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 44) in St. John’s College, Cambridge

by

Henry Littlehales

Part II.—Collation of MSS.

with a temporary introduction &c.

London

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Preface.

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

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

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

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

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

The second (the present volume) contains a collation of the MSS., shows the variations of each, and furnishes means to obtain a correct text of each of the two great classes of Prymers in the vernacular: one class (an extended form) consisting of MSS. 17011, Ash, and M; the other (a slightly shorter form), including all the remaining MSS.
The third volume will deal with the history of the Prymer itself, its relation to the service-books proper, and the use of the book, both in church and at home.

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

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

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

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

II. L.

CloVELLY,

BexLEY Heath,

¹ 'The Founder and Director of the E. E. T. Soc. is Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, London, N. W. Its Hon. Sec. is W. A. Dalziel, Esq., 67 Victoria Road, Finsbury Park, London, N. The Subscription to the Society is 18s. a year for the Original Series, and 21s. for the Extra Series of re-editions.'—Prospectus.
Of the Prymer.—The Prymer was the Prayer-book of the lay people in the Middle Ages. We know this both from the frequent references to it, and from the fact that those copies in MS. without a title, correspond in their contents with the early printed editions bearing the designation 'Thys Prymer.'

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

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

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

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

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

1 Many of the following notes have already appeared in the form of an article to the Antiquary.
great weight in determining the circulation of the two books at that period.

2. The Prymer in English was a less expensive book to buy, containing, so far as may be judged from existing copies, little ornamentation of any kind, and apparently in no case a single miniature; whereas the Latin version was frequently, perhaps generally, rich with illumination and miniatures. The latter is, indeed, often a volume of extreme beauty and richness; the former almost always a book conspicuously plain and inexpensive.

3. Much of the Latin version may be found in the Breviary and Manual. Of the Prymer in English not a line will be found in any service-book.

4. A Prymer in English will be found to consist of a specific series of offices which follow each other without intervening devotions. It is not so with the Latin version, for in many cases a particular office will be preceded or followed by something totally unexpected. (See British Museum MSS., Harl. 2982, Burn, 334, etc.) The invariable sequence of offices is, so far as I am aware, to be found in the Prymer in English alone, neither the Latin version nor any other mediæval book of devotions being able to lay claim to such an important distinction.

5. The fact of copies of the Prymer in English being far less numerous now than those of the Latin version, may be accounted for in this way:—

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

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

‘Not later than 1850, as he [the R. C. bishop] was walking along one of the back streets of Liverpool, in the parish of St. Patrick’s, he stepped on one end of the document. The other end was being sucked by a baby which was being carried along by its sister. The bishop picked up the document, at once saw it was something out-of-the-way, and gave the children an orange or two for it. He inquired afterwards of the parents what they knew about it; but they had never seen it before that morning, when they had turned it out of a drawer in a piece of furniture in their house, and had given it to the children to play with.’
Prayer-book, a book which had in probably many cases been for
generations a cherished possession and family heirloom. To be
now compelled to give it up for public destruction must have been
very hard, so hard, indeed, that to such a reluctance as appears in
the case of the three people above mentioned we may reasonably
attribute the preservation of all those copies remaining to-day. Every existing Prymer must have a stirring history, many an one,
probably, a history filled with pathetic details, of which we know
nothing, and can guess but little.

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

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

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

The following is interesting as referring to the binding:—

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

From a Will, 1493: Cullum's *History and Antiquities of Hausted.*

*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.
Temporary Introduction.

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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<th>MS. Burn 334.</th>
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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>
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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 contained a series of Graces for particular seasons. The following, according to MS. G, appears to have formed the grace in use at supper from Easter to Ascensiontide:

'Blesse weoure lord blesse us. he hat 3eue| all jinge . he 3eue 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 prymier notyd off the gyft off Sir Clement Smythe.

'Another prymier 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
Temporary Introduction.

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 2565, ‘secundum usum sarum.’
Matyns.
The Response and Versicle after the first lesson belong in the Sarum to the second lesson. The Response and Versicle after the second lesson belong in the Sarum to the first lesson.

Lauds.
The Chapter belongs in the Sarum to Prime. After the prayer Concede the York omits almost all to Patris sapiencia.

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

The Antiphon Quando natus belongs in the Sarum to Tierce.

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

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

None.
The Antiphon is not found in the Sarum.

Evensong.
Little variation.

Compline.
Little variation.

A Prymer in Latin and English.—In the Glasgow Hunterian Library are two Prymers: the first (MS. G) forms one of the thirteen collated in the present work, the other (MS. V 8, 15), though also a Prymer, has the remarkable distinction that the Latin precedes the translation throughout. The best explanation of the plan adopted for this arrangement is to be found in the appearance of
the page given in facsimile as Appendix E. The Prymer (Hours etc.) commences on leaf 37, the preceding matter consisting of rubrics, prayers, calendar, Easter table, a poem, discourses on the seven deadly sins, works of mercy, and other matter, very nearly the whole of which is in English; a few pages, however, are in Latin without a translation, and a few follow the plan adopted through the bulk of the work. Several pages follow the Commendations, being occupied by various matter, partly in Latin partly in English.

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

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

'Jis table was maad on ðe xxvi day of marche ðe 3eer of our' lord . m . iii . iii. vi . & ðane 3ede p'me by xix . & ðe sonly day bi g . lettre . & ðat 3eer was estir day on ðe xxii. day ði aueril & ðe nexte 3eer aftir ðe 3ede bi i . & ðe sonly day by . ð. lettre & estir day was on ðe seuëje day ði 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 Ææsflæde on ðelcum þingum ðe ðer unbecweden bið on bócum, and án swilcum lytlum’ ['about 995 '].

Kemble's Codex Diplomaticus, No. 1290.

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

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

‘Item j premere ... ... iij.’


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

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

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

*Canterbury Tales*, Prologue.

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

‘In the morenynge whan ye vp rise
To worshipe gode haue in memorie,
Wyth crystes crosse loke ye blesse you thrise,
Your pater noster saye in deuoute wyse,
Aue maria with the holy crede,
Thenne alle the daye 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, 1455, 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 citojeine and plummer of london,' who in 1461 left his best prymer to his nephew Robert, another
Introduce to his son Thomas, and another to his daughter Margery. (Somerset House Wills, Godyn I. 7.) Now this is peculiarly interesting. Why should he leave the best prayer-book 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, I. 47 b) lends also much support to this theory. The great number of prayer-books left by shopkeepers and members of the trading community is of special significance, establishing beyond doubt the very wide use of the book amongst the middle classes.

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

'a prymer for to serve god with:'

Will of Roger Elmesley, 1434,
'seruant sumtyme with Iohn Bokeler' wexchaundeler.'

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 Archeology, p. 157, says: —

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

May we not, however, fairly consider that the Prymer in the Middle Ages was by some people carried to church wrapped in the handkerchief, and that the custom still remains in some districts
to-day? We know the handkerchief to have been far from uncommon before the Reformation.

'Blowe not your nose in the napkin, where ye wipe your hand; Clense it in your hankerchief.'

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

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

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


**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 preparete, boþe cosshyn, carpet & curteyn, bedes & boke.'

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

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

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

Guild of St. John Baptist, Oxeburgh, founded 1307.—*English Gilds*, Early English Text Society.
The Prymer may also have been frequently carried to the funeral services of successive generations of owners, for with its help the Burial Service could in great measure be followed. (See the mediæval Office for the Burial of the Dead.)

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

<table>
<thead>
<tr>
<th>No.</th>
<th>Present location</th>
<th>Press mark</th>
<th>Represented in this work by</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>British Museum</td>
<td>MS. 17011</td>
<td>17011</td>
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<td>II.</td>
<td>&quot; &quot;</td>
<td>&quot; 17010</td>
<td>M</td>
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<tr>
<td>III.</td>
<td>&quot; &quot;</td>
<td>&quot; 27592</td>
<td>27592</td>
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<td>IV.</td>
<td>Bodleian Library</td>
<td>&quot; Ashmolean 1288</td>
<td>Ash</td>
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<tr>
<td>V.</td>
<td>&quot; &quot;</td>
<td>&quot; Douce 275</td>
<td>275</td>
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<tr>
<td>VI.</td>
<td>&quot; &quot;</td>
<td>&quot; 246</td>
<td>246</td>
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<tr>
<td>VII.</td>
<td>&quot; &quot;</td>
<td>&quot; Rawlinson C 699</td>
<td>699</td>
</tr>
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<td>&quot; &quot;</td>
<td>&quot; Bodley 85</td>
<td>85</td>
</tr>
<tr>
<td>IX.</td>
<td>Oxford, Queen's College</td>
<td>&quot; 324</td>
<td>QC</td>
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<td>X.</td>
<td>Cambridge University</td>
<td>&quot; Dd 11, 82</td>
<td>CU</td>
</tr>
<tr>
<td>XI.</td>
<td>Cambridge, St. John's College</td>
<td>&quot; G 24</td>
<td>SJ</td>
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<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 Monumenta.
Size.—By far the smallest, being about 5 inches by 4.
Writing.—Approaching to the cursive style, and very much smaller than the rest.
Binding.—Modern.
Condition.—Good.

Contents.

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

leaf 1

The MS. concludes at leaf 108.

II.

M (Maskell’s. B. Museum MS. 17010 1).

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

1 Printed with Introduction and Notes in Maskell’s Monumenta Ritualia Ecclesiae Anglicana, vol. iii.
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 almy̩ti etc.
Je ses ben þe ten comœauditens of god
Je ses ben þe seuen deedly synes
(Subsequent insertions)

The MS. concludes at leaf 80.

III.

27592 (B. Museum, MS. 27592).

Date.—The Calendar contains an allusion to the crowning of Richard in 1377, and another to the earthquake of 1382.
Size.—Quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Apart from imperfections, good.

Contents.

Easter Table  leaf 4
Calendar  leaf 6

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

leaf 1

77 b

78

79
On the 10 Commandments leaf 42
" 7 Deadly Sins " 45 b
" 5 outward and inward wits " 46 b
" 7 works of mercy, bodily and ghostly " 47 b
" 7 Gifts of the Holy Ghost " 48 b
" 7 Words of Christ " 50

The holy doctour seint austyn spekinge in pe p'son of
crist vnto etc. synful man etc. " 51
On the 16 Properties of Charity " 52 b
Verses from Scripture etc. " 54
dere brother in crist I haue etc. " 57

The MS. concludes at leaf 61.

