

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** (ll. 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.

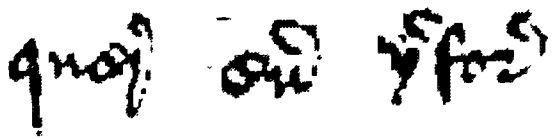
Modern punctuation and word division have been applied throughout.

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:¹



(*pus*, *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 “*pus*” (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).

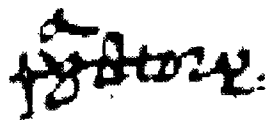
¹The graphics used to illustrate the abbreviations are from **B**, but they have been enlarged approximately four times.



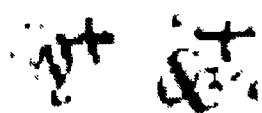
(*quere*, *euer*, *perfore*) This abbreviation is distinguished from the preceding one by an open, as opposed to closed, loop, and it is usually attached to the foregoing letter at the foot. As the examples illustrate, it has usually been expanded as *-er* except: 1) when preceded by an “r”, in which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



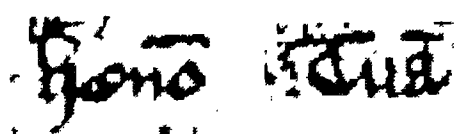
(*clerkis*, *wonyngis*, *stiddis*, etc.) This common abbreviation for *-is* appears universally in the Latin quotations for *-is*, and so is expanded as *-is* in the English text as well.



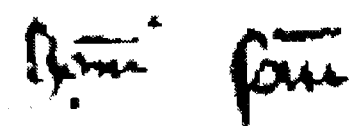
(*purgatory*, etc.) This abbreviation is used in the Latin quotations for *-ur* endings in **B** (e.g. *nascitur* in l. 308a, fol. 119rb; *miseretur* l. 906a, fol. 124va; *reuertetur* l. 906b, fol. 124va; *obseruentur* l. 946a, fol. 124vb), and so has been expanded universally as *-ur* (e.g. *savour* 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 “*pat*” and “*wit*” respectively, based upon unabbreviated spellings found in the text.



(*heuoⁿ*, *Tuam*) 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 <-aūce>. 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 "hevoñ", "lerñ", "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 "*-(o)ñ*", 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:



(*hom*, *som*) A single superscript line over final "m" or "n" has been interpreted as signalling a simple final "m" or "n" (as opposed to *-(io)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.

t^auel, g^ace, p^aisyng etc. (trauel, grace) “t”, “g”, “p” followed by a superscript “a”

has been expanded as *tra-*, *gra-*, and *pra-* respectively.

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

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

Horizontal strokes through final double “l” (e.g. he~~ll~~, l. 859)) and through a final “h” (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

[B]efore þat any cre^{⟨at⟩}ure was wro3t,
Or er any begynnyng was of o3t,
And before all tymes [as] we sal trowe,
Þe same God `ai' was þat is now:
5 Stidfast God in Trinyte
Þat euer was, and euer shall be.
And as he first began all thyng,
So he at þe last shal make endyng
Of althyng bot heuon and hell,
10 And of mon and fend and of aungell,
Þat after þis lif shall [þei] lif ay,
And none quyck creature bot only þai.
And he þat mad mon shal `be' þen,
As he is now, both God and mon.
15 Althyng thur3e his my3t made he,
For witout hym my3t nothyng be.
All thyng he ordent after his will,
In mony kyndis, for certayn skyll;
Querfore al creaturs in water and lond,
20 Þat wytt ne reson con [no3t] vnderstond,
Wurschippen hor God in hor kynd,
As by hor liffyng mon may fynd.

3 as] DCZ 11, *om.* B

11 þei lif ay] `þei' lyf ay D, lif ay þei B

20 con no3t] D, ne konne C, con B

For euery thyng þat God has wro3t,
 Þat foloes þe [kynd] and passes it no3t,
 25 Luffes his maker and hym worschipus,
 In þat þat he his ri3t kynd kepus.
 Lord, syn creaturs þat skil haf non,
 Lufen God in kynd þat þai haf tan,
 Vncurtas is mon þat has reson of kynd,
 30 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,
 35 For ⟨of all⟩ þat God mad, more and lesse,
 ⟨Mon m⟩ost principall creature is.
 | Gret luf God to monkynd had,
 Quen he for luf of mon althyng made:
 Heuen and erthe, gres and tre,
 40 And al maner bestis þat mon may see.
 And after his liknes he mad monkynd,
 And in holy wrytt writen we fynd:

(f. 117^{Rb})

**Faciamus hominem ad ymaginem et
 similitudinem nostram.**

24 kynd] DCZ 54, lif B

32 þen] þat D no] non D

42 and] as D

And quen *mon* was made and forth broȝt,
 God mad hym lord of þat he wroȝt,
 45 And befor [all] `oper' creaturs of kynd,
 He gaf `him' witt, skylle, 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 ioi shuld we all haf had,
 Had Adam keppet 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 oper 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 `oper' creaturs] **DCZ** 75, creaturs all `oper' **B**

58 oper] of *canc.* oper **B**

60 here] **DC**, *om.* **B**

65 Bot we *hom* kepe hit is *certayne*,
 Quen we *deȝe*, 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
 70 | Wit *fendus* of hell *witouten* end.
 Bot [pat] *mon* may be holden wod,
 ȝat choses *ȝe* eul, and leues *ȝe* gude,
 Syn ich *mon* has a fre will,
 To chose *ȝe* gode and lef *ȝe* ill.
 75 For of al creaturs *ȝat* may be,
 Mon is of most dignite,
 For mych more God to *mon* *gefus*
 ȝen to any [oper] creature *ȝat* *lifus*,
 And has behet *hym* *ȝet* *ȝerto*
 80 [The] blisse of *heuon* if he wele do.
 And *ȝet* *quen* he had don *omys*,
 And *thurȝe* *synne* was *deȝriuet* of *ȝat* blis,
 God toke *monus* kynd for his sake,
 And for his luf *ȝe* deth did take,
 85 And wit his blod boȝt *him* *azayne*

(f. 117^{Va})

 69 *mon*] *munten* D

71 [pat] DCZ 99, ȝu B

73 ich] *euery* D78 oper] DZ 106, *om.* CB

80 The] DCZ 108, To B

To heuen blis from endles payne.
þus grete luf God to [mon] kyd,
 And mony gude dedis to hym he did.
 Querefore ich mon, both lered and lewed,
 90 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 nyȝt,
 And euer thonk hym wit al hor myȝt,
 95 And thenk on God how gude he is,
 And know hor awne febulnys:
 How leyth he is and vnwyty,
 And how God of althyng is myȝty;
 How mon grefus God þat dos not wele,
 100 And quat mon is worthy þerfore to fele;
 How *gracius* and how mercyful God is,
 And ful of all maner of gudnys;
 How riȝtwis he is, and how trwe
 To al þoo þat his laȝe wil swe,
 105 And hold þe way þat he vs laft
 And wit his awne lifyng us taȝt,
 | Þat is meknes in all thyng

(f. 117^{vb})

In werk, and sembland, and spekyng:

Discite a me quia mitis sum et humilis cor⟨de⟩.

For witoute charite and meknes,

110 *Per* may no mon *cum* to heuon blis;

And gude werkis wit dred also,

A mon behofes to haf þerto.

Þat is cald þe waye of wisdom,

Into quych no mon may come,

115 Witout knawyng of God here,

Of his myzt, 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;

Perfore of grace þai haf no knawyng

Þat shuld stirre hom to gude lifyng.

Such haf ned to lerne iche day,

Of oper þat knawen more þen þai,

125 To lern þat myzt 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 boȝen froo:
Maledicti qui declinant a mandatis tuis.
 135 For he excuses non *unkunying*,
 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,
 And uanites wyl blithly lere,
 And euer ben bese in wyl and thoȝt
 To lern þat helpus þe saule riȝt noȝt;
 145 Bot Goddus 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,

(f. 118^{Ra})

 133 curses] curses alle **D**
135 *mar.*: Paulus ignorancia ^{non} excusat **BD**136 *lernyng*] **DCHZ** 170, *seruyng* **B**141 has] **BZ** 183, haue **DCH**

Bot fallen oft alday in synne

150 As bestus þat nauþer wytt ne reson is in:

Sicut equus et mulus quibus non est intellectus.

Bot he þat ryȝt lifyng wyll loke,

Shal first begyn, as says þe boke,

To knawe hymself quat he is,

And put hym to verray meknys.

155 For he þat knawes wele and con see

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

A wiser mon he may be told

Queþer he be ȝong mon or old,

þen he þat knawes al oþer thyng

160 And of hymselfe has no knawying.

For he may nauþer knaw God ne feele,

Bot he first con hymself knowe wele:

How bare he fro his moder come,

And synful er he had cristyndome,

165 And how bare he shal pas away,

Quen deth sal com at his last day.

And þus on his endyng thenk shuld he,

And on þe dredful dome þat last shal be,

And knowe wisly quat þis word is,

170 Þat is full of falshed and wrecchednes,
 And [lerne] to knowe and thenk wit all
 Quat shal after þis lif fall.

 For knowyng of al þos shuld hym lede
 To know his God thurȝe luf and drede,

175 | And so to come witout delay (f. 118^{Rb})

 To joy and blis þat lastis ay.
 Bot [faure] thyngis writon we fynd,
 Þat letton a mon to haf hymself in mynd:

Forma, fauor populi, feruor iuuenilis, opesque

Surripuere tibi noscere quid sit homo.

 Þat is, fauour of folk and fairnes,
 180 And brennyng of ȝouthe and riches,
 Reuon a mon siȝt, skyll, and mynde,
 To know hymself quat he is of kynde.
 Þerfore þai wil not vnderstond ne lere,
 To do wele quyl þai lif here:

Noluit intellegere ut bene ageret.

185 And þoȝ þai oȝt of Goddus laȝe here,
 Þai don þerafter neuer a dele,
 Bot gruchon quen þai dredfull thyng here,
 As þe prophet sais on þis manere:

171 lerne] DCH, lernd B, lere Z 227

177 faure] DCHZ 241, iiij B

180 ȝouthe] þouȝt D

Non crediderunt et murmurauerunt.

Goddus wordus, he says, þai traw noȝt,
190 Bot grucchon and waxon angre in thoȝt.
For mony þer [ben] þat trow nothyng
þat Goddus [laȝe] sais aȝeyn hor lyfyng:
Sum grucchon and ben fraward,
Quen men speken þat hom thynkis hard;
195 Sum ben clerkis and con rede,
þat shuld knaw hor awne mysded;
Bot sum ben [so] defoulet wit synne,
þat hor gostly wytt is ful thynne,
þat Goddus laȝe may not wit hom dwell,
200 As Crist techys vs in his gospell:

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

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

(f. 118^{Va})

**Et crediderunt in verbis et laudauerunt
laudem eius cito fecerunt obliti sunt**

191 þer ben] D, þerby B
192 laȝe] D, om. B
197 so] DCH, om. B
200a in] DCHZ 311, om. B
202 a] om. D

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 vnstidfast
- 210 Þat luf ne drede nyl wit hom last.
 Þerfore hit is gode þat we take hede,
 And fle synne thurȝ `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 noȝt,
 Of þe foulest mater mon he wroȝt,
 Of erth and sluȝe 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 folȝers, in payn to dwell.

206 lowede] lowked **D**

209 unstidfast] unstudefast **D**

213 oft] of **D**

219 sluȝe] slyme **D**

225 For þai shuld haf þe more schenschip,
 And þe more payn quen þai toke kepe,
 Þat mon of so foul mater shuld dwell
 In þat ioi from quethon þai fell.

Þe toþer skill is þis to see:

230 For mon shuld þe meker be

Ay, quen it fell in his thoȝt

| Of how foule mater he was wroȝt,

(f. 118^{vb})

And thonke God of his mykil grace,

Þat wold in heuon, þe uoid place

235 Þat was lost thoro synn of pride,

Were fulfilled on euery syde

Thurȝe þe vertu of meknes

Þat euon *contrarye* to pride is.

For þer may no mon þedir come,

240 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 ȝe, he said, be as a chyld,

Þat is to saye, both meke and myld,

- 245 3e shal not entyr be no way
 Into þe ioi þat lastis ay.
 Þerfore euery mon shuld be
 As a child in humylite,
 For lityl mater haue we to be proude
 250 If we loke wele al aboute,
 Bot euer desire meke to be,
 And knowe oure awne frelte.
 And þerfore Iob þat was riȝtwys
 Made his moon to God of þis,
 Memento queso quod sicut lutum fe-
 ceris me et in puluerem et cetera.
 255 And said, thenk Lord, [as `pu`] made me
 Brichil erthe and clay here to be,
 Riȝt so þu sal turn me azayne
 To erth and powder hit is sertayne.
 And in holy writt as we rede
 260 | God spek^{us} to vs thurȝe his prophed:
 Memento homo quod cinis es, et in cinerem reuerteris.
 Thenk mon, he sais, askes art þu,
 And to askis azayn turn shal þu,
 And [þis] shuld iche mon hafe in mynde,

(f. 119^{Ra})

255 as `pu`] DCHZ 416, `pu' as B
 263 þis] DCHZ 428, *om.* B

And knowe þe wrecchednes of his kynde.
 265 Ich mon^{us} 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 mon^{us} lif, þat first, is
 270 Consaffet [in mych] wrecchetnes,
 For Daud [þat] prophet wos and kyng,
 Spekus þus of mon^{us} consafyng:
Ecce enim iniquitatibus conceptus sum
[et in peccatis concepit me mater mea]
 Lo, he sais, as mon^{us} kynd is,
 I wos consayuet in wickytnes,
 275 And my moder consauet me
 In synne and in caytifte.
 And quen mon is borne, he is a sory wyzt,
 For he has nauþer strenght ne myzt,
 Nauþer to go, ne to stond,
 280 Ne to crepe wit fote ne hond.
 Þen has a mon las myzt þen a best,
 Quen he is born, and his synne is lest,

269 Begynnyng] DCHZ 438, begynnes B

270 in mych] DCH, mych in B

271 þat] D, þe B

272b et in peccatis concepit me mater mea] DCHZ 450, 451, et cetera B

279 ne] y *canc.* ne B

For he has no myzt to stond ne crepe,
 Bot lye and sprawle, crye and wepe,
 285 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,
 290 And riȝt so shal we hethon fare.
 Of þes [two] tymes shuld we thynk þen,
 For so sais Iob þe riȝtwis mon:

Nudus egressus sum de utero matris mee

| **et nudus [reuertar] illuc**

(f. 119^{Rb})

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

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 þat of womon born is

Liffyng here, shorte his tyme is,

305 And `3et', ouer al fulfild is he,

Of wrecchetnes þat he con not see.

And in þis 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,

310 As fole is made to þe fly3t.

þus we may oure begynnyng see,

Al ful of woo on iche perte,

For litill rest in þis lif is

Bot grete trauel and [besynes].

315 þe 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 þai pase awai,

Ry3t as a blossoum of a tre,

320 þat falles qwen hit is fairest to se,

302a repletur multis miseriis] DCHZ 533; re et cetera B

309 born] DCHZ 542, made B

310 þe] 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

Tellus us oponly Sayn Bernard:

Homo nihil aliud est quam sperma fetidum,

| saccus stercorum, et esca uermium.

(f. 119^{Va})

Þis holy mon sais, as þe boke tellus,

Þat mon here is nothyng ellus

325 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

330 To þe sy3t witout as men demys

Bot [men] sen of hom bot þe skyme.

For if men se3e þat were witin,

Fouler carayn my3t neuer non be

Þen men shuld þen of hom see.

335 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

340 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 [pat] ben in grete wurschip,
To know homself þai take no kep
Bot `to' folʒe hor will and noʒt ellus,
Perfore þe prophet be sich tellus:

**Homo, cum in honore esset, non intellexit; [comperatus]
est iumentis, et cetera.**

345 Mon quen he is to wurschip broʒt,
Riʒt vndirstondyng has he noʒt.
He may be likend to a domb best,
Þat witt and vndirstondyng has lest.
Perfore ich mon þat has wit and mynde,
350 Shuld thynk on þe wrecchetnes of his kynd,
How foule hit is to monus syʒt;
Perfore sais Sayn Bernard oryʒt:

| **Diligenter consideres quid per os quid per nares** (f. 119^{vb})
ceterosque meatus corporis egreditur
uilius sterquilinium nunquam uidisti.

If þu wilt, he sais, beselich se,
And behold quat comus fro þe,
355 Quat be þi mouth and þi nase namely,
And mony oþer issues of þi body,

341 pat] DCH, per B
344a,b comperatus est iumentis, et cetera] comperatus est iumentis D, comperatus est iumentis
insipientibus et similis factus est illis CHZ 603, 604, operatus est iumentis, et cetera B
352b egreditur] DCZ 622, egre egreditur B

A fouler stynk se3e þu neuer non
Pen þu mai se of euery mon.
Al þe tyme þat `he' here lifes,
360 None oþer fruyt his bode gifes
Bot fylth and stynk and no3t ellus
As þe holy mon, Saynt Innocent tellus:
Herbas et arbores, inquit, inuestiga:
ille de se producunt flores, frondes,
et fructus. Et tu de te, lendes, pediculos, [et lumbrycos].
Ille [defundunt] oleum, vinum, et
balsamum. Et tu de te, sputam, vrinam, et
stercus. Iste de [se] spirant suauitatem
odoris. Et tu, de te, reddis abhominacionem
fetoris. Qualis [est] arbor
talis est fructus
Pe grete clerk tellus þus in his boke:
Behold, he sais, þiself and loke
365 Herbis and trees þat þu ses spryng,
And take gode kepe quat þay forth bryng.
Herbes forth bryng flourus, frut, and sed,
And tres, faire bo3es and braunchis 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**
vinum] **DCHZ** 639, et vinum **B**

And þu forth bryngis of þiself here
 370 Lysse and nyttus mended *in fere*.
 | Of *herbus* and tres comus swete savour, (f. 120^{Ra})
 And of þe comus wlatom stynk and soure.
 Sich as þe tree is wit þe bozes,
 Sich is þe frute þat on hym groes.
 375 Þis 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,
 380 As sais þe holy mon in his boke:
Quid enim fetidius humano cadavere?
Quid horibilis 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.
 385 Wormus and todus foule of syzt,
 Shuld ete his body as hit is rízt,
 And gnafe þat carayn both fell and flesh
 As Job us warnus both more and les,

379 þeron] þenne on D

380 þe] an D

Omnes enim in pulvere dormient et vermes

operient eos

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

390 Quere todes and wormus sal be oure shet.

For in þis world is *non* so witty,

So faire, so strong, ne so myzty,

Emperour ne kyng, ne duke ne pere,

Ne non oper þat berus gret state here,

395 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,

400 Be he neuer so rich, faire, and myzte,

þen he sal fynd litill matere

| To joy mych on þes uanites here,

(f. 120^{Rb})

Bot euer haf most mynd and thozt,

To joy in Ihesu Crist þat hym bozt.

405 And þus Sayn Paule þe appostel us lerus,

As Goddus laze *in* holy writ wyttonus berus:

Absit gloriari, nisi in cruce Domini nostri Ihesu Cristi.

And says God forbede þat we joi here,

397 he ne] ne he D

402 on] in D

Bot in þe crois of Crist þat us boȝt dere,
 For al þe riches and pride þat here may be,
 410 Hit is bot sorow and vanyte.
 For hit may nothyng help ne availe,
 Quen deth com^{us} us to assayle,
 Bot make us to haf sorow and woo,
 Þat euer we þes vanites lufd soo.
 415 Þerfor mon shuld be warre betyme,
 For quen deth com^{us}, 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
 420 Quen shal be his endyng day.
 Forþi we schuld, wit all oure myȝt,
 Be clene of synne in Godd^{us} syȝt,
 And þat we mon, if we take hede,
 Besely his comaundment^{is} to kepe.
 425 And if we will haf joy þat last^{is} ay,
 Us behoues kepe his hest^{us} witout nay,
 And þus Crist hymself us tell^{us},
 As it is writon in his gospell^{us}:

408 us boȝt] bouȝtes us **D**

417 ich day] euer **D**

428 is] l *canc.* is **B**

Si uis ad uitam [ingredi, serua mandata]

If þu will haf þe lif þat euer shal be,

430 Kepe his comaundmentis he biddis þe;

And bot mon hom kepe witout delay,

| He ys curst of God witouton nay,

(f. 120^{Va})

As God thurgh his holy prophet

In holy writ says as we rede,

Maledicti qui declinant a mandatis tuis.

435 Lord God, he sais, curset be al þoo

þat 'þi' cumaundmentis boʒen froo.

Alas, quat wyl þen com hom till,

þat breken hom all day wit gode wyll;

For certis, þai mon neuer wele spede,

440 þat to his comaundmentis takis no hed.

For how shuld mon haf help of God obuf,

þat hym wyl nauper dred ne luf,

Or [aske] of hym mercy or grace?

For þai dispysytt hym in every place,

445 And noo token of luf þai shew to hym,

Bot swere in vayne be euery lym.

Bot þe synnfull wyll unsware wit unrizt,

428a ingredi, serua mandata] **D**, et cetera **B**

441 of] from **D**

443 aske] **D**, askis **B**

444 dispysytt] dispice **D**

And say þai luf God wit al hor myȝt,

And þat is fals witouten nay,

450 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

**eius non custodit, mendax est et `ueritas' non
est in eo.**

And þerfore, if we wyl luf God and dred,

His comaundmentis us behoues to kepe,

455 For be non oþer way we may be safe,

Bot if we kep his hestis after his laȝe.

And sithun us ogh þus hom to kepe,

To lern to know hom hit is grete nede.

Bot sum wold conn hom witout dout,

460 And trauel þai wold not þerabout;

| And som ben so defoulet wit syn,

(f. 120^{vb})

þat hor gostly witt is ful thynn;

And sum ben so defoulet wit pride,

þat of Goddus laȝe þai haf no delite;

465 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 thurȝe help of God almyȝty,
 In holy wrytt as wee reede and se,
 Ȝe shal here þe comaundmentis ichon,
 470 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 men mai se.
 475 Þe first cumaundment biddis of ichon,
 Fals Goddus þat þai wurschip non,
 Ne mak no ymage ne liknes
 After no creature þat is,
 In heuen, ne *in* water, ne *in* londe.
 480 Worschip noȝt 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

470 were writon] writon B, veretyn D

473 thre] D, iij B

474 seuon] D, vij B

476 þai] þu D

479 in (2)] on D

480 wit] of D

482 al] *om.* D

sub terra in aquis, non adorabis ea

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

Be second cumaundment biddus [þe] certayne,

Noȝt to take Goddus name in uayne,

485 Ne swere be no creature þat euer was,

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

Bot loke þi word be ȝe or nay,

| Witout any othe be any way: (f. 121^{Ra})

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

Be thrid cumaundment biddus þe haf mynd,

490 To halȝe þi haliday as writon we fynd:

Memento diem sabbati sanctifices, et cetera.

Be furth cumaundment take gude kepe,

Fader and moder þu shal worschipe:

Honora patrem et matrem ut sis longeuus super terram.

Be fift comaundment byddus þe

For nothyng þat þu no mon sle:

Non occides.

495 In þe sext hest, God biddus þe

For nothyng do no lecchore:

Non mechaberis.

483 þe] D, om. B
486 in (2)] or in D
488 any] ay *canc.* any B
488a Domini] D, om. B

Be sevont comaundment *in* Goddus writyng,

Beddus þe þat þu stele noo thyng:

Non furtum facies.

Be e3t forbedus þe as writon hit is

500 To bere any fals wytnes:

Non loqueris contra proximum tuum falsum testimonium.

Be [nent] byddus þe couet no3t wit wrong

Of þi ne3bur nauþer house ne londe,

Ne ox, ne kow, ne of his fee,

Ne nothyng þat his may bee:

Non concupisces domum proximi tui.

505 Be tent biddus þe in þis lif,

Desire þu no3t þi ne3bur wif,

Ne his maidyn, ne his knafe,

Ne no3t þat hym may help or safe.

Þes ben þe [ten] cumaundmentis, take hede,

510 Þat al cristyn men truly shuld kepe,

And at þe he3e dredful dome day,

Quen mon may hid hym be no way,

We shall 3eld acont and rekonyng

Howe we haf keppet hom *in* oure lifyng.

501 nent] **D**, ix **B**

503 kow] knowe **D**

507 his] w *canc.* his **B**

509 ten] **D**, x **B**

- 515 And he þat þen is fondon gilte,
 | In mykil sorow and woo shal be. (f. 121^{Rb})
- And 3et mony þer be þat worschip more
 Þe world and his fals lore,
 Þen þai don hym þat hom wro3t,
 520 And wit his hert-blod dere [hom] bo3t.
 For we moo se alday, þat is pite,
 Men of þis world in diuerse degre,
 Askon worschippus and honours here,
 Ry3t as þai all Goddus were.
 525 3e, men of religion þat most shuld be me⟨ke⟩,
 To be wurschippet as goddus þai tak no hede,
 For þai aske reuerens and knelyng,
 As he3ly as emperour or kyng;
 And bysshoppus and clerkis of oþer degre,
 530 Coueten al wurshippus as men may se.
 Bot be Cristus techyng and his liffyng here,
 Clerkis shuld not lyf on þis manere.
 For Crist fled euer worshippus to haf,
 Quen he wos here monus saule to saf,
 535 And bade þat worschippus and honours shuld be
 To þe Fader of heuon in mageste,

516 woo] wo þen **D**
 519 hym] no *canc.* hym **B**
 520 hom] **D**, *om.* **B**

And for Crist [wold] here in no worschip be,

He lifed al his lif in pouerte.

In more pouerte wos no *mon*, more ne lesse,

540 As þe gospel *berus* wytne:

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 noȝt, witouton nay,

A *propur* place his hed to boȝe ne lay.

