Patience
[final draft for scholarly review]
edited by Murray McGillivray
with help from Elias Fahssi

General Editor: Murray McGillivray

The Cotton Nero A.x. Project
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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).1 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 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

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1 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
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 'nobel' 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. ĭ, 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, 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 ȝ 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 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.


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2 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.


Also seen but not collated in our notes:

Patience
edited by Murray McGillivray
with help from Elias Fahssi
Pacience is a poynt, þaȝ hit displesse ofte:  
when heuy herttes ben hurt wyth heþyng oþer elles,  
suffraunce may aswagen hem and þe swelme lēþe,  
for ho quelles vche a qued and quenches malyce;  
for quoso suffer cowþe syt, sele wolde folþe,  
and quo for þro may noþt þole, þe þikker he sufferes.  
Þen is better to abyde þe bur vmbestoundes  
þen ay þrow forth my þro þaȝ me þynk ylle.

I herde on a halyday at a hyȝe masse  
how Mathew melede þat his Mayster his meyny con teche.  
Aȝt happes he hem hyȝt and vcheon a mede,  
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,  
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 ryȝt,  
for þay schal frely be refete ful of alle gode.
Thay ar happen also þat hau in hert rauþe,
for mercy in alle maneres her mede schal worþe.
Thay ar happen also þat arn of hert clene,
for þay her Sauþour in sete schal se with her yþen.

These arn þe happes all aȝt þat vus bihyȝt weren,
if we þyse ladies wolde lof in lýknyng of þewes:
Dame Pouert, Dame Pitee, Dame Penaunce þe þrydde,
Dame Mekenesse, Dame Mercy, and miry Clannesse,
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,
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,
and als in myn vpynyoun 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.
For þer as Pouert hir proferes ho nyl be put vutter, bot lenge whersoeuer hir lyst, lyke oþer greme; and þere as Pouert enpresses, þaȝ mon pyne þynk, much, maugre his mun, he mot nede suffer.

Thus Pouerte and Pacyence arn nedes playferes. Sýþen I am sette with hem samen, suffer me byhoues; þenne is me lýþloker hit lyke and her lotes pryse, þenne wyþer wyþth and be wroth and þe wers haue.

3if me be dyȝt a destyne due to haue, what dowes me þe dedayn oþer dispit make? Oþer 3if my lege lorde lyst on lyue me to bidde ðoþer to ryde oþer to renne to Rome in his ernde, what grayþed me þe grychchyng bot grame more seche? Much 3if he me ne made, maugref my chekes, and þenne þrat moste I þole and vnþonk to mede, þe had bowed to his bode bongre my hyure.

Did not Jonas in Jude suche jape sumwhyte? To sette hym to sewrte, vnsounde he hym feches. Wyl ðe tary a lyttel tyne and tent me a whyle, I schal wysse yow þerwyþth as Holy Wryt telles.
Hit bitydde sumtyme in þe termes of Jude,
Jonas joyned wat3 þerinne jentyle prophete.
Goddes glam to hym glod þat hym vnglad made,
with a roghlych rurd rowned in his ere:

“Rys radly,” he says, “and rayke forth euen;
nym þe way to Nynyue wythouten ober speche,
and in þat cete my saȝes sogh alle aboute,
þat in þat place at the poynþ I put in þi hert.

For iwysse hit arn so wykke þat in þat won dowelleȝ
and her malys is so much I may not abide,
bot venge me on her vilanye and venym bilyue.

Now sweȝe me þider swyftly and say me þis arende.”

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

He telles me þose traytoures arn typed schrewes;
I com wyþ þose tyþynges, þay ta me bylyue,
pynȝeþ me in a pryson, put me in stokkes,
wrȝpe me in a warlok, wrast out myn yȝen.

