

# **Patience**

edited by Murray McGillivray  
with help from Elias Fahssi

A part of *Poems of London, British Library MS Cotton  
Nero A.x. (Part 3): A Critical Edition*  
General Editor: Murray McGillivray

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## Introduction

[Note that a full introduction will be published when the critical editions of the four poems are in place, and that the current introductory materials are intended primarily to explain features of my editorial practice in *Patience*, including in the bottom-of-the-page textual variorum.]

### Previous Editions and their Treatment of *Cleanness*

There have been eight previous editions of *Patience*: three separate editions (Bateson 1912; Gollancz 1918; Anderson 1969) and five editions in which *Cleanness* appears with other poems from the same manuscript (Morris 1864; Moorman 1977; Andrew and Waldron 1978; Vantuono 1984; and Putter and Stokes 2014).<sup>1</sup> In addition, the poem is printed in its entirety in Burrow and Turville-Petre's *Book of Middle English* (1992).

The first edition of *Patience*—primarily a transcription of the manuscript—was Richard Morris's 1864 edition, published by the Early English Text Society along with *Pearl* and *Patience*, in *Early English Alliterative Poems in the West Midland Dialect of the Fourteenth Century, Edited from the Unique Manuscript British Museum MS. Cotton*

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<sup>1</sup> Cawley and Anderson's edition of *Patience* in their 1976 omnibus edition *Pearl, Cleanness, Patience, Sir Gawain and the Green Knight*, should be considered a modernised (and less precise) version of Anderson's more exhaustive 1969 edition of *Patience*. The edition was therefore not considered or its readings noted in my critical edition of *Patience*.

*Nero A.x.* For description of this and other editions where *Cleanness* appears with other poems from the manuscript, see Olsen's Introduction to *Cleanness*.

Hartley Bateson published his edition of *Patience* in 1912. He must have seen the manuscript itself, since he comments on its faded ink as compared to how he believes it might have looked when Morris transcribed it (40), but it is not clear that he transcribed his text entirely from it, though there are enough footnotes mentioning transcription challenges to make that possible: he may, however, have depended primarily on Morris for that, as suggested by Emerson's review (*Modern Language Notes* 28 [1913], 171-80). His introduction includes sections on "Its Relation to the Allied Alliterative Poems" (primarily concerned with the order of composition), "Positive Date," "Dialect and Language," "Manuscript," and "Subject Matter," and "Sources"; there is also a "Hypothetical Sketch of the Poet" and a bibliography. Footnotes record MS readings and selected readings from or suggestions by other scholars, including Kluge, Zupitza, Emerson, and Morris.

The poem is not printed in four-line stanzas, but it is numbered at four-line intervals, suggesting compliance with the manuscript's paraph markings. A note indicates that "The verses generally resolve themselves into groups of 4" (94). Expansions of abbreviations are signalled in the text with italics; emendations are signalled with square brackets and by using bottom-of-the-page textual notes. Yogh is printed for manuscript yogh, both when this represents a semi-vowel or back fricative and when it represents a sibilant. Ampersand (&) represents the 7-shaped Tironian nota for "and." Brief commentary follows the text, and there is a glossary with significations, parts of speech, and etymologies. A second and much reworked edition (as to text, notes, and glossary)

appeared in 1918; the "Hypothetical Sketch of the Poet" is dropped, and an appendix contains the Biblical source texts and the pseudo-Tertullian *De Jona*.

Israel Gollancz published his edition of *Patience* in 1913 in his own series, "Select Early English Poems in Alliterative Verse." He based his text on a "fresh transcript from the manuscript, together with a collotype facsimile" (C4—the edition is unpaginated). Plates are tipped in with black and white photographic reproductions of the first page of the text and with the illustrations of Jonah cast to the whale and then preaching to the Ninevites. The Preface includes sections on "The Manuscript," "The quatrain arrangement," "The linking of the four poems," "The place of composition," "The date of composition," "The poem and the Vulgate text," "The Prologue and the Epilogue," and "Bibliography." The last can be described as partial in both senses of that word. In particular, the then recent first edition of Bateson is castigated as containing so "many errors and misinterpretations" that Gollancz will therefore not make "further allusion" to it. As is the case with his edition of *Cleanness*, Gollancz is not in general careful to acknowledge his sources; for example, his first note "There is no reason for supplying 'noble' before 'poynt', *as has been suggested*" (emphasis added) is an allusion to, but not an acknowledgement of, Bateson. The assistance of Mabel Day in the preparation of the edition is acknowledged, but the nature of her "much kind help" is not; she should perhaps be considered a co-editor.

The edition is set in quatrains, following the MS paraph markings, except for lines 513-15, set as a triplet and within square brackets in accordance with Gollancz's theory that they represented draft text cancelled by the author but added by accident anyway. Expansion of abbreviations is marked with italics; addition or substitution of letters with

square brackets; omission of MS material with daggers. Ampersand (&) is printed for the 7-shaped Tironian nota. Yogh (ȝ) is printed for MS yogh/zed, whether representing the sibilant, the semi-vowel, or the back fricatives. Brief notes, some textual, others explanatory or comparative with other alliterative texts, follow the text, and there is a glossary with significations, parts of speech, and etymologies. An appendix contains biblical sources and an extract from the pseudo-Tertullian *De Jona*. A second edition, considerably revised, appeared in 1924. This time, Gollancz mentions and then disdains to further mention Bateson's second edition of 1918. An addition to the notes for the second edition are two lists, one of "scribal errors," the other of proposed (but not implemented) metrical emendations, prepared by Mabel Day.

J.J. Anderson's edition of *Patience*, developed from his doctoral dissertation at Adelaide, was published in 1969, and constitutes the first full scholarly edition to modern standards. Anderson transcribed the text from the 1923 Gollancz facsimile, then checked his transcription (likely for doubtful readings only) against the manuscript itself. Bottom-of-the-page textual notes record readings in editions by Bateson, Gollancz, and Morris, and in partial editions (anthologized extracts) by Kluge, Wülcker, and Zupitza. The Introduction has sections on "The Manuscript," "Sources," "Theme and Structure," "Versification," "Date," and "Dialect." One appendix gives the biblical sources in Latin, another discusses the language of the manuscript's poems.

Anderson prints *Patience* in quatrains, though treating lines 513-15 as Gollancz had done, printing them as a triplet and putting them in square brackets, and divides the poem into five sections following the ornamental initials. Abbreviations are expanded silently; the 7-shaped Tironian nota is expanded to "and." Yogh (ȝ) is printed for MS

yogh/zed, whether representing the sibilant, the semi-vowel, or the back fricatives. Long *i* is printed *j* when consonantal, as *I* when the pronoun. Emendations and variant readings of other editors ("when these are of interest") are recorded in footnotes. Substantial scholarly commentary follows the text, and there is a full glossary with parts of speech, significations, etymologies, and line numbers given for all but very frequent forms and meanings, in which case line numbers are given for a few instances.

### **Textual Variorum**

Textual apparatus is presented at the bottom of the page in the following sequence: line number, lemma, manuscript reading, previous editorial treatment. The manuscript readings provided in the textual notes are given in the same typographic form as they have in the diplomatic edition. By providing the manuscript reading in this way (e.g.  $\bar{i}$ , rather than *in* or *im*), emendations of the manuscript original that are adopted in the text are indicated; additionally, various editorial manuscript readings are made clear. Emendations in the form of additions or alterations are marked by square brackets, [ ], in the recording of previous editorial decision; emendations in the form of deletions are marked by a dagger, †. For further information, see the introductions to *Pearl* or *Cleanness*.

Our policy for recording editorial variants in the textual variorum follows that described by McGillivray and Stook for similar work with *Pearl* (see [www.gawain-ms.ca](http://www.gawain-ms.ca), publications tab). We do not typically record variants resulting from differences of policy about representing textual facts (such as division of instances of manuscript *ȝ* into word-initial and word-medial *ȝ* and word-final *z* by some editors), though we have tried

to be scrupulous about recording such differences when a form is cited for another reason. Word-division variants including hyphenation, provided they do not impact the sense of a line or sentence, are also not recorded. We have had the same conceptual difficulties with the heavily modernized, regularized, and emended text of Putter and Stokes as McGillivray and Stook record for *Pearl*, and have proceeded similarly.

### Editions Cited

The following editions are those cited in the textual variorum<sup>2</sup> and in the textual and explanatory notes. In the textual variorum, they are identified with the sigla which here begin each entry; in the discursive notes, with editor's name and date of edition for editions, with fuller bibliographical information for articles and books.

**An** Anderson, J.J., ed. *Patience*. Manchester: Manchester UP, 1969.

**Ba** Bateson, Hartley, ed. *Patience: A West Midland Poem of the Fourteenth Century*. Manchester: Manchester UP, 1912. (**Ba**<sup>1</sup>) 2nd ed. rev. 1918. (**Ba**<sup>2</sup>)

**AW** Andrew, Malcolm, and Ronald Waldron, eds. *The Poems of the Pearl Manuscript: Pearl, Cleanness, Patience, Sir Gawain and the Green Knight*. London: Arnold, 1978.

[and subsequent editions]

**GzPa** Gollancz, Israel, ed. *Patience: An Alliterative Version of Jonah by the Poet of Pearl*. London: Oxford UP, 1918. (**GzPa**<sup>1</sup>) 2nd ed. rev. 1924. (**GzPa**<sup>2</sup>)

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<sup>2</sup> The first draft of the textual variorum to this edition was prepared by Elias Fahssi in the course of his preparation of an Honours Thesis under the supervision of Kenna L. Olsen at Mount Royal University, and constitutes his contribution to the editorial work.



**Mm** Moorman, Charles, ed. *The Works of the Gawain-Poet*. Jackson: UP of Mississippi, 1977.

**Mo** Morris, Richard, ed. *Early English Alliterative Poems in the West-Midland Dialect of the Fourteenth Century*. Early English Text Society, Original Series, 1. London: Oxford UP, 1864. 2nd ed. 1869.

**PS** Putter, Ad, and Myra Stokes, eds. *The Works of the Gawain Poet: Pearl, Cleanness, Patience, Sir Gawain and the Green Knight*. London: Penguin, 2014.

**Vn** Vantuono, William, ed. *The Pearl Poems: An Omnibus Edition*. The Renaissance Imagination, 5 and 6. 2 vols. New York: Garland, 1984.

Also seen but not collated in our notes:

*Patience*. Complete in Burrow, J.A., and Thorlac Turville-Petre, *A Book of Middle English*. 3rd ed. Malden MA: Blackwell, 2005. (earlier editions 1992, 1996)

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Pacience is a poynt, þa3 hit displese ofte: [f. 83r/87r]  
 when heuy herttes ben hurt wyth heþyng oþer elles,  
 suffraunce may aswagen hem and þe swelme leþe,  
 4 for ho quelles vche a qued and quenches malyce;

for quoso suffer cowþe syt, sele wolde fol3e,  
 and quo for þro may no3t þole, þe þikker he suffers.  
 Þen is better to abyde þe bur vmbestoundes  
 8 þen ay þrow forth my þro þa3 me þynk ylle.

I herde on a halyday at a hy3e masse  
 how Mathew melede þat his Mayster his meyny con teche.  
 A3t happes he hem hy3t and vcheon a mede,  
 12 sunderlupes for hit dissert vpon a ser wyse:

"Thay arn happen þat hau in hert pouerte,  
 for hores is þe heuenryche to holde for euer.  
 Þay ar happen also þat haunte mekenesse,  
 16 for þay schal welde þis worlde and alle her wylle haue.

Thay ar happen also þat for her harme wepes,  
 for þay schal comfort encroche in kythes ful mony.  
 Þay ar happen also þat hungeres after ry3t,  
 20 for þay schal frely be refete ful of alle gode.

- 1 Patience] Pacience MS (with ornamented initial); Pa[t]ience Ba  
 a poynt] aþoynt MS; apoynt Mo; a [nobel] poynt Ba
- 3 aswagen] a wagēd: MS (with *d* expuncted); aswagend Vn; aswagen† Mo, Ba, GzPa, An, Mm,  
 AW; asuagen PS
- 13 hau] MS hau *or* han; haf PS; han all other eds.

Thay ar happen also þat hau in hert rauþe,  
for mercy in alle maneres her mede schal worþe.  
Pay ar happen also þat arn of hert clene,  
24 for þay her Sauyour in sete schal se with her yʒen.