IV.

Ash (Bodleian Library, MS. Ashmolean 1288).

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

Contents.

Calendar.

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

A cristen mânes confessioun " 112 b
On the 10 Commandments " 118
" 5 bodily wits " 124 b
" 7 works of bodily mercy " 126 b
" 7 deeds of ghostly mercy " 129

The MS. concludes at leaf 131.
The Manuscripts.

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

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations
Psalms of the Passion. leaf 93 b
O unwemed 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
five wittes Seuë dedeliche synes Seuene ziftes of þe holy gost Seuen workys of m'cy
Six man's) of cõsense etc. Seuene workes of gostly m'cy

The MS. concludes at leaf 107.

VII.

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

Date.—Given as subsequent to 1460 in Maskell's Monumenta.
Size.—Small folio.
Writing.—Usual. [leather.
Binding.—Original sides of oak covered with stamped brown
Condition.—Good.

Contents.

Calendar leaf 1
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 æzenbiyng of þe world etc. " 83 b
O unwemed etc. " 84
Lord ihus crist þat camest doû etc. " 86
A confession " 88 b
On þe bileeue " 93
" þe pater nost' " 113
þe charter of heuene " 137
Hors eþir armer of heuene " 147

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

Of mekenesse .......... leaf 159
A p'ier þæt seint Brandoi 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 seij seynt poule etc.
God spac to Moyes seying . speke to alle þe children etc.

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

IX.

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

Date.—Dated about 1420 in Maskell's Monumenta.
Size.—Large octavo.
Writing.—Usual style, the colours black and red being remarkably vivid.
Binding.—Ancient.
Condition.—Good.
The Manuscripts.

Contents.

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

A pater noster of the exposicioun of seynt edmond of pounteney

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.

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

Date.—Before 1400. See Calendar.

Size.—Small quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.
The Manuscripts.

Contents.

Calendar
Easter Table
The Hours
   The Seven Psalms
   The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations
Psalms of the Passion
O intemerata

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
The Hours
   The Seven Psalms
   The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations
Psalms of the Passion
On the 7 deadly sins
   10 Commandments (imperfect)
   7 Gifts of the Holy Ghost
   7 Words of Christ
Verses from Scripture
On the Sixteen Properties of Charity

The MS. concludes at leaf 66.

XIII.

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

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

Size.—Small quarto.

Writing.—Usual.

Binding.—Comparatively modern.

Condition.—Good.

Contents.

A few later insertions, 'I fynd & rede by holy mēnys wrytyng' etc.

Alphabet, Lord's Prayer, Hail Mary, Apostles' Creed leaf 1

A Confession 1 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>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lauds</td>
<td>&quot;22</td>
<td>&quot;16</td>
</tr>
<tr>
<td>Prime</td>
<td>&quot;30</td>
<td>&quot;23</td>
</tr>
<tr>
<td>Tierce</td>
<td>&quot;33</td>
<td>&quot;24</td>
</tr>
<tr>
<td>Sext</td>
<td>&quot;36</td>
<td>&quot;26</td>
</tr>
<tr>
<td>None</td>
<td>&quot;39</td>
<td>&quot;27</td>
</tr>
<tr>
<td>Evensong</td>
<td>&quot;43</td>
<td>&quot;30</td>
</tr>
<tr>
<td>Compline</td>
<td>&quot;48</td>
<td>&quot;31</td>
</tr>
</tbody>
</table>

The Penitential or the 7 Psalms | "52           | "39                     |

The Gradual or the 15 Psalms    | "59           | "39                     |

The Litany                      | "65           | "40                     |

The Office for the Dead—

Placebo                         | "70           | "52                     |

Dirige: First nocturn            | "75           | "55                     |

Second nocturn                   | "79           | "56                     |

Third nocturn                    | "83           | "58                     |

Lauds                            | "88           | "61                     |

Commendations                    | "96           | "65                     |
Collation of the Manuscripts.

THE MATYNS.

Lord ſhou shalt opene my lippis.
And my mouſ shal shewe ſi preisynge.

God take heede in to myn help.
Lord hye ſee to helpe me.

Glorie be to ſe fadir & to ſe sone & to ſe hooli goost.
As it wa' i ſe bigynnynge & now & eu'e & i in to worldis of worldis . so be hit.

170II, Ash, M, QC, 275. All others.
Allē . God make me saaf. All'a Preyse je the lord.
Invitatorie . Preisynge to ſee lord . kynge of eulastinge ioye.

[Inuitator' ] Heil marie ful of grace . ſe lord is wip ſee.
Ps. Uenite.

QC. lost.

y' Que t'ra.

pe cloistre etc.

Ash. lost.

A'. ſhou art blessid.
Ps. D'ne d'us noster.
Ps. Celi enarrant.
Ps. D'ni est terra.

A'. Blessid be þu among alle wymmē & blessid be þe fruyt of thi wombe.

Þ. Hooli goddis modir eu'þe mayde marie.
р. Praye for us to þe lord oure god.
Pat' noct' Oure fad' etc.
[Aue maria] Heil marie etc.
And leede us not i to tēptacioû.
But deliu þe us frō yuel.

QC.

Lord comaúde us to blesse.

QC.

Hooli mayde of maydyns' praine for us to þe lord oure god. So be it.

[The ferste lesson.]

S'c'a m' u'go.

Seynt marie etc.

Пou Lord haue m'ci on us.

Thanke we god. 17011.

р. S'c'ā immaculata. Hooli maydenhood & wijoute wem. i noot what preisinge i may seye to þee. sfor hi þi heuenis mystē not take þa baar i þi wombe.

QC.

Blessid be þu among alle wymmē & blessid be þe fruyt of þi wōbe. sfor hi þi heuenis mystē not take þa baar i þi wombe.

QC.

Lord cómaúde us to blesse.

Mayde marie p'ie for us w't meek þouʒt. So be it.

[The ii lesson.

S'c'a m' piar.'

Seynt marie etc.
The Hours (Matrens).  

\[ \text{Pou fosoʃe lord haue m'ci on us.} \]
\[ \text{Thanke we god.} \]  

170 II.

\[ \text{B'a es uirgo. Blessid art } p^u \text{ mayde marie } p^t \text{ baar } p^v \text{ lord makere of } p^e \text{ world. Pou hast engendrid hi } p^t \text{ made } p^e \text{ & } p^u \text{ dwellist maide without ende.} \]

\[ \text{Heil marie ful w^t grace } p^e \text{ lord is w^t } p^e. \]
\[ \text{P^u} \text{ hast engendrid hi } p^t \text{ made } p^e. \text{ & } p^u \text{ dwellist mayde without ende.} \]

\[ \text{Lord cõmaude us to blesse.} \]

\[ \text{Goddis hooli modir be helpe to us. So be it.} \]

[The iii lesson.]

\[ S'\text{c'a d'i genitrix.} \]

Hooli modir etc.

\[ \text{Pou lord fosoʃe haue m'ci of us.} \]
\[ \text{Thanke we god.} \]  

17011.

\[ \text{ffelix nāq3. Seely art } p^u \text{ hooli u'gyn marie & worʃiest al man') preisinge. flor of } p^e \text{ is risun } p^e \text{ sùne of ryʒtwysnesse c'st oure god.} \]

\[ \text{Praie for } p^e \text{ peple. bidde for } p^e \text{ clergie. biseeche for } p^e \text{ deuout wöman kynde. late alle } p^t \text{ feel } p^t \text{ help. } p^t \text{ worʃili maken mynde of } p^e. \]
\[ \text{ffor of } p^e \text{ is risù } p^e \text{ sùne of riʒtwysnesse. crist oure god.} \]

Glorie be to } p^e \text{ fadir and to } p^u \text{ sone & to } p^e \text{ hooły goost. flor of } p^e \text{ is risù } p^e \text{ sùne of riʒtwysnesse. crist oure god.} \]

\[ y' \text{ Te deū laudamus te do.'} \]

We herien } p^e \text{ god etc.}
### [LAUDS]

<table>
<thead>
<tr>
<th>All others.</th>
<th>85, CU, 275, 699.</th>
<th>QC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ora nobi's d'i.</td>
<td>Hooli goddis modir p'ie for us.</td>
<td>lost.</td>
</tr>
<tr>
<td>Ps. D'n's regnau'.</td>
<td>Hooli goddis modir eu' maide marie.</td>
<td></td>
</tr>
<tr>
<td>Ps. Iubilate d'.</td>
<td>P'Preye for vs to our' lord god.</td>
<td></td>
</tr>
<tr>
<td>Ps. Psalmus. Deus deus meus.</td>
<td>Ps. Laudate d'n'm de.</td>
<td></td>
</tr>
<tr>
<td>Ps. Benedicite.</td>
<td>Ps. Laudate d'n'm i sanctis.</td>
<td></td>
</tr>
</tbody>
</table>

D's i adiutoriû
God take heede etc.

<table>
<thead>
<tr>
<th>Ash, M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A'. O wonderful.</td>
</tr>
</tbody>
</table>

Ps. D'n's regnau'.
Ps. Iubilate d'.
Psalmus. Deus deus meus.
Ps. D's mis'.
Ps. Benedicite.
Ps. Laudate d'n'm de.

<table>
<thead>
<tr>
<th>27592, 85.</th>
</tr>
</thead>
</table>

A' O admirabile.
O þe wundirful etc.

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

O thou gl'ious etc.

Elegit. God chees hir & before ches hir.

He made hir for to dwelle i his tab'lnacle.
Ps. B’n’dictus.

A’. O gl’iosa dei ĝē.

O ĝow glorius etc.

**All others.**

<table>
<thead>
<tr>
<th>85.</th>
<th>246, 699, CU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lord here my p’yere and my cri to the shal comen.</td>
<td>Lord god of vertues conuerte vs. And schewe to vs ĝi face &amp; we schulen be saaf.</td>
</tr>
</tbody>
</table>

Preie we . Orisoū . Concede nos.

