The Prymer
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.†

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

H. L.

Clovelly,
Bexley Heath.

† 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.

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 M.S. 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 Medieval 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

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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 mediaeval 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
Temporary Introduction.

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. 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 Mediaeval 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

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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:—

2 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 purpil 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 mediaeval 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 mediaeval 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.'

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<td>7 Psalms.</td>
<td>The Seven Joys, and many other devotions, in all filling more than 30 pages before the Penitential Psalms appear.</td>
<td>The Fifteen Os etc.</td>
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<tr>
<td>15 Psalms.</td>
<td>The Hours occupy but 70 pages.</td>
<td>7 Psalms etc.</td>
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<td>Hours of the Holy Spirit.</td>
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<td>Office for the dead etc.</td>
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*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 con-
 tained 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 þeueþ al þinge. he þeue
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 mediaeval 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 2563, '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:

'His table was maad on þe xxvi day of marche i þe 3eer of our' lord . m . iii . iiiii . vi . & þane 3ede p'me by xix . & þe sonday bi g . lettre . & þat 3eer was estir day on þe xxii . day i aueril & þe nexte 3eer aftir p'me 3ede bi i . & þe sonday by . f. lettre & eestir day was on þe seuȝ]e day i 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:

'Denne an hió Ææelflæde on ælcum þingum þe þer un-becweden bið on bócum, and án swilecum 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'.


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 cle|jed 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 morenynge whan ye vp rise
To worshipe gode haue in memorie,
Wyth crystes crosse loke ye blesse you thrise,
Your pater noster saye in deoute 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 pryme 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 'John Kirkeby cite3eine 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,

'servant suintyme with John Bokeler' wexchaundeler.'

_Note._ 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 Archaeology*, 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.
Today? 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 reverently. Sucche praere there thanne thu make, As liketh the best for to take.’


*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 churche, 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 Chambrulayne’ 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 mediaeval 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 mediaeval 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.
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<td>XI.</td>
<td>Cambridge, St. John’s College</td>
<td>&quot; G 24</td>
<td>SJ</td>
</tr>
<tr>
<td>XII.</td>
<td>Cambridge, Emmanuel College</td>
<td>&quot; 3.3.13</td>
<td>Em</td>
</tr>
<tr>
<td>XIII.</td>
<td>Glasgow Hunterian Library</td>
<td>&quot; V 6, 22</td>
<td>G</td>
</tr>
</tbody>
</table>
Description of the Manuscripts.

I.

17011 (B. Museum, MS. 17011).

Date.—Dated about 1430 in Maskell's Monumeta.
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.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

The MS. concludes at leaf 108.

II.

M (Maskell's. B. Museum MS. 17010\textsuperscript{1}).

Date.—Dated about 1410 in Maskell's Monumeta.
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

\textsuperscript{1} Printed with Introduction and Notes in Maskell's Monumeta Ritualia Ecclesiae Anglicana, vol. iii.
The Manuscripts.

Contents.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

Oure fadir etc.
Heil marie etc
I bileue in god fadir almysti etc.
Pesk ben pe ten comauudementis of god
Pese ben pe seuene deedly synes

(Subsequent insertions)

The MS. concludes at leaf 80.

III.

27592 (B. Museum, M.S. 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

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations
On the 10 Commandments

7 Deadly Sins
5 outward and inward wits
7 works of mercy, bodily and ghostly
7 Gifts of the Holy Ghost
7 Words of Christ

On the 5 Properties of Charity

Verses from Scripture etc.

dere brother in crist I haue etc.

The holy doctour seint austyn spekinge in pe p'son of
crist vnto etc. synful man etc.

On the 16 Properties of Charity

The MS. concludes at leaf 61.

IV.

Ash (Bodleian Library, M.S. Ashmolean 1288).

Date.—Between 1400 and 1420 (on the authority of Mr. Warner).
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

Contents.

Calendar.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

A cristen mānes confessioun

On the 10 Commandments

5 bodily wits
7 works of bodily mercy
7 deeds of ghostly mercy

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.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

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

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations
The Manuscripts.

Psalms of the Passion  leaf 93 b
O unwemmed etc.  "  98 b
Holy maide katerine etc.  "  100 b
On the 10 Commandments  "  101 b
Thou schalt loue þi lord þe god of alle etc.  "  103 b
Sefe wittes Seuè dedeliche synes Seuene 3iftes of þe holy gost Seuen workys of m'cy
Six man) of cösense etc. Seuene workes of gostly m'cy

The MS. concludes at leaf 107.

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

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead

On the last words of Christ  82
Lord god þat woldist for þe aþenbiyng of þe world etc.  "  83 b
O unwêmed etc.  "  84
Lord ihus crist þat camest dou etc.  "  86
A confession  "  88 b
On þe bileue
" þe pater nost")  "  93
þe charter of heuene  "  113
Hors eþir armer of heuene  "  137

1 From the arrangement of the MS. we may with almost certainty believe the Com-
mandations to have been at one time present.
The Manuscripts.

Of mekenesse . . . . . . leaf 159
A p'ier þat seit Brandoû made . . . . . . " 162 b
On the 10 Commandments . . . . . . " 167 b
" 5 bodily wits . . . . . . " 173 b
" 7 works of bodily mercy . . . . . . " 176
" 7 deeds of ghostly mercy . . . . . . " 178 b

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
The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

On the 10 Commandments, wits, gifts etc. . . . . " 110
Wordis of poul . . . . . . " 122
I haue wondir seip seynt poule etc.
God spac to Moyses seying, speke . . . . . " 123
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.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

A pater noster of þe expositioun 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 Monumenta.
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

Contents.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

The MS. concludes at leaf 96.

XI.


Date.—Before 1400. See Calendar.
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.
The Manuscripts.

Contents.

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

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
   The Hours
   The Seven Psalms
   The Fifteen Psalms
   The Litany
   The Office for the Dead
   The Commendations
Psalms of the Passion . . . . . . . . . . " 53
On the 7 deadly sins . . . . . . . . . . " 57 b
   10 Commandments (imperfect). . . . . " 59
   7 Gifts of the Holy Ghost . . . . . . . . " 60 b
   7 Words of Christ . . . . . . . . . . " 61 b
Verses from Scripture . . . . . . . . . . " 62 b
O unwemed 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 mënys wrytyng’ etc.
Alphabet, Lord’s Prayer, Hail Mary, Apostles’ Creed . leaf 1
A Confession . . . . . . . . . . . . . . . . “ 1 b
Graces for particular occasions etc. and 7 Sacraments ” 2
Easter Table . . . . . . . . . . . . . . . . “ 6
Calendar . . . . . . . . . . . . . . . . “ 8

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations

The 10 Commandments . . . . . . . . . “ 71 b
On the 7 Deadly Sins . . . . . . . . . . . “ 76 b
“ Gifts of the Holy Ghost . . . . . . . . . “ 80 b
Verses from Scripture . . . . . . . . . “ 81 b
On the 7 Words of Christ . . . . . . . . . “ 84 b
“ 16 Properties of Charity . . . . . . . . . “ 85 b
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.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Lauds . . . . . . .</td>
<td>page 17 . . . . .</td>
<td>page 13 . . . . .</td>
</tr>
<tr>
<td>Prime . . . . . . .</td>
<td>&quot; 22</td>
<td>&quot; 16</td>
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<tr>
<td>Tierce . . . . . . .</td>
<td>&quot; 30</td>
<td>&quot; 23</td>
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<tr>
<td>Sext . . . . . . . .</td>
<td>&quot; 33</td>
<td>&quot; 24</td>
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<tr>
<td>None . . . . . . . .</td>
<td>&quot; 36</td>
<td>&quot; 26</td>
</tr>
<tr>
<td>Evensong . . . . . .</td>
<td>&quot; 39</td>
<td>&quot; 27</td>
</tr>
<tr>
<td>Compline . . . . . .</td>
<td>&quot; 43</td>
<td>&quot; 30</td>
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<td>&quot; 48</td>
<td>&quot; 31</td>
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<tr>
<td>The Penitential or the 7 Psalms</td>
<td>&quot; 52</td>
<td>&quot; 39</td>
</tr>
<tr>
<td>The Gradual or the 15 Psalms</td>
<td>&quot; 59</td>
<td>&quot; 39</td>
</tr>
<tr>
<td>The Litany . . . . . .</td>
<td>&quot; 65</td>
<td>&quot; 40</td>
</tr>
<tr>
<td>The Office for the Dead—</td>
<td></td>
<td></td>
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<tr>
<td>Placebo . . . . . . .</td>
<td>&quot; 70</td>
<td>&quot; 52</td>
</tr>
<tr>
<td>Dirige : First nocturn</td>
<td>&quot; 75</td>
<td>&quot; 55</td>
</tr>
<tr>
<td>Second nocturn . . . . .</td>
<td>&quot; 79</td>
<td>&quot; 56</td>
</tr>
<tr>
<td>Third nocturn . . . . . .</td>
<td>&quot; 83</td>
<td>&quot; 58</td>
</tr>
<tr>
<td>Lauds . . . . . . . .</td>
<td>&quot; 88</td>
<td>&quot; 61</td>
</tr>
<tr>
<td>Commendations . . . . . .</td>
<td>&quot; 96</td>
<td>&quot; 65</td>
</tr>
</tbody>
</table>
Collation of the Manuscripts.

THE MATYNS.

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

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' i þe bigynnyngge & now & eu'e ' & in to worldis of worldis . so be hit.

17011, Ash, M, QC, 275.  
Allè . God make me saaf.  
17011, Ash.  
Invitatorie . Preisyngge to þee lord . kynge of eûlastinge ioye.

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

Ps. Uenîte.  
y' Quē t'ra.

þe cloistre etc.

<table>
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<th>17011, Ash, M, QC, 275.</th>
<th>All others.</th>
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y' Quē t'ra.

þe cloistre etc.

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Ps. Uenîte.  
y' Quē t'ra.

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</tr>
</tbody>
</table>

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

Ps. Uenîte.  
y' Quē t'ra.

þe cloistre etc.
Ps. D'ne d'us noster.
Ps. Celi enarrant.
Ps. D'ni est terra.

A'. Blessid be p among alle wymmē. & blessid be pe fruyt of thi wombe.

ý. Hooli goddis modir eu'le mayde marie.
ý.° Praye for us to pe lord oure god.
Pat' nost' Oure fad' etc.
[Aue maria] Heil marie etc.
And leede us not i to tēptaciōū.
But deliu le us frō yuel.

ý. Lord comaúde us to blesse.
ý. Hooli mayde of maydys: praye for us to pe lord oure god. So be it.

