An Edition with Commentary of the *Speculum huius vite*, a Fifteenth-Century Pastoral Manual in English

Volume Two: Text, Notes to the Text, Glossary, and Bibliography

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Notes on Editorial Procedure

The following edition of the *Speculum huius vite* uses the text of B as its base text, for the reasons laid out in Chapters Four and Five. In spite of the fact that D contains very few material variants to B, the linguistic variants have not been included, mainly because the significant types of linguistic variation have already been described thoroughly in Chapter Five. The variants recorded for D will only include material variants to the text of B. The text of B has been emended in the light of readings in D only where:

1) The text of B does not make any grammatical sense within the bounds of customary practices in Middle English, whereas the text of D does;

2) The text of B does make grammatical sense, but disagrees with the (grammatically correct) reading found in D supported by Z or by C and H.

3) The text of all readings makes no grammatical sense, and therefore requires some editorial resolution.

Emendations to B, when these consist in additions to or changes of B’s forms, will be set off in square brackets ([ ]) and the original reading of the manuscripts noted among the variants to the text. Emendations of B involving suppression are not recorded in the text, but they are recorded in the variants. There are some cases where B and D disagree, but both readings make grammatical sense. If no parallel readings exist in Z, C, or H, the reading in B will stand, with the variant reading from D listed in the normal manner. If the readings from B and D disagree but both make grammatical sense, and parallel readings from Z, C, and H do exist, then all the variant readings will be listed only in support of an emendation made in D’s favour. If a variant from Z is listed, it will be followed immediately by the siglum and the line number from Morris’ edition (e.g. man Z 115). In those cases of grammatical difficulties beyond l. 2240, where the text of D
ends, the readings of C, H, and Z will provide a reference for emendation, on the basis of a significant agreement among the variants which makes sense of the text — once again, all variant readings will be recorded. Where such agreement does not exist, or where no direct parallels to B exist in C, H, and Z, a subjective emendation will be made, with all variants listed at the foot of the page in the usual manner; in such cases, the minimum emendation necessary will be used to render the text comprehensible. If the emendation involves replacing one word or phrase with another, or adding a word or phrase to the reading in B, the most frequent spelling of that word (if it is found in B) will be used. If the reading from B has been emended on the basis of the reading given in other manuscripts, it will be recorded in the variants as in the following example: 45 all ‘oper’ creaturs] DCZ 75, ‘oper’ creaturs all B. The lemma will be immediately followed by the sigla of the manuscripts which attest to it, and then by the variant reading given in B. Because an attempt has been made to “translate” such emendations into the dialect of B, the lemma may not necessarily represent the spelling found in manuscripts D, C, or H, nor in the edition Z; in conformity with the decision to record only material variants, none of the pertinent linguistic variants in such cases have been recorded. In cases of doubt whether a variant is linguistic or material, the variant will be recorded. Since the text is in four-stress lines with no obvious syllabic arrangement, since it contains irregular rhymes and rhymes on unstressed syllables, and since it makes use, like the Prick of Conscience, of hyper-metric lines (in terms of the number of stresses per line), the text has not been emended on the grounds of metre or rhyme.

There is one instance where several lines from D had to supply a deficiency in the text of B. Lines 2176a-f, roughly parallel to text in manuscripts C, H, and Z (l. 6743-6748), fill in what appears to be an example of haplography on the part of the B-scribe.
The text in this portion has been rewritten in the language of B, using the most frequent spellings found in B for the words from the text of D. The original reading from D can be seen in the textual notes for the corresponding lines.

Modern punctuation and word division have been applied throughout. Abbreviations in Latin quotations within the text have been expanded silently; abbreviations in the English text have been expanded in italics. The abbreviations in the English text of B have been expanded as follows:

(bus, saulus, goddus) This common abbreviation for Latin -us (which appears invariably for -us in the Latin quotations, e.g. Faciamus in l. 42a) has been expanded invariably as -us, as opposed to -es, since the evidence for its expansion in the English text is ambiguous. Whilst it universally represents -us in the expansion of the word “bus” (spelled out in ll. 167, 297, 299, 311, 335, 405, 427, etc., but abbreviated in ll. 399, 630, 773, 1003, 1055), other unabbreviated spellings in the text show a final -us, -is, or -es in plural nouns and in the third person singular indicative verbs (“bokus” at l. 59, but “bokis” [see below] at ll. 1410, 1607, 1782, 1783, 1880, 2356, “bokys” at l. 652, and “bokes” at l. 2288; “foxus” at l. 541; “gefus” at l. 77, but “gifes” at l. 360).

1 The graphics used to illustrate the abbreviations are from B, but they have been enlarged approximately four times.
(quere, euer, perfore) This abbreviation is distinguished from the preceding one by an open, as opposed to closed, loop, and it is usually attached to the foregoing letter at the foot. As the examples illustrate, it has usually been expanded as -er except: 1) when preceded by an “r”, in which case it has been expanded as a simple “e”; 2) when it appears over “p” in words such as “prestus” (l 1335, 1881, 1876, 1905), “prelatus” (l. 1881), and “precious” (l. 771).

(clerkis, wonyngis, stiddis, etc.) This common abbreviation for -is appears universally in the Latin quotations for -is, and so is expanded as -is in the English text as well.

(purgatory, etc.) This abbreviation is used in the Latin quotations for -ur endings in B (e.g. nascitur in l. 308a, fol. 119rb; miseretur l. 906a, fol. 124va; reuertetur l. 906b, fol. 124va; obseruentur l. 946a, fol. 124vb), and so has been expanded universally as -ur (e.g. savour l. 371, doctur l. 1875, honour ll. 572, 593). Some expanded forms in the text (e.g. doctours l. 2590, and emperour, ll. 1413, 2527) bear out this interpretation.

Both of these have been expanded as “bot” and “wit” respectively, based upon unabbreviated spellings found in the text.
A single superscript line over a vowel has been expanded as \( n \) or \( m \) according to modern (or Latin) practice. The B-scribe’s letter-form for “\( n \)” and “\( u \)” is indistinguishable, making it difficult to determine whether this abbreviation, when it appears over either of these letters, should be expanded as “-\( un \)” or “-\( nn(e) \)”. Attestation of unabbreviated forms ending in -\( aunce \) (chaunce, l. 660; repentaunce, ll. 974, 2319; penaunce, ll. 1091, 1093, 2397) have guided the expansion of abbreviations of the form <-\( auce >\). Final -\( on \) or -\( oun \) forms pose a great difficulty in expanding abbreviations, but spellings where no occurrence of -\( (o)un \) is indicated in the MED, such as “hevon”, “lerfi”, “womoñ” favour the interpretation that in such instances at the end of a word, the scribe recognized the homogeneity of the \( u \) and \( n \) forms and provided the macron as a way of indicating -\( n \) rather than -\( un \). There is only one occurrence of an ending in -\( ion \) which has no marks of abbreviation above it (discension, l. 1421); considering this and the evidence favouring unexpanded forms for instances of the graph “-\( oñ \)”, the graphs “-ioñ” and “-oñ” have been universally retained as -\( ion \) and -\( on \) rather than -\( ioun \) and -\( oun \) (e.g. tribulacion rather than tribulacioun, and reson rather than resoun). Therefore:

A single superscript line over final “\( m \)” or “\( n \)” has been interpreted as signalling a simple final “\( m \)” or “\( n \)” (as opposed to -\( i(o)un \), -\( me \), -\( ne \)), since no consistent correlation exists in B and D to suggest that it indicates a final -\( e \), -\( me \), or -\( ne \). The superscript line has not been expanded in the edited text, and is unrecorded in the variants.
thiel, g*ce, p'isyng etc. (trauel, grace) “t”, “g”, “p” followed by a superscript “a” has been expanded as tra-, gra-, and pra- respectively.

dep'uet (deprīuet) This is an extremely rare abbreviation, combining the letter “p” with a superscript “i”; it has been interpreted as -pri- where it occurs.

ihu (Ihesu) This has been expanded as Ihesu rather than Jhesu.

Horizontal strokes through final double “l” (e.g. heW-, l. 859)) and through a final “h” (h-) have been interpreted as flourishes, and thus have not been expanded. The ampersand (&) and the Tironian symbol for “et” (7) have both been expanded as and on the basis of unabbreviated forms found in the text of B and D. The Divine Name and proper names have been capitalized, as has the first letter of each line, in accordance with standard editions of poetic texts.

The line numbering includes only the English text. The Latin quotations are divided into lines of text as they appear in the text of B. Any reference to line numbers in the Latin quotations will appear in the following format: “l. 42b,” where the Arabic numeral refers to the English line immediately preceding the Latin quotation, and the letter refers to the line of Latin text; the reference given as an example thus refers to the second line of Latin text following the forty-second line of English text. The Latin quotations are in bold text since they are distinguished from the English text by the use of a different hand in B, and by red underscoring in D. An attempt has been made to retain the lineation of the Latin lines as they appear in B; in some cases this has been rendered impossible because of editorial corrections to a quotation.

Morris lists a series of English subtitles in his edition of the Prick of Conscience (pp. XXXIV to XLI) taken from Princeton University Library Garrett MS 138, ff. 1-130 (a
Southern Recension manuscript listed under SR15 in the *Descriptive Guide*, some of which have parallels to subtitles found in D. Similar subtitles are not found in B, but since the subtitles in D clearly descend from an earlier tradition of the text, they have all been translated into the dialect of B, and inserted into the present text in the same places where they are found in D (see ll. 1758a, 1836a, 1866a, 1916a, and 1990a). They all appear in display script in D, and so they have been put into **bold italic** script in the present edition in order to set them off from Latin quotations.

The following conventions are used in the text and variants:

- end of a column of text in the manuscript, with foliation noted in the right margin.
- a single square bracket separates a lemma from a variant
- `...` indicate both marginal and above-the-line insertions in the text
- (his), etc. letters rendered illegible by damage, but restored in editing. Unless otherwise indicated in the variants, the supplied reading is taken from D, although the spelling of the supplied reading will be that of the majority form(s) in B.
- *canc.* cancellation of what immediately precedes, by subpunction or by crossing through.
- *corr.* corrected to read as follows. The assumption, unless noted otherwise, is that the hand is that of the corrector, and not that of the original scribe.
- *om.* omitted
- *eras.* erasure
- *mar.* marginalia alongside the text at the line number given. The reference is to the base manuscript, unless otherwise indicated. Scriptural references and
citations of authorities are left out, since these have been recorded in the
textual notes, and in an appendix to the glossary. Marginal numeration of
points has been included, as it may clarify matters regarding numbered lists
and expansions upon individual items of the list which occur later in the
text.
Speculum huius vite

Before any creature was wrought,
Or ever any beginning was of estate,
And before all times as we salute,
That same God 'sai' was now:

Stedfast God in Trinity

That ever was, and ever shall be.
And as he first began all thing,
So he at that last shall make ending
Of all thing bot heaven and hell,

And of man and fiend and of angel,

That after his life shall [be] life ay,

And none quicke creature bot only he.
And that made man shal 'be' hen,
As he is now, both God and man.

All thing he ordained after his will,
In mony kyndes, for certain skil;
Querfore al creatures in water and lond,

That wytt ne reson con [not] understood,

As by hor liflyng mon may fynd.
For euery thyng þat God has wro3t,
þat foloës þe [kynd] and passes it no3t,
Luffes his maker and hym worchipus,
In þat þat he his rï3t kynd kepûs.
Lord, syn creaturs þat skil haf non,
Lufen God in kynd þat þai haf tan,
Vncurtas is mon þat has reson of kynd,
þat wurschypus not God wit al his mynd,
Bot is wors in his condicion,
þen creaturs þat haf no witt ne reson.
Luf shuld stirre vs to do Goddus will,
Besely his comaundmentus to fulfill,
For ⟨of all⟩ þat God mad, more and lesse,
⟨Mon m⟩ost principall creature is.
| Gret luf God to monkynd had, (f. 117 RB)
Quen he for luf of mon althyng made:
Heuen and erthe, gres and tre,
And al maner bestis þat mon may see.
And after his liknes he mad monkynd,
And in holy wrytt writen we fynd:
Faciamus hominem ad ymaginem et
similitudinem nostram.
And quen mon wos made and forth broȝt,

God mad hym lord of þat he wroȝt,

45 And befor [all] òper' creaturs of kynd,

He gaf `him' witt, skyll, and mynde,

And for to knowe both gode and ill.

And þerwit he gaf hym a fre will

For to chose, and for to holde

50 Gode or eul queþer he wolde,

And put hym in peradys to dwell

In more joy þen any mon kon tell.

And þat ioy shuld we all haf had,

Had Adam kepet þe hest þat God hym bad;

55 Bot thurȝe necligens and eul wyll,

He broȝt vs all in grete perill

For to suffur hongur and colde

And òper myscheuus monyfolde.

And after in bokus as we rede,

60 God gef vs [here] a laȝe to kepe,

To wurschep hym wit all oure myȝt,

In body and saule both day and nyȝt,

And his comaundmentus for to kepe,

If we wyll euer haf heuen mede.

45 all `òper' creaturs] DCZ 75, creaturs all `òper' B
58 òper] of canc. òper B
60 here] DC, om. B
Bot we hom kepe hit is certayne,
Quen we de3e, we go to payne;
And if we to God be buxoum,
To endles 'blis' we shal com,
And if we be fraward, we mon wend.

Wit fendus of hell witouten end.
Bot [þat] mon may be holden wod,
þat choses þe eul, and leues þe gude,
Syn ich mon has a fre will,
To chose þe gode and lef þe ill.

For of al creatures þat may be,
Mon is of most dignite,
For mych more God to mon gefus
þen to any [oþer] creature þat lifus,
And has behet hym ȝet þerto.

[The] blisse of heuon if he wele do.
And ȝet queþ he had don omys,
And thurȝe synne wos deþriuet of þat blis,
God toke monus kynd for his sake,
And for his luf þe deth did take,
And wit his blod boȝt him aȝayne.
To heuen blis from endles Payne.

Pus grete luf God to [mon] kyd,
And mony gude dedis to hym he did.
Querefore ich mon, both lered and lewed,

Shuld thenk on þat luf þat he' hom shewed,
And al þe kyndnes to haf in mynd,
þat he þus has don to monkynd,
And serue hym truly day and nyþt,
And euer thank hym wit al hor myþt,

And thenk on God how gude he is,
And knaw hor awne febulnys:
How leyth he is and vnwyty,
And how God of althyng is myþty;
How mon grefus God þat dos not wele,
And quat mon is worthy þerfore to fele;
How gracius and how mercyful God is,
And ful of all maner of gudnys;
How riþtwis he is, and how trwe
To al þoo þat his laþe wil swe,
And hold þe way þat he vs laþt
And wit his awne lifyng us taþt,
þat is meknes in all thyng

(f. 117v)
In werk, and sembland, and spekyng:

_Discite a me quia mitis sum et humilis cor(de)._ 

For _wit_oute _charite and me_kenes,

110 _per may no mon cum_ to _heuon blis;_ 

And _gude werkis_ wit _dred also,_ 

_A mon_ behofes _to haf _herto._ 

_Þat_ is _cald þe waye of wisdome,_ 

Into _quych no mon_ may _come,_ 

115 _Witout knawyng of God here,_ 

_Of his myȝt, and of his werke ifere._ 

_Bot er a mon_ may _þis knawyng wy(n),_ 

_Hym_ behose _to forsake his syn,_ 

_For som men_ haf _witt_ to _vndirstond,_ 

120 _Bot ȝet þai be unkynd and eul lyfand;_ 

_Þerfoþe of grace_ þai _haf no knawyng_ 

_Þat_ _shuld_ _stirre hom_ _to gude lifyng._ 

_Such haf ned_ _to _lerne _iche day,_ 

_Of ȝer _þat_ _knawen more þen þai,_ 

125 _To _lerne _þat_ myȝt _hom_ _stirre_ _and _lede,_ 

_To _mekenes_ _and_ _to _luf_ _and_ _drede._ 

_For _witout þes, no mon_ _may_ 

_Come to þe _blis_ _þat_ _lastis_ ay,_ 

[113 cald] cleput _D_  
[121 þai haf] haue _þei _D_
Bot grete perell þat mon is inne

130 Þat has wytt and mynd and wil not lern
To know his God and do his wyll
And his comaundmentis to fullfill.
For God bitturly curses þoo
þat `his` hestis bo3en froo:
**Maledicti qui declinant a mandatis tuis.**

135 For he excuses non unkunyng,
Bot mon be besy in [lernyng],
Nomly of þat þat hym fell to knowe
þat myȝt meke his hert and mak hit lo(we).
For ich mon shuld lern wit wyll

140 To knowe þe gode from þe ill,
[Bot mony has wyl trifuls to here, (f. 118br)]
And uanites wyl blithly lere,
And euer ben bese in wyl and thoȝt
To lern þat helpus þe saule riȝt noȝt;

145 Bot Goddes law þat þay shuld knawe,
To here and lere þai ben full slawe.
Forþi þai know not ne con see
Þe perels of synne þat þai shuld flee,
Bot fallen oft alday in syrme

150  As bestus ṭat naufer wytt ne reson is in:

Siçut equus et mulus quibus non est intellectus.

Bot he ṭat ry3t lIFYng wyll loke,

Shal first begin, as says Ĥe boke,

To knawe hymselfe quat he is,

And put hym to verray meknys.

155  For he ṭat knawes wele and con see

Quat he wos, and now is, and shal be,

A wiser mon he may be told

Quæper he be 3ong mon or old,

Ċen he ṭat knawes al òper thyng

And of hymselfe has no knawyng.

For he may naufer knaw God ne feele,

Bot he first con hymself knowe wele:

How bare he fro his moder come,

And synful er he had cristyndome,

160  And how bare he shal pas away,

Queṇ deth sal com at his last day.

And Ĥus on his endyng thenk shuld he,

And on Ĥe dredful dome Ĥat last shal be,

And knowe wisly quat Ĥis word is,
Dat is full of falsed and wrecchednes,
And [lerne] to knowe and thank wit all
Quat shal after his lif fall.
For knowyng of al h, pos shuld hym lede
To know his God thane luf and drede,
| And so to come witout delay |
To joy and blis dat lastis ay.
Bot [faure] thyngis writon we fynd,
Dat leton a mon to haf hymself in mynd:

**Forma, favor populi, feroor juuenilis, opesque**

*Surripuere tibi noscere quid sit homo.*

Dat is, fauor of folk and fairnes,
And bremyng of southe and riches,
Reuon a mon si3t, skyll, and mynde,
To know hymself quat he is of kynde.

*Perfore hai wil not vnderstond ne lere,*
To do wele quyly hai lif here:

**Noluit intelligere ut bene ageret.**

And p03 hai o3t of Goddus la3e here,
Hai don perafter neuer a dele,
Bot gruchon quen hai dredfull thyng here,

As pe prophet sais on pis manere:
Non crediderunt et murmuraerunt.

Goddus wordus, he says, þai traw noȝt,
Bot grucchon and waxon angre in thoȝt.
For mony þer [ben] þat trow nothyng
Þat Goddus [laȝe] sais aȝeyn hor lyȝynɡ:
Sum grucchon and ben fraward,
Quen men speken þat hom thynkis hard;
Sum ben clerkis and con rede,
Þat shuld knaw hor awne mysdedy;
Bot sum ben [so] defoulet wit symye,
Þat hor gostly wytt is ful thyme,
Þat Goddus laȝe may not wit hom dwell,

As Crist techys vs in his gospell:

Quia ad tempus credunt et [in] tempore temptacionis receudent.

| Vnto a tyme, Crist sais, traw þai, | (f. 118⅝) |
Bot in a tyme of temptacion it passes away.
And also þe holy prophet Davyd,
Sais in þe sauter þat accordis þerwit

Et crediderunt in verbis et laudauerunt

laudem eius cito fecerunt oblii sunt
-operum eius.

205 In Goddus wordus, he sais, þai trowed,
    And  þe  praisyng of hym  þai lowede,
Bot as sone as  þai had don þat,
Anon þai his werkis forgat.
Sich men ben so unstidfast

210 þat luf ne drede nyl wit hom last.
þerfore hit is gode þat we take hede,
And fle synne thur3 luf and drede,
And thenk and haf þis oft in mynd,
Of quat mater God mad monkynd.

215 þen shal we knaw and see
þat þat may stirre vs pryde to flee.
For first quen God mad all thyng of no3t,
Of þe foulest mater mon he wro3t,
Of erth and slu3e for enchesonus two.

220 On is for þat God wold soo
Of foule mater make mon in despitt
Of Lucifer, þat fell as titt
For synne of pride fro heuon to hell,
And all his fol3ers, in payn to dwell.
For þai shuld haf þe more schenschip,
And þe more payn quen þai toke kepe,
Dat mon of so foul mater shuld dwell
In þat ioi from quethon þai fell.
De toper skill is þis to see:

For mon shuld þe meker be
Ay, quen it fell in his tho3t

| Of how foule mater he wos wro3t, (f. 118v)
And themke God of his mykil grace,
Dat wold in heuon, þe uoid place

Dat wos lost thoro sym of pride,
Were fullfilled on euery syde
Thur3e þe vertu of meknes
Dat euon contrarye to pride is.
For þer may no mon þedir come,

Bot he be meke and buxome,
For Crist said to his apostels dere,
Quen þai were al togeder in fere:

Nisi efficiamini ut paruuli non intrabitis
in regnum celorum.

Bot 3e, he said, be as a chyld,
Dat is to saye, both meke and myld,

244 saye] suche D
245  The shall not enter be no way
    Into his iow that lastis ay.

Therefore every mon shuld be

As a child in humylite,

For lily mater haue we to be proude

250  If we loke wele al aboute,

Bot euere desire meke to be,

And knowe oure owne frelte.

And therefore lobil yat was riytwys

Made his moon to God of his,

Memento queso quod sicut lutum fe-

ceris me et in puluerem et cetera.

255  And said, thenk Lord, [as 'hu'] made me

Brichil erthe and clay here to be,

Riyt so hu sal turn me a3ayn

To erth and powder hit is sertayne.

And in holy writt as we rede

260  | God spekus to vs thur3e his prophed:

Memento homo quod cinis es, et in cinerem reuerteris.

Thenk mon, he sais, askes art hu,

And to askis a3ayn turn shal hu,

And [bis] shuld iche mon hafe in mynde,
And knowe þe wrecchednes of his kynde.

Ich monus lif þat on erth may be,

Is diuidet in þes pertes thre:

Begynnyng, mydwart, and endyng;

Þes ben of ich mon þat has lifyng.

[Begynnyng] of monus lif, þat first, is

Consaffet [in mych] wrecchetnes,

For Dauid [þat] prophet wos and kyng,

Spekus þus of monus consafyng:

Ecce enim iniquitatibus conceptus sum

[et in peccatis concepit me mater mea]

Lo, he sais, as monus kynd is,

I wos consayuet in wickytnes,

And my moder consauet me

In syrne and in caytifte.

And quen mon is borne, he is a sory wy3t,

For he has nauþer strengh ne my3t,

Nauþer to go, ne to stond,

Ne to crepe wit fote ne hond.

Þen has a mon las my3t þen a best,

Quen he is born, and his syme is lest,
For he has no my3t to stond ne crepe,
Bot lye and sprawle, crye and wepe,
And cries .A. first if he be mon,
And .E. if he be a womon.
And oþer thynk of oureself haf we non,
Bot synne and wrecchednes and caytifdom,
For naket we come hidir and bare,
And ri3t so shal we hethon fare.
Of þes [two] tymes shuld we thynk þen,
For so sais lob þe ri3twis mon:

\textit{Nudus egressus sum de utero matris mee}
\textit{et nudus [reuertar] illuc}

Naket fro my moder 'wombe' I come,
Hider into þis word to won,
And naket shal I pas away,
So sall we al at ounce last day.
Þus is a mon at his first comyng
Naket and bryngis wit hym nothyng.
Þus is a mon as 3e may see,
In wrecchetnes born, and caytifte,
And for to lif here a fewe days,
As Goddus la3e to us sais:

\footnotesize{291 two] DHZ 510, ij B, tw C
292b reuertar] DCHZ 513, reuertarus B}
Homo natus de muliere, breui uiuens tempore [repletur multis miseriis].

A mon pat of womon born is
Liffyng here, shorte his tyme is,
And '3et', ouer al fulfild is he,
Of wrecchetnes pat he con not see.
And in pis world here is not ellus
Bot trauell as holy writt us tellus:

Homo nascitur ad laborem, sicut auis ad uolandum.

He sais, a mon is [born] to trauel ri3t,
As fole is made to pe fly3t.
Bus we may oure begynymyg see,
Al ful of woo on iche perte,
For litill rest in pis lif is
Bot grete trauel and [besynes].

Be second perte of monus lif be ri3t,
Is cald quen he is most of my3t,
And 3et oft as we may se alday,
Quen men ben strongest pai paseawai,
Ry3t as a blossoum of a tre,

Dat falles qwen hit is fairest to se,

---

302a repletur multis miseriis] DCHZ 533; re et cetera B
309 born] DCHZ 542, made B
310 pe] om. D
314 besynes] DCHZ 545, hefenys B
316 cald] cleput D
317 oft] as canc. oft B, of D
And how foule hit is afterward

Tell us oponly Sayn Bernard:

**Homo nihil aliud est quam sperma fetidum,**

| saccus stercorum, et esca uermium. |

Dis holy mon sais, as þe boke tellus,

Þat mon here is nothyng ellipsis

Bot a foule slyme, wlotsum to see,

As a sekfull of dong may bee,

And wormes mete þat þai wyl haf

Quen he is ded and laid in grafe.

Bot sum men and wymen faire semes

To þe sy3t witout as men demys

Bot [men] sen of hom bot þe skymne.

For if men se3e þat were witin,

Fouler carayn my3t neuer non be

Þen men shuld þen of hom see.

Þus may 'we' se on þis manere,

How foule þe kynd of mon is here;

Querfore we hold þat mon unwise,

To be proud of thyng þat no3t is his,

Quen he may ich day here and se

Quat he is, wos, and shall be.

---

322 us] of canc. us B
331 men] DCH, om. B
338 no3t is his] no3t ysse D, is no3t his CH
Bot mony [bat] ben in grete wurschip,

To know homself þat take no kep

Bot `to` fol3e hor will and no3t ellus,

Þerfore þe prophet be sich tellus:

**Homo, cum in honore esset, non intellexit; [comperatus]**

*est iumentis, et cetera.*

Mon quen he is to wurschip bro3t,

Ri3t vndirstondyng has he no3t.

He may be likend to a domb best,

Þat witt and vndirstondyng has lest.

Þerfore ich mon þat has wit and mynde,

Shuld thynk on þe wrecchetnes of his kynd,

How foule hit is to monus sy3t;

Þerfore sais Sayn Bernard ory3t:

<table>
<thead>
<tr>
<th>Diligenter consideres quid per os quid per nares</th>
<th>(f. 119vb)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ceterosque meatus corporis egreditur</td>
<td></td>
</tr>
<tr>
<td>uilius sterquilinium nunquam uidisti.</td>
<td></td>
</tr>
</tbody>
</table>

If þu wilt, he sais, beselich se,

And behold quat comus fro þe,

Quat be þi mouth and þi nase namely,

And mony oþer issues of þi body,

---

341 þat] DCH, þer B
344a,b comperatus est iumentis, et cetera] comperatus est iumentis D, comperatus est iumentis CHZ 603, 604, operatus est iumentis, et cetera B
352b egreditur] DCZ 622, egre egreditur B
A fouler stynk se\textit{e} \textit{þu} neuer non
\textit{Þe} \textit{þu} mai se of euery mon.
Al \textit{þe} tyme \textit{þat} `he` here lifes,
\textit{None ofpe} fruyt his bode gifes
Bot fylth and stynk and no\textit{t} ell\textit{us}
As \textit{þe} holy mon, Saynt \textit{Innocent} tell\textit{us}:
\textbf{Herbas et arbores, inquit, inuestiga:}
\textit{ille de se producunt flores, frondes,}
et fructus. \textit{Et tu de te, lendes, pediculus, [et lumbrycos].}
\textit{Ille [defundunt] oleum, vinum, et}
balsamum. \textit{Et tu de te, sputam, vrinam, et}
stercus. \textit{Iste de [se] spirant suautatem}
\textbf{odoris. \textit{Et tu, de te, reddis abominacionem}
fetoris. \textit{Qualis [est] arbor}
talis est fructus
\textit{Þe grete clerk tell\textit{us} Þus in his boke:}
Behold, he sais, Þiself and loke
\textit{Herbis and trees Þat Þu ses spryng,}
And take gode kepe quat Þay forth bryng.
Herbes forth bryng flour\textit{us}, frut, and sed,
And tres, faire bo\textit{3es} and braun\textit{chis} to spred;

362b frondes] et frondes DCH
362c lumbrycos] DCHZ 638, et cetera B
362d defundunt] DC, effundunt B, fundunt H, diffundunt Z 639
362f se] DCHZ 641, om. B
362h est] DCHZ 643, erit B
And þu forth bryngis of þiself here

Lysse and nyttus menged in fere.

| Of herbus and tres comus swete savour, (f. 120*r*)
And of þe comus wlatson stynk and soure.
Sich as þe tree is wit þe bo3es,
Sich is þe frute þat on hym groes.