Lord god we p’ien ĝe etc. Blesse we ĝe lord . Ģankis to god.

A’. Veni s’c’e s’p’s . Hooli goost come fulfy lle ĝe hertis of ĝi seifful seruauntis & liʒtne ĝe fyer of ĝi loue in hem

 Emitte . Sende out ĝi goost & ĝei schulen be maad.

 And ĝow schalt make newe ĝe face of ĝe erpe.

P’ie we . Or’o‘. Deus q’ cor’.

God ĝat tauʒtist ĝe hertis of ĝi seifful seruaütis be ĝe liʒtniĝe of ĝe holi gost : graunte vs to sauore riʒtful ĝingis ĝi ĝe same goost & to be ioyful eu’ more of his cownfort . Be c’st oure lord . So be it.

A’. Lib’a nos . O blessid trynite deliu’ e us saue vs . & iustifye vs, ĝ. Sit nomê . ĝe name of ĝe lord be blessid.

%fro ĝis now & ĝi to ĝe world.

P’ie we . Oño . Omp’s sempit’ ne de’.

Everelastynge almyʒti god ĝat ʒauest vs ĝi seruauentes ĝi knowlech- ynge of verry seiphe to, knowe ĝe glorie of ĝe endeles t’nyte & ĝi ĝe myʒt of mageste to worschepe ĝe ĝi oonhede we bisechen ĝat be ĝe
sadnesse of þe same seip we be kept & defendid euþ more fro alle adu'ysytes . By alle worldis of worldis . So be it.

### 17011 Ash, M.

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

γ. O'is tůra . Al erþe worschipo þe god.

r. Andþ synge it to þe I schal seie salm to þi name.

Pie we . Orisoun . Deus q' s' cam c' sem.

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

### All others.

A'. Alle halwen of God þat ben felowis to þe citizeyns of heuene þe bidde 3e for vs to owr lord.

γ. Ristful men be 3e glad & bliþe in our lord.

r. And mak 3e ioie alle þat ben of riȝtful herte.

Preye we [Quesumus].

We bischene þee almyȝti god þi bi þe meritis of þi modir & maide marye & of alle halewen we be deluyered from alle yuelis . þi þoruȝ hir p'ieris we mowen lyue pesibli in þi worschip . bi crist oure lord Amen.

---

### 17011 Ash, M.

A' of seynt Mijhel.

Michael archaŋlele Mijhel archaʉgel come þou in helpe wip þe peple of god.

γ. In conspectu ang' . In þe siȝt of aȝgles I schal synge to þe my god.

r. I schal worschipo to þi temple & I schal know-leche to þin holi name.

Pie we . orisoû . Deus q' miro.

God þat in a m'ȝeuylous ordir ordeynedist seruysis of angels & of men : g'unte þou m'ȝcyfulli þi oure liif be defendid i erþe bi hem þat stondyn nyȝ euȝemore seruynge to þe i heuene . Be c'st oure lord . So be it.
A' of seint Ion baptist.

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

ð. Þruit . A man was sent fro god.

þ. To whom þe name was Ion.

Praie we . orisoû . Perpetuus.

Lord defende us þorù3 þe þpetuel bisechyngis of
seint Ion baptyst . [&] in how myche we ben more
freel : in so myche more bere þou vs up wiþ
necessarye helpes . Bi c'st oure lord . So be it.

A' of Pet( & poul.

Petrus apostolus . Pet( apostle & poul þe techer of
folk of kynde : þei han tawst us þi lawe lord.

ð. In omnē t'ram . The sown of hem wente i to al
erþe.

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

P'ie we . ðo. Goð þat hast halwyd þis day wiþ martyrdom of þi
holi apostlis petyr & poul : graüte to þi chirche i
alle þingis to solwe þe byddynges of hem of whom
sche took begynnynge of clene religyown . Be
c'st owre lord . So be it.

A' Andreas Xpi.

Andrew þe seruaût of c'st & þe worþi apostle of
god . broþ of pet( and i passiou his felowe . lo I
spoke of þe . spek fadir for me . for I am myndeful
of þe be þou myndeful of me.

ð. Dilexit . The lord louede andrew.

þ. In to odour of swetnes.

P'ie we . ðo . Majestatè.

Lord we þi 'en mekely þi majeste : þat as blessid
andrew þe apostle was prechour & gou3nowr of
The Hours (Lauds).

Pi chirche: so be he eu’lastynge mediatowr for vs bifor þee. Be c’st oure lord. So be it.

A’ of seynt laurens.
Laurëcius. Seint lawrens wro3te a god werke. þat bi þe tokene of þe holi cros ly³tnede þe blynde.

Dispit. He delede & 3af to þe pore men.
þe ry³tfulnes of him duëllîf i to þe world of world.

P’ie we. orísô. Da nobis q’m’s.
Almy³ti god eu’elastynge. we p’ien þe graunte vs to slake þe flawme of oure vicys: þat g’untedist to seynt Lawrens þi martyr to ou’l come þe brennyng of his t’mentys. Bi crist oure lord. So be it.

A’ s’c’i Nicolai.
Beatus Nicholaus. Blessid Nicholas 3it a lytil childe: wiþ myche fastig made his bodi meger.

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

P’ie we. oро. De’ q’ beatum.
God þat wiþ vnnowmbrable myraclis hast maad for seynt Nicholas þi blessid bishop: we p’ien þe graunte to vs þat þor3 his p’iers & his dis- seruyngis. 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 3eer whan sche was pit in presoû þur3 þe wicked kynge Olibryus.

Diffusa. Grace is held owt i þi lippis.
þe. Perfore god blessid þe in to wiþ outé ende.
The Hours (Lauds).

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

God þat madist blessid margrete urgyne to come to heuenes bi þe victorié of martyrdom: graunte þou we p'ien þe þat we folwyng þe ensawmple of hir. mowyn disserue to neyʒe nyʒ to þe. Be c'est oure lord. So be it.

A' de beata Katerina v'.

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

γ. Ora pro nobis. P'ie for vs blessid kateryne.

ρ. þat we be maad worþi to þe beheestis of c'est.

Praie we. oro. Deus qui dedisti legem.

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

17011. M, Ash.

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

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

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

ρ. And glorious in his majeste.

oro. Infirmatatem.

Lord mekeliche we bisechen beholde m'c'yfulli i to oure infyrmite & þoruʒ þe bisechyng of goddes moder moost holi. & alle halwyn. turne awei alle yuelis þat we iustli disseruyyn. Bi crist our lord. So be it.
The Hours (Lauds).

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.

ㄨ. Beati q’ hi . Lord blessid be þei þat dwellen in þin hows.

ŋ. Þei schal p’ise þe i to worldis of worldis.

P’ie we . oðo . P’piciare q’m’s.

Lord haue m’cy on vs þi seruauntis . we p’ien þe þoruþ þe gloryus iöies of halwis . whos bodies eþ] reliquis ben contyned i alle holi chirche bi her gl’iows meryt & þor; her deuowt p’ier . be we eu’emore defendid fro al iuel . Bi c’st oure lord . So be it.

17011. Ash, M.

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

ㄨ. Merueilous is god in his halowis.

ŋ. And gloryous in his majiste.

Preie we . Of alle seïtis.

Infirmitatem . Lord we preien þee mekely to biholde oure insirmyte . and alle þe yuelis which we han iustly disserued . putte þou awei þoruþ þe preier of þi blessid modir and of alle seïtis . þe we may haue þoruþ oure lord ihú crist : ioie wiþoute eende bi þe same crist oure lord . so be it.

A’. P’ pace.

Da pacé. Lord ʒyue pees i oure daies . for þer is noon oþ] þat schal fiþte for vs but þou lord owre god.

ㄨ. D’ne fiat . Lord be pees maad i þi vþtu.

ŋ. And plente i þi towres.
P'ie we . oর . Deus a quo.

God of whom ben holi desyris . ry3t counceylis & iuste werkys : 3yve to þi seruauntes pees þe world mai no3t 3yue . þat & oure hertis 3ouů to þi comaundemětis & þe drede of enemyes put awey : our' tymes be pesyble þur3 þi defendynge . Be our lord ihů crist þi sone . þat wiþ þe lyueþ & regneþ in þe vnyte of þe holi goost god : Bi alle worldis of worldis . So be it . Blesse we to þe lord . Þankes to god.

A' of þe passioun.
Patris sapiencia . The wisdom etc.
ý . Adoram' . We worschepen etc.
ɾý . ßyor bi þin etc.

P'ie we . oর o . D'ne ihů Xp'e.
Lord ihů c'stå etc.
The gloryus passioune etc.

---

**[PRIME]**

<table>
<thead>
<tr>
<th>All others.</th>
<th>246, 85, 275.</th>
<th>Em, CU, G, 699.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɾý . Aue maria.</td>
<td></td>
<td>Oure fadir.</td>
</tr>
<tr>
<td>'Heil marie etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ɾý . Þou arte blessid etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Deus in adiutoriů.

God take hede etc.

ympnů.

Come þou foormýe etc.

---

**Ash, M.**

<table>
<thead>
<tr>
<th>A' O wonderful.</th>
</tr>
</thead>
</table>

Ps. De' in no'i'e. 85.
Ps. Laudate d'n'm o'es. lost.
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.
The Hours (Prime).

Cap'il'm. In o'ib3 re'.
In alle þinges etc. Þanko to god.

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

δ. Heyl marie ful of g'ce þe lord is wü þe.

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

δ. þe lord is wiþ þe.

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

δ. Heyl marie ful of g'ce þe lord is wü þe.

γ. Holi modir of god eüle maide marie.

δ. P'ie for vs to þe lord.

17011, Ash, M, SJ.

γ. Lord schewe to vs þi m'cy.

δ. And ȝyue to vs þi saluacyou.

P'ie we . oño . Concede.
Lord god we etc. Blesse we þe lord: Þanko to god.

A' of þe passiou.

Hora prima . In þe etc.

γ. We worschipé etc.

δ. Þfor bi etc.

Preie we . oño . D'ne ihū Xp'e.

Lord ihū c'st etc.
 þe glorius etc.