[The ferste lesson.]
S'c'a m' u'go.

Seynt marie etc.
þou Lord haue m'ci on us.
Thanke we god.

ý. S'c'a imaculata. Hooli maydenhood & wiȝoute wem. i noot what preisinge i may seye to þee. sfor hi þi heuenis myȝtē not take þu baar i þi wombe.

ý. Blessid be þu among alle wymmen & blessid be þe fruyt of þi wōbe. sfor hi þi heuenis myȝte not take þu baar i þi wombe.

ý. Lord cōmaúde us to blesse.
ý. Mayde marie p'ie for us w't meek þouȝt. So be it.

[The ii lesson.
S'c'a m' piar'.

Seynt marie etc.
The Hours (Matyns).

Pou forsope lord haue m'ci on us.
Thanke we god.  17011.


Heil marie ful w' grace pe lord is w' pee. p" hast engendrid hi p' made pee. & p" dwellist mayde wipoutē ende.

Lord cōmaūde us to blesse.

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

[The iii lesson.]

S'c'a d'i genitrix.

Hooli modir etc.

Pou lord forsope haue m'ci of us.
Thanke we god.  17011.

ffelix nāq3. Seely art p" hooli u'gyn marie & worpiest al man' preisinge. sffor of pee is risun pe süne of ry3twysnesse c'st oure god.

Praie for pe peple. bidde for pe clergie. biseeche for pe deuout wōman kynde. late alle feele pî help. p' worpili maken mynde of pee. ffor of pee is risū pe süne of ri3twysnesse. crist oure god.

Glorie be to pe fadir and to p' sone & to pe hooly goost. sffor of pee is risū pe süne of ri3twysnesse. crist oure god.

y' Te deū laudamus te do.'

We herien pee god etc.
The Hours (Lauds).

[LAUDS]

All others. 85, CU, 275, 699. QC.

7. Ora p nobi' s' d'i.
   Hooli goddis ge' modir p'ie for us.

7. Preye for vs to our' lord god.

God take heede etc.

D's i adiutoriū

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.
Ps. Laudate d'n'm i sanctis.

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.
Ps. Laudate d'n'm i sanctis.

A' O admirabile.

O þe wundirful etc.

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

Ympne . O gli'osa d'na.
O thou gli'ous etc.


P. He made hir for to dwelle i his tab'nacle.
Ps. B'n'dictus.
A'. O gl'iosa dei gē.

O how glorius etc.

**All others.**

<table>
<thead>
<tr>
<th>85.</th>
<th>246, 699, CU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>y. Ostende . Lord didde to ys</td>
<td>Lord here my p'yere and my cri to the shal comen.</td>
</tr>
<tr>
<td>&amp;c. And seeue to vs</td>
<td>And schewe to vs face &amp; we schulen be saaf.</td>
</tr>
<tr>
<td>m'cy.</td>
<td></td>
</tr>
</tbody>
</table>

Preie we . Orisoū . Concede nos.

Lord god we p'ien he etc. Blesse we he lord . Ἰάνκις to god.

A'. Veni s'c'e s'p's . Hooli goost come fulfylle he hertis of he seipful seruauntis & liȝtnge he fyer of he loue in hem

y. Emitte . Sende out he goost & hei schulen be maad.

b. And how schalt make newe he face of he erpe.

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

God ḣat tauȝtist he hertis of he seipful seruaūtis be he liȝtnge of he holi gost : graunte vs to saoure riȝtful þingis ɪ he same goost & to be ɪoyful 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.

y. Sit nome . he name of he lord be blessid.

b. Ṣyro þis now & ɪ to þe world.

P'ie we . Oро . Omp's sempit')ne de'.

Everelastynge almyȝti god ḣat sauest vs þi seruauntes ɪ knowlech-
ynge of verry feiȝe to knowe þe glorie of þe endeles t'nyte & ɪ þe myȝt of mageste to worschepe þe ɪ oohnede we bisechen ḣat be þe
sadnesse of þe same feip we be kept & defendid eu'\textsuperscript{more} fro alle adu'sytees . By alle worldis of worldis . So be it.

1701\textsuperscript{I} Ash, M.

A'. Nos autem . fforsope vs bihoue\textsuperscript{\textdegree} to haue ioye in þe cros of owre lord ihu\textsuperscript{\textdegree} crist.

\textsuperscript{\textdegree} O'is t\textsuperscript{\textdegree}ra . Al er\textsuperscript{\textdegree} worschipe þe god.

\textsuperscript{\textdegree} And synge it to þe I schal seie salm to þi name.

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

God þat stiedist þin holi cros & li3tnedist derknessis of þe world : fuche þou saaf to li3tne oure hertis & bodies bi c'\textsuperscript{st} oure lord . So be it.

1701\textsuperscript{I} Ash, M.

A' of seynt Mi\textsuperscript{\textdeg}hel.

Michael archan5lele Mi\textsuperscript{\textdeg}hel archa\textsuperscript{\textdeg}gel come þou in helpe wi\textsuperscript{\textdeg} þe peple of god.

\textsuperscript{\textdegree} In conspectu ang'. In þe si\textsuperscript{\textdeg}t of a\textsuperscript{\textdeg}gels I schal synge to þe my god.

\textsuperscript{\textdegree} I schal worschipe to þi temple & I schal know-leche to þin holi name.

P'ie we . oriso\textsuperscript{\textdeg} . Deus q' miro.

God þat in a m'\textsuperscript{\textdeg}ueylous ordir ordeynedist seruysis of angels & of men : g'unte þou m'\textsuperscript{\textdeg}cyfulli þi oure liis be defendid i er\textsuperscript{\textdeg} bi hem þat stondyn ny\textsuperscript{\textdeg} eu'\textsuperscript{\textdeg}emore seruynge to þe i heuene . Be c'\textsuperscript{st} oure lord . So be it.

All others.

A'. Alle halwen of God þat ben felowis to þe citizeyns of heuene ' bidde 5e for vs to owr lord.

\textsuperscript{\textdegree} Ristful men be 5e glad & bli\textsuperscript{\textdeg}pe in our lord.

\textsuperscript{\textdegree} And mak 5e ioie alle þat ben of ristful herte.

Preye we [Quesumus].

We bischenc þe e almy\textsuperscript{\textdeg}ti god þi bi þe meritis of þi modir & maide marye & of alle halewen we be delyuered from alle yuelis . þi þoru\textsuperscript{\textdeg} hir p'ieris we mowen lyue pesibli in þi worschip . bi crist oure lord Amen.
A' of seint Ion baptist.
Int' natos. Amonge þe sonys of wimmen roos not a gretter þan Ion baptyst.
³. fluit. A man was sent fro god.
17. To whom þe name was Ion.

Praie we, orisoū. Perpetuus.
Lord defende us þoru3 þe ppetuel bisechyngis of seint Ion baptyst. [&] in how myche we ben more freel: in so myche more bere þou vs up wip necessarye helpes. Bi c'ståoure lord. So be it.

A' of Pet' & pouł.
³. In omnē t'ram. The sown of hem wente i to al erhe.
17. And hir wordis in to þe coostis of þe roundnes of þe erhe.

P'ie we. orō.
God þat hast halwyd þis day wip martyrdom of þin holi apostlis petyr & pouł: graūte to þi chirche i alle þingis to folwe þe byddyngeþ of hem of whom sche took begynnynge of clene religyown. Be c'ståoure lord. So be it.

A' Andreas Xpi.
Andrew þe seruaūt of c'stå & þe worþi apostle of god. broþ of pet' and i passiōu his felowe. lo I speke of þe. spek fadir for me. for I am myndeful of þe be þou myndeful of me.
³. Dilexit. The lord louede andrew.
17. In to odour of swetnes.

P'ie we. orō. Majestatē.
Lord we þ'i en mekel y þi majeste: þat as blessid andrew þe apostle was prechour & gouñnowr of
A' of seynt laurens.
Laurëcius. Seint lawrens wroȝte a god werke.
"hat bi þe tokene of þe holi cros lyȝtneðe þe blynde.

P'ie we. orisô. Da nobis q'm's.
Almyȝti god eu'i elastyngge. we p'ien þe graunte vs to
slake þe flawme of oure vicys; þat g'untedist to
seynt Lawrens þi martyr to ou'i come þe brennyng
of his t'mentys. Bi crist oure lord. So be it.

A' s'c'i Nicolai.
Beatus Nicholaus. Blessid Nicholas ȝit a lytil childe:
"wip myche fastig made his bodi meger.

P'ie we. orô. De' q' beatun.
God þat wip vnnowmbrable myraclis hast maad for
seynt Nicholas þt blessid bischop; we p'ien þe
graunte to vs þat þorȝ his p'iers & his dis-
sereuyngis. 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 ȝeer whan
sche was pit in presoû þurȝ þe wicked kynge
Olibryus.

P. Diffusa. Grace is held owt i þi lippis.
þerfore god blessid þe in to wip outé ende.
Praie we. oro. Deus qui beata' v' Margar'.
God pat madist blessid margrete uirgyne to come to heuenes bi pe victorie of martyrdom: graunte jou we p'ien pe pat we folwyng pe ensawmple of hir. mowyn disserue to neyse nyʒ to pe. Be c'est oure lord. So be it.

A' de beata Katerina v'.
Uirgo s'c'a katerina. Seynt Kateryne virgyne pe schynyngge gemme of grece. w's pe dowter of kyng Costi of pe cytee of alisawndyr.

Ω. Ora pro nobis. P'ie for vs blessid kateryne.
κ. Pat we be maad worʃi to pe beheestis of c'st.

Praie we. oro. Deus qui dedisti legem.
God pat hast ʒoue pe lawe of moyses i pe hil of synay. & in pe same place be ʒin holi aungelis hast gèrrid to gydere merueylously pe bodi of seynt kateryne virgyne: g'unte vs we p'ien pe pat purʒ hir disseruynges & hir mediac'n. we be worʃi to come to pe hil pat is crist. Be pe same c'st oure lord. So be it.

I70II.

A' o'ium s'c'or'.
Exultabunt s'c'i i. Scintis schullen be glad in ioye in her cowchis.

Ω. Mirabilis deus. God is m'łueylous in his seyntis.
κ. And glorious in his majeste.
orno. Infirmitatem.

Lord mekeliche we bisechen beholde m'cyfulli i to oure infyrmite & ψor/license: bisechynge of goddes moder moost holi. & alle halwyn: turne awei alle yuelis pat we iustli disseruyyn. Bi crist our lord. So be it.
17011, Ash, M.

