

Gabriel, fram evene kingh
Sent to the maide swete,
Broute hire blisful tiding,
And faire he gan hire greten:
"Heil be thu, ful of grace arith,
For Godes Sone, this evene lith,
For mannes loven
Wile man bicomem
And taken
Fles of thee, maiden brith,
Manken fre for to maken
Of senne and devles mith."

Mildeliche im gan andsweren
The milde maiden thanne: [3](#)
"Wichewise sold ichs beren
Child withhuten manne?"
Th'angle seide, "Ne dred te nout;
Thurw th'Oligast sal ben iwrouth
This ilche thing
Warof tiding
Ichs bringe.
Al manken wrth about
Thur thi swete chiltinge,
And hut of pine ibrouth."

Wan the maiden understud
And th'angles wordes herde,
Mildeliche with milde mud
To thangle hie andswerde:
"Hur Lordes theumaide iwis
Ics am, that her aboven is.
Anenttis me
Fulfurthed be
Thi sawe,
That ics, sithen his wil is,
Maiden withhuten lawe
Of moder have the blis."

Th'angle wente awei mid than
Al hut of hire sitthe;
Hire wombe arise gan
Thurw th'Oligastes mithe.
In hire was Crist biloken anon:
Suth God, soth man ine fleas and bon,
And of hir fleas
Iboren was
At time,
Warthurw us kam God won.
He bout us hut of pine
And let im for us slon.

heaven's king

*her; [\(see note\)](#)
did he greet her
Hail; truly
heavenly light*

*Will (desires to) become man
[desires to] take
Flesh; bright
Mankind free to make
From sin; devil's might*

*How should I bear
without
The angel said, "Dread thee not
Through the Holy Ghost shall be accomplished
same
Whereof news
I
mankind will be redeemed
Through; child-bearing
out of suffering [be] brought*

*When
the angel's; [\(see note\)](#)
heart
the angel she
Our Lord's handmaiden truly; [\(see note\)](#)
I; who is here above
Concerning me
Carried out be
Your saying
So that I, since it is his will
A maiden outside the law [of nature]; [\(see note\)](#)
Enjoy the bliss of motherhood*

*The angel; with that
out; her sight; [\(see note\)](#)
womb grew; [\(see note\)](#)
Through the Holy Ghost's power
enclosed
True; true; flesh; bone
her flesh
Born
At term
Whereby God came to dwell with us
bought (redeemed) us out of torment
himself for us be slain*

<p>Maiden moder makeles, Of milche ful ibunden, Bid for hus im that thee ches, At wam thu grace funde, That he forgive hus senne and wrake, And clene of evri gelt us make; And evne blis Wan hure time is To sterven Hus give for thine sake Him so her for to serven That he us to him take.</p>	<p><i>mateless/matchless/immaculate; (see note)</i> <i>mercy; abounding</i> <i>Pray for us to him who chose you; (see note)</i> <i>With whom you found grace</i> <i>our sin and injury</i> <i>clean of every sin</i> <i>heaven's bliss</i> <i>our</i> <i>die</i> <i>Allow us</i> <i>[Let us] serve him so here</i></p>
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*Gabriel, fram evene kingh. Index no. 888. MS: BL Arundel 248, fol. 154a (c. 1300; East Anglian - Dobson identifies it as Norfolk - dialect). In the MS, the Latin text appears under musical notes, in five twelve-line stanzas; the English text follows. The poem "Jesu Cristes milde moder" (§32), possibly by the same author, also appears in the MS. Editions: Frederick J. Furnivall, *The Harleian MS 7334 of Chaucer's Canterbury Tales*, Chaucer Society first series 73 (Ludgate Hill: Trübner, 1885), pp. 695-96; Furnivall, *Cambridge MS Dd. 4. 24. of Chaucer's Canterbury Tales* (London: Chaucer Society, 1902), pp. 687-88; M. Jacoby, *Vier Mittelenglische Geistliche Gedichte des XIII Jahrhunderts* (Berlin: G. Bernstein, 1890), p. 35; B13, no. 44; Friedrich Gennrich, *Formenlehre des Mittelalterlichen Liedes* (Halle: Max Niemeyer, 1932), p. 179 (music with Jacoby's lyrics); J. B. Trend, *Music and Letters* 9 (1929), 114; Hughes and Abraham, p. 116 (with music from Cambridge University Addit. 710, which gives Latin but not English lyrics); Davies, no. 32; Sisam, *Oxford*, no. 39; DH, no. 15 (with music); Weber, pp. 29-31 (Brown's ed.). Wenzel compares the poem to its Latin source in *Preachers, Poets, and the Early English Lyric* (pp. 35-42). Weber discusses the poem's structure (and that of its music) on pp. 32-46, noting that the movement of the poem toward a final petition "and the way the petition is formed in terms of sacred history is analogous to the Mass liturgy. Just as the Mass is the re-enactment of the crucifixion to unite the present congregation to God, so the poem which relates the event of the annunciation to the crucifixion of Christ is made by the poet into a prayer in order to apply the events to himself and his listeners for their 'god won'" (p. 40).*

This piece is a free translation of the thirteenth-century Latin hymn *Angelus ad Virginem* (the song sung by Nicholas in Chaucer's *The Miller's Tale*). On the Latin source (and music) see DH, pp. 178-83.

Furnivall indicates that the initial *p* is to be read as *h*. Following Brown, I have emended the text accordingly, replacing *the* with *he* at lines 4, 47, 53, and 60.

3 *hire*. MS reads *thire*, which Brown glosses as "this," but Dobson emends to *hir* on the grounds that *thire*, which would mean "these," is inconsistent with the dialect of the text (p. 180).

26 *herde*. MS: *therde*.

29 *theumaiden*. Furnivall reads *thenmaiden* (*then=hen=hand?*); if *theu=theow*, however, then the word means "servant-maiden" (compare OE *peowe*).

35 *withhuten lawe*. An exception to the law of nature (according to which a virgin cannot conceive a child).

38 *sithte*. The word may be, as Furnivall reads, *sichte*.

39 MS: *And* crossed out at beginning of line.

49 *Maiden moder makeles*. Compare §13, lines 1-2.

51 *thee*. Corrected from *be* (Brown's emendation).

<https://d.lib.rochester.edu/teams/text/saupe-middle-english-marian-lyrics-annunciation#1>