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Edited by Anna C. Paues

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A FOURTEENTH CENTURY
ENGLISH BIBLICAL VERSION

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A FOURTEENTH CENTURY ENGLISH BIBLICAL VERSION

EDITED BY
ANNA C. PAUES,

PH.D. UPSALA ; FELLOW OF NEWNHAM COLLEGE, CAMBRIDGE.

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DEDICATED
TO
J. E. KENNEDY.

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PREFACE.

THE text which appears for the first time in this volume was printed for private circulation in May 1902 as a thesis for the degree of Phil. Dr. at the University of Upsala. It was preceded by a few introductory chapters on the history of Middle English Biblical Versions, a subject which had scarcely been touched since the Rev. Josiah Forshall and Sir Frederic Madden gave a historical survey of early English Scriptural translations in the first volume of their great quarto edition of the Wycliffe Bible, published in 1850. I had succeeded in discovering a fair amount of new material and I found that it was impossible to treat the subject at all adequately within the limited space of an introduction. In consideration of this the Syndics of the University Press with their accustomed courtesy and kindness agreed to a change of plan, and have allowed me to publish the text with an introduction special to itself. I hope later to complete the historical introduction and expand it into a separate volume.

With regard to the work in its present form, a few words of explanation may be necessary. In the chapter on ‘Language’ I have, for instance, limited myself to the English and Scandinavian elements since an enquiry into these proved sufficient for my purpose, viz. to establish the composite nature of the text and determine the dialects of the different parts.

In the Notes the principal deviations from the text of the Vulgate have been recorded and when possible explained by reference to Old Latin and other sources. As a basis of comparison I have adopted *Codex Amiatinus* which M. Berger in

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his *Histoire de la Vulgate* (p. 37) pronounces to be ‘le meilleur et le plus célèbre des manuscrits de la Bible latine.’

The list of words found at the end of the volume makes no pretension to being a complete glossary. It is mainly intended to explain such words as could not be readily understood by the average English reader without reference to a Middle English dictionary.

In conclusion I have to express my grateful thanks to the Syndics of the University Press for undertaking the publication of this book, and to the Staff for great assistance in the course of the printing; to the Master and Librarian of Selwyn College, Cambridge, and the Earl of Leicester, of Holkham Hall, Norfolk, for the loan of manuscripts; to the Librarian of Corpus Christi College, Cambridge, for facilities offered in copying MS. Parker 434; and to Miss Haggitt, of 6, Clifton Place, Hyde Park, London, for the loan of a transcript of MS. Douce 250.

I also wish to express my indebtedness to the Staff of the University Library for much kind assistance given and many facilities offered, especially to the Librarian, Mr Francis Jenkinson, to Mr Magnússon and Mr Rogers.

Further I have to thank Docent Eilert Ekwall of Upsala for reading the proof-sheets of Chapter III. of the introduction, and for many helpful suggestions in connection therewith, and last, but not least, my friend and former teacher, Miss J. E. Kennedy, for helping me to transcribe part of the MS. Parker 434, and for reading the proof-sheets of the text and the greater part of the introduction. Her warm interest and unfailing sympathy have proved the greatest encouragement and help to me during the whole course of my work.

A. C. PAUES.

NEWNHAM COLLEGE,
CAMBRIDGE.
April 1904.

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ERRATA.

- Page 23, l. 8 from above, *for vnleffel read vnlefful.*
 „ 26, l. 2 „ below, *for bodylyche read bo[l]dylyche (=H.).*
 „ 40, l. 13 „ „ *for sunne read s[o]ne (=H. P.).*
 „ 42, l. 1 „ „ *for haue read haue [herde] (=H.).*
 „ 45, l. 9 „ above, *for comaundementes) read comaundementes.*
 „ 62, l. 17 „ below, *for [heo] read he[o].*
 „ 105, l. 8 „ „ *for poroꝝ read poroꝝ.*
 „ 113, l. 9 „ „ *for nereswes read ne[u]jewes (=H.).*
 „ 119, l. 6 „ „ *for pinges read pinges.*
 „ 153, l. 3 „ „ *for Holygoste¹⁹ read Holygoste¹⁹).*
 „ 153, l. 2 „ „ *for Criste) read Criste.*
 „ 174, l. 11 „ above, *for pupul read pupul.*
 „ 207, l. 14 „ „ *for falsly⁸ read falsly.*
 „ 207, l. 15 „ „ *for 3e⁵ read 3e².*
 „ 210, l. 6 „ below, *for doune read do[m]e (D. doune).*
 „ 218, l. 7 „ above, *for br[o]pur[hede] read br[e]ur[hede].*

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INTRODUCTION.

CHAPTER I.

ACCOUNT OF THE MANUSCRIPTS, CONTENTS AND
SOURCE OF THE VERSION.

THIS version, now for the first time printed, has come down to us in five MSS., of which three are preserved in Cambridge libraries, the fourth in the Bodleian Library, Oxford, and the fifth in the private collection of the Earl of Leicester at Holkham Hall, Norfolk.

The MSS. are as follows :

(1) *S.* = *Selwyn College 108 L. 1.*

This copy formerly belonged to the Rev. Canon W. Cooke, F.S.A., of Trinity Hall, and was bequeathed by him together with other MSS. and books to Selwyn College. It is a small quarto, written according to the opinion of Dr Montague James about the year 1400. The vellum is coarse and soiled in many places, the handwriting is large and uneven. Two scribes were probably at work, one supplying ff. 86—101^b, the other the preceding and following parts of the volume.

Folios 1—19 have black initials of later date, ff. 86—93 have contemporary red ones, in the remaining parts they are omitted. The volume has been corrected throughout by a nearly contemporary hand, designated in the notes as the ‘first corrector’.¹ The same hand has further repeated in the margin at irregular intervals certain words of the text, surrounding them with a line. Other corrections have been made by hands belonging to the late fifteenth and early sixteenth centuries.

¹ To judge from some of his notes and additions this ‘first corrector’ must have been a Kentishman, e.g. *sen* (O.E. *synn*) Eph. v 27, *brynggynk* Acts xiv 12, *pyneke*? (*pinge* P.) Heb. xi 13. For other examples of his dialect, see p. 8 l. 9, 1 Pet. iii 3, Acts vii 59, xxi 20, xxii 28.

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The names Maria, Jesus, Johannes occur without any apparent reason at the head of the first page of this MS. as well as of the Parker copy. I am indebted to Mr Jenkinson, the University Librarian, for the excellent suggestion that they in all likelihood originally explained a picture of the crucifixion in some earlier illuminated MS., and that the scribe in copying wrote the names down as if the picture were still there.