Thay ar happen also þat halden her pese,  
for þay þe gracious godes sunes schal godly be called.  
Pay ar happen also þat con her hert stere,  
28 for hores is þe heuenryche as I er sayde."

These arn þe happes all aʒt þat vus bihyʒt weren,  
if we þyse ladyes wolde lof in lyknyng of þewes:  
Dame Pouert, Dame Pitee, Dame Penaunce þe þrydde,  
32 Dame Mekenesse, Dame Mercy, and miry Clannesse,

[f. 83v/87v]

and þenne Dame Pes, and Pacyence put in þerafter.  
He were happen þat hade one—alle were þe better!  
Bot syn I am put to a poynt þat Pouerte hatte,  
36 I schal me poruay Pacyence and play me with boþe.

For in þe tyxte þere þyse two arn in teme layde:  
hit arn fettled in on forme, þe forme and þe laste,  
and by quest of her quoyntyse enquylen on mede,  
40 and als in myn vpnyoun hit arn of on kynde.

**21** hau] MS hau *or* han; haf PS; han all other eds.

**35** syn] fyn MS; fyn Vn; [s]yn all eds.

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For þer as Pouert hir proferes ho nyl be put vtter,  
bot lenge whersoouer hir lyst, lyke oþer greme;  
and þere as Pouert enpresses, þaʒ mon pyne þynk,  
44 much, maugre his mun, he mot nede suffer.

Thus Pouerte and Pacyence arn nedes playferes.  
Syþen I am sette with hem samen, suffer me byhoues;  
þenne is me lyʒtloker hit lyke and her lotes prayse,  
48 þenne wyþer wyth and be wroth and þe wers haue.

ʒif me be dyʒt a destyne due to haue,  
what dowes me þe dedayn oþer dispit make?  
Oþer ʒif my lege lorde lyst on lyue me to bidde  
52 oþer to ryde oþer to renne to Rome in his ernde,  
what grayped me þe grychchyng bot grame more seche?  
Much ʒif he me ne made, maugref my chekes,  
and þenne þrat moste I þole and vnþonk to mede,  
56 þe had bowed to his bode bongre my hyure.

Did not Jonas in Jude suche jape sumwhyle?  
To sette hym to sewrte, vnsounde he hym feches.  
Wyl ʒe tary a lyttel tyne and tent me a whyle,  
60 I schal wysse yow þerwyth as Holy Wryt telles.

45 arn] arn MS; ar[e] Ba, Mm

54 Much ʒif he me ne made] much ʒif he me ne maðe MS; [&] mu[t]h ʒif he me †† ma[n]de Gz<sup>2</sup>;  
Much ʒif he [n]e [m]e made Ba, Mm

55 And þenne] þene MS; † þenne Gz<sup>2</sup>

56 Þe had bowed] þe had bowed MS; Þe[t] had bowed Mo, B<sup>2</sup>; Þe[n] had [I] bowed B<sup>1</sup>

59 tyne] tyne MS; ty[m]e Mo, B<sup>1</sup>, Gz<sup>1</sup>

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Hit bitydde sumtyme in þe termes of Jude,  
Jonas joyned wat3 þerinne jentyle prophete.  
Goddess glam to hym glod þat hym vnglad made,  
64 with a roghlych rurd rowned in his ere:

“Rys radly,” he says, “and rayke forth euen;  
nym þe way to Nynyue wythouten oþer speche,  
and in þat cete my sazes sogh alle aboute,  
68 þat in þat place at the poynt I put in þi hert. [f. 84r/88r]

For iwysse hit arn so wykke þat in þat won dowelle3  
and her malys is so much I may not abide,  
bot venge me on her vilanye and venym bilyue.  
72 Now swe3e me þider swyftly and say me þis arende.”

When þat steuen wat3 stynt þat stowned his mynde,  
al he wrathed in his wyt, and wyþerly he þo3t:  
“If I bowe to his bode and bryng hem þis tale,  
76 and I be nummen in Nuniue, my nyes begynes.

He telles me þose traytours arn typed schrewes;  
I com wyth þose tyþynges, þay ta me bylyue,  
pyne3 me in a prysoun, put me in stokkes,  
80 wryþe me in a warlok, wrast out myn y3en.

61 in þe termes] ī þe termes MS; in termes PS

67 sogh] sogh̄ MS (with comma-shaped mark on 'h'); soghe all eds.

- 69 dowelle3] dōwelle3 MS; dwelles PS  
70 abide] abidē MS; abyde B, Mm  
72 arende] arendē MS; ernde PS  
73 stowned] ftownod MS; stouned PS; stown[e]d all other eds. (Vn says MS reads stowned)  
77 typed] typ̄ed MS; typed[e] B<sup>2</sup>  
78 com] com MS; tee PS

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Dis is a meruayl message a man for to preche  
amonge enmyes so mony and mansed fendes,  
bot if my gaynlych God such gref to me wolde  
84 for desert of sum sake þat I slayn were.

At alle peryles,” coþe þe prophete, “I aproche hit no nerre.  
I wyl me sum oþer waye þat he ne wayte after;  
I schal tee into Tarce and tary þere a whyle,  
88 and lyztly when I am lest he letes me alone.”

Penne he ryses radly and raykes bilyue,  
Jonas toward port Japh ay janglande for tene,  
þat he nolde þole for noþyng non of þose pynes,  
92 þa3 þe Fader þat hym formed were fale of his hele.

“Oure Syre syttes,” he says, “on sege so hy3e,  
in his glowande glorye and gloumbes ful lyttel  
þa3 I be nummen in Nuniue and naked dispoyled,  
96 on rode rwly torent with rybaudes mony.”

Pus he passes to þat port his passage to seche;  
fyndes he a fayr schyp to þe fare redy,  
maches hym with þe maryneres, makes her paye  
100 for to towe hym into Tarce as tyd as þay my3t.

- 85 cope] q MS (i.e. the crossed 'q' abbreviation for Latin quod); quod *or* quop all eds.
- 91 nopȳng] no þȳg MS; no þyng An, GzPa, Vn nopȳng Mm, AW; no-þyng Mo, Ba; no thing PS
- 94 glowande] glowandē MS (with *l* and *o* only partly visible through image manipulation, see note); g[l]wande Mo; g[lo]wande Ba, GzPa, An, Mm, AW, Vn, PS
- 95 in Nuniue] iūuníue MS (i.e. ten minims with a macron over the second and third and with the eighth 'dotted'); in Nuniue Mo, GzPa<sup>1</sup>, Ba<sup>2</sup>; in Niniue Ba<sup>1</sup>; in Nunniue GzPa<sup>2</sup>, An, Mm, AW, Vn

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Then he tron on þo tres and þay her tramme ruchen,  
cachē vp þe crossayl, cables þay fasten;  
wiȝt at þe wyndas weȝen her ankres, [f. 84v/88v]  
104 spende spak to þe sprete þe spare bawelyne,

gederen to þe gyde ropes; þe grete cloþ falles  
þay layden in on laddeborde and þe lofe wynnes.  
Pe blyþe breþe at her bak þe bosum he fyndes,  
108 he swenges me þys swete schip swefte fro þe hauen.

Watȝ neuer so joyful a Jue as Jonas watȝ þenne,  
þat þe daunger of Dryȝtyn so derfly ascaped:  
he wende wel þat þat Wyȝ þat al þe world planted  
112 hade no maȝt in þat mere no man for to greue.

Lo, þe wytles wrechche, for he wolde noȝt suffer,  
now hatȝ he put hym in plyt of peril wel more.  
Hit watȝ a wenyng vnwar þat welt in his mynde,  
116 þaȝ he were soȝt fro Samarye þat God seȝ no fyrre.

Ȝise, he blusched ful brode, þat burde hym by sure;  
þat ofte kyd hym þe carpe þat kyng sayde,  
dyngne Daudid on des þat demed þis speche  
120 in a psalme þat he set þe Sauter wythinne:

101 ruchen] ruchen MS; richen PS

104 spende] ſpende MS (with badly-formed 'e' perhaps corrected from 'r', see note); Sprude Mo, Ba, GzPa, Mm; Spynde An, Vn; Spende AW, spenned PS

- 110** dryʒtyn] dryʒtyn MS; [pɛ] dryʒtyn Ba'  
**112** maʒt] maʒt MS; myght PS  
**118** ʃat] ʃat MS; that that PS

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“O fole3 in folk, fele3 oþerwhyle  
and vnderstonde3 vmbestounde, þa3 3e be stape fole.  
Hope 3e þat he heres not þat eres alle made?  
124 Hit may not be þat he is blynde þat bigged vche y3e.”

Bot he dredes no dynt þat dotes for elde,  
for he wat3 fer in þe flod foundande to Tarce;  
bot I trow ful tyd ouertan þat he were,  
128 so þat schomely to schort he schote of his ame.

For þe Welder of wyt þat wot alle þynges,  
þat ay wakes and waytes, at wylle hat3 he sly3tes,  
he calde on þat ilk crafte he carf with his hondes  
132 (þay wakened wel þe wroþeloker, for wroþely becleped):

“Ewrus and Aquiloun þat on est sittes,  
blowes boþe at my bode vpon blo watteres.”  
Penne wat3 no tom þer bytwene his tale and her dede,  
136 so bayn wer þay boþe two his bone for to wyrk.

Anon out of þe norþest þe noys bigynes  
when boþe breþes con blowe vpon blo watteres;  
ro3 rakkes þer ros with rudnyng anvnder;  
140 þe see sou3ed ful sore, gret selly to here.

[f. 85r/89r]

- 122 þa3 3e be stape fole] þa3 he bē ftapē fole MS; þa3 he be stape fole Mo, Vn; þa3 he be stape-fole Ba<sup>1</sup>; þa3 [3]e be stape [in] fole GzPa; þa3 [3]e be stape fole Ba<sup>2</sup>, An; þa3 [3]e be stape [in] fole Mm; þa3 [3e] be stape[n] [in] folé AW; thagh he be stape in foly PS
- 132 becleped] be clepēd MS; [h]e cleped *or* [H]e cleped Mo, Ba, GzPa, An, Mm, AW, Vn, PS (all reading MS as *he*)
- 135 wat3 no tom] wat3 no tom MS; was there no tom PS

Pe wyndes on þe wonne water so wrastel togeder  
þat þe wawes ful wode waltered so hi3e,  
and efte busched to þe abyme þat breed fysches  
144 durst nowhere for ro3 arest at þe bothem.

When þe breth and þe brok and þe bote metten,  
hit wat3 a joyles gyn þat Jonas wat3 inne,  
for hit reled on roun vpon þe ro3e yþes;  
148 þe bur ber to hit baft þat braste alle her gere,

þen hurled on a hepe þe helme and þe sterne;  
furst tomurte mony rop and þe mast after;  
þe sayl sweyed on þe see, þenne suppe bihoued  
152 þe coge of þe colde water, and þenne þe cry ryses.

3et coruen þay þe cordes and kest al þeroute,  
mony ladde þer forth lep to laue and to kest,  
scopen out þe scapel water þat fayn scape wolde,  
156 for be monnes lode neuer so luþer, þe lyf is ay swete.

Per wat3 busy ouerborde bale3 to kest,  
her bagges and her feþer-beddes and her bry3t wedes,  
her kysttes and her coferes, her caraldes alle,  
160 and al to ly3ten þat lome, 3if leþe wolde schape.



- 147 roun] roū MS; roun[d] Mo, Ba, GzPa<sup>1</sup>  
152 colde] cloldē MS; c†olde all eds.

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Bot euer wat3 ilyche loud þe lot of þe wyndes,  
and euer wroþer þe water and wodder þe stremes.  
Pen þo wery forwrozt wüst no bote,  
164 bot vchon glewed on his god þat gayned hym beste.

Summe to Vernagu þer vouched avowes solemne,  
summe to Diana deuout and derf Nepturne,  
to Mahoun and to Mergot, þe mone and þe sunne,  
168 and vche lede as he loued and layde had his hert.

Penne bispeke þe spakest, dispayred wel nere:  
“I leue here be sum losynger, sum lawles wrech,  
þat hat3 greued his god and got3 here amonge vus:  
172 lo, al synkes in his synne and for his sake marres.

I lovue þat we lay lotes on ledes vchone,  
and whoso lympeþ þe losse lay hym þeroute.  
And quen þe gulty is gon what may gome trawe  
176 bot he þat rules þe rak may rwe on þose oþer?”