A' p fidel' def'.

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

Þ. Beati q' hi . Lord blessid be þei þat dwellen in þin hows.

Þ. þei schal p'ise þe i to worldis of worldis.

P'ie we . oþo . P'piciare q'm's.

Lord haue m'cy on vs þi seruawntis . we p'ien þe þoruþ þe gloryus ioies of halwis . whos bodies êþ relikis ben contyned i alle holî chirche bi her gli'ows meryt & þor; her deuowt p'ier . be we eu'lemore 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.

Þ. Merueilous is god in his halowis.

Þ. And gloryous in his majiste.

Preie we . Of alle seitis.

Infirmitatem . 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 þe 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 3yue pees i oure daies . for þer is noon op' þat schal fiste for vs but þou lord owre god.

Þ. D'ne fiat . Lord be pees maad i þi v'tu.

[ð.] And plente i þi towres.
P’ie we . oño . Deus a quo.

God of whom ben holi desyris . ry3t counceylis & iuste werkys :’
3yve to þi seruauntes pees þe world mai noþt 3yue . þat &
ooure hertis 3ouû to þi comaundemêtis & þe drede of enemyes
put away :’ our’ tymes be pesyble þurÞ þi defendynge . Be our’
lord ihû crist þi sone . þat wip 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
y. Adoram’ . We worschepen etc.
ř. ffor bi þin etc.

P’ie we . oño . D’ne ihû Xp’e.
Lord ihû c’st etc.
The gloryus passioun etc.

[PRIME]

All others. 246, 85, 275.  Em, CU, G, 699.  Oure fadir.

y. Aue maria.
Heil marie etc.
ř. Þou arte blessid
etc.

Deus in adiutoriû.
God take hede etc.

ymnû.
Come Þou foornûe etc.

Ash, M.

A’ O wonderful.

Ps. De’ in no’i’e.
Ps. Laudate d’n’m o’es.
Ps. Confitemini.

A’ [O admirabile].

O a wonderful marchaundise etc.

¹ All but 17011, Ash, and M, give the hours of the cross in rhyme.
Cap'l'm . In o'lib3 re'.
In alle þinges etc. þankes to god.

γ. Aue m'. Heil marie ful of g'ce þe lord is wip þe.

ρ. Heyl marie ful of g'ce þe lord is w þ e.

γ. Blessed be þou amonge alle wimen & blessid be þe fruyt of þi wombe.

ρ. þe lord is wip þe.

γ. Glorie be to þe fadir & to þe sone: & to þe holi goost.1

ρ. Heyl marie ful of g'ce þe lord is w þ e.

γ. Holi modir of god eþle maide marie.

ρ. P'ie for vs to þe lord.

17011, Ash, M, SJ.

γ. Lord schewe to vs þi m'cy.

ρ. And þyue to vs þi saluacyou. |

P'ie we . ofo . Concede.

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

A' of þe passiou.

Hora prima . In þe etc.

γ. We worschipé etc.

ρ. fior bi etc.

Preie we . ofo . D'ne ihü Xp'e.

Lord ihü c'st etc.

þe glorius etc.

[TIERCE]

17011, Ash, M, SJ. 85. CU, 246. All others.

γ. Heyl marie ful of In euer iche G'ce þe lord is wip ðe.

ρ. Blessid be þou amonge alle wimen & blessid be þe fruyt of þi wombe.

1 85 inserts here 'The lord is whit þe.'
Deus in adiutorium.
God take etc.

Ympnū.

17011, SJ. All others.

Ueni creator.
Come etc.

Memēto. Biēnke þe maker etc.

Ash, M.

A. Whane þou were born.

Ps. Ad d'n'm cū t'bularer.
Ps. Leuaui oc'los meo'.
Ps. Letatus sū.

A' Quando nat'.
Wh'nne þou were born etc.

Cap' Ab inicio &.
Fro þe etc. Pankis to god.

γ. S'c'a dei g'. Holi modir of god eu'elastynge u'gyn marie.
ρ. Hooli modir of god eu'elastige v'gyn marie.
ψ. P'ie for vs to þe lord oure god.
ω. Eu'elastynge u'gyn marie.
η. G'lie be to þe fadir & to þee sone: and to þe holi goost.
θ. Hooli mod' of god eu'elastynge u'gyn marie.
ι. After þe byrþe þu dwelledist euerelastynge u'gin vnwēmyd.
τ. Moder of god praie for us.

17011, Ash, M, SJ, QC.

γ. Lord schewe to vs þi m'cy.
ρ. And þyue to us þi saluacoū.
P'ie we. ořo. Concede nos fam'.
Lord god we etc. Blesse we þe lord : þankes to god.

A' of þe passiou.
Crucifige clamitant . Crucifie him þei etc.
γ. We worshipen etc.
ιγ. ssor bi etc.

P'ie we. ořo. D’ne ihū Xþe fili.
Lord ihū c’st etc.
þe glorius etc.

[SEXT]

170II, Ash, M, SJ.   CU, G, 246.   All others.
γ. Heil marie etc.  Oure fadir.
ιγ. Blessid be þou etc.

God take etc.

Ympne.

170II, SJ.   All others.
            Ueni creator.
            Come etc.

Memento. Biþenke þe etc.

Ash, M.
            A’ Bi þe busch.

Ps. Ad te leuaui.
Ps. Nisi q’ d’n’s.
Ps. Qui confidūt.
A’ Rubū quē.

Be the busche þat etc.

Cap’. Et sic i syon.

And so in syon etc. Þankis to god.

γ. Post partū. After þe byrþe þou dwellediste vnwēmed v’gyn.

ρ. Aft’r þe birþe þou dwelledist vnwēmed u’gyn.

γ. Moder of god p’ie for vs.

ρ. þou dwellist vnwēmed u’gyn.

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

ρ. After þe byrþe þou dwelledist vnwēmed u’gyn.

γ. þou art maad fayr & swete.

ρ. In þi delycis holi moder of god.

1701I, Ash, M, SJ.

γ. Lord schewe to us þi m’cy.

ρ. And þeue to vs þi saluaciou.

Preye we . oþro . Concede nos.

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

A’ of the passioû.

Hora sexta.  In þe sixte etc.

γ. We worshipen etc.

ρ. Þor be etc.

Praiwe . D’ne ihesu Xpe.

Lord ihū crist etc.

þe glorius etc.

1701I, Ash, M, SJ.  G, 246, CU.  All others.

γ. to þe fourþe hour.

Heil marie etc.  Oure fadir.

ρ. Blessid etc.
Deus i adiutoriū.

God take etc.

ympn'.

17011, SJ.

All others.

Ueni creator.

Come etc.

Memento. Bīenke þe etc.

Ps. In convértēdo.

Ps. Nisi d'n's.

Ps. Beati om'es q'.

A' Germinauit.

The roote etc.

Cap. Et radicaui.

And I haue etc. Pākis to god.

γ. Speciosa. þflyr and swete þou art maad.

Γ. þflyr & sweete þou art maad.

υ. In þe delicys holi mod' of god.

η. And swete.

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

Γ. þflyr and sweete þou art maad.

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

η. 3ythe to me u'tu azens þine enemyes.

17011, M, SJ.

γ. Lord schewe to us þi m'cy.

η. And þeue to vs þi saluaciōu.
The Hours (None).

P'ie we, oō, Cócede no'.
Lord god we etc. Blesse we þe lord: Þankis to god.
A' [of þe passiō].
Hora nona. At þe ho' etc.
v. We worschepyn etc.
v. Sfor be etc.
P'ie we, oō. D'ne ihū Xþe.
Lord ihū c'st etc.
Þe glorious etc.

275, QC, SJ.
Aue regina.
Heyl quene etc.

v. Byde for us holy godes moder.
[15.] That we be maad woorthy to the behestes of crist.

Meritis et p'cib3.
By the merites etc.

275, QC.  SJ.
Salue regina.  Ps. De profundis
Heyl queene etc.  Kyriel'}.  Lord etc.
O þou debonere.  Xpistel').  Cryst etc.
O þou meke.  Kyriel').  Lord etc.
O þu swete maide mary.  Fader oure etc.
heil
Heyl marie etc.
Or'o O'p's sempit'ne deus.
Almiṣti etc.

QC, SJ.
lost.
### [Evensong]

<table>
<thead>
<tr>
<th>17011, M.</th>
<th>All others. G, 246, CU.</th>
<th>Ash.</th>
<th>27592, SJ.</th>
<th>QC.</th>
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<tr>
<td>Ad v's.</td>
<td>Oure fadir.</td>
<td>lost.</td>
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<td>lost.</td>
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<td>v'sicul'</td>
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<td>Heil marie</td>
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<td>etc.</td>
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<td>Blessid etc.</td>
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<td>God take etc.</td>
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<tr>
<th>Ash, M.</th>
<th>A' Aftir</th>
<th>be birhe.</th>
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<tr>
<th>Ps. Letatus sū.</th>
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<tr>
<td>Ps. Ad te leuau.</td>
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<td>Ps. Nisi q'a d'n's erat.</td>
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<td>Ps. Qui confidūt.</td>
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<td>Ps. In conu'tendo.</td>
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<th>A' Post p'tum.</th>
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<tr>
<td>Aftir ðe byrhe etc.</td>
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<tr>
<td>Cap' Beata es m'ria.</td>
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<tr>
<td>Blessid art þou etc.</td>
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<td>ymptū . Auc maris stella.</td>
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<tr>
<th>Heil sterre etc.</th>
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<tbody>
<tr>
<td>ð. Diffusa . Grace is ʒotyn ɹi ɹi lyppis.</td>
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<tr>
<td>ɹ. Êerfore god haþ blessid þe wiþoutē ende.</td>
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<tr>
<th>Ash, M.</th>
<th>A' Seynt marie.</th>
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<th>Ps. Magnificat.</th>
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<tr>
<td>Mi soule etc.</td>
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<tr>
<td>A' S'c'a maria succurre.</td>
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<tr>
<td>Seint marie etc.</td>
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</table>

| ð. Lord schewe to us þi m'cy. |
| ɹ. And ʒeue to vs þi saluaçon. |
The Hours (Compline).

P'ie we. Concede nos.

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

SJ.

[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 Xṗi.

De cruce deponitur. He is don etc.

γ. We worschipen etc.

ξ. flour be etc.

P'ie we. oôo. D'ne ihv u Xṗe.

Lord ihū c'est etc.

þe glorious etc.

[COMPLINE]

Ash, M. CU, 699, G. All others.

γ. Heil marie etc. Oure fadir.

ξ. Blessid.

