

A10554W1

SECOND PUBLIC EXAMINATION

HONOUR SCHOOL OF ENGLISH LANGUAGE AND LITERATURE

COURSE II

A4 Introduction to Textual Criticism

TRINITY TERM 2016

Friday, 20 May

Answer BOTH questions 1 and 2.

You may write on the same text in more than one answer, but you should not repeat material. You should pay careful attention in your answers to the precise terms of the quotations and questions.

Do not turn over until told to do so

1. Choose THREE of a to d.

a. Evaluate the editorial approach of this edition and translation of *Exodus*.

TEXT

108 Æfenna gehwam oðer wundor
 syllic æfter sunnan setlade bebead
 110 ofer leodwerum lige scinan,
 byrnende beam. Blace stodon
 ofer sceotendum scire leoman.
 Scinon scyldhreoðan. Sceado swiðredon.
 Neowle nihtscuwan neah ne mihton
 115 heolstor ahydan. Heofoncandel barn.
 Niwe nihtweard nyde sceolde
 wician ofer weredum, þy læs him westengryre,
 har hæðstapa, holmegum wederum
 on færclamme ferhð getwæfde.
 120 Hæfde foregenga fyrene loccas,
 blace beamas; bælegsān hweop
 in þam hereþreate hatan lige
 þæt he on westenne werod forbærnde,
 124 nymðe hie mōðhwate Moyses hyrde.
 93 Him beforan foran fyr and wolcen
 in beorhtroðor, beamas twegen,
 95 þara æghwæðer efngeðælde
 heahþegnunga haliges gastes,
 deormōdra sið, dagum and nihtum.
 Þa ic on morgen gefrægn modes rofan
 hebban herebyman hludan stefnum,
 100 wuldres woman. Werod eall aras,
 modigra mægen, swa him Moyses bebead,
 mære magoræswa, Metodes folce.
 Fus fyrdgetrum forð gesawon
 lifes latþeow lyftweg metan.
 105 Segl siðe weold; sæmen æfter
 foron flodwege. Folc wæs on salum,
 107 hlud herges cyrm. Heofonbeacen astah;
 125 scean scir werod, scyldas lixton.

TEXT

Gesawon randwigan rihte stræte,
 segn ofer sweotum, oð þæt sæfæsten
 landes æt ende leodmægne forstod,
 fus on forðweg. Fyrdwic aras.
 130 wyrpton hie werige—wiste genægdon
 modige meteþegnas—hyra mægen betton;
 bræddon æfter beorgum, siððan byme sang,
 flotan feldhusum. Þa wæs feorðe wic,
 randwigena ræst, be þan Readan Sæ.
 135 Ðær on fyrd hyra færspell becwom,
 oht inlende. Egsan stodan,
 wælgryre weroda. Wræcmon gebad
 laðne lastweard, se ðe him lange ær
 eðelleasum onnied gescraf,
 140 wean witum fæst—wære ne gymdon,
 ðeah þe se yldra cyning ær ge(sealde)...

* * *

108 æfenna] -ena MS 109 bebead T.] beheold MS 113 sceado,
 Thorpe] sceado MS 118 har hæðstapa Rieger] har hæð MS 119 on
 færclamme; on ferclamme Kluge] ofer clamme MS getwæfde
 Thorpe] getwæf MS 121 bælegsān; bel- Blackburn] bell/egsan MS
 96 P. 147 begins 105 segl Bouterwek²] swegl MS 107 P. 148
 begins with LUD and space for large init. cap., h in margin herges] heriges
 MS, with i expuncted

127 sweotum] -on MS 128 leodmægne Thorpe] leo/mægne MS
 131 betton Mürkens] beton MS 141 gesealde Blackburn (note)] ge
 MS, at end of writing space 142 P. 149 begins with A and space for
 large init. cap. ingefolces T.] -folca MS