S. is not homogeneous in dialect. The Prologue, Peter, James, 1 John and the Pauline Epistles are Southern, see p. lxvi § 92; 2—3 John, Jude, Matthew and the Acts are Midland with a more or less strong intermixture of Southern forms, see p. lxvii § 93; the Acts moreover retain pronounced traces of a North Midland dialect, in character similar to that of C., see § 91, e.g. in chap. i—ii 7 all the pres. participles (16) end in *-ande*; the 3 sg. pres. ind. has *-(e)s* in *has*, *byhoues* i 16, *byhouys* i 21; further occasional characteristic forms like *wore* iv 1, or xxiii 16, *mykel* i 5, *whulke* xxiii 21, *gaf* (pt. pl.) i 26, *schal* (plur.) i 8, ii 17, 38, *brake* (plur.) ii 46, the pronoun *he þis* i 11, 18, iii 3, *hym þis* iii 12, the def. article *þo* i 15, ii 10 (4×), ii 11 (3×) etc.

S. was unknown to the Rev. Josiah Forshall and Sir Frederic Madden, who in the first volume of their great quarto edition of the Wycliffe Bible gave a historical survey of early English Scriptural translations (Oxford, 1850). It was brought to my notice through a note in the Librarian's catalogue of the Parker MSS. in Corpus Christi College, Cambridge. This note, appended to MS. Parker 434, states that it had been transcribed in 1882 for the Rev. Canon Cooke, who had another copy. In 1884 S. formed part of the Wycliffe Exhibition in the British Museum, lent for the purpose by Canon Cooke; it is shortly described by Sir E. M. Thompson in the catalogue of the exhibited MSS. (p. 13 f.). I have found no further mention of this MS.

S., being the older and better of the two complete MSS., has been taken as the basis of the present edition. The text of the Prologue, of the Epistles, and Gospel of St Matthew, is printed from it.

(2) *P. = Parker 434, Corpus Christi College.*

An octavo volume written on vellum in the earlier half of the fifteenth century, in a clear pretty court hand, the same throughout. The dialect of P. is Southern with a fair intermixture of Kentish forms:—e.g. *amonk* Acts iv 17; *þet* ib. xxiii 28; *þing* for *pink* Prol. 7. 5; *pet* 2. 29; *heden* 3. 13; *dedest* 3. 22; *hel*, 10. 9, 11, 12; *wrezed* 13. 29; *feer* 13. 30, 1 Pet. i 7 etc. The scribe of P. writes regularly *fram*, *nat*, *nauzt*, *þorw*, *eny*, *wel*, in other respects he scarcely deviates from the orthography and phonology of S. In the Acts P.

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exhibits the same Northern peculiarities as S. The contents of the two MSS. are the same.

A short account of this MS. and its contents, together with a few extracts from the text, is given by Forshall and Madden, *Wycl. Bible*, i p. xii f. They state that it is 'in the western dialect and probably the original copy.'

(3) *C. = University Library Dd. XII. 39.*

A duodecimo on vellum from Bishop John Moore's library, which was bought and subsequently given to the University of Cambridge by George I. in 1715. It was written in the latter part of the fourteenth century in a small square court hand. The volume contains several religious pieces¹ of considerable interest, and on ff. 16—72^b our version of the Acts of the Apostles.

For the dialect of C. see p. lxx § 91. The text of the Acts is here printed from C., as it is the oldest of our MSS. and comes nearest to the original.

C. was unknown to the editors of the Wycliffe Bible, and I have found no reference to it elsewhere.

(4) *D. = Douce 250, Bodleian Library.*

A small octavo written on vellum circa 1400. Two hand-writings are discernible, remarkably like those of S. Ff. 8—8^b and f. 58 are written by one hand, the remaining parts by the other.

The contents of the volume are as follows:—f. 1, Matthew i 1—19, iv 7—v 34; f. 8, Acts i 1—19, iv 7—xv 32, xv 34—xvi 28, xvii 7—xxiii 24, xxiii 26—xxviii (verse 29 missing); f. 58, James; f. 62, 1 Peter (iii 19—22, iv 2—6 missing); f. 67^b, 2 Peter (i 19 missing); f. 72, 1 John; f. 77^b, 2 John; f. 78, 3 John (verses 9, 10, 12 missing); f. 78^b, Jude. The translation of Matthew and the Acts found in this volume agrees with that of the preceding MSS. The Catholic Epistles, however, represent an entirely different version from which the early compiler evidently borrowed 2—3 John and Jude and introduced them into his collection of Biblical books. See on this point p. lxx.

MS. D. is referred to by the editors of the Wycliffe Bible, i p. xiii note *h*.

¹ These are: f. 1, *Of þe seuen vertewes*, a part of the so-called Dan John Gaytrigg's Sermon, edited by Perry, G. G., E.E.T.S. Original Series No. 26; f. 3, *Of wedded men ande þer wyues ande þer childer*, attributed to Wycliffe and printed by Arnold, *S.E.W.* iii 188—201; f. 72^b, *þo Pater noster in Englysche*, attributed to Wycliffe by Thomas Waldensis, *Doctr. Fidei*, iii 34, printed in *S.E.W.* iii 93—97.

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The Catholic Epistles of D., with the exception of 2—3 John, Jude which appear in the body of the text, are printed in Appendix I, p. 209 ff.

D. is a Southern transcript of a Midland text. The dialect scarcely deviates from that of the corresponding parts of S. Matthew differs only in the following cases: *3eftys* ii 11, *fulfullud* ii 17, *whas* iii 11, 12, *byzande* iv 15, *schepe* iv 21, *meny* iv 25, *pristyn* v 6, *candylstyke* v 15, further in having the pres. part. regularly in *-inge* as compared to the frequent *-enge* in S. The Acts have as a rule the same Northern and North Midland peculiarities as S., and in addition *whorto* v 9, *wore* vii 21, ix 21, *pore* xxv 14, *whas* ix 11, x 6, xi 28, *peir* xxiii 32, *pat at* vii 44, x 15, xi 9, *pou ert* x 26, *eftyr* xxvii 14. James, Peter, 1 John have also traces of the same Northerly dialect: *or* 1 Pet. i 20, *ware* (prt.) ib. iii 16, *wore* ib. v 8, *peire* ib. ii 8, 2 Pet. iii 16, *hald* (imp.) 1 Pet. iii 15, *pat at* ib. iii 16, iv 14, v 2, 2 Pet. i 14, 1 John ii 24, *late* (imp.) 1 John iii 7, *seke* 1 Pet. iii 11, *bysekyng* 2 Pet. iii 1, *He pis* 1 John v 20 etc. 2—3 John and Jude differ from S. in the following instances: *have* 2 John 1, *whyche* 3 John 6, Jude 4, *puple* Jude 5, *angel* 6, *fyre* 7, *peire flesche* 8, *haruest* 12, *hem silf* 19, *ouþere* 23.

