A Critical Edition of Caxton's The Art and Craft to Know Well to Die and Ars Moriendi together with the antecedent manuscript material

Volume 2

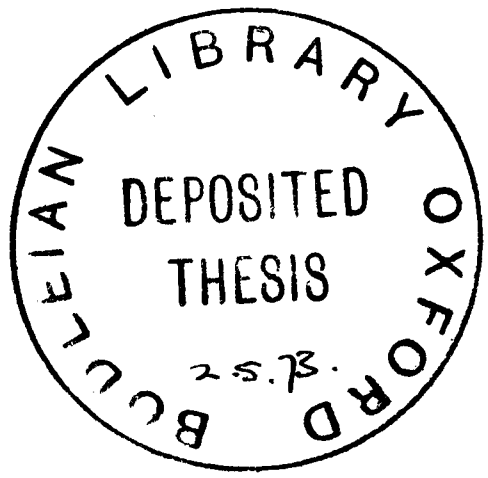
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THE BOOK OF THE CRAFT OF DYING

An edition in the form of MS. Bodley 423
corrected from other manuscripts, with
material variants



(fol. 228^{r}) Here beginneth the Boke of the Crafte of Dyeng.

(A Prologe.)

For asmuche as the passage of deeth (oute) of the wrecchednesse of the exile of thys world for vnkonnynge of diynge, not oonly to lewde men but also to religious and deuoute persones, semeth wonderly hard and (right) perylous, and also right ferful and horrible; therfore in thys present matere and tretys, that is of the Crafte of Dyenge, is drawe and conteyned a short manere of exhortacyon for techynge 7 confortynge of hem that ben in poynt of deeth. Thys manere of exhortacyon ought sotelly to be consydred, noted and vnderstonde in the (in)syght of mannes sowle, for douteles it is and may be profitable generaly to alle trewe Cristen men to lerne and haue (the) crafte 7 knoulache to deye wel.

1-2. Here ... Prologe] om. HQ; Here foloweth the Craft to Dy Well 7 to Lyue Euer T. 1. Here] Prologus. Here YCW. the] a A. Boke of the] Booke of DW; om. F; Boke þ^{t} is called the A. 2. A Prologe] DFA; om. EB. 3. of deeth] om. T. oute] YDHCWETQFA; om. B. 4. the exile of] om. A. to] for T; om. Q. lewde] onlerned FA. 5. to religious and] the religion of Q. religious] religiouse men YCW. wonderly] wonderfull DHYCWE. 6. and ... also] om Q. right perylous, and] om. T. right] YDHCWEF; om. AB. perylous] perylyous H. 7. the] om. T. 8. is] om. T. a] in E; in a T. manere] matier Q. 8-10. for ... ought] om. T. 8. for techynge] to teche Q. 9. manere] matier Q. 10. ought] owith C. sotelly] sothely C. 11. insyght] DYCFA; syght HWETQB. and may be] full T. profitable] om. E. 12. generaly] postposed T. trewe] om. YCWQ. men] men and women YCWE. lerne and] lerne to DHT; om. YCWE; lerne howe to Q. the] DHYCWEQFA; thys T; om. B. 12-13. crafte ... wel] craft of dying. And the knowlege therof to dyspose hym to dy well T. 13. knoulache] knowynge YCWE. to] forto DHYCWE.

Thys matere 7 tretyse conteyneth vi parties:

The first is of commendacyon of deeth, 7 (of) konnyng to dye wel.

The seconde conteyneth þe temptacyons of men þ^{t} dyen.

The thrid conteyneþ þe interrogacyons þ^{t} shuln be asked of hem that biþ in her deth bed, while þey may speke 7 vnderstonde.

The fourthe conteyneth an informacyon with certayn obsecracyouns to hem that shuln dye.

The fyfthe conteyneþ an instruccyon to hem that shul dye.

The sixte conteyneth praiers that shul(n) be seyde vpon hem þ^{t} ben a dyenge, of som m(a)n þ^{t} (is) aboute hem.

The first chapitre is of commendacyon of deth 7 of konnyng to dye wel.

Though bodily deth be moost dreedful of alle ferful thynges, as the philosophre seyth in the thryd book of Etykes, yet spirituel deeth of þe soule is as moche moor horrible 7 (moor) detestable as the soule is

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1. Thys ... parties] As hit ys conteynyd in vi chapyters folowyng T. parties] partis YCWEA; chaptures Q; parties of chapitres B. DH ad. A Table. 2. first] furst chapytre T. is of] ys a DHYCW; om. E; is QA; is of þe F. of] om. DHB. to] forto YCE. wel] om. Q. 3. þe] om. Q. men] man T. dyen] dyeth T. 4. þe] om. EQ. interrogacyons] interrogacion YW. shuln] shulde YCWEQFA. 5. deth] dede E. 6. to] doon to T. 7. shuln] shulden YCWQFA. 8. to] vnto DYCWQ. shul] shulden YCWFA. 9. shuln](B)DHET; shulden YCWQFAB. seyde] prayde or sayde Q. vpon] ouer T. 10. a] on E. man] YCWETQFA; om. D: off hem H; men B. is] YDHCWETQFA; be B. 11. The ... wel] om. FA. The] Capitulum primum. The YCW; Capitulum primum B, in outer margin. is] om. Q. 7 ... wel] om. Q. of konnyng] om. E. of] om. YCW. to] for to DHYCWE. 12. Though] How T. be] ys T; bith Q. of ... thynges] and ferefull of all thynges T. of] and DHQ. alle] om. Q. 13. seyth] postposed A. of] of hys TQ. Etykes] om. Q. yet] þat W. 14. as] of DH; om. Q. moor] om. E. 7] and mouche Q. moor] (B)DHTQFA; om. YCWEB. detestable] detestable or hateful FA.

moor worthy and (moor) precyouse than the body, as the prophete Dauid saith: Mors peccatorum pessima. The deeth of synful m(e)n is worst of alle dethes. But as the saam prophete (wytnesseth): Preciosa est in conspectu Domini mors sanctorum eius. The deeth of good men is euer precyouse in the syght of God, what maner of bodily deeth \ þ^t / euer they dye. And thou shalt vnderstonde also that not oonly \ þe / deeth of holy martirs is so preciouse, but also the deeth of alle other rightful and good Cristen men; and firthermoor, (douteles), the deeth of alle synful men, how (fol. 228^v) longe and hou wycked and hou cursed they haue ben al her lyf before in to her last ende, (and) they dye in the state of verray repentaunce and contricyon, and in the verray fayth 7 vnite 7 charite of Holy Chirche, is acceptable and preciouse in the sight of God, as Seint Iohn seyth in the Apocalipse: Beati mortui qui in Domino moriuntur. Blessed be alle deed men that dyen in God. And therfore God seyth in the fourthe chapitre of the boke of Sapience:

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1. moor] most T. worthy] worthier Q. moor] (B)DHYCWEQ; om. TFAB. as] for as DH. 2. synful men] DHETFA; a synfull man YCWQ; the synful man B. 3. as ... prophete] he T. saam] om. Q. wytnesseth] DHYCWEQFA; wytnesseth and seyth thus T; seyth B. est] om. E. 4. good] a goode Q; the good B. men] man Q. euer] full Q. 5. the] om. A. bodily] om. Q. þ^t euer] om. Q. 6. they] he Q. dye] dye yn Q. that] om. HT. not oonly] tp. D. 7. alle] om. T. 8. rightful and] tp. Q. good] true YCWE. douteles the deeth] DHYCWETQFA; the deeth douteles B. 9. alle] om. T. and] om. YCWET. wycked ... cursed] cursyd ... wykyd that T. 10. al her lyf] om. T. in to] vnto DHQ; to YCWE. ende] ende þat they dye in B. and] DHY CWEQFA; and yef T; if B. 11. the] om. QFA. state of verray] verray state of Q. and] om. T. contricyon] in contricion Q. the] om. DHCWET. 11-12. fayth 7 vnite] vnite of the feythe T; feith vnite QFA. 12. and preciouse] om. T. 15. God seyth in] seith DH. fourthe] furste Q. chapitre of the] om. T. of] in DH. the boke of] om. QA.

Iustus si morte preoccupatus fuerit in refrigerio erit. A rightful man, though he be hasted or hastely or sodenly deed, he shal be had to a place of refresshynge. And so shal euery man that dieth, yf it be so that he kepe himself stabely and gouerne him wysely in the temptacions that he shal haue in (the) agonye or stryf of hys deeth, as it shal be declared aftirward. And therfore of the commendacyon of deeth of good men oonly a wyse man seyth thus: "Deeth is noo thynge elles but a goynge (oute) of pryson 7 an endynge of exile, a dischargynge of an heuy byrdon that is the body, fynisshynge of alle infirmitees, ascapynge of alle perels, destroienge of alle euel thynges, brekynge of alle bondes, payenge of dette of naturel duyte, turnynge ayen in to hys contre and entrynge in to blisse and ioy."

And therfor it is said in the seuenthe (chapitre) of (Ecclesiastes):

Melior est dies mortis die natiuitatis. The day of mannys deeth is

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2. or] om. QFA. hastely or] om. ET. deed] deth C; dy T. to] in to TQ. a] om. A. 3. of] om. H. so] om. Q. be so] tp. DHWF. 4. kepe] kepeth DH. stabely] stable Q. him] hym sylf TQF; om. A. the] that E; om. Q. temptacions] temptacion YCWE. 5. haue] pay T. the] DHYCWETQFA; om. B. agonye] goyng Q. or stryf] om. DHT; of the stryff Q. it] om. / 6. deeth of] the dethe of DHA; om. YCWE; de dethe of F. 7. a wyse man] wysemen DH. Deeth] Thys deth Q. 8. oute] YDHCWETQFA; om. B. 7 an] and DHYCWE; om. Q; an FA. exile] an exyle T. a] and DH; and a CQ. an] om. Q. 9. fynisshynge] a finysshyng F. 9-10. ascapynge] and scapinge E; an eschape F. 10. perels] perell T. 10-11. destroienge ... bondes] dystroying and endyng of all the deuelles malyce and out of hys handes T. 11. dette] all dette DH; dettis YCWEQ. duyte] duteis YCW. turnynge] a tornyng Q. ayen] om. Q. in to] vnto YE; out of the Q. hys] hys owne T. 12. and] and an T; an F. entrynge] entre F. blisse] the blisse Q. blisse and ioy] blysse T; tp. F. 13. in] of DH. the] om. E. seuenthe] viii T. chapitre] TDHYCWEQFA; boke B. Ecclesiastes] DHYCWQFA; Ecclesiastices WE; Ecclesiststes B. 14. day] ende YCW. mannys] a mannys QFA.

bether than the day of (his) byrthe. And this is vnderstonde oonly of good men 7 the chosen peple of God, for (to) coyl men 7 repreuable neither the day of her birthe neiper the day of her deeth may be ycalled god. And perfor euery good parfyt Cristen man, and also euery other man, though he be imparfyt and late conuerted from synne, so he be verraily contrite 7 byleue in God, shuld not be sory ne troubled, neyther drede (the) deeth of hys body, in what manere wyse or for what manere cause that he be putte therto, but gladly 7 wilfully, wip reson of his mynde that rulith his sensualite, he shuld take his deeth and suffre it prudently, confermyng 7 com(myttynge)(fol. 229^{r}) fully his wille (to) Goddys wille and to Goddis disposicyon alone, yf he wil goo hennes 7 dye wel and surely, witnessynge the wyse man that saith thus: Bene mori est libenter mori. To dye wel is to dye gladly 7 wilfully. And therfor he addith 7 saith therto: Vt satis vixerim nec anni nec dies faciunt, sed animus. Neither many days ne many yeres

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1. his] YCWETQFA; om. DH; mannys B. vnderstonde] to vnderstande DHT. 2. the] om. T. God] Crist Q. to] the Q; of B. men] man Q. repreuable] the repreuecabell man Q. 3. birthe ... her] om. T. birthe ... deeth] tp. Q. neiþer] nor FA. 4. Cristen man] tp. Q. also] om. TQ. 6. verraily] verrey parfyte T. byleue] beleueth DHYCWE; bileued F. shuld] shull DH; he shall T. ne] nor EA. 7. neyther] ne TQ; nor A. drede] drede of DHTQ. the deeth] (B)DHYCWEFA; dethe TQB. manere] maner of DHYCWA; manere a E. or] and YCW. for] of E; om. Q. 7-8. DH rep. of wyse or for what manere. 8. manere] maner off HYCWE; maner a T; om. F. therto] to T. 9. rulith] rewlyd T. 10. confermyng] conformyng DHETQFA. commyttynge] (B)HYCWETQFA; com B. fully] hym fully DH; only E. 11. his wille] om. DH. to] DHTQFA; vnto YCWE; in B. wille ... Goddis] om. E. 11-12. to ... wel and] om. W. 11. to Goddis] om. YC. to] om. TFA. alone] only A. he] ge Q. 12. that saith] saynge YCWE. 13. est] om. Q. libenter] leuiter Q. 14. wilfully. And] om. E. 7 saith therto] tp. WF. 15. sed] se T. days ... yeres] tp. FA. ne] nothir YCWETQ; nor FA. many] om. A.

causen me to say 7 fele that I haue lyued longe (ynow), bot onely the resonable wylle of myn herte 7 of my soule.

Syth moor than that of duyte 7 naturel ryght alle men most needly dye, and that (whan and how) 7 where þ^{t} Almighty God wyl; and Goddys wyl is euermoor and oueral god, in alle thynges good 7 iust 7 rightful, for as Iohn Cassyan saith in hys Colacyons: "Almighty God of hys wysdom 7 goodnesse alle thynges that fallen, booth prosperite and aduersite, disposith euere finaly for oure profyte and for the best for vs, and moor prouydeth 7 is besyer for the hele 7 sauacyon of hys chosen children than we oure self may or can be."; and syth, as it is afore sayde, we may not in noo wyse neiþer fle ne ascape neither chaunge the ineuitable necessite 7 passage of deth, therfor we aughten to take our deeth whan God wyl, wylfully and gladly, withoute eny grucchynge

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1. causen] causyd T. me] to me DH. 7 fele] om. T. E rep. and saye. ynow] YDHCWETQFA; om. B. 2. the] of the T. resonable] vnresonable YCWE. 7] om. T. 3. Syth ... that] in asmoche as Q. Syth] seyth T. moor] om. A. than] Then T. that] om. TA. duyte] veray dute A. 7] and of YCWE. needly] nedis EQFA. 4. and that] om. E; And then T. whan ... how] tp. QB. and] DHYCF(A); om. WETQB. how 7] om. A. how ... where] tp. T. þ^{t}] And as T; om. FA. God ... and] om. ET. 5. is] be Q. euermoor] om. E; euer TA; euermoor good B. 5-6. and ... as] in all hys werkes mercyfull T. 5. in] and Q; 7 in F. thynges] thing Q. good 7] and E; om. FA. 6. Cassyan] Cassiodor T. hys (2nd)] om. H. 7. wysdom] wisdomis YCWE. goodnesse] hys goodnes YCWE. thynges] thinge E. fallen] falleth E; felyn T. booth] to T. 8. disposith] he disposith Q. the] our C. 8-9. for ... hele] om. T. 9. besyer] besi YCWE. hele] helth Q. 10. may ... can] tp. T. may or] byn or Q; om. FA. be] om. ET. syth] seyth TQ. as it is] hit ys as DHFA; it is E. 10-11. afore sayde] aforn is seyde FA. 11. we] that we QF. not] om. FA. neiþer] om. Q. ne] neyther DHQ; nor EFA; ner T. neither] nor EFA. chaunge] yet chaunge F. 12. ineuitable] inuitable DHE; ineuable T; euitable Q. necessite] or eschewable necessite YCWE; or chaungeable necessite Q.

or contradiccyon, thorugh the myght 7 booldnesse of the wylle of oure soule vertuesly disposed and gouerned by reson 7 verray discrecyon, though þe leude sensualite 7 freelte of oure flessh naturely grucche or stryue ther ayenst. (Wherfore) Seneca sayth thus: Feras non culpes quod immutare non vales. Suffre esily 7 blame thou not that thou maist not chaunge ne voyde. And the saam clerke addith to and sayth: Si vis ista cum quibus vrgeris effugere, non vt alibi sis oportet sed alius. If thou wilt escape that that thou art streightly be (t)rapped ynne, it nedith not that thow be in a noþer place but that thou be a nother man.

Firthermoor, that a Cristen man may dye wel and se(ur)ly hym nedith that he konne dye, and as a wyse man sayth: Scire mori est paratum (habere) cor suum et animam ad superna, vt quandocumque mors (venerit) paratum (fol. 229^{v}) eum inueniat vt absque omni retraccione eam recipiat, quasi qui socii sui dilecti aduentum desideratum expectat. To konne dye is

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1. booldnesse] the boldenesse YCWE; the blessudnes Q. the wylle of] om. T. 2. discrecyon] discrecion which it is ofte seyne Q. 3. though] throwe Q. þe leude] he leved DH; lewde Q; þe loude A. freelte] the frelte YCWE. oure] the T. grucche] grutcheth ETQ. 4. or] and TQ. stryue] stryveth EQ. ther] om. E. Wherfore] DHTQFA; whereof YCWE; And therfore B. thus] om. TA. Feras] Feres T. culpes] culpas TQ. 5. quod immutare] quas euitare T. vales] potes YCWEF. thou] om. H. that] þ^{t} that Q. 6. ne] nor EA. voyde] auoyde TF. to] abs. DHYCWEQFA. sayth] seyth thus T. 7. ista] istas Q. cum] om. T. effugere] effugare YCWE; effugeris Q. non] om. Q. sed] se T. 8. wilt] wold Q. that (2nd)] om. TQFA. be trapped] DHYCWEQFA; condempnyd T; be wrapped B. 9. nedi th] hydeth T. a noþer] none oþer Q. that] yef T; it nedeth A. be] wylt be T. 10. a] in a E. 11. seurly] (B)DHYCWETQFA; semly B. 11-12. that he] to TA. 12. dye] to dy T. a] the Q. 12-13. habere cor suum] cor suum habere B. 13. et] ad YCW. ad] ut W. superna] supernam Q. vt] et YCWE. venerit] DHFA; venit YCWET; veniat Q; aduenerit B. 14. eum] om. Q. retraccione] detraccione T. eam] eum E; cum T. 15. sui] om. T. expectat] expectium Q. konne] knowe EQ. dye] to dye ETQ.

to haue an herte and a soule euer redy vp to Godward, that when þat euere deeth come(th) he may be founde redy, (and) withouten eny retraccyon resceyue him as a man wolde resceyue his welbyloued and trusty frende and felowe that he had longe abyde and loked after. Þis konnynge is moost profitable of alle konnynges, in the whiche konnynge religiouse men specialy moor than other, and euery day contynuely, shulde studye moor diligently than other men that they myght apprehende it, namly for the state of religyon asketh and requireth it moor in hem than in other, notwithstondynge that euery seculer man, booth clerke 7 lay man, whether he be dysposed and redy to dye or noo, yhit neuertheles he most nedys dye whan God wyl. Therfor ought euery man, not oonly religiouse but also euery good 7 deuoute Cristen man that desireth forto dye wel and seurly, lyue in suche wyse 7 so haue

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1. redy] all redy T. vp] om. Q. 1-2. when þat euere] when euer DH; when euer that T. 2. cometh] DHETQFA; come YCWB. redy] DHETQFA; a redy YCW; al redy B. and] DHYCWETQF; om. AB. 3. retraccyon] detraccion YCWE. resceyue] or withdrawynge receyue YCWEF; or ... to receyue A. a man] man HYC; he Q. resceyue] receve hym Q. welbyloued] best Q. 3-4. and trusty frende] tp. Q. 3. and] om. T. 4. trusty] moste trusty Q. and] and a DHT; om. Q. felowe] folow W. he] om. Q. longe] loud W. after] fore Di. 5. konnynge] om. Q. konnynges] cunnynge YCW. the] om. T. 6. konnynge] om. F. religiouse men] a religiouse man W. moor ... and] om. F. than] thare C. and] men Q; om. A. 6-7. contynuely ... studye] shuld study continually T. contynuely] om. F. 7. shulde] shall DH. men] om. T. 7-8. that ... apprehende] to apprehende A. 7. that] om. C. myght] may E. 8. apprehende it] apprehendid E. it] haue 7 take it F; 7 take the kunnyng 7 sauoure it A. namly for] tp. A. namly] specially F. 9. it] om. Q. in hem] om. DHA. in] om. A. other] another DH; eny oþer F. that] om. A. 10. booth ... man] shulde T. booth] om. Q. lay] onlerned F. whether] whether that T. and redy] om. YCWEQA to] for to DH. noo] not CEQFA. 11. neuertheles] natheles YC. 12. religiouse] religious men Q. good ... deuoute] tp. T. 7 ... man] Criston man 7 devoute Q. Cristen] Criste C. 13. forto] to YCWE. wyse] liffe Q. so] so to T. haue] be haue YCWETFA.

himself alway that he may sauely dye euery houre whan God wyl. And so he shold haue hys lyf in pacience and hys deeth in desire, as Seynt Poule hadde whan he sayde: Cupio dissolui et esse cum Christo. I desire 7 coueyte to be dede and (to) be with Cryst.

And thus muche suffisith atte thys tyme shortly seyde of (the) craft 7 science of dienge.

The secunde chapitre is of (the) temptacions (of men) þat dyen.

Knowe alle men doutles that men þat dyen in her last syknesse 7 ende han grettest 7 moost greuous temptacyons, and suche as thei neuere had before in alle her lyf. And of these temptacyons fyue ben moost principal.

The first is of the feyth for as moche as feyth is fundament of alle mennes soule hele, wytnessynge þe apostle that seyth: Fundamentum aliud nemo potest ponere. Other fundament (ther) may no man putte.

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2. shold] shall DH. haue] om. H. hys (2nd)] in hys T. in] the T. as] that T. 3. hadde whan he] desyryd and T. E rep. whan he. 3-4. I ... coueyte] In desyre he had he couetyd T. 4. to] DHYCWETQFA; om. B. 5. atte ... shortly] shortly at this tyme Q. the] DHYCWETQFA; om. B. craft] om. F. 6. 7 science] of the science DH; om. YCWE; of science Q. 7. is] om. Q. of] for E. the] YCWETQA; om. DHF; mennes B. temptacions] temptacion YCWE. of ... dyen] om. F; þt men are like to haue at her ende A. of men] ref. B. CYW ad. Capitulum secundum; iim Capitulum Q, in outer margin. 8. Knowe] Howe EQ; om. F; So it is þt A. doutles] om. A. men þat] om. ETQ; nowe FA. last] om. Q. syknesse ... ende] tp. A. 7 ende] om. T. ende] om. Q. 9. grettest] moste grettuste Q. 9-10. and ... temptacyons] om. F. 9. and] om. TQ. 10. before] tofore DHC. alle] om. Q. ben] om. T; þere be F. 11. principal] principally T. 12. the] om. Q. feyth (2nd)] om. F. fundament] grownde E. 13. mennes] mannes DHWQ; om. A. soule] soules and T. hele] helthe F. wytnessynge] wyttenesseth HD. that] where as he Q. seyth] seyth thus T. 14. ponere] ponerere 7 cetera Q. ther] DHTQFA; om. YCWEB. may no man] no men may YCWE.

And therfore Seint Austyn seyth: Fides est bonorum omnium fundamentum et humane salutis inicium. Feyth is fundament of alle goodnes and begynnynge of mannys hele. And therfore seyth Seynt Poule: Sine fide (impossibile est) placere Deo. It is ympossible to (fol. 230^{r}) plese God withoute feyth. And Seynt (Iohn) seyth: Qui non credit iam iudicatus est. He that byleueth not is now demed.

And for asmoche as there is suche 7 so gret strengthe in feyth that withouten it ther may no man be saued, therfore the deuyl with al hys myght is besy to auerte fully a man fro the fayth in his last ende, or yf he may not that, he labourith bysely to make hym doute þerynne, or somwhat drawe him oute of the way or deceyue hym with som manere of supersticyous 7 false errours or heresyes. But euery good Cristen man is bounden namely habitualy, though he may not actualy and intellectualy

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1. Austyn] Poule Q. 2. fundament] grownde E; the fundament Q. 3. begynnynge] the bygynnyng Q. mannys] all mannys Q. hele] helth DHQF. seyth ... Poule] Seynt Poule seyth TQ. 4. impossibile est] tp. B. placere Deo] tp. YCW. 4-5. to ... feyth] w^{t}out feyth to plesee God Q. 5. Iohn] DHYCWETQFA; Austyn B. seyth] seyth also T. 6. is now] tp. T. 7. as] þat W. suche 7 so] om. T. feyth] the feyth QB. 8. ther] om. YCWETQ. may no man] no man may W. 9. is] he is Q. auerte] aduerte WTQ. fully] and turne a way fully Q; or turne a wey fully FA. a] om. T. his] the YCW. 10. or] and ET. 10-11. not ... somwhat] om. Q. 10. that] om. DH; then TA; do þ^{t} F. labcurith] laboreth hym T. doute] to douhte F. þerynne] therof T; in þe feyth A. 11. drawe] draweth DH; bryng Q. or] 7 A. 12. supersticyous] supersticions TFA. E rep. and false. false] false maner of W. or] and DHQ. heresyes] Q ad. Glosa: Supersticyous is a byleue, a word or a dede that semyth to Goddis worshipp, but hit is vayne, superflue and agenste Holy Scripture, as byn wiche craftes. Cristen] om. Q. 13. namely] naturally namely YCWE; om. T. habitualy] habitualle YCWE; habitable Q. though] trowth Q. not] om. A. and intellectualy] om. T.

apprehende hem, to byleue and ful feyth 7 credence yeue not oonly to the principal articles of the feyth but also to alle Holy Wryt in al manere (of) thinges, and fully to obeye the statutes of the Chirche of Rome, and stably to abyde 7 dye in hem, for als sone as he begynneth to erre or doute in eny of hem alle, as sone he goth oute of the way of lyf 7 his soule hele.

But wyte thou wel withoute doute that in this temptacyon and in alle other that folewen after, the deuel may not noye þe ne preuayle ayenst no man in no wyse, as longe as he hath vse of hys fre wyl and of reson wel dysposed, but yf he wyl wilfully consente (to) hys temptacyon. And therfore noo verray Cristen man ought not to drede eny of hys illusyons,

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1. hem] hym YCWQ. byleue] Q ad. Glosa: Habitually when a man hath a crafte of vertu or of vice genderud in his sowle by custome and hit be hard to do away, as deuocion and byleue ben in a good man when he slepith. Actually is when a man hath a crafte of vertu or of vice and he dothe the crafte in dede or doth in a vertu or a vicius dede, as when a man wakyng prayeth deuoutly or knowlegith his trouth w^{t} his mouth. Habilite is in hablenesse to doe a dede lightly, as a good wryter when he wrytith not in haste; an habilite is to wryte well in dede, that is, actually, when he will furthe and acte his dede. Intellectually is a thing I had when hit is knowyn by one of the v wyttys outward, as I knowe mekenes is a vertu and that good angellis byn. and] And euery good Criston man shuld Q. ful ... yeue] ȝeue full ... QA. 7] om. E. YC rep. not. 2. of the feyth] om. TQ. 3. of] DHYCWETQFA; om. B. fully] om. Q. to] om. C. the (2nd)] the 'holy' D; all holy TQ. 4. and] om. Q. 7 dye in] on T. for] and DH. 5. to] om. DH; for to T. or] and YCWE. doute] to doute T. alle] om. EQ. as] so FA. sone] sone as W. he goth] tp. A. 6. his] of his QF; om. A. hele] helth Q. 7. wyte] knowe FA. in] om. DH. this] thyse DH; his E. temptacyon] temptacions DHQ. in] om. DHYCWE. 8. noye] nye Q. þe] om. Q. ne] nor EFA. preuayle] prevayle or haue the better QF; preuayle or haue his entent A. 9. no] any DH; the T. in] ne in DH. no] ony Q. vse] þe vse F. of (2nd)] om. H; of his QA. 10. but] om. DH. wyl] wyll not H. to] DHYCWETQFA; vn to B. temptacyon] temptacyons Q. 11. verray] verrey trewe DH. ought] owyth Q. not] om. TQFA. to] om. DH. illusyons] illusions or skornynges QFA.

or his fals (persuacyons), or his feyned ferynges (or gastynges), for as Crist hymself seyth in the Gospel: Diabolus est mendax et pater eius. The deuel ys a lyer and fader of alle lesynges. But manly, therfore, and styfly and stedfastly abyde 7 perseuere, 7 dye in the verray feyth 7 vnite and obedyence of oure moder Holy Chirche.

And it is right profitable 7 good, as it is vsed in som (religions) whan a man is in (hys) agonye (or stryf) of dyenge, with an hye voys ofte tymes to say the Crede before hym, that he that is syke may be (f)ortifyed in stabylnesse of the feyth, and fendes that mowen not suffre to here it mowen be voyded 7 dryuen away fro hym. Also to stabilnesse of verray feyth shulde strengthe a syke man principaly the stable feyth of oure holy faders, Abraham, Ysaac 7 Iacob; also the perseueraunt abidynge feyth of Iob, of Raab the (fol. 230^{v}) womman, and Achor and suche othir;

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1. or] of F. persuacyons] DHYCWETA; persuasions or manyshingis Q; persuasions or monysshyng F; thretynges B. or gastynges] DHETQ; or gnastyngis YCW; 7 gastynges FA; om. B. 2. as] om. YCWE. hymself seyth] tp. F. 3. fader] a fadir EAB. alle] om. Q. 3-4. therfore] om. Q. 4. and (1st)] om. TQFA. abyde 7] om. Q. 5. 7] om. EQFA. vnite] humilite YCWE. and] of the T. 6. it (2nd)] om. Q. religions] A; religiouse D(HT)FB; regions YCWE; religiouse house Q. 7. a] om. YCW. hys] DHWETFA; the YC; om. QB. or stryf] ACWEF; of strife YQ; om. DHTB. hye] lovde A. 8. Crede] Credo in Deum, Patrem Omnipotentem, 7 cetera T. 8-9. before ... feyth] om. Q. 8. before] afore E. that he ... syke] þ^{t} þe syke man A. Y rep. þat he. he that] om. T. fortifyed] DHYCETFA; comforted W; mortifyed B. 8-9. in stabylnesse of] and stabelede in E; in the stabylnes of T. 9-10. and ... 7] for the fendys to voyde and they dare nat abyde but be T. 10. dryuen] drawen YCW. hym] hym when the Crede ys seyde T. Also] And also Q. to] the YCWET; om. Q. verray] the verrey TQ. 11. principaly] om. A. the stable feyth] as hit ys seyde T. 12. Holy] lady and holy E; olde T; olde holy A. 12-13. also ... Iob] om. Q. 12. also] om. YCWE. perseueraunt] perseuerantly DHYCWE. abidynge] and abydyng T. 13. Iob] Iacob T. of] and DHT. Raab ... womman] the woman Raab T. womman] woman 'in adulterie' Q. and] and or D; off HC. Achor] Achior DHYCWEFA. suche othir] sichoder E.

and also the feyth of the apostles 7 other martirs, confessours 7 virgyns innumerable, for by feyth alle they that haue be of olde tyme before vs, 7 alle they that be now 7 shuln be herafter, they alle plesen, 7 haue 7 shuln plese God by fayth, for as it is afore seyde: "Wiþouten feyth it is ympossible to plese God."

Also double profyt shuld induce euery syke man to be stable in feyth. One is for feyth may do alle thynge, as our Lord hymself witnessith in the Gospel 7 seyth: Omnia possibilia sunt credenti. Alle thynges ben possible to him that (be)leueth stedfastly. A noþer is for (verray) feyth getith a man alle thynges, as oure Lord seyth: Quicquid orantes petitis ⌜credite⌝ quia accipietis et fiet vobis. What euere it be that ye wiln praye and aske, bileueth verrely that (ye) shuln take it 7 ye sholn haue it, though that ye wolden say to an hylle that he shulde

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1. and ... other] om. WQ. apostles] apostell DH. 7] and of T. confessours] and confessoures DHEQ. 2. innumerable] vnnombyrable YCW. by feyth] by the feith YCWET; om. FA. they] þo WE. that ... be] om. T. be ... tyme] of olde tyme bene F. be] om. YCWEQA. 3. C rep. thai. shuln] shulde Q. herafter] evir aftir C. 3-4. plesen ... 7] om. T. plesen 7 haue] pleasede E. 4. 7 (1st)] om. Q. plese] plesyn H. God] om. YCWE; oure Lord God T. fayth] stedfast feythe T. 4-6. for ... feyth] om. T. 5. it] om. D. to plese] om. E. 6. euery syke man] a man þ^t is sike A. feyth] þe feyth FA. 7. do] be doon DH. thynge] thynges YCWEQ. hymself witnessith] tp. T. hymself] om. A. witnessith] seith A. 7-8. in the Gospel] om. Q. 8. 7 seyth] om. TA. seyth] seyth thus Q. 9. him] theym T. beleueth] DHYCWEQFA; beleuyn T; leueth B. A noþer] And a nodur QA. verray] (B)DHYCWETQFA; om. B. 10. thynges] thinge E. Lord] om. F. 11. petitis] petite H; om. C. quia] auia H; om. Q. vobis] vobis et cetera B. What euere] What thynge that euir YCWE; What that euer T. 12. praye] om. Q. aske] also YCW; aske ryghtfully T. that] and T; om. A. ye] DHYCWETQFA; om. B. shuln] shuldyn Q. 12-13. take ... sholn] om. T. 12. it] om. EQ. 12-13. 7 ... it] om. DH. 12. ye] om. YCWEFA. 13. sholn] om. FA. that] om. DHTQA. say] sey ⌜so⌝ Q; om. F. 13-15/1. that ... him self] lifte thy selfc E. 13. thai] om. Q

lyfte him self vp 7 falle in to the see, as the hylles of Capsye by praier and petycion of Kynge Alisaundre þe gret conquerour were closed to gydre.

The second temptacyon is desperacyon, the whiche is ayenst hope 7 confidence that euery man shuld haue vnto God, for when a syke man is soor turmented 7 vexed wiþ sorwe 7 syknesse of hys body, than the deuel is moost besy to superadde sorwe to sorwe, wiþ alle (the) ways that he may obiectynge hys synnes ayenst hym for to induce hym in to dyspeyre. Firthermore, as Innocent the Pope in his thryd boke of the wrecchidnesse of mankynde seyth: "Euery man booth good 7 euel, or his soule passe oute of his body, he seeth Crist put on þe crosse, the good man to hys consolacyon, the euel man to hys confusyon, to make him a shamed that he hath loste the fruyt of hys redempcyon."

Also the deuel bryngeth ayen (to) a mannys mynde that is in poynt of deeth specialy th(e) synnes that he hath do and was not shryuen of to

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1. lyfte ... 7] om. Q. see as the] om. T. Capsye] Caspy T; Capsy dyd Q. 1-2. by praier] om. T; by the preyoure Q. 2. and] of the Q. Kynge] om. Q. conquerour] conquerours T. 4. is (1ct)] of Q. 5. man] goode man YCWE. vnto] to Q; in A. when] om. F. a syke man is] a man is Q; a man is sike 7 A. 6. soor turmented] tp. YCWE. soor] so for Q. sorwe 7] om. Q. 6-7. the ... is] is the deuyll Q. 7. besy] besieste YCWE. superadde] superad or to put vpon YC; superad or put vpon W; superad or put up on him E; superadde or putte Q; superadde or kast F; superadde or cast vpon A. to] vppon QF. the] DHYCWETQFA; om. B. 8. obiectynge] obiectyng or castyng QFA. synnes] signes Q. in to] to Q. 9. as] om. Q. Innocent] Innocens Q. Pope ... boke] thirde in his boke E. his] þe A. 10. seyth] he seith Q. 11. he] om. A. put ... crosse] om. FA. on] in YCW; opon T. 11-12. good ... the] om. T. 12. the] and the DHFA. 13. the ... redempcyon] of hys redempcion the frute DH. 14. to] DHYCWETFA; vn to Q; in to B. a mannys] his Q. a] om. DHYCWET. 15. the] DHYCWETQF; tho AB. he] om. H. of] therof TF; of them A.

drawe him therby in to dyspeyr. But therfore (ther) shuld no man dispeyre in no wyse, for though eny oo man or womman had ydoo as many theftes (and) manslaughtres, or as many other synnes as be dropes of water in the see 7 grauel-stones in the (fol. 231^{r}) stronde, though he had neuere do penaunce for hem afore, ne neuere hadde be shryuen of hem before, neither than myght haue (no) tyme for syknesse, or lacke of speche or shortnesse of tyme to be shryue of hem, yhit shuld he neuere dyspeyre, for in suche a caas verray contricyon of herte wiþ yn, wiþ wyl to be shryue yf tyme suffised, is sufficyent 7 accepted to God forto saue him (w^{t}) euerlastyngly, as the prophete (wytnesseth) in the psalme: Cor contritum 7 humiliatum Deus non despicies. Lord God, thou wilt neuere despise a contrite (7 a meke hert). And Ezechiel seyth also: In quacunque hora conuersus fuerit peccator et ingemuerit saluus erit. In what houre þ^{t} euere it be that þe synful man is sory inward

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1. therby] om. Q. in to] vn to YWE; to CQ. therfore] for þ^{t} A. ther ... man] a man sholde not A. ther] DHYCWEQ; om. TFB. shuld] shall DH. 2. dispeyre] be in despeyre T; dispeyre in wise Q. oo] om. DHTQF. as many] asmoche DH. 3. and] DHTQFA; or YCWEB. as (1st)] 'as' Y; om. CE. be] ther be T. 4. 7] or Q. in] on A. stronde] see stronde DFA. though] yef DH. 5. had neuere] tp. YCWE. penaunce] no penaunce DHF. afore] before DHQA; neyther afore ne aftyr T; om. F. 5-6. ne ... before] om. Q. 5. ne neuere] and T. ne] nor EA. of] for T. 6. before ... haue] and had T. before] to fore DH; afore YCWE. neither] nor A. than] om. H; them Q. no] DHYCWETFA; om. QB. or] ne for T. 7. speche] space Q. of tyme] om. Q. to] so that he myght nat T. hem] hys synnes T. 8. dyspeyre] be in despeyre T. a] om. Q. of herte] om. Q. 8-9. wiþ yn] w^{t} mowthe T; om. FA. 9. wiþ wyl] wyllyng T. yf] ofte Q. suffised] suffisith Q. is sufficyent] om. T. accepted] acceptable YCW. 10. forto] to C. saue] haue YCW. w^{t}] DHFA; w^{t} hym YCW; om. ETQB. euerlastyngly] euerlastyng T. wytnesseth] DHYCWETQFA; seith B. 11. the] a T. psalme] psalme seying thus T. God] om. Q. 12. neuere] nat TQ. 7 ... hert] hert 7 a meke B. a] om. A. And] as T. 13. ingemuerit] ingenuerit E. 14. inward] inwardly TF.

7 conuerted from his synne he shal be saued.

And therfore Seynt Bernard seyth: "The pyte and the mercy of God is moor than eny wickednesse." And Austyn vpon Iohn seyth: "We shuld neuere dyspeire of no man as longe as he is in this bodily lyf, for ther is noo synne so gret but it may be heled, outake dispeyr alone." And Seynt Austyn seyth also: "Alle synnes that a man hath done afore mowe not noye ne dampne a man but he be wel (a)payde in his herte that he hath done hem." Therfore no man shuld dispeyre, though it were so that it were possible that he alone had doo al maner of synnes that myght be do in the worlde, for by dispeyr a man getith nought elles but that God is moche more offended therby. and alle his other synnes ben moor greuous in Goddis sight and euerlastynge peyne (is) therby (augmented) infynitly to hym that so dispeireth.

