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The Prymer

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The Prymer

OR

*PRAYER-BOOK OF THE LAY PEOPLE
IN THE MIDDLE AGES*

IN ENGLISH DATING ABOUT 1400 A.D.

EDITED

WITH INTRODUCTION AND NOTES

FROM THE MANUSCRIPT (G 24) IN ST. JOHN'S COLLEGE, CAMBRIDGE

BY

HENRY LITTLEHALES

PART II.—COLLATION OF MSS.

WITH A TEMPORARY INTRODUCTION &c.

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Preface.

THE present volume, the second of a series of three, is intended to show by collation the variations of all the known MS. Prymers in English but one, the exception being the Glasgow MS. V 8, 15.

This MS., being written in two languages, Latin and English, is probably unique. The addition of the Latin would have added greatly to the expense without serving any useful purpose. The MS. has therefore been rejected from this collation, as lying outside the ordinary domain of the common Mediæval Prayer-book in English.

My work is intended to be supplementary to that of Mr. Maskell in the third volume of his valuable *Monumenta Ritualia*, wherein the whole of MS. 17010 will be found edited with a careful Introduction and Notes.

The work is restricted to the early or MS. Prayer-books alone. With those of a later date, subsequent to the introduction of printing, I am not concerned.

The first volume of my work, 'The Prymer or Prayer-book of the Lay People in the Middle Ages,' supplied the full text of a Prymer in English.

The second (the present volume) contains a collation of the MSS., shows the variations of each, and furnishes means to obtain a correct text of each of the two great classes of Prymers in the vernacular: one class (an extended form) consisting of MSS. 17011, Ash, and M; the other (a slightly shorter form), including all the remaining MSS.

The third volume will deal with the history of the Prymer itself, its relation to the service-books proper, and the use of the book, both in church and at home.

In the meanwhile, I have attempted to supply a sketch of the Prymer which may be of service and increase our familiarity with the common Prayer-book of our forefathers.

It remains for me to acknowledge my indebtedness to those authorities with whom rest the MSS. here collated. Every MS. has been freely placed at my service, and the custodians of each have in every way, and at all times, afforded me every assistance in their power. To these authorities, to each librarian, and to all those officials with whom I have been brought in contact, as well as to various friends, I beg to offer my sincere and grateful thanks for their kindness and courtesy.

Finally, I may add that to the many valuable publications of the Early English Text Society I am in no slight measure indebted.¹

** * * The indication by any reader of additional references to the Medieval Prayer-book from pre-Reformation sources will be very gratefully acknowledged.*

H. I.

CLOVELLY,
BEXLEY HEATH.

¹ The Founder and Director of the E. E. T. Soc. is Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, London, N.W. Its *Hon. Sec.* is W. A. Dalziel, Esq., 67 Victoria Road, Finsbury Park, London, N. The Subscription to the Society is 21s. a year for the *Original Series*, and 21s. for the *Extra Series* of re-editions.—PROSPECTUS.

Temporary Introduction.¹

Of the Prymer.—The Prymer was the Prayer-book of the lay people in the Middle Ages. We know this both from the frequent references to it, and from the fact that those copies in MS. without a title, correspond in their contents with the early printed editions bearing the designation ‘Thys Prymer.’

Why the Prymer in English may claim to be the Mediæval Prayer-book.—It has been suggested that the Prymer in Latin may have even greater claims than the English version to be considered the Prayer-book of the Middle Ages; and certainly, respecting such a claim, the Latin version stands, with the single exception of the Prymer in English, altogether in a far more favourable position than any other book in use in mediæval England.

The popularity of both over any other book of devotions may, I think, be proved by the facts that—

1. Both are far more frequently alluded to in mediæval documents.
2. Of both very many more copies remain than of any other book of prayers; indeed, few other Prayer-books remain, though many works of a religious character exist.
3. Both were the only Prayer-books printed in many editions.

The following facts appear to point to the Prymer in English as the more popular book :—

1. The language was English. Father Bridgett has pointed out to me that Sir T. More, in his *Works*, p. 850, appears to take it as a fact that about half the people could read English. We can hardly suppose that as many could then read Latin—a fact which alone must carry

¹ Many of the following notes have already appeared in the form of an article to the *Antiquary*.

great weight in determining the circulation of the two books at that period.

2. The Prymer in English was a less expensive book to buy, containing, so far as may be judged from existing copies, little ornamentation of any kind, and apparently in no case a single miniature ; whereas the Latin version was frequently, perhaps generally, rich with illumination and miniatures. The latter is, indeed, often a volume of extreme beauty and richness ; the former almost always a book conspicuously plain and inexpensive.
3. Much of the Latin version may be found in the Breviary and Manual. Of the Prymer in English not a line will be found in any service-book.
4. A Prymer in English will be found to consist of a specific series of offices which follow each other without intervening devotions. It is not so with the Latin version, for in many cases a particular office will be preceded or followed by something totally unexpected. (See British Museum MSS., Harl. 2982, Burn, 334, etc.) The invariable sequence of offices is, so far as I am aware, to be found in the Prymer in English alone, neither the Latin version nor any other mediæval book of devotions being able to lay claim to such an important distinction.
5. The fact of copies of the Prymer in English being far less numerous now than those of the Latin version, may be accounted for in this way :—

The Latin version being more expensive and in Latin, we may reasonably believe to have been, generally speaking, the property of the higher classes ; their names and other indications of rank yet remain in some volumes. (See Harl. MSS. 1260 and Add. 17012.) Those in high places would have ample opportunities to secrete their Prayer-books, however actively the law for their destruction might be prosecuted ; whilst, in the case of the more humble owner of the Prymer in English the opportunity for evading the law must of necessity have been far more restricted.

Again, in the house of a rich man a Latin version might lie for years unobserved, whilst in an ordinary home a

Prymer in English could scarcely lie unheeded for long, and consequently would run far greater risks of destruction even if only from carelessness or lack of interest.¹ The beauty of the Latin versions would also be a reason for preservation. To such causes as these we may, I think, very reasonably attribute the difference in the numbers of the two books now remaining.

Why so few Mediæval Prayer-books remain.—In common with service-books generally, every mediæval Prymer was, by authority, doomed to destruction at the Reformation. The fact, therefore, of so few remaining to-day is in no way remarkable, neither is it surprising that the date of the earliest existing copy (about 1400 A.D.) is of a period many years subsequent to that of the earliest known reference to the book.

The destruction of the old service-books is so well known that the following may, on this subject, suffice :—

‘ That all books called Antiphoners, Missals, Grailes, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English . . . other than such as are or shall be set forth by the King’s majesty, shall be by authority of this present Act clearly and utterly abolished, extinguished, and forbidden for ever to be used or kept.’

Statutes at Large, 1549.

And that such laws were carried out we may learn from the following :—

‘ Articles of accusation against Morrall, Catline, and Sharpe for hearing of Mass and keeping Popish books.’

Calendar of State Papers, 1547–80, p. 578.

It is impossible to withhold one’s sympathy from those who for many years had been wont to reverence and care for their

¹ A very curious instance of this occurred in Liverpool not many years ago, the account of which I take from a letter kindly lent me by Dr. Preston, of Ushaw College, in which is described the finding of a valuable manuscript roll of prayers :—

‘ Not later than 1850, as he [the R. C. bishop] was walking along one of the back streets of Liverpool, in the parish of St. Patrick’s, he stepped on one end of the document. The other end was being sucked by a baby which was being carried along by its sister. The bishop picked up the document, at once saw it was something out-of-the-way, and gave the children an orange or two for it. He inquired afterwards of the parents what they knew about it ; but they had never seen it before that morning, when they had turned it out of a drawer in a piece of furniture in their house, and had given it to the children to play with.’

Prayer-book, a book which had in probably many cases been for generations a cherished possession and family heirloom. To be now compelled to give it up for public destruction must have been very hard, so hard, indeed, that to such a reluctance as appears in the case of the three people above mentioned we may reasonably attribute the preservation of all those copies remaining to-day. Every existing Prymer must have a stirring history, many an one, probably, a history filled with pathetic details, of which we know nothing, and can guess but little.

Its Appearance.—The Prymer will be found of all sizes, from the handsome quarto to that of the small Prayer-books in use to-day. There is, indeed, reason to believe the Prymer to have been often of exceedingly small dimensions (British Museum MS. Harl. 2862), and also often very large (MS. 2 B. xv.).

With the exception of the names in the Litany, the writing is generally speaking carried straight through each Office without a break, and very often with no break between even the various Offices. It will be found to vary in quality, and though the cursive style has in no case been adopted, the MS. 17011 very nearly approaches it. The spelling enjoys the utmost freedom, even the catchwords at times differing from their fellows on the opposite page.

The Prymer in English differs from the Latin version in the fact that it has no illuminations and little ornament of any kind beyond an occasional border or fine capital, from which we may perhaps infer that the latter, being ornamental, and in Latin, would amongst the richer classes take the place of the Prymer in English.

The following is interesting as referring to the binding :—

‘Also I will that she have my primer clothed in purpill damaske. . . . Also I will that Anne the daughter of the said Roberd have my primer clothed in bawdekyn’ (cloth of gold).

From a Will, 1493 : Cullum’s *History and Antiquities of Hawsted*.

Contents of a Prymer in English.—A Prymer, as shown in the description of each MS., contains :—

The Hours of the Blessed Virgin.
The Seven Penitential Psalms.

- The Fifteen Gradual Psalms.
- The Litany.
- The Office for the Dead.
- The Commendations.

All other additional matter may undoubtedly be considered as not forming part of the Prymer proper; for the more common additions will be found also generally added to other books of comparatively small mediæval circulation (see British Museum MSS. Ar. 286; Eg. 826; Harl. 1706 etc.); and those devotions occurring with less frequency are to be found in other and wholly different MSS (see mediæval MSS. generally).

There is reason, then, to believe the contents of the Prymer in English to be in every way peculiar to the book; and that the Manuscripts stand alone, with no others in point of similarity of contents in any way approaching them. We may except the Latin versions, but the sequence of contents therein is uncertain.

The following table will show the uncertainty of the contents of the Latin versions of the Prymer. All three MSS. are now in the British Museum. The number could be added to if necessary. Harl. 3000, is 'secundum usum Sarum.'

<i>MS. Burn 334.</i>	<i>MS. Harl. 3000.</i>	<i>MS. Harl. 2887.</i>
Various devotions.	Various devotions.	Various devotions.
The Hours.	The Hours.	The Hours.
7 Psalms.	<i>The Seven Joys, and</i>	<i>The Fifteen Os etc.</i>
15 Psalms.	<i>many other devo-</i>	7 Psalms etc.
Litany.	<i>tions, in all filling</i>	
<i>Hours of the Holy</i>	<i>more than 30 pages</i>	
<i>Spirit.</i>	<i>before the Peniten-</i>	
Office for the dead	<i>tial Psalms appear.</i>	
etc.	<i>The Hours occupy</i>	
	<i>but 70 pages.</i>	

Use of the Calendar.—That the Calendar is not invariably present is perhaps somewhat singular, for in the Middle Ages it

would naturally take the place of an almanack, and be of especial value when we consider the common custom of dating family correspondence from the proximity of a Church festival. For instance, one of the *Paston Letters* concludes :

‘Wretyn in hast, at Mawdby on the Satyrday next be for Candlemes Day.’

Gairdner’s *Paston Letters*, under date

The ‘be for’ possibly implies the use of a calendar at home.

Graces.—We may perhaps believe that the Prymer often contained a series of Graces for particular seasons. The following, according to MS. G, appears to have formed the grace in use at supper from Easter to Ascensiontide :

‘Blesse we oure lord blesse us . he þat zeueþ all þinge . he zeue to oure sop his blessynge in þe name of þe fader & þe sone & þe holy gost Amen.’

Two Prymers with Musical Notation amongst the Goods of a Parish Church.—In 1500 a certain parish church possessed

‘A prymer notyd off the gyft off Sir Clement Smythe.

‘Another prymer notyd.’

Inventory of Church Goods, Cowper’s *Accounts of the Churchwardens of St. Dunstan’s, Canterbury*, p. 27.

The above is remarkable for two reasons—one, that it is perhaps the only reference to a Prymer having musical notation ; the other, the fact of two Prymers forming part of the property of a parish church.

The MS. Prymers in English now remaining do not contain any musical notation, nor, so far as I am aware, is such an addition to be found in any printed copy, however late the date. That the Latin version contained such an addition is certain, for copies yet remain, and the fact may possibly be another indication of the use of the Latin version amongst the higher classes.

The fact of the book forming part of the goods of a church

appears peculiarly strange ; for the Prymer was intended probably for the use of the laity exclusively, and, strictly speaking, cannot be considered as a service-book. I have failed to discover the meaning of these two books appearing in the inventory, and for whom and for what purpose they were in the hands of the wardens, but I would venture to suggest that they were possibly awaiting a purchaser. We know that the mediæval churchwarden did receive articles by gift which could not by any possibility be turned to account in the public services ; and we know, too, that these articles were sold and the money expended in the support of the church (*Som. Rec. Soc.* vol. iv.). Against such an explanation there is certainly the fact that in the long list whence the above extract is derived, these Prymers form the sole items which cannot be directly connected with the services.

Prymer Uses.—Until the peculiarities of the different Uses have been more fully investigated, any attempt to deal with the matter must prove of little value. If I might venture an opinion it would be that unless the Use be specified in the MS. itself no books, with the single exception of those of York, can be with certainty assigned to a particular Use. We may, indeed, feel almost certain that further investigation will prove the existence of Uses at present unknown.

I shall hope, in the final volume, to make some effort to investigate the question of the Prymer Uses, but for the present the subject is too obscure and my knowledge is too slender.

A service-book according to the Use of York may be recognised (apart from other considerations) by the Calendar containing the names of the great Northern saints and by the allusion to the Archbishop in the Litany. Such a combination we find in the Latin version of a Prymer (B. Museum MS. Harl. 1663), from which MS. we can reconstruct the text of a York Prymer in English. An idea of the distinction between the two books may be drawn from the following summary of the main variations in the Hours. The authority for the Sarum is taken from the Museum MS. Sloane 2565, 'secundum usum sarum.'

Matyns.

The Response and Versicle after the first lesson belong in the Sarum to the second lesson. The Response and Versicle after the second lesson belong in the Sarum to the first lesson.

Lauds.

The Chapter belongs in the Sarum to Prime.

After the prayer *Concede* the York omits almost all to *Patris sapiencia*.

Prime.

The York psalms are Beatus vir
 Quare fremuerunt
 Uerba mea auribus
 Laudate dominum

The Antiphon *Quando natus* belongs in the Sarum to Tierce.

