With her oste, her horses to prove

\[2860\] If þei were to her byhove. And get had Pilate noo grace For to fleeen out of þe place The hard qued\(^5\) þat he shulde have, Þogh he myght hymself þus save;*

\(^1\) B pride.
\(^2\) B fro him fleð hom. C hym fleȝ from hom.
\(^3\) A seide to. D tho sente. B sent oute. C send then.
\(^4\) L sent.
\(^5\) B do. C For to loken all in gode føy.
Titus and Vespasian:

2865 For los\textsuperscript{1} is better, as it is founde,
\hspace{1em} In wode\textsuperscript{2} \(\text{pan}\) in toun ybounde.
\hspace{1em} And soo ferde\textsuperscript{3} he by this tresoun,\textsuperscript{4}
\hspace{1em} When he fledde agayn to toun.
\hspace{1em} But God wolde not \(\text{pat}\) he shulde scape,

2870 But to his bale for to rape;
\hspace{1em} For he had hym space ylent,
\hspace{1em} Fourty \(\text{gere}\), to amendement.
\hspace{1em} \(\text{pan}\) come his aspies hoom,
\hspace{1em} And tolde hym\textsuperscript{5} wel \(\text{pat}\) \(\text{pei}\) come,

2875 \(\text{pe}\) moost folke\textsuperscript{6} \(\text{pat}\) ever \(\text{pe}\) seye.
\hspace{1em} \(\text{pan}\) was Pilat in grete affray.
\hspace{1em} \(\text{boo}\) seide \(\text{pe}\) Kynge Archelaus
\hspace{1em} "Sire, \(\text{you}\) art maister of us.
\hspace{1em} I rede \(\text{pe}\), sire, be bolde ynogh,

2880 For I dar make \(\text{pe}\) \(\text{pis}\) avowe,
\hspace{1em} \(\text{pat}\) \(\text{you}\) shalt be soo wel biforn
\hspace{1em} Of men, of vitailles and of corne,
\hspace{1em} \(\text{pat}\) nothynge shall faille the;
\hspace{1em} And her\textsuperscript{7} borwe dar I wel be

2885 \(\text{pat}\) \(\text{pei}\) ben oures every man.
\hspace{1em} So mykell I the telle can:
\hspace{1em} Nothynge but holde us\textsuperscript{8} stille
\hspace{1em} And lete hem comen at her wille. fo. 40.

\textsuperscript{1} \textit{Bo} ofte. \textit{C} lows. \textit{LD} loos.
\textsuperscript{2} \textit{B} In wodde to ben.
\textsuperscript{3} \textit{B} ferde noxt he.
\textsuperscript{4} \textit{LBCD} resoun.
\textsuperscript{5} \textit{LD} hym. \textit{A} hem. \textit{B} him al where forpe \(\text{pei}\) come.
\textsuperscript{6} \textit{C} With the grettest ost.
\textsuperscript{7} \textit{BL} hereof. \textit{C} And for thys dar \(y\) rygt well be.
\textsuperscript{8} \textit{B} \(\text{pee}\). \textit{L} \(\text{pee}\) al. \textit{C} we us.
or, The Destruction of Jerusalem.

For fresshe water is þere noon
From hennes to 1 þe fleem Jordan;
For if thei wil hemselfe save
Water fresshe þei most have,
And whan þei seyen þere nys noon
Hoom agayn þei most 2 goon,
For þei arn 3 nothynge ware.
Alle 4 þe lasse it is oure care.
And if þei turne ones þe bak
þei ben oures, all þe pak.
Hit is all 4 for þe prophetes sake,
þe sorwe for hym 5 þat þei doo make.
They shull with shame turne agayn,
For þei worchen all in vayn."
And whan he had is wille 7 þus tolde,
Over þe wall þei gan byholde ;
And all þe feelde and eke þe fen
þei seye bicast aboute 8 with men,
With her baners brode yspred,
þat all þe citee was adred.
In every wyndowe þei hem 9 biholde.
Anoon her hertes began 10 to coolde,
The siege begins, thirty-four years after the death of Christ.

And aukeward her belles roonge.
\( \text{\textit{bere was houthest of many a tonge;}} \)
With horn and mouth \( \text{\textit{pei crieden out,}} \)
\( \text{\textit{pe oste bicast the toun aboute.}} \)

2915 \( \text{\textit{bat was four and xxx\textsuperscript{a} gere}} \)
Aftur \( \text{\textit{pat Jhesus dyede here.}} \)
Withinne \( \text{\textit{pei maden sorwe and care ;}} \)
Withouten,\( ^{b} \text{\textit{joye and mychell fare.}} \)
Withinne her handes \( \text{\textit{pei gan wrynge ;}} \)

on Easter-day.

Vespasian bids Japhell see to the needs of the army.

And \( \text{\textit{pe withouten loude synge.}} \)
On Paske\( ^{c} \text{\textit{day pe seege bigan,}} \)
As \( \text{\textit{pe story me telle can.}} \)
Vaspasian was tho ful blithe ; \( \text{\textit{fo. 40\textsuperscript{b}.}} \)
He pyght his pavelon als wytthe.

2920 \( \text{\textit{And pei withouten loude synge.}} \)

Vespasian bids Japhell see to the needs of the army.

And \( \text{\textit{bei were pight\textsuperscript{d} everychon}} \)
He sent aftur sire Japhel anoon.
He seide "Japhell, I wil the telle,
Right here we mot nedes dwelle,
Til we have wonne \( \text{\textit{pis citee,}} \)
2925 \( \text{\textit{And have all pat \textit{peereinne be.}} \)
What is to doon best \( \text{\textit{pou wost,}} \)
For \( \text{\textit{pou knowest \textit{pis contree moost.}} \)
\( \text{\textit{perefore, sire, I \textit{pe preye}} \)
\( \text{\textit{bat \textit{pou take anoon \textit{pe weye,}} \)
2930 \( \text{\textit{All aboute \textit{pis ilke citee,}} \)
To ordeigne for myn oste and me,

\( ^{1} \text{\textit{B afturwardes.}} \)
\( ^{2} \text{\textit{B When pe toun was biseged al aboute.}} \)
\( ^{3} \text{\textit{L Wipoute jai maden.}} \)
\( ^{4} \text{C And withoute was made joy and good fare.}} \)
\( ^{5} \text{D Ester.}} \)
\( ^{6} \text{L rigth.}} \)
\( ^{6} \text{L cost.}} \)
or, The Destruction of Jerusalem.

And loke and caste wat we have nede
Of alle thinges þat may us spede."
Japhell rydeth by every coost

2940 To ordeigne in¹ araye þe oost.
     Aboute þe toun sette þei² engynes,
To destryyen all³ her wynes;
     And ofte to þe toun þei caste
And shete with bowes and alblaste;⁴

2945 With tarbarellx⁵ and with wildefyre,
     With stafslynges and with oþur atyre;
Sonder weyes to hym men made sleye,⁶
And berffreys⁷ to risen on hye,
     þat þei myght seen into ⁸ þe toun

2950 What men dede up ⁹ and doun,
     Men of armes þereinne to stande,
To fighten with hem hand by hande;
     Laddres of lether and of corde rounde ¹⁰
From þe corners ¹¹ to þe grounde; ¹²

2955 And maistres þer were full slye of¹³ keste,

¹ LBCD and.
² L he.
³ B here wyper wynes. L her wipe wynes.
     C all thilk lyther wynus. D therewith here vynes.
⁴ BCLD arblast.
⁵ C taberellys. LD terbarels. B tarbarell.
⁶ BLD Sowis to myne (L mynen) men made (L maden,
     D made ful) sleie.
     C And sowes to moyn they made sly.
⁷ B borfreies. C borefreys. LD borfreys.
⁸ L enviroun.
⁹ L in þe toun.
¹⁰ LBC omit rounde.
¹¹ LD kernes. B kernell. C To rech from the top doun.
¹² LBC sworde.
¹³ BCL to.
Titus and Vespasian;

To kepyn þe sprytals of þe beste;
And many anoþur quaynt engyne
To sheden þem þat were withinne.

Nevertheless, for all þis woo,

2960 Hit was wel lange er it were doo.
Of all þe saute þat was without
þei withinne ne had noo doute.
þe citee was soo large withinne
þat hem ne drede noo maner gynne;

2665 For to hem ne raght no cast,
But of quarell and of alblast,
Til all þe subarbes of þe toun
To þe grounde were cast adoun,
And swept all clene over all

2970 Into þe bare toun wall;
Þan bigan her woo withinne,
And her folke fast to thynne.
get last þe seege seven gere,
With michel drede and grete awere,

2975 For all þat Goddes men myght doo,
But for to lengthe her pyne soo.

1 B atte.
2 LD slen. C sheden.
3 L þ'assaut. DC þe assaute.
5 B engyne.
6 D arblast.
  BC But þe quarel of þe arblast.
  L Bot onlich quere of arblast.
7 C Even to. LD Unto.
8 BCLD folke. A foly.
9 BCD were.
10 D For al þe strengeþe.
11 B Thei dide to lenþe here peynes þo.
    C But that was to length heore peynus so.
or, *The Destruction of Jerusalem.*

Japhell reports the want of water,

Japhel had doon, he come agayn.  
"My lorde," he seide, "I wil the sayn,  
Thurgh pin oste, by Cristes myght,

But men ben alle wel ydight;  
But of oo thyng I have grete hoght,  
For water fressh ne have we noght.  
But I have cast by my skyle  
Where to fecche it and ge wil."

Dan seyde Vaspasian hym too  
"Alsoo pou wilt, I 'wyl right soo."

"Sire," quod Japhell, "pis is my reed,  
How men shull oure water leede;  
For fressh water nere nys noon,

Dan hennes to pe fleem Jordan.  
For[pi] we shull slee oure pray,  
bat we tooke by the way,  
Horses, asses, oxen and kyne,  
Mules, cameles and grete swyne;  
Many a thousand we have ybroght.  
Of hem, I telle gou, in my thoght,  
I shalldoon sewen Pe hydes fast  
With stronge seemes, bat wil last,  
And doo sowden every skyn,

For to lede oure water in.  
Of somme we shull bulges make,

1. B pai wol pee sle.  
2. B But al.  
6. LBD assen.  C Bothen hors and asse.  
Titus and Vespasian;

And somme skynnes we shall take,
And overcasten all pe vale
Of Josophat, pat depe dale,

3005  And pus in her vale we shall fonde
To doon oure watur to withstonde.
Foure hundreth somers, if I may,
Shull fecche us water every day,
Alwey til pe valey be hilde

3010  And with our water soo fulfilde.
And whan he had seyde alle sone
He lefte not til hit were done.
He let make pipes many oon
In every side, out for to goon

3015  The olde water pat was astonde.
Per come ay newe to her hande;
Pat burgh pe oste eche man and best
Had ynogh, both mest and lest.
This come hym of a nobell wyt,

3020  To do water stande withouten pyt.
Thurgh ordeynance gode and wys
Make men ofte to wynne pe prys.
But all was doon with Goddes wille,
For to make pe Jewes spille.

3025  Poo pei withinne pe water sawe

1  B Over pe semes for to rake.
2  LBD pe.  C that (om. in).
3  L for to stonde.
   C Therein oure watur all for to stond.
4  L men.
5  B fresche.
6  C stynt.
7  C Mony a mon so wynneth the prys.
   L omits ll. 3021-2.
or, The Destruction of Jerusalem.

Stonden soo fulle in þat lowe,
Mikel wonder was hem amonge
How þe water þere outspronge.
þei ran to Pilate and hym tolde;
And he went þider to byholde,
And with hym went Archelaus
And þe gode clerc Josephus.
þan seide1 þei all thre
"Whethen* may þis water be?"

þan spake þis maister Josephus:
"Messias he is wroth with us.
þei have is helpe, I am wel ware.
For late now was þis place bare;
Of fressh water nere was noon,
þan is the fleem of Jordan.8
I not* whennes it cometh, ny how,
But þurgh þe prophetes vertewe."
þan unswarede sire Archelaus
Anoon to sire Pilatus:

"Sire," he seyde, "be not aferd
For noght þou hast seide* ny herd,
But kepe þe in þis citee stille,
And þou shalt have all þi wille."
And as þei stode and out byhelde,

Vaspassian stode there in the felde.
He sogh hem on the walles goon

1 LC And þan seiden.
3 B Than hens to flom Jordone.
4 BL ne wote.
5 L ysen. B se.
Titus and Vespasian;

Up and doun full gode woon;
And sire Japhell stode hym by,
And sire Velosian witerly,\(^1\)

\[\text{pat of Pilate was sounest war}\]
How \(\text{pat he his mace bare}\)
Over his werkemen \(\text{pat wroghten}\)
And \(\text{pe walles }\)porghout soghten.
Tho seide Velosian "Sire, I see

\[\text{pat is}\) Pilate, soo }\text{penketh me.}\]
Speketh to hym, sire, I \(\text{pe pray,}\)
For to assayen\(^8\) what he wil say."

Vaspasian lokede\(^4\) up to \(\text{pe wall,}\)
And to Pilate he gan call:

\[\text{Tho }\)seide Velosian }\text{\textquoteright} Sire, I see

\[\text{bat is}\) Pilate, soo }\text{penketh me.}\]
Speketh to hym, sire, I \(\text{pe pray,}\)
For to assayen\(^8\) what he wil say."

Vaspasian lokede\(^4\) up to \(\text{pe wall,}\)
And to Pilate he gan call:

3065 "\(\text{Dou Pilate,\} he seide, }\text{speke with me.}\)
I am }\text{pi lorde, as }\text{Dou may see;}
And }\text{pat I shall doo}\(^4\) }\text{pe for to knowe,}
If }\text{pat I may liven a}\(^8\) throwe.
Loke out, traitour, with }\text{pin eye,}

3070 And aknowe\(^7\) }\text{pi vileny,}\(^8\)
And all }\text{pat }\text{jiself has doon}\(^9\)
Agaynes Jhesu and hisen\(^{10}\) ychone;

\(^1\) \(D\) sikerly.
\(^2\) \(L\) xonder. \(C\) That xondur is.
\(^3\) \(B\) For to wite. \(C\) And let here.
\(^4\) \(D\) gothe.
\(^5\) LIB }\text{pe make aknowe }\text{(B knowe).}\)
\(^6\) \(B\) any prowe. \(C\) a lytell throw.
\(^7\) BD }\text{be aknewe }\text{(D aknowen) of.}\)
\(^8\) \(L\) be aknowe.
\(^9\) LBCD felonye.
\(^{10}\) LIBD And }\text{(B Of) al }\text{pe yvel }\text{pat }\text{Dou hast don.}\)
\(^\) C As of all the evyll thu hast ydone.
\(^{11}\) LB us. \(C\) his disciplis. \(D\) his men.
or, The Destruction of Jerusalem.

And alsoo þou dedest us outrage
To withholden our truage.

3075 For þou art Jesus traitour and myn
þou shalt have þe more pyne,"
get was not sire Vaspasian
Pilates lorde, ny he his man;
But soo he dede to maken hym dred,
If he myght þe better have sped.
Nevertheles for siker in þat gered
Pilat come into his daungere
Pilate ne unswared right noght.
He was agraved in his thoght.

3080 And Vaspasian was greved þat he nolde not speke hym to.
Þoo seide Vaspasian þus
To þe Kynge Archelaus:
"By all hinges þou art forswn;
þi fader Heraud also biforn.
þou aghetest better to be with me
þan þerinne, þere I the see.
þi fader dyede in sorwe ynogh,
For he all þe children slogh

3085 Whan Jesus Crist here was born;
For he wolde hym have forlorn.
And þou art soo now in wille,
Titus and Vespasian;

ǐself 埜in for¹ to spille.
ǐ 埜ader die in peyne stronge;
3100 And so shalt ǐou, er oght longe,
Be ǐou and Pilate not² ful bolde.
 Pri have seide, I wil hit holde."  
But all þat he seide, þei toke it in vayn,
And Vaspasian tho³ went agayn.
3105 Archelaus seide to sire Pilate
" þis Kynge, to us he hath grete hate."
" ge," quod Pilate to Archelaus,
" Hit semeth he wil be wreken on us.
To be fel hym cometh of kynde,"¹
3110 And þat, I drede, we shul fynde.
He is of Cesar⁴ kynde, I wys;
Of þe more felonye⁶ he is.
And þat he bihoteth, he wil byholde.⁷
He wil not leve⁹ for hoot ny colde.⁰
3115 Quod Archelaus " Ne have noo drede !
Michell is bytwen worde and dede.
þis holde is stronge ynogh aboute.
Þogh he us threte, get is he oute.
Make he nevere soo mykel adone,⁹
3120 get cometh he not in soo sone.