Dis is a token mon meke to be,
And fle lust and prid of his bode,
And thenk howe hit shal turne away
Into stynk and filth, he not quat day,
And hit is foule þeron to loke,

As sais þe holy mon in his boke:

Quid enim fetidius humano cadavere?
Quid horibilius homine mortuo?

He sais, quat thyng may foulur be,
þen monus carayn is dede to see,
Or quat is more horribul in any stid,
þen monus body quen he is ded.

Wormus and todus foule of sy3t,
Shuld ete his body as hit is ri3t,
And gnafe þat carayn both fell and flesh
As Job us warnus both more and les,
Omnes enim in pulvere dormient et vermes

operient eos

And sais, in powder and erth we shal al slepe,

Quere todes and wormus sal be oure shet.

For in þis world is non so witty,

So faire, so strong, ne so my3ty,

Emperour ne kyng, ne duke ne pere,

Ne non oþer þat berus gret state here,

Ne rich ne pore, bond ne free,

Lered ne lewed, quat euer he be,

þat he ne shuld turne after his dethe

To powder and erth of stynkyng brethe.

And þus quo so will behold and see,

Be he neuer so rich, faire, and my3te,

þen he sal fynd litill materre

To joy mych on þes uanites here,

Bot euer haf most mynd and tho3t,

To joy in Ihesu Crist þat hym bo3t.

And þus Sayn Paule þe appostel us lerus,

As Goddus la3e in holy writ wyttonus berus:

Absit gloriari, nisi in cruce Domini nostri Ihesu Cristi.

And says God forbede þat we joi here,
Bot in þe crois of Crist þat us boȝt dere,
For al þe riches and pride þat here may be,
Hit is bot sorow and vanyte.
For hit may nothyng help ne availe,
Quen deth comus us to assayle,
Bot make us to haf sorow and woo,
Þat euer we þes vanites lufd soo.

Perfor mon shuld be warre betyme,
For quen deth comus, he may not syne,
And make hym ich day clene and redy,
As he euery day ded shuld be,
For sikirly no mon wete may
Quen shal be his endyng day.
Forþi we schuld, wit all oure myȝt,
Be clene of syme in Goddis syȝt,
And þat we mon, if we take hede,
Besely his comaundmentis to kepe.

And if we will haf joy þat lastis ay,
Us behoues kepe his hestus witout nay,
And þus Crist hymself us tellus,
As it is writon in his gospellus:
Si uis ad uitam [ingredi, serua mandata]

If þu will haf þe lif þat euer shal be,

Kepe his comauundmentis he biddis þe;
And bot mon hom kepe witout delay,
He ys curst of God witouton nay,
As God thurgh his holy prophet
In holy writ says as we rede,

Maledicti qui declinant a mandatis tuis.

Lord God, he sais, curset be al þoo
Þat 'þi' cumaundmentis bo3en froo.
Alas, quat wyl þen com hom till,
Þat breken hom all day wit gode wyll;
For certis, þai mon neuer wele spede,
Þat to his comauundmentis takis no hed.
For how shuld mon haf help of God obuf,
Þat hym wyl naufer dred ne luf,
Or [aske] of hym mercy or grace?
For þai dispysytt hym in every place,
And noo token of luf þai shew to hym,
Bot swere in vayne be euery lym.
Bot þe symfull wyll unsware wit unri3t,
And say þai luf God wiþ al hor myȝt,

And þat is fals wiþouten nay,

As be holy wrytt profe men may,

For Sayn Jon l’euangelist sais þis,

As in his pistul writon hit is:

**Qui dicit se nosce deum, et mandata**

eyus non custodit, mendax est et ʻueritasʼ non est in eo.

And þerfore, if we wyl luf God and dred,

His comauндmentis us behoues to kepe,

For be non oþer way we may be safe,

Bot if we kep his hestis after his lāȝe.

And sithun us ogh þus hom to kepe,

To lern to know hom hit is grete nede.

Bot sum wold com hom witout dout,

And trauel þai wold not þerabout;

| And som ben so defoulet wiþ syn,

þat hor gostly witt is ful thynn;

And sum ben so defoulet wiþ pride,

þat of Goddus lāȝe þai haf no delite;

And þerfore of hom þe fende has myȝt,

þat of grace þai haf no siȝt.

451 l’euangelist] þo ewangelist D
460 a canc. line follows: and trauell þai wold B
461 defoulet] defowle D
Bot now thur3e help of God almy3ty,
In holy wrytt as wee reede and se,
3e shal here þe commaundmentis ichon,

As þai [were] writon in two tabuls of ston,
And takon to þe prophet Moyses,
At þe mont of Synay as he was.
In þe first tabul were writon [thre],
And in þe second, [seuon] as meï mai se.

De first commaundment biddis of ichon,
Fals Goddis þat þai worschip non,
Ne mak no ymage ne liknes
After no creature þat is,
In heuen, ne in water, ne in londe.

Worschip no3t þat is mad wit monus honde,
Bot worschip 'hym' þat made althyng,
Þat of al erthe and heuen is kyng:

Non habebis deos alienos coram me;
non facies tibi sculptile, neque omnem
similitudinem que est in celo desuper, et
que est in terra deorsum, nec eorum que
sub terra in aquis, non adorabis ea

neque coles; ego sum Dominus Deus tuus, et cetera.

The second commandment biddus [he] certayne,

No3t to take Goddus name in uayne,

Ne swere be no creature hat euer was,

In heuen, in erth, or in any oher place,

Bot loke þi word be 3e or nay,

| Witout any othe be any way: (f. 121b) |

Non assumes nomen [Domini] Dei tui in vanum, et cetera.

The thrid commande biddus þe haf mynd,

To hal3e þi haliday as writon we fynd:

Memento diem sabbati santifices, et cetera.

The furth commande take gude kepe,

Fader and moder þu shal worshipe:

Honora patrem et matrem ut sis longeuus super terram.

The fift commande byddus þe

For nothyng þat þu no mon sle:

Non occides.

In þe sext hest, God biddus þe

For nothyng do no lechore:

Non mechaberis.
The second commandment in God's writing,

Beddus þe þat þu stele noo thyng:

**Non furtum facies.**

Þe eȝt forbedus þe as writon hit is

To bere any fals wytnes:

**Non loqueris contra proximum tuum falsum testimonium.**

Þe [nent] byddus þe couet noȝt wít wrong

Of þi neȝbur naȝper house ne londe,

Ne ox, ne kow, ne of his fee,

Ne nothyng þat his may bee:

**Non concupisces domum proximi tui.**

Þe tent biddus þe in þis lif,

Desire þu noȝt þi neȝbur wif,

Ne his maidyn, ne his knafe,

Ne noȝt þat hym may help or safe.

Þes ben þe [ten] cumaundmentis, take hede,

Þat al cristyn men truly shuld kepe,

And at þe heȝe dredful dome day,

Quen mon may hid hym be no way,

We shall ȝeld acont and rekonyng

Howe we haf kepet hom in oure lifyng.

---

501 nent] D, ix B
503 kow] knowe D
507 his] w canc. his B
509 ten] D, x B
And he hat len is fondon gilte,

| In mykil sorow and woo shal be. (f. 121\(^n\))

And 3et mony her be hat worship more

be world and his fals lore,

| ryth as hai all Godus were.

And wit his hert-blod dere [hom] bo3t.

For we moo se alday, hat is pite,

Men of his world in diuerse degre,

Askon worshippus and honours here,

To be wurschippet as godus hai tak no hede,

For hai aske reuerens and knelyng,

As he3ly as emperour or kyng;

And bysshoppus and clerkis of oher degre,

Coueten al wurshippus as men may se.

Bot be Cristus techyng and his liffyng here,

Clerkis shuld not lyf on his manere.

For Crist fled euer worshippus to haf,

Quen he wos here monus saule to saf,

And bade hat worshippus and honours shuld be

To tbe Fader of heuon in mageste,
And for Crist [wold] here in no worchip be,
He lifed al his lif in pouerte.
In more pouerte wos no mon, more ne lesse,

As þe gospel berus wytnes:

Vulpes foveas habent, [et] volucres celi nidos,
filius hominis non habet ubi caput suum reclinet.

He says, foxus has dennus in forto be,
And briddus of heuon nestus in hor degre,
Bot monus son has no3t, witouton nay,
A propur place his hed to bo3e ne lay.

How my3t mon, þen, more meknes se,
þen he þat wos lord of al, so pore to be,

| And of þis, Saynt Paule berus wytnes, (f. 121v)

As in his pistill writon hit is:

Scitis inquit gratiam domini nostri Ihesu Christi
quoniam propter nos egenus factus est cum
dives esset ut illius inopia vos
divites essetis.

Know [3e] þe grace of Ihesu Crist, sais he,
Endles Lord ful of pyte,
For in 3oure broþerhed, he wos nedy mad,
þat in his Godhed all joi and riches had,
Dat thur3e his pouerste and his meknes,
3e were mad riche witout end in blis.

Now may 3e knaw and se in fere,
Dat Crist [coueted] neuer wurschip in his world here.
How mon bisshopus and abbotus for shame be
In riches and worschip servuet on knee,
Syn Ihesu Crist, maister and lord of althyng,

So mek and pore wos in his lifyng,
Dat men of his liffyng ensampil my3t take
Wurschipus and riches here to forsake,
And after his mek lifyng he us lernus,

As þe gospell witnes berus:

Discite a me, quia mitis sum, et humilis corde.

Iterum: Exemplum dedi vobis ut sicut et ego
facio ita et vos faciatis.

And sais, ensaumpul I haf gifon to 3ow,
Dat ri3t as I do, do 3e ri3t so.
Þen of þis shuld al men take hede,
Dat in honours and riches al hor lif lede,
And dred sore lest þai loson þe blis

Of heuen þat God gifus to al his,
And put al worschip to God only,
To honour *hym* for he is almy3ty,

And worship not *homsellf* as *paille goddus* were,

Lest *paille* fall to hell as did Lucifer,

\[\text{And so lif eu}r \text{ in so}ro \text{ and woo}\]

For lust of prid a day or two.

*berfore* betyme, *mon*, amend *pulle* he,

Lest *pulle* in payne of hell eu*er* more be,

And trist not to *pi* last day

\[\text{For sodanly *pulle* shal passe away.}\]

`Secunda pars [que tractat] de mundo`

All *piis* world *hat* wid and brode is,

And all creaturis of flesh and fishe,

All *piis* wos mad for *monus* spede,

To tak *herof* quat he had nede.

\[\text{Hereof, [shuld mon] hafe insy3t,}\]

And thonk his God wit al his my3t,

And eu*er* luf hym before all thynge,

In tho3t, and spech, and trw worchyng,

And luf of all *pi* hert how so hit be

\[\text{God behose to hafe of *pe.}\]
Perfore hit 'is' gode pat mon hym kepe
Fro [worldly] luf and vayne worschep,
And euer worldly honour flee,
Ryst as venome pat wold hym slee.

For his word, pat we here lyf in,
Is waxon li yer and full of symne,
And for thyng pat is bot veye ne,
Mony men makon hit hor suffreyne,
And gifon hom perto al pat pai may

To serve hit besyle ny3t and day,
And makon homself þe worldus thrallus
For to be rich þai most trouaille,
Þat in hor most ned shal hom faile,

Bot wold men do half sich besynes,
About God of heuen, quere al gude is,
Þai shuld haf all þat gude is þore,
Þat neuer shal faile, bot last euermore.
And to luf þis word, hit is vnsykir,

| For hit is dissayuable, fals, and fikill; (f. 122v)
For þe word laþes 'and' on men smylus,
And at þe last, hit hom foule begilus.

Þerfore þat mon is vnwitty

Þat about þe word is to bysy,

For mon may not serue God in fere,

And þe wycketnes of þis word here,

Nemo potest deo servire et mammone.

Ne luf God bot he hit dispise,

For þe gospell sais on þis wise:

Nemo potest duobus dominis servire quia aut

vnum odio habebit et alterum diliget aut

vnum sustinebit et alterum contemnet.

Crist sais þat no mon may serue riȝtly

Two lordus togedur þat ben contrary,

[For] auþer he shal þe ton hate,

Oþer wit þe toþer be at þe bate,

Or he shal þe ton mayntene,

And þe toþer dispise, þis is oft sene.

Þe word is Goddus enmy be skyll,

For Cristis apostel profes hit wele,

Qui vult esse amicus huius mundi,

inimicus Dei constituitur.

And sais, quo so þe wordus frend wil be,
Goddus enmy þen ordent is he,

For wordly luf God myspayes,

Þerfore Sayn Ion þe apostel þus sayes:

Nolite diligere mundum neque ea que in mundo sunt.

Luf 3e no3t þe word, says he,

Ne no3t þat 3e þerin may see,

For hit is bot þe flesh-3ernyng,

Or pride of lif, or he3e-lokyng:

Omne quod est in mundo aut est concu-

| piscencia carnis, aut concupiscencia oculorum, aut superbia vite. (f. 122b)

And sithon God made þis word, sais holy writt,

To serue to mon and mon not hitt,

Quereto ben men soo couetas þen,

And makon homselfe þe wordus bondmen,

Quen þai may serue God and be free,

And in esy trauel and honeste?

For riȝtwis men þat trw lyf ledon,

To hafe to mych riches euer þai dredon,

For welth drawes a mon fro þe riȝt way

To heuon blis, þat lastus ay,

And þerfore lere we þis lesson,

Of Sayn Jerom, þe holy mon:

630 sunt] sunt et cetera D
634 he3e-lokyng] BC, ey3e-lokyng DH
634b aut] aut est D
Quanto virtutibus crescimus tanto amplius

timere [debeamus] ne de sublimiori corrueamus

ędat ęe more ęat we waxe vpry3t

In welth, and in wordly my3t,

ęe more we shuld hafe, in dred and tho3t,

ęat we fro ęe he3her fal no3t.

And to ęis Senec toke hede

In his bokys, as we rede:

Tune tibi salubria aduoca concilia cum tecum

alludit prosperitas mundi.

Ęis wise mon on ęis maner sais,

Quen welth of ęis word wit ęe plais,

655 ęeche ęen gode consel witall,

For welth makis a mon in perels fall.

For Sayn Gregory sais, ęe holy mon,

ęat welth and riches is for to [shon]:

Si omnis fortuna timenda est tamen prospera quam aduersa.

And ęefore, he sais, if we take hed,

660 Ilke a chaunce is for to drede,

And hope of welth is to dred more

ęen oęer aduersurs ęat grefon sore. (f. 122v)  

For welth ęat men han here at wyll,
Liȝtly will hor saule spill,

665 For þat is a token of endles Payne,
And þat wittnes wele Saynt Austyne,

Sanitas continua et rerum habundancia sunt eterne damnacionis indica.

And sais, contynual hele here,
And plenty of worldus gode ifere,
Is a token, as sais þis holy mon,

670 Of euerlastyng Payne and damnacion.
And Sayn Gregory sais also
And profurs be gode reson þerto:

Continuus successus temporalium future
damnacionis est indicium.

He sais, contynual happe comyng
Of worldus godus is a tokonyng

675 Of þe damnacion þat shal be
At þe last day, witout pyte,
þe quych sayn wyse men and wytty

Aȝaynus God is noȝt bot foly:

Sapiencia huius mundi stulticia est apud Deum.

For hit ledus a mon wit syn and wylus,

680 And at þe last, hym foule begylus,

672 profurs] prouæp D
[Perfore ich] mon 'shuld' his witt cast
To wyne joy and wysdom bat shal last,
For sikir dwellyng haf we non here,
Perfore sais he apostel on his manere:

Non habemus hic manentem civitatem, sed futuram inquirimus.

Dat dwellyng place haf we here non,
Bot euer we sekon bat is to comon,
As pilgrimus in an unkuth lond,
Wit grete trouel and teene emong,
As he prophet sais be monkynde,

As in he sawter we writon fynde:

Ne sileas quoniam aduena ego sum apud te et peregrinus.

Be not stil, Lord, sais he,
For I [am] comelyng tward be,
And pilgrym as my fader was,
Bus may al say bat his word sal pas.

Perfore, Lord, be pu not styll,
Bot euer make me to knaw bi will.
Bi word is be way of passage,
Thur3e he quych lys oure pilgrimage.

By his way us behose all go,
Suffur we neuer so mych woo.
And if we here suffur hard,
We sal go to our e contre ward,
Pat is our e contre of hueon bri3t,
Quere men shal be in joifull sy3t.

And our e lif of his word is ful vnstable,
And ful oft varyand and chongeable,
For now ben men hole in oure si3t,
And yet ben dede long or ny3t;
Now han we hele and mych playng,
Now ben we seke and han mournyng;
Now ben we wele, now ben we woo,
Now ben we frend, now ben we foo;
And his word passus away,
As we mon se euery day.

And aye our e lenger we lifon here in,
Our e more wycketnes we see of syn,
And more fals hed and sutelte,
Of pompe and prid and vanyte.
For now may men se oft changyng
Of mony gyses, and shappus, and clethyng,

For now weron men short and now syde,
Now coynt and narwe, and now wyde;
Now jagged and fyturd on dyuerse manere,
Ri3t as fendus of hell þai were,
And pykys [on] hor schon as piggus tailus,
Dat nothyng to þe fote avaylis.
And mony oþer coyntes of pride þai hafe,
Dat ben contrary to God and his laȝe,
And dispisyng hym and his schapyng,
In new degises vpbryangng.
And þerfore God playnes þis dede
In a boke of his laȝe as we rede:
Propter adiuuenciones tuae pessimas et cetera.

And sais, mon þu has forsaken me,
For new fyndyngus of pride and sotylte,
And þerfore I schal tak on þe vengance here,
Wit pestylens and soden deth on dyuers manere.
And þis we mon alday here 'and' se
How bothe men and wymen deþen sodenle,
And þerfore mon shuld put prid away,
Dat God venges þus euery day.
And bot mon mend betyme his lyffyng,
To Payne of hel hit wil hym bryng.
And wymen [arayne hom] in coynt degyse,
A3ayne Godus la3e on dyuerse wyse,

For some makon hom hornus on hor hed ri3t,
As aungels of hell in monus sy3t,
And in arayment as þai strumpettus were,
As Salamo sais on his manere:

Ecce mulier occurrit homini ornatu meretricis
preperata ad capiendas animas.

Lo þe womon comus in þe way,

A3aynus a mon in strumpet aray,
To tempe men wit hir to synne,
And sodanly bynd hom þerin.

| And so wit hor crokettus and hor colert kell, (f. 123ρ) |

Þai dra3e mony a saule to hell,

Wit wyde colers, and reuerset tailus,
And brode fyletus and 3ol3e vailus.
And þo3 homself were neuer so clene witin,
Þe eul ensaumpel is grete symne,
As Saynt Austyn berus Wittnes,

And in his bok writon hit is:

Non solum concupiscere, sed concupisci vel-
le criminosum est.
Dat alonly to couet ower is [not] symne,

Bot to wyln couetyng of ower gret blam is in,

And perchore such aray of wumen here,

Goddus law forbedus al in fere.

And Sayn Paule tellus in his pistil oponli

To all wumen quat euer þai be,

To be enoumet in clethyng of sympulnes,

And put al pride away wit meknes,

And wit no writhon heris hor hede to diȝt,

Ne wit gold ne perels coynt of syȝt,

Ne precious clothyng þat curious is,

Bot euer schewyng pite and soburnes:

Similiter et mulieres in habitu ornato,

cum verecundia et sobrietate ornantes

se, non in tortis crinibus, aut auro, aut

margaritis vel veste preciosa, sed quod

decet mulieres promittentes pietatem

per bona opera.

And þus we fynde of holy wymennus dede,

In holy writt as we rede,

Þat puttenþ þe prid of þis word ferre behynd,

And kept Goddus laste in hor lifyme.
Bot now grete sorow hit is to se
How men fro God departet be
Thyr3e þe cursid syme of pride,
3onge and old on euery syde.
For so mych prid as now is I wene
Before þis tyme wos neuer non sene,
þat nwe comon ich day as we mai se.
Bot I dred lest þai tokons be
Of grete myschef to vndirstond,
þat to þis word ben ne3e comand,
And lest þai into þe venians fall
Of my3te God þat mad vs all,
And his wreche shal wit hom mete,
As sais Dauid þe holy prophet:

Et irritaverunt [eum] in adinventionibus et mul-
tiplicata est in eis ruina.
And þai stiron God, sais he,
In hor nw fyndyng of vanite,
To take on hom veniaunce monyfold,
For hor nw pride, as þe prophet told.
And at þe last, he wyl hom sende
To þe payne of ’hell’ bot þai here amende,
And forsake hom in þat partyng.

For þai dispiset hym in hor lifyng,
And þat wyttonus wele his prophet

In holy writt as we rede

Et dimisi eos secundum desideria cordis eorum

ibunt in adin[ventionibus suis]

I haf laft hom, he sais, all in fere,
After þe desiryng of [hor] hert þat þai had here,
And þis he said to all þoo,
Pat euer in lust and likyng goo,

And to þe word maken hom proud and gay,
And turn oft riȝtwisnes away.
þai sal at þe last [hethon] wend,
To payne and sorow witouton end.

Bot Þet has þe word on mony syde,

Wors maners as men knaw wyde,
For now is vertu turnet into vyse,
And meknes and charite into malis.
Now is deuocion on mony syd
Turnet into couetyse and pride;

Now is riȝtwisnes and truthe put away,
And treson and falshed is maister alday;

Pu is [his] word turned vp so don,

To mony a monnus damnacion.

Perfore if we in joy wyl be,

Vs behose pis word to flee,

And serue God in dred and lufe,

If we sall hafe pe blis abufe.

[Pars que tractat de morte]

Deth is most dred thyng bat is,

As al creaturs beron wittenes

— For here is no creature liffyng,

bat he ne is for dethe dredyng —

And fleen hit euer wit al hor my3t,

Bot at pe last it is oure ri3t.

For all bat here lif has mot hit sele,

And bat [shuld] euery mon know wele,

And make hym euer rede and sare

Out of pis word for to fare.

For ber is noo mon bat con say

817 pis] DCHZ 1602, he B
822a pars . . . morte] D, om. B
826 he ne] ne he D
828 oure] Godds cande. oure B
830 shuld] DC, shall BH, aghht Z 1679
Quen shal be his endyng day,

For God has ordand as his wil was,

Be terme þat no mon may passe:

Constituisti terminos eius qui preteriri non [poterunt].

And quen deth shall to hym come,

Pen is a day of dredfull dome,

For þen shal he haf knawyng clere,

How he his lyf has spendid here

And knaw þen how hyt (is)  

| Queþer he shal to payne or blysse, (f. 124v) |

And þerfore we shal euer redy be,

For quen deth comes we may not fle.

And if we endon in dedly sywne,

We go to payne þat neuer shal blywne;

þus sywne is þe worst deth þat may fall,

For hit sles body and saule wit all,

As God sais be his holy prophet,

In holy writt as we rede:

Mors peccatorum pessima.

Þe worst deth þat comus mon witin

Is þe deth of dedly sywne,

For hit departis a mon fro God and his godnys,
For as he body is ded veray,
Quen he saule is departed away,
He saule of mon is dede ri3t so,
Quen God is [depertet] perfroo.
For quere so is syne is he fend of hell,
And wit hym wil God not dwell.
For dedly synne and he fend and he
In on stid togeber may not be,
Perfore quen mon deltyus hym in synne,
He puttw5 God fro hym, and lettus he fend in;
Pen is his dethe for to drede,
Most of al as we rede,
Perfore we shuld euer haf insy3t,
And flee synne wit all oure my3t.
Faure skylus per ben as we rede,
Dat shuld stirre vs dethe to drede.
On is for deth is so cruel and fell
Dat it is more payn pen mon con tell,
Pe quych ich mon shal fele witin,
Quen he body and he saule shal twyne.
Another of he syyt þat he shal see,
Of deulus þat about hym shal be.
The thrid is of þe acont þat he sal seyl
tOf his dedis in southe and eld.
The furth for he is vncertayne

Queþer he shall 'wendi' to joy or payne.
Quo so of þes [faure] takus gode hede,
Hym aȝt gretly deth to drede.

First aȝt mon to dred deth in hert,
For þe payne of deth is ful smert;

Dat is þe hard hous [at] þe last end,
Quen þe saule shal fro þe body wendi.
A delful pertyng is þen to tell,
For þai lufd euer togedur to dwell.
Nauþer of hom wold fro oþer goo,

So mych luf is betwene hom two,
And for certayn skillus as þe shal see
Bay wold fayn togedur be.

On is as sais holy wriht,
For God first togeder hom knytt.

895

Another for þe ton may not wele do

Bot þe tecþer helpe þerto.

The thrid for þai bothe togeder shal cum

Befor God at þe day of dome.

þe furth for quen þai comon þider

900

þai shal euer more dwell togeder.

Perfore þe payns of hom ben moo

Quen aiþer shal fro aiþer goo.

For deth, quen hit comus, has no pite

Of kyng ne lord, quat euer he be,

905

Ne rich, ne pore, he wil non spare,

| As sais Sayn Bernard in his lore: (f. 124vo) |

Non miseretur mors inopie non

[reuertetur] diuiciis non sapiencie non

moribus non etati.

He sais, þe deth of pore non mercy has,

Ne to þe riche no reward tas,

Ne to eld of mon, ne `to` gode thewus,

910

Ne to þe wisdom þat wis men shewus,

Bot deth shal make here al to passe
As sais Salomon þat wise was:

**Communionem mortem esse scito**

Know þu, he sais, þat dethe is
Comyn to al men, more and lesse.

Both eule and gode sal wit hit mete,
Bot eule men aþt it most to drede,
For þen þai haf gret payn witin,
Þat endyn here in dedly synne.
And Goddus laþe sais certayne,

Þat mynde of deth is grete Payne:

**O mors, quam amara est memoria tua.**

O þu grisly deth, sais he,
How byttur is þe mynde of þe.
For deth is so preuey and so sodeyne,
Þat þe tyme of his comyng is vncertayne,

For þer is non so wise a mon [þat] con see,
Quat oure þat he ded shall be,
Ne con þe tyme þerof loke,
As says Sayn Bernard in his boke:

**Quid in rebus humanis certius morte? Quid incertius hora mortis invenitur?**

He sais,quat is to mon more certayn,
Pen deth, þat departus body and saule in twayn,
And quat is more uncertayn thyng,
Pen is þe tyme of [dethes] comyng?
Perfore mon [shuld] him rede make,
Befor þat deth com hym to take,

As þe holy mon Saynt Austyn
Teches truly cristyn men:

Nescitis qua hora veniet mors; semper vigilia, [ut], quod nescis quando veniat, peratum te inueniat cum venerit, et ad hoc forte nescis quando veniat,
et semper sis paratus.