[f. 85v/89v]

Þis wat3 sette in asent and sembled þay were,  
herzed out of vche hymne to hent þat falles.  
A lodesmon lyztly lep vnder hachches,  
180 for to layte mo ledes and hem to lote bryng.

- 166** Nepturne] nepturne MS, Mo; Nepturne Ba, GzPa, Mm, Vn; Neptu<sup>†</sup>ne An, AW, PS  
**170** lawles] lawles MS; laweles PS  
**173** lovue] lovue *or* lovne MS; lovue GzPa, Ba<sup>2</sup>, An, Mm, AW, Vn; lovne Mo, Ba<sup>1</sup>; loue PS

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Bot hym fayled no freke þat he fynde myȝt,  
saf Jonas þe Jwe, þat jowked in derne;  
he watz flowen for ferde of þe flode lotes  
184 into þe boþem of þe bot, and on a brede lyggede,

onhelde by þe hurrok, for þe heuen wrache,  
slypped vpon a sloumbe-selepe and sloberande he routes.  
þe freke hym frunt with his fot and bede hym ferk vp  
188 þer Ragnel in his rakentes hym rere of his dremes!

Bi þe haspede harnays he hentes hym þenne,  
and broȝt hym vp by the brest and vpon borde sette,  
arayned hym ful runyschly what raysoun he hade  
192 in such slaȝtes of sorȝe to slepe so faste.

Sone haf þay her sortes sette and serelych deled,  
and ay þe lote vpon laste lymped on Jonas.  
þenne ascryed þay hym sckete, and asked ful loude:  
196 “What þe deuel hatȝ þou don, doted wrech?

What seches þou on see, synful schrewe,  
with þy lastes so luper to lose vus vchone?  
Hatȝ þou, gome, no gouernour ne god on to calle,  
200 þat þou þus slydes on slepe when þou slayn worþes?

**185** wrache] wrache MS; wrake PS

**186** a sloumbe selepe and sloberande] a louþe eleþe lobērande MS; a sloumbe-selepe and sloberande Mo, Ba<sup>1</sup>, GzPa, An, AW, Vn; a sloumbe-sþlepe, & sloberande Ba<sup>2</sup>; a sloumbe-sþlepe & slo[m]berande Mm; a sloumbe slepe, and sloberande PS

**188** Ragnel] ragnel *or* raguel MS; ragnel Mo; rag nel Ba<sup>1</sup>; Raguel GzPa<sup>1</sup>, Ba<sup>2</sup>, Vn; Ragnel GzPa<sup>2</sup>, An, Mm, AW, PS

**189** haspede harnays] ha þēde MS; haspede Ba<sup>1</sup>, An, Vn; [here] haspede GzPa<sup>1</sup>, [hayre] haspede GzPa<sup>2</sup>; [hater] haspede Ba<sup>2</sup>; haspede [hater] AW; haspe-stede unhende PS

- 194** ay þe] ay þe þe MS; ay † þe all eds.  
**196** doted wrech] ðōted wrech MS; doted[e] wrech Ba<sup>2</sup>; doted wrech[che] GzPa<sup>1</sup>  
**200** on slepe] on lepe MS; on-slepe Ba

Peer-reviewed by MESA

Of what londe art þou lent? What laytes þou here?  
Whyder in worlde þat þou wylt? And what is þyn arnde?  
Lo, þy dom is þe dyzt for þy dedes ille!  
204 Do gyf glory to þy godde er þou glyde hens.”

“I am an Ebru,” coþe he, “of Israyl borne.  
þat Wyze I worchyp, iwysse, þat wrozt alle þynges,  
alle þe worlde with þe welkyn, þe wynde and þe sternes,  
208 and alle þat wonez þer withinne at a worde one.

Alle þis meschef for me is made at þys tyme,  
for I haf greued my God and gulty am founden.  
Forþy berez me to þe borde and baþes me þeroute— [f.  
86r/90r]  
212 er gete ze no happe, I hope forsoþe.”

He ossed hym by vnnynges þat þay vndernomen,  
þat he wat3 flawen fro þe face of frelych Dryztyn.  
Penne such a ferde on hem fel and flayed hem withinne,  
216 þat þay ruyt hym to rowwe and letten þe rynk one.

Hapeles hyzed in haste with ores ful longe,  
syn her sayl wat3 hem aslypped, on syde3 to rowe,  
hef and hale vpon hyzt to helpen hymselfen—  
220 bot al wat3 nedles note, þat nolde not bityde!

- 211 bapes] b̄apes MS; bapes Mo, Vn; bape††s Ba, Gz, An, Mm, AW  
212 forsope] foʀ ope MS; for sope Ba<sup>1</sup>, Mm  
218 on sydeʒ] on ydeʒ MS; on-sydeʒ B<sup>1</sup>; onsydeʒ Ba<sup>2</sup>  
219 hale] hale MS; hale[d] GzPa, Ba<sup>2</sup>  
220 nedles note] nedles note MS; nedles her note PS

Peer-reviewed by MESA

In bluber of þe blo flod bursten her ores.  
Penne hade þay noȝt in her honde þat hem help myȝt;  
þenne nas no coumfort to keuer, ne counsel non oþer,  
224 bot Jonas into his juis jugge bylyue.

Fyrst þay prayen to þe Prynce þat prophetes seruen,  
þat he gef hem þe grace to greuen hym neuer  
þat þay in baleleȝ blod þer blenden her handeȝ,  
228 þaȝ þat hæpel wer his þat þay here quelled.

Tyd by top and bi to þay token hym synne—  
into þat lodlych loȝe þay luche hym sone.  
He watȝ no tytter outtulde þat tempest ne sessed;  
232 þe se saȝtled þerwith as sone as ho moȝt.

Penne þaȝ her takel were torne þat totered on yþes,  
styffe stremes and streȝt hem strayned a whyle,  
þat drof hem dryȝlych adoun þe depe to serue,  
236 tyl a swetter ful swyþe hem sweȝed to bonk.

þer watȝ louyng on lofte when þay þe londe wonnen,  
to oure mercyable God on Moyses wyse,  
with sacrafyse vpset and solempne vowes,  
240 and graunted hym on to be God and graythly non oþer.

229 synne] ŷne MS; sithen PS

230 lodlych] lodlych MS; lothelyche PS



- luche] luche MS; luchen PS  
231 outtulde] out tulde MS; outtulde Mm, AW; out tulde Vn; out-tulde Mo, Ba, GzPa, An; out tylt PS  
238 God] god MS; Mayster PS  
240 on to] vn to MS vnto Vn; vn-to Mo, Ba<sup>1</sup>; [o]n to GzPa, Ba<sup>2</sup>, An, Mm, AW; one to PS

þa3 þay be jolef for joye, Jonas 3et dredes:  
þa3 he nolde suffer no sore, his seele is on anter—  
for whatso worþed of þat wy3e fro he in water dipped,  
244 hit were a wonder to wene 3if Holy Wryt nere!

Now is Jonas þe jwe jugged to drowne.  
Of þat schended schyp men schowued hym sone.  
A wylde walterande whal, as wyrde þen schaped, [f. 86v/90v]  
248 þat wat3 beten fro þe abyme, bi þat bot flotte

and wat3 war of þat wy3e þat þe water so3te,  
and swyftely swenged hym to swepe and his swol3 opened.  
þe folk 3et haldande his fete, þe fysch hym tyd hentes—  
252 withouten towche of any tothe he tult in his þrote.

Thenne he swenge3 and swayues to þe se boþem,  
bi mony rokke3 ful ro3e and rydelande strondes,  
wyth þe mon in his mawe malskred in drede—  
256 as lyttel wonder hit wat3 3if he wo drezed.

For nade þe hy3e Heuen-kyng, þur3 his hondemyzt  
warded þis wrech man in warlowes gutte3,  
what lede mo3t leue bi lawe of any kynde,  
260 þat any lyf myzt be lent so longe hym withinne?

- 245 to] to to MS, Vn; to †† Mo, Ba, GzPa, An, Mm, AW, PS  
250 swyftely] swyftely MS; swyftly PS  
253 Thenne] Thēne MS; Penne Ba  
254 rydelande] rydēlandē MS; ridlande PS  
259 leue] lyue MS; lyue Mo, Ba, GzPa<sup>1</sup>, An, Mm, Vn; l[e]ue GzPa<sup>2</sup>, AW; leve PS

Bot he wat3 sokored by þat Syre þat syttes so hi3e,  
þa3 he were wanle3 of wele in wombe of þat fische,  
and also dryuen þur3 þe depe and in derk waltre3.  
264 Lorde, colde wat3 his cumfort, and his care huge!

For he knew vche a cace and kark þat hym lymped:  
how fro þe bot into þe blober wat3 with a best lachched,  
and þrwe in at hit þrote withouten þret more,  
268 as mote in at a munster dor so mukel wern his chawle3.

He glydes in by þe giles þur3 glaymande glette,  
relande in by a rop, a rode þat hym þo3t,  
ay hele ouer hed hourlande aboute,  
272 til he blunt in a blok as brod as a halle,

and þer he festnes þe fete and fathme3 aboute,  
and stod vp in his stomak þat stank as þe deuel  
Per in saym and in sor3e þat sauoured as helle,  
276 þer wat3 bylded his bour þat wyl no bale suffer!

And þenne he lurkkes and laytes where wat3 le best  
in vche a nok of his nauel, bot nowhere he fynde3  
no rest ne recouerer, bot ramel ande myre  
280 in wych gut soeuer he got3. Bot euer is God swete!

- 262 he were] were MS, all other eds.  
wanle3] wanle3 *or* waule3 MS; waule3 Mo, Ba<sup>1</sup>; wanle3 GzPa, Ba<sup>2</sup>, An, Mm, Vn; wanlez AW;  
wanles PS  
269 glaymande] glaymandē MS; glaym ande Ba<sup>2</sup>, AW  
272 blok] blok MS (with malformed 'k' corrected from 'b'); blob Vn, PS (transcribing 'blob')  
275 sor3e] oʒ3e MS; so[u]r†† GzPa<sup>1</sup>; s[au]r†† Ba<sup>2</sup>  
277 le] le MS; lee the PS  
279 recouerer bot ramel ande] recouēr bōt ramelandē MS; recouerer bot ramelände Mo, Ba<sup>1</sup>, GzPa<sup>1</sup>

And þer he lenged at þe last and to þe Lede called:  
“Now, Prynce, of þy prophete pite þou haue.  
þa3 I be fol and fykel and falce of my hert, [f. 87r/91r]  
284 dewoyde now þy vengauce, þur3 vertu of rauthe.

Tha3 I be gulty of gyle as gaule of prophetes,  
þou art God and alle gowdez ar grayþely þyn owen.  
Haf now mercy of þy man and his mysdedes,  
288 and preue þe ly3tly a lorde in londe and in water.”

With þat he hitte to a hyrne and helde hym þerinne,  
þer no defoule of no fylþe watz fest hym abute.  
Per he sete also sounde saf for merk one,

292 as in þe bulk of þe bote þer he byfore sleped.

So in a bouel of þat best he bide3 on lyue  
þre dayes and þre ny3t ay þenkande on Dry3tyn,  
His my3t and his merci, his mesure þenne.

296 Now he knawez hym in care þat coupe not in sele!

Ande euer walteres þis whal bi wyldren depe  
þur3 mony a regioun ful ro3e, þur3 ronk of his wylle—  
for þat mote in his mawe mad hym, I trowe,  
300 þa3 hit lyttel were hym wyth, to wamel at his hert.

286 grayþely] grayþely MS; graythly PS  
owen] owen MS; owne PS

292 sleped] leped MS; slepte PS

294 þre (2nd)] þe MS, Vn; the PS; þ[r]e Mo, Ba, GzPa, An, Mm, AW

Ande as sayled þe segge, ay sykerly he herde  
þe bygge borne on his bak þat bete on his sydes.  
Pen a prayer ful prest þe prophete þer maked  
304 on þis wyse—as I wene, his worde3 were mony:

“Lorde, to þe haf I cleped in care3 ful stronge.

Out of þe hole þou me herde of hellen wombe!  
I calde and þou knew myn vncler steuen.  
308 Pou dipte3 me of þe depe se into þe dymme hert.