545 How myȝt *mon*, þen, more meknes se,

þen he þat wos lord of al, so pore to be,

| And of þis, Saynt Paule *berus* wytne,

(f. 121^{Va})

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 [ȝe] þe *grace* of Ihesu Crist, sais he,

550 Endles Lord ful of pyte,

For *in* ȝoure broþerhed, he wos nedy mad,

þat in his Godhed all joi and riches had,

537 wold] **D**, *om.* **B**

540a et] **D**, *om.* **B**

549 ȝe] **D**, *om.* **B**

Þat thurȝe his pouerte and his meknes,
 ȝe were mad riche witout end *in* blis.
 555 Now may ȝe knaw and se in fere,
 Þat Crist [coueted] neuer *wurschip* in þis world here.
 How mon bisshop*us* and abbot*us* for shame be
 In riches and worschip *seruet* on knee,
 Syn Ihesu Crist, maister and lord of althyng,
 560 So mek and pore was *in* his lifyng,
 * Þat men of his liffyng ensampil myȝt take
Wurschipus and riches here to forsake,
 And *after* his mek liffyng he us lern*us*,
 As þe gospell wittnes berus:
Discite a me, quia mitis sum, et humilis corde.
Iterum: Exemplum dedi vobis ut sicut et ego
facio ita et vos faciatis.
 565 And sais, ensaumpul I haf gifon to ȝow,
 Þat riȝt as I do, do ȝe riȝt so.
 Þen of þis shuld al men take hede,
 Þat in honours and riches al hor lif lede,
 And dred sore lest þai loson þe blis
 570 Of heuen þat God gif*us* to al his,
 And put al worschip to God only,

556 coueted] **D**, couet **B**

557 for] þen for **D**

To honour hym for he is almyȝty,
 And worschip not homself as þai goddus were,
 Lest þai fall to hell as did Lucyfere,
 575 | And so lif euer in soro and woo (f. 121^{vb})
 For lust of prid a day or two.
 Þerfore betyme, mon, amend þu þe,
 Lest þu in payne of hell euer more be,
 And trist not to þi last day
 580 For sodanly þu shal passe away.

‘Secunda pars [que tractat] de mundo’

All þis world þat wid and brode is,
 And all creaturis of flesh and fishe,
 All þis wos mad for monus spede,
 To tak þerof quat he had nede.
 585 Hereof, [shuld mon] hafe insyȝt,
 And thonk his God wit al his myȝt,
 And euer luf hym before all thyng,
 In thoȝt, and spech, and trw worchyng,
 And luf of all þi hert how so hit be
 590 God behose to hafe of þe.

580a que tractat] **D**, *om.* **B**

582 flesh] felshe **D**

585 shuld mon] **DCH**, *mon* shuld **B**

Þerfore hit `is' gode þat mon hym kepe
 Fro [worldly] luf and vayne worschep,
 And euer worldly honour flee,
 Ryzt as venome þat wold hym slee.
 595 For þis word, þat we here lyf in,
 Is waxon liþer and full of synne,
 And for thyng þat is bot veyne,
 Mony men makon hit hor suffreyne,
 And gifon hom þerto al þat þai may
 600 To serue hit besyle nyzt and day,
 And makon homself þe worldus thrallus
 Such folke [men] wordly men callus.
 For to be rich þai most trauaile,
 Þat in hor most ned shal hom faile,
 605 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,
 610 | For hit is dissayuable, fals, and fikill;
 For þe word lazes `and' on men smylus,

(f. 122^{Ra})

 592 worldly] **DCH**, worldisse **Z** 955, world **B**

 602 men] **DCHZ** 1065, mon **B**

 603 For to] For forto **D**

 611 and on men smylus] on men smylus **D**, on men and smyles **CH**, on man and smyles **Z** 1092

And at þe last, hit *hom foule begilus*.

Þerfore þat mon is vnwitty

Þat about þe word is to bysy,

615 For mon may not *serue* God *in fere*,

And þe wycketnes of þis word here,

Nemo potest deo servire et mammon.

Ne luf God bot he hit dispise,

For þe gospelsais 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

620 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.

625 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,

621 For] DCHZ 1106, Bot B

622 Oþer] Or D

Goddus enmy þen ordent is he,
 For wordly luf God myspayes,
 630 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. 122^{Rb})
 635 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,
 640 And in esy trauel and honeste?
 For ri3twis men þat trw lyf ledon,
 To hafe to mych riches euer þai dredon,
 For welth drawes a mon fro þe ri3t way
 To heuon blis, þat lastus ay,
 645 And þerfore lere we þis lesson,
 Of Sayn Jerom, þe holy mon:

630a 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 corruamus**

þat þe more þat we waxe vpryzt

In welth, and in wordly myzt,

þe more we shuld hafe, *in* dred and thozt,

650 þat we fro þe hezher fal nozt.

And to þis Senec toke hede

In his bokys, as we rede:

**Tunc tibi salubria aduoca concilia cum tecum
alludit prosperitas mundi.**

þis wise *mon* on þis *maner* sais,

Quen welth of þis word wit þe plais,

655 Seche þen gode consel witall,

For welth makis a *mon* in *perels* fall.

For Sayn Gregory sais, þe holy *mon*,

þat welth and riches is for to [shon]:

Si omnis fortuna timenda est tamen prospera quam aduersa.

And þerfore, he sais, if we take hed,

660 Ilke a chaunce is for to drede,

And hope of welth is to dred more

| þen oþer aduersurs þat grefon sore.

(f. 122^{Va})

For welth þat men han here at wyll,

646b debeamus] DCHZ 1296, debiamus B

658 shon] D, slon B

661 to] for *canc.* to B

Ligtly will hor saule spill,
 665 For þat is a token of endles payne,
 And þat wittnus wele Saynt Austyne,
Sanitas continua et rerum habundan-
cia sunt eterne damnacionis indicia.
 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, *continual* 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
 A3aynus God is no3t 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,

[Perfore ich] mon `shuld' his witt cast

To wyne joy and wysdom þat shal last,

For sikir dwellyng haf we non here,

Perfore sais þe apostel on þis manere:

Non habemus hic manentem civitatem, sed

futuram inquirimus.

685 Þat dwellyng place haf we here non,

Bot euer we sekon þat is to comon,

As pilgrymus in an unkuth lond,

Wit grete trauel and teene emong,

| As þe prophet sais be monkynde,

(f. 122^{vb})

690 As in þe sawter we writon fynde:

Ne sileas quoniam aduena ego sum apud te et peregrinus.

Be not stil, Lord, sais he,

For I [am] comelyng taward þe,

And pilgrym as my fader was,

Þus may al say þat þis word sal pas.

695 Perfore, Lord, be þu not styll,

Bot euer make me to knaw þi will.

Þis word is þe way of passage,

Thurȝe þe quych lys oure pilgrimage.

By þis way us behose all go,

681 Perfore ich] DC, Perfore alle H, Per B shuld] shead *canc.* `shuld' B
690a peregrinus] peregrinus et cetera D
692 am comelyng] D, comelyng B, am comyng CH, am a commelyng Z 1385

700 Suffur we neuer so mych woo.
 And if we here suffur hard,
 We sal go to oure contre ward,
 Þat is þe contre of heuon briȝt,
 Quere men shal be in joifull syȝt.
 705 And þe lif of þis word is ful vnstable,
 And ful oft varyand and chongeable,
 For now ben men hole in oure siȝt,
 And ȝet ben dede long or nyȝt;
 Now han we hele and mych playng,
 710 Now ben we seke and han mournyng;
 Now ben we wele, now ben we woo,
 Now ben we frend, now ben we foo;
 And þus þis word passus away,
 As we mon se euery day.
 715 And aye þe lenger we lifon here in,
 Þe more wycketnes we see of syn,
 And more falshed and sutelte,
 Of pompe and prid and vanyte.
 For now may men se oft changyng
 720 Of mony gyses, and shappus, and clethyng,
 | For now weron men short and now syde,

(f. 123^{Ra})

Now coynt and narwe, and now wyde;
 Now jagged and fyturd on dyuerse manere,
 Ri3t as fendus of hell þai were,
 725 And pykys [on] hor schon as piggus tailus,
 Þat nothyng to þe fote avaylis.
 And mony oþer coyntes of pride þai hafe,
 Þat ben *contrary* to God and his laze,
 And dispisyn hym and his schapyng,
 730 In new degises vpbryngyng.
 And þerfore God playnes him of þis dede
 In a boke of his laze as we rede:
Propter adinuenciones tuas pessimas et cetera.
 And sais, mon þu has forsaken me,
 For new fyndyngus of pride and sotylte,
 735 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 de3en sodenle,
 And þerfore mon shuld put prid away,
 740 Þat God venges þus euery day.
 And bot mon mend betyme his lyfffyng,
 To payne of hel hit wil hym bryng.

725 on] **D**, of **B**

737 alday here and se] here alday see **D**

741 betyme] betyme in **D**

And wymen [arayne hom] in coynt degyse,
 A3ayne Godus laze on dyuerse wyse,
 745 For some makon hom hornus on hor hed riȝt,
 As aungels of hell in monus syȝt,
 And in arayment as þai strumpettus were,
 As Salamo sais on þis manere:
**Ecce mulier occurrit homini ornatu meretricis
 preperata ad capiendas animas.**
 Lo þe womon comus in þe way,
 750 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,
 Þai draȝe mony a saule to hell,
 755 Wit wyde colers, and reuerset tailus,
 And brode fylletus and ȝolȝe vailus.
 And þoȝ homself were neuer so clene witin,
 Þe eul ensaumpel is grete synne,
 As Saynt Austyn berus wittnes,
 760 And in his bok writon hit is:
**Non solum concupiscere, sed concupisci vel-
 le crimosum est.**

(f. 123^{Rb})

743 arayne hom] **D**, agayn ben **B**

750 strumpet] þe wayin *canc.* strumpet **B**

760 bok] bokes **D**

þat alonly to couet oþer is [not] synne,
 Bot to wyln couetyng of oþer gret blam is in,
 And þerfore such aray of wymen here,
 Goddus law forbedus al in fere.

765 And Sayn Paule tellus in his pistil oponli
 To all wymen quat euer þai be,
 To be enournet in clethyng of sympulnes,
 And put al pride away wit meknes,
 And wit no writhon heris hor hede to diȝt,
 770 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,
 775 þat puttent þe prid of þis word ferre behynd,
 And kept Goddus laȝe in hor liffyng.

761 not] **D**, no **B**

774 rede] 'se and' rede **D**

775 þis] þo **D**

| Bot now grete sorow hit is to se
 How *men* fro God departet be
 Thurze þe cursid *synne* of pride,
 780 3onge and old on *euery* syde.
 For so mych prid as now is I wene
 Before þis tyme was *neuer non* sene,
 Þat nwe comon ich day as we mai se.
 Bot I dred lest þai tokons be
 785 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,
 790 As sais Daud 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.
 795 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
 800 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,
 Þat euer in lust and likyng goo,
 805 And to þe word maken hom proud and gay,
 And turn oft ri3twisnes away.
 Þai sal at þe last [hethon] wend,
 To payne and sorow witouton end.
 | Bot 3et has þe word on mony syde,
 810 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;
 815 Now is ri3twisnes and truthe put away,

(f. 123^{vb})

800b -ventionibus suis] **DCHZ** 1575, et cetera **B**
 802 hor] **DCHZ** 1579, *om.* **B**
 807 hethon] **DZ** 1586, fro heuene **CH**, to hell **B**
 809 *top mar.*: Dethe **B**

And treson and falshed is maister alday;

Bus is [þis] word *turned* vp so don,

To mony a monnus *damnacion*.

Perfore if we in joy wyl be,

820 Vs behose þis word to flee,

And *serue* God in dred and lufe,

If we sall hafe þe blis abufe.

[Pars que tractat de morte]

Deth is most dred thyng þat is,

As al creaturs beron wittenes

825 — For here is no creature liffyng,

Þat he ne is for dethe dredyng —

And fleen hit euer wit al hor myȝt,

Bot at þe last it is oure riȝt.

For all þat here lif has mot hit fele,

830 And þat [shuld] euery mon know wele,

And make hym euer rede and ȝare

Out of þis word for to fare.

For þer is noo mon þat con say

817 þis] DCHZ 1602, þe B

822a pars . . . morte] D, om. B

826 he ne] ne he D

828 oure] Goddus *canc.* oure B

830 shuld] DC, shall BH, aght Z 1679

Quen shal be his endyng day,
 835 For God has ordand as his wil was,
 Þe *terme* þat no *mon* may passe:
Constituisti terminos eius qui preteriri non [poterunt].
 And quen deth shall to hym come,
 Þen is a day of dredfull dome,
 For þen shal he haf knawying clere,
 840 How he his lyf has spendid here
 And know þen how hyt 〈is〉
 | Queþer he shal to payne or blysse, (f. 124^{Ra})
 And þerfore we shal euer redy be,
 For quen deth comes we may not fle.
 845 And if we endon in dedly *synne*,
 We go to payne þat neuer shal blynne;
 Þus *synne* is þe worst deth þat may fall,
 For hit sles body and saule wit all,
 As God sais be his holy *prophet*,
 850 In holy writt as we rede:
Mors peccatorum pessima.
 Þe worst deth þat comus *mon* witin
 Is þe deth of dedly *synne*,
 For hit departis a *mon* fro God and his godnys,

þat vera lif of monnus saule is.
 855 For as þe body is ded veray,
 Quen þe saule is departed away,
 Þe saule of mon is dede riȝt so,
 Quen God is [depertet] þerfroo.
 For quere so is synne is þe fend of hell,
 860 And wit hym wil God not dwell.
 For dedly synne and þe fend and he
 In on stid togeþer may not be,
 Þerfore quen mon delytus hym in synne,
 He puttus God fro hym, and lettus þe fend in;
 865 Þen is þis dethe for to drede,
 Most of al as we rede,
 Þerfore we shuld euer haf insyȝt,
 And flee synne wit all oure myȝt.
 Faure skyllus þer ben as we rede,
 870 Þat shuld stirre vs dethe to drede.
 On is for deth is so cruel and fell
 Þat it is more payn þen mon con tell,
 Þe quych ich mon shal fele witin,
 Quen þe body and þe saule shal twyne.

858 depertet] **DCHZ** 1697, pertet **B**

864 in] come inne **D**

871 *mar.*: 1^a **B**

875 | Anoper of þe sy3t þat he shal see,
 Of deulus þat about hym shal be.
 The thrid is of þe acont þat he sal 3eld
 Of his dedis in 3outhe and eld.
 The furth for he is vncertayne
 880 Queþer he shall `wend' to joy or payne.
 Quo so of þes [faure] takus gode hede,
 Hym a3t gretly deth to drede.
 First a3t mon to dred deth in hert,
 For þe payne of deth is ful smert;
 885 Þat is þe hard houre [at] þe last end,
 Quen þe saule shal fro þe body wend.
 A delful pertyng is þen to tell,
 For þai lufd euer togedure to dwell.
 Nauþer of hom wold fro oper goo,
 890 So mych luf is betwene hom two,
 And for certayn skillus as 3e shal see
 Þay wold fayn togedur be.
 On is as sais holy writt,

875 *mar.*: 2^a B

877 *mar.*: 3^a B

879 *mar.*: 4^a B

880 `wend' to] **DHZ** 1829, to **C**, to `wend' **B**

881 faure] **DCHZ** 1830, **iiij B**

885 at] **DCHZ** 1838, in **B**

890 hom] of **D**

893 *mar.*: 1 **B**

For God first togeder hom knytt.
 895 Anoper for þe ton may not wele do
 Bot þe toþer 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.
 Þerfore þe paynus of hom ben moo
 Quen aiþer shal fro oþer 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:
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

(f. 124^{Va})

 895 *mar.*: 2 **B** for] fo **D**
897 *mar.*: 3 **BD**899 *mar.*: 4 **BD**903 hit] *om.* **D**906b *reuertetur*] **DCH**, *reueretur* **Z** 1877, *reuerteur* **B**

As sais Salomon þat wise was:

Communione[m] mortem esse scito

Know þu, he sais, þat dethe is

Comyn to al men, more and lesse.

915 Both eule and gode sal wit hit mete,

Bot eule men aȝt it most to drede,

For þen þai haf gret payn witin,

þat endyn here in dedly synne.

And Goddus laȝe sais certayne,

920 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,

925 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 mor-

te? Quid incertius hora mortis invenitur?

He sais, quat is to mon more certayn,

912a Communione[m] Communem *corr.* Communione[m] **D** scito] **DCHZ** 1893, scito et cet. **B**
 920a tua] *corr.*: tua homini iniusto **D**
 925 þat] **D**, *om.* **B**

930 *Þen deth, þæt departus body and saule in twayn,*

And quat is more uncertayn thyng,

Þen is þe tyme of [dethes] comyng?

Perfore mon [shuld] him rede make,

Befor þæt deth com hym to take,

935 | *As þe holy mon Saynt Austyn*

(f. 124^v_b)

Teches truly cristyn men:

Nescitis qua hora veniet mors; semper vigi-

lia, [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,

940 *Queþer he come be nyȝt or day,*

Þæt deth þe fynde quen he comus in,

Clene shryuen of al þi synne.

And so besyle euer syn fle,

As of þu shuld och day ded be,

945 *And abyd not tyl dethe þe take,*

For þen as sais þe boke is ful late:

932 dethes] **DCH**, the dede **Z** 1953, dethe **B**

933 shuld] **DCHZ** 1956, shal **B**

934 þæt] þe **D**

936b ut] **DCHZ** 1963, *om.* **B**

945 tyl] to **D**

Latet vltimus dies ut obseruentur omnes dies.

Be last day of mon is preue, sais he,
 For al oper days [shuld] wele keppt be.

For ouerlate is orden remedye,

950 Quen deth is comon, and mon may not flee.

And if mon þen þat vnredy is,

Be taken in his wrecchetnes,

Turn azayn þen may he no3t,

To amend þat he has myswro3t.

955 For þus sais þe gospels 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.

Perfore iche mon, quyll he has my3t,

960 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-**

(f. 125^{Ra})

icat ut nec de peccatis tunc cogitare libeat.

Be dred of deth, quen hit wyl come,

Chalangis al þe saule of mon,

946a dies (2)] dies et cetera **D**

948 shuld] **DHCZ** 1987, shall **B**

961 þe bok] bokes **D**

- 965 So þat hym list haf þen no tho3t,
 Of his synnus þat he has wro3t.
 Þerfore hit is gode þat we take hed,
 Quat Saynt Austyn sais, as clerkis rede:
 Hac animatuersione percutitur peccator, ut [mori-
 ens] obliuiscatur sui, qui dum viueret oblitus est Dei.
 Þe synfull is so smyton wit payn and woo,
 970 Þat he for3etis himself quen he shal hethon goo;
 For þe quyles he my3t lif here bodely,
 He for3ate his God þat is almy3ty.
 Bot grete synne puttus men oft fro grace,
 To haf repentaunce and space
 975 To amend hom of hor synne, or þai goo,
 Þerfore 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.
 Þe prophet sais, as men, 3e sal de3e all,
 980 And as oon of princes, 3e shall don fall.
 Þat is, as þe spiritis þat fro heuon fell,
 3e shall fall don into hell.

968a,b moriens] DCHZ 2039, mories B

970 himself] selfe D

971 he] *om.* D

974 repentaunce] repentaunce o D

space] grace *canc.* space B

þerfore to mon hit were wisdom

To repent hym here or his dethe come:

Memento creatoris tui antequam veniat

tempus visitacionis tue.

985 Mon, sais þe prophet, haf euer þi thoȝt,

[On] him þat mad þe first of noȝt,

Or þe tyme of his visitacion be,

þat he wil come and recon wit þe:

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

(f. 125^{Rb})

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

990 þat in tyme of deth on þe has thoȝt.

Bot to gode men, [þe] deth is way

To þe blis þat lastis ay,

And to eul men, ȝate and entre

To þe payne of hell þat euer shal bee.

995 þerfore 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 ȝatis of deth raisyd me,

þat I may shew ouer all thyng,

986 On] DCH, Of B

991 þe] DCHZ 2118, om. B way] DCHZ 2118, a way B

996a mortis] DCHZ 2124, filie B

- 1000 Þi worship and þi *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.
- 1005 For he þat lifus ryztfully,
 May nozt deze eule, how so he deze;
 And he þat lyfus in synne here wickidly,
 May not deze wele, quat euer he be:
**Non potest male mori qui bene vixerit
 et vix bene moritur qui male vixerit.**
 For nothyng mas mon eul deth to thole,
- 1010 Bot synne or wrecchetnes þat gos before.
 Synne bryngis mon to woo and waylyng,
 And grete ferdnes at his partyng,
 For clerkis sayn if mon myzt se his synne
 In þe kynde liknes þat hit is in,
- 1015 He shuld for ferd hit raper 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 synne quereueuer he be,

(f. 125^{Va})

1000 worship] worschypes **D** *praisyng*] preysynges **D**
 1001 shuld] **D**, shal **B**
 1016 þat] **DCH**, *om.* **B**

- 1020 As þe fend^{us} of hell for to see.
 Also men shuld dred deth, and synne forsake,
 For þe grete acont þat þai shal make
 Of althyng þat þai han wro3t,
 In werke, word, wyll, and tho3t,
- 1025 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 forzeton:
**De omni verbo ocioso reddemus rationem
 in die iudicii.**
 For þer is no dede so preuely don,
- 1030 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.
- 1035 Þen shal we abide, we mone no3t flee,
 To al oure dedis examynd be,

1026 Fro] DCHZ 2383, For B

1030 to] re *canc.* to B

1032a occultum] DCHZ 2407, absconditum B

And al oure lif both gode [and] ill
Be demed þer after Goddus wyll.
Ben shal we se [al] oure synnus ichon,
1040 And quat we ben worthy to suffur 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,
1045 And dredful contis þen sal þu zeld,
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, (f. 125^{vb})
How it is spendit, and on quat manere.
Ben shal we al resafe sone
1050 After þe dedes þat we hafe don,
þat is auþer joy or payne,
þat may no mon stond þerazayne.
And þos þat ben fondon synful at þat day,
Mon syng “alas” and “waylaway”,
1055 And þus shal ich mon at his endyng day,

1037 and (2)] DCHZ 2414, om. B
1039 al] DCHZ 2416, om. B
1045 And] An D
1046a Omne] DCH, Quem B a te] DCH, om. B
1052 þat] þer D

An hard rekonyng ȝeld witout nay.

Ȑen aȝt iche mon, both ȝong and olde,

To dred þis acont, be he neuer so bolde,

And fle synne, þat is þe *deulus seruys*,

1060 And so sais Salomon þe wyse:

In omnibus operibus tuis memorare novis-

sima tua et in eternum non peccabis

Thenk on þe end quen þu shal oȝt begyn,

And witouton end þu sal not synne.

Ȑerfore sais Saynt Austyn in a boke,

Lett euer þi hert on þi last day loke,

1065 For of þu rise at moron strong of myȝt,

Ȑu wott not for to lif till nyȝt,

And quo so wyll thynk on þis manere,

And be warre and make hym redy here,

And of al his synnus clense hym wele,

1070 Or dethe shal come þat he shal felle,

Ȑen may he fro hell payn passe away,

And come to blisse þat lastis ay.

[**Hic incipit**] quarta pars [**que tractat**] de purgatorio

Purgatory is noȝt ellus,

Bot a clansyng plase, *per monnus* saule dwellus

1075 Þat has *synned* and has contricion,

And is in þe way of saluacion,

| And was not clansed al efere

(f. 126^{Ra})

Of his synne þat he did here.

And as sais Saynt Austyn truly,

1080 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,

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

For þe payn is [þer] more bittur and fell

Þen hert may thenk, or tong may tell.

1085 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.

1072a Hic incipit] **DCH**, *om.* **B** que tractat] **DCH**, *om.* **B**

1077 clansed] no *canc.* clensyd **D**

1080 boke] word *canc.* boke **B**

1082 or] and *canc.* or **B**

1083 is þer] **H**, byn þere **D**, þere is **CZ** 2736, is **B**

1088 and] **DCHZ** 2743, *om.* **B** þat] þe **D**

For more payn þen shal saulus fele,

1090 Þen euer myȝt liffyng mon suffur here,

Bot penaunce helpus here þat is don wele,

As sais þe prophet Ezechiel:

Diem pro anno dedi tibi.

Do penaunce, mon, quyll þu art here,

For on day, I forgif þe a ȝere.

1095 And paynus of purgatory helpus mon noȝt,

Bot to clanse synne þat he has wroȝt,

For of mon be a [thousand] ȝere þerin,

Mede in heuen may he non wyn;

Bot riȝt after as mon dos here,

1100 Joies in heuon he shal fele.

Þen serues purgatory of noȝt ellus,

Bot to clanse men of synne þat þerin dwellus.

Bot penaunce þat mon dos here wit gode wyll,

Serues mon of dowbul gode be skyll:

1105 One is, hit clases þe saule wele here

Of dedly synn and venyal yfere;

Anoþer, hit wynnus in heuon more mede;

To þes [two] may penaunce men lede.

1089 þen] þer **D**

1097 thousand] **DCHZ** 2770, .m. **B**

1099 as] þat **D**

1108 two] **DCHZ** 2779, ij **B**

For he þat dos wysle penaunce for syne here

1110 Schal haf joi in heuen full clere,

| And þat joi shal þai euer won in, (f. 126^{Rb})

Þat suffur penaunce wit gode wyl for synne.

Thus may mon knaw and se thurȝe grace,

Þat purgatory is a clansyng place,

1115 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 delyueret out,

For of mercy þer is no hope,

1120 Þerfore sais 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 riȝt noȝt

To hom þat in þat payne ben broȝt.

1125 For nothyng may abate hor payne,

As opunly teches Saynt Austyn:

Si scirem patrem aut matrem in infer-

no, non pro eis orarem.