¹ C Thy body and soule also.
    L ðiselven also for.
² BC never so bolde.  LD now ful bolde.
³ C to his pavylon went ageyn.
⁴ C And he is cruwell, hit comyth hym of kynd.
⁵ B Sesaris.  CD Cesares.
⁷ LBCD holde.
⁸ B lete.  L leten (om. for).
⁹ LB to done.
But goo we to þe wall agayn,
And doo þou as I shall þe sayn:
Take up a flour upon þe wall,
And to Vespasian fast call,
And sey to hym, þat all isee:
'Batayll, sire, I wage to þe.'"
Sire Pilat wente with hert glad,
And dede as Archelaus hym bad.
Þoo he had seide what he wolde,
Vespasian gan to byholde,
And seide "Pilate, I hit take.
Þis wed nyl I not forsake.
Such a shame I bihote þe,
Þat þou shall dyen but þou flee.
Sorwe have he, þat þou spare!
Myn engynours, make þou gare!
Kythes nowe all þat ze beth myne,
For Jesus love to doon hem pyne.
Loketh þat þei ne have noo rest,
And lete now Pilate doon his best;

1 B þat al mygt se. L þat alle it see.
   C all in seurete.
2 LBD xe. C xode forth.
3 B gan þo to him holde. LD gan hym byholde.
   C bygan hym to byhold.
4 B þat I it take. C that woll I fayn undertake.
5 B Thi worde. C And that batell.
6 B ojer fle. C or thu shalt fle.
   L bote þou fle. AD er þou fle.
7 LBD enynes. C enjuynours.
8 B Kythe alle men. C And kytheth all.
   D Kipes nowe þe alle.
   L And gee kni Gates þat ben myne.
For, soo Jhesu Crist me save,
I shall not leve til I hym have,
If God wil grante me lif perto."
And all his frendes seiden alsoo:

"Be þei withinne nevere soo stronge,
þat we ne shall dwelle also lонге.
Til we have wrekken þe grete wronge
þat Jesu soffrede hem amonge."

He comandet to trompen anoon,

To arme is men everychoon.
Into þe toun þei shoten and cast,
And slowen men withinne fast.
þei foghten soo til hit was nyght,
þat hem wantede daies lighte.

[And happeliche a quarel droug]
And a pore knave it slogh,
þat went and pleide in the strete;
And he was holden a prophete
Of all þe Jewes of þe lawe,

For many wondres, for many sawe.

---

1 A soo soo.
3 LB gee.
4 L We shullen dwelle her so longe.
   B We schulle dulwe also longe.
   C We nyll not leve for alle heore throng.
   C puts this line after il. 3147-8.
5 LB you.
6 B failed. D And slowen and wounded þe peple apliȝt.
7 So B. L hapfullich. D they droug. C And happily one a
   quarell droug.
8 L pynner knave. C pore knave therewith he slough.
9 LBCD yede.
10 LB and. D and for. C that they there saw.
Vaspasian hem longe assailede,
But litell get it hym availede.
Nevertheless mony of hem þei¹ slogh,
And deden withinne sorwe ynoth.

3165 Hit was withinne þe fifte² ðere ;
From Rome þere cam a messager,
Als þe at þe seye lay
At þat tyme, ægeynes his pay,³
And broght worde to Vaspasian

3170 þat Nero was deed, þe cursede man,
þat was Emperour of Rome :
"And all her counsell þei⁴ have nome.
Upon þe, sire, is gyven þe dome
þat þou most nedes þider come ;⁵

3175 For all þei have chosen the fo. 44.
For to bere the dignitee.
Sire, take not þis⁶ worde in vayn,
For þou most⁷ wende and come agayn."
He went hym forth, lyst⁸ hym not shone,

3180 And lefte þere stille Titus his sone.

¹ BCL he.
² B fyrst. C fyrst.
³ L As Vaspasyan. D As he forsothe.
⁴ C To stryen hem þat Jhesu had slay.
⁵ L þere is nome. C omits ll. 3172-3.
   In B, ll. 3172-4 are :
   And apon þouȝ þe þe dome,
   þe most nedes home come,
   For here councel þei have ynome.
⁶ C And þu most nede, he seyde, come home.
⁷ LBC þis sonde. D these wordes.
⁸ BCL myȝt.
⁹ B and wolde nouȝt shone.
   C and nold not shon.
Titus and Vespasian:

Titus falls ill with joy.

Suche joye gan Titus to undertake, 
\(\text{\textasciitilde pat hym toke a cardiake,} \)
For his fader\(\text{\textasciitilde s}\) grete honour, 
\(\text{\textasciitilde pat he\textasciitilde s} \) shulde ben Emperour.
3185

With overdoon joye cometh \(\text{\textasciitilde pat woo} \); 
With overdoon sorwe it most goo, 
As \(3e mown heren in a stounde, \) 
\(\text{\textasciitilde pare Josephus sitthen was founde.}^3 \)
When all \(\text{\textasciitilde poo} \) \(\text{\textasciitilde pat} \) were in Rome

Vespasian is crowned at Rome,

Wyst of\(4 \) Vaspasianes come, 
\(\text{\textasciitilde pei ridden and ran hym agayn,} \)
Kyng,\(6 \) erle, baron, knyght and swayn. 
\(\text{\textasciitilde pei coronede hym \textasciitilde pare Emperour} \)
With solace, fest, and grete honour.
3190

\(\text{\textasciitilde pei coronede hym, in his palays,} \)
In the gyse\(6 \) of Sarazenys;\(7 \)
But afterward seint Clement 
Confermede his coronement.
He gladede\(8 \) his freendes everychon.
3195

and returns to Jerusalem.

To Jerusalem he went anoon, 
For hym \(\text{\textasciitilde poght ful longe at Rome,} \)
Til \(\text{\textasciitilde pat} \) he were agayn ycome. 
And soo he dede, I telle it \(\text{\textasciitilde pe,} \)
3200

---

1 LBD faders. C And that was for the grethoures.
2 C his fader.
3 C How \(\text{\textasciitilde pat Josephus hym helyd holl and sond.} \)
4 BD \(\text{\textasciitilde pat Vaspasian was ycome.} \)
5 LCD Kyng. A Knyght.
6 B Erles, barouns, knyghtes and swayn.
7 C After the maner.
8 L And to gladen.
or, The Destruction of Jerusalem.

With hidous oste and grete plente.1

3205 Hereth now, lordinges efte, For I mot telle þere y lefte, Of þe knave, the prophete, þat was slayn in þe strete. Þoo Jacob of þis knave herde

Unto Pilate anoon he ferde. "Sire," he seide, "now is bifalle (I wene we shall seen it alle) Þat þis Jew² seide us to, Thrytty³ wynter gon and moo, Þat þis citee shulde be lorn, And all þat þerinne were born. For now I wot hymself is slawe, Wel þe better I leve ⁴ his sawe. I rede þou doo, sire, after me, Þis was Jacob, þe gode man, þat herbared ⁵ sire Velosian, As hit telleth herebifore. But Pilate was agrevede sore, And seide "On þe I shall be wroken For þe wordes þat þou hast spoken;

1 B With murþe gret plente. 
C And that with another hydous ost in verite. 
L Wiþ hydous poeple gret plente. 
D With a greethost with solempnite. 
2 LBCD þis Jew. A þese Jewes. 
3 BCD Twenty. 
4 C beleve. 
Titus and Vespasian;

For thurgh þe counseill of hym¹ and þe
I leve þat all þis sorwe be.
Velosian and þou, þat gere,
þe kesten³ þis, þoo he was here.
He spake to me woordes smerte;
þei comen not sithen out of myn herte.

And if I may, I shall þe sette
þat ⁴ nevere freende ne shall þe fette.”
He dede fetten hym ful fast,
And in such a stede⁴ hym cast,
And swore he shulde þere lye

Withouten mete til þat he dye;
And in þat ilke foule dongeon
þere he lay sperede⁶ in prison.
Whan Mary his doghter hit wist,
þat she hir owne fader myste,

Anoon she seide þis oresoun
To Jesu Crist, Goddes sone:
“Lorde,” she seide, “now here me,
If hit, Lorde, thy wille be.
Als wys⁶ as I the soghte

With þat oynement þat I broght
Until þi toumbe, þere þou lay:
If hit were until þi pay
þat ich dede þat ilke dede,
Hereth me now at þis nede.

¹ BCL omit hym and.
² LCD Casten.  B Caste.
³ LBD þere.  C Thereas.
⁴ B And in a stede foule.
   C And into a preyv preson.
⁶ D As wisly.
or, The Destruction of Jerusalem.

3255  Þou helpe my fader als wys
Out of þe sorwe þat he inne is;
And als wys as he lovede þe,
I prey þat he unbounden be.”
Whan she had seide þis oresoun,

3260  God sent anoon an aungell doun,
And¹ come to Jacob, þere he seete;²
þat³ for sorwe sore⁴ gan grete.
“Jacob,” he seide, “come with me.
My Lorde wil þat it soo be.

3265  Take to þe comfort and solace,
And thanke Jesu of his grace.”
He toke hym out of þat prisoun,
And ledde hym forthe without þe toun,
And bad he shuldenoo man drede:

3270  “Goo⁵, farewell, there God þe spede.”⁶
Tho Jacob þanked God anoon,
þat he felde⁷ hym louse to goon,
Faire on knees, with bothe honde,
þat lousede hym out of is bonde.

3275  Toward þeoste he toke is way,
Soo þat Velosian hym say,
And seide “Sire Emperour, I see
Jacob my freend, as semeth me.
Now, sire, I wot it is he right,

¹  L þat.
³  L And.
⁵  B Go, farewell, he seide, God þee lede.
    C And seyd, Farewell, now God the lede.
⁶  LD lede.
⁷  C had made.  LD feled.
Titus and Vespasian;

3280 I thanked it to God almyght.  
Théi welcomede hym faire and well,  
And of his fare askede everydell;  
And he anoon hem tolde thé case,  
Of the Jewes how it was,  
And how he was doon in prisoun,  
And how he cam out of thé toun.  
Théi thanked God all thé wise,  
That soo Penketh upon théise.  
Tho seide Velosianto Jacob right  
"Sire, wost thou what I the bihight,  
At nede Pat I shulde be thé freende,  
As I shulde hoomward wende;  
Whan thé Jewes her tales tolde  
How Jesu théi slogh and soolde?  
As théi be worthy, théi shall have.  
No kynnes tresour shall hem save.  
We owe to doon thé grete honour,  
And namely my lorde thé Emperour  
('Thurgh' Goddes helpe and counseill théin

---

1 B Thanked be now God almygt.  
CD I thanked be God full of mygt.  
L Yponked be it God almiyth.

2 LBD as thé wyse.  
C full tenderly then.

3 C on his men.

4 B Whan I wolde homward wende.  
C When that y hom from the dede wende.

5 B For no tresour ne.  
LD No maner tresore.  
C The shall no tresure from sorow hem save.

6 D I ougte.

BL I owe thee evermore (L evere to) honour.  
C And y ougte ever outwardly the honour.

7 LC For þorouȝ.
or, The Destruction of Jerusalem.

3300 He is aschapede mychel pyne),
As on my bihalf I thanke the
For greet honour þou dedest to me.
If my lord were helede, I þe hight
To brynge hym hider with michel myght.

3305 Loke hym here, as þou hym bad.
Sire, thanke Jacob and make hym glad;
For þou art gretyly holden þerto.”
I plyght þe Emperour dede alsoo:
He seide “Jacob, þou getest honour,

3310 And þe Jewes sorwe ful sour.
I see hem falleth michel shame
þat þus bilokede” Goddes grame.
God is with us, and hem agayn;
All þat þei doon, it is in vayn
(Such is myn hope and myn bihest ").
Heres is þe travaill, oures is þe rest.”
The Emperour of hym was glad,
And preide Jacob and hym bad

1 L On my syde also. B On myn half also.
D And also on my syde. C And on my syde.
2 B Loke he is. C And lo hym. LD Loo hym.
3 C The which shall make thyne hert full glad.
C has then two additional lines:
This is Jacob, lo syre, that is here.
Now gode syre, y pray yew, maketh hym chere.
4 L I plith þou. D Certes.
B I telle þow forsope he dide so.
C And then the Emperoure dyde rygt so.
5 C shalt have.
6 C And hem shall fall full.
7 B For hem is loked. L þat be loked.
C And eken they ben loken in. D And thus byloked.
8 BC trust. LD trest.
He advises Vespasian to make a ditch round the city;

He advised Vespasian to make a ditch round the city; he told him some reason how he might best win the town.

"Forsothe," quod Jacob, "and I shall do." I will make a ditch about the wall, so that no man away may flee if all see; but I will have it made high and strong everywhere.

I will myself oversee it, till it be done, I beseech you. I will find workers and costs for this.

The Emperor said, "Grant mercy; I grant it, well and surely, all things that you will have; timber, water, man and knave."

The Emperor sends a sonde for ditches throughout the land, and bade give every one to his pay four pens upon the day; every master tway shelyngs had.

1 B schulde him seie. C shuld tell hym.
2 C Leteth.
3 D oure.
4 B And pan ypaleisid. L And do it palicen. C And maketh a palyes.
5 D And do it palice so stronge aboute.
6 D It shalbe large and hige Porugoute.
7 C hit overese.
8 B omits ll. 3329-30.
9 C Gramercy.
10 C dychars.
or, The Destruction of Jerusalem.

3340 So he comandet and bad.
Whan þe dike was made everydel,
Hit paide¹ þe Emperour ful wel.
Alsoo Jacob dede þan make
Twey charnelx² for þe ostes sake,

3345 For to bury³ hem in þat stede
All þe folke þat þere were dede,
þat [t]he quihe dyede not⁴ for hem.
And soo þei dede in Jerusalem;
Nevertheles þere were charnelx two

3350 In middles þe citee alsoo.
But þan⁵ þe Jewes lokede out,
And sawe þe diche made hem aboute,
Wel mychel sorwe he⁶ myght have seen,
Whoso had withinne ben.

3355 Anoon þe Jewes everichone
Token her reed what to done.
Þurgh þe counseill of Archelaus,
Barabas, and eke Josephus,
They seiden to Pilate her avys:

3360 “For us is fairere and more pris⁷
To fighten with hem þerout, I⁸ gesse,
þan for to ben⁹ here in distresse.

¹ B Hit praiede. C He plesyd. L It liked.
² LBD charnels. C charnell.
³ BC hide. L hidden. D burne.
⁴ A and not. LBC for stynek of hem.
⁵ C when.
⁷ CD of pris.
⁸ B in gresse. C as I gesse. L we gesse.
⁹ B ligge. C lyggen. LD lyen.
Titus and Vespasian;

Fairer it is for us on hem dye.
Pan here as cowardes for to lye."

pei putten plankes overe the dike
Alle by nyght ful privelike.
Pilate anoon dede hym out
With xxx. thousand in a route
And L. thousand men on fote

To helpen hym pe toun to bote.
\[\text{\(\text{\textit{st}}\)}\]
\[\text{\(\text{\textit{st}}\)}\]were swithe stronge metyng,
With spere\(s\) and swerde\(s\) kene kervyng,
As we in story of hem rede.
On either party gre\(e\) folk was dede,

\[\text{\(\text{\textit{st}}\)}\]
\[\text{\(\text{\textit{st}}\)}\]with pe Emperour pe felde bylefte.
\[\text{\(\text{\textit{st}}\)}\] th\(\text{\(\text{\textit{st}}\)}\) thousand he\(\text{\(\text{\textit{st}}\)}\) hym byrefte;
All pe opur pei made to flee
\[\text{\(\text{\textit{st}}\)}\] Agayn hoom to her citee.
And all pe w\(\text{\(\text{\textit{st}}\)}\) whiles pat pei fogyhte

\[\text{\(\text{\textit{st}}\)}\]
\[\text{\(\text{\textit{st}}\)}\] God lengthede pe day, as hem tho\(\text{\(\text{\textit{st}}\)}\) thoght.
\[\text{\(\text{\textit{st}}\)}\] Maister Josaphus was woundet pore,
or, The Destruction of Jerusalem.

Pat noble clerc, swithe sore.
He couthe moost, in dede and sawe,
Of all pat fel to Jewes lawe.

But oon thyng wel helpe hym than,
Pat he was a prive Cristen man,
And for his kynde was not soo,
Perfore was hym wonder woo;

But perof, I wot, ne sped he noght.
Whan þese Jewes seyen þis fare,
Þan had þei sorwe and grete care
Pat þei soo overcomen were;

That þe stronge the febell ete,
The gres, the erthe under her fete,
And her owne donge alsoo.
Hors and hounde þei lete noon goo,
Ni other best þat ran on fete.

1 B was and grete of lore. L and wijs of lore.
C that was so wys of lore.
2 B Of alle þat were of þe. C Of all the men of the.
L þat weren in.
3 C þat harm for his kyndenes he had tho.
B omits ll. 3389–90. C adds two lines more after l. 3390:
That he myght away have stert,
That he with hem had caugt none smert.
5 BCLD the citezeyns.
6 D The gras. BL þe and. C And allso.
7 B þen.
8 D Hors, hounde, cat ne lete þai go.
C Ne hors ne hound sparyd they tho.
9 B Hors, bestes, rote, ne gras.
C Ny oþer bestys, ne rote, nere gras.
L Ne oþere beest, ne rote, ne gres.
Titus and Vespasian;

3400 And ychon bi lote oþer\(^1\) ete.
Whan two þere were all agoe,
þat to þe sege\(^2\) gan come þis woe,
Þurghout þe toun began to faille
Of all manere of vitaille,

3405 Soo þat þe strengre slogh\(^3\) oþer;
þe fader þe sone, systour þe brother;
Men and wymmen her children ete,
And yche man oþer\(^4\) by every strete.
A riche lady of þat contre,

3410 Of large landes and eke of fee
(Mary she hight sikery,)
A Cristen womman prively),
She had acountance in Jerusalem,
And þerfore she þider cam:

3415 A gode lavedy þat\(^5\) she dede knowe,
With whom\(^6\) she thoght to dwell a throwe.
Dame Clary\(^7\) was þe wommanes name,
Of gode vertues, of\(^8\) holy fame.
þei liveden þere togeder longe,

3420 Til* þis woe bifell soo stronge.
Oþer werk couthe þei noon werke

---

2. B Thorw þe sege.  L þat þe sege began.
   C Among hem all there com more woe.
3. BCLD robbed.
4. BCL ete oþere.
5. BLD þat.  A and.
   C To a full gode lady that sheo dede know.
7. LBD Clarice.  C Claryce.
8. LB A womman of ful (B wel).  C Sheo was a womon of.
or, The Destruction of Jerusalem.