TRANSLATION

(108-19) Each evening
80 another marvel strange, after the sun had sunk to rest, He
commanded to shine with fire above the hosts, a burning
pillar. Gleaming above the bowmen there stood forth shining
radiances. Flashed the serried shields. The shadows faded.
Nigh to that light their hiding-places might not conceal the
85 deep glooms of night below. The torch of Heaven blazed.
A new watchman of the night must of duty encamp above
their companies, lest the terror of the waste stalking grey over
the moors with tempests from the sea should in its sudden
clutches rob them of their lives. (120-4) Fiery locks that
90 vanguard bore and gleaming rays of light; with hot fire and
blazing terror he made threat against that embattled array
that he would in the wilderness burn to nought their host,
unless with hearts of courage they hearkened to the words of
Moses. (93-107) Before them went fire and a cloud in the
95 bright firmament, two pillars that each in turn did equally
divide the high service of the Holy Spirit, waiting upon the
journey of those bold-hearted men by day and by night.
Then, have I heard, that in the morning men of valiant heart
lifted up the loud voices of the trumps of war, in clangour
100 glorious. All the host arose, a mighty array of gallant men, as
Moses, renowned captain, bade them, the people of the Lord.
The marshalled host pressing ever on saw their guide to
salvation measuring onward its path across the sky. As a sail
it governed their journey; the seamen followed, treading the
105 ways unto the ocean.
Blissful was that people; loud the clamour of the army.
Their sign in heaven rose. (125) The bright host shone, their
shields flashed. There those warriors, grasping their targes,
saw a path made straight, and a banner above their companies
110 going eagerly forward on the road, until the fastness of the sea
at the land's end forbade the passage of their mighty host.
There their ordered camp arose, and the weary refreshed
themselves—gallant servitors approached them with vic-
tuals—they repaired their strength. There about the slopes of
the shore, when the trumpet sounded, those seafarers spread 115
their pavilions upon the field. Then was the fourth camp, the
resting of warriors beside their shields, upon the Red Sea's
shore. There upon their host dread tidings fell, the pursuit of
the dwellers in the land. Terrors were upon them, the fear of
those cruel hosts. The exile awaited the fell pursuer, the 120
Egyptian that had long before decreed to him bondage far
from the land of his fathers, now doomed to bitter punish-
ments for those wrongs—their covenant they had not heeded,
though their elder king had earlier sworn . . . (lacuna)

COMMENTARY

93 ff. Here we have to consider a vexed point in the criticism of *Exodus*. The narrative becomes confused, indeed unintelligible. The credit of perceiving the confusion and divining its cause belongs to Napier. But the transposition proposed by Gollancz (pp. lxx and lxxxii) is superior to Napier's. Both assume that the passage 108-24 stands in the wrong position, having been shifted by one of the accidents of transmission. Gollancz transposes as follows: after 92—

108-24 (17 lines)

93-107 (15 lines)

125 ff.

The technical question of how the displacement occurred has been mixed with the purely critical examination of the text. The answer to the technical question is unlikely to be decisively given: the range of possibilities is wide, and we are operating in the unknown. But we can be certain of the fact of displacement. (It is perhaps worth noting that *Him* 93 has a somewhat large initial *h*. A similar large *h* occurs in 120 [these are among the 20 small capitals in the text, noted by Gollancz and confirmed by P. J. Lucas, p. 19]. Then at 107 we have a section-division, and space for an initial, in the middle of a sentence. It is plain that these arrangements do not descend from the author.

85-92, 108-24, 93-107. We have had a full description of the 'pillar' of cloud. Now it is halted like a great pavilion over them (85). They can see its sails (tent-wings) hovering motionless (*hlifedon* 89) above them, shining still in the sun. But it is the end of the day (camping-time 92). And so we