1109 wysle penaunce] DCH, penaunce wysle B

1112 penaunce] penaunce here D

1114 is] is but D

1116 clensed] clansed þurȝ grace D

He sais, if my fadir or my moder were
 In hell, and I wist hom þer,
 I wold nauþer nyzt ne day
 1130 For hom do almes ded ne praye.
 Bot saulus þat ben in purgatory payne
 May be holpon thurze praers and almus ded certayn,
 For purgatory shal nozt last ay,
 For hit bes no lenger þen domusday.
 1135 For all saulus þat euer shal be safe,
 At þat tyme shal ful joy hafe.
 Bot now 3e shal here tell shortly
 Of [seuon] paynus þat ben in purgatory,
 Of quych men shal felle and see
 1140 As sone as þai ded may be.
 | Þe first is grete fere þat þe saule is in, (f. 126^{Va})
 Quen þe bode and hyt shal twyn,
 For þe saule `sall' se about hym stonde
 Lodly fendis azayn hym raumpande
 1145 As wod lyons to waite hor praye,
 Wit hom to take þe saule away.
 And þat sizt is paynful and greuours,

1131 purgatory] purgatori in **D**

1138 seuon] **DCH**, vij **B**

1141 *mar.*: 1^a **BD**

1142 þe] b *canc.* þe **B**

Þe fendus ben so foule and hiddus.
 For so hardy a mon wos neuer non
 1150 Liffyng here in fleshe and bon,
 Þat se þe sizt [þat] þe saule sal see,
 Þat ne he for fere neȝe ded shuld be,
 And into a brennyng fire raþer wold renne,
 Þen se þe syzt þat he sall se þen.
 1155 And grete payne aȝt þis to bee
 To synful mon þat hit shall see.
 Þe second payne is gret dred þat he sal haf
 Til þe dome be gifen, queþer he sal be saf;
 For þen aungels of heuon shal redy be,
 1160 And fendus of hell þat he shall see,
 Þat shal disput of al his lif
 Betwene hom þer wit grete strif.
 Þen shal his symnus be shewed al in fere
 Þat he amendet not in his lif here,
 1165 For þai wil iuge his lif certayn,
 Queþer he shal wend to blis or payn.
 Þen shal þe saule in grete dred be,
 As mon in perel þat may not flee.
 For if fendus haf maistre of him thurȝe syne,

1151 þat] DCH, *om.* B

1156 hit] þat D

1157 *mar.*: 2^a B, pena D

- 1170 He gos to payn þat neuer shal blyne,
 And he þat is dampnet 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?
- 1175 Þe thrid is seknys sere
 Þat þai shal haue on dyuers manere,
 | For mo seknys þen in þis word may be, (f. 126^{vb})
 Þay shal haf þer grete plente
 For synnus þat were not clenset here
- 1180 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.
- 1185 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
- 1190 Is for penance noȝt 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,
 1195 And if we don penaunce here for oure *syn*,
 Thurgh purgatory sone sall we *wynne*.
 Þe furth payne, as þe boke tell*us*,
 Is brennyng fire, and nothyng ell*us*,
 And þat brennyng fire so hote is,
 1200 Þat nothyng may sloke hit þat is,
 Bot al*mus* dede and gode *prayere*
 Þat frend*us* don for þe saule here.
 And one sparke of þat fire is more hote and k⟨ene⟩
 Þen al þe fire of þis word þat we sene;
 1205 For as þe fire of þe erth here as we w⟨on⟩
 Is hatter þen þe beme of þe son,
 Riȝt so þat fire, on þe same manere,
 Is hatter þen þe fyre is here.
 For all þe watir þat men con rekon,
 1210 One sparke of þat fire myȝt [not] slekon;
 | And noo saule fro þat payne shal passe, (f. 127^{Ra})
 Tyll þat hit be [as] clene as hit first was

1192 *neuer*] **DCH**, he *neuer* **B**

1197 *mar.*: 4^a **B**

1206 þen] þan is **D**

1210 not] **DCHZ** 3101, *om.* **B**

1212 as(1)] **DCHZ** 3125, *om.* **B**

Quen hit was first cristent *in* fontston,

For out of þat place ellus goo non.

1215 Bot *sum* haf more payn, and *sum* lesse,

Riȝt after hor synne has gretnys,

For ich mon*us* saule shal dwell þerin

After as hit is charget wit synne.

For *sum* shal be delyuert sone,

1220 For grete penaunce þat þai here don,

And *sum* shal dwell þer mony a ȝere,

For þai didon no penaunce here,

And long han lyne in hor synne

And þat wytton*us* 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 synne,

As mon had luf and delit þerin.

And so he sais on þis manere,

1230 þat euer þe more þat any mon here

Giff*us* his likyng and his will

1213 fontston] þe fontstone **D**

1218 as] þat **D**

To venyal synne, loud or still,
 Þe lenger he shal paynet be
 In pvrATORY, þus sayis he.
 1235 And quen þai ben clansed and mad bryzt,
 Þai shall be brozt in Goddus syzt,
 To heze peradissee þat blissful place,
 Quere euer is joy and solasse.
 Þe fift payne of purgatory is þis,
 1240 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 wynne, (f. 127^{Rb})
 Tyl þe fyre haf wascid hor bandus of synne;
 1245 Bot zet þai weton þai shal be safe.
 And sumtyme so mykyll payn þai hafe,
 Þat þai forzeten þat þai safe shal be,
 For sorow þai haf, and monon nozt flee;
 Querefore we shuld thenk, þat lifon here,
 1250 Quat payn þai suffir þat ben þere,
 And amend vs here of oure syn,
 Þat we dwell nozt þis payn witin.
 Þe sextit payne of purgatory is þis,

 1239 *mar.*: 5 B

 1253 *mar.*: 6 B, vi D

þat þe saulus shyn be as in wildernes.

1255 Þer defaut is of al maner thyng

Of quych men myzt haf any likyng;

And of al maner of payne, both hunger and cold,

Þai shal haf þer mony-a-fold.

Þe seuent is þe grattest payn þat may be,

1260 Þe grete desire þai haf to see

Þe face of God þat is so brizt,

And 3et þerof haf no ful sizt;

And ich saule shal won þat payn witin,

After þe quantyte of his synne.

1265 Þerfore hit is gode we do penaunce here,

And be sore for al oure synnus yfere,

And kep Goddus laze wit al oure myzt,

In holy liffyng bothe day and nyzt,

And fast and in gode praiers wake,

1270 And suffir penaunce for Goddus sake;

For Crist hymself teches vs so

Wit tribulation and penaunce to heuon go:

Per multas tribulaciones opor-

tet nos intrare in regnum celorum.

1255 maner] **DH**, *om.* **C**, alkyn **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 wit tribulacion and payn.

(f. 127^{va})

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, quat euer hit is.

Suffir hit mekly, and thenk *in* thoȝt,

1280 Þat witout encheson God send hit noȝt,

For auþer hit is to encrese oure *saulus* *in* blis,

Or to punysh us here for we didon omys.

And þerfore, if we suffir wit myld chere

Tribulacion and disese of þis word here,

1285 We shal haf rest and pesse witout nay

In þe joys of heuon þat laston ay.

Bot ȝet þe saules þat `to' *purgatory* wendus,

Mon be helpen here thurȝe help of frendus;

For holy *praiers*, and *almus* ded certayne,

1290 Saynt Austyn sais may shortyn hor payn:

Non est negandum spiritus defunctor[um] pieta-

te suorum uiuentium posse et cetera.

And masse of gode *prestis* *in* holy liffyng,

1275 suffir] suffur it **D**

1276 he] **D**, *om.* **B**

1290a defunctorum] **DCHZ** 3570, defunctoris **B**

1290b uiuentium posse] uiuentium posse *corr.* amicorum posse releuari **D**

Thurȝe *grace* may be grete helpyng.

Bot if we wyll help þe saules þat in *purgatory* be,

Loke we haf luf and charite,

1295 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

Þat ben here and in *purgatory*,

And as we may se *propurly* here,

1300 A body haf *lymus* in *dyuerse manere*,

And ichon of hom, bothe lese and more,

May helpe oþer quen hit is sore,

Bot if a lym deȝe and þe strengþ faile,

Þat [lym] may noȝt þat oþer availe.

1305 Riȝt so hit faris on þe same wise,

| Be hom þat in *purgatory* lise,

(f. 127^{vb})

And men lifyng here þat we se,

Þai ben as *lymus* of on bode.

And quo so in dedly synn is broȝt,

1310 And charite in his hert is noȝt,

He is as ded in his saule witin

Euer quyl he is in dedly synne.

Hys *praier* þat tyme is in vayne,
 And helpus noȝt þe saule þat is in payn.
 1315 For ryȝt as of a branch no frut may be
 Quen hit is cutt away fro þe tree;
 And as no strenght is in monnus lym,
 Quen hit is schorne away fro hym,
 To help hym to do any gode dede
 1320 Þoȝe he hafe neuer so mykil nede;
 No more is no lif of *grace* lede
 Quen we be deperted fro God, oure hed,
 To wircþ no medful werkus here
 As Cristis gospel wittonus wil bere:

Sicut palmes non potest

ferre fructum nisi manserit

in vite sic nec vos nisi manseritis in me
 1325 Bot ȝet, þoȝe a mon in dedly synne be,
 He may help þe saulus in purgatore
 If [he] do truly almus dede
 To pore febell men þat haf nede.
 For almus dede *praies* specially
 1330 For þe saulus in purgatory,
 If almus ded be truly doo

1321 lede] leued **D**
 1327 he] **D**, we **B**
 1331 truly] wisely **D**

To blynd and lome þat haf ned þerto;
 For so Crist, þat is oure hede,
 | Teches us to do *almus* dede.
 1335 Bot of [god] *prestus* masse-syngyng,
 To *saulus* in *purgatory* 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 *purgatory* wend,
 Or payne, or joi witouten 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 synne and do wele,
 For wit hope ne faith witout gode dede
 1350 Men mon not wyne hom heuon mede.

(f. 128^{Ra})

1334 *top mar.*: Day of dome **B** do] doo oure **D**
 1335 god] **D**, holy **CH**, *om.* **B** masse] þe masse **D**
 1338 bers] beren **D**
 1347 *mar.*: Spes impiorum peribit **BD**
 1349 *mar.*: Fides sine operibus mortua est **BD**

Incipit 5^a pars de die iudicij et signis et cetera

Now wil we here of þe day of dome
And of þe tokonus þat before [shal] come,
And of þes thyngis wil we rede,
þat touchon þe grete day of drede,
1355 Of quch som befor þat day shal be,
And at þe day, as men shall se.
þe first is of fire þat shall brenne
þe world, and al þat is þerin.
þe second is of þe risyng generall
1360 Of al men, both grete and small.
þe thrid is of Cristis comyng don
To þe dome in his *propur person*.
þe furth is of þe certayn styd
Quere Crist shal deme both quyk and ded.
1365 þe fyft is of þe fourm of mon
In quych Crist shal shew hym þen.
| þe sext is of þe accusers mony (f. 128^{Rb})
þat þe synnful mon shal accuse nomly.
þe seuent is of þe acont and rekonyng

1350a Incipit . . . cetera] Here bygymes þe fifep part of þis boke þat | spekep of þe day of dome and of
tokenes byfor | comyng **D**
1352 tokonus] tokenynges **D** shal] **DCHZ** 3965, *om.* **B**
1368 *mar.*: 6 **BD**
1369 *mar.*: 7 **B**

- 1370 Þat þai shal shew of hor liffyng.
 Þe eght is of dome fynall
 Þat Crist shal gyf, and mak end of all.
 Þus befor þat day shal come
 Tokynyngus, as we ich day se some,
 1375 As of Antecrist, *in* his gret pauste,
 Of quom we may alday here and see.
 And þes tokonyngus men shal thynk ful hard,
 As þai shal see and fele afterward.
 And quo so wil avise hym wele,
 1380 He may ich day both se and fele
 Quere thurȝe he may haf understondyng
 Þat þe day of dome is neȝe comyng.
 For þe wondirs þat shal fal, clerkis traw,
 Aȝayn þe wordus end ben som now,
 1385 Querefore we shuld mak us redy ay,
 For sodenly comus oure endyng day.
 Crist discipuls wold haf knowon fayn
 Quen he wold cum to þis word aȝayn,
 Dic nobis adventus tui signum ante consum-
 macionem seculi
 And said, Lord, tell us a tokonyng,

1390 *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**
 initia sunt dolorum et [habundabit] ini-
 quitas et refrigescet caritas multorum.
 Crist anon onswaret hom þoo:
 Lokes þæt non dissayfe 3owe,
 1395 For mony shal come in my name
 þæt say, þus Crist I am,
 And mony amon þai shal begyle,
 Bot þai shal regne bot a quyle.
 Pestilens and hongur befor þæt tyme shal be
 1400 In erth obrode in iche contree;
 And al þis shal be a begynnyng hard
 Of sorowes þæt shal cum afterward.

(f. 128^{Va})

1392e Surget] **D**, Surge **B**
 1392h habundabit] **DCHZ** 4023, habundabunt **B**

Wyckednes shal wax monyfold,
 And charite of mony shal be litil and cold.
 1405 Þes tokonus to his dissipuls told he,
 Þat aȝayne 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 bokis tellus us some.
 First of Antecrist tel we may,
 Þat 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 perdicionis
qui aduersatur et extollitur supra
omne quod dicitur Deus aut quod colitur, ita ut

| **in templo Dei sedeat ostendens**

(f. 128^{vb})

se tanquam ipse sit Deus.

And sais, bot *per* discension come,

Pat is to say, at þe hed of Rome,

And þe son of *perdicion* þe be shewed,

Both to lered men, and to lewed.

1425 For in prid of eul liffyng he shal be

Euer to Ihesu Crist contrarye,

And tak on hym pouer in his doying

As he were Lord and God of althyng,

And shal sitt and shew him þere

1430 In þe tempul as þoʒe God he were,

And lause and bynd both fre and bond,

For few or non dar azayn him stond.

For þen thurʒe synn mony shal be

Blynd in reson and monn noʒt see

1435 To know þe trewth of Goddus laʒe,

Be þe quych þai myʒt be safe

Fro þe desait of Antecrist and his meyne,

Pat in al þe word shal multeplye

To disaife bothe smal and grete,

1420f Deus] *corr.*: Deus id est nisi prius discencerunt omnia regna a romano imperio que prius erant
subdita non antea veniet Antichristus **D**

1427 on] of *canc.* on **B**, upon **D**

1435 truth] trewþes **D**

1440 Wit helpe of holynes þat þai wil hete,
 And wit ypocrisy and wordus sleze
 Þat shal blere mony a lordus eze.
 And þai shal make grete bate and strif,
 And all for pride and synful life.

1445 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:

**Seduxerunt populum meum mendac^{io}
 suo et in miraculis suis cum
 ego non nouissem eos nec mandas-**

| **sem eis quia nihil profuerunt populo [huic] dicit dominus.** (f. 129^{Ra})

Þai desauet my pepul wit meraculs and lesyngus,
 1450 I [knew] hom no3t 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,

1440 holynes] her holynes **D**
 1442 þat] þei **D**
 1443 bate] debate **D**
 1446 charge] chariouse **D**
 1447 be his] **D**, in **B**
 1448d huic] **D**, *om.* **B**
 1450 knew] **D**, know **B** myn] for myne **D** doyngus] doyng **D**

- 1455 And [made] þe folke `to' do hym honour
 And say, "here is 3oure sayueoure."
 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,
 1460 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 holenes thur3 ypocrisy,
 1465 Þat my3t li3tly men begyle,
 [Bot] he shal dure 3et bot a quyle.
 His dissipuls shal turne and to him draw
 Kyngis and princis to magnify his law,
 And forsake Ihesu Cristis la3e certayne,
 1470 Þat shuld saf al men fro payne.
 For thur3e hom þe pepul sal turned be,

1455 made] make **BD**

1462b decipere] discipere **D**

1465 men] men þer wiþ **D**

1466 Bot(1)] **DCHZ** 4242, And **B**

1468 his] þe *canc.* his **B**

- 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 laze of holy wrytt.
 And of þis, Sayn Petir warnet us as we rede
 | In his pistell, [if] we take hede: (f. 129^{Rb})
- Fuerunt vero et pseudo prophete in
 populo sicut et in uobis erunt magistri
 mendaces qui [introducent] sectas perdicionis.**
- And sais, þer were ymong þe pepul in dyuers degre,
 1480 Fals *prophetus*, as ymong 3ow sal be,
 And orden new custom in ich a lond,
 Þat vnneth wyl any be Goddus laze stond.
 Þai wyl schew outward grete pouerte,
 And euer of þe pepul geduryng be,
 1485 And of men hor liflode sech,
 Wit leysyngus and wit payntyd speche.
 Þai sal be conseilours of lordus of londus,
 And draze 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**, introduct **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,
þat in clethyng of shep to 3ov sal *cum*,
Bot witin homselfe þai shal be,
As wolfus `of` raueyn witout pite.

1495 And be hor werkes 3e may haf knowyng
Queþer þai kepe Goddus la3e in hor liffyng,
For þai þat kepe hit *perfy*tly,
Be non sich, 3e may se þerby:
For of quat kynd so is þe tree,

1500 Of þat kynd behose þe frutt to bee.
For he þat is Goddus trew *seruant*,
To lif *perfitly* he wyll ay fond,
And þerfore men shuld traw and loke
To þe werkis of men as sais þe boke,

1505 | And no3t to ich spirit þat spekis here, (f. 129^{Va})
Bot *profe* first queþer he of God were:

Nolite credere omni [spiritui] sed probate spiritus

1490c A fructibus . . . eos] D, secundum a fructibus . . . eos C, secundum ex fructibus . . . eos H,
et cetera B
1494 of] of *canc.* of B
1495 werkes] frute *canc.* werkes D
1503 *mar.*: Operibus credite BD
1506a spiritui] D, spiritu B probate] properatere *canc.* `probate' B

si ex Deo sunt.

For mony mon shal desayuet be

Thurze Antecrist and his cumpane,

And so ferre in errour þai sal be broȝt

1510 Þæt be Goddus laȝe þai wyl tell noȝt,

Bot euer hor awne laȝes magnifye,

And vertuous liffyng þerwit 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

1515 So mych tribulacion þen sal men se,

Þæt holy men shal erre if hit myȝt be.

And also a wise clerke þus says,

And for hym sayn [Jon] l'euangelist lays

Cauda eius terciam partem stellarum celi tra-

hebat, et misit eas in terram.

He sais, wit his taile he droȝe don euon

1520 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,

1510 noȝt] riȝt noȝt **D**

1518 Jon] **DCH**, *om.* **B**

And Ancrist þe taile þat fol3es at þe end.

1525 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 Goddus laze truly,

1530 And turne mony men þerto perfitly.

For þus spekus Malechy þe prophet

| In his prophesy as we rede:

(f. 129^{vb})

Conuertent corda patrum in filios

He sais, þai shal turn thurgh Goddus my3t

þe fadirs hertis into þe [sonus] ory3t.

1535 þat is, þai shal turne men, thur3e Godus grace,

Into his laze 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

1540 Wil purswe trw men wit envy,

Wit mych tribulacion on ich side,

And al for þai spekon azayn 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 þen sal saued be.

Bot oure eul daies sal shortent be,

As sais þe holy mon, Sayn Gregorye:

**Quia nos infirmos fecit, Deus dies
malos quos singulariter intulit mi-
sericorditer breuiabit.**

He sais, forþi God says orizt,

1550 Þat we ben brichel and febul o myzt.

Þe dayes þat ben eul and hefye,

Þat ben put to men singulerly,

Hom at þe last schorton wil he

Thurze his gudnes and his mercye.

1555 Þen shal God fulfyll in þe last dayus

Þat he in þe gspell sais:

Et fiet unum ovile et unus pastor

He sais, þen shal folke to oon fold fall,

| And oon hurde shal kepe hom all.

(f. 130^{Ra})

1543 And] But **D**

1545 sais] þenne seip **D**

1548a fecit] fecit *corr.* aspicit **D**

- þe floke bes al cristen men þat *Godus* laze sal hold,
 1560 Under oon truth in holy chirch, þe fold.
 Bot of al þe men þat mon con neuon,
 Ne al þe sayntis, ne aungelus of heuon,
 Myzt neuer non wett þat priuete,
 Quat tyme þat þe dome shuld be.
 1565 For God wil þat non before wytt
 Bot hymself þat ordent hitt.
 Þerfore Crist said to his dissipuls þus,
 Quen þai said of þe last day tell us:
Non est vestrum nosce tempora vel momenta que Pater
[posuit in sua potestate]
 Hit fallus nozt to 3ow to know þe tyme of priuete
 1570 þat þe Fader has sett in his pawste.
 Þerfore we shuld not couet to lere
 Queþer domusday be fer or nere,
 Bot we shuld make us redy all,
 As þe day of dome tomorn shuld fall.
 1575 For so dyd Sayn Jerom; þe holy mon
 Had euer his mynd opon þe dome:
Quociens diem illum considero, toto corpore
contremesco — siue enim comedo, [siue]

1568b posuit in sua potestate] DCHZ 4658, et cetera B

1572 Queþer] Wher D

1576b siue] DCH, sit B

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,

1580 Or ozt ellus do, euer me thynke

þat þe ferdful tromp of domesday

Sonnus þus in myn ere alway:

Arise, 3e þat ben dede, and come

To þe last dredfull dome.

1585 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. Edebant et bibebant, vxores

(f. 130^{Rb})

ducebant et dabant ad nupcias, usque

in diem qua intrauit Noe in archam, et ue-

nit diluuium et perdidit omnes. Similiter factum

est in diebus Loth; edebant et bibebant, eme-

bant [et vendebant, plantabant 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,

Riȝt so, he sais, mon^{us} son shal cum.

Men eton and dronkon, and were ryȝt glad,

1590 And weddet wif^{us} 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.

1595 Also in þe day of Loth befell,

Men eton and dronkon, shortly to tell;

Iche wit oþer solde and boȝt,

And plonted and bilded, and hous^{us} wroȝt,

And þat day þat Loth went out of Sodome,

1600 Sodanly Godd^{us} venjaunce come:

Hit rayned [fire fro heuon] and bronston,

And sloȝe and brend mon and womon.

þus sodanle sal fal þe dome,

Quen Godd^{us} son [of heuen] to erth shal come.

1605 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 aungils.
Al men and wymen þai shal up call,
1610 And bid hom cum to þe dome all.
| All men shuld rise [þen] in flesh and fell,
In body and saule, as clerkis tell.
Þe holy apostil sais on þis wise,
In twynklyng of an eze, þai sal up rise:
**Omnes resurgent in momento, in ictu
oculi, in nouissima tuba.**
1615 He sais al shal rise in þat tyme, menyng
[In] þe spase of an eze-twynkulyng,
Quen þai here þe dredful blast
Of þe dome þat shal be at þe last.
All men shal rise in þe same eld þen
1620 As Crist hade here, quen he wos ful man,
Namle, quen he ros thurze myzt
Fro deth, as sais Saynt Austyn oryzt.
þen he wos of [þritti] 3ere old and [two],
And of thre monethus þerwit also.
1625 In þat eld, all shal rise at þe last,

(f. 130^{Va})

1611 þen] DCH, om. B
1616 In] DZ 4976, l B
1623 þritti] DCHZ 4987, xxxⁿ 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 peribit.

Crist sais, þer shal no here be perished 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 riztwise,

As bokus tellus, shal first up rise,

And up into þe aire be rauyshd

Azayne þe comyng of Ihesu Crist,

And wit him be euer 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-

(f. 130^{vb})

uiam Christo in aere, et sic semper cum Domino erimus.

1628 þe] b *canc.* þe B

1630a Capillus] Quoniam ipse der *canc.* Capillus B

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.

1645 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,

1650 Beneth on þe [erth] sal Crist abide,

And *hom* were leuer *euer* in payn to be,

þen 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.

1655 He sais kyngis of landus and princis fele,

And cheftans þat ben under *hom* here,

1649 þat] DCHZ 5054, *om.* B

1650 erth] DCHZ 5055, *om.* B

1654b liber] DCHZ 5066, *libere* B

absconderunt] absconderent D

- 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 3e don and hide 3e us,
 So dredful a sizt 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. 131^{Ra})
 [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 synned mych azayne þe.
 Quat wonder is hit, þo3 we haf dred and fere,
 Þat synnon here alday in mony manere,
 Syn þai þat were of so holy lifyng
 In al hor doyingis, were so dredyng
 1675 Of þe soden acont at þe dredful dome

1659 In] DCHZ 5076, And B

1666b a uultu . . . mea] DCHZ 5087, 5088, om. B

1670 mych] ful mychel D

1674 so] euer D

Þat þai shal 3eld 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 ly3tnyng gos out *in* short tyde

Fro þe est, and schewus hym *in* þe west syde,

So schal þe comyng of Crist be

1680 Sodeyn and bri3t, and dredful to see.

And *in* þe vale of Josephat he sal his dome hold,

Of al maner of men, 3ong and olde,

Congregabo omnes gentes, et adducam eas in valle Josephat.

And þer, here acont straitle

Of al hor lifyng, quat euer þay be.

1685 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 si3t,

1690 So faire he shal seme, and so bri3t.

Þe wycked men *in* manhed shall hym see,

Ri3t as he honged on þe rode tree.

Þat si3t to hom shal be grete payn and drede,

1676c coruscatus] coruscans D

1682 maner of] maner D 3ong] bope 3ong D

1685 hym] DCH, hyn B

For þai shal se noȝt of his fairehede.

1695 And he shal þen, at his comyng,

A token of þe cros wit hym bryng:

| **Hoc signum crucis erit in celo cum**

(f. 131^{Rb})

Dominus ad [iudicandum uenerit]

To þe riȝtwise hit shall seme bryȝt,

And dredful to synful manus syȝt.

Þis crosse, as som traw, shal noȝt be

1700 Þe same crosse, and of þe same tree

In þe quych Crist was 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,

1705 For he wyl shew al his passion þen,

Þat he suffurd here, for synfull men,

And þis shal he do hopunly,

To reprove synful mon þerby.

And þat shal be sorwe to hom þat day,

1710 For þes wordus he wil to hom say:

Loo, here þe body in flesh and blode

Þat for ȝow honget opon þe rode!

Loo, here þe wondus þat for ȝow were stiked,

1696b Dominus] 'Dominus' D

1704 Before] DCHZ 5302, þer for B

1709 hom] hom at D

iudicandum uenerit] DCHZ 5282, iudice et cetera B

And þe sidis þat were beton and pricked!

1715 Þen shal þai haf mych sorwe and wrak,

Þat here wold noȝt 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 opunly 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^{Va})

1725 Alþoȝe þai witt þai shal be safe,

ȝet shall þai þat day grete drede haf —

Noȝt for þaimself, for þai ben giltles,

Bot for þe grete redure of riȝtwisnes

Aȝayne þe synful men namly

1730 Þat at þat day shal dampened be.

A! Quen riȝtwis men þat shal be safe

And aungils of heuon dred shal hafe,

1719 þer] **DHZ** 5364, *om.* C, þat B

1724 Þat] **DCHZ** 5371, Bot B

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 aungels 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 synful mon,
How shal þai appere þen?

1745 Oure lord þen in monhed shal sytt,
Abuf 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,

1734a aduentum] DCHZ 5385, om. B
1736 haf lyfd] DCH, has liffed Z 5389, has lyf B
1748 eul haf] DCHZ 5407, wrang B
1749 is] DCHZ 5408, is both B

1750 Shal þen be opon þen hom to kepe.

 þe erth þat þai [sal] stond on sal quake

 For hor synn, and trembul and shake,

 So þat vnneth hit shal hom bere,

 So mych hor syn þe erth sal dere.