[TIERCE]

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

γ. Heyl marie ful of In euer iche Oure fadir.
g'ce þe lord is wiþ tribulacion and anguis
þe.

δ. Blessid be þou helpe vs
amonge alle wimen maide
& blessid be þe marie.
. fruyt of þi wombe.

¹ 85 inserts here 'The lord is whit þee.'
Deus in adiutorium.

God take etc.

Ympnū.

17011, SJ.  All others.

| Ueni creator.
| Come etc.

Memēto.  Biſenke 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 &.

Frō þe etc.  Žankis to god.

γ.  S'c'a dei g'.  Holi modir of god euλelastynge u'gyn marie.

ρ.  Hooli modir of god euλelastige v'gyn marie.

ψ.  P'ie for vs to þe lord our god.

ξ.  Euλelastynge u'gyn marie.

η.  G'lie be to þe fadir & to þee sone:' and to þe holi goost.

ε.  Hooli modυ of god euλelastynge u'gyn marie.

γ.  After þe byrþe þυ dwelledist euereastynge u'gyn vnwēmyd.

ζ.  Moder of god praie for us.

17011, Ash, M, SJ, QC.

γ.  Lord schewe to vs þi m'ey.

ρ.  And 3yue to us þi saluacoū.
P'ie we. oño. Concede nos fam'.
Lord god we etc. Blesse we þe lord: Þankes to god.

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

Γ. We worshipen etc.
Π. Þfor bi etc.

P'ie we. oño. D'ne ihû Xþe fili.
Lord ihû c'st etc.
þe glorius etc.

[SEXT]

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

Γ. Heil marie etc.  Oure fadir.
Π. Blessid be þou etc.

God take etc.

Ympne.

17011, SJ.  All others.

| Ueni creator.
| Come etc.

Memento.  Bïjenke þe etc.

Ash, M.

| A' Bi þe busch.

Ps. Ad te leuaui.
Ps. Nisi q' d'n's.
Ps. Qui confidût.
A' Rubū quē.

Be the busche ḫat etc.

Cap'. Et sic i syon.
And so in syon etc. ḫankis to god.

Post partū. After Ḫe byrĥe Ḫou dwellediste 
vnwēmed v'gyn.

Aft[F] Ḫe birĥe Ḫou dwelledist vnwēmed u'gyn.

Moder of god p'ie for vs.

Ḥou dwellist vnwēmed u'gyn.

Glorie be to Ḫe fadir & to Ḫe sone: and to Ḫe 
holi goost.

After Ḫe byrĥe Ḫou dwelledist vnwēmed u'gyn.

Ḥou art maad fayr & swete.

In Ḫi delycis holi moder of god.

17011, Ash, M, SJ.

Lord schewe to us Ḫi m'cy.

And ȝeue to vs Ḫi saluaciou.

Lord god we etc. Blesse we Ḫe lord: ḫankis to god.

A' of the passiōū.

Hora sexta. In Ḫe sixte etc.

We worschipen etc.

ffor be etc.

Praie we. D'ne ihesu Xpe.

Lord ihū crist etc.

Ḡe glorius etc.

[NONE]

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

to Ḫe fourĥe hour.    Oure fadir.    Heil marie etc.

Blessid etc.
Deus i adiutorii.

God take etc.

All others.

Ueni creator.

Come etc.

Memento. Bifenneke þe etc.

Ps. In convertiendo.

Ps. Nisi d'n's.

Ps. Beati om'es q'.

A' Germinait.

The roote etc.

Cap. Et radicaui.

And I haue etc. Pakis to god.

Speciosa. Slayr and swete þou art maad.

Speciosa. Slayr & sweete þou art maad.

In þe deliciys holi mod of god.

And swete.

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

ffayr and sweete þou art maad.

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

3yue to me u'tu ajens þine enemyes.

Lord schewe to us þi m'cy.

And 3eue to vs þi saluaciou.
<table>
<thead>
<tr>
<th>275, QC</th>
<th>SJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salue regina.</td>
<td>Ps. De profundis</td>
</tr>
<tr>
<td>Heyl queene etc.</td>
<td>Kyriel(^7) . Lord</td>
</tr>
<tr>
<td>O jhou debonere .</td>
<td>etc.</td>
</tr>
<tr>
<td>O jhou meke .</td>
<td>Xpistel(^7) . Cryst</td>
</tr>
<tr>
<td>O jhu swete maide mary .</td>
<td>etc.</td>
</tr>
<tr>
<td>heil</td>
<td>Kyriel(^7) . Lord</td>
</tr>
<tr>
<td>Heyl marie etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>Or'o O'p's sempit()ne deus.</td>
<td>Fader oure etc.</td>
</tr>
<tr>
<td>Almi()ti etc.</td>
<td>Hayl marie etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>QC, SJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>lost.</td>
</tr>
</tbody>
</table>
The Hours (Evensong).

[EVENSONG]

17011, M.  All others.  G, 246, CU.  Ash.  27592, SJ.  QC.

<table>
<thead>
<tr>
<th>Ad v's.</th>
<th>Oure fadir.</th>
<th>lost.</th>
<th>lost.</th>
<th>lost.</th>
</tr>
</thead>
<tbody>
<tr>
<td>v'sicul'</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heil marie etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blessid etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

God take etc.

Ps. Letatus sū.
Ps. Ad te leuau.
Ps. Nisi q'a d'n's erat.
Ps. Qui condīt.
Ps. In conu'tendo.

A' Post p'tum.

Aftir þe byrþe etc.

Cap' Beata es m'ria.
Blessid art þou etc.  Þankis to god.

ympnū .  Aue maris stella.

Heil sterre etc.

Þ.  Diffusæ .  Grace is ʒotyn i þi lyppis.
Þ.  Þerfore god ʒap blessid þe wipoutē ende.

Ash, M.

Ps. Magnificat.

Mi soule etc.

A' S'c'a maria succurre.

Seint marie etc.

Þ.  Lord schewe to us þi m'cy.
Þ.  And þewe to vs þi saluacōn.
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 Xpi.

De cruce deponitur. He is don etc.

þ. We worschipen etc.

iy. ffor be etc.

P'ie we. oþo. D'ne ihu Xpe.

Lord ihū c'est etc.

þe glorious etc.

[COMPLINE]

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

þ. Heil marie etc. Oure fadir.

iy. Blessid.

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

Deus in adiutoriu méi intende.

God take etc.

Ash, M.

A' Wip gladnesse.
Ps. Vsquequo.
Ps. Iudica me.
Ps. Sepe expū.
Ps. Domine nó est exaltātū.

Ant'. Cū iocūdātāte.

Wiḥ gladnesse etc.
Cap'. Sicut synamomū.
As canel etc. ḫankis to god.

ympnū . V'go sing'laris.

Mayde aloone etc.
17011, Ash, M. All others.

γ. Ecce ancilla . Lo ḫe hand-
mayde of ḫe lord.

ρ. Be it to me after ḫi word.

Ps. Nūc dimittis.
A' Glorificamus te.

We glorifien etc.

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

ρ. And schewe ḫi face & we schullen be saaf.

P'ie we . ořo . Gr'am tuam.

Lord we etc. Blesse we to ḫe lord. ḫankis to god.

A' [of ḫe passioū].

Hora co'plateorii. At ḫe ouʒr etc.

17011, Ash, M. This1 ho' is canonysed wiḥ deuocōn . To ḫec

c'śt I recomende wiḥ meke resōū . ūou ḫat

of brēnynge looue suffredist for me . Be to

me solace of deēp & of angwische.

γ. We worschipen etc.

ρ. Šfor bi etc.

P'ie we . oro . D'ne ihū Xpe.

Lord ihū c'śt etc.

 средне.2 ḫe glorious etc.

1 M has (and rightly) 'ēres ouris.'
All others.
Salue regina.

Heil queen etc.

17011, Ash, M.


O m'cyful.

Virgo pia. V'gyn m'cyful v'gyn pyteuows. O marie swete u'gyn. Heere þe p'ieris of meke men. To þe piteuowsly c'ynge.

O piteuows.

fundle preces. 3ete owt p'ierys to þi sone. Ful of woundes fycchid to þe cros. And for us al for scowrgyd. W' bornes p'cked 3ouūi galle to drynke.

O swete.


O meke.

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

O celi.

Sup celos. Reysid aboue heuenes. And crowned of þi child. In þis wrecchyd valey. To gyltie be lady of forþeuenesse.

O holi.

vt soluat. Pat he loose vs fro synnes. ffor þe looue of his mod'}. And to þe kynngdoom of cleernesse. Lede vs þe kynge of pitee.

All others.
### 17011, Ash, M.

<table>
<thead>
<tr>
<th>17011, Ash, M.</th>
<th>All others.</th>
</tr>
</thead>
</table>

<table>
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<tr>
<th>17011, Ash, M.</th>
<th>All others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aue maria. Heil marie etc.</td>
<td>246, QC, 275, G, 85.</td>
</tr>
<tr>
<td>Blessid [etc.].</td>
<td>lost.</td>
</tr>
<tr>
<td>Pie we. oro. O'p's.</td>
<td></td>
</tr>
</tbody>
</table>

Almy3ty eu]lastynge god þat wonderly þur3 þe holi goost madyst redy bodi and soule of þe glorius v'gyn & mod' marie. þat she disseruede to be maad þe worþi dwellynge place of þi sone: g'nte þur3 whos myde we ben maad glad. þat we be delyu'ed bi hir piteuous instawnce fro yuelis þat now þe and fro endeles de€p & sodeyn. Bi c'est our' lord. So be it.

### 17011, Ash, M.

<table>
<thead>
<tr>
<th>17011, Ash, M.</th>
<th>All others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alia ant' Gaude ugo.</td>
<td></td>
</tr>
</tbody>
</table>
### The Hours (Concluding Anthems etc.)