Therfore ayenst dispeyr, forto induce hym that is syke and laboureth in his dyenge to verray trust 7 confidence that he shuld principaly

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1. his] om. T. 2. Seynt ... seyth] seyth Seynt Bernard A. seyth] om. H. 2-3. T rep. The pyte ... seyth. 2. and] of Q. the] om. DHA. 3. wickednesse] wickednesse of man F. Austyn] Seynt Austyn TQA. 3-6. We ... seyth] om. T. 3. shuld] shall DH. 4. no man] man WQ. this] the DH. bodily] body Q. 5. but] but that E. 6. Alle] The T. afore] om. DHT; by fore Q. 7. ne] nor ETA; ner F. a man] noman DH. but] but he if E; but if B. apayde] DHYCWETFA; paid QB. in] ther of in Q. 8. no man shuld] there shulde noman DH. though] for though DHYCWE. 9. that] and YCWE; if Q. it were possible that] om. T. had doo] om. T. maner of] om. Q. of] om. T. 10. a man] no man Q. nought] nat DHF. 11. moche] moche dyspleased and moche H. more] om. E. and] then T. his] om. A. 12. ben] that byn greuous and hit maketh hys synnes T; and byn Q. moor] þe more F. is therby] tp. T. is] YDHCWETQFA; om. B. 13. augmented] DHYCWET; augmentyd or encresid QF; augmented 7 encresed A; encressed B. to hym] om. Q. dispeireth] ys in despeyre T. 14. dispeyr] hym that ys in despeyre T. forto] to T. 15. shuld] shall T.

haue to God at that tyme, the disposicyon of Cryst in the cros shuld gretly drawe him, of the whiche Seynt Bernard seyth thus: "What man is (it) that shold not be rauissched 7 drawe to hope and (to) haue ful confidence in God, and he take heed diligently of the disposicyon of Cristys body in the cros? Take hede 7 se 'his' heed is enclyned to saluc the, his mouthe to kysse the, his armes yaprad to (clippe) the, his handes y thrilled to yeue the, hys syde opened to loue the, hys body (fol. 231^{v}) alonge streyght to yeue al hymself to the." Therfore no man shold dyspeir of forȝefnesse bot fully haue hope 7 confidence in God, for the vertu of hope is gretly commendable and of gret meryt before God, as the apostil seyth 7 exhortith vs: Nolite amittere confidenciam vestram que magnam habet remuneracionem. Losij not your hope 7 confidence in God, the whiche hath gret reward of God. Furthermore, that no synful man shold in no wyse dispeyre, haue he synned neuere so gretly, ne neuere so sore, ne neuer so ofte ne neuere

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1. to] in A. in] on A. shuld] and that shuld T. 2. him] hym to good hoope T; hym þere to FA. the] om. T. man] om. Q. 3. it] FDHYCWEA; om. T; he QB. to haue] om. A. to] DHYCWETQF; om. B. 4. ful confidence] confidence fully E. take] wold take T; to take Q. 4-5. diligently ... hede] om. T. 4. of] to F. the] om. DH. 5. Cristys] Goddis Q. in] on QA. 7 se] om. Q. H rep. and see hys hede. his] the Q. is] om. YCW. 6. his (1st)] and hys DH. ysprad] be spredde E. clippe] (B) DHETQFA; be clip YCWB. 7. y thrilled] thyrlyd thorow T. yeue] receyue T. 8. alonge] all a long Q. streyght] streynyd T. to (1st)] vn to the crosse to T. 9. no man shold] ther shuld noman DHQ; shuld noman T. dyspeir] be in despeyre T. of] for YCWEQ. fully] om. F. 10. in] in to T. 11. gret] a gret FA. 7 exhortith] exortith and sterith Q. vs] thus T. 13. in God] om. T. hath] woll haue T. gret] om. T. God] God and gret mede T. 14. no synful man shold] ther shuld no synfull man DH. dispeyre] be in despeyr T. haue he] though he haue T. E rep. haue. he] om. F. 15. synned] om. A. gretly ... so (3rd)] om. A. ne] om. E; no T. ne] nor E. 15-1971. ofte ... so] om. Q. 15. ne] nor E.

so longe contynued ther yn, we haue open ensample in Petir that denyed Crist, in Poule þ^{t} pursued Holy Chirche, in Mathew (and) Zachie the publicans, in Marye Mawdeleyn the synful womman, (in the woman) that was take in auoutrye, in the theef that hynge (on) the cros besyde Cryst, in Mary Egipcyan and in ynnumerable othre greuous 7 gret synners. The thryd temptacyon is impacience, the whiche is ayenst charite by the whiche we ben bounde to loue God aboue alle thynges, for they that be in syknesse in her deeth bedde suffren passyngly gret peyne, and sorwe 7 woo, and (namely) they that dyen not by nature and course of age, that happyth ryght selden as open experience techith men, but dyen often (tymes) thurgh an accidental seeknes, as a feuoure, a postume and suche othre greuous 7 peynful 7 longe syknesse, the whiche many men, 7 namly hem that ben vndesposed to dye, and dyen ayenst her wille 7 lacken verray charite, makith so ympacyent and grucchinge that ôther while

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1. open] vpon an YCW; an opin E. in] of YCWE; by T. 2. in (1st)] and by T. and] DHWETQFA; that C(Y); om. B. Zachie] Zakary T. 3. publicans] publicane\s/ Y; publicane CE. in] and DHQ. Marye] om. E. in the woman] DHYCWEQFA; om. TB. 4. take] om. H. auoutrye] the avoutry H. on the cros] om. F. on] DHYCWETQA; in B. 5. in(2nd)] om. DHYCWETQ. ynnumerable othre] tp. T. ynnumerable] vnnombreable YW. 7 ... synners] synneris 7 gret F. 7 gret] om. T. synners] synnes C. 7. thynges] thyng DH. 8. syknesse] sekenesses T. deeth] dede T. 8-9. suffren ... dyen] om. Q. 8. and] om. TFA. 9. namely] DHYCWEFA; om. T; mainly B. they] tho DH. that (2nd)] 7 þ^{t} A. 10. happyth] happynnyth YCWE. open] vpon W. techith men] shewith alle day to euery man YCWE; shewith A. dyen] they dyen Q. 10-11. often tymes] (B)DHYCWET; ofte FAB. 11. a (2nd)] or a CA. 12. 7 peynful ... syknesse] sikenesse longe and peynful F. 7 (1st)] om. E. 7 longe] om. A. men] om. Q. namly] specially A. 13. hem] they FA. that] the which YCWE. 7] om. F; they A. 14. makith] and maketh TQA; 7 maketh hem F. ympacyent] inpacience Q. and grucchinge] om. A. grucchinge] grochith Q.

thurgh woo 7 impacience they bicomen wood 7 witles, as it hath (ofte) be seen in many men. 7 so, by that, it is open 7 certeyne that they that dyen in that wyse faylen 7 lacken verray charite, witnessynge Seynt Ierom þ^{t} seith thus: Siquis cum dolore egritudinem vel mortem (suscipit) signum est quod Deum sufficienter non diligit. That is (to sey), who so takith syknesse or deth with sorwe (and) displesaunce of herte it is an open and a certeyn signe that he loueth not God sufficiently. Therfore (to a) man þat wyl dye wel it ys needful that he grucche not in no manere of syknesse þ^{t} fallith to hym before hys deeth or in hys dyenge, be it neuere so peynful or greuous, longe tyme (or short tyme) durynge, (fol. 232^{r}) for as Seynt Gregory witnessith in hys Morals: Iusta sunt cuncta que patimur, et ideo valde iniustum ⟨est⟩ si de iusta passione murmuramus. Alle thynges that we suffren we suffren hem ryghtfully, (and therfore we ben gretly vnryghtful yf we grucchen of that we suffren ryghtfully). Than euery man shuld be pacient, as Seynt

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1. thurgh ... impacience] turneth impacience in to woo that T. bicomen] bycame Q. as] and YCW. 1-2. ofte be seen] be seene oft tyme T. 1. ofte] FYCWEQA; om. DHB. 2. men] men and namely hem that byn vndisposed for to dye and dyen agenste hur will. Q. is] om. DH. 7 certeyne] incerteyne Q. they] he T. 3. that] om. F. dyen] dyeth T. faylen] fallen DHQ; fayleth T. lacken] lacketh T. witnessynge] as witnesseth A. Seynt] om. Q. 4. Siquis] Qui Q. egritudinem vel] vel egritudine T. suscipit] DHTQ; susciperit YCW; susceperit EFAB. 5. That ... sey] om. A. That] Thys T. to sey] DHYCWETQF; om. B. 6. takith] take A. or deth] om. YCWE. and] YCWETFA; or DHQB. 7. an] om. Q. open] euydent A. and a certeyn] om. YCWA; or a certeyn F. 8. Therfore] Wher fore Q. to a] TA; a DHYCWEQF; that B. 9. of] om. Q. before] a fore ETFA. 10. or short tyme] DHYCWETQ; or short FA; om. B. 11. durynge] endurynge A. as] om. A. witnessith] seith EA; seith wittnessing Q. Morals] Morals and seyth thus T. 12. cuncta] om. YCW. iniustum] iustum T. 13. murmuramus] murmuremus YCW; murmurmus E; non murmuramus T. 13-14. we (2nd) ... ryghtfully] rightfully we ... E. 13. hem] om. YCWE. 14-15. and ... ryghtfully] (B)DHYCWETQA; om. FB. 14. ben] sey T. gretly] om. YCW. 14-15. grucchen ... we] om. T. 14. of] wt A. 15. that] that at YCE. Than] Tan C. euery man shuld] is it expedyent euery man to A. as] for as A.

Luke seyth: In paciencia vestra possidebitis animas vestras. In your pacience ye shul (possesse) your soules, for (as) by pacience mannys soule is seurly hadde 7 kepte, so by ympacience and murmuracyon it is lost 7 dampned, witnessynge Seint Gregory in his Omelye that seyth thus: Regnum celorum nullus murmurans accipit, nullus qui accipit murmurare potest. Ther shal no man haue the kyngdom of heuene that grucchith 7 is ympacyent, 7 ther may no man grucche that hath it. But as the gret clerke Albert seyth, spekyng of verray contricyon: "If a verray contrite man offreth hym self gladly to alle manere afflicción of syknesse and punysshinge of hys synnes that he may therby satisfye God worthily for his offenses, moche moor than (shuld euery syke man) suffre paciently 7 gladly his owen syknesse alone that is lighter withoute comparison than many syknesse(s) that other men suffren, namely (syth) that syknesse before a mannys deeth is as a

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2. shul] shulde DH. possesse] CYWETFA; welde DH; possesse or wilde Q; possede B. as] DHTQF; om. YCWEAB. 3. soule] om. H. seurly] truly YCWE. so] and so DH. murmuracyon] murmuracion or grucche Q; grucchyng A. it is] tp. A. 4. witnessynge] wytnesseth DH; as witnessith A. 4-5. that seyth thus] om. A. 5. accipit (1st)] accepit Q. 6. Ther] Therfore T. haue] om. E. 7. 7 (2nd)] and therfore Q. ther] om. T. 8. But as] om. A. the ... Albert] Albert þe gret þe gret clerk A. gret] om. Q. Albert seyth] tp. W. 9. If] eras. Y; om. W; Hit ys T. man] man that T. offreth] offirst Y; offir CEA. manere] maner of DHETQ. 10. affliccion] DHYCWETQFA; affliccions B. syknesse] (B)DHYCWETQFA; syknesses B. and] or Q. punysshinge] punyschyngis Q. 11. satisfye] satyfsy D; satisfy or make a mendis to Q. worthily for his] of hys worldly T. than shuld] tp. T. than] om. W. 11-12. shuld ... man] euery syke man shuld B. 12. alone] om. E. 12-14. that ... namely] om. A. 12. that] for that T. 13. comparison] ony comparsone Q; om. F. many] mannys Q. syknesses] (B)YCWETF; seeknes DHQB. that] of that YCW. 14. syth] TDHYCWEQFA; om. B. that] om. EQ. before] a fore ET. a] om. EQ. as] om. HTFA.

purgatory to hym whan it is suffred as it ought, that is to vnderstonde, yf it be suffred pacyently, gladly 7 with a free 7 a kynde wylle of herte," for (as) the same clerk Albert seyth: "We haue nede to haue a fre, kynde wille to God not oonly in suche þinges as ben to oure consolacyon but also in suche thinges as be to oure affliccyon." And Seynt Gregory seith: Diuina dispensacione agitur vt prolixiori vicio prolixior egritudo adhibeatur. It is do by the dysposicyon 7 (the) rightful ordynance of God þ^{t} to the lenger synne is ordeyned the lenger syknesse. And þerfore let euery syke man, 7 namly he þat shal dye, saie as Seynt Austyn seyde to God: Hic seca, hic vre, vt in eternum michi parcas. Here kytte, here brenne, so that thow spare me euer-lastyngly. And Seynt Gregory seyth: Misericors Deus temporalem adhibet seueritatem ne eternam inferat vlcionem. God that is merciful yeueth his chosen children temporal punycyon here leste he yeue hem

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1. whan] whan þat W. 1-2. as ... suffred] om. T. 1. ought] ought to be A. to] om. F. vnderstonde] seye A. 2. gladly] and gladly YCWQ. 7] om. YCWQ. with] om. T. free] free will Q. 7 a kynde] and kynde D; om. YCWE; and w^{t} a kynd Q. 3. as] DHYCWETFA; om. QB. the] that Q. Albert] om. A. 4. a fre] aftyr T. in] to E. ben] be onely YC. to] om. T. 5. consolacyon ... oure] om. W. to] om. T. And] As YCWTQ. 6. dispensacione] dispensacionis E; dispensacio T. prolixiori] prolixori D. 7. prolixior] prolixio DH; prolixiori E; om. T. adhibeatur] adi-beatur C; adhibentur E; habeatur TFA. It is do] Hit ys to do DH; Thys ys to sey T. the] om. Q. 7-8. dysposicyon ... rightful] ryghtfull disposicion ... T. 7. dysposicyon] dispensacion YCWE. 7] of DH. the] DHYCWEQFA; om. TB. 8. ordynance] ordinacion YCW. God] all myghtty God Q. þ^{t}] that ys T. to] 'for' H; for T. the (2nd)] om. Q. 9. let] leve Q. 10. saie] om. Q. seyde] did YCWE; seith Q. seca] ceca EQ. 11-12. euerlastyngly] euerlastyng T. 13. adhibet] adhibe YCWE. ne] vt DH. eternam] ineternum EQ. inferat] inserat W. 14. nis] to his Q. punycyon] ponysshyngis YCWQ; punyshinge EA; punycions T. here] om. T. leste he] þ^{t} he ne F.

euer- (fol. 232^{v}) lastynge venghaunce elles where.

This temptacyon of inpacience fighteth ayenst charite and wiboute charyte may no man be saued. And therfore, as (seyth Seynt Poule): Caritas paciens est, omnia suffert. Verray charite is pacient and suffrith alle thynges. And in these wordes it is notabl(y) to be marked that he spake of suffrynge of alle thynges and out(o)ke no thynge. Than sholde alle syknesse of the body by reson be suffred pacyently, withoute murmuracyon and difficulte. And therfore Seynt Austyn seyth: Amanti nichil (difficile, nichil impossibile). To hym that loueth there is no thynge harde ne no thynge ympossible.

The fourthe temptacyon is complacence or plesaunce of a man that he hath in himself, that is spirituel pryde, with the whiche the deuel temptith and vexith moost religiouse, and deuoute 7 parfyt men, for when the deuel seeth that he may not brynge a man oute of the faith, ne may not induce hym in to dyspeyr neither (into) ympacience, than

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1. venghaunce] om. Q; peyne A. 2. of] is C; on A. inpacience] inpacient Q. fighteth] fyghtynge C. 3. as] om. TQF. seyth ... Poule] Seynt Poule seith QAB. Poule] Poule thus T. 4. omnia] 7 omnia TQ. suffert] sufferte C. 5-6. in ... and] om. Q. 5. it] om. TFA. notably] DHYCWTFA; notabil EB. 6. suffrynge] suffryngis C. outoke] (B)DHF; oute take YCWETQB; excepte A. 7. sholde] shall Q. syknesse] (B)DHYCWETQF; sikenesses AB. by reson] om. YCWE. 8. and] or YCWE. Seynt] as Seynt B. Seynt ... seyth] seith Seynt Austyn A. 9. difficile ... impossibile] tp. B. nichil] vel YCW; in [poss] nichil E. 10. ne ... ympossible] om. E. ne] om. TQ; nor A. no thynge] om. A. 11. complacence] þe complacens F. plesaunce] the plesaunce T. a] om. T. he] om. Q. 12. himself] hemselfe DH. that] the whyche A. spirituel] spuale E. with the] om. H; wt T. 13. temptith ... and (2nd)] moste woreth angry. Religion Q. religiouse] religiouse men C; religious people A. and] 7 also C. 7] om. EF. men] men wt T. 14. that] tha H; om. T. the] the weye of H. 15. ne] nor EA; and T. hym] om. H. in to] vnto YCW; to E. dyspeyr] a dispeyre Q. neither] ne YCW; nor EFA. into] YCWETQF; to DHAB.

he assaileth hym by complacence of hymself, puttynge suche manere temptacyons in his herte: "O how stable art thou in the faith! hou stronge in hope! hou sadde in pacience! O hou many gode dedes hast thou y doo!", and suche other thoughtes. But ayenst these temptacyons Isider seyth thus: Non te arroges, non te iactes, non te insolenter extollas vel de te presumas, nichil boni tibi tribuas. Ne boost (the) not, ne auaunte the not proudly, ne make not moche of thyself (ne presume not of thy self) wantounly, (neyther) arrette (no goodnes) to thyself, for a man may haue so moche delectacyon in suche manere of complacence of hymself that a man shuld be dampned euerlastyngly therfore.

And therfore seyth Seynt Gregory: Quis reminiscendo bona que gessit, dum se apud se erigit, apud auctorem humilitatis cadit. A man that thinketh in good dedes that he hath doc 7 is proude therof of hymself 'wiþ' in himself, he fallith down anoon before hym that is auctor

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1. assaileth] sayeth Q. F rep. of. suche manere] suche maner of DHY CWEQ; these A. 2. in] in to A. his] om. F. stable] stille E. art thou] tp. QA. hou] O how Q. 3. sadde in pacience] inpacience Q. O] om. T. 3-4. hast thou] tp. A. 5. arroges] erroges Q. insolenter] om. YCWE. 6. extollas] tollas H. vel] nichil Q. tibi] om. DHQ. Ne] om. A. the] DHYCWEF; thow TQAB. 7. not] nouhte F. ne] nor EA. auaunte] vaunte YCW; avaunce Q. ne] nor EA. make ... ne] om. A. 7-8. ne ... self] (B)DHTQF; om. YCWEB. 8. of] om. TQ. neyther] DHYCWTQ; nor EFA; ne B. arrette] adyecte YCWE. 8-9. no ... thyself] to thysylf no goodnes T. 8. no goodnes] DHYCWETFA; any goodnes Q; not godes B. to] of Q. 9. in] of T. 9-10. manere of complacence] temptacion YCWE. 10. a man] he FA. shuld] may F. euerlastyngly] perpetually C; euerlastyng T; endlesly A. 12. And therfore] om. Q; For as F; Accordyng A. seyth ... Gregory] Seynt Gregory seyth DHYCWF. 12-13. gessit dum] gescit deo YCWE. 14. thinketh] bythenketh hym F. in ... doo] he hath well do A. in] on TQF. good dedes] the good dedis Q; om. F. 14-15. is ... himself] reysith hym silf be pride byfore hym silf F. 14. therof] therfore DH; of it A. of hymself] om. TQA. 15. wiþ in himself] om. HWQ; in hymsylf TA. himself] hym hymselfe D. down anoon] tp. T. before] there fore befor YCW. auctor] acouter T; lord 7 auctoure A.

of mekenesse. And therfore he that shal dye must be war whan he felith himself tempted with pryde that than he (lowe and) meke hymself thenkynge (fol. 233^{r}) in his synnes, and that he woot neuere whether he be worthy euerlastynge loue or hate, that is to say, saluacyon or dampnacyon. Neuertheles, lest he dispeyre, he muste lyfte vp his hert to God by hope, thenkynge 7 reuoluynge stably that the mercy of God is aboue alle his workes, and that God is trewe in alle hys wordes and that he is trouthe 7 rightwesnesse that (neyther) bygileth neyther ys bygiled, whiche behighte 7 swore by himself 7 sayde by the prophete: Viuo ego, dicit Dominus, nolo mortem peccatoris, et cetera. God Almighty seyth, by my (lyf) I wyl not the deeth neither þe dampnacyon of no synful man but that he conuerte himself to me 7 be saued.

Euery man shuld folowe Seynt Antony to whom the deuel seyde: "Antony,

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1. of mekenesse] om. T. And] om. TQ. shal] om. Q. be war] be well ware A. 2. himself] hym DHYCWE. than he] tp. A. lowe and] DHYCWETQ; lowe hym silf 7 FA; om. B. hymself] hym F. 2-3. thenkynge] thynkith YC. 3. in] on TQFA. and] thynke T. woot] witt YCW. neuere] nethur Q; not FA. be] is Q. 4. euerlastynge] om. YCWE. that] thys T. 4-5. saluacyon or dampnacyon] to be sauyd or dampnyd T. 5. Neuertheles] Neuer the leste E; Neuurles Q. muste] mote YW. 6. 7 reuoluynge] om. A. 7] om. Q. reuoluynge] remembringe YCWT. stably] or turnyng a ȝeyn by mynd stabulli Q; by mynde stably F; in his mynde stably A. 7. alle] all thynge and alle YCW; all [thynge] A. 7-8. trewe ... is] om. Q. 7. in] and YCWE. 8. he] God C. rightwesnesse] ryghtfulnes Q. neyther] FYWEA; neuer DHCTQB. neyther] ne Q; nor FA. ys] is neuer Q. 9. bygiled] begylyd ayene T. whiche] om. DHYCWET; he F; 7 he A. behighte] promysed Q; behested F. 7] he T. swore] sory W. by] to E. 7 sayde] seying A. the] his A. 10. et cetera] om. DHYCWEQA; sed vt magis conuertatur 7 viuat T. 10-11. God ... lyf] om. A. God Almighty] So All myghtti God Q. 11. seyth] seyth thus T. my] hym Q. lyf] (B)DYWT; selfe HCEQFB. the] om. E. deeth] deth of a synner QF. neither] ne F; nor A. 12. no] a Q; eny F; om. A. synful man] synner or of no synfull man YCW; synner nor of no synful man E; man that is synfull Q. but] and but Q. that] om. Q. he] he rather A. me] me and lyue T. 13. Euery] Ouery E. to ... seyde] the deuyl seyde to hym A. seyde] seith Q. Antony] om. Q.

thow hast ouercome me, for whan I wolde haue the vp by pride thou (kepest) thyself adown by mekenes, and whan I wolde drawe the dovn by desperacyon thou (kepist) thiself vp by hope." Thus shuld euery man doo, (booth) syke 7 hool, 7 than is the deuel ouercome. The fifthe (temptacyon) that temptith and greuyth moost carnal men 7 seculer men, that ben 'in' ouermoche occupacyon 7 besynes outward aboute temporal thynges, (as) her wyues, her children, her carnal frendes 7 worldly rychesse, 7 other thynges that they haue loued inordinatly before, for he þ^{t} wyl dey wel 7 seurly must vtterly 7 fully putte away oute of hys mynde alle temporal 7 outward thynges and plenerly commytte himself al to God. And therfore þe gret clerke Dons seyth thus vpon þe fourthe book of Sentences: "What man þat is syke, whan he seeth that he shal dye, yf he putte his wylle therto to deye wylfully and consentith fully in to deeth, as though he had chose hymself the peyne

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1. haue] haue had DH; heue T; yeve Q; lyfte FA. 1-2. the ... wolde] om. E. 2. kepest] FYWQA; keptist BDHCT. thyself adown] tp. Q. thyself] thy lyfe T. 2-3. adown ... thiself] om. T. 2. adown] lowe A. drawe] haue drawen DHQ; drawin E. the] om. H. dovn] om. DH. 3. kepist] YWEFA; keppist Q; keptist BDHC. man] Crystyn man T. 4. booth] (B)DHYCWETQFA; om. B. 5. temptacyon] DHYCWETQFA; om. B. that] ys that T. temptith ... greuyth] tp. F. and greuyth] om. Q. men] om. TQFA. 6. ouermoche] myche Q. 7 besynes] om. F. outward] outwardli Q. 7-8. as ... thynges] om. YCW. 7. as] DHETFA; that is QB. wyues] wife Q. 8. worldly] her worldly B. rychesse] rychesses DHE; ryches TQA. they haue] he hath Q. inordinatly] om. Q. 9. wyl] wolde Q. wel] wyll W. away] om. YCWETA. 10. alle] om. E. outward] worldli Q. plenerly] clerely DH; playnly E. 11. al] om. DHT. God] Almyghty God DH. therfore] om. T. gret] gode FA. Dons] Scotus DH; Dinise YCWET. thus] om. A. 12. Sentences] Sentence YCWTQFA. þat] om. Q. 13. C rep. his. therto] om. DH. to ... wylfully] om. EA. to] forto DHF; om. TQ. 14. consentith] concent Q. fully] om. T. in to] vnto DHETQ. the] into YCW.

of deeth voluntarily, 7 so suffrith deth paciently, he satysfyeth to God for alle venyal synnes, and (firthermoor) he takith away a parcel of satisfaccyon that he ought to doo for deedly synnes." And therfore it is right profitable 7 ful necessary in suche a poynt of nede þat a man conferme hys wille to Goddys wille in alle thinges, as euery man ought, booth syke 7 hool. But it is seldom (fol. 233^{v}) seyen that eny seculer or carnal man or religiouse other (wyl) dispose himself to deeth othir firþermore, that is worse, wyl here eny thynge of the matere of deeth, (though in dede he be laborynge faste to hys endewarde, hopynge that he shal escape the deeth, and) that is the moost perylous thynge 7 moost inconuenyent that may be in (a) Cristen man, as seyth the worthy clerke Cantor Parisiensis.

13 Bot it is to be noted wel that the deuel in alle these temptacyons

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1. deeth] the deth YCW. so] om. Q. suffrith] suffre CQ. deth] the deth Q; om. A. satysfyeth] satifieth C. to] om. DH; or makith amendis to QFA. 2. for] om. T. alle] om. Q. venyal] his venialle YCW. firthermoor] (B)DHYCWETQF; also A; therfore B. away] om. Q. a parcel] parcellys DH. 3. satisfaccyon] peynful dute A. ought] owith YCWEQ. to doo] om. FA. 4. ful] om. YCWE. a] om. E. of] at YCWE. 5. conferme] conforme TFA. as] that YCW. euery] euer YC. 6. man] om. A. it ... seldom] seld it is W. it] om. F. 7. seculer ... man] carnall man seculer Q. or carnal] 7 carnall W; om. T. or religiouse] tp. T. religiouse] religious man DHYCWE. other] [owthir] Y; om. WQ. wyl] (B)DHYCWETQFA; whyle B. himself] hym DH. 8. to] forto DH. deeth] dye DHQ. othir] or EQ; nor A. firþermore] om. A. that] ore þat YC. is worse] tp. A. is] his Q. 8-9. wyl ... matere] willid dredyngis Q. 8. wyl] of wille E. here] to here E. eny] no A. 9-10. though ... and] (B)DHYCWETQFA; om. B. 9. dede] veray dede A. faste] drawith faste E; om. T; ful fast A. to hys endewarde] to hys endyng warde T; to his ende Q; toward his ende A. 10. hopynge] trostyng A. shal] om. Q. the (2nd)] om. WETQ. 11. a] DHTQFA; eny YCWE; om. B. 11-12. seyth ... clerke] þe worthy clerk seith A. 12. worthy] worchepful E. Cantor] Cantorum DH. Parisiensis] Parisensis E; Pisenter Q. 13. in] of T. these] the YCWE; those T.

abouesayde may compelle no man (neyther) in noo manere of wyse preuayle ayenst hym forto concente to hym, as longe as a man hath the vse of reson with hym, but if he wyl wilfully consente (to) hym, that euery good Cristen man and also euery synful man, be he neuere so gret a synner, ought to be war of aboue alle thynges, for the postyl seyth: Fidelis Deus qui non pacietur vos temptari supra id quod potestis, sed faciet eciam cum temptacione prouentum vt possitis sustinere. God, he seyth, is trewe 7 wyl not suffre yov to be tempted moor þen ye may bere, but he wyl yeue you suche supportacyon in your temptacyons that ye may bere hem. Where vpon saith the glose: "God is trewe in hys promysses 7 yeueth vs grace to withstonde mightily, manly 7 perseuerantly, yeuynge vs might that we be not ouercome, grace to gete vs meryt, stedfastnesse to ouercome with, he yeueth suche encrece of vertu that

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1. may] may neuer A. compelle ... man] noman compelle T. no] om. A. 1-2. neyther in ... preuayle] in ... ne prevaile Q. 1. neyther] DHYCET; om. W; nor FA; ne B. manere of] manere ETQF; om. A. 2. preuayle] may preuayle DH; preuely C; prevaile or haue the better QF. forto ... hym] om. EA. forto] to YCW. concente] do consent T; haue concente Q. to] vnto T. 2-3. as longe ... hym (2nd)] om. T. 2. longe as] om. H. a man] he A. 3. reson] his reson F. with] wt in Q. wilfully consente] tp. W. wilfully] om. E. to] DHYCWEQA; on to FB. hym] þe deuel A. that] of þe whiche F. 4. euery] eny T. Cristen] om. Q. man] men T. 4-5. be ... synner, ought ... of] tp. E. 5. ought] oweth A. of ... thynges] aboue all thynges of temptacion T; 7 may be ware if he list A. of] therof DH; om. Q. aboue alle thynges] om. E. for] for as Q; om. A. postyl] gospel EQ. seyth] shewyth where he seyth A. 6. vos] nos DH. sed] om. T. 7. faciet] faciat H. eciam] eam E; 7 Q. temptacione] in temptacione Q. 7-8. he seyth] om. FA. 9-10. but ... bere] om. Q. 9. temptacyons] temptacion YCWE. 10. may] om. E; shal mow A. bere] here E. trewe] gode YCW. 11. promysses] promyse DHQ. yeueth] he yeue T. withstonde] vndurstand Q. mightily] myghtfully Q. 7] om. Q. 12. vs might] om. Q. 12-13. grace ... ouercome] om. WT. 12. E rep. that we be not ouercome and grace to gete us. 13. stedfastnesse] 7 stedfastnesse F. with ... yeueth] which is Q. with] wt 'þat' Y; with þat CW; wt suche temptacions T. he] Also he T. yeueth] yeue vs T.

we may suffre and not fayle ne falle, 7 that is by mekenesse," for as Seynt Austyn seyth: "They breken not in the furneys that haue not þe wynde of pryde." Therfore euery man, riȝtful and synful, lowe hymself 7 submitte himself fully vn to the mighty honde of God, and (so) with hys helpe he shall seurly (opteyne) 7 haue the victory in al manere of temptacyons, (syknesse, tribulacyons), euels 7 sorwes, 7 deth therto.

The thrid chapitre conteyneth þe interrogacyons þ^{t} shold be asked of hem þ^{t} ben in her deth bed while þei may speke 7 vnderstonde.

Now folewen the interrogacyons of hem that drawen to the deethward while þei haue reson with hem 7 her speche, for this cause (that) if eny man is not fully disposed to dye he may the better be enformed and comforted (therto). And as Ancelme the bysshope techith, these

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1. not] ne Q. ne] nor ETA; nethur Q. 2. as] om. FA. They] the H. breken] brennen DHT. 3-4. lowe ... fully] enclyne Q. lowe ... 7] lowely A. 3. lowe] loue C(Y)T; leue W; lowne E. 4. hymself] om. F. 7 ... himself] om. YCWE. vn to] to TA. mighty] om. DH. 5. so] DHYCWETQFA; om. B. with hys helpe] om. T. he ... seurly] sewerly he shall T. he] (Y); ye CE. opteyne] DHYCWETQFA; gete B. 6. of] om. E. temptacyons] temptacion YCWE. syknesse, tribulacyons] (E)DHTQ; sekenis and tribulacions YCWE; sikenesses, tribulacions FA; om. B. 7 (1st)] om. FA. 7] ya and F; 7 of B. 7. therto] om. Q; also A. 8. thrid] vi Q. 8-9. conteyneth ... vnderstonde] is this folowing aftur Q. 8. þe interrogacyons] om. E. þe] om. F. shold] shal E. 9. ben] were YCWE. her] om. DH; hr C. deth] om. E. 7] or A. vnderstonde] vnderstande and haue þe vse of their reson A. YCW ad. Capitulum tercium. 10. to] vn to DH. the] om. Q. 11. while] om. Q. with hem] om. A. 7] in Q. that] DHYCWETQ; om. FAB. 12. is] be YCWA. not] om. H. fully] om. Q. the] om. DHYCWTQ. better] better by these interrogacions A. 13. and comforted] om. H; and conuertyd T; and be bettur confortid Q. therto] DHYCWETQFA; om. B. as] as seyth T. Ancelme] Ancellyne W; Auntelyn E; Seynt Ancelme B. the bysshope] bisshop Q; om. A. techith] om. T; seith Q; seyth 7 techith B. these] the YCWEQ.

interrogaċyons shold be had vnto hem that ben in that plyght.

First aske him thys: "Brother, art thou glad that thov shalt dyc in the feyth of Cryst?" The (fol. 234^{r}) syke man aunsuerith: "Yhe."

"Knowest thov wel that thow hast not doo as (well as) thou shuldest haue y doo?" He aunsuerith: "Yhe."

"Repentyst (thou) the therof?" He aunsuerith: "Yhe."

"Hast thou ful wille to amende the (and) thou myghtest haue space of lyf?" He aunsuerith: "Yhe."

"Byleuyst thou fully that our lord Ihesu Cryst, Goddys sone, deyde for the?" He (aunsuerith): "Yhe."

"Thankist thou hym therof wiþ al thyn herte?" He aunsuerith: "Yhe."

"Byleuyst thou verraily that thou mayst not be saued but by Cristys (deeth and hys) passyon?" He aunsuerith: "Yhe."

Than thanke him (euere therof) while thy soule is in thy body, and putte al thy trust in his passion 7 in hys deth only, hauyng trust in noon

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1. hem] hym W; them specially A. that plyght] plyght of dethe T; plyte of dying Q; suche plite A. 2. him] them Q. thys] thus TQ; this question A. 3. the] this YCWE. Cryst] God and Holi Church Q. aunsuerith] seith YCWEQ. 4. not] om. E. as] so CWTQ. well as] DHYCWETQFA; om. B. 4-5. shuldest haue y doo] myghtest T. 6. Repentyst ... Yhe] om. TF. thou] ADHYCWEQ; om. B. the] om. E. He ... Yhe] he 7 cetera E; Responsio ye Q (so also E and Q after the four following interrogations). 7. ful] om. YCWEA. to amende the] to amende DYCWQFA; the to amende H. and] DHYCWETFA; ȝif QB. myghtest haue] haddiste YDHCWE; miȝt haue Q. 7-8. space of lyf] space DH; space and life YCW; thi life Q; ful space of lyf B. 9-12. fully ... thou (1st)] om. T. 9. Goddys sone] om. Q. 10. the] the fulli Q. aunsuerith] (B)DHYCWFA; seyeth B. 11. therof ... herte] with alle thyne harte therof E. therof] therfore C. 13. deeth and hys] (B)DHYCWEQFA; dethe and T; om. B. 14. Than thanke] Thow thankyst TQ. euere therof] tp. B. euere] om. HQ. therof] therfore DH; of thy sekenes and dyssese T. while] with all thyne herte whyle DH; all while Q. thy] the YW. thy] þe W. putte] puttest T. 15. al] al 7 onely A. in (1st) ... trust] om. W. passion ... deth] tp. A. 7 ... deth] om. Q. in] om. YCEFA. hys] om. A. only ... trust] 7 A.

other thynge. To this deeth commytte the fully, (with this deeth couer thy self fully), in (thys) deeth wrappe al thyself fully, and yf it come (in to) thy mynde or by thyn enemy it be put in to þy mynde that God wyl deme the, say thus: "Lord, I put the deeth of our lord Ihesu Cryst bytwene me 7 myn euel dedes, bytwene me 7 (thy) iuggement; other wyse (I wil) not stryue w^{t} the." If he say (that) thov hast (de)serued dampnacyon, say thou ayen: "The deeth of our lord Ihesu Cryst I put bitwene me 7 myn euel merites, 7 the (meryt) of his worthy passyon I offre for þe (meryt that) I shuld haue had, and allas I haue (it) not." (Sey) also: "Lord, put the deeth of (oure) lord Ihesu Cryst bytwene me and thy ryghtwesnesse." Than let him say thys thryes: In

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1. thynge] thynges YCWQ. To] In T. this] hys TQA. commytte] conuerte T; quyte Q. 1-2. the ... deeth] om. T. with ... fully (1st)] (B)FDHY CWEQA; om. B. 1. this] hys DHQA. couer] conuerte Q. 2. thy self] the YCW. fully] om. A. in ... fully] om. YCWE. thys] DHF; his QAB. wrappe] and wrappe T. al] om. TA. fully] hooly A. yf] om. YCW. 2-3. it ... that] om. T. 3. come] be com YCWE. in to] DHQFA; vnto YW; to CEB. or ... mynde] om. F. or] om. A. by] om. Q. E rep. bi thyn enmye. it ... mynde] om. A. it be] om. DHQ; be YCW. in to] to E. 4. deme] deney YCWE. say] seye or thenke A. Lord] Lorde God F; om. A. the ... our] my dethe swete T. 5.myn ... 7] om. TQ. bytwene] 7 bituene A. thy] DHYCWETQFA; þe B. iuggement] iugementes Q. 5-6. other wyse] othur Q. 6. I wil] tp. QAB. say] seþ WE. that] YCWEFA; om. DHTQB. thov hast] he hath YCW. hast deserued] deseruest H. deserued] (B)DYWETFA; seruyd CQB. 7. thou] thus Q. our] my E. lord] om. H. I put] be T. 8. myn] alle myne YCWE. the] to the T. meryt] (B)DHYCWTFA; meritis EQB. his] thi Q. 9. for] om. T. meryt] (B)DHYCWETF; meritis QAB. that] DHYCWETQFA; om. B. shuld haue had] shall haue T. 9-10. it ... Sey] seyde thys oft T. 9. it] YDHCWEF; them Q; om. AB. 10. not] loste Q. Sey] DHY CWEQFA; seide B. also] om. T. Lord] om. H; Lorde God FA. put] I putte HQFA. the] thy T. of ... Cryst] om. T. oure lord] om. Q. oure] DHYCWEFA; my B. Ihesu Cryst] Ihesu Cryst Ihesu F. 11. Than ... thryes] Tunc dicat ter Q. Than] Do T. him] þe seke A. thys] thus DHT; om. A.

manus tuas, Domine, (commendo spiritum meum). In to thyn handes, Lord, I committe my soule. And let the couent say the saam. And yf he may not speke, let the couente or they that stonde aboute (him) say thus: In manus tuas, Domine, commendamus spiritum eius. In to thyn hondes, Lorde, we commende hys soule. And thus he dyeth seurly, 7 he shal not dye euerlastyngly.

But though these interrogacyons aboue sayde be competent 7 suffycient to religiouse 7 deuoute persones, neuertheles alle Cristen men, booth seculers 7 religiouse, after þe doctryne of the noble clerke the Chanceler of Paryse, in her last ende shuld be examyned, enquired 7 enformed moor certeynly 7 clerly of the staat and the (hele) of her soules.

13 And first thus: "Bileuest thov fully alle the principal articles of

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1. Domine] om. DYCWETA. commendo ... meum] DHYCWETQFA; et cetera B. In to] Thys ys to sey, In to T. 1-4. Lord ... hondes] om. C. 1. Lord] om. DHY(C)WETA. 2. committe] commend Q. And ... saam] Tunc dicant omnes circumstantes idem Q. the] om. E. 2-3. And yf ... they] om. T. 3. let ... or] om. Q. couente or they ... say thus] sey they ... thus Q; couent sey or they ... thus F. or ... him] om. A. stonde] stant YW. him] ETQF; om. DHYWB. say thus] and sey hit in thys wyse T. 4. Domine ... eius] 7 cetera E. Domine] om. DHYWT. commendamus] commendo DHYWTQ. eius] meum D; eius et cetera B. In to] In W; Thys to sey, In to T. 5. soule] spirite or hys soule YCWE. 5-6. And ... euerlastyngly] om. Q. 7 ... dye] for he dieth not A. 7-8. But ... to] And this is inowh for Q. 7. these interrogacyons] this interrogacioun E. 8-9. 7 deuoute ... religiouse] om. YCW. 8. Q rep. and. persones] pepull Q. neuertheles] yet A. Cristen] secular Q. 9. seculers ... religiouse] tp. A. seculers] scculer E. doctryne] doctor YCWE. of] om. YCW; and E. the] om. E. 9-10. the Chanceler of Paryse] Cantor Parisiensis A. 9. the] om. Q. 10. Paryse] Parissh DHYC. ende shuld] om. H. shuld] they shulde F. enquired] om. A. 11. 7 clerly] om. YCWE; and clerkly T. and] of YCWE. 11-12. the ... soules] their soule heale E. 11. the] om. TA. hele] DHYCWETF; helth QAB. 12. soules] soule YCW. 13. thus] thys D; sey to theym thus T. fully ... principal] principally anfully in the W. the] om. Q. principal] om. TFA.