Tierce.

The Antiphon *Rubum quem* belongs in the Sarum to Sext.

Sext.

The Antiphon *Germinavit radix* belongs in the Sarum to None.

None.

The Antiphon is not found in the Sarum.

Evensong.

Little variation.

Compline.

Little variation.

A Prymer in Latin and English.—In the Glasgow Hunterian Library are two Prymers: the first (MS. G) forms one of the thirteen collated in the present work, the other (MS. V 8, 15), though also a Prymer, has the remarkable distinction that the Latin precedes the translation throughout. The best explanation of the plan adopted for this arrangement is to be found in the appearance of

the page given in facsimile as Appendix E. The Prymer (Hours etc.) commences on leaf 37, the preceding matter consisting of rubrics, prayers, calendar, Easter table, a poem, discourses on the seven deadly sins, works of mercy, and other matter, very nearly the whole of which is in English; a few pages, however, are in Latin without a translation, and a few follow the plan adopted through the bulk of the work. Several pages follow the Commendations, being occupied by various matter, partly in Latin partly in English.

The book apparently has nothing very remarkable in its binding, language, psalms, writing, condition, or size, though an exceptional thickness is naturally due to the addition of the Latin. There are no illuminations.

The Prymer appears to follow the usual (?) course, not the extended form, and the date is furnished from the following lines preceding the Easter Table:—

‘Þis table was maad on þe xxvi day of marche ī þe 3eer of
 our’ lord . m . ⁱ . ^c . ^{xx} . vi . & þane 3ede p’me by xix . &
 þe sonday bi g . lettre . & þat 3eer was estir day on þe
 xxii . day ī aueril & þe nexte 3eer aftir p’me 3ede bi i . &
 þe sonday by . f . lettre & eestir day was on þe seuēþe day
 ī aueril & so fro 3eer to 3eer’ etc.

Probable indication of an Anglo-Saxon Prayer-book.—Amongst the books to which allusion is made in the following extract from an Anglo-Saxon Will may possibly have been a Prymer in an early form:

‘Ðenne an hió Æðelfláede on ælcum þingum ðe ðér un-
 becweden bið on bócum, and án swilcum lytlum’ [‘about 995’].

Kemble’s *Codex Diplomaticus*, No. 1290.

Entries in the MSS.—Few entries of names, dates, family events, or other occurrences, have been inserted by the owners in the fly-leaves, calendar, or elsewhere, in the Prymers. MS. 246, however, contains, under August, an entry referring to the death, presumably, of the owner’s wife, Agnes.

Price of a Prymer.—The price of a Prymer would of course vary greatly, but considering the immense number of clerks in the

Middle Ages and the abundance of material, there is no reason to believe the Prymer to have been a costly volume. The following on this point is of interest. I take it from an inventory in the *Paston Letters*, possibly inserted, according to the editor, in 1474:—

‘Item j premere ij^s.’

Gardner's *Paston Letters*, vol. iii. p. 406.

The Prymer in Use.—I think we may feel sure that the Prymer was often kept in the bedroom, and very likely in many cases at the head of the bed.

Chaucer evidently refers to a common custom of keeping books at a bed's-head when he says that the Clerk of Oxenford would

‘leuer haue at his beddes heed
Twenty bookes cleped in blak and reed.’

Canterbury Tales, Prologue.

The following, from a book of manners of the fifteenth century, refers to a particular time and place for the use of the Prymer:—

‘In the morenyng when ye vp rise
To worshipe gode haue in memorie,
Wyth crystes crosse loke ye blesse you thrise,
Your pater noster saye in deuoute wyse,
Aue maria with the holy crede,
Thenne alle the day the better shal ye spede.

And while that ye be aboute honestly
To dresse your self & do on your araye
With your felawe wel and tretably,
Oure lady matyns loke that ye saye,
And this obseruance vse ye every daye
With prymer and ouris.’

Book of Curtesye, 1477–8, Early English Text Society.

I have not been able to find an English miniature depicting the Prayer-book in use by a member of a congregation in church; but a fine foreign Psalter in the British Museum (28962) gives such an example.

The following is taken from Cavendish's *Life of Wolsey* (Holmes's edition, p. 258):—

‘It chanced me upon All-halowne day to come into the great chamber at Assher, in the morning, to give mine attendance, where I found Mr. Cromwell leaning in the great windowe, with a Primer in his hand, saying our lady mattens.’

In one of the clerestory windows of the Abbey church of Great Malvern is the figure in painted glass of Prince Arthur, son of Henry VII. He is depicted as kneeling before an open book, possibly the Prymer.

Family portraits of early date often display the personage depicted with a book, apparently of devotions, such being probably the Prymer.

Possibly at times carried suspended from the Waist.—In a note on the Tudor Exhibition printed in the *Antiquary* for 1890, p. 56, the writer, after referring to ‘a small book of prayers,’ goes on to say:—

‘In the portrait of Lady Petre we see the fashion of carrying such books. Lady Petre has suspended by a gold chain, passing round her waist, a book similar in size. . . . English maidens have been noticed by at least one writer of those days, as in the habit of carrying books of devotion.’

Probable Use Out-of-doors.—We may reasonably suppose the use of the Prymer out-of-doors to have been to some extent frequent, and the following may very probably refer to such an occasion. Sir John Henyngham, Knight,

‘seyd to hese wyf that he wuld go sey a lytyll devocion in hese gardeyn.’

Extract from a Letter from Agnes Paston, 1453, Gairdner's *Paston Letters*.

Mentioned in Wills.—The Prymer, as a matter of course, is frequently mentioned as a legacy. A Will of more than ordinary interest is that of ‘Iohn Kirkeby cite;eine and plummer of london,’ who in 1461 left his best prymer to his nephew Robert, another

prymer to his son Thomas, and another prymer to his daughter Margery. (Somerset House Wills, Godyn l. 7.) Now this is peculiarly interesting. Why should he leave the best prymer to his nephew and the poorer books to his own children? The reason is, I think, not difficult to discover. It would probably be because the children already had each his and her own prayer-book, and though they were not the best, having very likely been in some measure spoilt by the children's use, they were still to retain their own. The Will of a grocer's widow (same volume, l. 47 *b*) lends also much support to this theory. The great number of prymers left by shopkeepers and members of the trading community is of special significance, establishing beyond doubt the very wide use of the book amongst the middle classes.

The book might reasonably be looked for amongst the goods of a shopkeeper's assistant :—

‘a prymer for to serve god with :’

Will of Roger Elmesley, 1434,

‘seruant suntyme with Iohn Bokeler’ wexchaundler.’

English Wills, Early English Text Society.

Possibly at times Buried with Owner.—In digging graves in ancient churchyards, crucifixes have been found which have the appearance of having at one time formed part of a book-cover. I make the suggestion that these crucifixes may have belonged to Prymers which have been buried with their owners, but am fully aware that the evidence is extremely slender, and in no case can the custom have been at all common.

The Prymer probably sometimes carried to Church in a Pocket-handkerchief.—Mr. Walcott, in his *Sacred Archæology*, p. 157, says :—

‘It was the custom till of recent years for women-servants to carry their church books in a clean white handkerchief, a relic of the old custom in the Western Church for women to receive the Eucharist in a linen cloth.’

May we not, however, fairly consider that the Prymer in the Middle Ages was by some people carried to church wrapped in the handkerchief, and that the custom still remains in some districts

to-day? We know the handkerchief to have been far from uncommon before the Reformation.

‘Blowe not your nose in the napkin, where ye wipe your hand ;
Clense it in your hankerchef.’

Hugh Rhodes’s *Book of Nurture*, 1550.

Manner of use in Church.—Though the Prymer contained much of certain public services, yet we have evidence that the laity were not, as a matter of course, expected to follow the services. I think we may believe that they either did so follow, or, within certain limits, were wont to use their own devotions as their piety suggested. By certain limits, I mean such restrictions as an erect posture at the Gospel, or devout reverence at the Elevation. The following will, I think, make this point clear :—

‘Behold the leuacioun reuerently.
Sucche praere there thanne thu make,
As liketh the best for to take.’

Lay Folks’ Mass-book, p. 39, Early English Text Society.

The Book-board in the Pew for the Prymer.—In ancient churches we meet at times with the pew still retaining its ancient book-board. We may in such cases determine, as a matter of course, that the Prymer has often lain there. The next extract may possibly allude to the Prymer in such a position :—

‘or he entur in to þe church, be it erly or late, perceue all þynge for his pewe þat it be made preparate, boþe cosshyn, carpet & curteyn, bedes & boke.’

The ‘Office of a Chambrlayne’ in the *Boke of Nurture*, about 1450 : Early English Text Society. (*Babees Book*, p. 179.)

Use of the Office for the Dead.—The following extract has reference to one of the most solemn of services, and we may reasonably suppose that more than one of the members of a guild, meeting on such an occasion, would bring with them a Prymer with which they might follow the service :—

‘And if any brothren or sistren be ded, a mile aboute, the brethren and sistren sul ben at placebo and dirige an at masse.’

Guild of St. John Baptist, Oxeburgh, founded 1307.—*English Gilds*, Early English Text Society.

The Prymer may also have been frequently carried to the funeral services of successive generations of owners, for with its help the Burial Service could in great measure be followed. (See the mediæval Office for the Burial of the Dead.)

In conclusion, I would add that the Prymer forms a valuable link in the chain of evidence respecting the religious knowledge and piety of our mediæval forefathers. At times, we meet with statements disputing both the one and the other. Such statements, however, rarely give references to existing contemporary documents, and in dealing with such a question evidence of the period alone can be relied upon. The witnesses of the piety of our ancestors may be found in the generous offerings of all classes recorded in churchwardens' accounts, the unstinted labour expended on church fabrics, with the material and workmanship of their furniture, the simple epitaphs, the ample endowments, the frequent attendance at churches never artificially warmed, the religious feeling evinced in private family letters, and the solemn and beautiful language of ancient wills. From such evidence, with much more of a similar character, we may obtain a trustworthy estimate of the piety of our pre-Reformation forefathers. Corresponding evidence of the period of the Reformation and succeeding years we do not find so readily to hand; indeed, the absence of such evidence is conspicuous.

MS. Collated in the following Pages.

No.	Present location	Press mark	Represented in this work by
I.	British Museum	MS. 17011	17011
II.	" "	" 17010	M
III.	" "	" 27592	27592
IV.	Bodleian Library	" Ashmolean 1288	Ash
V.	" "	" Douce 275	275
VI.	" "	" " 246	246
VII.	" "	" Rawlinson C 699	699
VIII.	" "	" Bodley 85	85
IX.	Oxford, Queen's College	" 324	QC
X.	Cambridge Uni- versity	" Dd 11, 82	CU
XI.	Cambridge, St. John's College	" G 24	SJ
XII.	Cambridge, Em- manuel College	" 3.3.13	Em
XIII.	Glasgow Hunter- ian Library	" V 6, 22	G

Description of the Manuscripts.

I.

17011 (*B. Museum, MS. 17011*).*Date.*—Dated about 1430 in Maskell's *Monumenta*.*Size.*—By far the smallest, being about 5 inches by 4.*Writing.*—Approaching to the cursive style, and very much smaller than the rest.*Binding.*—Modern.*Condition.*—Good.

Contents.

<i>The Hours</i>	} leaf	1
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			

The MS. concludes at leaf 108.

II.

M (*Maskell's. B. Museum MS. 17010*¹).*Date.*—Dated about 1410 in Maskell's *Monumenta*.*Size.*—Small quarto.*Writing.*—Usual.*Binding.*—Modern.*Condition.*—Good.

¹ Printed with Introduction and Notes in Maskell's *Monumenta Ritualia Ecclesie Anglicanae*, vol. iii.

Contents.

<i>The Hours</i>	} leaf	1
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<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			
Oure fadir etc.	} "	77
Heil marie etc			
I bilcue in god fadir almyȝti etc.			
Þes ben þe ten comaūdentis of god			78
Þese ben þe seuene deedly sȝnes			79

(Subsequent insertions)
The MS. concludes at leaf 80.

III.

27592 (*B. Museum, MS. 27592*).

Date.—The Calendar contains an allusion to the crowning of Richard in 1377, and another to the earthquake of 1382.

Size.—Quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Apart from imperfections, good.

Contents.

Easter Table		leaf	4
Calendar		"	6
<i>The Hours</i>	} "	12
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			

On the 10 Commandments	leaf	42
„ 7 Deadly Sins	„	45 <i>b</i>
„ 5 outward and inward wits	„	46 <i>b</i>
„ 7 works of mercy, bodily and ghostly	„	47 <i>b</i>
„ 7 Gifts of the Holy Ghost	„	48 <i>b</i>
„ 7 Words of Christ	„	50
The holy doctour seint austyn spekinge in þe p'son of crist vnto etc. synful man etc.	„	51
On the 16 Properties of Charity	„	52 <i>b</i>
Verses from Scripture etc.	„	54
dere brother in crist I haue etc.	„	57

The MS. concludes at leaf 61.

IV.

Ash (*Bodleian Library, MS. Ashmolean 1288*).

Date.—Between 1400 and 1420 (on the authority of Mr. Warner).

Size.—Small quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.

Contents.

Calendar.

<i>The Hours</i>	} leaf	9
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			
A cristen mānes confessioun	„	112	<i>b</i>
On the 10 Commandments	„	118	
„ 5 bodily wits	„	124	<i>b</i>
„ 7 works of bodily mercy	„	126	<i>b</i>
„ 7 deeds of ghostly mercy	„	129	

The MS. concludes at leaf 131.

V.

275 (*Bodleian Library, MS. Douce 275*).

Date.—Dated about 1420 in Maskell's *Monumenta*.

Size.—Small quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.

Contents.

Calendar.

<i>The Hours</i>	} leaf	1
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			

The MS. concludes at leaf 77.

VI.

246 (*Bodleian Library, MS. Douce 246*).

Date.—In the Calendar is a reference to the crowning of Richard in 1377.

Size.—Small quarto.

Writing.—Small.

Binding.—Original sides of oak covered with stamped brown leather.

Condition.—Good.

Contents.

Easter Table, Creed, Misereatur, Confiteor, being subsequent insertions.

Calendar	leaf	5	
<i>The Hours</i>	}	11
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			

Psalms of the Passion	leaf	93	<i>b</i>
O unwemed etc.	„	98	<i>b</i>
Holy maide katherine etc.	„	100	<i>b</i>
On the 10 Commandments	„	101	<i>b</i>
Thou schalt loue þi lord þe goð of alle etc.	„	103	<i>b</i>
ffife wittes Seuē dedeliche sȳnes Seuene ȳiftes of þe holy gost Seuē workys of m'cy Six man ¹) of cōsense etc. Seuene workes of gostly m'cy	106	

The MS. concludes at leaf 107.