proceed naturally to evening (*æfenna gehwam* 108). As soon as the sun has sunk, a new wonder appears: a burning column (111). Its function is to give them light, to drive off all dangers (116-17)—that is, the poet conceives of it as a divine watchfire—and also (an original touch) to enforce discipline, a divine sentinel. Having described the two 'pillars' in proper sequence and at the time of their first manifestation, the poet adds that these ever preceded them in their march (93-7). So ends the third camp. In 98-107, 125-9 we have a description of the following morning, the fourth day of marching: the summoning and marshalling of the host, the arising of the cloud which is their standard and guide (107); and the fourth halt, made necessary by the barrier of the sea (128) which prevented further advance. This narrative adheres to the sequence of Exod. xii.37, xiii.20-2, xiv.1, 2 (and Num. xxxiii.5-7); but it supplements the bare words of these passages with suggestions drawn from various sources: passages from Deuteronomy and the Psalms, a little easily obtained 'learning' about Ethiopians and their skins, and above all a vivid and pictorial imagination, familiar with this island and English traditions. From this last source we get the mists (60); the warlike trappings and vocabulary; the signals for pitching and striking camp (132, 222); the idea of watchfires in the wilderness. At only one point is a straightforward sequence interrupted, at 93-7 which on this arrangement must apply to the future marches. This simply repeats the apparently general reference of the basic passage in Exod. xiii.20-2, where the cloud and fire are first mentioned. But the breaking of sequence is nothing as compared to the situation if the MS order is retained, for then two pillars (94) will be mentioned before the second has been yet described—and then as a *fresh wonder* (108) and a *new* nightwatchman (116), appearing on the *fourth* day contrary to scriptural narrative.

From *The Old English Exodus: Text, Translation and Commentary* by J. R. R. Tolkien, ed. by Joan Turville-Petre (1981)

b. How does this edition of Wulfstan's *Sermo Lupi* handle the different manuscripts and versions?

WULFSTAN'S ADDRESS TO THE
ENGLISH

[From Cotton MS. Nero A. 1 in the British Museum, ff. 110 ff.]

THE sermon of the Wolf, i.e. Wulfstan, archbishop of York and bishop of Worcester, almost certainly delivered in 1014, is famous both for its vehement rhetoric and its historical interest. It gives a vivid picture of a society demoralized by Danish invasion, as the archbishop tries to rally the English at a time of great crisis. Towards the end of 1013 Swegn Forkbeard had been accepted as king over all England; after his death about Candlemas, 1014, King Ethelred was invited to return, and arrived in the spring. Whether the sermon was preached before or after that arrival, it was at a time of great anxiety about the future.

There are three versions: a short one, in Corpus Christi College, Cambridge, MS. 419 (B) of the first half of the eleventh century and in Bodley MS. 343 (H) of the late twelfth century; a longer version in Corpus Christi College, Cambridge, MS. 201 (C), a mid-eleventh-century manuscript which used a good collection of Wulfstan's writings; and a still longer version (which, however, does not include some passages in C) in Cotton Nero A. 1 (I) and Bodleian MS. Hatton 113 (E) of the late eleventh century. The passages in I and E only are certainly by Wulfstan; I, a manuscript of the early eleventh century, has entries in what is probably his own hand. Hence it is chosen as the basis of the text here. Yet, as Wulfstan was in the habit of continually revising his works, the few additions in E could be his own afterthoughts. They are therefore given in the textual notes, as also are readings and additions in the other versions which could come from Wulfstan. A complete collation is not given.

An pēodwita was on Brytta tīdum, Gildas hātte, sē āwrāt be
heora misdædum, hū h̄ mid heora synnum swā oferlice sw̄pe
God gegræmedan þæt hē lēt æt n̄hstan Engla here heora eard
gewinnan and Brytta dugepe fordōn mid ealle. And þæt wæs
180 geworden, þæs þe hē s̄de¹, þurh ricra rēaflāc and þurh gitsunge
wōhgestrēona, þurh lēode unlaga and þurh wōhdōmas, þurh
biscopa āsolcennesse² and þurh l̄dore yrhōe Godes bydela, þe
sōpes geswugedan calles tō gelōme and clumedan mid ceaffum
þ̄ær h̄ scoldan clypian. þurh fūlne ēac folces ḡalsan and þurh
185 oferfylla and mænigfealde synna heora eard h̄ forworhtan and
selfe h̄ forwurdan. Ac wutan dōn swā ūs þearf is, warnian ūs
be swilcan; and sōp is þæt ic secge, wyrsan dāda wē witan mid
Englum³ þonne wē mid Bryttan āhwār geh̄rdan; and þ̄ ūs is
þearf micel þæt wē ūs beþencan and wið God sylfne þingian
190 georne. And utan dōn swā ūs þearf is, gebūgan tō rihte, and be
suman dāle unriht⁴ forl̄etan, and bētan sw̄pe georne þæt wē
ær br̄ecan⁵; and utan God lufian and Godes lagum fylgean,
and gel̄estan sw̄pe georne þæt þæt wē behētan þā wē fulluht
underfēngan, oððon þā þe æt fulluhte ūre forespecan w̄aran;
195 and utan word and weorc rihtlice fadian, and ūre ingeþanc
cl̄ansian georne, and āð and wed w̄erlice healdan, and sume
getr̄ywða habban ūs betwēonan būtan uncraeftan; and utan