Mon, þu knowus noȝt, sais hee,
Quat tyme þi deth comyng shal be;
Wake and be redy ay,

Queþer he come be nyȝt or day,
Þat deth þe fynde quen he comus in,
Clene shryuen of al þi symne.
And so besyle euer syn fle,
As of þu shuld och day ded be,

And abyd not tyl dethe þe take,
For þen as sais þe boke is ful late:

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932 dethes] DCH, the dede Z 1953, dethe B
933 shuld] DCHZ 1956, shal B
934 þat] þe D
936b ut] DCHZ 1963, om. B
945 tyl] to D
Latet vltimus dies ut obseruentur omnes dies.

The last day of mon is preue, sais he,

For al opher days [shuld] wele keppt be.

For ouerlate is orden remedye,

Quen deth is comon, and mon may not flee.

And if mon þen þat vnredy is,

Be taken in his wrecchetnes,

Turn a3ayn þen may he no3t,

To amend þat he has myswro3t.

For þus sais þe gospell as we rede

To þe quych al men shuld take hede:

Ubi te inuenio, ibi te iudico.

In quat stat, sais Crist, þat I fynd þe,

Mon, þu schalt iuget be.

þerfore iche mon, quyll he has my3t,

Be bise about his lif to ri3t.

For quen a mon is in seknes as þe bok tellus,

He thenckis on his paynes and no3t ellus:

| Timor mortis totam animam vend-

icat ut nec de peccatis tunc cogitare libeat.

Be dred of deth, quen hit wyl come,

Chalangis al þe saule of mon,
So þat hym list haf þen no thoȝt,
Of his symcus þat he has wroȝt.
Perfore hit is gode þat we take hed,
Quat Saynt Austyn sais, as clerkis rede:

_Hac animatuersione percutitur peccator, ut [moriens] obluiiscatur sui, qui dum viueret oblitus est Dei._

De synfull is so smyton wit payn and woo,

970 Þat he forgætis hismself quen he shal hethon goo;

For þe quyles he myȝt lif here bodely,

He forgæte his God þat is almyȝty.

Bot grete synne put tus men oft fro grace,

To haf repentaunce and space

975 To amend hom of hor synne, or þai goo,

Perfore þai wend to payne and woo.

For þai þat endon in dedly synne certayn,

Schal won in hell in endles payn:

_Vos sicut homines moriemini et sicut unus de principibus cadetis._

De prophet sais, as men, þe sal ðeȝe all,

980 And as oon of princes, þe shall don fall.

Þat is, as þe spiritis þat fro heuon fell,

þe shall fall don into hell.
Therefore to mon hit were wisdome

To repent hym here or his dethe come:

Memento creatoris tui antequam veniat
tempus visitacionis tue.

Mon, sais þe prophet, haf euer þi thøst,
[On] him þat mad þe first of noþt,
Or þe tyme of his visitacion be,
þat he wil come and recon wit þe:

| Quoniam non est in morte qui memor sit tui. |

For þe prophet sais, Lord, þat mon is noþt,

þat in tyme of deth on þe has thøst.
Bot to gode men, [þe] deth is way
To þe blis þat lastis ay,
And to eul men, 3ate and entre
To þe payne of hell þat euer shal bee.

Therefore þe prophet on erthe here
Spake to God on þis manere:

Qui exaltas me de portis [mortis], ut
enunciem omnes laudaciones tuas in portis filie Syon.

Lord, he sais, þu art he
þat fro þe 3atis of deth raisyd me,
þat I may shew ouer all thyng,
bi worship and bi praisyng.

For God we [shuld] worship alway,

Wit gode wordis, gode dedus, nyzt and day,

And if we lif here þus and ende,

We shal go to joy þat has non ende.

For he þat lifus ry3tfully,

May no3t dejse eule, how so he dejse;

And he þat lyfus in symne here wickedly,

May not dejse wele, quat euuer he be:

Non potest male mori qui bene vixerit
et vix bene moritur qui male vixerit.

For nothyng mas mon eul deth to thole,

Bot symne or wrecchetnes þat gos before.

Synne bryngis mon to woo and waylyng,

And grete ferdnes at his partyng,

For clerkis sayn if mon myxt se his symne

In þe kynde liknes þat hit is in,

He shuld for ferd hit raþer flee,

þen þe foules fend [þat] in hell may be.

þerfore a mon shuld haf no likyng,

To bere wit hym so foule a thyng,

Bot be as ferd of symne quereuer he be,
As þe fendus of hell for to see.

Also me[n] shuld dred deth, and syme forsake,

For þe grete acont þat þai shal make

Of althyng þat þai han wro3t,

In werke, word, wyll, and tho3t,

And of al þe tyme þat is past away,

[Fro] oure begynyng to oure last day.

For þe lest word þat we haf spokon

þat day shal not be for3eton:

De omni verbo ocioso reddemus rationem

in die iudicii.

For þer is no dede so preuely don,

þat ne hit shal þen to rekonyng cum,

And þerfore, in a gospel to warn us here,

Crist spekis on þis manere:

Nichil apertum quod non reueletur nec [occultum]

quod non sciatur.

þer is nothyng of lered ne lewed,

þat shal no3t þen be knowen and shewed.

þen shal we abide, we mone no3t flee,

To al oure dedis examynd be,
And al oure lif both gode [and] ill

Be demed per after Goddus wyll.

þen shal we se [al] oure synnes ichon,

And quat we ben worthy to suffyr for hom.

Perfore Saynt Anselme, as þe bok tellus us,

Spekis to his saule, and sais þus:

Wrecchet saule, he sais, quat may þu say

Quen þu departis fro þi body away,

And dredful contís þen sal þu 3eld,

Of al þi lif, bothe 3outhe and eld:

[Omne] tempus impensum, requiretur [a te] quomodo est expensum.

For God wil aske acont of iche tyme here,

How it is spendit, and on quat manere.

þen shal we al resafe sone

After þe dedes þat we hafe don,

þat is auþer joy or payne,

þat may no mon stond þeraþayne.

And þos þat ben fondon synful at þat day,

Mon syng “alas” and “waylayway”,

And þus shal ich mon at his endyng day,
An hard rekonyng 3eld witout nay.

Pen a3t iche mon, both 3ong and olde,
To dred þis acont, be he neuer so bolde,
And fle syme, þat is þe deulw5 seruys,
And so sais Salomon þe wyse:

In omnibus operibus tuis memorare novis-
sima tua et in eternum non peccabis

Thenk on þe end que5 þu shal 03t begyn,
And witouten end þu sal not syme.
Perfore sais Saynt Austyn in a boke,
Lett euer þi hert on þi last day loke,

For of þu rise at moron strong of my3t,
þu wott not for to lif till ny3t,
And quo so wyll thynk on þis manere,
And be warre and make hym redy here,
And of al his symus clense hym wele,

Or dethe shal come þat he shal felle,
Pen may he fro hell payn passe away,
And come to blisse þat lastis ay.
Purgatory is noȝt ellus,

Bot a clansyng plase, þer monnus saule dwellus

Purpuratory has symned and has contricion,

And is in þe way of saluacion,

| And wos not clansed al efere

(f. 126واس) Of his synne þat he did here.

And as sais Saynt Austyn truly,

In a boke þat he wrot of purgatory:

Minima pena purgatorii est maior

quam maxima mundi.

Þe lest payn of purgatory is more, sais he,

Pen al þe paynus of erth þat mon may fele `or` se,

For þe payn is [ber] more bittur and fell

Pen hert may thenk, or tong may tell.

For botwene þe paynus of purgatory

And þe paynes of hell, certaynly,

Is no differens bot oon:

Þat þe ton has end [and] þat oþer has non.
For more payn þen shal saulus fele,

þen euer myȝt liffyn mon suffur here,

Bot penaunce helpus here þat is don wele,

As sais þe prophet E3echiel:

Diem pro anno dedi tibi.

Do penaunce, mon, quyll þu art here,

For on day, I forgif þe a þere.

And paynus of purgatory helpus mon noȝt,

Bot to clanse symne þat he has wroȝt,

For of mon be a [thousand] þere þerin,

Mede in heuen may he non wyn;

Bot riȝt after as mon dos here,

Joies in heuon he shal fele.

þen servus purgatory of noȝt ellus,

Bot to clanse men of symne þat þerin dwellus.

Bot penaunce þat mon dos here wit gode wyll,

Serues mon of dowbul gode be skyll:

One is, hit clanes þe saule wele here

Of dedly sym and venyal yfere;

Anóþer, hit wynnus in heuon more mede;

To þes [two] may penaunce men lede.
For he Þat dos wysle penaunce for syne here

Schal haf joi in heuen full clere,

| And Þat joi shal þai euer won in, (f. 126v)

Þat suffur penaunce wit gode wyl for syne.

Thus may mon knaw and se thurȝe grace,

Þat purgatory is a clansyng place,

And al Þat ben þer shal grete Payne haf,

Bot quen þai ben clensed þai shal be safe.

Bot fro hell, witout dout,

May no saule be deluyeret out,

For of mercy þer is no hope,

Þerfor saiþ þus þe holy mon Job:

Quia in inferno nulla est redempcio.

Þat is to say, in þe loȝest hell,

Quere dampnet saulus shal euer dwell,

Þer masse ne prayer may help rȝt nogt

To hom Þat in Þat Payne ben broȝt.

For nothyng may abate hor Payne,

As opynly teches Saynt Austyn:

Si scirem patrem aut matrem in infer-

no, non pro eis orarem.
He saith, if my fadir or my moder were
In hell, and I wist hom þer,
I wold nauþer nyȝt ne day

For hom do almes ded ne praye.
Bot saulus þat ben in purgatory payne
May be holpon thurȝe praers and almus ded certayn,
For purgatory shal noȝt last ay,
For hit bes no lenger þen domusday.

For all saulus þat euer shal be safe,
At þat tyme shal ful joy hafe.
Bot now þe shal here tell shortly
Of [seuon] paynus þat ben in purgatory,
Of quych men shal felle and see

As sone as þai ded may be.

| þe first is grete fere þat þe saule is in, (f. 126”)
Quen þe bode and hyt shal twyn,
For þe saule 'sall' se about hym stonde
Lodly fendis aȝayn hym raumpande

As wod lysns to waite hor praye,
Wit hom to take þe saule away.
And þat siȝt is paynful and greuous,
Be fendus ben so foule and hiddus.

For so hardy a mon wes neuer non

Liffyng here in fleshe and bon,

Dat se þe siȝt [bat] þe saule sal see,

Dat ne he for ðere neȝe ded shuld be,

And into a brennyng ﬁre raþer wold renne,

Den se þe syȝt þat he sall se þen.

And grete payne aȝt þis to bee

To synful mon þat hit shall see.

Be second payne is gret dred þat he sal haf

Til þe dome be gifen, queþer he sal be saf;

For þen aungels of heuow shal redy be,

And fendus of hell þat he shall see,

Dat shal disput of al his lif

Bettwene hom þer wít grete strif.

Den shal his symus be shewed al in þere

Dat he amendet not in his lif here,

For þai wil iuge his lif certayn,

Queþer he shal wend to blis or payn.

Den shal þe saule in gret drede be,

As mon in perel þat may not flee.

For if fendus haf maistre of him thyrȝe syne,
He gos to payn þat neuer shal blyne,
And he þat is damnet to þat payne,
Hope of mercy getis non certayne.
Quat wonder is þen of þe saule haf dred
Til þat hit wete how hit shal sped?

Þe thrid is seknys sere
Þat þai shal haue on dyuers manere,
For mo seknys þen in þis word may be,
Þay shal haf þer grete plente
For symus þat were not clenset here

Wit penaunce, and wit gode prayere:
Some for prid, wrathe, and envie;
Some for slauthe, and ese of hor body;
Some for couetyse and gloteny;
And sum for lust of lecchory.

And 3et, bot men wit grete repentaunce
Forsake hom here and do penaunce,
Witout end þai shal dwell
Wit fendus in þe paynus of hell.
For þe paynus of purgatory þat saulus suffur þer

Is for penance nost fully don here.
For he þat endis in dedly synne,
Purgatory shal neuer come in,
Bot anon to hell goo,
Euer to won in soro and woo,

And if we don penauunce here for oure syn,
Thurgh purgatory sone sall we wynne.

De furth payne, as he boke tellus,
Is brennyng fire, and nothyng ellus,
And bat brennyng fire so hote is,

Dat nothyng may sroke hit dat is,
Bot almus deede and gode prayer
Dat frendus don for he saule here.
And one sparke of dat fire is more hote and kene
Pen al he fire of his word dat we sene;

For as he fire of he erth here as we won
Is hatter pen he beme of he son,
Ri3t so bat fire, on he same manere,
Is hatter pen he fyre is here.

For all he watir bat men con rekno,
One sparke of bat fire my3t [not] slekone;

And noo saule fro bat payne shal passe,
Tyll bat hit be [as] clene as hit first was

(f. 127*)
Quen hit wos first cristent in fountston,
For out of þat place ellus goo non.

1215 Bot sum haf more payn, and sum lesse,
Riȝt after hor syme has gretnys,
For ich monus saule shal dwell þerin
After as hit is charget wit syme.
For sum shal be delyuert sone,

1220 For grete penaunce þat þai here don,
And sum shal dwell þer mony a þere,
For þai didon no penaunce here,
And long han lyne in hor syme
And þat wytonus wele Saynt Austyn,

Necesse est quod tamen vrat dolor, quantum
amor. Tanto quisquis torquetur diutius,
quanto venalibus affectus eius adherebat forcius.

1225 And sais, be reson nedful hit is,
þat sorwe were as mych and no lesse
For wickednes and trespas of syme,
As mon had luf and delit þerin.
And so he sais on þis manere,

1230 þat euer þe more þat any mon here
Giffus his likyng and his will
To venyal synne, loud or still,

Þe lenger he shal paynet be

In purgatory, þus sayis he.

And quen þai ben clansed and mad bryȝt,

Þai shall be broȝt in Goddus syȝt,

To hese peradisse þat blissful place,

Quere euer is joy and solasse.

Þe fift payne of purgatory is þis,

þat þe saule shal haf þat þerin is,

þat shal be bondon wit strong bondis of payn,

For synne þai didon here certayne,

| And out of þat hard payne moon þai not wyme, |

Tyl þe fyr e haf wascid hor bandus of synne;

Bot ȝet þai weton þai shal be safe.

And sumtyme so mykyll payn þai hafe,

þat þai forȝeten þat þai safe shal be,

For sorow þai haf, and monon nost flee;

Querefore we shuld thenk, þat lifon here,

Quat payn þai suffir þat ben þere,

And amend vs here of oure syn,

þat we dwell nost þis payn witin.

Þe sexit payne of purgatory is þis,
That he saulyn shyn be as in wildernes.

Per defaut is of al maner thyng

Of quych men myt haf any likyng;
And of al maner of payne, both honger and cold,

Thay shal haf þer mony-a-fold.

De seuent is þe grattest payn þat may be,

De grete desire þai haf to see

De face of God þat is so bryst,
And ȝet þeroȝ haf no ful siȝt;
And ich saule shal won þat payn witin,

After þe quantyte of his symne.

Perforȝe hit is gode we do penaunce here,

And be sore for al oure symus yfere,

And kep Goddes læȝe wit al oure myȝt,
In holy lifyng bothe day and nyȝt,

And fast and in gode praiers wake,

And suffir penaunce for Goddes sake;

For Crist hymself teches vs so

Wit tribulation and penaunce to heuon go:

Per multas tribulaciones oport-
tet nos intrare in regnum celorum.

1255 maner | DH, om. C, alkyne Z 3248, maner of B
1259 mar.: 7 B, vii D
1262 ful] fully D
1270 penaunce] sum penaunce D
For hit behose ich mon, certayn,

| To cum þedyr wþ tribulacion and payn. (f. 127v)

1275 þerfore mon shuld suffir mekly and be glad,

Quen [he] tribulacion or disese hade,

Be hit seknes, losse of catel, or unkyndnes,

Falshed, or myschef, quot euer hit is.

Suffir hit mekly, and thankin thoyt, 1280

Þat wþout encheson God send hit nost,

For auþer hit is to encresse ourse saulus in blis,

Or to punysh us here for we didon omys.

And þerfore, if we suffir wþ myld chere

Tribulacion and disese of þis word here,

1285 We shal haf rest and pesse wþout nay

In þe joys of heuon þat laston ay.

Bot ȝet þe saules þat ȝo to purgatory wendus,

Mon be helpen here thurȝe help of frendus;

For holy praïers, and almus ded certayne,

1290 Saynt Austyn sais may shortyn hor payn:

Non est negandum spiritus defunctorum pieta-
te suorum viuentium posse et cetera.

And masse of gode prestis in holy liffyng,
Three grace may be grete helpynge.

Bot if we wyll help he saules hat in purgatory be,

Loke we haf luf and charite,

For witout charite and luf,

We may not plese oure God abuf:

**Quia sine caritate nichil placet Deo.**

For al ben as lymus of one body

hat ben here and in purgatory,

And as we may se propurly here,

A body haf lymus in dyuerse manere,

And ichon of hom, bothe lese and more,

May helpe oher quen hit is sore,

Bot if a lym de3e and pe strengh faile,

hat [lym] may no3t hat oher availe.

Rigt so hit faris on pe same wise,

Be hom hat in purgatory lise,

And men lifyng here hat we se,

Hat ben as lymus of on bode.

And quo so in dedly sym is bro3t,

And charite in his hert is no3t,

He is as ded in his saule witin

Euer quyl he is in dedly symne.

---

1304 lym] **DCHZ 3637, hym B**
Hys praiere hat tyme is in vayne,
And helpus no3t he saule hat is in payn.

For ry3t as of a branch no frut may be
Quen hit is cutt away fro he tree;
And as no strengh is in monmus lym,
Quen hit is schorne away fro hym,
To help hym to do any gode dede

D03e he hafe neuer so mykil nede;
No more is no lif of grace lede
Quen we be departed fro God, oure hed,
To wirch no medful werkus here
As Cristis gospel wittonus wil bere:

Siuct palmes non potest

ferre fructum nisi manserit

in vite sic nec vos nisi manseritis in me

Bot 3et, D03e a mon in dedly syme be,
He may help he saulus in purgatore
If [he] do truly almus dede
To pore febell men hat haf nede.
For almus dede praiies specially

For he saulus in purgatory,
If almus ded be truly doo
To blynd and lome þat haþ ned þerto;
For so Crist, þat is oure hede,
| Teches us to do almws dede. (f. 128v)  
Bot of [god] *prestus* masse-syngyng,
To saulus in *purgytory* is most helpyng
If þai lif here in holynes,
As holy doctours bers witnes.
Bot quen a mon fro þis word shal flitt,
1340 No mon for certayn here may wett
Queþer he shal to *purgytory* wend,
Or payne, or joi wítouten end,
For of þat may no mon certayn be
For hit is Goddus *preuete*.
1345 Bot we shal suppose and hope ay,
For to go þe better way,
Bot hope wil faile and þat is skill
Bot we flee sywne and do wele,
For wít hope ne faith wíout gode dede
1350 Men mon not wyme hóm heuon mede.

---

1334 *top mar.*: Day of dome B  
1335 god] D, holy CH, *om. B*  
1338 bers] beren D  
1347 mar.: Spes impiorum peribit BD  
1349 mar.: Fides sine operibus mortua est BD
Incipit 5\textsuperscript{a} pars de die iudici\ae\ et signis et cetera

Now wil we here of pe day of dome
And of pe tokonus pat before [shal] come,
And of pes thyngis wil we rede,
Pat touchon pe grete day of drede,

1355 Of quch som befor pat day shal be,
And at pe day, as men shall se.
Pe first is of fire pat shall brenne
Pe world, and al pat is perin.
Pe second is of pe risyng generall

1360 Of al men, both grete and small.
Pe thrid is of Cristis comyng don
To pe dome in his propur person.
Pe furth is of pe certayn styd
Quere Crist shal deme both quyk and ded.

1365 Pe fyft is of pe fourm of mon
In quych Crist shal shew hym pen.
\begin{equation} \text{f. 128}^{a}\text{b}\end{equation}
| Pe sext is of pe accusers mony
\begin{equation} \text{DCHZ 3965, om. B}\end{equation}
Pat pe symful mon shal accuse nomly.
Pe seuent is of pe acont and rekonyng
That pai shal shew of hor liffyng.

That Crist shal gyf, and mak end of all.

That ghyt is of dome fynall

This befor that day shal come

Tokynyngus, as we ich day se some,

As of Antecrist, in his gret pauste,

Of quom we may alday here and see.

And pes tokonyngus men shal thynk ful hard,

As pai shal see and fele afterward.

And quo so wil avise hym wele,

He may ich day both se and fele

Quere thur3e he may haf understondynng

That pe day of dome is ne3e comyng.

For pe wondirs that shal fal, clerkis traw,

A3ayn pe words end ben som now,

Querefore we shuld mak us redy ay,

For sodenly comus ooure endyng day.

Crist discipuls wold haf knowon fayn

Quen he wold cum to his word a3ayn,

\textit{Dic nobis adventus tui signum ante consum-
macionem seculi}

And said, Lord, tell us a tokonyng,
Quen shall be þe last comyng,
To deme us all, both quyck and dede,
3eldyng to ich mon payne or mede.

Et respondens, Ihesus dixit eis: Videte ne quis vos seducat; multi enim venient in
nomine meo dicentes ego sum christus, et multos seducent. [Surget] enim
gens contra gentem, et regnum aduersus
regnum, et erunt pestilencie et
\[fames et terremotus per loca. Hec autem omnia (f. 128\textsuperscript{v})
initia sunt dolorum et [habundabit] ini-
quitas et refrigescet caritas multorum.

Crist anon onswaret hom þoo:
Lokes þat non dissayfe 3owe,
For mony shal come in my name
þat say, þus Crist I am,
And mony amon þai shal begyle,
Bot þai shal regne bot a quyle.
Pestilens and hongur befor þat tyme shal be
In erth obrode in iche contree;
And al þis shal be a begymyng hard
Of sorowes þat shal cum afterward.
Wyckednes shal wax monyfold,
And charite of mony shal be litil and cold.

1405 Des tokonus to his dissipuls told he,
Dat a3ayne þe wordus end shuld be.
Bot sum of þes tokonus haf ben and be,
And sum shal be ȝet, as men shal se.
And of tokonus þat ȝet shall come,

1410 Wise clerkis in bokus tellus us some.
First of Antecrist tel we may,
Dat has regned ymong us mony aday,
Ay, syn þe emperoure began to be
Soget þat sumtyme had maistree.

1415 For sumtyme, al þe word about
To þe Emperour of Rome were underlout,
And at certayn tyme paiet truage
As custom wos þen and usage;
Bot Sayn Paule spake before of þis

1420 As in holy writ writton hit is:

Quoniam nisi venerit discensio primum, et reve-
latus fuerit homo peccati, filius perditionis
qui aduersatur et extollitur supra
omne quod dicitur Deus aut quod colitur, ita ut

1405 tokonus] tokenynges D
se tanquam ipse sit Deus.

And sais, bot þer discension come,

þat is to say, at þe hed of Rome,

And þe son of perdition þer be shewed,

Both to lered men, and to lewed.

For in prid of eul liffyng he shal be

Euer to Ihesu Crist contrarye,

And tak on hym pouer in his doyng

As he were Lord and God of althyng,

And shal sitt and shew him þere

In þe tempul as þoȝe God he were,

And lause and bynd both fre and bond,

For few or non dar aȝayn him stond.

For þen thurȝe sym mony shal be

Blynd in reson and monn noȝt see

To know þe trewh of Goddes laȝe,

Be þe quych þai myȝt be safe

Fro þe desait of Antecrist and his meyne,

þat in al þe word shal multeþye

To disaife bothe smal and grete,
Wit helpe of holynes þat þai wil hete,
And wit ypocrisy and wordus sleȝe
þat shal blere mony a lordus æge.
And þai shal make grete bate and strif,
And all for pride and synful life.

In costlew lifyng þai shal be
And charge to þe pepul in iche degre,
And þus sais God [be his] holy prophet
As in holy writt we rede:

Seduxuerunt populum meum mendac'iø)
suo et in miraculis suis cum
ego non noussem eos nec mandas-
| sem eis quia nihil profuerunt populo [huic] dicit dominus. (f. 129ße)

þai desauet my pepul wrt meraculs and lesyngus,
I [knew] hom noȝt myn in hor fals doyngus;
I send hom not to my pepul here,
For in nothyng prophetable þai were,
Bot Ancryst send hom, þat is to me
In al his doyngus contrarie,
And [made] þe folke 'to' do hym honour

And say, “here is 3oure sayeoure.”

And Crist warnus us wele of hom,

And sais, mony in my nome sal cum,

**Multi enim venient in nomine meo dicentes ego sum Christus et multos seducent.**

And say, I am Crist be power here,

To dissayfe all þat wit hom dele,

And þus God said, if we take hede,

Be Danyel þat wos an holy prophet:

**In aperto tantum per ypocrisim simulabit sanctitatem ut facilius possit decipere**

For first, he sais, he shal apertly

Feny holenesthur3 ypocrisy,

þat my3t lïstly men begyle,

[Bot] he shal dure 3et bot a quyle.

His dissipuls shal turne and to him draw

Kyngis and princis to magnyfy his law,

And forsake Ihesu Cristis l3e certayne,

þat shuld saf al men fro payne.

For thur3e hom þe pepul sal turned be,
Of euerich lond, and of iche cuntre,

And Cristis lagh þai shal mych undo,

Wit new settus þat þai wyl afferme þerto,

1475 And wit sermonus þat þai wyl orden and sett,

Dyspyse þe laȝe of holy wrytt.

And of þis, Sayn Petir warnet us as we rede

1480 In his pistell, [if] we take hede:

(f. 129r)

Fuerunt vero et pseudo prophete in

populo sicut et in uobis erunt magistri

mendaces qui [introducent] sectas perditionis.

And sais, þer were ymong þe pepul in dyuers degre,

1485 Fals prophetus, as ymong 3ow sal be,

And orden new custom in ich a lond,

þat vnmeth wyl any be Godds laȝe stond.

þai wyl schew outwart grete pouerte,

And euer of þe pepul geduryng be,

And of men hor liflode sech,

Wit leysyngus and wit payntyd speche.

þai sal be conselours of lordus of londus,

And draȝe mych pepul into hor hondus,

And hereof Crist warnet vs, as we sal here,

1490 In his gospel on þis manere:

1478 if] D, and B
1478c introducent] D, introducit B
Attendite a falsis prophetis, qui veniunt
ad uos in vestimentis ouium, intrinse-
cus autem, sunt lupi rapaces. [A fructibus eorum cognoscetis eos].

Bes warre of fals prophetus and lefus not hom,

\(\text{hat}\) in clethynge of shep to 30v sal \(\text{cum}\),

Bot within homselfe \(\text{hai}\) shal be,

As wolfus 'of' raueyn witout pite.

1495 And be hor werkes 3e may haf knowynge
Que\(\text{eper}\) \(\text{hai}\) kepe Goddus la\(\text{ze}\) in hor lifffyng,
For \(\text{hai}\) \(\text{hat}\) kepe hit perfytly,
Be non sikh, 3e may se \(\text{perby}\):
For of quat kynd so is \(\text{he}\) tree,

1500 Of \(\text{hat}\) kynd behose \(\text{he}\) frutt to bee.
For he \(\text{hat}\) is Goddus trew seruant,
To lif perfityly he wyll ay fond,

And \(\text{perfore}\) men shuld traw and loke
To \(\text{he}\) werkis of men as sais \(\text{he}\) boke,

1505 | And no3t to ich spirit \(\text{hat}\) spekis here, (f. 129\textsuperscript{v})
Bot profe first que\(\text{per}\) he of God were:

**Nolite credere omni [spiritui] sed probate spiritus**
si ex Deo sunt.

For mony mon shal desayuet be

Thur3e Antecrist and his cumpane,

And so ferre in errour þai sal be broȝt

Dat be Goddu laȝe þai wyl tell noȝt,

Bot euer hor awne laȝes magnifye,

And vertuous liffyng þerwyt destrie,

And grete trybulacion þen sal þai shew

As Crist sais in þe gospell of Mathew:

Tanta erit tribulacio ut in errorem
inducantur si fieri potest eciam electi

So mych tribulacion þen sal men se,

Dat holy men shal erre if hit myȝt be.