61  in þe termes] i þe termes MS; in termes PS
67  sogh] sogh MS (with comma-shaped mark on ‘h’); soghe all eds.
69  dowelleȝ] dowelleȝ MS; dwelles PS
70  abide] abide MS; abyde B, Mm
72  arende] arende MS; ernde PS
73  stowned] stownod MS; stounded PS; stown[ec]d all other eds. (Vn says MS reads stowned)
77  typed] typed MS; typed[e] B²
78  com] com MS; tee PS
Þis is a meruayl message a man for to preche
amonge enmyes so mony and mansed fendes,
but if my gaynlych God such gref to me wolde
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,
and lyȝtly when I am lest he letes me alone.”

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

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

Þus 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
for to towȝ hym into Tarce as tyd as þay myȝt.
Then he tron on þo tres and þay her tramme ruchen, cachen vp þe crossayl, cables þay fasten; wiȝt at þe wyndas weȝen her ankres,
spende spak to þe sprete þe spare bawelyne,
geden to þe gyde ropes; þe grete cloþ falles þay layden in on laddeborde and þe lofe wynnes.
þe blyþe breþe at her bak þe bosum he fyndes, 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: 
þat þe world planted 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 wȝtȝ a wenyng vnwar þat wêt in his mynde, 
þat he were soȝt fro Samarye þat God seȝ no fyrre.
3ise, he blusched ful brode, þat burde hym by sure; 
þat ofte kyd hym þe carpe þat kynge sayde, 
dyngne Dauid on des þat demed þis speche 
in a psalme þat he set þe Sauter wythinne:

101  ruchen] ruchen MS; richen PS
104  spende] Þenden MS (with badly-formed 'e' perhaps corrected from 'r', see note); Sprude Mo, Ba, GzPa, Mm; Spynde An, Vn; Spende AW, spenned PS
110  dryȝtyn] dryȝtyn MS; [þe] dryȝtyn Bȝ
112  maȝt] maȝt MS; myȝt PS
118  þat] þat MS; that that PS
“O foleȝ in folk, feleȝ oþerwhyle
and vnderstondes vmbestounde, þaȝe be stape fole.
Hope þe þat he heres not þat eres alle made?
Hit may not be þat he is blynde þat bigged vche þȝe.”

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

For þe Welder of wyt þat wol alle þynge,
þat ay wakes and waytes, at wylle hatȝe hþyȝtes,
he calde on þat ilk crafte he carf with his hondes
(þay wakened wel þe wroþeloker, for wroþel yecleped):

“For þe Wylde þat wot alle þynge,
þat ay wakes and waytes, at wylle hatȝe hþyȝtes,
he calde on þat ilk crafte he carf with his hondes
(þay wakened wel þe wroþeloker, for wroþel yecleped):

“Ewþus and Aquiloun þat on est sittes,
blowes boþe at my bode vpon blo watteres.”
þenne watȝe no tom þer bytylene his tale and her dede,
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;
rðþ rakkes þer ros with rudnyng anvdyn;
þe see souþed ful sore, gret selly to here.
De wyndes on ðe wonne water so wrastel togeder
þat ðe wawes ful wode waltered so hiȝe,
and efte busched to ðe abyme ðat breed ðysches
durst nowhere for roȝ arest at ðe bothem.

When ðe breth and ðe brok and ðe bote metten,
hit watz a joyles gyn þat Jonas watʒ inne,
for hit reled on roun vpon ðe roʒe yȝes;
þe bur her to hit baȝ ðat braste alle her gere,
þen hurled on a hepe ðe helme and ðe sterne;
furst tomurte mony rop and ðe mast after;
þe sayl swayed on þe see, þenne suppe bihoued
þe coge of þe colde water, and þenne þe cry ryses.

ȝet coruen þay þe cordes and kest al þeroute,
mony ladde þer forth lep to laue and to kest,
scoopen out þe scapel water þat fayn scape wolde,
for þe monnes lode neuer so luȝer, þe lyf is ay swete.

Þer watʒ busy ouerborde baleʒ to kest,
her bagges and her feȝer-bedes and her bryȝt wedes,
her kysttes and her coferes, her caraldes alle,
and al to lyȝten þat lome, þif leþe wolde schape.
Bot euer wat3 ilyche loud þe lot of þe wyndes, and euer wroþer þe water and wodder þe stremes. þen þo wery forwroþt wyst no bote, bot vchon glewed on his god þat gayned hym beste.