<table>
<thead>
<tr>
<th>All others.</th>
<th>27592 lost.</th>
</tr>
</thead>
<tbody>
<tr>
<td>y. Thou art enhaunsysd holi moder of god.</td>
<td>All others.</td>
</tr>
<tr>
<td>r. To heuenely kyngdomes aboue cupanyes of aungelis.</td>
<td></td>
</tr>
<tr>
<td>P'ie we. oro. O'p's se'pit'ne. de' q' diuina.</td>
<td></td>
</tr>
<tr>
<td>Almy3ti god eu\lastynge whiche bi \p'e goodly gretyng of gabriel &amp; \p'e hooli natuuyte of c'\st \p'i sone &amp; his gloryous resurrecc\o\n &amp; \p'e wondyrful assenc\o\n of him. &amp; \p'e worshipful assump\o\n of marie glorious modir of god. \pou brou\stest ioye to \p'e same u'gyn: g'nte for her loue \p'at we be delyu\ed from alle spices of sorwe. and to vse pfy\stly eu\lastynge ioyes. Be \c'\st oure lord. So be it. Blesse we to \p'e lord. \p'ankes to god.</td>
<td></td>
</tr>
<tr>
<td>246. Pater n\p'.</td>
<td></td>
</tr>
</tbody>
</table>

| Alia ant' Aue regina celor' mat'. |
| Heil queen etc. |
| y. Ora p nobis. Holi goddis mod\p' | CU. QC. |
| p'ie for vs. | Hail marie. |
| r. \p'at we be maad wor\p'h to \p'be heestis of c'\st. | |

| P'ie we. oro. Meritis. |
| Jur\p'e disseruynges etc. |

<table>
<thead>
<tr>
<th>All others.</th>
<th>275, QC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salue regina Heyl queene etc.</td>
<td>SJ, 85.</td>
</tr>
<tr>
<td>Hours concluded.</td>
<td></td>
</tr>
</tbody>
</table>

| Ps. De pfundis. | |

---

*Note: The text appears to be a transcription of a religious service, possibly from a medieval manuscript, with some annotations and abbreviations typical of such documents.*
The Hours (Concluding Anthems etc.).

17011, Ash, M, 699, 275, Em, 246, CU.

All others.
Lord haue m'cy of vs.
Crist haue m'cy of us.
Lord haue m'cy of vs.

All others.
Fadir oure etc.

All others. CU, QC, 699.
Heil marie etc.

QC. SJ, G, 85.

[But...]

[All others.]

QC.

[All others.]

CU.

699.

P'ie we. o[o. ssdeliû deus.
God þe maker & azenbier of alle syful
men: g'nte þou remyssioi of alle synnes
to þe soulis of þi seruauntis men &
wymen þat þei þurʒ pyteuous p'iers
take to gydere þe forlyuenes whiche
þei haue eu'e desyred. þat lyuest &
regnest god bi alle worldis of worldis.
So be it.
<table>
<thead>
<tr>
<th>All others.</th>
<th>246.</th>
<th>699. SJ, G, 85.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Salue regina.</strong></td>
<td></td>
<td>Hours concluded.</td>
</tr>
<tr>
<td>Hayle quene etc.</td>
<td></td>
<td>lost.</td>
</tr>
<tr>
<td>Aue maria Hayle marie etc.</td>
<td></td>
<td>27592, QC.</td>
</tr>
<tr>
<td>Omnipotens sempiterne deus.</td>
<td></td>
<td>lost.</td>
</tr>
<tr>
<td>Alle myʃty endeles god ṭat worchemynge etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17011, Ash, M.</td>
<td>All others</td>
<td>699, SJ, G, 85.</td>
</tr>
<tr>
<td>---------------</td>
<td>------------</td>
<td>----------------</td>
</tr>
<tr>
<td>empesse of helle modir of chaaste counceyl. haue m'cy on us &amp; on alle c'sten peple &amp; lete us neu'jesynnen deedly but g'nte vs to fullfylle ſi moost hooli wille. Soo be it.</td>
<td>lost.</td>
<td>Hours concluded.</td>
</tr>
</tbody>
</table>
HER' BEGYNNENP PE SEUENE SALMES.

Ps. D'ne ne i.
Ps. Beati quorū.
Ps. D'ne ne i.
Ps. Miserer' mei deus.
Ps. i. D'ne exaudi or'o'em m'
Ps. De plūdis clam'.
Ps. D'ne exaudi or'ōnē . ii.

1701I, Ash, M, G, Em, 275, QC, 246, 27592. All others.

Lord haue þou no mynde of oure giltis or of oure kynrede . neþ') take þou wrecche of oure synnes for þi name lord.

PE FIFTENE PSALMES.

Ps. Ad d'um cū.
Ps. Leuaui oc'lo's.
Ps. Letatus sum.
Ps. Ad te leuaui.
Ps. Nisi quia d'n's erat in.
Ps. Qui confidūt.
Ps. In convertingo.
Ps. Nisi d'n's edifi'.
Ps. Beati omnes q'.
Ps. Sepe expugnau't.
Ps. De pfudis.
Ps. D'ne non est.
Ps. Memeto d'ne d'.
Ps. Ecce q'm bonū.
Ps. Ecce nūc b'n'd'.

1701I, Ash, M, 275, QC. All others.

Haue no mynde of oure giltis . or of oure kynrede ne take no wrecche of oure synnes for thi name lord.

Spare lord spare to þi peple þat þou hāst bouȝt wiþ þi p'cyous blood be not wroþ to vs wiþ outē ende.
Kyrieleyson. Lord haue m'cy on us.
Xpeleysō. Crist haue m'cy on us.

Lord have mercy on us.

Crist here vs.
God fader of heuenes haue m'cy on us.
Sone þe æsenbyere of þe world oon god h’ue m'cy on vs.
God þe hooli goost haue m'cy on vs.
Thee hooly trynyte oon god haue m'cy on vs.
Seynt marie preye for vs.
Holi mod’ of god
Holi u'gin of v'gyns
Seiint My3hel :
Seynt Gabryel :
Seynt Raphael :
Alle hooli aungelis and archægelys
Alle seyntis of holi spiritis
Seynt Ion baptist
Alle hooli patriarchis & þphetis
Seynt Petyr 1 :
" Poul :
" Andreu :
" Iohn :
" Iame :
" Philip :
" Bartilmēue :
" Matheu :
" Thom's :
" Iacob :

1 The MSS. slightly vary in the order of the names and petitions of the Litany.

246 and 275 omit Mathew. 27592 omits Thomas. 246, G, 275, 699, SJ, 85, 27592, CU, and Em omit "Iacob."
### The Litany.

<table>
<thead>
<tr>
<th>Seynt Symound:</th>
<th>preye for vs.</th>
<th>QC.</th>
<th>lost.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Iude:</td>
<td>&quot;</td>
<td></td>
<td>27592. Names obliterated.</td>
</tr>
<tr>
<td>&quot; Mathi:</td>
<td>&quot;</td>
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<tr>
<td>&quot; Barnabe:</td>
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<td>&quot; Marc:</td>
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<td>&quot; Luc:</td>
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<tr>
<td>Alle hooli apostlys &amp; euangelistis</td>
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<tr>
<td>Alle hooli disciplis of þee lord, and Innocentis:</td>
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<tr>
<td>Seint Steuene:</td>
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<td>&quot; Lyne:</td>
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<td>&quot; Clete:</td>
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<td>&quot; Clement:</td>
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<tr>
<td>170II, Ash, M.</td>
<td>All others.</td>
<td></td>
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<tr>
<td>&quot; Sixte: preye for vs.</td>
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<td>&quot; Cornelic:</td>
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<td>&quot; Cyp'an:</td>
<td>&quot; Seynt Cypryan:</td>
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<td>&quot; Laurens:</td>
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<td>&quot; Vincent:</td>
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<td>&quot; George:</td>
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<td>&quot; Sebastian:</td>
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<td>&quot; Geruais:</td>
<td>&quot; Thadde:</td>
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<td>&quot; Prothais:</td>
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<td>&quot; Cosme:</td>
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<td>&quot; Damyan:</td>
<td>&quot; Damyan:</td>
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<tr>
<td>&quot; Denys wip</td>
<td>&quot; Denys:</td>
<td>&quot;</td>
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<tr>
<td>þi felawes:</td>
<td>&quot; Eustas &amp; þy felawes:</td>
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<td>&quot; Maury wip</td>
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<td>þi felowes:</td>
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<td>&quot; Ipolyte wip</td>
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<td>þi felawes:</td>
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<td>&quot; Victor wip</td>
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<tr>
<td>þi felowes:</td>
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<td>&quot; Albon:</td>
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<tr>
<td>&quot; Oswold:</td>
<td>&quot;</td>
<td></td>
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</tr>
</tbody>
</table>

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

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

17011, Ash, M.

Seint Edward: preye for vs.
".Edm'd:
".Thom's:
".Cristofre:
".Richard:
Alle holi martirs:
Seint Siluester:
".Leo:
".Marcel:
".Martyn:
".Austyn:
".Ambrose:
".Ierom:
".Gregori:
".Cudborw:
".Swithyn:
".Lefenard:
".Düston:
".Gyle:
".Wilyam:
".Benet:
".Hyllary:
".Nicholas:
".Blays:
".Bernard:
".Edmüd:
".Edward:
".Huwe:
".Germyn:
Alle hooli confes-
souris:
Seint Anne:
".Mari mau-
delei' :

All others. Seynt Thomas: P,[' f']
".Crystofre:
Alle holly martires:
Seynt Siluestre:
".Hillary:
".Martyn:
".Ambrose:
".Austyn:
".Ierom:
".Gregory:
".Nicolas:
".Cuthbert:
".Swythyn:
".Benet:
".Leonard:
".Gyles:
".Donston:

QC. 27592.
lost. Names obliter-
ated.

QC. Dustoon
William

Alle holy confessours:
Seynt marie magde-
leyne:

246 has the name of 'Seint Thom's' erased.
275 adds the names Richard and Wilyam.
17011, Ash, M.  

All others.