And also a wise clerke þus says,

And for hym sayn [Jon] J[euangelist lays

Cauda eius terciam partem stellarum celi tra-
hebat, et misit eas in terram.

He sais, wit his taile he droȝe don euon

Þe thrid perte of þe sterrus of heuon,

And send hom into þe erth riȝt,

Þer þai myȝt not shyne ne gyf lyȝt.

Þe dragon is understondon be þe fend,
And Ancrist þe taile þat folþes at þe end.

Be þe sterrus [ben understondon] men of gude lif,

þat Ancrist wit his turmentus sal don drife.

Bot 3et after þat tyme sone,

God shal send trwe some

þat shal tell Godus læge truly,

And turne mony men þerto perfitly.

For þus spekus Malechy þe prophet

In his prophesy as we rede:

Conuertent corda patrum in filios

He sais, þai shal turn thurgh Godus myȝt

þe fadirs hertis into þe [sonus] orȝt.

þat is, þai shal turne men, thurȝe Godus grace,

Into his læge as hit first wasse:

Percipient fidem quam ipsi habuerunt.

And men shal tak, wit hert glad,

þe same faith þat þai first hade.

Ancrist and his proud meyne

Wil purswe trw men wit envy,

Wit mych tribulacion on ich side,

And al for þai spekon aȝayn hor pride.

---

1525 ben understondon] DCH, understond B
1531 prophet] holy prophete D
1534 sonus] DCHZ 4508, son B
And God of his mercy sal shorton his days

As Mathew in his gospel sais:

*Nisi breuiati fuissent dies eius, non erit
salua omnis caro.*

1545 For bot his daies were shortent, sais hee,
Few men from ßen sal saued be.
Bot oure eul daies sal shortent be,
As sais ße holy mon, Sayn Gregorye:

*Quia nos infirmos fecit, Deus dies
malos quos singulariter intulit misericorditer breuiabit.*

He sais, forßi God says orïst,

1550 ßat we ben brichel and ßebul o myst.
ße dayes ßat ben eul and hefye,
ßat ben put to men singulerly,
Hom at ße last schorton wil he
Thur3e his gudnes and his mercye.

1555 ßen shal God fulfyll in ße last dayus
ßat he in ße gospell sais:

*Et fiet unum ovile et unus pastor*

He sais, ßen shal folke to oon fold fall,

| And oon hurde shal kepe hom all. |
The flock be all Christian men that God laste sal hold,

Under one truth in holy church, the fold.

Bot of all the men that mon con neuon,

Ne al the sayntis, ne angells of heuon,

Myzt neuer non wett that priuete,

Quat tyme that the dome shuld be.

For God wil that non before wytt

Bot hymself that ordent hitt.

Perefore Crist said to his dissipuls pus,

Quen pai said of the last day tell us:

Non est vestrum nosce tempora vel momenta que Pater

[ posuit in sua potestate ]

Hit fallus no3t to 3ow to know the tyme of priuete

that the Fader has sett in his pawste.

Perefore we shuld not couet to lere

Queper domus day be fer or nere,

Bot we shuld make us redy all,

As the day of dome tomorn shuld fall.

For so dyd Sayn Jerom; the holy mon

Had euer his mynd opon the dome:

Quociens diem illum considero, toto corpere

contremesco — siue enim comedo, [siue]
bibo, siue aliquid aliud facio, semper videtur [mihi]
illa terribilis tuba sonare in auribus
meis: surgite mortui, venite ad iudicium.
He sais, as oft as I behold þat day,
My body shakis for dred quat I do or say.
Queþer I worche, or ete, or drynke,
Or oþt ellus do, euer me thynke
þat þe ferful tromp of domesday
Sonnus þus in myn ere alway:
Arise, þe Þat ben dede, and come
To þe last dredfull dome.
And Crist sais hit shal cum so sodanly,
þat no mon shal knaw quen hit shal be:
[Sicut] factum est in diebus Noe, ita erit aduentus
| filius hominis. Edebat et bibebant, vxores
ducebat et dabant ad nupcias, usque
in diem qua intrauit Noe in archam, et uen-
it diluuum et perdidit omnes. Similiter factum
est in diebus Loth; edebant et bibebant, eme-
bant [et vendebant, plantabantu et edificabant]. Die qua exiuit Loth de
Sodomis, pluit ignem et sulfur de celo, et perdidit

1576c mihi] DCHZ 4762, om. B
1586a Sicut] DCHZ 4824, Sic B
1586g et vendebant . . . edificabant] DCHZ 4831, 4832, om. B
omnes. Secundum autem haec erit qua die filius hominis re-
velabitur.

As wos in þe days of Noe don,
Riþt so, he sais, monus son shal cum.
Men eton and dronkon, and were ryþt glad,

And weddet wifus and brydals made,
Unto þe day þat Noe þe way did take
Into þe schip þat he halp to make,
And sodenly come þe flode þat tyde,
And fordid al þe word wyde.

Also in þe day of Loth befell,
Men eton and dronkon, shortly to tell;
Iche wit oþer solde and boþt,
And plonted and bildaþ, and housus wroþt,
And þat day þat Loth went out of Sodome,

Sodanly Goddess venjaunce come:
Hit rayned [fire fro heuon] and bronston,
And sloþe and brende mon and womon.
Þus sodanle sal fal þe dome,
Quen Goddess son [of heuen] to erth shal come.

Bot ȝet þen, or Crist come don

1587 þe] d canc. þe B
1597 Iche] DCH, Ilkan Z 4849, Iche on B
1601 fire fro heuon] DCHZ 4853, fro heuon fire B
1604 of heuen] DH, fro heuene C, om. B
To deme men in his propur persoun,

He sal send before, as bokis tell us,

Bemus to blaw, his holy auwgils.

Al men and wymen ðai shal up call,

And bid hom cum to þe dome all.

| All men shuld rise [þen] in flesh and fell, (f. 130v) |
| In body and saule, as clerkis tell. |
| Þe holy apostil sais on þis wise, |
| In twynklyng of an e3e, ðai sal up rise: |
| Omnes resurgent in momento, in ictu oculi, in nouissima tuba. |

He sais al shal rise in þat tyme, menyng

[In] þe spase of an e3e-twynkulyng,

Quen ðai here þe dredful blast

Of þe dome þat shal be at þe last.

All men shal rise in þe same eld þen

As Crist hade here, quen he wos ful man,

Namle, quen he ros thur3e my3t

Fro deth, as sais Saynt Austyn ory3t.

Þen he wos of [britti] 3ere old and [two],

And of thre monethus þerwit also.

In þat eld, all shal rise at þe last,

---

1611 [þen] DCH, om. B
1616 in] DZ 4976, 1 B
1623 [britti] DCHZ 4987, xxxvi B two] DCHZ 4987, ii B
Quen þai here þe grete bemus blast,
And ich mon shal rise þen holly,
Wit al þe lymus of his body.
þer shal nothyng wont ne be away

1630 þat mon shuld hafe in þat day.

**Capillus de capite uestro non perbit.**

Crist sais, þer shal no here be perishet to se,
On monus hed þat saued sall be.
For nothyng shal want þat fallus to mon,

Lith ne lyme, as clerkis tell con.

1635 þos þat ben gode and riȝtwise,
As bokus tellus, shal first up rise,
And up into þe aire be raunyshd
Aȝayne þe comyng of Ihesu Crist,
And wit him be euere in body and saule,

1640 As þe apostel sais, Sayn Paule:

**Quoniam ipse Dominus, in iussu et in voce ar changeli, et in tuba Dei, descendet de celo;**
	et mortui, qui in Christo sunt, resurgent pri-
	mi, deinde nos qui uiuimus qui relinqui-


	|mur. Simul rapiemur cum illis in nubibus ob-

uiiam Christo in aere, et sic semper cum Domino erimus. (f. 130v)
He sais, oure Lord sal cum don fro heuen,

In cumaundyng and archangils steuen,

And þo þat ben ded in Crist þan,

Sall first up rise, euery man.

And sithon we on þe same manere,

þat now lifon on erth here

Shal be rauyshd into þe aire, Crist to se,

And euer wit oure Lord to won and bee.

Bot þe synful [þat] shal rise in þat tide,

Beneth on þe [erth] sal Crist abide,

And hom were leuer euer in payn to be,

Ben þat dredful dome to here and se,

As Sayn Jon l'euangelist witonus wele,

In þe Apocolippus euery a dele:

*Reges terre et principes et tribuni et divites et*

*fortes et omnis seruus et [liber] absconderunt*

*se in speluncis, et in petris monumenti,*

*et dicent montibus et petris, cadite super*

*nos, et collibus, abscondite nos a facie*

*sedentis super tronum, et cetera.*

He sais kyngis of landus and princis fele,

And cheftans þat ben under hom here,
And riche men of ich contree,
And strong men, and bond, and free,
[In] cafes wold hom hide euerichon,
1660 And crepe in holus, and rokus of ston,
And shal say to þe montanus þus:
Fal ȝe don and hide ȝe us,
So dredful a siȝt þen sal be,
To al monkynd as men shall see,
1665 And þat þe holy mon Job knwe wele,
In his spiryt euery dele:

| Domine, quando veneris iudicare terram, ubi me abscondam (f. 131r) |

[a uultu ire tue, quia peccaui nimis in uita mea?]

Lord, he sais, quen þu shal come
To deme þe erth and sitt in dome,
Quere shal I fro þi wrathe hid me,
1670 For I haue symned mych aȝayne þe.
Quat wonder is hit, þoȝ we haf dred and fere,
Þat symnon here alday in mony manere,
Syn þai þat were of so holy lifyng
In al hor doyngis, were so dredyng
1675 Of þe soden acont at þe dredful dome
Dat þai shal þeld quen Crist sal come?

_Sicut fulgur exiit ab oriente et paret in occidente, ita erit aduentus filii hominis: subitus, coruscatus, et terribilis_

For as þe lyȝtnyng gos out _in_ short tyde

Fro þe est, and schewus _hym_ in þe west syde,

So schal þe comyng of Crist be

Sodeyn and briȝt, and dredful to see.

And _in_ þe vale of Josephat he sal his dome hold,

_Of al maner_ of _men, ȝong and olde,

_Congregabo omnes gentes, et adducam eas in valle Josephat._

And þer, here acont straitle

_Of al hor lifyng, quat euere þay be._

_Gode `men` shal se [hym] þen,_

In his Godhed as God and _mon,_

þe quych he shal not fro _him_ hyde,

_For þai shal se _hym_ glorefede._

And þat shal be a joyful siȝt,

_So faire he shal seme, and so briȝt._

Þe wycked _men in manhed shall hym see,_

Riȝt as he honged on þe rode _tree._

Þat siȝt to hom shal be grete payn and drede,
For þai shal se noȝt of his fairehede.

And he shal þen, at his comyng,
A token of þe cros wit hym bryng:

| Hoc signum crucis erit in celo cum |

(f. 131bb)

Dominus ad [iudicandum uenerit]

To þe riȝtwise hit shall seme bryȝt,
And dredful to synful manus syȝt.

His crosse, as som traw, shal noȝt be

Pe same crosse, and of þe same tree
In þe quych Crist wos nailed fote and hond,
Bot a tokon of þat crosse semand.
His nailes, his croune þen shal be shewed,
[Before] all men, both lered and lewede,

For he wyl shew al his passion þen,
Þat he suffurd here, for synful men,
And þis shal he do hopynly,
To reprofe synful mon þerby.
And þat shal be sorwe to hom þat day,

For þes wordes he wil to hom say:
Loo, here þe body in flesh and blode
Þat for 3ow honget opon þe rode!
Loo, here þe wondres þat for 3ow were stiked,
And þe sidis þat were beton and pricked!

1715  þen shal þai haf mych sorwe and wrak,

þat here wold noþt hor synn forsake,

For excusacion sal þai non tell

As þe holy mon sais in his spell:

Non erit locus tunc defensionis, ubi

videbunt Christum exhibentem testimonia et

signa sue passionis.

He sais no stid of defense [þer] shal be,

1720  Quere þai shal Crist opwuly see.

All shal haf gret drede at þat day,

Both gude and eul, as clerkis say.

þer shal be nauþer aungil ne man,

[þat] þai ne shal trembul for dred þan.  

(f. 131$v$)

1725  Alþoþe þai witt þai shal be safe,

3et shal þai þat day grete drede haf —

Noþt for þaimself, for þai ben giltles,

Bot for þe grete redure of riþtwisnes

A3ayne þe synful men namly

1730  þat at þat day shal dampened be.

A! Quen riþtwis men þat shal be safe

And aungil of heuon drede shal hafe,
Quat dred shal þai haf [þen] þat in synne dwellus,

As þe holy mon in his boke tellus:

*Si columne celi contremiscent et pauent [aduentum] Christi,*

*et angeli pacis amare flebunt, peccatores autem quid facient?*

1735 He sais, if þe pilers of heuon briȝt,

þat bes holy men þat [haf lyfd] riȝt,

Shuld dred Cristis comyng in his monhed,

And aulgels of heuon shal bitterly wepe,

Quat shal synful mon þen do for drede,

1740 As Goddus laȝe sais, as we rede:

*Si iustus vix salvabitur, impius et*

*peccatorum ubi apparebunt?*

If þe riȝtwise mon ȝet sal, sais he,

At þat day vnneth safed be,

Þe wycked and þe symful mon,

How shal þai appere þen?

1745 Oure lord þen in monhed shal sytt,

Abut þe synful as sais holy writt,

Stern and wroth, wit a felle chere,

To punysh hom þat [eul haf] lifed here.

Hell beneth, þat is wyd and depe,
Shal þen be opon þen hom to kepe.

Þe erth þat þai [sal] stond on sal quake

For hor synn, and trembl and shake,

So þat vnneth hit shal hom bere,

So mych hor syn þe erth sal dere.

| þe word about hom shal be brennyng, (f. 131vb) |

And þe fendus of hell on ich side stondyng.

Grete sorwe sal be ymong hom þore,

For thoner and layt shal smyt hom sore.

[Of þe accusers at the dome]

Mony accusers þer shal be þen,

For to accuse synfull men,

For we fynd writon, as þe shal here,

[Fiftene] maners of accusers þere

þat shal accuse, at þat dредful day,

þe synful men, þat is to say:

Consciens, þat is clepet þe inwytt,

And hor awne synmus, and holy writt;

All Goddu creaturs þat we con tell,

Holy men, and aungils, and fendus of hell;
Marturs þat hard tormentus did fele,

And mennus awne childer vnchastist here;

Pore men þat [here] grete nede hade;

Sugettus and meyne, þat þai [mysladd];

Þe passion of Crist, hard to see;

All þes a3ayne synmful mon shal be.

First shal hyr awne consciens

Accuse hom þen, in Goddus presens,

Opurnly, and no3t in priuete,

For nothyng þen shall hyd bee:

**Nichil opertum quod non reueletur**

Althyng shal þer be shewed oponly,

As Danyell sais, in hys prophesy:

**Sedit iudicium, et libri sunt aperti.**

Quen þe dome is sett, sais he,

þe bokis apertly opond shal be,

þe bokis ben consciens, and no3t ellus,

As an holy mon þerof tellus:

**Consciencie omnibus reuelabuntur.**

þe consciens, he sais, of ich thyng

| Schal be shewed to al mennus knowynge. (f. 132\textsuperscript{b})
Also accuse men shall holy writ,

Nomely, þos men þat knw hitt;

For Crist sais so in þe gospel of Jon,

De word þat he laft shal deme ich mon:

Sermo quem ego locutus sum, ille iudici-

cabit eum in novissimo die.

And al þe word shal be þen redy

To accuse þe synful mon namely,

For al þe word shal wit hym feȝt

Aȝayne wycked men þat lyf unriȝt:

Pugnabit cum eo orbis terrarum contra insensatos.

For al creaturs hate hom shall,

Quen he is wroth, þat is maker of all.

Þe fendus of hell shal þen be redy,

Þat [to] tempt men to syn were [euer] besy,

For þai write al symus, both lesse and more,

Þe quych þen may acuse mon þore.

Þerfore sais Job, Lord, þu suffirs writym to be

Þe bitternes of symus aȝayns me:

Scribis contra me amaritudines

anime mee, id est, permittis scribi contra me

peccata mea amara.
Aungels also, as clerkis say,

Shal accuse synful mon at þat day.

Also childir þat here unchastyst were,

Shall accuse fadirs and modirs þer,

For þai taȝt hom not Godus laȝe to kepe,

Hym to wurschip, luf, and drede,

And þerfore sais þe wise mon on þis manere,

To all maner men þat childer haf here:

De patre impio conquerentur filii quoniam propter ipsum sunt in obprobrium.

Pe sonus shal playn þen, sais he,

Opon þe eul fadir, and aȝayns hym be,

For thurȝe deuaut of hym be þay

In grete reprufe at þat day,

Quen þai and þe fader ben both spilt,

For he is þe cause of [hor] gilt. (f. 132øb)

Pore men shal playne hom also, thurȝe riȝt,

On þe riche men in Godus syght,

And accuse hom ful greuesly.

For þai had on hom no mercy

For to help hom here in hor nede,

Nauþer to cloth hom, ne to fede.
Also *boc* *pat* sugetus were to man

Shal accuse hor suffrayns *han*,

1825  *pat* hadon ouer hom power and my3t,

And ta3t hom not to kepe Godus la3e or3t.

*Perfore* *hai* shal acont for hom *per*,

For *hai* amend hom no3t be hor powere,

And *pat* Sayn Paule wyttenus truly,

1830  For in his pistul *hus* sais he:

*Si quis autem suorum et maxime domesticorum curam non habet, fidem negauit*

*et est insideli deterior et cetera.*

Quo so has no3t charge or cure sothly,

And most, of his homelich meyny,

He is wors *pen* a hethon man

*Pat* neuer had faith ne cristyndam.

1835  *Perfore* ich mon wit al his powere,

Shuld gouerne his meyne from synne here.

*Of he opon acont pat men shal 3elde at he day of dome*]

All shal *cum* before Crist at *pat* day,

And 3eld acont or *hai* passe away,

For *pen* shal ich mon, of his lyfynge,

1840  Befor God 3eld an hard reckonyng,

---

1836a Of *he* ... dome] DCH, Of *he* streit acountis *he* whiche men schul 3yf tofore god atte day of dome Z. p. XXXVIII, *om. B*
For nothyng shal be unconted þan,

As Sayn Bernard sais þe holy man:

\textit{Sicut non peribit capillus de capite, ita non erit momentum de toto tempore de quo sane non conqueratur.}

Alas, quat þai þen shal say,

\textit{Dat in synne and wyckednes passen away,}

\textit{Quen ich mon shal ȝeld acont certayn,}

\textit{Of ich ydil word spokon in vayn,}

\textit{De omni verbo ocioso reddent rationem in die iudicii (f. 132\textsuperscript{v})}

And of ich ydil thoȝt, more and lesse,

\textit{Dat consentis to synn and wyckednes:}

\textit{Usque ad minimam cogitacionem. Quoniam cogitacio hominis confitebitur [tibi].}

And þis oure Lorde God Almyȝty

\textit{Speckis be his prophet Ysaye:}

\textit{Ego venio ut congregem cogitaciones eorum cum gentibus ad iudicandum sicut iudicio cabogentes.}

I come to gedure hor thoȝtis all,

To deme hom wit men, both gret and small.

\textit{1843 þai þen shal} schul þei þanne D
\textit{1844 passen} passen ebens D
\textit{1850a Ego] DCHZ 5682, Ecce ego B}
Also þat mon thurȝe errynge did,
Shal noȝt excuse hym in þat stid:

Pro omni [errato], siue bonum, siue malum sit,
adducatur homo in iudicium.

He sais, for ich thyng þat erred is,
Be it gode or eule, more or les,
At þe dome hit shal be shewed,
Of euerych mon, both lered and lewed.
Also men shal ȝeld aconte verray

Of þe dedus of mercy at þat day:

Esuriui et non dedistis mihi manducare; sitiui
[et non dedistis mihi bibere.]
For Crist wil say, on þis manere,
To al maner men þat shal be þere:
I hungert, and ȝe me noȝt fedd;
I thristid, and ȝe me no drynk bede.

Þerfore men shuld, wit gude will,
Þe [seuon] werkis of mercy fulfill.

[How prelatis shal acont for hor sugetus]
Also prelatis of ordur and of dygnyte
Shuld acont yeeld in hor degree

Of hor sugetus under hor powere,

1870 How þai haf rewlet hom in þis lif here:

Ecce ego requiram gregem meam de manu pastoris.

For God sais þus, thurȝ his prophet:

Loo, I shal aske my floke of shepe

Of þe herd þat has hom under his honde;

I shal aske acont, how euer it stonde.

1875 For þus sais an holy doctwr as we rede and see,

| þat prestus for wycketnes of [þe] pepul damnet sal be | (f. 132vb) |

If þai techon it not, quen it in errour is,

And repreue hit noþt of synn and wycketnes:

Sacerdotes pro populorum iniquitatem dam-
nantur si eos aut ignorantes non

erudiant aut peccantes non arguant.

And þis wittonus God wel be his holy prophet

1880 In bokis of holy writt, as men rede:

Speculatorem dedi te domui Israhel:

si non annunciaueris neque locutus fueris,

ut custodiat se impius a via sua,

impia ipse in iniquitate sua morietur;

sanguinem eius de manu tua requiram.

1876 [þe] D, om. B
1880e requiram] D, requiram et cetera B
And þerfor prestus and prelat, quat euer þai be,

Shuld tech men Godus laʒe after hor degree,

Wit gode ensaumpul of holy life,

And meke techyng witouton strife.

Also all men shold ʒeld acont here

Of gude dedus þai myʒt do, and didon not þer,

To helpyng of pore men þat were hom by,

þat to trauell were febull and unmyʒty:

**Omnès enim unum corpus sumus de membro in membrum.**

For Sayn Paule sais, we ben al as oon body,

þat has mony lymus in dyuers degree.

And as on lym of þe bode her,

Is redy after hit has powere

To sere τ al þe toþer, bothe more and lesse,

Of þat offis þat giffon hit is,

Riʒt so ich mon þat here lifus,

Of al þat God thurȝe grace hym gifus,

Shuld ofer sere þat þerof has nede,

As he wil onswere at þe day of dred.

And so, he þat strong and myʒty is,

Is holdon to trauel for hom þat ben myʒtles;

And þe rich men þat mych god hafe,

---

1885 here J ere D
To [relefe] þe pore, if þai shall be safe;

| And men of laȝe, wit hor travaile |

To consel men þat aske consaile;

And prestus, Godus laȝe truly to preche,

And þe way of holy lifyng to teche.

Þus is ich mon holdon, wit gode entent,

To helpe ſпер wit þat God has hym [lent],

Frelly for Goddus luf, and noȝt elligus,

As Sayn Peter in his epistel tellus:

Unusquisque sicut accepit gratiam in alterutrum
illam administrantes, sicut boni dispensato-
res multiformis gratie Dei, et cetera.

He sais, ich mon þat grace has here,

Frelly mynister hit on gode manere.

Quod gratis accepistis gratis date.

Þerfore we shuld, in þis lifyng,

Help ichon ſпер before althyng,

For bot if þat we here do soo,

We shal hafe pyne and mykyll wo.

[Of þe congregacion at þe dome]
At þe day of dome, mon shal see
All men þat euer in þis world haf be,
For men and wymmen al shal cum þider,
And so mych folke come neuer togeþer.
Bot som shal deme wit Crist at þat day,
And noþt be demet, as clerkis say:
As men þat forsake þis [worldus] solase,
And folþen Cristis laþe and his trase;
As þe holy apostels and oþer moo,
Þat for Godus luf suffird mych woo;
And al oþer men, quat euer þai bee,
Þat swen Crist in meknes and pouerte.
Þai shal deme wit Crist, and none ellus,
As Crist in his gospell truly tellus:

Vos qui secuti estis me sedebitis super sedes
[duodecim, iudicantes duodecim tribus Israel].
He sais, 3e þat folþe me here lifyng,
Shal sitt on twelf setus, demyng
Þe [twelf] kyndomus of Israel,
Þat ben al men þat here doo wel.
| Sum shal noþt deme, bot demet be
To þe blis of heuen for grete charite,
\[\textit{\textbf{Pat be [seuon] werkis of mercy wilfully did,}}\]

\[\text{And to kep hom fro dedly syn euer toke hede.}\]

\[\text{Som shal no3t deme, bot demet be}\]

\[\text{Fro God and all his holy company;}\]

\[\text{For \textit{\textbf{pai wold no3t dedly syn flee,}}}\]

\[\text{Ne kep \textit{\textbf{pe comaundmentis wilfulle.}}}\]

\[\text{Bot sum shal no3t be demet \textit{\textbf{pen}}, as Crist sais,}\]

\[\text{As hethon men \textit{\textbf{pat} ben witouton faith.}}\]

\[\text{For \textit{\textbf{pai ben demet now to hell worthelte,}}}\]

\[\text{\textit{\textbf{Pat} wil not beleue in Crist trule,}}\]

\[\text{And \textit{\textbf{pen} shal go to payn endles,}}\]

\[\text{As in \textit{\textbf{he gospell writon it is.}}}\]

\[\text{And \textit{\textbf{pai pat witout la3e vse syn,}}}\]

\[\text{Witout la3e shal be damned \textit{\textbf{perin:}}}\]

\[\textit{\textbf{Qui sine lege peccant, sine lege peribunt.}}\]

\[\text{A ful dредful day \textit{\textbf{pen} shall men see,}}\]

\[\text{Quen al men \textit{\textbf{pas hard demet shal be,}}}\]

\[\text{And \textit{\textbf{pai pat here} ended in wycked lifyng,}}\]

\[\text{Shal be put to payne witout endyng.}\]

\[\text{Bot \textit{\textbf{pos pat} shal be safed shal here \textit{\textbf{pat day,}}}}\]

\[\text{A blessed word \textit{\textbf{pat Crist shal say:}}}\]

\[\text{________________________________________________________________________}\]

1937 seuon] D, uii B
1942 comaundmentis] comaundmentes of God D
1947 mar.: Qui non credunt iam iudicati sunt BD
1950a peribunt] DCHZ 6070, peribunt, et cetera B
1954 endyng] edyng D
Mi blessed childer, cum and 3e shal bee
In endles joy wit my fadyr and me,

 Datagram fro þe begynyng of þe world to 3ow we diȝt,

1960

 Datagram in þis world haf lifd orïst:

Venite benedicti patris mei, percipite regnum,
[quod uobis paratum est ab origine mundi]

For quen I hongerd, 3e me fedde,
And quen I thristed, 3e me drynke bede.
Of herber quen I grete ned hade,
3e herbert me wit hert glade.

1965

Quen I wos naket þat 3e myȝt see,
3e gaf me clothe’s’, and clethed me.
Quen I wos seke, and in febell state,
3e uysit me both erly and late.
In prison quen I wos holdon still,

(f. 133v

1970

To me 3e comen wit gode wyll.
For thus Crist sais in his gospel sothly,

 Datagram 3e don to þe lest of myn, 3e do to me.

Bot to wycked men, Crist wyl say

A ful hard word at þat day:

Discedite a me, maledicti, in ignem eternum

qui preparatus [est diabolo et angelis eius].

1960b quod . . . mundi] D, et cetera B
1974b est . . . eius] DCHZ 6184, 6185, et cetera B
3e cursed folk, wendis fro my sy3t
To þe endles fire of hell þat is dy3t;
To þe deule and his seruauntus also,
Þat euer shall be in payne, sorwe, and woo.
For 3e wold no3t do þe werkis of mercy

Be þe quych criston men saf my3t be.
Queñ he has said þus and mad ende,
Wycked men and wmen wit deulus shall wend
To þe fire of hell þat neuer shall slake.
And a dredful crie þen shall þai make,
And say, alas þat euer we were wro3t
In monus kynd, quy nere we no3t?
For now shall we brem in þe fire of hell,
And wiþout end þerin to dwell
In more payne, sorw, and stynk

Þen euer any erthly mon may theynk.

[Of þe mercy of God: þat is grete synful men]
Bot 3et al þat wyl lef hor syn here
In þis lif, quył þai haf powere,
Þai mon haf mercy and forgifnes
Of al maner symn, quat euer hit is.