1755 | þe word about hom shal be brennyng,

(f. 131^{vb})

 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,

1760 For to accuse synfull men,

 For we fynd writon, as 3e shal here,

 [Fiftene] maners of accusers þere

 þat shal accuse, at þat dredful day,

 þe synful men, þat is to say:

1765 Consciens, þat is clepet þe inwytt,

 And hor awne synnus, and holy writt;

 All Goddus creaturs þat we con tell,

 Holy men, and aungils, and fendus of hell;

1750 opon] h *canc.* opon **B**

1751 sal stond on] **CH**, sal on stand **Z** 5410, schul stand on þan **D**, stond on **B**

1758a Of . . . dome] **D**, Of þe accusors þat þe synful shal haue **C**, Of þe accusours þat synful men shul haue **H**, Of xv manere accusours þat schul accuse þe synful bifore god atte day of dome **Z** p.

XXXVIII, *om.* **B**

1760 men] man **D**

1762 Fiftene] **DCZ** 5425, Fyfte **H**, X^v **B**

Marturs þat hard *turmentus* did fele,
1770 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 azayne synnful mon shal be.

1775 First shal hyr awne consciens

Accuse hom þen, in Goddus *presens*,

Opunly, and nozt in priuete,

For nothyng þen shall hyd bee:

Nichil opertum quod non reueletur

Althyng shal þer be shewed oponly,

1780 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 *conciens*, and nozt ellus,

As an holy mon þerof tellus:

Consciencie omnibus reuelabuntur.

1785 Þe *conciens*, he sais, of ich thyng

| Schal be shewed to al *mennus* knowyng.

(f. 132^{Ra})

1771 here] **DCH**, *om.* **B**
1772 mysladd] **DCH**, here ladd **B**
1778a reueletur]**DC**, reueletur et cetera **B**
1780a aperti] **DCHZ** 5446, aperti et cetera **B**

Also accuse men shal holy writt,
Nomely, þos men þat knw hitt;
For Crist sais so *in* þe gospel of Jon,
1790 Þe word þat he laft shal deme ich mon:
Sermo quem ego locutus sum, ille iudi-
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 fezt
Aþayne wycked men þat lyf unrizt:
Pugnabit cum eo orbis terrarum contra insensatos.
1795 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 synnus, both lesse and more,
1800 Þe quych þen may acuse mon þore.
Þerfore sais Job, Lord, þu suffirs writynn to be
Þe bitternes of synnus aþaynus me:
Scribis contra me amaritudines
anime mee, id est, permittis scribi contra me
peccata mea amara.

1789 Crist] so Crist **D** sais] **D**, sais sais **B** so] *om.* **D**
1798 to(1)] **DCHZ** 5489, *om.* **B** euer] **DCH**, ay **Z** 5489, *om.* **B**

Aungels also, as clerkis say,

Shal accuse synful mon at þat day.

1805 Also childir þat here unchastyst were,

Shall accuse fadirs and modirs þer,

For þai tazt hom not Godus laze to kepe,

Hym to wurschip, luf, and drede,

And þerfore sais þe wise mon on þis manere,

1810 To all maner men þat childer haf here:

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

Þe sonus shal playn þen, sais he,

Opon þe eul fadir, and azayns hym be,

For thurȝe defaut of hym be þay

In grete reprufe at þat day,

1815 Quen þai and þe fader ben both spilt,

| For he is þe cause of [hor] gilt.

(f. 132^{Rb})

Pore men shal playne hom also, thurȝe riȝt,

On þe riche men in Godus syght,

And accuse hom ful greuesly.

1820 For þai had on hom no mercy

For to help hom here in hor nede,

Nauþer to cloth hom, ne to fede.

1810b obprobrium] opprobrium *corr.* obprobrium coram Deo **D**
1816 hor] **DCHZ** 5559, his **B**

- Also þoo þat sugettus were to man
 Shal accuse hor suffrayns þan,
 1825 þat hadon ouer hom power and myzt,
 And tazt hom not to kepe Godus laze ori3t.
 Þerfore þai shal acont for hom þer,
 For þai amend hom no3t be hor powere,
 And þat Sayn Paule wyttenus truly,
 1830 For in his pistul þus sais he:
Si quis autem suorum et maxime domes-
ticorum curam non habet, fidem negauit
et est infideli deterior et cetera.
 Quo so has no3t charge or cure sothly,
 And most, of his homelich meyny,
 He is wors þen a hethon man
 þat neuer had faith ne cristyndam.
 1835 Þerfore ich mon wit al his powere,
 Shuld gouerne his meyne from synne here.
[Of þe opon acont þat men shal zelde at þe day of dome]
 All shal cum before Crist at þat day,
 And 3eld acont or þai passe away,
 For þen shal ich mon, of his lyfyng,
 1840 Befor God 3eld an hard reckonyng,

1836a Of þe . . . dome] **DCH**, Of þe streit acountis þe 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:

Sicut non peribit capillus de capite, ita

non erit momentum de toto tempore de

quo sane non conqueratur.

Alas, quat þai þen shal say,

Þat in synne and wyckednes passen away,

1845 Quen ich mon shal 3eld acont certayn,

Of ich ydil word spokon in vayn,

| **De omni verbo ocioso reddent rationem in die iudicii** (f. 132^{Va})

And of ich ydil tho3t, more and lesse,

Þat consentis to synn and wyckednes:

Usque ad minimam cogitacionem. Quoniam cogi-

tacio hominis confitebitur [tibi].

And þis oure Lorde God Almy3ty

1850 Speckis be his prophet Ysaye:

Ego venio ut congregem cogitaciones

eorum cum gentibus ad iudicandum sicut iudi-

cabo gentes.

I come to gedure hor tho3tis all,

To deme hom wit men, both gret and small.

1843 þai þen shal] schul þei þanne D

1844 passen] passen eþens D

1848b tibi] DCH, om. B mar.: Notus in Iudea BD, Prophete Daud. psalmus. Notus in Iudea CH

1850a Ego] DCHZ 5682, Ecce ego B

Also þat mon thurȝe erryng did,

Shal noȝt excuse hym in þat stid:

Pro omni [errato], siue bonum, siue malum sit,

adducatur homo in iudicium.

1855 He sais, for ich thyng þat erred is,

Be it gode or eule, more or les,

At þe dome hit shal be shewed,

Of euerich mon, both lered and lewed.

Also men shal ȝeld acont verray

1860 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 hongert, and ȝe me noȝt fedd;

I thristid, and ȝe me no drynk bede.

1865 Perfore men shuld, wit gude will,

þe [seuon] werkis of mercy fulfill.

[How prelati shal acont for hor sugetus]

Also prelati of ordur and of dygnyte

1854 in] þat *canc.* in **B**

1854a errato] **DCHZ** 5731, erratu **B**

1860a dedistis] dedisti **D**

1860b et . . . bibere] **DCHZ** 5767, et cet. **B**

1866 seuon] **DCH**, vij **B**

1866a How . . . sugetus] **DCHZ** p. XXXVIII, *om.* **B**

Shuld acont 3eld 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 doctur as we rede and see,

| Þat prestus for wycketnes of [þe] pepul damnet sal be (f. 132^{vb})

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

And repreue hit noȝt 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* laze after hor degree,

Wit gode ensaumpul of holy life,

And meke techyng witouton strife.

1885 Also all men shold 3eld acont here

Of gude dedus þai my3t do, and didon not þer,

To helpyng of pore men þat were hom by,

Þat to *trauell* were febull and unmy3ty:

Omnes enim unum corpus sumus de membro in membrum.

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

1890 Þat has mony *lymus* in dyuers degree.

And as on lym of þe bode her,

Is redy after hit has powere

To *serue* al þe toþer, bothe more and lesse,

Of þat offis þat giffon hit is,

1895 Ri3t so ich mon þat here *lifus*,

Of al þat God thur3e *grace* hym gifus,

Shuld oþer *serue* þat þerof has nede,

As he wil onsware at þe day of dred.

And so, he þat strong and my3ty is,

1900 Is holdon to trauel for hom þat ben my3tles;

And þe rich men þat mych god hafe,

To [relefe] þe pore, if þai shal be safe;

| And men of laze, wit hor *trauaile*, (f. 133^{Ra})

To consel men þat aske consaile;

1905 And *prestus*, Godus laze truly to *preche*,

And þe way of holy lifyng to teche.

Þus is ich mon holdon, wit gode entent,

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

Frely for Goddus luf, and noȝt ellus,

1910 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,

Frely mynister hit on gode manere.

Quod gratis accepistis gratis date.

Þerfore we shuld, in þis liffyng,

Help ichon oþer before althyng,

1915 For bot if þat we here do soo,

We shal hafe pyne and mykyll wo.

[Of þe congregacion at þe dome]

1902 relefe] **D**, refe **B**

1903 *trauaile*] *tauel canc.* *traueyl* **D**

1908 lent] **DCHZ** 5951, sent **B**

1912a date] **DCHZ** 5963, date et cetera **B**

1916a Of . . . dome] **D**, Of þese þat shulle deme and þese þat shulle be demed **C**, Of alle þat shul deme and þese þat shul be demed **H**, How somme men schul be demed and some schul not be demed **Z** p. XXXIX, *om.* **B**

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,
1920 And so mych folke come neuer togeþer.
Bot som shal deme wit Crist at þat day,
And noȝt be demet, as clerkis say:
As men þat forsake þis [worldus] solase,
And folȝen Cristis laȝe and his trase;
1925 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,
1930 As Crist in his gospell truly tellus:
Vos qui secuti estis me sedebitis super sedes
[duodecim, iudicantes duodecim tribus Israel].
He sais, ȝe þat folȝe me here lifyng,
Shal sitt on twelf setus, demyng
Þe [twelf] kyndomus of Israel,
Þat ben al men þat here doo wel.
1935 | Sum shal noȝt deme, bot demet be (f. 133^{Rb})
To þe blis of heuen for grete charite,

1923 worldus] DCHZ 6036, world B
1930b duodecim iudicantes . . . Israel] DCHZ 6043, 6044, `xii' iudice B
1933 twelf] DCHZ 6047, xii B kyndomus] kynradenes D Israel] islr *canc.* Israel B

þat þe [seuon] werkis of mercy wilfully did,
 And to kep hom fro dedly syn eu^{er} toke hede.
 Som shal no3t deme, bot demet be
 1940 Fro God and all his holy company;
 For þai wold no3t dedly syn flee,
 Ne kep þe comaundmentis wilfulle.
 Bot sum shal no3t be demet þen, as Crist sais,
 As hethon men þat ben witouton faith.
 1945 For þai ben demet now to hell worthele,
 þat wil not beleue in Crist trule,
 And þen shal go to payn endles,
 As in þe gospell writon it is.
 And þai þat witout la3e vse syn,
 1950 Witout la3e shal be damned þerin:
Qui sine lege peccant, sine lege peribunt.
 A ful dredful day þen shall men see,
 Quen al men þus hard demet shal be,
 And þai þat here ended in wycked lifyng,
 Shal be put to payne witout endyng.
 1955 Bot þos þat shal be safed shal here þat day,
 A blessed word þat Crist shal say:

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,
Þat fro þe begynyng of þe world to 3ow we di3t,
1960 Þat in þis world haf lifd ori3t:
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 was naket þat 3e my3t see,
3e gaf me clothe`s´, and clethed me.
Quen I was seke, and in febell state,
| 3e uysit me both erly and late. (f. 133^{Va})
In prison quen I was holdon still,
1970 To me 3e comen wit gode wyll.
For thus Crist sais *in* his gospel sothly,
Þat 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**

- 1975 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 shal be in payne, sorwe, and woo.
 For 3e wold no3t do þe werkis of mercy
- 1980 Be þe quych criston men saf my3t be.
 Quen he has said þus and mad ende,
 Wycked men and wymen wit deulus shal wend
 To þe fire of hell þat neuer shal slake.
 And a dredful crie þen shal þai make,
- 1985 And say, alas þat euer we were wro3t
 In monus kynd, quy nere we no3t?
 For now shal we brenn in þe fire of hell,
 And witout end þerin to dwell
 In more payne, sorw, and stynk
- 1990 Þen euer any erthly mon may thynk.
 [*Of þe mercy of God: þat is grete synful men*]
 Bot 3et al þat wyl lef hor syn here
 In þis lif, quyl þai haf powere,
 Þai mon haf mercy and forgifnes
 Of al maner synn, quat euer hit is.
- 1995 For þoze a mon haf don neuer so mych syn,

1980 saf] saued **D**

1984 dredful] delful **D**

1990a Of . . . men] **D**, *mar.*: mercy **B**

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,

2000 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.** (f. 133^{vb})

And þerfore þe prophet sais, witout endyng

Þe *mercy* of God I shal syng:

Misericordiam domini in eternum cantabo.

2005 And Saynt Austyn, þe holy mon, sais þus,

A gode worde þat may comforthe vs:

Sicut scintilla ignis in medio maris,

ita omnis impietas uiri ad misericordiam Dei.

As a litil sparke of fire, sais he,

In mydwrð þe see slockond wold be,

So euerich mon thurȝe *grace* may wyn

2010 *Mercy* and forgyfnes 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.

2015 Þen 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
2020 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;
2025 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**

2030 So bittir and so horribul þay ben þere.
 | Bot som *men* wold wytt quere is hell: (f. 134^{Ra})
 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,
 2035 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,
 2040 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.
 2045 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**

2050 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,

2055 Couth no3t tell, ne shew thur3e lore,

How mykil sorw and payne is þore,

Þo3 he speke þerof and shuld spek ay,

Fro þe begynnyng of þe world to domusday.

3et my3t þai no3t þe soro tell,

2060 Þat to synful men is ordent in hell.

And he þat comus þider, certayne,

Shal no3t liztly cum azayne.

For Goddus la3e sais þer is knowon non

Þat turned fro hell þat þider was gon,

Non est agnitus, qui reuersus est ab inferis.

2065 Bot if it were thur3e myracle only,

Or special *grace* of God almy3ty,

| As Lazar was, Mare broþer Maudlayn,

(f. 134^{Rb})

Þat sa3e and herd þer mony a payne

Þat tyme quen þat he was dede.

2070 For his saule was þen in þat stide

Faure dais, as God uouuchet safe,

For so long his body lay in grafe.
 And at þe last, God raiset hym riȝt
 Fro deth to life thurȝe his myȝt,
 2075 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 loȝe neuer, ne mad liȝt chere,
 For dred of deth, þat he eft most dreȝe,
 2080 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.
 2085 Bot [twelf] paynus clerkis tell
 Þat generaly saulus shal haf in hell:
 Þe first is fire, so hote to rekon,
 Þat no maner thyng may hit slekon;
 Þe second is cold, as clerkis say,
 2090 Þat no hete of fire may it delay;

2072 in] in þe D

2075 and] D, *om.* B

2077 fiftene] DCHZ 6521, X^v 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

Be thrid payne is fylth and stynke,
More bitter þen any hert may thynk;
The furth is hong^{er}, sharp and strong;
Be fift is brennyng thrist ymong;
2095 Be sext is [so] mych derknes,
þat it may be gropet, so thyk hit is;
Be seuont is þe horribul sizt to se,
Of foule fendus, þat in hel shal be;
Be e3t is uermyn grete,
2100 | þat þe synful men shal gna3e and frete; (f. 134^{Va})
Be nent is gna3yng þat þai haf witin,
Of consciens þat bites as [vermyn];
Be tent is hote terus of wepyng
þat þe synful shal bren in donfallyng;
2105 Be [eleuent] is shame and shenship for syn
þat wycket men shal haf, þat neuer sal blyn;
Be twelft is bandus of fire brennyng
þat shal euer haf in hell wonyng.
Be first þat I told, fire so hote

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**

- 2110 Þat [noþing] 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.**

 Þe fire is kyndilt in my wrath, sais he,
 Þat euer more brennyng shall be.
 2115 And þat fire euer so hote brennus,

 Þat if al þe water [þat] stondis and rennus

 On erth, and al þe sees witout

 Þat closes al þe erthe about,

 Into þat fire rennyng hade,
 2120 Þe lest sparke þerof hit myȝt not debate

 No more þen on drope of water clere

 Miȝt 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

 2125 Riȝt as þe fire brennyng here

2110 noþing] D, n þing B

2112c 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,

2130 Bot hit nauþer *brennus* 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,**

(f. 134^{vb})

Tam focus inferni superat feruencia mundi.

þe second payne is grete colde

þat þe synful shal euer fele and holde,

2135 And þat cold shal be so [strong] and kene,

þat þo3e al þe wod þat in þe world has ben

Were brennyng into þat cold i-thrawe,

Hit shuld *turne* to ise and snawe.

And 3et fendus shal cast hom wit mykel payne,

2140 As Job sais in Goddus la3e certayne,

Ab aquis niuium transibunt ad calorem nimium.

Fro waters of snawus þai shal fore,

To [ouer] mykell hete to grefe hom sore.

2132 fires] DCHZ 6630, fire B

2133 *mar.*: 2^a 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 þis manere,

In a boke as is writen here:

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

2145 Þe wycket men shal witout be [glouyng],

Thurȝe hete, as irne *in* fire brennyng;

Witin, thurȝ cold, sharp and kene,

As ise þat is in wynter sene.

The thrid payne þat is in hell

2150 Is stynk and filth, as clerkis tell.

Of þis Sayn Jerom *berus* wyttenes,

As in his boke writon it is:

Ibi est ignis inextinguibilis et fetor intollerabilis

Þe fire is þer so hote and so myȝte,

Þat hit may neuer slecket be;

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

Þat non erthly mon myȝt suffir hitt,

And þat shal be to hom nomely

Þat delytyd hom in synn of lechory.

2144c yeme] **DCHZ** 6668, yeme et cetera **B**

2145 glouyng] **DCHZ** 6669, gloryng **B**

2146 irne] þe yrne **D**

2149 *mar.*: 3^a **B**

2153 so (2)] *om.* **D**

The furth payne is, as clerkis say,
2160 Strong hunger þat shal last ay,
| For sustenaunce þai shal non ete, (f. 135^{Ra})
Bot dethe or payne shal be hor mete:
Desiderabunt mori, et mors fugiet ab eis.
Pai shal desire to deȝe fro hor woo,
Bot deth shal euer fle hom froo,
2165 And þat is for þai wold gif no mete
To pore folk, þat suffurd here hongur grete,
Ne of hom had no ruthe ne pete,
Bot wasted hor godis in glotone.
Hit is riȝt þat þai haf þis payne,
2170 Grete hongur in hell þerazayne.
Þe fift payne þat to hom shall fall,
Is grete thrist þat þai shal hafe witall;
Bot þe flamme of fire þai shall drynk,
Mengit wit bronston [þat] foule [shal] stynke.
2175 And wit mykil oþer sorow shal þai mete,
As Dauid sais, þe holy prophete:
Ignis, et sulfur, et spiritus procellarum 2176a

2159 *mar.*: 4^a B
2161 ete] kede D
2162 *mar.*: Mors depascet eos BDH
2171 *mar.*: 5^a B
2174 þat] DCHZ 6738, *om.* B shal] DCHZ 6738, to B
2175 mykil oþer] DCH, oþer mykil B

pars calicis eorum. 2176b

Fire, and bronston, and stormes, sais he, 2176c

To payne hom sore, hor drynk shal be; 2176d

And mykil oþer bitternes þai shal haf, 2176e

As God hymself wyttonus wele thys laze: 2176f

**Quia fel draconum vinum eorum, et ve-
nenum 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,

2180 Þe neddirs 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,

2185 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 . . . laze] 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 suggest **BD**

2184 þai haf] **DCH**, þat þai **B** þare] l *canc.* þare **B**

2187 *mar.*: 6^a **B** grete] þe grete **D**

For no hert may thynk, ne tong tell,
 2190 So mych derknes as is in hell.
 And þat Godus laze shewus wele,
 And sais, þe synful shal grope and fele
 Derknes as mych at mydday
 | As at mydnyzt, þat [shal last] ay:

(f. 135^{Rb})

**Palpabunt tenebra in meridie sicut
 in media nocte.**

2195 Therfore þe holy Job *praiet* ay,
 Lord, fro þat derknes be I *turnet* away,
 For þer is non order wonnyng, sais he,
 Bot *errour*, þat euerlastyng shall be:

Ut non reuertar ad terram tenebrosam ubi et cetera

þe seuont payne þat in hell shall be,
 2200 Is þe syzt of deulus, [þat] men shal se.
 For no mon *in* þis world con ymage ne deme
 So horribul a syzt as þat shal seme.
 For so hardy a mon was neuer, ne so bold
 In þis world lifyng, zong ne olde,
 2205 If he myzt riztly *consafe* in mynde

2194 shal last] DCHZ 6806, lastus B
 2194b nocte] DCHZ 6808, nocte et cetera B
 2195 holy] holy man D
 2199 *mar.*: 7^a B
 2200 þat] DCHZ 6842, þen B
 2203 a mon was neuer] was neuer man D

How horribul a deul is in his kynde,

Þat durst for al þe gode of mydylende

Se a fend, so he shuld be ferde.

For þe hardist mon *in* flesh and bon

2210 Þat here lifus, if he saȝe one

Of þe deulus 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 fa-

ciem quorum opera dilexerunt eos in terra.

2215 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:

Demonēs igne stillante videbunt, et

miserabilem clamorem flentium et lamen-

tantium audient.

Þai shal se þer deulus wit eȝe,

2220 Thurȝe sparkis of fire þat shal of hom fleȝe,

And here þerwit, on ych party,

Þe wrecchet synnful grete and crye.

| Þe e3t payn þat þai shal haf

Is *vermy*n and [wod] *bestis* þat sal *hom* gnafe

2225 For hor *synn*, þat *hom* thu3t swete,

As God sais *hymself* thur3 his *prophet*:

**Dentes bestiarum inmittam in eos cum fu-
rore trahencium in terra atque serpentium.**

I shal send to wicked *men*, sais he,

Þe teth of *bestis*, þat *venomd* sal be,

Þus sal *vermen* and *bestis* gnafe *hom* ay,

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 Þe *prophet* sais also, as we rede,

Wordis þat synful *men* shal drede:

2223 *mar.*: <8>^a B
2224 wod] DCHZ 6908, *om.* B
2228 þat] *om.* D
2230b extinguetur] DCHZ 6924, extinguetur et cetera B
2234b ita] CHZ 6930, *om.* B

**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

2240 Euer more, wit fire and vermyn:

**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.

2245 Þis payne is more to fele and see,
Þen 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

2250 | Beton wit fendus on ich party (f. 135^{vb})

**Sicut machina bellica percutit mur<os>
oppidi, ita demones immo asperius et [crudelius]
corpora malorum et animas flage<l>-**

2236a Subito] Subter **DZ** 6951 te sternetur] **DHZ** 6951, sternetur te **BC**
2240b ut] *the text of D ends imperfectly here*
2250a muros] **CHZ** 7022, mur<. .> **B**
2250b crudelius] **CHZ** 7023, cr<.)delis **B**
2250c flagel-] **CHZ** 7024, flage<text cut off> **B**

labunt post iudicium.

He sais, as quen an engyn is cast,
Be wall of þe cyte hit smytis fast,
So shal þe fendus, and more felly,
Tourment þe saulus ful bittirly,
2255 And þat is, for þai wold not suffir ne take
Mekly techyng, for Godus sake.
Perfore, deulus shal bete hom þer
Wit hard paynus, and hom noȝt spare.
Be [nent] payne is gnafyng witin
2260 Of hor *consciens* þat neuer shal blym.
And for payne, þai shal euer cry and say,
Alas, alas, and waylaway,
Þat euer we were born, or forth broȝt,
For [of] oureself, lityl we roȝt!
2265 Alas, þat euer wos wroȝt any syn,
For payn and sorow þat we won in.
Þus shal þai playn hom of hor wycketnes,
As Goddus laȝe berus wyttnes:

Quid nobis profuit superbia? Quid diui-
ciarum iactancia? Omnia transierunt
velud vmbra, et tanquam nuncius

2250d -labunt] -labant *canc.* -labunt **B**
2259 *mar.*: 9^a **B** nent] ix **B**
2264 of] **CH**, on **B**

**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, þai shal say,
2270 Or bostyng of riches, or rich aray?
For al þat prid, as we mon see,
Is past as þe shado of a tree,
| And as a brid þat flizes in þe wynde, (f. 136^{Ra})
Of quom no mon þe trase con fynde.
2275 þus shal pride and riches away passe,
Rizt as thyng þat neuer wasse.
þe [tent] payne is hote teris and wepyng
þat þe synful shal wepe, witout styntyng.
Querfore Sayn Austyn say þus,
2280 Qwos wordus ben autoryte to us:
**In inferno plures effunduntur lacrimae,
quam in mare sunt gutte.**
In hell, he sais, moo terus shal be,
þen dropes of water ben in þe see,
And þat shal be hater þen euer was
Malten led, or wallyng brasse,

2268f non] CHZ 7067, om. B
2277 mar.: 10 B tent] x B

- 2285 þat shal fro hor eȝen renne
 Witout ende, hom to brenne.
 And ȝet þerto [þai] 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.
 Þe [twelft] payne is fa'i'lyng of syȝt,
 Of God almyȝty þat is so briȝt
 Þat al þe paynus þat *in* hell may be
 Shuld lityll grefe, if men `myȝt' hym se;
- 2295 For as þe syȝt of God in heuon is
 Most joy of al, both more and lesse,
 So þe failyng of þat syȝt
 Is most payne þat *in* hell is dyȝt.
 A careful thyng hit is to tell
- 2300 Of sorw and payne þat is in hell,
 For þer was neuer mon þat wytt had,
 Couth tel þe paynus be a [thousand] perte.
 For all þe payne of þis word here

2287 ȝet] þ *canc.* ȝet **B** þai] **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,
 2305 To reward of þe lest payne of hell,
 | Quere wycket men shal euer dwell. (f. 136^{Rb})
 Þerfore I rede, quyl we ben on lyfe,
 Forsake oure syn, and clene us shrife,
 Þat we may, quen we hethon fare,
 2310 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,
 2315 Er he wold assent to syn or foly
 Querfore he were sich paynus worthy.
 Bot al þat wil here hor synnus forsake,
 And to Goddus mercy fully hom take,
 And for hor syn hafe repentaunce,
 2320 And redy, þerfore, to suffir penaunce,
 Hom thar neuer þen come in hell,
 Ne suffir þes paynes þat I of tell,
 Bot thurȝe pennaunce in purgatory he may wend,
 To joy and blis witouton ende.
 2325 Þe Fader of heuen, thurȝ 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,

2330 Bot fewe gonn þe way þat þider lisse,

For *sum* thurȝ syn ben mad so blynd

Þat þe riȝt way þai con not fynde.