Versus. Conu'te nos. God oure saluacyou convurte vs to þee. And turne fro us þi wraþe.

Deus in adiutoriũ meũ intende.

God take etc.

Ash, M.

A' Wip
gladnesse.
Ps. Vsquequo.
Ps. Judica me.
Ps. Sepe expu.
Ps. Domine nó est exaltatú.
  Ant' . Cú iocúditate.

Wiþ gladnesse etc.
  Cap' . Sicut synamomú.
As canel etc.  Pantheris to god.
    ympnú . V'go sing'laris.
Mayde aloone etc.
  **17011, Ash, M.**  All others.
  ý. Ecce ancilla . Lo ÿe hand-
    -mayde of ÿe lord.
  ÿ. Be it to me after ÿi word.
  God chees hire and for-
    -chees hire . And he makep
  hire dwelle in his tabernacle.

Ps. Nūc dimittis.
  A' Glorificamus te.
We glorifien etc.
  A' We glorifie.
  ý. D'ne de' u'tutú . Lord god of u'tu conûte vs.
  ÿ. And schewe ÿi face & we schullen be saaf.
    P'ie we . oōo . Gr'am tuam.
  Lord we etc.  Blesse we to ÿe lord.  Pantheris to god.
    A' [of ÿe passiou].
  Hora co'pletorii.  At ÿe ouýr etc.
  **17011, Ash, M.**
  This¹ ho' is canonysed wiþ deucon . To ÿe
    c'st I recomende wiþ meke resou . ÿou ÿat
    of breñynge looue suffredist for me . Be to
    me solace of deep & of angwische.
  ý. We worschipen etc.
  ÿ. flor bi etc.
    P'ie we . oro . D'ne ihū Xpe.
  Lord ihū c'st etc.
  ÿe glorious etc.

---
¹ M has (and rightly) 'þes ouris.'
All others.

Salue regina.

Heil queen etc.

17011, Ash, M.


β. O m’cyful.


β. O piteuows.

γ. ftunde preces. 3ete owt p’ierys to þi sone. Ful of woundes fycchid to þe cros. And for us al for scowrgyd. W’þornes p’cked 3ouü galle to drynke.

β. O swete.


β. O meke.

γ. Dele culpas. Do awey blamys of wrecchidnes. Clense þe fylþe of synn’ls. 3yue to vs þorþ þi p’iers. Ly3f of blessed men.

β. O celi.


β. O holi.

γ. vt soluat. þat he loose vs fro synnes. sfor þe looue of his mod’d). And to þe kyngdoom of cleernesse. Lede vs þe kynge of pitee.
\textbf{1701I, Ash, M.}

\begin{tabular}{|l|l|}
\hline
\hline
All others. & O thou debonere . O thou meke . O thou swete maybe marie heyl . \\
\hline
\end{tabular}

\textit{ff}. Aue maria . Heil marie etc.
\textit{ff}. Blessid [etc.].
\begin{quote}
p'ie we . oro . O'p's.
\end{quote}

Almy\textit{3}ty eu'\textit{3}lastynge god \textit{pat} wonderly \textit{pur3} \textit{pe} holi goost madyst redy bodi and soule of \textit{pe} glorius \textit{v'gyn} \& mod'\textit{3} marie . \textit{pat} she disseruede to be maad \textit{pe} wor\textit{3} dwellynge place of \textit{pi} sone : g'nte \textit{pur3} whos m\textit{3}de we ben maad glad . \textit{pat} we be delyu'\textit{3}cd bi hir piteuous instawnce fro yuelis \textit{pat} now \textit{be} and fro endeles deep & sodeyn . Bi c'\textit{3}t our' lord . So be it.

\textbf{1701I, Ash, M.}

\textit{Alia ant' Gaude ugo.}

Heyl \textit{3ou u'gyn} moder of crist . \textit{pat} be eere conceyuedist . \textit{pur3} Gabriels message . Heil \textit{3ou} for fulwi\textit{3} ioye . Chyldedest wipouten peyne . Wip lilye of chastite . Heil \textit{3o}for of \textit{pi} sone . Whom \textit{3ou} sor- wedest to suffre deep . \textit{pe} resurrec\textit{3}n schyne\textit{3} . Heil \textit{3o}c'st upstiynge . And in to heuene \textit{pe} seynge . Is born bi his owne mouynge . Heil \textit{3ou} \textit{pat} after him sty\textit{3}est . And it is to \textit{pe} g't hono' . In \textit{pe} paleys of heuene . Where \textit{pe} fruyt of \textit{pi} wombe . Be \textit{pe} is 3ou\textit{3} us to vse . In eu'\textit{3}lastynge ioye so be it.
The Hours (Concluding Anthems etc.).

γ. ßou art enhaunysd holi moder of god.
χ. To heuenely kygdomes aboue cú-
panyes of auangelis.

P'ie we. oøo. O'p's se'pit'he. de' q' diuina.

Almyʒ ti god euƚastynge whiche bi þe
goodly gretyng of gabriel & þe hooli
natiuyte of c'st þi sone & his gloryous
resurreccôn & þe wondyrful assencôn
of him . & þe worshipful assumpcôn
of marie glorious modir of god . ßou
brouȝ test ioye to þe same u'gyn : g'nte
for her loue þat we be delyuƚed from
alle spices of sorwe . and to vse þfyʒły
euƚastynge ioyes . Be c'st ourc lord . So
be it . Blesse we to þe lord . ßankes to god.

246.
Pater nิ.

Alia ant' Aue regina celor' mat'.

Heil queen etc.

γ. Ora p nobis . Holi goddis modñ]  
p'ie for vs.
χ. Þat we be maad worþi to þe
beheestis of c'st.

P'ie we . oøo . Meritis.

Þurʒ þe disseruynges etc.

All others. 275, QC.

Salue regina
Heyl queene etc.

Ps. De þfundis.

All others. 27592 lost.

SJ.

Hours con-
cluded.

SJ, 85.

Hours con-
cluded.
Salue regina.
Heyl queene etc.
O thow debonere. O thow meke. O thow swete mayde marie heyl. Heyl marie etc. Or'o o'p's sempit'ne deus. Almi3ti eendeles god that worchynge etc.

Heil marie etc.

All others.  
Fadir oure etc.

All others.  
CU, QC, 699.

Heil marie etc.

[γ.] And lede vs not i to temptacon.
γ. But delyu[e] us fro yuel.
γ. Eu[f]lastynge reste lord 3eue to hem.
γ. And perpetuel ly3t schyne to hem.
γ. ffro þe 3atys of helle.
γ. I beleue to se þe goodis of þe lord.
γ. In þe lond of lyuyngge men.

All others.  
CU.

QC.

γ. Rest þei in pees.  
[β.] So be it.

Lord here my p'ier pees.
And my cry come to þee.

P'ie we. oþo. fideliius deus.
God þe maker & aʒenbier of alle syful men: g'nte þou remyssioʊ of alle synnes to þe soulis of þi seruauntis men & wymen þat þei þurʒ pyteuous p'iers take to gydere þe forsyuyenes whiche þei haue eu'e desyred. Pat lyuest & regnest god bi alle worldis of worldis. So be it.
<table>
<thead>
<tr>
<th>Page</th>
<th>Hours (Concluding Anthems etc.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td></td>
</tr>
</tbody>
</table>

**All others.**

246.  Salue regina.

Hayle quene etc.
O jou deboner O jou meke O jou swete mayde marie haile.
Aue maria Hayle marie etc.
Omnipotens sempiterne deus.
Alle my3ty endeles god þat worchynge etc.

17011, Ash, M.

<table>
<thead>
<tr>
<th>All others.</th>
<th>SJ, G, 85. lost.</th>
<th>27592, QC. lost.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hours concluded.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>All others.</th>
<th>699.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hours concluded.</td>
</tr>
</tbody>
</table>

37.  All others.

| Pe soulis of alle feipful deede men bi þe m‘cy of god reste þei i pees of ihü crist. So be it. |
| Blesse þe. |
| Pe lord blesse. |

| God 3yue grace to þe quyke & to þe deede reste & for-3yuenes: to þe chirche & þe kyangdom pees and concord. & to us symbes: ly3f and endeles glorie. So be it. |
| oðo . deuota ad m‘r‘. |

O marie al u‘tu makeþ þe fayr alle seitis honowren þe i þe cutre of heuene alle þei blessyn þe & seyen p‘iynge to þe. heyl ful of grace for þe woundis of ihü c‘st whiche þou weepyngue sauþ blody for our) wrecchednesse: make vs worpi to se þe. & i seynge þe. to ioyn in euerelastynge glorie. Soo bee yt. |

<p>| Heyl &amp; ioye þou marie queen of heuene ladi of þe world. |</p>
<table>
<thead>
<tr>
<th>17011, Ash, M.</th>
<th>All others</th>
<th>699. SJ, G, 85.</th>
<th>27592, QC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>empesse of helle modir of chaaste counceyl. haue m'cy on us &amp; on alle c'sten peple &amp; lete us neu]e synnen deedly but g'nte vs to fulfylle pi moost hooli wille . Soo be it.</td>
<td>lost.</td>
<td>Hours concluded.</td>
<td>lost.</td>
</tr>
</tbody>
</table>
HER' BEGYNNE\(^{p}\) \PE SEUENE SALMES.

<table>
<thead>
<tr>
<th>Psalm</th>
<th>QC.</th>
<th>27592.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ps. D'ne ne i.</td>
<td>lost.</td>
<td>lost.</td>
</tr>
<tr>
<td>Ps. Beati quorū.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ps. D'ne ne i.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ps. Miserer' mei deus.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ps. i. D'ne exaudi or'o'em m'</td>
<td>85.</td>
<td></td>
</tr>
<tr>
<td>Ps. De pfūdis clam'.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ps. D'ne exaudi or'onē . ii.</td>
<td></td>
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</tbody>
</table>

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

All others.

Lord haue þou no mynde of oure giltis or of oure kynrede . nep[\(^{p}\)] take þou wrecche of oure synnes for þi name lord.