(5) *H.* = *Holkham Hall 672.*

A small folio written on vellum soon after 1400. The contents are as follows:—ff. 1—132 ‘*þe Myrrour*,’ a collection of homilies on the Gospels for the Sundays and principal festivals of the year—other MSS. are found in Magdalene College, Cambridge 2498, Corpus Christi Coll. Camb. 282, and Harl. 5085, which latter was known to the editors of the Wycliffe Bible (see Bible, 1 p. xx note); ff. 132—161^b the Catholic and Pauline Epistles as contained in MSS. S. and P. and printed on pp. 18 l. 5—122 (end) of our text; ff. 161^b—256 the four Gospels with prologues according to the so-called Earlier Wycliffite Version. The text of the Gospels is complete but divided up into the various Gospels of the Church Service, each division being preceded by a heading in red telling for what Sunday or other festival it is appointed to be read, e.g. Mt. i 1—17, ‘The gospel of þe natyuyte of oure lady and of þe concepeyoun of hir.’

Four hands are discernible; the first extends from f. 1 to f. 16^b, the second wrote ff. 17—25 l. 2, the third ff. 25 l. 3—161^b (to the end of the Epistles), the fourth ff. 161^b—256 comprising the Gospels with their respective prologues.

The volume belonged in 1592 to Johannes Forestius ‘rector de Ramseton in Comitatu Essex’ (f. 7); later on it passed into the hands of the famous Chief Justice Sir Edward Coke (1552—1634), as his autograph is found on the first page; it evidently never left the

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family, for the book-plate now bears the name and crest of Thomas William, Viscount Coke and Earl of Leicester of Holkham.

The dialect of the Epistles of H. with the exception of 2—3 John and Jude is Southern, and deviates but slightly from that of S., the tendency of the scribe evidently being to introduce Midland forms and omit the most pronounced Southern peculiarities of his original, e.g. always *synne*, *whiche*, *chirche*, *breperen*; further *seye*, *fell(en)*, mostly *haueþ*, for *sugge* etc. § 4, *fullen* § 4, *habbeþ* etc. § 77; the pt. sg. *3af*, *bar* for *3ef* § 73, *ber* § 72, often *sche* for *he(o)* § 63. As further illustration I give the variations of H. in the first chapter of 1 Corinthians:—i 10 *suggen seye*, *bote bute*, 12 *sugge seye*, *bote bute*, *saip seiþ*, 13 *oper wheþer or wher*, 14 *þonke þanke*, 15 *sugge seye*, 19 *y-wryten y wryte*, 20 *mad ymaad*, 21 *wes was*, 24 *bote bute*, 26 *bryperen breperen*, *mony many*, 30 *bote bute*, for-*buggyng forbyggynge*.

2—3 John and Jude are Midland with a fairly strong mixture of Southern forms; for the sake of comparison I give its dialectical variations from S.:—2 John 1 *whuche whiche*, not *nozþ*, *bote bute*, *han haueþ*, 2 *be ben*, 4 *ych I*, 5 not *nozþ*, *fro from*, 7 *knowlecheþ knowlechen*, *comen come*, 8 *lese lose*, *han haue*, *wrozt wrouzt*, 9 not *nozþ*, 10 not *nozþ* through-out, 12 *bote bute*.—3 John 1 *whuche whiche*, 4 *piþe þe*, 5 *feipfully feipfulliche*, 6 *whuche whiche*, 8 *beþ be*, 9 not *nozþ*, 10 *moue meue*, *chirche chirche*, 11 not *nozþ*, 12 *knowe y knowe*, 13 not *nozþ*, 14 *schul schal*.—Jude 4 *come comen*, *whuche whiche*, 5 not *nozþ*, 6 not *nozþ*, *bote bute*, 9 not *nozþ*, 10 *piþe þe*, *beþ ben*, 12 *heruest haruest*, 13 *whuche whiche*, 14 *aþeyn aþen*, 15 *whuche whiche*, *wrouzte wrouzten*, *aþeyns aþens*, 18 *whuche whiche*, 19 not *nozþ*, 23 *fyre fuyr*, *opere ouþer*, *whuche whiche*.

H. is a good and serviceable copy, in many instances it corrects the readings of S. and supplies omissions, e.g. 1 Pet. i 13, ii 4, 25, iii 21, 2 Pet. ii 10, Jam. iii 16, iv 10, 1 John vi 20, 2 John 6, Rom. vii 5, viii 7, xii 2, 18, xiii 2, 1 Cor. vi 4, xi 12, Phil. ii 12 etc. In other cases it is inferior to S., e.g. Jam. v 16, 1 John iii 18, Rom. vi 12, viii 4, 36, 1 Thes. iv 7, Heb. vi 8 etc. Its deviations from S., that is from the text here printed, are noted in Appendix II, as owing to defective cataloguing¹ and consequent misinformation I only discovered this MS. after the whole of the text had been printed.

¹ It is almost incredible that H. should have remained unknown to or at all events unnoticed by the editors of the Wycliffe Bible. The Holkham MS. catalogue was compiled in 1815 by William Roscoe (1753—1831, vide *D.N.B.*); his catalogue was collated and enlarged in 1828 by Sir Frederic Madden, one of the two editors of the Wycliffe Bible. By some curious oversight they both failed to identify the important Biblical texts contained in MS. 672, evidently looking upon them as part and parcel of the 'Myrrour.' It was through a chance visit to the library that I first became aware of the actual contents of H.

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In reproducing the text from these MSS. I have corrected the most obvious scribal errors, but mistakes on the part of the translator have only been rectified where the sense of the passage absolutely required it. Every deviation from the MS. has been duly recorded in the foot-notes. Brackets are used to denote additions whether of a letter, a word or a whole phrase or sentence not occurring in the MS., e.g. p. 11 l. 36 go[l]d, 2 Pet. i 1 [in], Jam. ii 8 [þy nexte neizeboure], the original reading being in every case given in the foot-notes. Letters or words which have dropped out of all the MSS. are supplied without further reference, e.g. Eph. vi. 6, Col. iii. 7. Parentheses again are used where alternative readings or explanatory glosses are inserted, especially when denoted as such by underlining in the MS. The readings of the various MSS. are given in the foot-notes¹, but I have ignored mere orthographical variations and phonetic ones of no consequence.

Throughout the volume the numbering of chapters and verses follows that of the Vulgate, which was generally taken as a basis of mediæval English translations. Headings and superscriptions like 'Prologue,' '1 Peter' etc. have been added for the sake of clearness.