Sum wold be þer, witouton doute,

Bot þai wyl not *trauel* þer aboute,

2335 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 penaunce and tribulacion,

| **Per multas tribulaciones oportet nos**

(f. 136^{Va})

intrare in regnum celorum

And be paciens and meknes,

2340 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 briȝtnes,

And so faire and so delectable is,

2345 Þat al þe men of erth couth noȝt

So mych ymagyn, ne thynk *in* thoȝt

þat God has ordent for [hor] wonyng

þat gifen hom here to holy lifyng.

And hor joy shal passe al menus wytt,

2350 As we fynd writen in holy writt:

Quod oculus non vidit, nec auris audiuit,

nec in cor hominis ascendit que preperauit

Deus diligentibus se.

E3e may neuer se, ne ere here,

Ne into monus hert com þe joies þer,

þat God has ordent þer and di3t

To al þat louen hym here ori3t.

2355 Saynt Anselme, þe holy man,

In his bokis tech us can,

þat emong al þe joies in heuon,

Specialy þer shal be seuon

To þe bodys þat shal be safe,

2360 And oþer seuon þat þe saule shal hafe

In þe kyngdom of heuon both togeder,

After þe dome quen þai come þider.

þe first joie is bri3t shynyng

þat þe bodys shal hafe witout endyng,

2365 For þai shal be more shynyng and bri3t,

2347 hor] CHZ 7769, oure B

2350c se] CHZ 7792, se et cetera B

2363 mar.: 1 B

Þen euer was sonne in *monus* sy3t.

Noo erthlich *mon* my3t a3ayn hit loke

Þat þe body shal haf þ*us* sais þe boke.

Þe second joi after is swiftnes

2370 | Þat ich body shal haf þat is ri3twis.

(f. 136^v_b)

For *in* lese space þ*en* *monus* e3e may wynk,

Þai 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 *trauaile*,

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 joy 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 a3ayn*us* [hom] shal be.

2369 *mar.*: 2 B

2381 *mar.*: 3 B

2386 hom] hym B

The furth joy is grete fredome
 Þat þe bodys haf þat to heuon come.
 For quy þai shal neu^{er} fele nothyng,
 2390 Bot þat þat 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 þai wyl desire to be.
 2395 Þe fift joy is hele þat þe bodis shal hafe
 Þat forsakyn syn, and shal be safe,
 Witout seknes, or any greuaunce,
 Or anger, or any oþ^{er} penaunce.
 For seknes ne payne þai sal non fele,
 2400 Bot euer be in likyng and hele
 In heuon, wit joy on iche a side,
 For þ^{er} þai shal be glorifyede.
 The sext joi is grete delyte
 Þat þe bodis sal haf þat ben perfite,
 2405 | Þat no mon lifyng con, ne may
 So mych desyre, nyzt ne day.
 For here myzt neu^{er} mon fare so wele,

(f. 137^{Ra})

 2387 *mar.*: 4 B
2391 hom] CHZ 7985, *om.* B2395 *mar.*: 5 B2403 *mar.*: 6 B

To haf sich delyte as þai shal fele.
 For þai shal haf so mych delyte þore
 2410 þat 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
 þat þay shal haue, witouton strife.
 2415 For Godus laze 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 gloryus Trynyte,
 2420 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,
 2425 Hit is skyll þai haf rewardyng

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 þoȝ a mon myȝt lif here

2430 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.

2435 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 eterna que [preteriit].**

(f. 137^{Rb})

For þer is euer day, and neuer nyȝt,

2440 Wit al maner delitis euer briȝt.

Perfore þe prophet desiret to be

In al þat joy and solenmyte,

And sais, Lord better oon day were

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

2445 þen is heuon better oon day,

2435 thousand] CHZ 8081, .m. B

2438b preteriit] CHZ 8080, preterijs B

2444 thousand] CHZ 8098, .m. B

Ben here a [thousand] þat passon away.
Perfore shuld iche mon stydfastly
 Sech þat lif, þat euer shal be,
 Þe quych ich mon may frele wyn,
 2450 If he wyl kepe hym fro dedely syn.
 Bot ȝet we shal knaw wit all
 Of [seuon] maner joyus þat to þe sawle fall.
 Þe first is wisdom, to know and se
 Al þat wos, is, and shal euer be.
 2455 For þai shal hafe so mych grace
 Quen þai se God face to face,
 Þat nothyng þat euer God dyd,
 Shal [be, þat tyme,] fro hom hyd —
 Þat is to say, if God vouch safe
 2460 Þat any creature shuld knowyng hafe.
 For Saynt Austyn, þat mych couth of clergy,
 Says in a sermone oponly,
 Þat in þe sizt of God þat þai shal se,
 [Thre] maner of knowyng to hom sal be.
 2465 For þai 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 þat tyme fro hom hyd] be fro hem þat 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. 137^{Va})

And be al as Goddus, for grete myȝt,

As þe prophet in þe sauter sais oriȝt:

Ego dixi dii estis, et filii excelsi omnes.

2475 I said, ȝe ben goddus all,

And sonus of heȝe God men shal ȝow call.

Querfore hit semus, quen þat þai come

To heuon, þai shal be ful of wisdom,

And [ful] of konyng be euer more,

2480 For quat þai will, þai shal know þore.

þe second joie þat to hom shal be,

Is perfit luf of hert lastyngle.

For þai shal, ich mon, be more in luf

þen euer myȝt any ertly mon prufe,

2485 And þat luf shall 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,

2490 Þat shal hom luf as mych, and more,

As any mon^{us} hed, þat is here,

Lufus his lymus þat hym about bere,

And so þer shal more luf and frenship be

þen euer myȝt any mon here fele or se.

2495 Þe thrid joy þat in heuon to þe saule sal be,

Is fulfillyng 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 boȝying,

2500 And nothyng azayn hor wyll stondyng.

þus shal þai haf þer grete powere,

And heȝnes for hor meknes here:

Qui se humiliat exaltabitur.

For he þat mekenes hym here thurȝ riȝt,

Shal be heȝond in heuon briȝt.

2505 Þe furth joy þat shal fal also

To þe saulus þat wit þe body shal go,

| Is honour, reuerens, and wurship wit all

(f. 137^v^b)

2495 *mar.*: 3 B

2502a *exaltabitur*] CHZ 8504, *exaltabitur et cetera* B

Þat to þe *saulus* in *heuon euer* shal fall.
 For þai shal haf þer so gret honours,
 2510 Þat þai shal bere *crounus* as *kyngus* and *emperours*,
 And sytt in *setus* shynand bryȝt,
 Wit al *maner* nobley, richly dyȝt,
 And be honouret, as *Goddus* childer dere,
 For *seruys* and worship þai didon here
 2515 In gode *werkis* þat to *hym* were swete.
 Þerfore sais þus þe holy *prophett*:
Nimis honorati sunt amici tui Deus.
 Þi frendis, Lord, þat *seruet* þe,
 Ben mych [*wurschippet*], and *euer* shall be.
 Þe fift joy is þe grete *sykirnes*
 2520 Þat þe saules shal haf þat ben in blisse.
 For þai shal be siker þer, and sertayne
 to haf endles joy, and *neuer* payne,
 And witout al *maner* dout or drede,
 For of nothyng þai shal þer haf nede.
 2525 Þai shal noȝt fare as *men* fare here,
 Þat lifon *euer* in drede and were.
 For here, both kyng and *Emperoure*
 Han dred to lose hor grete *honour*,

2516a Deus] CHZ 8540, Deus et cetera B
 2518 *wurschippet*] honoured CHZ 8542, *wurship* B

And ich rich *mon* has dred also

2530 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.

2535 For þai are siker enoȝ before,

Þat hor joy shal last *euer* more,

For quy ich *mon* shal, in þat tyde,

In body and saule be gloryfiede.

| <P>e sext joi þe faire syȝt shal be

(f. 138^{Ra})

2540 Of aungels and sayntis in dyuers degre,

And þe joy of þat syȝt shal ouerpasse

Al þe joy þat *euer* in þis world was.

Þen shall men hafe more joy in *heuon*,

Þen hert may thenk, or tong may neuon.

2545 Þai sal haf joy witin and out,

Obuf, benethe, and all about:

Witin hom, of þe glorifyng of man,

And of þe body and saule, þat togedur come;

Witout hom, of þe blessyt company

2550 Of aungels and men þat ben holy.

And þai shall se hor God apertly,

Wit al þe thre persons in Trynyte

þe Fadir, þe Son, þe Holy Gost,
 And þat syzt shal be hor joy most.
 2555 For as he is, þai shall se hym þanne,
 As he is, sothfast god and mon,
 Thur3 þe quych syzt þai shal knawe
 And see althyng, both he3e and lawe.
 All shal þai se, thur3 myzt and grace,
 2560 In þe bri3tnes of Goddus face.
 Of þe quych þai shal hafe syzt,
 Þat is þe most joy in heuon brizt,
 And þat sizt þer shal al men hafe
 Witout end, þat shal be safe.
 2565 And oure Lady þer shall þai see,
 Next God hymself ho shal be,
 For Ihesu Crist soke of hir brest,
 Þerfore skyll is ho sitt hym next.
 Ho is so faire, and 'þer' so brizt,
 2570 Þat hir fairenes passes ich monus sizt.
 A ful grete joy þen may hit be,
 To won in blisse wit þat lady.
 Also þai shal se, as bokus tellon us,
 All þe [nyne] orders of aungils,

2572 þat] l *canc.* þat **B**

2574 nyne] **CHZ** 8694, ix **B**

2575 þat ben so faire, as sais þe boke,
 | And so bryzt on for to loke,
 þat al þe fairnes of his life here,
 þat euer wos sene, ferre or nere,
 Were nozt on poynt of þat fairnes
 2580 Of aungels, so mych is þe briztnys.
 For euery aungel be hym one,
 Shal shyne brizter þen euer son shone.
 þat is þe grete joy, to see
 So mony angels so bryzt be.
 2585 For so faire a syzt as þat shall seme
 Couth neuer mon ymagyn ne deme.
 Þai shal se in heuon also
 Patriarkis and prophetus, and oþer moo:
 Apostels, martirs, and confessours,
 2590 And holy armetis, and doctours
 þat holy writt tazt, quere euer þai were,
 To lered and lewed, hor wittus to clere.
 Þai shal se holy virgynus þore,
 þat here lufd God euer more,
 2595 þat lyfd euer more in chastyte,
 And after, for Goddus luf, ded wold be.

Þai shal se þer in joy and blis,
 Al þat God has choson for his.
 A ful faire syzt þen shal þat be,
 2600 Of al þat blesset company.
 Al maner likyng þer shal be,
 To hom þat dwellen in þat contre.
 Wele shall hom be, þat þer shal won,
 Quen all þe feliship togedir com.
 2605 For al þe myrthis of þis world here,
 Were no3t bot as sorow to here
 To regard of þat blessed melody
 Þat is in heuon, in ich party.
 And all þe swete sauours þat men may fele,
 2610 Of al maner thyng þat here sauours wele,
 | Were no3t to þat swete sauoure (f. 138^{Va})
 Þat is in heuon, wit grete honoure.
 Ne al þe fairenes of þis word here
 In heuon were bot of lityll powere,
 2615 For þer is so mych fairnes in þat place,
 Þat neuer mon my3t thenk howe faire hit was,
 Quere al ri3twis men shall won at ese,
 In joyful quyet rest and pese.
 Þerfore holy chirch þus prayes,
 2620 For þe saulus in purgatory, and þus sayes:

**Tuam, Deus, deposcimus pietatem, ut eis
tribuere digneris lucidas et quietas manciones.**

Lord God, we aske of þi pyte

þat þu vouch safe, as we *præye* þe,

To gyf hom wonyng styddus briȝt

In þi restful dwellyng of lyȝt.

2625 Noo bodely eȝe þat myȝt here se
on poynt of bryȝtnes þat þer shal be.

Ich place in heuon, as clerkis rede,

Most nedus shyne bryȝt, for þer shal mete

Aungels and men, [bryȝter] shynyng

2630 Þen euer shone son in any londe.

For ich mon þer shal be so brȝt,

þat oon myȝt al a contre liȝt.

And Crist hymselfe wyttonus wele þis,

As þe gospell berus wyttnes:

[Fulgebunt iusti sicut sol.]

2635 Þe riȝhtwis, he sais, sal shyne as son,

In heuen, quere þay shal euer won.

Bot ich mon after he lufs God here,

Shal hafe þer joy in dyuers manere.

For som luf God here more þen som,

2629 briȝter] CHZ 9141, briȝt B

2634a Fulgebunt . . . sol] CHZ 9151, *om.* B

2640 And som luf hym lesse, þat to heuon sal cum;

And þus in holy wrytt rede wee,

Þat dyuers wonyngis in heuon be:

Multe mansiones in domo patris mei sunt.

Wonyng stiddis, he sais, ben mony

In þe hous of my Fader almyȝty.

2645 | And al men þat here luf God best,

(f. 138^{vb})

Quen 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 heryng

2650 Þat þai shal hafe þer grete likyng.

For þai shal euer here aungils song,

And holy sayntis syngyng among,

Wit delectable noyse and clere.

And wit al þat, þai shal euer here

2655 All oper maner of melody,

Wit joiful myrthes of mynstresye,

And all maner musyke þat swete myȝt be,

Þai shal haf þer grete plente,

And þat myrth shal neuer faile,

2660 Bot be to hom witout trauaile.

2642a sunt] HZ 8783, *om.* C, sunt et cetera B

2649 *mar.*: 7 B

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,
 2665 Were noȝt 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
 2670 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,
 2675 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,
 2680 In quych þu made us meke to be,

(f. 139^{Ra})2677 say] said **B**2678 vidimus mala] **CHZ** 9310, vider et cetera **B**

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 dizt wit rich perre,

Wit precius stonus to praise,

As Daudid þe holy prophet sais:

Posuisti, Domine, super caput eius [coronam]

de [lapide] precioso.

þat so faire a croune wos neuer non sen

2690 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:

2695 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 no3t medeful to pruf,

2700 þat acordis no3t holly wit luf,

2688a coronam] CHZ 9324, corona B

2688b lapide] CHZ 9324, lape B

precioso] CHZ 9324, precioso et cetera B

For if dred stond *hymself* only,

No mede of God is hit worthy.

For quo so *lufus* God on riȝt manere,

He has grete dred to wrath *hym* here,

2705 And *luf*, his *cumaundmentis* to fulfyll,

And dred to do *azaynus* his wyll.

For þoȝ *mon* shuld neuer hell se,

Ne syn shuld neuer punishet be

In purgatory, ne in hell,

2710 Ne in þis world as we dwell,

Ȝet shuld we *luf* God for *hymself* riȝt,

And dred to lose his *luf* and syȝt.

| For holy men *tellus* us þis,

(f. 139^{Rb})

Þat quo so wyst þe joy and blys

2715 Þat is in *heuon* euery quere

Propurly, as hit is þere,

Hym were leffur 'suffir' here payne,

Iche day *onus* here 'quyk' be fleȝen,

Or he þat joy and blis wold flee

2720 Þat witout end in *heuon* sall be.

To þe quych ioi he vs bryng,

Þat 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 Vulgatam 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 facta sunt intellecta conspiciuntur sempiterna quoque eius virtus et divinitas ut sint inexcusabiles.” As the variants show, the **B**-scribe has misread an “l” in the key-word “lerning” (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 “haf”, 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, 697, 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.”

200a,b Luke 8:13.

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 piissimae*, 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 piissimae*, 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.”

428a* Matt. 19:17.

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.”

540a,b* Luke 9:58.

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**.

616a* Luke 16:13b.

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 utilitatibus 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.

727-730: The third-person plural subject, “pai”, of the sentence is distributed to the verb *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.”

732a* Deut. 28:20.

748a,b* Prov. 7:10: “Et ecce mulier occurrit illi ornatu meretricio praeparata ad capiendas animas”.

760a,b* Cf. *La Règle de Saint Augustin*, ed. Luc Verheijen (Paris: Études Augustiniennes, 1967), cap. IV, 4: “Oculi vestri, et si iaciuntur in aliquam feminarum, figantur in nemine. Neque enim, quando proceditis, feminas uidere prohibemini, sed adpetere, aut ab ipsis adpeti uelle, crimosum est.”

772a-f* 1 Tim. 2:9.

784-788 The syntax is somewhat obfuscated by the expression “be . . . to undirstond” in ll. 784, 785 (cf. *MED* s.v. “undirstonden”, sense 4a), and an unannounced change of subject after l. 785, but the sense of the sentence appears to be the following: “But I fear lest they are to be interpreted [as] tokens of great misfortune coming nigh to this world, and lest they [i.e. the proud] fall into the vengeance of almighty God who made us all, whose retribution shall meet with them.”

790a,b Ps. 105:29.

796 amende: This verb shares the object “hom” (“themselves”) with the verb “forsake” in the next line.

800a,b Ps. 80:13.

836a* Job 14:5.

850a* Ps. 33:22.

906a-c Bernard of Clairvaux, *De conversione*, *PL* 182, 843B,C: “Non miseratur inopiam, non divitias reveretur, non generi cuiuslibet, non moribus, non ipsi denique parcat aetati.”

912a Sir. 9:20: “Communione mortis scito”.

920a Sir. 41:1.

928a,b Bernard of Clairvaux, *De conversione*, *PL* 182, 843B.

936a-d Augustine of Hippo, *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).

956a* Bernard of Clairvaux, *Sententiae, Series Tertia*, in *S. Bernardi Opera*, vol. 6,2, ed. J. Leclerq and H.M. Rochais (Rome: Editiones Cisterciensis, 1972), p. 114, line 15: “Ubi te invenero, ibi te iudico.”

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.

1032a,b Luke 12:2: “Nihil autem opertum est quod non reveletur, neque absconditum quod non sciatur.” Quoted again at l. 1778a. Also quoted in Robert Grosseteste’s *Les Peines de la Purgatorie*, ed. R. Relihan (Unpublished Ph.D. thesis), p. 176.

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: Vivès, 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.”

1120a Bernard of Clairvaux, *Sermones de diversis* in *S. Bernardi Opera*, vol. 6,1, ed. J. Leclerq and H.M. Rochais (Rome: Editiones Cisterciensis, 1970), Sermon 42, para. 5, p. 259, line 3.

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, malitque 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 torquebitur 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-infinitive construction).

1305, 1306 *Rizt 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 helpes 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 wreten some,

Als of ancrist commyng, and his pousté

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/ Pat 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
aboute
Were subiecte to Rome and underloute
And at certeyn zeuen trouage
þat was custume and in usage

H

Som tyme alle londes of þe world a boutte
Were soget to rome and underloute
þat at certeyn zeu 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 (“þe 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 suscipient fidem quam illi habuerunt.”

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

1548a-c Gregory the Great, *Moralia in Iob*, 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 misericorditer breviatos dicit, profecto ut et superbiam terreat de adversitate temporis, et infirmitatem refoueat de brevitatem.” 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 aliud 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 perstrepat 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): “Quoties diem illum 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 aliud 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*.

1586a-j Luke 17:26-29: “Et sicut factum est in diebus Noe, ita erit et in diebus Filii hominis: edebant et bibebant, uxores ducebant et dabantur ad nuptias, usque in diem qua intravit Noe in arcam, et venit diluvium et perdidit omnes. Similiter sicut factum est in diebus Loth: edebant et bibebant, emebant et vendebant, plantabant, aedificabant, qua die autem exiit Loth a Sodomis, pluit ignem et sulphur de caelo et omnes perdidit. Secundum haec erit qua die Filius hominis revelabitur.”

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.”

1630a Luke 21:18.

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, absconderunt 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** l. 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 “*Pe 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 adulescentiae 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 pat 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 acountis þe whiche men schul 3yf 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 ratio*”, 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

ll. 1028a,b. This verse also appears quoted in *Abund.exempl.* quarta pars, cap. “De terribilibus iudicii.”

1848a,b The first half of this quotation (“Usque ad minimam 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 errato 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 terribilis iudicii”, it is suggested in an abbreviated form: “Tunc dicit rex his quia sinistris eius sunt Discedite et cetera, Esurivi et cetera.”

1866 *seuon werkis 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 sogettis”) 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**.

1870a Ezech. 34:10: “Ecce ego ipse super pastores requiram gregem meum de manu eorum.” Quoted in *Abund.exempl.* pars quarta, cap. “De terribilibus iudicii.”

1875-1878 The referent for the third-person singular personal pronoun “it” in ll. 1877, 1878 appears to be “þe 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-e* 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 via 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.

1888a Paraphrase of 1 Cor. 12:27: “vos autem estis corpus Christi, et membra de membro.” Quoted in *Abund.exempl.*, quarta pars, cap. “De terribilis iudicii.”

1910a-c 1 Peter 4:10. Quoted in *Abund.exempl.*, quarta pars, cap. “De terribilis iudicii.”

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 “clerkis 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 regeneratione 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 þat 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: “Venite benedicti 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 “recheþ”). 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 “thoȝt” 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 “þe 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**/ Fure and brinstone and stormes seiþ he/ To peyne hem sore her dryng schal be/ And muchel oþer 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 *þat shal last ay*: The final relative clause probably refers to the “derkness” in l. 2193 rather than “mydnyȝt”, 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 “error” 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.

2198a 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.”

2201, 2202 “For no man in this world can imagine nor judge how horrible shall seem a sight like that one”

2203-2208 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.”

2214a,b Unidentified.

2218a-c Unidentified.

2223-2225 The impersonal construction in l. 2225 may confuse the modern reader: “The eighth pain that they shall have is the vermin and wild beasts that shall gnaw upon them because of their sin, which seemed sweet to them.”

2226a,b Deut. 32:24

2230a,b 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.

2234a,b *Peines*, p. 206.

2236a,b Isaiah 14:11: “subter te sternetur tineae et operimentum tuum erunt vermes.” Quoted in *Peines*, p. 204.

2240a,b Judith 16:21

2250a-d Unidentified. Attributed to Augustine in **CHZ** 7020.

2268a-g Wis. 5:8-10: “Quid nobis profuit superbia, aut quid divitiarum iactatio contulit nobis? Transierunt omnia illa tamquam umbra et tamquam nuntius percurrens, et tamquam navis quae pertransit fluctuantem aquam, cuius cum praeterierit non est vestigium invenire.”

2280a,b Unidentified. Attributed to Augustine in **CHZ** 7115; quoted and attributed to Augustine in *Speculum Christiani*, p. 121, ll. 25, 26.

2281-2286 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.”

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 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, the 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).
and in the Peines.

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 þat þat*: “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.

2500 The principal governing verb, “sal be” is distributed to this line as well: “and nothing [shall be] standing against their will”.

2502a Matt. 23:12.

2516a Ps. 138:17; quoted in *Peines*, p. 230.

2545-2550 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.”

2603 The sentence begins with an impersonal construction: “It shall be well for those [lit., them] who shall dwell there.”

2611 *Were noȝt to þat swete sauoure*: The word “noȝt” serves as a pronoun here, and not as an adverb of negation: “Were as naught compared with that sweet odour.”

2613, 2614 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.”

2620a,b 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 Municipale MS C 38 (40), f. 359v; see Barbara Haggh, Keith Glaeske, et. al., *Two Cambrai Antiphoners: Cambrai, Médiathèque Municipale, 38 and Impr. XVI C 4* (Ottawa: The Institute of Mediaeval Music, 1995), p. 88.

2634a 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**.

2642a John 14:2.

2649-2650 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.”

2669-2676 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 ogayne 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 flezen" 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."

Glossary

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. *uanity* 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. *perill* for ModE *peril*; *al* 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. *feeles* 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 *ȝ* rather than *gh* (e.g. *almyȝty* 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 (eg. *daies* 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. **azayn(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*; *ʒ* follows *g*; *þ* 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

<i>absol.</i>	used absolutely
<i>adj.</i>	adjective
<i>adv.</i>	adverb
<i>art.</i>	article
<i>aux.</i>	auxiliary (verb)
<i>card.no.</i>	cardinal number
<i>cj.</i>	conjunction
<i>comp.</i>	comparative
<i>def.</i>	definite
<i>dem.</i>	demonstrative
<i>fem.</i>	feminine
<i>fig.</i>	figuratively
<i>imp.</i>	imperative
<i>impers.</i>	impersonal
<i>ind.</i>	indicative
<i>inf.</i>	infinitive
<i>interrog.</i>	interrogative

<i>intr.</i>	intransitive
<i>neg.</i>	negated
<i>neut.</i>	neuter
<i>nom.</i>	nominative (subject) case
<i>obl.</i>	oblique case
<i>ord.no.</i>	ordinal number
<i>p.</i>	person
<i>pa.part.</i>	past participle
<i>phr.</i>	phrase
<i>pl.</i>	plural
<i>poss.</i>	possessive
<i>ppl.adj.</i>	participial adjective
<i>prep.</i>	preposition
<i>pres.part.</i>	present participle
<i>pret.</i>	preterite
<i>pret.pres.</i>	preterite present (verb)
<i>pro.</i>	pronoun
<i>refl.</i>	reflexive
<i>rel.</i>	relative
<i>s.</i>	some (e.g. s.thing = something; s.one = someone)
<i>sb.</i>	substantive
<i>sj.</i>	subjunctive
<i>superl.</i>	superlative
<i>tr.</i>	transitive
<i>v.</i>	verb
<i>vbl.sb.</i>	verbal substantive

abide *v.* to await *inf.* 1650.

abuf(*e* *adv.* 1) (*used as adj.*) in the heavens 822, 1296 **obuf** 441; 2) **obuf** overhead 2546.

abuf *prep.* in a higher position than 1746.

acon *sb.* a statement of one's deeds 513, 1369, 1683, etc.

acon *v. inf.* to offer testimony 1827, 1866a.

aduersurs *sb. pl.* enemies 662.

afferme *v. inf.* to support 1474.

a3ayn(*e* *adv.* once more 85, 257, 262, etc.; ~ **ri3t** back to the beginning straightaway 2374

a3ayn(*e* *prep.* 1) against 744, 1144, 1432, etc.; **a3eyn** 192; **a3ayn(u)s** 678, 750, 1802, etc.; 2) in preparation for 1384, 1406, 1638; 3) ~ **hit loke** to look at (it) 2367.

a3t *v.* 1) *impers.* (3*sg.pres.ind.*) it obliges 882; 2) ought 3*sg.pres.ind.* 883, 1057, 1155; 3*pl.pres.ind.* 916.

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

aiper *pro.* one or another of two things 902.