**\PE FIFTENE PSALMES.**

<table>
<thead>
<tr>
<th>Psalm</th>
<th>QC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ps. Ad d'um cū.</td>
<td>85.</td>
</tr>
<tr>
<td>Ps. Leuaui oc'lo's.</td>
<td></td>
</tr>
<tr>
<td>Ps. Letatus sum.</td>
<td></td>
</tr>
<tr>
<td>Ps. Ad te leuauui.</td>
<td></td>
</tr>
<tr>
<td>Ps. Nisi quia d'n's erat in.</td>
<td>lost.</td>
</tr>
<tr>
<td>Ps. Qui confidūt.</td>
<td></td>
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<tr>
<td>Ps. In convuertendo.</td>
<td></td>
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<tr>
<td>Ps. Nisi d'n's edifi'.</td>
<td></td>
</tr>
<tr>
<td>Ps. Beati omnes q'.</td>
<td></td>
</tr>
<tr>
<td>Ps. Sepe expugna'ut.</td>
<td></td>
</tr>
<tr>
<td>Ps. De pfudis.</td>
<td>85.</td>
</tr>
<tr>
<td>Ps. D'ne non est.</td>
<td></td>
</tr>
<tr>
<td>Ps. Meme'to d'ne d'.</td>
<td></td>
</tr>
<tr>
<td>Ps. Ecce q'm bonū.</td>
<td></td>
</tr>
<tr>
<td>Ps. Ecce nūc b'n'd'.</td>
<td></td>
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</tbody>
</table>

**17011, Ash, M, 275, QC.**

All others.

Haue no mynde of oure giltes . or of oure kinrede ne take no wrecche of oure synnes for thi name lord.

A' P'ce d'ie.

Spare lord spare to þi peple þat þou hast bouȝt wip þi p'cyous blood be not wroþ to vs wip oute ende.
### [LITANY]

Kyrieleyson. Lord haue m'cy on us.

Χριστός. Crist haue m'cy on us.

<table>
<thead>
<tr>
<th>CU, SJ, G, 27592, 85, 275, 246.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lord have mercy on us.</td>
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</table>

<table>
<thead>
<tr>
<th>Crist here vs.</th>
<th>85</th>
</tr>
</thead>
<tbody>
<tr>
<td>God fader of heavenes haue m'cy on us.</td>
<td></td>
</tr>
<tr>
<td>Sone þe æsenbyere of þe world oon god h'ue m'cy on vs.</td>
<td></td>
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<tr>
<td>God þe hooli goost haue m'cy on vs.</td>
<td></td>
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<tr>
<td>Thee holy trynyte oon god haue m'cy on vs.</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Seynt marie</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holi mod[1] of god</td>
</tr>
<tr>
<td>Holi u'gin of v'gyns</td>
</tr>
<tr>
<td>Seint Myȝhel :</td>
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<tr>
<td>Seynt Gabryel :</td>
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<tr>
<td>Seynt Raphael :</td>
</tr>
<tr>
<td>Alle hooli aungelis and archāgelys</td>
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<tr>
<td>Alle seyntis of holi spiritis</td>
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<tr>
<td>Seynt Ion baptist</td>
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<tr>
<td>Alle hooli patriarchis &amp; ṭphetis</td>
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<thead>
<tr>
<th>Seynt Petry[1] :</th>
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<tbody>
<tr>
<td>&quot; Poul :</td>
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<td>&quot; Andreu :</td>
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<td>&quot; Iohn :</td>
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<td>&quot; Iame :</td>
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<td>&quot; Philip :</td>
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<td>&quot; Bartilmeue :</td>
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<td>&quot; Mathen :</td>
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<tr>
<td>&quot; Thom's :</td>
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<tr>
<td>&quot; Iacob :</td>
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</tbody>
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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 Em omit ‘Iacob.’
Seynt Symound : preye for vs. QC. lost.
  " Iude : "
  " Mathi : "
  " Barnabe : "
  " Marc : "
  " Luc : "
Alle hooi apostlys & euangelists "
Alle hooi 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' f]
  " Laurens : Laurence : "
  " Uincent : vincent : "
  " George : George : "
  " ffabian : ffabian : "
  " Sebastian : Sebastian : "
  " Geruais : Thadde : "
  " Prothais : "
  " Cosme : Cosma : "
  " Damyan : Damyan : "
  " Denys wiþ Eustas & þy felawes :
    þi felawes : "
  " Ipolyte wiþ Eustas & þy felawes :
    þi felaws : "
  " Victor wiþ "
    þi felowes : "
  " Albon : "
  " Oswold : "

CU substitutes 'Bernard' for 'Barnabe.'
Em and G omit 'disciples of þee lord and.'
246 omits 'All hooi apostlys & euangelists,'
Em and G give S. 'Gregorie' in place of 'George.'
85 omits Eustas etc.
<table>
<thead>
<tr>
<th>17011, Ash, M.</th>
<th>All others.</th>
<th>QC. 27592.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seint Edward : preye for vs.</td>
<td>Seynt Thomas : P't f'</td>
<td>lost Names obliterated.</td>
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<tr>
<td>&quot; Edm'd : &quot;</td>
<td>&quot; Crystofre : &quot;</td>
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<td>&quot; Thom's : &quot;</td>
<td>&quot; Cristofre : &quot;</td>
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<td>Alle holi martirs : &quot;</td>
<td>Alle holy martires : &quot;</td>
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<td>Seynt Siluestre : &quot;</td>
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<td>&quot; Leo : &quot;</td>
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<td>&quot; Hillary : &quot;</td>
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<td>&quot; Bernard : &quot;</td>
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<td>&quot; Edmúd : &quot;</td>
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<td>&quot; Edward : &quot;</td>
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<td>&quot; Huwe : &quot;</td>
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<td>&quot; Germyn : &quot;</td>
<td>&quot; &quot;</td>
<td></td>
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<tr>
<td>Alle hooi confessoris : &quot;</td>
<td>Alle holy confessours : &quot;</td>
<td></td>
</tr>
<tr>
<td>Seint Anne : &quot;</td>
<td>Seynt marie magdeleyne : &quot;</td>
<td></td>
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<tr>
<td>&quot; Mari mau delei': &quot;</td>
<td>&quot; &quot;</td>
<td></td>
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</tbody>
</table>

246 has the name of 'Seint Thom's' erased.
275 adds the names Richard and Wilyam.
The Litanj.

17011, Ash, M.

<table>
<thead>
<tr>
<th>Seint Marigipcia: preye for vs.</th>
<th>Seynt marie egipcian : P Ñ f</th>
<th>All others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Kateryne : &quot;</td>
<td>&quot; Agace : &quot;</td>
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<tr>
<td>&quot; Marg̀ete : &quot;</td>
<td>&quot; Agneyys : &quot;</td>
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<td>&quot; Lucie &quot;</td>
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<td>&quot; Cécile : &quot;</td>
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<td>&quot; Agneis : &quot;</td>
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<td>&quot; mergrete : &quot;</td>
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<td>&quot; Iuliane : &quot;</td>
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<td>&quot; Crystine : &quot;</td>
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<td>&quot; Olyue : &quot;</td>
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<td>&quot; Edith : &quot;</td>
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<td>&quot; Etheld'de : &quot;</td>
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<td>&quot; Scolastice : &quot;</td>
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<tr>
<td>Alle holi v'gyns : &quot;</td>
<td>Alle holy maydenes : &quot;</td>
<td></td>
</tr>
<tr>
<td>Alle holi men &amp; wýmē :</td>
<td>Alle mañ'e seyntes : &quot;</td>
<td></td>
</tr>
<tr>
<td>Lord be m'cyful &amp; spare vs.</td>
<td>Lord be m'cyful &amp; spare vs.</td>
<td></td>
</tr>
<tr>
<td>From alle iuel : lord</td>
<td>From alle yuel : Lord</td>
<td></td>
</tr>
<tr>
<td>delyuère vs.</td>
<td>delyuêle us.</td>
<td></td>
</tr>
<tr>
<td>Fro þe awaytyngis of þe fend :</td>
<td>From þe away- tynges of þe deuel :</td>
<td></td>
</tr>
<tr>
<td>Fro endeles damp- naciō :</td>
<td>From endeles damp- nation :</td>
<td></td>
</tr>
</tbody>
</table>

In place of SS. 'Hillary,' 'Nicholas,' 'Blays,' 'Bernard,' 'Olyue,' 'Edith,' 'Marthe,' 'Hawe,' and S. 'Germyn,' Ash and M substitute SS. 'Damece,' '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.
<table>
<thead>
<tr>
<th>17011, Ash, M.</th>
<th>All others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fro dreadful pelis of oure synnes: lord delyu[e us.</td>
<td>From þe goost of lecherye. L' d').</td>
</tr>
<tr>
<td>Fro fere of þe enemy: lord de-lyu[e vs.</td>
<td>From vnclennesse of body and soule. L') d').</td>
</tr>
<tr>
<td>Fro þe spirit of fornycacioû: lord delyu[e vs.</td>
<td>From vnclene þouȝtes. L') d').</td>
</tr>
<tr>
<td>Fro al vnclenennes of body &amp; of soule: lord delyu[e vs.</td>
<td>Fro wrathþe and hate and euel wille. L') d').</td>
</tr>
<tr>
<td>Fro vnclene þouȝtes: lord delyu[e vs.</td>
<td></td>
</tr>
<tr>
<td>Fro fleschly desyʒr: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Fro wraþe &amp; hate &amp; al yuel wille: lord del' vs.</td>
<td>By thyn incarnacion. L' d').</td>
</tr>
<tr>
<td>Fro pestylence of pride &amp; blyndnes of herte. lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Fro sodeyn deþ &amp; vnavised: lord del' vs.</td>
<td>By thyn passion. L') d').</td>
</tr>
<tr>
<td>Fro lecytis &amp; tempestis: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Fro coueysyte of ueynglorie: lord del' vs.</td>
<td>By thyn resurection. L') d').</td>
</tr>
<tr>
<td>Bi þe p'uyte of þin holy icarnacyoun: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Bi þ'yn holi natuyyte: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Be þ'yn blessid circumcisioû and baptym: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Be þi fastynge &amp; moche opª penauçce doynge: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Be þ'yn holi passiû &amp; most peteuous deþ: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Be þi blessid byryynge: lord del' vs.</td>
<td></td>
</tr>
<tr>
<td>Be þi gloryus rysynge fro deþ: lord del' vs.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>27592.</th>
<th>lost.</th>
</tr>
</thead>
<tbody>
<tr>
<td>All others.</td>
<td>27592.</td>
</tr>
<tr>
<td>From þe goost of lecherye. L') d').</td>
<td>From vnclennesse of body and soule. L') d').</td>
</tr>
<tr>
<td>From vnclene þouȝtes. L') d').</td>
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<td>By thyn incarnacion. L') d').</td>
</tr>
<tr>
<td></td>
<td>By thyn passion. L') d').</td>
</tr>
<tr>
<td></td>
<td>By thyn resurection. L') d').</td>
</tr>
</tbody>
</table>
The Litany.

17011, Ash, M.