VII.

699 (*Bodleian Library, MS. Rawlinson C 699*).

Date.—Given as subsequent to 1460 in Maskell's *Monumenta*.

Size.—Small folio.

Writing.—Usual.

[leather.

Binding.—Original sides of oak covered with stamped brown

Condition.—Good.

Contents.

Calendar	leaf	1	
<i>The Hours</i>	}	„ 7
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
1			
On the last words of Christ	„	82	
Lord god þat woldist for þe aȳenbiyng of þe world etc.	„	83	<i>b</i>
O unwēmed etc.	„	84	
Lord ihūs crist þat camest doū etc.	„	86	
A confession	„	88	<i>b</i>
On þe bileeue	„	93	
„ þe pater nost ¹)	„	113	
þe charter of heuene	„	137	
Hors eþir armer of heuene	„	147	

¹ From the arrangement of the MS. we may with almost certainty believe the Commendations to have been at one time present.

Of mekenesse	leaf 159
A p'ier þat seit Brandoū made	„ 162 <i>b</i>
On the 10 Commandments	„ 167 <i>b</i>
„ 5 bodily wits	„ 173 <i>b</i>
„ 7 works of bodily mercy	„ 176
„ 7 deeds of ghostly mercy	„ 178 <i>b</i>

The MS. concludes at leaf 179.

VIII.

85 (*Bodleian Library, MS. Bodley 85*).

Date.—Given as rather later than 1410 in Maskell's *Monumenta*.

Size.—Small quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.

Contents.

Calendar	leaf 1
<i>The Hours</i>	} „ 7
<i>The Seven Psalms</i>	
<i>The Fifteen Psalms</i>	
<i>The Litany</i>	
<i>The Office for the Dead</i>	
<i>The Commendations</i>	
On the 10 Commandments, wits, gifts etc.	„ 110
Wordis of poul	„ 122
I haue wondir seiþ seynt poule etc. }	„ 123
God spac to Moyses seiying . speke to alle þe children etc. }	

The MS. stops at leaf 123 ; the conclusion being lost.

IX.

QC (*Queen's College, Oxford, MS. 324*).

Date.—Dated about 1420 in Maskell's *Monumenta*.

Size.—Large octavo.

Writing.—Usual style, the colours black and red being remarkably vivid.

Binding.—Ancient.

Condition.—Good.

Contents.

<i>The Hours</i>	} leaf	1
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			

A pater noster of þe exposicioun of seynt edmond of
pounteney „ 77 *b*

The MS. concludes at leaf 80.

X.

CU (*Cambridge University Library, MS. Dd 11, 82*).

Date.—Dated 'about 1430 or rather later' in Maskell's *Mou-
menta*.

Size.—Small quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.

Contents.

<i>The Hours</i>	} leaf	1
<i>The Seven Psalms</i>			
<i>The Fifteen Psalms</i>			
<i>The Litany</i>			
<i>The Office for the Dead</i>			
<i>The Commendations</i>			

The MS. concludes at leaf 96.

XI.

SJ (*St. John's College, Cambridge, MS. G, 24*).

Date.—Before 1400. See Calendar.

Size.—Small quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.

Contents.

Calendar	leaf	1
Easter Table	"	7
<i>The Hours</i>	}	
<i>The Seven Psalms</i>		
<i>The Fifteen Psalms</i>		
<i>The Litany</i>		
<i>The Office for the Dead</i>		
<i>The Commendations</i>		
Psalms of the Passion	"	88
O intemerata	"	94 <i>b</i>

XII.

Em (*Emmanuel College, Cambridge, MS. 3.3.13*).

Date.—In the Calendar we have an allusion to the crowning of Richard in 1377, and also another to the earthquake of 1382.

Size.—Quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.

Contents.

Calendar	leaf	1
<i>The Hours</i>	}	
<i>The Seven Psalms</i>		
<i>The Fifteen Psalms</i>		
<i>The Litany</i>		
<i>The Office for the Dead</i>		
<i>The Commendations</i>		
Psalms of the Passion	"	53
On the 7 deadly sins	"	57 <i>b</i>
" 10 Commandments (imperfect)	"	59
" 7 Gifts of the Holy Ghost	"	60 <i>b</i>
" 7 Words of Christ	"	61 <i>b</i>
Verses from Scripture	"	62 <i>b</i>

O vnvemed etc.	leaf	64
On the Sixteen Properties of Charity	„	65

The MS. concludes at leaf 66.

XIII.

G (*Glasgow Hunterian Library, V 6, 22*).

Date.—A reference to the crowning of Richard in 1377 appears in the Calendar.

Size.—Small quarto.

Writing.—Usual.

Binding.—Comparatively modern.

Condition.—Good.

Contents.

A few later insertions, 'I fynd & rede by holy mēnys wrytyng' etc.		
Alphabet, Lord's Prayer, Hail Mary, Apostles' Creed .	leaf	1
A Confession	„	1 <i>b</i>
Graces for particular occasions etc. and 7 Sacraments	„	2
Easter Table	„	6
Calendar	„	8
<i>The Hours</i>	}	
<i>The Seven Psalms</i>		
<i>The Fifteen Psalms</i>		
<i>The Litany</i>		
<i>The Office for the Dead</i>		
<i>The Commendations</i>		14
The 10 Commandments	„	71 <i>b</i>
On the 7 Deadly Sins	„	76 <i>b</i>
„ „ Gifts of the Holy Ghost	„	80 <i>b</i>
Verses from Scripture	„	81 <i>b</i>
On the 7 Words of Christ	„	84 <i>b</i>
„ „ 16 Properties of Charity	„	85 <i>b</i>
A few pages with entries	„	87

Collation of the Manuscripts.

NOTE.

THE following collation exhibits in parallel columns the liturgical variations of thirteen manuscript Prymers, the main and representative text being taken from MS. 17011, and the collation extending through the Hours, Seven Psalms, Fifteen Psalms, Litany, Office for the Dead, and Commendations. All other matter is undoubtedly additional, clearly forming no part of the Prayer-book proper.

Table connecting the Collation with the full text.

		Part 1. Text.	Part 2. Collation of MSS.
	commences on	page 17	page 13
The Hours : Matyns			
Lauds	" "	" 22	" 16
Prime	" "	" 30	" 23
Tierce	" "	" 33	" 24
Sext	" "	" 36	" 26
None	" "	" 39	" 27
Evensong	" "	" 43	" 30
Compline	" "	" 48	" 31
The Penitential or the 7 Psalms	" "	" 52	" 39
The Gradual or the 15 Psalms	" "	" 59	" 39
The Litany	" "	" 65	" 40
The Office for the Dead—			
Placebo	" "	" 70	" 52
Dirige : First nocturn	" "	" 75	" 55
Second nocturn	" "	" 79	" 56
Third nocturn	" "	" 83	" 58
Lauds	" "	" 88	" 61
Commendations	" "	" 96	" 65

Collation of the Manuscripts.

THE MATYNS.

Lord þou shalt opene my lippis.
And my mouþ shal shewe þi preisyng.

God take heede in to myn help.
Lord hy'e þee to helpe me.

Glorie be to þe fadir & to þe sone & to þe hooli goost.
As it wa' ī þe bigynnyng & now & eu'e' & in to worldis
of worldis . so be hit.

17011, Ash, M, QC, 275.

All others.

Allē . God make me saaf.

All'a Preyse 3e the lord.

17011, Ash.

Invitorie . Preisyng to
þee lord . kyng of
eūlastinge ioye.

[Inuitator'] Heil marie ful of grace . þe lord is wiþ þee.

Ps. Uenite.

y' Quē t'ra.

þe cloistre etc.

27592.
lost.

QC.
lost.

Ash.

| A' þou art blessid.

Ps. D'ne d'us noster.

Ps. Celi enarrant.

Ps. D'ni est terra.

A'. Blessid be þ^u among alle wymmē . & blessid be þe fruyt of thi wombe.

85.

ŷ. Hooli goddis modir eu^le mayde marie.

℞.° Praye for us to þe lord oure god.

Pat^l nost^l Oure fad' etc.

[Aue maria] Heil marie etc.

And leede us not ī to tēptaciōū.

But deliu^e us frō yuel.

QC.

ŷ. Lord comaūde us to blesse.

℞. Hooli mayde of maydyns ⁊ praie for us to þe lord oure god . So be it.

[The ferste lesson.]

S'c'a m' u'go.

QC.
lost.

Seynt marie etc.

þou Lord haue m'ci on us.

Thanke we god.

17011.

℞. S'c'a īmaculata. Hooli maydenhood & wipoute wem . i noot what preisinge i may seye to þee . ffor hī þ^t heuenis myz^{tē} not take þ^u baar ī þi wombe.

ŷ. Blessid be þ^u among alle wymmen & blessid be þe fruyt of þi wōbe . ffor hī þ^t heuenis myz^{te} not take þ^u baar ī þi wombe.

ŷ. Lord cōmaūde us to blesse.

℞. Mayde marie p'ie for us w^t meek þouzt . So be it.

[The ii lesson.

S'c'a m' piar'.

Seynt marie etc.

QC.
lost.

þou forsoþe lord haue m'ci on us.
Thanke we god.

17011.

ƿ. B'a es uirgo. Blessid art þ^u mayde marie þ^t baar þe
lord makere of þe world. Þou hast engendrid hī þ^t
made þee & þ^u dwellist maide wiþoutē ende.

ƿ. Heil marie ful w^t grace þe lord is w^t þee. ƿ. þ^u hast
engendrid hī þ^t made þee . & þ^u dwellist mayde wiþoutē
ende.

ƿ. Lord cōmaūde us to blesse.

ƿ. Goddis hooli modir be helpe to us . So be it.

[The iii lesson.]

S'c'a d'i genitrix.

Hooli modir etc.

þou lord forsoþe haue m'ci of us.

Thanke we god.

17011.

ƿ. ffelix nāqz . Seely art þ^u hooli u'gyn marie & worþiest al man'³
preisinge . ffor of þee is risun þe sūne of ryztwysnesse c'st oure
god.

ƿ. Praie for þe peple . bidde for þe clergie . biseeche for þe deuout
wōman kynde . late alle feele þī help . þ^t worþili maken mynde
of þee. ƿ. ffor of þee is risū þe sūne of riztwysnesse . crist oure
god.

Glorie be to þe fadir and to þ^e sone & to þe hooly goost.
ffor of þee is risū þe sūne of riztwysnesse . crist oure god.

y' Te deū laudamus te do.'

We herien þee god etc.

[LAUDS]

All others.	85, CU, 275, 699.	QC.
ŷ. Ora ꝑ nobi'. s'. d'i. ge'. Hooli goddis modir p'ie for us.	ŷ. Hooli goddis mo- dir eu) maide marie.	lost.
R̄. Þ ^t we be maad wurþi to þe biheestis of c'st.	R̄. Preye for vs to our' lord god.	

D's ī adiutoriū
God take heede etc.

Ash, M. A'. O wonderful.

Ps. D'n's regnau^t.
 Ps. Iubilate d'.
 Psalmus . Deus deus meus.
 Ps. D's mis'.
 Ps. Benedicite.
 Ps. Laudate d'n'm de. 27592, 85.
 Psalmus. Cantate d'no canticum nouū. | A page lost.
 Ps. Laudate d'n'm ī sanctis.

A' O admirabile.
 O þe wundirful etc.

Capitulum . Maria.
 Marie mayde etc. Þankis to god.

Ympne . O gl'iosa d'na.
 O thou gl'ious etc.

ŷ. Elegit . God chees hir & before ches hir.
 R̄.º He made hir for to dwelle ī his tab)acle.

17011, Ash, M.

| A'. O þou glorious.

Ps. B'n'dictus.

A'. O gl'iosa dei gē.

O þow glorius etc.

All others.

85.

246, 699, CU.

<p>ŷ. Ostende . Lord schewe to vs þi m'cy.</p>	<p>Lord here my p'yere and my cri to the shal comen.</p>	<p>Lord god of vertues conuerte vs. And schewe to vs þi face & we schulen be saaf.</p>
<p>ƿ.º And ʒeue to vs þi saluaciō.</p>		

Preie we . Orisoū . Concede nos.

Lord god we p'ien þe etc. Blesse we þe lord . Þankis to god.

A'. Veni s'c'e s'p's . Hooli goost come fulfyllen þe hertis of þi feiþful
seruauntis & liʒtne þe fyer of þi loue in hem

ŷ. Emitte . Sende out þi goost & þei schulen be maad.

ƿ. And þow schalt make newe þe face of þe erþe.

P'ie we . Or'o'. Deus q' cor'.

God þat tauʒtist þe hertis of þi feiþful seruaūtis be þe liʒtnige of þe
holi gost : graunte vs to sauore riʒtful þingis ī þe same goost &
to be ioyful eu' more of his cownfort . Be c'st oure lord . So
be it.

A'. Lib'a nos . O blessid trynite deliu'e us saue vs . & iustifye vs.

ŷ. Sit nomē . þe name of þe lord be blessid.

ƿ. ffro þis now & ī to þe world.

P'ie we . Ofo . Omp's sempit'ne de'.

Everelastyng almyʒti god þat ʒauest vs þi seruauntes ī knowlech-
yng of verry feiþe to knowe þe glorie of þe endeles t'nyte & ī þe
myʒt of mageste to worschepe þe ī oonhede we bisechen þat be þe

sadnesse of þe same feiþ we be kept & defendid eu)more fro alle adu'sytees . By alle worldis of worldis . So be it.

17011 Ash, M.

A'. Nos autem . fforsoþe vs bihoueþ to haue ioie in þe cros of owre lord ihū crist.

ʒ. O'is t)ra . Alerþe worschipe þe god.

ʒ. And synge it to þe I schal seie salm to þi name.

P'ie we . Orisoun . Deus q' s'c'am c'cem.

God þat stiedist þin holi cros & liʒtnedist derknessis of þe world : fuche þou saaf to liʒtne oure hertis & bodies bi c'st oure lord . So be it.

All others.

A'. Alle halwen of God pat ben felowis to þe citizeyns of heuene : bidde ʒe for vs to owr lord.

ʒ. Riʒtful men be ʒe glad & bliþe in our lord.

ʒ. And mak ʒe ioie alle þat ben of riʒtful herte.

Preye we [Quesumus].