Seint Marigipcia: preye for vs.  
Seynt marie egipcian: P f f

" Kateryne : "  
" Agace : "

" Margyte : "  
" Agneys : "

" Perpetue : "  
" Lucie : "

" Pernel : "  
" Cercile : "

" Agneis : "  
" Kateryne : "

" Agas : "  
" Mergrete : "

" Cecile : "  
" Iuliane : "

" Cristian : "  
" Crystine : "

" Luce : "  
" Pernele : "

" Iuliane : "

" Olyue : "

" Edith : "

" Etheld'ce : "

" Radegu'de : "  
" Radegounde : "

" Marthe : "  
" ffreseywythe : "

" Felicite : "

" Ffeithe : "

" Hoopc : "

" Charite : "

" Tecle : "

" Affre : "

" Scolastice : "

Alle holi v'gyns : Alle holi maydenes : 

Alle holi men & Alle man'yseynentes : 

wymê : Lord be m'cyful & spare vs.

Lord be m'cyful & spare vs.

From alle iuel : Lord delyuere vs.

From alle yuel : Lord delyuere us.

Fro þe awaytyngis From þe away- 

of þe fend : tynges of þe deuel : 

Fro endeles damp- From endeles damp- 
nacionô : nation : 

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

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

CU adds the name of S. Cecile.

Sg 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><strong>Fro</strong> dreadful pelis of oure synnes: lord delyuel e us.</td>
<td>From þe goost of lecherye. L d).</td>
</tr>
<tr>
<td>Fro fere of þe enemy: lord delyuel e vs.</td>
<td>From vnclennesse of body and soule. L d).</td>
</tr>
<tr>
<td>Fro þe spirit of fornycacioû: lord delyuel e vs.</td>
<td>From vnclene þouütes. L d).</td>
</tr>
<tr>
<td>Fro al vnclennes of body &amp; of soule: lord delyuel e vs.</td>
<td>Fro wrathþe and hate and euelwille. L d).</td>
</tr>
<tr>
<td>Fro vnclene þouütes: lord delyuel e vs.</td>
<td>By thyn incarnacion. L d).</td>
</tr>
<tr>
<td>Fro fleschly desy3r: lord del’ vs.</td>
<td>By thyn passion. L d).</td>
</tr>
<tr>
<td>Fro pestylence of pride &amp; blyndnes of herte. lord del’ vs.</td>
<td></td>
</tr>
</tbody>
</table>
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) 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'ließlich concord:we p'ien þeeto 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'e goode doeres:
we p'ien þe to her' vs.
Pat þou fouchesaaf to kepe þe
lord of apostail & echè
degre of holi chirche i good re-
ligioû : we p'ien þe to heere vs.
Pat þu' fouchesaaf to ȝeue to o'è
kigis & p'ncys u'ry pees & con-
cord : we p'ien þe to heer' vs.
Pat þou fouche saaf to vesyte
o'è p'latis & coundeile 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. 27592.
L') d').

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

Em.
In our of oure deep lord
secure vs.

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

That þou ȝefe 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.

85.
17011, Ash, M.

Pat thou kepe alle c'sten peple
bou3t wip bi p'cio' blood i good
ly3f: we p'ie pe to heere vs.

Pat thou delyuereoure soulis &
pe soulis of o'e fader & moder
fro eu'l'lastynge dampnac'on:
we p'ie pe to heere vs.

Pat thou fouchesaaf to lede pe
y3en of bi m'cy on vs: we
p'ie pe to heere vs.

Pat thou fouchesaaf to 3yue &
kepe pe frutys of pe eerpe:
we p'ie pe to heere vs.

Pat thou reise oure myndis to
heuenely desyris: we p'ie pe
to heer' vs.

Pat thou fouchesaaf to enforme
us wip ry3t rwled vnd'ston-
dyngis: we p'ie pe to heere vs.

Pat thou fouchesaaf to be hoolde
& releue pe mysesys of pore
men & prallis: we p'ie pe to
heere vs.

Pat p" 3yue to us hoolsum &
resou'able euy3r: we p'ie pe to
heere vs.

Pat thou kepe o'e bisschop' and
abbotes & al pe peple bitakyn
to hem to gidere in pi seruyse:
we p'ie pe to heer vs.

Pat thou ordeyne i p'n hooly
wille oure dayes & werkis:
we p'ie pe to heere vs.

Pat thou 3yue eu'l'lastynge reste
to all trewe deede: we p'ie pe
to heere vs.

Pat thou fouchesaaf to heere us
wel: we p'ie pe to heere vs.

All others.

Pat how kepe alle cresten
soules from endeles
dampnation: Preye Ye
pe to here us.

That how fouchesauf to
3ife us fruytes of pe
erpe. Preye Ye to
here us.

27592.

lost.

699
The Litany.

17011, Ash, M, QC,

G, Em, 275.

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

Godis sone we p'ieþ to the here vs.

Godes sone: we preye to the here us.1

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

Lombe of god that dost awy the sinnis of the world haue mercy on vs.

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

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

Lomb of god þat doost awei synnese of þe world: h'ue m'cy on vs.2

Lombe of god that dooste awy the sinnis of the world: h'ue m'cy on vs.

Lombe of god that dooste awy thesinnis of the word: 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 þat art i heuene.

Heyl marie ful of g'ce.

And leede us not i to temptacioun.

But delyu'e us fro yuel.

And lord þi m'cy come on vs.

þi saluacioþ after þi speche.

Lord be þou to vs a towr of strengle.

ffro þe face of þe enemy.

---

1 CU omits this first petition.
2 These two last omitted by Em and G.
We han synned wiþ oure faderis.
We deden viuistly we wrouȝtē 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'eyes schullen soone bifold take vs.
for we been ful moche maad pore
Preye we for al þe staat of þe curche.
þi p'estis be cloþed in ryȝtwysnes & þin halewis fulout glade þei.
Lord make saaf þe kyngे.
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 ȝyue to vs þi saluaçon.
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 þi'n crytage and rule hem & reyse hem i to wiþ outen ende.
Lord pees be maad i þi uȝtu.
And plente i þi towrys.

Preye we for alle feiþful dede men and wýmen.
Euþ elastynge reste ȝeue to hem lord & perpetuel lyȝt schyne to hem.
The Litany.

<table>
<thead>
<tr>
<th>17011, Ash, M, 275, QC, 85.</th>
<th>Em, 246, SJ, 699, G.</th>
<th>CU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lord fulout heere myn orisoun. And my cry coome to þee.</td>
<td>Lord here my prayere. And schew thy face and we scholle be sauf.</td>
<td>Lord god of vertues cō-uerte us: &amp; schewe þi face &amp; we schulen be saaf.</td>
</tr>
</tbody>
</table>

Pie we. oþo. Deus cui pprium ã.

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

17011, Ash, M.¹

oþo. O’p’s sempit’ne deus.

Almyȝti god eu’elastynge þat aloone doost many wondres. schewe þe spirit of heelful g’ce vpon bisschopes þi seruaūtis & vp on alle þe congregac’on betake to hem: and þeete in þe dew of þi blessynge þat þei plese eu’more to þe i trouþe. Be c’st oure lord. So be it.

¹ Almost the whole of this prayer has been torn away in M, but we may, from a remaining fragment of the heading, feel sure of its original insertion.
17011, Ash, M.

All others.

27592.

lost.

God ðat bi g’ce of þe holi goost ðetist in ȝyftis of charite to þe h’tis of þi feiðful seruauntes. Þythe þou heele þe of body and of soule to þi s’uauntis men & wýmen breþen & sustris for whiche we þien þi mekenes ðat þei loue þee wiþ al v’tu & wiþ al looue fulfille þo þy’gis þat ben plesynge to þe. By c’st oure lord. So be it.

17011, Ash, M.

All others.

oþo. Vre igne r’nes.
Lord brêne etc.
All others.

or’ Ecclesiæ tue q’s d’ne.
Lord etc.
or’ Ure igne.
Lord etc.

17011, Ash, M.2

All others.

699.

or’ Omnipotens sempiterne deus salus et’na cred’.
Almiðtì god etc.

17011, Ash, M.

All others.

275.

QC.

Deus a quo.3
God of whô ben holi de-

God maker etc.

God ðat taug-
test þe hertes of þi

3 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 'Ecclesiæ 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.
Lord we bisechen for þi pytee vnbynde þe bondys of alle oure synnes. & þe blessed & glorious marie goddis mod') eu'more v'gyn wi þ alle thy seyntes goynge by twene kepe vs þi seruauntis and oure kyng & al c'styn peple in al holynes and clense of vicis. liȝte wi þ v'tues alle þat ben ioyned to vs bi kynrede & felouschip or knoweleche and prayer eþ alle c'sten. & ȝyve to vs uþey concorde & heelþe. moue aȝen visible enmyes & inuy-sible putte of pestilens & hungir & zeue charyte to oure enmies & heelþe to hem þat ben syke. & ordeyne þe weye of þi seruauntis in ðsperyte of þin heelþe and graunte to alle feiȝful quike and deede. eu')lastynge lyȝf & reste in þe lond of liif: Be þe same c'st oure lord. So be it.

1 Slight omissions occur in this prayer in every MS. but 17011, Ash, and M.
### HERE BIGYNNE\p PLACEBO & DIRIGE.

<table>
<thead>
<tr>
<th>Ash, M.</th>
<th>27592.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A' I schal plese.</td>
<td>lost.</td>
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</tbody>
</table>

Ps'ilm'. Dilexi.

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

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

A'. Þeu m'. Wo is to me for my wonyng is drawn along.

Ps. Leuaui oculos.

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

Ps. De p'fu'dis.

A'. Si i'qiquitates. If þou kepyst wikednes lord who schal susteyne.

Ps. Conßtebor tibi.

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

**CU.**

| M. |
| A' I herd a vois. |

Ps. Magnificat.
A'. Audiui uocem. I hide a vois fro heuene seiynge blessid ben 
he deede hat dyen i he lord.

CU.

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.

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

All others.

Praye we ooro . Inclina d'.
Lord bowe etc.
ooro . De' q' nos p'r'm & matre'
God hat etc.

SJ.

Deus qui patrem et matrem.
God that etc.

Inclina domine.

Lord bowe etc.
We for the Beat! (placebo or Vespers)

orō. [De' cui] pp'u' miser[e']

God to whom etc.

orō. De' idulgenciaru'.

Lord god etc. 85.

17011, M.

orō. Deus uenie largitor.