Be þi m'ueylous styinge to heuene : lord del' vs.
Be þe g'ce of þe hooli goost counforto' : lord del' vs.

In hour of our\(^2\) deep : helpe vs lord.

In þe day of doome : del' vs lord.
We synn's p'ie þe to heere vs.

Pat þou ȝyue to us pees & v'leýy concord : we p'ien þe to here vs.
Pat þi m'cy & þi petee kepe vs : we p'ien þe to heer vs.

Pat þou fouchesaaf to gou'ne & defende þ'n holi chyrche : we p'ien þe to heer' vs.
Pat þou ȝeelde eu'elastynge goodis to o'ë goode docres : we p'ien þe to her' vs.
Pat þou fouchesaaf to kepe þe lord of apostaiie & eche degre of holi chirche i good religioui : we p'ien þe to heere vs.
Pat þn fouchesaaf to ȝeue to o'ë kigis & p'ncys u'ry pees & concord : we p'ien þe to heer' vs.
Pat þou fouche saaf to vesyte o'ë platis & counceile alle þat dwellyn i hem : we p'ien þe to heere vs.
Pat þou fouchesaaf to kepe alle 'gregac'ons of þ'n hooli folke i 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
dee\(\) lord
sucure vs.

In the day of dome.
L' d').
We synfulmen : Preyeþ þe to here us.
That þou ȝise us pees .
Preyeþ þe to here us.
That þy mercy and þi pite kepe us . Preyeþ þe to here us.
That þou goure and kepe þy cherche . Preyeþ þe to here us.

That þou ȝeø pees to oure kynges and princes .
Preyeþ þe to here us.
Pat þow kepe alle oure byschoppes in holy religion . Preyeþ þe to here us.

27592.

lost.

85.

85.
\begin{itemize}
\item Pat jou kepe alle c'sten peple bou∫t wip pi p'cio' blood i good ly∫f: we p'ie pe to heere vs.
\item Pat jou deleyureoure soulis & pe soulis of o'e fader & moder fro eu'lastynge dampnac'on: we p'ie pe to heere vs.
\item Pat jou fouche saaf to lede pe y∫en of pi m'cy on vs: we p'ie pe to heere vs.
\item Pat jou fouche saaf to 3yue & kepe pe frutys of pe eerpe: we p'ie pe to heere vs.
\item Pat jou reise oure myndis to heuenelty desyris: we p'ie pe to heer' vs.
\item Pat jou fouche saaf to enforme us wip ry∫t rwled vnd'ston-dyngis: we p'ie pe to heere vs.
\item Pat jou fouche saaf to be hoolde & releue pe mysesys of pore men & prallis: we p'ie pe to heere vs.
\item Pat ∫ 3yue to us hoolsum & resou'able ey∫r: we p'ie pe to heere vs.
\item Pat jou kepe o'e bisschop' and abbotes & al pe peple bitakyn to hem to gidere in pi seruyse: we p'ie pe to heer vs.
\item Pat jou ordeyne i ∫'n hooly wille oure dayes & werkis: we p'ie pe to heere vs.
\item Pat jou 3yue eu'lastynge reste to all trewe deede: we p'ie pe to heere vs.
\item Pat jou fouche saaf to heere us wel: we p'ie pe to heere vs.
\end{itemize}
Sone of god: we p've pee to heere vs.
Lomb of god pat doost awei the synnes of the world: wel heere us lord.
Lo'b of god pat doost awei synnes of the world: spare us lord.
Lomb of god pat doost awei synnes of the world: h'ue m'cy on vs.

Crist wel her' vs.
Lord haue m'cy on vs.
Crist haue m'cy on vs.
Lord haue m'cy on vs.
Fader oure pat art i heuene.
Heyl marie ful of g'ce.

And leede us not i to temptacioun.
But delyu'e us fro yuel.
And lord pi m'cy come on vs.
pi saluaciou after pi speche.
Lord be jou to vs a towr of strenghe.
ffro je face of je enemy.
We han synned wiþ oure faderis.
We deden vniustly we wrouteste wickydnes.
Lord do þou not to vs after oure synnes.
Neþer þeelde to us after oure wickydnes.
Lord haue þou not my'de on oure oolde wickydnessis
þi m'cyes schullen soone bise before take vs.
for we been ful moche maad pore
Preye we for al þe staat of þee churche.
þi þe p'estis be cloþed in ryþtwysnes & þin halewis fulout glade þei.
Lord make saaf þe kynge.
And fulout heere þou vs in þe day þat we schulen inclepe þee.
For oure breþen and systris.
My god make saaf þi seruauntes & hand maydes hopynge i þe.
Lord schewe to us þi m'cy.
And þyue to vs þi saluacon.
Lord wel heere my p'ier.
And my cry come to þe.
For al c'sten peple.
Lord make saaf þi peple and blesse to þin erytage and rule hem & reyse hem i to wiþ outen ende.
Lord pees be maad i þi u'tu.
And plente i þi towrys.
Preye we for alle feþful dede men and wymen.
Euþelastynge reste þeue to hem lord & perpetuel lyþt schyne to hem.
The Litany.

17011, Ash, M, 275, QC, 85.  
Em, 246, SJ, 699, G.  
CU.  

Lord fulout heere  
myr 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 . oþo . Deus cui ðprium ð.

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

17011, Ash, M.1  
All others.

oþo . O'þ's sempit'ne deus.  
Almyþti god eu'elastynge þat  
ałone doost many wondres .  
schewe þe spirit of heelful g'ce  
þpon bisschopes þi seruaútis  
& þp on alle þe congregac'on  
betake to hem : and þeete in  
þe' dew of þi blessynge þat  
þei plese eu'more to þe i  
þrouþe . Be c'est 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.
<table>
<thead>
<tr>
<th><strong>17011, Ash, M.</strong></th>
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<th><strong>27592.</strong></th>
</tr>
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<tbody>
<tr>
<td>o'ro. Deus qui caritatis.</td>
<td>All others.</td>
<td>lost.</td>
</tr>
</tbody>
</table>

God pat bi g'ce of þe holi goost setist in ȝyftis of charite to þe h'tis of þi seifful seruauntes. ȝyue þou heelþe of body and of soule to þi s'uauntis men & wýmen breþen & sustris for whiche we p'ien þi mekenes pat þei loue þee wiþ al v'tu & wiþ al loue fulfille þo þy'gis þat ben plesynge to þe. By c'estoure lord. So be it.

<table>
<thead>
<tr>
<th><strong>17011, Ash, M.</strong></th>
<th><strong>All others.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>o'ro. Vre igne r'nes.</td>
<td>Ecco. tue q's d'ne.</td>
</tr>
</tbody>
</table>

Lord brêne etc.

<table>
<thead>
<tr>
<th><strong>17011, Ash, M.</strong></th>
<th><strong>All others.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>o'ro. Ecclesie tue.</td>
<td>or' Ure igne.</td>
</tr>
</tbody>
</table>

Lord be þou plesyd etc.

<table>
<thead>
<tr>
<th><strong>17011, Ash, M.</strong>*</th>
<th><strong>All others.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>o'ro. Deus a q'.</td>
<td>or' Omnipotens sempiterne deus salus et na cred'.</td>
</tr>
</tbody>
</table>

God of whom ben holi desyris etc.

<table>
<thead>
<tr>
<th><strong>17011, Ash, M.</strong></th>
<th><strong>All others.</strong></th>
<th><strong>275.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>o'ro. ffidelium dei omniu códitor God maker etc.</td>
<td>Deus a quo.</td>
<td>Deus a quo.</td>
</tr>
</tbody>
</table>

God þat tauȝtest þe hertes of þi ben holi dei-siris. |

---

1. Almost the whole of this prayer, being at the foot of the injured page containing on either side respectively the two prayers, 'Omnipotens sempiterne 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.
The Litany.

Lord we bisechen for þi pytee vnbynde þe bondys of alle oure synnes . & þe blessed & glorious marie goddis mod' eu'more v'gyn wip alle thy seyntes goynge by twene kepe vs þi seruauntis and oure kyng & al c'styn peple in al holynes and clense of vicis . li3tne wip v'tues alle þat ben ioyned to vs bi kynrede & felouschipe or knoweleche and prayer eþ alle c'sten . & 3yve to vs u')ey concorde & heelpe . moue a3en visible enmyes & iny-sible putte of pestilens & hungir & 3eue charyte to oure enmyes & heelpe to hem þat ben syke . & ordeyne þe weye of þi seruauntis in psperyte of þin heelpe and graunte to alle feipful quike and deede . eu')lastynge 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.
<table>
<thead>
<tr>
<th>HERE BIGYNNE P PLACEBO &amp; DIRIGE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ash, M.</td>
</tr>
<tr>
<td>A' I schal plese.</td>
</tr>
<tr>
<td>Ps'lm'. Dilexi.</td>
</tr>
<tr>
<td>A'. Placebo. I schal plese þe lord in þe cuntre of hem þat lyuen.</td>
</tr>
<tr>
<td>Ps. Ad d'n'm cum t'bularer.</td>
</tr>
<tr>
<td>A'. Heu m'. Wo is to me for my wonyng is drawen along.</td>
</tr>
<tr>
<td>Ps. LeuauI oculos.</td>
</tr>
<tr>
<td>A'. D'n's custodit. þe lord kepþ þe fro al yuel þe lord kepe þi soule.</td>
</tr>
<tr>
<td>Ps. De p'fudis.</td>
</tr>
<tr>
<td>A'. Si ðiquitates. If þou kepyst wikedaes lord who schal susteyne.</td>
</tr>
<tr>
<td>Ps. Confitebor tibi.</td>
</tr>
<tr>
<td>A'. Opera. Lord dispise þou not þe werkys of þin handis.</td>
</tr>
<tr>
<td>Þ. firo þe ȝate of helle:</td>
</tr>
<tr>
<td>ȝ. Lord delyûþ þee soules of hem.</td>
</tr>
<tr>
<td>Ps. Magnificat.</td>
</tr>
</tbody>
</table>
The Office for the Dead (Placebo or Vespers).

A'. Audiui uocem. I h' de a vois fro heuene seiynge blessid ben 
pe deede pat dyen i pe lord.

**CU.**

ɼ. ffro pe 3ate of helle
ɿ. Lord delyuepe 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.

ɿ. And leed us nouêt in to temptacioû.
ɿ. But delyuere us from eyuel.

Ps. Lauda a'î'a mea do'.