For þoþe a mon haf don neuer so mych syn,
If he wyll lef hit, he may mercy wyn.

For þe mercy of God is so mykel here,
And riches ouer all, both fer and nere,
þat al þe syn þat may be do,

Hit myȝt hit slek, and more þerto:

For al maner syn, tell mon may,
Bot þe mercy of God, no mon con say:

| Ineffabilis est misericordia Dei. |

And þerfore þe prophet sais, witout endyng

þe mercy of God I shal syng:

Misericordiam domini in eternum cantabo.

And Saynt Austyn, þe holy mon, sais þus,

A gode worde þat may comforte vs:

Sicut scintilla ignis in medio maris,

ita omnis impietas uiri ad misericordiam Dei.

As a litil sparke of fire, sais he,

In mydwrd þe see slockond wold be,

So euerich mon thurȝe grace may wyn

Mercy and forgynes of al his syn.

For quy, if mon myȝt haf don here

As mych syn in dyuers manere

---

1998 riches] recheþ D
2002a Dei] DCH, Dei et cetera B
2006b Dei] DCHZ 6317, Dei et cetera B
2008 see] om. D
As al men of þe world haf don,
All myȝt Goddus mercy ouercome.

Pen semus hit wele, as men may se,
Þat of hys mercy here is grete plente
As he shewus hit here, be mony wayes,
And þerfore Dauid þe prophet þus sayes:

Misericordia Domini plena est terra.

Now he þat for mercy and pytee

Suffird hard deth opon þe rode tree,
Gif us grace quen [we] hethon wende,
To go to blisse þat has non ende.

Sexta pars de penis inferni: Hell

Mony mon here spekis of hell,
Bot of þe payne, few men con tell;
Bot quo so myȝt uerely knawe here
Quat payne wycket men shal suffur þer,
Þai shuld in mournyng ferre be broȝt,
And drede quen þai on þat payne thoȝt.
Þe mynd of þe paynes myȝt men [fere],

2020 rode] om. D
2021 we] DCH, om. B
2022 mar.: Amen B
2022 Sexta . . . Hell] þe syxte parte þe whoche trete of þe | peynes of helle D
2029 fere] DCHZ 6429, fele B
So bittir and so horribul þay ben þere.

| Bot som men wold wytt quere is hell: | (f. 134r) |
Hit is in myddis þe erthe, as clerkis tell.
For al þe erth be skyl may likond be
To a round appul on a tree,

Þat euon in þe mydell has a colke.
And so hit may to an egus 3olke,
For as a hole is euon in mydward
þe 3olke of an egg quen hit is hard,
Ri3t so is hell pytt, as men tellus,

In myddis þe erth, and noo quere ellus.
And also þe erthe is, hit is no doute,
In myddis þe elementus þat gon aboute.
Ful mych and hiddwis hell is kydde,
For quy hit is witin þe erth hide.

And þidur wicket men shal be dryfon
Anone as þe last dome is gifon,
Wit al þe deulus euer þer to dwell
Þat now ben in erth and in hell,
þer shal þai al be [stoppet] togeþer.

---

2035 colke] BZ 6445, corke DCH
2036 egus] neyes D
2038 egg] neye D
2039 men] a wyse man D
2044 witin] DCHZ 6458, witin myddis B
2049 stoppet] DCHZ 6463, poppet B togeþer] to keder D
Woo shal hom be þat shal go þedur,
For þer is so mykil sorw and bale,
And so mony paynus, witouton tale,
þat al þe clerkis þat euer had wytt,
þat has lifd, or lifus 3ett,

Couth no3t tell, ne shew thur3e lore,
How mykil sorw and payne is þore,
þo3 he speke þerof and shuld spek ay,
Fro þe begynnynge of þe world to domusday.
3et my3t þai no3t þe soro tell,

þat to symful men is ordent in hell.
And he þat comus þider, certayne,
Shal no3t li3tly cum aȝayne.
For Goddus laȝe sais þer is knowon non
þat turned fro hell þat þider wos gon,
Non est agnitus, qui reuersus est ab inferis.

Bot if it were thurȝe myracle only,
Or special grace of God almyȝty,
| As Laȝar wos, Mare broþer Maudlayn, (f. 134b)
þat saȝe and herd þer mony a payne
þat tyme quen þat he wos dede.

For his saule wos þen in þat stide
Faure dais, as God uuuchet safe,
For so long his body lay in grave.

And at þe last, God raiset hym riȝt

Fro deth to life thyrse his myȝt,

And after þat he told monye [and] fell

Hard paynus þat he saȝe in hell.

For he lifd here after þat [fiftene] ȝere,

Bot he lose neur, ne mad liȝt chere,

For dred of deth, þat he eft most dreȝe,

And for þe paynus he saȝe wit [his] eȝe.

For how bitter deth is may non wytt,

Bot he only þat has feld hitt,

And quat paynus in hell ben no mon wyl wene,

Bot [he] only þat has hom sene.

Bot [twelf] paynus clerkis tell

Þat generaly saulus shal haf in hell:

Þe first is fire, so hote to rekôn,

Þat no maner thyng may hit slekon;

Þe second is cold, as clerkis say,

Þat no hete of fire may it delay;

---

2072 in] in þe D
2075 and] D, om. B
2077 fiftene] DCHZ 6521, Xv B
2080 his] DCH, om. BZ 6524
2082 he only] DCHZ 6526, only he B
2084 he] CHZ 6528, om. BD
2085 twelf] D, xii B
2087 mar.: 1 BD
2089 mar.: 2 BD
The third paine is fylth and stynke,
More bitter þen any hert may thynk;
The furth is honger, sharp and strong;
Þe fift is bremyng thrist ymong;
Þe sext is [so] mych derknes,
Þat it may be gropet, so thyk hit is;
Þe seuent is þe horribul siȝt to se,
Of foule fendus, þat in hel shal be;
Þe eþt is uermyn grete,

<table>
<thead>
<tr>
<th>þat þe synful men shal gnaȝe and frete;</th>
<th>(f. 134ไหว)</th>
</tr>
</thead>
<tbody>
<tr>
<td>þe nent is gnaȝyng þat þai haf witin,</td>
<td></td>
</tr>
<tr>
<td>Of conscient þat bites as [vermyn];</td>
<td></td>
</tr>
<tr>
<td>þe tent is hote terus of wepyng</td>
<td></td>
</tr>
<tr>
<td>þat þe synful shal bren in donfallyng;</td>
<td></td>
</tr>
<tr>
<td>þe [eleuent] is shame and shenship for syn</td>
<td></td>
</tr>
<tr>
<td>þat wycket men shal haf, þat neuer sal blyn;</td>
<td></td>
</tr>
<tr>
<td>þe twelft is bandus of fire bremyng</td>
<td></td>
</tr>
<tr>
<td>þat shal euer haf in hell wonyng.</td>
<td></td>
</tr>
<tr>
<td>þe first þat I told, fire so hote</td>
<td></td>
</tr>
</tbody>
</table>

2091 mar.: 3 BD
2093 mar.: 4 BD
2094 mar.: 5 BD
2095 mar.: 6 BD so] DHZ 6565, om. BC
2097 mar.: 7 BD
2099 mar.: 8 BD
2101 mar.: 9 D, numeration lost in gutter of B
2102 vermyn] DCHZ 6574, venym B
2103 mar.: 10 D
2105 mar.: 11 D eleuent] D, xi B
Dat [noping] may hit slek, ne be his bote:

Est locus indignus, ubi non extinguitur ignis;

Non qui torquetur, nec qui torquet morietur.

Quere þe synfull shal bren for hete,

God spekis truly thurȝe his prophete:

Ignis succensus est in furore meo,

et ardebit usque ad inferni nouissima,

id est, sine fine.

De fire is kyndilt in my wrath, sais he,

Dat euer more brennyng shall be.

And dat fire euer so hote brenus,

Dat if al þe water [dat] stondis and remmus

On erth, and al þe sees witout

Dat closes al þe erthe about,

Into dat fire remnyng hade,

De lest sparke þeroþ hit myþt not debate

No more þen on drope of water clere

Miþt slek al þe world if hit on fire were.

For þe fire of hell þat is endles

Is hater þen þe fire þat here is

Riþt as þe fire brennyng here

---

2110 noping] D, n þing B
2112e fine] D, fine et cetera B
2115 euer] euermore D
2116 þat(2)] DCHZ 6608, om. B
2118 closes] clothes corr. closes in hand of B
Is hatter and of gratter powere

Þen a payntid fire on a wo3e

Þat is payntet, he3e or lo3e,

Wit rede colour to monus sy3t,

Bot hit nau3er brennu3 ne gifus li3t.

Ri3t so þe fire of hell passus in hete

Al þe [fires] of þe world, smal and grete:

| Quam focus est mundi picto feruencior igne, |

Tam focus inferni superat feruencia mundi.

þe second payne is grete colde

þat þe synful shal euer fele and holde,

And þat cold shal be so [strong] and kene,

þat þo3e al þe wod þat in þe world has ben

Were bremynge into þat cold i-thrawe,

Hit shuld turne to ise and snawe.

And 3et fendus shal cast hom wit mykel payne,

As Job sais in Goddu3 la3e certayne,

Ab aquis niuium transibunt ad calorem nimium.

Fro waters of swawus þai shal fore,

To [ouer] mykell hete to grefe hom sore.

2132 fires] DCHZ 6630, fire B
2133 mar.: 2 B
2135 strong] DCHZ 6639, stronger B
2136 þe] þis D
2138 to] om. D
2142 ouer] DCHZ 6662, euer B
And Saynt Austyn sais, on his manere,

In a boke as is witen here:

**Dicuntur namque mali cremare exterius calore, ut ferrum in fornace, et interius frigore, ut glacies in yeme.**

\[2145\] Be wycket men shal witout be [glouyng],

Thur3e hete, as irne *in* fire brennyng;

W'itin, thur3 cold, sharp and kene,

As ise *pat* is in wynter sene.

The thrid payne *pat* is in hell

\[2150\] Is stynk and filth, as clerkis tell.

Of his Sayn Jerom berus wyttenes,

As in his boke writon it is:

**Ibi est ignis inextinguibilis et fetor intollerabilis**

Be fire is *per* so hote and so my3te,

*Pat* hit may neuer slecket be;

\[2155\] And sich filth and stynk is *in* hell pitt,

*Pat* non erthly mon my3t suffir hitt,

And *pat* shal be to hom nomely

*Pat* delytyd hom *in* sym of lechory.
The furth Payne is, as clerkis say,

Strong honger pat shall last ay,

For sustenance pai shall non ete,

Bot dethe or Payne shall be hor mete:

Desiderabunt mori, et mors fugiet ab eis.

Pai shall desire to diese fro hor woo,

Bot deth shall ever flee hom froo,

And pat is for pai wold gif no mete

To pore folk, pat suffurd here hongur grete,

Ne of hom had no ruthe ne pete,

Bot wasted hor godis in glitone.

Hit is ri3t pat pai haf pis Payne,

Grete hongur in hell perazayne.

Be fift Payne pat to hom shall fall,

Is grete thirst pat pai shal hafe witall;

Bot be flamme of fire pai shall drynk,


And wit mykil oper sorow shal pai mete,

As Dauid sais, pe holy prophete:

Ignis, et sulfur, et spiritus procellarum

2159 mar.: 4* B
2161 ete] kede D
2162 mar.: Mors depascet eos BDH
2171 mar.: 5* B
2175 mykil oper] DCH, oper mykil B
pars calicis eorum.

Fire, and bronston, and stormes, sais he,

To payne hom sore, hor drynk shal be;

And mykil oþer bitternes þai shal haf,

As God hymself wyttonus wele thys laxe:

Quia fel draconum vinum eorum, et venenum aspidum [insanabile].

For gall of dragonus hor wyn shal be,

And þe uenome of snakes þerwit, sais he,

And for payne of thrist þai shal souke,

þe neddiris hedus þat on hom shal rouke.

And þat is for þai wold neuer wilfully

Gif pore men drynk þat were thristy,

And on homselfe no drynk wold spare.

þerfore is reson þai [haf] thrist þare,

For þer shal be, witout reste,

Endles hongur and endles thrist:

In inferno erit fames infinita,

et sitis infinita.

þe sext payne is grete derknys

þat is in hell, þat neuer shal sese;

------------------------------------------------------------------

2176a-f [ignis . . . laxe] see Note on Editorial Procedures; for text of D, see Notes to the Text
2176h insanabile] DCHZ 6754, et cetera B
2180 mar.: Caput aspidum suggent BD
2184 þai haf] DCH, þat þai B þare] l canc. þare B
2187 mar.: 6þ B grete] þe grete D
For no hert may thynk, ne tong tell,

So mych derknes as is in hell.

And þat Godus laȝe shewus wele,

And sais, þe synful shal grope and fele

Derknes as mych at mydday

As at mydnyȝt, þat [shal last] ay:

(f. 135⁸ᵇ)

_Palpabunt tenebra in meridie sicut_  
in media nocte.

Therefore þe holy Job _praiet_ ay,

Lord, fro þat derknes be I _turret_ away,

For þer is non order womyng, sais he,

Bot _erreur_, þat euerlastyng shall be:

_Ut non reuertar ad terram tenebrosam ubi et cetera_

þe seuon[t] _payne_ þat in hell shall be,

2195

Is þe _syȝt_ of deulws, [þat] _mën_ shal se.

For no _mon_ in þis world _con_ ymage ne deme

So _horribul_ a _syȝt_ as þat shal seme.

For so _hardy_ a _mon_ _wos_ _neuer_, ne so _bold_

_In_ þis _world_ lifyng, ʒong ne _olde,

If he myȝt riȝtly _conste_ in mynde

2200

2205

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2194 shal last] DCHZ 6806, lastus B  
2194b nocte] DCHZ 6808, nocte et cetera B  
2195 holy] holy man D  
2199 mar.: "7" B  
2200 þat] DCHZ 6842, þen B  
2203 a _mon_ _wos_ _neuer_] was neuer man D
How horribul a deul is in his kynde,

Daht durst for al þe gode of mydylerde

Se a fend, so he shuld be ferde.

For þe hardist mon in flesh and bon

Daht here lifus, if he saye one

Of þe deulas in hor awne lyknes,

For fere shuld wax wode and witles.

How shal þai fare þat shal euer hom see

And euer more in hor compane be?

**In inferno, videbunt eos facie ad faciem quorum opera dilexerunt eos in terra.**

In hell, þai shall hom se face to face,

Quose werkis þai lufed and folȝet þe trase.

And also dredful crie and horribul bere

Saynt Austyn sais þat þai shal here:

**Demones igne stillante videbunt, et**

**miserabilem clamorem flentium et lamentantium audient.**

Þai shal se þer deulus wit eȝe,

Thurȝe sparkis of fire þat shal of hom fleȝe,

And here þerwit, on ych party,

Þe wrecchet synful grete and crye.
| De e3t payn þat þai shal haf |
Is vermyn and [wod] bestis þat sal hom gnafe |

2225
For hor synn, þat hom thuȝt swete,
As God sais hymself thurȝ his prophet:

Dentes bestiarum inmittam in eos cum fu­

tore trahencium in terra atque serpentium.
I shal send to wicked men, sais he,
De teth of bestis, þat venomd sal be,

2230
And neuer more fro hom passe away:

Uermis eorum non morietur, et ig­
nis eorum non extinguetur.
For þe uermyn of hom shal neuer de3e,
Ne þe fire of hom shal neuer slekt be.
As Saynt Austyn sais, uermen sal lif þer,
As fishes don in water clere:

Vermes infernales sunt immortales qui,

ut piscis in aqua, [ita] uiuunt in flamma.

2235
De prophet sais also, as we rede,
Wordis þat synful men shal drede:
Subito te sternetur tinea, et operimentum
tuum uermes.

Sodanle, mon, þi bedd shal be
Of wormus þat sore shal frete þe.
Þus shal wycked men be pyned for syn

Euer more, wit fire and vermy:

Dabit Dominus ignem et vermes in carnes
eorum, ut urantur et senciant usque in sempiternum

Oure Lorde to wycket men sal gif
to payne hom uermen þat euer shal lif,
So þat þai shal brenne euer more,
And euer be gnafon, and biton sore.

Þis payne is more to fele and see,
Pen al þe paynus of erth may be.
Clerkis say þe uermen þat shal be þen,
Ben fendis in liknes of vermen,
And also Saynt Austyn sais þai shal be

Beton wit fendus on ich party

(f. 135<sup>v</sup>)

Sicut machina bellica percutit mur(os)
oppidi, ita demones immo asperius et [crudelius]
corpora malorum et animas flage(1)-
labunt post iudicium.

He sais, as quen an engyn is cast,
be wall of be cyte hit smytis fast,
So shal be fendus, and more felly,
Tournment be saulus ful bittirly,

And pat is, for hai wold not suffir ne take
Mekly techyng, for Godus sake.

perfore, deulus shal bete hom per
With hard paynus, and hom no3t spare.

Be [nent] payne is gnafyng within

Of hor consciens pat neuer shal blym.
And for payne, hai shal euer cry and say,
Alas, alas, and waylayaway,

pat euer we were born, or forth bro3t,
For [of] oureself, lityl we ro3t!

Alas, pat euer wos wro3t any syn,
For payn and sorow pat we won in.

hus shal hai playn hom of hor wycketnes,
As Godus la3e berus wyttnes:

Quid nobis profuit superbia? Quid diui-
ciarum iactancia? Omnia transierunt

velud vmbra, et tanquam nuncius
percurrens, et tanquam nauis procedens in
fluctuantem aquam, et tanquam auis
transuolans in aere cuius itineris [non] est in-
uenire uestigium

Quat auailus us prid, ḫai shal say,

2270 Or bostyng of riches, or rich aray?
For al ḫat prid, as we mon see,
Is past as ḫe shado of a tree,
| And as a brid ḫat flizes in ḫe wynde, (f. 136v)
Of quom no mon ḫe trase con fynde.

2275 ḫus shal pride and riches away passe,
Riṣt as thyng ḫat neuer wasse.
 ḫe [tent] payne is hote teris and wepyng
 ḫat ḫe synful shal wepe, witout styntyng.
Querfore Sayn Austyn say ḫus,

2280 Qwos wordus ben autoryte to us:
In inferno plures effunduntur lacrime,
quam in mare sunt gutte.

In hell, he sais, moo terus shal be,
 ḫen dropes of water ben in ḫe see,
And ḫat shal be hater ḫen euier was
Malten led, or wallyng brasse,
Pat shal fro hor ezen renne
Witout ende, hom to brenne.

And 3et ßerto [bai] ben bondon in hell,
Honde and fote, as bokes tell:

**Ligatis manibus et pedibus, et mittite eos**

**in tenebras [exteriores].**

Into þe pitt of hell be cast,

2290 Pere Payne and woo euer shal last.

Pe [twelft] Payne is fa' i'lyng of sy3t,

Of God almy3ty þat is so bri3t

Þat al þe paynus þat in hell may be

Shuld lityll grefe, if men 'my3t' hym se;

2295 For as þe sy3t of God in heuon is

Most joy of al, both more and lesse,

So þe failyng of þat sy3t

Is most payne þat in hell is dy3t.

A careful thyng hit is to tell

2300 Of sorw and Payne þat is in hell,

For þer wos neuer mon þat wytt had,

Couth tel þe paynus be a [thousand] perte.

For all þe Payne of þis word here

---

2287 3et] þcanc. 3et B  [bai] C, om. BH
2288b exteriores] CHZ 7192, et cetera B
2291 mar.: 12 B  twelft] th canc. xii B
2302 thousand] CH, .m. B
Were bot solas and joy to fele,

To reward of þe lest payne of hell,

| Quere wycket men shal euer dwell. |

Perfore I rede, quyl we ben on lyfe,

Forsake oure syn, and clene us shrife,

Þat we may, quen we hethon fare,

Be broȝt to joy from al oure care.

For þai þat hade any undirstondyng

Quat payne in hell is euerlastyng,

Him were leuer suffur al maner payne

Þat any mon in erth couthe ordayne,

Er he wold assent to syn or foly

Querfore he were sich paynus worthy.

Bot al þat wil here hor synmus forsake,

And to Goddus mercy fully hom take,

And for hor syn hafe repentaunce,

And redy, þerfore, to suffir pennaunce,

Hom þar neuer þen come in hell,

Ne suffir þes paynes þat I of tell,

Bot thrȝe pennaunce in purgatory he may wend,

To joy and blis witouton ende.

Þe Fader of heuen, thrȝ his mercy,

Gif us grace synne to flee,

Þat we unto þat joy may come,
Witouton end wit hym to won. Amen.

Heuon

Mony coueton heuon blisse,

Bot fewe gonn þe way þat þider lisse,

For sum thur3 syn ben mad so blynd

þat þe riʒt way þai con not fynde.

Sum wold be þer, witouton doute,

Bot þai wyl not trauel þer aboute,

And quo so wyl ta þe waye þiderward,

Hym behofe in gode werkis trauel hard.

For to þe joy of heuon may no mon cum

Bot wit penauunce and tribulacion,

| Per multas tribulaciones oportet nos |

intrare in regnum celorum

And be paciens and meknes,

And oþer uertus, more and les.

For þat is clepet a gostly way

Be þe quych men shal trauel ay

To þat place þat has so mych briʒtnes,

And so faire and so delectable is,

þat al þe men of erth couth noʒt

So mych ymagyn, ne thynk in thoʒt
That God has ordent for [hor] wonyng
That gifen hom here to holy lifyng.
And hor joy shal passe al menus wytt,

As we fynd writen in holy writt:

Quod oculus non vidit, nec auris audiuit,

nec in cor hominis ascendit que preperauit

Deus diligentibus se.

Ese may neuer se, ne ere here,
Ne into monus hert com þe joies þer,
That God has ordent þer and dist
To al þat louen hym here ori3t.

Saynt Anselme, þe holy man,
In his bokis tech us can,
That emong al þe joies in heuon,
Specialy þer shal be seuon
To þe bodilys þat shal be safe,

And ðepur seuon þat þe saule shal have
In þe kyngdom of heuon both togeder,
After þe dome quen þai come þider.
Þe first joie is bri3t shynyng
That þe bodys shal have witout endyng,

For þai shal be more shynyng and bri3t,
Pen euer wos sonne in monus sy3t.

Noo erthlich mon my3t a3ayn hit loke

Pat þe body shal haf þus sais þe boke.

Þe second joi after is swiftnes

2370  | Pat ich body shal haf þat is ri3twis.  (f. 136v)

For in lese space þen monus e3e may wynk,

Pai may go quyder þai wil thenk,

Wit body and saule togedur thur3 fli3t,

From heuon to erth, and a3ayn ri3t,

2375  And þis þai may do witout traualie,

And þat swifnes shal neuer faile.

For as bri3tnes of son thur3 strengh,

May flee fro þe est to þe west on lengh,

Ry3t so þai may, quyder þai wyl flee,

2380  Be in þe twynklyng of an e3e.

Þe thrid joi is strength and my3t

Þat þe bodis shal hafe thur3 ri3t.

For of þai feble and seke were here,

So mykil my3t shal þai hafe þere,

2385  And so grete strength lastyngle,

Þat nothyng a3aynus [hom] shal be.
The furth joy is grete fredome
\[\text{pat } \text{be bodys haf } \text{pat} \text{ to heuon come.}\]
For quy \(\text{pai} \) shal neuer fele nothyng,
\[\text{bot } \text{pat} \text{ shal be at hor lykyng.}\]
For nothyng shal [hom] disese ne lett,
To do hor wyll quere hit is sett,
And as kyng in althyng be fre,
In quat joy \(\text{pai} \) wyl desire to be.
\[\text{be fift joy is hele } \text{pat } \text{be bodis shal hafe}\]
\[\text{pat} \text{ forsakyn syn, and shal be safe,}\]
\[\text{wit} \text{out seknes, or any greuaunce,}\]
Or anger, or any o\(\text{per} \) penaunce.
For seknes ne payne \(\text{pai} \) sal non fele,
\[\text{bot euer be in likyng and hele}\]
\[\text{in heuon, wit joy on iche a side,}\]
For \(\text{per} \) \(\text{pai} \) shal be glorifyede.
The sext joi is grete delyte
\[\text{pat } \text{be bodis sal haf } \text{pat} \text{ ben perfite,}\]
\[\text{pat no mon lifyng con, ne may}\]
So mych desyre, ny\(\text{t} \) ne day.
For here ny\(\text{t} \) neuer mon fare so wele,
To haf sich delyte as þai shal fele.

For þai shal haf so mych delyte þore

Dat none of hom shal couet more,

And be fulfillyd euer in þat place

Of þe luf of God and of his grace.

The seuent joi is endles lif

Dat þay shal haue, witouton strife.

For Godus laçe sais, witouton end,

Þai shal lyf þat to heuon wend:

Justi autem [in perpetuum] viuent,

et apud Dominum est merces, et cetera.

And befor almyghty God euer more won,

Þe Fader, þe Holy Gost, and þe Son,

And befor þat glorys Trynyte,

Plentuous mede to hom shal be,

Euer more lifyng in þat blis

As holy wrytt berus wytnes:

Ecce merces sanctorum copiosa est apud Dominum;

ipsi, vero, mortui, et cetera.

For þai for luf of Crist did fele

Deth and disese in þis world here,

Hit is skyll þai haf rewardyng

2410

2415

2420

2425

2416a in perpetuum] imperpetuum B
To lif in joy witout endyng.

And þat is better, if we loke wele,

Þen al þe joy of þis lif þat we wit dele,

For þo3 a mon myȝt lif here

In þis world a thousand ȝere,

ȝet shal his lif be broȝt to ende,

For fro þis world al men shal wend.

Perfore ich mon shall knaw and se

þat he in þis world bot a quyle shal be.

Forþi þe prophet said, Lord a [thousand] ȝere

Befor þin eȝen þat althyng ses wele,

Is bot short as ȝesturday,

þat wos a quyle and is past away:

Quoniam mille anni ante oculos tuos tanquam

| dies esterna que [preteriit]. |

For þer is euer day, and neuer nyȝt,

Wit al maner delitis euer briȝt.

Perfore þe prophet desirret to be

In al þat joy and solemnyte,

And sais, Lord better oon day were

In þi hallus, þen a [thousand] ȝere here.

Pen is heuon better oon day,
Pen here a [thousand] ṣat passon away.

Perfore shuld iche mon stydfastly

Sech ṣat lif, ṣat euer shal be,

Pe quych ich mon may frele wyn,

If he wyl kepe hym fro dedely syn.

Bot ȝet we shal knaw wit all

Of [seuon] maner joyus ṣat to pe sawle fall.

Pe first is wisdome, to know and se

Al ṣat wos, is, and shal euer be.

For ȝay shal hafe so mych grace

Quen ȝai se God face to face,

ȝat nothyng ṣat euer God dyd,

Shal [be, ṣat tyme,] fro hom hyd —

ṣat is to say, if God vouch safe

ṣat any creature shuld knowyng hafe.

For Saynt Austyn, ṣat mych couth of clergy,

Says in a sermone oponly,

ṣat in þe siȝt of God ṣat ȝai shal se,

[Thre] maner of knowyng to hom sal be.

For ȝai shal se hym þer, bothe God and mon,

2446 thousand] CHZ 8100, m. B
2452 seuon] CHZ 8176, vij B
2454 euer] be canc. euer B
2458 be [yat tymel fro hom hyd] be fro hem ṣat tide hudde CH, Salle be layned fra þam ne hyd Z 8204.
    betyme fro hom hyd B
2464 Thre] CHZ 8210, iij B
And homselfe þai shal se in hym þan,
And al men, and althyng lese and more,
þai shal se and know in þat siȝt þore.
þer shal ich mon as wele know oþer
2470
As any mon here knowus suster or broþer.
þus wise þai shal be þat shal come

| To þe kyngdome of heuon after þe dome, | (f. 137v) |

And be al as Goddus, for grete myȝt,
As þe prophet in þe sauter sais orïst:

_Ego dixi dij estis, et filii excelsi omnes._

2475
I said, ȝe ben goddus all,
And sonus of heȝe God men shal ȝow call.
Querfore hir semus, quen þat þai come
To heuon, þai shal be ful of wisdome,
And [ful] of konynge be euer more,

2480
Forquat þai will, þai shal know þore.
þe second joie þat to hom shal be,
Is perfit luf of hert lastynge.
For þai shal, ich mon, be more in luf
þen euer myȝt any ertyl mon prufe,

2485
And þat luf shal be so stydfast,
þat witout ende hit shal last.

2479 ful] CH, _om_. B
2481 _mar._: 2 B
For þai shal be al at oon assent,
And of oon wyl, and on entent.
And God shal be hor hed þore,

Dat shal hom luf as mych, and more,
As any monus hed, þat is here,
Lufus his lymus þat hym about bere,
And so þer shal more luf and frenship be

Þen euer my3t any mon here fele or se.