But dwellende\textsuperscript{1} mychel in holy chirche\textsuperscript{2}
And ligge\textsuperscript{3} þere in afflictiones,
In penance and in oresones;

3425 Soo hit byfelle, what more or\textsuperscript{4} lesse,
þei were bothe broght in grete distresse;
For deaut of mete and drynke
þei dyen moost\textsuperscript{5} of alle thynge,
Hem ne was noo liflode left,

3430 But all forrobbet and forrefte.\textsuperscript{6}
This Mary had a doghtur dere,
þat for hunger dyede þere,
For whom she made michel sorwe,
Bothe on even and on morwe.

3435 Hemself\textsuperscript{7} soo grete honger had
þat wel ngher honger made hem mad.\textsuperscript{8}
“Ete we now þis childe anoon
For the hongre þat is us on.”

3440 “Nay,” quod Mary, “þat wil I noght.
Er wolde I dye in my thoght.”
Our Lorde God, þat is soo hende,
Of his grace he may us sende.
Be we not for þis sory !\textsuperscript{9}

\textsuperscript{1} B dwelle. C dwelden. LD duellen.
\textsuperscript{2} C kyrke.
\textsuperscript{3} L lyen.
\textsuperscript{4} B what. CD and.
\textsuperscript{5} BCDL That deie þei most.
\textsuperscript{6} C But from all good they were byrafft.
\textsuperscript{7} D These ladies.
\textsuperscript{8} BCDL That dame Clariceto (L omits to) Mary bad.
\textsuperscript{9} B Deie I wolde or it come in my þoug.
C I wold rathyre dye then I hit thougt.
L I wolde dyen ar I it þougth.
\textsuperscript{10} BCDL to sory.
Titus and Vespasian:

Hit stande us to¹ purgatory.

3445

Soo shall all, þat wel bileve,
þat noo woo ne shall hem greve.”

In þis talkyng right as þei sat,
Jesu Crist hem noght forgat.

An aungell come from heven shene,
As God hym sent hem bitwene,
And seide to hem “Leteth þis strife.
All þat ze may, holde ze zoure life.
Mary, loke þat þou doo
As Clarice here seide þe to.

3450

God wil it soo, er þan ze dye,
To fullffen the prophecie
þat speketh of þis, by wey and strete
þat wymmen shulde her children ete.
Gryccheth² ze noght to fulfille

3455

All þat is to Goddes wille.
þogh ze dyen in þis nede,
Heven blisse shall be zour mede.”
When þe aungell had speke þis sawe,
Agayn to heven he gan hym drawe.

3460

³pei put þe childe upon a spite
Agaynes a fuyre to roosten hit,
And deden als þis aungell hem bad;
They ete þerof, and made hem glad.
As Pilate sat in his tour,

3465

Of roost he had a grete savour.

¹ B Hit mai us stonde in.
   C For hit may stond us as fore.
   LD It may stond us to (D to oure).

² LBD Gruccheþ. C gruchith.
Whare it was anoon was\textsuperscript{1} soght;
He bad hit shulde be to hym broght.
\(\text{ðe}\)i went and fonde where it was,
And come and tolde hym all \(\text{ðe}\) caas.

And whan \(\text{ðe}\)i had tolde hym \(\text{ðis}\) sawe,\textsuperscript{2}
\(\text{ðan}\) was Pilate noothyng fawe.

And then\textsuperscript{3} \(\text{ðe}\) Jewes \(\text{jider}\) ronne,
Upon his erand\textsuperscript{4} they bygonne,
And her lifode bare hem froo.\textsuperscript{5}

\(\text{ðan}\) \text{ðese wymmen} had mych woo,
And bilefte in mychel drede,
For noo more store \(\text{ðe}\)i ne had at nede.

But Pilat ne had hunger noon,
\(\text{Þogh}\) his\textsuperscript{6} vitailes were all goon,

\begin{enumerate}
\item \(B \text{ðei}.\phantom{1}\text{he}.\)
\item \(B\) transpose \(ll.\ 3475-6.\)
\item \(C\) then. \(BD\) þo. \(A\) thouxt.
\item \(L\) And \(\text{ðe}\) Jewes \(\text{þat}\) \(\text{jider}\) dede rome.
\item \(D\) To han here pray.
\item \(C\) For that tydyng that they here conn.
\item \(L\) \text{Þe} wommans chyld \(\text{þei}\) hem benome \textit{(over an erasure, in another hand)}.\)
\item \(B\) here.
\end{enumerate}
The rich stay
their hunger with
precious stones.

Titus and Vespasian;

3485 Ny noon of þe ðour grete,
þogh þe pore dyeden for' mete;
For they had þe noble stones
Of vertu upon hem for þe nones,
[For whenever on hem they deden loke
Heore lyst was fyllyd, as seyth the boke;]
And þat made hem live soo lonege,
Til al þe poeple hem amonge
Ne myght noo lenger soffre þat fare.
As God hit ordeynede, þoo com her care.

Pilate bids the
people not to eat
their children,
but gold and
silver;

3495 Tho Pilate in the toun dede crye,
And forbede þat vilany,
Þat noo man ne shulde noo more eten
In þat wise her bigeten;
But golde and silver eten he bad
To alle þoo þat any had.
And soo þei eten her tresour all,
Bothe hewen and kerven itsmall,
And in som stede it is yfounde
Þat þei eten her tresour ygrounde.

3505 Þet they diede many oon,
or, The Destruction of Jerusalem.

By every strete wel gode woon,
For hit was no kyndely fode,
Soo pat in no stede it hem stode.
But to hem alle it was vile,

3510 When the toun was goulde pat while;
For to have out pe tresour
Men dede hem pyne wel pe more.
Yche opur man his neibour ete,
As for deynge pei helde hit swete;

3515 The wif pe husband, pe husband pe wife,
Pat everyche byrefte oper life;
Somme with teth oper to-gnowe,
And somme with hondes opur drogh.
Soo thicke pei dyden, by strete and weye,

3520 For stynke of dede men peere pei leye;
And of pei comyn raunsoun

1 B gret.
2 B But to hem alle hit bifeneld.
L Bot hem alle to bigile.
C But the[y] dyden hit all so for a wyle.
3 L golden. D wonnen. B Whan pe toun was up gelled.
C For that they wolden heore enymyes bygyle.
4 L out of hem.
C For they shuld fynd in the town no tresoure.
5 B Men paiede hem wel pe bitterour.
C But well the more pyne they hed therefore.
6 L migth his foo ete. D man his foo mygte ete.
C And hit at the last uchone must other ete.
B S[or E]che opere day pei dide it ete.
7 B bynam.
8 C dede othere gnaw.
D With here tepe ech other to-gnawy.
9 L pe men pat dedun deye.
B dede pat adoun leie. D dede men that there lay.
C That the stynk of hem made mony one to dey.
10 C Nertheles affyr heore own dyvyson.
Corpses lie unburied,
whereat Titus afterwards makes moan.

Titus and Vespasian;

(Book of the Dead)

3525 But þan were þei leide on hepes, all
3530 Dyede, þat noon myght bury opur.

3535 Adoun he fell wel sone on knee:

"Lorde, forgeve my fader and me,
For þurgh us lye þei not deed,
But for her owne feble* reed.

Hadde þei erst* hem golden to us,

3540 Ne shulde þei noght have leyn þus."

Somme right deed liggeand* þei fonde,
Bityng* her hosen and shoon in honde;
And þerby he7 wist right anoon
þat for honger þei dede echon.

3545 Diches he* dede make and* bylde

1 B bodies.
2 BCDL unhilde.
3 C wykked.
6 LD Bitande. C Gnawyng.
7 C wyst they. L wisten þai.
8 LBC þai.
9 D sone thenne.
or, The Destruction of Jerusalem.

Dan for the bodyes of man and childe. Pilate anoon his counseill toke. For grete drede soore he qwoke. 
pei seide to hym "We rede he

Lete geelde up swithe pis citee. pis, us thynketh, is al for our best; In hit shul we never have rest."
"Nay," quod Pilate, "pis is my reed. I wot per nys noo way but deed;

get we shull awhile abide, For to seen what wil bytide. pis lordes dyen, pat ben withoute, Or elses we, in myddes her route; 
pan thar us care ful litell all

On whether side soo it fall. Opur we wil doon as I shall seye, To sechen us helpe another weye. Doo what we wil hem gyve, pat we may dwelle still and live."

Herto pei graunte de everychon,

1 D these dede men. 
B And perinne pe bodies pei helde. C And thereyn the bodyes there they hyld. L And peere peai duden pe bodyes hilde.
2 C has two introductory lines: But turn we now anon agayn Unto the mater that we before sayn, How Pylat, etc.
8 LBCD Hereinne.
4 LBCD mowen dyen.
5 B Here amydde al pe route. C And that happeli or we amyddyus all heore rout. L Or we deygen al pe route.
6 BC dar we. D dare us.
7 B Cast we. C Let us cast. L Casten we. D Do caste.
Titus and Vespasian;

And casten all how þei wolde doon.  
þe whiles þat þei casten soo,  
þe Emperour seide to Jacob "Goo 
And speke to somme of þat citee,  
And loke what governance perinne be,¹  
And loke wheþpur þei wil gede þe toun²  
For to come out of her prisoun.  
For þei have not al her wille;  
I trowe for hunger somme do spille.  

Goo now sone, for weten I wolde  
Wherto we shulden us holde.  
þei ben streyt bystad in every strete.³  
þei have hunger, and we have mete.  
Seye hem þei come and þeelde us to,  
For atte last þei shulldoon soo."  

Tho Jacob wente to þe wall,  
A Jewe he sawe, he gan hym call:  
"Clepe me," he seide, "þere Josephus,  
Bid him come and speke with us."  

He went forth and broght hym swithe.  
Jacob of hym was ful blithe,  
And he of hym was blithe alsoo.

¹ B And ywite in what poynþ þei be.  
C And loke what poynþ þat þey yn þe.  
LD And wyte what poynþ þai inne þe.

² L transposes ll. 3571-2.

³ B Thel deiep adoun in þe strete.  
C For hit is with hem strayt in every a strete.  
L þai dyen for defaut þere in þe strete.

⁴ D God sent us mete.  
B For gret hungur and no mete.  
⁵ C Now call.  
⁶ A hem. BCDL him.
Quod Josephus "Hou come þou us fro?"
He tolde hym þan, all as it was;

3590 And he seide "Deo¹ gracias!"
"What," quod Jacob, "art þou Cristiene?"
"ge, felawe," he seide, "wilt þou listene?
I am a privy Cristen man,
And my feith ful wel I can

3595 To love Crist right wel y owe,²
And þat I am to the aknowe.³
þis oþer day, thoo we outnam,
Whan ge all us overcam,
I was woundet þere ⁴ ful sore,

3600 þat I was neþh deed þerfore;
And þurgh þe miracle of Jesu
I am waxen wel ynowe.
My fader and moder I have tolde
To turnen, and þei ne wolde;

3605 And þat I ne⁵ may come þerto,
Certes, Jacob, me is full woo."¹
"ge," quod Jacob, "holde þe stille,
And þou shalt have all þi wille.
I shall be ⁶ fore þe, if I can,

3610 To my lorde sire Vaspian,
And for all þoo þat cristened be;
Whan all is doon þou shalt it see.
Say me nowe, hou ge fare withinne,

¹ So BCDL. A doo us grace.
² C omits ll. 3595-8.
³ B yknowe. L biknowe.
⁴ C at oure batell.
⁵ B mai not hem brynge þerto.
    L may hem nougth tournen þerto.
⁶ A bi. LBD be. C speke.
And whanne we shull pis toun wynne?"

"Mafay," he seide, "I dar pe seyn,
For thicke\textsuperscript{1} our folke gynne to dyen,
And for the\textsuperscript{9} stynke, pat cometh hem froo, fo. 50.
Herinne pei dyen wel pe moo.
And perfore we have doon\textsuperscript{*} make

In myddes pe toun a greet lake ;
And evermore, as pei deed doun falle,
Herinne sone we cast hem all."

"Perfay," \textquoteleft quod Jacob, "and so do we ;
And pat was," he seide, "first purgh me :

pis diche, with pe hye paleyes,\textsuperscript{8}
And gonder two hye charneys.\textsuperscript{6}
Me thynketh pei\textsuperscript{7} doon a grete foly
To holden aȝeynes God and our partye.
And set I hope atte last

To wynnen pis toun purgh my cast.
As Pilate seide\textsuperscript{8} inmyddes pe toun,
\textquoteleft poo he dede me in depe prisoun,
\textquoteleft pat I and Veroigne,\textsuperscript{8} wel\textsuperscript{10} goode spede,
Haden procurede all pis dede,

Forsothe he ne gabbed right noght ;
I wene þerto it wil be broght.

\begin{itemize}
\item \textsuperscript{1} BLD Ful picke. C Full fast.
\item \textsuperscript{2} A they. BCDL pe.
\item \textsuperscript{3} B late. C let.
\item \textsuperscript{4} B Maifey. LD Mafay. C Forsoth.
\item \textsuperscript{5} B omits ll. 3625-6.
\item \textsuperscript{6} L þorouȝ me was made and pe two charnels.
\item C And eken thys charnell forsoth I wys.
\item \textsuperscript{7} CD xe.
\item \textsuperscript{8} B As I seide Pilat. C For Pylat seyd.
\item \textsuperscript{9} L Veysyan.
\item \textsuperscript{10} B with good spede. C forsoth in dede.
\end{itemize}
forsoth, my brother josephus,
I wisshed þat it shulde be thus,
And dame veroigne, þe gode womman.

before the steward velocian
I made þat dame veroigne gede,
to beten þe emperoures nede. ¹
for þi I am with hym prive;
soo hope I get þat ² þou shalt be.

soo helpe me crist, as I am glad
Þat hit shall ³ be alsoo he bad.
for the emperour was wonder seke,
And wende to have dyede eke;
And God hath heled hym, þurgh his grace,

for to doon him ¹ sechen þis place.
He wil ⁴ all þe jewes shende
Er þan he wil hennes weende.
he wil never leve þis toun
Til he have beten hit adoun.

thou myght seen, it is goddes wille
Goure vengeance in gou to fullfille; ⁶
By many tokenes men ⁷ may see,

¹ D To helpe þe emperoure in his nede.
   C To helpen Vespasian all at hit (sic) nede.
² B þou schal be.  L shaltou be.
   CD þat þu shalt be.  A þan I shall be.
³ A shal (sic).  BLD schal falle (L fallen, D bifalle) as I bad.
   C shall fall rygt as I bad.
⁴ A hem.  B And also imade him.
   C And hath ymade hym.  L And þat hâp don hym.
   D For to done hym.
⁵ BLD He þenkeþ.  C For he shuld.
⁶ BL This vengeaunce to fulfille.
   C This vengeaunce utterly þat he fullfyll.
   D goure vengeaunce al to fulfille.
⁷ A man.  LBD men.  C ge.
And thou wilt bithenke þe.
Alle þoo þat ben hereinne

3660 Ben acombrede in foule synne,
But it\(^1\) be any Cristen wyght
Be late komen\(^2\) to God almyght;
And for thei wil noo mercy crave,
I byhote þe wel, þei shul noon have,

3665 Neyther of God, ny of man,
Ny of my lorde sire Vaspasian,
For he and Titus his sone, bothe
With all þe Jewes þei ben so wrothe
Þat othe þei maden, þei wil not breken,

3670 To leven þe seege til þei be wreken.
Þerfore, y prey the, seye me sone
What þei þenken\(^3\) for to done:
Wheþur þei wil þe toun helde,
Oþur hastelich\(^4\) up hit gelde?"

3675 Josephus hym unswared ful stille:
" Jacob, hit was\(^5\) not last her wille
Þat þei wolde alle doon soo,
Whan I come to þe hem fro.
I wot forsothe, I byhote the,

3680 Hit dureth not longe, thynketh me.
Leef me were\(^6\) þat we were out,
For we liven in much doute.

\(^1\) DC if it. L gif (om. be).
\(^2\) B Late ytormed. C That be comyn late.
\(^3\) BL þenke þerinne. C within thenketh.
\(^4\) BL Oþer have ydo and. D Or have idone and.
C Or ellys have done that hit were gold.
\(^5\) BCDL was. A wist.
\(^6\) B Me were wel lever. C And me were well levr.
L Me were ful leef. D Wel leve me were.
or, *The Destruction of Jerusalem.*

I wene þei casten to maken\(^1\) gree,  
If þei mowe, with any fee.

3685 Prey for us, and be us fore,  
þat noo Cristen be forlore.  
For had þi lorde Vaspasian  
Ymade hymself a Cristen man,  
And his sone, with all his oste,  

he and the other Christians would have yielded long ago, had Vespasian been christened.

3690 Er þou\(^4\) come hider, wel þou wost  
For hym, hit had ben sikernesse,  
þan had we golden, more\(^5\) and lesse.  
get is us lever to dye hereinne  
þan gelde us to a Sarazyne.\(^4\) fo. 51.