ɿ. E[uerelast]ynge reste lord 3yue to hem.
ɿ. And lyêt ppetuel schyne to hem.
ɿ. ffro pe 3ate of helle.
ɿ. Delyû[e lord pe soulis of hem.
ɿ. I beleue to se pe goodis of pe lord.
ɿ. In pe lond of lyuynge men.

**17011, M, Em, 27592, G.**

ɿ. So be it.

**All others.**

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

oðo . De' q' nos p'r'm & matre;
God ûat etc.

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

**SJ.**

Deus qui patrem et matrem.
God that etc.

Inclina domine.
Lord bowe etc.
The Office for the Dead (Placebo or Vespers).

54

God to whom etc.

Lord god etc.

17011, M.

God [De] alarger of for3euenes and auctor of mannys heel|pe we besechen |p| mekenes . blessid marie eu|le u|gyn goinge bitwyxe & seynt my5hel archaungel wi|p| alle seintis : |pat |pou graunte |p| bre|p| en & sustres of oure congregacion for to come to |pe felowschip of eu|elastynge blessidnes . So be it.

All others.

CU, 699, Ash.

God |pat etc.

17011, M.

Reste |pei in pees.
So be it.

All others.

246, QC.

ffader oure.

246.

Hayle marie.
NOW BIGYNNEP DIRIGE.

Ps. Verba mea aur'.

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

Ps. D'n'e ne i fur'.

A'. Lord be þou conu'tyd & delyuèle my soule for noon is i deeh þat is myndeful of þe.

Ps. D'n'e de' me' i te spaui.

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

γ. ffro þe ʒatis of helle.

γ. Lord delyuèle þe soulis of hem.

Oure fader.

Heil marie.

M.
A' lord god dresse.

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

699, QC, 275, SJ.

γ. And ne lede us nouȝt in to temptacion.

γ. Bote delyuere us from yuel.
The Office for the Dead (Matyns).

i lessou.
Parce michi domine?

Lord spare etc.

\( v \). I bileue \( \hat{p} \)at myn a\( 3 \)enbyer lyue\( \hat{p} \) & I am to ryse of \( \hat{p} \)e eer\( \hat{p} \)e \( i \) \( \hat{p} \)e laste day. And in my flesche I schal se god my sauyour.

\( v \). Whom \( y \) my sylf schal se & noon \( o^9 \) & myn \( y^3 \)en ben to se.

\( v \). And in my flesche I schal se god my sauyour.

ii. lessou.

Tedet aia mea vite.

It anoye\( \hat{p} \) etc.

\( v \). \( \hat{p} \)ou \( \hat{p} \)at reysedeste stynkyng\( e \) laz\( a \)r fro \( \hat{p} \)e graue. Lord \( 3y\)e to hem reste \( i \) \( \hat{p} \)e place of for\( 3 \)euenes.

\( y \). He \( \hat{p} \)at is to come for to deeme \( \hat{p} \)e quyke \& \( \hat{p} \)e deede \& \( \hat{p} \)e world bee fy\( 3 \)r.

\( v \). Lord \( 3y\)ue to hem reste \( i \) \( \hat{p} \)e place of for\( 3 \)yuenes.

iii. lessou.

Man\( ' \) tue fecerut me.

\( \hat{p} \)ine hondis etc.

\( v \). Lord whan \( \hat{p} \)ou schalt come for to deeme \( \hat{p} \)e eer\( \hat{p} \)e. where schal I hide me fro \( \hat{p} \)e face of thy wrap\( \hat{\psi} \)e. \( s \)f\( o^r \) I haue synned ry\( 3t \) moche in my lyue.

\( y \). I drede my trespasys \& me schame\( \hat{p} \) to for \( \hat{p} \)e. wile \( \hat{p} \)ou not condempne me whan \( \hat{p} \)ou schalt come for to deeme.

\( k \). \( s \)f\( o^r \) I haue synned ry\( 3t \) moche in my lyue.

SJ.

reherce \( \hat{p} \)is response a\( 3 \)en. Lord whane [etc.]

[\( \hat{p} \)E SECONDE NOCTURNE.]

M.

In \( \hat{p} \)e place of pasture.

Ps. Domin' regit me \& nich'.

A' In \( \hat{p} \)e place of pasture \( p^9 \) he sette me.

Ps. Ad te domine leuau.

A' Haue \( \hat{p} \)ou not mynde on \( \hat{p} \)e trespasys of my \( 3\)og\( \hat{\psi} \)e \& on myne vnkunnig'.
Ps. Dûs illuminacõ.

A' I bileeue to se þe good' of þe lord in þe lond of lost. lyuynge men.

Ye. Iust men schulen be in endeles mynde.

Í. Þei schulen not dreede of yuel heerynge.

Oure fader.

CU, Em, 246, 275, 699.

Heil m'e.

699, QC, 275.

Ye. And lede us nouȝt.

Í. Bot delyuere.

iii. lessoun.

Quantas h'eo.

How greete etc.

Í. 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 i þe laste day.

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

í. Wh'ne þou comest i þe laste day.

v. lessoun.

Homo natus.

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

Ye. Lord my god dresse my weie i þi syȝt.

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

vi. lessoû.

Quis m' tribuat.

Who ȝyuep etc.

í. Lord nyle þou deeme me afster my deede. for I haue doon no
The Office for the Dead (Matins).

ping worsh in þi syzt. Perfor I p‘ie þi mageste þat þou god do awei my wickidnes.

Ps. More ouð god wassche þou me fro myn vnryztwysnes & of my trespass clense þou me. for to þe aloone I haue synned.

Perfore I p‘ie þi mageste þat þu god do awei my wickidnes.

SJ.

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

[þe þridde nocturne.]

M.

A’ Plese it þe lord.

Ps. Expectans exp’.

A’. Pleese it to þo lord þat þou delyu[e me. lord behoolde þou to helpe me.

M.

A’ Lord heele þou.

Ps. Beat’ qui iteligit.

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

M.

A’ mi soule.

Ps. Quemadmodú desid’.

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

Endeles reste þyue hem lord.

And þpetuel liȝt schyne to hem.

P’ie we. Oure fad’].

Heil marie.

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

699, QC, 275.

vii. lessōū.

Spiritus meus.

Mi spirit etc.

Pe drede of deep troubleþ me synnynge eðly day & not repentynge. Þfor i helle is no redempçon haue m’cy on me god & saue me.

M.
\( \gamma \). God in \( \bar{\eta} \) name maake me saaf \& i \( \bar{\eta} \) v'tu dely\( \bar{\eta} \)e me.

\( \rho \). For in helle is no redempc\( \bar{\eta} \)n h'ue m'cy on me god \& saue me.

\( \nu \). lesso\( \bar{\nu} \).

Pelli mee c\( \bar{o} \)s\( \bar{\nu} \)pt.'

Wh'ne flesches etc.

\( \eta \). Lord 3yue hem reste wi\( \bar{\eta} \) outen eende . And \( \bar{\eta} \)petuel ly\( \bar{\eta} \)te schyne to hem.

\( \varsigma \). J'ou \( \bar{\varsigma} \)at reysedest lazar stynkynge of \( \bar{\varsigma} \)e monument lord 3yue to hem reste.

\( \chi \). And \( \bar{\chi} \)petuel ly\( \bar{\chi} \)t schyne to hem.

\( \iota \). lesso\( \bar{\iota} \).

Quare de vulua.

Whi haast etc.

\( \rho \). Dely\( \bar{\rho} \)e me lord of endeles deep in \( \bar{\rho} \)at dreedeful day.

Em, 27592, G.

\( \rho \). Wh'ne \( \bar{\rho} \)at heuenes schulen be steryd from \( \bar{\rho} \)e eer\( \bar{\rho} \)e.

Whan \( \bar{\eta} \)ou schalt come & iuge \( \bar{\eta} \)e world be fyer.

\( \varsigma \). \( \bar{\varsigma} \)at dai schal be a day of wra\( \bar{\varsigma} \)e \& ful of myschef and of wrecchydnes a greet dai and wondyrbytter.

\( \iota \). Whanne \( \bar{\iota} \)schalt come \& iuge \( \bar{\iota} \)e world be fyer.

\( \varsigma \). Whanne \( \bar{\varsigma} \)t shal schewe for\( \bar{\varsigma} \) no goodnes to fore so greet a iuge.

\( \iota \). Whanne \( \bar{\iota} \)t shal schalte come \& iuge \( \bar{\iota} \)e world be fyer.

\( \varsigma \). Nou c'st we axen \( \bar{\varsigma} \)e h'ue m'cy we bisechen \( \bar{\varsigma} \)e . \( \bar{\varsigma} \)ou \( \bar{\varsigma} \)at camyst to bygge us \( \bar{\varsigma} \)at were lorn : wile \( \bar{\varsigma} \)t not dampne hem \( \bar{\varsigma} \)at \( \bar{\varsigma} \)ou haste b\( \bar{\varsigma} \)st.

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

_r._ Wh’ne þat heuenes schulen be mo—fro þe eerþe.

SJ, 85.

_r._ Delyuere me lord of endeles deethe in that dredful day whâne that the heuenes schulle be styred fro þe erþe.

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

End of matynes.

Whanne thou schalt come to iuge þe world by fyer.

SJ.

On alle soulen day: sey on þis manþe.

_r._ Delyuere me lord. With these thre ucers.

_y._ Now cryst.

_y._ Brennynge soulis wepyne wþp outen ende. þei weepen wþp outen cende walkynge be derknessis:
and þei seyen eche of þo: Wo. Wo. Woo: hou greete ben þis derknessi þere we goon.

QC, 275.

Whan þu comest to iuge þe world bi fier.

Anop[1] Vys. Makere of noþt alle þingis god þat formedist me of þe slym of þe erþe & wonderfulliche wþþ þin owne blood hast bouþt vs: þou my body roote now: þou schalt make it ryse of þe sepulcre in þe day of doom. heer’ me. heere me. heere me: þat þouw cómaunde my soule be putte i þee boosum of Abrah’m þi patriarche.
The Office for the Dead (Lauds).

275, QC.  85.

M. Wh'ne þou schalt come & iuge þe  Matynes
     world bi fyer. concluded.

G, QC, SJ,  CU, 699.

Delywe me lord of þe weyes of helle . þou þat  
27592, 246,  Em, 275.   þou þe brak þe 3ates of bras & visytedest helle . 3aue
4. Delyu’me lord of eendeles  G, QC, SJ,  CU, 699.  Þou þe 3ates of bras & visitidist
of eendeles þe 27592, 246,  Em, 275.  helle & þaf 3ist to
deep in þat 27592, 246,  Em, 275.  þe þe þat myȝte se
dreedeful day 27592, 246,  Em, 275.  þe þat were in peynes
wh’ne þat 27592, 246,  Em, 275.  of þe 275, SJ.
heuenes 27592, 246,  Em, 275.  þe þat were in peynes
schulen be moued fro þe 27592, 246,  Em, 275.  of
erÞe. 27592, 246,  Em, 275.  helle.