God [je] alarger of forseuenes and auctor of mannys heelp we besechen þi mekenes, blessid marie eu'e u'gyn goinge bitwyxe &seynt my3hel archaungel wiþ alle seintis: þat þou graunte þe breþ'len & sustres of our congregacôn for to come to þe felowschip of eu'elastynge blessidnes. So be it.

All others.

orō. ffdelium deus.

God þat etc.

17011, M. All others. 246, QC.

Reste þei in pees.

So be it. ffdader our. 246.

Hayle marie.
NOW BIGYNNE\p DIRIGE.

Ps. Verba mea aur'.

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

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

A'. Lord be þou conu'tyd & delyu[e my soule for noon is i deel\h
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 aȝenbeþe þe þat makip saaf.

γ. þro þe ȝatis of helle.

Τ. Lord delyu[e þe soulis of hem.

Oure fader.

Heil marie.

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

699, QC, 275, SJ.
γ. And ne lede us nouȝt in to
temptacion.

Τ. Bote delyuere us from yuel,
i lessō.
Parce michi domine?

Lord spare etc.

Ps. I bileue þat myn æsenbyer lyueþ & I am to ryse of þe eerþe i þe laste day. And in my flesche I schal se god my sauyour.

Ps. Whom y my sylf schal se & noon op) and myn æsen ben to se.

Ps. And in my flesche I schal se god my sauyour.

ii. lessō.
Tedet aia mea vite.

It anoyeþ etc.

Ps. Þou þat reysedeste styankyngæ lazær fro þæ graue. Lord ȝyfe to hem reste i þe place of forþeuenes.

Ps. He þat is to come for to deeme þe quyke & þe deede & þe world bee fy3r.

Ps. Lord ȝyue to hem reste i þe place of forþyuenes.

iii. lessō.
Man' tue fecerūt me.

pine hondis etc.

Ps. Lord whan þou schalt come for to deeme þe eerþe. where schal I hide me fro þe face of thy wrapþe. Þfor I haue synned ry5t moche in my lyue.

Ps. I drede my trespasys & me schameþ to for þe. wile þou not condempne me whan þou schalt come for to deeme.

Ps. Þfor I haue synned ry5t moche in my lyue.

SJ.
reherce þis response aþen. Lord whane [etc.]

[ÞE SECONDE NOCTURNE.]

M.
In þe place of pasture.

Ps. Domin' regit me & nich'.
A' In þe place of pasture þ) he sette me.

Ps. Ad te domine leuaui.

A' Haue þou not mynde on þe trespasys of my ȝoghþe & on myne vnkuunng'.
Ps. Dōns illuminacō.

A' I bileueue to se þe good' of þe lord in þe lond of lyuynge men.
γ. Just men schulen be in endeles mynde.
η. Þei schulen not dreede of yuel heerynge.

Oure fader.

CU, Em, 246, 275, 699.

Heil m'e.

699, QC, 275.
γ. And lede us nouȝt.
η. Bot deleyuere.

iii. lessouī.

Quantas h'eo.

How greete etc.
γ. 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.
η. My soule is moche troublid but þou lord be helpe þerto.
η. Wh'ne þou comest i þe laste day.

v. lessoun.

Homo natus.

A man is etc.
γ. Haue not my'de of my synnes lord. Wh'ne þou schalt come to deeme þe world be fyer.
η. Lord my god dresse my weic i þi syȝt.
η. Whan þou schalt come to deeme þe world be fyer.

vi. lessouī.

Quis m' tribuat.

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


More oul god wassche jou me fro myn vnry3twysnes & of my trespas clense jou me. for to jé aloone I haue synned.

Perfore I p’ie jy magese jat j’n god do awei my wickidnes.

SJ. rehere jis response a3en Lord after my dede [etc.].

[Pe 1ridde nocturne.] M. A’ Plese it jé lord.

Ps. Expectans exp’. A’. Pleese it to j’n lord jat jou delyüele me. lord behoolde jou to helpe me.

M. A’ Lord heele jou.

Ps. Beat’ qui itelligit. A’. Lord heele my soule for I haue synnede to jee.

M. A’ mi soule.

Ps. Quemadmodü desid’. A’. My soule jyrystede to god jé quyke welle wh’ne schal I come & appere bfore jé face of o’e god.

Endeles reste 3yue hem lord.

Ps. Quemadmodü desid’. A’. My soule jyrrystede to god jé quyke welle wh’ne schal I come & appere bfore jé face of o’e god.

And ppetuel jist schyne to hem.

P’ie we. Oure fað’.

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

Heil marie.

699, QC, 275.

léde us not in to

But delyuere us from yuel.

vii. lessou.

Spiritus meus.

Mi spirit etc.

Pe drede of deep trouble me synnynge eu’y day & not repentynge. for i helle is no redepcon haue m’cy on me god & saue me.
The Office for the Dead (Matins).

v. God in þi name maake me saaf & i þi v’tu delyûle me.
vi. ßfor in helle is no redempçon h’ue m’cy on me god & saue me.

viii. lessou.

Pelli mee cósúpt’.

Wh’ne flesches etc.

v. Lord 3yue hem reste wiþ outen cende. And ppetuel lyȝte schyne to hem.

v. J’ou þat reysedest lazar stynkynge of þe monument lord 3yue to hem reste.

v. And ppetuel lyȝte schyne to hem.

ix. lessou.

Quare de vulua.

Whi haast etc.

v. Delyûle me lord of endeles deep in þat dreedeful day.

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

Whan þou schalt come & iuge þe world be fyer.

v. þat dai schal be a day of wraþe & sul of myschef and of wrecchydnes a greet dai and wondyrbyter.

17011, M, SJ, 699, 275, CU. Em, 246, 85, Ash, QC, G, 27592.

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

Whan þou shalt come to iuge þe world bi fier.

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

v. Whanne þa schalt come & iuge þe world be fyer.

v. Nou c’st we axen þe h’ue m’cy we bisechen þe. þou þat camyst to bygge us þat were lorn: wile þa not dampne hem þat þou haste bouȝt.
Whanne heuenes schulen be styred fro þe erðe.

Whanne thou schalt come to iuge þe world by fyer.

On alle soulen day: sey on þis man:"e.

Delyuere me lord. With these thre ueers.

Now cryst. 

Brennyng þeis wepyn wiþ outen ende. þei weepen wiþ outen eende walkynge be derknessis: and þei seyen eche of þo: Wo. Wo. Woo: hou greete ben þis derknessis þere we goon.

Whan þu comest to iuge þe world bi fier.

Makere of noþt alle þingis god þat formedist me of þe slym of þe erðe & wonderfulliche wiþ þin owne blood hast bouȝt vs: þou þy body roote now: þou schalt make it ryse of þe sepulcre in þe day of doom. heer' me. heere me. heere me: þat þow cõmaunde my soule be putte ñ þee boosum of Abrah’m þi patriarche.
Wh'ne thou shalt come & iuge þe world bi fyer.

Delyule me lord of þe weyes of helle. þou þat brakest þe 3ates of bras & visytedest helle. 3aue lyȝt to hem þat þei þat weren in peynes myȝten se þee c'ynge & seiynge. þou art come oure aȝenbyere.

Delyule me lord of eendeles deep in þat dreedeful day wh'ne þat heuenes schulen be moued fro þe er þe.

Reste þei in pees.

So be it.

To Laudis in Dirige.

A' Meekid boonys shulen 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’.\(^1\) | 85, Ash, 699, G, M, 246, 27592.

A’. Lord þi ryst hond vp took me.

\[\text{Ps. Ego dixi in.}\]

A’. frø þe ȝates of helle lord delyde þe soules of hem.

\[\text{Ps. Laudate dńm de cel’}.
\text{Cantate dńo cantíð}.
\text{Laudate dńm in scís eius. QC.} | 85, Ash, 699, M, 246, 27592, G, Em.

A’. Eu’y spirit presse þe lord.

\[\text{Æ. Lord ȝyue to þe eendeles reste.}
\text{Æ. And perpetuel lyst schyne to hem.}\]

\[\text{Ps. Bdniictus.}\]

A’. I am aȝenrysynge & lyif he þat bileueþ in me þoʒ he be deed
he schal lyue. & euy man þat lyueþ and bileueþ in me:
schal not dye wþ outen eende.

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

\[\text{699, CU, 275, G, 246, Em, Ash, QC, 27592.}\]

Heil m’e.

\[\text{And sei þis salm. but not. And leede us not i to temptacon}.\]

\[\text{Ash, 85, G, 699, Em, 275, CU, 246, 27592, QC, SJ.}\]

\[\text{Psal’. Exaltabo te dñe.}\]

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

<table>
<thead>
<tr>
<th>275, QC.</th>
<th>27592.</th>
<th>699.</th>
</tr>
</thead>
<tbody>
<tr>
<td>†. And lede us not.</td>
<td>lost.</td>
<td></td>
</tr>
<tr>
<td>‡. But deliu'le us fro yuel.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

†. Endeles reste yuue hem lord.
‡. And pptuel lyȝt schyne to hem.
†. ffrō þe ȝate of helle.
‡. Lord delyu'le her soulis.
†. I bileue to se þe good of þe lord.
‡. In þe loond of lyuynge mē.

†. Reste þei i þe þees.
‡. So þe þe it.
†. Lord here my p'ier.
‡. And my cry come to þee.

**17011, All others.**

<table>
<thead>
<tr>
<th>M.</th>
<th>SJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inclina domine.</td>
<td>Deus qui patrem.</td>
</tr>
<tr>
<td>Lord bowe etc.</td>
<td>God that etc.</td>
</tr>
<tr>
<td>Deus qui patrem.</td>
<td>Inclina domine.</td>
</tr>
<tr>
<td>God that etc.</td>
<td>Lord bowe etc.</td>
</tr>
</tbody>
</table>

P'ie we . oɾo . Deus cui ppriű.

God to whom etc.

**17011, M.**

Deus q' nos pȜem & m'ʃ. God þat etc.

oɾo . De' cuius mi'e non.

God of whos m'cy is no nou'bre vnderfonge ooure preieris for þe soulis of bysschoppes þi ser-uantis and graunte þou to hem þe kyngdoom of lyȝt and of ioye in þe felowschipe of seyntis.