3695 But [we] holde us ful\(^6\) worthy more,  
Til nede drive us to soffre sore.\(^6\)  
Farewel, Jacob, my leve brother,  
þe shall weten\(^7\) oon or other.  
God of heven with þe be,\(^8\)

3700 And all þat ever\(^9\) cristened be !\(^10\)  
Sone to þe Emperour he gan goo ;\(^10\)  
Worde for worde he tolde hym soo.  
And þan unswarede þe Emperour :  
"Sone hope I scapen þis errour."

3705 By these wordes now I see

\(^1\) B make agre. L make goure gree.  
\(^2\) BL he. C they.  
\(^3\) C long or thys.  
\(^5\) B But he wolde us. LD For (D But) we holden us.  
\(^6\) C And therefore we nyl not gelde us the while more.  
\(^7\) B wite some anoer. C newyn wyten anothyr. LD sone wite.  
\(^8\) C Now, quod Jacob, God be wyth the.  
\(^9\) BCL þorinne.  
\(^10\) C And then Jacob comyth the Emperoure to.
*Titus and Vespasian;*

In haste þei shall golden be.
Jacob, wake we what we may!
Hit neȝbeth negh her terme day."
Josephus come þe Jewes unto:

3710 "Lordynes," he seide, "what wil þe doo?
Vaspasian and1 Titus his son,
For wrath leve* þei, ne cone,
Til þat þei han wrenken her tene,
And þat shall newely be on us sene;

Soo mykel I wot, sire Pilate,
As I it have aspyede late.
I cannot seen noo weye but oon,
þat we ne be deed everychon.
Loke what all oure folke wil say,

And doo we right* as I gou prey;
For þei of þe communalte*4
Felen þis woo* more þan we."

A crye was made, þe folke come all,
Bothe þe grete and þe small.

3725 Pilate seide "What rede þe now?
For we doon us all up* gowe."
The poeple biforn him7 kest a cry
Ful ruwefull and ful grisely,
And seide "Feirer it were to dye,

1 *BCDL* ne.
2 *C* to leve þey nyll not wone.
3 *B* And doþ right now.
4 *B* For certes, sire, þe communalte.
   *C* For I wott well þat all commynte.
5 *B* Makeþ mone.
6 *LBC* upon. *D* on.
or, The Destruction of Jerusalem.

3730 pan þus soo longe here to lye."
And som seiden hem amonge
"We ben here spered all to longe.
We dyen here in grete distresse;
And þat is for oure wickednesse,
3735 And for we deden Messias to dye,
Hit is his wille we shul abye.
And [þat] shewen þe Romaynes well,
þat struyen us and oures everydell.
Somtyme was, we seiden soo,
3740 þat þe Romaynes shulde þus doo,
þan we and all our kynde ran
For to destroye þat gode man.
By this we may knowe and see
þe tyme is comen hit shall soo be.
3745 Hit semeth þat Messias may fulfille
Of all þinges to doon his wille;
For noo lenger, with noo maner gynne,
Mown [we] lasten for our synne.
He sheweth wel þat he is God almyght.

1 B Than in þis myscheef longe.
C Then here in wo so long for.
The next two lines in C correspond to II. 3737-8:
And that kytheth the Romays full well,
For they struyn us every dell.
3 L It is skyl. LBCD þat we it abye.
4 L And þat seen. B And þat schewep. D And þat shewen.
C omits II. 3737-8 (see note on I. 3732).
5 L For þai. B For to him were we unleel.
6 B it was we fyndeþ it so. C hit was told us so.
7 LBD Whan. C For þat.
8 B Ne mowe we. L Mowen we.
C May we. D We mowe.

Z
We biddeth hym mercy al to late, 
And py ou alsoo, sire Pilate. 
Therfore lat us all out goon, 
To enden all our sorwe anoon."
or, The Destruction of Jerusalem.

We aghte for to bidde and wille\(^1\)
\(\hat{p}at\) \(\hat{p}e\) hilles\(^2\) wolde us hille,

\[3775\]
Dat we ne seyen \(\hat{p}is\) vengeance all,
If it so now myght byfall.
We may waryen all oure kynde
For \(\hat{p}e\) sorwe \(\hat{p}at\) we fynde.
We \(\hat{p}at\) be\(^3\) now abye it sore,

\[3780\]
\(\hat{p}at\) \(\hat{p}e\)i wroghten us bifoire.
Withouten ende mot \(\hat{p}e\i\) have care,
\(\hat{p}at\) maketh us so evell to fare!
Now is comen, \(\hat{p}at\ he us hight.
Ageyn our wronge he doth us right.

\[3785\]
For\(\hat{p}i\), Pilate, \(\hat{p}e\)elle up \(\hat{p}i\) toun,
And delivere us of our prisoun;
Or we shull \(\hat{p}e\) smertely take,
And all \(\hat{p}e\) grettest, for\(^4\) \(\hat{p}i\) sake,
And we ourself shall gelde \(\hat{p}i\) citee,

\[3790\]
Howssooever of us be.
Of \(\hat{p}i\)s avise the,\(^5\) sire Pilate,
Opur elles \(\hat{p}ou\) shalt bewar to late,
For we ne may no lenger liven.
Hye \(\hat{p}e\), \(\hat{p}at\) it\(^6\) were up geven."

\[3795\]
Whan Pilate segh\(^7\) \(\hat{p}i\), and Josephus

\(^1\) B omitter ll. 3773-4. \(C\) has:
We ougt now for to byd and hit myght be truly
That \(\hat{p}e\) hullys wolden us huyden fully.
\(^2\) L erpe.
\(^3\) LD lyven. B omitter ll. 3779-80.
\(^4\) B eke forsake.
\(^5\) B Therof bise \(\hat{p}ee.
\(^6\) BCDL \(\hat{p}e\) toun.
\(^7\) C herd.
Titus and Vespasian;

And Barabas and Archelaus,
Þei and þe poeple wenten alle,
And on þe Emperour þei gan to calle:
"Have mercy on us, sire Emperour;"  

3800 And take* us, sire, to þi socour!  
The tyme is comen, as we þe telle,  
þat we ne mowe noo lenger dwelle.  
We han doon alle þat we may.  
Of vij ðere þis is þe last day.  

3805 And þerfore, sire, we the pray,  
Whether shull we live or dye?"

The* Emperour þís wordes herde;  
With mykel joye forth he ferde.  
Als* swithe he gan doun falle  

3810 On [his]4 knees, biforn hem alle,  
And seide "Welcome be Goddes sonde!  
For he is Lorde inþis londe.  
Now I see he wil fulfille  
þat I shall have al my wille."

3815 He roos and spake to hem all:  
"Hereth now, what shall gou fall,  
þat Þe shul heren speken and see."  
Noo mercy shull Þe fynde in me;  
For Þe slewen, in þis stede,  

3820 Jhesu Crist in his manhede.

1 B omits ll. 3799-3800.  
2 LCD take us.  A takes.  
3 BL Tho þe.  C And when the.  
4 BLD Also.  C And also.  
5 BLD On his.  C Rygt on his.  
6 BLD of alle londe.  C of all this lond.  
7 C For that y yew tell, ye shull hit se.  
or, The Destruction of Jerusalem.

Without alle maner of gylte
ge demede hym\(^1\) to ben yspilte.
And evermore rewen\(^*\) it I owe;
Ne had ge ben, I had hym sowe.\(^3\)

3825 ge have yfailede of his grace;
So shall ge of myn in his place.
All myn wille I have gou tolde,
Wherto ge shall gou holde."

Pan seide pe Kynge Archelaus

3830 "Sire Emperour, shal hit be þus?"
He gan to rippe\(^4\) a gap wide
Adoun evenlonge aftar\(^8\) his side;
Anoon his swerde out he drogh,\(^6\)
And þer on hymself he sleggh.

3835 He fell doun deed, toforn hem all,
Into þe dike over\(^7\) the wall.
"Forsoth, seide the Emperour,
"Sire Archelaus was a\(^8\) traitour;
For þon suche dethe he stervede,\(^9\)

As he hath of right deservede.

---

\(^1\) A hem. LCD hym.
\(^B\) has, for ll. 3821, 3824 (omitting ll. 3822-3):
Withoute any gult, al for e[n]y[e].
Nadde ge be, I hadde him seye.

\(^2\) D it shal reue gou certeyn. C mot hit ruwe gew.

\(^3\) D seyn.

\(^4\) B ryve. L renden. C racen.

\(^5\) B Adoun anone bi. L Doun of hym after.
C All of his garnament adown by.
D Adoun endelounge by.

\(^6\) D With a swerde that he out droug.

\(^7\) L under.

\(^8\) D Goddes.

\(^9\) C transposes ll. 3839, 3840.
Pilate opens the town-gate.

Josephus escapes to Jonoporam, but is besieged there,

Goo buryeth hym " he seide " up all þinge With honoure, for he was a Kynge."

Pilate and alle wente adoun fo. 53.

To oon gate of þe toun,

3845 And oute at þe gate þei¹ wende.

He toke¹ þe keyes in his honde.
The gate was open¹ in þat cost

3850 In þe prees he⁶ gan out shake,

Josephus,⁶ with many a man,

3855 þe Emperour wist þis on hast;

And sone, I wot, he was bicast

With armede men, with many wepen,

3860 Er þat⁸ he wolde shede his blode,

To¹⁰ þe Emperour sir Vaspasian,

¹ LC he.  B He wente oute þo I understonde.

² D Ther oute he wente he wolde wonde.

² BCLD With.

³ B openyd with sorw most.  L upon þat ilche cost.

⁴ B And Titus was redi.  L þere Titus lay.

⁵ C Thereas Tytus lay yn.

⁶ B omits he.

⁷ C All in þat pres þan can outshake.

⁸ A And Josephus.  D And maister Josephus.  BCL omit And.


¹⁰ CD Agaynus.  L þan to gelden hym to Vaspasyan.
or, The Destruction of Jerusalem.

For he ne was noo Cristen man.
But I am siker, at þe last
The Emperour smot 1 hym soo fast

3865 þat þe sege he let stille be ;
With elleven felawes he gan to flee
Under the erthe, in[to] a cave,
Hem to socour and to save.
And whan her vitailles were goon 1

3870 His felawes seiden everychon
"Sire, þus we may not longe lye ;
We dwelle here, we shul dye. 4
Everyche of us shal 3 opere 6 ete
Atte last, for nede of mete. 6"

3875 Maister, at þe we wil bigynne, 7
For þou art moost maister hereinne.
þan we shull have the lefe 9 reward
Of hem þat levede 9 afterward."

Josephus unswared as a man fo. 53b.

3880 Ful coyntelich, as nede was than :
"Nay, it wil not wel be soo.

1 B pougt on him. C sougth hym out.
   LD sought on hym.
3 BCL into. D intil.
7 C But there of vytaylys had they none.
4 B But gif we wol abide and deie.
   C For well wyte we then þat we shull dye.
   L Ful wel we witen here shullen we dye.
   D xe wite it wel we shulle here dien.
8 D eten other.
6 D For nede of mete men sparith not his broþer.
7 B omits ll. 3875-8.
8 LCD lesse.
9 C lyvyth forth here.
   L duellen. D lyven.
but he persuades them to cast lots.

Castest cut,¹ bitwix two and two,
Which of us shal oþer ete,
And which we shall on live lete.

At last he is left with one other,

Hoolde ge all," he seide, "to this?"
"ge," þei seide, "forsoth," y wys.
þus ech of hem oþer² name,
Til hit to Josephus cam
þat þe cut shulde falle upon.³

whom he slays to save himself.

Dye he shulde right anoon;
But God wolde [not]⁴ he dyede þan,
For his wyt helpede many a man.
His fere⁵ gan his swerde to drawe,
Josephus to have yslawe.

But Josephus [þat] sotiel⁶ was,
Segh þat he was in⁷ a caas;
He leepe on hym also⁸ he cam,
And his swerde he⁹ hym bynam.
The same doom he hym gafe

þat he shulde hymselfe have.
And þan he lefte¹⁰ þere aloone;

¹ LBD lott.
² L ette oþere þan.
³ BLD That (L þoo) þe lotefel him (D shulde falle) apone.
⁴ And at the last then the cut fell hym apone.
⁵ BLD nougt.  C not.
⁶ BD felaw.
⁷ BCLD þat sotiel (D queinte) was.
⁸ B so neg þat cas.  C in an hard cas.
⁹ L in þat cas.  D in this cas.
¹⁰ BC rigt as.  LD als.
¹¹ CD from (D of) hym he nam.
¹² E he him left.  C he laft hymself.
¹³ L hym bileved he.  D he bilefte.
or, The Destruction of Jerusalem.

So hat he come out anoone,
With his swerd in his honde,
And to the Emperour he wonde.

He goes to Vespasian,

3905 þoo þe Emperour to hym drogh,
And seide “Felawe, what art þou ?”
He seide “Sire, I hat1 Josephus,
þat wroth þe story amonges us
Of all þat evere ywritten men2 fynde

who calls him a spy.

3910 Amonges the Jewes and3 her kynde.”
þe Emperour seide “þou art a spye.4
þou shalt be bounden til þou dye,
For methynketh þou seist amys.
If þou haddest doo5 soo, y wys,

3915 Why nadest þou warned6 hem to save
For7 the harmses þat þei shall have ?”
“Sire,” seide Josephus hym to,
“On tho þat lyven8 get ich it doo.
þat y warned hem of þis caas,

3920 Feele þeres her9 þan it was,
And of her bokes I take witnesse
[þat I have writen so, I gesse.”]10

1 B hate. D hette. LC am.
2 BCL ge.
3 L of oure kynde.
4 L omits il. 3911-2.
5 BCL be (CL ben) so wys.
6 C tautg hem hemself to save.
7 BL Fro. CD From.
8 B Apone hem þat it hard.
9 BC or. LD er.
10 From L. B as I gesse.
C all so I ges.
D bope more and lesse.
Titus and Vespasian;

The bokes of þe lawe þei\(^1\) con echoon,
And other\(^2\) men þat livede, many oon;

\[3925\] And alle þei witnesse,\(^3\) in þat stede,
Þus Josephus hath writen and sede.
Dan spake Jacob for hym thore:
“Al þat he seith y wil be fore.”
Thoo seide sire Vaspasian

\[3930\] “Josephus, art þou a Cristen man?”
“Ge, sire,” he seide, “sikerly.
But I have hit borne privelly.”
Right anoon he was unbounde.
He thankede hym\(^5\) þat i[l]che stounde.

\[3935\] And seide “Sire, if þou loke,
Get shalt þou fynde in þi\(^6\) boke
Þat I seide þin was þe honour
Of Rome to ben Emperor,
Fourty daies er hit bifell,

\[3940\] And how sire Titus forgede his hele.
And þurgh þe counseill of me
I hope þat hool he shal be.”
Dan wex þe Emperour ful glad,
And seide “Dan have y þat I bad.”

\[3945\] And seide “Maister Josephus,
I ne wolde forgoo my sone Titus,

\(^1\) B were brougt.  C then comen.
\(^2\) B þo him levyd.
\(^3\) LBCD witnessed.
\(^4\) BL That.  C All that.
\(^5\) B God.
\(^6\) B þis.  C that.  LD þe.
And I myght his life to save,  
For noo thynge þat I myght have.  
Ful mikkell honour þe shall be gyven,  
If þou myght helpen hym to lyven."

"Sire," he seide, "have ge' noo drede.  
I hope full well þat we shul spede."  
Þei broghte him to Titus swithe;  
Of his comyng he was blithe.

Whan Titus had herde his fadres sawe,  
To Josephus he gan hym drawe,  
And lovede and levede hym sithen moost,  
Save his fader, of all þe oost.  
On a day he seide to Josephus:  
"Whan shall be doon þat þou hight us?"

"Sire," he seide, "tomoru day  
Hit shal be doon, if þat I may."  
"Come tomorwe and ete with us þan."  
"I shall be redy, if þat I can,

In forward þat þou ne wrath þe  
With what man I brynge with me;  
And I shall come in þis covenante."

1 CYff that. L And I wist hou.  
2 LB þou.  
C þen was he broug.  
4 LCD þat of his comyng was glad and (CD was full) blie.  
5 L Whan shal be don þou hiȝttest us,  
þat my fader tolde us?  
6 C tomorow, quod Tytus.  
D Quod Titus, Ete with us tomorowe þan.  
7 C All redy syre, quod Josaphus, syre yif.  
D Grauntmercy, Sir, in al.  
8 LB On. C Up this.
Josephus seeks out a man whom Titus hates, and bids the steward set him opposite Titus at dinner.

"Perfay," quod he, "all his I graunte."
Josephus to his hoght gan cast,
And soo avisede hym at he last:
"With a joy come his evell, perfay,
And with a sorwe it most away."
Anoon he made to aspye han
If here were [evere] any man
That Titus had hatede stronge,
And he wrath had lastede longe.
The steward of pe Kynges halle.
Tho hym was tooode here was such oon.
He made hym come forth anoon;
And anoon he chargede calle
The steward of pe Kynges halle.
Doo seide Josephus "Gode felawe,
Wilt you doon after myn sawe?
Loke you assent to me now,
For Titus love and for is prow."
"Sire, I sey pe sikerlike,
I graunte to doon it blithelike,"?
"Wel," seide Josephus als sone,
"As mete tyme is at noone,
Doo me sette a litell borde
Right tofore Titus pi lorde;
And pereat shal his man be sette.