We bisechen þee almyʒti god þ' bi þe meritis of þi modir & maide marye & of alle halewen we be delyuered from alle yuelis . þ' þoruʒ hir p'ieris we mowen lyue pesibli in þi worschip . bi crist oure lord Amen.

17011 Ash, M.

A' of seynt Miʒhel.

Michael archanʒele Miʒhel archaūgel come þou in helpe wiþ þe peple of god.

ʒ. In conspectu ang' . In þe siʒt of aūgels I schal synge to þe my god.

ʒ. I schal worschipe to þi temple & I schal knowleche to þin holi name.

P'ie we . orisou . Deus q' miro.

God þat in a m')ueylous ordir ordeynedist seruysis of angels & of men : g'unte þou m')cyfulli þ' oure liif be defendid i erþe bi hem þat stondyn nyʒ eu)more seruynge to þe i heuene . Be c'st oure lord . So be it.

All others.

A' of saint Ion baptist.

Int^o natos . Amonge þe sonys of wimmen roos not a
gretter þan Ion baptyst.

ʒ. ffuit . A man was sent fro god.

R. To whom þe name was Ion.

All others.

Praie we . orisoū . Perpetuus.

Lord defende us þoruȝ þe ppetuel bisechyngis of
saint Ion baptyst . [&] in how myche we ben more
freel : in so myche more bere þou vs up wiȝ
necessarye helpes . Bi c'st oure lord So be it.

A' of Pet^o & poul.

Petrus apostolus . Pet^o apostle & poul þe techer of
folk of kynde : þei han tawȝt us þi lawe lord.

ʒ. In omnē t'ram . The sown of hem wente ī to al
erþe.

R. And hir wordis in to þe coostis of þe rowndnes of
þe erþe.

P'ie we . oꝛo.

God þat hast halwyd þis day wiȝ martyrdom of þin
holi apostlis petyr & poul : graūte to þi chirche ī
alle þingis to folwe þe byddynges of hem of whom
sche took begynnyng of clene religyown . Be
c'st owre lord . So be it.

A' Andreas Xpi.

Andrew þe seruaūt of c'st & þe worþi apostle of
god . broȝ^o of pet^o and ī passioū his felowe . lo I
speke of þe . spek fadir for me . for I am myndeful
of þe be þou myndeful of me.

ʒ. Dilexit . The lord louede andrew.

R.° In to odour of swetnes.

P'ie we . oꝛo . Majestatē.

Lord we p'ien mekely þi majeste : þat as blessid
andrew þe apostle was prechour & gou^onowr of

þi chirche : so be he eu^llastyngē mediatowr for vs bifor þee . Be c'st oure lord . So be it. All others.

A' of seynt laurens.

Laurēcius . Seint lawrens wroʒte a god werke .
þat bi þe tokene of þe holi cros lyʒtnede þe blynde.

ʒ. Dispsit . He delede & ʒaf to þe pore men.
ʒ.º þe ryʒtfulnes of him duellip ī to þe world of world.

P'ie we . orisō . Da nobis q'm's.

Almyʒti god eu^lelastyngē . we p'ien þe graunte vs to slake þe flawme of oure vicys : þat g'untedist to seynt Lawrens þi martyr to ou^l come þe brennyng of his t'mentys . Bi crist oure lord . So be it.

A' s'c'i Nicolai.

Beatus Nicholaus . Blessid Nicholas ʒit a lytil childe :
wij myche fastig made his bodi meger.

ʒ. Ora p nobis . P'ie for vs blessid Nicholas.
ʒ. þat we be maad worþi to þe bihestis of c'st.

P'ie we . oꝛo . De' q' beatum.

God þat wij vnnowimbrable myraclis hast maad for seynt Nicholas þ^tblessid bischop : we p'ien þe graunte to vs þat þorʒ his p'iers & his diseruyngis . we be delyueryd fro þe brennyngis of helle . Be our lord c'st . So be it.

A' s'c'e Margarete.

Erat autem . Margarete was of fyftene ʒeer whan sche was pit in presoū þurʒ þe wicked kyngē Olibryus.

ʒ. Diffusa . Grace is held owt ī þi lippis.
ʒ. þerfore god blessid þe in to wij outē ende.

Praie we . oꝛo . Deus q' beata' v' Margar'.

All others.

God þat madist blessid margrete uirgyne to come to heuenes bi þe victorie of martyrdom : graunte þou we p'ien þe þat we folwyng þe ensawmple of hir . mowyn disserue to neyze nyz to þe . Be c'st oure lord . So be it.

A' de beata Katerina v'.

Virgo s'c'a katerina . Seynt Kateryne virgyne þe schynynge gemme of grece . w's þe dowter of kyng Costi of þe cytee of alisawndyr.

ꝯ. Ora pro nobis . P'ie for vs blessid kateryne.
 R. Þat we be maad worþi to þe beheestis of c'st.

Praie we . oꝛo . Deus qui dedisti legem.

God þat hast zoue þe lawe of moyses ī þe hil of synay . & in þe same place be þin holi aungelis hast gedrid to gydere merueylously þe bodi of seynt kateryne virgyne : g'unte vs we p'ien þe þat þurz hir disseruynges & hir mediaco'n . we be worþi to come to þe hil þat is crist . Be þe same c'st oure lord . So be it.

17011.

M, Ash.

A' o'ium s'c'or'.

Exultabunt s'c'i ī . Seintis schullen be glad in ioye in her cowchis.

ꝯ. Mirabilis deus . God is m'ueylous in his seyntis.

R. And glorious in his majeste.

oꝛo . Infirmitem.

Lord mekeliche we bisechen beholde m'cyfulli ī to oure infyrmite & þoru; þe bisechyng of goddes moder moost holi . & alle halwyn' turne awei alle yuelis þat we iustli disseruyn . Bi crist our lord . So be it.

17011, Ash, M.

A' p fidel' def'.

Corpora s'c'or' . The bodies of halwes be beryed ī pees & þe name of hem schul lyue wiþ owte ende.

Ÿ. Beati q' hī . Lord blessid be þei þat dwellen in þin hows.

℞. Þei schal p'ise þe ī to worldis of worldis.

P'ie we . oō . P'piciare q'm's.

Lord haue m'cy on vs þi seruawntis . we p'ien þe þoruþ þe glōryus ioies of halwis . whos bodies ep' relíkis ben contyned ī alle holi chirche bi her gl'iows meryt & þor; her deuowt p'ier . be we eu' emore defendid fro al iuel . Bi c'st oure lord . So be it.

17011.

Ash, M.

A' Seyntis schulen make myrþe in glorie and þei schal glade in þer couchis.

Ÿ. Merueilous is god in his halowis.

℞. And gloryous in his majiste.

Preie we . Of alle seītis.

Infirmittatem . Lord we preien þee mekely to biholde oure infirmyte . and alle þe yuelis which we han iustly disserued . putte þou awei þoruþ þe preier of þi blessid modir and of alle seýtis . þ' we may haue þoruþ oure lord ihū crist : ioie wiþoute eende bi þe same crist oure lord . so be it.

A' . P' pace.

Da pacē . Lord zyue pees ī oure daies . for þer is noon op' þat schal fize for vs but þou lord owre god.

Ÿ. D'ne fiat . Lord be pees maad ī þi v'tu.

[℞.] And plente ī þi towres.

All others.

P'ie we . oꝛo . Deus a quo.

God of whom ben holi desyris . ryȝt counceylis & iuste werkys :
 ȝyve to þi seruauntes pees þ' þe world mai noȝt ȝyue . þat &
 oure hertis ȝouū to þi comaundemētis & þe drede of enemyes
 put away : our' tymes be pesyble þurȝ þi defendyng . Be our'
 lord ihū crist þi sone . þat wiþ þe lyueþ & regneþ in þe vnyte of
 þe holi goost god : Bi alle worldis of worldis . So be it . Blesse
 we to þe lord . Þankes to god.

A' of þe passioun.

Patris sapiencia . The wisdom etc.¹

ŷ. Adoram' . We worschepen etc.

ƿ. ffor bi þin etc.

P'ie we . oꝛo . D'ne ihū Xp'e.

Lord ihū c'st etc.

The gloryus passioun etc.

27592.

lost.

QC.

lost.

[PRIME]

All others.

246, 85, 275.

Em, CU, G,
699.

ŷ. Aue maria.

Heil marie etc.

ƿ. þou arte blessid
etc.

Oure fadir.

Deus in adiutoriū.

God take hede etc.

ympnū.

Come þou foorm^e etc.

Ash, M.

A' O wonderful.

Ps. De' in no'i'e.

Ps. Laudate d'n'm o'es.

Ps. Confitemini.

85.

lost.

A' [O admirabile].

O a wonderful marchaundise etc.

¹ All but 17011, Ash, and M, give the hours of the cross in rhyme.

27592.

lost.

Cap'l'm . In o'ibz re'.

In alle þinges etc. Þankes to god.

ʃ. Aue m' . Heil marie ful of g'ce þe lord is wiþ þe.

ʃ. Heyl marie ful of g'ce þe lord is w^t þe.ʃ. Blessed be þou amonge alle wimen & blessid be þe fruyt
of þi wombe.

ʃ. þe lord is wiþ þe.

ʃ. Glorie be to þe fadir & to þe sone : & to þe holi goost.¹ʃ. Heyl marie ful of g'ce þe lord is w^t þe.ʃ. Holi modir of god eu^e maide marie.

ʃ. P'ie for vs to þe lord.

85.

17011, Ash, M, SJ.

ʃ. Lord schewe to vs þi m'cy. |

ʃ. And ʒyue to vs þi saluacyō. |

P'ie we . o'ō . Concede.

Lord god we etc. Blesse we þe lord : Þankes to god.

A' of þe passioū.

Hora prima . In þe etc.

ʃ. We worschipē etc.

ʃ. ffor bi etc.

Preie we . o'ō . D'ne ihū Xp'e.

Lord ihū c'st etc.

þe glorius etc.

[TIERCE]

17011, Ash, M, SJ.

85.

CU, 246. All others.

ʃ. Heyl marie ful of In euer iche Oure fadir.
g'ce þe lord is wiþ tribulacion
þe. and anguisʃ. Blessid be þou helpe vs
amonge alle wimen maide
& blessid be þe marie.
fruyt of þi wombe.¹ 85 inserts here 'The lord is whit þee.'

27592.
lost.

Deus in adiutorium.

God take etc.

Ympnū.

17011, SJ.

All others.

| Ueni creator.
| Come etc.

Memēto. Biþenke þe maker etc.

Ash, M.

| A. Whane þou were
| born.

Ps. Ad d'n'm cū t'bularer.

Ps. Leuauī oc'los meo'.

Ps. Letatus sū.

A' Quando nat'.

Wh'nne þou were born etc.

Cap' Ab inicio &.

Fro þe etc. þankis to god.

ʒ. S'c'a dei g' . Holi modir of god eu'elastyngē u'gyn marie.

ʒ. Hooli modir of god eu'elastige v'gyn marie.

ʒ. P'ie for vs to þe lord oure god.

ʒ. Eu'elastyngē u'gyn marie.

ʒ. Gl'ie be to þe fadir & to þee sone: and to þe holi goost.

ʒ. Hooli mod' of god eu'elastyngē u'gyn marie.

ʒ. After þe byrþe þ" dwelledist euerelastyngē u'gin vnwēmyd.

ʒ. Moder of god praie for us.

17011, Ash, M, SJ, QC.

ʒ. Lord schewe to vs þi m'cy.

ʒ. And ʒyue to us þi saluacoū.

P'ie we . oŕo . Concede nos fam'.
 Lord god we etc. Blesse we þe lord : þankes to god.

A' of þe passiō.
 Crucifige clamitant . Crucifie him þei etc.

ŷ. We worschipen etc.
 Ʒ. ffor bi etc.

P'ie we . oŕo . D'ne ihū Xpe fili.
 Lord ihū c'st etc.
 þe glorius etc.

[SEXT]

17011, Ash, M, SJ.	CU, G, 246.	All others.
ŷ. Heil marie etc.	Oure fadir.	
Ʒ. Blessid be þou etc.		

God take etc.

85.

Ympne.

17011, SJ.	All others.
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Ueni creator.
Come etc.

Memento. Biþenke þe etc.

Ash, M.

| A' Bi þe busch.

Ps. Ad te leuauī.

Ps. Nisi q' d'n's.

Ps. Qui confidūt.

27592.

lost.

27592.
lost.

A' Rubū quē.

Be the busche þat etc.

Cap'. Et sic ī syon.

And so in syon etc. þankis to god.

ȳ. Post partū . After þe byrþe þou dwellediste
vnwēmed v'gyn.

ṙ. Aft^y þe birþe þou dwelledist vnwēmed u'gyn.

ȳ. Moder of god p'ie for vs.

ṙ. þou dwellist vnwēmed u'gyn.

ȳ. Glorie be to þe fadir & to þe sone : and to þe
holi goost.

ṙ. After þe byrþe þou dwelledist vnwēmed u'gyn.

ȳ. þou art maad fayr & swete.

ṙ. In þi delycis holi moder of god.

17011, Ash, M, SJ.

ȳ. Lord schewe to us þi m'cy.

ṙ. And ȝeue to vs þi saluaciō.

Preye we . oꝛo . Concede nos.

Lord god we etc. Blesse we þe lord : þankis to god.

A' of the passiō.

Hora sexta. In þe sixte etc.

ȳ. We worschipen etc.

ṙ. ffor be etc.

Praie we . D'ne ihesu X̄pe.

Lord ihū crist etc.

þe glorius etc.

[NONE]

17011, Ash, M, SJ.

G, 246, CU.

All others.

ȳ. to þe fourþe hour.

Heil marie etc.

ṙ. Blessid etc.

Oure fadir.

Ash. 27592.

Deus ī adiutoriū.
God take etc.

ympn'.

17011, SJ.

All others.

Ueni creator.

Come etc.

lost. lost.

Memento. Biþenke þe etc.

M.

þe root
of iesse.

Ps. In conuertēdo.

Ps. Nisi d'n's.

Ps. Beati om'es q'.

A' Germinauit.

The roote etc.

Caþ. Et radicaui.

And I haue etc. þākis to god.

Ash.

lost.

ŷ. Speciosa. ffayr and swete þou art maad.

ŷ. ffayr & sweete þou art maad.

ŷ. In þe delicys holi modⁿ) of god.

ŷ. And swete.

ŷ. Glorie be to þe fader & to þe sone : and to þe holi
goost.

ŷ. ffayr and sweete þou art maad.

ŷ. Holi v'gyn fuche þou saaf me for to p'ise þe.

ŷ. 3yue to me u'tu azens þine enemyes.

17011, M, SJ.