gelōme understandan þone miclan dōm þe wē ealle tō sculon,
and beorgan ūs georne wið þone weallendan bryne helle wites,
and gecearnian ūs þā m̄ærpa and þā myrhða þe God hæfð 200
gegearwod þām þe his willan on worolde gewyrcað. God ūre
helpe. Amen.

¹ an man . . . on hrædinge: ic ana on rædinge ne mehte fullice C
² wide gynd þas peode: innan þisse earman forsingodre peode C
³ E adds þurh gel̄æredra regolbryce and ðurh læwedra lahbryce ⁴ E
adds and unsnotornesse ⁵ E adds sume gewordene ⁶ C adds
ascunian and ⁷ C adds Uton creopan to Criste and bifigendro
heortan clipian gelome and gecearnian his mildse

c. Compare the way in which these two editions of *Ancrene Wisse* cater to the needs of their audiences.

[ON LOVE]

S EINTE Pawel witneð þet alle uttre heardschipes, *f. 104r*
 alle flesches pinsunges ant licomliche swinkes, al
 is ase nawt azeines luue þe schireð & brihteð þe
 heorte. *Exercitio corporis ad modicum ualet: pietas
 autem ualet ad omnia:* þet is, licomlich bisischipe is to
 lutel wurð, ah swote & schir heorte is god to alle þinges.
*Si linguis hominum loquar, & angelorum, & cetera: si
 tradidero corpus meum ita ut ardeam, & cetera: si distri-
 buero omnes facultates meas in cibos pauperum, caritatem
 autem non habeam, nichil michi prodest.* Þah ich cuðe, 10
 he seið, monne ledene & englene, þah ich dude o mi
 bodi alle pine & passiuu þet bodi mahte polien, þah ich
 zeue poure al þet ich hefde; zef ich nefde luue þerwið
 to Godd & to alle men, in him & for him, al were ispillet;
 for as þe hali abbat Moyses seide, al þet wa & al þet 15
 heard þet we polieð o flesch, & al þet god þet we eauer
 doð, alle swucche þinges ne beoð nawt bute as lomen
 to tilie wið þe heorte. Zef þe axe ne kurue, ne spitelsteaf
 ne dulue, ne þe sulh ne erede, hwa kepte ham to halden?
 Alswa as na mon ne luueð lomen for ham seolf, ah deð 20
 for þe þinges þet me wurcheð wið ham, alswa na flesches
 derf nis to luuien bute for þi þet Godd te readere þider-
 ward loki mid his grace, & makeð þe heorte schir & of
 briht sihðe, þet nan ne mei habben wið monglunge of
 unpeawes, ne wið eorðlich luue of worldliche þinges; for 25
 þis mong woreð swa þe ehnen of þe heorte þet ha ne
 mei cnawen Godd, ne gleadien of his sihðe. Schir heorte,
 as seint Bernard seið, makieð twa þinges: þet tu al þet
 tu dest, do hit oðer for luue ane of Godd, oðer for opres.
 god & for his biheue. / Haue in al þet tu dest, an of þes *f. 104v*
 twa ententes, oðer ba to gederes, for þe leatere falleð in 31
 to þe earre. Haue eauer schir heorte þus, & do al þet
 tu wult; haue wori heorte, al þe sit ueele. *Omnia munda
 mundis: coinquinatis uero nichil est mundum: Apostolus.
 Item. Augustinus: Habe caritatem & fac quicquid uis—* 35
uoluntate, uidelicet, rationis. For þi, mine leoue sustren,

p. 19

2ff. Cp. the iterative construction with *al* which begins Part 6 and 15ff below.