þe feyth, 7 also al Holy Scripture in alle thynges (fol. 234^{v}) after the exposicyon of the holy 7 trewe doctours of Holi Chirche, and forsakist alle heresyes and errours 7 oppinyons dampned by the Chirche, and art glad also that thou shalt dye in the feyth of Cryst and in þe vnyte and obedience of Holi Chirche?"

The seconde interrogacyon shal be thys: "Knoulechist thou that often tymes, 7 in many maner wyses 7 greuously thou hast offendyd thy lord God þ^{t} made the of nought?", for Seynt Bernard seyth (thus) vpon Cantica Canticorum: "I knowe wel that ther may noo man be saued but yf he knowe himself", of (the) whiche knowynge waxith in a man the moder of his helthe, that is humilite, and also the drede of God, the whiche drede as it is the begynnynge of wisdom so it is the begynnynge of helthe of mannes soule.

The thrydde interrogacyon shal be thys: "Art thou sory in (thyn) herte

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1. also al] also of alle E; of T. in alle thynges] om. FA. in] and DH. 2. exposicyon] exposicions Q. the] om. TQ. doctours] doctrine Q. 3. forsakist] forsake EQ. heresyes ... errours] tp. TFA. and] om. YCWE; and all T. 7] 7 and E. 4. art] thu ert Q; art þ^{u} FA. also] om. F. E rep. thou. in þe] om. Q. 5. H ad. ⸢Responsio yee⸣; Q ad. Responsio ye; B ad. ⸢þe syke man ansueriþ yhe.⸣ (so also H after five and Q after six following interrogations). 6. thys] thus Q. Knoulechist] Knowiste YCWTF. thou that] howe Q. 7. in] om. DHYCWETQF. many] om. C. maner] maner of DH. 7] and how Q; om. FA. 8. for] om. DH. Scynt] seith C. thus] DHYCWET; om. QFAB. vpon] super A. 9. Canticorum] om. A. 10. yf] om. Q. the] DHYCWETQFA; om. B. whiche] om. Q. knowynge] knowleges that Q. waxith in] vexeth DH; vexith with in C; groweth in A. 11. that] om. Q. the] om. QFA. 11-12. of ... drede] om. FA. 12. whiche] om. Q. as it] ys as hit DH; om. WEQ; þ^{t} A. the] in the T. begynnynge] begynnyngis Q. 12-13. wisdom ... of (1st)] om. YCW. 12. so it is] 7 A. so] and so E. it] humilite Q. the] in the T. 12-13. begynnynge of helthe] helpe Q. 13. B ad. He aunsuerith yhe. (so also B after the five following interrogations). 14. interrogacyon] om. Q. thys] thus Q. thyn] ADHYCWETQF; om. B.

of al maner of synnes that thou hast do ayenst the hye maieste, and the loue 7 the goodnesse of God, and of alle þe goodnesse that thou hast not and myghtist haue doo, and of alle graces that thou hast (for)slouthed, not only for drede of deth or eny other peyne bot rather moor for loue of God 7 ryghtwesnes, and for thou hast displesed hys gret goodnesse and kyndenesse, and for the dewe ordre of charite by the whiche we be bounden to loue God aboue alle thynges, 'and of al þese þinges' thou askist foryefnes of God? Desirest thou also in thyn hert to haue verray knowynge of alle (the) offenses that thou hast doo ayenst God and foryete, to haue special repentaunce of hem alle?"

The fourthe interrogacyon shal be thys: "Purposist thov verrily 7 art in ful wyl to amende the (and) thou mightist lyue lenger, and neuere to synne moor deedly, wityngly 7 wiþ thy wille, and rather than thou woldest offende God deedly eny moor to leue 7 lese wilfully alle erthely

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1. of] for A. of] om. TQ. do] do and all offenses that thow hast do T. maieste] mageste of God Q. 1-2. and the] the E; om. FA. 2. loue] loue of God B. 7] of Q. the] om. A. of (2nd)] om. Q. alle] om. E. þe] om. YCWTQF. goodnesse] good dedis Q. 3. hast not ... myghtist haue doo] tp. DHF. hast] dedist F. not] nat done TQB. doo] done them Q. of] om. T. 4. forslouthed] (B)DHYCWTQFA; for slowtede E; slouthed B. or] or drede of A. 5. moor] om. A. loue] the loue CTQFA. 7] 7 for hys B. for] that T. gret] hygh DH. 6. for] by Q. 7. thynges] thynge A. al] om. Q. 8. þinges] om. A. askist] askith Y. foryefnes] merci and forȝevenes Q. Desirest ... also] Also desyrest thow T. Desirest] dyeste E; desiring Q. also ... hert] in þin herte also W. in thyn hert] om. FA. 9. knowynge] knowlage FA. alle] om. Q. the] DHYCWETF; thi QB; om. A. 9-10. doo ... foryete] bothe forgete 7 don a geyns God A. 10. foryete] for[yete] Y; for W; om. T; forȝete not Q. special] special 7 verray A. 11. thys] thus Q. 12. ful] om. FA. to] for to FA. and] DHYCWETFA; ȝef QB. 13. wityngly 7] tp. Q; om. FA. and] but FA. 13-14. than ... to] om. A. 14. woldest] shuldest F. God] om. C. deedly] om. DH. eny moor] om. TF; euur more Q. to] om. F. leue 7] om. TQ. wilfully] om. Q. 14-35/1. erthely þynges] worldli goodes Q.

þynges, were thei neuere so leef to the, and also the lyf of thy body therto? And firþermoor þ^{u} praiest God (to) yeue the grace to contynue in þis purpose?"

The fyfthe interrogacyon shal be thys: "Foryeuest thou (fol. 235^{r}) fully in thyn herte alle manere (of) men that euere haue done the eny harme or greuaunce (in to) this tyme, outher in worde or in dede, for the loue 7 worship of oure lord Ihesu Cryst of whom thou hopist (to haue) foryifnesse thyself, and askist also þy self to haue foryefnesse of alle (hem þ^{t} þ^{u} hast offended in eny) manere wyse?"

The sixte interrogacyon shal be thys: "Wylt thow that all manere thynges that thou hast in eny manere wyse mysgoten be fully restored ayen, as muche as thou mayst and art ybounde after the valew of thy good, and rather leue 7 forsake al (thy) good of the worldc yf thou

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1. were] wher by Q. so] to E. and] ya 7 A. also the ... body] þe ... body also FA. the] thy DHT. of] and T. thy] the CE. 2. therto] om. Q. And] om. CQ. firþermoor þ^{u}] tp. F. firþermoor] than T; also Q; om. A. þ^{u} praiest] pray thow T. to] DHYCWEFA; that he TQB. to contynue] of contynuaunce A. 3. þis] hys D. 4. thys] thus DHTQ. T tp. the fifth and sixth interrogations. Foryeuest] Foreuest T. 5. fully ... herte] om. YCWE. in ... men] all maner of men in thyne herte DH. of] DHCWETQFA; om. YB. euere] om. T. haue done] did E. haue] haþe W. the] to the DT. eny] any maner of T; om. A; eny manere B. 6. harme] wronge YCWE. in to] DHTFA; vnto YCWEQB. outher] or YW; om. ETQF. 7. 7 worship] om. DHYCWE; and in the worshipp Q. 7-8. to haue] YCWETQFA; of DHB. 8. thyself] om. YCW. and] [and] Y; om. W. askist] om. YCWE; þ^{t} þ^{u} askest F. also ... foryefnesse] hertly of hym and F. þy self] om. A. to haue foryefnesse] foryeuenes DH; [to haue foryevenes] Y; om. W. 9. alle hem] all men Q; tp. A. hem ... eny] (B)FDHYCWETQA; om. B. þ^{t}] om. DH. manere] maner of DHYCF. 10. thys] thus Q. all] euery Q. manere] maner of DHYCW. 11. thynges] thyng TQ. in ... mysgoten] takyn w^{t} wrong myght Q. manere] maner of DH; om. F. 12. ayen] om. YCWE. the valew of] halfe Q. valew] valoure ET. thy] the Q. 13. thy] DHYCWETQFA; the B. good of the worlde] worldly gode A. good] godes YCWE.

mayst not \make due satisf(accyon)/ in noon other wyse?"

The seuenthe interrogacyon shal be thys: "Byleuest thou fully that Cryst dyed for the and that thow mayst neuere be saued but by the meryt of Cristys passion, and thankyst thou (therof God) with al thyn herte asmoche as thou mayst?"

Who so (euere) may verraily of verray good conscience 7 trouthe withouten eny feynynge aunswere yhe to the forsaid seuene interrogacions, he hath an euident argument ynow of (the) helthe of his soule that, and he (dye) soo, he shal be of the nombre of hem that shal be saued. Whos euere is not asked of a nother (man) of þese seuene interrogacyons whan he is in suche perel of deeth, for ther ben right fewe that haue the konnynge of thys crafte of dyenge, he must remembre himself in his soule, and aske himself, 7 sotelly fele 7 considre whether he be so disposed as it is aboue sayde or noo, for

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1. mayst] myghttuste Q. not] om. HYCWE. in] and DH. 2. thys] thus Q. thou] om. H. 3. that] om. TQ. mayst] miȝt Q. neuere] nat TQ. be] haue byn Q. 3-4. the meryt of] om. Q. 4. Cristys] Criste C. thou] om. DHYCWEQF. therof God] hym þereof FA; tp. B. al] om. YWEA. 5. asmoche] and T. mayst] canste or maiste YCWE. 6. euere] (B)DHYCWEFA; om. TQB. of] and of DH. verray] om. A. trouthe] trewe A. 7. feynynge] feying Q. yhe] þee (W)E; om. T. the] thes YCWETQ. forsaid seuene] om. Q. interrogacions] interrogacion C. hath] shall be sauyd verely and hath YCWE. 8. ynow] om. FA. of] to QFA. the] YWEQFA; om. DHTB; thi C. dye] DHYCWETFA; do Q; deyde B. 9. Whos euere] And whosoeuer DH. is] om. Q. asked] askith Q. 10. of a nother man of] om. A. man] DHYCW ETQF; om. B. of] om. QF. in] of DH. suche] om. A. perel] a parell YCWEF. 11. deeth] dethe standeth in gret perell T. for ther ben] for asmoche as F; inasmoche as A. ben] is E. right] but DH. that] om. FA. Q rep. of. thys] the H. 12. dyenge] dethe H. must] must also T. in ... himself] om. YCWE. and aske] askyng A. aske himself] in that must hys goostly fadyr at that tyme aske hym T. sotelly] sothly C. 13. so disposed] tp. H. 13-37/1. or ... wyse] cm. Q. 13. or] ar YCW. noo] not F.

withoute that a man be disposed in suche wyse fynaly (ther) may (noman) douteles be saued euerlastyngly. And what man that is disposed as (it) is aboue sayde, let hym commende 7 commytte hymself al yfere fully to the passion of Cryst, and continuely, asmoche as he may 7 as hys syknesse wyl suffre hym, (lat hym remembre hym and) thynke on the passyon of Crist, for therby alle the deuels temptacyons 7 gyles ben moost ouercome and voyded.

The fourthe chapitre conteneth an instruccyon w^{t} certein obsecracions to hem þ^{t} shul dye.

Firthermoor, for asmoche as Seynt Gregory seyth: "Euery doynge of Crist is our instruccyon (fol. 235^{v}) and techynge.", therfore suche thinges as Cryst dyde dyenge in the cros the saam shold euery man doo at 'his' laste ende, after hys konnynge 7 power. And Cryst dyde fyue thynges in the cros. He prayde, for he (pr)ayde these psalmes: Deus, Deus meus, respice in me, and alle the psalmes (nexte) folewynge vnto

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1. withoute] but T. that] om. WT. disposed] so disposede E. suche] suche a F. 1-2. ther may ... douteles] doutles ellis may ... Q. 1. ther] DHYCWETF; he AB. 2. noman] DHYCWETQF; not AB. douteles ... saued] be saued doutles CF. douteles] om. A. euerlastyngly] euurlasting Q. man] man or woman H. 3. it] FDHYCWETQA; om. B. commende ... commytte] tp. EFA. commende 7] om. DH. 3-4. al yfere fully] holly Q; holy 7 fully FA. 4. and] om. Q. 7] om. T. as] om. H. 5. syknesse] will Q. lat ... and] (B)DHYCWETQFA; om. B. hym (3rd)] hym silfe YCWE; om. F. on] in YCWF. 6. of] oft A. gyles] wyles A. 7. ben moost] he must W. voyded] voyde W. 9. shul] shulden CA. YCW ad. Capitulum quartum. 10. Firthermoor] om. TFA. seyth] seith that ET; syttith Q. doynge] doynges Q. 11. and] om. H. techynge] thynke T. 12. thinges] thyng T. in] on DHWFA. 13. hys konnynge] the connyng Q. power] hys power T; power that he hath Q. 14. in] on DHFA. for he prayde] [for he prayed] Y; om. WEQFA. prayde] (B)DHYC; prayed seying T; seying Q; sayde B. these psalmes] this psalme E. 15. in me] om. DHYCWEFA. and] w^{t} Q. alle the] viii T. the] om. Q. psalmes ... folewynge] folowynge psalmes ... C. nexte folewynge] tp. YCWF. nexte] EYCWTFA; om. DHQB. 15-38/1. vnto ... verse (2nd)] til he had ended this verse F. 15. vnto] to A.

that verse, (and also that verse): In manus tuas, Domine. Also he cryed in the cros, as the apostyl wytnessith. Also he wepte in the cros. Also he commytted his sowle to (hys) fader in the cros. 'Also wilfully he yaaf vp the goost in the crosse.'

First he prayde in the cros. So a syke man that is in poynt of deth shulde pray, namly (w^{t}) his herte yf he may not wiþ his mouthe, for Seynt Isidre seyth that it is better to praye stylle in the herte withoute eny sowne of voys outward, than to pray with worde(s) alone withoute deuocyon of herte.

The seconde was he cryed. So shold euery man in hys dyenge crye strongly with the hert, not with the voys, for God taketh moor heed of the desyre of the herte than of the cryenge of þe voyce. The cryenge of þe herte to God is (not) elles bot the gret desirynge of (a) man to haue foryefnesse of hys synnes 7 euerlastynge lyf.

The thyrde was he wepte. 'So shold euery man in hys dyeng wepe,' ⟨not⟩

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1. that] this Q. and ... verse: In ... tuas] tp. DH. and ... verse] YDHCWA; om. ETQB. that] þe same A. Domine] om. DHYCWEFA; 7 cetera T; Domine 7 cetera Q. Also] And DHYCW. 1-2. he cryed] the Crede Q. 2. in] on D HFA. apostyl] appostullis Q. in] on DHEQFA. 3. hys] DHYCWETFA; the QB. in] on DHTFA. 3-5. Also ... cros] om. YCWE. 3-4. Also ... crosse] om. TQ. 3. wilfully] om. F. 4. the] hys D. in] on DHF. 5. in (1st)] on DHTQFA. poynt] the poynt YE. 6. shulde] he shulde B. w^{t}] DHYCWETQFA; in B. not] om. H. 7. Seynt] om. QA. it] om. Q. is better] tp. Q. stylle] stylly DHTFA. the] om. Q. 8. wordes] (B)DHYCWETQFA; worde B. alone] alloude YCWE; onli Q. 9. deuocyon] any deuocion W. 10. man] seekeman H. crye] truste E. 11. the] his Q. not] and nat T. voys] mouþe W. of] to QFA. the] om. Q. 12. of (2nd)] to QF. þe] om. Q. cryenge] cryyngis Q. 13. not] YDHCWETFA; no thing Q; nought B. desirynge] desire A. a] DHYCWETQFA; om. B. 14. hys] om. Q. 7] 7 to haue B. 15-39/1. wepte ... herte] wepte ⟨? not - eras.⟩ with his bodily eyen ⟨? but - alt. to and⟩ with teres of 'þe' herte '[The thrid was he wepte wiþ his bodily eyen] in token þ^{t} so shold euery man in hys dyeng wepe wiþ teres of his herte' B. 15. not] om. DH; not onli Q.

with his bodily eyen ⟨but⟩ with (the) teres of ' his ' herte, that is to say, verrely repentynge of alle hys mysdedes.

The fourthe (was) he commendyd hys soule to God. So shulde euery man in hys ende, seyenge thus (w^{t}) herte 7 mouthe yf he may, and elles in (hys) herte: "Lord God, in to thyn hondes I commende my spiryt, for treuly thou (thy self) boughtist me dere."

The fifthe was he yaf vp wilfully hys spyrit. So shulde euery man in hys deth, that is to say, he shulde dye wilfully, confermynge fully ther yn hys owne wylle to Goddys wylle, as he is ybounde.

Therfore, als longe as he that is in poynt of deeth may speke 7 haue the vse of reson with hym, let hym say these prayers folwyng.

Oracio: "O thow hye Godhede 7 endeles goodnesse, moost mercyable and gloriouse Trinyte, that art hyest loue and charite, haue mercy on me, wrecched synful man, for to the I commende fully my soule."

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1. the] DHYCWEQFA; hys T; om. B. teres] yen Q. his] om. DYWE; the T. 1-2. that is to say] that ys to H; om. A. 2. verrely] very Q; ' wt / verrely B. repentynge] repentynge hym YCW; repentinge himselfe E; repent F. of] om. FA. mysdedes] synnes and mysdedys DH. 3. was] YCWETQFA; om. DHB. he] om. E. God] the fadur Q. 4. wt] DHYCWETQFA; in B. and] nat D; om. H; or Q. elles] om. Q. E rep. and ellis. in] wt TA. 5. hys] DHYCWETQF; om. AB. herte] herte to thynke thus Q; herte oonly A. Lord] om. T. spiryt] sowle Q. 6. thy self] (B)DHYCWETQFA; om. B. me] hit DH. dere] ful dere A. 7. vp wilfully] tp. Q. hys] the Q. 8. that ... dye] om. A. confermynge] conformyng DHYCWEFA. fully] om. Q. 9. ther yn] om. HA; there Q. owne] om. QA. to Goddys wylle] ' to Godde / Y; om. CE; to God W. he] euery man Q. 10. Therfore] there Q. that] om. Q. poynt] the poynt DHT. may] ȝef he may Q. 11. the] om. E. reson] his reson F. let hym] om. DHQ. these prayers folwyng] þis prayer that folowith Q. these] the YCWE. 12. Oracio] om. ETQ. 13. that] thow DHQ. and] of YCW. 14. synful] and synfull DHQB. man] creature Q.

Oracio: "Mi lord God, moost benigne fader of mercy, do thy mercy (fol. 236^{r}) to me thy poure creature. Helpe now, Lord, my nedy 7 desolat soule in hir last need that helle houndes deuoure me not."

"Moost swettyst 7 moost louely Lord, my lord Ihesu Cryst, Goddys owne dere sone, for the worshyp 7 the vertu of thy blessed passyoun, admytte (me) 7 resceyue me wiþ yn the nombre of thy chosen peple. My sauyour 7 redemptour, I yelde al myself fully (to) thy grace 7 mercy, forsake me not; to the, Lord, I come, put me not away."

"Lord Ihesu Crist, I aske thy paradyse 7 blysse not for the worthinesse of my deseruynge(s), that am but dust and asshes and a synful wrecche, but thurgh the vertu 7 effecte of thyn holy passyon, by the whiche thou fouchest saaf 7 woldest bye me, synful wrecche, with thy precious blood, and brynge me (into) paradyse."

Let hym seye (also ofte) thys verse: Dirupisti, Domine, vincula mea,

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1. Oracio] A prayer to the Trynyte Q. Mi] O my Q. lord God] om. F; God A. moost] moste of myght and DH. FA rep. fadre. do thy mercy] om. E. 2. to] on T. thy] om. H. Helpe] Helpe me Q. Lord] my Lord Q. my] and my Q. nedy 7] om. Q. 7] and my YCW. 3. need] ende DH; ende and nede E. me] hym FA. 4. Moost] Oracio: Most A. my lord] om. Q. 5. dere] om. H. for ... passyoun] om. E. the (2nd)] om. DH; thi C. admytte] take A. 6. me] DHTQFA; om. YCWEB. 7] or take me or Q; or take me 7 F. wiþ yn] wt TQ. the] thyn H; the in the Q. peple] children Q. 7. 7] and myn EQB. fully] om. Q. to] DHYCWETFA; vn to QB. forsake] and forsake E. 8. H rep. Lorde. 9. thy] the C; of the T. blysse] thi blisse E. the] my Q. 10. deseruynges] (B)YWEF; disseruyng DHTQAB; desiringis C. a] I YCW. 11. thurgh] I beleue that T. the] om. H. vertu 7] om. Q. 7] and the DHT. by] to YCWE. 12. fouchest ... woldest] woldest vouchesafe to DH; voucest saff to A. synful wrecche] om. F. 13. brynge] to bryng T. into] YCWETFA; to DHQ; vnto B. paradyse] thi paradise QB. 14. Let hym seye] And sey he Q; And let hym seye B. seye also] tp. A. also ofte] tp. B. also] om. Q. ofte] om. QF. Dirupisti] Diripisti F. Domine] om. E.

tibi sacrificabo hostiam laudis. Lorde, thou hast broke my bondes, and therfore I shal thanke the with the sacrifice and the oblacyon of worship, for this verse, as Cassiodre saith, is of 'so' gret vertu that a mannys synnes ben foryeuen him (and) it be sayde thryes with good trewe feythe atte a mannys laste ende.

Oracio: "Lorde Ihesu Crist, for (that) bytternesse that thow suffredyst for me in the crosse, and moost in that howre when thy moost blessed soule passed oute of thy body, haue mercy on my sowle in hir streight passynge."

Also aftirwarde, with al the ynstaunce 7 deuocyon that he may, with herte 7 mouthe let him crye to oure (blessed) lady, Seynt Mary, that is moost speedful 7 moost (redy mene) 7 helpe of all synful men to God, seyenge thus: Oracio: "(O) gloriouse queen of heuene, moder of mercy and refuge of all synful men, reconcyle me to thy swete sone, my lord

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1. sacrificabo] sacricabo H. laudis] laudis 7 nomen Domini inuocabo TB. my] the T. 2. and] of DHYCWEQ. the] om. TQFA. of] or Q. 3. for] om. A. Cassiodre] Cassodore E; Cassidore Q. so] a YCWE. 4. a] om. Q. and] YCWETFA; yef DHQB. good] good and Q. 5. a] om. Q. laste] om. H. 6. Oracio] To Ihesu Crist Q. Lorde] Lor E; O lord Q. that (1st)] DHYCW ETFA; the QB. suffredyst] suffreste YCWQ. 7. in (1st)] on FA. that] the T. moost] om. Q. 8. soule] spirite Q. on] of DHYCW. C rep. thi body haue mercy of. hir] his F. 9. passynge] passage T; passingis Q. 11. blessed] DHYCWETQFA; om. B. 12. redy mene] YDHCWEFQFA; remedyous spede B. all] om. Q. synful] Cristyn C. 12-14. men ... men] om. A. 12. men] man Q. 12-13. to ... Oracio] om. T. 12. to God] om. F. Q rep. to. 13-14. thus ... men] om. F. 13. thus] this oryson folowyng Q. Oracio] om. E; A prayoure to oure blessud lady Q. O] DHYCWETQ; om. B. glorioust] gloryous lady H. moder] and modur Q. 14. and] om. Q. refuge] refuge 7 socoure Q. synful] Cristen C. reconcyle] reconcyle or bring Q; reconsile, socoure 7 bryng FA. me] me a zen QF. to] vn to Q. swete] blissed FA. 14-42/1. my ... Ihesu] Ihesu my lord Q.

Ihesu, 7 pray for me, synful wrecche, to hys grete mercy that for loue of 'þe', swete lady, he wyl foryeue me my synnes."

Than let him pray to aungels (and sey) þus: (Oracio): "Holy aungels of heuene, I beseche you that ye wyl assiste to me that shal now passe oute of this worlde, and myghtily delyuere 7 kepe me from alle myn enemyes, and take my soule in to your blessed companye, and namly (fol. 236^{v}) thou good (blessed) aungel that hast be my contynuel keper, ordeyned of God."

Than let hym praie the saam wyse deuoutly to alle the apostles, martirs, confessours 7 virgyns, and specialy to tho seyntes whiche he loued 7 worshiped moost specialy in his hele, that they (wyl) helpe hym þen in hys last 7 moost nede.

Afterward let hym seye thryes or moor these wordes, or lyke in sentence, the whiche ben ascryued (to) Seynt Austyn: (Oracio): "The pees of our lord Ihesu Cryst, and the vertu of his passyon, 7 the signe of the holy

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1. loue] the loue ETB. 2. he] þat he W. 3. Than ... Oracio] The preyor of the angellis Q. and sey] DHYCWETFA; seyenge B. Oracio] DHYC WEF; om. TAB. Holy] om. H; O holi Q. 4. you] yow all T. wyl] wold YCW. assiste] om. H; assiste or be nye QA; assiste and be nyhe F. to] om. E. 5. delyuere] delyuere me B. alle] om. E. 6. take] om. Q. in to] vnto YWE; to C. 7. good blessed] tp. F; blessed 7 good A. good] om. Q; my good B. blessed] ADHYCWETQF; om. B. 9. praie the ... deuoutly] the ... deuoutly sey T. the ... wyse] om. A. the saam] in þe same F. martirs] martyres and DHQB. 10. tho] the DHQ; thilke F. seyntes] seynt H. whiche] the whyche DHTF; þ^{t} A. loued] hath louyd Q. 11. specialy] om. QA. hele] helthe DHC. wyl] (B)DHYCWTQ; wolde EFAB. helpe hym] tp. Q. 12. last ... moost] tp. E. nede] ende E. 13. Afterward] Than aftirwarde YCWE; After F. thryes] thys DH. or moor] om. Q. wordes, or] which ar Q. 14. the ... ben] om. Q. ascryued] askryed QA. to] DHYCWETQFA; vnto B. Oracio] DHYCWEQF; om. TAB.

crosse, 7 the maydenhede of oure (blessed) lady, Seynt Mary, and the blessynge of alle seyntes, and the kepynge of alle aungels, and the suffrages of all the chosen peple of God be bitwene me 7 (alle) myn enemyes, visible 7 inuysible, in this houre of my deth. Amen."

Afterwarde let him seye (thryes) this verse: Largire clarum vespere quo vita nusquam decidat, sed premium mortis sacre perennis instet gloria. Graunte me, Lorde, a clere ende that my soule falle neuere dounwarde, but yeue me euerlastyng blys that is the rewarde of holy dyenge.

And yf he that is syke can not alle these prayers, or may not say hem for greuousnesse (of hys) syknesse, lete som man that is aboute hym seye hem before him as he may clerly here hym seye hem, chaungynge the wordes that aught to be chaunged in his seyenge. And he that is dyenge, als longe as he hath vse of reson, lete hym pray deuoutly with yn hym self wiþ his herte 7 hys desyr as he can 7 may, 7 so yelde the goost

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1. blessed lady] tp. YCWE. blessed] DHYCWETQFA; om. B. 2. blessynge] blessinges Q. the (2nd)] om. E. 3. suffrages] suffrage YCWQ. the] thi YW; om. CQ. be] om. F. alle] YCWETFA; om. DHQB. 4. Amen] om. DH. 5-7. Afterwarde ... gloria] Anodur of the same Q. 5. Afterwarde] And afterwarde DH. thryes] TDHYCWEFA; om. B. 6. sed] ad YW. 8. euerlastyng] holy euerlastyng F. 9. dyenge] dyyngis Q. 10. he ... syke] þe seke A. 10-11. alle ... syknesse] nor may not for greffoucenesse of his sikenesse seye alle these prayouris A. 11. greuousnesse] grevouse YW; greef Q. of hys] DHYCWETFA; of Q; or B. lete] than lat A. man] men T. that ... hym] om. TA. 12. before] for Q. as] that Q. hym seye] om. A. seye hem] om. Q. hem] then D; ther H. chaungynge] thaungeynge Y. the] the (? alt. to that) H. 14. longe] long tyme Q. vse] the vse A. pray] om. Q. 14-15. yn ... wiþ] om. A. 15. wiþ] w^t in Q. 7] and in T. as] 7 as W. may] may and do T. so] om. T. 15-44/1. the ... vp] vp the goste T.

vp to God and he shal be (saued).

The fifthe chapitre conteyneth an instruccion vnto hem þ^{t} shuln dye. Bvt it is gretly to be noted 7 to be take hede of that right selde eny man, yhe amonge religiouse 7 deuoute men, disposen hemself to deeth by tyme as he ought, for euery man weneth himself to lyue longe 7 troweth not that he shal dye in short tyme, and douteles that (styrynge) cometh of the deuels sotel temptacyon. And often tymes it is seyen openly þ^{t} many men thorugh suche ydel hope 7 trust han forslouthed hemself, and han dyed vntestat or vn- (fol. 237^{r}) auysed (and) vndisposed sodenly. And therfore euery man that hath loue 7 drede of God and a zele of (the hele of) mannys soule, lat him bisely enduce 7 warne euery of his euen-Crysten that is syke, or in 'eny' perel of body or sowle, that principaly and first (of) alle other thynges, and withouten (eny othir)

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1. to God] to Almyghty God T; om. Q. saued] YDHCWETFA; saaf BQ.
2. vnto] to DH. shuln dye] schulldyn dye Q; laboure in the agonye of dethe A. YCWF ad. Capitulum quintum. 3. 7 ... of] om. A. selde] selde that B. 4. yhe ... men] religious or othur Q. yhe] om. YCWE. men] men þ^{t} AB. disposen] disposeth DHYCWEFA. hemself] hym selfe WFA. 4-5. to ... tyme] be tymes to deth DH. 4. deeth] dy T; þe dethe A. 5. he] hym T. ought] owyth Q. 6. not] not hym sylue Q. that ... dye] to deye A. that] om. F. shal] shulde F. douteles] treuly C. that] the Q. styrynge] (B)DHYCWETQFA; om. B. 7. the] om. D. sotel] om. E. temptacyon] temptacions Q. is] om. E. 8. men] a man Q. han] hath haue C. forslouthed] forsleuthes C; for slawtede E. 9. han] om. YCWE. vntestat] or vntestate YCWB; vnchaste Q. or] and Q. and] DHYCWETQFA; or B. 10. And] om. YCWEQ. loue ... drede] tp. T. 10-11. a ... of (1st)] the hele of the love of Q. 10. a] om. ET. zele] [yelde] Y (zeel in outer margin); yelde C; trewe zele A. 10-11. the hele of] DHYCWQF; the helthe of EA; hele of T; om. B. 12. euen-] enie (T). in] of DH. eny] om. Q. sowle] of soule YCWB. 13. of] DHYCWETQFA; ouer B. thynges] thynges lefte T. withouten] w^{t} F. eny othir] YCWETQFA; om. DHB.

delayes and longe tarienges, he diligently prouyde and ordeyne for the spirituel (medicyne 7 remedye) of his soule, for often tymes, as a certeyn decretale saith, bodily syknesse comeþ of syknes of the soule. And therfore þe Pope in the saam decretall chargith streightly euery bodily leche þ^{t} he yeue noo syke man no bodily medicyn vnto the tyme that he haue warned 7 enduced him to seche hys spirituel leche. But þis counceyll is now forsleuthed almoost of alle men and is turned in to the contrary, for men seken sonner 7 besilyer after medicyns for the body then for the soule.

Also alle oþer euels 7 aduersite(es) by rightwyse doom of God cometh euermoor to men for synne, as the prophete witnessith that seyth thus: Non est malum in ciuitate quod Dominus non fecit. Ther is noon euel in the cyte bot God do it. Thou shalt not vnderstonde that God dooth the euel of synne, but yeldith punysshinge for synne. Wherfore euery syke man, 7 euery other man that is in eny perel, shuld be diligently enduced

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1. and] or DHYCWEQA. tarienges] tarrynges WT. he] þ^{t} he F. and] or T. ordeyne] purvey YCW. for] of T. 2. medicyne ... remedye] tp. B. of] for FA. 2-3. for ... soule] om. C. for ... saith] A decretal seith þ^{t} ofte tymes A. 2. as] om. EF. 2-3. a ... saith] certayn decretallis sayn Q. 3. syknes] the sekenes YWEB. the] om. DH. 4. therfore] om. Q. þe Pope] om. H. in ... decretall] sayth the same in decretallis Q. chargith streightly] tp. Q. 5. yeue] geueth E; ȝeve to Q. syke] om. E. D rep. the. 6. haue] hath DHEQ. warned] warnyd hym T. enduced] indicede E. 7. is now] tp. YCEIF. now] om. Q. turned] turned almost F. 8. for] for nowe Q. sonner] sonder Q. besilyer] besier Q. for the] of the C. 10. Also] And DH; And also Q. alle] om. YCWE. oþer] ther Q. aduersitees] (B)DHYCWETQFA; aduersite B. by] bith by Q. rightwyse] the ryȝtwis Q. 11. men for] mannys Q. that] and E. 12. Non ... fecit] om. Q. fecit] facit YCWE. 13. do it] tp. Q. do] doth TQ. the] om. Q. 14. of] for Q. synne] the synne B. yeldith] he yeldith WE. punysshinge] the punysshinge B. 15. man (2nd)] woman C. perel] perel of deth Q. shuld be] shulbe Q.

7 exhorted that he make himself before alle other thinges pees w^{t} God, resceiuynge spirituel medicynes, that is to say, (takynge) the sacramentes of Holy Chirche, ordeynynge 7 makynge his testament, 7 laufully disposynge for hys householde 7 other nedes yf he haue eny to dispose fore.

And there sholde not be youe to no man to moche hoop of bodily hele. But the contrarie therof is now ofte tymes ydo of many men in to gret perel of soules, 7 namly of hem that actuely 7 openly ben drawynge 7 in poynte hastely to dye, for noon of hem (wyl) here no thynge of deeth. And so, as the gret clerke the Chaunceler of Parys seyth: "Often tymes by suche a (veyne and a) false cherynge 7 confortynge, and feyned behotynge of bodily hele and trustynge ther vpon, men rennen 7 fallen in to certeyn dampnacyon (fol. 237^{v}) euerlastyngly." And therfore a seke man shold be conceyled and exhorted to prouyde 7 procure him self

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1. exhorted] exortid or monysshid QFA. 2. takynge] YDHCWETQFA; om. B. 3. laufully] lawfull DH. 4. disposynge] dispose him E; dispose A. for] of DH; om. Q. 7] 7 for A. nedes] goodis Q; nedeful thynges A. 4-5. he ... fore] eny suche ther be A. 4. haue] hathe E. 6. there] therfore TA. youe] youe furst DHTQB. no] a Q; any F. hele] helthe EQ. 7. thereof] om. QA. is now] tp. YCW. ofte] trewe 7 ofte A. of many men] om. A. of] in DH; om. YCW; vnto E. in to] of YCW; to E; in T. gret] þe Q. 8. perel] parellis E. soules] their soule E; mennys sowle Q. namly] many DH; some Q; specially A. drawynge] drawen DH; drawyng on A. 9. poynte] a poynt Q. hastely] openly F. of hem] oft tyme T. wyl] (B)DHY CWETQFA; wolde B. no] any TQFA. 10. gret] good A. the ... Parys] Cantor Parisiensis A. the] om. Q. Parys] Parissh CE. 11. a] om. Q. veyne and a] DHYCWEF; vayne and TQA; om. B. cherynge] cheringis Q. 7] om. A. confortynge] conturfeting Q. 12. behotynge] behotynges T; beheste Q; bihestyng FA. hele] helth YCWEQ. and] om. Q. ther vpon] vppon hit Q. rennen 7] om. Q. 13. certeyn] a certeyn T. dampnacyon] temptacion T. euerlastyngly] euerlastyng A. 14. exhorted] effectually exhorted A. prouyde] provide purvey Q; purueye A. 7] om. Q; or F. procure] procure or gete Q; procure and gete F; procure to A.

hys soule hele by verray contricyon 7 confessyon, and yf it be expedyent for hym that shal gretly auayle to his bodily hele, and so he shal be moost quyete 7 seure.

And for asmuche, witnessynge Seynt Gregory, as a man hath selde verry contricyon, and as Seynt Austyn seyth also in the fourthe boke of Sentences, the xx distinccyon, and other doctours also: "Repentaunce that is differred 7 had in a mannys last ende vnnebe is verray repentaunce or penaunce sufficyent to euerlastyng hele, and specialy in hem that al her tyme before neiber the comaundementes of God ne her voluntary auowes kepten not effectuely (ne) treuly, but oonly feynyngly and to the semynge outward."; therfor to euery suche man that is in suche caas and is come to hys last ende (it) is to be counceiled besily that he laboure wib reson of hys mynde after hys power to haue ordinat 7 verray repentaunce, that is to menynge, not withstondynge be sorwe 7 greuaunce of (hys) siknesse 7 drede that he hath of hasty deth, that

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1. 7] om. Q. confessyon] confession and satisfaccion Q. yf] om. T. it] bodily hele A. be] shalbe T. 2. that shal] and T. that] hit DHA. gretly] gret T. auayle] helpe A. to ... hele] therto A. hele] helthe DHYWEQ; heth C. so] then Q. 2-3. he shal] tp. A. 3. quyete] quitte YWE; quyte CT. 4. witnessynge] wytnesseth T. as] om. T. selde] seeled DH. 5-6. and ... also] om. A. 6. Sentences] Sentence DHYCWTQF. xx] twelthe YCWE. 7. differred] desyred D. 7 had in] vnto T. is] hit ys T; is it A. 8. or penaunce] om. HQ. or] of T. hele] helth Q. 9. in] to H. hem] hym YCW. before] tofore D. ne] ner H; nethir YCWETQ; nor FA. 10. auowes] vowes DHYCWEQ. not] om. DHQFA. ne] DHYCWTQF; nor EAB. C rep. but. feynyngly] feynynge YCWEQ. 11. to (2nd)] om. WQ. suche] seke YCWE. 12. suche] suche a T. come] om. Q. it] FTA; om. DHYCWEQB. 13. laboure] laboreth E; be laboryd Q. reson] be reson A. ordinat] an ordinat A. 14. that ... menynge] om. A. to] the EQ. menynge] meyyng W; meane T. 15. greuaunce of hys] greuouse T. greuaunce] the grevis Q. hys] DHYCWEQFA; om. B. 15-48/1. that he] lat hym A. 15. that] thi C; thowghe E; but Q.

he vse reson asmoche as he may, and enforce hym self to haue wilfully ful displesynge of alle synne for the due ende 7 (a) parfyt entent, that is for God, and wiþstande his euel naturel enclynynge to synne, though he myght lyue lenger, and also the delectacyon of hys synnes before, and laboure asmoche as he may to haue a verray displesaunce of hem, though it be neuere so short, and lest he falle in to dispeyr telle hym 7 arme him with suche thynges (that) ben seyde aboue in the seconde part(y)e of (the) temptacyon of desperacyon.

Exhorte hym also that he be stronge in his soule ayenst other temptacyons that ben putte and tolde (there) also, mightily 7 manly withstond(yng)e hem (alle), for he may not be compelled by the deuel to consente to noon of hem alle. (Also lete hym) be (monysshed) 7 counceiled that he dye as a verray trewe Cristen man 7 in ful bileue. Also it is to be

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1. vse] vsyth E; verryly vse T. reson] his reson F. enforce] conforte YCWE. to] that he T. wilfully] om. YCWE. 2. displesynge] displesire FA. alle] a Q. synne] synnys YCWE. the due] he dothe T. the] a EF. 2-3. a ... and] om. T. 2. a] DYCEF; om. HWAB; the Q. 3. wiþstande] withstandynge CYWE; vndurstond Q; to wtstande A. his] hur hur Q. enclynynge] om. Q; enclynacion FA. 4. delectacyon] delectacions HB. synnes] synne E. 5. before] destroy T. haue a] om. Q. displesaunce] displesire FA. of] in E. 6. hem] the yn T. though it be] thought be hit T; be it A. lest] leste that E. he] hem Q. falle] shalle falle YCWE. in to] in YCW. dispeyr] desperacion FA. 7. thynges] tidinges Q. that] DHYCWETQ; as FAB. seyde aboue] tp. QA. the] om. H. 8. partye] FDHTA; parte YCWEQB. the] DHYCWETQFA; om. B. temptacyon] temptacions Q. desperacyon] dispeyre DHYCWE. 9. Exhorte] Exhorte 7 monysh FA. also] also or monysche hym Q; om. A. other] om. E; þe Q. 10. ben] he Q. putte ... tolde] offred 7 put to hym A. there also] om. A. there] DHYCWET QF; om. B. withstondynge] (B)TQFA; wtstande DHYCWEB. 11. hem] om. YCW. alle] YDHCWETQFA; also B. 11-12. for ... alle] om. Q. 12. noon] eny A. Also lete hym] (B)DHYCWETQFA; Lete hym also B. monysshed] DHYCWETQFA; charged B. 13. as] om. DHYCWE. verray] om. QA. 7 ... bileue] om. E. 7] om. A. in ful bileue] full beleued DHYCWQ; fully in beleue T; in fulle bileue of þe feyth F. 13-49/1. it ... considred] to be consydered hit ys DH.

consydred whether he be involued with eny censures of Holy Chirche, and yf he be, let hym be taught that he submytte hymself with al his myght (fol. 238^{v}) to the ordynaunce of Holy Chirche that he may be assoyled.