ŷ. Lord schewe to us þi m'cy.

ŷ. And 3eue to vs þi saluaciō.

Ash, 27592.

lost.

P'ie we . oꝛo . Cōcede noꝛ.

Lord god we etc. Blesse we þe lord : þankis to god.

A' [of þe passioū].

Hora nona . At þe ho' etc.

ŷ. We worschepyn etc.

Rz. ffor be etc.

P'ie we . oꝛo . D'ne ihū Xp̄e.

Lord ihū c'st etc.

þe glorious etc.

275, QC, SJ.

Aue regina.

Heyl quene etc.

ŷ. Byde for us holy godes moder.

[Rz.] That we be maad woorthy to
the behestes of crist.

Meritis et p'icibz.

By the merites etc.

All others.

275, QC.

Saluc regina.

Heyl queene etc.

O þou debonere .

O þou meke .

O þ^u swete

maide mary .

heil

Heyl marie etc.

Or'o O'p's
sempit'ne deus.

Almiȝti etc.

SJ.

Ps. De profundis

Kyriel' . Lord
etc.

Xpistel' . Cryst

etc.

Kyriel' . Lord

etc.

Fader oure etc.

Hayl marie etc.

ŷ. Lede us nouȝt
etc.

But deliuere etc.

QC, SJ.

lost.

[EVENSONG]

17011, M.	All others.	G, 246, CU.	Ash.	27592, SJ.	QC.
Ad v's.		Oure fadir.	lost.	lost.	lost.
v'sicul'					
Heil marie					
etc.					
Blessid etc.					
God take etc.					
			Ash, M.		
			A' Aftir		
			þe birþe.		
Ps. Letatus sū.					
Ps. Ad te leuauí.					
Ps. Nisi q'a d'n's erat.					
Ps. Qui confidūt.					
Ps. In conu'tendo.					
		A' Post p'tum.			
Aftir þe byrþe etc.					
		Cap' Beata es m'ria.			
Blessid art þou etc.		þankis to god.			
		ympnū . Aue maris stella.			
Heil sterre etc.					
ŷ. Diffusa . Grace is ʒotyn ī þi lyppis.					
Ʒ. þerfore god haþ blessid þe wiþoutē ende.					
				Ash, M.	
				A' Seynt marie.	
		Ps. Magnificat.			
Mi soule etc.					
		A' S'c'a maría succurre.			
Saint marie etc.					
ŷ. Lord schewe to us þi m'cy.					
Ʒ. And ʒeue to vs þi saluacōn.					

P'ie we . Concede nos.

Lord god we etc. Blesse we þe lord : þankes to god.

SJ.

27592.
lost.

[This MS. repeats now a portion from Lauds, commencing 'Veni sancte spiritus,' up to the conclusion of the prayer 'Deus a quo.' Blesse etc. Thanke etc.]

Alia Ant' de passione d'ni n'ri ihū Xp̄i.

De cruce deponitur . He is don etc.

ŷ. We worschipe etc.

Ʒ. ffor be etc.

P'ie we . ōo . D'ne ih̄u Xp̄e.

Lord ihū c'st etc.

þe glorious etc.

[COMPLINE]

Ash, M.

CU, 699, G.

All others.

ŷ. Heil marie etc.

Oure fadir.

Ʒ. Blessid.

Versus . Conu^lte nos . God oure saluacyoū conuerte vs to þee.
And turne fro us þi wrap^e.

Deus in adiutoriū meū intende.

God take etc.

Ash, M.

A' Wiþ

gladnesse.

Ps. Vsquequo.
 Ps. Iudica me.
 Ps. Sepe expū.
 Ps. Domine nō est exaltatū.
 Ant' . Cū iocūditate.

27592.
 lost.

Wiþ gladnesse etc.

Cap' . Sicut synamomū.

As canel etc. þankis to god.

ympnū . V'go sing'laris.

Mayde aloone etc.

17011, Ash, M.

All others.

ʃ. Ecce ancilla . Lo þe hand-
 mayde of þe lord.

God chees hire and for-
 chees hire . And he makeþ
 hire dwelle in histabernacle.

ʃ. Be it to me after þi word.

Ash, M.

A' We glorifie.

Ps. Nūc dimittis.

A' Glorificamus te.

We glorifien etc.

ʃ. D'ne de' u'tutū . Lord god of u'tu conu'te vs.

ʃ. And schewe þi face & we schullen be saaf.

P'ie we . o'ro . Gr'am tuam.

Lord we etc. Blesse we to þe lord. þankis to god.

A' [of þe passiouū].

Hora co'pletorii. At þe ouʒr etc.

17011, Ash, M.

This¹ ho' is canonyed wiþ deuocōn . To þee
 c'st I recomende wiþ meke resoū . þou þat
 of brēnyng looue suffredist for me . Be to
 me solace of deef & of angwische.

ʃ. We worschipen etc.

ʃ. ffor bi' etc.

P'ie we . oro . D'ne ihū X'pe.

Lord ihū c'st etc.

þe glorious etc.

CU.
 Pater
 noster.

¹ M has (and rightly) 'pes ouris.'

All others.	275, G, 85, QC,	27592.
Salve regina.	246.	lost.
Heil queen etc.		
17011, Ash, M.		
<p>ƿ. V'go mater . Virgyn modⁿ of þe chirche . Euⁿlastige 3ate of glorie . Be þou to us refuyt . Anentis þe fadir & þe sone .</p>	All others.	
R. O m'cyful.		
<p>ƿ. Virgo pia . V'gyn m'cyful v'gyn pyte- uows . O marie swete u'gyn . Heere þe p'ieris of meke men . To þe pite- uowsly c'ynge .</p>		
R. O piteuows.		
<p>ƿ. ffunde preces . 3ete owt p'ierys to þi sone . Ful of woundes fycchid to þe cros . And for us al for scowrgyd . W^t þornes p'cked 3ouū galle to drynke .</p>		
R. O swete.		
<p>ƿ. Gloriosa . Glorius modir of god . Of whom þe sone w's fader . P'ie for us alle . þat of þe make mynde .</p>		
R. O meke.		
<p>ƿ. Dele culpas . Do away blamys of wrecchidnes . Clense þe fylþe of synnⁿs . 3yue to vs þor3 þi p'iers . Ly3f of blessed men .</p>		
R. O celi.		
<p>ƿ. Sup celos . Reysid aboue heuenes . And crowned of þi child . In þis wrecchyd valëy . To gyltie be lady of for3eue- nesse .</p>		
R. O holi.		
<p>ƿ. vt soluat . þat he loose vs fro synnes . ffor þe looue of his modⁿ . And to þe kyngdoom of cleernesse . Lede vs þe kynge of pitee .</p>		

17011, Ash, M.	All others.	246, QC, 275, G, 85.	27592. lost.
ƿ. O m'cyful . O piteuows . O holi . O meke . O celi . O-sweete marie heil .	O thow debonere . O thow meke . O thow swete mayde marie heyl.		

ȝ. Aue maria . Heil marie etc.

ƿ. Blessid [etc.].

P'ie we . oŕo . O'p's.

Almyzty eu^llastyngge god þat wonderly
þurȝ þe holi goost madyst redy bodi and
soule of þe glorius v'gyn & mod^l marie .
þat she disseruede to be maad þe worþi
dwellynge place of þi sone : g'nte þurȝ
whos myde we ben maad glad . þat we
be delyu^led bi hir piteuous instawnce
fro yuelis þat now bē and fro endeles
deep & sodeyn . Bi c'st our' lord . So
be it.

17011, Ash, M.

All others.

Alia ant' Gaude ugo.

Heyl þou u'gyn moder of crist . þat be eere
conceyuedist . þurȝ Gabriels message .
Heil þou for fulwiþ ioye . Chyldedest
wiþouten peyne . Wiþ lilye of chastite .
Heil þ^u for of þi sone . Whom þou sor-
wedest to suffre deep . þe resurrecōn
schyneþ . Heil þ^u c'st upstyngge . And in
to heuene þe seyngge . Is born bi his
owne mouyngge . Heil þou þat after him
styzest . And it is to þe g't hono' . In þe
paleys of heuene . Where þe fruyt of þi
wombe . Be þe is ȝouū us to vse . In
eu^llastyngge ioye so be it.

γ. þou art enhaunsyd holi moder of god.
 ϩ. To heuently kyngdomes aboue cū-
 panyes of aungelis.

P'ie we . oꝛo . O'p's se'pit'ne . de' q' diuina.

Almyzti god eu'lastyngge whiche bi þe
 goodly gretyng of gabriel & þe hooli
 natiuyte of c'st þi sone & his gloryous
 resurreccōn & þe wondyrful assencōn
 of him . & þe worschipful assumpcōn
 of marie glorious modir of god . þou
 brouztest ioye to þe same u'gyn : g'nte
 for her loue þat we be delyu'ed from
 alle spices of sorwe . and to vse p'fytly
 eu'lastyngge ioyes . Be c'st oure lord . So
 be it . Blesse we to þe lord . þankes to god.

246.

Pater n̄r.

All others. 27592
 lost.

Alia ant' Aue regina celor' mat'.

Heil queen etc.

γ. Ora p nobis . Holi goddis mod') CU. QC.
 p'ie for vs. Hail
 ϩ. þat we be maad worþi to þe marie.
 beheestis of c'st.

P'ie we . oꝛo . Meritis.

þurʒ þe disseruynges etc.

All others.

275, QC.

Salue regina
 Heyl queene etc.

SJ.
 Hours
 con-
 cluded.

SJ, 85.
 Hours
 con-
 cluded.

Ps. De pfundis.

17011, Ash, M, 699, 275, Em, 246, CU.	All others.	G.	SJ, 85, 27592.
Lord haue m'cy of vs. Crist haue m'cy of us. Lord haue m'cy of vs.		Salue regina. Heyl queene etc. O thow debon- ere . O thow meke . O thow swete mayde marie hey. Heyl marie etc. Or'o o'p's sempit'ne deus. Almiꝑti eendeles god that worchyng etc.	Hours lost. con- cluded.
	All others. Fadir oure etc.		
All others. CU, QC, 699.			
Heil marie etc.			

QC. SJ, G, 85.

[ŷ.] And lede vs not ī to temptacōn.
 R̄. But delyu)e us fro yuel.
 ŷ. Eu)lastyngeste reste lord zeue to hem.
 R̄. And perpetuel lyzt schyne to hem.
 ŷ. ffro þe zatys of helle.
 R̄. Lord delyu)e þe soulis of hem.
 ŷ. I beleue to se þe goodis of þe lord.
 R̄. In þe lond of lyuyngeste men.

Hours con-
cluded.

All others.	CU.	QC.
ŷ. Rest þei in pees.	Lord here my p'ier And my cry come to þee.	
[R̄.] So be it.		

699.

P'ie we . oꝛo . ffideliū deus.
 God þe maker & azenbier of alle sȳful
 men : g'nte þou remyssiō of alle synnes
 to þe soulis of þi seruauntis men &
 wȳmen þat þei þurȝ pyteuous p'iers
 take to gydere þe forȝyuenes whiche
 þei haue eu'e desyred . þat lyuest &
 regnest god bi alle worldis of worldis .
 So be it.

lost.

All others.	<p>246. Salve regina. Hayle quene etc. O þou deboner' O þou meke O þou swete mayde marie haile. Aue maria Hayle marie etc. Omnipotens sempiterne deus. Alle myzty endeles god þat worchyng etc.</p>	699. SJ, G, 85. lost. Hours con- cluded.	27592, QC. lost.
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17011, Ash, M.

All
others.

þe soulis of alle feiþful deede
men bi þe m'cy of god reste
þei i pees of ihū crist . So be it.

Blesse 3e.

þe lord blesse.

God 3yue grace to þe quyke &
to þe deede reste & for-
3yuenes : to þe chirche & þe
kyngdom pees and concord .
& to us synn^les : lyzf and
endeles glorie . So be it.

oño . deuota ad m'r'.

O marie al u'tu makeþ þe fayr
alle seītis honowren þe i þe
cūtre of heuene alle þei
blessyn þe & seyen p'yinge
to þe . heyl ful of grace for
þe woundis of ihū c'st whiche
þou weepyng sau3 blody
for our^l) wrecchednesse : make
vs worþi to se þe . & i seyng
þe . to ioyn in euerelastyng
glorie . Soo bee yt.

Heyl & ioye þou marie queen
of heuene ladi of þe world

17011, Ash, M.	All others.	699. lost.	SJ, G, 85. Hours con- cluded.	27592, QC. lost.
<p>empesse of helle modir of chaaste counceyl. haue m'cy on us & on alle c'sten peple & lete us neu^desynnen deedly but g'nte vs to fulfyllen þi moost hooli wille . Soo be it.</p>				

HER' BEGYNNEȝ þE SEUENE SALMES.

Ps. D'ne ne ī.

Ps. Beati quorū.

Ps. D'ne ne ī.

Ps. Miserer' mei deus.

Ps. i. D'ne exaudi or'o'em m'

Ps. De pfūdis clam'.

Ps. D'ne exaudi or'onē . ii.

QC. 27592.

lost. lost.

85.

page lost.

17011, Ash, M, G, Em, 275, QC, 246, 27592.

A' Ne reminiscari'.

Lord haue þou no mynde of oure giltis or of oure
kynrede . neȝ) take þou wreche of oure synnes
for þi name lord.

All others.

þE FIFTENE PSALMES.

Ps Ad d'um cū.

Ps. Leuauī oc'lo's.

Ps. Letatus sum.

Ps. Ad te leuauī.

Ps. Nisi quia d'n's erat in.

Ps. Qui confidūt.

Ps. In conuertendo.

Ps. Nisi d'n's edifi'.

Ps. Beati omnes q'.

Ps. Sepe expugnau't.

Ps. De pfudis.

Ps. D'ne non est.

Ps. Meme'to d'ne d'.

Ps. Ecce q'm bonū.

Ps. Ecce nūc b'n'd'.

85.

lost.

85.

17011, Ash, M, 275, QC.

All others.

Haue no mynde of oure giltis . or of oure
kinrede ne take no wreche of oure
synnes for thi name lord.

A' P'ce d'ne.

Spare lord spare to þi peple þat þou hast bouȝt wiȝ þi p'cyous blood
be not wroȝ to vs wiȝ outē ende.

[LITANY]

Kyrieleyson. Lord haue m'cy on vs.
 Xpeleysō. Crist haue m'cy on us.

CU, SJ, G, 27592, 85,
 275, 246.

Lord have mercy on us.

QC.
 lost.

Crist here vs.

85.

God fader of heuenes haue m'cy on us.