CU.

Reste þei in pees.  CU.

5. So be it.

To Laudis in Dirige.

M.

A'Meekid boonys shulen ioie to þe lord.

Ps. Miser’r’.

A' . Meekid boonys schulen ioie to þe lord.  85, M.

Ps. Te decet deus.

A’ . Heer’ lord my preyer to þe schal come eûly flessche.
Ps. Deus deus meus ad.¹

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

A' . Lord π j ry3t hond vp took me.

M.

A' . ssro πe 3ates.

Ps. Ego dixi in.

A' . ssro πe 3ates of helle lord delyuie πe soules of hem.

M.

Eu'y spirit preese πe lord.

Ps. Laudate dūm de cel'.

Cantate dūo cantiθ.

Laudate dūm in scīs eius. | QC. | 85, Ash, 699, M, 246,

27592, G, Em.

A' . Eu'y spirit πeise πe lord.

γ. Lord iyue to hē eendeles reste.

Γ. And perpetuel ly3t schyne to hem.

Ps. Bįdictus.¹

A' . I am aşenrysynge & lyif he ḟat bileuej in me ḟo3 he be deed he schal lyue: & euy man ḟat lyuej and bileuej 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 Ḗis salm . but not . And leede us not i to temptacön. | Ash, 85, G, 699, Em, 275,

CU, 246, 27592, QC, SJ.

Psal'. Exaltabo te dīne.

¹ M transposes this and succeeding Anthem.
The Office for the Dead (Lauds).

275, QC.

γ. And lede us not.

Γ. But deliúr us fro yuel.

Γ. Endele restr 3yue hem lord.

Γ. And ppetuel lyt schyne to hem.

Γ. sfo pe 3ate of helle.

Γ. Lord deliúr e her soulis.

Γ. I bileue to se pe good of pe lord.

Γ. In pe loond of lyuyngne mē.

CU.

Γ. Reste pei i pees.

Γ. So be it.

Γ. Lord here my p'ier.

Γ. And my cry come to pe.

17011, All others. M.

Inclina domine.
Lord bowe etc.
Deus qui patrem.
God that etc.

P'ie we. ořo. Deus cui pprǐū.

God to whom etc.

17011, M.

Deus q' nos pṛtem & m't. God ḋat etc.

ořo. De' cuius mi'e non.

God of whos m'cy is no nou'bre vnderfongeoure preieris for pe soulis of bysschoppes ḋi ser-
vauntis and graunte pōu to hem ṭe kyngdoom of lyt and of ioye in ṭe felowschipe of seyntis.

So be it.

ořo. Inclina do*.

Lord bowe etc.
Lord we bisechen. þe p'ier of men þiynge þi fite to þe soulis of alle trewe deede men. þat boþe þ' delyu e hem from alle synnes and make to be parseyuers of þin aþenbiynge: 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 BIGYNNÍ PE SALMIS OF COMENDACIOÚ HAÚGE AFTER.

<table>
<thead>
<tr>
<th>M.</th>
<th>699.</th>
</tr>
</thead>
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<tr>
<td>A'Eu)las-</td>
<td>Commendations not present now.</td>
</tr>
<tr>
<td>tynge reste.</td>
<td></td>
</tr>
</tbody>
</table>

Ps. Bi imaculati.

\[\text{ý. Lord 3yue to hem endeles reste.} \]
\[\text{ý. And perpetuel ly3t schyne to hem.} \]

Lord haue m'cy on us.
Crist h'ue m'cy on vs.
Lord haue m'cy on vs.
Oure fader.

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<tr>
<th>Í7011, 85, 246, QC, SJ.</th>
<th>All others.</th>
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<td>Heyl marie.</td>
<td>M.</td>
</tr>
<tr>
<td>Dñe pbasti me.</td>
<td>QC.</td>
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</table>

<table>
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<th>27592.</th>
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<tr>
<td>ñ.</td>
<td>And lede.</td>
</tr>
<tr>
<td>ñ.</td>
<td>But deliuêle.</td>
</tr>
</tbody>
</table>

\[\text{ý. Lord 3yue hem endeles reste.} \]
\[\text{ý. And perpetuel ly3t schyne to hem.} \]
\[\text{ñ. firo pe 5ates of helle.} \]
Tibi dñe cômëdam'.

To þee lord etc.
Notes.

17 lowte

'After wasschynge, the prest wol lowte
To the auter, and torne him abowte.'


26 takyng a body with a sowle of a mayde fowchede sauf be bore.
takyng upon hym a lyuyne body, hath nat disdayned to be
borne of a virgyn, Prymer 1538.

27 entre they as wepynge etc. |" art maad wyndowe of heuene
|" soreful 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.

'ij oftost his bendas toslupon ij onlesde wærorn from undern-
tide, jonne mon måssan oftost singe8.'


For a clear statement of the Hours, see the Rev. T. E. Bridgett's

41 Fowchesauf holy mayde that y worschipe pe. On p. 73 we have an
example of the mediæval meaning of the word worship.

'God that comaundedest to worschipe fader and moder.'

p 2
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.'


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 wurð scepe.'

Rolls Series of Chronicles and Memorials.

chawngynge the name of eene.

'eua turned bacwarde, spellyth aue.'


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. 'Da sang Maria jærrihte þone losang þe we singaþ on Godes cyrcan, æt ælcum æfensange.'—Homilies of Ælfrie, v. 1, p. 202, Ælfrie Soc.

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 chirch 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 Churche.'—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.
Notes.

For a sowl at þe mynde day. 'Also yee shule pray for all tho soules of the whych myndes ere kepyd and holden in this chyrch 3erly.' —York Manual, Surtees Soc.

'Al-so y bequethe to do make & holde my Mynde euery 3ere duryng vij 3ere next folwyng after my desese.'—John Chelmyswyk's Will, 1418; Early English Wills, E.E.T.S.


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 rynge at the seid dirige and masse, xx d.'—Margaret Paston’s Will, G.P.L., 1482.

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 wrappe. and be heiede in þe endes of my enemys.'

croddedest me as cheese. cruddid me to gederes as chese, CU.
woldist. noldist, CU.
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.
Glossary.

The first number in each line refers to the page of the first volume; the numbers 38, 55 and 1604 refer to the Prymers printed in 1538, 1555, and 1604 respectively.

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Breede 31, large 38
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Byhated 91: see Notes
Byleuest 21, remaynest 38
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Dresse 27, guyde 38
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Founden 70: see Notes
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Grethyed 19, prepared 38
Gruchched 85, bacbitide p'ueli QC
Gryne 37, snare 38
Gryselychede 88, hydowsnesse 17011
Halwe 49, halowe QC
Halwen 26, sayntes 38
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Help 70: see Notes
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Kretones 55, fyre bronde 38
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Leese 17, pasture 38
Lesynges 75, falshode 55
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Mede 20, rewarde 38
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Appendix C.
(Appendices A and B are in the first volume.)

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

I70II.
As an hert desyreth to he wellys of watris: so poub god my soule desyreth to hee.
My soule þyrystede to god welle of liif: wh'n schal I come & apere bifoire þee face of god.
My teeris weren louuys to me bi daye & nyȝt: while it is seyd to me eche day wher' is þi god.

Ash.
As þe herte desireþ to þe wellis of watris: so desirþ my soule to þee god.
My soule þristþ to god welle of liif: whâne I schal come & appere to fore þe face of god.
My teeris were louuis to me bi day & nyȝt: whilis it is seid to me bi ech dai wher' is þi god.

M.
As an hert desiriþ to þe wellis of watris: so þou god my soule desiriþ to þee.
My soule þristide to god welle of liif: whâne shal I come and appere bifoire þe face of god.
My teeris weren louues to me bi daye & nyȝt: while it is seide to me ech day where is þi god.
As an hert de[sire] to pe wellis of watre: so pou god my soule desire to pée.
Mi soule jirstide to god pät is a quyk welle: whâne schal y come & appere before pée face of my god.
Mi teeris weren loues to me bi dai & ny3t: while it is seid to me ech dai. where is pî god.

27592.
As the herte desire to pe welles of watre. so desire my soule to pe god.
Mi soule jirsted to god welle of lif wha' schal I come & apere. bfore pée face of god.
Myn teres weren loues to me by daies & by ny3te whils it is seide to me eche day where is pî god.

G.
As pe herte desireth to the welles of watre so desireth my soule to the god.
My soule jirsted to god welle of lif. whan schal I come & apere to fore pée face of god.
Myne teres weren lofes to me by daies & by ny3te whils it is seide to me eche day. where is thi god.

275.
As the hert desirep to the welles of watre: so desirep my soule to pée god.
Mi soule jurstede to god welle of liif: whan schal I come & apere to fore pée face of god.
Mi teeres werenë looues to me eche day & bi ni3t: whils it is seid to me bi eche day where is thi god.

QC.
As an herte desiri]p to pe wellis of watre: so poup god my soule. desiri]p to pée.
My soule þristide to strong lyuynge god: whâne schal I come & appere biforn þe face of god.
Mi teeris weren looues to me bi dai & nyȝt: whilis it is seid to me ech day. whene) 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. whâne 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 wellis of watres: so desireþ my soule to þe god.
My soule þresteded to godde welle of liife 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 liife whan shall þy come and apere to fore the face of god.
Mynne teres weren louis 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 þþ" god my soule desireþ to þee.
My soule þristide to god þat is a q'cke welle. whâne schal I come & appere biforn the face of god.
My teeris weren looues to me bi day and nyȝt: while it is seid to me bi ech dai where is þi god.
The Patrons

Did you that open my


tips. And my money

shalt these be on

praying.

God take heed in to

your help, and his help to help me. To love be to ye sadur, to ye some to ye hostest. As it was

ye highbyme know, ye cut, ye to words of words, to be hit. Alle

God make me saef. Invitatorie

Praying to ye lord, using of excus

lashing love. Heil marie ful of ye of ye lord is this sec. P. Dennite

One ye make the same and love

to ye lord, her til singing me to

god ouer heris, before duple the his

fay knowledinge, x her til singing

the to hi i psalms. Heil marie ful of

great ye lord is ii sec. X or god is a

great lord, a great king about alle god

ye, for ye lord that not use ye his

peple, for alle ye endis offerye

APPENDIX D

From M. S. 17011
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