Also, yf he that shal dye have longe tyme 7 space to bithenke hymself and be not take with hasty deeth, than may be radde afore hym, of hem that ben aboute hym, deuoute historics 7 deuoute praiers in the whiche he (delited moost) ynne whan he was in hele, or reherse (before) hym the commandementes of God that he may bithenke hym the moor profoundely if he may fynde in him self that he hath neglygently trespassed ayenst hem.

And if the syke man hath loste his speche but yhit he hath (hool and) ful knoulecche of þe interrogacyons that ben made to hym or the prayers that be rehersed before hym, than wiþ som vtter signe or only with consent of hert lete him aunswere therto. (Neuertheles) it is gretly to be charged

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1. whether] wherþer Y. involued] inclyryd T; involuyd or wrappid QFA. censures] sensure Q. Holy] the YCWQ. Chirche] Cherche or not A. 2. he (1st)] itt YCWE. 5. yf] yef that DH. bithenke] remembre A. 6. not] om. A. may] may lyt T. afore] before DHE. 6-7. of ... hym] om. A. 6. of] by Q. 7. histories] stories ETQ. in] om. T. 8. delited moost] (B)DHYCWETQFA; tp. B. ynne] om. EF; ouer T. hele] helth C. before] DHYCWTQFA; a fore E; to B. 9. bithenke hym] thynke T. 10. may ... he] om. A. in] om. Q. hath] haue A. ayenst] in T. 11. hem] hym DHYCWEQ. 12. hath] haue DHYCWTQ. but] om. YCWEQ. yhit he] tp. T. hath] haue T. 12-13. hool ... knoulecche] hole knowelage 7 ful F. 12. hool and ful] (B)YCWETQA; full and olde DH; ful B. 13. knoulecche] knowleging Q. to] vnto T. 13-14. or ... hym] or he leue his speech Q. 13. or] or of F. 14. before] a fore ET. than] that C; than onely B. 14-15. wiþ ... hert] in what soeuer synne or consent that he felyth hymsylf greuyd in T. 14. wiþ] w^{t}oute DH. vtter] other HQ; vttirly YCWE; vttewarde FA. 15. Neuertheles] DHYCWETQFA; Natheles B. gretly] om. C; right gretli Q. to be] om. E.

7 hasted that the interrogacyons be made (vn to) hym or he lese his speche, for if his aunswere(s) be not (verisimyle 7) likly (or) semeth not in alle sydes to be sufficyent to ful hele and perpetuel remedy of his soule, then must (ther) be putte therto remedye 7 counceyll in the best manere that it may be do. Than ther sholde be tolde vnto him pleynly the perel that he shulde falle yn, though he shulde and wolde (gretly be) affered therof. It is better 7 (ryght-fuller) that he be compuncte 7 repentaunt with holsom fere and drede, 7 so be saued, than that he be dampned with flaterynge 7 false dissimulacyon, for it is to inconuenyent and contrary to Cristen religyon and to deuel-lyke that the perel of deeth 7 of (a) soule, for eny veyne drede of a man lest he were eny thynge distroubled therby, shuld be hyd (to) eny Cristen man or womman that shold dye. But Ysaie

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1. vn to] DHYCWETFA; to QB. lese] leve Q. 2. if] om. Q. aunsweres] (B)DHTFA; answare YCWEQB. verisimyle 7 likly] (B)F; lyche or verray simile DH; likly YCWETAB; liken nor very symli Q. or] YCWETQF; nor DHA; 7 B. 3. semeth] shewyth YCWE; seme TA. not] om. H. in alle sydes] om. A. in] on F. sydes] thinges Q. sufficyent] suffysaunt T. to] in alle and E. ful] the full T. 4. of] for FA. then] that YCW. ther] DHTQF; om. YCWEAB. be] he YW. therto] to QFA. remedye] a remedy A. 5. manere] wyse F. it] om. Q. 5-6. Than ... vnto] As to telle A. 5. ther sholde] lete ther Q. sholde] shall DH. 6. vnto] to DHYCWQ. pleynly the ... falle] the ... playnly fall DH. pleynly] om. YCW. perel] perills YCWE. shulde] shalle Q. 7. and wolde] or wold Q; om. A. gretly be] tp. QAB. It] 'for' hit Y. 7] om. C. 7-8. ryghtfuller] DHYCWTQFA; rightwiser E; moor riȝtful B. 8. compuncte] counpuncte Q. 9. be] to be QB. that] om. A. be] be nat sauyd but T. 10. for] om. A. to] om. QF; ryght A. and] and to TF. contrary] contrarious F. 11. and ... lyke] om. T. and] 7 also A. to deuel-lyke] to dwell lyke DH; [to do welle like] Y; to do welle like C; om. W; to the devill like Q. 7 of] shuld fere T; of Q. a] DHYWETF; om. CQAB. 12. drede] om. Q. of a man] om. T. a] om. DHQFA. lest] that lest B. were] be ware W. eny thynge] om. Q. distroubled] troubled or distroublid F. 13. to] DHYCWETQF; fro AB. shold dye] is in poynt of dethe A. 13-51/1. But ... lay] And that preued Ysaie þe prophete whan he come to Kyng Ezechie þ^{t} lay A.

the prophete dyde the contrary, for when Kynge Ezechie lay syke 7 vpon poynt of deth he glosed hym not ne vsed noo dissimulacyon vnto hym, but pleinly 7 holsomly agasted hym, seyeng that he shold dye, and yhit (neuertheles) he dyed not atte that tyme. And Seynt Gregory also holsomly agasted þe monke that was (a proprietary), as it is rad in the fourthe boke of hys Dyalogus.

Also presente to the syke the ymage of the Crucifixe, the whiche shulde euermore (fol. 238^{v}) be aboute syke men, or elles the ymage of oure Lady or of som other seynt the whiche he loued or worshiped in his hele. Also let ther be holy water aboute the syke, 7 sprynge often tymes vpon hym 7 other that ben aboute hym that fendes mowen be voyded (fro hym therby).

If alle thynges aboue saide mown not be do for hastynesse 7 shortnesse of tyme, then putte furthe prayer(s), and namly suche as be directed

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1. Kynge] the Kyng QB. syke 7] om. A. vpon] in QA. 2. poynt] the poynt YCWB. ne] and DH; nor ET. noo] nor E. dissimulacyon] simulacion YCW. vnto] to YCWE. 3. agasted] agastetid Y. shold dye] was but ded Q. 4. neuertheles] EDHTQF; nathelesse YW; nethirþeles C; om. A; netheles B. And] om. A. 5. agasted] gastid Q. a proprietary] DYWEIFA; appropryetary H; a proprietar C; proprietary Q; appropriatorye B. is] om. FA. 6. fourthe boke] om. E. fourthe] om. YCW. 7. Also presente] tp. A. to] om. Q. the (2nd)] wt the Q. the whiche] whyche T; þt A. 7-8. shulde euermore] tp. Q. 8. euermore be] tp. DHYCWETA. euermore] euer FA. aboute] nye Q. syke men] a sekeman T; the said man Q. 9. som other] a YW; som C. the whiche] whyche DHQ; þt A. loued ... worshiped] tp. A. or] and EA. in] whan he was in F. his] om. F. hele] helthe QF. 10. Also] And Q. be] om. H. sprynge] sprynge it E; cast it A. 11. 7 ... hym (2nd)] om. A. other] them Q. aboute] by hym or a bowte Q. voyded] devoydide E; auoyded F. 11-12. fro hym therby] therby fro hym B. 11. fro hym] om. A. hym] hem YCWE. 12. therby] om. Q. 13. hastynesse 7 shortnesse] shortnesse and haste F; shortnesse A. 7] or Q. 14. prayers] DHYCWETQFA; prayer B. namly] specially A.

(specialy to our sauyour), oure lord Ihesu Crist. Whan (a) man is in poynt of deeth and hastith faste to his ende, than shulde (ther) noo carnel frendes, ne wyf, (ne) children, ne rychesse ne noo temporel goodes be reduced vnto hys mynde neither be comuned of before hym, bot asmoche as spirituel helthe 7 prophit of the syke man askith and requireth.

In this matere that is of oure last 7 moost 'gret nede', al manere of poyntes 7 sentences therof, (w^{t}) aduerbes also that ben put therto, sholden moost sotelly 7 diligently be charged 7 considred of euery man, for asmoche as there shal no man be rewarded for his wordes allone bot for his dedes also ioyned 7 accordyng to his wordes, as it is seyde

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1. specialy ... sauyour] to our sauyour specialy B. specialy] om. A. sauyour ... Crist] lord Ihesu Criste oure savyoure Q. oure lord] om. A. oure] om. HYW; and E. Ihesu Crist] tp. A. a] DHYCWET QFA; om. B. 2. hastith] hastid Q. ther] DHYCEQFA; þere be WT; om. B. 3. carnel] carefull T. ne (1st)] nor E; om. A. ne (2nd)] DHYCWTQF; nor EB; om. A. ne (3rd)] nor E; ne no F; om. A. rychesse] ryches DHYCWETQ. ne] nor EA. noo] om. Q. 4. goodes] good T. be reduced] reduce Q. vnto] to YCWETQ. neither ... hym] om. A. neither] ne F. be] to be C. of] om. DHTA. before] a fore F. 5. bot] w^{t} DH. asmoche] suche materis A. as] of WQ; om. T. prophit] the profyte DH; gostly profite A. of] as to T. askith] as reason askith Q. askith and] om. A. 6. requireth] requireth. Suche sholde be rehersed 7 comouned before hym A. 7. that] tha C; ther T. last] last ende TQF. 7] om. T. moost] moost [dred]ful B. gret] om. DHYCWE. nede] nede of Q. 8. sentences] sentence Q. therof] of it A. w^{t} ... that] om. T. w^{t}] DHYCWEFA; and QB. aduerbes] drawin E; aduerbis. By Aduerbis is vndurstand that the dedis of man that is in poynt of dying, or the wordus of þem that shuld comford man in dying, shuld not all onli by good, wise 7 devoute, but that they be goodli, wycely and devoutly, for by aduerbis is vndurstand the maner of dying Q. that ... therto] they that be there Q. ben] to be T. therto] to T. 9. sholden] that shuld T. diligently] moste diligentli Q. charged ... considred] tp. A. 10. no man be] tp. TQ. rewarded] vnrewardyd T. allone] only Q. 11. ioyned] enáid E; ioyne T; ioynyng Q. 7] om. T. wordes] wordys and to hys werkes T.

in the boke (that is) cleped Compendye of the Trouthe of Dyuynite, the ii boke, the tenthe chapitre.

(And) what man that lustith and wyl gladly dye wel 7 seurly 7 merytorily withoute perel, he must take hede (b)isily, and studye 7 lerne dili-
5 gently this crafte of dyenge and the disposicyons therof aboue saide whyle he is in hele, 7 not abyde tyl deth entrith (in to) hym, for (in trouthe), dere (brother or suster), I telle the soth, (be)leue me therof, that whan deth or gret syknesse fallith vpon the, deuocyon passith oute fro the, and the moor nere (that) they taken the 7 grypen
10 the, the ferther fleeth deuocyon fro the.

Therfore yf thou wilt not be deceyued ne erre, yf thou wilt be seure,
12 do bisely what þ^{u} mayst while thou art in hele 7 hast the vse and

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1. the] ii^{e} A. that is] YDHCWETQFA; om. B. cleped] called FA. the] om. T. Trouthe] Truthes F. 2. ii ... the] om. A. the] and the E. tenthe] vith T. 3. And] DHYCWETQFA; That B. what man that] who so Q. lustith and] om. A. lustith] lustenyth Q. wyl gladly] tp. A. wel 7] 7 F; om. A. merytorily] merytoriesli Q. 4. bisily] (B)DHYCWETQF; om. A; visily B. and] om. EF. 7 lerne] om. A. 5. this] hys DH. crafte] craftes YCW. disposicyons] disposicion QF. therof] of it A. 6. abyde] to abyde DHQ. tyl] vn to DHEQ; vntill that YCW; vnto that T. deth] the deth B. entrith] entre YCWETQA. in to] DHYCWEQA; in TB; on to F. 7. in trouthe] DHYCWETQFA; sothe B. dere] 'my' A. brother ... suster] tp. B. or suster] om. A. or] 7 Q. 7-8. I ... that] bileue me for I telle soth F; om. A. 7. the] the the C; yow the Q. beleue] (B)DHF; leve YCWEQB; and beleue T. 8. that] than E. whan] what C. deth ... syknesse] gret sikenesse or dethe A. deth] dethe cometh E. fallith] falleth 7 drawith nere A. vpon] on A. the] om. A. deuocyon] grete devocion Q. 9. oute] om. A. that] DHYCWETQFA; om. B. they ... grypen] he taketh the and grypeth T. 10. fleeth] is E; fallith Q. the] the. Syker this is soth, I knowe it by experience, for in sooth thou shalt haue litel deuocyon yf thou be soor touched with syknesse B. 11. deceyued] dystroyed T. ne erre] om. Q. ne] nor DHEFA. yf ... seure] but be veray suere F; om. A. yf] and ȝif Q. 12. what] þat C. art] art here YCWE. hele] helth C. and] of Q.

fredam of thy wittes 7 reson wel dysposed, and whyle thou maist be maister of thyself 7 of thy 'dedes'. O lord God, hou many, yhe withoute nombre, that han abyde so (in to) her last ende han forslouthed 7 deceyued hemself (fol. 239^{r}) euerlastyngly. Take hede, brother or suster, 7 be war, yf (thou) lust, lest it happe the the same wyse. But lat no man wondre (ne) thenke that it is inconuenyent that so gret charge and diligence, 7 wyse disposicyon 7 prouidence, and besy exhortacyon shold be had 7 mynistred to hem that ben in poynt of deth and in her last ende, as it is aboue seyde, for thei be in suche perel 7 in so gret nede at that tyme that, 7 it were possible, all a cite shuld come to gydre with al haste to a man that is (in) dienge, as the manere is in som religio(ns), in whiche it is ordeyned that whan a syke man is ny þe deth than euery of the brother shal, whan they heren the

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1. wittes] v wyttis QB. reson] thi reson F. and] om. Q. 2. thy] this YCW. dedes] godis YCWE; [godes] B. yhe] om. DHA; be YCWETQ. withoute] and that w^{t}out T. 3. nombre] noumbre many A. in to] DHTFA; vnto YCWEQ; to B. 3-4. han ... deceyued] forslouthyng 7 deceyuyng A. 3. han] that haue E; and haue TQF. forslouthed] slowthyd T; so forslowthid Q. 4. euerlastyngly] endlesly A. or] and YCWEQ. 5. yf ... lust] betyme A. thou] YDHCWETQF; þe B. lust] lyste HYCEQ. lest] les E; beste Q. happe] happyn YCWE; happith Q. the (2nd)] om. DHYCWEQ; in the B. wyse] om. A. 6. wondre ... thenke] tp. A. ne] DHYCWTQ; nor EB; or FA. that] but that A. it] om. DH. inconuenyent] ane inconuenient C; convenient Q; ryghte conuenient A. so] om. A. 7. charge ... diligence] diligent charge A. and] om. Q. 7] om. E. wyse disposicyon] wisdome Q. disposicyon 7] om. A. 7-8. 7 ... exhortacyon] om. Q. 7. prouidence] prudence T. and] w^{t} A. 8. shold] must A. to] vn to Q. poynt] payn T. 9. and ... seyde] om. A. 9-10. suche ... nede] so gret nede 7 in suche perel A. 9. suche] so gret F. 10. in] om. YCWEQ. 7] om. DH. possible] likely possibilyte F; lykely A. all] that all Q. 11. al] alle the YCW. a] oo DH. in] YCW ETQFA; on DH; nye to the deth or B. 11-12. the manere is] it is þe maner A. 12. in] of DH; amonge A. som] om. A. religions] (YE); religiouse DHCWAB; relygion TQF. in ... ordeyned] om. A. whiche] the whyche HCETQF. 13. shal] om. Q. they heren] om. T.

table ysmyte, what houre that euere it be 7 wher that euere they be, alle þinges yiefte, hastely come to hym that is (in) dyenge. (And) therfor it is rad that religious pepte 7 wommen, for the honeste of (her) astate, shuld not renne bot to a man that is (in) dyenge 7 for f(y)re.

The sixte chapitre conteyneth praier(s) that shold be seyde vpon hem that ben a dieng of som man þ^t is aboute hem.

Last of alle it is to be knowen that the praiers that folowen mown be conuenyently saide vpon a sike man that labourith to hys ende, and yf it (be) a religiouse persone, than whan the couent is gadred to gidre with (the) smytynge of the table as the manere is, than shal be seyde first the letanye with the psalmes 7 orysons that ben vsed þerwith. Afterward, yf he lyue yhit, let som man that is aboute hym say the orisons that (folewen) after, as the tyme 7 oportunyte wyl

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1. ysmyte] ys smyte T. 7 ... be] om. Q. wher] in what place A. 2. þinges] thynge YW. yiefte] him lefte (Q). come] to com YCW. in] YCEQA; a DHEB; om. WF. And] DHYCWETQFA; om. B. 3. wommen] the women DH. 4. her] EDHYCWETQA; om. B. shuld] shull YCWE. a ... is] them þ^t lyghe A. in] DHCWTQFA; a YWB. 7] om. W. 5. fyre] (B)HTQFA; feere DWHB; feir YC. 6. praiers] (B)DHYCWETQFA; praier B. shold] shullen YCWE. vpon] vn to Q. 7. a] in EQA. man] om. QA. is] be A. aboute] a a bowte E; bisyde F. hem] hym YCWA; om. F. YCWA ad. Capitulum sextum; Capitulum vi B, in outer margin. 8. Last] Furst T. it] om. QFA. mown] nowe DH; om. T. 9. conuenyently saide] tp. F. conuenyently] convenienli Q. to] towarde A. 10. be] DHYCWETQA; is FB. persone] man QA. than] that TQ. 10-11. to gidre] om. A. 11. with] by A. the] DHYCWTFA; om. EQB. of] on T. the (2nd)] om. Q. shal] shuld Q. 12. seyde] seyde thys T. 7] om. E. vsed] seyde T; said and vsud Q; vsed to be seyde F. 13. þerwith] wyth Q; om. F. Afterward] Aftur Q. yf ... yhit] om. Q. yhit] om. DH. 14. folewen] (B)DHYCWEBQFA;suen B. after] om. A; here after B. the] om. HA. 7] of T.

suffre; and they mowen be often rehersed ayen to excite the deuocyon of the syke man, yf he haue reson and vnderstondynge with him. But neuertheles this ought not to be do of necessite, as though he myght not be saued but it were ydoo, bot for the profyt 7 deuocyon of the syke that labourith to hys endewarde it may, 7 it is wel ydoo that it be do so. Bot amonge seculers that ben syke let þese prayers be sayde, as the deuocyon 7 disposicyon 7 the profyt of hem 7 other that ben aboute hem aske(th) 7 require(th), 7 as þe tyme wyl suffre.

But allas ther ben ful fewe, not only amonge seculers but also in dyuerse religio(ns), that han the konnynge of this crafte 7 wyl be nye 7 assiste to hem (fol. 239^{v}) that ben in poynt of deeth 7 departynge oute of this worlde, askynge hem 7 exhortynge 7 enformynge 7 praienge for hem as it is aboue saide, namly when they that be in dyenge wolde

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1. they] that T. be often] tp. DH. often rehersed] tp. A. often] eft T. ayen] om. FA. the] om. H. 2. reson and] resonable A. But] om. DHQ. 3. neuertheles] netheles YCW; om. A. ought] nedeth A. do] om. Q. necessite] verray necessite A. 4. but] DHYCWETF; but ȝif QAB. the] om. HTQ. deuocyon] þe deuocion FA. 5. to ... endewarde] toward his ende A. it] ost C; but hit T; and hit Q. may 7 it] om. TQ. may] may be A. it] om. EA. wel] om. Q. 6. do so] tp. CWQF. do] om. E. so] om. A. seculers] cesulers C. 7. the] om. YCW. disposicyon ... profyt] profitable disposicion A. disposicyon] the disposicion DHF. 7] of C. the] om. Q. hem] hym Q. other] of other A. 8. hem] hym CEQ. asketh 7] om. A. asketh] (B)F; askyn DHYCWETQB. requireth] FA; requyren DHYCWETQB. 7] om. DHQ. as þe] the C; om. A. wyl] wold C. 9. ful] but DHTQ. in] a mong all othur Q. 10. religions] FD(Y)ET(Q)A; religiouse BHCW. this] þe Q. 7] þ^{t} F. wyl] will not Q. 11. 7] om. Q; or A. assiste] assistinge E. to] om. FA. deeth 7] om. T. 7] and in H. 12. this] the Q. hem 7] om. A. 7] or F. exhortynge] exhortyng hem DHTQ. 7] om. ET; or A. enformynge] enformyng hem DHQ. 7] om. Q. 13. they that] tp. DH. that ... dyenge] shall dy T. in] a Q. 13-57/1. wolde ... hopen not] nate have hoope Q. 13. wolde] woll CT.

not or hopen not to dye yhit, and so the syke mennes soules stonden in gret perel.

(Oracio): "For that loue that made the to be wounded 7 dye for the hele 7 saluacyon of mankynde, that were moost worthy and delycate loue of God, thy blessed fader of heuen, and for oure sake maad man, swete lord Ihesu, ful of mercy, foryeue thy seruaunt (all) that 'he' hath trespassed in thought, worde 7 dede, in alle hys affeccyons, desires, mocyons, strengthes 7 wittes of his soule 7 hys body, 7 in verray remyssion of hem alle yeue him that moost sufficyent amendement by the whiche thou wesshe away alle the synnes of (all) the worlde, and in supplicyon of alle hys negligences (adde) and put to hym that holy conuersacyon that thou haddyst fro the houre of thy concepcyon in to the houre of

13 þy deth, and firþermoor þe fruyt of alle (the) good dedes the whiche

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1. not] om. FA. or] nor DHT; ne C. yhit] om. TQ; hastily A. so] for YCW. mennes] man DHTQ. soules] soule DHT; om. Q. stonden] standeth DHTQ; stondynge C. 2. perel] perel. In these praiers, yf thou seye hem thy self, turne the wordes that shulde be turned as thow shuldest do to seye hem thy self, for I write hem as a noþer shulde seye hem for the B. 3. Oracio] DHYCWETFA; A prayor to Ihesu Q; om. B. that (1st)] tha E. 4. hele] helth DHCEA. mankynde] mans sowle Q. that] thou þt A. worthy] worthe DH. and] om. Q. delycate] moste delycate DHB. 5. thy] the Q; of thy B. blessed] blesse C; om. Q. maad] he came Q. 6. lord Ihesu] tp. QF. foryeue] forȝeve me Q; foryeue [me] B. all] DHYCWETFA; om. QB. that] om. Q. he hath] I haue Q; 'he' [I] hath B. 7. worde] in worde Q. 7] or A. in] and Q. alle] om. Q. hys] om. C; myn Q. affeccyons] effeccions DH. desires] desiris and Q; om. FA. 8. mocyons] om. A. strengthes] of strengthis Q. his] my Q; om. A. 7] and of DHYCW. hys] my Q; om. A. verray] om. Q. 9. him] me Q. that ... sufficyent] moste sufficiant and that E. that] om. DH. amendement] amendis A. E rep. bi the whiche. 10. away] a a weye E; om. Q. alle] om. W. all] DHYCWEFA; om. TQB. supplicyon] supplycacion T. 11. hys] my Q. negligences] necligence DH. adde] DHYCWTQFA; om. EB. and] to T. hym] theym T; me Q. 12. in to] vnto DHYCWEQ. the] tho Y. 13. þe fruyt] thowe fonte Q. the] DHTFA; om. YCWEQB. the whiche] which Q; þt FA.

han plesed 7 shuln plese the in all thy chosen peple fro the begynnynge of the world in to the ende therof, suete lord Ihesu, (that) lyuest 7 regnyst wiþ thy fader 7 the Holy Goste, oo verray God withouten ende. Amen."

(Oracio): "For the vnyon of the moost feruent loue that styred and made the, lyf of all thynge þat is lyuynge, to be incarnat of oure Lady 7 wiþ gret anguisshe of thy spiryt to dye for charite 7 þe loue of vs, we cryen to the rote of thy moost benigne herte that thou foryeue the soule of þy seruaunt alle hys synnes, and with thy moost holy conuersacyon 7 moost worthy merit of thy passyon fulfylle alle hys negligences 7 omissions, and make him to fele by experience the moost superabundant gretnesse of thy mercyes, 7 vs alle 7 specyaly þys persone, oure brother, the whiche thou hast disposed hastely to be called before þy gloriouse maieste, in the moost plesant manere to the and (fol. 240^{r}) moost profitable to him 7 (to) vs alle make him to be

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1. plesed] pleased the A. plese] om. W. thy] om. TQ. 2. in to] vnto YCWEQ. the] this YCW; þe laste A. therof] of it A. lord] om. CT; postposed A. that] DHYCWETQFA; whiche B. 2-3. lyuest 7] om. A. 3. regnyst] reygnest lord A. thy] the CQ. 7] om. Q. the] w^{t} Q; with the B. oo] and Q. 4. Amen] om. Q. 5. Oracio] DHYCWETFA; Anothur of the same Q; om. B. the (2nd)] that T. 6. thynge] thynges HYCWEQ. 7. wiþ] in Q. anguisshe] angwyshis YWE. thy] the YCWT; his Q. for] fo C. charite] the cherite Q. of] of man for Q. 8. cryen] goo E; crie 7 calle A. thy] þe WQ. 9. the soule of] om. Q. þy] om. H; me thi YCW; [me] him thi E; hym vel me thi Q. hys] my YCW; his vel my Q. thy] the DH. 10. merit of thy] om. T. fulfylle] foryeue DH; fulli Q. alle] and T. hys] my YCWE; his vel my Q. 11. negligences] necgligence YCW. omissions] omissis Q. him] me YCW; hym vel me Q. the] thi C. 12. superabundant] suphabundaunt A. specyaly] speceally þus F. þys] om. Q. 13. persone] `my' person YC; my person W; his vel my persone Q. the whiche] which Q; whom A. to] for to DHYCWEF. 14-15. in ... him (1st)] we pray þe to thy most pleasaunce 7 his most profite A. 15. him] hym `me' YC; hym me W; hym vel me Q. 7 ... alle] om. A. to] DHTF; om. YCW EQB. make] and make Q. him] hym `me' YCW; hym vel me Q; om. F.

presented to yow wiþ swete pacience, verray repentaunce 7 ful remyssion, with rightful feyth, stable hope 7 parfyt charyte, that he may dye blessedly in parfyt state bitwene thy moost swettyst clippynge 7 moost swettyst kyssynge in to thyn euerlastynge worship 7 praisynge. Amen."

Oracio: "In to the hondes of thyn endeles 7 vnquenchable mercy, holy fader, rightfull 7 moost byloued fader, we commende the spiryt of oure brother, thy seruaunt, after the gretnesse of loue that the holy soule of thy blessed sone commendyd hirself to the in the cros, praienge enterly that for thilke inestimable charite that thyn holy Godhede (7 faderhode) drewe fully in to thiself that blessed soule of thy sone, that now in hys laste houre thou resceyue swetly þe spiryt of our brother, thy seruaunt, in the same loue. Amen."

(Oracio): "Seynt Michael, the archangell of oure lord Ihesu Cryst, helpe vs atte oure (hye iuge). O thou moost worthy gyaunt and protec-

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1. yow] the Q; þe swete Ihesu A. swete] suche T; om. Q; sufferaunt A. verray] 7 very Q. 2. he] he vel I (Q). 3-4. clippynge ... swettyst] om. WET. moost swettyst] moste swete Q; om. A. 4. kyssynge] blyssyng T; cullyng Q. in to] vnto YCWE; and to Q. 5. Oracio] Anodur to þe fadur Q. In to] nto T. the] thy DHC. endeles ... vnquenchable] tp. FA. vnquenchable] vnquechable YE. 6. fader (2nd)] om. Q. we] 'y' (Q). commende] commaunde YCWE. of] of me vel hym Q. 7. gretnesse of] grettuste Q. that] the H. 8. blessed] most blissed FA. commendyd] commende T; om. Q. hirself] hym sylue Q. in] vn to DH; on A. the] om. A. praienge] praying to þe W; we pray the A. 9. that] om. W. for] om. Q. thilke] that ylke DH; that ET. 9-10. 7 faderhode] FDHYCWETQA; om. B. 10. drewe] drawe T. in to] vnto DH; to YCWE. thiself] himselfe E. that] and Q; þe A. 11. hys] þe A. houre] ende T; ende or myne Q; houre of oure broþer A. resceyue swetly] tp. A. þe] hys DHA. 11-12. of ... brother] preposed A. 11. of] that ys DH; of me or hym Q. 12. thy seruaunt] om. TA. 13. Oracio] DHYCWETFA; To Seynt Michael Q; om. B. the] om. TQ. 14. vs] vs nowe Q. atte] byfore A. hye iuge] (B)DHYCWETFA; hyȝe iugement W; grete nede Q; lyuynge B.

tour, that (neuere maist) be ouercome, be nye to owre brother, thy seruaunt, laborynge now soor in hys ende, and defende hym mightely from the dragon of helle 7 from all manere (of) gyle of wycked spirites. Firthermore we praye the, that art so clere 7 so worthy a mynistre of God, that in (thys) laste houre of the lyf of oure brother thou wyl resceyue the soule of hym esely 7 benignely in to thyn hol(y) bosom, 7 brynge hyr in to (a) place of refresshynge and of pees and reste. Amen."

(Oracio): "Ever clene 7 blessed mayde Mary, synguler helpe and socour in euery anguisshe 7 necessite, helpe vs swetly and shewe to oure brother, thy seruaunt, thy graciouse visage now in hys last ende, and voyde alle hys enemys fro hym thorugh the vertu of thy dere biloued sone, oure lord Ihesu Cryst, 7 of the holy crosse, and delyuere him

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1. neuere maist] tp. B. maist] maste YC. be (1st)] om. W. nye] nere A. to] on to F. owre] oure 'me' YW; me or hym oure Q. 2. soor] om. Q. in] towarde A. hys] his 'myn' YW; my or his Q. ende] mynde Q. and] om. E. hym] hym 'me' YW; me or hym Q. mightely] myȝtfully W. 3. dragon] dracon T. of (2nd)] DHYCWTF; om. EQAB. gyle] gylyng A. of wycked] or wykydnes of Q; of þe wicked F. 4. so (2nd)] om. Q. a] om. TQ. 5. that] þ^{t} now A. thys] DHYCWEF; the TQAB. houre] ende or houre YCW; ende or last our Q. the lyf of] om. A. oure] 'me' oure YW; me or hym owre Q. wyl] wolt DHET. 6. the soule of] om. T. hym] me or hym Q. esely 7] esili Q; om. A. holy] DHYCWETQF; holsom 7 holy A; holsom B. 7. hyr] hit TA; me or hym Q. in to] to DH. a] DHYCWE; that T; the QFA; om. B. and (1st)] om. QFA. reste] of reste B. 9. Oracio] DHYCWTF; om. EB; A prayoure to oure Lady Q; Oracio ad beatissimam Dei genitricem A. Ever ... mayde] To the euer most reuerende and clene mayde and blessyd modyr T. mayde] FYCWETA; mayden DHQB. Mary] om. Q. synguler] our singulir E. helpe] hope E. 9-10. and ... helpe] om. T. 9. and] a Y. 10. oure] 'me' oure YW; me or to oure Q. 11. hys] his 'my' YW; my or his Q. ende] ende 7 nede F; nede A. 12. voyde] avoyde H. alle ... hym] fro hym alle his enmyes F. hys] his 'my' YW; myn or his Q. fro hym] om. A. hym] hym 'me' YW; me or hym Q. of] om. Q. biloued] om. F. 13. him] hym 'me' YW; hys soule T; me or hym Q.

from al maner (of) dissese of body 7 soule þ^{t} he may thanke 7 worshipe God w^{t}out ende. Amen."

(Oracio): "Mi moost swete redemptour, moost merciable Ihesu 7 moost benigne lord, for that sorwful voyce that thou haddist in thy manhede whan thow shuldest dye for vs 7 were so consumed wiþ sorwes 7 trauayles of thy passyon that (fol. 240^{v}) thow crydest the forsaken of thy fader, be not fer from (oure) broþer, (thy) seruaunt, but yeue him (the) help of thy mercy in the houre of hys deth, and haue mynde of the greuous affliccyon and peyne of his soule, the whiche in his laste houre of passyng for failynge (and consumynge) of his spirites hath no might to calle vpon the for helpe, but by the victory of the cros, 7 by vertu of thyn holy passyon and thyn am(a)rous deth. Thynke vpon hir thoughtes of pees 7 not of affliccyon, but of mercy and

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1. of] DYCWETQFA; om. HB. dissese] dyseasys DHT. 7] and of EF. he] he I YW; I or he Q. thanke ... worshipe] tp. DH. 3. Oracio] DHYCWETFA; To Ihesu Q; om. B. Mi] Honoure to thee my T. swete] swettest T. merciable] merciful A. 4. benigne] benig (Q). that (1st)] all the T. 5. shuldest] shull H. so] om. FA. sorwes] sorow DHT. 6. trauayles] trauayle DH. passyon] grete passion YCWE. 6-7. that ... fader] om. T. 6. that] so þ^{t} A. crydest] cryest DH. 6-7. the ... of] there on Q. 6. the forsaken] for þ^{e} sake W. the] thoo DH; thy silf A. 7. be] forsake not nor be A. fer] om. A. oure] DHCETFA; 'me' oure YW; me or hym owre Q; thy B. D rep. oure. thy] DHYCWETQFA; youre B. 8. him] hym 'me' YW; me or hym Q. the] DHQA; thi YCWETFB. help of] hope and YCWE. hys] his 'my' YW; my or his Q. 9. the] om. DHYCWF. greuous] gracious Q. his] his 'my' YW; my or his Q. the] om. Q. his] the DH; my or his Q. 10. for] fro E. failynge] falyng DH; sayling W. and consumynge] YDHCWETQFA; om. B. his] my or his Q. spirites] spirite Q. 11. hath] and hathe E; he hath 'y haue' Q. vpon] on A. the for] thyn A. for] of DHYCWT; om. Q. but] om. Q. the (1st)] om. H. the (2nd)] thi Q. 12. vertu] the vertu YCWETQ. thyn (1st)] the DYC. amarous] YTQ; amerous DHB; amorous FCWE; most amorous A. 13. hir] their E; he or the Q; it A. pees] peas and of pitee E. but] thoghtes A.

comfort, and delyuere hir fully from all manere of anguysshes, wiþ þe same handes that thow suffredyst to be nayled in the crosse for hir sake with sharpe nayles, gode Ihesu 7 swete fader (and lord), delyuere hir from the tormentes ordeyned for hyr, 7 brynge hyr to euerlastynge rest with a voyce of exultacyon 7 knouleching of thy mercy. Amen." (Oracio): "Most merciable lord Ihesu Cryst, Goddys sone, for the vnyon of (that) recommendacyon that thou commendist thyn holy soule to thyn heuenly fader dyenge in the crosse, we commenden to thyn innumerable pytee the soule of oure brother, thy seruaunt, praienge thy moost merciable godenesse that for al the worship and merit of thy moost holy soule, by the whiche alle soules be saued 7 delyuered fro þe dette of deth, thou haue mercy vpon the soule of oure dere brother, thy seruaunt, delyuerynge hir merciably from alle miseryes 7 peynes, 7 for the loue 7 mediacyon of thy swete moder brynge hir to (the)

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1. comfort] of comforte EFA. hir] hym T; it A. of] om. T. anguysshes] anguyssh DHQ. 2. suffredyst] suffriste YCWQF. in] vpon YCW; on EFA. hir] owre Q; his A. 3. sharpe] ryghte sharp A. 7] om. WA. swete] swete Ihesu Q. and lord] (B)DHYCWETQFA; om. B. 4. hir] this soule A. the] om. Q. for] to E. hyr (1st)] it A. hyr (2nd)] it A. to] vnto YC; into W. 5. rest] blysse 7 rest B. exultacyon] exaltacion Q. knouleching] knowlegyn Q; knowelage A. Amen] om. Q. 6. Oracio] DHYCWETF; To Ihesu Q; Oracio ad saluatorem nostrum Ihesum Christum A; om. B. Most] O T. merciable] mercyful A. for] for ⟨in⟩ A. 7. that] DHYCWETFA; þe QB. recommendacyon] comendacion A. commendist] commawndiste E. 8. F rep. to thyne. thyn] the Q. heuenly] holy E. in] on DHQFA. to] vnto YCWE. 9. innumerable] vnnombirable YW; ineffable A. oure] our ⟨me⟩ YW; me or hym oure Q. 10. merciable] mercyful A. merit] meritis YCWE. 10-11. D rep. merciable goodnes that for all the worshyp and meryte of thy most. 12. þe dette of] om. T. dette] darte DH. thou] and C. mercy] om. H. vpon] on DH. the soule of] om. T. oure] me or hym our Q. dere] om. Q. 13. delyuerynge] and delyuer T. hir] hym T; me or hym Q; it A. merciably] mercyfully A. miseryes] my or his synnes Q. 14. 7 (2nd)] of DH; of the Q. mediacyon] meditacion DHYCWEQ. thy] the E. hir] it A. the] DHYCWETQFA; om. B.

contemplacyon of the ioye of thy moost swete and mer(y) syght euer-lastyngly. Amen."