So be it.

oɾo . Inclina do*.

Lord bowe etc.

---

[This MS. now directs the use of the concluding versicles etc. of Placebo.]

[These MSS. direct the use of the concluding prayers at Placebo.]

[This MS. now directs the use of the concluding versicles etc. of Placebo.]

[Stops here abruptly.]
17011, M.

oño. Animabus.

Lord we bisechen. þe þ'ier of men þ'iynge þ'îte to þe soulis of alle trewe deede men. þat boþe þ' delyuþe hem from alle synnes and make to be parseyuers of þin æsenbiyngþ: 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 BIGYNNI pe SALMIS OF COMENDACIOU HAUÝGE AFTER.

Ps. Bi imaculati.

†. Lord 3yue to hem endeles reste.
‡. 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.

**I70II, 85, 246, QC, SJ.**

All others.

Heyl marie.
Dñe ñbasti me.

†. Lord 3yue hem endeles reste.
‡. And perpetuel ly3t schyne to hem.
‡†. ffró þe ʒates of helle.
Commendations.

W. Lord delyuere þe soulys of hem.
Y. I byleue to se goodes of þe lord.
W. In þe loond of lyuris.
Y. Reste þei in pées.
W. So be it.

Tibi dñe cōmēdam'.

To þee lord etc.
Notes.

17 lowte

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


26 takyng a body with a soivle of a mayde fowchede sauf be bore.

takyng upon hym a lyuynge body, hath nat disdayned to be
borne of a virgyn, Prymer 1538.

27 entre they as wepyng etc. *Pu* art maad wyndowe of heuene

*Pi* 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.

'† oftost his bendas toslupon † onlesde væron from underr-
tide, †onne mon maessan oftost singe†.'


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 mediaeval meaning of the word worship.

'God that commaundedest to worschipe fader and moder.'
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 ælculm cynelicum wurðscipe.’

Rolls Series of Chronicles and Memorials.

chawngynge the name of eeue.

‘eua turned bacwarde, spellyth aue.’


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

thepry 3ere.

take he bi þe oure preier, CU.

take he by þe prayere, 246.

Magnificat. ‘Da sang Maria ðærrihte þone losang þe we singan on Godes cyrcan, æt ælculm æfensange.’—Homilies of Ælfríc, v. 1, p. 202, Ælfric Soc.

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

‘it may fortune to morwyn he shall solwyn her to chirch up on a bere.’—From a friar’s sermon, time of Henry VI.,


‘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.
For a soule at pe mynde day. 'Also yee shule pray for all the 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 solwyng 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 wrapppe, and be heiede in þe endes of my enemys.'

croddedest me as cheese. cruiddid 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.

V. 5. Verba mea auribus 75
VI. 6. Domine ne in furore 76, 52
VII. 7. Domine Deus meus 76
VIII. 8. Domine dominus noster 18
XIII. 12. Usquequo Domine 48
XIX. 18. Celi enarrant 18
XXIII. 22. Dominus regit me 79
XXIV. 23. Domini est terra 19
XXV. 24. Ad te Domine levavi animam 79
XXVII. 26. Dominus illuminatio 80
XXX. 29. Exaltabo te Domine 94
XXXII. 31. Beati quorum 52
XXXVIII. 37. Domine ne in furore 53
XL. 39. Expectans expectavi 83
XI. 40. Beatus qui intelligit 84
XLII. 41. Quemadmodum 85
XLIII. 42. Judica me Deus 48
LI. 50. Miserere mei Deus 88, 54
LIV. 53. Deus in nomine 30
LXIII. 62. Deus Deus meus 90, 23
LXV. 64. Te decet hymnus 89
LXVII. 66. Deus misereatur 91, 24
XCIII. 92. Dominus regnavit 22
XCIV. 94. Venite exultemus 17
C. 99. Jubilate Deo 23
CII. 101. Domine exaudi 55
CXVI. 114. Dilexi quoniam 70

CXVII. 116. Laudate Dominum 31
CXVIII. 117. Confitemini Domino 31
CXIX. 118. Beati immaculati 96
CXX. 119. Ad Dominum 70, 59, 34
CXXI. 120. Levavi oculos meos 60, 43, 36
CXXIX. 122. Ad te levavi oculos 60, 43, 36
CXXVII. 123. Nisi quia Dominus 61, 39
CXXVIII. 127. Beati omnes 62, 40
CXXIX. 128. Saepe expugnaverunt 62, 49
CXXX. 129. De profundis 71, 63, 57, 42
CXXXI. 130. Domine non est 63, 49
CXXXII. 131. Memento Domine 63
CXXXIII. 132. Ecce quam bonum 64
CXXXIV. 133. Ecce nunc 64
CXXXVII. 137. Confitebor tibi 71
CXXXIX. 138. Domine probasti 103
CXLI. 142. Domine exaudi 57
CXLVI. 145. Lauda anima mea 72
CXLVIII. 148. Laudate Dominum de caulis 92, 25
CXLIX. 149. Cantate Domino 93, 26
CL. 150. Laudate Dominum 93, 26
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.

Algate 17, euer 38
A noyjes 80, noyful men 17011
Awnther 77, paradventure 1604
Bernak 53, snaffle 38
Bidde 20, praye 38
Breede 31, large 38
Burioneth 25, springeth 38
Byhated 91: see Notes
Byleuest 21, remaynest 38
Cherche 26, concregation 38
Cheste 64, ark CU
Clepid 27, called 38
Coluere 91, dove 38
Comelynges 73, straungers 55
Croddelest 78: see note
Desparpel 58, scatere CU
Dresse 27, guyde 38
Euenched 24, equite QC
Euesynge 56, house euese 275
Fen 78, cly 17011
Folwynge 83, chaügyng CU
Forkoruen 91, kit doü QC
Founden 70: see Notes
Goteres 85, water courses 55
Greythed 19, prepared 38
Gruchched 85, bacbitide p'ueli QC
Gryne 37, snare 38
Gryseychede 88, hydowsnesse 17011
Halwe 49, halowe QC

Halwen 26, sayntes 38
Helyinge 23 couert 55
Heelede 101, reputed 55
Help 70: see Notes
Housed 35, buylded 38
Koruen 95, cutte 55
Kretones 55, fyre bronde 38
Lawe 80, snare 17011
Leefe 58, my mistake for 'leese'
Leese 17, pasture 38
Lesynges 75, fals gode 55
Loomes 77, vesels 17011
Lowte 17: see Notes
Mechellesse 18, magnyficens 38
Mede 20, rewarde 38
Mo 41, moost CU
Mynde 49, memory, 38
Nat 20, wote nat 38
Noufporfan 53, neuerthelesse 38
O 45, one 1604
Oon 80, alone 38
Ouerheyve 24, extolle 38
Outschouen 40, schaken out 17011
Piles 70: see Notes
Queme 19, plese Em
Queynte 100, wyse 38
Rehetynge 79, refresching CU
Rettede 52, ympute 38
Sabaoth, 22, ostis 27592
Glossary.

Sadnesse 29, stedfastenes 38
Schent, 22, confounded 38
Schrewes 55, vnfeithful 1701
Seeges 35, sytters 38
Skoornynges 53, deceuynges 85
Slake 101, cõsume 38
Sothfast, 22, very 38
Stede 19, place 38
Swykel 34, deceyteful 38
T'ed 49, tried CU
Therled 41, perced 38
Thesternesse 87, derknesse CU

Threprey 45: see Notes
Underne 36: see Notes
Undernemynges 26, correcyons 38
Unwemid 19, pure 38
Wonyeth 19, inhabyte 38
Woodnesse 37, furye 38
Worschype 41: see Notes
Wrekere 18, reuenger 55
5ede 19, gone 55
3erde 37, rod 38
3eresmynde 74: see Notes
3ette 85, schedde 17011
Appendix C.

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

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

17011.

As an hert desyre
to þe wellys of watris: so þou god my soule desyre
to þee.
My soule þrystede to god welle of liif: wh'ñ schal I come & apere bifo r þee face of god.
My teeris weren loouys to me bi daye & ny3t: while it is seyd to me eche day wher' is þi god.

Ash.

As þe herte desire
to þe wellis of watris: so desiriþ my soule to þee god.
My soule þristip to god welle of liif: whâne I schal come & appere to fore þe face of god.
My teeris were louis to me bi day & ny3t: 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 bifo r þe face of god.
My teeris weren looues to me bi daye & ny3t: while it is seide to me ech day where is þi god.
CU.
As an hert de[sirep] to þe wellis of watris: so þou god my soule desirep to þee.
Mi soule þirstide to god þat is a quyk welle: whâne schal y come & appere bfore þe face of my god.
Mi teeris weren loues to me bi dai & nyȝte: while it is seid to me ech dai. where is þi god.

27592.
As the herte desirep to þe welles of watres. so desireþ my soule to þe god.
Mi soule þirsted to god welle of liif wha' schal I come & apere. bfore þe face of god.
Myn teres weren loues to me by daies & by nyȝte whils it is seide to me eche day where is þi god.

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

275.
As the hert desireþ to the welles of watres: so desireþ my soule to þee god.
Mi soule þurstede to god welle of liif: whan schal I come & apere to fore þe face of god.
Mi teeres werë loues to me eche day & bi niȝt: whiles it is seid to me bi eche day where is thi god.

QC.
As an herte desirþ to þe wellis of watris: so þou god my soule. desirþ to þee.
Appendix C.

My soule thristed to strong lyuynge god: whâne schal I come & appere bifo ye face of god.
Mi teeris weren looues to me bi dai & ny3t: whillis it is seid to me ech dai. whâne is þi god.

Em.

As þe hert desireþ to þe wellis of watris: so desireþ my soule to þee god.
Mi soule þrested 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. whillis it is seid to me eche dai where is þi god.

246.

As þe herte desireþ to þe wellys of watres: so desireþ my soule to þe god.
My soule þrested to godde welle of life whâ'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 liif whan shall y come and apper' to fore the face of god.
Mynne teres weren loues 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 þu god my soule desireþ to þee.
My soule þristide to god þat is a q'cke welle. whâne schal I come & appere bifo 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.
APPENDIX D

(from M. S. 17011)