The establishment of the relationship between our five MSS. does not present great difficulties. A glance at the foot-notes at once shows the close agreement between S. and P., and a further examination proves that P. was evidently copied from S. after the 'first corrector' had made his emendations of the text. His corrections are almost in every instance adopted by the scribe of P. and introduced into the text². The errors of S. are also repeated by the scribe of P., e.g. 1 Pet. iv 2, Rom. vi 5, 6, 1 Thes. iv 9, Heb. ii 1, v 12, ix 23 etc. The differences between S. and P. are very slight, being mostly due to careless readings or omissions on the part of the scribe of the later MS.³ or to unimportant changes made in the course of copying, and probably due to a comparison with the Latin text.

¹ The readings of MS. Holkham 672 are printed in Appendix II, p. 226.

² e.g. p. 5. 2 to *kepe*, 8. 9 *hes*, 10. 15 *have*, 10. 17 *þei*, 16. 30 *renþynge*, 1 Pet. iii 3 *serklenge*; 1 Cor. ii 14 *ded goslech*, carelessly written in the margin with the *g* as a mere curve, was misread by the scribe of P. and inserted in the text as *ded sobliche*; Gal. v 8 *or euidence*, inserted before the word it was to explain because this happened to begin the line; Col. iv 2 *lordes* in S. is one of the ordinary marginal repetitions, standing before the line beginning 'And be ȝe.' The scribe of P. adopts it in the text. Cf. 2 Tim. iii 10, Acts iii 2 etc. A few corrections passed over by the scribe of P. occur in the following places: 1 Pet. i 14, i 18, Jam. i 13, iv 10.

³ e.g. 1 Cor. v 7, iii 12, Phil. ii 8, 15, iii 3 etc.

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As regards the relationship between S. and H. it is clear from the following instances that S. cannot have been copied from H.:— 1 John v 4, Jude 10, p. 47 l. 11, p. 48 l. 8 f., Rom. vi 12, xii 2, 1 Cor. i 25, Heb. vi 18 etc.; nor can H. have been copied from S.:— 1 Pet. ii 24, 1 John iii 4, 10, Rom. xii 2, 18, xiii 2, 1 Cor. xi 17 etc. On the other hand, as can be seen from the few and unimportant variations between the two manuscripts, the agreement between them is so close as to make it certain that they could not have been far removed from the same Southern original. The exact degree of relationship is of course impossible to determine. An interesting scribal error makes it further appear as if the original of H. were Kentish. In Rom. vii 13 the copyist writes *seye* ‘peccans,’ which makes no sense; but P. has *sunge* and S. has *synnyng* in a late hand on erasure; from this it is easy to see that the original of H. must have had *senye* (*sēye*), a distinct Kentish form. Then there are a few stray forms *bisyeþ* *you* Gal. v 15, *þonkynges* 1 Thes. iii. 9, possibly *by* for *bēo(n)* Jude 25, 2 John 3, 1 Tim. vi 5, cf. § 28, which point in the same direction. If we then consider that a fair number of Kentish forms appear in S. (§§ 2^b, 8, 28, 92), in spite of its chief characteristics being South-Western (§ 92), it seems a natural inference to draw that the common original of S. and H. was Kentish. For a geographical connection with Kent speaks further the fact that the contemporary ‘first corrector’ of S. was a Kentish man (p. xi), and that P. a later transcript from S. (p. xvi) is strongly tinged with Kenticisms (p. xii).

The Prologue, James, Peter, 1 John, and the Pauline Epistles are only found in S.(P.) and formed, as I take it, the nucleus of the original composition, additions being subsequently made in all likelihood from some already existing version. I infer this from the following: (1) The introductory lines to 1 Peter i (p. 18), where only Peter, James and John are mentioned as writing ‘pysteles to þe pepel how they schulen lyue,’ while on p. 47 the name of Jude is added, probably after the later insertion of his Epistle. (2) The concluding words addressed to the ‘sister’ at the end of the Pauline Epistles (p. 122), which indicate that the work there comes to an end. (3) The fact that all the above-mentioned Epistles and probably the Prologue are the work of one translator, while 2—3 John, Jude, the Acts and Matthew contain a different rendering. See on this point under translation §§ 95—98. (4) The fact that these Epistles together with the Prologue and intervening pieces of dialogue (pp. 47,

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48, 122) are in the same Southern dialect (§ 92), whereas the remaining parts are Midland (§§ 91, 93).

The Epistles 2—3 John and Jude occur in S.(P.), H. and D.; of these the text of S.(P.) and H. cannot have been copied from D., see 3 John 9, 10, 12, nor from any immediate common original, see 2 John 9, 11, 3 John 2, 11, Jude 4, 6 etc.

These Epistles were probably an early, possibly a contemporary addition to the monk's collection of Biblical books, as they retain less of their Midland character (§ 93) than the Acts and Matthew (p. xii and § 93), and follow 1 John as a matter of course both in S.(P.) and H.

As regards the text of the Acts, S.(P.) and D. form a group¹ from which C. stands apart, S. and D. being derived through some intervening link from the same original (S.D.*). The coincidences between S.(P.) and D. on the one hand and C. on the other are, however, so great as to make it probable that (S.D.*) and the original of C. (C*) had a common source (C.S.D.*)².

The text of the Gospel of St Matthew was in all likelihood found in (S.D.*), and, we may surmise, in (C.S.D.*) as well, as it has the ordinary introductory line addressed to the nun, 'Matheu seiþ in þe firste chaptyl on þis wyse' and further represents the same translation with the same kind of explanatory glosses as the Acts (p. lxxi f.).

We may now proceed to a short account of the contents of our MSS.

The two fuller copies are preceded by a Prologue which opens with a brief account of the creation of man and his state in paradise, of the pride and fall of Lucifer, of the temptation and fall of Adam and Eve and their subsequent life upon earth, of the flood, of Noah, and finally how God put his 'reyn-bowe in þe cloudes of heuene & þe streng toward þe erþe in tokene of pees bytween hym & man.'

The narrative then assumes the form of a dialogue (p. 4) between

¹ e.g. Acts viii 32, 34, 36, 40, ix 1, 3, 14, x 1, 3, 10, xii 19, 20, xiv 12, xvi 26, 27 etc.

² This view is supported by:—The introductory lines, 'Als saynte Luke telles and writes of þo dedes of þo apostuls, ande sais vpon þis wise,' originally addressed to the nun for whom the compilation was prepared, are the same in the four MSS. Verse xxviii 29 is omitted in all. The glosses introduced into the text are, with a few exceptions (e.g. ii 18, 23, xi 3, xiv 12), the same in the four MSS., e.g. i 2, 7, 13, 17, 31, 35, v 28, xi 3, 17, xiii 7, xv 9, 22 etc.

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a ‘lewed and vnkunynge’ brother and sister, that is, a monk and a nun¹, on the one hand, and on the other their brother superior², whom they implore for the love of Christ to teach them what is needful for the welfare of their souls. The brother superior is, however, somewhat loth to undertake this task. He answers, ‘Broþer, y knowe wel þat y am holde by Cristis lawe to parforme þyn axynge; bot napeles we beþ now so fer y-fallen a-wey from Cristis lawe, þat ȝif y wolde answeere to þyn axynges y moste in cas vnderfonge þe deþ.’