Sone þe aʒenbyere of þe world oon god h'ue m'cy on vs.

God þe hooli goost haue m'cy on vs.

Thee hooly trynnyte oon god haue m'cy on vs.

Seynt marie preye for vs.

Holi mod^y of god "

Holi u'gin of v'gyns "

Seint Myʒhel : "

Seynt Gabryel : "

Seynt Raphael : "

Alle hooli aungelis and archāgelys "

Alle seyntis of holi spiritis "

Seynt Ion baptist "

Alle hooli patriarchis & pphetis "

Seynt Petyr¹ : "

„ Poul : "

„ Andreu : "

„ Iohn : "

„ Iamec : "

„ Philip : "

„ Bartilmeue : "

„ Matheu : "

„ Thom's : "

„ Iacob : "

¹ The MSS. slightly vary in the order of the names and petitions of the Litany.
 246 and 275 omit Mathew. 27592 omits Thomas. 246, G, 275, 699, SJ, 85,
 27592, CU, and Emi omit 'Iacob.'

Seynt Symound :	preye for vs.	QC.
„ Iude :	„	lost.
„ Mathi :	„	27592.
„ Barnabe :	„	Names
„ Marc :	„	obliter-
„ Luc :	„	ated.
Alle hooli apostlys & euangelistis	„	
Alle hooli disciplis of þee lord . and		
Innocentis :	„	
Seint Steuene :	„	
„ Lyne :	„	
„ Clete :	„	
„ Clement :	„	

17011, Ash, M.

All others.

„ Sixte : preye for vs.		
„ Cornelie :	„	
„ Cyp'an :	„ Seynt Cypryan :	P ^o) f}
„ Laurens :	„ „ Laurence :	„
„ Uincent :	„ „ vincent :	„
„ George :	„ „ George :	„
„ ffabian :	„ „ ffabian :	„
„ Sebastian :	„ „ Sebastian :	„
„ Geruais :	„ „ Thadde :	„
„ Prothais :	„	
„ Cosme :	„ „ Cosma :	„
„ Damyan :	„ „ Damyan :	„
„ Denys wiþ	„ „ Denys :	„
þi felaws :	„	
„ Maury w ^t	„ „ Eustas & þy	
þi felowes :	„ „ felawes :	„
„ Ipolyte wiþ		
þi felaws :	„	
„ Uictor wiþ		
þi felowes :	„	
„ Albon :	„	
„ Oswold :	„	

CU substitutes 'Bernard' for 'Barnabe.'
Em and G omit 'disciples of þee lord and.'
85 omits Eustas etc.

246 omits 'All hooli apostlys & euangelistis.'
Em and G give S. 'Gregorie' in place of
'George.'

17011, Ash, M.	All others.	QC. 27592.
Seint Edward : preye for vs.		lost. Names obliterated.
„ Edm'd : „		
„ Thom's : „	Seynt Thomas : P ⁿ) f ⁿ)	
„ Cristofre : „	„ Crystofre : „	
„ Richard : „		
Alle holi martirs : „	Alle holy martires : „	
Seint Siluester : „	Seynt Siluestre : „	
„ Leo : „		
„ Marcel : „	„ Hillary : „	
„ Martyn : „	„ Martyn : „	
„ Austyn : „	„ Ambrose : „	
„ Ambrose : „	„ Austyn : „	
„ Ierom : „	„ Ierom : „	
„ Gregory : „	„ Gregory : „	
„ Cudborw : „	„ Nicolas : „	
„ Swithyn : „	„ Cuthbert : „	
„ Leþenard : „	„ Swythyn : „	
„ Dūston : „	„ Benet : „	
„ Gyle : „	„ Leonard : „	
„ Wilyam : „	„ Gyles : „	
„ Benet : „	„ Donston : „	
„ Hyllary : „		
„ Nicholas : „		
„ Blays : „		
„ Bernard : „		
„ Edmūd : „		
„ Edward : „		
„ Huwe : „		
„ Germyn : „		
Alle hooli confes- souris : „	Alle holy confessours : „	QC. Dustoon William
Seint Anne : „		
„ Mari mau- delei' : „	Seynt marie magde- leyne : „	

246 has the name of 'Seint Thom's' erased.

275 adds the names Richard and Wilyam.

17011, Ash, M.	All others.	
Seint Mari gipcia':preye for vs.	Seynt marie egipcian : P ^o f ^o	
„ Kateryne : „	„ Agace : „	
„ Marg ^e ete : „	„ Agneys : „	
„ Perpetue : „	„ Lucie „	
„ Pernel : „	„ Cecile : „	
„ Agneis : „	„ Kateryne : „	
„ Agas : „	„ mergrete : „	
„ Cecile : „	„ Iuliane : „	27592.
„ Cristian : „	„ Crystine : „	lost.
„ Luce : „	„ Pernele : „	
„ Iuliane : „		
„ Olyue : „		
„ Edith : „		
„ Etheld'de : „		
„ Radegu'de : „	„ Radegonde : „	
„ Marthe : „	„ ffresewythe : „	
„ ffelicite : „		
„ ffeithe : „		
„ Hoope : „		
„ Charite : „		
„ Tecele : „		
„ Affre : „		
„ Scolastice : „		
Alle holi v'gyns : „	Alle holy maydenes : „	
Alle holi men & w ^y m ^e : „	Alle man ^e seyntes : „	
Lord be m'cyful & spare vs.	Lord be m'cyful & spare vs.	
From alle iuel : lord	From alle yuel : Lord	
delyuere vs.	delyu ^e us.	
Fro þe awaytyngis of þe fend : „	From þe awaytynges of þe deuel : „	
Fro endeles dampnaciou ^u : „	From endeles dampnation : „	

In place of SS. 'Hillary,' 'Nicholas,' 'Blays,' 'Bernard,' 'Olyue,' 'Edith,' 'Marthe,' 'Huwe,' and S. 'Germyn,' Ash and M substitute SS. 'Damace,' 'Audoene,' 'Remyge,' and 'Helene.'

SJ omits the name of S. Lucie and 'Lord be mercyful & spare vs.'

CU adds the name of S. Cecile.

85 adds the names of SS. Richard and Anne in place of those of SS. Agnes and Cecile.

17011, Ash, M.	All others.	27592.
Fro dreedful pelis of oure synnes : lord delyu ^u e us.		lost.
Fro fere of þe enemy : lord de- lyu ^u e vs.		
Fro þe spirit of fornycacioū : lord delyu ^u e vs.	From þe goost of lech- erye. L' d'.	85.
Fro al vnclennes of body & of soule : lord delyu ^u e vs.	From vnclennesse of body and soule. L' d'.	
Fro vnclene þouȝtes : lord de- lyu ^u e vs.	From vnclene þouȝtes. L' d'.	
Fro fleschly desyȝr : lord de- l' vs.		
Fro wraþe & hate & al yuel wille : lord del' vs.	Fro wrathþe and hate and euelwille. L' d'.	
Fro pestylence of pride & blyndnes of herte . lord de- l' vs.		
Fro sodeyn deþ & vnavised : lord del' vs.		
Fro leeytis & tempestis : lord del' vs.		
Fro coueytise of ueynglorie : lord del' vs.		
Bi þe p'uyte of þin holy icarna- cyoun : lord del' vs.	By thyn incarnacion. L' d'.	
Bi þ'n holi natyuyte : lord de- l' vs.		
Be þ'n blessid circumcisioū and baptym : lord del' vs.		
Be þi fastyng & moche op' ^u penaūce doynge : lord de- l' vs.		
Be þ'n holi passioū & most peteous deep : lord del' vs.	By thyn passion. L' d'.	
Be þi blessid byryng : lord del' vs.		
Be þi gloryus rysyng fro deep : lord del' vs.	By thyn resurrection. L' d'.	

17011, Ash, M.

Be þi m'ueylous styngē to
heuene : lord del' vs.

Be þe g'ce of þe hooli goost
counforto' : lord del' vs.

In hour of our' deef : helpe vs
lord.

In þe day of doome : del' vs
lord.

We synn's p'ie þe to heere vs.

þat þou 3yue to us pees & v'ey
concord : we p'ien þee to here vs.

þat þi m'cy & þi petee kepe vs :
we p'ien þe to heer vs.

þat þou fouchesaaf to gou'ne &
defende þ'n holi chyrche : we
p'ien þe to heer' vs.

þat þou 3eelde eu'elastyngē
goodis to o'e goode doeres :
we p'ien þe to her' vs.

þat þou fouchesaaf to kepe þe
lord of apostaille & eche
degre of holi chirche ī good re-
ligioū : we p'ien þe to heere vs.

þat þ' fouchesaaf to 3eue to o'e
kīgis & p'ncys u'ry pees & con-
cord : we p'ien þe to heer' vs.

þat þou fouche saaf to vesyte
o'e p'latis & counceile alle þat
dwellyn ī hem : we p'ien þe to
heere vs.

þat þou fouchesaaf to kepe
alle 'gregac'ons of þ'n hooli
folke ī þi blessed seruyse : we
p'ien þe to heere vs.

All others.

By thyn ascension.
L' d'.

Be the grace of the holy
goost. L' d'.

Em.

In our of oure
deef lord
sucure vs.

In the day of dome.
L' d'.

We synfulmen : Preyef
þe to here us.

That þou 3ife us pees .
Preyef þe to here us.

That þy mercy and þi
pite kepe us . Preyef
þe to here us.

That þou gouerne &
kepe þy cherche .
Preyef þe to here us.

That þou 3efe pees to oure
kynges and princes .
Preyef þe to here us.

þat þow kepe alle oure
byschoppes in holy
religion . Preyef þe to
here us.

27592.

lost.

85.

85.

17011, Ash, M.

þat þou kepe alle c'sten peple
bouzt wiþ þi p'cio' blood i good
lyzf: we p'ie þe to heere vs.

þat þou delyuere oure soulis &
þe soulis of o'e fader & moder
fro eu'lastyngne dampnac'on:
we p'ie þe to heere vs.

þat þou fouche saaf to lede þe
yzen of þi m'cy on vs: we
p'ie þe to heere vs.

þat þou fouche saaf to zyue &
kepe þe frutys of þe eerþe:
we p'ie þe to heere vs.

þat þou reise oure myndis to
heuenely desyris: we p'ie þe
to heer' vs.

þat þou fouche saaf to enforme
us wiþ ryzt rwled vnd'ston-
dyngis: we p'ie þee to heere vs.

þat þou fouche saaf to be hoolde
& relecue þe mysesyys of pore
men & þrallis: we p'ie þe to
heere vs.

þat þⁿ zyue to us hoolsum &
resou'able eyzr: we p'ie þe to
heere vs.

þat þou kepe o'e bisschop' and
abbotes & al þe peple bitakyn
to hem to gidere in þi seruyse:
we p'ie þe to heer vs.

þat þou ordeyne i þ'n hooly
wille oure dayes & werkis:
we p'ie þe to heere vs.

þat þou zyue eu'lastyngne reste
to all trewe deede: we p'ie þe
to heere vs.

þat þou fouche saaf to heere us
wel: we p'ie þe to heere vs.

All others.

27592.

lost.

þat þow kepe alle cresten
soules from endeles
dampnation: Preyep
þe to here us.

That þow fouchesauf to
zife us fruytes of þe
erþe. Preyep þe to
here us.

699

17011, Ash, M, QC,

G, Em, 275.

85.

SJ, 699, 246, CU. 27592.

Sone of god : we
p'ie þee to heere
vs.

Lomb of god þat
doost awei þe
synnes of þe
world : wel heere
us lord.

Lo'b of god þat
doost away syn-
nes of þe world :
spare us lord.

Lomb of god þat
doost away syn-
nes of þe world :
h'ue m'cy on vs.²

Godis sone we
p'ieþ to the
here vs.

Lombe of god
that dost awy
the sinnis of the
world haue mer-
ci on vs.

Lombe of god
that doste awy
the sinnis of the
world here us
lord.

Lombe of god
that doste awy
the sinnis of the
word 3eue us
pees.

Godes sone : we
preye to the here
us.¹

Loomb of god that
doost a wey the
synnes of the
world haue mercy
on us and 3ife us
pees.

lost.

Em, G, 85,
275, QC.

Crist wel her' vs.

Lord haue m'cy on vs.

Crist haue m'cy on vs.

Lord haue m'cy on vs.

Fader oure þat art ī heuene.

Heyl marie ful of g'ce.

And leede us not ī to temptacioun.

But delyu'e us fro yuel.

And lord þi m'cy come on vs.

þi saluaciō after þi speche.

Lord be þou to vs a towr of strengþe.

ffro þe face of þe enemy.

CU, 699, G.

¹ CU omits this first petition.

² These two last omitted by Em and G.

17011, Ash, M, 275,

QC, 85.

Em, 246, SJ, 699, G.

CU.

27592.

lost.

Lord fulout heere
myn orisoun.

And my cry coome
to þee.

Lord here my preyere.
And schew thy face
and we scholle be
sauf.

Lord god of
vertues cō-
uerte us : &
schewe þi
face & we
schulen be
saaf.

P'ie we . oꝛo . Deus cui pprium ē.

God to whom it is ppre to be m'cyful & to spare eu'emore :
vnderfōge oure p'ieris . & þe m'cyfulnesse of þi petee
asoyle hem þat þe chayne of trespas byndeþ . Be c'st
oure lord . So be it.

17011, Ash, M.¹

All others.

oꝛo . O'p's sempit^hne deus.

Almyꝛti god eu'elastyngē þat
aloone doost many wondres .
schewe þe spirit of heelful g'ce
vpon bisschopes þi seruaūtis
& vp on alle þe congregac'on
betake to hem : and zeete in
þe dew of þi blessyngē þat
þei plese eu'more to þe ī
trouþe . Be c'st oure lord . So
be it.

¹ Almost the whole of this prayer has been torn away in M, but we may, from a remaining fragment of the heading, feel sure of its original insertion.