Pe grete flem of þy flod folded me vmbe,  
alle þe gote3 of þy guferes and groundele3 powle3,  
and þy strynande streme3 of strynde3 so mony  
312 in on daschande dam dryue3 me ouer;

and 3et I sayde as I seet in þe se boþem:  
'Careful am I kest out fro þy cler y3en  
and deseuered fro þy sy3t, 3et surely I hope  
316 efte to trede on þy temple and teme to þyseluen.'

I am wrapped in water to my wo stounde3;  
þe abyne byndes þe body þat I byde inne;  
þe pure poplande hourle playes on my heued,  
320 to laste mere of vche a mount man am I fallen.

[f. 87v/91v]

301 as sayled] a ayled MS; assayled Mo; as sayled all other editors.

302 þat] MS; [þat] GzPa<sup>2</sup>; 'and' or '&' all other eds.

311 strynande] ftrynandē or ftryuandē MS; stryuande all previous editors.

313 I sayde] I ay MS; I say Mo, Ba<sup>1</sup>, Vn; I say[de] GzPa, Ba<sup>2</sup>, An, Mm, AW; I sayd PS

317 wo stounde3] wo ftoūdē3 MS; wo stounde3 Mo, Ba<sup>1</sup>, GzPa, Vn, An; wo-stounde3 Ba<sup>2</sup>, PS;  
wostounde3 Mm

320 a mount] amoūt MS; a mounte B<sup>1</sup>

Þe barre3 of vche a bonk ful bigly me haldes  
þat I may lachche no lont, and þou my lyf weldes.  
Pou schal releue me, Renk, whil þy Ry3t slepe3,  
324 þur3 my3t of þy Mercy þat mukel is to tryste.

For when þ'aces of anguych wat3 hid in my sawle,  
þenne I remembred me ry3t of my ryche Lorde,  
prayande him for pete his prophete to here,  
328 þat into his holy hous myn orisoun mo3t entre.

I haf meled with þy maystres mony longe day,  
bot now I wot wyterly þat þose vnwyse ledes  
þat affyen hym in vanye and in vayne þynges  
332 for þink þat mountes to no3t her mercy forsaken.

Bot I dewoutly awowe þat verray bet3 halden,  
soberly to do þe sacrafyse when I schal saue worþe,  
and offer þe for my hele a ful hol gyfte,  
336 and halde goud þat þou me hetes—haf here my trauthe!”

Thenne oure Fader to þe fysch ferslych bidde3  
þat he hym sput spakly vpon spare drye.  
Þe whal wende3 at his wylle and a warþe fynde3,  
340 and þer he brake3 vp þe buyrne as bede hym oure Lorde.

- 325 þ'acces] þacces MS; þacces Mo, Ba<sup>1</sup>; þ'acces GzPa, Ba<sup>2</sup>, An, Mm, Vn, AW; the acces PS  
328 mo3t] mo3t MS; myght PS  
331 hym] hȳ MS; h[e]m Ba<sup>2</sup>, Mm, PS  
339 a warþe] awar þe MS; a warthe PS; a warþe all other eds.

Penne he swepe to þe sonde in sluchched cloþes—  
hit may wel be þat mester were his mantyle to wasche!  
þe bonke3 þat he blosched to and bode hym bisyde  
344 wern of þe regiounes ry3t þat he renayed hade.

Penne a wynde of Godde3 worde efte þe wy3e bruxle3:  
“Nylyt þou neuer to Nyniue bi nokynne3 waye3?”  
“3isse Lorde,” coþe þe lede, “lene me þy grace  
348 for to go at þi gre—me gayne3 non oþer.”

“Ris, aproche þen to prech. Lo, þe place here.  
Lo, my lore is in þe loke: lauce hit þerinne.”  
Penne þe renk radly ros as he my3t,  
352 and to Niniue þat na3t he ne3ed ful euen.

Hit wat3 a cete ful syde and selly of brede—  
On to þrengre þerþur3e wat3 þre dayes dede!  
þat on jounay ful joynt Jonas hym 3ede,  
356 er euer he warpped any worde to wy3e þat he mette

[f. 88r/92r]

And þenne he cryed so cler þat kenne my3t alle;  
þe trwe tenor of his teme he tolde on þis wyse:  
“3et schal forty daye3 fully fare to an ende,  
360 and þenne schal Niniue be nomen and to no3t worþe.

- 341 sluchched] luchched MS; sluchched[e] Ba<sup>2</sup>  
 342 wasche] waſchē MS; wasshe Ba<sup>1</sup>  
 343 bonkeʒ] bōnk MS; bonk[es] GzPa, Ba<sup>2</sup>  
 344 Wern] wern MS; Watʒ An  
 346 Nyniue] nyniue MS (with y corrected from u in original ink); Nyniue Mm, Vn; nuniue Mo;  
 Nunive Ba<sup>1</sup>; Nuniue GzPa, Ba<sup>2</sup>, An, AW  
 348 non] mon MS, Vn; [n]on Mo, Ba, GzPa, An, Mm, AW, PS  
 350 loke: lauce] loke lauce *or* loke lance MS; loke lauce GzPa, An, AW; loke lance Mo, Mm; loke[n]  
 lance Ba; loken. Lause PS  
 352 naʒt] naʒt MS; night PS

Truly þis ilk toun schal tylte to grounde.  
 Vp-so-down schal ʒe dumpe depe to þe abyne  
 to be swolʒed swfytyl wyth þe swart erþe  
 364 and alle þat lyuyes hereinne lose þe swete.”

Þis speche sprang in þat space and spradde alle aboute  
 to borges and to bacheleres þat in þat burʒ lenged.  
 Such a hidor hem hent and a hatel drede  
 368 þat al chaunged her chere and chylled at þe hert.

Þe segge sesed not ʒet, bot sayde euer ilyche:  
 “Þe verray vengauce of God schal voyde þis place!”  
 Penne þe peple pitosly pleyned ful stylye,  
 372 and for þe drede of Dryʒtyn doured in hert.

Heter hayreʒ þay hent þat asperly bited,  
 and þose þay bounden to her bak and to her bare sydeʒ,  
 dropped dust on her hede and dymly bisoʒten  
 376 þat þat penaunce plesed him þat playneʒ on her wronge.



And ay he cryes in þat kyth tyl þe kyng herde,  
and he radly vpros and ran fro his chayer,  
his ryche robe he torof of his rigge naked,  
380 and of a hep of askes he hitte in þe mydde3.

364 alle þat lyuyes] alle þat lyuyes MS; all ledes that lyues PS  
372 doured] doured MS; dared PS

He aske3 heterly a hayre and hasped hym vmbe,  
sewed a sekke þerabof and syked ful colde.  
Per he dased in þat duste with droppande teres,  
385 wepande ful wonderly alle his wrange dedes.

Penne sayde he to his seriauntes, “Samnes yow bilyue;  
do dryue out a decre, demed of myseluen,  
þat alle þe bodyes þat ben withinne þis bor3 quyk,  
388 boþe burnes and bestes, burde3 and childer,

vch prynce, vche prest, and prelates alle,  
alle faste frely for her falce werkes.  
Sese3 childer of her sok, sogh hem so neuer,

[f. 88v/92v]

392 ne best bite on no brom ne no bent nauþer,  
passe to no pasture, ne pike non erbes,  
ne non oxe to no hay, ne no horse to water.  
Al schal crye, forclemmed, with alle oure clere strenþe.  
396 Þe rurd schal ryse to hym þat rawþe schal haue.

Who wote oþer wyte may 3if þe Wy3e lykes,  
þat is hende in þe hy3t of his gentryse?  
I wot his my3t is so much, þa3 he be myssepayed,  
400 þat in his mylde amesyng he mercy may fynde,

389 Vch prynce, vche prest] vch prynce vche preſt MS; Uch a prince, uch a prest PS  
391 sogh] sogh̄ MS (with comma-shaped stroke on ascender of *h*); sogh[e] Mo, Ba, GzPa, An, Mm,  
Aw, Vn  
392 ne no bent] ne no bēnt MS; ne on no bent PS  
397 Who] what MS; What other editors.

and if we leuen þe layk of oure layth synnes,  
and styлле steppen in þe sty3e he sty3tle3 hymselfen,  
he wyl wende of his wodschip and his wrath leue,  
404 and forgif vus þis gult, 3if we hym God leuen.”

Penne al leued on his lawe and laften her synnes,  
performed alle þe penaunce þat þe prynce radde,  
and God þurȝ his godnesse forgef as he sayde—  
408 þaȝ he oþer bihyȝt, withhelde his vengauce.

Muche sorȝe þenne sattedel vpon segge Jonas!  
He wex as wroth as þe wynde towarde oure Lorde.  
So hatȝ anger onhit his hert, he calleȝ  
412 A prayer to þe hyȝe Prynce for pyne, on þys wyse:

“I biseche þe Syre now þou self iugge,  
watȝ not þis ilk my worde þat worþen is nouþe  
þat I kest in my cuntre when þou þy carp sendeȝ,  
416 þat I schulde tee to þys toun þi talent to preche?

Wel knew I þi cortaysye, þy quoynt soffraunce,  
þy bounte of debonerte and þy bene grace,  
þy longe abydyng wyth lur, þy late vengauce,  
420 and ay þy mercy is mete, be mysse neuer so huge.

408 bihyȝt] bihyȝt MS; bihyȝt, [&] Mo

410 towarde] towardē MS; towards PS

411 onhit his hert] onhit his hert MS; onhit him in his herte PS

he] he [?] MS (original *y* imperfectly emended by text scribe to either *b* or *h* by overwriting); he Mo, Gz, Ba<sup>2</sup>, Vn; þe Ba<sup>1</sup>; [h]e An, AW (who read MS as *ye*); [h]e Mm (who reads MS as þe)

I wyst wel when I hade worded quatsoeuer I cowþe  
to manace alle þise mody men þat in þis mote dowelle3,  
wyth a prayer and a pyne þay my3t her pese gete,  
424 and þerfore I wolde haf flowen fer into Tarce.

Now, Lorde, lach out my lyf—hit lastes to longe!  
Bed me bilyue my bale-stour and bryng me on ende,  
for me were swetter to swelt as swyþe as me þynk, [f. 89r/93r]  
428 þen lede lenger þi lore þat þus me les make3.”

Þe soun of oure Souerayn þen swey in his ere,  
þat vpbraydes þis burne vpon a breme wyse:  
“Herk, renk, is þis ry3t so ronkly to wrath  
432 for any dede þat I haf don oþer demed þe 3et?”

Jonas al joyles and janglande vp ryses  
and halde3 out on est half of þe hy3e place,  
and farandely on a felde he fettele3 hym to bide,  
436 for to wayte on þat won what schulde worþe after.

Þer he busked hym a bour þe best þat he my3t  
of hay and of euerferne and erbe3 a fewe,  
for hit watz playn in þat place for plyande greue3  
440 for to schylde fro þe schene oþer any schade keste.

422 dowelle3] dōwelle3 MS; dwelles PS

427 þynk] þynk MS; thinkes PS

432 oþer] oþ̄ MS; or PS

432 oþer] oþer MS; or PS

426 bale-stour] bale fto MS; bale stour Mo, An, Mm; bale-stour Ba, GzPa, AW, Vn, PS

He bowed vnder his lyttel boþe his bak to þe sunne,  
and þer he swowed and slept sadly al nyȝt,  
þe whyle God of his grace ded growe of þat soyle  
444 þe fayrest bynde hym abof þat euer burne wyste.

When þe dawande day Dryȝtyn con sende,  
þenne wakened þe wyȝ vnder wodbynde,  
loked alofte on þe lef þat lyled grene—  
448 such a lefsel of lof neuer lede hade,

for hit watȝ brod at þe boþem, boȝted on lofte,  
happed vpon ayþer half a hous as hit were,  
a nos on þe norþ syde and nowhere non elleȝ,  
452 bot al schet in a schaze þat schaded ful cole.

Þe gome glyȝt on þe grene graciouse leues  
þat euer wayued a wynde so wyþe and so cole.  
Þe schyre sunne hit vmbeschon, þaȝ no schafte myȝt  
456 þe mountaunce of a lyttel mote vpon þat man schyne.

Þenne watȝ þe gome so glad of his gay logge,  
lys loltrande þerinne lokande to toune,  
so blyþe of his wodbynde he balteres þervnder,  
460 þat of no diete þat day—þe deuel haf!—he roȝt.