4f. 1 Tim. 4:8. But Vulgate reads *exercitatio*, and *utilis est for ualet*. The same quotation has already been applied to the Outer Rule at AW f. 1v (Salu 2).

7ff. 1 Cor. 13:1 and 3, but rearranged.

11. *ledene*. Already in OE *laeden* [Lat. *latina*] had acquired a general sense of 'tongue', 'language'.

15ff. A desert father, an abbot Moses (probably a Libyan of the 4th c.) was introduced as speaker in *Collations* 1 and 2 by John Cassian (c.360–435), who after visiting the famous monastic communities of the deserts, introduced Eastern habits and thought into the monasteries of southern France, and thence they came into Western Christendom generally. Cassian's writings had been known in Anglo-Saxon England, but the type of spirituality of which he bears record became particularly attractive in the 12th c. (see also Introduction, p. xlvii). In *Collation* 1, Cassian investigated the purpose of the monastic life. Even as the farmer continues his work through bad weather because he knows the end of his labours, so should the monk (chap. ii). The aim is purity of heart (chap. iv). For this end everything else is to be endured (chap. v). 1 Cor. 13:1–3 is quoted (cp. 7ff here). Hardship is of no avail without charity, 'which consists in purity alone' (cp. 20, 10) (chap. vi). 'Fasts, vigils, solitary life, meditation on the Scriptures, it behoves us to practise these, on account of the principal aim, and that is purity of heart which is charity. . . . So anyone will fashion . . . for himself the tools (*ferramenta*) of an occupation, not so that he may possess them superfluously, nor simply for the advantage of possessing them, but so that he may usefully attain through their use to practical achievement and the end . . . for which they are instrumental' (chap. vii) (PL 49, cols. 481–90; cp. also *Collation* 21, chap. xv, col. 1191). Chapters i–iv of *Collation* 1 are used in a pseudo-Anselmian ascetic tract (PL 158, cols. 1021–3). But much the same teaching based on 1 Cor. 13 can be found in Bernard (PL 182, cols. 905–8); William of St Thierry (PL 184, col. 322); Richard of St Victor (PL 196, col. 1206), and elsewhere. But AW seems to make a direct if not close verbal contact with Cassian's *Collation*.

23. *lokl* is subjunctive; *makeð* (unexpectedly) indicative.

24. *monglunge*. Verbal noun from an infinitive *monglin* (apparently

NOTES

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only in AW), a frequentative formation from OE *gemong*, 'mixture', 'intercourse'.

26. *wored*, cp. *wori* (33). Both are to be connected with OE *wērig*, 'weary' and *wōrian*, 'wander', 'fall to pieces': see J. R. R. Tolkien, *RES* 1 (1925), 212. *þe ehnen of þe heorte*. Also f. 23v, f. 72r, etc., *oculus cordis* or *mentis*, 'the mind's eye', frequently found in spiritual writers (cp. Eph. 1:18). Such transfers of sense to spirit (producing even 'your heart's nose', AW f. 58v), provided the basis of the psychological theory of the exact correspondence between the *homo interior* and the physical man.

28. *þwa þinges*, subject to *makieð*. Bernard, *Tractate on the Office and Duty of Bishops*, chap. iii (PL 182, col. 817).

31. 'The love of God and the love of our neighbour are distinct as precepts but in practice fall together': so Augustine (PL 38, col. 1223), Gregory (PL 76, col. 1199), and often repeated in 12th c.

33f. *sit*. On this use see *NED* s. *sit*, vb. B. 15. *Omnia munda*, etc., Titus 1:15.

35f. Augustine, *On the Epistle of John*, Tract vii (PL 35, col. 2033). This famous phrase is often found in 12th c. writers: Ailred (PL 195, col. 612), Adam the Scot (PL 198, col. 516), Peter of Blois (PL 207, col. 774). Cp. 18, 6f note, and see H. E. Allen, *PMLA* 33 (1918), 519, 530. But the phrase could be easily put to dangerous uses; witness the protests of Hugh of St Victor (PL 176, col. 546) and Richard of St Victor (PL 196, col. 323), and probably the author of AW felt it necessary to add his restrictive explanation *uoluntate rationis*—'by the determination of reason'.