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

Þenne bispeke þe spakest, dispayred wel nere: “I leue here be sum losynger, sum lawles wrec, þat hatþ greued his god and gotþ here amonge vus: lo, al synkes in his synne and for his sake marres.

I lovue þat we lay lotes on ledes vchone, and whoso lympes þe losse lay hym þeroute. And quen þe gult is gon what may gome trawe bot he þat rules þe rak may rwe on þose oþer?” [f. 85v/89v]

Þis watþ sette in asent and sembled þay were, herþed out of vche hyrne to hent þat falles. A lodesmon lyþty lep vnder hachches, for to layte mo ledes and hem to lote bryng.

164 166 Nepturne| neptune MS, Mo; Nepturne Ba, GzPa, Mm, Vn; Neptu†ne An, AW, PS
170 lawles| lawles MS; lawles PS
173 lovue| lovue or lovne MS; lovue GzPa, Ba², An, Mm, AW, Vn; lovne Mo, Ba¹; loue PS
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 
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 
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 
in such slasþes of sorþe 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 skete, and asked ful loude: 
“What þe deuel hatȝ þou don, doted wrech?

What seches þou on see, synful schrewë, 
with þy lastes so luþer to lose vus vchone? 
Hatȝ þou, gome, no gouernour ne god on to calle, 
þat þou þus slydes on slepe when þou slayn worþes?
Of what londe art thou lent? What laytes thou here?
Whyder in worlde rayth thou wylt? And what is thy arnde?
Lo, thy dom is de thyn for thy dedes ille!
204 Do gyf glory to thy godde er thou glyde hens.”

“I am an Ebru,” coþe he, “of Israyl borne.
Rayth Wyȝe I worchyp, iwyss, rayt wroȝt alle þynges,
alle þe worlde with þe welkyn, þe wynde and þe sternes,
208 and alle þat wone 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.
For þy bereȝe me to þe borde and bæþes me þeroute—
212 er gete þe no happe, I hope forsoþe.”

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

Hæþes hyȝed in haste with ores ful longe,
syn her sayl watȝ hem aslypped, on sydeȝ to rowe,
hef and hale vpon hyȝt to helpen hymseluen—
220 bot al watȝ nedles note, þat noþde not bityde!
In bluber of þe blo flod bursten her ores.
Þenne 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 blore þer blenden her handeȝ,
228 þaȝ þat halpel wer his þat þay here quelled.

Tyd by top and bi to þay token hym synne—
to 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.

Þenne þaȝ her takel were torne þat totered on ypes,
styffȝ stremes and streȝt hem strayned a whyle,
þat drof hem dryȝlych adoun þe depe to serue,
236 tyl a swetter ful swyȝe 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 solempe vowes,
240 and graunted hym on to þe God and graythly non oþer.

229 synneȝ luye MS; sithen PS
230 lodlychȝ lodlych MS; lothelyche PS
luȝe luchȝ MS; luchen PS
231 outtuldeȝ out tulde MS; outtulde Mm, AW; out tulde Vn; out-tulde Mo, Ba, GzPa, An; out tylt
PS
238 Godȝ god MS; Mayster PS
240 on toȝ vn to MS vnto Vn; vn-to Mo, Ba; [o]n to GzPa, Ba, An, Mm, AW; one to PS
...pay be jolef for joye, Jonas yet dredes:
he nolde suffer no sore, his seele is on anter—
for whatso worðed of hat wy3e fro he in water dipped,
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]
þat wat3 beten fro þe abyme, bi þat bot flotte
and wat3 war of þat wy3e þat þe water soȝte,
and swyftely swenged hym to swepe and his sowl3 opened.
þe folk þet haldande his fete, þe fysch hym tyd hentes—
withouten towche of any tothe he tult in his þrote.