- 453 gly3t] gly3t MS; glyfte PS  
 456 mountaunce] moūtaūce MS; mount[n]aunce Ba<sup>1</sup>  
 459 þervnder] þer vndē MS; þervnde Vn; þer vnde[r] Mo, Ba, GzPa, An; þervnde[r] Mm, AW;  
 thereunder PS  
 460 þe deuel haf] þe dēuel haf MS (with *þe* corrected from *de* by overwriting); ded euel haf Mo<sup>1</sup>; þe  
 deuel haf Mo<sup>2</sup>, GzPa, An, AW, Vn; þe deu[i]l ha[t3] Ba<sup>1</sup>; þe[-]deuel[-]haf Ba<sup>2</sup>; þedeuelhaf Mm

And euer he la3ed as he loked þe loge all aboute  
 and wysched hit were in his kyth þer he wony schulde,  
 on he3e vpon Effraym oþer Ermonnes hille3— [f. 89v/93v]  
 464 “Iwysse, a worþloker won to welde I neuer keped.”

And quen hit ne3ed to na3t nappe hym bihoued.  
 He slyde3 on sloumbe-slep slogh vnder leues,  
 whil God wayned a worme þat wrot vpe þe rote  
 468 and wyddered wat3 þe wodbynde bi þat þe wy3e wakned.

And syþen he warne3 þe west to waken ful softe  
 and saye3 vnte Zeferus þat he syfle warme,  
 þat þer quikken no cloude bifore þe cler sunne  
 472 and ho schal busch vp ful brode and brenne as a candel.

Pen wakened þe wy3e of his wyl dremes  
 and blusched to his wodbynde þat broþely wat3 marred,

al welwed and wasted þe worþelych leues,  
476 þe schyre sunne hade hem schent er euer þe schalk wylt.

And þen hef vp þe hete and heterly brenned.  
þe warm wynde of þe weste werteȝ he swyþeȝ.  
þe man marred on þe molde þat moȝt hym not hyde:  
480 his wodbynde watȝ away! He weped for sorȝe.

462 wony] wony MS; wone PS

463 oþer] oþ' MS; or PS

465 naȝt] naȝt MS; night PS

466 sloumbe-slep] loūbē lep MS; sloumbe, slep Mo  
slogh] slogh̄ MS (with comma-shaped stroke on ascender of *h*); sloghe all eds.

468 wakned] wakned MS; wakened PS

469 to] to MS; omitted Ba

479 þe(2)] þe (corrected from þo by addition of strokes by text scribe) MS, Mo, Ba, GzPa, An, AW,  
Vn; þ[e] Mm (reading MS as þo)

With hatel anger and hot heterly he calleȝ:  
“A, þou Maker of man, what maystery þe þynkeȝ  
þus þy freke to forfare forbi alle oþer?  
484 With alle meschef þat þou may, neuer þou me spareȝ.

I keuered me a cumfort þat now is caȝt fro me,  
my wodbynde so wlonk þat wered my heued;  
bot now I se þou art sette my solace to reue;  
488 why ne dyȝtteȝ þou me to diȝe? I dure to longe.”

3et oure Lorde to þe lede laused a speche:  
“Is þis ry3twys, þou renk, alle þy ronk noyse,  
so wroth for a wodbynde to wax so sone?  
492 Why art þou so waymot, wy3e, for so lyttel?”

“Hit is not lyttel,” coþe þe lede, “bot lykker to ry3t;  
I wolde I were of þis worlde, wrapped in molde3.”  
“Penne byþenk þe, mon, if þe forþynk sore,  
496 if I wolde help my hondewerk, haf þou no wonder.

Pou art waxen so wroth for þy wodbynde,  
and trauallyde3 neuer to tent hit þe tyme of an howre,  
bot at a wap hit here wax and away at anoþer, [f. 90r/94r]  
500 and 3et lyke3 þe so luþer þi lyf wolde3 þou tyne.

483 Pus þy] þ<sup>o</sup> þy MS; P[us] þy Mm (reading MS as *þy þy*)

489 laused] laused *or* lansed MS; laused Gz, An, AW, Vn; lansed Mo, Ba, Mm

496 hondewerk] hondē werk MS; hand-werk PS

Penne wyte not me for þe werk, þat I hit wolde help  
and rwe on þo redles þat remen for synne.

Fyrst I made hem myself of materes myn one



504 and syþen I loked hem ful longe and hem on lode hade.

And if I my trauayl schulde tyne of termes so longe  
and type doun 3onder toun when hit turned were  
þe sor of such a swete place burde synk to my hert,  
508 so mony malicious mon as mournez þerinne.

And of þat soumme 3et arn summe, such sottet formadde  
(as lyttel barnez on barme þat neuer bale wro3t  
and wymmen vnwytte), þat wale ne coupe  
512 þat on hande fro þat oþer, for alle þis hy3e worlde,

bitwene þe stele and þe stayre disserne no3t cunen,  
what rule renes in roun bitwene þe ry3t hande  
and his lyfte, þa3 his lyf schulde lost be þerfor—  
516 and als þer ben doumbe beste3 in þe bur3 mony,  
þat may not synne in no syt hemseluē to greue.  
Why schulde I wrath wyth hem, syþen wy3ez wyl torne,  
and cum and cawe me for kyng and my carpe leue?

509 formadde] foʒmaddē MS; formadde An, Mm, AW, Vn, PS; for madde Mo, Ba, GzPa

512 for alle] fol alle MS; fol, alle Vn; fo[r] alle Mo, Ba, GzPa, An, Mm, AW; for all PS

513 cunen] cūen MS; conne PS

515 his] his MS; h[er] An, Mm

518 syþen] yþē MS; syn PS

520 Wer I as hastif as þou, heere were harme lumpen!  
Couþe I not þole bot as þou, þer þryued ful fewe.  
I may not be so malicious and mylde be halden,  
for malyse is noȝt to mayntyne boute mercy withinne.

524 Be noȝt so gryndel, god man, bot go forth þy wayes!  
Be preue and be pacient in payne and in joye,  
for he þat is to rakel to renden his cloþeȝ  
mot efte sitte with more vnsounde to sewe hem togeder."

528 Forþy when Pouerte me enpreceȝ and payneȝ innoȝe,  
ful softly with Suffraunce saȝttel me bihoueȝ,  
forþy penaunce and payne topreue hit in syȝt  
þat pacience is a nobel poynt, þaȝ hit displese ofte.

Amen.

- 520** as þou] aþ<sup>h</sup> MS; a[s] þou Mo, Ba, GzPa, An, Mm, AW; as thou PS; a þou Vn
- 522** malicious] malcio<sup>9</sup> MS; mal[i]cious all eds.
- 523** no3t] no3 MS, An, Vn; no3[t] Mo, B, Gz, Mm, AW; noht PS
- 524** god man] god man MS, Mo, Ba<sup>1</sup>, Mm; Godman Ba<sup>2</sup>; god-man GzPa, An, Vn; godman AW;  
goodman PS
- 530** For þy] foʔ þy MS; For þy Mm, Vn; For þe Mo, Ba, GzPa (reading *fo ʔ þe*); For-þy An; Forþy  
AW
- topreue] to preue MS, Mo, Ba, GzPa, Mm, Vn; to-preue An; topreue AW

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## EXPLANATORY NOTES

- 1** *a poynt* "a topic for discussion or preaching, a theme": see *MED* s.v. *pointe* n1, sense 6. There does not seem to be much good lexicographical evidence for Anderson's proposed "good quality, virtue," though "point of doctrine" might serve much the same function. Bateson (1912, 1918) follows "Mr. G[eorge].C[ampbell]. Macaulay" (a reference we have not traced) in emending to *a nobel poynt* as in the poem's final line. While this first line is sensible as it stands, it is weak metrically, and it may well be the case that an adjective has disappeared in transmission, though this would more likely be one alliterating on *p* than beginning with *n* (proper? prive? apert?), given the penchant for overstuffed alliteration at the beginnings of the manuscript's poems.
- 3** *suffraunce* Intended as a synonym for *Pacience* (l. 1); both words implying something like modern English *endurance* or *acceptance*. *aswagen* (Morris 1864). MS reads *afwagēd:*, with *d* expuncted via following light colon-shaped dots (dots not noticed by previous editors). Vantuono (1984) retains the MS reading in *-end* as an "inflected infinitive." citing *Cl* 1291 *nūnēd*

(*nimmend* in his edition), see note on that line. The *Cl* 1291 form was first noted in connection with this one by Gollancz (1913). Anderson (1969) suggests reasons for scribal error in each instance.

**9** *at a hyze masse* This mention is less likely than other associations of Matthew with the mass in the poems of the MS (*Pearl* 497, *Cl* 51) to have been called up merely by alliteration, though it does reinforce the alliteration of the following line. The Beatitudes are the gospel reading in the mass for the Feast of All Saints.

**9 - 28** The Beatitudes from the Sermon on the Mount are at Matthew 5: 3 - 10: "Beati pauperes spiritu: quoniam ipsorum est regnum caelorum. Beati mites: quoniam ipsi possidebunt terram. Beati qui lugent: quoniam ipsi consolabuntur. Beati qui esuriunt et sitiunt iustitiam: quoniam ipsi saturabuntur. Beati misericordes: quoniam ipsi misericordiam consequentur. Beati mundo corde: quoniam ipsi Deum videbunt. Beati pacifici: quoniam filii Dei vocabuntur. Beati qui persecutionem patiuntur propter iustitiam: quoniam ipsorum est regnum caelorum." ("Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the

clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.")

**13** *hau* MS reads *hau* or *han*. On the basis of the occasional spelling *haf* for the same word (plural present), I prefer the former, where earlier editors have preferred the latter.

**21** *hau* MS reads *hau* or *han*. See note to *Patience* 13.

**35** *syn* MS reads *fyn*. Vantuono (1984) retains the MS reading, translating "at last," a sense attested in *MED* s.v. *fine* adv 2, but with improbable syntax here.

**38** *hit arn fettled in on forme* "they are bestowed in one formula" Both the "poor in spirit" in the first Beatitude and those who "suffer persecution for justice' sake" are blessed by Jesus using the same formula of words, " quoniam ipsorum est regnum caelorum" ("for theirs is the kingdom of heaven"), as is often noted in commentary on the Beatitudes.

**39** *by quest of her quoyntyse* "by judgment of their beauty": the Beatitudes continue to be imaged as pretty women in this stanza, as they were in 29 -34 and as they are later in 45 - 48. Anderson (1969) instead connects the word "quoyntyse" with Latin *Sapientia* ("Wisdom") and points to an allegorical reading in the *Glossa ordinaria*

of Wisdom 10: 10, "[Sapientia] deduxit per vias rectas" ([Wisdom] conducted . . . through the right ways"), a verse which is translated in *Pearl* 691 - 2, in terms of the eighth Beatitude.

44 *maugre his mun* "whether he likes it or not" (literally, "despite his mouth," i.e. "whatever face he makes")

45 *playferes* "playmates" with possible erotic implication

54 *Much 3if he me ne made, maugref my chekes* "(It would be) 'a lot' (i.e. an act of surprising generosity) if he did not make me, whether I liked it or not (literally, "despite my cheeks" i.e. despite my expression).

56 *bongre my hyure* "in accord with my recompense" As Anderson (1969) notes, this plays on the previous uses of *maugre(f)* in 44 and 54, and may constitute a linguistic innovation in English as a prepositional use of *bongre*. Putter and

Stokes (2014), following J.A. Burrow ("Two notes on the Middle English *Patience*,"

*Notes and Queries* 36 [1989]: 300-301) take *bongre* as a noun and *bongre my hyure* as elliptical for "with **bongre** [good will] as my **hyre** [wages]."

60 *as Holy Wryt telles* What follows is a more or less close retelling of the story of Jonah from the Biblical book of that name. See the Appendix for the whole book in Vulgate (Latin) and Douay-Rhiems (English) texts.



62 *jentyle prophete* "noble prophet," but with punning reference to the fact that as God's emissary to Nineveh, Jonah is also a "Gentile prophet": the only prophet in the Bible sent to a non-Judaic people (see *MED* s.v. *gentil* adj., senses 3 and 4).