1 LBCD Titus.
2 LBCD in.
3 LBCD bi pouxth.
4 LBD dude. C asked syre Tytus men than.
5 So LD. C gif they knew there.
6 BD Tho. L And. C And than. A To.
7 D priveliche.
8 A is is (sic).
9 LCD be sette. A be fette. B biset.
Loke þat hym be mete sone fette
With grete plente, and riche drynke,
Als shall come oforn the Kynge.
3995 And I hym reheytt, doo þou alsoo.”
“Sire,” quod þe steward, “it shall be doo.”
All þis was doon, worde for worde.
Josephus sat at þe Kynges borde.
Titus was gretely agrevede, and thoght
4000 How was þis man hider ybroght?
And þus manhungrede he sat longe,
þat mete ny drynge he nolde fonge.
For teene he chaungede al his mode; And such an heete cam in his blode,
4005 þat his evell hym forsooke,
And never aftur hit hym ne toke.
Josephus þoo byhelde þis man,
And reheytede hym, as he wel can; And þe steward dede alsoo
4010 With faire semblant, as fel þerto.
Sire Titus turnede hym also somt:
“Josephus, I thanke þe in my hert.
I had þe brynge a man with þe;
I wende noght it shulde be he.
4015 Thou bad I shulde wrath me noght

1 LB And gif. D gif.
C And giff y the hote, reheytt hym allso.
2 B Tho Titus.
3 BCL agrevyd. D in anger.
4 D bloode.
5 D For anger so he chaunged his mode.
6 B And comforte him þo he bigan.
C And to rehayte hym he bygann.
L And reheten hym bigan.
Titus and Vespasian:

With noo man þat þou with þe broght,
And I graunte the sikerly.
Hit shal ben holden witerly,¹
For þou dedest [it]² for myn hele.³

I thanke it the, for I have it wele.³
þou art me dere, whil þat I live;
And hym my wrath I al forgeve.”
Tho his fader wist how hit was,
I hoote þe, he made grete solaas.

Aftur þus, ay in alle thynges,
Josephus was nexte þís⁴ rich Kynges.
Goo we now to Pilate agayn,
For of hym I have to seyn.
Here⁵ he gan profre make

For the toun and for his sake,
To witen if þei myght savede be
With golde, silver, and oþer fee.

Titus saugh Pilat,⁶ and was ful glad;
Better tithinge he ne bad.

Pilate seide “Sire, I prey the,
Astounde þat þou here me.
For to be⁸ stille, I wil þe gyve,
Every þere whil þat I live,
Soo þat þi fader wil me save,

¹ BL trewliche.  C full truly.
² So LCD.
³ D I graunte þe worshippe and þanke þe as wele.
⁴ CD these.  L þe kynges.  B to þe kyng.
⁵ L Hereþ hou.
⁶ B Pilat saugh Titus.
⁷ B Now Titus.  LC Sir Titus.
⁸ B duelle.
And my bailly\(^1\) for to have,
I wil gyve hym is\(^s\) truage,
And\(^3\) an . C. sparhaukes ramage,
And an . C. gentyll faukenes also,
Of houndes . xxx\(^a\) medes\(^s\) ßerto,

An . C. palles\(^4\) of silke and golde,
Þe ricchest þat ben\(^s\) boght or solde,
And ten lyones, and libardes ten,
And ten beres from her\(^7\) den,
And five\(^8\) mules ychargede wel

With golde and silver everych dele,
And eke with alle þe best stones
Þat may be founden for þe none.
Wyte at\(^9\) my lord, where\(^10\) he wil soo,
And seye me swith what I shall do?"

Titus was glad, þat ilke tide,
He\(^11\) segh þe gate openede wyde,
And for he segh sire Pilate
Redy to gelden hym at þe gate.
He come and tolde his fader þis;

Anoon he gan to wepe for blys.
His fader seide "Me liketh þis tale.

\(^1\) B Al my baille.
\(^2\) LBC þis. \(D\) his.
\(^3\) LBC omit And.
\(^4\) B mutes. \(C\) muotus. \(L\) And houndes þrity mute.
\(^5\) D And an hundrid hondes þat be mete.
\(^6\) B clopes.
\(^7\) A hem. \(LCD\) ben. \(B\) mowe be wrougt.
\(^8\) LBC þe.
\(^9\) B ten.
\(^10\) B of.
\(^11\) LBC For he (\(L\) omits segh).
Titus and Vespasian;

Vespasian rejects his offer,

[Forsophe, son, I am his bale.]

Þogh he wolde gyve me al þis worlde,

Never the better ne worthe he herde;

And þogh he myght thole als mychel shame,

As alle men þat bereth þe name,

From man was made to þe worldes ende,

He were more worthy my leve freende.

Take þin folke, and goo hym to,

And seye hym þat I sende hym soo.

Take hym, sone, upon my blessyng,

And doo þat he be in siker kepyng;

And wende forth into þe toun,

And I shall kepe it enviroun,

þat noon ascape but I hit see.

And Jacob here take with þe;

For he knoweth þe Cristen men,

Man and wymman, which þei ben.

For þou wost þat I have sworn

þat noon of hem shall be forlorn

And alle tho, þat þe shall selle,

As þei be slayn, þat men hem telle.”

Titus anon forth he spronge

---

1 So LBD. C For certeynlych I shall ben his bale.
2 LBD werd.
3 C for me shall he be herd.
4 LBCD As. A And.
5 D Jewes.
6 LBCD omit þe.
7 LBC seide.
8 LC And loke þou do hym. B And do him þan.
9 L And ek þe wymmen.
10 B felle.
11 LBC lete.
or, The Destruction of Jerusalem.

[With his ost, stif and stronge.]\

Wolde þei þan no lenger abide, But fulden þe dike on every side. Þei kest open þe gates wide. Sire Titus in anoone gan ride, With .xxx. hundrede armede wele

Bothe in iren and eke in stele. He toke Pilate, þere he stode; XXXd knyghtes keppe hym gode. I hope þat he ful sore qwoke, Whan þe knyghtes hym undertoke.

Titus let take all þat he mette, And þoo þat hid hem he let fette. He comaundet his men als bilyve To kepen all þat þei token on live. He dede hem bynden everychon;

Of hem ne scapede lives noon, But if any breke his necke, Oþer drenchede hym in any dyke. The Jewes were leideon hepes grete, Fast ybounden, honde and fete.

As Titus roode hym up and doun, And byhelede þe walles of þe toun,

1 So B. C both gret and stronge.
LD gret and long.
2 D omits ll. 4087-8.
3 LD þousande.
4 B trewe. L woot.
5 LBCD blyve.
6 BC never one. D alyve non.
7 B flette. LD bek. C brek.

2 B
Titus and Vespasian;

Joseph of Aramathie is set free,
And at a walle¹ he fonde a place
Wel thicker þan þat² sôpur was;
He had þerof grete ferlike,

Why it was ymade soo thicke.
To wite³ he nolde nought blynne,
For to seen what was þerinne;
But at þe last in he wan,
And fonde þere an olde hoor man,

Al glad and hewed of þe best,⁴
As who were comen⁵ from a fest;
And⁶ askede hym hou he þere cam,
And what tyme, and þurgh wham,
And what he hight witerly?

He seide “Joseph of Aramathie.
First I was in prison, men⁷ herde,
For Jhesu love, ful fast ysperde;⁸
And þat was, sire, for his buriyng.
And here I am doon for my preching.

Right now, I wot, seven þere be goon,
þe[i] shut me in þis voute⁹ of stoon.
At þe first Jhesu fette me oute,     fo. 57.
And bad I shulde noo Jewe dout.

¹ LB On þe wal.  C And on the wall.
² B anoþer.  C any other.  D the tother.
³ LBD Tyl it was (D were) open.
        C And tyll hit were undone.
⁴ B Faire of colour with þe best.
⁵ B As þoug he had ycome.  L As on þat were comen.
        C As theyg he had be comyn.  D As on were come.
⁶ LBD He.  C And Tytus.
⁷ B put.  LC as men herd.
⁸ B yschut.
⁹ L wal.  D fonte.
or, *The Destruction of Jerusalem.*

To kepe my\(^1\) love was his thoght,

\[4130\] Sithen hath he forgete me noght:
My Lorde me fed and kept til now,
For I shulde be deliverede by gou.
To \(\pi\) fader and \(\pi\) is\(^3\) alle
\(\pi\)s honorable grace, he wil\(^8\) it falle,

\[4135\] \(\pi\)at men shall longe herof \(g\)elpe,
And after turne \(g\)oure soules to helpe.
Jhesu Crist wil \(\pi\)at it be soo;
He ordeynede \(\pi\)is\(^4\) dede to \(g\)ou two."
Sire Titus thankede oure heven Kynge

\[4140\] Of Josephs\(^4\) worde and his fyndynge;
To his fader anoon hym sent,
\(\pi\)at honurede hym with mychel\(^6\) entent.
With hym and Titus he was prive,
And honurede with bothe her meyne;

\[4145\] For he was more\(^7\) honurable man
After Titus and Vaspasian,
And \(\pi\)an Jafel and Josephus,
And Jacob \(\pi\)at lovede Jesus.
Whil Titus alle \(\pi\)e Jewes soght,\(^8\)

\[4150\] Jacob oure men\(^9\) togeder broght,\(^10\)

\(^1\) *LBCD* To kif me.
\(^2\) *B* and to \(\chi\)ow alle. *L* and to \(\chi\)oures alle.
\(^3\) *C* and to \(\chi\)ewrus alle.
\(^4\) *D* To \(\pi\) fader and \(\chi\)oure lorde alle.
\(^5\) *L* ordeyned to falle.
\(^6\) *B* \(\chi\)ow \(\pi\)is dede to do. *C* this for \(\chi\)ew to do.
\(^7\) *A* Joseps (the last five letters over an erasure). *BC* Joseph.
\(^8\) *LD* Joseps.
\(^9\) *LBC* gode.
\(^10\) *LBCD* most.
All that bilevede in Jhesu Crist;¹
Feble þei were for hunger and therst.
He ledeth hem softe² with honour
Right before the Emperour.

4155 The Emperour gret hem everychon,
And dede³ hem ete and drynke gode woon.
They⁴ banked God þei were save,
And þat þei⁵ myght her lives have.
He dede hem baten and clothen ichoon

4160 With white clothes þat faire shoon,
So⁶ þat is oost shulde hem knowe
And honoure hem, where⁷ þei hem sawe.

They tell Vespasian that the Jews have eaten their treasure.

4165 And þat he shulde noo tresour geten,
For every Jewe hat[h] his eten,
But⁸ clothes, palles,⁹ baudekyn,
And other of willen and of lyn,
And vesselx riche of mychel price,

4170 Of all maner mettall þat is,
And feele¹⁰ beestes, Wilde and tame,
With hurdes of housholde¹¹ all in same,

¹ B transpose II. 4151-2.
³ BC made.
⁴ LBceptions And.
⁵ D þei. ALC he. B alyve he hem mygt have.
⁶ LBD So. C For. A And.
⁷ LBCD whan.
⁸ LB Boþe.
⁹ C of þall and of bawdkyn.
¹⁰ C mony.
¹¹ LB And hordes of hous. C And hurdys of housys.
Or, The Destruction of Jerusalem.

But 1 þei have oght in erthe hydde;
Or elles nothyng þere* nys bytidde.

4175 "Now," seide the Emperour, "and is it soo?
I wolde noon oþur þat þei had doo.
Her tresour ne coveite I noght to wynne,
For hit is ful of falsehed and synne.
þat oþer þat is lest is myn ichadele;

4180 And þat þei hath eten paieth me wele,
For now I shall fulfille my sale,
And every begger have is tale,
For I thenke to avance myne,
And þe more shal ben her pyne.

4185 A faire grace is us bitidde.
þat þei han eten, it is not hidde;
For þe bigete* and for þe prow
Myn men shulldoon hem sorwe ynowe,
And all oþur þat hem wil buye.

4190 In al þis lande I shall do crye,
þat of þe Jewes have spytyght,*
Shull come and buye* my ware,
And evermore þe better fare.

4195 þat is my joye and my game;
þei may not have to michel shame."
Right anoon þan sente he
Thurghout þe lande of Jude,

1 B But yif. C And but yif.
2 L is þee here bityd. C to þew wull be tyd.
3 B wynnyng. C And for ooure own byhete.
   D Therfore I bihote þe for my prow.
4 D Shal have the Jewes in ful greet dispit.
5 B bigge. C bygge of. D And þei shulle come to bye.
He summons the Christians throughout Judaea, and his soldiers, and sells the captive Jews to them at thirty for a penny, bidding them take the swallowed treasures

And commaundet every Cristen man Shulde come to sire Vaspasian, Upon lif and upon lyme, Her avancement for to nyme. Noon withstode pat he ne cam Unto he citee of Jerusalem.

Pan dede he crye throughouth his oost pat all shulde come, lest and moost, And seide to hem "ge have herd tolde For xxx pens Jhesus was solde In despit of he Cristen lawe,

And sithen he Jewes have hym slawe. ge pat be comen into his stede, Cometh forth, and wreketh his deed! I say, who pat wil byggen any, I selle him. xxx for a pany,

Of all he Jewes and her kynde; And loke what ge in hem fynde, For I dar ful wel warant ge shull be riche at he remanent. Whan they ben openede everychoon, ge shull fynde tresour gode woon. Everych take his part of all, Of everych heed, as wil befall. In her wombes he have it broght; Hit thar not forther ben ysoght.

1 " B po evereche man.
2 " B Apone forfeture of.
   C And pat upon forfeture of.
3 " B pis. C Jhesus.
4 L of. C pat ryches in hem is remanent.
5 D dare. B Therfore ne ferfer dar yt be sougt.
or, The Destruction of Jerusalem.

4225 When ye have out that tresour, bat ye see there nys noo more, and torture their captives to death;
Loke ye doon hem all ye payne
Hange hem, brenne hem, doo hem drawe,
Pat any man can thanke or seyn.
Flee hem, bore hem, and doo hem sawe,
Roost hem, scalde hem, bete hem, and put,
And all to peces her limes kut, fo. 58b.
And jus fordoon hem lif and lyme;
Soo shull we qwenchen her venym.

4230 And Goddes blessyng pei have ay, pat serveth hem [so], til domesday.
Cometh now, and byggeth fast,
Ever whil pe lif wil last."
They comen and boght up everychoon,
And everych openede his anoon,
As hem was beden, pe same wise.
Crying and gronyng, sorwe and crye.
Whil pat al pis sorwe was wroght,
I hote pe, Titus slepte right noght.
He rode aboute hurgh pe town,
Titus and Vespasian;

Titus demolishes the city,

All þat þere was [he] let\(^1\) falle adoun;
With picoises and mattokes many a knyght

\[4250\]
þei fellen þe walles\(^2\) doun right,
And all þe touen sikerlike,
And fulled þerewith þe michell dike.
They swept all clene, all þat þei fonde,
þat after [hem]\(^3\) þei let noȝt stande;

leaving only the Temple and the Tower of David;

But þe temple of Salamon sikerly,
And þe castell toue\(^4\) of Kynge Davy,
For love of hem these\(^5\) leften stille,
The prophecies to fulfylle:

\[4255\]
"þere shall noo stoon on oþur dwelle,
But men shull hem doun felle."

thus the prophecy is fulfilled.

Thei fulfillede þe prophecye
In all þinges þei myghte aspye.
He\(^6\) dede buryen þe bodyes all
In dongehepes without þe wall.

\[4260\]
þei boght and soolde\(^7\) by hem oone
And on þat oþur side\(^8\) ychone.
The noumbre of Jewes boght and solde,

\[4265\]

\(^1\) D he lete.

BL And al þat þer stode (L was) he felde adoun.
C And all þat he sawȝ he cast adown.

\(^2\) LBD walles. C wall. A knyght (sic).

LBC omit þei.

\(^3\) BCL aftur hem. D aftir that.

\(^4\) BL with þe toure Davy.

C with the toure of kyng Davy.

\(^5\) L þai. C Forsothe þey lefft of hem noþyng stylly.

BL Thei. C And he let.

\(^6\) BL solde hem. B omits ll. 4265-6. C has:

So that they were bouȝt and sold hemself alone
And islayn with gret peynus everychone.

\(^7\) L On þat opere syde þe oþer.
or, The Destruction of Jerusalem.

As they were slayn, þei were ytold;
The noumbre was, as ġe may lythe,
4270 An hunderede thousand elleven* sithe.
The somme of all þat lest her life
With hongre, with swerde, and with knyfe,
Without þat* were solde, I understande,
Four hundreth and five thousande.6

4275 And þis wrach* shal lasten ay,
Til it come to domesday,
Upon all the Jewes kynde,
In what lande so* men hem fynde;
Ever they shall ben yplight7

4280 In despite, and þat is right;
They shall never dwelle in noo lande
But for raunson, I understande.
This was, I wene, a grete vengeance
Thurgh Goddes owne purveance.8

4285 þere may no mannes-slaght* be hyd,
þat it ne shall somtyme be kyd.
Loke war of10 Goddes sone ne sholde,

1 B we mowe see. C ge may lythe. L ġee mowen lyne.
2 B and mo I telleit þee.
3 LC þoo þat.
4 B Foure hundred þousand and seventene þousande.
   LC Was foure hundrep and seventene þousande.
   D For an hundrep and seventene þousande pounde.
5 LBCD wreche. C shall not be forgeten ay.
6 B þat. C soever.
7 C ipygt. B omits ll. 4279-80.
8 L ordinaunce.
9 B manslaugter. D manere slaugter.
   C unrytwys monslaugt.
10 B omits of. L Loke þan þif Goddes sones sholde.
   C Loke þen where the slaugt of Goddys son ne shold.
   D Loke wheþer þat Goddes sone ne sholde.
2 C
Titus and Vespasian;

Pat alle þinges hath\(^1\) in his wolde!
Thoo al þe citee was doun cast,
Titus toke Pilat at þe last,
And broght hym byforn his fadres kne.