Oracio: "Merciable 7 benigne God, that for the mykelnesse of thy mercy(es) doost away the synnes of hem that ben verrely repentaunt and voydest the blames of synnes that ben passed 7 done before thorugh grace of thy foryifnesse, we beseche that thou loke merciably vpon oure brother, thy seruaunt, 7 graciously here hym askynge with al confessyon of his hert remyssion of alle his synnes. Renewe in hym, moost merciable fader, all thynge that is corrupte in hym by bodily freelte or defouled with the fraude of the deuell, and gadyr hym to the vnyte of the body of Holy Chirche and make hym a membre of (thy) redempcyon. (fol. 241^{r}) Haue mercy, Lord, vpon his waylinges, haue mercy vpon his teres, and admitte hym to the sacrament of thy reconcilyacyon that

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1. contemplacyon] complacion Q. of (1st) ... syght] 7 syghte of the A. ioye] ioyes T. of ... syght] om. T. of thy moost] and YCWE. thy] hur Q. and] of thi E; om. Q. mery] DHYCWEF; merciable QB. 1-2. euerlastyngly] euerlastyng DHYCWTQ. 3. Oracio] To the fadur of heuyn Q. Merciable] Mercy ⌜ful⌝ Y; Mercy C; Mercifull WA. that] om. E. the] thy DHW. mykelnesse] gretnes E. 4. mercyes] DHYCWETQFA; mercy B. doost] and duste E; do Q. verrely] verrey YCWEQF. repentaunt] repentaunce E. 5. voydest] voide Q. blames] blame YCWQ. that] tha C. 6. of thy] and YCW. beseche] beseche the EFA. merciably] mercyable DH; mercifully A. 6-7. oure ... seruaunt] thy seruaunt oure brother T. 6. oure] our ⌜me⌝ YW; me or hym oure Q. 7. graciously] gracious DH. hym] hym ⌜me⌝ YW; me or hym Q. al] all the QA. 8. his] his ⌜my⌝ YW; my or his Q. alle] om. E. his] his ⌜my⌝ YW. Renewe in] Renu in YW; Renowe in C; Remeue from T; rewe on Q. hym] hym ⌜me⌝ YW; me or hym Q. 9. merciable] merciful A. all] om. T; and voide that Q. thynge] thynges DHYCWE. is] be E. in hym] om. A. hym] hym ⌜me⌝ Y; me or hym Q. 10. with] thorowe E. the fraude] defraude T. deuell] fende A. hym] hym ⌜me⌝ Y; me or hym Q. to] into YCWE. the] om. Q. YC rep. of the; E rep. the. 11. the body of] om. A. hym] me or hym Q. thy] DHYCWETFA; the Q; holy B. 12. his] hy H; my or his Q. 12-13. waylinges ... his] om. Q. 12. waylinges] wirkynge YCW; weylynge E. 13. hym] me or hym Q. sacrament] sacramentis YCWEQ. reconcilyacyon] consolacioun Q.

hath noo trust but vpon thy mercy, by our lord Ihesu Cryst. Amen."
(Oracio): "Dere brother, I commende the to Almighty God 7 commytte the
to hym whos creature thov art, that whan thy manhede hath payed hys
dette by the mene of deeth, that thou turne ayen to God thy creatoure
that made the of the slyme of the erthe. Whan thy soule passe(th)
oute of thy body gloriouse companyes of aungels comen ayenst the, the
victoryouse oost, worthy iuges 7 senatours of the holy apostles (mete)
with the, the fayre, whyte, shinynge company of holy confessours with
the victoryouse nombre of glorious martirs come aboute the, the ioyful
company of holy virgyns (resceiue) the, and the worthy felouship of
holy patriarkes open to the the place of (her) (ioye 7 reste) and deme
the to be amonge hem that they be amonge euerlastingly. Knowe thou
neuere that is horrible in derknesse, that gryntith in flaumynge fyre,

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1. hath] haue Q. by our] om. TA. lord] om. E. Amen] om. C. 2. Oracio] DHYCWETFA; To þe fadur Q; om. B. Dere] A dere T. commende] commaunde C. 3. creature] creatore D. that] and YCW. hath] had T. 4. thy] the H. creatoure] creature HYCW; maker E. 5. that ... erthe] om. A. the (2nd)] om. DH. the (3rd)] om. EF. thy] the DH. passeth] DHYCWETQFA; passed B. 6. of] om. E. thy body] ⌈þe⌉ Q. thy] the DH. gloriouse] the gloryous TQ. companyes] company T. aungels] aungell DH. ayenst] to mete wt F. the the] the W; thi E. 7. victoryouse ... 7] om. A. oost] companyes Q. worthy] the worthy H; of Q; of worthy F. senatours] senat A. of] and Q; om. F. the] om. YCWEQA. holy] worthi E; om. Q. mete] DHYCWTQFA; to mete E; mette B. 8. the] om. H. the] om. DH; and the Q. whyte] om. YCWEA. holy] om. EA. 9. the] a Q. come] may come E. the] the and the worthi felaship YCWE. 10. resceiue] (B)DHYCWETQFA; resceiued B. 11. holy] the holy T. open] opynneth Q. the (2nd)] om. YWEF; her A. her] DHYCW ETQF; preposed A; om. B. ioye ... reste] tp. B. deme] iuge E; dyscerne T. 12. that ... euerlastingly] euerlastyngly that they be among T. that ... amonge] in ioy Q. Knowe] And know Q. 13. neuere] not now nor neuer F. is] y H; it is E. in] and Q. gryntith] grucheth DHE; gryntih YC; greueth T; [grente] ⌈greuyth⌉ the Q. in flaumynge] 7 flamyth YCWE.

(that) that punysshe(th) in tormentes. Yeuen place to the 7 greue the not that (foule) Sathanas with alle his seruauntes; in (hys) comynge ayenst the be agaste of the presence of holy aungels 7 flee in to (the) derknesse of euerlastynge nyght, in to the gret tr⟨u⟩bulouse see of helle. Our lord (God) arys(e) 7 his enemys be dysparbled aboute, and fle they that haten him fro hys visage; fayle they as þe smoke faileth, and as the waxe melteth (atte) the fyre so perisshe synners fro the face of God and lat rightful men ete and reioysse in the syght of God. Alle the contrary legiouns 7 mynistres of Sathanas be not hardy to lette thy iournay. Cryst delyuere the fro turment that vouched saf

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1. that] DHYCWETQFA; they B. that] [at] Y; at C; om. WETQA. punyssheth] DHYCWETQFA; punysshen B. Yeuen ... to the] om. Q. Yeuen] that thei maye geue E. place] waye A. greue] grevith Q. 2. the] om. T. not] nowe Q. that] the Q; they that B. foule] DHYCWTQFA; false E; folewen B. 2-3. in ... agaste] they mote be a gast at thy comyng A. 2. hys] DHYCW TQF; this E; the B. 3. the] hym DHYCWTF. be agaste] to agaste hym YCW; maye be agaste E; be now a gast Q. the] thy DH. flee] that thei flee E; they mote flee A. 4. in to] vnto YCWE. the] DHYCWEQFA; om. TB. derknesse] pytte of derknes Q. of] and Q. nyght] payne E. in to] vnto YCWE; 7 in to A. the] om. Q. trubulouse] trowbull Q; trubulouse alt. to tribulouse B. 5. see] seete E. Our] And that our E; Oracio: So mote oure T. God] DHTQFA; om. YCWEB. aryse] DHYCWETQF; mote a ryse A; arysith B. W rep. a ryse. his] theis E. be] maye be E. be dysparbled] disparbyle T. dysparbled] dispartlid YCW; disperkelede EQ; scatered A. aboute] om. E; abroode T. 6. and] om. T. fle they] that they maye flee E; flee mote they A. they] the DH. that ... they] om. W. that ... him] om. E. fro ... they] fayle they 7 vanyshe fro his visage A. fro] fro him. Also from E. fayle they] they may fayle E. þe] om. Q. 7. faileth] doth A. and] om. DHYCWTFA. the] om. QA. waxe] weye W. atte] YDHCWTQF; a gayne EAB. fro] a fore Q. 8. face] vysage DHYCWEQ. 8-9. and lat ... God] om. F. 8. rightful] ryghtwyse E. men] om. E. ete] enter DHWT; ete alt. to. enter Y; be merye E. the] om. Q. syght] presens A. 9. God] All myghtti God Q. contrary] contraryous F. legiouns] religiouse W; om. E. Sathanas] Sathan A. hardy] so hardy YCWEQ. 10. lette] lette the in E. Cryst] but Cryste T; Cryste, Goddes sone F. turment] tormentis CQ; tormentry E. 10-66/1. vouched ... dye] deyed A. 10. vouched saf] voichidsave Q.

to dye for the; Cryst, Goddis sone, brynge the to the mery ioyes of paradyse, and the verray shepherde knowe the amonge hys shepe; he assoyle the fro alle thy synnes and put the in hys right syde in the sorte of his chosen children that thou may se thy redemptour vysage to visage, and presencialy assistynge to hym se with (thyn) eyen yblessyd euerlastynge truthe openly, 7 amonge the blessed company of the children of God haue thou 7 reioyse the ioye of (fol. 241^{v}) the contemplacyon of God wiþouten ende. Amen."

Oracio: "Go, Cristen soule, oute of this worlde in the name of (the) Almighty Fader that made the of nought, in the name of Ihesu Cryst hys sone that suffrid hys passyon for the 7 in the name of the Holy Goste that was infunded in to the. Holy aungels (7 archangels), thrones 7 dominacions, princehodes, potestates 7 vertues, cherubyn 7 seraphyn, mete with the; patriarkes 7 prophetes, apostles 7 euaungelistes,

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1. Cryst, Goddis] Crystys DH. Cryst] Ryghtfull Cryste T. Goddis] God YC. to] up to E. the] om. YCW. mery ... of] mercy and ioyes of DH; ioys of mery YCW; ioyes of E; mery ioy of Q. 2. hys shepe] om. T. he] euermore he T. 3. the] the also E. fro] of FA. thy] om. YCW. in (1st)] on DHET. in] in to T; a mong A. 4. sorte] store YCW; companye E. his] om. T. may] mayst TQF. redemptour] redemptors DHE. 5. visage] thi visage E. presencialy] presenciall YCW. to] om. FA. 5-6. se ... truthe] worthyest T. 5. se with] shewiþ^{e} W. se] seeinge E; and see QF; to see A. thyn] FDHYCWEA; om. QB. eyen] ey YCWE. yblessyd] the blisse E; the blessud Q; om. A. 7. haue ... 7] and that thou maye E; that thou have 7 Q. reioyse] reioye F; reioye thou A. the (2nd)] om. DHT. 8. ende] om. F. 9. Oracio] om. QA. Go ... soule] O Cristen soule go FA. Go] Ho C. the (2nd)] DHYCWETFA; om. QB. 11. hys] om. T. 7 ... of the] om. YCW. 7] om. E. 12. infunded] foundud Q. in to] in Q. Holy] Deere and hooly T. 7 archangels] FHA; and archaungell D; archaungellis YCWET; om. QB. 7 (2nd)] et Y; om. T. 13. princehodes] principatis Q. potestates] and potestatis QA. 7] et Y; om. T. vertues] virtutes QFA. 7] et Y. 14. mete] mel C; om. E. 7] om. E. prophetes] prophetis and E. 7] om. T.

martirs (and) confessours, monkes 7 heremytes, maydens and wydowes, children 7 innocentes, helpe the; the prayers of alle prestes and dekens and alle the degrees of Holy Chirche helpe the, that in pees be thy place 7 thy dwellynge in heuenly Iherusalem euerlastyngly, by the mediacyon of oure lord Ihesu Cryst that is mediatour bitwene God 7 man. Amen."

Explicit Tractatus vtilissimus de Arte Moriendi.

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1. and] DYCWETQFA; om. HB. 7] om. DH. 1-2. maydens ... innocentes] om. Q. 2. the (1st)] the euer T. the (2nd)] om. W; that in peas maye be thi place. Also helpe the the E. prayers] prayer YCWE. and] om. FA. 3. alle] of all T. the (1st)] thre C; om. TQ. helpe the] so socoure the F; helpe the so A. 3-4. that ... place] preposed E. 4. 7] and kepe the from peyne and brynge the to E. Iherusalem] and paradise E. euerlastyngly] euerlasting DHEA. by] and bi Q. 5. mediacyon] meditacion CWEQ. that] om. Q. mediatour] moste hieste mediatoure YCWE. bitwene] be twix YWET. 7. Explicit ... Moriendi] Here endeth the Book (the Booke endeth H) of the Crafte of Dying and begynneth A Tretyse of Gostly Batayle DH; Here begynnith A Tretis of Gostely Batale YCW; Explicit Liber de Arte Moriendi completus E; Here endeth the Craft of Dying T; 'Explicit Ars Moriendi' Q; no colophon F; Explicit Tractatus de Arte Moriendi A.

Sigla of Copies of The Art and Craft to Know Well to Die, ? 1490

L British Museum, London, IB.55134

M John Rylands Library, Manchester, 18931

O Bodleian Library, Oxford, S. Selden d.11

P Bibliothèque Nationale, Paris, Rés. D.338

WILLIAM CAXTON

THE ART AND CRAFT TO KNOW WELL TO DIE

(fol. A1^{r}) ¶ Here begynneth a lityll treatise shorte and abredged spekynge of the arte 7 crafte to knowe well to dye.

WHan it ys soo that what a man maketh or doeth / it is made to come to some ende / And yf the thynge be goode and well made / it muste nedes come to goode ende. Thenne by better 7 gretter reason / euery man oughte to entende in suche wyse to lyue in this worlde / in kepynge the commaundementes of god that he may come to a goode ende / And that oute of this worlde full of wretchednes 7 tribulacyons he may goo to heuen vnto god and his seyntes in to Ioye perdurable: But now in thise dayes. fewe there be that aduyse theym of theyr ende so moche as they oughte to doo. Though they be seke / auncyente or olde / And to them cometh this folie by a folishe hope / that eueryche man in what estate he be hathe an hope to lyue longe / And therfore hath this present treatyse be made composed in shorte termes / for to teche euery man wel to deye. whilys he hath vnderstandyng / helthe and rayson / To the ende that yt is nedefull to hym to be the better warned enfourmed and taughte / The whiche traytie is deuyded into vi partyes / Of whiche the firste treateth of the preysinge of deth / And how one oughte to deye gladly. The ii. treateth of the temptacyons that they haue whiche ben or lye in thartycle of deth / The iii. treatyse is of the questions that ought be made to theym thenne. The fourth conteyneth a maner of instrucyons and of techyng that ought to be made to theym. The fifthe of the remembraunce what god hath doon and suffred for vs / The vi 7 laste treateth of certayn oreysons and deuoute prayers / that they oughte to

saye yf they maye. or elles ought to be sayd tofore theym. by some that be assistente. or present:

¶ Of the allowynge or praysynge of the deth / and how one (fol. A1^{v}) ought gladly for to deye.

AS thenne the bodyli deth is the most ferfull thing of all other thinges soo / yet is the deth of the soule of as moche more terryble and reprouchable. as the soule is more noble and more precyous than the body. And the deth of synners is ryghte cursyd and euyll. But the deth of iuste and true people is precyous to fore god / for the ded men ben well happy that dye in our lorde. To this purpose sayth plato/ þ^{t} contynuell remembraunce of the deth is souerayn wysedom. also for trouth the bodyli deth of good people allewaye is none other thinge. but the yssue or goynge oute of pryson. ande of exyle / and dyschargynge of a ryghte greuouse burthen. þ^{t} is to wyte of the body fynisshynge of all thinges and ende of all maladyes and sekenesses / and also of all other stryues mortall. It is thauoydynge of this present wretchidnesse / It is consumpcyon of alle euyllis / and the brekynge of all the bondes of this cursid 7 euyll worlde / It is the payment of the dette of nature / retourne in to the countree / and entree in to ioye and glorye: Therfore sayth the wyseman. that the daye of the deth / is better than the daye of the byrthe. but this worde oughte to be vnderstande for theym that be goode onely. ¶ And therfore euery goode crysten man. and also eueryche synner verily contryte oughte not to be soroufull ne trouble hym of the temporall or bodyly deth / ne he oughte not to fere ne doubte hit / For what some euer mater or cause be layd to hym / but

he oughte to suffre and receyue it pacyently and in thankis and gladly in confermyng him selfe playnli / And in comyttynge hooly his proper wyll to goddys wylle. like as he is bounden to hym. ¶ For well to deye is gladly to deye: And to conne deye is to haue in all tymes his herte redy and appareyled to thynges heuenly 7 (fol. A2^{r}) supernall / And that at euery houre whan the deth shall come to the persone that he be founde redy / and that he receyue it wyth out ony contradiccyon. but also ioyusly / as he shold abide the comynge of his good frende. To this purpose sayth the philosopher. that naturel reason well conseyllyd iudgeth that þ^{e} goode deth ought better to be chosen than the euyl lyfe / And that one ought sonner to chose the bodily deth. than doo ony thyng ayenst the wele of vertue: Thus then it appereth of þ^{e} praysing of the deth. and that euery good persone 7 religyous ought to desire departyng of the body and the soule. for to be wyth our lord Ihesu cryste: and for to leue this present worlde for the better to lyue in the world to come:

The temptacyons that the persone hath at thoure of the deth:

IT ought to be knowen 7 be bileued certeynly / that they þ^{t} ben in thartycle of deth haue many greuous 7 strong temptacyons / vereli suche that in their lyf they neuer had lyke. And of these temptacyons ther ben v. pryncipall. The firste is of the fayth. for by cause þ^{e} fayth is fundacion of alle helth ¶ And that wythoute fayth it is inpossyble to please god / Therfore it is that thenne in thys poynt / the deuyll wyth alle his myghte enforceth hym to trouble the persone from his

faythe hooly / Or at the leste to make hym to goo oute of the waye from his faythe / And laboureth thenne moche strongely for to dysceyue hym by some errours superstycious or heresie. ¶ And by cause euery goode crysten persone is bounden to byleue / Not onely in the artycles of the faythe catholyke: ¶ But all the holy scrypture and oughte to be subgyette and submytte hym selfe to alle the statutes of the chyrche of Rome / And fermely to abyde and deye in the same creance and byleue ¶ For ellys yf he sholde begynne to erre in ony of the thynges aboue sayd (fol. A2^{v}) thenne incontynent he sholde goo oute of the fayth of lyf 7 waye of helthe. Alwaye oughte to be knowen certaynly that in this temptacyon of the fayth / ne in other thinges folowynge. the deuyll maye not ouercome the persone. as longe as he shall haue the vsage of his free wyll well dysposed / yf by his owne agrement he wyll not consent to þ^{e} deuil / And therfore it is good 7 a thing moche profytable þ^{t} about theym þ^{t} trauayll in thartycle of deth be repeted wyth an hye voys þ^{e} credo / and symbole of the fayth / to thend that by that meane the persone deyeng be the more herted and encoraged in the constance of the fayth / To the ende also that þ^{e} deuylles whyche haue horrour to here it. be putte abacke and dryuen away: Certaynly the fayth of the true auncyent men as somtyme were abraham. ysaac and Iacob. Also of some paynyms 7 gentylis / as were / Iobe / Raab. Ruth Achior 7 other semblable / And also they of thappostelys. and of the Innumerable martyris. confessours and virgynes / The fayth of suche people oughte moche to comforte the seke man to the constaunce and stedefastnesse of the fayth / For by faythe alle they of tyme passed and of this presente

tyme haue pleased god / ¶ And it is Inpossyble to please god wythoute faythe / For fayth maye alle / And veray fayth geteth all that it requyreth. ¶ The seconde temptacyon is ayenste hope by dyspayre. For a persone oughte to haue alle hope and confydence in god / And it happeth thenne whan a persone beynge seke in his body is tormented wyth grete payne and sorowes / that the deuylle enforseth to brynge to him sorowe vpon sorow. In bryngyng tofore his remembraunce all his synnes / by all the wayes that he maye / at leste theym þ^{t} he neuer confessyd hym of to thende that by þ^{t} meane he drawe him into disperacyon / vpon this purpos sayth Innocent. that euery (fol. A3^{r}) crysten persone be he goode or euyll to fore that his soule yssueth oute of his bodye seeth oure lorde ihesu cryste sette in the crosse / that is to wyte the euyl to theyr confusion to the end that they haue shame and dyspleasur that they haue not goten in theyr lyf the fruyt of the redempcyon / And the goode to theyr honour and pleasyr. Netheles none oughte to haue despayre in noo wyse / How moche felon and euyll he hath ben. though that he had commysed as many murthers and theftes as there ben dropes of water and smalle grauell in the see / yet were it so that of them he had neuer doon penaunce ne confessyd theym / as longe as the pacyence of our lorde holdeth hym in this mortall lyf / And that he haue power and myghte to repente hym / Notwythstandyng that then by force of maladye and sekenes he maye not confesse him. For onely contrycyon wythinforth may suffyse in suche a cas. For god dyspyseth neuer a contryte herte and humble / And also the pyte and mercy of god is moche more than ony iniquyte or wyckednes. And ther-

fore the synne and cryme of desperacyon is to hym that onely by whiche he maye not be saued ne guaryssed ¶ For by this synne god whiche is ryghte pyteo(u)s is ouer moche offendyd. And the other synnes be so moche the more agreued / And also the payne eternalle is of so moche more augmentyd vnto the Infenyte. ¶ The euylles and synnes commysed and passed greue not so moche. But dispayre dyspleaseth more. And therfore none oughte to dyspayre of the mercy of god. though that he onely had commysed all the synnes of the world yet thaugh he suppose to be of the nombre of that be dampned / In trouth the dysposicyon of þe body of our lord Ihesu criste hangyng in the crosse ought moche enduce a seke persone paynyng to the deth to haue veray hope 7 confydence in god / (fol. A3^{v}) For he hath the hede inclyned and bowed to kysse vs / the armes stratched a brode for tenbrace vs / the handes perced 7 opened for to gyue to vs. the syde open for to loue vs / And all his body stratched for to gyue hym selfe all to vs / Hope thenne is a vertue moche lowable and of grete meryte to fore god. ¶ To this purpose comen many examples as of seynt peter. whiche renyed and forsoke Ihes(u) cryste. Of seynt poule / whiche persecuted holy chyrche / Of seynt mathew 7 of zacheus whiche were publycans / Of marye magdalene the synner / Of the woman that was taken in aduoultrye / Of the theef that henge on the ryghte syde of Ihesu cryste. Of saynt marye egypcyen. And of many moo other whyche were grete synners 7 horryble. Whiche alway sette alle theyr hope in god. and were saued. The thyrde temp-

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3. pyteons 18. Ihesn

tacyon that the deuyl maketh to theym that deye. is by Impacyence: that is ayenste charyte / For by charyte we ben holden to loue god a boue alle thynges. Now is it thus that to them that deye / cometh ryght gret sorowe 7 payne of hert 7 of body. Be it that the deth come naturelly / or that it come by ony other euyll accydent. For by payne 7 sorowe many ther be that ben Impacyent 7 grutchynge. and deyen in suche wyse as they semen madde or oute of theyr wytte as it apyereth ofte / wherfor it is certayn that suche peple ben out of very loue 7 charyte. 7 that they loue not god suffysauntly. and therfor it is necessary to eueri man þ^{t} wyll deye. that in what seknes be it short or long. that he murmure ne grutche not / but suffre it paciently. for we suffre by good ryght all theuylles that comen to vs / 7 yet be not the passyons of this world condygne ne worthy to the glorye to come / this is then a thyng moche Iniust / yf of the iuste passyon we murmure or grudche. For lyke as the soule is possessyd in pa- (fol. A4^{r}) cyence/ and by murmure the soule is loste and dampned / oughte not then our lord thus entre in to his glorye / and knowe ye that the Infyrmyte to fore the deth is lyke as a purgatore soo that it be suffred lyke as it aperteyneth / that is to saye / pacyently / gladly. 7 agreably / And it cometh by dyuyne dyspensacyon / that to the lengest vyce 7 synne is gyuen the lengest maladye. And that god mercyfully sendeth temporell taryenge. to thende that he goo not to eternalle payne. It appyereth then that all maladyes 7 sekenesses of the body what so euer they be. oughten by reason to be suffred wythoute grutchynge / for he that well loueth. to hym is no thynge Impossyble / The fourth temptacyon of theym

that deye is the complacence or plasyr of theym selfe / and that is a spyrituell pryde / by the whiche the deuylle assaylleth most theym that be deuoute / and it happeth whan the deuyll hath not mowe ne can not induce the man to goo oute of the fayth. ne to make hym fall in to desperacyon / or into Impacyence / that then he assaulteth hym by complacence or plaisyr of hym selfe / to hym presentyng in his hert suche thoughtes / o how thou art ferme 7 stedfaste in the fayth / o how thou arte sure in hope. o how thou art stronge 7 pacyent / o how thou haste doon many good dedes. or suche thynges semblable for to put hym in vayn glorye / but ayenst thys late none gyue to hymselfe no maner praysyng / ne auaunte hym / ne none glorifye hymselfe of his good dede. ne presume nothynge of hym selfe / ne not attrybute hym selfe to doo nothyng well / for this complacence is vayn glorye. and it may be so grete that by it a man myght be dampned / A man nye his dethe ought to be well aduysed. whan by s(u)che pryde he fele hym selfe tempted. that then he humble 7 meke hym selfe so moche the more / That he withdrawe hym in thynkynge his wret (fol. A4^{v}) chydnes and his synnes / For none is certayn. yf he be dygne or worthy to haue deserued the loue of god / cr the hate of god. Nethelesse none ought to despayre. but ought alwaye to adresse his herte to god by good hope in thynkynge and considerynge the mercy of god to be aboue alle his werkis / The fyfthe temptacyon that most troubleth the seculers and wordly men. is the ouer grete ocupacyon of outwarde thinges and temporall. as towarde his wyf his

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15. snche

chyldren 7 his frendes carnall / towarde his rychesses or towarde other thynges / whiche he hath moost loued in his lyf / And therfore whosomeuer wyll well 7 surely deye / he ought to set symply and all from hym alle outwarde thynges 7 temporell / and oughte alle to commytte to god fully / and if he soo doo in suffrynge pacyently the payne of deth / he satysfyeth for all his venyalle synnes / And that more is he bryngeth some thynge for to satysfye for the dedely synnes / But it happeth not ofte that ony be founde be he seculer or reguler / that hopeth not but to escape fro deth / and alwaye this folyshe hope is a thinge ryght peryllous 7 moche dysordred in euery crysten man and that ofte cometh by Instyncyon of the deuyl / the whiche may not surmounte the man in none of the sayd temptacyons ne in none other what someuer they be: but yf þ^e man hauynge thusage of rayson wyll by his owne agremente consent to hym. For our enmye is soo feble that he may not ouercome / but hym that wyll be vaynquysshed / And god is soo good and iuste that he shall not suffre vs to be tempted aboue that whiche we may not wythstonde / But he shalle doo to vs ayde and prouffyte wyth the temptacyon / To the ende that we may susteyne it. ☙ And euery man ought to knowe / that the victore of temptacyons cometh alwaye by humylite 7 mekenes / For they that haue not in theym the (fol. A5^r) wynde of pryde. falle neuer in to the fornays. And therfor euery synner oughte hooly to meke hym selfe vnder the myghty honde of god / to thende that by the helpe of our lorde he may obteyne victorie in alle temptacyons / in alle sekenesses / and in all trybulacyons of payn 7 of sorowe vnto the deth Inclusyfly.

II Of the demaundis 7 questions that ought to be made to the seke persone.

THer ought to be made askynges 7 demaundes of them that ben in thartycle of deth as longe as they haue thusage of rayson 7 of speche. to thende that yf they be lasse or werse dysposed than it aperteyneth. And that they ben by that moyen the better enformed 7 comforted / after sayth saynt anselme these maners of demaundes oughten to be sayd thus as here foloweth. Thow broder or suster in namynge ther name. art thou Ioyfull that thou deyest in the fayth of our lorde Ihesu cryste. And he or she oug(h)te to ansuer ye / repentest the of that or s(u)che thynge wherto thou were enclyned / Ansuere ye / Haste thou wylle to amende the yf thou haddeste space to lyue / Ansuere ye ☙ Byleueste thou that thou mayste not be saued / but by the deth of ourlorde Ihesu cryste and by his passyon / Ansuere ye / Yelde to hym thankyngys wyth all thyn herte / Whiles that thy soule is in the / ☙ And constytute and sette alle thy truste in this deth that thou abydeste now presently. And haue no truste in ony other thynge. gyue thy selfe ouer / couer the alle / and wrappe the in this deth / And yf god wyll Iudge the. saye thus to hym. Lorde I putte thy deth bytwene thy Iugemente and me. Otherwyse I wyll not debate ne stryue ayenst the. I offer the the merytes of thy ryght worthy passyon: by þ^{e} meryt þ^{t} I ought to haue goten. whiche I haue nothynge don 7 wo is me therfor now / and recom-
maunde at this tyme (fol. A5^{v}) my spyryte in to thy handes. these

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10. snche

demaundes and questyons tofore sayd ought to be sayd / as well to religyouses as to seculers. to thende that in the payne of dethe they be the better enformed of theyr estate. And yf the tyme suffre it men oughte yet to saye this that foloweth / Byleuest thou alle the pryncypall artycles of the fayth of holy chirche / 7 alle the holy scrypture in alle thynges / and thexposicyon of the catholyke and alle holy doctours of our moder holy chirche. ansuere ye / despysest thou 7 repreuest alle heresies / errours 7 superstycyons / whiche be reproued of holy chirche / he oughte to ansuer ye / knowlecheste thou that ofte 7 in many maners thou haste ryght greuously offended thy maker / ansuer ye. As sayth saynt bernarde / ther is none saued / wythoute to haue knowleche of hym selfe. for of this knowleche groweth humylyte. whiche is moder of helthe / yet ought to be demaunded / Broder or suster soroweste thou for alle thy synnes whiche thou hast commysed ayenst þ^{e} mageste. the loue / the goodnes of god / 7 of the good dedes þ^{t} thou hast not don 7 of the graces of god of whiche þ^{u} hast be neclygent. he ought to ansuer yé / Thou oughtest not onely to sorow for doubte of the deth whiche thou attendest or for eny paine / but for the loue of god or of Iustyce. and thou requyrest pardon wyth alle thy herte. Ansuer ye / Desyrest thou also that thy herte may be meked to the knowlege of the defaultes of whiche thou arte not remembred presentely / To the ende that thou mayst duly repente the / He oughte to ansuere ye ☞ Purposist thou verytably to amende the / yf thou myghteste lyue and be hole / And that thou woldest neuer synne dedely in erneste. And haddeste leuer to lose the beste thynge that thou louest ye thy bodyly

lyf. to fore thou woldest offende thy maker (fol. A6^{r}) and to pray god wyth good hert that he wyll gyue the grace for to contynue in this purpose. Ansuere ye. Forgyuest 7 pardonest thou wyth good hert for the loue of god all that haue ben trespaced to the in worde or in dede. he ought to ansuere ye. Requyreste thou also for the loue of god of whome thou hopest to receyue forgy(u)nes that / that thou hast trespaced euer to ony other that thou mayst be quyte 7 forgyuen / Ansuere ye / wylt thou the thynges that thou hast taken 7 holden vnduly be by the restored hooly lyke as thou art bounden and after the value of thy faculte / vnto the renoncyacyon of all thy goodes. yf otherwyse thou myghtest not mak satysfaccyon / he ought to ansuere ye / Byleueste thou that our lorde Ihesu cryste be ded for the. And that otherwyse þ^{u} myghtest not be saued. but by the meryte of his precyous passyon. 7 thankest hym therfor wyth all thy hert / ansuer ye. ☙ In trouth who someuer shall mowe affyrmatyfly ansuere to these askynges to fore sayd / wyth goode conscyence and veray fayth wyth oute faynyng / he shall haue euydent signe and argument of helthe / And that he shall be of the nombre of theym that shall be saued / yf he deye in this poynt. ☙ And yf there be none to demaunde hym. he oughte to retorne to hym selfe. And to demaunde hym selfe in considerynge the most subtylly that he shalle conne mowe / Yf he be dyssposed lyke as sayd is ☙ For wyth oute this dysposecyon may no man by ony manere be saued. ☙ And who someuer shalle fele hym selfe thus well dysposed / he oughte to recommaund hym all to the passyon of oure lorde Ihesu cryste ☙ And to putte hym sylfe all in the remembraunce and in medytacyon of the same /

as he shalle mowe: And that as his Infyrmyte shalle suffre hym / And by this moyen be surmounted 7 ouercomen all the temptacyons of the deuyll (fol. A6^{v}) and his ryghte subtyl awaytes and fallaces:

SAynt gregorre sayth that all the accyon and werke of our lorde Ihesu cryste / oughte to be our Instruccyon / And therfore euery goode crysten persone disposed well to deye / oughte to doo after his manere and possibylyte in his laste ende / lyke as dyd our lord / whan he deyed on the crosse. Now it is soo that our lord dyd fyue thynges pryncipally hangyng (on the) crosse / he adoured 7 prayd he wepte / he cryed. he commaunded his soule to god / and he yelded to hym his sperite. Thus semblably euery seke man constytuted in thartycle of deth oughte to adoure and praye at leste in his hert yf he may not speke / For as sayth saynt Isodore it auaylith more to praye wyth hert in scylence and wythout spekynge than by wordes onely wythoute takyng hede of the thought / Secondly he ought to wepe / not wyth his bodyly eyen onely. but wyth the teeres of his hert / in repentynge verely hym selfe. ◻ Thirdly he oughte strongely to crye fro the depnes of his herte and not by voys. For god beholdeth more the desire of the herte than the soun of the voys. ◻ Also to crye wyth the herte is none other thinge. but strongly to desire remyssion of his synnes 7 to come to euerlastyng lyf. Fourthly he ought to recommaunde his soule to god in sayng / In manus tuas 7 cetera / Fyfthely he ought to yeld his spyrit to god voluntarily in conformyng him all to the wylle of god lyke as it apor-

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9. the on

teynith / 7 in sayeng yf he may þ^{e} obsecracyons that folowen: ☙ To the trinyte.

(S)ouerayn deyte right gret bounte excellent 7 glorious trinyte souerayn dilecyon. loue 7 charite haue mercy on me synner. for I cummaunde to þ^{e} my sperite. my god fader right pyetous / fader of mercy gyue thy mercy to this poure creature. helpe me now in my last necessyte / lord socoure my poure sou (fol. A7^{r}) le helples now 7 desolate / to thende that it be not deuoured of the houndis infernall / my ryghte swete and best belouyd lord Ihesu cryst sone of þ^{e} liuyng god. for the loue 7 honoure. and by the vertue of thy precyous passyon commaunde thou I the praye / that I be now receyued amonge the nombre of thy chosen blessyd soules / My saueour and my redemer I yelde me alle to the. refuse me not I come to the / putte me not fro the. Lorde ihesu cryste I aske of the heuen / nothinge for the loue of my merytis / For I am no thinge but duste and asshes and a synner ryghte myserable ☙ But I demaunde of the in þ^{e} vertue and in the value of thy ryght holi passyon / by the whiche thou haste wylned to redeme me whiche am a righte myserable synner wyth thy moche precyous bloode: Lorde ihesu criste sone of the lyuynge god I the supplie mekely by that byternesse of deth whiche for me thou suffredest in the tree of the crosse. And in especyall atte that oure whan thy right holy soule yssued oute of thy precyous holy body. that thou haue mercy on my moste wretched soule / at his departynge. ☙ Also yf he maye he oughte to saye thre tymes this verse that foloweth / Diripuisti domine vincula mea tibi sacrificabo hostiam laudis / et nomen domini inuocabo. That is to saye / Lorde thou haste

broken my bondes. I shall sacrifyce to þ^e an hostie of praysyng / and shall call on þ^e name of our lorde and seynt isodore sayth þ^t this verse is bileued to be of so moche vertu þ^t if a man bi verry confession sayth in thende of his lyf his synnes ben to him forgyuen / after these thingis þ^e seke man ought if he may moche entierly wyth hert 7 mouth the best wyse th(at) he shall mowe requyre 7 call into his helpe þ^e right glorious virgyn marie / whiche is þ^e veray meane of all synners. 7 she þ^t adressith them in ther necessyte / sayeng to hir in this maner / Quene of heuen moder of mercy 7 refuge (fol. A7^v) of synners I mekeli the byseche that thou wolte reconsile me to thi dere sone / in callynge his worthi goodnes for me vnworthi synner. that for the loue of the he wyll perdone and forgyue me my synnes. and brynge me in to his glorye. He oughte afterwarde yf he maye calle on the holy angellys in sayeng. ye spirytes of heuen angels moche gloryous I byseke you þ^t ye woll be assystente / wyth me. þ^t now bigynneth to departe 7 þ^t ye delyuer me myghtily fro the awaytes 7 fallaces of myn aduersaryes / 7 þ^t yt please you to receyue my soule in to your companye The pryncipall my leder and my good aungel wyche by our lord art deputed to be my wardeyn 7 keper / I praye and requyre the that thou now ayde 7 helpe me. And after he ought to requyre the appostelis. the martres/ the confessours and the virgynes / And in especyall the sayntes that he moste loued euer. ☙ After all thyse thynges he oughte to saye thre tymes yf he maye these wordes that folowe / wyche is sayd to be made

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6. thta

and composed by saynt Austyne. ¶ The peas of our lorde Ihesu cryste. The vertue of his holy passyon: The sygne of the holy crosse: The entyernesse of the humylyte of the virgyne marie: The blessynge of alle the sayntes: The kepynge of the aungellys. And the suffragyes of alle the chosen of god be bytwene me and alle myn enemyes vysible and inuysible in this houre of my dethe: Amen. ¶ And yf the seke man or woman maye ne can not saye the orysons and prayers tofore sayd / ¶ Some of the assystentes oughte to saye theym to fore hym wyth a lowde voys. In chaungyng the wordes. there as they oughte to be chaunged: ¶ And the seke persone as ferre as he hathe the vsage of rayson oughte to herkene / and praye wyth his herte / ¶ And desyre as moche as he shalle mowe ¶ And soo (fol. A8^{r}) prayenge rendre and yelde his soule to god. and wythoute fayle he shal be saued.

Yet ought to be knowen that euery persone hauyng the loue 7 drede of god in hym silfe and also the cure of soules ought moche besili 7 dilygently induce and admoneste the seke persone constytuted in peryll of body or of soule. that firste hasteli 7 pryncipally he pourueye for him wythoute ony delaye for remedye of medicyne ghostly 7 spyrituel For it happeth ofte that thynfyrmyte 7 sekenes of the body taketh his bigynnyng of the langour of the soule / And therfore the pope commaundeth straytly to all leches 7 physiciens of the body. that to no maner sekenes they mynistre ne gyue bodily medicyne. tyll that they haue admonested 7 warned theym to gete and take fyrste the spyrituel medicyne / That is to wyte in receyuynge deuouteli the sacramentis of holy chirche: In

ordeynynge his testament / and in dysposinge lawfully his house 7 other goodes and nedes. And there oughte not to be gyuen to ony seke persone ouer moche hope of recouerynge of his bodyle helthe / How be it that ofte tymes many don the contrarye in preiudyce of theyr sowles. ye to theym other while þ^t drawe to ther deth / and it happeth ofte that they wyll not here speke of deth / and so by suche false comforte 7 by suche faynt trust of helth / þ^e seke person falleth in dampnacion. and therfor þ^e seke person ought to be enhorted 7 desired þ^t bi very contricyon 7 by very confession he procure the helthe of his soule / also þ^t same may moche auayll for þ^e helth of his body / if it be to him expedient 7 he shall be better apeased 7 more assurid. for it seld happeth saith saint gregory þ^t veri contricion be in thende / 7 that the penaunce þ^t the seke men or wimmen haue then. by veray 7 suffysaunt to ther helth / And they in especial as it is knowen in all the tyme of ther lyf they neuer kept þ^e (fol. A8^v) commaundementis of god / or theyer vowes voluntaryly. but oneli fayntly and by semblaunt / yet ought euerimán to induce hym that is in thartycle of deth. that after the possibylyte and by reason of thoughte. that he do payne and labour to haue veray and ordred pacyence / that is to saye that notwythstandyng sorowe ne drede whiche thenne languysshen that he vse rayson as moche as he shall mow / And þ^t he enforce hym to haue voluntary displeasure for his synnes for the loue of god. And that he resiste his euyll enclynacyon vsed in whiche he hath byfore taken delectacyon / and that he doo payne to haue dysplaysaunce as moche as he shall mowe: How be it that it be shorte / but to the ende that he renne not in dyspayre / ought

to be proposed to hym and layd to fore þ^{e} thynges that were sayd in the seconde partye of this present treattye vpon the temptacyon of desperacyon. He oughte also to be admonested to be coraged and stronge ayenste all other temptacyons there declared. Also be he admonested to deye as a very and trew crysten man or woman / and that he take hede that he be not bounden in the bonde of excomunycacion / And that wyth all his myghte he submytte hym to the ordynaunce of our moder holi chyrche / to thende that he be saued: Item yf the seke man haue longe space of tyme. and þ^{t} he be not oppressyd of hasty deth. the assystentis ought to rede tofore hym historyes and deuoute orysons whiche tofore he delyted 7 toke pleasur in / 7 men oughte to remembre hym of goddys commaundementis / to thende that he thynke the more profoundly / yf he coude fynde any thynge in him silfe that he hath ayenste the sayd commaundementis commysed and trespassed And yf he be so seke that he hath loste thusage of speche / and hath his knowlec(h)e hole and entier. he ought to answere to thyse thinges by some signe outewarde. or by hole (fol. B1^{r}) consentynge of herte / For that suffyceth to his sauacyon. Alway oughte to be taken heede / that the Interogacyons be made to fore or that the seke man lese thusage of speche. And yf the ansueres of the seke persone appyere ne sowne not suffysaunt to his sauacyon. late ther be putte th(e)rto remedye by Informacyon necessary by the beste manere that may be. And also oughte to be shewed to the seke persone þ^{e} grete perylle that myghte falle 7 come to hym. Notwythstondynge

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15. knowlecle

though he ther by sholde be a ferde. For better it is that by fere and holsome drede he haue compunction and be saued than by blaundysshyng dyssolucyons or by comforte noyous he be dampned. In trouth this thyng is moche straunge 7 ouer peryllous and contrarye to the fayth and crysten relygyon. but it is a thynge diabolyke / that to a crysten man beynge in thartycle of deth for to hyde from hym the perylle of the deth of his soule / And that by humayne drede / men dare not trouble hym / Contrarye to this dyd ysaye the prophete whan he fered holsomely the kyng Ezechyas lyeng seke vnto the deth. sayng to hym that he sholde deye of that sekenes. and neuertheles yet he deyed not. In lyke wyse dyd saynt gregore / whan he fered holsomly his monke for his propryte. whiche was constytuted in thartycle of deth / Item oughte to be presented to the seke persone the Image of the crucyfix whiche alway sholde be emonge the seke people / and also the Image of our blessyd lady and of other sayntes / whiche the seke man hath most loued 7 honoured in his lyf / Also oughte to be aboute theym holy water. and ofte caste vpon theym 7 aboute theym. to the ende that the deuyllys be putte abacke fro theym / And yf by cause of shortnes of tyme. alle these thynges aforesayd may not be doon. yet they ought at leste to purpose to theym the oraysons and prayers / whiche (fol. B1^{v}) adressen vnto our lorde Ihesu cryste / And there oughte neuer to be broughte to theyr remembraunce the carnalle frendes / ne wyf / ne chyldren / ne rychesses. ne other goodes temporell. but onely as moche as the spyrytuel helthe of the seke persone demaundeth 7 requyreth. ☙I Who someuer then wyll lerne to deye. late hym come 7 lerne alle the thynges forsayd to fore

or he haue nede in thartycle of necessyte / For in trouthe in grieuous Infyrmyte / the deuocyon of the persone goth away and passeth / And as moche more as the sekenes approcheth or encreaseth. so moche more the deuocyon fleeth from hym / yf thou wylte not thenne erre. ne be deceyued. and that thou wylt be sure. Doo instauntly all that thou mayst goode whiles that thou arte hole and sounde and that tho(u) haste the vsage of reason and well dysposed And that thou mayst be lorde of alle thi faytte. O how moche people truly wythoute nombre haue deceyued theym selfe and bounden theym selfe in abydyng the laste necessyte. ¶ And alwayes it oughte not to seme to none incongrue ne meruellous / but that it oughte to theym that deye to shewe by some dylygente cure / by besy dysposicyon 7 also by studyous exhortacyon / For wythoute doubte suche force and necesite renneth vpon theym sodaynly. that yf it were possyble alle an hole cyte oughte renne hastely to a persone that deyeth:

The oroysons and prayers that oughten to be sayd vpon the seke persone in thartycle of deth:

Fynally it oughte to be knowen that the oroysons whiche folowen oughte to be sayd vpon or ouer a seke persone aboue the prayers that our moder holy chirche hath accustomed to saye ouer the seke persones laborynge to the deth ¶ And yf the seke persone be relygyous / The couente (fol. B2^{r}) oughte to be assembled by the table / as it is

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6. thon 22. be to O

accustumed. And a(f)ter they oughte to saye the letanye / wyth the orroysons. and the psalmes ordynarye and accustumed / ¶ After the whiche may be sayd the prayers that folowe as longe as the tyme shalle suffyce. and may be rehersed agayn dyuerce tymes. For to mooue the seke persone the more to deuocyon / yf he haue yet the vsage of rayson. ¶ And this is not doon for necessyte. but for the prouffyt and deuocyon of the seke persone: And as touchynge the seke persones seculers. oughte to be sayd the oraysons that folowen. after that the dysposicyon and deuocyon of the seke persone. and the commodyte of the tyme / and of the assystentys requyreth. ¶ But fewe people or none ben at this day. that haue the knowleche of thys arte /

LOrde Ihesu cryste sone of the faderly charyte / I byseche the for the loue that thou ryght moche worthy / ryght Innocente / 7 moche delycatyf madest thy selfe to be com man / to be wounded and deye for the helthe of man. that thou wylte pardone and forgeue this thy seruaunt. N. Ihesus ryght mercyf(u)l foryeue hym all that by thought by worde / or. by dede / by affeccyons. or moeuynges / by his strengthe / 7 by his wytte of body 7 of soule he hath trespaced. And for remyssyon gyue to hym lord that ryght suffisaunt emendacyon by the whiche thou vnbondest the synne of all the worlde: And for full fulfyllynge of all neclygencis / Ioyne to hym that ryght redy and valyaunt conuersacyon that thou haddest syth and from the hour of thy concepcyon vnto the oure of thy deth ¶ And

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1. accustumeday L aster 2. orf-sons L A:ter L 10. assynstentys 16. mercyfnl

more ouer gyue to hym the fruyt of all the goode werkes made and doon by all the chosen sayntes / syth the begynnynge of the worlde vnto the ende / Qui viuis et regnas deus per omnia secula seculorum. (fol. B2^{v})

IN the honoure of the ryght feruent loue by the whiche the lyf of alle lyuynge constrayned the to be incarnate / And in anguysshous esperyte to deye on the crosse ¶ We remembre on a newe of thy ryght benygne herte / to the ende that to thys thy seruaunte. N. our brother / thou putte away alle hys synnes. And that thou foryeue hym all. by thy ryght holy conuersacyon / And by the meryte of thy ryght holy passyon; That thou make hym to experymente the multytude superhaboundaunt of thy myseracyons / And that thou make redy vs alle / and inespecyall this persone our brother. N. whome thou haste dysposed hastely to calle to the by ryght pleysaunt manere / And that it be to hym ryght prouffytable by thy swete pacyence ¶ By veray penaunce. by playne remyssyon. by ryghtfull fayth / by stedfaste hope / And by ryght parfyte charyte. In suche wyse that in ryght parfyght estate he may blessydly departe and exspyre bytwene thy ryght swete embracementys and companye. to thy praysynge eternall / Amen.