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

alonly *adv.* only 761.

alpo3e *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.

angre *adj.* wrathful 190.

anon(*e* *adv.* straightaway 208, 1193, 1393, etc.

apertly *adv.* openly 1463, 1782, 2551

ap(p)ostel, *sb.* one of the twelve followers

chosen by Christ 405, 626, 630, etc. **apostil** 1613; **apostels** *pl.* 241, 1925, 2589

appere *v. inf.* to seem 1744.

appul *sb.* apple 2034

aray *sb.* attire 750, 763

arayment *sb.* dress 747.

archangils *sb. pl.* archangels 1642.

armetis *sb. pl.* religious solitaires 2590.

art *see* **be(e)**

aske *v. inf.* to make a request 443, 1047, 1872, etc. **askon** 523; **aske** 1*pl.pres.ind.* 2621; 3*pl.pres.ind.* 527, 1904.

askes *sb. pl.* ashes 261 **askis** 262.

avise *v. inf.* to counsel 1379.

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

auper *cj.* either; ~ . . . **or** 621, 1051, 1281.

autoryte *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.

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

be(e *v. inf.* to be 6, 13, 16, etc.; **art** 2*sg.pres.ind.* 261, 997, 1093; **is** 3*sg.pres.ind.* 4, 14, 29, etc. **bes** 1134, 1559; **ben** 3*pl.pres.ind.* 143, 146, 191, etc. **be** 517, 778, 1293, etc. **are** 2535 **bes** 1736; **be** 1*sg.pres.sj.* 2196; 1*pl.pres.sj.* 67, 69, 1266, etc.; 2*sg.pres.sj.* 578, 691, 695; 2*pl.pres.sj.* 243; 3*sg.pres.sj.* 136, 158, 240, etc.; **be(e** 3*pl.pres.sj.* 120, 435, 766, etc.; **wos** 1*sg.pret.ind.* 274, 1965, 1967, etc.; **wos** 3*sg.pret.ind.* 1, 2, 6, etc. **was**(*se* 4,

82, 472, etc. **were** 1416; **were** *1pl.pret.ind.* 1985, 2263; *2pl.pret.ind.* 554; *3pl.pret.ind.* 242, 470, 473, etc.; **were** *3sg.pret.sj.* 236, 332, 983, etc.; **nere** *1pl.pret.sj.(neg.)* were not 1986; **were** *3pl.pret.sj.* 524, 573, 724, etc.; **be(e** *imp.sg.* 691, 939; *imp.pl.* 2289 **bes** 1491; **ben** *pa.part.* 1407, 2136 **be** 1918.

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. ~ **ny3t 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.one to do 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.

ben *see* **be(e**

beneth(e *adv.* below 1650, 1749, 2546.

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, etc.; **beron** *3pl.pres.ind.* 824, **bers** 1338.

bere *sb.* clamor 2217.

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

besy *adj.* active 136, 1798; **bese** 143; **bise** 960;

bysy 614.

besynes *sb.* activity 314, 605.

best *sb.* wild creature 281, 347; **bestis** *pl.* 40, 2224, 2228, 2229, **bestus** 150.

bete *v. inf.* to strike (s.thing) repeatedly and violently 2257. *pa.part.* **beton** 1714, 2250

betyme *adv.* in good time 415, 577, 741.

bid *v. inf.* to command 1610; **biddus** *3sg.pres.ind.* 483, 489, 493, etc. **biddis** 430, 475 **beddus** 498; **bad(e** *3sg.pret.ind.* 54, 535.

bilded *3sg.pret.ind.* constructed 1598.

bynd *v. 1) inf.* to impose a restraint 752, 1431; **bondon** *pa.part.* 1241, 2287; 2) **bond** *pa.part. (used as adj.)* in a state of serfdom 395, 1431, 1658.

biton *pa.part.* bitten 2244.

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; **blesst** 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.

bo3e *v* 1) *inf.* to lower 544; 2) **bo3en** *3pl.pres.ind.* (*fig.*) fall away (from a law or command) 134, 436; 3) **bo3yng** *pres.part.* bending in compliance 2499.

bo3es *sb.pl.* slender branches of a tree 368, 373.

bo3t *v.* *3sg.pret.ind.* purchased 85, 404, 408, etc.

bond *see* **bynd** 2)

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

breken *v.* *3pl.pres.ind.* violate 438

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.* 1153, 1198, 1199, etc.; **brend** *3sg.pret.ind.* 1602.

brennyng *vbl.sb.* fervour 180.

bre3t *sb.* breast 2567.

brethe *sb.* odour 398

br3t *see* **brizt**

brichil *adj.* frail 256; **brichel** 1550

brid *sb.* fowl 2273; **briddus** *pl.* 542

brydals *sb.pl.* wedding-day celebrations 1590

brizt *adj.* radiant 703, 1235, 1261, etc.; **br3t**

2631. *comp.* **brizter** 2582.

briztnes *sb.* radiance 2343, 2377, 2560, etc.; **briztnys** 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; **bro3t** *3sg.pret.ind.* 56; **bro3t** *pa.pl.* 345, 1124, 1236 etc. 2) **bryngis forth** *2sg.pres.ind.* produce 369; **bryng forth** *3pl.pres.ind.* 366, 367; **bro3t forth** *pa.part.* 43, 2263.

brode *adj.* expansive 581, 756

bro3t *see* **bryng**

bronston *sb.* sulphur 1601, 2174

broperhed *sb.* company of persons joined by filial bonds 551.

buxo(u)m(e) *adj.* obedient 67, 240.

cafes *sb.pl.* caverns 1659

caytifdom *sb.* captivity 288

caytifte *sb.* captivity 276, 300

cald *see* **call**

call *v.* 1) *inf.* to summon 1609, 2) *inf.* to name 2476; **callus** *3pl.pres.ind.* 602; **cald** *pa.part.* 113, 316.

carayn *sb.* corpse 333, 382, 387.

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.

charget *pa.part.* burdened 1218.

charite *sb.* selfless love 109, 812, 1294, etc.

chastyte *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.

clanse *v. inf.* to wash something 1096, 1102
clense 1069; **clanses** *3sg.pres.ind.* 1105;
clansyng *pres.part.* 1074, 1114; **clansed**
pa.part. 1077, 1235 **clensed** 1116 **clenset**
1179.

clene *adj.* morally pure 417, 422, 757, etc.

clene *adv.* ~ **shryuen** completely shriven 942.

clepet *pa.part.* called 1765, 2341.

clere *adj.* pure 839, 1110, 2121, etc.

clere *v.inf.* to clear 2592.

clerk(e) *sb.* a person in ecclesiastical orders 363,
1517; *pl.* **clerkis** 195, 529, 532, etc.

clethyng *sb.* attire 720, 767, 1492 **clothyng**
771.

cloth *v. inf.* to cover someone or something with
a garment 1822; *2pl.pret.ind.* **clethed** 1966.

coynt *adj.* elegant 722, 743, 770.

coyntes *sb. pl.* fashionable items 727.

colers *sb.pl.* neck-opening of a vestment 755.

colert *pa.part.* tintured 753.

colke *sb.* core 2035.

comaundment, comaundmentis,
comaundmentus, commaundmentus *see*
cumaundment

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.
comes 844 **comon** 783 **come** *3pl.pres.ind.*
2362, 2388, 2477, etc. **comon** 899 **cum** 2646;
com(e *3sg.pres.sj.* 934, 940, 984, etc.;
3pl.pres.sj. 2321, 2352; **comyng** *pres.part.*
932, 938, 1382 **comand** 786; **come**
1sg.pret.ind. 293 *1pl.pret.ind.* 289; **comen**
2pl.pret.ind. 1970; **come** *3sg.pret.ind.* 163,
1593, 1600, etc.; *3pl.pret.ind.* 1920; **comon**
pa.part. 950; **come** *imp.pl.* 1583 **cum** 1957.

comelyng *sb.* a foriegner 692.

comforthe *v. inf.* to soothe 2006.

comyn *adj.* common 914.

compane *sb.* presence 2214.

con(n *v. 1) aux.v.* to know how to (do s.thing),
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.pret.ind.* 2302;
3sg.pret.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**
3sg.pret.ind. conceived in the womb 275;
consaffet *pa.part.* 270 **consayuuet** 274;
consafyng *vbl.sb.* 272.

consciens *sb.* seat of moral judgement in the
intellect 1765, 1775, 1785, etc.; **conciens**

1783.

consel *sb.* advice 655; **consaile** 1904.

consel *v. inf.* to advise 1904.

conselours *sb.pl.* advisors 1487.

contrary(e) *adj.* opposed 238, 620, 728, etc.

contre(e) *sb.* region 703, 1400, 1657, etc.
cuntre 1472; **to ~ ward** *adv. phr.* in the
 direction of one's homeland 702.

contricion *sb.* sorrow for sin 1075.

costlew *adj.* lavish 1445

couetas *adj.* full of malicious desire 637.

couetyse *sb.* jealousy 814, 1183.

countis *sb.pl.* reckonings 1045.

cristent *pa.part.* baptized 1213.

cristyn *adj.* Christian 510, 936 **cristen** 1559
criston 1980.

cristyndome *sb.* Christian belief 164
cristyndam 1834.

crois *sb.* cross 408.

crokettus *sb.pl.* ornamental curls of hair 753.

croune *sb.* crown 1703, 2689, 2691, etc.;
crounus *pl.* 2510, 2686

crounet *pa.part.* invested with a crown 2685.

cum *see* **com(e)**

cumaundyng *vbl.sb.* a command 1642.

cumaundment *sb.* injunction 475, 483, 489,
 etc. **comaundment** 493, 497
comaundmentis *pl.* 132, 424, 430, etc.
cumaundmentis 436, 509, 2705
com(m)aundmentus 34, 63.

cumpane *sb.* group of supporters 1508.

cuntre *see* **contre**

cure *sb.* care (over s.thing) 1831.

daies *sb.pl.* days 1545, 1547, 1551.

damnacion *sb.* state of one consigned to hell
 670, 675, 818.

dampnet *pa.part.* condemned to hell 1122,
 1171 **dampened** 1730.

debate *v. inf.* to lessen 2120.

ded(e) *adj.* deceased 328, 382, 384, etc.

ded(e) *sb.* 1) an action 731, 773, 1029, etc. *pl.*
dedis 88, 878, 1036 **dedus** 1002, 1860,
 1886 **dedes** 1050 2) **almes** ~ almsgiving
 1130, 1132, 1201, etc.

ded(e)ly *syn(n phr.* mortal sin 845, 852, 861,
 etc.

defaut *sb.* 1) absence 1255; 2) **thurze** ~ of him
 through his fault 1813.

defense *sb.* protection 1719.

defoulet *pa.part.* stained 197, 461, 463.

degyse *sb.* ostentatious dress 743; **degises** *pl.*
 730.

degre(e) *sb.* state of life 522, 529, 542, etc.

deze *v. inf.* to die 979, 1006, 1008; *1pl.pres.ind.*
 66; **dezen** *3pl.pres.ind.* 738; **deze**
3sg.pres.sj. 1006(2), 1303.

delay *inf.* to hinder 2090.

dele *sb.* a little bit, as used in the expressions
neuer a ~ not at all 186 **euery (a)** ~, every
 little bit, everything 1654, 1666, 2498.

dele *1pl.pres.ind.* have dealings (with) 2428;
3pl.pres.ind. 1460.

delectable *adj.* pleasing 2344, 2653.

delful *adj.* sorrowful 887.

delit(e) *sb.* pleasure 464, 1228, 2403, etc.;
delitis *pl.* 2440.

delytus *v. 3sg.pres.ind.* delights 863;

3pl.pret.ind. **delytyd** 2158.

delyuer(e)t *pa.part.* freed 1118, 1219.

deme *v.* 1) *inf.* to judge 1364, 1391, 1606, etc.; **demys** *3pl.pres.ind.* 330 **demyng** *pres.part.* 1932; **demet** *pa.part.* 1922, 1935, 1939, etc. **demed** 1038. 2) *inf.* to expect 2586.

departis *v.* *2sg.pres.ind.* separates 1044 ; *3sg.pres.ind.* 853, **departus** 930; **departed** *pa.part.* 856 **departet** 778 **depertet** 858 **deperet** 1322.

dere *adj.* beloved 241, 2513.

dere *adv.* **boȝt** ~, purchased at great price 408, 520.

dere *inf.* to damage 1754.

derknes *sb.* darkness 2095, 2190, 2193, etc. **derknys** 2187

desait *sb.* deception 1437.

desauet see **dis(s)ayfe**

desiryng *vbl.sb.* longing 802

despitt *sb.* **in** ~ **of** in spite of 221.

destrie *v.* *inf.* to annihilate 1512.

deth(e) *sb.* death 84, 166, 397, etc.

deul(e) *sb.* 1) Satan (when used with *def. art.*) **the** ~ 1977; 2) a demon 2206 **deulus** *pl.* 876, 1982, 2047, etc. *poss.* 1059.

deuocion *sb.* selfless faithfulness 813.

differens *sb.* distinguishing characteristic 1087.

dignite *sb.* dignity 76; **dygnyte** 1867

dizt *v.* 1) *1pl.pret.ind.* prepared 1959; *pa.part.* 1976, 2298, 2353. 2) *inf.* to adorn 769, *pa.part.* 2512, 2686.

disaife see **dis(s)ayfe**

discension *sb.* civil discord 1421.

discipuls see **dissipuls**

disese *sb.* physical suffering 1276, 1284, 2424; **desese** 2676.

disese *v.* *inf.* to trouble 2391.

dispise *v.* *inf.* to loathe 624, 1476; **dispisyn** *3pl.pres.ind.* 729; **dispise** *3sg.pres.sj.* 617; **dispysytt** *3pl.pret.ind.* 444 **dispiset** 798.

dis(s)ayfe *v.* *inf.* to defraud 1439, 1460; *3sg.pres.sj.* 1394; **desauet** *3pl.pret.ind.* 1449; **desayuet** *pa.part.* 1507.

dissayuable *adj.* dissembling 610.

dissipuls *sb.pl.* disciples 1405, 1467, 1567 **discipuls** 1387.

do *v.* *inf.* to perform an action 33, 131, 184, etc.; *1sg.pres.ind.* 566(1); **dos** *3sg.pres.ind.* 99, 1099, 1103, etc.; **do(n)** *1pl.pres.ind.* 1265 **don** 1195; **do** *2pl.pres.ind.* 1972(2), **don** 1972(1); **don** *3pl.pres.ind.* 186, 519, 1202, etc. **doo** 1934; **do** *1sg.pres.sj.* 1578, 1580; *3sg.pres.sj.* 80, 1327; *1pl.pres.sj.* 1348, 1915; *3pl.pres.sj.* 1186; **did** *3sg.pret.ind.* 84, 88, 574, etc. **dide** 2678; **didon** *1pl.pret.ind.* 1282; **did** *3pl.pret.ind.* 1769, 1937, 2423 **didon** 1222, 1242, 1886, etc.; **do** *imp.sg.* 496, 1093 *imp.pl.* 566 (2); **don** *pa.part.* 81, 92, 207, etc. **doo** 1331, 1934

doctur *sb.* eminent authority, usually a theologian recognized as an instructor in theology 1875; **doctours** *pl.* 1338, 2590.

doyng *vbl.sb.* an action 1427; **doyngus** *pl.* 1450, 1454 **doyngis** 1674.

domb *adj.* mute 347.

dome *sb.* the last judgement 168, 1158, 1362, etc.

domusday *sb.* day of the last judgement 1134, 1572, 2058 **domesday** 1581 **dome day** 511 **day of dome** 838, 898, 1351, etc.

don *adv.* down 980, 982, 1361, etc. **doun** 1641.

donfallyng *vbl.sb.* falling down 2104.

dong *sb.* excrement 326.

dout(e *sb.* uncertainty 459, 1117, 2041, etc.

dowbul *adj.* twofold 1104.

draze *v. inf.* to attract 1488 **draw** 1467; **drawes** 3*sg.pres.ind.* 643; **draze** 3*pl.pres.ind.* 754; **droze** 3*sg.pret.ind.* 1519.

dred(e *sb.* 1) reverence 111, 126, 174, etc.; 2) fear 963, 1157, 1167, etc.

dred(e *v.* 1) *inf.* to revere 442, 453, 1808, etc.; 2) *inf.* to fear 569, 870, 882, etc.; 1*sg.pres.ind.* 784; **dredon** 3*pl.pres.ind.* 642; **dredyng** *pres.part.* 826, 1674; **dred** *pa.part.* 823, 2532. 3) **forto** ~ *inf.* (used refl.) to be feared 660, 661, 865.

dredful(l *adj.* fearful 168, 187, 511, etc.

dreze *v. inf.* to suffer 2079.

drife *v. inf.* to impell s.thing in a particular direction 1526; **dryfon** *pa.part.* 2045.

drynk(e *v. inf.* to drink 2173; 1*sg.pres.ind.* 1579; **dronkon** 3*pl.pret.ind.* 1589, 1596.

dure *v. inf.* to persevere 1466.

durst 3*sg.pret.sj.(pret.pres.v.)* would have dared 2207.

eft *adv.* again 2079.

eze *sb.* eye 1442, 1614, 2080, etc.; **ezen** *pl.* 2285, 2436.

eze-twynkulyng *vbl.sb.* the blinking of an eye 1616.

ezt *ord.no.* eighth 499, 2099, 2223 **eght** 1371.

eld *sb.* 1) old age 878, 1046; 2) age 909, 1619, 1625.

elementus *sb.pl.* the constituent parts of the material universe 2042.

ellus *adv.* other 307, 324, 343, etc.

emong *adv.* at the same time 688 **ymong** 2094 **among** 2652.

emong *prep.* see **ymong** *prep.*

emperoure *sb.* emperor 392, 528, 1413, etc.

encheson *sb.* reason 1280; **enchesonus** *pl.* 219.

encrese *v. inf.* to advance 1281.

engyn *sb.* an instrument used to breach a city wall in a siege 2251.

enmy *sb.* adversary 625, 628.

eno3 *adv.* sufficiently 2535.

enournet *pa.part.* adorned 767.

ensaumpul *sb.* a representative instance 565, 1883; **ensampil** 561; **ensaumpel** 758.

entent *sb.* purpose 1907, 2488.

entyr *v. inf.* to enter 245.

entre *sb.* entryway 993

epistel *sb.* letter 1910.

er *cj.* before 2, 117, 164, etc.

ere *sb.* ear 1582, 2351.

erly *adv.* early 1968.

erre *v.* 1) *inf.* to make a mistake 1516; 2) **erred** *pa.part.* performed (an action) incorrectly 1855.

erryng *vbl.sb.* making mistakes 1853.

errour *sb.* error 1509

erth(e *sb.* 1) the whole world 39, 265, 482, etc. 2) dirt 219, 256, 258, etc.

ert(h)ly *adj.* terrestrial 1990, 2156, 2484 **erthlich** 2367.

ese *sb.* leisure 1182, 2617.

esy *adj.* untroubled 640.

est *sb.* the east 1678, 2378.

ete *v. inf.* to eat 386, 2161; *1sg.pres.ind.* 1579;
eton *3pl.pret.ind.* 1589, 1596.

euerich *adj.* every 1472, 1858, 2009.

euerichon *pro.* every single one 1659.

eul(e *sb.* evil 50, 72, 915, etc.

eul(e *adj.* evil 55, 120, 758, etc.

eul *adv.* evilly 1006, 1748

euon *adv.* exactly 238, 1519, 2035, etc.

examynd *pa.part.* scrutinized 1036.

excusacion *sb.* excuse 1717

fader *sb.* 1) father 492, 693, 1815; **fadir** 1127, 1812, 1958; **fadirs** *pl.* 1806; **fadirs** *poss.sg.* 1534; 2) first person of the Trinity 536, 1570, 2325, etc. **Fadir** 2253.

fayn *adv.* willingly 892, 1387.

fairehede *sb.* splendour 1694.

fair(e)nes *sb.* beauty 179, 2570, 2577, etc.

fal(l *v.* 1) *inf.* to happen 172, 847, 1383, etc.; 2) *inf.* to tumble from a height, physically or morally 656, 980, 982; **falles** *3sg.pres.ind.* 320; **fallen** *3pl.pres.ind.* 149; **fal** *1pl.pres.sj.* 650; **fall** *3pl.pres.sj.* 574, 787; **fell** *3sg.pret.ind.* 222; *3pl.pret.ind.* 228, 981; **fal** *imp.pl* 1662; 3) *inf. (impers.)* to belong 1557, 2171, 2505, etc.; **fallus** *3sg.pres.ind.* 1569, 1633; **fall** *3pl.pres.ind.* 2452; 4) **fell** *3sg.pret.ind. (impers. + inf.)* to be allotted to one (to do s.thing) 137; 5) **it fell in his thoȝt** to come into (one's thought, one's mind) *3sg.pret.ind.* 231.

falshed *sb.* an untruth 170, 717, 816, etc.

fare *v. inf.* to go 290, 832, 2213, etc.; **farus** *3sg.pres.ind.* 2531 **so hit faris . . . be hom** so it happens for them 1305; **fare** *1pl.pres.ind.* 2309; *3pl.pres.ind.* 2525 (2).

fauour *sb.* good-will 179.

faure *card.no.* four 177, 869, 881, etc.

febell *adj.* weak 1328, 1967 **febul(l** 1550, 1888 **feble** 2383.

febulnys *sb.* weakness 96.

fee *sb.* goods 503.

feȝt *v. inf.* to fight. 1793.

fele *adj.* many 2075.

fel(l)e *v. inf.* to experience a physical or emotional sensation 100, 829, 873, etc.; **feld** *pa.part.* 2082.

feliship *sb.* a familiar company of people 2604.

fell *sb.* skin 387, 1611.

fell(e *adj.* fierce 871, 1083, 1747, etc.

felly *adv.* cruelly 2253.

fend(e *sb.* 1) a demon 10, 1016, 2208; **fendus** *pl.* 70, 724, 1020, etc. **fendis** 1144, 2248; 2) **pe** ~ the devil 465, 859, 861, etc.

feny *v. inf.* to counterfeit 1464.

ferd *sb.* fear 1015.

ferd(e *v. pa.part. (used as adj.)* frightened 1019, 2208.

ferdful *adj.* terrifying 1581.

ferdnes *sb.* fearfulness 1012.

fere *sb.* 1) **in** ~, **al in** ~, **ifere** together in a group or company 116, 242, 370, etc. **al efere** 1077. 2) companion 2675.

fere² *sb.* terror 1141, 1152, 1671, etc.

fere *v. inf.* to fear 2029.

fer(re *adv.* far 775, 1509, 1572, etc.

fift *ord.no.* fifth 493, 1239, 1365, etc.

fyletus *sb.pl.* hair-band or ribbon, possibly one which denoted maidenhood 756.

fynd(e *v. inf.* to discover something 22, 401, 2274, etc. ; *1sg.pres.ind.* 957; *1pl.pres.ind.*

- 42, 177, 490, etc.; *3sg.pres.sj.* 941; **fondon** *pa.part.* 515, 1053
- fyndyng** *vbl.sb.* discovery 792; **fyndyngus** *pl.* 734.
- fyturd** *pa.part.* slashed 723.
- fled** *see fle(e)*
- fle(e)** *v. inf.* to run in fear from 148, 216, 376, etc.; **fleen** *3pl.pres.ind.* 827; **fle(e)** *1pl.pres.sj.* 212, 1348; *3sg.pres.sj.* 593; **fled** *3sg.pret.ind.* 533; *imp.sg.* 943.
- fle3e** *v. inf.* fly 2220; **flizes** *3sg.pres.ind.* 2273.
- fle3en** *v. pa.part.* to have one's skin removed in strips 2718.
- fly3t** *sb.* the action of flying 310, 2373.
- flitt** *v.inf.* to move speedily from one position to another 1339.
- floke** *sb.* herd of sheep 1559, 1872.
- flourus** *sb.pl.* flowers 367.
- fole** *sb.* a bird 310.
- fol3e** *v. inf.* to follow 343; *2pl.pres.ind.* 1931; **foloes** *3sg.pres.ind.* 24 **fol3es** 1524; **fol3en** *3pl.pres.ind.* 1924; **fol3et** *3pl.pret.ind.* 2216.
- fol3ers** *sb.pl.* followers 224.
- fond** *v. inf.* to attempt 1502.
- fondon** *see fynd(e)*
- fontston** *sb.* baptismal font 1213.
- foo** *sb.* adversary 712.
- for** *cj.* because 537, 871, 879, etc.; ~ **pat** for the reason that 220.
- for** *prep.* because of 223, 576, 826, etc.
- for quy** *cj.* wherefore 2011, 2044, 2389, etc.
- forbedus** *v. 3sg.pres.ind.* to prohibit 499, 764; **forbede** *3sg.pres.sj.* 407.
- fordid** *v. 3sg.pret.ind.* to destroy 1594.
- fore** *v. inf.* to go forth 2141.
- forgat** *see for3etis*
- forgif** *v. 1sg.pres.ind.* pardon an offense 1094.
- forgifnes** *sb.* pardon 1993, 2010.
- for3etis** *v. 3sg.pres.ind.* to forget 970; **for3eten** *3pl.pres.ind.* 1247; **for3ate** *3sg.pret.ind.* 972; **forgat** *3pl.pret.ind.* 208; **for3eton** *pa.part.* 1028.
- for to** *prep.* placed immediately before an infinitive; "in order to", often weakened to signify "to" 63, 301, 603, etc. **forto** 541.
- foule** *adv.* despicably 612, 680, 2174.
- foules** *superl.adj.* most disgusting 1016 **foulest** 218.
- fourm** *sb.* appearance 1365
- fraward** *adj.* disobedient 69, 193.
- frele** *adv.* without hindrance 2449.
- felte** *sb.* weakness 252.
- frend** *sb.* friend 627, 712; **frendus** *pl.* 1202, 1288; **frendis** 2517.
- frenship** *sb.* friendship 2493.
- frete** *v. inf.* to trouble 2100, 2238.
- fro(o)** *prep.* from 134, 163, 223, etc.
- frut(t)(e)** *sb.* sweet produce of a tree or bush 367, 374, 1315, etc.
- ful(l)** *adv.* exceedingly 146, 198, 462, etc.
- furth** *ord.no.* fourth 491, 879, 899, etc.
- gedure** *v. 1) inf.* to bring together 1851; 2) **geduryng** *pres.part.* collecting money 1484.
- gyf** *v. inf.* to give 1372, 1522, 2165, etc.; **gif(f)us** *3sg.pres.ind.* 570, 1231, 1896, etc. **gefus** 77 **gifes** 360; **gifon** *3pl.pres.ind.* 599

- gifen** 2348; **gif** *3sg.pres.sj.* 2021, 2326; **gaf** *2pl.pret.ind.* 1966; *3sg.pret.ind.* 46, 48 **gef** 60; **gifen** *pa.part.* 1158 **gi(f)fon** 565, 1894, 2046.
- gilt** *sb.* culpability for wrongdoing 1816.
- gilte** *adj.* blameworthy 515.
- giltles** *adj.* innocent 1727.
- gyse** *sb.pl.* appearances 720.
- glorifyede** *v. pa.part.* glorified 2402, 2538
glorefede 1688.
- gloryus** *adj.* resplendent 2419.
- gloteny** *sb.* vice of overindulgence of the appetites 1183, 2168.
- gnafe** *v. inf.* to bite something in a rough, persistent, and violent manner 387, 2224, 2229 **gnaze** 2100; **gnafon** *pa.part.* 2244.
- gna3yng** *vbl.sb.* gnawing 2101 **gnafyng** 2259.
- godnys** *sb.* moral rectitude 853.
- Gost** *sb.* in the appellation **Holy** ~ signifying the Holy Spirit 2418, 2553.
- gostly** *adj.* spiritual 198, 462, 2341
- gracius** *adj.* benevolent 101.
- grafe** *sb.* repository for a dead body 328, 2072.
- gratter, grattest** *see* **gret(e)**
- grefe** *v. inf.* to vex s.one 2142, 2294; **grefus** *3sg.pres.ind.* 99; **grefon** *3pl.pres.ind.* 662.
- gres** *sb.* grass 39.
- gret(e)** *adj.* 1) large in size or extent 37, 56, 87, etc.; **gratter** *comp.* 2126; **grattest** *superl.* 1259; 2) **both** ~ **and small** both the eminent and the lowly 1360, 1439, 1852, etc.
- grete** *v. inf.* to lament 2222.
- gretly** *adv.* very much 882.
- gretnys** *sb.* magnitude 1216.
- greuaunce** *sb.* cause of distress 2397.
- greuesly** *adv.* severely 1819.
- greuous** *adj.* severe 1147
- groes** *v. 3sg.pres.ind.* matures 374.
- grope** *v. inf.* to grasp 2192; *pa.part.* **gropet** 2096.
- gru(c)chon** *3pl.pres.ind.* to complain petulantly 187, 190, 193.
- gude** *adj.* morally upright 88, 95, 111, etc.
- gude** *sb.* that which is morally correct, considered in the abstract **the** ~ 72, 606, ~ **and eul** 1722.
- gudnes** *sb.* moral rectitude 1554 **gudnys** 102.
- 3are** *adj.* prepared 831.
- 3ate** *sb.* gate 993; **3atis** *pl.* 998.
- 3e** *2pl.pro.* you 243, 245, 299, etc.; **3ow(e)** *obl.* 565, 1394, 1480, etc. **3ov** 1492; **3oure** *poss.* 551, 1456.
- 3e** *adv.* 1) yes (in the expression ~ **or nay**) 487; 2) truly 525.
- 3eld** *v. inf.* to render, as in the expressions ~ **ac(c)ont**, ~ **rekonyng** 513, 877, 1045, etc.; **3eldyng** *pres.part.* 1392.
- 3ere** *sb.* year 1094, 1097, 1221, etc.
- 3ernyng** *vbl.sb.* inordinate desire 633.
- 3esturday** *sb.* yesterday 2437.
- 3et(t)** *adv. and cj.* still, even so 79, 81, 120, etc.
- 3ol3e** *adj.* yellow 756.
- 3olke** *sb.* yolk 2036, 2038.
- 3ong(e)** *adj.* youthful 158, 780, 1057, etc.
- 3outhe** *sb.* youth 180, 878, 1046.