The ignorant brother, however, argues in a lengthy speech against these fears and doubts of his learned superior, winding up with an expression of the hope that God might exercise his judgment upon him in the ‘dredeful day of dome’ if he did not truly answer the questions put to him.

The brother superior answers (p. 8), ‘Broþer, þou hast agast me sumwhat wiþ þyn argumentys. For þou; þou ne hafe noȝt yben a-mong clerkes at scole, þi skelis þat þou makest beþ y-founded in loue þat is a-bofe resoun þat clerkes vseþ in scole: & þerfor it is hard for me to aȝeynstonde þyn skelys & þyn axynges.’ He then goes on to describe the calling of the people of Israel, their sojourn in Egypt, their deliverance from the power of Pharaoh, and their guidance into the land of promise. ‘Þus þorouȝ an argument of loue God almyȝty þoroȝ hys myȝt delyferyd his pepel out of bodylyche praldom...And so nedilyche y þat am his serfaunt & þi broþer mot graunte þyn argument of loue, & parforme þyn axynges by my power: for þi loue haþ ouercome my resoun. And þerfore axe nouþe what þou wylt.’

¹ *Broþer, suster* (Prol. 3. 9, 15. 18 etc.), the usual way of addressing a monk or a nun, cf. the *Ancren Riwle* (Morton, Camden Soc. 1853), where the author calls the three anchoresses ‘mine leoue sustren’ throughout; *Commentary on Richard Rolle of Hampole’s Psalter*, MS. Reg. 18. D. 1, f. 129^b ‘al pese yuelis ben doon for-to gete goodis to be breþered & sustrid and to haue sikirnesse of worldly prosperite amonge þese couentis’; Aungier, *History of Sion and Isleworth*, Additions to the Rules, p. 364 ‘Of the serwise of sustres unletted,’ ib. chap. xxii ‘The obseruaunces at the autyrs longeth to the brethren and not to the sustres’ etc.; Eckenstein, *Woman under Monasticism*, p. 364 ‘The nuns both of the Dominican and the Franciscan orders...are usually spoken of not as nuns but as sisters.’ See further Sir E. Maunde Thompson’s description of MS. S., *Catalogue of the Wycl. Exhibition*, 1884, p. 13 ‘A treatise, chiefly cast in the form of a dialogue between a brother and sister, or monk and nun.’

² Note how his superior degree is indicated by the more respectful address ȝe Prol. 4. 27, 10. 1, 3, ȝow 4. 32, 10. 3, ȝow 9. 33, 34, whereas the ignorant ‘brother’ and ‘sister’ are merely styled þou Prol. 5. 2, 8. 1, 2, 3 etc.

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In answer to several questions put by the nun, he then gives an account of the law, moral, civil and ceremonial¹, but whilst he is engaged in this latter narrative a sudden break occurs in the MSS. in the middle of a sentence. A few words then introduce the translation of the Catholic Epistles:—‘Suster, þe aposteles þat weren most pryfe wiþ Crist, Petur & Iames & Ion, wryteþ pysteles to þe pepel how þei schulen lyue; & Peter seiþ on þis wyse.’

The translation of the Pauline Epistles is likewise preceded by a short introductory dialogue (p. 47 f.), wherein the nun asks the monk ‘wheþer þat Poule, þat wes a postel of mysbeleued men, tauȝte hem eny þing ellys þan to byleuen in Crist, & ben y-folewed in his name.’

The monk then answers: ‘Suster, þou schalt vnderstonde þat Poule wryteþ many epysteles to dyuerse men þat he turned to þe byleue, how þei schulen byleuen, & how þei schulleþ lyuen; bote y ne may noȝt at þis tyme wryte to þe alle his pysteles as þei stondeþ; bote nabeles, ȝef it be Goddus wylle, þou schalt habbe hem her-aftur.’ He then relates how Paul teaches three things in his Epistles, the first thing being that men and women should believe in Jesus Christ, the second ‘þat it is noȝt nedful for cristen men to kepe þe poyntes of þe olde lawe,’ the third ‘how men schulleþ forsake synne in kepyng Cristes lawe of charite, & of þis poynt, suster, þoroȝ Goddes grace ich wole telle þe what he seiþ in his pisteles, & of þe oþer poyntes when ich haue gretter leyser.’

The translation then follows (p. 48), the Pauline Epistles being all represented with the exception of that to Philemon.

Each separate Epistle, again, has a few introductory and usually a few final words addressed to the nun, e.g. p. 48 ‘Seynt Poule wryteþ to þe Romaynes, & seiþ’; p. 56 ‘Þus, suster, seynt Poule wryteþ to þe Romaynes, how thei schuleþ lyuen þat byleueþ in Crist’; ib. ‘And to þe Corynthes he wryteþ, & seiþ’; p. 69 ‘Suster, in þis manere seynt Poule wryteþ to þe Corynthes’; p. 71 ‘To þe Epheses, suster, he wryteþ, & sayþ’; p. 109 ‘Þus, suster, seynt Poule haþ y-tauȝt men for-to lyfen þat byleueþ in Crist in his pystelis. And to Tymothe he wryteth on pistel, how he schulde hafē hymself in good ensampel to oþer men, & seiþ in þis wyse.’

¹ *Wycl. Bible*, Prologue, p. 3. ‘The old testament is departid into thre parties, into moral comaundementis, iudicials and ceremonialis.’

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At the end of the Pauline Epistles (p. 122) there are a few lines which lead us to believe that the monk-translator now considers himself to have fulfilled the request of the ignorant ‘sister’ and ‘brother’: ‘þus, suster, seynt Poule techep how Cristene men schuleþ lyfe, & his techyng acordeþ wiþ Cristis techyng in þe gospel, as þe techyng of þe opere aposteles doþ. And now, suster, my counseyl is þat þou lyfe vertuouslyche after Cristes techyng, & kepyng his hestes whyles þou art in þis world; & þanne þou schalt þoroȝ his mercy come to an eferlastyng lyf of blysse, boþe in body and in soule. Amen.’

It is probable that this passage points to an earlier copy in which fewer books were included, the Pauline Epistles there occupying the last place. In our two MSS., however, the Acts immediately follows (p. 123) with the usual introductory sentence, ‘Als saynte Luke telles ande writes of þo dedes of þo apostuls, ande sais vpon þis wise.’

The first chapters of the Gospel of St Matthew (i—vi 13) close the series of translations given by the monk.