¶ To god the fader.

IN to the handes of thy mercy inestymable holy fader Iuste fader / and moche byloued / We recommaunde the soule of thy seruaunt. N. our brother. In prayenge the humbly after the gretnes of the loue / by the whiche the ryght holy soule of thy sone recommaunded hym to the in the crosse

¶ That bi the inestymable charyte of dyleccyon by the whiche /thou

whiche arte paternyte deuyne dreweste to the the same ryght holy soule ◖I Thou wylte atte thys laste hour of deth of this thy seruaunte. N. our brother receyue in the same loue his esperyte / Amen:

To god the sone: (fol. B3^{r})

O My moche louyd redemer ryght pyetous: Ihesus ryght benygne / We praye thy lacrymable voys by the whiche in thy humanyte / whan thou sholdest for vs deye / Thou were consumed of labours and sorowes / in suche wyse that thou were lefte of thy fader That thou wythdrawe not the helpe and ayde of thy mercy to thys. N. thy seruaunte oure brother in to this hour and momente of his afflyccyon ◖I And the consumpcyon of his speryte suffre not in this extreme hour of his deth / But by the tryumphe of thyn holy crosse. And by the vertue of thy helthfull passyon / and of thy bytter deth thynke on hym ◖I Thynke of peas and not of afflyccyon / And delyuer his soule from alle anguysshes / And wyth the same hondes the whiche for loue of hym / thou suffredeste to be fyxed and naylid to the crosse wyth ryght sharpe nayles ◖I Good Ihesus moche swete fader and lorde delyuer his soule fro the tormentis whiche be deputed to hym / And brynge hym in to eternal reste wyth voys of exaltacyon and of confessyon. amen.

O swete Ihesus sone of the ly(u)yng god. ryght mercyfull lorde in the vnyon of that recomendacyon by the whiche in deyenge on the crosse / thou commaundeste thy ryght holy soule to thy heuenly fader ◖I we

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20. lynyng

recommende to thyn ineffable pyte the soule of this thy seruaunte N. our broder. in requyreng 7 prayng thy ryght mercyfull bounte / that by the meryte 7 honour of thy moche holy soule / bi the whiche all soules be saued 7 fro the deth duely delyuerde / that it may please the mercyfull lorde to delyuer this soule from all paynes 7 myseryes / and þ^{t} for the loue 7 intercessyon of thy ryght swete moder / thou wylt conduyte 7 lede it to byholde þ^{e} glorye of this gloryous vysion / Amen.

(fol. B3^{v}) GOd ryght myghty debonayr and mercyfull / whiche that after the multytude of thy mercy / effacest and puttest away the synnes of theym that ben repentaunt / And that by pardon of remyssyon voydeste the culpe and blame of all synnes ☙I Beholde wyth pytye vpon this thy seruaunte. N. our brother / whiche wyth alle confessyon of herte requyreth the of pardone. and remyssyon of all his synnes / Accorde and graunte it to hym / we praye the / And renue in hym moche pyetous fader alle that whiche by worldely fraylte hath be in hym corrupte / And alle that whiche by fraude dyabolyk hath be in hym vyolated 7 defoyled / and assemble hym in the vnyte of our moder holi chirche / as one of the nombre of redempcyon / lord haue merci on his waylynges / haue mercy on his teeris / and brynge hym to the sacrament of thyn holy reconsilya-cyon / For he hath no trust but in thyne Infynyte mercy /

To our blessyd lady /

O ryght entyer and eternalle blessyd vyrgyne gloryouse marye / ayderesse and helper of all anguysshe and necessyte socoure vs swetely now. And

shewe to thy seruaunt here. N. our brother thy gracyous vysage in this laste necessite / wythdrawe 7 put fro hym all his enmyes by the vertue of thy ryght dere sone our lord ihesu cryste 7 of his holy crosse 7 passyon / and delyuer hym from all anguysshe of the body and of soule / to thende that to god our lord he yelde praysynge wythout ende. amen.

¶ To saynt mychaell /

(S)aynt mychael archaungel of god socoure vs now to fore þ^{e} ryght hye iudge. o champyon inuyncyble be þ^{u} present now 7 assyst to this. N. our brother / whiche strongly laboureth toward his ende / and defende hym myghtyly fro þ^{e} dragon infernal / and from alle the frawdes of the euyll spyrytes. (fol. B4^{r}) O yet furthermore we pray the whiche arte the ryght clere and moche fayer shewer of the deuynyte / to the ende that in this laste hour of the lyf of this. N. our brother / thow wylte benygnely and swetely receyue his soule in to thy ryghte holy bosome

¶ And that thou wylte brynge hym in the place of refressynge of peas and reste / Amen.

To the seke persone atte his ende.

RYght dere brother or suster I commaunde the to god almyghty / and commytte the to hym / of whome thou art creature. to the ende whan by thy deth thou shalt haue payd the dutye of nature humayne thou mayste retorne to thy maker / Whiche of the slyme of the erthe fourmed the / thy soule yssue and goo oute of thy body. whan it shall please god ¶ The ryght splendaunt companye of angelles be atte thy departynge and mete the

¶ The ryghte clere senate of appostolys wyll defende the / The

vyctoryes of martrys may mete the ¶ The companye adorned wyth shynynge confessours wylle enuyronne the ¶ The assemble of the ryghte Ioyous vyrgynis take and receyue the. And the bosome of the blessyd reste of patryarkes wyll opene to the / And Ioyne theym wyth the ¶ And make the to dysserue to be emonge the assystentes wyth the That thow avoyde alle that in derkenesse is horryble alle that in flames brennyth and strayneth ¶ And alle that whiche trauaylleth in tormentis. Soo departe fro the ryght blacke sathanas wyth alle his cruelle satallytees. ¶ And the goode angelles of god maye accompanye the in thy comynge to glorye. ¶ Flee from the that felon sathanas / and flee he in to that stynkynge pryson of derkenes eternell / Soo graunte god that his enemy (fol. B4^{v}) es be dyssypate. and they that hate hym flee tc fore his face. Defayle they lyke as smoke faylleth. and as the synners peryshe to fore the face of god / And the Iuste persones comen and enioye theym in the sighte of god and delite theym in gladnes / Alle the legyons of helle and the mynystres of sathan be confounded in the fyre. and be they a shamed7 confounded. Ne haue they none hardynes to let ne empeshe thy way / Ihes(u) cryste delyuer the fro tormente. whyche for the dayned to deye on the crosse / And constytute the emonge the swete and flowrynge places of paradys / The same veray pastour and herdeman knowe the emonge his sheepe / whiche foryeue to the alle thy synnes / and sette the on his ryght syde. and in the partye of his chosen people / And that thou may see face to face

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18. Ihesn

thy creatour 7 maker. And that beynge wyth hym presente and assystente thou mayste byholde his ryght manyfeste veryte / and constytuted wythoute ende emonge the companyes well blessyd thou mayst Ioye in deuyne contemplacyons worlde wythoute ende / amen:

O Crysten soule departe the fro this worlde whan it shal please god in the name of the fader whiche the create / In the name of Ihesu cryste his sone. whiche for the suffred deth. and in the name of the holy ghoste whiche hath shedde in the his grace come to thy metynge / And socoure the the holy angelles of god / The archangellys. The Vertues. The potestates / The domynacyons. The trones. The cherubyns / And the syraphyns / Come to thyne helpe and ayde. The patryarkes / and the prophetes / The aposteles and euaungelystes / The martyres and confessours / The monkes and heremytes / The vyrgynes and the wydowes. The chyldren and the Innocentes ☙ Also helpe the the prayers and oraysons of alle prestes and dekens / And of theym (fol. ^{2}B3) of all degrees of the chirche catholyke / to the ende that thy place be in peas / And that thyn habytacyon be in celestyall Iherusalem / per christum dominum nostrum. Amen /

LYke as the helthe of euery man consisteth in the ende. Euery man thenne moche besily take hede to pouruey him for to come to a goode ende / whilys that he hath tyme and leyzer. ☙ To this myght moche wele serue a felawe 7 trewe frende deuoute and conuenable whiche in his laste ende

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6. In the the 15. O ends

assyste hym truly / And that he comforte and corage hym in stedfastnesse of the fayth wyth goode pacyence and deuocyon / wyth good confydence and perseueraunce. And that ouer hym saye all thyse sayd oroysons well ententyfly and deuoutely whilys that he is in trauayl of deth. ¶ But alwayes for to come to the effecte of these prayers / is alle necessarye the dysposicyon o(f) hym that deyeth / lyke as it hath be sayd here to fore / And therfor to euery persone that wel and surely wyl deye. is of necessyte that he lerne to deye / or the deth come and preuente hym.

Thus endeth the trayttye abredged of the arte to lerne well to deye / translated oute of frenshe in to englysshe. by william Caxton the xv. day of Iuyn / the yere of our lord a MiiiiClxxxx.

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6. os

Siglum of the unique copy of the Ars Moriendi, ? 1491

AM Bodleian Library, Oxford, Arch.G.f.9

WILLIAM CAXTON

ARS MORIENDI

(fol. A1^{r}) ¶ Here begynneth a lytyll treatyse schortely compyled and called ars moriendi / that is to saye the craft for to deye for the helthe of mannes sowle.

WHan ony of lyklyhode shal deye / thenne is moste necessarye to haue a specyall frende / the whiche wyll hertly helpe and praye for hym 7 therwyth counseyll the syke for the wele of his sowle / 7 more ouer to see that alle other so do aboute hym / or ellys quyckly for to make hem departe. ¶ Thenne is to be remembred the grete benefeytes of god done for hym vnto that tyme / and specyally of þ^{e} passyon of our lorde / and thenne is to be rede somme story of sayntes or the vii psalmes wyth þ^{e} letanye or our lady psalter in parte or hole wyth other. And euer the ymage of the crucyfyxe is to be hadde in his syght wyth other. And holy water is oftymes to be cast vpon and about hym for auoydyng of euyll spirytes þ^{e} whiche thenne be full redy to take theyr auauntage of the sowle yf they may. ¶ And thenne and euer make hym crye for mercy and grace 7 for the (fol. A1^{v}) helpe of our blessyd Lady 7 of other sayntes in whome afore he hadde a synguler trust 7 loue and therupon to make his prayers yf he may. ¶ Whan deth cometh or ony greuous pangys / or other grete sykenes / thenne prayer or deuocion asswageth / wherfore it is wysdome for one to praye afore ony sykenesse come / 7 also whan one may in his sykenes yf he wyll not be deceyued. ¶ So he is happy 7 may be glad that suche a tyme of most nede hath a feyt(h)full frende 7 that wyll say besyde þ^{e} prayers a fore rehersed

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23. feytfull

7 cause other also to say deuoutly in remembraunce of þ^{e} charyte of Ihesu cryst 7 of his passyon 7 for to haue þ^{e} rader his mercy 7 helpe iii pater nosters 7 iii auees with a credo And ther with to exhorte him by a prest or for nede by an other in the maner as it foloweth.

BRoder or syster remembre wel that god seyth by his prophete 7 euangelyst. Blyssed be tho that deye 7 departe in our lorde / that is to say from the worlde and his pleasurys and deye in the trewe fayth of the chyrche and repentaunce for hyr synnes. ☙ Syr ye haue (fol. A2^{r}) grete cause to be glad for to departe from this wretchyd worlde and f(u)ll of alle mysery / and thynke that ye nedes must departe / and desyre hertely to be wyth Ihesu cryst your maker redemer / 7 lord god / for he shal gyue to you now your enherytaunce that he dyde bye for you with his precyous passyon 7 blood / wherfore this tyme of your departyng shall be better to you than the tyme of your byrthe / for now all sykenesse sorow and trouble shall departe now from you for euer. Therfore be not agreuyd wyth youre sykenesse and take it not wyth grutchyng but take it rather by all gladnesse. ☙ See at all tymes that ye be stable in your faythe and byleue and say your Credo yf that ye may or ellys desyre a nother hertely to doo it for you here afore vs openly. And arme you euer wyth the sygne of þ^{e} crosse as a crysten man for your defence ageynst youre ghoostly enemyes / in þ^{e} whiche doyng / god wyll be gretly pleased 7 the rather take you for one of his folke by

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10. fall

proteccyon and grace 7 as his chylde of saluacyon. ¶ Haue euer a good 7 trew byleue / 7 no thyng may be Impossyble vnto you (fol. A2^{v}) And euer beware that ye fall not in dyspeyre for that gretly wolde dysplease god / 7 can not be remedyed. And remembre þ^{t} synnes done a fore tyme shall neuer hurt you as to dampnacyon / yf they please you not now 7 that ye be sory for hem. ¶ Saynt Ierome seyth / yf one sholde take his sekenesse or his deth with grutchyng / it is a token that he loueth not god suffycyently / alle is ryghtwyse that we suffre. ¶ Desyre with saynt austyn of our lorde here to be cutte wyth trybulacyon 7 to be brenned wyth sykenes 7 sorowe / soo þ^{t} ye may be saued herafter for euer. ¶ Now meke your self 7 be sory that ye haue ben so vnkynde to please 7 to kepe his commaundementes 7 presume not as of your self ony goodnesse / 7 say wyth all mekenesse thus. Good lord Ihesu cryst I knowleche that I haue synned greuously / 7 by thy grace I wyll gladly amende me yf I shold lyue / haue mercy now of me for thy bytter passyon. ¶ Than aske hym thyse questyons folowynge a fore his deth.

BE ye glad that ye shal deye in cristen byleue: Lete hym answere / ye / knowe ye þ^{t} (fol. A3^{r}) ye haue not so well lyued as ye shold / ye / haue ye wyll to amende yf that ye sholde lyue / ye / byleue ye þ^{t} Ihesu cryste god sone of heuen was borne of blessyd marye / ye / Byleue ye also that Ihesu cryst deyed vpon þ^{e} crosse to bye mannes soule on good fryday / ye / Do ye thanke god therfore / ye / Byleue ye þ^{t} ye may not be saued but by his passyon 7 deth / ye / ¶ As long as þ^{e} soule is in your body thanke god for his deth 7 haue a sure trust by it 7 his

passyon to be saued. And counseyll hym to say yf þ^{t} he may thyes folowyng wordes of grete vertue.

Y Put crystys passyon betwyx me 7 myne euyll werkys / 7 betwyx me 7 his wrathe. Now lorde god be mercyfull to me a synner. ¶ The pease of our lord ihesu cryst 7 þ^{e} vertue of his passyon wyth þ^{e} sygne of þ^{e} holy crosse 7 þ^{e} vndefyled virgynyte of blyssed mary his moder 7 þ^{e} blyssyng of all sayntes / 7 þ^{e} proteccyon of all holy angels wyth þ^{e} helpe 7 prayers of al sayntes be betwyxe me 7 all myn enemyes now 7 in þ^{e} houre of my deth 7 departyng. Amen. ¶ Also thyes verse folowyng be of grete vertue in the tyme of deth / 7 to be sayd of the syke yf he may (fol. A3^{v}) or by an other for hym. Dirupisti domine vincula mea. tibi sacrificabo hostiam laudis. et nomen domini inuocabo. Deus propicius esto michi peccatori. Domine ihesu christe Ego cognosco me grauiter peccasse. et libenter volo me emendare per gratiam tuam. Miserere mei propter amaram passionem tuam. Domine ihesu redemisti nos in sanguine tuo. laus sit tibi pro amara passione tua. Largire clarum vespere. quo vita nusquam decidat. sed premium mortis sacre perennis instet gloria. Also to oure Lady Maria plena gratie mater misericordie. tu nos ab hoste protege. et in hora mortis suscipe. And at last: In manus tuas domine commendo spiritum meum. In nomine patris et filii 7 spiritus sancti. amen.

¶ Here foloweth a shorte and swete remembraunce of the sacrament of the aulter or that it be receyued of the seek persone or of ony other afore there comunyng.

WElcome blessyd Ihesu my lord god 7 sauyour / to whom is apropryed all mercy 7 pyte. Remembre good lorde how freyll my nature and substaunce is / and haue mercy 7 pyte on me grete synner / after thy grete mer-
(fol. A4^{r}) cyes and for thy bytter passyon / for I knowleche 7 byleue faythfully as a crysten chylde of thyn / that thou here in fourme of brede / is the same my lord god þ^{t} of thy goodnesse come doun from heuen 7 was borne 7 toke my nature of blyssed virgyne Mary 7 dyed for me 7 rose the thyrde day 7 after ascended in to heuen and there reygneth wyth the fader 7 the holy ghoost 7 all sayntes for euer immortall / þ^{e} whiche for our grete helth freylte 7 dayly transgressyon 7 in remembraunce of thy grete loue 7 passyon hast ordeyned this thy blessyd body in this wyse to be taken of me 7 of all other wyllyng to be saued.

I knowe well þ^{t} I am ferre vnworthy to be called thy child or seruaunt for þ^{e} grete multytude of my synnes / how be it þ^{u} mayst make me rightfull 7 able þ^{e} whiche only of synners hast made grete sayntes of heuen By þ^{t} thy grete power 7 myght graunte me now to take þ^{e} mekely in all fere 7 wyth waylyng for my synnes 7 wyth a spirytuall gladnes. Come now good lord in to my herte 7 clense it of al synne / entre in to my soule and make it hole / and therwyth sanctyfye me wythin 7 wythout and be my de (fol. A4^{v}) fence for body 7 soule rebukyng 7 puttyng a syde all myn enemyes fer from þ^{e} presence of thy power / þ^{t} I thenne so defended by þ^{e} may haue a free 7 sure passage to thy kyngdome / where I shall not see þ^{e} in this fourme by mystery / but I shall see the face to face where I shall neuer hungre ne thurst / but euer be in ioye with þ^{e} 7 thyne / there to gloryfye the 7 to worshyppe þ^{e} to lawde 7 to

preyse þ^e world withouten ende. amen. ☙ By thyes folowyng aren venyall synnes taken awaye yf they be done deuoutly.

IN takyng holy water holy brede / also by seyeng of the Pater noster / 7 spirytually for this clause 7 petycyon. Dimitte nobis debita nostra sicut 7 nos dimittimus debitoribus nostris. ☙ And also by knocking of þ^e brest for onis sinnes 7 also for seyeng of Deus propicius esto michi peccatori / 7 by seyeng of the comyne Confiteor at masse or at other tyme. Also by receyuyng of ony of þ^e sacramentes of the chyrche / 7 specyally of the body of our lord. Also by heryng of masse / 7 by the syght of the sacrament of þ^e aulter there or ellys where, By the blissyng of a bisshop or of a prest at his masse. By ony of the dedes of mercy. by (fol. A5^r) pardones / by martyrdom / 7 penaunce / by forgyuenesse to a trespasour / by good ensample gyuyng / or for conuertyng of other to good lyf. by pacyence thankyng in trouble / and by contrycyon for synnes wyth dyspleasure of hem. And for euery good dede dooeng wyth good entent and deuocyon. Amen.

☙ The famose doctour Iohan gerson Chaunceller of parys takyng his grounde of holy scrypture and accordyng wyth holy doctours seyth thus. OVre moost mercyfull fader lorde god / knowyng our freylte 7 redynesse to all synne / is euer redy duryng this wretchyd 7 mortall lyf by many 7 dyuerse wayes to forgyue vs euer our trespace 7 to graunte 7 gyue vs his grace / yf so be that trewly we do ordeyne vnto hym thyes iiii vertues folowyng / soo that they be sayde 7 done wyth all the herte deuoutly. The fyrst is that thou shalt say Blessed lord I knowleche

that I haue synned greuously ageynst thy goodnesse thus and thus rehersyng thy synnes / 7 I am dyspleased therwyth by reason of the whiche I do penaunce 7 (fol. A5^{v}) wyll do / for I knowe well that I haue greuyd the mercyfull lord 7 broken thy commaundementes in the whiche thou onely ought to be worshypped. The seconde / say this. Good lord I haue a good purpose and desyre wyth thy helpe / to be ryght ware herafter that I fall not in to synne / 7 I entende to flee the occasyons after the possybylyte of my power. The iii. is this. Gracyous lord I haue good wyll to make an hole confessyon of all my synnes / whan place and tyme conuenyent may be had accordyng to thy commaundementes and all holy chyrche. Thyes iii verytees or trewthys who soeuer sayth with his herte vnfeynyngly in what place þ^{t} euer he be / he may be sure that he is in the state of grace and saluacyon and that he shall haue euerlastyng lyf though all he had done all the synnes of the world. And yf he decessyd wythout ony other confessyon for lack of a preest as slepyng or sodeyne deth / he sholde be saue suffryng a fore harde payne in purgatorye. Wherfore it is good counseyll that euery crysten man ones or twyes on the day erly or late or ellys at lest on holy dayes exa- (fol. A6^{r}) men his conscyence / and remembre yf that he may with al his herte vnfeynyngly this(e) say(d) iii trewthis / 7 yf he can so do / he may be sure that he is in the state of grace / and yf he may not / but is in wyll to synne ageyn / and to haue his delectacion with dede / and wyll not flee the occasyons of mortall

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20. this say

synnes / 7 so drowned in synne wyll not aryse / suche one may be certeyne that the Pope may not assoyle hym. not for thy good it is that suche one vse moche prayer and gyue almesse and to do other good dedes after theyr power / that god the rather may lyghten theyr hertes and the soner torne to goodnesse. Amen.

¶ Here foloweth a synguler prayer to be sayde in the fest of the dedycacyon of ony chirche or at ony other tyme.

O Myghtyfull and moost pyteuous lorde god Ihesu Cryste whiche of thy grete goodnesse hath ordeyned alle thynges that ben in heuen and in erthe for the vse and wele of man / to the entente and ende that they shall sèrue hym / and he the allone. And how be it that in eche place $\mathfrak{p}^{u}$ ought to be serued and (fol. A6^{v}) worshypped / yet it pleaseth the moche more suche seruyce 7 prayer in a place or chirche that is dedyfyed / enueyled 7 halowed by a bysshop and his mynystrès wyth ympnes / psalmes 7 letanyes / 7 other suffragyes wyth theyr mysteryall obseruauntes ordeyned therfore / and for by cause thy precyouse body and blood is there dayly offred vp vnto thy fader in heuen in knowleche of thy grete loue 7 passyon that thou haddest for man. ¶ And yf it pleased the in the olde testament wyth thyn angels nyght 7 day to be assystent and to here the prayers of thy seruauntes in the temple / where was but the flesshe and blode of vnresonable beestys offred in sacrefyce / moche more we truste that thou wyll vysyte 7 be assystent to vs nyght 7 day wyth thyne angels in this thy newe temple and chyrche / where thyne owne body and very blood dayly is offred vp vnto thy fader in heuen / and therwith receyued accordyng to thy desyre and wyll of vs thy

seruauntes though synners for our saluacyon 7 therto here þ^e prayers of vs 7 other þ^t entende to loue worshyp 7 thanke þ^e in þ^e best maner we can or may. (fol. A7^r) ☙ Now thenne blessyd lord full of all mercy 7 pyte / that wyll that we calle vpon the 7 hath promysed to here the prayers of th(y) seruauntes graunte now and at all tymes to vs 7 to all other of thy superhabundant mercy and grace / that who soeuer come vnto this chyrche or to ony other wyth deuocyon 7 praye in what caas that euer they be / prosperyte / temptacyon / trouble / or aduersyte / that theyr petycyon behouefull and necessary prayer may be herde / and that the pardone graunted to them may in her soules and bodyes wyth all other thynges apperteynyng vnto them may take effect in euery parte gracyously. ☙ And ouer this graunte vs of thy pyte / pease and accorde in the chyrche 7 realme / and to our founders / faders and moders / frendes / benefactours / 7 to all crysten soules / forgyuenes of theyr synnes wyth relesse of theyr paynes 7 ioye perpetuel. And fynally we desyre of thy bounteuous goodnesse sesonable weder wyth fruytes 7 to exclude from vs pestylence hungre moreyne 7 sykenesse 7 all enemyes ghoostly 7 bodely 7 therwyth graunte vs of thy grace good lyf 7 endelesse blysse. Amen.

(fol. A7^v) ☙ Here ben the xii degrees of humylyte:

Cast thy syght dounward / 7 shewe mekenesse bothe in thy herte and body.

Beware of hyghe speche 7 clamorous / 7 see þ^t thy wordes be fewe / well

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5. the

sette / 7 resonable.

Be not light for to laughe / but vse euer sadnesse.

Be stylle 7 kepe sylence / to nede requyre þ^e answere must be hadde.

Kepe well þ^e comyn rule as the holy place hath vsed.

Thynke the most vylest of al other 7 so pronounce thy self.

Knowleche þ^e vnworthy 7 not profitable to ony thyng / 7 so byleue in dede.

Make oft confessyon of thy synnes / 7 þ^t wyth grete contrycyon.

Kepe pacyence in thyn obedyence / at all thy paynes 7 trouble:

To al peple be þ^u su(b)yett for thy maisters sake.

Thyn one wyll forsake it / 7 loue it in no wyse.

And euer kepe þ^e from synne for fere of him a boue.

¶ The vii degrees of obedyence.

The fyrst is to do that is commaunded of thy souerayne wythout grutchyng.

The seconde is to make none excepcyon / nether of þ^e tyme nether of þ^e dede that is to be done.

The iii is to be glad 7 cherefull in thy herte to (fol. A8^r) do suche dedes commaunded without ony compulsyon settyng a syde all bestly condycyons.

The iiii is to be quycke in suche dede dooeng leuyng all other occupacyons for that tyme or ony maner of excuse.

The fyfte is to do suche thynges wyth all thy myght 7 power / thynkyng þ^t thy reward shall be grete.

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10. sudyett

The vi is to doo hem also wyth all mekenesse bothe in spiryte 7 gesture.

The vii is to contynue suche obedyence to þ^{e} ende of thy lyf euer folowyng thy mayster Ihesu cryst þ^{t} was made obedyent for thy synne vnto deth.

¶ The xii degrees of pacyence. The xii degrees of pacyence þ^{u} mayst beholde her.

To euyl don to þ^{e} or aduersyte make no resistence.

Do not euyl for euyl ne gyue an euyl answere.

Loue thyn enemy 7 do good for euyll to hym in recompence.

Grutche not ageynst aduersyte but take it as swete encence.

Accounpt it for best medycyne / 7 be gladde in thy payne.

Thanke god therfore / 7 loke for more wyth all benyuolence.

(fol. A8^{v}) And whan thou hast no grutchyng in thyse thenne mayst thou be fayne.

The xv degrees of charyte. Thyse make perfyt charyte / after poules epistyll.

Be pacyente contynuell for ony aduersyte.

Lyberall to the nedy / and good doo for euyll.

Of other mennys welfare enuy not ne by heuy.

Lete not by thy crokydnesse good werkes to multyplye.

Swell not inwarde by malyce yf thy neyghbour prospere.

Loue to be in low degree 7 lothe to be hyghe.

To labour for other as thi self do thi vtter deuoir.

Be not meuyd for ony cause to vengaunce or to yre.

Thynke none euyll to an other for ony prouocacyon.

Ioy þ^{u} not in wyckednesse but sorwe þ^{u} rader.

Be glad in trouthe 7 ryghtwysnesse 7 hate symulacyon.

For suche right bere aduersite or oni tribulacyon.

To that þ^{e} chirche techeth þ^{e} put ful credulyte.

That god hath promysed trust it well withou(t) defallacyon.

In hope abydyng his reward and euerlastyng glorie. Amen. Explicit.

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6. withou

NOTES

It is the aim of the following notes to clarify the meaning of the preceding texts wherever they may seem ambiguous or obscure. A considerable number of notes will thus be essentially lexical and syntactical. But it has also been thought desirable to supply references to the authorities which the texts themselves invoke and to give some indication of the less explicit sources on which the texts also draw. It is not claimed, however, that a complete documentation of the sources of the BCD is here presented, for the question of source-material is one that still requires a good deal of investigation and indeed a number of explicit references in the text have yet to be identified.

No critical edition of the Latin original is as yet available; references can only be made, therefore, to copies whose relationship to the archetype and to the particular copy used by the English translator is uncertain. The copy which has been used (principally because of its convenience and legibility) is that of MS. Trinity College, Dublin 191, fol. 84^{r}-95^{r} (to adopt the modern foliation in pencil), not recorded by O'Connor (1942), 110. The handwriting of this manuscript reflects the influences of the Low Countries and is to be dated as s. xv ex.; cf. Parkes (1969), Plate 13 (i). Reference is also made to one of the earliest printed editions, namely that printed by the Drucker der Albanuslegende, Cologne 1474 (GW 2597), fol. 1^{r}-17^{v} (there are no signatures). The copy used is that now in the University Library, Cambridge. It is to be assumed, however, that reference is being made to MS. Trinity College, Dublin 191

unless otherwise stated.

The documentation of authorities draws extensively upon the work of O'Connor (1942); see especially her section on "Sources", pp. 24-41. Scriptural references are to the edition of A. Gasquet et al., Biblia Sacra, 13 vol. (Rome, 1926-69) where applicable (i.e. Gen.-Isa.), and elsewhere to M. Hetzenauer, Biblia Sacra (Innsbruck, 1906). Most of the scriptural references have been documented by Comper (1917) in the margin of her text.

In references to OED, MED and LD the respective conventions of these dictionaries are observed. The system of abbreviation is otherwise that set out in the Table of Abbreviations, vol. i, pp. ix-xi and under the Glossary on pp. 184-5 below.

2/4-6 This is a fairly straightforward example of a Latin word-order being preserved (in part at least) by the English translator, apparently without much thought for the needs of a coherent English syntax for it reproduces the CP text literally: "... non solum laicis verum eciam religiosis atque deuotis, difficilis multumque periculosus, ymo eciam terribilis 7 horribilis valde plurimum videatur" (fol. 84^{r}, ll. 2-4). Cf. 13/10-12 and 19/12-14, and see S.K. Workman, Fifteenth Century Translation as an Influence on English Prose (Michigan, 1940), 88-9, 96-104, 114-21. It would seem that the BCD should be classified in accordance with Workman's scheme as a close but not a literal translation, although on occasions mechanically reproducing Latin constructions in a way that would be characteristic of the literal approach; cf., for example, the reproduction of a Latin ablative absolute construction at 55/2 and a Latin accusative and infinitive con-

struction at 61/6. Note also the succession of subjunctives at 65/1 ff.

2/6-9, 11-13 The CP text reproduces verbatim part of the introduction of the third part of Gerson's Opusculum Tripertitum, the "De Scientia Mortis"; see E. du Pin, Joannis Gersonii Opera Omnia, i (Antwerp, 1706), 447.

2/9-11 The lines translate L "... breuis exortacionis modus est ... mentis intuitu 7 subtili consideracione notandus seu perpendendus ..." (fol. 84^{r}, ll. 5-7). By recasting the sentence the English translator seems to refer to the nature of the understanding that the treatise requires, whereas the CP text refers simply to the process of understanding (mentis intuitu = "by mental contemplation").

3/4 INTERROGACYONS: MED s.v. interrogacion n. (b) "a set of questions", glosses the singular form found in Horstman, ii (1896), 407, but that form is supported only by YW and is undoubtedly incorrect; cf. L interrogaciones (fol. 84^{r}, ll. 11-12).

3/6-8 INFORMACYON/INSTRUCCYON: the CP text refers to ch. 4 as containing "quandam instructionem seu informacionem cum obs(ecr)acionibus" (fol. 84^{r}, l. 12), and ch. 5 as containing "exortaciones" (fol. 84^{r}, ll. 12-13). The translator of the BCD has used the noun instruccyon for both ch. 4 (see 37/8, 37/11) and ch. 5 (3/8 and 44/2). The semantic range of instruccyon is evidently capable of embracing the distinction between the instructive example of Christ's death on the cross (ch. 4) and authoritative moral and spiritual advice (ch. 5).

3/12-13 Aristotle, The Nicomachean Ethics, III.vi.6.

4/2 Ps. xxxiii.22.

4/3-4 Ps. cxv.15.

4/9 LONGE: an example of asymmetrical co-ordination presumably (see Workman (1940), 36-9, 123-4) in what appears to be the translator's expression of L "... necnon 7 peccatorum quantumcunque malignorum ..." (fol. 84^{r}, l. 21). The intended meaning would seem to be "for however long they may have persisted in their wickedness".

4/13-14 Rev. xiv.13.

5/1 Wisd. iv.7.

5/7-12 The descriptio mortis seems to have been derived ultimately from St John Chrysostom, Homiliae XXI de Statuis ad populum Antiochenum habitae, vii, PG xlix.92: "Οὐδὲν γάρ ἕτερόν ἐστιν ὁ θάνατος, ἀλλ' ἢ ὕπνος, καὶ ἀποδημία, καὶ μετάστασις, καὶ ἀνάπαυσις, καὶ λιμὴν εὔδιος, καὶ ταραχῆς ἀπαλλαγὴ, καὶ βιωτικῶν ἐλευθερία φροντίδων. Nihil enim aliud mors est, quam somnus, et migratio, et translatio, et requies, et tranquillus portus, et perturbationis liberatio, et a vitae curis absolutio." Such a description appears to have become something of a commonplace; cf. the De Visitatione Infirmorum, PL xl.1152, St Anselm's Liber Meditationum et

Orationum, xvii, PL clviii.795 and St Bernard's Sermones de Diversis, xxviii, PL clxxxiii.619.

5/11 DUYTE: the phrase "payenge of dette of naturel duyte" translating CP "debiti naturalis solucio" (fol. 84^{r}, l. 30) seems to be tautological, duyte in this instance being a precise synonym of dette; see OED s.v. debt, sb. 4.b. and MED s.v. dette n.4. (c), and cf. ACD (94/19-20): "whan by thy deth thou shalt haue payd the dutye of nature humayne".

5/14 Eccles. vii.2.

6/10 CONFERMYNG: OED s.v. conform discusses the confusion that exists between conform and confirm in the fourteenth to sixteenth centuries, a confusion that is reflected in the extant manuscripts of the BCD. The spelling conferm- in translations of the Latin verb conformare is found consistently in B at 6/10, 27/5 and 39/8, but it seems clear that the sense must be that of MED s.v. conformen v. 2. (a) ꝛ wil "submit one's will". There is good manuscript authority for the form conform-, but it seems possible to retain the copy text form conferm- on the assumption that it is merely a spelling variant of conformen.

6/12-13 Seneca, Epistle lxi.2.

6/14-15 Seneca, Epistle lxi.4.

7/3 ff. The CP text contains three parallel causal clauses leading to a

conclusion: "Cum igitur ex debito atque iure naturali omnes mori necesse sit ... cumque ipsius dei voluntas semper 7 vbique bona sit ... cumque mortem corporalem 7 generalem subterfugere, euadere atque euitare minime valeamus, idcirco mortem ipsam ... voluntarie 7 libenter ... debemus acceptare" (fol. 84^{v}, ll. 5-13). The syntactical relationship of the clauses has been obscured in the English translation by the omission of the second causal conjunction at 7/4. Since the extant manuscripts agree in this omission it is perhaps possible to regard it as a translator's error, although one might prefer to assume it to be evidence that the archetype is at least one remove from the translator's original.

7/3 MOOR THAN THAT: an adverbial phrase seems intended here, translating L igitur, and has accordingly been glossed as "moreover"; see OED s.v. more, adv. C. 4. b.

7/6 ff. The precise formulation attributed to Cassian in ten of the extant manuscripts of the BCD has not been found in the Vigintiquatuor Collationes, PL xlix.477-1328 (the lines are attributed to Cassiodorus in T and MS. Trinity College, Dublin 191, although no such work seems to have been written by him). But in Cassian's Collatio Sexta, "De Nece Sanctorum" it is explained that all things are designed for man's ultimate good. It seems possible that ch. ix, col. 655 (in which the example of Job is discussed) is the ultimate source of the ascription found in the BCD, and in particular the following lines: "Quapropter haec debet in nobis definitio immobiliter custodiri, quod nulli malum ab alio possit inferri,

nisi qui illud ignavia sui cordis ac pusillanimitate contraxerit, hanc eamdem sententiam beato Apostolo uno versiculo confirmante: Scimus autem quoniam diligentibus Deum omnia cooperantur ad bonum (Rom. viii.28). Dicens enim, omnia cooperantur ad bonum, universa non solum quae prospera, verum etiam quae putantur adversa pariter comprehendit."