Thenne he swengeȝ and swayues to þe se boȝem,
bi mony rokke3 ful roȝe and rydelande strondes,
wyþ þe mon in his mawe malskred in drede—
as lyttel wonder hit watȝ 3if he wo dreȝed.

For nade þe hyȝe Heuen-kyng, þurȝ his hondemȝȝt
warded þis wrech man in warlowes gутteȝ,
what lede moȝt leue bi lawe of any kynde,
þat any lyf myȝt be lent so longe hym withinne?

245 to] to MS, Vn; to †† Mo, Ba, GzPa, An, Mm, AW, PS
250 swyftely] swyftely MS; swyftly PS
253 Thenne] Thène MS; Îenne Ba
254 rydelande] rydelande MS; ridlande PS
259 leue] lyue MS; lyue Mo, Ba, GzPa, An, Mm, Vn; l[e]ue GzPa, AW; leue PS
Bot he wat3 sokored by þat Syre þat syttes so hise, þa3 he were wanle3 of wele in wombe of þat fissche, and also dryuen þur3 þe depe and in derk waltere3.

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, 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 þost, ay hele ouer hed hourlande aboute, 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 þer in saym and in sorþe þat sauoured as helle, 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 in wych gut soeuer he got3. Bot eu er is God swete!
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,
dewoyde now þy vengauce, þur3 vertu of rauthe.

Tha3 I be gulty of gyle as gaule of prophets,
þou art God and alle gowdez ar grayþely þyn owen.
Haf now mercy of þy man and his mysdedes,
and preue þe lyȝtly 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.
þer he sete also sounde saf for merk one,
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 nyȝt ay þenkande on Dryȝtyn,
His nyȝt and his merci, his mesure þenne.
Now he knawez hym in care þat couþe not in sele!

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

286  grayþely] grayþely MS; graythly PS
owen] owen MS; owne PS
292  sleped] sleþed MS; slepte PS
294  þre (2nd)] þe MS, Vn; the PS; þ[r]e Mo, Ba, GzPa, An, Mm, AW
“Lorde, to þe haf I cleped in care¾ ful stronge. 
Out of þe hole þou me herde of hellen wombe!
I calde and þou knew myn vncler steuen.
308 þou dipte¾ me of þe depe se into þe dymme hert.

þe grete flem of þy flod folded me vmbe,
alle þe goto¾ of þy gueres and groundele¾ powle¾,
and þy strynande strene¾ of strynde¾ so mony
312 in on daschande dam dryue¾ me ouer;

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

I am wrapped in water to my wo stounde¾;
þe abyme 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.

301 as sayled] affayled MS; assayled Mo; as sayled all other editors.
302 þat] þ MS; [þat] GzPa¹; ‘and’ or ‘&’ all other eds.
311 strynande] ftrynande or ftryuande MS; stryuanle all previous editors.
313 I sayde] Ifay MS; I say Mo, Ba¹, Vn; I say[de] GzPa, Ba², An, Mm, AW; I sayd PS
317 wo stounde¾] wo ftoûde¾ MS; wo stounde¾ Mo, Ba¹, GzPa, Vn, An; wo-stounde¾ Ba², PS;
wostounde¾ Mm
320 a mount] amoȝt MS; a mounte B¹
The barre3 of vche a bonk ful bigly me haldes
bat I may lachche no lont, and þou my lyf weldes.
þou schal releue me, Renk, whil þy Ryȝt slepe3,
þur3 myȝt of þy Mercy þat mukel is to tryste.

For when þ'acces of anguych watȝ hid in my sawle,
þenne I remembred me ryȝt of my rych Lorde,
prayande him for þete his prophete to here,
þat into his holy hous myn orisoun moȝt entre.

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

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

Thenne oure Fader to þe fysch ferslych biddeȝ
þat he hym sput spakly vpon spare drye.
þe whal wendeȝ at his wylle and a warþe fyndeȝ,
and þer he brakeȝ vp þe buyrne as bede hym oure Lorde.
Þenne 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
wern of þe regiounes ry3t þat he renayed hade.