3owe *see* 3e

haf(e v. 1) to possess *inf.* 64, 91, 112, etc.
haue 1176, 2414; **has** 3sg.*pres.ind.* 29, 73, 130, etc.; **haf** 1pl.*pres.ind.* 287, 683, 685, etc. **haue** 249 **han** 709, 710; **haf(e** 3pl.*pres.ind.* 27, 32, 119, etc. **has** 141, 541 **han** 663, 2528; **haf** 1pl.*pres.sj.* 213, 1294; 3sg.*pres.sj.* 1173, 1300, 1320; **hade** 1sg.*pret.ind.* 1963; **had(e** 3sg.*pret.ind.* 37, 164, 552, etc.; 3pl.*pret.ind.* 802, 1538, 1771, etc. **hadon** 1825; *imp.sg.* 985; **had** pa.*part.* 53; 2) *aux. v. for the perfect tenses* **haf** *inf.* 53, 1387, 2011; **haf** 1sg.*pres.ind.* 565, 801, **haue** 1670; **has** 2sg.*pres.ind.* 733; **has** 3sg.*pres.ind.* 23, 79, 92, etc.; **haf** 1pl.*pres.ind.* 514, 1027, 1050, etc.; **haf** 2pl.*pres.ind.* 1960; **haf** 3pl.*pres.ind.* 28, 1407, 1736, etc. **han** 1023, 1223; **haf(e** 3sg.*pres.sj.* 1244, 1995; **had** 3sg.*pret.ind.* 54, 81; 3pl.*pret.ind.* 207; 3) ~ **in mynd**, ~ **mynd** to keep in one's mind *inf.* 91, 178, 263, etc.; **had his mynd upon** 3sg.*pret.ind.* 1576.

hal3e v. *inf.* to make holy 490.

haliday sb. Sunday, the Lord's day 490.

halp *see* **help(e**

han *see* **haf(e**

happe adj. fortuitous 673.

hardist *superl.adj.* toughest 2209.

has *see* **haf(e**

hate v. *inf.* to despise 621, 1795 **hete** 1440.

hat(t)er *comp.adj.* hotter 1206, 1208, 2124, etc.

hed(e¹ sb. head 544, 745, 769, etc.; **hedus** pl. 2180.

hed(e² sb. attention, in the expression **take** ~ 211, 423, 440, etc.

hefenys sb. hardship 314.

hefye adj. weighted with sorrow 1551.

he3e adj. 1) of great consequence 511; 2) of exalted rank 1237, 2476, 2558; **he3her** *comp.*

650; 3) noble

he3e or lo3e *adv.phr.* everywhere 2128,

he3e-lokyng *vbl.sb.* arrogance 634.

he3ly *adv.* haughtily 528.

he3nes sb. an exalted state 2502.

he3ond pa.*part.* elevated 2504

hele sb. physical and emotional well-being 667, 709, 2395.

help(e v. *inf.* to assist 411, 508, 1123, etc.; **helpus** 3sg.*pres.ind.* 144, 1091, 1314; 3pl.*pres.ind.* 1095; **helpe** 3sg.*pres.sj.* 896; **helpyng** *pres.part.* 1336; **halp** 3sg.*pret.ind.* 1592; **holpon** pa.*part.* 1132 **helpen** 1288.

helpyng *vbl.sb.* an instance of aid 1292, 1887.

herber sb. place of shelter 1963.

herbert v. 2pl.*pret.ind.* provided shelter for someone 1964

herd *see* **hurde**

here sb. a hair 1631; **heris** pl. 769.

here v. *inf.* to hear 141, 146, 339, etc.; 3pl.*pres.ind.* 187, 1617, 1626; **here** 3pl.*pres.sj.* 185; **herd** 3sg.*pret.ind.* 2068, 2662, 2664;.

heryng *vbl.sb.* hearing 2649.

hert sb. the heart 138, 520, 589, etc.; **hertis** pl. 1534.

hest sb. commandment 54, 495; **hestis** pl. 134, 456 **hestus** 426.

hete sb. heat 2090, 2111, 2131, etc.

hethon adj. lacking Christian faith 1833, 1944.

hethon *adv.* thence 290, 807, 970, etc.

heuon sb. heaven 9, 80, 110, etc.; **heuen** 39, 479, 482, etc.; ~ **blis(se** joy of the blessed in heaven 86, 110, 644, etc.; ~ **mede** heavenly reward 64.

hiddus *adj.* abhorrent in aspect 1148;
hiddwis 2043.

hidir *adv.* to this place 289; **hider** 294.

hir *see* **ho**; **hyr** *see* **pai**

hit(t) *3sg.neut.pro* it (*all cases*) 65, 138, 211,
 etc.

ho *3sg.fem.pro* she (*nom. cases:*) 2566, 2568,
 2569; **hir** (*obl. cases only*) her 751, 2567,
 2570.

hold(e) *v.* 1) *inf.* to believe (s.thing) 49;
1pl.pres.ind. 337; **holden** *pa.part.* 71; 2) *inf.*
 to remain faithful to 105, 1559; 3) *inf.* to
 convene an event 1681; 4) **holdon** *pa.part.*
 was obliged (to do s.thing) 1900, 1907; 5)
 forcibly restrained **holdon** *pa.part.* 1969; 6)
inf. to remain in (a place) 2134.

hole *adj.* healthy 707.

holenes *sb.* sanctity 1464.

holly *adv.* completely 1627, 2700.

holpon *see* **help(e)**

holus *sb.pl.* holes 1660.

hom *see* **pai**

homelich *adj.* domestic 1832.

homself(e) *3pl.pro.* themselves 342, 573, 601,
 etc.

hond *sb.* hand 280, 480, 1701, etc.; **hondus** *pl.*
 1488.

honeste *sb.* truthfulness 640.

honged *v.* *3sg.pret.ind.* hung 1692 **honget**
 1712.

honger *sb.* natural appetite for food 1257,
 2093, 2160, etc. **hongur** 57, 1399, 2166.

hongert *v.* *1sg.pret.ind.* desired food 1863
honger 1961.

hopunly *see* **oponly**

hor *see* **pai**

horribul *adj.* terrible 383, 2030, 2097, etc.

humylite *sb.* humility 248.

hurde *sb.* shepherd 1558 **herd** 1873.

ich(e) *adj.* every single instance (of s.thing) 73,
 89, 123, etc. **och** 944.

ichon *pro.* every single one 469, 475, 1039,
 etc.

ydil *adj.* useless 1846, 1847.

ifere *see* **fere**

ilke a *adj.phr.* each 660.

ymagyn *v.* *inf.* to imagine 2346, 2586 **ymage**
 2201.

ymong *prep.* in the midst of 1412, 1479,
 1480, etc. **emong** 2357.

ymong *adv.* *see* **emong** *adv.*

insyzt *sb.* discernment 585, 867.

ypocrisy *sb.* hypocrisy 1441, 1464.

irne *sb.* a piece of metal 2146.

ise *sb.* ice 2138, 2148.

issues *sb.pl.* excretions 356.

i-thrawe *pa.part.* thrown 2137.

iuge *v.* *inf.* to make a ruling 1165; **iuget**
pa.part. 958.

joy *v.* *inf.* to rejoice 402, 404,

joy *sb.* eternal bliss 819, 880, 1051

joie *sb.* a particular cause of ecstatic happiness
 2363, 2481; **joies** *pl.* 1100, 2352, 2357.

joifull *adj.* blissful 704.

kell *sb.* a woman's hair-net or cap 753.

kene *adj.* severe 1203, 2135, 2147.

kep(e sb. take ~ to take note (of s.thing) 226, 342, 366, etc.

kyd *v.* 3sg.pret.ind. made known 87; **kydde** *pa.part.* known 2043.

kynd(e sb 1) nature 21, 24, 26, etc. **kyndis** *pl.* 18; 2) creation 45.

kynde *adj.* natural 1014.

kyndilt *pa.part.* lit 2113.

kyndomus *sb.pl.* tribes 1933.

knafe *sb.* serving-man 507.

knaw(e, knawen, knawes see **know(e**

knawyng *vbl.sb.* knowledge 117, 121, 160, etc. **knowyng** 173, 1495, 1786, etc.

know(e *v.* *inf.* to retain information in one's mind 47, 131, 137, etc. **knaw(e** 96, 145, 153, etc; **knowus** 2sg.pres.ind. 937; **knawes** 3sg.pres.ind. 155, 159 **knowus** 2470; **know** 2pl.pres.ind. 549; **knawen** 3pl.pres.ind. 124 **know** 147; **knawyng** *pres.part.* 115; **knwe** 3sg.pret.ind. 1665 **knw** 3pl.pret.ind. 1788; **knowon** *pa.part.* 1387, 2063 **known** 1034; **know** *imp.sg.* 913.

konyng *vbl.sb.* knowledge 2479.

kow *sb.* cow 503.

lad(d see **led(e**

la3e *sb.* 1) body of law; 104, 185, 199, etc. **lagh** 1473; 2) an individual law 60; **la3es** *pl.* 1511.

la3es 3sg.pres.ind. laughs 611; **lo3e** 3sg.pret.ind. 2078.

lays *v.* 3sg.pres.ind. sets down (in writing) 1518.

layt *sb.* lightning 1758.

las *adj.* less 281.

lastyngle *adv.* eternally 2385, 2482.

lause *v.* *inf.* to set s.one free from bonds 1431.

lecchore *sb.* vice involving the performance of lustful or lewd actions 496 **lecchory** 1184, **lechory** 2158.

led *sb.* the base metal, lead 2284.

lede *v.* *inf.* to conduct (s.one) 125, 173, 1108; **ledus** 3sg.pres.ind. 679; **lede** 3pl.pres.ind. 568 **ledon** 641; **lad** 3sg.pret.ind. 2674; **lede** *pa.part.* 1321

lef *v.* *inf.* to abandon s.thing 74, 1991, 1996; **leues** 3sg.pres.ind. 72; **laft** 3sg.pret.ind. 105, 1790; *pa.part.* 801.

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lefus *v.* *imp.pl* believe 1491.

leyth *adj.* weak 97.

lenger *comp.adj.* longer 715, 1134, 1233.

lengh *sb.* length 2378.

lered *pa.part.(absol.)* the educated (in contrast to the uneducated in the expression ~ **and lewed**) 89, 396, 1033, etc.

lern(e *v.* 1) *inf.* to acquire knowledge 123, 125, 130, etc. **lere** 142, 146, 183, etc.; **lere** 1pl.pres.sj. 645; 2) **lernus** 3sg.pres.ind. teaches 563 **lerus** 405.

lernyng *vbl.sb.* learning 136.

lesyngus *vbl.sb.pl.* falsehoods 1449 **leysyngus** 1486.

lest *superl.adj.* least 282, 348, 1027, etc.

lett *v.* *inf.* to hinder 2391.

leuer *adj.* more desirable **hom/him were** ~ it would be more desirable for them/him 1651, 2313 **leffur** 2717.

leues see **lef**

lewed(e *adj. (absol.)* unlearned persons (in contrast to the educated in the expression **lered and** ~) 89, 396, 1033, etc.

lye v. *inf.* to take a recumbent position 284; **lise** 3*pl.pres.ind.* 1306; **lay** 3*sg.pret.ind.* 2072; **lyne** *pa.part.* 1223

lif v. *inf.* to live 11(2), 301, 971; **lifus** 3*sg.pres.ind.* 78, 1005, 1007, etc. **lifes** 359; **lifon** 1*pl.pres.ind.* 715, 1249, 1646; **lif** 3*pl.pres.ind.* 184 **lifon** 2526; **lif** 1*pl.pres.sj.* 1003; 3*pl.pres.sj.* 575, 1337; **lif(f)yng** *pres.part.* 304, 825, 1090, etc. **lyfand** 120, 2672; **lif(e)d** 3*sg.pret.ind.* 538, 2077; 3*pl.pret.ind.* 1748, 2595; **lifd** *pa.part.* 1736, 1748, 1960, etc.

lyfe *sb.* in expression **ben on** ~, to be alive 2307.

lif(f)yng *vbl.sb.* living 22, 106, 122, etc.

liflode *sb.* sustenance 1485.

ly3t *sb.* radiance 1522, 2130, 2624.

ly3t *adj.* frivolous 2078.

ly3t v. *inf.* to illumine 2632.

li3tly *adv.* easily 664, 1465, 2062.

ly3tnyng *sb.* lightning 1677.

likend *pa.part.* compared 347 **likond** 2033.

likyng *vbl.sb.* 1) sensuality 804; 2) desire 1017, 1231, 2390; 3) enjoyment 1256, 2400, 2600, etc.

liknes *sb.* 1) appearance 1014, 2209, 2248; 2) likeness 41, 477.

lym(e) *sb.* appendage 446, 1303, 1317, etc. **lymus** *pl.* 1297, 1300, 1308, etc.

lyne *see lye*

lys(s)(e) v. 3*sg.pres.ind.* to be situated 698, 1306, 2330.

lysse *sb.pl.* lice 370.

list *impers.v.* 3*sg.pres.ind.* **hym** ~ **haf** it pleases him to have 965.

lith *sb.* joint 1634.

liþer *adj.* evil 596.

lityl(l) *adj.* paucity of quality or quantity 249, 313, 401, etc. (*absol.*) 2264.

lityll *adv.* to a small extent 2294.

lo(o) *exclamation* behold 273, 749, 1711, etc.

lodly *adj.* disgusting 1144.

lo3e *see he3e or lo3e*

lo3est *superl.adj.* lowest 1121.

loke v. 1) *inf.* to seek out 151; 2) 1*pl.pres.sj.* survey 250; 3) *inf.* to consider 927, 1064, 1503; 1*pl.pres.sj.* 2427; *imp.sg.* 364; 4) *inf.* to gaze 379, 2367, 2576; 5) 1*pl.pres.sj.* to see to (s.thing) 1294; *imp.sg.* 487; **lokes** *imp.pl.* 1394.

lome *adj.* (*absol.*) the lame 1332.

lond *sb.* 1) dry land, as opposed to the sea 19, 479; 2) one's plot of land 502; 3) a geographical region 687, 1472, 1481, etc. *pl.* 1487.

lore *sb.* teaching 518, 906, 2055.

lose v. *inf.* to suffer the privation (of s.thing) 2528, 2712; **loson** 3*pl.pres.sj.* 569; **lost** *pa.part.* 235.

loud *adv.* ~ **or still** under any circumstances 1232.

lowede 3*pl.pret.ind.* praised 206.

luf *sb.* love 33, 37, 38, etc.

luf v. *inf.* to love 442, 453, 587, etc.; **lufus** 3*sg.pres.ind.* 2492, 2703 **luffes** 25 **lufs** 2637; **luf** 3*pl.pres.ind.* 448, 2639, 2640, etc. **lufen** 28; **lufd** 1*pl.pret.ind.* 414; 3*pl.pret.ind.* 888, 2594 **lufed** 2216; **luf** *imp.pl.* 631.

lust *sb.* inordinate desire 576.

mageste *sb.* glory appropriate to God 536.

magnifyf v. *inf.* to glorify 1468 **magnifye** 1511.

may *aux.v.* (*pret.pres.*) *1sg.pres.ind.* to be able to 999; *2sg.pres.ind.* 71, 1043; *3sg.pres.ind.* 22, 40, 110, etc.; *1pl.pres.ind.* 311, 317, 335, etc. **mon** 69, 423, 714, etc. **moo** 521; **may** *2pl.pres.ind.* 299, 555, 632, etc.; *3pl.pres.ind.* 75, 409, 450, etc. **mon(n)** 439, 557, 1054, etc. **moon** 1243 **monon** 1248; **my3t** *3sg.pret.ind.* 971 *2pl.pret.ind.* 1965; *3pl.pret.ind.* 561, 1563, 1886, etc.; *3sg.pret.sj.* 16, 125, 138, etc.; *3pl.pret.sj.* 1256, 1436, 1522, etc.

maidyn *sb.* a female servant 507

mayntene *v. inf.* to support 623.

maister *sb.* one who has authority 559, 816

maistre *sb.* power 1169 **maistree** 1414.

mak(e *v. 1)* *inf.* to fashion 8, 138, 221, etc.; **makon** *3pl.pres.ind.* 745; **mak** *3pl.pres.sj.* 477; **made** *2sg.pret.ind.* 255, 2680; **mad(e** *3sg.pret.ind.* 13, 15, 35, etc.; **mad** *3pl.pret.ind.* 1590; **made** *pa.part.* 43, 310, 480, etc.; 2) to oblige (s.one to do s.thing) **make** *inf.* 413, 911; **makis** *3sg.pres.ind.* 656; **mas** *3sg.pres.ind.* 1009; **make** *3pl.pres.sj.* 1455; *imp.* 696; 3) *inf.* to bring about some quality in a person or thing 417, 831, 933, etc.; **makon** *3pl.pres.ind.* 598, 601, 638 **maken** 805; **mad** *3sg.pret.ind.* 44; **mad** *pa.part.* 551, 554, 1235, etc.

malis *sb.* malice 812.

malten *pa.part.* molten 2284.

maners *sb.pl.* types 810, 1762.

manhed *sb.* manhood 1691.

marturs *sb.pl.* martyrs 1769.

mas *see* **mak(e**

masse-syngyng *vbl.sb.* celebration of the eucharist 1335.

mede *sb.* reward 1098, 1107, 1392, etc.; **heuen** ~ heavenly reward 64, 1350.

med(e)ful *adj.* meritorious 1323, 2699.

meyne *sb.* group of retainers 1437, 1539,

1772, etc. **meyny** 1832.

meke *v. inf.* to humble 138; **mekenes** *3sg.pres.ind.* 2503.

mekenes *sb.* humility 126; **meknys** 154.

menged *pa.part.* mixed 370 **mengit** 2174.

menyng *pres.part.* meaning 1615.

meraculs *sb.pl.* miracles 1449.

mete *sb.* meat 327, 2162, 2165

mych *adj.* great in number or quality 77, 270, 642, etc.

mych *adv.* greatly 402, 1473, 1670, etc.

myddis *sb.* **in** ~ **of** in the middle of 2032, 2040, 2042.

mydell *sb.* middle 2035.

mydylerde *sb.* the earth 2207.

mydny3t *sb.* midnight 2194

mydwart *sb.* middle of s.thing 267, **mydwrđ** 2008, **mydward** 2037.

my3t *sb.* power 15, 61, 94, etc.

my3t *see* **may**

my3te *adj.* powerful 400, 788, 2153.

my3tles *adj.* powerless 1900.

mykil(l *adj.* 1) much 516, 1246, 1320, etc. **mykel(l** 2139, 2142; 2) **mykil** great 233 **mykel** 1997.

myn *1sg.poss.pro.* mine 1582; (*absol.*) 1450, 1972.

mynd(e *sb.* 1) **mynde** faculty of memory 46, 130, 181, 349; 2) **mynd** thought 1576, 2029; 3) **haf** ~ take care 403, 489; 4) **mynde** remembrance 920, 922.

mynister *imp.sg.* administer 1912.

mynstresye *sb.* musicianship 2656.

myrth *sb.* joy 2659, 2661, 2667; **myrthis** *pl.* 2605 **myrthes** 2656.

mys *v. inf.* to go awry 2692, 2695.

myschef *sb.* misfortune 785, 1278;
myscheuus *pl.* 58.

mysladd *v. 3pl.pret.ind.* misled 1772.

myspayes *v. 3sg.pres.ind.* displeases 629.

myswrozt *pa.part.* done amiss 954.

moder *sb.* mother 163, 275, 293, etc.; *modirs* *pl.* 1806.

mon *sb.* 1) mankind 10, 13, 22, etc.; **mon(n)us** *poss.sg.* 83, 269, 272, etc.; 2) a human 14, 52, 73, etc.; **mon(n)us** *poss.sg.* 265, 818, 1217, etc. 3) a male 285, 292, 323, etc.

mon *v. see may*

monethus *sb.pl.* months 1624.

monhed *sb.* human nature 1737, 1745.

mony *adj.* many 18, 88, 356, etc. (*absol.*) 141, 191, 341, etc.

monyfold(e) *adj.* multifarious 58, 793, 1403;
mony-a-fold 1258.

monkynd(e) *sb.* mankind 37, 41, 92, etc.

mont *sb.* mountain 472 **montanus** *sb.pl.* 1661.

mo(o) *adj.* more 901, 1177, 2281; **oþer** ~ many other (persons) 1925, 2588.

moon *sb.* complaint 254.

moron *sb.* morning-time 1065.

most *adj.* greatest 76, 316, 604, etc.

most *adv.* to the greatest degree 36, 525, 603, etc.

most *v. 3sg.pres.ind.* must 2079, 2628 **mot** 829.

multeplye *v. inf.* to multiply 1438.

musyke *sb.* music 2657.

nay *adv.* no 487; **witout(on)** ~ without dispute 426, 432, 449, etc.

naket *adj.* nude 289, 293, 295, etc.

namle *see nom(e)ly*

narwe *adj.* narrow 722

nase *sb.* nose 355.

nauper 1) *cj.* ~ . . . **ne** neither . . . nor 150, 161, 278, etc.; 2) *pro.* not any of two 889.

ne 1) *cj.* nor 20, 32, 147, etc. 2) *adv.* not 397, 826, 1030, etc.

necligens *sb.* negligence 55.

neddirs *sb.pl. (poss.)* adders' 2180.

nedus *adv.* **most** ~ must necessarily 2628.

neȝbur *sb.* neighbour 502, 506.

neȝe *adv.* 1) near in position 786, 1382; 2) almost 1152.

nent *ord.no.* ninth 501, 2101, 2259.

nere *adv.* in close proximity 1572, 1998, 2578, etc.

nere *see be*

nerre *adv.* nearer 2647.

neuon *v. inf.* to tell 1561, 2544.

nyl *v. 3sg.pres.ind.* contraction of "will not" 210.

nyttus *sb.pl.* lice in their larval state 370.

nobley *sb.* splendour 2512.

noȝt¹ *adv.* not 20, 24, 144, etc.; **riȝt** ~ not at all 144, 1123.

noȝt² *pro.* not anything 217, 343, 361, etc.

nome *sb.* name 1458.

nom(e)ly *adv.* in particular 137, 1368, 1788, etc. **namle** 1621 **namely** 1792.

not *v.* 3sg.pres.ind. contraction for “wit not,” knows not 378.

obrode *adv.* far-spread 1400.

of *prep.* 1) by reason of (some cause) 29, 182, 464, etc.; 2) from 303, 358, 369, etc.; 3) about, concerning (**knowing** ~, **hearing** ~, **pleyne** ~, etc.) 115, 116 (1), 116 (2), etc.; 4) **mad** ~ made from (some compositional material) 214, 217, 221, etc. **wro3t** ~ 218, 219, 232, ; 5) for 233, 904, 907, etc.; 6) **has my3t/maistre** ~ **hom** has power over them 465, 1169.

of *prep.* off 2220.

of *cj.* 1) though 944, 1065, 1097, etc.; 2) if 1173.

offis *sb.* function 1894.

ogh *v.* (*imper.*) 3sg.pres.ind. it behooves (s.one to do s.thing) 457.

o3t *pro.* anything 2, 185, 1061, etc.

omys *adv.* amiss 81, 1282.

o(o)n(e 1) *ord.no.* one 862, 1094, 1203, etc. 2) *pro.* a single instance 871, 893, 980, etc. 3) **him one** himself 2581.