The *source* of the present version is the Latin Vulgate. The text used by the translator of Peter, James, 1 John and the Pauline Epistles is fairly pure with a comparatively small amount of readings from other sources. Similarly the text used for the Gospel of Matthew does not present any notable divergences, e.g.

1 Pet. iii 7 *with wymmen*, ib. 15 of *þe feiþ & of þe hope*, ib. 21 *oure Lord*, 2 Pet. i 16 *vnwyse fables*, Jam. ii 2 *on his hond*, v 10 of *an efel yssew*, 1 Cor. ii 16 *bote þe Spiryȝt of oure Lord*, Col. iii 8 *ne passe noȝt forþ*, 1 Thes. v 5 *Goddess chyldren*, 1 Tim. ii 6 *is y-confermed*.

Matthew ii 22 & *Joseph was amonestyd in his sleep by an aungel*.

The text used for the Acts, 2—3 John and Jude is on the other hand very considerably corrupted by the introduction of a number of readings from older Latin versions and other sources, e.g.

Acts v 34 *He comanded þat þe apostuls schulde gange oute a lytel*, ib. 36 *þat he was hymself grete*, vii 2 *bifore þat he schulde dye in Charre*, ib. 19 *ande ordeynde þat of oure ȝonge childer þat were þanne borne þo knauechilde schulde not life*, ib. 21 *he was putte forþe into þo flode*, ib. 24 *Ande whanne þat he sawe one of his kynne*, viii 1 *þat dwelled stille in Ierusalem*, x 25 *ande worschipped hym...as þow erte*, ib. 30 *I have fastud ande preyed*, xi 1 *ande worschipped God þeroffe*, ib. 17 *werne oure Lorde forto gife hem þo Holygoste þat trowed in þo name of Iesu Criste*, xiv 3 *Bot God grawnted sone pees*, ib. 6 *Ande alle þo multitude was stired in þer doctrine; ande Poule ande Barnabas dwelled in Lystris*, ib. 9 *To þe I saye in þe name of oure Lorde Iesu Criste, rise etc.*, ib. 12 *he wolde haue done sacrifice vnto Poule ande*

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Barnabas, xv 2 *ande Poule saide vnto hem þat þei schulde abide in þo same troupe þat þei wore inne*, ib. 29 *ande þat 3he wille noghte were done vnto 3owe, dos hit noghte vnto an-oþer*, ib. 30 *Ande Poule, Barnabas, Iudas ande Syllas wente fro þo apostuls ande kome vnto A....þo multitude of þo disciplis*, ib. 31 *þei ioeyed in a grete ioeye for þo comforþe þat þei hade*, ib. 35 *wiþ oþer discipuls of Criste*, ib. 39 *Ande so amonge hem was made discencyone*, ib. 41 *confermande þo congregacyone of holy chirche & bade hem þat þei schulde kepe þo biddynge of þo apostuls ande of þo eldars*, xvi 1 *Ande whanne þei hade gone abowte þise nacyons...a trewe wydowe sone*, ib. 40 *þei tolde hem whatte God hade done wiþ hem*, xvii 6 *þise ben þei þat stiren alle þo worlde ande hider þei come*, ib. 11 *weþer hit wore so as hit was preched to hem*, xix 9 *fro þo houre of sexte to þo houre of tenne*, xxii 28 *Lyghtly sais þou þat þow erte a buriase of Rome*, xxviii 16 *wiþouten þo castels*, ib. 30 *þo Iewes ande þo naciones þat wore called gentiles etc.*

2 John 9 *Wyte 3e þat*, ib. 11 *Lo, y haue warned 3ow byfore, þat in þe day of oure Lord 3e be noȝt confounded*, ib. 13 *þe grace of God be with þe. Amen.*

3 John 4 *in soþfastnesse of charyte.*

Jude 6 *in þe grete dome of God*, ib. 9 *God ouercome þe.*

Some of the curious and interesting readings found in the Acts can be traced back to the Old Latin text of *Codex Bezae* (d), e.g. x 25, xv 2, 29, xvi 40, xix 9, others to *Gigas librorum* (g), e.g. vii 57, xi 1, xxi 16, or to *Codex Laudianus* (e), e.g. xxvi 18. The reading of xxii 28 ‘Lyghtly sais þou þat þow erte a buriase of Rome’ does not occur in any of the above-mentioned O.L. texts, but we find it in the Vulgate of the famous *Codex Armachanus* (see notes). In many instances our text of the Acts exhibits the same peculiarities of readings as MS. Bibl. Nat. 11532—3, written in Corbie and anterior to the Theodulfian and Alcuinian recensions, e.g. v 34, vii 20, x 25, 26, xi 17, xvi 1, 40¹. In fact amongst the many Vulgate texts described by M. Berger in his *Histoire de la Vulgate* it is closer to this MS. than to any others, though on the whole I have been unable to find any one text which shares all its peculiarities.

For a number of curious readings and interpolations I have not succeeded in finding any authority, e.g.

i 18 *fledde away*, iv 22 *fourey 3here ande twoo more*, ib. 23 *laten oute of þo kounseile to wende farþe þer way*, þei komen vnto þer breþer þat wore *conuerted*, v 23 *faste sparred as hit was lefte*, ib. 39 *bot suffure hem*, vii 55 *hise fadire*, ib. 57 *two falsse wytnes*, viii 4 *how he was Goddes sone*, ib. 15 *þat wore turned*, ix. 2 *of þo company of þe apostuls or hemseluē*, xii 13 *to loke who was þere*, ib. 18 *þat hym kepped*, xix 9 *sexe*, xxvii 5 *in twelue days*, xxviii 15 *þo merket of Appii, þo senator etc.*

¹ Berger, *Vulgate*, p. 106 f.

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Another class of corrupted readings is due to scribal errors in the Latin text, uncritically reproduced by the English translator, e.g.

1 Pet. i 3 Vulg. spem uīam *on hope* (evidently *unam* read), iv 16 in isto *poro* *a rīzful* (iusto), Ephes. iv 18 uita *pe wey* (uia?), iv 11 sanctorum *of pe worldes* (saeculorum), Hebr. ix 8 uiam *lyfyngē* (uitam), xi 30 muri *men* (uiri), xi 35 mortuos *housbondes* (maritos?), xiii 21 bono *place* (loco?), Acts i 17, 25 ministerii *priuete* (mysterii), xvi 19 spes *spiritte* (spiritus) etc.

The letters *u* and *n* were evidently no more distinguishable in this text than in others of the time, as can be seen from the following misreadings:—

1 Pet. i 3 nos *3ow*, iv 4 uobis *we*, ib. 17 nobis *at 3ow*, cf. 2 Pet. iii 11, Jam. v 17, 3 John 9, 2 Cor. vi 3, Col. ii 14, 1 Thes. i. 8, 2 Thes. ii 12, Acts v 30, vii 44; 3 John 10 commonebo *y schal moue* (commouebo), Acts iv 19 iudicate *telle vs* (indicate), vii 7 iudicabo *I schal schewe* (indicabo).