Be þrid joy þat in heuon to þe saule sal be,
Is fulllyng of wil in ich degree.
For althyng þat mon desire to se or fele
Shal be at hor wyll euery dele,
For althyng to hor wyl sal be bøying,

And nothyng a3ayn hor wyll stondyng.
þus shal þai haf þer grete powere,
And he3nes for hor meknes here:

Qui se humiliat exaltabitur.
For he þat mekenes hym here thur3 ri3t,
Shal be he3ond in heuon bri3t.

Be furth joy þat shal fal also
To þe saulus þat wit þe body shal go,
|Is honour, reuerens, and wurship wit all

(f. 137n)
At to be sauls in heuon euer shal fall.

For tae shall have here so gret honours,

At tae shall bare crowns as kyngus and emperours,

And sitt in setus shynand bry3t,

Wit al maner noble, richly dy3t,

And be honoureth, as Goddus childer dere,

For seruys and worship tae didon here

In gode werkis at to hym were swete.

Perfore sais tus at holy prophett:

Nimis honorati sunt amici tui Deus.

Pi frendis, Lord, at servet at,

Ben mych [wurschippet], and euer shall be.

Be fift joy is at grete sykirnes

At at saules shall have at ben in blisse.

For tae shall be siker here, and sertayne
to have endless joy, and neuer Payne,

And witout al maner dout or drede,

For of nothyng tae shall have here haf need.

Tae shall no3t fare as men fare here,

At lifon euer in drede and were.

For here, both kyng and Emperoure

Han dred to lose hor grete honour,
And ich rich mon has dred also
His godes and riches to forgo,
And ich mon þat here farus wele,
Has euer dred angurs to fele,
Bot þo þat shal cum to heuon blis,
Shal neuer dred þat joy to mys.

For þai are siker eno3 before,
þat hor joy shal last euer more,
For quy ich mon shal, in þat tyde,
In body and saule be gloryfiede.

Of aungels and sayntis in dyuers degre,
And þe joy of þat sy3t shal ouerpasse
Al þe joy þat euer in þis world was.
þen shall men hafe more joy in heuon,
þen hert may thank, or tong may neuon.

Þai sal haf joy wirin and out,
Obuf, benethe, and all about:
Wirin hom, of þe glorifyng of man,
And of þe body and saule, þat togedur come;
Wirout hom, of þe blessyt company

Of aungels and men þat ben holy.
And þai shall se hor God apertly,
Wir al þe thre persons in Trynyte
Be Fadir, be Son, be Holy Ghost,
And pat sy3t shal be hor joy most.

For as he is, pai shall se hym thane,
As he is, sothfast god and mon,
Thur3 pe quych sy3t pai shal knawe
And see althyng, both he3e and lawe.
All shal pai se, thur3 my3t and grace,

In pe bri3tnes of Goddus face.
Of pe quych pai shal hafe sy3t,
Pat is pe most joy in heuon bri3t,
And pat si3t per shal al men hafe
Witout end, pat shal be safe.

And oure Lady per shall pai see,
Next God hymself ho shal be,
For Ihesu Crist soke of hir brest,
Perfore skyll is ho sitt hym next.
Ho is so faire, and 'per' so bri3t,

Pat hir fairenes passes ich munus si3t.
A ful grete joy pen may hit be,
To won in blisse wit pat lady.
Also pai shal se, as bokus tellon us,
All pe [nyne] orders of aungils,
Dat ben so faire, as sais þe boke,

| And so bryȝt on for to loke,  

Dat al þe fairnes of his life here,

Dat euer wos sene, ferre or nere,

Were noȝt on poyn of þat fairnes

Of aungels, so mych is þe briȝtnys.

For every aungel be hym one,

Shal shyne briȝter þen euer son shone.

Dat is þe grete joy, to see

So mony angels so bryȝt be.

For so faire a syȝt as þat shall seme

Couth neuer mon ymagyn ne deme.

Pai shal se in heuow also

Patriarkis and prophetus, and óper moo:

Apostels, martirs, and confessours,

And holy armetis, and doctours

Dat holy writt taȝt, quere euer þai were,

To lered and lewed, hor wittus to clere.

Pai shal se holy virgynus þore,

Dat here lufd God euer more,

Dat lyfd euer more in chastyte,

And after, for Goddus luf, ded wold be.
I shall see that in joy and bliss,
Al that God has chosen for his.
A full fair setting shall that be,

Of all that blessed company.
Al manner looking that shall be,
To whom that dwell in that course.
We shall home be, that ther shall won,
Quene all that feliship togedir com.

For all that myrthis of his world here,
Were not but as sorrow to here
To regard of that blessed melody
That is in heuon, in ich party.
And all that sweet savours that men may feel,

Of all manner thyng that here savours well,
Were not to that sweet savours
That is in heuon, with great honour.
Ne al that fairenes of his word here
In heuon were bot of lityll powere,

For that is so much fairness in that place,
That never mon my3t thenk howe faire hit was,
Quere al rijtwis men shall won at ese,
In joyful quyet rest and pese.

Perfore holy chirch þus prayes,

For þe saul us in purgatory, and þus sayes:
Tuam, Deus, deprecimus piætem, ut eis
tribuere digneris lucidas et quietas manciones.

Lord God, we aske of thi pyte

Dat tu vouch safe, as we praye þe,

To gyf hom wonyng styddus briȝt

In þi restful dwellyng of lyȝt.

2625 Noo bodely eȝe þat myȝt here se

on poyn of bryȝtynes þat þer shal be.

Ich place in heuon, as clerkis rede,

Most nedus shyne bryȝt, for þer shal mete

Aungels and men, [bryȝter] shynynge

2630 þen euer shone son in any londe.

For ich mon þer shal be so briȝt,

þat oon myȝt al a contre liȝt.

And Crist hymselfe wyttonus wele þis,

As þe gospell berus wyttnes:

[Fulgebunt iusti sicut sol.]

2635 þe riȝghtwis, he sais, sal shyne as son,

In heuen, quere þay shal euer won.

Bot ich mon aȝter he lufs God here,

Shal hafe þer joy in dyuers manere.

For som luf God here more þen som,
And som luf hym lesse, þat to heuon sal cum;
And þus in holy wrytt rede wee,
þat dyuers wonygis in heuon be:

*Multe mansiones in domo patris mei sunt.*

Wonyng stiddis, he sais, ben mony
In þe hous of my Fader almy3ty.

And al mew þat here luf God best,  
Quew þai cum þider, shal won hym next;
And ay þe nerre at þai be,
þe more joy shal þai see.

þe seuont is joy of hering

þat þai shal hafe þer grete likyng.
For þai shal euer here auñgils song,
And holy sayntis syngyng among,
Wit delectable noyse and clere.
And wit al þat, þai shal euer here

All oþer maner of melody,
Wit joiful myrthes of mynstresye,
And all maner musyke þat swete my3t be,
þai shal haf þer grete plente,
And þat myrth shal neue/- faile,
Bot be to hom witout trauaile.
So `mych` myr’t’h as þer is þan,
In þis world herd neuer man,
For al þe melody of þis world here
þat euer mon herd, ferre or nere,
Were nost bot as sorwe and woo
To þe lest joy þat in heuon is þo.
þen shal al þat myrth so swete,
Be joy to hom quen þa shal mete.

And ich`on` of þat blesset company
Shal spek wit oþer ful swetly,
Wit likyng, chere, and faire sembland,
And say, wele is us þat ben here lifand,
And euer thonk God, þat hom wil wisse
To meknes, þat lad hom to þat blisse,

And euer mor þen be auNgels fere
For lytyl desese þai sufferd here.
þen mon þai euer [say] in þat stide,
As Goddus holy prophet dide:

Letati sumus pro diebus quibus nos humi-
liasti, et annis quibus [vidimus mala].

| Lord God, ful glad for þe dayus be we,     (f. 139r)

In quych þu made us meke to be,
And to suffur, Lord, for þi luf,
Angurs of þis world and reprufe.
þen shal hor song and hor spekyng
Be to hom grete joy and likyng,

2685 And as kyngus and quenus crounet be
Wit crounus diȝt wit rich perre,
Wit precius stonus to praise,
As Dauid þe holy prophet sais:

Posuisti, Domine, super caput eius [coronam]
de [lapide] precioso.

Þat so faire a croune wos neuer non sen
In þis world of kyngus hed, ne quene.
þis croune is þe croune of blis,
þe stonus ben joyus, þat neuer sal mys.
And qwo wyl here on take hed,
May be stird to luf God and drede:

2690 To drede hym for payn þat neuer sal mys,
And luf hym for his grete kyndnes,
Þat he for þe luf of mon has don
To orden hym in sich blis to won.
For dred is noȝt medeful to pruf,

2700 Þat acordis noȝt holly wit luf;

2688a coronam] CHZ 9324, corona B
2688b lapide] CHZ 9324, lape B   precioso] CHZ 9324, precioso et cetera B
For if dreed stond hymself only,
No mede of God is hit worthy.
For quo so lufus God on riȝt manere,
He has grete dreed to wrath hym here,
And luf, his cumaundmentis to fulfyll,
And dreed to do aȝaynus his wyll.
For þo3 mon shuld neuer hell se,
Ne syn shuld neuer punishet be
In purgatory, ne in hell,
Ne in þis world as we dwell,
3et shuld we luf God for hymself riȝt,
And dreed to lose his luf and syȝt.
For holy men tellus us þis,
Pat quo so wyst þe joy and blys
Pat is in heuon euery quere
Propurly, as hit is þere,
Hym were leffir `suffir´ here payne,
Iche day onus here `quyk´ be fleȝen,
Or he þat joy and blis wold flee
Pat witout end in heuon sall be.
To þe quych ioy he vs bryng,
Pat made heuon and erth and all thyng. Amen
Explicit
Notes to the Text

The following notes are intended to identify the clearly indicated Latin quotations in the text, and to clarify difficulties with syntax in the English text. Sources for the ideas behind the English text taken from the *Prick of Conscience*, and sources brought into the English text of the *Speculum* will not be identified in the notes which follow. Only the most difficult syntactical queries will receive some clarification in the notes. All quotations from the psalms are from St. Jerome’s Latin translation of the Septuagint, unless otherwise noted. The Scriptural quotations have been checked against the following edition: *Biblia Sacra iuxta Vulgatum Versionem*, ed. Robertus Weber, O.S.B., rev. Bonifatius Fischer, O.S.B., 3rd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1983). This edition of the Vulgate does not include any punctuation for the text, so the punctuation found in quotations below has been added. If a quotation found in the *Speculum* (line number given in bold type) is exact or nearly exact (differing in one or two words), the bibliographical or scriptural reference appears without any quotation from the text. Where the text given in the *Speculum* differs significantly from its presumed source (as found in modern editions), the text is quoted in the notes. Any abbreviations can be found in the list at the beginning of the thesis. Those quotations marked by an asterisk (*) after the line reference are quotations which are not shared with the *Prick of Conscience*. The translations given below of the Middle English text are rendered in literal, rather than idiomatic ModE for the sake of offering the reader a solution to some of the more difficult syntactical problems present in the text.

23-25 “For every thing that God has made, that follows and does not act outside its nature, loves its Maker and worships Him, insofar as it maintains its proper nature.”

42a,b* Gen. 1:26. This quotation is paraphrased at the beginning of the *Meditationes piisimae de humana conditione*, attributed to Bernard of Clairvaux, *PL* 184, 490A (hereafter cited as “Meditationes piisimae”).

108a* Matt. 11:29a; the same passage is quoted again at l. 564a.

134a* Ps. 118:21; the same passage is quoted at l. 434a.

135-138 “For He excuses no ignorance — unless a man be busy in learning especially about that which it behoves him to know, which might meeken his heart, and make it humble.” The marginal comment here (“Paulus ignorancia non excusat”) possibly refers to Rom. 1:19b-20: “Deus enim illis manifestavit invisibilia enim ipsius a creatura mundi per ea quae factura sunt intellecta conspiciuntur sempiternae quoque eius virtus et divinitatis ut sint inexcusabiles.” As the variants show, the B-scribe has misread an “I” in the key-word “lernen” (attested in BDCH) for an “s”; whilst “seruing” could be a possible reading, it strays from the sense of the surrounding context, which renders the teaching about what makes ignorance culpable or inculpable. A willed ignorance of those things which someone ought to know does not excuse one from culpability (for one version of this teaching, cf. Thomas Aquinas, *Summa Theologiae*, I-II, q. 76, art. 3).

141 has: The use of “has” here as a plural indicative verb has been preserved, rather than the usual form “haft”, mainly because this minority form follows the reading of Z l. 183. There is one other case of this unusual form in l. 541. Both cases could, of
course, be misreadings: it would be a simple thing to confuse “f” for a long-stemmed “s”, and the usual form in B is “haf” rather than “has”.

150a* Ps. 31:9.

169 word: This form of ModE “world” appears in LALME, vol. i, dot-maps 294 (WORLD: word(-) and rare whord, excl. all -l-forms) and 295 (WORLD: werd(-) and rare weerd), as a form restricted to an area North-east of a rough line drawn from the mouth of the Mersey to the mouth of the Thames. It has been decided to retain this dialectal form in B because of its philological significance, despite the potential confusion it creates with ModE “word.” This form also occurs in the following lines: 294, 595, 609, 611, 614, 616, 625, 627, 631, 635, 638, 654, 694, 705, 713, 775, 786, 805, 809, 817, 820, 832, 1177, 1204, 1284, 1339, 1384, 1388, 1406, 1415, 1438, 1594, 1755, 1791, 1793, 2303, 2613; wordly: 602, 629, 648.

178a,b Of uncertain authorship, but found in Cosmas Pragensis, Chronica Bohemorum, PL 166, 379A, and in Meditationes piissimae, PL 184, 490A. See Proverbia 9745 for more manuscripts carrying this quotation.

184a Ps. 35:4.

185-187 “And though they hear anything from God’s law, they act according to it not a bit, but complain whenever they hear of some fearful thing, as the prophet says:”

188a Ps. 105:24b, 25a: “non crediderunt verbo eius, et murmurabant in tabernaculis suis.”


204a-c Ps. 105:12, 13. The use of “operum” corrects the reading “opera” found in Z 319.

229-238 The syntax at this point is somewhat twisted in order to support the rhymes and two new lines (Speculum ll. 233, 234 replace Z ll. 388, 389); the grammar of the text suggests the following as a translation: “The other reason to see is this: that man should be meeker whenever it came to mind how he was made from foul matter, and [he] should thank God for His great grace, Who wished that the empty place in heaven, that was lost through the sin of pride, were completely filled on every side through the virtue of humility that is utterly contrary to pride.”

242a,b Matt. 18:3: “Nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum caelorum.”

254a,b Job 10:9. This same passage is quoted in Innocent III, De miseria humanae condicionis, PL 217, 703B — hereafter referred to simply as “De miseria”. This text seems to provide the catena of quotations that follows up to and including ll. 352 a-c, since the quotations which follow are from the same biblical sources, and in the same
sequence found in the De miseria.

260a Gen. 3:19: “quia pulvis es, et in pulverem reverteris.” This was later incorporated into a versicle for the imposition of ashes on Ash Wednesday, (cf. Sarum Missal, ed. J. Wickham Legg (Oxford: University Press, 1916), p. 51). This same versicle is quoted in De miseria, PL 217, 703B.

272a,b Ps. 50:7; also quoted in the De miseria, PL 217, col. 703D.

277-286 These lines are a translation from the De miseria, PL 217, 704D-705B. The “sentence” at ll. 281-286 is rather run-on, mainly because the syntax does not lend itself to modern sentence structure — it could be translated as the following: “Then a man has less strength than a beast, when he is born, and his sin is least, for he has no strength to stand nor to crawl, but only to lie and sprawl, cry and weep, and he cries “A” first if he be a man, and “E” if he be a woman.”

292a,b Job 1:21; quoted in the De miseria, 705C.

302a Job 14:1; quoted in the De miseria, 706B.

308a Job 5:7; quoted in De miseria, 706D.

309 to trauel: the syntax of the Latin, and the parallelism of the following line suggest that “trauel” is here used as a substantive, and not a verb.

322a,b Quotation from Meditationes piisimae, PL 184, 490B. Also quoted in Speculum Christiani, p. 59, ll. 19, 20.

329-331 The passage only makes sense with the inclusion of the reading supplied by DCHZ; the sense of the passage appears to be “But some men and women seem fair to exterior sight as men judge, but men see of them only the skin.” Despite the -s ending on the third-person plural indicative verbs “semes” and “demys”, the lack of the auxiliary verb “have” along with consideration of the usual form of plural indicatives in the rest of the text (usually either ending in -(e)n, or lacking an ending) indicates that “sen” is a plural indicative and not a past participle.

338 Although the word order in B is not the same as in CH, it supports the reading of these two manuscripts against the reading given in D, and so has been left unaltered.

341-343 “But many who are held in great esteem take no trouble to know themselves, except [in order] to follow their own will and nothing else.”

344a,b Ps. 48:13.

352a-c Meditationes piisimae, 489D. Also quoted in Speculum Christiani, p. 59, ll. 20, 21.
362a-i De miseria, 705D-706A.

380a,b De miseria, 737B.

388a,b Job 21:26: “et tamen simul in pulverem dormient et vermes operient eos.”
Quoted in De miseria, 737A.

406a* Gal. 6:14.

411-415 The verbs “help” and “avail” in the first clause are distributed to the verb “make” in the second clause: “For [all the riches and pride] may neither help nor avail anything when death comes to attack us, except to make us have sorrow and contrition that we ever loved such vanities so much.”

415-420 The sentence only makes sense if l. 415 is interpreted as a parenthetical remark, and the word “syne” is interpreted as an adverb, which produces the following sense: “Therefore a man should be cautious in good time (for when death comes, he may not thereafter), and [he should] make himself clean and ready each day, as if he should be dead every day, for no man may know for certain when his last day shall be.”

421-424 The last clause is not a purpose clause (“And so that we may [do so]…”) but a conditional clause: “And we may do that, if we take care to keep his commandments diligently.”


434a* Ps. 118:21; the same passage is quoted at l. 134a.

452a-c* 1 Jn. 2:4: “Qui dicit se nosse eum et mandata eius non custodit mendax est in hoc veritas non est.”

465-466 This sentence appears to end in a result clause: “And therefore the fiend has power over them, so that they have no sight of grace.”

482a-f* Exod.20:3-5.

488a* Exod. 20:7.

490a* Exod. 20:8.

492a* Exod. 20:12.

494a* Exod. 20:13.

496a* Exod. 20:14.

498a* Exod. 20:15.
500a* Exod. 20:16.

504a* Exod. 20:17: “non concupisces domum proximi tui nec desiderabis uxorem eius.” The tenth commandment is linked syntactically (in the Vulgate text) to the ninth, which is perhaps why no Latin quotation appears for the tenth commandment after line 508, where one would expect it.

525-530 3e: The prevailing person in the rest of the sentence is third person plural, making this an exclamation rather than a personal pronoun. The sense of the sentence appears to be the following: “Yea, men of religious orders who should be most humble show no concern about being honoured as gods, for they ask for reverence and kneeling as highly as any emperor or king; and bishops as well as clerics of other rank desire all honours before the sight of men.”


541 has: The minority form of the 3pl.pres.ind. verb has been preserved here, mainly because the form occurs frequently in Z, and may indicate the northern origins of the text. One other occurrence of this distinct form appears at l. 141.

548a-d* 2 Cor. 8:9.

564a-c* This is a mixture of two different quotations, one of which has already appeared. The first is from Matt. 11: 29; the second half (Iterum ... faciatis) comes from John 13:15, but the passage as it appears in the Vulgate is “Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.”

602 “Men call such folk ‘worldly men.’” The syntax of the line is rather garbled in B, making the reading in DCHZ more likely, since the use of the plural “men” makes clear subject and object for the statement. The use of a -us ending for the verb preserves the northern form and the rhyme given in Z.


618a-c Matt. 6:24.

626a,b James 4:4: “Quicumque ergo voluerit amicus esse saeculi huius mundi inimicus Dei constituitur.”

630a 1 John 2:15.

634a,b 1 John 2:16.

646a,b Jerome, Commentaria in Joelem, PL 25, col. 971C.

652a,b This quotation cannot be found in any of the concordances to either of the two Senecas’ works, nor can it be found in computer searches of the Patrologia Latina or
the CETEDOC Index of Christian Latin Texts.

658 *shon*: The word-form in B ("slon") cannot be found in any appropriate sense in the MED; the reading in D better suits the subsequent latin quotation ("timenda"; see MED s.v. "shonen", sense 3a).

658a Attributed to St. Gregory the Great in Peter of Blois, *De XII utilitatis tribulationis*, PL 207, 989C: "Etsi omnis fortuna timenda est, magis tamen timenda est prospera quam adversa."

666a,b This quotation cannot be found in computer searches of the Patrologia Latina, the CETEDOC Index, nor in the CC index to the works of Augustine; it is quoted and attributed to Augustine in the *Speculum Christiani*, ed. Gustaf Holmstedt EETS 182 (1933), p. 205, ll. 30, 31.

672a,b This quotation cannot be found in computer searches of the Patrologia Latina, the CETEDOC Index, nor in the CC index to the works of Gregory. Quoted and attributed to Gregory in *Speculum Christiani*, p. 205, ll. 32, 33.

678a 1 Cor. 3:19.

684a,b Heb. 13:14.

690a Ps. 38:13.

692 *am comelyng*: The absence of an indefinite article in both B and D suggests that the respective scribes may have interpreted this substantive as an obscure present participle.

694 The B-scribe has a tendency to spell "world" without the "l", rendering it as a homograph for "word" (see also ll. 697, 705, 713). The reading in D at this point is "world", so the sense of the line is "All those who pass [through] this world may speak thus."

719-756 The panoply of fashions listed here are more or less general to the fourteenth and fifteenth centuries: narrow and close-fitted clothes, jagged and slashed sleeves are mentioned throughout the period. Piked shoes begin to appear around 1360, and horned headdresses sometime toward the end of the century. For a discussion of these terms with reference to narrowing the date of composition for the text, see Ch. 3. For a discussion of fashions during the period, see Françoise Pipponier, *Dress in the Middle Ages*, tr. Perrine Mane (London: Yale University Press, 1997); F.W. Fairholt, *Costume in England: A History of Dress to the End of the Eighteenth Century*, 3rd ed., rev. H. A. Dillon (London: George Bell and Sons, 1885); Stella Mary Newton, *Fashion in the Age of the Black Prince: A Study of the Years 1340-1365* (Woodbridge, Suffolk: Boydell Press, 1980); and J. V. Scattergood, "Fashion and Morality in the Late Middle Ages," *Reading the Past: Essays on Medieval and Renaissance Literature* (Dublin: Four Courts Press, 1996), pp. 240-257.
The third-person plural subject, "\( \text{\textit{hi}} \)\), of the sentence is distributed to the verb \( \text{\textit{dispisyn}} \) in l. 729, and the word order in l. 730 makes the sense somewhat confusing: "And they have many other fashionable items of pride which are opposed to God and his law, and they despise God and his shaping [of the created order] in introducing [these] new fashions."

Deut. 28:20.

Prov. 7:10: "Et ecce mulier occurrit illi ornatu meretricio praeparata ad capiendas animas".


1 Tim. 2:9.

Ps. 105:29.

Ps. 80:13.

Job 14:5.

Ps. 33:22.

Bernard of Clairvaux, \textit{De conversione}, PL 182, 843B,C: "Non miseratur inopiam, non divitias reveretur, non generi cuiuslibet, non moribus, non ipsi denique parcit aetati."

Sir. 9:20: "Communionem mortis scito".

Sir. 41:1.

Bernard of Clairvaux, \textit{De conversione}, PL 182, 843B.

Augustine of Hippo, \textit{Enarrationes in Psalmos}, PL 37, 1606: "Nescis qua
hora ueniat, semper uigila; ut quia nescis quando ueniat, paratum te inueniat, cum uenerit. Et ad hoc forte nescis quando uenturus est, ut semper paratus sis.”

946a Augustine of Hippo, *Sermones de scripturis*, PL 38, 211.

951 mon: The reference is to a hypothetical person (“a man”) rather than the human race in general; the absence of the indefinite article is frequently not used in late ME texts (see Mustanoja, p. 263).


962a,b Unidentified in computer searches of the PL and CETEDOC databases; attributed to Augustine in Z, 2007. Quoted and attributed to Augustine in *Speculum Christiani*, p. 209, ll. 9, 10.

968a,b Augustine of Hippo, *Sermones suppositi de sanctis*, PL 39, 2125. Quoted and attributed to Augustine in *Speculum Christiani*, p. 209, ll. 10-12.

969 Pe synfull: The adj. “synfull” is used here absolutely in a singular sense (“the sinful one”).

978a Ps. 81:7.

984a,b Eccl. 12:1: “Memento creatoris tui in diebus iuventutis tuae antequam veniat tempus adflictionis et adpropinquent anni de quibus dicas non mihi placent.”

988a Ps. 6:6.

996a,b Ps. 9:15.

1008a,b Augustine of Hippo, *De disciplina christiana*, PL 40, 676; also quoted in *Speculum Christiani*, p. 49, ll. 25, 26, and p. 209, ll. 1, 2.

1028a,b* Matt. 12:36: “Dico autem vobis, quoniam omne verbum otiosum quod locuti fuerint homines reddent rationem de eo in die iudicii.” This passage is quoted again at l. 1846a.


1046a,b* Anselm of Bec, *Meditatio ad concitandum timorem*, PL, 158, 723B: “Quid respondebis in illa die, cum exigitur a te usque ad ictum oculi omne tempus vivendi tibi impensum, qualiter fuerit a te expensum?”
1060a, b Sir. 7:40.

1074 monnus saule: once again, the indefinite article has been left out of an expression which refers, not to man in general, but to a hypothetical person: "... where a man's soul dwells who has sinned and has contrition . . ."

1080a, b Although this text is attributed to Augustine, it cannot be found in searches of the CC concordance to the works of Augustine, nor can it be identified in searches of the Patrologia Latina Database and the CETEDOC Index. It does, however, appear in the Compendium Theologicae Veritatis, (hereafter referred to simply as "Compendium"), a text attributed to Albert the Great, but probably written by Hugh Ripelin of Strassburg, and found in B. Alberti Magni, Opera Omnia, ed. Augusti Borgnet, vol. 34 (Paris: Vives, 1895), lib. vii, c. iii: "In purgatorio duplex est poena: una est damni, de carentia divinae visionis: alia sensus, de afflictione ignis: et quantum ad utrumque minima poena purgatorii est maxima poena mundi."

1092a Ezech. 4:6: "diem pro anno diem inquam pro anno dedi tibi."


1126a, b Unidentified in searches of the Patrologia Latina Database and the CETEDOC Index, and the CC microfiche concordance to Augustine’s works. The quotation is found, attributed to Augustine, in Humbert of Romans’ Tractatus de abundancia exemplorum ad omnem materiam in sermonibus, Secunda Pars, under the heading, “De carentia bonorum in damnatis”: “Ideo dicit Augustinus: quod non oraret pro patre aut matre si sciret eos in inferno.” The edition consulted in order to verify this information attributes the text to Albertus Magnus, Liber de abundancia exemplorum (Ulm: J. Zainer, 1478/80), hereafter referred to simply as “Abund.exempl.”.