"Fader," he seide, "loo heere is he
þat slogh Jhesu, þat was þi leche,
And þis traitour I the biteche."

Pan unswared e sire Vaspasian
"Me thynketh I myght not hate þis man."
Twyes or thryes þus he seide:
"How shulde my wrath ben on hym leide?
Me thynketh I can sey noon oþur,
But I most love hym as my brother.
Helpe me, som man, I myght hym knowe,
þat he lede us thus noo\(^3\) throwe."
Forth þer come an olde hoore man:
"Sire Emperour, I the telle can.
Hereth me, and ge shall wyten.
I shall goun telle what is writen.
Whan Jhesus dyede, soo saith our boke
þat Pilates kynghtes from hym toke
His clothes, and delede amonges hem;
But for his curtell\(^4\) had noo seem,
þei let hit be,\(^5\) and partede it noght,
But hoom to Pilat hit was broght
(He wot ful wel þat I ne lye).

\(^1\) L had in holde.
\(^2\) C Ben avenged, that hath all thynges in hold.
\(^3\) C no long throw.
\(^4\) LBC omit þat.
\(^5\) L And þere was a kirtel þat.
or, The Destruction of Jerusalem.

He hath hit kepte in his tresorie.

4315 Seynt Mary þat kyrteull wafe,
And to Jhesu hir sone hit þafe.
Sire, he dede hit on hym þan,
Þoo þe grete hongre bygan.
Gode stones and þat cloth

4320 Made þat he felt noo loth.
Whil he hit hath, he myght goon
Byforn his frendes and his foon.
Longe his goon he was a fyle;
Knowe hym and al his gyle.

4325 Take hit, sire, from the treitour,
And were it þiself, sire Emperour.
Hit fel not hym þerwith be clad,
Aftur hym þat hit firste had;
Also wel to hym it falles

4330 As a dongeheep yspred with palles.
On hym get þou myght it þynde;
Whil he it hath on, þou best as blynde.
Doo turne hit of, toforn þi knee.
On hym I wot, sire, I hit see.”

4335 Whan the kyrteull was from hym take
Wel mychell sorwe he gan to make.

1 C And syre Pylat dyd hit.
2 C Whan that. L When.
3 L Longe is it gon. D Longe is gon.
4 C But long hit is agon þat.
B Longe it was be come fro þe ile.
5 LBCD I knowe.
6 LC Take þe kirtel.
7 BC falleþ.
8 LBD it. C hit. A hym.

2 C 2
Titus and Vespasion;

The Emperour on hym gan loke,
And upon hym his hed he shoke:
"Stronge theef, thou shalt be shent,"
Fy on pe, theef," he seide a gode while.
"How hast thou lad us with jii gyle!
If I may, thou shalt abye.

In stronge tourment thou shalt dye.
Elles had I lorn al my journeye,
Pat I made to his citee.
For thou art worthy more shame aloone
Pan je Jewes everychone."

Alsoo je story wytenesseseth and seith
A barell of stele was forth layde,
And al quhicke he was jerinne idoo.
And hereth, what pei dede alsoo:
Pei joght have caste hym in pe see;
For his resoun pei let hym be,

His peynes to lengthen verrayment.

Unto Viene he was sent
(Both tymes it was pe hye prisone,
Pat longede to Rome and to pe croun).
The barell was selede with his seele,

Soo peat he were kept ful wel;
And evermore peere he shulde lye,

1 L And seide, Stronge peef. C Strong theeff, he sayd.
2 C both fals and fyle. L for longe while.
3 B prisoone. C turnement.
4 B witnesse ryght. C then forth hit seyth. D and seide.
7 LBC peere.
In stronge peyne, til þat he dye.
Out of þe barell he was doo,¹
Whan he come þe prionee too;
And he was agayn in doon,
Whan² he was deed als sone.
He was tyede by³ a cheyne
Until a stake, with⁴ fetres tweyn,
And gyves on his handes twey,⁵
But if hit were þe hiereday.
 þere he ley two gere, er he were deed,
And lyvede by water and by barly brede;
But upon every hye day
Was he servede, til⁶ his pay, fo. 606.

Of gode mete and gode drynke,
And a man hit to hym brynge.
Soo fer þe devell was hym withinne
þat ones hym⁷ rewede noght his synne
But lay þereinne⁸ as an hounde

Upon þe bare swopte⁹ grounde.
Ay as he lay, right as I rede,¹⁰
Ne was hym chaungede no maner wede;
In wel michell unclennesse,
And in wel grete dredenesse,\(^1\)
The story telleth \(\text{at} \) \(\text{he} \) \(\text{ley} \)
Soo longe, \(\text{at} \) \(\text{hym} \) \(\text{thoght}, \) upon a day,
He wex al ful\(^2\) of his life;
\(\text{at} \) oon\(^3\) he borwede a knyfe
For to paren a\(^4\) pere—he drogh,
And \(\text{ber} \) \(\text{with hymself he slogh.} \)
The Sept Sages \(\text{ jus}^5 \) doth us telle,
As men in the jestes\(^6\) spelle.
How he dyede \(\text{he} \) \(\text{sent}^7 \) \(\text{pan} \)
To \(\text{he} \) \(\text{Emperour sire Vaspasian},^8 \)
And he unswared to hem anoon:
"To fouler deth myght he not goon
\(\text{pan} \) \(\text{sleen hym} \) with his owne hand;
For wors\(^9\) was noon, I understande,
Whil he livede, noo moo lorn,"\(^10\)
\(\text{at} \) ever was of moder born;
For he assentede, by a\(^{11}\) wickede rede,
To doon Jhesu Crist to deed.

\(^1\) B derkenesse. C posternes. D presternesse.
\(^2\) L destresse.
\(^3\) B wery.
\(^4\) B his mayster. C his keper.
\(^5\) C his naylys.
\(^6\) B As \(\text{he} \) \(\text{sevene sages.} \)
\(^7\) C And so as the set sagys.
\(^8\) B gospel. C gestys. LD goste [goste?].
\(^9\) DC seiden. L senten to seine.
\(^10\) B omits ll. 4394-5.
\(^{11}\) BCL worse dep is.

BLD dome and rede.
or, The Destruction of Jerusalem.

He myght not with worse hand
Have ben slayn, I understande.

4405 I vouche wel sauf he dyede soo,
Right as he dede, soo lete hym goo.''
Out of he prisoun hei hym drogh,
And vilaneslich, I hote gow;
And sperede hym in the barell agayn,

4410 As biforn ge herde me sayn.
They buryede hym by a watres side, fo. 61.
Per noo man shulde goo ny ride,
In a stede pat was afl wast.
Perfele were sithen agast;

4415 For stynke and cry hei hadden doute
Of feendes, pat walkede hym aboute.
Nevertheless many oon he toke his deth,
What for drede and what for the breth.
From pat side he folke hem drogh,

4420 For the men pat it slogh.10
And hei token hem to reed,
To remewe it11 to anoþur stede;
And soo hei deden at he last,
Into he water they hym cast.

His corpse is put in the barrel again,
and buried by the waterside;
but it causes so many deaths that it has to be removed
and cast into the water,

1 B Me þenkeþ better þat.
2 B Than men undede him and.
4 C the see syde.
5 C Pereas.
6 B many. C monyone.
7 C Wherethroug. L Wharþoroþug.
8 L What of stynk and of his breth.
9 C cost.
10 B For drede of men þat it slowe.
   C Bycause that hit so much folk slow.
11 LBD hym. C hem.
where it floats up
and down rest-
lessly, driven by
tfiends.

Men think the
water has borne
it away,
till a ship comes
to Viene, whose
crew have been
terrified by the
fiends.
And into Vyene sone1 þei cam,
And tolden þe folke of þat citee,
That þei echoon the barell gan\(^4\) see
Up and doun fletand\(^9\) wel fast;

4450 Wherfore þat\(^6\) þei wern agast,
What for derkenes and develes cry,
And for the stynke þei felde hym by.

4455 Þan the clergie of the toun
Rad\(^8\) the poeple with resoun,
With holy beedes\(^8\) and penance,
ðat God deliverede hem from ðis chaunce;
Thus þei lyven\(^7\) in orisoun,
ðat\(^8\) God hem sent grace adoun.

4460 A vois Per cam, Þat bad hem goon
To þe water side anoon,
And þere þei shulde some see
How it shulde of þat body\(^9\) be.
Alle þat myght goon and ride
Wenten to þe water side,

4465 Þere þe body fleteth inne,\(^{10}\)
ðat was encombrede ful of synne.

---

1 C Þat unto Gyane unnethe.
2 B mygt se. L Hou þai hadden þe barel ysee.
3 BD fletinge. C fletyng. L floterande.
4 LB þai weren sore agast.
5 B amendede. C Chargyd.
6 D Enjoineth. L Amonge.
7 B praiers.
8 L Leyen fast. B lay. C And so they dyde penaunce with orysoun.
9 L Tyl.
10 L barel.

C Þats ll. 4465-8 in different order, 4468-7-5-6. L omits ll. 4465-6.
A rock opens, and the corpse is blown by storm-winds into the cleft.

Hem þoght byzonde þe water syde\(^1\)
A roche bygan to open wyde;
Above hem roos a wyndes blast,
\(\begin{align*}
\text{4470} & \: \text{þat made hem alle sore agast,} \\
\text{4475} & \: \text{And þerwith bothe leyt and thondre,} \\
\text{4480} & \: \text{As al þe worlde shulde gon insundre.} \\
\text{4485} & \: \text{This weder forth þe body\(^2\) blewe,} \\
\text{4490} & \: \text{Into þe roche right it threwe.}
\end{align*}\)

The hole where it lay remains open to this day.

When it was inne, hit lockede\(^8\) agayn
\(\begin{align*}
\text{4495} & \: \text{þe roche, þat þei alle sayen.} \\
\text{4500} & \: \text{Thei thankede God in þat stede.} \\
\text{4505} & \: \text{Never aftur ne had þei þerof drede;} \\
\text{4510} & \: \text{And evere sithen,\(^5\) til þis day,} \\
\text{4515} & \: \text{þe hoole is open þere he lay,} \\
\text{4520} & \: \text{With stoon ny erthe ne may\(^7\) be dytte,} \\
\text{4525} & \: \text{In tokenyng of\(^8\) þat foule pytte.} \\
\text{4530} & \: \text{He nas not worlty, I understande,} \\
\text{4535} & \: \text{To have noo rest in water ny londe,} \\
\text{4540} & \: \text{He þat demede Jhesu to be spylt} \\
\text{4545} & \: \text{To shamefull deth withouten gylt.}
\end{align*}\)

Now\(^9\) wil I tellen of a aventure

\(\begin{align*}
\text{fo. 62.}
\end{align*}\)

\(1\) L As þai alle seigent þat ilche tyde.
\(2\) L puts this after l. 4468.
\(3\) L C barel.
\(4\) B closid aycyn.
\(5\) C leke aycyn.
\(6\) B That alle þe peple mygt yse.
\(7\) D open there he lay.
\(8\) D It closede nevere in til this day.
\(9\) BLD mai it be dut.
\(C\) For neythur stone ne erth may hit not dit.
\(10\) BL of þat foule put. AD þat in þat foule pytte.
\(C\) þat hit is so foule a pytte.
or, The Destruction of Jerusalem.

Of Judas, Goddes treytoure.
First, heret hou he was borne,
And sithen thurgh his falsehed lorn.

His fader hight Ruben,
He wonede ſoo in Jerusalem;
Ciberia his wife hight,
Dat was Judas moder right.

Upon ſat nyght, ſat he was geten,
Full pe hous of feendes seten.
In sleep she mette a wonder case;
Of hir sone, ſat hight Judas,
How ſei tolden her [ſis] tale:

His childe shulde be Jewes bale;
Thurgh hym shull ſei sorwe fynde,
All ſat ben of Jewes kynde.
Of hir sweven she upbrayde;
To Ruben ſis tale she seyde:

"We have doon ſis nyght a dede
Dat all oure kynde may evere drede.
A childe is geten, bitwene us two,
Dat shall brynge us all to woo.
Ruben, I wil the siker biforn,

If the childe of me be born,

1 C Of Judas ſat was.  
3 C Of the child ſat ſylk nygt on heore geton was. L In ſat ilche nigth of her son Judas.  
4 D alle ſis tale. C Heore thougt ſat one told heore such a tale. L Hou ſat pe devals tolde alle ſis tale.  
5 C ſat he shulde brew the Juwys gret bale.  
6 C slep.  
7 C warn. LD ich (D I) wil be siker.

2 D 2
Reuben pays little heed to it at the time,

but when the child is born they put him adrift in the sea in a boat;

it comes to an isle called Scariot,

Howsoo I evere of hym spede,
I kepe hym neyther foster ny fede."

"Dame," quod Ruben, "art jou wode?
þou hast a spirit opur þan gode.

What lyste þe, dame, for to telle?" "Sire," she seide, "þis is myn affray.
Hit was tolde me thus as I lay." If I conceive, sire, as I wene,

Many on shal hit turne to teene."

Ruben gan all þis forgete, Til þat his wife wex ful grete.
The childe was born, whan tyme cam,
Michell sorwe for hym they name.

To kepen hym forthe þei had care,
And þei nolde not hym forfare.
Anoon they ordeynede and thoght:
A newe bote for hym was wroght;
Into þe see þei hym dight,

And leten hym goo where he myght.
þis bote was to and froo soo cast,
To lande it come at þe last,
Into an ile þat Scariot hight;
And þere he toke his name right.

1 LCD hym. A hous.
2 C nyll.
3 D spell.
4 D Or of any swevenes for to telle.
5 C I am in gret affray.
6 CD say.
7 L ylde.
8 C Carioth. L Caryoth.
The Qwene come pleyand of þe lande,
With hir maydenes, by the sande.  
Of þis bote she was war,
Anoon þerto she gan fare.

"Maidenes," she seide, "cometh with me.
A bote cometh fletande on þe see.
Som wonder I hope it be, y wys;
Goo we and see what it is."

The bote in þe sande gan feste,
As þe water wawes it keste.

Drye foot forth up þe gravell
Þei went þerto, faire and well.
A childe, in riche clothes wounden,
In þis bote þei have hit founden.
Þei saw it was a knave, I wys.

Þoo made þe Quene mykel blisse;
She seide to hir maydenes echoon
"Childe ne had I nevere noon.
I shall doon it kepen and save,
Our heritage get hit may have.

This chaunce for us is ful faire;
Now hath my lord and I an heyre."

Tho homeward anoon she wolde, fo. 63.
Until hir lorde þe caas she tolde.

---

1 C walkynge. D pleynge on.
2 L stronde. D see sonde. C see strond.
3 LCD fletynge. L seiland.
4 LCD feste.
5 LCD cast.
6 LD upon. C So that all drye foot on.
7 LCD omit hit.
8 L lefdy.
Titus and Vespasian;

Thurgh hir bothers¹ rede þerfore
She made as she with childe wore,
And soo it was doon to understande
To all þe lordes of þat londe.
þei made hym born, and forth þei tolde,²
þurgh þe land, to gonge and olde;

Judas Scariot¹ þei gaf hym name;
þei dede hym norisse four þei cone,
Right as he were the Kynges sone.
Sone afterward tymey bifell,

As God hit wolde, faire and well,
A cnavye childe conceivede þe Qwene
(þat Judas murthered sithen,³ I wene).
When he was borne þei were glad,
For it was þe first þat þei had.

Thoo þei were wexen and thriven,
In plye ofte þei fagh and striven.
Judas ofte myssaide þat oþur
þat he wende had ben his broþur.
Ever hit is crokede,⁵ þat wil be wronge;

Soo gan Judas wickede to be,

¹ L boþers. CD boþe. A brother.
² C They maden hit as he had bore then
   Throw alle the lond to alle men.
³ C Caryoth. L Carioth.
⁴ L geme.
⁵ C That Judas dred full sore.
⁶ L Sone crokëp. C But well sone hit is crokyd.
   D omits ll. 4579-80.
⁷ C And on yeld gif hit abyde hit woll be strong.
   L In eelde mote biten þat gonge stong.
Bothe ðurgh blode and destyne.
The netell greveth ðe swete rose;
By ðis two\(^1\) we may it suppose.

4585 For Judas ofte ðe childe smot,
And made hym ofte wepen teres hote;
And ðo\(^8\) the Quene it understode,
ðat game ðoght hir\(^4\) nöbing gode.
She toke it swithe sore to hert,

4590 And made Judas scouren smert,
And tolde ðat\(^4\) he nas nothing sybbe,\(^5\)
Flesshe ny blode, boon ny ribbe,
But ðat he was an fundelyng
Bothe to hir and to ðe Kyne:

4595 "Pefor ne smyte ðou not my sone,
If ðat ðou wilt with us wone."
For ðis letten hym ne lyste\(^6\)
Hym\(^7\) to beten and to byste.
When Judas wist and understode

4600 ðat he cam ðere by the flode,
He wende not ðat it were soo,
But for wrath it had be doo;
He was soo cherisshede\(^8\) with Kyne and Quene,

---
1. By ðise two children.
2. And by this we may hem both suppose.
3. C when.
4. L Hire ðougth ðe gamen. C Of that game she thought not goode.
5. LC hym.
6. LC hem sybbe.
7. LD ðe kynges son.
8. L cherilich. C And that he was so dawntyd.
Titus and Vespasian;

Forthly he wende not it myght ben.¹

4605 But whan his maydenes witnessede þat þing,þat wern at his fyndyng,þoo he herde of hem ² þis fame,He toke to hym soo mykel shame
(For he wende ever and oo

4610 He were þe Kynges sone til þoo),þat prively þat childe he slogh,And forth anoon he hym withdrogh.
He was aferde to lesen his hed,Other to soffren som other deed;

4615 Soo he sholde, and ³ he abede.⁴þerfore hoom fast ⁵ he hym dede
With messagiers of þat lande,þat beren truage, I understande.þei wenten toward Jerusalem;⁶

4620 In her company þider he kem.
To Pilates courte he hym drogh,þere he was sone couth ynoth
With subtilte and with coyntise,
And with gyftes to hym and hise.