Þenne a wynde of Godde ewe efte þe wyȝe bruxle3:
“Nylt þou neuer to Nyniue bi nokynne3 waye3?”
“3isse Lorde,” cóþ þe lede, “lene me þy grace
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.”
Þenne þe renk radly ros as he myȝt,
and to Niniue þat naȝt he neȝed ful euen.

Hit watȝ a cete ful syde and selly of brede—
On þo þrende þerburgȝ watȝ þre dayes dede!
Þat on journay ful joynt Jonas hym ȝede,
[f. 88r/92r]
er euer he warpped any worde to wyȝe þat he mette

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

341 sluchched]  sluchched MS; sluchched[e] Ba²
342 wasche]  wafȝe MS; wasshe Ba¹
343 bonkeȝ]  bɔṅk MS; bonk[es] GzPa, Ba²
344 Wewr]  wern MS; Watȝ An
346 Nyniue]  nyniue MS (with y corrected from u in original ink); Nyniue Mm, Vn; nuniue Mo; Nunive Ba¹; Nuniue GzPa, Ba², 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 naȝt]  naȝt MS; night PS
Truly this ilk town shall tytle to grounde.
Vp-so-doun schal ȝe dumpe depe to ȝe abyme
to be swol3ed swyftly wyth ȝe swart erpe
and alle þat lyuyes hereinne lose ȝe swete.”

Þis speche sprang in þat space and spradde alle aboute
to borges and to bacheleres þat in þat burȝ lented.
Such a hidor hem hent and a harcl drede
364 þat al chaunged her chere and chyllèd at þe hert.

Þe segge sesed not yet, but sayde euer ilyche:
“Þe verray vengaunce of God schal voyde þis place!”
368 þenne þe peple pitiosly pleyned ful stylle,
and for þe drede of Dryȝtyn doured in hert.

Heter hayre3 ðay hent ðat asperly bited,
and þose ðay bounden to her bak and to her bare syde3,
dropped dust on her hede and dymly bisoȝten
372 þat ðat penaunce plesen him þat playneȝ on her wronge.

And ay he cryes in þat kyth tyl þe kyng herde,
and he radly vpþos 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 myddeȝ.
He aske3 heterly a hayre and hasped hym vmbe,
sewed a sekke þerabof and syked ful colde.
Þer he dased in þat duste with droppande teres,
385 
wepande ful wonderly alle his wrange dedes.

Þenne sayde he to his seriauntes, “Samnes yow bilyue;
do dryue out a decre, demed of myseluen,
þat alle þe bodyes þat ben withinne þis borȝ quyk,
388 
boþe burnes and bestes, burde3 and childer,
vch prync, vche prest, and prelates alle,
alle faste frely for her falce werkes.
Sese3 childer of her sok, sogh hem so neuer,
392 
ne best bite on no brom ne no bent nauȝer,
passe to no pasture, ne pike non erbes,
ne non oxe to no hay, ne no horse to water.
Al schal crye, forclemmed, with alleoure clerestrenþe.
396 
Þe rurd schal ryse to hym þat rawþe schal haue.

Who wote oþer wyte may ȝif þe Wyȝe lykes,
þat is hende in þe hyȝt of his gentryse?
I wot his myȝt is so much, þat he be myssepayed,
400 
þat in his mylde amesyng he mercy may fynde,
and if we leuen þe layk of oure layth synnes,
and stylle steppen in þe styȝe he styȝteȝ ymseluyen,
he wyl wende of his wodschip and his wrath leue,
and forgif vus þis gult, ȝif we hym God leuen.”

Þenne al leued on his lawe and laften her synnes,
parformed alle þe penaunce þat þe prynce radde,
and God þurȝ his godnesse forgfe as he sayde—
þaȝ he oþer biȝȝȝ, withhelde his vengaunce.

Muche sorȝe þenne satteled vpon segge Jonas!
He wex as wroth as þe wynde towarde oure Lorde.
So hatȝ anger onhit his hert, he calleȝ
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 worbenn is nouȝe
þat I kest in my cuntre when þou þy carp sendeȝ,
þat I schulde tee to þys toun þi talent to preche?