<p>17011, Ash, M. o'r'o . Deus qui caritatis. God þat bi g'ce of þe holi goost zetist in 3yftis of charite to þe h'tis of þi feiþful seruauntes . 3yue þou heelþe of body and of soule to þi s'uauntes men & wýmen breþ^{en} & sustris for whiche we p'ien þi mekenes þat þei loue þee wiþ al v'tu & wiþ al looue fulfille þo þy'gis þat ben plesynge to þe . By c'st oure lord . So be it.</p>	<p>All others.</p>	<p>27592. lost.</p>
<p>17011, Ash, M. o'ro . Vre igne r'nes. Lord brēne etc. o'ro . Ecclesie tue.¹ Lord be þou plesyd etc.</p>	<p>All others. or' Ecclesie tue q's d'ne. Lord etc. or' Ure igne. Lord etc.</p>	
<p>17011, Ash, M.² o'ro . Deus a q' . God of whom ben holi desyris etc.</p>	<p>All others. or' Omnipotens sempi- terne deus salus et ^{na} cred' . Almi3ti god etc.</p>	<p>699.</p>
<p>17011, Ash, M. All others. o'ro . ffdelium deus omniū cōditor God maker etc.</p>	<p>275. Deus a quo.³ God þat tau3- test þe hertes of þi</p>	<p>QC. Deus a quo. God of whō ben holi de- siris.</p>

¹ Almost the whole of this prayer, being at the foot of the injured page containing on either side respectively the two prayers, 'Omnipotens sempiterna deus' and 'Ecclesie tue,' has been removed.

² Unlike the case of the two earlier prayers, not a trace of this remains in M, but if we consider the extent of text missing, about one line remains to be accounted for, and this line probably contained the Latin heading and opening of the prayer, as is the case with the next following.

³ So in MS.

oro Pietate tua q'm's d'n'e.¹

27592.
lost.

Lord we bisechen for þi pytee vnbynde þe bondys of alle
oure synnes . & þe blessed & glorious marie goddis
mod^{er} eu'more v'gyn wiþ alle thy seyntes goynge by
twene kepe vs þi seruauntis and oure kyng & al c'styn
peple in al holynes and clense of vicis . liztne wiþ v'tues
alle þat ben ioyned to vs bi kynrede & felouschipe or
knoweleche and prayer eþ alle c'sten . & 3yve to vs u^{er}ey
concorde & heelp^e . moue a3en visible enmyes & inuy-
sible putte of pestilens & hungir & 3eue charyte to oure
enmyes & heelp^e to hem þat ben syke . & ordeyne þe
weye of þi seruauntis in psperyte of þin heelp^e and
graunte to alle feiþful quike and deede . eu^{er}lastyng
ly3f & reste in þe lond of liif: Be þe same c'st oure
lord . So be it.

¹ Slight omissions occur in this prayer in every MS. but 17011, Ash, and M.

HERE BIGYNNEÞ PLACEBO & DIRIGE.

Ash, M.

27592.

A' I schal plese.

lost.

Ps'lm'. Dilexi.

A' . Placebo . I schal plese þe lord in þe cuntre of hem
þat lyuen.

Ps. Ad d'n'm cum t'bularer.

A' . Heu m'. Wo is to me for my
wonyng is drawen along.

G.

Wo to me for I
have synned to
meche in my
life.

Ps. Leuaui oculos.

A' . D'n's custodit. þe lord kepith þe fro al yuel þe lord kepe
þi soule.

Ps. De p'fu'dis.

A' . Si i'iquitates. If þou kepyst wikedæes lord who schal
susteyne.

Ps. Confitebor tibi.

A' . Opera. Lord dispise þou not þe werkys of þin handis.

Ƴ. ffro þe 3ate of helle :

Ʒ. Lord delyu'e þee soules of hem.

CU.

M.

A' I herd a
vois.

Ps. Magnificat.

A' . Audiui uocem. I h'de a vois fro heuene seiynge blessid ben þe deede þat dyen ī þe lord.

CU.

ŷ. ffro þe ȝate of helle
R̄. Lord delyue þe soules
of hem.

Lord haue m'cy on us.
Crist haue m'cy on vs.
Lord haue m'cy on vs.
Our' fader.

Heil marie.

CU, 699, Em,
Ash.

275, QC.

ŷ. And leed us nouȝt in to
temptaciōū.
R̄. But delyuere us from eyuel.

Ps. Lauda a'i'a mea do'.

ŷ. E[uerelast]ynge reste lord ȝyue to hem.
R̄. And lyȝt ppetuel schyne to hem.
ŷ. ffro þe ȝate of helle.
R̄. Delyu'e lord þe soulis of hem.
ŷ. I beleue to se þe goodis of þe lord.
R̄. In þe lond of lyuynge men.

17011, M, Em, 27592, G.

ŷ. Res[te] þei in pees.
R̄. So be it.

All others.

Praye we . ōro . Inclina d'.
Lord bowe etc.

ōro . De' q' nos p'r'm & matre'
God þat etc.

All others.

Lord here my preyere.
And my cry come to the.

SJ.

Deus qui patrem et matrem.
God that etc.

Inclina domine.
Lord bowe etc.

54 The Office for the Dead (Placebo or Vespers).

oŕo . [De' cui] pp'u' miser[e'

God to whom etc.

oŕo . De' idulgenciaru'.

Lord god etc.

85.

17011, M.

All others.

oŕo . Deus uenie largitor.

God [þe] alarger of forþeuenes and auctor of
mannys heclþe we besechen þi mekenes . blessid
marie eūle u'gyn goinge bitwyxe & seynt
myʒhel archaungel wiþ alle seintis : þat þou graunte
þe breþ')en & sustres of oure congregacōn for to
come to þe felowschip of eūelastynge blessidnes .
So be it.

All others.

oŕo . ffdelium deus.

God þat etc.

CU, 699,
Ash.

17011, M.

All others.

Reste þei in pees.
So be it.

246, QC.
ffader oure.
246.
Hayle marie.

NOW BIGYNNEþ DIRIGE.

M.

A' lord god
dresse.

Ps. Verba mea aur'.

A' . Lord my god dresse þou my weye in þi syzt.

Ps. D'n'e ne ī fur'.

A' . Lord be þou conu'tyd & delyu'e my soule for noon is ī deef
þat is myndeful of þe.

Ps. D'n'e de' me' ī te spauī.

A' . Lest ony tyme he as a lyoun rauysche my soule þe while
noon is þat azenbyeþ neþ' þat makīþ saaf.

ʒ. ffro þe ʒatis of helle.

ʒ. Lord delyu'e þe soulis of hem.

Oure fader.

85,
Ash.

Heil marie.

CU, Em, 246, 699,
G, 27592.

699, QC, 275, SJ.

ʒ. And ne lede us nouzt in to
temptacion.

Rʒ. Bote delyuere us from yuel.

i. lessoū.

Parce michi domine ?

Lord spare etc.

- R. I bileue þat myn aʒenbyer lyueþ & I am to ryse of þe eerþe ī
þe laste day . And in my flesche I schal se god my sauour.
ʒ. Whom y my sylf schal se & noon oþʳ) and myn yʒen ben to se.
R. And in my flesche I schal se god my sauour.

ii. lessoū.

Tedet aīa mea vite.

It anoyeþ etc.

- R. þou þat reysedeste stynkyngē lazar fro þe graue . Lord ʒyfe to
hem reste ī þe place of forʒeuenes.
ʒ. He þat is to come for to deeme þe quyke & þe deede & þe world
bee fyʒr.
R. Lord ʒyue to hem reste ī þe place of forʒeuenes.

iii. lessoū.

Man' tue fecerūt me.

þine hondis etc.

- R. Lord whan þou schalt come for to deeme þe eerþe . where schal
I hide me fro þe face of thy wraþþe . ffor I haue synned ryʒt
moche in my lyue.
ʒ. I drede my trespassys & me schameþ to for þe . wile þou not
condempne me whan þou schalt come for to deeme.
R. ffor I haue synned ryʒt moche in my lyue.

SJ.

reherce þis response
aʒen. Lord whane [etc.]

[þE SECONDE NOCTURNE.]

M.

In þe place of pasture.

Ps. Domin' regit me & nich'.

A' In þe place of pasture þʳ) he sette me.

Ps. Ad te domine leuauī.

A' Haue þou not mynde on þe trespassys of my ʒōgþe & on
myne vnkunnīg'.

Ps. Dñs illuminacō.

A' I bileeue to se þe good' of þe lord in þe lond of lyuynges men. 27592.

ƿ. Iust men schulen be in endeles mynde.

ʀ. Þei schulen not dreede of yuel heerynge.

Oure fader.

85, Ash, G.

CU, Em, 246, 275, 699.

Heil m'e.

699, QC, 275.

ƿ. And lede us nouȝt.

ʀ. Bot delyuere.

iii. lessou.

Quantas h'eo.

How greete etc.

ʀ. Wo to me lord for I haue synned to moche in my liife
what schal I wrecche do whyder schal I fle but to þee
my god haue m'cy on me . Whanne þou comest ī þe
laste day.

ƿ. My soule is moche troublid but þou lord be helpe þerto.

ʀ. Wh'ne þou comest ī þe laste day.

v. lessoun.

Homo natus.

A man is etc.

ʀ. Haue not my'de of my synnes lord . Wh'ne þou schalt come to
deeme þe world be fyer.

ƿ. Lord my god dresse my weie ī þi syȝt.

ʀ. Whan þou schalt come to deeme þe world be fyer.

vi. lessou.

Quis m' tribuat.

Who ȝyueþ etc.

ʀ. Lord nyle þou deeme me affter my deede . for I haue doon no

þing worþi in þi syzt . þerfor I p'ie þi mageste þat þou god do
awei my wickidnes.

ʃ. More oul god wassche þou me fro myn vnryztwysnes & of my
trespas clense þou me . for to þe aloone I haue synned.

ʒ. þerfore I p'ie þi mageste þat þ^a god do awei my wickidnes.

SJ.

reherse þis response aʒen Lord after my dede [etc.].

[þE þRIDDE NOCTURNE.]

M.

A' Plese it þe lord.

Ps. Expectans exp'.

A' . Plese it to þ^o lord þat þou delyu'e me . lord behoolde þou to
helpe me.

M.

A' Lord heele þou.

Ps. Beat' qui itelligit.

A' . Lord heele my soule for I haue synnede to þee.

M.

A' mi soule.

Ps. Quemadmodū desid'.

A' . My soule þrystede to god þe quyke welle wh'ne schal I come
& appere bifore þe face of o'e god.

ʃ. Endeles reste ʒyue hem lord.

ʒ. And ppetuel liʒt schyne to hem.

P'ie we . Oure fad'.

| 85.

CU, Em, 246, 275, 699, Ash, M, 85,
G, 27592.

Heil marie.

699, QC, 275.

ʃ. lede us not in to

ʒ. But delyuere us from yuel.

vii. lessou.

Spiritus meus.

Mi spirit etc.

ʒ. þe drede of deef troubleþ me synnyng eul'y day & not
repentyng . ffor i helle is no redempcōn haue m'cy on me
god & saue me.

ƿ. God in þi name maake me saaf & ī þi v'tu delyuðe me.

ƿ. ffor in helle is no redempcōn h'ue m'cy on me god & saue me.

viii. lessōū.

Pelli mee cōsūpt'.

Wh'ne flesches etc.

ƿ. Lord ȝyue hem reste wiþ outen eende . And ppetuel lyȝte schyne to hem.

ƿ. þou þat reysedest lazar stynkyng of þe monument lord ȝyue to hem reste.

ƿ. And ppetuel lyȝt schyne to hem.

ix. lessōū.

Quare de vulua.

Whi haast etc.

ƿ. Delyuðe me lord of endeles deef in þat dreedeful day.

Wh'ne þat heuenes schulen be steryd from þe eerþe.

Em, 27592,
G.

Whan þou schalt come & iuge þe world be fyer.

ƿ. þat dai schal be a day of wraþe & ful of myschef and of wrecchydnes a greet dai and wondyrbytter.

17011, M, SJ, 699, 275, CU.

Em, 246, 85, Ash, QC, G,
27592.

ƿ. Whan þat heuenes schulen ben moued fro þe eerþe.

Whan þou shalt come to iuge þe world bi fier.

ƿ. What schal I moost wrecche do þanne what schal I seie or what schal I doo wh'ne I schal schewe forþ no goodnes to fore so greet a iuge.

ƿ. Whanne þⁿ schalt come & iuge þe world be fyer.

ƿ. Nou c'st we axen þe h'ue m'cy we bisechen þe . þou þat camyst to bygge us þat were lorn : wile þⁿ not dampne hem þat þou haste botȝt.

SJ, 85.

17011, QC, 275, M.

ƿ. Wh'ne þat heuenes schulen
be mo—fro þe eerþe.

ƿ. Delyuere me lord of endeles
deethe in that dredful day
whāne that the heuenes schulle
be styred fro þe erþe.

SJ, Em, CU, 699, 85.
Ash, 246, 27592, G.

Whanne thou schalt
come to iuge þe
world by fyer.

End of
matynes.

SJ.

On alle soulen
day: sey on þis
man)e.

ƿ. Delyuere me
lord . With these
thre ueers.

ȳ. Now cryst.

ȳ. Brennynge soulis wepyn wiþ outen ende . þei
weepen wiþ outen cende walkyng be derknessis :
and þei seyen eche of þo : Wo . Wo . Woo : hou
greete ben þis derknessis þere we goon.

QC, 275.

Whan þⁿ comest to iuge
þe world bi fier.

Anopⁿ) Vⁿ)s . Makere of noȝt alle þingis god þat
formedist me of þe slym of þe erþe &
wonderfulliche wiþ þin owne blood hast
bouȝt vs : þouȝ my body roote now : þou
schalt make it ryse of þe sepulcre in þe day
of doom . heer' me . heere me . heere me :
þat þoow cōmaunde my soule be putte ī
þee boosum of Abrah'm þi patriarche.

275, QC.

85.

R. Wh'ne þou schalt come & iuge þe
world bi fyer.

Matynes
concluded.

V. Delyu'e me lord of þe weyes of helle . þou þat
brakest þe ʒates of bras & visytedest helle . ʒaue
lyʒt to hem þat þei þat weren in peynes myʒten
se þee c'ynge & seiynge . þou art come oure
aʒenbyere.

R. Delyu'e me lord
of eendeles
deep in þat
dreedeful day
wh'ne þat
heuenes
schulen be
moued fro þe
erþe.

G, QC, SJ,
27592, 246,
Em, 275.
Deliu'e me
lord
of þe 275,
weies SJ.
of
helle.

CU, 699.

þou þ^t brak þe ʒates
of bras & visitidist
helle & ʒaf lyʒt to
he þ^t þei myʒtē se
þ^t weren in peynes
of derknassis.

V. Reste þei in pees.
R. So be it.

CU.

TO LAUDIS IN DIRIGE.

M.

A' Meekid boonys shu-
len ioie to þe lord.

Ps. Miser'r'.

A' . Meekid boonys schulen ioie to þe lord.

85, M.

M.

A.' Heere lord

Ps. Te decet deus.

A' . Heer' lord my preyer to þe schal come eu'ly flessche.

Ps. Deus deus meus ad.¹

De' misereat'. | 85, Ash, 699, G, M, 246, 27592.