Her beginneð þe seoueðe dole.

OF LUUE.

Folio 106. Seint Powel witneð þet alle uttre herdschipes, ⁊ alle vlesshes
pinunge, ⁊ alle licomes swinkes, al is ase nout agean luue, þet
schireð ⁊ brihteð þe heorte. "Exercitatio corporis ad modicum
ualet: pietas autem ualet ad omnia:" þet is, "Licomliche bisischipe
is to lutel wurð: auh swote ⁊ schir heorte is god to alle þinges."
"Si tradidero corpus meum ita ut ardeam: si lingwis hominum
loquar et angelorum: et si distribuero omnes facultates meas in
cibos pauperum, caritatem autem non habeam, nichil mihi prodest."
"þauh ich kuðe," he seið, "alle monne ledene ⁊ englene: and þauh ich
dude o mine bodie alle þe pinen, ⁊ alle þe passiuns þet bodi muhte
þolien: and þauh ich gefde poure men al þet ich hefde: but gif
ich hefde luue þer mide to God ⁊ to alle men, in him ⁊ for him, al
were aspilled:" vor, ase þe holi abbod Moises seide, "Al þet wo ⁊ al
þet herschipe þet we þolieð of flesche, ⁊ al þe god þet we euer doð,
alle swuche þinges ne beoð buten ase lomen uorte tilien mide þe
heorte. Lif eax ne kurue, ne þe spade^a ne dulue, ne þe suluh^b ne
erede, hwo kepte ham uorte holden?" Al so ase no mon ne luueð
lomen uor ham suluen, auh deð for þe þinges þet me wurcheð mid
ham, riht al so, no vlesshes derf nis forte luuien bute uorði þet God
þe ræder loke þideward mid his grace, and makie þe heorte schir ⁊
of brihte sihðe: þet non ne mei habben mid monglunge of un-
ðeauwes, ne mid eorðlich luue of worldliche þinges: uor þis mong

^a spitel staf. T. sputel stef. C.

^b ploh. T.

REGULÆ INCLUSARUM.

woreð^a so þe eien of þe heorte þet heo ne mei iknowen God, ne
gledien of his sihðe. "Schir heorte," ase Seint Bernard seið,
"makeð two þinges: þet tu, al þet þu dest, do hit oðer uor luue
Folio 106 b. one of God, oðer uor oðres god, ⁊ for his biheue." Haue, in al þet
tu dest, on of þeos two ententes, oðer bo togederes: uor þe latere
ualleð into þe uorme. Haue euer schir heorte þus, ⁊ do al þet tu
wilt. Haue wori^b heorte ⁊ al þe sit vuele. "Omnia munda mun-
dis, coinquinatis uero nichil est mundum." Apostolus. St Augus-
tinus: "Habe caritatem et fac quicquid uis: uoluntate, uidelicet,
rationis." Vorði, mine leoue sustren, ouer alle þing beoð bisie uorte

^a þis luue weorreð. C.

^b weari. T.

EXCELLENCE OF LOVE, OR CHARITY.

And let us humbly acknowledge our own weakness, and love their merit, and thus it becomes our own. "For," as St. Gregory saith, "love is of so great power that it maketh the merit of others our own without labour." I think we are now come to the seventh part, which is all of love, which maketh a pure heart. Here beginneth

PART VII.—OF LOVE.

St. Paul witnesseth that all outward hardships, and all pains of the flesh, and all bodily labours, are as nothing when compared with love, which purifieth and brighteneth the heart, "Exercitatio corporis ad modicum valet; pietas autem valet ad omnia;"^a that is, "Bodily diligence is of little profit; but a sweet and clean heart is profitable to all things." "Si tradidero corpus meum ita ut ardeam; si linguis hominum loquar et angelorum; et si distribuero omnes facultates meas in cibos pauperum, caritatem autem non habeam, nihil mihi prodest."^b "Though I know," saith he, "all the tongues of men and angels; and though I inflicted upon my body all the pains, and all the sufferings that a body could endure; and though I gave poor men all that I had; unless I had therewith love to God and to all men, in him and for him, it were all lost." For, as the holy abbot Moyses saith, "All the pain and all the hardships that we suffer in the flesh, and all the good we do—all such things are but as tools with which to cultivate the heart. If the axe did not cut, nor the spade delve, nor the ploughshare plough, who would care to have them?" In like manner, as no man loveth tools for themselves, but for the things which are done with them, so, no pain of the flesh is to be loved, unless on this account, that God may the sooner regard this with his grace, and make the heart pure and of clear sight; which none can have with an intermixture of vices, nor with earthly affection towards the things of the world; for this mixing so

^a 1 Timothy, iv. 8.