4625 As in proverbes⁷ it is ytolde,
Bothe of zonge and of oolde,
The gode men togedre þei drawe,

¹ C He wende for wrath hit had so bene.
² L hem. AD hym.
³ C And when he hard all of this trew fame.
⁴ LCD had.
⁵ LC abyde.
⁶ LCD And (CD om. And) þerfore on his feet.
⁷ C Unto the cyte of Jerusalem,And forth went he thydur with hem.
⁸ C the prophecye. L þe proverbes.
And every fool\(^1\) to his felawe;
Soo dede\(^2\) Pilate and Judas.

4630 Eyther glad of o\(\hat{u}\)ur was;
Her maners acordet everydell,
Forthy \(\hat{b}e\)i loveden yche o\(\hat{u}\)ur well.
If Pilate to evell redy was,
\(\hat{g}e\)t wel redyer was Judas.

4635 From \(\hat{b}a\)t \(\hat{b}e\)i were togeder knowe,
\(\hat{b}e\)i were togeder soo\(^3\) greet throwe
\(\hat{b}a\)t\(^4\) Pilate went out on a day
Into \(\hat{b}e\) citee, hym to play,
And for to avisen hym up and doun

4640 Unto \(\hat{b}e\) kepyng of \(\hat{b}e\) toun.\(^5\)
And as he lokede on every side,
He saugh a tree \(\hat{b}a\)t spredde wide;
In an orchard fair it stoode.
\(\hat{b}a\)t sigght melled\(^6\) al his bloode,\(^7\)

4645 For hym \(\hat{b}o\)ght \(\hat{b}a\)t he was war\(^8\)
\(\hat{b}a\)t \(\hat{b}e\) tree \(\hat{b}e\) fairest apples bar
\(\hat{b}a\)t ever he saugh in his live.
His hert soo stode on hym\(^9\) bilive\(^10\)
\(\hat{b}a\)t he ne wist what to doon,

\(^1\) C shrew. \(^2\) L So ferden. D So it ferde by. C And so hit ferd by.
\(^3\) C a full greet throwe. L a gret \(\hat{b}rowe\).\(^4\) C Then. L It bife \(\hat{b}at\).
\(^5\) C How he mygt best kepe that town.
\(^6\) LD menged. C amendyd.
\(^7\) C mode. D mood.
\(^8\) C has for ll. 4645-7:
    For that full feyre applys that tre bare
    And thereof he was full well iware.
    For hit were the feyrest that evur he say yn his lyve.
\(^9\) LC hem.
\(^10\) LD so blyve. C full blyve.
Titus and Vespasian;

4650 But if he had of hem soone;
Hym thoght his hert wolde to-brest,
Ne wolde he never have noo rest,
Til he myghte at his wille
Of þat fruyt have his fylle.

4655 Of þis soule temptacioun
Cam sithen wel grete confusioun.
þis orchard was, wel y wot,
Judas fadres Scariot,1
Man þat þoo most was prive

4660 With Pilate of all his meyne.
[Pilate on þis fruyt so thoght,]2
Til he hit had, ne lefte he noght;
He clepede anoon right3 Judas:

"þou shalt helpe me in þis case,

4665 For þou wilt leve for no greef
To doon þe þing þat me were leef.
þis other day I went adoun,
And seygh her out in þe toun,
In an orchard upon a tree, fo. 646.

4670 The fairest apples þat myght be.
As þou wilt myn hele save,
Helpe me of þat fruyt to have,
I pray the, Judas my derlyng,
Now haste þe upon alle þinge."

4675 Judas seide "I the plyght,
þou shalt have perof þis nyght,
I bihote þe, er þat we slepe bothe,
Whosoever be glad or wrothe."

1 L Carioth. C Of thys Judas fader Carioth.
2 So LD. C And Pylat . . . so he thoght.
3 C to hym Judas. L And for þon he cleped Judas.
or, *The Destruction of Jerusalem.*

Judas dede hym thider anoon,

As hym was taught, thider to goon.

And hym was hard happe tofore,

Dat ever he was geten or bore.

He sterte in, als hym ne roghte.

Where Ruben wonede he wist noght;

He understandeth never biforn

Dat he was þere yborn,

Ny his kynde ne couthe hym knowe,

Þogh iche day þei had hym sawe,

þei wende [not] hit had ben he

Dat were with Pilate so prive;

They wende þe see had hym forfare,

And fordoon her allers care.

But his desteyne soo ne wolde;

Hit most ben right as hit sholde.

Þogh men wene to stoppen Goddes cast,

Judas comes to the orchard and picks the apples;

Hit wil forth goon at þe last.

Whan he into þe orchard cam,

Of þis apples fast he name.

He loiked aboute, and helde hym tryste;

Þis fruytin his bosom he thryst.

And þerwith gan Ruben goo,

And sawe hym [how] he pluckedede soo.
who challenges him.

He wex anoon full of ire:

"Why doost thou soo, beau sire?

What hast thou in my cloos to done?
Hye þe out, I rede þe, soone,
And gelde me up þe fruyte þou hast,
And make amendes of þis wast,
And get* þou shalt ful sore abyce

4710 þis* apert vilanye.

Judas unwarede hym with pruyde:

"I wil not leve* þogh þou chide.
But þou goo in, by þis day,
þou shalt abuye and by my fay."

4715 "xe," seide Ruben, "þis* is soo?"

They fight,

Right anoon he stert hym to,
And by the throte ech þur laghte;
And longe þei togeder fagh,
Soo þat Judas atte last

4720 From Ruben his fader brast.
He laghte* a stoon þat he fonde,
And hent his fader by the hande;
Bihynde he bete hym soo on þe hed,
Til he fell doun under hym deed.

4725 Oute of þe orchard sone he fley,
And hoom to Pilate he toke is wey.
Pilate had some þat fruyte in* mouthe,

1 CLD And seyd why.
2 C ellus.
3 A þis is (is interlined by another hand).
   C Rygt for this opyn vylonie. D þis apert opene villanye.
4 L And seide I nyl lete. C þeyg that thu me chyde.
5 C and wult thu so? LD is it so?
6 CD caugt.
7 L ynome.
And michell þanke he hym give couthe.¹
All his caas he tolde hym sone,

4730 þat was for the appels done.²
“ȝe,” quod Pilate, “recche þe noght!
Þere wot noo man who it wroght.
Bere the wel, and holde þe stille,
And ȝet þou shalt have al þi wille.

4735 Alle þe goodes þat his wore
I graunte þe for evermore;
And þe wife, þat was his,
Shall ben at þi wille, y wys.”

Whan it toward þe even cam,

4740 þe wyf into hir orchard cam;³
After hir husband she lokede fast,
And cam and fonde hym at þe last
Righte starke deed sikerlike.

She wende þat it had ben sodeynlike,

4745 For she wist not of þis caas,
Whan ny thurgh whom it was.
Erlich in morwen,⁴ when it was day,
She went to Pilate for þis affray.

“þis nyght I fonde my husband deed;

4750 I ne wot how, ny thurgh what⁵ reed.
Leve sire, helpe me at þis rees,
For I am now all helpeles.”

“Dame,” quod Pilate, “care þe noo dele!
þou shalt be holpen swithe wele.

¹ L cone.  LCD omit give.
² C omits ll. 4730-4757, f. 119b being left blank.
³ LD nam.
⁴ L Erly amorowe.  D Erly on morwe.
⁵ L whas.

Ciberia finds her husband's corpse, and appeals to Pilate, who bids her be comforted,
Titus and Vespasian;

4755 Do¹ bury hym swithe, and have no care,
    For I have ordeyned for all þi fare.
    Dame, I thinke to gyven the .
    þe² moost prive man with me.
    Take hym here by the hande,

4760 He shall be þin husbande."
    She durste not ones say nay,
    But toke³ Judas, Pilat to pay.
    þoo þei were weddet, Judas and she,
    And had awhile togedres be,

4765 Upon a nyght she hir bywent
    And wept and sore hir byment.
    Judas seide "Dame, what is þis fare?
    Why makest þou soo mykel care?
    Is þere oght hath grevede the?"

4770 Telle me, and þou shalt vengede be."
    "Sire," she seide, "I may wel sorwe
    Bothe on even and in morwe.
    I may ever be carefull wife,
    Whan I þenke upon my life.

4775 Ruben and I, a childe we hadde ;
    For hym ne be⁴ I nevere gladde.
    In the see we hym caste,
    And þere we sawe our sone last.
    I wene he is deed sikerlike,

4780 And⁵ his fader now sodenlike.

¹ LD Do.   A To.
² C To the.
³ L þe man þat is pryvyest wiþ me.
⁴ L Pilate and Judas for to paye.
⁵ L worþe.   DC shal I nevere be glad.
⁶ C And so is.
But now Pilate, with\textsuperscript{1} bote bare, Hath yekede\textsuperscript{2} wel more my care. Agaynes my wille he weddet me, To lede my life, Judas, with \textit{he}."

4785 Thoo Judas understode \textit{his} caas, He seide \textit{bat} he hir sone was. "Allas," she seide, "art \textit{you} soo? \textit{Pan} is here wo upon woo. Here is sorwe upon sorwe.

4790 How shull we ever be\textsuperscript{3} borwe?" Tho Judas wist is\textsuperscript{4} moder his wife, And had irefte\textsuperscript{5} his fader his life, Of his synne he gan hym repent. His moder radde hym \textit{bat} he went

4795 To seken Jhesu, \textit{bat} prophete, His foule synnes for to bete. To Jhesu cam \textit{his} ilke Judas, And criede hym mercy for his trespas. Jhesu grauntedede hym full sone,

4800 And gaff hym penance for to done. Soo wel he dede, as he hym bad, \textit{bat} his disciple he hym made; He paide\textsuperscript{6} so wel Jhesu hymself, \textit{bat} he was\textsuperscript{7} of \textit{he} apostelstwelve. And \textit{bo}gh he were to Jhesu leef, get was he prively his theef;

\textsuperscript{1} L wip bote xare. \textit{CD} of bote well (\textit{D} al) bare.
\textsuperscript{2} L ynewed. \textit{D} ieched. \textit{C} Hath now echyd my gret care.
\textsuperscript{3} C ben out borow. \textit{D} hym borouy.
\textsuperscript{4} C \textit{bat} his moder was his wyff.
\textsuperscript{5} L bireft. \textit{C} berevyd. \textit{D} He hadde rafte.
\textsuperscript{6} L plesed. \textit{C} And he bare hym so well to.
\textsuperscript{7} L He made hym on of. \textit{DC} That he was oone of.
For Jhesus dede hym that honour,  
that he made hym is procatur,\(^1\)  
To beren he purs, for quoyn and wys,  

**4810**  
Of that was gyven to hym and his;  
And, as men reden, he tenth part  
He stale and helde to hymward;  
And, to hasten his confusioun,  
As hit is tolde in the passioun,  

**4815**  
Thoo Mary with he oynement  
Anoyntede\(^4\) Jhesu with gode entent,  
that was riche, he understode,  
And perfore was [he] wel negh wode,  
And wax right wroth to[ward]\(^8\) Mary,  

**4820**  
For it cam not to his baily.  
Of thre hundrede pens kest it he,  
Worth\(^10\) to sellen of her monée;  
And for to restores that oynement,  
burgh he feendes procurement,  

**4825**  
For that tenthe\(^11\) peny his Lorde he solde,  
XXX\(^u\). pens, hit wil be tolde.  

Struck with remorse

---

\(^1\) C prokettoure. L procuratoure.  
\(^2\) C for he was qweyn and wyse  
\(^3\) C Off the money that.  
\(^4\) CD tenth. L tiende. A tethe.  
\(^5\) C hyd hit. L He helde hymself.  
\(^6\) L Aliped. D Anone.  
\(^7\) C Judas was. D was he. L he was.  
\(^8\) C toward. AD to. L wip.  
\(^9\) L Worj. D For. C And for.  
\(^10\) L Redy. D Worj.  
\(^11\) C that the oynement were worth sold to be.  
\(^u\) L tiende. D tipe.
or, The Destruction of Jerusalem.

4830 ṭat he nolde God noo mercy crye
For is wickede vilenye.¹
Sithen he knewe hym, and is fame,
He was ṭe more for to blame;
For he sawe hym ay curteys
To all ṭat sechen hym allweyes,

4835 ṭat were seek, oþur in trespas;
Merciable to hem he was.
But he most nedes be lorn,
As it was lokede² hym biforn.
Whan⁸ to ṭe Jewes agayn he cam
With her monee, ṭat he name,⁴
And seide "Loketh⁹ youre monee.
I have synnede, soo⁶ dede ge,"
The Jewes seiden "Thyn is ṭe synne.
พอ bede⁷ us Jhesu for to⁸ wynne,

4840 And þurgh ṭe we cam hym to;
Forthý þenke what þou hast doo."
Whan he sawe noo better boote,
He dede hym smertly on his fote
Into a waste, a pryve stede

4850 (A wickede maister gan hym lede),
And þere upon an elleser⁹ tree
He hongede hymself in privete.

¹LCD felonye.
²C ordyned.
³L ðan.
⁴C He cast hem the mone þat he of hem nam.
⁵C Taketh there.
⁶LC and so.
⁷C soldest.
⁸C thy.
⁹L hildre. D elderne.
Titus and Vespasian;

His wombe to-cleef\(^1\) and rente,
His guttes to his fote doun wente;

4855 He myght not fleen \(\hat{p}\)at foule wrecche,
For he nolde is God knoulache. fo. 67.

Up in the ayre he most dye,
For he dede angeles vilanye ;
And to us he dede alsoo,

4860 Perfore most he dye soo,
For he solde God,\(^2\) our allers freende,
For to dyen in Jewes hande.\(^3\)

\(\hat{p}\)us suffrede he his penance,
To fulfille \(\hat{p}\)e grete vengeance.

4865 Bytwene Holy Thurseday and Pentecost,
Whan Jhesus sent \(\hat{p}\)e Holy Goost,
Petre stode up amonges hem all,
And seide "\(\hat{g}\)e" witen what is bifall.
Oon is lorn, \(\hat{p}\)at was oure brother.

4870 Amonges us we mot chese ano\(\hat{h}\)ur.\(^4\)
We mot be alle hool twelve,
As oure Maister bad hymselve,
For to goo preche in every lande;
Thus he bad us, I understande.

4875 Of oure disciples chese we,\(^5\)
Of all \(\hat{p}oo \hat{p}\)at under us be,

---

\(^1\) C atwo he cleff. D al to-clefe. 
\(^2\) CL Jhesu, oure allere frend. 
\(^3\) D alther frende. 
\(^4\) L kynde. C For to ben slayn wyth Jewys unhende. 
\(^5\) LCD gee. A We. 
\(^6\) So LCD. A transposes ll. 4869-70. 
\(^7\) C And anothyr apostell now chese we.
or, The Destruction of Jerusalem.

Sexty and twelve under all.
Loketh to whom it wil bifall.''
Þei kesten loot by and by,
4880 Allweyes it fell on seynt Mathey;
And þus þei fulfillede her tale
Þat Judas had broken with bale.
Þus cam Judas to the ende,
To dampnacion withouten ende.
4885 Lete we Pilate and Judas dwelle;
Of þe Emperour I wil telle.
At Jerusalem whil þat he lay,
His men went out, nyght and day,
Into þe contree abouten hem,
4890 Many a myle from Jerusalem,
For all manere of vitaille,
Whan he bygan any to faile.
Tounes, castels and citee
Þei token throughout al Judee,
4895 And dede men Goddes lawes take,
And all her false bileve forsake,
Als wide as þei went,
Thurgh þe Emperours comaundement;
And þoo þat wolde not þei slogh

1 C we be under all.
2 C And they cast lot then.
3 D the fende. L his ende.
4 C unto the fende.
5 B Lete we nowe Pilat dwelle.
6 BD hem.
C they.
L Whan þat any gan hem fayle.
7 C maden.
8 BL Also. D Als there.
C And thus they deden as for as they wente.

2 F 2
With sorwe and with pyne ynogh.
They token into her bandoun
The keyes of castelx, citee and toun,
And dede hem alle, lesse and more,
Swere hym fewte, pat þere wore,
And to his eyres, withouten ende,
Wheresoeuer þei dwelle, fer or hende.
Of lawes he made amendement
Aftur his maner, wheresoever he went;
He stabled all þinges, and soght,
Soo þat oon failed noght.
þus wroght þere sire Vaspasian,
þat he had thanke of God and man;
And sire Titus yhad alsoo,
For he helpet rigt wel þerto.
þan bythoght þe Emperour:
"Now I mot doon my men honour,
þat have dwellede here with me
In grete travaile for þis citee;
For deth, ny life, ny for no woo,
Ny for no wakyng fro me goo
On no maner wise þei ne wolde,
or, The Destruction of Jerusalem.