A' . Lord þi ryȝt hond vp took me.

M.

A' . ffro þe ȝates.

Ps. Ego dixi in.

A' . ffro þe ȝates of helle lord delyu'e þe soules of hem.

M.

Eu'y spirit preese þe lord.

Ps. Laudate dñm de cel'.

Cantate dño cantid].

Laudate dñm in sc̄is eius. | QC.

85, Ash, 699, M, 246,
27592, G, Em.

A' . Eu'y spirit p'ise þe lord.

M.

ʝ. Lord ȝyue to hē eendeles reste.

ʝ. And perpetuel lyȝt schyne to hem.

Ps. Bñdictus.¹

A' . I am aȝenrysyng & lyif he þat bileueþ in me þoȝ he be deed
he schal lyue . & euy man þat lyueþ and bileueþ in me :
schal not dye w^t outen eende.

Lord haue m'cy on us.

Crist h'ue m'cy on vs.

Lord h'ue m'cy on vs.

Oure fader.

699, CU, 275, G, 246, Em, Ash, QC, 27592.

Heil m'e.

And sei þis salm . but not . And
leede us not ī to temptacōn.

Ash, 85, G, 699, Em, 275,
CU, 246, 27592, QC, SJ.

Psal'. Exaltabo te dñe.

¹ M transposes this and succeeding Anthem.

	275, QC.	27592.	699.
	☩. And lede us not. ☩. But deliue us fro yuel.	lost.	[This MS. now directs the use of the concluding versicles etc. of Placebo.]
☩.	Endeles reste 3yue hem lord.		
☩.	And ppetuel lyzt schyne to hem.		
☩.	ffro þe 3ate of helle.		
☩.	Lord delyu)e her soulis.		
☩.	I bileue to se þe good of þee lord.		
☩.	In þe loond of lyuyngē mē.	CU.	
☩.	Reste þei ī pees.		
☩.	So be it.		
☩.	Lord here my p'ier.		
☩.	And my cry come to þee.		
17011,	All others.	SJ.	699, G,
M.	Inclina domine.	Deus qui patrem.	246, 85,
	Lord bowe etc.	God that etc.	SJ, Em.
	Deus qui patrem.	Inclina domine.	[These MSS. direct the use of the concluding prayers at Placebo.]
	God that etc.	Lord bowe etc.	
	P'ie we . oŕo . Deus cui p'priū.		Ash.
	God to whom etc.		[Stops here abruptly.]
	17011, M.	All others.	
	Deus q' nos p'fem & m't'.	Deus indulgen-	
	God þat etc.	ciarum. God of	
		for3euenesse etc.	
	oŕo . De' cuius mi'e non.	Fidelium	CU,
		deus.	275.
	God of whos m'cy is no	Lord god	
	nou'bre vnderfonge oure	etc.	
	preieris for þe soulis of		
	bysschoppes þi ser-		
	uauntis and graunte þou		
	to hem þe kyngdoom of		
	lyzt and of ioye in þe		
	felowschipe of seyntis.		
	So be it.		
	oŕo . Inclina do°.		
	Lord bowe etc.		

17011, M.

oro . Animabus.

Lord we bisechen . þe p'ier of men p'iynge p'fite to þe soulis of
 alle trewe deede men . þat boþe þ' delyu^ue hem from alle synnes
 and make to be parseyuers of þin azenbiynge : whiche lyuest
 and regnyst god . wiþ god þe fader and þe holi goost : By alle
 worldis of worldis . So be it.

Reste þei in pees.

So be it.

AND NOW BIGYNNĪ þE SALMIS OF
COMENDACIOŪ HAUȜGE AFTER.

	M. A' Eu)las- tynge reste.	699. Commenda- tions not present now.
Ps. Bī imaculati.		
ȝ. Lord ȝyue to hem endeles reste.		
R̄. And perpetuel lyȝt schyne to hem.		
Lord haue m'cy on us.		
Crist h'ue m'cy on vs.		275.
Lord haue m'cy on vs.		
Oure fader.		
17011, 85, 246, QC, SJ.	All others.	
Heyl marie.		
Dñe pbasti me.		
	M. Seye not Et ne nos :' but D'ne pbasti.	
	QC.	27592,
ȝ. And lede.		275.
R̄. But deliu)e.		lost.
ȝ. Lord ȝyue hem endeles reste.		
R̄. And perpetuel lyȝt schyne to hem.		
ȝ. ffro þe ȝates of helle.		

ꝛ. Lord delyuere þe soulys of hem.
 ȝ. I byleue to se goodes of þe lord.
 ꝛ. In þe loond of lyuris.
 ȝ. Reste þei in pees.
 ꝛ. So be it.

Tibi dñe cōmēdam’.

To þee lord etc.

27592,

275.

lost.

699.

Commen-
 dations not
 present
 now.

Notes.

PAGE

- 17 *lowte*
‘Aftir wasschyng, the prest wol lowte
To the auter, and torne him abowte.’
Lay Folk’s Mass Book, Early English Text Society, p. 25.
- 26 *takyng a body with a sowle of a mayde fowchede sauf be bore.*
takyng upon hym a lyuyng body, hath nat disdayned to be
borne of a virgyn, Prymer 1538.
- 27 *entre they as wepyng* etc. þ^u art maad wyndowe of heuene
þ^t sorewful men entre as sterris, 699.
God ches hyre and forches hire. God hathe her chosen all other
before, Prymer 1538.
- 36 *underne.* the thrid our, 17011.
‘ȝ oftost his bendas toslupon ȝ onlesde wæron from undern-
tide, þonne mon mæssan oftost singeð.’
Ven. Bede’s *History*, E.E.T.S., p. 328.
For a clear statement of the Hours, see the Rev. T. E. Bridgett’s
History of the Holy Eucharist, p. 186.
- 41 *Fowchesauf holy mayde that y worschipe þe.* On p. 73 we have an
example of the mediæval meaning of the word worship.
‘God that comaundedest to worschipe fader and moder.’

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We may also obtain another example from the 'Manual.'

'We shall pray especially for all those that worshippes this
chirche or any other with boke, belle, vestimente, chalice.'

Henderson's *York Manual*, p. 123.

And the subject being of importance, we may note another example of earlier date from the Anglo-Saxon Chronicle, where (A.D. 979) Edward is spoken of as having been buried

'butan ælcum cynelicum wurðscipe.'

Rolls Series of Chronicles and Memorials.

45 *chaewngynge the name of eeue.*

'eua turned bacwarde, spellyth aue.'

Myroure of oure Ladye, E.E.T.S., p. 295.

threprey 3ere. The first *r* I have inserted in error; the MS. reads—
theprey 3ere.

take he bi þee oure preier, CU.

take he by þe prayere, 246.

Magnificat. 'Ða sang Maria þærrihte þone lofsang þe we singaþ
on Godes cyrcan, æt ælcum æfensange.'—*Homilies of Ælfric*,
v. 1, p. 202, Ælfric Soc.

70 *piles of help founden me.* perylles of helle haue intangled me,
Prymer 1555.

For the soule of a body in beere. The following refer to the body on
a bier:—

'it may fortune to morwyn he shall folwyn her to church
up on a bere.'—From a friar's sermon, time of Henry VI.,
Gairdner's *Paston Letters*, v. 1, p. 548.

'Also y wyll haue . . . ij tapres to stande at my hed while my
body resteth in my hous of dwellyng or in eny Church.'—
Margarete Asshcombe's Will, 1434; *Early English Wills*,
E.E.T.S.

'To the clerk of St. Peter's of Hungate his felaship for
ryngyng when the coors was in the church xii d.'—1466,
G.P.L. v. 2, p. 270.

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- 74 *For a soule at þe mynde day.* ‘Also yee shule pray for all tho soules of the which myndes ere keypd and holden in this chyrch ȝerly.’ — *York Manual*, Surtees Soc.
- ‘Al-so y bequethe to do make & holde my Mynde euery ȝere duryng vij ȝere next folwyng after my desese.’—John Chelmyswyk’s Will, 1418; *Early English Wills*, E.E.T.S.
- ‘ȝ het ȝæt hie þæt dydon ȝy dæge, þe his gemynddæg wære ȝ his forðfor.’—Ven. Bede’s *Ecclesiastical History*, E.E.T.S., p. 374.
- 75 *Dirige.* ‘To the glaser for takyn owte of ij panys of the wyndows of the schyrche for to late owte the reke of the torches at the deryge.’—G.P.L., 1466, v. 2, p. 268.
- ‘I bequeth to the reparacion of the bellys of the same cherche vi s. viii d., and to the sexteyn there to ryng at the seid dirige and massé, xx d.’—Margaret Paston’s Will, G.P.L., 1482.
- 76 *poudre . . . Arys lord my god.* To Mr. J. H. Willis’s care is due the discovery of the omission here, which I supply from 27592.
- ‘Arise lord in thi wrapþe . and be heiede in þe endes of my enemys.’
- 78 *croddedest me as cheese.* cruddid me to gederes as chese, CU.
- 83 *woldist.* noldist, CU.
- 91 *byhated.* þer-whiles þat ich werped. *Early English Psalter*, E.E.T.S.

Primer Psalmus.

THE first numbers refer to those of the Book of Common Prayer ; the next follow the ancient English custom, and those after the words refer to the pages of the first volume.

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Glossary.

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Appendix C.

(Appendices A and B are in the first volume.)

Prymer Psalms : the variations in the different MSS. as shown by a comparison of the opening of Ps. xlii.

17011.

As an hert desyreþ to þe wellys of wattris : so þou god my soule
desyreþ to þee.
My soule þrystede to god welle of liif : wh'n' schal I come & apere
bifore þee face of god.
My teeris weren loouys to me bi daye & nyzt : while it is seyde to
me eche day wher' is þi god.

Ash.

As þe herte desireþ to þe wellis of wattris : so desireþ my soule to
þee god.
My soule þristiþ to god welle of liif : whāne I schal come & appere
to fore þe face of god.
My teeris were loouis to me bi day & nyzt : whilis it is seid to me
bi ech dai wher' is þi god.

M.

As an hert desiriþ to þe wellis of wattris : so þou god my soule
desiriþ to þee.
My soule þristide to god welle of liif : whāne shal I come and
appere bifore þe face of god.
My teeris weren looues to me bi daye & nyzt : while it is seide to
me ech day where is þi god.

CU.

As an hert de[sireþ] to þe wellis of watris : so þou god my soule
 desireþ to þee.
 Mi soule þirstide to god þat is a quyk welle : whāne schal y come
 & appere bfore þe face of my god.
 Mi teeris weren looues to me bi dai & nyȝt : while it is seid to me
 ech dai . where is þi god.

27592.

As the herte desireþ to þe welles of watres . so desireþ my soule to
 þe god.
 Mi soule þirsted to god welle of lif wha' schal I come & apere .
 bfore þe face of god.
 Myn teres weren loues to me by daies & by nyȝte whils it is seide
 to me eche day where is þi god.

G.

As þe herte desireth to the welles of watres so desireth my soule to
 the god.
 My soule þrestid to god welle of lif . whan schal I come & apere
 to fore þe face of god.
 Myne teres weren lofes to me by daies & by nyȝte whiles it seide
 to me eche day . where is thi god.

275.

As the hert desireþ to the welles of watres : so desireþ my soule to
 þee god.
 Mi soule þurstede to god welle of liif : whan schal I come & apere
 to fore þe face of god.
 Mi teeres werē looues to me eche day & bi niȝt : whiles it is seid
 to me bi eche day where is thi god.

QC.

As an herte desiriþ to þe wellis of watris : so þou god my soule .
 desiriþ to þee.

My soule þristide to strong lyuynge god : whāne schal I come & appere bifore þe face of god.

Mi teeris weren looues to me bi dai & nyzt : whilis it is seid to me ech day . whē is þi god.

Em.

As þe hert desireþ to þe wellis of watris : so desireþ my soule to þee god.

Mi soule þrestide to god welle of liif . whāne shal I come & apere to fore þe face of god.

Mi teeris weren looues to me bi daies & bi niȝt . whilis it is seid to me eche dai where is þi god.

246.

As þe herte desireþ to þe wellys of watres : so desireþ my soule to þe god.

My soule þresteded to godde welle of life wha'n schalle . i . come & a pere to fore þe face of god.

Myn teres weren loofes to me by day and by nyȝte whiles it is seid to me eche day where is þy god.

85.

As the herte desireþ to the wellis of watris so desireþ my soule to the god.

My soule thristed to god welle of liff whan shall y come and aper' to fore the face of god.

Mynne teres weren lousis to me bi day and bi niȝte whiles it is saide eche day to me wher is thi god.

699.

As an herte desireþ to the wellis of watris : so þ" god my soule desireþ to þee.

My soule þristide to god þat is a q'cke welle . whāne schal I come & appere bifore the face of god.

My teeris weren looues to me bi day and nyzt : while it is seid to me bi ech dai where is þi god.

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The Datyng

Had you thalt opene my
 lippis. And my mouy
 shal theise y^e prayyng.
 God take herde in to
 myn help. Lord he^re y^e to helpe
 me. Glone be to ye fadir a to ye
 sonne a to ye hooll goost. As it wa
 i ye bygy^mmyng a now a cur: a w
 to woulde of woulde. to be hit Alle.
 Had make me saaf. Inuitorie.
 Prayyng to y^e lord. Kyng of eu
 lastyng lye. Hail marie ful of gra
 ce. ye lord is w^{it}h y^e. *Venite* ⁹⁵

Come ye make the ful out lye
 to ye lord. hertili syng we to
 god oure heu^ere. bifore daupie we his
 face i knowledimige. a hertili syng
 the to hi i psalmis. Hail mane ful of
 grace. ye lord is w^{it}h y^e. For god is a
 greet lord a a greet kyng about alle god
 dis. for ye lord shal not putte away
 his peple. for alle ye endis offerre

Prayers of our lady i latyn & englysh



Domine labia mea
aperies. **D**ord y' sh
alt opne my lypis
t os meu' amicia
bit laude tua. And

my mouth shal shewe y' preyfing

Deus in adiutorium meum intende #

God take hede to myn help. **D**ne ad

adiutorium me festina. **D**ord hze

ye to helpe me. **G**loria patri & filio.

& spiritui scto. **L**ove be to ye fadir &

to ye sone. & to ye hooly gost. **I**

nit erat in principio & nit & semper.

& in secula. **A**men. **A**s it was i

ye bigynning & now & eue. **I**to worl

dis of world. **A**men. **A**lleluia. **P**rey

seze ye lord. **I**n iutorium iutorum

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