65 - 72 A substantial dramatic expansion of God's one-verse speech of commission to Jonah in the Vulgate (Jonah 1: 2): "Surge, et vade in Niniven, civitatem grandem, et praedica in ea, quia ascendit malitia eius coram me." ("Arise, and go to Ninive the great city, and preach in it: for the wickedness thereof is come up before me.") In particular, God's announcement that he intends to "venge himself" on the Ninivites is absent in the Bible here but required for the plot; it appears by implication in Jonah 3: 2 - 4.

73 *stowned* (Morris) MS reads *stownod*. Vantuono (1984), transcribing *stowned*, says that "Orig. [i.e. second *o*] shows tiny mark on right which may indicate partly faded *e* or *o* altered to *e*," but what he is referring to is neither, rather merely a small connecting stroke.

77 *typped schrewes* A somewhat mysterious expression. Recent scholarship seems to have converged on understanding *typped* as a figurative extension of the sense of *MED* *tippen* v.2, "adorn or provide with a tip," to such a meaning as

"consummate" (so *MED*, Anderson [1969], Andrew and Waldron [1978+]), first

suggested by Ekwall ("Some Notes on the Text of the Alliterative Poem *Patience*," *Englische Studien* 44 [1912], 165-6); though Vantuono (1984) glosses "fallen" (i.e. *MED* s.v. *tippen* v.1); and Putter and Stokes (2014) suggest "violent" via a gloss on *cornutatus* ("horned") in *Catholicon Anglicum*. The last seems to me a slightly too speculative and roundabout route to meaning, as does the first, whereas Vantuono is at least on good ground in terms of the poet's use of the same verb in *Patience* 506, "And if I . . . schulde . . . / type doun zonder toun when hit turned were . . .," where "type doun" is a rough synonym for "destroy" much like the semantically similar *tylte* ("tilt") in *Patience* 361. Perhaps "fallen, lost, damned"?

**83-84** *bot if my gaynlych God . . . of sum sake þat I slayn were* "unless my gracious God intended towards me such grief as that I should be slain as my reward for some sin."

**85** *cope* MS reads *q* (i.e. the crossed 'q' abbreviation for Latin *quod*). Editors have oddly printed this as *quod* or *quop* despite its appearance on the one occasion it is spelled out in the MS, in *SGGK* 776, as *cope*.

**92** *fale of his hele* "careless of his protection/safety" If *fale* (the only instance of this word in Middle English) is from ON *falr* ("for sale") as Gollancz (1913) suggests, the implication is perhaps that God is actively hostile to Jonah's safety, wants to

dispense with it. In modern Icelandic, *falur* means "for sale," but also *útbær*, "that one wants rid of", see *ÍO*.

**94** *glowande* (Bateson, 1912). MS reads glowandē (with room for two letters in a damaged area between *g* and *w*, the top of *l* and the bottom curve of *o*

visible through image manipulation [R and G channels with inversion of image in Photoshop]). Vantuono (1984) says that "UVR does not reveal what may have been in the blank space between *g* and *w*."

**95** *in Nuniue* (Morris). MS reads confusedly *iūuniue* (i.e. ten minims with a macron over the second and third, and with the eighth dotted, followed by *e*). The macron is probably displaced accidentally from its intended place over the first minim by mixing up minims, which would then give (with adjusted word spacing) *ī nuníue*.

**96** *on rode* Jonah ironically imagines his death on the cross. As a prophet to the Gentiles who suffered a kind of descent into hell in the belly of the fish for "three days and three nights" (Jonah 1: 17) he was widely viewed as a "type of Christ," that is, an historical personage whose very life experiences presaged and predicted the burial, Harrowing of Hell or at least journey to Hell, resurrection, and salvific mission of Christ, an aspect of Jonah's story not elsewhere much brought forward in this poem.

**101-08** "Then he went there and they prepare their equipment, lift up the cross-sail; they fasten cables; quickly at the windlass they lift their anchors, attached quickly to the bowsprit the spare bowline, gather the guide ropes, the raising-ropes of the mainsail; they turn to the larboard side and begin to luff. The fair wind at their back finds the bosom of the sail, it swings the sweet ship swift from the haven."

**104** *spende* This appears to me to be the most likely MS reading. The first glyph in this word is the juncture of *s* and *p*; the third is either *n* or *u*. Between them is a glyph that is not well formed. Editors have transcribed *sprude*, *spynde*, and *spende*. The glyph is pretty clearly not a *y*, since it has no descender (though Anderson [1969] calls it a "truncated *y*"); it much resembles an *r*, but has an upward-angled crossing stroke like that of an *e*. The most likely explanation of the form appearing in the MS is that the scribe first wrote *r*, but then attempted fairly unsuccessfully to turn that letter already written into an *e* by adding the crossing stroke. We have transcribed it as *e*. See the similar final *e* of *to murte*, line 150.

**105** *þe grete-cloþ falles* "the ropes for lowering the mainsail." For the posited ME noun *fall*, meaning "rope for raising and lowering a sail," see Icelandic *falur* (also *fall*, *fal*: "dragreipi til að draga up og fella segl") in *ÍO*, and also *OED fall-rope* s.v. *fall* sense 29.

**115-6** *Hit . . . fyrre*. "It was a foolish judgment that revolved in his mind, (that) although he had travelled from Samaria, that God saw no further (i.e. did not see beyond Samaria)"

**121-124** *O fole3 . . . y3e*. From Psalm 93 (94): 8-9: "Intellegite, insipientes in populo; Et stulti, aliquando sapite. Qui plantavit aurem non audiet? Aut qui finxit oculum non considerat?" ("Understand, ye senseless among the people; and, you fools, be wise at last. He that planted the ear, shall he not hear? or he that formed the eye doth he not consider?"). This passage is also translated in *Cl* 581-7.

**122** *þa3 3e be stape fole* "even if you are raving mad" MS reads *þa3 he b e stap e fole*. I follow Anderson (1969) in emending MS *he* to *3e* (an emendation first implemented by Julius Zupitza [*Alt- und Mittelenglisches Übungsbuch* 2nd ed. 1882]), and taking this phrase as a "a translation of the Vulgate's 'stulti.'" Anderson (also *MED* s.v. *stape- fole*) derives *stape* here (a unique instance) from OF *estapé*, cf. Tobler-Lommatzsch s.v. *estaper* ("unsinnig, verrückt"). Vantuono (1984) implausibly proposes "high, lofty" (OE *steap*) for *stape* and "very" for *fole* (i.e. *ful*), retains MS *he*, and considers the phrase a reference to God.

**125** *þat dotes for elde* Andrew and Waldron (1978+) comment that "There is no biblical support for this suggestion that Jonah's folly may result from senility;

neither has any source been found among the Christian commentators." Putter and Stokes (2014, citing Randall, *Images in the Margins of Gothic Manuscripts* [1966])

counter that he is often represented as aged in medieval art.

**131** *calde on þat ilk crafte he carf* "called on the same work [i.e. the storm winds] he fashioned"

**132** *for wroþely becleped* "because [they had been] angrily summoned." MS clearly reads *be cleped* but has been read as *he cleped* by all previous editors.

**133** *Ewrus and Aquiloun þat on est sittes* Eurus personified the east wind, and Aquilo was the north wind in Latin literature (and for navigation Aquilo was a north-northeast wind). Anderson notes that the two are linked in the Bible in the description of the storm that threatens and drives to shore the ship that is taking Paul as prisoner to Rome: "Non post multum autem misit se contra ipsam ventus typhonicus, qui vocatur Euroaquilo" (Acts 27: 14) ("But not long after, there arose against it a tempestuous wind, called Euroaquilo.")

**155** *þat fayn scape wolde* "those who would dearly love to escape"

**157** *bale3* (Putter and Stokes, spelling *bales*). MS reads *b ale*. Editors have accepted Eckwall's suggestion that the use here is collective, but there is not much evidence

for such a use, and Anderson's (1969) reference to accounting phrases such as "sex bale de alum" is not persuasive either.

**165-7** *Vernagu . . . Diana . . . Nepturne . . . Mahoun . . . Mergot* Vernagu is a black Saracen giant who appears in the *Pseudo-Turpin Chronicle* and the Middle English romance of *Roland and Vernagu*; Diana, the Roman goddess of chastity and the hunt, frequently appears in lists of pagan gods, as does Neptune, the Roman sea god; Mahoun, derived from the name of the Prophet Mohammed, is widely used as the name of a supposed Saracen deity in medieval literature; Mergot (usually Margot) is a supposed Saracen god in the Charlemagne cycle.

**166** *Nepturne* Gollancz (1913, 1924) and Anderson (1969) speculate that the form is a scribal corruption of *Neptune* by confusion with the ending of the name "Saturne" but I see no particular reason to assume that the scribe rather than the author is responsible for the form here: the name appears as *Nepturnus* in the *Roman d'Alexandre*. (Andrew and Waldron [1978+] also emend to *Neptune*, citing Gollancz.)

**173** *lovue* "advise": see MED s.v. *loven* v 2, sense 2a. Early editors read this as *lovne* by u/n confusion.

**176** *he þat rules þe rak* "he who rules the storm" An ironic reference: the sailor who is speaking means the god among the pagan gods to whom they are praying who is

the one responsible for the storm, but *he þat rules þe rak* would inevitably be in the minds of the Christian audience of the poem Christ, who commanded the Sea of Galilee to be still in Matthew 8: 23 - 27 (and parallel passages of Mark and Luke).

**185** *onhelde by þe hurrok* "huddled by the stern compartment" For fuller treatment of the somewhat mysterious word *hurrok*, see Olsen's note to *CI* 419.

**188** *Ragnel* MS reads *raguel* or *ragnel*. Thomas D. Hill's 1974 "Raguel and Ragnel: Notes on the Liteary Genealogy of a Devil" (*Names* 22 [1974]: 145-149) documents the transformation of the angel Raguel of the apocryphal Book of Enoch to the Middle English demon Ragnel. Emerson in "More Notes on *Patience*" (*Modern Language Notes* 31 [1916]: 1 - 10) had much earlier provided evidence from the manuscripts of the Digby play of Mary Magdalene and the Chester Antichrist for *Ragnel* over *Raguel*. Vantuono (1984) prefers the spelling Raguel, suggesting that "Jonas . . . may have been dreaming of that angel coming with chains to exact God's vengeance," but Gollancz (1913), while preferring the same spelling, has a better understanding of the sense of the line when he says it is "best brought out by turning into *oratio recta*: 'and bade him ferk up,--'"Raguel in his chains wake you from your dreams!'"



**189** *haspede harnays* "fastened clothing" MS reads *hafp ed e*. This is clearly the past participle of *MED haspen* v., and the attempts of scholars to read it as a noun (Morris [1869] and Bateson [1912] "hook"; Anderson [1969] "clasp-head"; *MED* "fastener on a garment"; Vantuono [1984] "fastened [garment]") are unconvincing. Since the line is also metrically unusual, it seems clear that a noun has been omitted here. Gollancz proposed that Job was dragged onto deck by the hair (*here* 1913, *hayre* 1924); Ekwall (*Englische Studien* 44 [1912]: 170) followed by Bateson (1918) and Andrew and Waldron [1978+] that he was dragged by the garment (*hater*). My suggestion is partly based on comparison with *SGGK* 590. See *MED* s.v. *harneis* sense 3a. Putter and Stokes emend dramatically to *haspe-stede unhende* ("ungently by the cloak, at the place where it was clasped") reasoning that a clasp would give way and the sailor must grab him by the cloak itself. *Haspe-stede* is a possible but otherwise unknown compound.

**196-202** Based fairly closely on Jonah 1: 8: "Et dixerunt ad eum: Indica nobis cuius causa malum istud sit nobis: quod est opus tuum? quae terra tua, et quo vadis? vel ex quo populo es tu?" ("And they said to him: Tell us for what cause this evil is come upon us, what is they business? of what country art thou? and whither goest thou? or of what people art thou?").