1141-1146 The use of the infinitive of purpose ("to waite"; cf. Mustanoja, p. 534 concerning infinitives of purpose) in the second half of the sentence complicates the syntax for modern readers. The sense of the sentence is the following: "The first [pain] is the great fear which the soul is in when the body and soul shall separate, for the soul shall see disgusting fiends standing about him, reared up like fierce lions in order to stalk their prey."

1149-1154 The syntax is complicated by the third-person present subjunctive “se” in l. 1151 and the change of tense from past to the future ("wos" l. 1149, but “sal” l. 1151). Taking this into account, the sense of the sentence is the following: "For there was never any man living in flesh and bone so tough who might see the sight that the soul shall see, that he should not be nearly dead from fear, and would rather run into a burning fire than see the sight that he shall see then."

1181-1184 This listing of the seven deadly sins constitutes part of the traditional catechetical syllabus in ecclesiastical legislation of the thirteenth century and later; see
chapter 2 for details. The corresponding list in Z, ll. 2986-3001, is longer and connects specific illnesses with specific vices.

1224a-c The first sentence in the quotation comes from Augustine's *De civitate Dei*, PL 41, 746: "Verum, qui has necessitudines sic amat carnaliter, ut tamen eas Christo Domino non praeponat, malique ipsis carere quam Christo, si ad hunc fuerit articulum tentationis adductus, per ignem salvus erit: quia ex earum amissione tantum necesse est urat dolor, quantum haeserat amor." The *Compendium*, lib. vii, c. iii contains this Augustinian text, along with the elaboration found in the *Pricke of Conscience* and the *Speculum* quotation: "Necesse est autem, ut dicit Augustinus, quod tantum duret dolor, quantum haeserat amor. Tanto enim quisque torquetur diutius, quanto affectus ejus venialibus adhaerebat fortius." The *Compendium* quotation comes very close to, and could be derived from, Bonaventure's *Breviloquium* VII, c. ii.: "Necesse enim est, ut dicit egregius doctor Augustinus, quod tantum urat dolor, quantum haeserat amor. Tanto enim difficilius quis purgatur, quanto medullis cordis eius intimius amor inhaeserat mundatorum."

1254 *shyn*: Since the *MED* records this as a late form for the plural of the verb "shulen”, it has been retained here, despite the fact that the majority form for the plural in the text is "shal". *LALME* reveals that "shyn" occurs only in documents that can be localized to Cheshire and Lancashire; see vol. i, map 152, and vol. iv, linguistic profiles Chs 43, 136, 1340; La 113, 167, 440.

1272a,b* Acts 14:21: "per multas tribulationes oportet nos intrare in regnum Dei.” Quoted again at l. 2338a.

1275-1278 The use of the preterite tense ("had” l. 1276) does not fit easily with the present tense in the verbs of the rest of the sentence, unless it is intended as a pluperfect ("has had") and used to emphasize the fact that one should suffer meekly the consequences of tribulations and pains which have already occurred, in which case, the sense would be the following: “Therefore a man should suffer meekly and be glad when he [should have] had tribulation or suffering, be it sickness, loss of property, or unkindness, falsehood, misfortune, or whatever it is.”

1290a,b Augustine of Hippo, *De fide, spe et charitate*, PL 40, 283: "Neque negandum est defunctorum animas pietate suorum viventium revelari, cum pro illis sacrificium Mediatoris offertur, vel eleemosynae in Ecclesia fiunt.” Also found in the *Abund. exempl.* Tercia pars, "de suffragiis.”

1296a* Unidentified in searches of the *Patrologia Latina Database* and the *CETEDOC Index*.

1300 *A body haf'lymus*: Although the construction appears unusual to modern eyes, "haf’" is probably a subjunctive singular (although it could also be an example of the use of an infinitive as a predicate accusative after the verb of perception — “se” in l. 1299; see Mustanoja, pp. 526, 527, for this accusative-infinite construction).
1305, 1306 Rist so hit faris on þe same wise/ Be hom þat in purgatory lise: The context of the comparative statement in l. 1307 — “men lifyng here” as opposed to “hom þat in purgatory lise” — indicates that the verb “lise” is a third-person plural indicative.

1309-1334 The passage contradicts itself as it stands, saying on the one hand that those in mortal sin are incapable of helping the souls in purgatory, and then saying that almsgiving is some sort of exception. The text of ZCH clarifies the teaching somewhat: [The sinful person’s] help thurgh hym-selfe stands in na stede,
For he es als a lym þat is dede;
Bot never-þe-latter, alle-if he swa be
In syn and out of charite,
Yhit may he helpe þe saales þus,
If he til pure men gyf almus,
Þat þai for þe saules pray specialy
And helps þe saules in purgatory. (Z, ll. 3648-3655).
In this case, the almsgiving is not the proximate cause, but the instrumental cause through which efficacious prayers are obtained for the souls in purgatory. The necessary clarifying lines must have dropped out or been misunderstood within the tradition of redaction β.

1324a-c* John 15:4: “sicut palmes non potest ferre fructum a semet ipso nisi manserit in vite, sic nec vos nisi in me manseritis.”

1335-1338 The syntax of this sentence is fraught with a number of difficulties. The word “prestus” in the opening clause has been understood as a possessive plural, and the “þai” has been taken to refer back to the priests, since the souls in purgatory could not be said to “lif here in holynes” (l. 1337). Given this understanding of the syntax (which is by no means an absolute interpretation, given the paucity of evidence), the sense of the text would be: “But from good priests’ celebration of mass there is greatest aid to the souls in purgatory, if the priests live here in holiness, as holy doctors bear witness.”

1373-1376 The wording of this passage (“Of quom we may alday here and se” l. 1375) contributes to the impression created later (ll. 1411-1414) that the Antichrist has already begun his reign. The corresponding lines in C, H, and Z, ll. 3994-3997 read: Byfor þe day sere takens sal com,
Of whilk men may here fynd wretens some,
Als of ancrist commyng, and his pouste
And of other ma þat byfor þat day sal be

1388a,b; 1392a-i Matt. 24:3-8; Matt. 24:12 (“et quoniam abundabit iniquitas refrigescet caritas multorum”) has been added on at the end of the passage in BDCHZ, but the division of the quotation into two separate parts appears only in the Speculum.

1411-1414 These four lines in Z make no reference to the subjection of the Emperor as a past event: “And first of ancrist wille I say/ þat sal com befor domesday./Aftir þe destruccion sal be/ Of þe empyre of Rome, þat es yhit fre.” This could possibly indicate that the apocalyptic tradition of the Last World Emperor has been
modified for polemic uses. See Chapter Three for a more extended discussion of these lines.

1415-1418 The use of the verb "were" for a singular subject in a statement which does not require the subjunctive causes some consternation until one sees the progression of the text from the reading in Z, ll. 4051-4054, through the readings in C and H, to the reading given in the Speculum:

Z
Som tyme al landes of þe world about
Was sugette til Rome and underlout
Þat at certayn teremes gaf it trowage,
Als þe cusom þan was and þe usage;

C
Somme tyme al þe lond in þe world about
Were subiecte to Rome and underloute
And at certeyn 3euen trouage
Þat was custume and in usage

H
Som tyme alle londes of þe world a boute
Were soget to rome and underloute
Þat at certeyn 3eu trowage
And custume þat was in usage

Confusion can already be discerned in the plural subject found in Z and H, and the shift from the singular verb "was" to the plural "were" in C and H. The exemplar for the Speculum must have omitted the phrase "all lands," rendering a singular subject ("ðe word"), but it must also have retained the plural verb "were". It has been decided to allow the reading to stand, despite its awkward syntax.

1420a-f 2 Thess. 2:3b-4. The text of D has been corrected (as noted in the variants) to add matter from Adso Deruensis (Abbot of Montier-en-Der), De ortu et tempore Antichristi, CC 45, p. 25, ll. 100-102 which also appears in CHZ.

1448a-d* Jer. 23:32: "seduxerunt populum meum in mendacio suo et in miraculis suis cum ego non misissem eos nec mandassem eis qui nihil profuerunt populo huic dicit Dominus."

1449-1456 The syntax of the sentence is complicated by the change of tense in the base manuscript from past to present at ll. 1450 and 1455. D gives the past tense ("knew") in l. 1450, and it would appear from the context that both instances of "send" (ll. 1451, 1453) are preterites. The major difficulty comes in l. 1455, where neither B nor D make sense if the present-tense verb "make" is allowed to stand. As there is no parallel reading in C, H, or Z, the verb has been emended to the past tense. The resulting sense of the sentence is the following: "They deceived my people with miracles and lies, [and] I knew [they] were not mine in their false deeds; I did not send them to my people here, for they were unprofitable. But Antichrist sent them, who is contrary to me in all his acts, and [he] made the people honour him and say "here is your saviour".

1458a,b* Matt. 24:5.
1462a, b Compendium lib. VII, cap. viii. The attribution to the book of Daniel arises from a misreading of an attribution given to the preceding statement, as a quotation from the text illustrates: “Antichristus erit luxuriosus, et in concupiscentiis feminarum, ut habetur, Daniel XI, 37. In aperto tamen per hypocrisim simulabit sanctitatem, ut facilius decipere possit.” Daniel 11:37 makes reference to “concupiscentiis feminarum”, and so the attribution applies to the first, and not the second sentence.

1478a-c* 2 Peter 2:1.

1490a-c* Matt. 7:15-16a.

1506a, b 1 John 4:1.

1514a, b This quotation is a combination of two biblical verses, Matt. 24:21 (“Erit enim tunc tribulatio magna qualis non fuit ab initio mundi usque modo neque fiet”) and Matt. 24:24 (“Surgent enim pseudochristi et pseudoprophetae et dabunt signa magna et prodigia ita ut in errorem inducantur si fieri potest etiam electi”). The following catena of quotations appears to come from the Compendium; this quotation can be found in the Compendium, lib. VII, cap. ix.

1518a, b Rev. 12:4. Quoted in the Compendium, lib. VII, cap. x.

1532a Malachi 4:6: “convertet cor patrum ad filios.” This is quoted in the Compendium, lib. VII, cap. xii.

1536a This appears, in slightly different form, in the Compendium (lib. VII, cap. xii) as a quotation of the Glossa ordinaria, on the biblical verse just quoted above, Malachi 4:6. The text in the Glossa (checked against the Biblia Latina cum Glossa Ordinaria: Facsimile Reprint of the Editio Princeps of Adolph Rusch of Strassburg, 1480/81. Turnhout, Belgium: Brepols, 1992; see vol. 3 for the book of Malachi) and the text in the Compendium read: “Quia suscipiunt fidem quam illi habuerunt.”

1544a, b Matt. 24:22; Quoted in the Compendium, lib. VII, cap. xiii.

1548a-c Gregory the Great, Moralia in lob, PL 76, 650A, also quoted in the Compendium, lib. VII, cap. xiii; but the text in the Speculum differs slightly from that in the Moralia and the Compendium: “Quia enim et superbos nos et infirmos dominus conspicit, dies quos singulariter malos intulit misericordier breviantos dicit, profecto ut et superbiam terreat de adversitate temporis, et infirmitatem refoueat de brevitate.” The corrector in D corrects the reading to agree with the quotation as it stands in ZCH.

1556a John 10:16.

1568a, b Acts 1:7.

1576a-e This quotation appears to be a compilation of three separate statements attributed to Jerome. Each statement appears in a very different context from the present
instance. The first quotation appears in the *Breviarium in Psalmos* (Auctor incertus [Hieronymus Stridonensis?] *PL* 26, 1189C): “Concupivit anima mea desiderare justificationes tuas in omni tempore. Ut sive manducem, sive bibam, sive aliuq quid faciam: eas semper desiderem, mediter, apprehendam.” The second statement comes from the *Regula Monachorum*, again attributed to Jerome (*PL* 30, 417B): “Semper tuba illa terribilis vestris pertrepat auribus: Surgite mortui, venite ad iudicium.” The third and last statement is quoted in the Commentary to the Rule of St. Benedict by Edmund Martène (*PL* 66, 267A): “Queries diem ilium considero toto corpore contremisco.” Although Martène asserts that his source is Jerome’s commentary on the Gospel of Matthew, this statement cannot be found there. The whole quotation can also be found in *Abund. exempl.*, quarta pars, cap. “De terribilibus iudicii” in a form very close to the way it appears in *CHZ* ll. 4671-4674: “Sive comedam sive bibam sive aliquid aliuq faciam semper insonare videtur illa vox in auribus meis ‘vos mortui resurgite et venite ad iudicium.’” The *Abund. exempl.* appears to be the major source for most of the following Latin quotations taken from the *Prick of Conscience*.


1605-1608 The convoluted word order confuses the sense here, which is the following: “But then, before Christ should come down to judge men in his own person, he shall send angels beforehand, as books tell us, to blow trumpets.”

1614a,b 1 Cor. 15:51, 52: “Ecce, mysterium vobis dico, omnes quidem resurgemus, sed non omnes inmutabimur, in momento, in ictu oculi in novissima tuba.”


1640a-f 1 Thess. 4:16-17.

1654a-f  Rev. 6:15, 16: “Et reges terrae, et principes, et tribuni, et divites, et fortes, et omnis servus et liber, asconderunt se in speluncis et petris montium et dicunt montibus et petris cadite super nos et abscondite nos a facie sedentis super thronum et ab ira agni.” Quoted in *Abund. exempl.*, pars quarta, cap. “De terribilibus iudicii”.

1666a,b  Response to the third lection in the Office of Matins for the dead; see *Breviarium ad usum insignis ecclesiae Sarum*, ed. Francis Procter and Christopher Wordsworth (Cambridge: Cambridge University Press, 1886), vol. ii, col. 276. The response immediately follows a reading from Job 10:8-12, which helps to explain how this response might have been attributed, in l. 1665 (l. 5085 in *Z*), to the book of Job.

1676a-c  Matt. 24:27. The quotation in the Vulgate ends at “hominis”; “subitus . . . terribilis” has been added. “Coruscatus” appears as “choruschans” in *Z* 5125, and as
“coruscans” in D. Both C and H share the reading “coruscatus” in B.

1678 shewus hym: Considering the latin text, the verb “to show” must here be used reflexively, i.e. “it shows itself.”

1682a Joel 3:2, quoted in Abund.exempl., pars quarta, cap. “De terribilibus iudicii.”

1696a,b Responsory after the hymn for first Vespers, Feast of the Invention of the Holy Cross (3 May), Breviarium ad usum insignis Ecclesiae Sarum, Fasciculus III in quo continetur Proprium Sanctorum, ed. Francis Procter and Christopher Wordsworth (Cambridge: Cambridge University Press, 1886), col. 274.

1718a-c Unidentified in searches of the Patrologia Latina Database and the CETEDOC Index, although it is quoted and attributed to John Chrysostom (as it is in CHZ 1. 5360) in Abund.exempl. pars quarta, cap. “De terribilibus iudicii.”: “Non tunc locus defensionis ubi videbunt Christum habentem testimonia seu insignia sue passionis.”

1734a,b De Miseria, 744C: “Nam si ‘columpne celi contremiscunt et pavent adventum eius,’ et ‘angeli pacis amare flebunt,’ peccatores autem quid facient?” The two quotations within this statement come from Job 26:11 and Isaiah 33:7 respectively.

1740a,b 1 Peter 4:18: “si iustus vix salvatur impius et peccator ubi parebit”. Also found in De Miseria, 744C.

1751-1754 The sense of these lines seems to be the following: “The earth that they stand upon shall quake, tremble, and shake because of their sin, so that it shall scarcely bear them, so much shall their sin damage the earth.”

1762-1836 This list of accusers with accompanying explanations is a reduced version of the one in Z, ll. 5424-5439, which does indeed contain fifteen accusers, and derives mainly from the very similar list in the Abund.exempl. pars quarta, “De terribilibus iudicii.” The list in BDCH has been reduced to twelve, and the elaboration on elements of the list which follows foreshortens the list even further. See the discussion of this in Chapter Three.

1778a Luke 12:2; quoted previously at l. 1032a,b.

1780a Daniel 7:10; quoted in Abund.exempl. Pars quarta, cap. “De terribilibus iudicii.”

1784a Quotation from the marginal gloss of the Glossa ordinaria, vol. iii, for the preceding verse from Daniel 7:10: “Conscientie et opera singulorum in utraque parte vel bona vel mala omnibus revelantur.” Also quoted in Abund.exempl. pars quarta, cap. “De terribilibus iudicii.”

1787-1788 The placement of the rhyme-words in this clause distorts the word
order. The sense of the passage is the following: “Sacred Scripture shall also accuse men, especially those men who knew it.”

1790a,b* John 12:48.

1794a* Wisdom 5:21.

1795, 1796 The referents for the third-person plural pronoun in the first line are the wicked men of the preceding sentence (l. 1794): “For all creatures shall hate [those wicked men] when He who is the Maker of all, is wrathful.”

1797-1800 The second line of the passage is an appositive phrase for “De fendus of hell”: “The devils from hell, who were always busy to tempt men to sin, shall then be ready, for they write [down] all sins, both less and more, [by] the which [they] may then accuse men at that time.”

1802a-c Job 13:26: “Scribis enim contra me amaritudines et consumere me vis peccatis adolescentiae meae.” The latter half of this quotation (“id est . . . amara”) suggests that a commentary on Job may be the source for this quotation, which appears in a similar way in the Abund.exempl. pars quarta, cap. “De terribilibus iudicii”: “Scribis contra me amaritudinem id est permittis scribi peccata.”

1810a,b Sir. 41:10; quoted in the Abund.exempl. pars quarta, “De terribilibus iudicii.”

1827-1828 The nominative plural “pai” in ll. 1827, 1828 refers back to “hor suffrayns” in l. 1824, and the oblique plural pronoun “hom” refers back to “poo þat sugettus were to man” in l. 1823. The sense of the sentence appears to be: “Therefore [those in authority] shall account for [those under their charge] in that place, for [those in authority] did not, by means of their power, correct [those in their charge].”

1830a-c* 1 Tim. 5:8.

1836a A parallel heading (“Of þe streit acontis þe whiche men schul þyf tofore god atte day of dome”) is recorded in Morris’ edition of the Prick of Conscience as part of a “Table of Contents”, taken from headings which appears in Princeton University Library Garrett MS 138, ff. 1-130 (a Southern Recension manuscript listed under SR15 in the Descriptive Guide). See p. xxxviii in Z.

1842a-c Unidentified in searches of the Patrologia Latina Database and the CETEDOC Index, but quoted and attributed to Bernard in the Abund.exempl. pars quarta, “De terribilibus iudicii.”; also attributed to Bernard and quoted in Speculum Christiani, p. 55, ll. 12, 13.

1846a C, H, and Z 5668, 5669 add the following to this quotation from Mt. 12:36: “reddenda est racio”, providing an internal rhyme on “ocioso”. Neither the version in the Speculum nor the one in the Prick of Conscience is an exact quotation. Cf. note for
This verse also appears quoted in *Abund.exempl. qua**ta pars*, cap. “De terribilibus iudicii.”

1848a,b The first half of this quotation (“Usque ad minimum cogitacionem”) cannot be found in scripture. In mss. D, C, and H, this first half is marked off from the rest of the quotation either by punctuation (*a punctus* in C and H) or by paraph signs (around the second half of the quotation in D). The second half of the quotation is from Ps. 75:11.

1850a-c Possible paraphrase of Is. 66:18: “Ego autem opera eorum et cogitationes eorum venio ut congregem cum omnibus gentibus et linguis et venient et videbunt gloriam meam.” Quoted in *Abund.exempl. quarta pars*, cap. “De terribilibus iudicii” in a manner much closer to the quotation as it stands in the *Prick* and the *Speculum*: “Ego cogitationes eorum ventilo ut congregem cum gentibus secundum ad iudicandum sicut iudicabo gentes.”

1854a,b Paraphrase of Ecclesiastes 12:14: “Et cuncta quae fiunt adducet Deus in iudicium pro omni erro re sive bonum sive malum sit,” which probably comes from a similar quotation in *Abund.exempl. pars quarta*, cap. “De terribilibus iudicii”: “Pro omni errore sive bonum sive malum sit, secundum adducetur homo ad iudicium.”

1860a Matt. 25:35. Although this is not quoted in full in *Abund.exempl. pars quarta*, “De terribilibus iudicii”, it is suggested in an abbreviated form: “Tune dicit rex his quia sinistris eius sunt Discedite et cetera, Esurivi et cetera.”

1866 *seven works of mercy*: the reference is to the seven corporal works of mercy, the first six of which (i.e. feeding the hungry, giving drink to the thirsty, sheltering the stranger, clothing the naked, comforting the sick, visiting prisoners) are suggested in Matt. 25:35, 36, and the last (i.e. burying the dead) is found in the book of Tobit.

1866a An exact parallel heading (“How prelatis schul 3if acountis of hare sogetis”) is recorded in Morris’ edition of the *Prick of Conscience* as part of a “Table of Contents”, taken from headings which appeared in Princeton University Library Garrett MS 138, ff. 1-130 (a Southern Recension manuscript listed under SR15 in the *Descriptive Guide*). See p. xxxviii in Z.


1875-1878 The referent for the third-person singular personal pronoun “it” in ll. 1877, 1878 appears to be “pe pepul” from l. 1876; for the use of “it” in cases where ModE uses the plural pronoun, see Mustanoja, p. 132.

1878a-c* Isidore of Seville, *Sententiae, PL 83*, 714. Quoted in *Speculum Christiani*, p. 127, ll. 4, 5, and p. 171, ll. 11, 12, but attributed there to Gregory the Great.

1880a-c* Ezech. 3:17, 18: “Fili hominis speculatorem dedi te domui Israhel, et
audies de ore meo verbum, et adnuntiabis eis ex me; si, dicente me ad impium, ‘morte morieris’ non adnuntiaveris ei, neque locutus fueris ut avertatur a sua impia et vivat, ipse impius in iniquitate sua morietur; sanguinem autem eius de manu tua requiram.”

This same passage is quoted in the wording found in the *Speculum* in Isidore of Seville, *Sententiae PL* 83, col. 714.


1912a Matt. 10:8.

1916a A parallel subheading is recorded in Morris’ edition of the *Prick of Conscience* as part of a “Table of Contents”, taken from headings which appeared in Princeton University Library Garrett MS 138, ff. 1-130 (a Southern Recension manuscript listed under SR15 in the Descriptive Guide). It also appears in C and H. See p. xxxix in Z.

1921-1928 The parallel clauses beginning with “as”, and the final clause (beginning at l. 1927) make no sense unless they are marshalled into a list of items detailing what “clerikis say”: “But some people shall judge alongside Christ on that day, and shall not be judged, as clerics say: such as men who forsake this world’s solace, and follow Christ’s law and his footsteps; such as the holy apostles and many others, who suffered much hardship for the sake of God’s love; And all other men, whatever [position or state of life] they might be [in], who follow Christ in meekness and poverty.”

1930a,b Matt. 19:28: “Iesus autem dixit illis, ‘Amen, dico vobis, quod vos qui secuti estis me, in regeneracione cum sederit Filius hominis in sede maiestatis suae; sedebitis et vos super sedes duodecim iudicantes duodecim tribus Israhel.’”

1934 This clause seems disconnected from the rest of the sentence, and could refer either to those who shall judge the twelve kingdoms of Israel, or the membership of the twelve kingdoms. Since the judges are already identified at l. 1928 as those who followed Christ in poverty and meekness (in line with the beatitudes in Matthew 5:3 and 5:5 respectively), the members of the twelve kingdoms of Israel must be “al men pat here do wel.”

1947 mar. The marginal comment could come from one of two sources: John 3:18 reads “qui autem non credit iam iudicatus est”, but Ambrose of Milan’s *Explanatio psalmorum* xii, *PL* 14, 951D-952A contains a close parallel in terms of number: “qui quoniam non crediderunt iam iudicati sunt.”

1950a Rom. 2:12: “Quicumque enim sine lege peccaverunt, sine lege et peribunt.”

1960a,b Matt. 25:34: “Veni bene dicti Patris mei, possidete paratum vobis
regnum a constitutione mundi.”

1974a,b Matt. 25:41.

1985, 1986 Although the use of double negatives in l. 1986 accords with common practice in Middle English, it may confuse a modern reader. The sense seems to be “Alas that we were ever made in a human nature; why weren’t we not [made human]?”

1997-2000 The referent for “hit” shifts between the two instances in l. 2000, but the sense of the sentence is the following: “For the mercy of God is so great and reaches beyond all things here, both far and near, that it might abate all the sin which may be done, and even more besides.”

1998 riches: It is difficult to tell whether this word is misspelt, or is a genuine dialectal variation of ModE “reaches” (the form in D is “recheb”). The MED carries a form of the past participle with “i” as the stressed vowel (“riched”), but no examples of the third person pres. sing. ind. No other occurrences of the verb can be found in the text.

2002a Unidentified.

2004a* Ps. 88:2.

2006a,b Unidentified; also quoted and attributed to Augustine in Speculum Christiani, p. 73, ll. 24, 25 and again on p. 115, ll. 7, 8.

2015-2017 The word order here is rather confusing for a modern reader. The sense of the passage is as follows: “Then it well seems, as men may see, that a great abundance of his mercy is here, as he demonstrates it here by many means.”

2018a Ps. 32:5.

2019-2022 This last statement is a prayer, expressed with the optative subjunctive “gif” (l. 2021).

2023 mon: Once again, the indefinite article has been left unexpressed in what would otherwise be an easily recognizable phrase to a modern reader: “Many a man . . .”

2025-2028 The ambiguity resulting from the use of “drede” in l. 2028 (is it a substantive placed in parallel to “in mournyng” in the preceding line, or a verb in the infinitive in a parallel construction with “be”?) and the use of the past tense in the verb “thocht” in l. 2028 causes some difficulties. Interpreting “drede” as a verb, the sense would be the following: “But whoever might truly know here what punishment wicked men shall suffer there, they should be brought deeply into mourning, and [should] fear whenever they thought about that punishment.”

2035, 2036 These two lines show some anomalies in D, C, and H which do not appear in B and Z. “Colke” in Z appears in DCH as “corke”, which ruins the rhyme with
“ yolke”. The northern “an egge” in Z 6446 appears as one word, “aneyes” in C and H, which reflects southern usage (Anglo-Saxon “ey” rather than the Norse “egg”). The indefinite article, run together with its following word, is mistaken for a new word in D, which reads “an neyes”.

2050 *Woo shal hom be:* “hom” is used as an indirect object here: “woe shall be [for] them.”

2061, 2062 The use of the verb “come,” rather than “go,” with the adverb “thither” complicates the meaning of the sentence for a modern reader. The first sense of the verb “come” in the MED, however, is “arrive”, which yields the following sense: “And he that arrives there, certainly shall not come [back] again easily.”

2064a *Wisdom 2:1:* “Non est qui agnitus sit reversus ab inferis.”

2110a, b *“Hic locus indignis, quo non exstinguitur ignis. Nec qui torquetur, nec qui torquet morietur.” Auctor incertus, Sermones (G), PL 177, col. 1111B. See also Carmina 5724, Proverbia 7578 (s.v. “Est locus . . . morietur”)

2112a-c *Ignis . . . nouissima:* Deut. 32:22. The text which follows this quotation, *id est, sine fine* reads as *id est, usque in eternum* in CHZ 6601, 6602. This may indicate that the quotation comes from a commentary on Deuteronomy, perhaps from Rodericus Ximenius de Rada, Breuiarium historie catholice, CC 72A, lib. 3, cap. 136, line 40 “Ignis succensus est in furore meo in hac uita et ardebit usque ad inferni nouissima, scilicet, eternum.”

2132a, b Unidentified; does not occur in PL, CC, Carmina, or Proverbia.

2139-2141 The third person plural personal pronouns “hom” (ll. 2139, 2142) and “pai” (l. 2141) refer back to “he synful” in l. 2134.

2140a *Job 24:19:* “ad nimium calorem transeat ab aquis nivium et usque ad inferos peccatum illius.” Quoted in Peines, p. 203.

2144a-c Unidentified.