Wel knew I þi cortayse, þy quoynt soffraunce,
þy bounte of debonerte and þy bene grace,
þy longe abydyng wyth lur, þy late vengaunce,
and ay þy mercy is mete, be mysse neuer so huge.
I wyst wel when I hade worded quatsoeuer I cowþe
to manace alle þise mody men þat in þis mote dowelleȝ,
wyth a prayer and a pyne þay myȝt her pese gete,
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,
þen lede lenger þi lore þat þus me les makeȝ."

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

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

Þer he busked hym a bour þe best þat he myȝt
of hay and of euerferne and erbeȝ a fefew,
for hit watz playn in þat place for plyande greuȝ
for to schylde þro þe schene oþer any schade keste.
He bowed vnder his lyttel bo þe 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

þe fayrest bynde hym abof þat euer burne wyster.

When þe dawande day Dryȝtyn con sende, þenne wakened þe wyȝ vnder wodbynde, loket alofte on þe lef þat lylled grene—
such a lefset of lof neuer lede hade,

for hit watȝ brod at þe boȝem, boȝted on lofte, happed vpon ayßer half a hous as hit were, a nos on þe norȝ syde and nowhere non elleȝ,
bout al schet in a schaȝe þat schaded ful cole.

þe gome glyȝt on þe grene graciouslye leues þat euer wayued a wynde so wyȝe and so cole, þe schyre sunne hit vmbeschon, þaȝ no schaȝte myȝtþe mountaunce of a lyttel mote vpon þat man schyne.

þenne watȝ þe gome so glad of his gay loge, lys loltrende þerinne lokande to toune,
so blyȝe of his wodbynde he balteres þervnder,
þat of no diete þat day—þe deuel haf!—he roȝt.
And euer he laȝed as he loked þe loge all aboute
and wysched hit were in his kyth þer he wony schulde,
on heȝe vpon Effraym opération hille—

“Íwsse, a worþeker won to welde I neuer kepéd.”

And quen hit neȝed to naȝt nappe hym bihoued.
He slydeȝ on sloumbe-slep slogh vnder leues,
whil God wayned a worrne þat wrot vpe þe rote
and wyddered watȝ þe wodbynde bi þat þe wyȝe wakned.

And sŷen he warneȝ þe west to waken ful softe
and sayeȝ vnte Zeverus þat he syfle warme,
þat þer quikken no cloude biforn þe cler sunne
and ho schal busch vp ful brode and brenne as a candel.

Þen wakened þe wyȝe of his wyl dremes
and blusched to his wodbynde þat broþely watȝ marred,
al welwed and wasted þe worþelych leues,
þe schyre sunne hade hem schent er euer þe schalk wyst.

And þen hef vp þe hete and heterly brenned.
Þe warm wynde of þe weste werteȝ he swyȝeȝ.
Þe man marred on þe molde þat moȝt hym not hyde:
his wodbynde watȝ away! He weped for sorȝe.
With hateful anger and hot heterly he calle3:
“A, thou Maker of man, what maystery he ṭynke3
py freke to forfere forbi alle oþer?”

484 With alle meschef þat þou may, neuer þou me spare3.

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

ȝet oure Lorde to þe lede laused a speche:
“Is þis ryȝtwys, þou renk, alle þy ronk noyse,
so wroth for a wodbynde to wax so sone?”

492 Why art þou so waymot, wyȝe, for so lyttel?”

“Hit is not lyttel,” coþe þe lede, “bot lykker to ryȝt;
I wolde I were of þis worlde, wrapped in moldeȝ.”
“Þenne byȝenk þe, mon, if þe forȝynk sore,
496 if I wolde help my hondewerk, haf þou no wonder.

Þou art waxen so wroth for þy wodbynde,
and trauitiveþer neuer to tent hit þe tyme of an howre,
bot at a wap hit here wax and away at anoþer,
and set lykeþ þe so luþer þi lyþ woldeþ þou tyne.