onsware *v.* *inf.* to reply 1898 **unsware** 447; **onswaret** 3sg.pret.ind. 1393.

onus *adv.* once 2718.

opon *prep.* 1) against 1812, 2) attached to the surface of 1712, 2020; 2) **had his mynd** ~ he was constantly thinking about 1576.

opon *adj.* open 1750, 1836a.

opond *pa.part.* opened 1782.

oponly *adv.* in full view 322, 765, 1779, etc. **opunly** 1126, 1720, 1777 **hopunly** 1707.

or 1) *prep.* before 708; 2) *cj.* before 975, 984, 987, etc.

orden *v.* *inf.* to establish 949, 1475, 1481, etc. **ordayne** 2314; **ordent** 3sg.pret.ind. 17, 1566; **ordent** *pa.part.* 628, 2060, 2347, etc. **ordand** 835;

ordur *sb.* rank 1867.

ory3t *adv.* properly 352, 1534, 1622, etc.

othe *sb.* sworn promise 488.

ouerlate *adv.* too late 949.

ouerpasse *v.* *inf.* surpass 2541.

outwart *adv.* outwardly 1483.

paciens *sb.* patience 2339.

paiet 3sg.pret.ind. paid 1417.

payn(e *sb.* pain or punishment 66, 86, 224, etc. **pyne** 1916; **hell** ~ punishment of hell, 1071 **purgatory** ~ punishments of purgatory, 1130; **paynus** *sb.pl.* 901, 1082, 1085, etc. **paynes** 962, 1086, 2029, 2322

payne *v.* *inf.* to punish 2176d; **paynet** *pa.part.* 1233; **pyned** 2239.

party *see* **perte**

partyng *vbl.sb.* separation 797 **pertyng** 887.

pas(se *v.* 1) *inf.* to die or be lost ~ (**away**) 165, 295, 580, etc. ; **passes** 3sg.pres.ind. 202; **pase** 3pl.pres.ind. 318 **passen** 1844 **passon** 2446; **passe** 3pl.pres.sj. 1838; **past** *pa.part.* 1025, 2272, 2438; 2) **passes** 3sg.pres.ind. leaves behind 24; 3) **pas(se** *inf.* pass through 694, 836; 4) **passe** *inf.* to surpass 2349; **passus** 3sg.pres.ind. 2131 **passes** 2570; 5) **passe** *inf.* to go away (from) 1211.

passioun *sb.* the suffering of Christ 1705, 1773.

patriarkis *sb.pl.* Old Testament heroes 2588.

pauste *sb.* strength 1375 **pawste** 1570.

pen(n)aunce *sb.* ascetic work taken on for remission of temporal punishments due to sin

1091, 1093, 1103, etc.

pepul *sb.* people 1446, 1449, 1451, etc.

peradys(se *sb.* place of complete fulfillment and delight 51, 1237.

perdicion *sb.* damnation 1423.

pere *sb.* nobleman 393.

perel(l *sb.* danger 129, 1168; **perels** *sb.pl.* 148, 656.

perels *sb.pl.* pearls 770.

perfit(e *adj.* perfect 2404, 2482.

perfyttly *adv.* perfectly 1497, 1502, 1530.

perre *sb.* gems (collectively) 2686.

perso(u)n *sb.* in his propur ~ personally 1306, 1606.

perte *sb.* 1) a portion of s.thing 315, 1520, 2302; **pertes** *pl.* 266; 2) on/in ych party on every side 2221, 2250, 2608 **perte** 312.

pertyng *see* partyng

pes(s)e *sb.* peace 1285, 2618.

pestylens *sb.* fatal disease 736, 1399.

pykys *sb.pl.* long pointed toes 725.

pillers *sb.pl.* supporting columns 1735.

pistul *sb.* Apostolic letter in the New Testament 452, 1830 **pistil(l** 548, 765 **pistell** 1478.

pite(e *sb.* 1) a pity 521; 2) compassion 550, 676, 772, etc. **pete** 2167.

pytt *sb.* hell ~ the depths of hell 2039, 2155, 2289.

playn(e *refl. v. inf.* to lament 1811, 1817, 2267 **playnes** *3sg.pres.ind.* 731.

plase *sb.* place 1074.

plente *sb.* an abundance 1178, 2016, 2658

plentuous *adj.* abundant 2420.

plese *v. inf.* to please 1296.

plonted *v. 3sg.pret.ind.* sowed 1598.

poynt *sb.* speck 2579, 2626.

pore *adj. used as sb.* the poor 395, 905, 907, etc.

pouer *sb.* power 1427.

pouerte *sb.* poverty 538, 539, 553, etc.

praers *sb.pl.* prayers 1132.

praise *v. inf.* to be deserving of praise 2687.

praisyng *vbl.sb.* commendation 206, 1000.

preche *v. inf.* to expound on the Scriptures 1905.

precious *adj.* extremely valuable 2687.

prelat *sb.* bishop or abbot 1881; **prelatis** *pl.* 1866a, 1867.

presens *sb.* presence 1776.

prestus *sb.pl.* priests 1876, 1881, 1905; **prestis** 1291; **prestus** *poss.pl.* 1335 .

preue(y *adj.* secret 923, 947.

preuely *adv.* secretly 1029.

princis *sb.pl.* princes 1468, 1655.

priuete 1) *sb.* secret knowledge 1563, 1569 **preuete** 1344; 2) *sb.* privacy 1777.

profe *v. inf.* to prove 450, 1506; **profes** *3sg.pres.ind.* 626.

profurs *v. 3sg.pres.ind.* offers 672.

prophed *sb.* prophet 260.

propheasy *sb.* prophecy 1532, 1780.

prophetable *adj.* valuable 1452.

propur *adj.* 1) fitting 544, 2) **in his ~ persoun** personally 1362, 1606.

propurly *adv.* 1) particularly 1299; 2) by its very nature 2716.

pruf(e) *v. inf.* to experience 2484, 2699.

purgatore *sb.* purgatory 1326.

purswe *v. inf.* to hunt down 1540.

put *v.* 1) *inf.* ~ **away** to send off, discard 739, 768, 815; 2) *inf.* to direct (s.thing to s.thing) 154, 571; *pa.part.* 1552, 1954; 3) **puttus** *3sg.pres.ind.* places 864, 973; **puttent** *3pl.pres.ind.* 775; **put** *3sg.pret.ind.* 51.

quante *sb.* amount 1264.

quat *pro. and adj.* what 100, 153, 156, etc.

quen *cj.* when 38, 43, 66, etc. **qwen** 320; ~ **pat** when 2069, 2477.

quer(e) *adv. and cj.* where 390, 606, 637, etc.

quereuer *cj.* in whatever place 1019.

quer(e)fore *adv.* for which reason 19, 89, 337, etc.

quereto *interrog.* for what reason 637.

queper 1) *rel.pro.* whichever of the two 50; 2) *cj.* whether 158, 842, 880, etc.

quethon *rel.cj.* whence 228.

quy *interrog.* for what reason 1986.

quych *pro., adj.* which 114, 677, 698 **quch** 1355

quy(c)k *adj.* living 12, 2718; ~ **and dede** the living and the dead 1364, 1391.

quyder *cj.* to whichever place 2372, 2379.

quyl(l) *cj.* while 184, 959, 1093, etc. **euer** ~ all during the time that 1312.

quyle *sb.* a short period of time 1398, 1466, 2434, 2438.

quyles in for þe ~ cj during the time that 971.

quo so *rel.pro.* whoever 399, 627, 881, etc.

quom *rel.pro.* whom 1376, 2274.

quose *rel.pro.* whose 2216 **qwos** 2280.

qwo *rel.pro.* whoever 2693.

raueyn *sb.* **as wolfus of** ~ like wolves in the act of consuming their prey 1494.

rauysht *pa.part.* taken forcefully 1637, 1647.

raumpande *pres.part.* rearing up 1144.

recon *see* **rekon**

reckonyng *see* **rekonyng**

re(e)de *v. inf.* to read 195, 1353; *1pl.pres.ind.* 59, 259, 434, etc.; *3pl.pres.ind.* 968, 1880 2627.

rede *v. 1sg.pres.ind.* advise 2307.

redy *adj.* prepared 417, 843, 939, etc. **rede** 831, 933.

redure *sb.* harshness 1728.

regard *sb.* **to ~ of** in comparison to 2607.

regne *v. inf.* to rule as monarch 1398; **regned** *pa.part.* 1412.

rekon *inf.* 1) to account for 1209, 2087; 2) **recon** *inf.* to settle accounts 988; 3) **ro3t** *1pl.pret.ind.* took little care 2264.

re(c)konyng *vbl.sb.* enumeration of one's deeds 513, 1030, 1056, etc. **reckonyng** 1840.

relefe *v. inf.* to remediate the suffering (of s.one) 1902.

religioun *sb.* **men of** ~ members of the clergy and religious orders 525.

renne *v.* 1) *inf.* to run 1153; 2) *inf.* to flow 2285; **rennus** *3sg.pres.ind.* 2116.

rennyng *vbl.sb.* a flowing 2119.

- repentaunce** *sb.* sorrow for sin 974, 1185, 2319.
- reprofe** *v. inf.* to rebuke 1708; **repreue** *3pl.pres.sj.* 1878.
- reprufe** *sb.* condemnation 1814, 2682
- resafe** *v. inf.* receive 1049.
- reson** *sb.* 1) a rational argument 672; 2) the faculty of reason 20, 29, 32, etc.; 3) a cause 2184; 4) the discipline of logical argumentation 1225.
- reuerens** *sb.* due respect 527, 2507.
- reuerset** *pa.part. used as adj.* ~ **tailus** trailing parts of a long garment which have been trimmed, turned back, and ornamented 755.
- reuon** *v. 3pl.pres.ind.* deprive 181.
- reward** *sb.* to ~ of in comparison to 2305.
- rewardyng** *vbl.sb.* compensation 2425.
- rewlet** *v. pa.part.* governed 1870.
- riches** *v. 3sg.pres.ind.* extends 1998.
- riȝt** *adv.* in the proper manner 1736, 2711.
- riȝt** *adv.* 1) ~ **noȝt** not at all 144, 1123; 2) in that manner 309, 565(1), 724, etc.; ~ **so** just so 257, 290, 565(2), etc.; 3) directly 1521, 2073, 2374, etc.
- riȝt** *sb.* fundamental principle of justice extended in natural law to an individual 315, 828, ; **thurȝe** ~ by right 1817, 2382, 2503.
- riȝhtwis** *adj. used as sb.* the righteous 2635
riȝtwise 1697.
- ryȝtfully** *adv.* in the correct manner 1005.
- riȝtwis(e)** *adj.* morally upright 103, 253, 292, etc.
- riȝtwisnes** *sb.* state of moral purity 806, 815, 1728.
- risyng** *vbl.sb.* resurrection 1359.
- rode** *sb.* the cross 1692, 1712, 2020.
- rokus** *sb.pl.* rocks 1660.
- rouke** *v. inf.* to cover in a heap 2180.
- ruthe** *sb.* compassion 2167.
- saf** *v.* 1) *inf.* to rescue 534, 1470; **safed** *pa.part.* 1742, 1955 **saueð** 1546, 1632; 2) *inf.* to maintain 508.
- saze** *see se(e)*
- sayn** *adj.* saint 322, 352, 405, etc.
- sayueoure** *sb.* saviour 1456.
- sal(l)** *see s(h)al(l)*
- saluacion** *sb.* salvation 1076.
- saule** *sb.* soul 62, 144, 534, etc. **sawle** 2452; **saulus** *pl.* 1089, 1122, 1131, etc. **saules** 1287, 1293, 2520.
- savour(e)** *sb.* an odour 371, 2611; **sauours** *pl.* 2609.
- sauours** *v. 3sg.pres.ind.* gives off an odour 2610.
- sauter** *sb.* a psalter, i.e. a copy of the book of psalms 204, 2474 **sawter** 690.
- schapyng** *vbl.sb.* creating 729.
- schenschip** *sb.* humiliation 225 **shenship** 2105.
- schew, schewus, schewyng** *see shew*
- schip** *sb.* ship 1592.
- schon** *sb.pl.* footwear 725.
- schorne** *pa.part.* cut 1318.
- schorton** *see shortyn*
- sech** *v. inf.* to search for 1485, 2448; **sekon** *1pl.pres.ind.* 686; **seche** *imp.sg.* 655.
- sed** *sb.* seed 367.
- see** *sb.* the sea 2008, 2282; **sees** *pl.* 2117.

se(e inf. to see or experience 40, 147, 155, etc.;
ses 2sg.pres.ind. 365; **se** 1pl.pres.ind. 468,
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 3pl.pres.ind. 331, **ses** 2436 **se** 2456; **see**
 1pl.pres.sj. 716; **se3e** 2sg.pret.ind. 357; **sa3e**
 3sg.pret.ind. 2068, 2076, 2080, etc.; **se3e**
 3pl.pret.ind. 332; **sen(e pa.part.** 624, 782,
 2084, etc.

seke adj. ill 710, 1967, 2383.

sekfull sb. a sackful 326.

seknes sb. illness 961, 1277, 2397, etc.;
seknys 1175, 1177.

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sembland sb. outward appearance 108, 2671.

seme v. inf. to appear 1690, 1697, 2202, etc.;
semus 3sg.pres.ind. 2015, 2477; **semes**
 3pl.pres.ind. 329; **semand** pres.part. fitting
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 1sg.pret.ind. 1451; 3sg.pret.ind. 1280, 1453,
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sere adj. various 1175.

sertayne adj. certain 258, 2521.

seruauntus sb.pl. servants 1977.

seruys sb. service 1059, 2514.

sese v. inf. to stop 2188.

setus sb.pl. thrones 1932, 2511.

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s(h)al(l aux.v. (for future tense) 1sg.pres.ind.
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s(h)al(l 2sg.pres.ind. 257, 262, 492, etc.
schalt 958; **s(h)al(l** 3sg.pres.ind. 6, 8, 13,
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 245, 469, 891, etc.; 3pl.pres.ind. 11, 390,
 682, 704, etc. **schal** 978, 2176b **shyn** 1254;
 (pret. tense used as mod. aux. should) **shuld**
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 etc.; **shuld** 1pl.pret.ind. 53, 291, 649, etc.
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 196, etc. **shold** 1885.

shappus sb.pl. shapes 720.

shep(e sb.pl. sheep 1492, 1872.

shet sb. sheet 390.

shew v. inf. 1) to reveal 1366, 1370, 1429, etc.
schew 1483; **shewus** 3pl.pres.ind. 910
schewus 1678; **schewyng** pres.part. 772;
shewed pa.part. 1034, 1163, 1423, etc.; 2) to
 demonstrate 999, 2055; **shewus** 3sg.pres.ind.
 2017, 2191; 3) **show** 3pl.pres.ind. display
 445; **shewed** 3sg.pret.ind. 90.

shyne v. inf. to radiate light 1522, 2582,
 2628, etc.; **shynyng** pres.part. 2365, 2629
shynand 2511; **shone** 3sg.pret.ind. 2582,
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shynyng vbl.sb. radiance 2363.

shon v. inf. to be feared 658.

shortyn v. inf. to reduce the length of s.thing
 1290 **shorton** 1543 **schorton** 1553;
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shrife v. inf. to confess sins 2308; **shryuen**
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 etc.; 2) *pro.* such (things) 344; 3) **sich** as . . .
sich is just as . . . so is (used to translate
qualis . . . talis) 373, 374.

syde adj. long 721.

sidis sb.pl. sides 1714.

sigt sb. appearance 385.

sigt *sb.* an instance of perception 466, 1147, 1151, etc.; **joiful** ~ beatific vision 704.

siker *adj.* secure 2521, 2535 **sikir** 683.

sikirly *adv.* certainly 419.

sykirnes *sb.* safety 2519.

sympulnes *sb.* absence of ostentation 767.

syn *cj.* since 27, 73, 559, etc.

syne *adv.* thereafter 416.

syn(n)ful(l *adj. used as sb.* 1) a sinner 969; 2) sinners generally 447, 1649, 1746, etc.

singularly *adv.* individually 1552.

sithon 1) *cj.* since 635, **sithun** 457; 2) *adv.* then 1645.

skyl(l 1) *sb.* the faculty of reason 27, 46, 181; 2) *sb.* a reason 18, 229; **skyllus** *pl.* 869, 891; 3) *sb.* **by** ~ in accordance with reason 625, 1104, 2033; 4) *adj.* reasonable 1347, 2425, 2568.

slauthe *sb.* idleness 1182.

slawe *adj.* slow 146.

slee *v. inf.* kill 594; **sles** *3sg.pres.ind.* 848; **sle** *2sg.pres.sj.* 494; **slo3e** *3sg.pret.ind.* 1602.

sle3e *adj.* cunning 1441.

slek(on *inf.* to abate 1210, 2000, 2088, etc. **slake** 1983 **sloke** 1200; **slecket** *pa.part.* 2154 **slekt** 2232 **slockond** 2008.

slu3e *sb.* mud 219.

smert *adj.* acute 884.

smyt *v. inf.* to strike (s.one or s.thing) 1758; **smytis** *3sg.pres.ind.* 2252; **smyton** *pa.part.* 969.

snawe *sb.* snow 2138; **snawus** *pl.* 2141.

soburnes *sb.* austerity 772.

sodanly *adv.* suddenly 580, 752, 1585, etc.

sodanle 1603, 2237 **sodenle** 738 **sodenly** 1386, 1593.

sode(y)n(e *adj.* unexpected 736, 923, 1675, etc.

soget *adj.* under another's authority 1414.

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solas(s)(e *sb.* comfort 1238, 1923, 2304.

solennyte *sb.* decorous celebration 2442.

son(ne *sb.* the sun 1206, 2366, 2377, etc.

sone *adv.* soon 207, 1049, 1140, etc.

sonnus *v. 3sg.pres.ind.* resounds 1582.

sore¹ 1) *adv.* grievously 569, 662, 1758, etc. 2) *adj.* difficult 1302.

sore² *adj.* repentant 1266.

sory *adj.* pitiful 277.

sorw(e *sb.* grief 1226, 1709, 1715, etc. **soro** 575, 1194, 2059.

sothfast *adj.* true 2556.

sothly *adv.* truly 1831, 1971.

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souke *v. inf.* to suck 2179; **soke** *3sg.pret.ind.* 2567.

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spase *sb.* duration 1616.

spede *sb.* advancement 583.

sped(e *v. inf.* to prosper 439, 1174.

spek *v. inf.* to speak 2057, 2670; **spekis** *3sg.pres.ind.* 1032, 1042, 1505, etc. **spekus** 260, 272, 1531 **speckis** 1850; **speken** *3pl.pres.ind.* 194 **spekon** 1542; **speke** *3sg.pres.sj.* 2057; **spake** *3sg.pret.ind.* 996, 1419; **spokon** *pa.part.* 1027, 1846.

- spekyng** *vbl.sb.* speaking 108, 2683.
- spell** *sb.* discourse 1718.
- spendid** *pa.part.* used 840; **spendit** 1048.
- spill** *v. inf.* to kill 664; **spilt** *pa.part.* 1815.
- spred** *v. inf.* to extend 368.
- stele** *v. 2sg.pres.sj.* steal 498.
- sterrus** *sb.pl.* stars 1520, 1525.
- steuen** *sb.* outcry 1642.
- stid(e** *sb.* place 383, 862, 1363, etc.; **styddus** *pl.* 2623 **stiddis** 2643.
- stidfast** *adj.* faithful 5, 2485.
- stydfastly** *adv.* faithfully 2447.
- stiked** *v. pa.part.* thrust through 1713.
- styntyng** *vbl.sb.* ceasing 2278.
- stirre** *v. inf.* to rouse 33, 122, 125, etc.; **stiron** *3pl.pres.ind.* 791; **stird** *pa.part.* 2694.
- stond(e** *v. inf.* to stand 279, 283, 1052, etc.; **stondis** *3sg.pres.ind.* 2116; **stond(e** *3sg.pres.sj.* 1874, 2701; **stondyng** *pres.part.* 1756, 2500
- stoppet** *pa.part.* confined 2049.
- straitle** *adv.* immediately 1683.
- strength** *sb.* strength 278, 1303, 1317, etc.
- strumpet** *sb.* prostitute 750; **strumpettus** *pl.* 747.
- suffreyne** *sb.* monarch 598; **suffrayns** *pl.* 1824.
- suffur** *v. 1) inf.* to suffer 57, 1040, 1090, etc. **suffir** 1275, 2156, 2255, etc.; **suffur** *3pl.pres.ind.* 1112, 1189, **suffir** 1250; **suffur** *1pl.pres.sj.* 700, 701, **suffir** 1270, 1283; **suffir** *3pl.pres.sj.* 2322; **suffurd** *3sg.pret.ind.* 1706 **suffird** 2020; **suffurd** *3pl.pret.ind.* 2166 **suffird** 1926 **sufferd** 2676; **suffir** *imp.pl.* 1279. 2) **suffir** *inf.* to allow 2255; **suffirs** *2sg.pres.ind.* 1801.
- suget(t)us** *sb.pl.* subjects (of s.one's authority) 1772, 1823 **sugetus** 1866a, 1869.
- sum** *indef.pro.* some 193, 195, 197, etc.;
- sum** *adj.* a certain number (of) 329, 1407.
- sumtyme** *adv.* at some time 1246, 1414, 1415.
- sustenaunce** *sb.* nourishment 2161.
- suster** *sb.* sister 2470.
- sutelte** *sb.* guile 717 **sotylte** 734.
- swe** *v. inf.* to follow 104 **swen** *3pl.pres.ind.* 1928.
- swere** *v. inf.* to make an oath 485; *3pl.pres.ind.* 446.
- swifnes** *sb.* swiftness 2376.
- tabul** *sb.* a slab 473; **tabuls** *pl.* 470.
- tak(e** *v. 1) inf.* to take 84, 484, 561, etc. **ta** 2335; **takus** *3sg.pres.ind.* 881 **tas** 908; **tak(e** *3pl.pres.ind.* 342, 526, **takis** 440; **take** *1pl.pres.sj.* 211, 423, 659, etc.; *3sg.pres.sj.* 945; **takon** *pa.part.* 471 **taken** 952; **take** *imp.sg.* 366, 491, 509, etc.; 2) **tan** *pa.part.* received 28.
- tale** *sb.* reckoning 2052.
- taward** *prep.* with respect to 692.
- tech(e** *v. inf.* 1882, 1906, 2356; **teches** *3sg.pres.ind.* 936, 1126, 1271, etc. **techys** 200; **techon** *3pl.pres.sj.* 1877; **ta3t** *3sg.pret.ind.* 106; *3pl.pret.ind.* 1807, 1826, 2591.
- techyng** *vbl.sb.* instruction 531, 1884, 2256.
- teene** *sb.* hardship 688.
- tel(l** *v. 1) inf.* to relate (s.thing) 52, 872, 887, etc.; *1sg.pres.ind.* 2322; **tellus** *3sg.pres.ind.* 308, 322, 323, etc.; **tell** *3pl.pres.ind.* 1607, 1612, 2032, etc. **tellus** 1410, 1636, 2039, etc. **tellon** 2573; **tell** *imp.sg.* 1389, 1568; 2) ~ **be** *inf.* to set store by 1510; 3) **here** ~ *inf.* to hear

it reported 1137.

tempe *v. inf.* to entice 751.

temptacion *sb.* enticement to sin 202.

tempul *sb.* temple 1430.

tent *ord.no.* tenth 505, 2103, 2277.

terme *sb.* limit 836.

terne, terned *see* **turn(e**

terus *sb.pl.* tears 2103, 2281 **teris** 2277.

pai *3pl.pro. nom.* they 12, 28, 120, etc. **pa** 2668 **pei** 11; **hor** *poss.* 21, 21, 22, etc. **hyr** 1775; **hom** *obl.* 65, 90, 122, etc. **hym** 2386, 2515.

paimself *3pl.pro.* themselves 1727.

pan(ne *adv.* at that time 1643, 1724, 1824, etc.

thar *impers. v. 3sg.pres.ind.* **hom** ~ **neuer** they need never 2321.

pare *dem.adv.* there 2184.

pedir, pedur *see* **pider**

pen *cj* than 32, 52, 78, etc.

think *v.* 1) *inf.* to think 90, 95, 167, etc. **thynk** 291, 350, 1067, etc.; **thenckis** *3sg.pres.ind.* 962; **thenk** *1pl.pres.sj.* 213; **tho3t** *3pl.pret.ind.* 2028.

perafter *adv.* accordingly 186.

perabout *adv.* concerning that 460.

perazayne *adv.* 1) in opposition to (s.thing) 1052; 2) in a contrary manner 2170.

perfroo *adv.* from that place 858.

perin *adv.* in that place or state 632, 752, 1097, etc.

perof *adv.* of that 584, 927, 1262, etc.

peron *adv.* on that 379.

perto *adv.* 1) besides 79, 112, 2000, etc. 2) in respect to (that) 599, 672, 896, etc.

perwit *adv.* 1) along with (that) 48, 204, 1624, etc.; 2) by means of (that) 1512.

thewus *sb.pl.* morals 909.

pider *adv.* to that place 899, 1919, 2061, etc. **pidur** 2045 **pedir** 239, 1274 **pedur** 2050.

thyk *adj.* dense 2096.

thynk *sb.* a thing 287.

thynk *see* **thenk**

thynkis *v. impers. 3sg.pres.ind.* **pat hom** ~ what seems (to them) 194 **me thynke** it seems to me 1580; **hom thu3t** *3sg.pret.ind.* it seemed to them 2225.

piself *2sg.pers.pro.* yourself 364, 369.

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po3(e *cj.* though 185, 757, 1320, etc.

tho3t *sb.pl.* thought 143, 190, 231, etc.; **tho3tis** *sb.pl.* 1851.

thole *v. inf.* to suffer 1009.

thoner *sb.* thunder 1758.

thonk(e *v. inf.* to thank 94, 233, 586, etc.

po(o *dem.pro.* those 104, 133, 435, etc.

po(o *adv.* then 1393, 2666.

pore *dem.adv.* in that place 607, 1757, 1800, etc.

thoro *prep.* through 235.

thrallus *sb.pl.* slaves 601.

thrid *ord.no.* third 489, 877, 897, etc.

thrist *sb.* thirst 2094, 2172, 2179, etc.

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Laud misc. 486 (ff. 1-122): *Prick of Conscience*

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Lyell empt. 6 (ff. 1-116v): *Prick of Conscience*, southern recension

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 Selden Supra 102* (15-16v): *Prick of Conscience*, two fragments

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