- 200** *when þou slayn worþes* "when you will be (i.e. are about to be) killed"
- 202** *Whyder in worlde þat þou wylt?* "Where in the world do you want (to go)?"
- 205-8** This closely represents Jonah 1: 9: "Hebraeus ego sum, et Dominum Deum caeli ego timeo, qui fecit mare et aridam." ("I am a Hebrew, and I fear the Lord the God of heaven, who made both the sea and the dry land.")
- 208** *at a worde one* Probably just "to be brief, to summarize" as in Chaucer's *Sir Thopas* 929-30, "for pleynly, *at a word*,/ Thy drasty rymyng is nat worth a toord!" Previous editors have taken the phrase as a reference to the verbal act of creation of God in Genesis, "who created all things *by a single word*" (Andrew and Waldron [1978+], emphasis added).
- 211** *babes* (Richard Paul Wülcker, *Altenglisches lesebuch* [2. Teil; Halle: Niemeyer, 1879]). MS reads *b aþeþes*.
- 213** *ossed hym by vnnynge* "made known to them by things granted (i.e. by things he said)" The whole line is periphrastic for Vulgate "indicaverat eis" ("he had told them", Jonah 1: 10).
- 224** *bot Jonas into his juis jugge bylyue* "but quickly to condemn Jonah to his punishment"

- 233** *þa3 her takel were torne þat totered on yþes* "though their tackle was torn, who were (i.e. whose ship was) tossed on the waves"
- 235** *þe depe to serue* "to serve the deep," i.e. at the mercy of the sea
- 236** *a swetter* "a sweeter, i.e. gentler, [current]"
- 240** *on to be God* (Gollancz). "alone to be God" MS reads *vn to b e god*.
- 245** *to* (Morris). MS reads *to to*. As often, Vantuono defends a clear scribal error, here dittography, as possibly sensible, suggesting that the first instance can be "rendered as the adverb 'also'."
- 258** *warlowes* The word *warlow* is commonly used of monstrous beasts, but also applied to the Devil, and may here contain an allusion to the medieval bestiary tradition, in which the whale, which traps sailors by pretending to be an island (and then diving to the depths once they have set up their camp on its back), and swallows small fishes by enticing them into its mouth by emitting a sweet smell, is allegorized as a figure for the Devil and/or Hell, an allegory possibly already activated in the poem by the reference to the whale's toothed maw at 250-2, which could well remind a medieval audience of the common depiction of the entrance to Hell as a monstrous toothed devil-mouth. See also the comparisons to the Devil and Hell in

274-75, licensed also by the reference to the fish's belly as Hell in Jonah 2: 3: "De ventri inferni clamavi" ("I cried out of the belly of hell").

**259** *leue* (Gollancz 1924). MS reads *lyue*, which is sufficiently sensible that many editors have retained it (Anderson [1969] and Vantuono [1984] understanding it as a spelling for *leue*), but the Gollancz emendation is persuasive as a *lectio difficilior*.

The stanza then means, "For had not the high King of heaven by his personal power protected the wretched man in the guts of the monster, what man could believe that any life could be kept so long within him by any natural law ('lawe of any kynde')?"

**270** *relande in by a rop, a rode þat hym þoʒt* "reeling in through an entrail that seemed like a road to him"

**272** *blunt* "went blindly, blundered" From ON *blunda*, the etymon also of ME *blunderen*.

*blok* "obstruction" (a sense only retained in *stumbling-block*). The final glyph is, I think, a *b* that has been turned into a *k* by the addition of a crossing stroke (it might alternatively be an unfinished *k* turned into a *b* by the addition of a stroke).

Vantuono (1984) and Putter and Stokes (2014) read the glyph as a *b*. Vantuono

translates simply as "blob" and Putter and Stokes gloss *blunt in a blob* as "fetched up short in a **blob** [?piece of intestine]," in both cases citing *MED blobbe* and *blober*.

**275** *sor3e* Despite the spelling, not "sorrow," but "mud, mire, slime" (*MED* s.v. *sour* n. 1). As with the spelling 'vpon' in this MS for "open," this is more likely the substitution of the spelling of a similar-sounding word than either a scribal error or an actual blend of sense between OE *sorg* and ON *saurr*, which was Anderson's (1969) suggestion.

**294** *pre dayes and pre nyzt* (Morris). MS reads *pre d ayes þe nyzt*, which Vantuono (1984) and Putter and Stokes (2015) argue for retaining as sensibly designating three full days, i.e. days with the corresponding nights; however, it seems more likely that the poet had in mind the precise biblical wording, "erat Ionas in ventre piscis *tribus diebus et tribus noctibus*" ("and Jonas was in the belly of the fish *three days and three nights*" Jonah 2: 1), since this was a point of doctrinal significance, particularly in connection with Matthew 12: 40, where Jesus says, "Sicut enim fuit Ionas in ventre ceti *tribus diebus, et tribus noctibus*, sic erit Filius hominis in corde terrae *tribus diebus et tribus noctibus*." ("For as Jonas was in the whale's belly *three days and three nights*: so shall the Son of man be in the heart of the earth *three days and three nights*."))

**302** *þat* (Gollancz 1924). MS reads . The scribe may have taken *borne* as the past participle of *beren* and corrected an apparent error here.

**305-36** These lines are a very close translation of Jonah's prayer in Jonah 2: 3 - 10.

**308** *of þe depe se into þe dymme hert* "into the dim heart of the deep sea"

**311** *strynande* "tormenting", "oppressive" (see *MED* s.v. *streinen* v., sense 3) Previous editors have read this as *stryuande* "contending," but that interpretation is less contextually appropriate—see also *Patience* 234.

**313** I sayde (Gollancz). MS reads *Iīay*.

**317** *to my wo stounde3* Probably to be translated simply as periphrastic for "to my distress," *stounde3* playing a role in this expression more metrical than semantic, similar to that played by *stour* in *bale-stour* (*Patience* 426) and *stæf* in Old

English poetic expressions like *hearmstafas* (*Guthlac* 229): *wo stounde3* then would be "times of (i.e. instances of) woe." Andrew and Waldron (1978+) follow Gollancz (1913) in taking *stounde3* as a verb and understanding the phrase as meaning "until my woe stupifies me."

**318** *þe abyme byndes þe body þat I byde inne* "the abyss in which I remain binds the body"

**319** *to laste mere of vche a mount man am I fallen* Probably "I have fallen to the lowest margin of every [undersea?] mountain." The Bible verse being translated is Jonah 2: 7: "Ad extrema montium descendi" ("I went down to the lowest parts of the mountains.") The word "man" is probably either self-referential or a merely rhetorical vocative (and to be omitted in translation) rather than being addressed to the deity as some editors assume.

**329** *meled with þy maystres* "engaged myself with your masterful achievements" See J.A. Burrow, "Two Notes on the Middle English *Patience*," *Notes and Queries* 36 (1989): 301-3. Perhaps the poet imagines Jonah as having previously concerned himself with materialist scientific rather than with pious study, that is, with the *vanitates* (Jonah 2: 9—"vanyte and . . . vayne þynges") of God's creation rather than with God himself, a common medieval *topos* in criticism of human knowledge and university study. Putter and Stokes (2014) suggest that God's *maystres* are instead recondite points of theology, which is also possible.

**333** *I dewoutly awowe þat verray bet3 halden* "I, who am considered to be trustworthy, devoutly promise": a probably intentional irony on the part of the poet, given Jonah's doubtful trustworthiness!

**343** *bonke3* (Gollancz, spelling *bonkes*). MS reads *bônk*. Gollancz (1913, 1924) and Bateson (1918) emend to the plural here, Anderson (1969) to the singular *wat3* in 344; Andrew and Waldron (1978+) cite a possible parallel at *Cl* 379 for understanding *bonk* in both places as "an alternative (uninflected) pl[ural]," but the *Cl* 379 verb has an expressed pronoun subject (*hit*) that often takes a plural, so the other passage is not really analogous to this one.

**347** *cope* See note to *Patience* 85.

**354** *on to þrenge þerþurze* "merely to go through it"

**355** *on journey* "one day's journey" (*MED* s.v. *journei*, senses 5a, b): the line

translates Jonah 3: 4: "Et coepit Ionas introire in civitatem intinere diei unius" ("And Jonas began to enter into the city one day's journey").

**362** *Vp-so-down* "upside-down" Suggested by Vulgate *subvertetur*: "shall be overturned, destroyed" (Jonah 3: 4).

**372** *doured* "suffered" Putter and Stokes, citing *SGGK* 315 and 2258, emend to *dared* ("covered"), but while I also reject the *MED* etymology (fr. *dour* adj fr. Latin

*durus* as applied to sorrow; *dour* adj. and *douren* v. having only one citation each in *MED*), it does not seem necessary to emend. The instance is more likely to be



ascribable to *MED duren* v., sense 4 ("undergo or experience [suffering]") as an absolute use.

**397** *Who* MS reads *what*, perhaps in partial anticipation of the following word. Editors have retained the MS reading. Anderson (1969) cites Tauno Mustanoja, *Middle English Syntax*, vol. 1, Parts of Speech (Helsinki: Société néophilologique, 1960), 182, for extension of ME *what* for *who* to non-predicative questions; Vantuono (1984) suggests the interjection *what!* with resulting peculiar grammar of the rest of the line; Bateson (1912) had suggested "What (man) knows" and then (1918) "What knows (anyone)." Since the Latin has simply "Quis scit" (Jonah 3: 9), an error is more likely than the other explanations.

**411** *he* This is probably the intended MS form, but the first glyph has been corrected from a *y* originally written by overwriting an *h* or *b* (by the text scribe).

**413-28** A considerable expansion of Jonah's short prayer of Jonah 4: 2 - 3: "Obsecro, Domine, numquid non hoc est verbum meum cum adhuc essem in terra mea? Propter hoc praeoccupavi ut fugerem in Tharsis: scio enim quia tu Deus clemens et misericors es, patiens et multae miserationis, et ignoscens super malitia. Et nunc, Domine, tolle, quaeso, animam meam a me, quia melior est mihi mors quam vita." ("I beseech thee, O Lord, is not this what I said, which I was yet in my own

country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil. And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live."

**413-6** "I beseech you now, Sir, judge yourself, was not this that has happened my prediction ('my worde') that I gave in my (own) country when you sent (me) your speech that I should go to this town to preach your intention?"

**426** *bale-stour* "(time of) torment" See *MED* s.v. *stoure* n.2, sense 2d. Compare *wo stounde3*, *Patience* 317, and see note there.

**427** *for . . . make3* "for it would be sweeter to me to die immediately, it seems to me, that to convey further your teaching, which thus makes me a untruthful"

**434** *hy3e place* "chief place," i.e. principal city (see *MED* s.v. *place*, *heigh* adj, sense

2b(d): ME *place* was not, as Anderson (1969) contends, a simple synonym for "city";

nor is this *place* the same as the *place* of line 439, as Vantuono (1984) has it.

**436** *f3r to wayte on þat won what schulde worþe after* "to watch what would happen afterwards in that abode (i.e. city)"

**439-40** *for hit . . . shade keste* "for that place was bare of bending groves that could shield from the bright (sun) or cast any shade"

444 *bynde* here short for the full word *wodbynde* as in line 446: "ivy." Editors have habitually glossed or translated this word as "woodbine," where there is certainly an etymological connection, but it seems more likely that rather than *Lonicera periclymenum* (honeysuckle or woodbine) it refers here to *Hedera helix*, the common ivy, the usual referent of the Latin word *hedera* of Jonah chapter 4. See *MED* s.v. *wodebind(e)* n. for the variability of reference of this word in Middle English to a variety of climbing vines and for identification with the ivy.

448 *such a lefsel of lof* "such a praiseworthy leaf-bower"

449 *bozted* "curved, arched" See *MED* s.v. *bught*, *boughtnes*.

450 *happed vpon ayber half a hous as hit were* "covered on either side like a house"

459 *balteres* "wallows about" Cf. early Danish *baltre* (*ODS*—see quotations) "roll, wallow, tumble." Not as some editors have supposed the same signification as the *balterande* of *CI* 103, which means "tottering, hobbling" (see *MED* s.v. *balteren*), nor a different verb meaning "capers" (Anderson [1969]), since it is somewhat difficult to reconcile Jonah's lolling about in line 458 with his tottering or capering so actively around in the next line.

*bervnder* (Morris, dividing *ber vnde[r]*). MS reads *ber vnd e*.

**460** *þe deuel haf!* Anderson (1969) and Andrew and Waldron (1978+) take this as short for "the devil have it," but *MED* and Putter and Stokes (2014) are surely correct to see it as the exclamation "the devil half," which they translate as "the devil a bit."

The expression is a blasphemous inversion of the pious exclamation "a Godes half" ("on God's behalf, in God's name, for God's sake"), which expresses contentment, and possibly better rendered "with the Devil's curse, i.e damn it!" See *MED* s.v. *half*, senses 7a(c), 7b(a, b, c).