7/9 PROUYDETH: the Latin reads "magis est pro suorum salute 7 commodo prouidus atque sollicitus" (fol. 84^{v}, ll. 8-9). The sense of prouidus here, used it would seem synonymously with sollicitus, is that of anxious care; see LD s.v. providus, adj. III. "caring or providing for, provident of". None of the meanings recorded by OED s.v. provide, v. would seem precisely to suit this context, although III. 9. intr. "to make provision for" would seem the closest.

8/4-5 The quotation is taken from the Sententiae of Publilius Syrus; see R.A.H. Bickford-Smith, Publilii Syri Sententiae (London, 1895), p. 12. This work was attributed to Seneca until Erasmus established the true identity of the author in the beginning of the sixteenth century.

8/12 ff. The reference is to Suso's Horologium Sapientiae, ch. 5; see the ME version edited by K. Horstmann, "Orologium Sapientiae or The Seven Poyntes of Trewe Wisdom, aus MS. Douce 114", Anglia, x (1887), 358/3-7.

9/3 HIM: the pronoun translates L eam (fol. 84^{v}, l. 18) referring to mors, and is evidence perhaps of the persistence of grammatical gender in

ME, since OE deaþ is masculine. MES, p. 50 suggests that the masculine gender of death is due to the personification of mors as a male in the Apocalypse of the Vulgate.

9/7 DILIGENTLY: the semantic range of the ME word is wider than that of its MnE derivative, while its leading sense seems to have shifted from "carefully" to "assiduously". At 9/7 it translates L sollicitius (fol. 84^{v}, l. 20) and at 53/4-5 sollicite, fol. 89^{v}, l. 20 (see LD s.v. sollicite, adv. 1.), and at 45/15 it translates L studiosius, fol. 88^{v}, ll. 33-4 (see LD s.v. studiose). The use of the noun diligence at 54/7 to translate L cura (fol. 89^{v}, l. 28) is confirmation of this usage in the BCD. The use of diligently at 45/1 to translate L cicius, fol. 88^{v}, l. 25 (? indilate) points to the meaning "speedily, with dispatch" which MED s.v. diligentli (c) seems to regard as doubtful and for which it provides only one example. The range of meaning found here for diligently would seem to indicate that at this time it is precisely synonymous with bysely, q.v.

10/3 Phil. i.23.

10/13-14 I Cor. iii.11.

11/1-2 The reference is to the Prologue, col. 671 of the De Fide ad Petrum of Fulgentius of Ruspe (467-533), PL lxv.671-708. This work was formerly attributed to St Augustine, and is accordingly also printed in the Appendix to the sixth volume on Augustine, PL xl.753-80, although with an Admonitio on col. 751-2.

11/3-4 Heb. xi.6.

11/5-6 John iii.18.

11/10 BYSELY: it is not easy to define the nuances which this word has for the translator of the BCD, but one would want to distinguish broadly between "carefully" and "assiduously" in the same way as for diligently, the usage of which in the BCD seems to be directly analogous. MED does not seem to authorise such a distinction, however, since it classifies together s.v. bisili adv. 1. the glosses "diligently, busily; carefully", but the distinction does correspond to that made by OED s.v. busily, adv. 1. and 3. At 44/11 bisely translates L sollicit(i)us (fol. 88^{v}, l. 24) and at 53/4 studiosius (fol. 89^{v}, l. 19). The corresponding adjective besy translates L sollicitus (fol. 84^{v}, l. 9) at 7/9 and studios(a) (fol. 89^{v}, l. 28) at 54/7. The notion of assiduousness or energy seems clearly present at 11/9 where the formulation "is besy" translates L nititur (fol. 85^{r}, l. 5). At 45/8 the comparative adverb appears in the doublet "sonner 7 besilyer" translating L cicius (fol. 88^{v}, l. 29), and at 53/12 the positive appears as a translation of L instanter (fol. 89^{v}, l. 24) (glossed by LD as "vehemently, earnestly, pressingly", although the word is used by MED as authority for the glosses "readily; quickly" s.v. bisili 5.).

12/8-10 This notion seems to have been ultimately derived from St Ambrose, Expositio Evangelii secundum Lucam, iv.25, PL xv.1619: "Simul infirmitatem suam diabolus malitiamque designat; quia nemini potest nocere diabolus, nisi ipse se miserit."

13/1 GASTYNGES: there is no reason to doubt that gastynges is the correct reading here, since the manuscript support for it is overwhelming and the CP text gives no authority for gnastyngis: "Nequaquam igitur bonus catholicus diaboli illusiones terrores atque persuasiones omnino timere debet" (fol. 85^{r}, ll. 12-13). MED s.v. gnastinge ger. (a) "gnashing of one's teeth ... as a threat" records the variant attested only by YCW, but it seems clear that gastynges has been intended here merely as a synonym of ferynges.

13/2-3 John viii.44.

13/10-12 The translator has here simply reproduced the Latin word-order: "Porro ad vere fidei constanciam eciam principaliter animare infirmum debet fides antiquorum fidelium Abraham, Isaac 7 Iacob" (fol. 85^{r}, ll. 18-20).

13/13 RAAB THE WOMMAN: in the Vulgate Rahab is referred to always as meretrix or mulier meretrix, i.e. "harlot"; see Josh. ii.1, vi.17,22,25, Heb. xi.31 and Jas ii.25. It is possible that womman is intended here in the sense of "harlot", although OED does not record such a degeneration in the meaning of the word; cf., however, OED s.v. woman, sb. 3. a. "a lady-love, mistress". It is possible, perhaps, to suppose rather that an adjective has been omitted; cf. the description of Mary Magdalene as "the synful womman" (19/3), translating L peccatrix.

13/13 ACHOR: the reference is presumably to Achan or Achar, the son of

Carmi, Josh. vii.1-26. He can hardly, however, be described as an example of the faith; quite the reverse, in fact, for I Chron. ii.7 writes: "filii Charmi Achar qui turbavit Israhel et peccavit in furto anathematis." But the story contained in Josh. vii.1-26 may be said to illustrate the necessity of faith for the people of Israel, since the sin of Achan leads directly to defeat in the expedition against Ai. It is perhaps possible that Achan's full and immediate confession to Joshua (Josh. vii.19-21) may have been interpreted finally as an act of faith, although the tradition recorded in I Chron. would seem to suggest this rather unlikely.

14/7 FOR: the habit of literal translation has resulted here and at 14/9 in a rather odd use of for, conjunction. The CP text reads: "Vna est quod vera fides omnia potest.... Alia est quod vera fides omnia impetrat" (fol. 85^{r}, ll. 23-4). Whilst L quod is a causal conjunction meaning "because", it is also used conjunctively to introduce dependent noun clauses, i.e. = "that", the first meaning noted by LD s.v. quod, conj. It seems likely that the translator has introduced for here without careful analysis, possibly relating the clause introduced by for not to profyt (14/6) alone, but to the whole statement in which it appears, i.e. "A double profit should induce a sick man to be constant in faith, for faith. ..." This is how Caxton seems to have interpreted the construction; see ACD 74/2.

14/8 Mark ix.22.

14/10-11 Mark xi.24.

14/13-15/1 The example of the mountain being cast into the sea has been taken from Mark xi.23.

15/1 HYLLES OF CAPSYE: the allusion to the joining together of the Caspian (or Caucasian) Mts is ultimately derived from a Jewish addition to the great body of literature built up around the figure of Alexander in the Middle Ages. The reference here is to the ten Jewish tribes that had been banished to the mountainous regions beside the Caspian Sea. They appealed to Alexander for deliverance, but he caused them to be bound in even more securely by invoking God's aid in moving two mountains together; see G. Cary, The Medieval Alexander (Cambridge, 1956), 18, 132. The story had a wide circulation in the Middle Ages through its inclusion in the Historia Scholastica of Peter Comestor and a version of the Archpriest Leo of Naples' Historia de Preliis, as is shown by the references that Cary himself supplies, p. 296, n. 52. A reference to the pagan Alexander would seem to have been entirely acceptable in the context of the exhortation to faith in God, since by enclosing the ten tribes Alexander is carrying out the will of God.

15/9-13 The reference is to the second and not the third book of Innocent III's De Contemptu Mundi sive de Miseria Conditionis Humanae, ii.43, PL ccxvii.736.

16/11 Ps. 1.19.

16/13-14 Ezek. xxxiii.12.

17/2-3 The reference may be to St Bernard, In Feria IV Hebdomadae Sanctae Sermo, 8, PL clxxxiii.267: "Magna enim illorum iniquitas: sed nunquid non major pietas tua, Domine?"

17/13 INFYNITLY: MED records the BCD usage s.v. infinit(e)li adv. (a) "very much, very greatly", but "infinitely" would seem to have been the intended meaning, especially since the adverb is used to translate L "usque ad infinitum" (fol. 85^{v}, l. 14).

18/1 DISPOSICYON: neither OED nor MED provide a directly analogous illustration of the usage of the noun here and at 18/4 (cf. also ACD 75/9) where on both occasions it translates L disposicio. The general sense seems identifiable with OED s.v. disposition, sb. 1. "arrangement, order; relative position of the parts or elements of a whole", first recorded from 1563. Perhaps "posture" is the most appropriate gloss that can be found for this distinctive usage.

18/2 ff. O'Connor (1942), 29, n. 112, refers to St Bernard's In Feria IV Hebdomadae Sanctae Sermo, PL clxxxiii.270, but there is nothing in any part of the sermon which seems suggestive of the words ascribed to him in the BCD.

18/11-12 Heb. x.35.

19/1 ff. See O'Connor (1942), 30; the three examples that she cites seem

to establish that a list of sinners who received God's mercy was a patristic commonplace rather than a source of the particular list that appears in the BCD.

19/3 MARYE MAWDELEYN THE SYNFUL WOMMAN: the description of Mary Magdalene as a "synful womman" depends upon a tradition (originating apparently with St Gregory the Great, Homiliarum in Ezechielem Prophetam Libri Duo, I.viii. 2, col. 854, XL Homiliarum in Evangelia Libri Duo, II.xxv.1, 10, col. 1189, 1196, II.xxxiii.1, col. 1239, PL lxxvi) that identifies Mary of Magdala with the repentant woman of Luke vii.36-50; see NCE, ix (1967), 387-9.

19/3-4 THE WOMAN THAT WAS TAKE IN AUOUTRYE: see John viii.3-11.

19/5 GREUOUS: neither OED nor MED seems to have any record of the application of greuous to a person in the sense of "wicked" that seems to be required here. It is used in the phrase "greuous 7 gret synners" as a direct translation of L "peccatoribus facinorosis atque sceleratis" (fol. 85^{v}, ll. 27-8), i.e. as a synonym of gret, OED s.v. great, adj. 17.a., MED s.v. gret adj. 7.(a).

19/6-23/10 Tertullian's De Patientia, PL i.1249-74 does not seem to be an ultimate source of the matter contained in the temptation of impatience in the BCD. The specific references supplied by O'Connor (1942), 30, n. 116 seem misleading in their suggestion of a precise correspondence between the two texts.

19/12-14 Many men is the object of makith and is qualified by ympacyent and grucchinge; the whiche is a relative pronoun referring to syknesse and not a relative adjective qualifying many men. The syntactical confusion arises from a reproduction of the word-order of the original: "... que quidem infirmitas plerosque 7 precipue ad mortem indispositos 7 inuite morientes ac defectum vere caritatis habentes adeo reddit inpacientes atque efficit murmurantes ..." (fol. 85^{v}, l. 35-86^{r}, l. 2).

19/14 OTHER WHILE: the adverb is consistent neither with the L pluries (fol. 86^{r}, l. 3) which it translates, nor with the following ofte (20/1), L sepe (fol. 86^{r}, l. 3).

20/12-13 St Gregory, Moralium Libri sive Expositio in Librum B. Job, II. xviii.31, PL lxxv.571.

21/1 Luke xxi.19.

21/5-6 St Gregory, Homil. in Evang., I.xix.4, PL lxxvi.1156.

21/8-11 The reference here is to ch. xxxix "De Contritione" of St Albert's Paradisus Animae sive de Virtutibus Libellus, a work that is probably not authentic; see P. Jammy, Opera Omnia, xxi (Lyons, 1651), 31.

22/3-5 The quotation is taken from ch. xv "De Gratitudine" of the Paradisus Animae, Jammy, xxi (1651), 20.

22/6-7 St Gregory, Homil. in Evang., I.xix.7, PL lxxvi.1159.

23/4 I Cor. xiii.4, 7.

23/5 NOTABLY: the meaning "remarkably, strikingly" does not seem to go well with marked which must mean "considered"; the Latin reads: "vbi studiose notandum atque ponderandum extat" (fol. 86^{r}, l. 26).

23/8 DIFFICULTE: translates L difficultate (fol. 86^{r}, l. 28), for which the sense "obstinacy, captiousness" is recorded by LD s.v. difficultas, f. II. The earliest record of the sense "unwillingness" given by OED is of 1513, s.v. difficulty, sb. 3., while MED notes only one doubtful example of such a sense, s.v. difficulte n. 3.(c). There does not, however, seem to be any doubt that "unwillingness" is the sense intended here.

23/11 COMPLACENCE: the CP text reads: "Qvarta temptacio est sui ipsius complacencia qui est superbia spiritualis ..." (fol. 86^{r}, l. 30). This would seem to suggest that complacence should be glossed as "satisfaction" rather than "self-satisfaction", a sense well-attested in the fifteenth century; see OED s.v. complacence, sb. 2. and MED s.v. complacence n. 1.(a). The coupling of complacence with plesaunce at 23/11 would seem to support such a view, although this very example is quoted by MED in illustration of sense 1.(b) "self-satisfaction". The same explanation would seem to hold for the use of complacence at 24/1 and 24/10, and also in the ACD 77/1 and 77/5-6. At 77/13, however, complacence does seem to have the

meaning "self-satisfaction", and is thus glossed by OED s.v. complacence, sb. 1.

24/8 NEYTHER: the conjunction is presumably intended here, and has overwhelming manuscript support if taken in connection with nor (EFA). But it would perhaps be possible to retain B's ne as adverb, parallel in function to the adverbs in the preceding clauses.

25/10 Ezek. xxxiii.11.

25/13-26/3 It seems likely that the author of the BCD has in mind St Antony of Egypt (250-356), commonly regarded as the founder of Christian monasticism. The devil's attempts to make Antony abandon the ascetic life form a central part of the biography written shortly after his death by St Athanasius; see Vita S. Antonii, PG xxvi.835-976, especially sections 5-10, 51-3. The words attributed to the devil in the BCD are not found in the Vita, although his acknowledgement of Antony's superiority in section 6, col. 849, 850 may possibly be regarded as their ultimate source: "... λοιπὸν δὲ ἀνθρωπίνῃ χρώμενος φωνῇ, ἔλεγε: 'Πολλοὺς μὲν ἠπάτησα, καὶ πλείστους κατέβαλον: νῦν δὲ, ὡς ἐπὶ πολλοῖς καὶ ἐπὶ σοὶ καὶ τοῖς σοῖς πόνοις προσβαλὼν, ἠσθένησα. ... sed humana deinceps usus voce: 'Multos', aiebat, 'decepi, plurimos prostravi: nunc vero ut ad alios, sic ad te laboresque tuos accedens, infirmior fui."

26/11 ff. The reference may be to Duns Scotus, Quaestiones in Lib. IV

Sententiarum, Distinctio xxi, Quaestio 1, "Vtrum post hanc vitam possit aliquod peccatùm dimitti?" See L. Wadding et al., Opera Omnia, ix (Lyons, 1639), 423: "Et ad aliud potest bene concedi, quod mors voluntarie accepta sit poena sufficiens pro poena cuiuscunque peccati venialis: & forte pro magna parte poenae debitae pro mortalibus dimissis."

27/10-12 The writer may have in mind here ch. 147, col. 351-5 of Peter Cantor's Verbum Abbreviatum, PL ccv.21-554. The chapter is entitled "De brevitate temporis vitae humanae semper habenda in corde", and emphasises the necessity of thinking constantly on death ("Optima enim philosophiae diffinitio est, assidua mortis meditatio", col. 353) despite the distractions of worldly affairs. The danger of man's preoccupation in the things of this world is clearly stated in the following sentence, col. 354: "Vigiles sumus in damno annonae sentiendo, lethargici et stupidi in periculo animae considerando et vitando, imparati, nec solliciti, venientes ad nundinas regis coelestis; accedere timentes; ad temporales nundinas non nisi praeparati et sollicite praemuniti necessariis, quibus caduca mercemur."

28/6-7 I Cor. x.13.

29/13-32/2 The first set of interrogations in the BCD together with the exhortatory material that directly follows it substantially reproduces the first set of interrogations and accompanying material in St Anselm's Admonitio Morienti, PL clviii.685-7. The most notable omission in the BCD is of St Anselm's second interrogation: "Gaudes quod moreris in habitu

monachico?" It seems reasonable to suppose that this omission was a deliberate one, since it is consistent with the concern for the needs of all Christian people, secular and religious, that the BCD often expresses (e.g. 2/12, 4/7-8, 9/11-12, 32/8-9, 56/9-10). It is still true, of course, that the author of the BCD recognises the first set of Anselmian interrogations as appropriate rather for "religiouse 7 deuoute persones" (32/8).

30/7 MYGHTEST: the CP text reads: "Habes emendandi animum si spacium viuendi haberes?" (fol. 87^{r}, ll. 9-10). The Latin fails to observe the normal sequence of tenses and myghtest may be intended as a modal auxiliary; cf., however, the printed text: "... si spacium vite tibi elongabitur" (fol. 7^{r}, ll. 7-8).

32/7 COMPETENT: the CP text reads: "Porro cum interrogaciones predicte solum personis religiosis atque deuotis competere atque sufficere videantur ..." (fol. 87^{r}, ll. 22-3). The adjective competent could perhaps be glossed either as "sufficient", MED, s.v. competent ppl. as adj. 1. or "suitable", MED 2., but has been glossed as "suitable" since this appears to be the leading sense of L competere (see LD s.v. competo, v.) and is well attested in ME.

32/9-36/5 The second set of interrogations in the BCD is based upon those of Gerson, Opusculum Tripertitum, iii.2 (du Pin, i (1706), 448) with some rearrangement and additions. The second interrogation in the BCD (33/6 ff.) does not appear in Gerson but seems to have been derived from the third

interrogation of the second Anselmian set, Admonitio Morienti, PL clviii. 688: "Recognoscis te Deum graviter offendisse?" The third interrogation in the BCD (33/14 ff.) is made up of Gerson's second and fourth. The fifth and sixth interrogations in the BCD (35/4 ff.) reverse the order of the corresponding interrogations in Gerson (but cf. T which preserves Gerson's order). The seventh interrogation does not appear in Gerson but has been made up from interrogations 6-8 of the first Anselmian set (5-7 in the BCD, 30/9-13). The result of these modifications is that a much closer (if not quite systematic) parallel is established between the two sets of interrogations as they appear in the BCD.

33/8-13 St Bernard, Sermones in Cantica Canticorum, xxxvii, PL clxxxiii. 971.

34/3 GRACES: the reference seems to be to the number of supernatural perfections dependent upon and complementary to habitual or sanctifying grace, i.e. the theological and cardinal virtues and the seven gifts of the Holy Ghost. The interrogation of the sinner is thus seen to be systematic, addressing itself as it does to:

(i) sins of commission (34/1-2).

(ii) sins of omission (34/2-3), i.e. failure to call upon the actual grace which is necessary for the performance of each individual good deed.

(iii) loss of the state of grace through mortal sin (34/3-4) - to be restored not merely by attrition (34/4) but by true contrition (34/5 ff.). See ERE s.v. Grace, Doctrine of.

34/4-5 RATHER MOOR: the formulation (translating L magis, fol. 87^{v}, l. 3) seems tautological, since both rather (OED s.v. rather, adv. 9.c.) and moor (OED s.v. more, adv. C.1.) are capable of carrying the same meaning independently.

34/12 MIGHTIST: the CP text reads: "si superuiuere debueris" (fol. 87^{v}, l. 6), and the printed text: "si superuixeris" (fol. 7^{v}, l. 24). Here mightist seems to be an attempt to reproduce the Latin future perfect, although English idiom requires the present tense, i.e. "if you live longer"; cf. 30/7.

37/10-11 St Gregory, Dialogorum Libri Quatuor, i.9, PL lxxvii.192.

37/14-15 Ps. xxiv.16.

38/1 Ps. xxx.6.

40/1-13 These short prayers are drawn directly from the Opusculum Tripertitum, iii.3, "Orationes", du Pin, i (1706), 448.

40/3 HIR: the use of feminine pronominal forms to refer to soule in the BCD parallels the pronominal references in the CP text to the feminine noun anima, and is further sanctioned by the fact that OE sawol was also feminine. See, however, MES, p. 48 and the note on him (9/3).

40/12 FOUCHEST SAAF 7 WOLDEST: the CP text reads: "... per quam me miserimum redimere voluisti 7 mihi paradisum tuo precioso sanguine emere dignatus es" (fol. 88^{r}, ll. 20-21). Cf. ACD 83/16-17: "... by the whiche thou haste wylned to redeme me...." It seems clear that woldest in BCD must be taken in a temporal and not in such a modal function as e.g. that of OED s.v. will, v.^{1} 40. "should wish to", where it is virtually equivalent to a present. Fouchest saaf must be intended as a translation of dignatus es, the present having been supplied in error for the past tense. This reading, shared by all the extant manuscripts save DH (which agree in a reading that seems clearly to have been derived from an exemplar below the archetype) may indicate that the archetype itself is at least one remove from the original.

40/14-41/1 Ps. cxv.16-17.

41/3-5 Cassiodorus, Expositio in Psalterium, cxv.6, PL lxx.823.

41/6-9 Cf. the prayer to Christ in the Ordo Commendationis Animae, beginning: "Domine Jesu Christe, qui pro nobis mori dignatus es in cruce ...", Rituale Romanum (Vatican City, 1952), 260.

41/13-42/8 These short prayers are drawn directly from the Opusculum Tripertitum, iii.3, du Pin, i (1706), 448-9.

42/4 ASSISTE: the verb assiste appears three times in the BCD, at 42/4,

56/11 and 66/5, on all three occasions translating L assisto. The first of these occurrences is recorded by MED as one of three examples of assisten v. (b) "give assistance, help or support (to sb.)". MED gives no examples of the sense "to be present" as recorded by OED under Branch I (see espec. 4.b.), but it is to be noted that OED has no record at all of the verb before the sixteenth century. Although in many cases it would be difficult to argue that the verb refers merely to the fact of being present without implication of the rendering of assistance, the sense "to be present" seems certainly to be the one intended at 66/5. The saved soul can hardly be regarded as aiding Christ ("presencialy assistynge to hym"), a fact made clear by the ACD where the doublet "presente and assystente" (96/1) seems to indicate that the adjectives are synonymous. In the BCD at 56/11 there seems no reason to suppose that the formulation "be nye 7 assiste to" cannot contain two synonymous verbal phrases. At 42/4, therefore, it might be wise to reconsider the meaning "give assistance" assigned to assiste by MED. Support for the meaning "be present" is provided by MED itself s.v. assistent adj. (b) "attendant, present": "a 1475 Ludus C. 226/30: Angelys were to hym Assystent", a directly analogous usage, it would appear. Cf. also "Seynt Michael ... be nye to owre brother" (BCD, 59/13-60/1) which appears in the ACD as "be þ^{u} present now 7 assyst to this. N. our brother" (94/8-9).

44/2 ff. A great part of the fifth chapter of the BCD is drawn verbatim from the Opusculum Tripertitum, iii.4, "Observationes", although the arrangement of the material has been a good deal altered. Detailed references are supplied below.

44/4 DISPOSEN HEMSELF: the extant manuscripts have the following readings: disposeth hem self (DHYCE)/disposeth hym selfe (WFA)/disposen hemself (BTQ). The CP text reads: "aliqui inter religiosos 7 deuotos ad mortem se disponunt" (fol. 88^{v}, ll. 17-18), which points to a plural verb. The syntax of the ME translation requires a singular verb, the logical subject being eny man (44/3-4), but it is possible that a literal rendering of the CP text may have resulted in such a lack of concord, especially since the verb itself is immediately preceded by a plural noun men (44/4). The supposition of a minority or S plural -eth in the archetype would seem most satisfactorily to reconcile the variant forms exhibited by the extant manuscripts. Thus one may assume that DHYCE preserve the original minority or S -eth plural. Such a form may have been construed by the scribes or exemplars of BTQ as singular and thus corrected into conformity with the regular plural form -en. It should be noted that B connects the verb to the preceding plural noun by a relative pronoun - "men that disposen hemself". The exemplar of FA, on the other hand, also construing disposeth as singular and relating it to its logical subject eny man, would seem to have corrected the reflexive pronoun into agreement with it. The scribe of W must so have corrected.

44/9 VNAUYSED: the word has been glossed as an adjective since its use is grammatically parallel to that of vntestat (44/9) and vndisposed (44/9), translating the corresponding adjectives in the CP text: "... aut intestati, aut inprouisi aut indispositi morientes ..." (fol. 88^{v}, ll. 21-2). But vnauysed refers not to "many men" (44/8) but to their death, and should logically be glossed as an adverb.

45/2-6 The reference is to Decretal xxii "Quod infirmi prius provideant animae, quam corpori" of the Fourth Lateran Council, 1215, convened by Pope Innocent III; see J. Harduinus, Conciliorum Collectio Regia Maxima, vii (Paris, 1714), 38. The immediate source of this reference would seem to have been Gerson's Opusculum, iii.4, du Pin, i (1706), 449.

45/12 Amos iii.6.

46/6 du Pin, i (1706), 449.

46/10-47/3 du Pin, i (1706), 449.

46/14 PROUYDE: the CP text gives no authority for prouyde, which seems to have been introduced by the translator as a mere synonym of procure. Although the verbs are co-ordinated they would seem to require different constructions, and the construction that has been used is that appropriate to procure. The sense appropriate to prouyde would seem to be "make provision for", OED s.v. provide, v. III.9., but the usage is that rather of II.3.

47/5 ff. The discussion on late repentance is closely based upon that of Duns Scotus, Quaestiones in Lib. IV Sententiarum, Distinctio xx; see Wadding, ix (1639), 398-406. In fact the CP text reproduces verbatim two separate parts of Scotus' discussion of the quaestio: "Vtrum poenitentia in extremis valeat ad salutem?", namely:

(i) In ista quaestione duae sunt conclusiones satis certae.... Secunda,

quod poenitentia, quae videtur haberi in extremis, vix est vera poenitentia sufficiens ad salutem: quia difficile tunc est habere veram poenitentiam. (Wadding, ix (1639), 403; cf. BCD 47/6-8).

(ii) Aliud corollarium, quod infirmo iam ad articulum istum deducto, suadendum est, vt secundum suam possibilitatem laboret ad poenitentiam ordinatam, vt scilicet non obstante dolore, vel timore, vtatur ratione quantum potest, & nitatur habere displicentiam voluntariam propter finem debitum, scilicet propter Deum: & renitatur malae inclinacioni habitus, & delectationum praesentium, & laboret ad displicentiam quantum poterit habere, licet breuem: & ne in desperationem mittatur, extollenda est sibi Dei misericordia, proponendo sibi exemplum de latrone illo, cuius fuit poenitentia sera, sed non sera indulgentia. (Wadding, ix (1639), 404; cf. BCD 47/11-48/6).

The reference in the text of the BCD to St Augustine (47/5) is understandable since Peter Lombard in the original discussion (Sententiarum Libri Quatuor, IV.xx.1, "De his qui in fine poenitent", PL cxcii.892-3) quotes extensively from Augustine, and particularly from the De Vera et Falsa Poenitentia, ch. 17, 18, PL xl.1127-8, a work no longer thought to be authentic. The following extract from that treatise in the Sententiarum Lib. IV, IV.xx.1, col. 892 shows how the author of the BCD should have come to identify Augustine especially with the exposition on late repentance which is there elaborated (and in the process to suppress the immediate source, Duns Scotus): "Sed quoniam vix vel raro est tam justa conversio, timendum est de poenitente sero, maxime cum filii quos illicite dilexit, sint praesentes, uxor et mundus ad se vocet."

48/4 THOUGH: the only appropriate sense for the conjunction here would seem to be "if, supposing that"; see OED s.v. though, adv. and conj. 4.c., where only one example (Tindale, 1526) of such a usage is recorded.

48/4 DELECTACYON: the CP text reads: "7 conetur habere displicenciam voluntariam propter finem debitum id est propter deum, 7 reuertatur a via male inclinacionis habitus precedencium 7 laboret ad displicenciam (eorundem) quantum poterit habere ..." (fol. 89^{r}, ll. 16-18). The third clause merely re-states in particular terms that which has already been stated in general terms in the first clause. The second clause is difficult to translate, however, but may perhaps be read as follows: "and turn from the path of habitual evil inclination (as manifested in) preceding (sc. sins)". The CP text seems to be distinguishing between (i) natural disposition to sin and (ii) delight in sin committed previously (although cf. Scotus' "delectationum praesentium"). This may suggest the technical use of delectation (MED s.v. delectacioun n. 1.(d) "the second stage of sin, pleasure in contemplating a sin, desire to sin"), especially appropriate in the context of contrition. Thus Chaucer in The Parson's Tale distinguishes between "consentynge of affeccioun", i.e. delectation, and "consentynge of resoun" (293-6) and writes: "For certes, there is no deedly synne, that it nas first in mannes thought, and after that in his delit, and so forth into consentynge and into dede." (297); see F.N. Robinson, The Works of Geoffrey Chaucer, 2nd ed. (London, 1957), 235. These distinctions are perfectly common; see, for example, J.R.R. Tolkien, Ancrene Wisse, EETS (OS) 249 (London, 1962), 149, and cf. R. Morris and

P. Gradon, Ayenbite of Inwyt, EETS (OS) 23, reiss. (London, 1965), 176 and Francis (1942), 179. They do not appear, however, to have been set forth systematically in the BCD (and indeed are not authorised by the Scotist source). It seems clear, in fact, that the present context is not directly concerned with the process leading to a sinful act, but rather with the sinner's attitude to his own past sins.

48/12-49/15 du Pin, i (1706), 449.

50/2-6 du Pin, i (1706), 449.

50/2 VERISIMYLE: the CP text reads: "Nam si interrogacionibus verisimiliter appareant ..." (fol. 89^{r}, ll. 32-3). The adjective verisimyle is not recorded by OED, but cf. verisimilar adj. and verisimile, sb.

50/9 FALSE: the adjective has been glossed as "harmful" since it forms part of a translation of L "dissimulacione nociua" (fol. 89^{v}, l. 2); cf. ACD "comforte noyous" (88/3). The sense is not, however, well attested in ME (see MED 3.(b), where two examples only are cited) and is not recorded at all by OED.

50/13-51/4 Isa. xxxviii.1-8.

51/4-6 The reference is presumably to the death of the monk Justus; see St Gregory, Dialogorum Libri IV, iv.55, PL lxxvii.420-21.

51/5 A PROPRIETARY: the CP text reads "monachum proprietarium" (fol. 89^{v}, l. 7). It is difficult to be sure of the intended word-division in the extant manuscripts of the BCD, but it seems likely that an adjective is intended only by H (appropryetary) and B (apropriatorye). B's form, derived directly from L appropriatus, pp. is not recorded by OED, which records only approprietary and propriatory. Since the forms exhibited by the extant manuscripts are to be derived respectively from L (ap)propriatus and proprietarius they have been treated as material and not linguistic variants, and hence the reading a proprietary has been introduced into the text.

51/7-9 du Pin, i (1706), 449.

51/10-12 The practice would seem to have been derived from the De Visitatione et Cura Infirmorum; see Rituale Romanum (1952), 213, 215.

51/10 SPRYNGE: an imperative singular seems intended here as a translation of the Latin present subjunctive aspergatur; cf. presente (51/7) translating L presentetur. The result in the English translation is a sentence that is asymmetrically co-ordinated since the Latin subjunctives at this point have not been consistently treated. The CP text reads: "habeatur eciam ibidem aqua benedicta que super infirmum 7 alios circumquaque frequenter aspergatur ..." (fol. 89^{v}, ll. 9-10). It is worth noting that the ACD offers a translation similar to that of the BCD: "Also oughte to be aboute theym holy water. and ofte caste vpon theym 7 aboute theym" (88/16-17).

51/13-52/6 du Pin, i (1706), 449.

51/13 HASTYNESSE: the noun hastynesse seems to have been used synonymously with shortnesse, translating the CP text: "Set si non sinat omnia premissa breuitas" (fol. 89^{v}, l. 11). Such an application of hastynesse is recorded neither by OED nor by MED, but see MED s.v. hasti adj. 1.(d) in ȝ tyme "in a short time", a usage illustrated from the Orolog. Sap. 358/30: "A faire ȝonge man ... was sodeynly ouercome with dethe in hasty tyme forto dye."

52/10-53/2 The reference is to the Compendium Theologicae Veritatis, v.12 (and not ii.10), formerly attributed to Albertus Magnus and hence printed by Jammy, xiii (1651). The author of the Compendium was, in fact, Hugh of Strassburg (d. 1268), a Dominican and a member of the school of St Albert.

53/5 DISPOSICYONS: it seems possible to take the plural noun as referring either to the organisation of the treatise as a whole or to the mental attitudes of the dying man. The CP text reads: "moriendi artem eiusdemque disposicionem iuxta premissa(m)" (fol. 89^{v}, l. 19), which may encourage an emendation of the copy text, although disposicion, sg., is found only in two manuscripts (QF). The leading sense of L dispositio seems to have been "a regular disposition, arrangement" (LD, I.), corresponding to OED s.v. disposition, sb. 1.c., an application of the term to rhetorical discussion not recorded by OED before 1509 and not found at all in MED. The use of aboue saide (53/5) in this context, however, may seem a strange way of

referring to such a disposition of material, but would seem to relate more naturally to the mental attitudes of the dying man, an issue which is clearly all-important, especially in the account of the temptations in ch. 2 and the interrogations in ch. 3 (cf. 29/12, 36/13, 37/1 and 37/2). The plural form disposicyons is therefore retained on the assumption that it does contain such a reference.

53/9 GRYPEN: the CP text reads: "7 quanto propinquius hoc accesserit seu se inuoluerit ..." (fol. 89^{v}, l. 22) which gives support to T's variant reading: "he taketh the and grypeth".

54/12 RELIGIONS: such a custom among the Benedictines is described by Lanfranc, Decreta pro Ordine S. Benedicti, ch. xxiii "De aegrotantibus morti proximis", PL cl. 508-14. See especially col. 509: "Cumque eum jam in exeundo viderit laborare, gestans manu tabulam ad ostium claustri currat, ictuque creberrimo acriter eam ibi percutiat, quousque in conventu auditum esse cognoscat." See further E.M. Thompson, Customary of the Benedictine Monasteries of St Augustine, Canterbury, and St Peter, Westminster, i (London, 1902), 332, 337, 343-7. The custom was also used by the Dominicans; see O'Connor (1942), 5, n. 32.

55/1 TABLE: the noun translates L tabula (fol. 89^{v}, l. 32), the leading sense of which is "board, plank" (LD, I.). A table in this sense need not necessarily be of wood, and in the present context must presumably have been of some metal. In Ywain and Gawain (186) burde translates OF table

and is specifically described as being "nowther of yren ne of tre" (187). The editors gloss it as a "rectangular sheet of metal"; see their note to l. 186, A.B. Friedman and N.T. Harrington, Ywain and Gawain, EETS (OS) 254 (London, 1964), 113-14. The noun table in the BCD has been glossed as "gong", a sense not recorded by OED, although it would clearly seem to have been a special application of OED s.v. table, sb. I.1. "A flat and comparatively thin piece of wood, stone, metal, or other solid material (usually shaped by art)".

55/2 ALLE PINGES YLEFTE: a direct reproduction in ME of the ablative absolute construction of the CP text: "dimissis omnibus occupacionibus" (fol. 89^{v}, ll. 33-4).

55/6 ff. The sixth chapter of the BCD is firmly based upon liturgical practice; see especially Rituale Romanum (Vatican City, 1952) and L. Eisenhofer and J. Lechner, The Liturgy of the Roman Rite, transl. A.J. and E.F. Peeler (Edinburgh-London, 1961), 38-9, 379-86, 422-8 and 474-5.

55/12 The reference is to the Seven Penitential Psalms and the Litany of the Saints, Rituale Romanum (1952), 190-210; cf. Lanfranc, Decreta, PL cl. 508, 510. The saying of the Litany is explained by the belief that the saints came to meet those dying in Christ; see Eisenhofer and Lechner (1961), 423 and the BCD 42/3 ff. and 64/5 ff.

57/3-63/2 Although these prayers in the BCD have yet to be identified they

seem broadly to follow the pattern laid down in the Ordo Commendationis Animae, especially in the emphasis upon prayers directed to Christ (cf. the BCD 51/14-52/1).

58/5 FOR THE VNYON OF: the phrase translates L "In vnione feruentissimi amoris ..." (fol. 90^{r}, l. 27). The leading sense of L unio would seem to have been "oneness", at least in classical Latin (LD s.v. unio, f. I.A.), although the sense "unity, union" (LD, I.B.) is recorded for late Latin. The Latin phrase would seem to mean "in the singleness of", "being at one with"; the use of the preposition for in the BCD (58/5) may perhaps be best interpreted as meaning "on account of one's regard for", OED s.v. for, prep. 21.c. The same phrase appears in the BCD at 62/6-7, again translating L "in vnione", and may be similarly interpreted; cf. ACD "in the vnyon of" (92/20-21).

61/6-7 Matt. xxviii.46; Mark xv.34.

61/6 FORSAKEN: the construction here is a literal reproduction of a L accusative and infinitive, the CP text reading: "vt te derelictum a patre clamares" (fol. 90^{v}, l. 22).

61/12 AMAROUS: the CP text reads "amorose mortis tue" (fol. 90^{v}, l. 26), the printed text "amare mortis tue" (fol. 14^{r}, ll. 2-3). The extant English manuscripts read: amarous (YTQ)/amerous (DHB)/amorous (CWEFA). OED records the first two forms as possible variants of amorous, adj. "affected with

love", although it has no record of the form amarous before the sixteenth century. MED has no record of the form amarous as adjective but records the reading amorous from Horstman (1896), 419 s.v. amorous adj. 4.(b) "of the death of Christ: full of love or charity". It is the only example of this particular sense adduced by MED. It should be pointed out that Horstman's text is based on that of W, and that the form amorous attested by both C and W must be a corruption of Y's amarous. The correct reading would seem to have been amarous adj., not previously recorded for ME. It is unfortunate that the Latin texts exhibit the same kind of confusion that seems to be present among the ME variants, although Caxton himself would seem to have had access to an authoritative tradition in this respect, "thy bytter deth" (ACD, 92/13).

62/7 RECOMMENDACYON: the sense seems to be that of OED s.v. recommendation, sb. 2.: "The action of recommending or committing to another's care; hence, care, protection", although no directly analogous illustrations of such a sense are there recorded; cf. ACD, 92/21.

63/3 ff. This prayer has been taken directly from the Ordo Commendationis Animae, Rituale Romanum (1952), 238, and is still to be found in the Anglican Book of Common Prayer (London, 1892) in The Order for the Visitation of the Sick.

64/2 ff. This prayer has been taken from the Ordo Commendationis Animae, Rituale Romanum (1952), 238-40.

64/5-9 There is some confusion in the BCD catalogue of saints that come

to meet the dying man; see Rituale Romanum (1952), 238-9: "Egredienti itaque animae tuae de corpore splendidus Angelorum coetus occurrat: judex Apostolorum tibi senatus adveniat: candidatorum tibi Martyrum triumphator exercitus obviet: liliata rutilantium te Confessorum turma circumdet...." "Triumphator exercitus" seems to have been anticipated at 64/7 and to have been translated again at 64/9, and this error seems to have resulted in the conflation of confessors and martyrs (64/8-9).

64/13 GRYNTITH: the sense would seem to be "gnash the teeth in anguish" (cf. OED s.v. gnash, v. 1., 2., MED s.v. gnasten v. (a)), since it translates L "stridet in flammis" (fol. 91^{r}, l. 23). MED, however, glosses the verb s.v. grinten v. (a) "growl, grunt, roar", influenced, it would seem, by the reading of Horstman (1896), 420: "þat gryntiþe 7 flameþe fyre", a reading supported only by YCWE.