Deus (dēs) and its oblique cases were frequently misread or miswritten for a corresponding case of *Dominus* (dñs), and vice versa, e.g.

Jam. i 7 a Domino *of God*, cf. 1 Cor. i 31, iii 6, 1 Thes. iii 13, 1 Cor. iii 6, Acts xix 9 etc.

In other cases words, phrases, even whole sentences have been left out. It is of course impossible to decide whether the fault lies with the Latin or English scribe or the English translator, e.g.

1 Pet. i 3 et, ib. 8 nunc quoque, ib. 11 in quod vel quale, ib. 24 omnis... tamquam, ii 24 ut peccatis mortui iustitiæ viveremus, 1 John ii 24 si in vobis permanserit quod ab initio audistis, Rom. xiii 2 potestati, Dei ordinationi resistit. Qui autem resistunt, Acts iii 8 exiliens—et intravit cum illis in templum—et exiliens etc.

For further examples see the notes.

In spite of all these errors and deficiencies the Latin originals of our text were no doubt fairly typical specimens of the current versions of the Vulgate. Indeed, the writer of the Prologue to the Later Wycliffite Version¹ bears special testimony to the sadly corrupted state of the Latin Bibles of his time:

‘First this symple creature hadde myche trauaile, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis,...to make oo Latyn bible sumdel trewe.’

Further down in the same page he warns any intending corrector of his translation to

‘examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latin ful false, if he loke manie, namely newe; and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translatid.’

¹ *Wycl. Bible*, I 57.

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CHAPTER II.

THE 'RAISON D'ÊTRE' OF THE VERSION.

FROM the explanatory pieces of dialogue found in the Prologue and referred to above, p. xviii ff., it is evident that our version was undertaken at the urgent request of the inmates of some religious house, more especially, to judge from the repeated references to the 'Suster' at the beginning and end of the various Epistles, of a woman vowed to religion.

Many works during the later Middle Ages—and some of the more important ones—were thus written for the use of women and at their request.

Such was for instance the *Ancren Riwle*¹, written in the first half of the thirteenth century for three sisters who in the bloom of youth had forsaken the pleasures of the world to become anchoresses (*l. c.* p. 192). To about the same time belongs *A Luue Ron*, a spiritual love song, one of the most beautiful productions of the early mystics². Again the *Wooing of our Lord*, a prose rhapsody dating from the fourth decade of the thirteenth century, was designed for a nun if we may believe the concluding words of the treatise, 'Prei for me, mi leue suster, þis haue i writen þe' etc.³

One of the later mystics, Richard Rolle, the Hermit of Hampole, translated the *Psalter* together with Peter Lombard's Commentary upon it 'at a worthy recluse prayer cald dame Merget Kyrkby⁴.' For the same 'Margaretam anachoritam, suam dilectam discipulam' he composed a beautiful prose-tract *The Form of Perfect Living*; for another, 'Moniali de zedingham,' he wrote the equally beautiful

¹ Morton, J., Camden Soc. 1853.

² Morris, *Old Engl. Miscellany*, E.E.T.S. 1872, p. 93 'Incipit quidam cantus quem composuit frater Thomas de Hales de ordine fratrum Minorum ad instantiam cuiusdam puelle Deo dicte.'

³ Morris, *Old English Homilies*, First Ser., Part II, p. 269 ff.

⁴ Bramley, *The Psalter...by Richard Rolle of Hampole*. Oxford, 1884, p. 1.

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Ego dormio et cor meum vigilat; for a ‘Sorori de Hampole,’ *The Commandment of Love to God*¹.

At various periods, from Anglo-Saxon times onwards, the *Rule of St Benet* was translated into English for the benefit of nuns. In a metrical version, written in the Northern dialect and found in a MS. belonging to the beginning of the fifteenth century, the translator takes care to explain his reason for undertaking the work²:

‘Monkes & als all leryd men
In Latyn may it lyghtly ken,
And wytt parby how pay sall wyrk
To sarue God and haly kyrk.
Bott tyll women to mak it couth,
þat leris no Latyn in þar ȝouth,
In Ingles is it ordand here
So þat pay may it lyghtly lere.’

There is also an interesting MS. in Trinity College, Cambridge (B. 14. 19 of the fifteenth century), containing amongst other devotional treatises an epistle entitled the *Chastisyng of Goddis children*, clearly written for a nun as can be inferred from the opening lines (f. 5^b): ‘In drede of almyȝti God, religious sister, a schort pistle I sende ȝou of þe mater of temptacions which pistle as me þenkiþ mai resonabli be clepid chastisyng of Goddis children.’

Again, the *Myroure of oure Ladye*³ is written for a community of nuns. It is as the title-page tells us ‘a devotional treatise on Divine Service with a translation of the offices used by the Sisters of the Brigittine Monastery of Sion at Isleworth during the fifteenth and sixteenth centuries.’ Sion Monastery was founded in 1415, and the ‘Myroure’ was probably written between the years 1415 and 1450 (l. c. p. viii).

From the fact that all these various works are in the vernacular, it may be inferred that the average nun’s knowledge of Latin was somewhat scanty. Indeed during the fourteenth century the convents as educational training grounds had greatly deteriorated. Excluded from the Universities and practically from all access to secular learning, with their time and mind given up to devotional exercises and ritual, it is small wonder if the nuns found it in-

¹ Horstman, *Richard Rolle of Hampole*. London, 1895, 1 pp. 3 ff., 49 ff., 61 ff.

² Kock, E. A., *Three M.E. Versions of the Rule of St Benet*, E.E.T.S. Orig. Ser. No. 120, London, 1902, p. 48.

³ Ed. Blunt, E.E.T.S. 1873.

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creasingly difficult to grapple with Latin service-books and Psalters, not to mention less familiar devotional works or texts of Scripture. (Eckenstein, *Woman under Monasticism*, Cambridge, 1896, chap. x.)

Then down to the middle of the fourteenth century French was the legal and official language. It was spoken at Court and by the upper classes¹, and presumably also in the nunneries, where it often replaced Latin as the official language if one may judge from entries in their registers, from petitions and other documents of the time². Consequently the nun who had little or no knowledge of Latin could always have recourse to the French missals, breviaries, ordinals and texts of Scripture which were found in great numbers throughout the country. In the small priory of Easebourne, for instance, numbering five or six nuns, the inventory of goods taken 1450 shows that there was one French Bible and two 'ordinalia' in French³.

But during the second half of the fourteenth century French gradually fell into disuse⁴, and we may surmise that French service-books and Scriptural versions soon became as much of a dead letter to the ordinary inmate of a nunnery as the corresponding Latin volumes.