**462** *þer he wony schulde* "where he used to live"

**463** *vpon Effraym oþer Ermonnes hillez* Mount Ephraim and Mount Hermon were frequently-mentioned biblical high places, though without any particular biblical connection to Jonah except that like his origins, they are in Israel, and not Judea.

**469** *þe west* i.e. the west wind, personified as Zephyrus in the next line.

**479** *þe* (2) Corrected by the text scribe from *þo* first written, by addition of two strokes.

*þat mozt hym not hyde* "who could not hide himself (from the sun)"

**482-8** "A, *þou . . . to longe.*" This speech of Jonah's is elaborated from a much shorter speech in the Bible not necessarily even directly addressed to God: "et petivit animae suae ut mereretur, et dixit: Melius est mihi mori quam vivere" ("and he

desired for his soul that he might die, and said: It is better for me to die than to live" [Jonah 4: 8]).

**490** *Is þis ry3twys, þou renk, alle þy ronk noyse* Just as God's question regarding Jonah's ire about the ivy in the Bible is a variation of his question about Jonah's ire over Niniveh ("Putasne bene irascere tu?" in Jonah 4: 4 vs. "Putasne bene irascere tu super hedera?" in Jonah 4:9—"Dost thou think thou hast reason to be angry?" vs. ". . . to be angry, for the ivy?"), so the poet of *Patience* repeats alliterating syllables from the previous question (*Herk, renk, is þis ry3t so ronkly to wrath*, 431) here while varying grammar and diction.

**493** *cope* See note to line 85.

*lykker to ry3t* "closer to justice, more like my entitlement"

**508** *malicious* "wicked." The word would remind readers who were Latin-English bilinguals of God's charge to Jonah, "vade in Niniven . . . quia ascendit *malitia* eius coram me" ("go to Niniveh . . . for the wickedness thereof is come up before me" Jonah 1: 2)

**509-17** That there is a textual problem here is suggested by the failure of the scheme of marked quatrains probably due to a missing line somewhere between 509 and 520 (though scribal marking of the quatrains continues regular, it is out of step with

the sense), and by apparent duplication of content between 512 and 514-15. Gollancz (1913, 1924) suggested that lines 513-15 represented text cancelled by the author to be replaced with the current 510-12, and therefore square-brackets lines 513-15 but prints them, a tack also followed by Anderson (1969), Moorman (1977), and Putter and Stokes (2014). Andrew and Waldron (1978+) achieve reasonable sense by instead exchanging 510-12 and 513-15. Like Vantuono (1984), I think that adequate sense can be achieved by appropriate punctuation here, though I do not follow his particular choices.

**514** *what rule renes in roun* "what rule runs secretly/mysteriously," i.e. what secret or mysterious rule there is (as to which hand is left and which is right).

**520.** *as þou* (Morris). MS reads *ap*.

*heere* Anderson (1969), followed by Vantuono (1984) takes this as meaning 'sir' (*MED* s.v. *herre* n2) rather than 'here, in this instance'.

**522** *malicious* (Morris). MS reads *malcio*<sup>9</sup>. Here the word must mean (as *MED* defines it in this instance) "harsh, severe, cruel," and *malyse* in the next line must be "severity, harshness," but again as in 508 the vocabulary would remind a reader of the *malitia* ("wickedness") of the Ninivites.

**524-7** Editors have differed as to whether this stanza belongs to the voice of God

addressing Jonah or to the voice of the narrator exhorting the reader/hearer.

Andrew and Waldron (who move the final quotation mark from the end of 523 to

the end of 527 in their fifth edition after a change of heart) observe that "A

definitive argument either way is difficult to envisage. This passage (524-7)

functions as a bridge between the voice of God . . . and the voice of the narrator . .

."

The MS, of course, does not have quotation marks, a situation that allows for

such ambiguities, perhaps intentional here.

**530** *Forþy* The MS, I believe, reads *foʔþy*, though it is quite faded here. Vantuono

(1984) separates the syllables and understands the second as a possessive pronoun

referring to the deity.

Peer-reviewed by MESA

## Appendix: The Book of Jonah (Vulgate and Douay-Rheims)

### Prophetia Ionae

**1** 1 Et factum est verbum Domini ad Jonam, filium Amathi, dicens: 2 Surge, et vade in Niniven, civitatem grandem, et prædica in ea, quia ascendit malitia ejus coram me. 3 Et surrexit Jonas, ut fugeret in Tharsis a facie Domini, et descendit in Joppen: et invenit navem euntem in Tharsis, et dedit naulum ejus, et descendit in eam ut iret cum eis in Tharsis a facie Domini. 4 Dominus autem misit ventum magnum in mare: et facta est tempestas magna in mari, et navis periclitabatur conteri. 5 Et timuerunt nautæ, et clamaverunt viri ad deum suum, et miserunt vasa quæ erant in navi, in mare, ut alleviaretur ab eis; et Jonas descendit ad interiora navis, et dormiebat sopore gravi. 6 Et accessit ad eum gubernator, et dixit ei: Quid tu sopore deprimeris? surge, invoca Deum tuum, si forte recogitet Deus de nobis, et non pereamus. 7 Et dixit vir ad collegam suum: Venite et mittamus sortes, et sciamus quare hoc malum sit nobis. Et miserunt sortes, et cecidit sors super Jonam. 8 Et dixerunt ad eum: Indica nobis cujus causa malum istud sit nobis: quod est opus tuum? quæ terra tua, et quo vadis? vel ex quo populo es tu? 9 Et dixit ad eos: Hebræus ego sum, et Dominum Deum cæli ego timeo, qui fecit mare et aridam. 10 Et timuerunt viri timore magno, et dixerunt ad eum: Quid hoc fecisti? cognoverunt enim viri quod a facie Domini fugeret, quia indicaverat eis. 11 Et dixerunt ad eum: Quid faciemus tibi, et cessabit mare a nobis? quia mare ibat, et intumescebat. 12 Et dixit ad eos: Tollite me, et mittite in mare, et cessabit mare a vobis: scio enim ego quoniam propter me tempestas hæc grandis venit super vos. 13 Et remigabant viri ut reverterentur ad aridam, et non valebant, quia mare ibat, et intumescebat super eos. 14 Et clamaverunt ad Dominum, et dixerunt: Quæsumus, Domine, ne pereamus in anima viri istius, et ne des super nos sanguinem innocentem: quia tu, Domine, sicut voluisti, fecisti. 15 Et tulerunt Jonam, et miserunt in mare: et stetit mare a fervore suo. 16 Et timuerunt viri timore magno Dominum: et immolaverunt hostias Domino, et voverunt vota.

**2** 1 Et præparavit Dominus piscem grandem ut deglutiret Jonam: et erat Jonas in ventre piscis tribus diebus et tribus noctibus. 2 Et oravit Jonas ad Dominum Deum suum de ventre piscis, 3 et dixit:



Clamavi de tribulatione mea ad Dominum,  
et exaudivit me;  
de ventre inferi clamavi,  
et exaudisti vocem meam.  
4 Et projecisti me in profundum in corde maris,  
et flumen circumdedit me:  
omnes gurgites tui, et fluctus tui super me transierunt.

5 Et ego dixi:  
Abjectus sum a conspectu oculorum tuorum;  
verumtamen rursus videbo templum sanctum tuum.

6 Circumdederunt me aquæ usque ad animam:  
abyssus vallavit me,  
pelagus operuit caput meum.

7 Ad extrema montium descendi;  
terræ vectes concluderunt me in æternum:  
et sublevabis de corruptione vitam meam, Domine Deus meus.

8 Cum angustiaretur in me anima mea,  
Domini recordatus sum:  
ut veniat ad te oratio mea,  
ad templum sanctum tuum.

9 Qui custodiunt vanitates frustra,  
misericordiam suam derelinquunt.

10 Ego autem in voce laudis immolabo tibi:  
quæcumque vovi, reddam pro salute Domino.

11 Et dixit Dominus pisci, et evomuit Jonam in aridam.

**3**1 Et factum est verbum Domini ad Jonam secundo, dicens: 2 Surge, et vade in Niniven, civitatem magnam, et prædica in ea prædicationem quam ego loquor ad te. 3 Et surrexit Jonas, et abiit in Niniven juxta verbum Domini: et Ninive erat civitas magna, itinere trium dierum. 4 Et cœpit Jonas introire in civitatem itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. 5 Et crediderunt viri Ninivitæ in Deum, et prædicaverunt jejunium, et vestiti sunt saccis, a majore usque ad minorem. 6 Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abjecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. 7 Et clamavit, et dixit in Ninive ex ore

regis et principum ejus, dicens: Homines, et jumenta, et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant. 8 Et operiantur saccis homines et jumenta, et clament ad Dominum in fortitudine: et convertatur vir a via sua mala, et ab iniquitate quæ est in manibus eorum. 9 Quis scit si convertatur et ignoscat Deus, et revertatur a furore iræ suæ, et non peribimus? 10 Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est Deus super malitiam quam locutus fuerat ut faceret eis, et non fecit.

**4**1 Et afflicto est Jonas afflictione magna, et iratus est: 2 et oravit ad Dominum, et dixit: Obsecro, Domine, numquid non hoc est verbum meum cum adhuc essem in terra mea? propter hoc præoccupavi ut fugerem in Tharsis: scio enim quia tu Deus clemens et misericors es, patiens et multæ miserationis, et ignoscens super malitia. 3 Et nunc, Domine, tolle, quæso, animam meam a me, quia melior est mihi mors quam vita. 4 Et dixit Dominus: Putasne bene irasceris tu? 5 Et egressus est Jonas de civitate, et sedit contra orientem civitatis: et fecit sibimet umbraculum ibi, et sedebat subter illud in umbra, donec videret quid accideret civitati. 6 Et præparavit Dominus Deus hederam, et ascendit super caput Jonæ, ut esset umbra super caput ejus, et protegeret eum (laboraverat enim): et lætatus est Jonas super hedera lætitia magna. 7 Et paravit Deus vermen ascensu diluculi in crastinum: et percussit hederam, et exaruit. 8 Et cum ortus fuisset sol, præcepit Dominus vento calido et urenti: et percussit sol super caput Jonæ, et æstuabat: et petivit animæ suæ ut moreretur, et dixit: Melius est mihi mori quam vivere. 9 Et dixit Dominus ad Jonam: Putasne bene irasceris tu super hedera? Et dixit: Bene irascor ego usque ad mortem. 10 Et dixit Dominus: Tu doles super hederam in qua non laborasti, neque fecisti ut cresceret; quæ sub una nocte nata est, et sub una nocte periit: 11 et ego non parcam Ninive, civitati magnæ, in qua sunt plus quam centum viginti millia hominum qui nesciunt quid sit inter dexteram et sinistram suam, et jumenta multa?

## The Prophecy of Jonas

**1** Now the word of the Lord came to Jonas the son of Amathi, saying: **2** Arise, and go to Ninive the great city, and preach in it: for the wickedness thereof is come up before me. **3** And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord. **4** But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken. **5** And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jones went down into the inner part of the ship, and fell into a deep sleep. **6** And the shipmaster came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish. **7** And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas. **8** And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou? **9** And he said to them: I am a Hebrew, and I fear the Lord the God of heaven, who made both the sea and the dry land. **10** And the men were greatly afraid, and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord: because he had told them.) **11** And they said to him: What shall we do to thee, that the sea may be calm to us? for the sea flowed and swelled. **12** And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you. **13** And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them. **14** And they cried to the Lord, and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. **15** And they took Jonas, and cast him into the sea, and the sea ceased from raging. **16** And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

**2** Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights. **2** And Jonas prayed to the Lord his God out of the belly of the fish. **3** And he said:

I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

4 And thou hast cast me forth into the deep in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

5 And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

6 The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

7 I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord my God.

8 When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.

9 They that are vain observe vanities, forsake their own mercy.

10 But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.

11 And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

**3**1 And the word of the Lord came to Jonas the second time, saying: 2 Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. 3 And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey. 4 And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. 5 And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. 6 And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. 7 And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. 8 And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. 9 Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish? 10 And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

4<sup>1</sup> And Jonas was exceedingly troubled, and was angry: 2 And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil. 3 And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live. 4 And the Lord said: Dost thou think thou hast reason to be angry? 5 Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city. 6 And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy. 7 But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered. 8 And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live. 9 And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death. 10 And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished. 11 And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?

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