^b 1 Corinth. xiii. 1, 3.

A PURE HEART ESSENTIAL TO LOVE.

distorts the eyes of the heart that it cannot know God, nor be glad at his sight. "A pure heart," as St. Bernard saith, "doth two things, it maketh thee to do whatever thou doest, either for the love of God only, or for the good or benefit of another." In all that thou doest, have one of these two intents, or both together, for the latter coincides with the former. Keep thy heart always thus pure, and do all that thou wilt. Have a perverse heart, and every thing is evil with thee. The apostle saith, "Unto the pure all things are pure, but unto them that are defiled is nothing pure."^a And St. Austin, "Have charity and do whatsoever thou wilt, that is, by the will of reason." Wherefore, my dear sisters, endeavour, above all

^a Titus, i. 15.

From *The Ancren Riwe*, ed. and trans. by James Morten (1853; from Nero A. xiv)

d. Debate the editors' assertion that "the text here [of *Sir Orfeo*] is based on the Auchinleck manuscript".

5

Sir Orfeo

Sir Orfeo was composed in the late thirteenth or early fourteenth century in the South Midlands, perhaps London. There are three texts, the earliest (1330–40) in the Auchinleck manuscript, National Library of Scotland MS Advocates 19.2.1, one of the most important English manuscripts of the period, apparently produced in London, and containing a large collection of romances and religious poems. Later and rather corrupt copies of the poem are in two fifteenth-century manuscripts. The text here is based on the Auchinleck manuscript (see also 1–38n.).

We redeþ oft and findeþ ywrite,
And þis clerkes wele it wite,
Layes þat ben in harping
Ben yfounde of ferli þing.
Sum beþe of wer and sum of wo, 5
And sum of joie and mirþe also,
And sum of trecherie and of gile,
Of old aventours þat fel while,
And sum of bourdes and ribaudy,
And mani þer beþ of fairy. 10
Of al þinges þat men seþ,
Mest o love, for soþe, þai beþ.
In Breteyne þis layes were wrouzt,
First yfounde and forþ ybrouzt,
Of aventours þat fel bi dayes, 15
Wherof Bretouns made her layes.
When kinges miȝt our yhere
Of ani mervailles þat þer were,
þai token an harp in gle and game
And maked a lay and ȝaf it name. 20
Now of þis aventours þat weren yfalle
Y can tel sum, ac nouȝt alle.
Ac herkneþ, lordinges þat beþ trewe,
Ichil ȝou telle of Sir Orfewe.
Orfeo mest of ani þing 25
Loved þe gle of harping.
Siker was everi gode harpour

1–38 The opening lines have been lost from the Auchinleck manuscript. Bliss reconstructs them, taking lines 1–13 and 17–22 from another Breton lay in the manuscript, *Lay le Freine*, which evidently had the same prologue, and basing lines 14–16 and 23–38 on the text in the Harley manuscript. See Bliss's edition, pp. xlv–xlvi, for a full account of the procedure.

11 *men seþ* 'one sees'; i.e. 'are to be found'. See 5.4.3.

13 *Breteyne* 'Brittany'.

14–16 These lines, omitted in the Auchinleck manuscript, are based on the Harley manuscript, with *ybrouzt* from the Ashmole manuscript for the rhyme.

17 *our* 'anywhere' (a reduced form of *owhere*).

20 The title of the *lai* had great significance. See, for example, the ending of Marie de France's *Chaitivel*, where, after mooting various titles, she concludes that 'each name is appropriate and supported by the subject matter'.

25–38 These lines come after ll. 39–46 in the Harley text, but Bliss argues convincingly that they were part of the lost prologue in the Auchinleck manuscript.