500 [f. 90r/94r]
Þenne 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
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 ȝonder toun when hit turned were
þe sor of such a swete place burde synk to my hert,
so mony malicious mon as mournez þerinne.

And of þat soumme ȝet arn summe, such sottez formadde
(as lyttel barnez on barme þat neuer bale wroȝt
and wymmen vnwytte), þat wale ne couþe
þat on hande fro þat oþer, for alle þis hyȝe worlde,

bitwene þe stele and þe stayre disserne noȝt cunen,
what rule renes in roun bitwene þe ryȝt hande
and his lyfte, þas his lyf schulde lost be þerfor—

and als þer ben doumbe bestȝe in þe burȝ mony,
þat may not synne in no syt hemseluen to greue.
Why schulde I wrath wyþ hem, syþen wyȝez wyl torne,
and cum and cnaue me for kyng and my carpe leue?
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.

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 render his clôfe3
mot eftte sitte with more vnsounde to sewe hem togeder."

For þy when Pouerte me enpreceȝ and payneȝ innoȝe,
ful softly with Suffraunce sæȝtel me bihoueȝ,
forþy penaunce and payne topreue hit in syȝt
þat paciȝence is a nobel poynþ, þaȝ hit displese ofte.
Amen.
EXPLANATORY NOTES

1 a poyn "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 poyn 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.
at a byze 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.

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."

bau MS reads bau or ban. On the basis of the occasional spelling baf for the same word (plural present), I prefer the former, where earlier editors have preferred the latter.

bau MS reads bau or ban. See note to Patience 13.
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.

**bit arm 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.

**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 *Glosa 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.

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

**playferes** "playmates" with possible erotic implication

**Much zif he me ne made, maugref my chokes** "(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).

**bongre my byure** "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 [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 *strowned* (Morris) MS reads *firownod*. Vantuono (1984), transcribing *stnowned*, 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.
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 ȝonder toun when hit turned were . . .," where "type doun" is a rough synonym for "destroy" much like the semantically similar *tyle* ("tilt") in *Patience* 361. Perhaps "fallen, lost, damned"?

83-84 *bot if my gaynlych God . . . of sum sake pat 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 *quob* despite its appearance on the one occasion it is spelled out in the MS, in *SGGK* 776, as *cope*.

92 *fale of bis hele* "careless of his protection/safety" If *fale* (the only instance of this word in Middle English) is from ON *falsr* ("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, fálr means "for sale," but also útber, "that one wants rid of", see ÍO.

94 glowande (Bateson, 1912). MS reads glowande (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 iūnűe (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) i nūnīe.

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 mure*, line 150.

105  *pe grete-cloth 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 foleȝ . . . yȝe*. From Psalm 93 (94): 8-9: "Intellegite, insipientes in populo; Et stulti, aliquando sapite. Qui plantavit aurem non audiet? Aut qui finxit oculos 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 ṭaz ze be stape folæ "even if you are raving mad" MS reads ṭaz be be-re-tape folæ. I follow Anderson (1969) in emending MS be to ze (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-
folæ) 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 folæ (i.e. ful), retains MS be, and considers the phrase a reference to God.

125 ṭat 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 ṭat ilk crafte be carf "called on the same work [i.e. the storm winds] he fashioned"

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

133 Eurus and Aquiloun ṭat 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 *pat fayn scape wolde* "those who would dearly love to escape"

157 *bale* (Putter and Stokes, spelling *bales*). MS reads *bāle*. 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.)
lovue "advise": see MED s.v. loven v 2, sense 2a. Early editors read this as loyne by u/n confusion.

be 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 be 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).

onhelde by þe burrok "huddled by the stern compartment" For fuller treatment of the somewhat mysterious word burrok, see Olsen’s note to Cl 419.

Ragnel MS reads rague or ragnel. Thomas D. Hill’s 1974 “Raguel and Ragnel: Notes on the Literate 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!'"
"fastened clothing" MS reads *haspēde*. 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, bayre 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. *barneis* 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.