French maintained itself longest in the religious houses of the South⁵, and we can therefore record but a single Biblical translation into English in this part of the country. This one instance is the text of James, Peter, 1 John and the Pauline Epistles printed in this volume.

Further North, to judge from the number of translations extant, the imperative need of versions in the vernacular must have been earlier felt. Before the middle of the fourteenth century the Book of Psalms had been twice rendered into English, once in Yorkshire by the Hermit of Hampole, once well up in the West Midlands by an unknown translator⁶. Gradually, and in all likelihood before the great Oxford versions attributed to Wycliffe and his school had spread over the country, the whole of the New Testament had been

¹ Paul's *Grdr.* i p. 952 ff.

² Dugdale, *Monasticon*, 'Shaftesbury' II 471, 'Romsey' II 507 note, 'Davington' IV 288 'Ankerwyke' IV 229 etc.

³ Blaauw, *Sussex Arch. Collections*, ix 2; cf. Berger, *La Bible française au moyen âge*. Paris, 1884, list of MSS. p. 385 ff., *E.B.V.* p. xvii ff.

⁴ Paul's *Grdr.* i 957.

⁵ Eckenstein, *l.c.* p. 358.

⁶ Bülbring, *Earliest Complete English Prose Psalter*, E.E.T.S. No. 97, cf. *E.B.V.* p. lvi.

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translated into English of the North or of the North Midlands. These Northerly versions are as follows: Commentaries upon the Gospels of St Matthew, St Mark and St Luke¹; the Acts and Catholic Epistles as printed in this volume on pp. 123 ff., 42 ff., 209 ff., cf. pp. iv, lxv; the Pauline Epistles with a Commentary² found in MS. Parker 32, Corpus Christi Coll., Cambridge; finally the Apocalypse with a Commentary. This last was for a long time attributed to Wycliffe³, but I found that in reality it is nothing but a verbal rendering of the famous Norman Apocalypse which dates back as far as the latter half of the twelfth century.

Thus we see that after the Conquest the earliest home of the English Bible was the North of England.

There is no reason to suppose that these versions were anything but orthodox in origin; in fact, as has been pointed out above, Hampole's Psalter and the version here printed were compiled for nuns. The Commentary on the Apocalypse represents the very pink of orthodoxy, exalting the prelates and the religious orders, likening for instance the 'eyes' of the 'Maiden's Son' to 'þe wyse clerkis of hooli chirche, þat liztnen opere wiþ teching & techen hem wiþ good ensaumple of goode werkes,' his 'head' to 'þe goode prelatis of hooli chirche,' his hair to 'men of trewe religioun þat shulen be whijte þurȝ hoolinesse & good lijf⁴.' Moreover, the earliest known copy of it (MS. Harl. 874), written in the second third of the fourteenth century, has the name of the owner inscribed in a nearly contemporary hand as Richard Shepard *presbiter*. The Commentaries on the Gospels referred to above were undertaken, as the translator tells us, 'at the suggestyon of Goddys seruant,' and he adds 'gretly in this doying I was comforted of other Goddys seruantes dyuers⁵,' whereby he cannot very well mean anything but that they were in some way within the pale of the Church.. Again, the Catholic Epistles of MS. Douce 250⁶ were evidently glossed for the benefit of men in religious orders, if one may judge from a commentary

¹ Cf. *Wycl. Bible*, I p. ix. The Commentary on the Gospel of St John has not come down to us in any MS., but its existence can be inferred from the fact that its prologue together with those of the other Gospels precedes the Commentary on Matthew in MS. Camb. Univ. Libr. II. 2. 12.

² *Wycl. Bible*, I p. xiii.

³ See Forshall and Madden, *Wycl. Bible*, I p. viii, cf. *E.B.V.* p. xxi ff., Berger, *La Bible française*, Paris, 1884, p. 78 ff.

⁴ MS. St John's Coll. Cambr. G. 25, f. 19^b, cf. *E.B.V.* p. xxix.

⁵ MS. Camb. Univ. Libr. II. 2. 12, f. 1.

⁶ See Appendix I.

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added to James ii 2, ‘& þerfore if eny man come in-to þoure siȝt, þat is, in-to þoure cumpenye þat beþ Godes religiouse men in what degre so ȝe be.’ Concerning the Pauline Epistles referred to above (MS. Parker 32) there is no direct evidence to connect them with either side, but, as far as I have been able to examine them, they contain nothing but what is strictly orthodox, being, in fact, a mere verbal translation of the Latin, with occasional brief comments on the text.

Concerning the *reading and use* of these vernacular versions it may be of interest to know the opinion of an evidently fair-minded and moderate member of the orthodox party. The author of the ‘Chastisyng of Goddis children’ (see p. xxv) sets forth his views on this point in the following way:—

f. 62^b ‘I seie in þe maner as it was ordeyned; for summe now in þese daies vse to seie on Engliche her Sawter and Matyns of oure Ladi and þe vii Salmes and þe Letanye.

Many men repreueþ to haue þe Sawter or Matyns or þe Gospel in Englisch or þe Bible, bicause þei moun not be translatid in-to no vulgar word bi þe word as it stondiþ wipoute greet circumlocucioun aftir þe felyng of þe firste writiris whiche translatiden þat in-to Latyn bi þe teching of þe Hooli Gost. Neþeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Engliche, ne to rede on hem where þei mowe stire ȝou to more deuocioun and to þe loue of God. But utterli to vse hem on Engliche and leue þe Latyn I holde it not commendable, and nameli in hem þat ben bounden to seie her Sawter or Matyns of oure Ladi. For a mannys confessour ȝyueþ him in penaunce to seie his Sawter wipouten ony oþir wordis, and he go forþ and seie it on Engliche and not in Latyn as it was ordeyned, þis man, I wene, doiþ not his penaunce. Skilis I mai schewe resonable and manye, but bi-cause þat I truste to God þat ȝe wole not vse ȝour Sawter in þat maner, þerfore I leue off to speken of þis mater and counseile ȝou, as I seide bifore, þat ȝe preie enterly in tyme of ȝoure seruyce wherto ȝe ben bounden, bi þe ordynaunce of hooli chirche and in þe maner as it was ordeyned bi oure hooli fadres.’

It is a noteworthy fact that the author of this tract must have lived and written during the earlier part of the Wycliffite movement, as he begs the ‘sister’ to beware of ‘summe þat now holde plainli and ȝit not openli, but priueli for drede, aȝens confessiouns & fastyngs, aȝens worschipping of ymagis and schortli as men seien aȝens alle statis and degrees & lawe or ordinaunce of hooli chirche.’ Further, he must have written before 1408, as he seems unaware of any prohibition of the use of the Scriptures in the vernacular, such as was afterwards made for clerics and laymen alike by the famous