Of him to have miche honour.
 Himself he lerned for to harp
 And leyð þeron his wittes scharp; 30
 He lerned so þer noþing was
 A better harpour in no plas.
 In al þe world was no man bore
 þat ones Orfeo sat bifore,
 And he miȝt of his harping here, 35
 Bot he schuld þenche þat he were
 In on of þe joies of Paradis,
 Swiche melody in his harping is.
 Orfeo was a king
 In Ingland, an heiȝe lording, 40
 A stalworþ man and hardi bo,
 Large and curteys he was also;
 His fader was comen of King Pluto
 And his moder of King Juno,
 þat sumtime were as godes yhold 45
 For aventours þat þai dede and told.
 þis king sojournd in Traciens,
 þat was a cité of noble defens,
 For Winchester was cleped þo
 Traciens, wiþouten no. 50
 þe king hadde a quen of priis
 þat was ycleped Dame Herodis,
 þe fairest levedi, for þe nones,
 þat miȝt gon on bodi and bones,
 Ful of love and of godenisse; 55
 Ac no man may telle hir fairnise.

29 'He taught himself to play the harp.'

34 'Who ever sat before Orfeo.'

35 And 'if'.

36 Bot he refers back to *no man* in l. 33, so 'every man . . . would think'.

37 on of þe joies there were reputedly fourteen joys of Paradise, seven each for the body and the soul.

42 Large 'generous'.

43-4 Pluto is king of the underworld, and in Chaucer's Merchant's Tale, *Canterbury Tales* IV 2227, he is *kyng of Fayerye*. Juno is goddess of marriage. For *of King Juno*, probably a scribal error, the Harley manuscript has more sensibly *cam of Yno*. There does not seem to be particular significance in the identity of Orfeo's ancestors except that they are the nobility of a pre-Christian past (l. 45).

49-50 The identification of Thrace (*Traciens*) with Winchester, the ancient royal city of Alfred and the kings of Wessex, is not in the other manuscripts. The poet, or more probably a reviser, made a consistent effort to set the story in England. Compare ll. 39-40, also only in the Auchinleck manuscript, and l. 478, *Winchester* again, where the other manuscripts refer to Thrace.

52 Herodis Eurydice.

54 'Who could ever live.'

5. *Sir Orfeo*. Base manuscript: National Library of Scotland MS Advocates 19.2.1 (A). Also cited: British Library MS Harley 3810 (H); British Library MS Ashmole 61 (Ash).

13 In Breteyne þis layes were wrouȝt] In Breteyne bi hold time / þis layes were wrouȝt so seiþ þis rime A; In Brytayne þis layes arne ywrytt H; That in þe leys ben iwrouȝt Ash. 14-16 text based on H, A omits. 14 ybrouȝt] brouȝt Ash; ygete H. 23-38 þat beþ trewe . . . harping is] lost in A; text based on H with alterations to language of A. (Lines 25-38 follow 39-46 in H). 29 lerned] lernyd Ash; loved H. 33 al] Ash; H omits. 36 Bot] Ash; H omits. 38 melody] Ash; joy and melody H. 39 A resumes. 41 A stalworþ] T; stalworþ A. 57 Bifel] Uifel A; Hit byfel H, Ash.

From *A Book of Middle English*, ed. by J. A. Burrows and Thorlac Turville-Petre, 2nd edition (1996)

2. Answer ONE of the following:

- a. 'To say that every manuscript is by definition unique is to take refuge in the banal' (A. S. G. EDWARDS).
- b. So prey I God that non myswrite the,
Ne the mysmetre for defaute of tonge;
And red wherso thow be, or elles songe,
That thow be understonde, God I biseche!
(CHAUCER, *Troilus and Criseyde*)
- c. 'All textual decisions have an aesthetic basis or are built on an aesthetic assumption' (JAMES THORPE).
- d. 'As in oral tradition, so in scribal tradition, medieval texts had to be protean and indeterminate if they were to survive at all' (FRED ROBINSON).
- e. 'Editors of the next generation of definitive editions will be technicians who claim not to establish the text, but to present it in a useful polysemous form' (PATRICK CONNOR).