2145 *glouyng:* C and D have the rhyming pair *glouyng/brennyng*, but H and Z have *glowand/brynnand*. There is no other occurrence of the verb “glow” in B, so the form from D supplies the reading here.

2152a *Honorius Augustodunensis, Speculum Ecclesiae, PL 172, 1039C:* “In inferiori autem novem speciales poenae esse feruntur, scilicet ignis inextinguibilis, frigoris horror incomparabilis, vermes immortales, fetor intollerabilis, mallei percutientes, tenebrae palpabiles, confusio peccatorum, visio daemonum, et auditio insultantium, ignea vincula singulorum membrorum.”

2160 *mar.:* The marginal comment “Mors depascet eos” comes from Ps. 48, 15
(LXX): “sicut oves in inferno positi sunt mors depascet eos, et dominabuntur eorum iusti in matutino et auxilium eorum veterescet in inferno a gloria eorum.” This scripture passage is also quoted in the *Peines*, p. 206.

2162a Rev. 9:6; quoted in *Peines*, p. 207.

2163-2168 The third person plural pronouns in ll. 2165, 2167, and 2168 all refer back to those undergoing the fourth torment in hell. The expression “of hom” in l. 2167 should be translated as “from them”, which gives the following sense: “[The damned] shall desire to die from their woe, but death shall ever elude them, and that is because they would give no food to poor people (who suffered great hunger here, [and who] had no compassion or pity from them [i.e. the damned]), but instead they wasted their goods in gluttony.”

2176a Ps. 10:7; quoted in *Peines*, p. 207.

2176a-f These lines do not appear in B, and have been reconstructed in the language of the base text from the text in D, which reads: “Ignis et sulfur et spiritus procellarum pars calicis eorum/ Pure and brinstone and stormes seip he/ To peyne hem sore her dryng schal be/ And muchel ober bytternes þei schul haue/ As God hym selfe wittenes wel in hys lawe.” The opening quotation (ignis . . . eorum) is taken from Ps. 10:7, and is quoted in *Peines*, p. 207.

2176g, h Deut. 32:33; quoted in *Peines*, p. 207.

2180 mar. The marginal comment “Caput aspidum suggest” found in B and D appears in the text of C, H, and Z (ll. 6770, 6771). It is attributed correctly, in the marginalia of all four manuscript texts (BDCH), to Job (20:16), although the verb in the Vulgate reading is in the singular.

2186a, b Unidentified; the text of Z (l. 6788) and the marginal comments in BDC all attribute it to Jerome.

2194 *pat shal last ay*: The final relative clause probably refers to the “darkness” in l. 2193 rather than “mydny3t”, since the principal point of the sentence is to emphasize the eternal duration of darkness itself, and not the eternal duration of the metaphor for that darkness.

2194a, b Job 5:14 “per diem incurrent tenebras et quasi in nocte sic palpabunt in meridie.”

2195-2198 This translation of the following quotation makes more sense with reference to the entire quotation (recorded below) rather than just to the fragment given in the text. “Therefore holy Job always prayed: “Lord, may I be turned away from that darkness, for no order is dwelling there, but only error which shall be everlasting”. The mistranslation of “errorr” for the Latin “horror” (see next note) appears in manuscripts C and H as a replacement for the marginally more accurate “uglynes” found in Z, l. 6832.
Job 10:21, 22: “antequam vadam et non revertar ad terram tenebrosam et opertam mortis caligine, terram miseriae et tenebrarum ubi umbra mortis et nullus ordo et sempiternus horror inhabitans.”

“For no man in this world can imagine nor judge how horrible shall seem a sight like that one”

The sense of this rather long and run-on sentence is the following: “For there was never a man alive in this world, neither young nor old, so tough nor so bold, that would dare, for all the goods in the world, to see a devil, if he might rightly conceive in his mind how horrible a devil is in its nature — he should be that frightened.”

Unidentified.

Deut. 32:24

Isaiah 66:24. Also quoted in the *De miseria*, 737C and in *Peines*, p. 203; found in slightly different form in Mark 9:43, 45, 47.

*Peines*, p. 206.

Isaiah 14:11: “subter te sternetur tinea et operimentum tuum erunt vermes.” Quoted in *Peines*, p. 204.

Judith 16:21

Unidentified. Attributed to Augustine in *CHZ* 7020.

Wis. 5:8-10: “Quid nobis profuit superbia, aut quid divitiarum iactatio contulit nobis? Transierunt omnia illa tamquam umbra et tamquam nuntius percurrrens, et tamquam navis quae pertransit fluctuament aquam, cuius cum praeterierit non est vestigium invenire.”

Unidentified. Attributed to Augustine in *CHZ* 7115; quoted and attributed to Augustine in *Speculum Christiani*, p. 121, ll. 25, 26.

The clauses in the sentence are somewhat convoluted for a modern reader: “In hell, he says, there shall be more tears than there are drops of water in the sea, and that which shall run without ceasing from their eyes shall be hotter than molten lead or boiling brass.”
439

2288a,b Matt. 22:13. Also quoted in Peines, p. 214 and De Miseria, 739C.

2291-2298 “The twelfth pain is the absence of the sight of almighty God, who is so bright that all the pains that might be in hell should grieve men little if they might see him; for just as the the sight of God is in every respect the greatest joy of all in heaven, so the absence of that sight is the greatest pain that is prepared in hell.”

2299-2302 A third-person singular relative pronoun is unexpressed but implied in the final clause in l. 2302: “It is a grievous thing to tell about the sorrow and pain that is in hell, for ther was never a man who had wit [who] could describe, by a thousand part, those pains.”

2307-2310 The first person plural pronoun used in l. 2307 is distributed to the verb “forsake” in the following line: “Therefore I counsel, while we are alive, [we] should forsake our sin, and should shrive ourselves clean, so that we may be brought to joy from all our care when we go hence.”

2313 him were leuer suffer: “him” is an indirect object in this impersonal construction, i.e. “it were more desirable to him to suffer . . .”

2320 “And make themselves ready, therefore, to suffer penance.”

2326 “Gif” is here an optative subjunctive, as in l. 2021 (see note).

2336 As in ModE, he verb “behofe” is usually found in an impersonal construction: “… it behoves him to labour arduously in good works.”

2338a,b* Acts 14:21. This quotation, inserted in the first redaction, interrupts the flow of the English sentence surrounding it, and could very well be a marginal comment inserted into the text. The same quotation is made at l. 1272a,b.

2347 hor: The reading of CHZ at this point makes more sense than the first person plural possessive of B, since B’s reading (“oure”) would involve an unannounced shift of person in the sentence.

2350a-c 1 Cor. 2:9; Quoted in Eadmer of Canterbury’s De Sancti Anselmi similitudinibus, PL 159, 626c; hereafter referred to as De Sim; see note for ll. 2355ff.

2351-2354 The verbs of the Latin have been rendered as subjunctives, but the use of the single auxiliary “may” distributed among the first three verbs (“se”, “here”, “com”) which is suggested by the parallel construction (“ne . . . ne”) makes the sentence difficult for the modern reader: “Eye may never see nor ear hear, nor may the joys there which God has ordained and prepared for all who love him rightly here, come into man’s heart.”

2355ff. Saynt Anselme: Robert Relihan, in his edition of the Peines, makes a case for the use of the Peines as a source for the Prick of Conscience in this final part of the text. The seven corporal and seven spiritual joys mentioned here are largely those found in
Peines, pp. 212-231, which in turn are probably taken from the De similitudinibus of Eadmer of Canterbury (see Peines, pp. 50, 51), but the Prick of Conscience and the Speculum text both contain three biblical quotations found in the De similitudinibus which are not recorded in the Peines (cf. Speculum ll. 2350a-c [De Sim. 626c]; ll. 2416a,b [634c]; l. 2474a [640c]). The joys in that work are interwoven with the pains of hell, as in the Prick of Conscience (Cf. Z 7892ff).

2386 *hom:* The consistent use of third-person plural pronouns throughout the sentence suggests that the reading “hym” in B was probably a mistaken rendering of the oblique case of the third-person plural pronoun, usually rendered “hom” in the text (cf. MED list of forms for “hem(e”).

2390 *Bot *pat pat:* “except for that which . . .”

2391-2394 The accusative-infinitive construction here lacks the necessary accusative “hom” in B, which has been supplied after consulting the variant readings in C, H, and Z. The parallel use of the verbs “disese” and “lett”, and the syntax of the last two lines, suggests the following translation: “For nothing shall trouble them nor prevent them from doing their will wherever it is set, and from being in whatever joy they will desire, just as a king is free in all things.”

2395, 2396 It is difficult to sort out the two last clauses in terms of governance; they appear to be descriptive clauses dependent upon “bodis”: “The fifth joy is the health which the persons (“bodis”; see MED “bodi” sense 6a), who forsake sin and shall be safe, shall have.

2409-2412 The verb “shal” serves as an auxiliary for the clause in l. 2411: “For they shall have so much delight there that none of them will desire any more, and they shall be completely filled with the love of God and his grace forever in that place.”

2416a,b* Wis. 5:16; used as an antiphon at Lauds In festa plurimorum martyrum, Breviarium . . . ad usum Sarum, ed. Francis Procter and Christopher Wordsworth, vol. ii (Cambridge: Cambridge University Press, 1886), col. 403; this passage is also quoted in De sim. 634c.

2422a,b* This is another antiphon (see previous note) for a feast of several martyrs; see Breviarium . . . ad usum Sarum, col. 403, immediately after the preceding quotation. The antiphon is based upon Matt. 5:12: “Gaudete et exultate quoniam merces vestra copiosa est in caelis.”

2423-2426 “Because they did experience death and disease in this world for the love of Christ, it is reasonable they should have the compensation to live in joy without ending.”

2438a,b Ps. 89:4.

2474a Ps. 81:6. Quoted in De sim. 640c.
The principal governing verb, “sal be” is distributed to this line as well: “and nothing [shall be] standing against their will”.

Matt. 23:12.

Ps. 138:17; quoted in Peines, p. 230.

The noun “joy” is distributed to each of the two parallel clauses in ll. 2547-2550: “They shall have joy within and outside themselves, above, beneath them, and all about: within them, [the joy] of the glorifying of man, and of the coming together of body and soul; outside themselves, [the joy] of the blessed company of angels and men who are holy.”

The sentence begins with an impersonal construction: “It shall be well for those [lit., them] who shall dwell there.”

Were no3t to hat swete sauoure: The word “no3t” serves as a pronoun here, and not as an adverb of negation: “Were as naught compared with that sweet odour.”

The negative particle “ne” goes with the verb “were” in the second of the two lines: “All the beauty of this world here were not but of little power in heaven.”

This liturgical prayer does not appear in the Sarum Missal, nor in the Breviarium . . . ad usum Sarum., but it does appear as a Benedictus antiphon in the office of lauds for the dead in Cambrai, Médiathèque Municipal MS C 38 (40), f. 359v; see Barbara Haggh, Keith Gaeske, et. al., Two Cambrai Antiphoners: Cambrai, Médiathèque Municipale, 38 and Impr. XVI C 4 (Ottawa: The Institute of Mediaeval Music, 1995), p. 88.

The texts of C, H, and Z (l. 9151) all contain this biblical text from Matt. 13:43 at this point in the text, as the translation in ll. 2635, 2636 suggests; since the text is attested in all three supporting manuscripts, and since the lines preceding and after the quotation are of the same type as those which introduce and translate biblical quotations elsewhere in the text, the decision was taken to treat it as an omission in B.

John 14:2.

The syntax of the lines is garbled here, and their meaning can only be guessed. C, H, and Z (ll. 9252, 9253) read: “Alswa ilkan sal haf in þair heryng,/ Grete ioy in heven and grete lykyng.” The second line in the Speculum only seems to make sense if put in apposition to the “joy of hearing”: “The seventh [joy] is the joy of hearing, that great delight [which] they shall have there.”

The vocabulary and the length of the sentence makes this rather difficult for a modern reader: “And each one of that blessed company shall speak most sweetly with [each] other, with enjoyment, cheer, and fair demeanor, and say, ‘Well is it for us who are living here,’ and [they will] ever thank God who will guide them to
meekness, who led them to that bliss and to be angels’ companions evermore because of the little trouble they suffered here.”

2678a,b Ps. 89:15.

2688a,b Ps. 20:4: “Posuisti in capite eius coronam de lapide pretioso.”

2689, 2690 The beginning of this statement suggests that it was seen as a continuation of the introduction to the quotation, i.e. “As David the holy prophet says . . . that so fair a crown was never seen in this world upon a king or queen’s head.”

2703-2706 The text of Z ll. 9497-9500 (C and H are materially the same) reads the following:

For wha-swa lufes God on ryght manere
He has grete drede to wrethe hym here;
Pan lufes he his bydynges to fulfille,
And dredes to do oght oayne his wille.

The third-person singular present indicative verbs “lufes” and “dredes” become substantives in B, rendering the following meaning in a repetitious and run-on sentence: “For whoever loves God in the right way, he has great fear to anger God here, and [great] love to fulfill His commandments, and [great] fear to act against his will.”

2707-2712 The concessive clause and use of double negatives renders this hypothetical case somewhat confused for the modern reader: “For even if a man should never see hell, nor sin should ever be punished in purgatory, in hell, nor in this world as we live [here], yet we should love God for himself properly, and dread to lose his love and the sight [of Him].”

2713-2720 The expression “Iche day onus here quyk be fle3en” in l. 2718 is in apposition to “suffir here payne”: “For holy men tell us this, that whoever knew, in its proper manner, just as it exists there, the joy and bliss that is everywhere in heaven, it would be preferable to him to suffer pain, to be flayed alive once daily here, before he would flee from that joy and bliss that without end shall be in heaven.”

2721 The verb “bryng” is here an optative subjunctive: “To the which joy may he bring us.”
The following glossary is selective, and is designed for readers familiar with the inflections of Chaucerian English and the main inflections in other contemporary dialects. It includes:

1) Words no longer used in modern English;

2) Words which are extant, but used in a sense which is obsolete or unfamiliar in modern English (in which case, only the obsolete or unfamiliar sense will be glossed);

3) Words which are extant, but spelled differently from modern practice, except instances where:

   a. the spelling in the text differs from modern practice in use of i/y (e.g. begynnyng);
   b. the spelling in the text differs from modern practice in the use of u or v (e.g. vanity for ModE vanity);
   c. third-person singular present indicative forms differ from modern spellings in a final -is, -us, or -es which corresponds to the modern use of the -(e)s ending for the same person, tense and mood (e.g. helpus);
   d. third person plural present indicative forms differ from modern spellings in a final -on, -(e)n, or -yn.
   e. the plural form or the possessive form of a noun in the text ends in a final -is, -us, -(e)s where the modern spelling ends in -(e)s, or 's (e.g. herbis, herbes, herbus for herbs; Goddus for God’s);
   f. the form of the past participle of weak verbs ends in -it, -yt, -id or -(e)t where the modern spelling ends in -ed.
   g. the spelling of the text contains a double letter where modern spelling lacks one, or vice versa (e.g. peril for ModE peril; all for ModE all);
   h. the spelling of the text lacks a final or medial -e which is silent in ModE (e.g. creatur or creaturs for ModE creature or creatures respectively), or where the spelling of the text contains a final -e that is not part of the ModE spelling (e.g. feel for ModE feel or colde for ModE cold).
   i. the spelling in the text differs from modern practice in the use of p rather than th;
   j. the spelling in the text differs from modern practice in the use of z rather than zh (e.g. almynty for ModE almighty);
   k. any of the above exceptions (a. to j.) occur in combination (e.g. begynnyng for ModE beginning; bysshoppus for ModE bishops).

4) Words which, despite the provisions laid out in 3) above, may present difficulties to the reader because of spelling peculiarities (e.g. daises for ModE days)

The most common spelling appears as the headword, except in the case of a verb, where the infinitive (if one occurs in the text) appears as the headword regardless of frequency. Where the infinitive does not occur, the first of the various forms of the verb in standard order (i.e. indicative mood [present then past tense in order of person], subjunctive mood...
[present then past tense, singular then plural], and then participles [present then past]) will serve as the headword for the entry. If a particular form of the verb fits into one of the four criteria for inclusion identified above, it will be listed under its infinitive, along with the other conjugated forms of the verb, regardless of whether the infinitive (or verb-form) used as the headword involved falls within the established criteria. If the headword for a verb is not the infinitive, its person, number, tense, and mood are identified immediately after the headword. This glossary does not, therefore, contain any hypothetical infinitives. Cross-references will be given if particular verb-forms are so different from the headword that they cannot be found easily. Verbal substantives will be listed separately from their infinitives, and will be listed only if they fall within the criteria given for inclusion. Variant spellings are included as much as possible in the headword (e.g. a3ayn(e); if they cannot be incorporated in the headword, they are listed in the body of the entry. Up to three line references are given for instances where each word occurs. Where a word occurs twice in the same line, the line reference will be followed by a number in brackets (e.g. bot 331 (2), meaning the second occurrence of the word bot in line 331) specifying the occurrence of the word. Only actual noun and verb forms as they occur in the text are listed. Where several spellings for a noun occur in the text, only instances of those spellings which fall within the criteria given above for inclusion in the glossary will be cited. If the variant spellings of a noun cannot be resolved in a single headword, and no single spelling of a noun predominates, then the spelling of the first instance of the word in the text will be used as the headword, and the variant spellings will be recorded in the entry.

For the sake of order and sense, i/y are treated as equivalent graphs and are listed where one would expect to see i; 3 follows g; p and th are interchangeable graphs in the text, and so have been treated as equivalent graphs and listed where one would expect to see th; u and v forms have also been treated as equivalent graphs and listed where one would expect to see u.

Abbreviations

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<td>rel.</td>
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<td>s.</td>
<td>some (e.g. s.thing = something; s.one = someone)</td>
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abide v. to await inf. 1650.

about adv. 1) (used as adj.) in the heavens 822, 1296 about 441; 2) about overhead 2546.

about prep. in a higher position than 1746.

account sb. a statement of one’s deeds 513, 1369, 1683, etc.

account v. inf. to offer testimony 1827, 1866a.

adversary sb. pl. enemies 662.

affirm v. inf. to support 1474.

again(e) adv. once more 85, 257, 262, etc.; again back to the beginning straightaway 2374

again(e) prep. 1) against 744, 1144, 1432, etc.; again 192; again(u)s 678, 750, 1802, etc.; 2) in preparation for 1384, 1406, 1638; 3) hit loke to look at (it) 2367.

again v. 1) impers. (3sg.pres.ind.) it obliges 882; 2) ought 3sg.pres.ind. 883, 1057, 1155; 3pl.pres.ind. 916.

aye adv. ever 4, 11, 128, etc.; aye 715.

alber pro. one or another of two things 902.

alday adv. daily 149, 317, 521, etc. all day 438.

alone adv. only 761.

alpote cj. in spite of the fact that 1725.

althyng pro. everything 9, 15, 38, etc. all thyng 7, 17, 107, etc.

alway adv. at all times 1001, 1582.

anger sb. a tribulation 2398; angurs pl. 2532, 2682.

angry adj. wrathful 190.

anone adv. straightaway 208, 1193, 1393, etc.

apertly adv. openly 1463, 1782, 2551

apostle, sb. one of the twelve followers chosen by Christ 405, 626, 630, etc. apostle pl. 241, 1925, 2589

appeal v. inf. to seem 1744.

apple sb. apple 2034

array sb. attire 750, 763

arayment sb. dress 747.

archangel sb.pl. archangels 1642.

armetis sb.pl. religious solitaries 2590.

art see be(e)

ask sb. to make a request 443, 1047, 1872, etc. askon 523; ask 1pl.pres.ind. 2621; 3pl.pres.ind. 527, 1904.

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aungel(l) sb. angel 10, 2581 aungil 1723, 2651; aungel(u)s, pl. 746, 1159, 1562, etc. aungils 1608, 1732, 1768, etc.

außer cj. either; ... or 621, 1051, 1281.

authority sb. a highly respected source of moral or theological guidance 2280

awne adj. own: e.g. his ~, hor ~; 96, 106, 196, etc.

bale sb. suffering 2051.

bandus sb.pl. restraints 1244, 2107; bondis 1241.

bait sb. discord 1443; at the ~ wit at odds with 622

be(e) v. inf. to be 6, 13, 16, etc.; art 2sg.pres.ind. 261, 997, 1093; is 3sg.pres.ind. 4, 14, 29, etc. be 1lsg.pres.ind. 6134, 1559; ben 3pl.pres.ind. 143, 146, 191, etc. be 517, 778, 1293, etc. are 2535 1pl.pres.ind. 1756; be 1sg.pres.sj 2196; 1pl.pres.sj. 67, 69, 1266, etc.; 2sg.pres.sj. 578, 691, 695; 2pl.pres.sj. 243; 3sg.pres.sj. 243, 136, 158, 240, etc.; be(e) 3pl.pres.sj. 120, 435, 766, etc.; was 1sg.pret.ind. 274, 1965, 1967, etc.; was 3sg.pret.ind. 1, 2, 6, etc. was(e) 4.
be prep.  by 1) indication of a means or cause 245, 315, 344, etc.; by 22, 699; 2) close in proximity to by 1887; 3) according to 531, 1225; 4) indication of a time when s.thing will happen e.g. ~ nyzt or day 940; 5) so it faris ~ so it happens for [s.one or s.thing] 1306; 6) to tell ~ to place one’s trust in (s.thing) 1510.

bede v. 2pl.pret.ind. offered 1864, 1962

befor(e pat cj. previous to the time when 1, 934.

begyle v. inf. to deceive 1397, 1465; begilus 3sg.pres.ind. 612, 680.

behet pa.part. promised 79.

behose impers. v. it befits (s.thing) 3sg.pres.ind. 118, 590, 699, etc. behoues 426, 454 behofes 112.

beleue v. inf. to have faith 1946.

beme sb. a ray of light 1206

bemus sb. a trumpet’s poss.sg. 1626; trumpets pl. 1608.

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bere v. 1) inf. to carry 1018, 1753, 2510; 3pl.pres.ind. 2492; 2) to hold (a title or rank) berus 3sg.pres.ind. 394; 3) inf. ~ witnes to give testimony 500, 1324; berus 3sg.pres.ind. 406, 540, 547, 547, etc.; beron 3pl.pres.ind. 824, bers 1338.

bere sb. clamor 2217.

besely adv. diligently 34, 424; beselich 353; besyle 600, 943.

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byttur adj. harsh 922, 1083 bittir 2030.

bitturly adv. severely 133 bittirly 2254.

blam sb. guilt 762.

blast sb. sound of a loudly winded horn 1617, 1626.

blaw v. inf. to blow 1608.

blere v. inf. to impair the sight of 1442.

blesset pa.part. (used as adj.) holy 2600, 2669; blessyt 2549

blyn(n)e v. inf. to cease 846, 1170, 2106, etc.

blis(se sb. ultimate joy 68, 80, 82, etc.; heuon ~ joy of the blessed in heaven 86, 110, 644, etc.

blossoum sb. flower associated with new growth on a plant 319.

bode sb. 1) body 360, 376, 1142, etc.; bodys pl. 2359, 2364, 2382, etc.; 2) bodis pl. persons.

bodely adv. corporeally 971.
bodely adj. corporeal 2625.

boze v 1) inf. to lower 544; 2) bozen 3pl.pres.ind. (fig.) fall away (from a law or command) 134, 436; 3) bousing pres.part. bending in compliance 2499.

bozes sb.pl. slender branches of a tree 368, 373.

boyt v. 3sg.pret.ind. purchased 85, 404, 408, etc.

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bondmen sb.pl. serfs 638.

bondon see bynd 1)

bostyng vbl.sb. bragging 2270.

bot cj. 1) except 9, 12, 288, etc.; 2) but 31, 55, 71, etc. 3) unless 65, 136, 162, etc. ~ if 456, 1915; 4) only 331(2), 410, 481, etc.

bote sb. remedy 2110

botwene prep. among 1085

boundon see bynd

braunchis sb.pl. limbs of a tree 368

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bren(n)(e) v.inf. to scorch or consume by means of fire or some other source of heat 1357, 1987, 2104, etc.; brennus 3sg.pres.ind. 2115, 2130; brennyng pres.part. 1198, 1199, etc.; bren 3sg.pret.ind. 1602.

brennyng vbl.sb. fervour 180.

brest sb. breast 2567.

brethe sb. odour 398

brjt see brijt

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brid sb. fowl 2273; briddus pl. 542

brydals sb.pl. wedding-day celebrations 1590

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brijtnes sb. radiance 2343, 2377, 2560, etc.; brijtnys 2580

bryng v. 1) inf. to carry (physically or metaphorically) something toward a particular place or goal 742, 1696; bryngis 3sg.pres.ind. 298, 1011; bryng 3sg.pres.sj. 2721; broyt 3sg.pres.ind. 56; broyt pa.pl. 345, 1124, 1236 etc. 2) bryngis forth 2sg.pres.ind. produce 369; bryng forth 3pl.pres.ind. 366, 367; broyt forth pa.part. 43, 2263.

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broyt see bryng

bronston sb. sulphur 1601, 2174

broperhed sb. company of persons joined by filial bonds 551.

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caytifdom sb. captivity 288

caytife sb. captivity 276, 300

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care sb. grief 2310.

careful adj. grievous 2299.


catel sb. property 1277

certayn(e) adv. surely 483, 919, 977, etc.

certis adv. surely 439

chalangis v. 3sg.pres.ind. confronts 964.

charge sb. 1) burden 1446; 2) responsibility 1831.
charge pa.part. burdened 1218.
charit sb. selfless love 109, 812, 1294, etc.
chasttye sb. state of sexual purity 2595.
chaunce sb. fortuitous happening 660.
cheftans sb.pl. leaders 1656.
chere sb. mood 1283, 1747, 2078, etc.
childer sb.pl. children 1770, 1810, 1957, etc.;
childir 1805.
chirch sb. church 1560, 2619.
chongeable adj. fickle 706.
chose v. inf. to opt for an action or a thing 49,
74; choses 3sg.pres.ind. 72; choson pa.part. 2598.
cyte sb. city 2252.
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clene 1069; clenses 3sg.pres.ind. 1105;
classesyng pres.part. 1074, 1114; clensed
pa.part. 1077, 1235 clensed 1116 clenset
1179.
clene adj. morally pure 417, 422, 757, etc.
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cletcher adj. pure 839, 1110, 2121, etc.
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771.
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a garment 1822; 2pl.pret.ind. clethed 1966.
coynt adj. elegant 722, 743, 770.
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colert pa.part. tinctured 753.
colke sb. core 2035.
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comauamdmentus, comauamdmentus see
auamdent
com(e v. inf. to arrive at or draw near to a place
68, 114, 128, etc. cum 110, 897, 1030, etc.
comon 686; come 1sg.pres.ind. 1851;
3sg.pres.ind. comus 354, 371, 372, etc.
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2362, 2388, 2477, etc. comon 899 cum 2646;
combe 3sg.pres.sj. 934, 940, 984, etc.;
3pl.pres.sj. 2321, 2352; comyng
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shading into “to be able to (do s.thing)”
1pl.pres.ind. 1767; 3sg.pres.ind. 155, 162,
306, etc. kon 52; con 3pl.pres.ind. 20, 147,
195, etc.; couth(e 3sg.pres.sj. 2302;
3sg.pres.sj. 2314, 2586 3pl.pret.sj. 2055,
2345; 2) inf. to know 459; couth
3sg.pret.ind. 2461.
condicion sb. current state 31.
confessours sb.pl. official title for those who
suffered persecution in witnessing to the faith
2589.
congregacion sb. assembly of persons 1916a.
consafe v. 1) inf. bring forth 2205; 2) consauet
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conseil v. inf. to advise 1904.

consoulers sb.pl. advisors 1487.

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contricion sb. sorrow for sin 1075.

costlew adj. lavish 1445

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couetyse sb. jealousy 814, 1183.
countis sb.pl. reckonings 1045.
cristent pa.part. baptized 1213.
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crois sb. cross 408.
croketts sb.pl. ornamental curls of hair 753.
croune sb. crown 1703, 2689, 2691, etc.; crounus pl. 2510, 2686

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destrie v. inf. to annihilate 1512.

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