But [alway] stifly þei have holde.

"Now grauntmercy," he seide, "lordynges, Þat me have holpen wynne þese þinges."

The riche he gaf landes and rentes, To meene men grete avauncements; His pouer servandes, þat litell wonen, þat kepte withinne and noght outhe ronen, Hem he feffede fair and well

4925

4930

With þe citezines los cattell.

Of al þat ever was yfounde, I hote, þei lefte al bare þe grounde; There hous and wall and roof fast stode, Þei swept it clene, with al þe gode.

4935

þan toke he leve of all þe lande, And toward shippes he gan fonde. Þei sette wardeynes, his sone and he, Aboute þe toun and þat cuntree; And he and all her companye,

4940

With songe, murth and melodye, Whan al was doon to þe ende, Homward anoon þei gan wende. Þei seileden soo þat þei come Hoole and sounde hoom to Rome.

1 LB alway (B alday) stifly wip me helde (B holde). C styffly wyth me ay han they hold.

2 B ende. C to. LD to ende.

3 B omits ll. 4927-8.

4 B avauanced.


6 B of. L swepten al clene away þe good.

7 LBC pai.
Titus and Vespasian;

where he and his followers are welcomed by Clement and Veroyn.

4945 Aȝeyne hem come sire Clement, And all þe clergye with hym went With songe and faire prosesioun. þe belles rongen thurghoute þe toun. Dame Veroyn aȝeynes hym also cam. 4950 þe Emperours hond þei name, And he kyste hem bothe two With wepyng, and Titus alsoo. Anoon dame Veroynye Jacob sawe; To hym swithe she gan drawe. 4955 She clypt and kyssede hym many sithe, And seide “Jacob, ay be þou blithe!” To Jafel [and] Josephus she dede alsoo, And to all oþur þat cam þerto, And namelich Joseph of Aramathie, 4960 For he was noblest of þat companye. Sire Clement and dame Veroyn þan Blessed þoo sire Vaspasian, þat þe lande had wonne and soght, Oute of travaile into rest, To liven in Goddes service best. 

1 BCDL seynt. 2 B hem. L Dame Verone wip seint Clement cam. 3 B Sche kyste him in þat place þo And Titus his sone wepinge also. 4 BCL and. 5 B þat had þe Holy Gost. 6 L þat had þe Holy Gost. D þat the hooly lande hath. C That they the holy lond had. 6 C From tene and.
Evermore, whil þat þei live.¹
To every man his waresoun was gyve,
þat þei myght fair lyven [there]by,²
þei and her heyres sikerly.
Seynt Clement seide to sire Vaspasian
“Me liketh þou art lives man,³
þat þou shalt þet cristenede be, 
Soo þou and þine bihighte me.
Sire, I prey the, haste þe sone
þat it were in dede done;
But if þou doo withouten othe,
God wil sone be with þe wrothe,
For he hath broght þe to þin above,
His lawe to undertake⁴ and love.’’
þan seide þe Emperour ful sone
“Doo dight þat þis þing were done.”⁷
Sire⁸ Clement of this was glad;
He made al redy, as he hym bad.
He dede hem shave, more and lasse,
Her berdes⁹ in token of clennesse,

ⁱ C And sethen to uchon of hem þat þer wold lyve
   A feyre lyvyng to waryson was igeve.
² CB therebye.
³ B Mynde þat þou art a lyves man.
   C I am glad that thou art ðit a lyvys man.
⁴ BC mygt.  L And þat þou shalt.
⁵ BCL As.
⁶ D undirstomde.
⁷ B Sire, I praie gow þat þis þing be done.
   C Do now fast þat hit were done.
   D Do araye the þat þis were done.
   L Digyte þee, Sir, þat þing were done.
⁸ BCDL Seynt.
⁹ L Her hevedes.  B His men.
Titus and Vespasian;

And clothede hem in white weder,
All þat to Cristendom ȝede;
And for to make solempnete,¹

4990
For ðat þei all on² live be,
All hoollike ³ þei went
To resceiven þat sacrament;
þat ⁴ semede þat God wolde hem save,
þat made hem mychel joye to have.

4995 þan were þei all ȝshriven,⁵
And absolucion he hath hem gyven.
He cristenede þe Emperour anoon,
And Titus his sone, and ⁶ everychon.
Sire⁷ Clement songe hem a messe.

5000 They ofredeto hym, bothe more and lesse. fo. 69.
Her right faith he hem taghte;⁸
þei þat were wroth,⁹ he made hem saghte;
They lernde of hym the lawe;
þei liveden sithen aftur his sawe.

5005 Þe Emperour let make mony a kirke
Of olde temples þat were derke,
þere maumetries¹⁰ had er ben.

¹ C In tokyn of that gret solempnite.
² L alyves be. D lymes be.
³ B The most þat men mygt yse.
⁴ C And that þey all of on lyff shuld be.
⁵ C And to holy chyrch. D Of hooly chirche righ.
⁶ L Als holelich rith as.
⁷ LBD It. C And thereby hit.
⁸ B Whenne þei were clene yschryve.
⁹ L And his men.
¹⁰ BCDL Seynt.
¹⁰ B omits ll. 5001-2.
¹¹ CD worthy.
Wel riche atire¹ men myght þere seen;
Wel richely he dede to wirche²

5010 Al þat sholde³ to holy chirche,
Of golde, silver and riche stones,
With crafty cros⁴ for the nones;
And riche fee⁵ he gaf hem þerto,
Of landes and rentes alsoo.

5015 He dede⁶ conferme þe Cristen lawe
þurgh every lande with strengthe and awe.
He dede spere⁷ þe vernycle wel,
In golde and cristal⁸ every del;
In the cristall he dede [it]⁹ couche,

5020 Men to seen but not to touche.
To Petres mynster¹⁰ he gaf it right;
Of dame Veroyn þe vernycle hight.¹¹
Sire¹² Clement toke þe croun þan,
And set it on sire Vaspasian,

5025 And anoyntede hym with an oyntement,
As falles to Kynges coronement.¹³
Vaspasian þoght for¹⁴ to queme.

¹ BD aray.
² B omits ll. 5009-10.
³ C shuld go.
⁴ BCL werke. D werkis.
⁵ B gifts. C fees.
⁶  L lete. C And over all he confermyd.
⁷ B dide close. D dide to-close. L lete sperre. C And he made closyn.
⁸ BC sylver.
⁹ BD dide it. L dude it. C let hit.
¹⁰ B mynyster. D maister. L And to name.
¹¹ B bryxt. LC it higth.
¹² BCDL Seynt.
¹³ D omits l. 5026.
¹⁴ LBCD God.
who then confirms him as Pope.

He toke a riche dyadem
(Pat is a mytre\(^1\) with a croune,

5030 As falleth to \(\text{h}e\) Pope with resoun),
He sacrede \(\text{h}e\) Pope seynt Clement,
And set it on hym with gode entent,
And biteoke \(\text{h}e\) Pope his staff
(Pat was a cros \(\text{h}at\) he hym gaff),

5035 And seide "Pope I conferme the
Of alle clerkes moost to be, fo. 69b.
\(\text{h}at\) is \(\text{h}urgh\) everyche lande.
I wil \(\text{h}e\)i ben under \(\text{h}in\) hande,
Right as Petre bifo\(r\)e \(\text{he}\) had,

5040 And \(\text{h}urgh [\(\text{h}e]\) \(^1\) be all oure lawes yladde.
And all \(\text{h}e\) power, \(\text{h}at\) Pope shal\(^4\) have,
In all poyntes I vouch wel save.
Our goostely fader I holde the
Under almighty God in Trinite."

5045 Whan \(\text{h}is\) was doon, with joye and pees,
The Emperour anoon hym chees
\(\text{h}urghout every lande to wende,\(^4\)
Pees to make and lawes to mende,
Soo it was holden, up\(^6\) life and lyme,

5050 For hym and for his sones tyme;

\(^1\) D At his auter.
\(^2\) BCDL biteoke him the Popis staf.
\(^3\) D And thorug the.
\(^4\) B And þorw þi lawes be ladde.
\(^6\) B apoun. C on.
\(^6\) L sende.
\(^4\) BCU schulde.
\(^5\) L sende.
And lived in such devocioun
\(\textit{pat of hym}\) sithen come grete renoun,
For God shewede in \(\textit{pat stede}\)
Byfor his tombe, whan he was ded,

5055

As we in his story fynde,
He helede he croked and he blynde.
Soo aftur hym regnede Titus his sone,
The Emperour most curteys by wone
\(\textit{pat ever get was of tolde};\)

5060

And get in geestes so is he holde,
As witnesseth he was allweyes
Of geftes and godenesse soo curteys,
Comynly he had saide and sworn
\(\textit{pat day he had foule ylorn};\)

5065

Whan he nath no geftes gyven.
"How" he seide "shulde I \(\textit{hus gate liven},\)
I \(\textit{pat soo mykell in tresour have},\)
But I som man \(\textit{jerof gave}?\)
Forthye\(\textsuperscript{10}\) God sent me \(\textit{his richesse}\)

---

\(\textsuperscript{1} B \textit{Thei}. \quad C \textit{And he}.\)
\(\textsuperscript{2} B \textit{hem}.\)
\(\textsuperscript{3} C \text{Myracles as we}.\)
\(\textsuperscript{4} L \textit{Jerere}. \quad B \textit{Ther were}. \quad C \textit{pat there were}.\)
\(\textsuperscript{5} B L \text{Empereur jerere (L om. jerere) of corteys won}.\)
\(\textit{C An Emperoure curteyst of hys wone.}\)
\(\textsuperscript{6} B \text{Of giftes bope good and curteys.}\)
\(\textsuperscript{7} B \text{And jo he seide himselfe to}\)
\"This day I have foule forgo."
\(\textit{C And mony tymes he wold thys say,}\)
\(\textit{pat he had foule forlorn that day.}\)
\(\textsuperscript{8} L \textit{his day I have foul forlorne}.\)
\(\textsuperscript{9} L \text{Whan I ne have none.}\)
\(\textsuperscript{10} LB \text{For.} \quad C \text{For whi.}\)
Miracle:

To part with hem "hat haveth lesse."
Now, I hope, seyn fewe men soo,\footnote{B omits il. 5071-2.}
As sire Titus was wonede to doo.\footnote{B That felle to. L "hat ne dyed in.}
Now, Vaspasian and Titus,
I biteche gou oure Lorde Jhesus.

A mervaille I may gou telle,
If ge wil a while dwelle:
What wonder tokenes God hath sent,
Sithen the Emperour hoom was went,
In tokenes of "hat destroyion,
"hat God wolde, of\footnote{B That felle to. L "hat ne dyed in.} "hat synfull toun
"hat was assentant\footnote{C For God was assentant to that dede.} to his deed
In worde, in werke and in reed;\footnote{C In all degre, as we hit rede.}
For "hat pei poght,\footnote{B Fro "hat pei poghtten it.} til it was doon,
Rest ne was with hem\footnote{A hym. LBD hem.} noon.

Longe God abode of her repentance,\footnote{L And wepen assentaund. C For God was assentant to that dede.}
Er "hat he sent hem soo grete venjaunce.
Some of pe grettest, "hat lefte on live
Of pe Jewes, comen ful blyve\footnote{A blithe. LBCD blyve.}
"ere pe toun stode of Jerusalem.

"ere merkes on pe grounde "rei nam,
To have ybilde "hat citee agayn.
But I hope "rei wroght in vayn;

Jews return to Jerusalem, meaning to rebuild it;

\footnote{5070-1 A hym. LBD hem. C With Vaspasyan and his folk rest was there none.}
\footnote{5085-6 L "rei aboden longe her penaunce. A blithe. LBCD blyve.}
or, The Destruction of Jerusalem.

For God wolde her kynde no more
Shulde bileven to dwelle thore,
5095 But other nacion\(^1\) it shulde abide,
And þei shulde seche her wonyng wide.
þei loked doun a litell stounde;
A croys þere lay\(^2\) on the grounde,
Of newe blode rede to þe sight,
5100 þat made hem to fleen yplight.
The rede croys\(^3\) bitokenede anoon
þat her wrech\(^4\) was not all goon.
Another day agayn they comen,
And on the grounde her merkes nomen,
5105 For þei wende to speden bet;
þan fonde þei full her clothes set
With such croises\(^5\) as þei saye
Biforn hem on þat other day.
Of þis sight hem þoght noo play,
5110 But anoon hennes þei fley.
þe thridde day þei comen efte.
Hem were better þei had lefte;
Twey warnynges þei had at wille,
If þei wolde holde\(^6\) hem þertille,
5115 Ac\(^7\) looth hem was þat place forgoo,

---

1. D naciouns (om. it).
   L omits ll. 5095-6.
2. L Croices hem þougten leien.
3. L croises.
4. CL vengeaunce.
5. AC croys. B croises. LD croises.
6. LBC have holden hem stille.
   L has then two lines, not in the other MSS.:
   þei au[e]nt[u]reden hem for to see
gif hij migten have founded þat cite.
7. CD But.
If þei myght have come þerto.
And as þei stoupede, her merkes to take,
They had noo myght thennes to shake,
For to telle noo carpentere

What mesures þei token þere.
Out of þe erthe þere spronge a fyre
With sparkeles hoote and lowe skyre,
Þat brent þem alle thore,
Þat body and bones askes wore.

Thus endeth the foles with þat fuyre,
Ne had þei noon þur huyre,
For they deden out of skyle
Allweyes agaynes Goddes wille.
þei most nedes all forfare;

Hit helpeth noght þem þe worching sare.
þus the Jewes destroiede wore,
As the prophetesseide þif before;
But get nys not þe vengeance goon,
Til þe grete doom be doon.

Loke what man wil soo abide,
As Jhesu Crist hymselfe dede,
He þat is God and Lorde of alle?
A meke Lorde we may hym calle,
Þat soo longe his wrech withdrogh

For þe Jewes, þat hym slogh,

1. L and glowede cler. B þat were clere.
   C With sparkelys þat were both loud and shyre.
2. BCL forbrent.
4. LBCD for hem to care.
5. C wold. L wolde so han bede.
7. BL Fro. C From.
or, The Destruction of Jerusalem.

For the tokenes he dede hem sende,
If þei wolde hem oght amende;
And so longe hit forth glode,
þat fourty þere he abode.

Sithen he is soo meke, loke hym to,
And lere we to soffre soo.
Maister Josephus, þe gode clerc,
He witnesseth forsoth all þe werk.
He myghte þe better þe sothe weyten,
For he sawe þe vengeance smyten;
And alsoo wroot all þe story
Of all þat fel to þe Juwery.
And alsoo witteneseth þe gonge seynt Jame,
þat soffrede þere ful michel shame;
And the knave, the prophete,
þat was slawe by þe strete;
Why þe Jacob was agrevede soore,
As þe han herde heretofore.
Nichodemus bereth witnesse
Of þese þinges, more and lesse;
Of þis thyng maketh mencioun
In Nichodemus passioun;
And in þe geestes of Emperours,
Of þese wonderfull aventours;
And in the Gospell all it sit,
And feele prophetes witnesseth it,
And þe fouregospellers echoon

and how He sent them warnings:

witness Josephus,

St. James the Less,

the prophet who was slain in the street,

Nichodemus in his book of the Passion,

the Gestes of Emperors, many prophets, and the Four Gospels.

---

1 BC lerne.  L Lere we of hym.
2 B wryte.  LCD writen.
3 LBCD in.
4 B With þat.  C þat tyme þat.
5 C Of the which Nychodemus maketh of mensyion
In the boke of Jesu Cristus passyon.
Titus and Vespasian.

Of his wreche acorden in oon.
Of all his he\textsuperscript{1} werke is wroght,
\[5170\] And in her bookes oute ysoght.\textsuperscript{3}
Honourede be oure Lorde so hende!
\(\text{Thus is the story broght to ende.}\)
\(\text{Iblessede mot hei alle be}\)
Of Jhesu Crist in Trinite,
\[5175\] \(\text{Pat in his maner his deth wroken,}\)
As I have biforn yspoken!
I hope hei have, as worthy is,
To her mede heven blisse.
God for his peynefull passioun\textsuperscript{3}
\[5180\] Graunte us soo graciouse guerdoun,
To have pat blisse and perinne\textsuperscript{4} to be!
\(\text{Amen, Amen, pur charitee.}\)

Thus endeth he sege of Jerusal[em].
Rede hit for trewe, and for noo dre[me].\textsuperscript{4}

\textsuperscript{1} L werke pat was wrougth.  B werke pat is ywrougtx.
D werke howe it is wrougtx.
C And by all these this materewas wrougth.

\textsuperscript{3} LC Out of her bokes it is (C was) brougth.
\text{LBCD omit ll. 5179-80.}

\textsuperscript{4} LBCD God (C And God) graunte us alle (B alle so, D also)
\(\text{pere.}\)

\textsuperscript{5} This couplet is only in A. The ends of the lines have been
cut away by the binder; "no dreme" is written below the
last two words in a modern hand. The other MSS. have the
following colophons:
L Here endep he vengeance of Goddes deth.
B Explicit.
C Explicit hic sedes vel obsidium de civitate Jerusalem.
\(\text{Jhesus est amor meus.}\)
D [H]ere endith the Sege of Jerusalem.
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