Based fairly closely on Jonah 1: 8: "Et dixerunt ad eum: Indica nobis cuius causa malum istud sit nobis: quod est opus tuum, 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?").

"when you will be (i.e. are about to be) killed"

"Where in the world do you want (to go)?"
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.")

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).


ossed hym by vnnynges "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).

bot Jonas into his fays jugge bylyue "but quickly to condemn Jonah to his punishment"

þaz her takel were torne þat totered on ypes "though their tackle was torn, who were (i.e. whose ship was) tossed on the waves"

þe depe to servue "to serve the deep," i.e. at the mercy of the sea

a sweetter "a sweeter, i.e. gentler, [current]"

on to be God (Gollancz). "alone to be God" MS reads vn to be god.

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'.”
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").

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’)?"

relande in by a rop, a rode þat bym þost "reeling in through an entrail that seemed like a road to him"

blunt "went blindly, blundered" From ON blunda, the etymon also of ME blonderen.
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.

sorze 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.

þre dayes and þre nyȝt (Morris). MS reads þre dāyes þe nyȝt, 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.")
The scribe may have taken 
borne as the past participle of beren and corrected an apparent error here.

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

of he depe se into he dymme hert "into the dim heart of the deep sea"

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.

I sayde (Gollancz). MS reads Ifay.

to my wo stoundeż Probably to be translated simply as periphrastic for "to my distress," stoundeż 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 hearmsstafas (Guthlac 229): wo stoundeż then would be "times of (i.e. instances of) woe." Andrew and Waldron (1978+) follow Gollancz (1913) in taking stoundeż as a verb and understanding the phrase as meaning "until my woe stupifies me."

pe abyme byndes pe body þat I byde inne "the abyss in which I remain binds the body"

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 betʒ balden* "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 *bonkeʒ* (Gollancz, spelling *bonkes*). MS reads *bọnk*. Gollancz (1913, 1924) and Bateson (1918) emend to the plural here, Anderson (1969) to the singular *watʒ* 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 *coþe* See note to *Patience* 85.

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

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

doured "suffered" Putter and Stokes, citing SGGK 315 and 2258, emend to dared ("cowered"), 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.

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.

be 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).

Domine, tolle, queso, 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 stoundez*, Patience 317, and see note there.

427 *for . . . makes* "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 *by3e place* "chief place," i.e. principal city (see MED s.v. *place*, *beigh* 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 *for to wayte on hat won what schulde worpe 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 upon ayher half a bous as bit were* "covered on either side like a house"

459 *balteres* "walls about" Cf. early Danish *baltre* (*ODS*, see quotations) "roll, wallow, tumble." Not as some editors have supposed the same signification as the *balterande* of Cl 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.

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  upon Effraym oþ Ermonnes billeȝ 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 mȝst 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 rȝstwys, þou renk, alle by renk 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 irasceris tu?" in Jonah 4: 4 vs. "Putasne bene irasceris 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 rȝst so ronkly to wrath, 431) here
while varying grammar and diction.

493  cope  See note to line 85.

lykker to rȝst "closer to justice, more like my entitlement"
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)

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.

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).

as þou (Morris). MS reads aþ.

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

malicious (Morris). MS reads malcio². 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 *For* ðy The MS, I believe, reads *fōz ðy*, though it is quite faded here. Vantuono (1984) separates the syllables and understands the second as a possessive pronoun referring to the deity.
Appendix: The Book of Jonah (Vulgate and Douay-Rheims)

Propheta Ionae


2 Et preparavit Dominus piscem grandem ut de glutatione 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 exaudi divit me; de ventre inferi clamavi, et exaudiisti 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:
Abiectus 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;
terre vectes concluserunt 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 derelinquent.
10 Ego autem in voce laudis immolabo tibi:
quæcumque vovi, reddam pro salute Domino.
11 Et dixit Dominus pisci, et evomuit Jonam in aridam.

31 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.

41 Et afflicitus 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 praecoccupavi 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 perit: 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 same 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 Jonas 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.

31 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 anything: 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.

41 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?