65/1 PUNYSSHETH: the correct reading here would be "is punished", but it would seem that the error has originated in the transmission of the Latin text, since MS. Trinity College, Dublin 191 reads cruciat (fol. 91^{r}, l. 23); cf., however, the printed text which reads cruciatur (fol. 14^{v}, l. 18) and the ACD: "that whiche trauaylleth in tormentis" (95/7-8).

65/1 ff. The English translation seeks merely to reproduce the succession of subjunctives in the CP text: "Cedat tibi nequissimus sathanas ... nec in aduentu suo te vincat, sed coram angelis dei contremiscat ac ... diffugiat 7 euurgat deus et dissipentur omnes inimici eius 7 cetera.

Sicut defici(t) fumus ita deficiant 7 cetera ..." (fol. 91^{r}, ll. 23-6). But the ME inflexional system cannot support the distinctions that are present in the Latin original, and as a result such a literal translation has led to some amount of scribal revision and misinterpretation. The scribes of E and A have attempted to introduce a succession of modal auxiliaries, but not without considerable syntactical dislocation (see the record of material variants). YCW's reading "to agaste hym" at 65/3 would seem to have resulted from a failure to recognise a subjunctive in "be agaste", directly translating contremiscat; B's arysith for aryse at 65/5 may be similarly explained.

65/3 OF (1st): "of the presence of" translates L coram (fol. 91^{r}, l. 24), so that of (1st) may be glossed as "in"; See OED s.v. of, prep. 56. It is, however, possible that the sense "on account of", OED 14.a., may have been intended.

65/5-9 Ps. lxvii.2-4.

66/5 YBLESSYD: the pp. adj. qualifies eyen (66/5), translating L "beatis oculis" (fol. 91^{r}, l. 33).

66/9 ff. This prayer has been taken from the Ordo Commendationis Animae, Rituale Romanum (1952), 237.

Caxton states in the colophon to the ACD (97/10-12) that he translated the work from a French original. Reference is accordingly made in the following notes to MS. Lille 127, fol. 1^{r}-34^{v}, s.xv ex. (the colophon dates the translation to 1475). No special claims can, of course, be made for this manuscript until all the French copies have been collated. Reference is also made to the sole recorded edition of the CP text in French (GW 2617), printed by Jean Dupré at Paris, c. 1481. There is only one extant copy, in the Bibliothèque Municipale, Toulouse. Colard Mansion printed an edition of the QS text in French at Bruges, c. 1480 (GW 2584). Reference is made to the copy in the Bibliothèque Municipale, Lille.

70/3 ff. The opening paragraph of the ACD finds no parallel in either the CP text or the French translations. MS. Lille 127 (fol. 1^{r}) provides a faithful translation of the CP prologue. Dupré (1481), fol. $A2^{r}$-$A3^{v}$, explains in a lengthy introduction the purpose of the translation that he sets before the reader. The final part of this introduction consists again of a faithful translation of the CP prologue, whilst there is nothing in the rest of it that corresponds to the introductory remarks of the ACD. The closest parallel to the opening sentence of the ACD is found near the beginning of MS. Kk.i.5 after an initial sentence that follows in its essentials the CP prologue; see vol. i, p. 63.

70/9-13 Cf. Mansion (1480), fol. 160^{v}, ll. 5-10: "Mais lasse trespou dhommes sont au iour dhui qui pensent ou se ppareillent a la mort tandis que le temps et espace pour acquerir grace leur est ottroye, et la cause est pour ce que vnchascun se donne entendre et estime de longuement viure."

70/13-16 This matter seems to correspond roughly with the CP prologue (BCD, 2/6-13). The initial CP reference to the seeming fearfulness of death (BCD, 2/3-6) is thus omitted.

70/13-14 MADE COMPOSED: perhaps an error for "made and composed"; cf. 84/23-85/1.

70/15 TO THE ENDE THAT: the required sense of the conjunctive phrase is "since", but neither OED nor MED gives any authority for such a meaning. It seems likely that the present usage arises from a mixture of constructions, namely:

(i) in order that he may be better taught.

(ii) since it is necessary for him to be better taught.

70/20 TREATYSE: presumably an error for treateth (cf. 70/17-18, 70/19) or possibly for partye (cf. 70/17). MS. Lille 127 reads: "La tierche contient ..." (fol. 1^{v}, l. 12), Dupré (1481): "La tierce sera ..." (fol. $A3^{r}$, l. 35).

70/21-2 INSTRUCCYONS: the CP text reads: "quandam instruccionem" (fol. 84^{r}, l. 12), the BCD informacyon (3/6). MS. Lille reads: "vne instruction" (fol. 1^{v}, ll. 13-14), Dupré (1481): "comment on les doit instruire" (fol. $A3^{v}$, l. 2).

71/7 REPROUCHABLE: the CP text reads detestabilior (fol. 84^{r}, l. 16), the BCD "moor detestable" (3/14). MS. Lille 127 reads: "plus detestable" (fol. 2^{r}, l. 8), as does Dupré (1481). Such a reading indicates that the

ACD is independent of both MS. Lille 127 and Dupré if, as seems likely, Caxton is reproducing F reprochable.

71/8-9 The CP text has been a good deal abbreviated here, for it reads: "Preciosa in conspectu domini mors sanctorum eius, qualicunque eciam morte corporali moriantur; non solum autem preciosa mors est, mors sanctorum martirum verum eciam aliorum sanctorum, siue iustorum bonorum atque cristianorum, necnon 7 peccatorum quantumcunque malignorum vere contritorum, 7 in vera fide, 7 sancte matris ecclesie vnitate moriencium" (fol. 84^{r}, ll. 18-22); see the BCD, 4/3-12. MS. Lille 127 provides all the corresponding material, but somewhat amplified by a series of interpositions; see fol. 2^{v}, l. 3 - fol. 3^{r}, l. 4. Dupré (1481) reads: "... la mort des sainctz bons et iustes est tousiours precieuse deuant le regard de nostre seigneur ..." (fol. $A3^{v}$, ll. 26-8), and continues with the corresponding material in the CP text, although with some additions and alterations. In this respect, therefore, Dupré seems closer to the source of the ACD's "iuste and true people" (71/9).

71/10-11 The reference to Plato does not appear in the CP text, but is to be found in one of the additional passages of MS. Lille 127: "Et pour ce dist platon que la souueraine philosophie est incessam(m)ent penser a la mort" (fol. 3^{v}, ll. 14-16). This passage does not appear in Dupré. The ultimate source of the quotation may be Phaedo 67 D: τὸ μελέτημα αὐτὸ τοῦτό ἐστιν τῶν φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος. This appears in Cicero's Tusculan Disputations, I.xxx.74, as: "Tota enim

philosophorum vita, ut ait idem, commentatio mortis est."

71/12 ff. The descriptio mortis illustrates again the affinity of the ACD with MS. Lille 127 and at the same time clearly shows that it could not have been Caxton's immediate source. The descriptio in MS. Lille 127 is interrupted after the third item by a passage elaborating the idea of this world as a spiritual exile (fol. 4^{r}, ll. 6-21). The order of items is slightly rearranged in comparison with the CP text (item nine of the CP text appearing as item four in MS. Lille 127), whereas the ACD faithfully reproduces the CP arrangement. The language of the ACD sometimes reflects that of the CP text or Dupré rather than that of MS. Lille 127, e.g., CP: "omnium malorum consumpcio" (fol. 84^{r}, ll. 29-30), Dupré (1481): "consummacion de tous maulx" (fol. $A4^{r}$, l. 28), ACD: "consumpcyon of alle euyllis" (71/17), but MS. Lille 127: "le degastement de tous les maulx" (fol. 4^{r}, l. 26-fol. 4^{v}, l. 1). MS. Lille 127 does possess, however, some distinctive readings which it must share with Caxton's copy, namely:

(i) ACD 71/15-16 AND ALSO ... MORTALL: MS. Lille 127 reads: "et de toutes alteracions morteles" (fol. 4^{r}, ll. 23-4). Caxton's copy presumably read altercacions.

(ii) ACD 71/16 IT ... WRETCHIDNESSE: MS. Lille 127 reads: "le eschappement et euasion de tous perilz meisment de la misere presente" (fol. 4^{r}, ll. 24-6).

(iii) ACD 71/18 OF THIS ... WORLDE: cf. the previous item in MS. Lille 127: "le degastement de tous les maulx de ce mauuais monde" (fol. 4^{r}, l. 26-fol. 4^{v}, l. 1).

71/13 ANDE OF EXYLE: the noun ende would seem to have been omitted here. The CP text reads finis (fol. 84^r, l. 28), the BCD endynge (5/8). MS. Lille 127 reads fin (fol. 4^r, l. 4), as does Dupré (1481), fol. $A4^r$, l. 25.

71/25 CAUSE: the noun is used to translate L causa in the clause: "quapropter bonus christianus ... de morte corporali eciam qualicunque de causa sibi illata contristari non debet ..." (fol. 84^r, ll. 33-5). MS. Lille 127 reads: "Pour ceste cause tout bon chretien ... ne se doibt point courroucier de la mort corporelle en quelconques maniere ou de quelconques cause quelle soit inferee ..." (fol. 4^v, ll. 14-19). Dupré (1481) omits the crucial clause; see fol. $A4^v$, l. 6. The BCD translation: "And þerfor euery good parfyt Cristen man ... shuld not ... drede the deeth of hys body, in what manere wyse or for what manere cause that he be putte therto ..." (6/4-8), would seem to suggest that the sense "cause of an effect", OED s.v. cause, sb. 1, MED s.v. cause, n. 1. (a) - or possibly "reason for something taking place", OED s.v. cause, sb. 3, MED s.v. cause, n. 3. (a) - is likely for that text. OED s.v. cause, sb. 12 cites the ACD, 71/25 in possible illustration of the sense "disease, sickness". Although the context does not seem sufficiently precise to allow one to elicit this meaning from it with any confidence, some such sense does seem required. The doublet "mater or cause" (71/25) - with mater possibly suggested by F maniere - may indicate perhaps a vaguer meaning, e.g. "thing, situation". It would seem clear, however, that the Latin has been misconstrued by Caxton or his immediate source, since illata is to be taken as qualifying morte and not causa.

72/1 IN THANKIS: the adverbial phrase seems to represent CP voluntarie (fol. 84^{r}, l. 36), the BCD wilfully (6/8). The full CP reading: "sponte 7 voluntarie mentis racione" appears in MS. Lille 127 as: "de son bon gre et par le volentaire Raison de sa pensee" (fol. 4^{v}, ll. 20-22). The ACD phrase may be compared to the adverbial genitive thankes (see OED s.v. thank, sb. 2.b.), but is presumably to be referred to OED s.v. thank, sb. 7. "In thank, with pleased mind, with pleasure or satisfaction; pleasantly, graciously; with thanks, gratefully." The gloss "willingly" seems preferable, however, in this context.

72/4 ff. The co-ordinate conjunction And (72/6) points to parallel noun clauses, i.e.:

(i) to have one's heart directed towards heavenly things.

(ii) to be found ready when death comes.

(iii) to receive death without complaint.

Asymmetrical co-ordination of the kind thus presupposed would not be untypical of Caxton's translating style. But that at 72/6 (on the second occasion merely redundant) translates the CP text ut (fol. 84^{v}, l. 17), MS. Lille 127 "affin que" (fol. 6^{v}, l. 26), introducing a final clause, whilst "and that" (72/7) reproduces F que, used in place of the initial conjunction in parallel subordinate clauses, MS. Lille 127 "et quil" (fol. 7^{r}, l. 2).

72/9-12 The reference is not to be found in the CP text, but does occur in MS. Lille 127 as part of an explanatory gloss upon "il est temu" (fol.

7^{v}, ll. 2, 9), CP tenetur (fol. 84^{v}, l. 23); cf. the BCD, 9/11. MS. Lille 127 reads: "Pour ce dist le philosophe on premier liure de lenches que nostre Raison bien disposee veult que on eslise la bonne mort deuant la male vie. Item que cest vne chose plus eslisible de morir que faire aucune chose contre le bien de vertu" (fol. 7^{v}, ll. 10-16. Such an explanatory passage does not appear in Dupré.

72/13 AND THAT: the co-ordinate conjunction and seems superfluous, intervening as it does between grammatical subject and predicative noun clause.

72/13-16 This passage does not correspond with material in the CP text nor in Dupré, but is paralleled by the explanatory matter in MS. Lille 127: "... sont tenus tous Religieux de connoittier destre defais et destre auenc Iehsus crist par vne ialousie de Relenquir ce present siecle et de viure en la gloire aduenir" (fol. 7^{v}, ll. 18-22).

72/21-3 In MS. Lille 127 and Dupré (1481) the series of quotations on the centrality of the faith has been rearranged, so that the second quotation from St Paul, Heb. xi.6 (the BCD, 11/3-5) has been placed before that attributed to St Augustine (the BCD, 11/1-3). The intention seems to have been to bring together the two Pauline quotations at the beginning, although in the process the original sequence of thought has been disrupted. The rearrangement would seem to account for the particular selection of quotations (i.e. the Pauline ones only) that appear in the ACD.

72/24 TROUBLE: the CP text reads auertere (fol. 85^{r}, l. 5), the BCD

auerte (11/9). MS. Lille 127 reads destouruer (fol. 9^{r}, l. 22), Dupré (1481): "peruertir et tourner" (A6^{r}, l. 29). The reading of the ACD would seem to be closely related to that of MS. Lille 127 and should presumably be referred to OED s.v. trouble, v. 2, although it is difficult to find an adequate gloss for it in this context.

73/3 AND BY CAUSE: there seems to be a mixture of constructions here:

(i) ... the devil strives to deceive him in his faith, since every good Christian is obliged to believe in the articles of the faith, etc.

(ii) ... the devil strives to deceive him in his faith. Every good Christian is obliged, however, to believe in the articles of the faith, etc.

The second of these constructions is that of the CP text: "... aut aliquibus erroribus ipsum decipere laborat. Bonus autem Christianus non solum principales fidei articulis ..." (fol. 85^{r}, ll. 5-7); see the BCD, 11/11 ff. Similarly MS. Lille 127 reads: "... ou de le decepuoir par aucunes erreurs supersticieuses ou par heresies.... Certes tout bon et leal Chretien est tenu a tout le mains au par dedens de croire non mie seullement les principaulx articles de la foy ..." (fol. 9^{r}, l. 24-fol. 9^{v}, l. 11).

73/16 SYMBOLE: the CP text reads simbolum (fol. 85^{r}, l. 16), the BCD Crede (13/8). MS. Lille 127 reads simbole (fol. 10^{v}, l. 2), Dupré (1481): "le symbole de la foy cestassauoir la credo" (fol. B1^{r}, l. 20). The sense "creed" can hardly be in doubt here, and is so recorded by OED s.v. symbol, sb.^{1} 1, but has apparently been misinterpreted by N.S. Aurner, Caxton:

Mirrour of Fifteenth-Century Letters, reiss. (New York, 1965), 113, n. 2, who refers to "the creed and other symbols of the faith".

73/21 RUTH: a reference to Ruth does not appear in the CP text (fol. 85^{r}, l. 20), the BCD, 13/13, nor in MS. Lille 127 (fol. 10^{v}, l. 13). Dupré (1481) has only a general reference to the pagan figures (fol. $B1^{v}$, l. 16).

74/13-15 The order of referring to the reaction of good and evil men to the vision of Christ on the cross before death has been reversed in the ACD. The CP text reads: "ad exultacionem 7 laudem bonorum, et ad confusionem malorum, ut erubescant se fructum redempcionis non habere" (fol. 85^{r}, ll. 32-3); cf. the BCD, 15/11-13. This order is preserved by Dupré (1481), fol. $B2^{r}$, ll. 19-22, but MS. Lille 127 omits reference to the comfort of good men (see fol. 11^{r}, l. 18).

75/2 GUARYSSED: translates L mederi (fol. 85^{v}, l. 10), the BCD heled (17/5). MS. Lille 127 reads medeciner (fol. 11^{v}, l. 26), Dupré (1481): "nait aucun remede" (fol. $B2^{v}$, l. 21). If Caxton is reflecting the phraseology of his copy here then that copy can be identified neither with the texts of MS. Lille 127 nor of Dupré.

75/2 ff. There has been some rearrangement of material here in comparison with the CP text (fol. 85^{v}, ll. 10-14). The matter belonging to 75/2-5 ("For ... Infenyte") should properly follow the sentence ending "... be dampned" at 75/9; cf. the BCD, 17/6 ff. This rearrangement is justified

neither by MS. Lille 127 (fol. 12^{r}, ll. 1-14), nor by Dupré (1481), fol. B2^{v}, l. 22-fol. B3^{r}, l. 2.

75/12 The ACD shares an omission here with MS. Lille 127, which reads: "Il a son chief enclin pour baisier" (fol. 12^{r}, ll. 23-4). Dupré (1481) has the correct reading: "et regarde le chief de ton dieu encline pour te saluer, la bouche abandonnee pour te baiser" (fol. B3^{r}, ll. 18-19); cf. the BCD, 18/5-6.

75/14 OPEN: translates L apertum (fol. 85^{v}, l. 19), the BCD opened (18/7). MS. Lille 127 reads: "son coste ouuert" (fol. 12^{v}, l. 1), Dupré (1481): "le coste ouuert" (fol. B3^{r}, l. 21). It would seem, therefore, that Caxton's open is a direct translation of F ouuert (past participle), although OED s.v. open, a. has no record of the required sense, i.e. "pierced", corresponding to the past participle of open, v. (see OED s.v. open, v. 4). L apertus and F ouuert can represent either the past participle or the participial adjective, but in English the two are formally differentiated.

76/10 The adverb well has been omitted; cf. MS. Lille 127: "qui voeult bien morir" (fol. 13^{r}, l. 22). It seems possible that the omission was made by Caxton or his compositor, since it could have been encouraged by the verb wyll (76/10).

76/12-13 The matter "7 yet ... to come" has been inserted into a quotation

from St Gregory, and is not found in the CP text (fol. 86^{r}, ll. 8-10); cf. the BCD, 20/11-15. Dupré (1481) follows the CP text in this respect (fol. B4^{r}, ll. 2-6), but the additional material is to be found in MS. Lille 127, which reads: "Pour ce comme dist saint gregoire en ses moralles toutes les choses que nous souffrons sont iustes. Et lapostre aussi dist les passions de ce siecle ne sont pas condignes a la gloire aduenir. Pour tant cest iniuste chose se nous murmurons dune iuste passion" (fol. 13^{r}, l. 25-fol. 13^{v}, l. 5).

76/16 AND: the co-ordinate conjunction would seem superfluous.

76/16-17 The matter "oughte ... glorye" does not appear in the CP text (fol. 86^{r}, ll. 13 ff.); cf. the BCD, 21/5 ff. It is not to be found in Dupré (1481), fol. B4^{r}, ll. 14 ff., but does appear in MS. Lille 127: "... Ihesu crist souffrist et ainsi il entrast on Royalme des cieulx" (fol. 13^{v}, ll. 14-15).

76/22 PAYNE: the CP text reads vlcionem (fol. 86^{r}, l. 24), the BCD venghaunce (23/1). MS. Lille 127 reads vengance (fol. 14^{r}, l. 9). The reading of Dupré (1481) is closer on this occasion: "... affin quil ne baille point eternellement aucun tourment ou cruciacion" (fol. 84^{v}, ll. 13-14).

77/16-17 WYTHDRAWE HYM: this is an addition to the CP text (fol. 86^{v}, ll. 3-4) - cf. the BCD, 25/2-3 - which is found neither in MS. Lille 127

(fol. 14^{v}, ll. 21-3) nor in Dupré (1481), fol. B5^{v}, ll. 7-8.

78/3 SIMPLY: the CP text reads: "simpliciter atque totaliter" (fol. 86^{v}, l. 15), the BCD: "vtterly 7 fully" (26/9). MS. Lille 127 reads: "du tout en tout" (fol. 15^{r}, l. 23), Dupré (1481) totallement (fol. B6^{r}, l. 5). The ACD reproduces the verbal detail of the CP text, symply requiring the gloss "completely, utterly", a sense that is possible for simpliciter; see LD s.v. simpliciter, adv. 1. This sense does not seem to have been recorded by OED s.v. simply, adv., although it would seem to be related to OED s.v. simply, adv. 6. d. "without exception; absolutely", a usage which has now degenerated into a mere intensive.

79/4 ff. MS. Lille 127 reads: "Ce cy se fait pour tant que se aucuns est mains dispose a morir quon le informe ..." (fol. 16^{v}, ll. 7-9). The second that (79/5) thus reproduces F que, and it would seem possible that the co-ordinate conjunction was introduced in the expectation of parallel final clauses. The logical disruption would seem to have been occasioned by the intervening conditional clause.

79/10-11 The second interrogation of the CP text (fol. 87^{r}, ll. 8-9) has been omitted in the ACD, although it appears both in MS. Lille 127 (fol. 17^{r}, ll. 3-4) and Dupré (1481), fol. B6^{v}, ll. 33-4. The third interrogation, however, refers back to the second and consequently in its original form would now make no sense. This fact would seem sufficient to explain the addition of an object for repentest in the ACD, 79/10-11; cf. the BCD, 30/6.

79/12 Interrogations five and six of the CP text (cf. the BCD, 30/9-11) have been omitted, as they have also been in MS. Lille 127 (see fol. 17^{r}, l. 8). They do, however, appear in Dupré (1481), fol. $C1^{r}$, ll. 2-5. The omission seems likely to have been a mechanical one, interrogations 5 and 7 both beginning Credis (fol. 87^{r}, ll. 10, 11). There would seem to be here another strong link connecting MS. Lille 127 and the ACD.

79/23 A reference here to those attending upon the dying man (cf. the BCD, 32/2-6) may not intentionally have been omitted, since it does not appear in MS. Lille 127 (fol. 17^{v}, l. 5).

80/23-81/1 A good example of asymmetrical co-ordination, since the verbs "to amende" (80/23), "woldest ... synne" (80/24), "haddeste leuer" (80/25) and "to pray" (81/1) are logically parallel. Compare by contrast the regular structure of the CP text as reflected in the BCD translation, 34/11 ff., and note that MS. Lille 127 reads: "Quartement tu propose toy amender veritablement se tu deuoyes souruiure et ia non iamais plus pechier mortellement a ton encient ou de certain propos ains mieulx amer ..." (fol. 18^{r}, ll. 22-6).

80/24 IN ERNESTE: translates the CP text: "scienter 7 proposito deliberato" (fol. 87^{v}, l. 7), in the BCD: "wityngly 7 wiþ thy wille" (34/13). MS. Lille 127 reads: "a ton encient ou de certain propos" (fol. 18^{r}, ll. 25-6), Dupré (1481): "de propos delibere" (fol. $C2^{r}$, l. 4). The sense "premeditatedly" seems required for the adverbial phrase in the ACD, and may

perhaps be explained as an extension of the meaning "serious intention" recorded both by OED s.v. earnest, sb.[1] 2, and MED s.v. ernest n. 1.(a).

81/3 WITH GOOD HERT: the CP text reads: "ex toto corde" (fol. 87^{v}, l. 10), the BCD "fully in thyn herte" (35/5). MS. Lille 127 reads: "de tout ton coeur" (fol. 18^{v}, l. 6), Dupré (1481): "de bon cueur" (fol. $C2^{r}$, l. 8). The error reflected in Caxton's text would seem to suggest that his original shared with Dupré the misreading of bon for ton.

81/16 ff. The And of 81/17 is superfluous, inserted in the expectation of parallel main clauses; but that (81/17) properly introduces a predicative noun clause. The CP text reads: "... satis euidens argumentum salutis habet si sic decesserit, quod de numero saluandorum erit" (fol. 87^{v}, ll. 19-20); cf. the BCD, 36/7 ff. MS. Lille 127 reads: "il a asses euident argument de sa salut Cest assauoir sil se moeurt en cest estat quil sera du nombre des sauues" (fol. 19^{r}, ll. 6-9).

81/18 POYNT: the CP text reads: "si sic decesserit" (fol. 87^{v}, l. 20), and the BCD translates: "and he dye soo" (36/8). MS. Lille 127 reads: "en cest estat" (fol. 19^{r}, ll. 7-8), which suggests that the meaning of point here is that of "condition, state"; see OED s.v. point, sb. 24. It seems more likely that Caxton would have followed rather than departed from the phraseology of his original, so that we may perhaps assume that he was here reproducing F point.

82/1 Caxton not only seems to translate F que in the second of the

adverbial clauses (that, 82/1), but also supplies the original conjunction. MS. Lille 127 reads: "au tant quil porra et que la maladie le souffrira" (fol. 19^{r}, ll. 21-2), Dupré (1481): "en tant comme il peut et que sa maladie souffrira" (fol. C2^{r}, ll. 29-30).

82/6 MANERE: the CP text reads: "pro suo modulo atque possibilitate" (fol. 87^{v}, ll. 29-30), the BCD: "after hys konnynge 7 power" (37/13). MS. Lille 127 reads: "selon sa possibilite et maniere de faire" (fol. 19^{v}, ll. 6-7), Dupré (1481): "comme il luy est possible" (fol. C2^{v}, l. 2). The language of MS. Lille 127 suggests that the appropriate meaning of manere here is that of OED s.v. manner sb.^{1} 3. "Customary mode of acting or behaviour, whether of an individual or of a community; habitual practice; usage, custom, fashion."

82/9 The order of referring to Christ's crying and weeping on the cross has been reversed; cf. the BCD, 38/1-2. In this the ACD is once again in agreement with MS. Lille 127 (fol. 19^{v}, l. 14). But note that whereas this new arrangement is consistently followed in the ACD (82/15 ff.), MS. Lille 127 subsequently returns to the CP order (fol. 19^{v}, ll. 23 ff.).

83/3 EXCELLENT: the CP text reads clementissima (fol. 88^{r}, l. 9), the BCD: "moost mercyable" (39/12). MS. Lille 127 reads clementissima (fol. 20^{r}, l. 20), Dupré (1481) clemente (fol. C2^{v}, l. 31).

83/10 COMMAUNDE: the CP text reads: "iube me recipi" (fol. 88^{r}, l. 16),

so that here the ACD has a reading superior to that of the BCD (40/5). MS. Lille 127 reads: "iube me Recipi" (fol. 20^{v}, l. 5), Dupré (1481): "commande que ton seruiteur soit receu" (fol. C3^{r}, ll. 11-12).

83/18-84/4 The recitation of Ps. cxv.16-17 (BCD, 40/14-41/5) and the prayer to Christ (BCD, 41/6-9) have here been transposed. There is no authority for such a rearrangement in either MS. Lille 127 (fol. 20^{v}, ll. 16 ff.) or Dupré (1481), fol. C3^{r}, ll. 19 ff.

83/18-19 SONE ... GOD: the appositional phrase does not appear in the CP text (fol. 88^{r}, l. 25); cf. the BCD, 41/6. It is not to be found either in Dupré (1481), fol. C3^{r}, l. 28, but MS. Lille 127 reads: "fili dei viui" (fol. 20^{v}, l. 26).

83/19 I ... MEKELY: this is not the form in which the prayer appears in the CP text (fol. 88^{r}, ll. 25-7); cf. the BCD, 41/6-9. Both MS. Lille 127 (fol. 20^{v}, l. 26 - fol. 21^{r}, l. 4) and Dupré (1481), fol. C3^{r}, ll. 24-30, follow the CP text in this respect.

84/2 ISODORE: the reference should be to Cassiodorus; see the BCD, 41/3 and note. MS. Lille 127 reads cassiodoire (fol. 20^{v}, l. 21), Dupré (1481) cassiodore (fol. C3^{r}, l. 25).

86/11 ff. This sentence is anacoluthic, the clause introduced by And (86/14) not having been logically integrated. They (86/14) cannot properly

be subject, and seems to have been construed as parallel to "seke men or wimmen" (86/13), the subject of the preceding relative clause. MS. Lille 127 reads: "La penitance que on semble auoir en larticle de la mort est a paine vraye et souffisant au salut des hommes souuerainement en ceulx quil appert que en tout le temps de leur vie nont iamais garde veritablement les commandemens diuins ..." (fol. 23^{v}, ll. 17-23). Cf. the BCD, 47/6 ff.

86/18 BY REASON OF: the CP text reads: "ut secundum suam possibilitatem mentis racione laboret" (fol. 89^{r}, l. 14), the BCD: "that he laboure wiþ reson of hys mynde after hys power" (47/13). MS. Lille 127 reads: "que selon sa possibilite il labeure par Raison du courage" (fol. 24^{r}, ll. 2-3), Dupré (1481): "que selon sa possibilite par raison des merites laboure" (fol. C3^{v}, ll. 18-19). In the BCD (following the Latin original) reson seems to have its full force of the "intellectual power or faculty" in man (OED s.v. reason, sb.^{1} III.10), but in the ACD seems to have been reduced to the leading element of a prepositional phrase, signifying "by virtue of, by means of", a usage possibly encouraged by the F "par Raison du". The substitution of the definite article for the possesive adjective in "the possibylyte" (86/18) seems to indicate that possibylyte and reason have been construed as being directly parallel in function, a construction sanctioned by none of the texts quoted above. The sense of the ACD at this point thus seems to be: "that according to his capacity for thinking and by means of thinking he may strive".

86/19 PACYENCE: a clear error for CP penitenciam (fol. 89^{r}, l. 15), in

the BCD repentaunce (47/14). Dupré (1481) has penitance (fol. C3^{v}, l. 19), but note that MS. Lille 127 also has the erroneous reading pacience (fol. 24^{r}, l. 4).

86/20 LANGUYSSHEN: the causal sense "make to languish", assigned to the verb here, is rare, only two occurrences in fact being recorded by OED s.v. languish, v. 4. b. The verb seems to correspond to inherentibus in the CP text, which reads: "non obstante dolore (a)vt timore sibi inherentibus" (fol. 89^{r}, ll. 15-16), in the BCD: "not withstondynge þe sorwe 7 greuaunce of hys siknesse 7 drede that he hath of hasty deth" (47/14-15). MS. Lille 127 reads: "non obstant le doleur ou la cremeur prochains" (fol. 24^{r}, ll. 5-6), Dupré (1481): "non obstant la douleur et la crainte en luy estante" (fol. C3^{v}, l. 20).

87/4 ff. A clear example of asymmetrical co-ordination, even though the syntactic structure of the original has been greatly simplified. MS. Lille 127 reads: "Item il soit admonneste quil trespasse comme vray et loial chretien. Et puis entende sil est estraint daucun loien dexcommunicacion et sen informe on quil se submette a toute puissance a lordonnance de nostre mere sainte eglise ..." (fol. 24^{r}, ll. 22-7). Cf. the BCD, 48/12 ff.

87/8 ff. Caxton merely reproduces here a feature of French usage, namely the use of que as a substitute for a preceding conjunction in parallel subordinate clauses. MS. Lille 127 reads: "Item se cellui qui moeurt a longue espace de temps pour sa Reconsiliacion et quil ne soit pas preuenu

de mort hastiue ..." (fol. 24^{v}, ll. 1-4). Cf. 89/4 ff., 89/6 ff.

88/3 DYSSOLUCYONS: the CP text reads: "cum blandiciis 7 dissimulacione nociua" (fol. 89^{v}, l. 2), translated in the BCD as "with flaterynge 7 false dissimulacyon" (50/9-10). MS. Lille 127 reads: "a tout flateries et nuisant desolacion" (fol. 25^{r}, ll. 6-7), Dupré (1481): "par blandissemens de parolles et nuysible dissimulacion" (fol. $C4^{r}$, ll. 25-6). MS. Lille 127 may thus point to F dissolutions as the source of Caxton's reading.

88/3 ff. Mixed constructions, reflected in the repetition of "from hym" (88/6) which is logically parallel to "to a crysten man" (88/5). MS. Lille 127 reads: "Car cest vne trop sourde chose et contraire a la Religion chretienne mais diabolicque que on ne descoeuure point a vng homme chretien qui moeurt le peril de la mort du corps et de lame" (fol. 25^{r}, ll. 7-12). Cf. the BCD, 50/10-13.

88/20 ADRESSEN: OED glosses this form s.v. address, v. 8. a. trans. "To address prayers, etc. (to a person)", taking thei as a suppressed subject, derived either from they (88/19), i.e. those attending upon the dying persons, or theym (88/20), i.e. the dying persons themselves. But the subject of adressen must be "oraysons and prayers" (88/20). The CP text reads: "proponende sunt oracione(s) ille presertim qui nostro saluatori domino nostro ihesu christo diriguntur" (fol. 89^{v}, ll. 11-12); cf. the BCD, 51/14-52/1. MS. Lille 127 reads: "on doibt mettre auant les oroisons qui se adressent a nostre sauueur Ihesu crist" (fol. 25^{v}, ll. 12-14), Dupré

(1481): "adonc len doit proposer les oraisons qui sadrecent a nostre sauueur iesu crist" (fol. C4^{v}, ll. 7-8). The construction that appears in the ACD should perhaps be referred to OED s.v. address, v. 8.c. intr. (by omission of object or reflexive pronoun), but none of the examples listed there quite parallels that in the ACD (while they are all of a considerably later date) and there is nowhere given the sense which seems to be required, namely "to be directed to, pertain to".

89/10-12 The syntactical confusion here can be traced to the original. The CP text reads: "Nulli ergo incongruum vel mirum videbatur de tam solerti cura 7 sollicita disposicione ac studiose exortacione, ipsis morientibus ut premittitur exhibenda" (fol. 89^{v}, ll. 27-9); this is soundly translated by the author of the BCD, 54/6-9. MS. Lille 127 reads: "Il ne samble pas doncques a nul merueille ne desaffreant de ceste tant soubtiue cure et bonne disposicion et songneuse exhortacion qui se doibt bailler a ceulx qui moeurent com(m)e dit est" (fol. 26^{v}, ll. 3-7).

89/12 DYLYGENTE: MS. Trinity College, Dublin 191 reads: "solerti cura" (fol. 89^{v}, l. 28), the printed text: "solicita cura" (fol. 12^{r}, l. 17), perhaps an error by anticipation of "sollicita disposicione" (fol. 12^{r}, ll. 17-18). MS. Lille 127 reads: "soubtiue cure" (fol. 26^{v}, l. 5), Dupré (1481): "soubtille cure" (fol. C4^{v}, l. 35). Caxton's reading seems to reflect the error in the Latin printed text.

89/13 FORCE: translates the CP text vis (fol. 89^{v}, l. 29), in the BCD

perel (54/9). MS. Lille 127 reads puissance (fol. 26^{v}, ll. 8-9), Dupré (1481) force (fol. C5^{r}, l. 2). The only appropriate sense of L vis would seem to be "hostile strength, force, violence", LD s.v. vis, f. I. 2.c., and the corresponding sense for force is given by OED s.v. force, sb.[1] 2 and MED s.v. force n. 8.(a). Note particularly the example cited by MED from Rolle, Psalter (UC 64), p. 497: "I suffire force, that is, violence, of sekenes."

90/13 RYGHT INNOCENTE: the phrase corresponds to the CP text innocentissimum (fol. 90^{r}, l. 16), which does not appear in the BCD, 57/4. This would seem to be a clear sign of the independence of Caxton's translation from the earlier one.

90/13 DELYCATYF: the word is not recorded by MED, whilst OED has only one example (also from Caxton), but the sense which OED assigns to it, namely "dainty", is clearly not suitable here. The BCD has delycate (57/4), translating L delicatissimum, as preserved in the printed text (fol. 12^{v}, l. 20) and MS. Lille 127 (fol. 27^{v}, l. 13) - MS. Trinity College, Dublin 191 reads dilectissimum (fol. 90^{r}, l. 17). It seems likely that Caxton's source would have read delicatif here; see F. Godefroy, Dictionnaire de l'ancienne langue française, ii (Paris, 1883), 483, s.v. delicatif, where the word is evidently regarded as a synonym of délicat.

90/17 STRENGTHE ... WYTTE: the CP text reads: "vi(r)ibus 7 sensibus" (fol. 90^{r}, l. 20), the BCD: "strengthes 7 wittes" (57/8). MS. Lille 127

reads: "viribus et sencibus" (fol. 27^{v}, ll. 18-19), Dupré (1481): "les vertueux mouuemens des sens" (fol. C5^{v}, ll. 10-11). The appropriate meanings would seem to be "faculties" (OED s.v. strength, sb. 5) and "senses" (OED s.v. wit, sb. 3). It is difficult to see what the shift from plural to singular can signify; one might perhaps refer the one to OED s.v. strength, sb. 1. "The quality or condition of being strong", and the other to OED s.v. wit, sb. 2. "The faculty of thinking and reasoning in general; mental capacity, understanding, intellect, reason", although the latter can hardly relate to the body as well as the soul. It may be better (as well as simpler) to assume an error at some point in the process of transmission.

90/19 EMENDACYON: reproduces L emendacionem of the CP text (fol. 90^{r}, l. 21) and MS. Lille 127 (fol. 27^{v}, l. 21). Dupré (1481) reads emendation (fol. C5^{v}, l. 12). The meaning of classical L emendatio is "correction, amendment", a sense which corresponds to OED s.v. emendation, sb. 1. "correction, reformation, improvement (of life, conduct, etc.) and to which the ACD's use of emendacyon may perhaps be assigned. But the sense "forgiveness" seems more appropriate here and is recorded by MED s.v. amend(e)ment n. 5.(b), for the use of which cf. the BCD, 57/9.

90/21 REDY: the CP text reads: "perfectissimam conuersacionem" (fol. 90^{r}, ll. 22-3), the BCD: "holy conuersacyon" (57/11). MS. Lille 127 reads: "prestantissimam conuersacionem" (fol. 27^{v}, ll. 24-5), Dupré (1481): "tressaincte conuersacion" (fol. C5^{v}, ll. 13-14). Neither the source nor the meaning of Caxton's redy is clear; it may perhaps be referred to OED

s.v. ready, a. II.9. "So placed or constituted as to be immediately available when required or wished for; close at hand; handy, convenient for use", and has been tentatively glossed as "readily available".

91/4-5 The subject of constrayned (91/5) should be loue (91/4), while "lyf of alle lyuynge" (91/4-5) should be in apposition to the (91/5) and thus object of constrayned. The CP text reads: "In vnione feruentissimi amoris qui te vitam omnium viuencium coegit incarnari" (fol. 90^{r}, ll. 27-8), as does MS. Lille 127 (fol. 28^{r}, ll. 6-8); cf. the BCD, 58/5-6. Dupré (1481) reads: "qui en vnion de tresardant amour lequel ta contraint toy qui es vie de toutes choses viuantes estre incarne" (fol. C5^{v}, ll. 18-19).

91/6 REMEMBRE: the CP text reads pulsamus (fol. 90^{r}, l. 28), as does MS. Lille 127 (fol. 28^{r}, l. 8), in the BCD: "we cryen" (58/8). Dupré (1481) reads: "Nous sonnons et cryons" (fol. C5^{v}, ll. 20-21).

91/7 TO THYS THY SERUAUNTE: the CP text reads: "anime famuli tui" (fol. 90^{r}, l. 29), as does MS. Lille 127 (fol. 28^{r}, l. 10), in the BCD: "the soule of þy seruaunt" (58/9). Dupré (1481) reads: "lame de nostre frere" (fol. C5^{v}, l. 22).

92/4 ff. The prayers from this point onwards in the ACD have been re-arranged, prayers 6-8 of the BCD (61/3-64/1), addressed to Christ and to God the Father, having been brought forward, and prayers 4 and 5 of the BCD (59/13-61/2), addressed to St Michael and the Virgin Mary respectively,

having been transposed. The result in the ACD is to produce a hierarchical sequence of prayers, 1-6 (to Christ and to God the Father, 90/12-93/20), 7 (to the Virgin Mary, 93/21-94/5) and 8 (to St Michael, 94/6-16). Such a rearrangement is sanctioned neither by MS. Lille 127 nor by Dupré.

92/5 ff. Note the shift in this prayer from the indirect to the direct form of address - "We praye ... That thou wythdrawe not (92/8) ... suffre not (92/11) ... thynke on hym (92/13) ... delyuer (92/14)...." But in this case it would not appear that Caxton was responsible for the irregularity. The CP text reads: "... ne longe facias ... Cogita ... libera ..." (fol. 90^{v}, ll. 22 ff.). Dupré (1481) reads: "nous te prions que tu neslongnes pas ... remembre toy ... et pense de luy ... et la deliures ..." (fol. C6^{r}, ll. 25 ff.). Note, however, the regular succession of imperatives in the BCD, 61/7 ff.

92/8 THOU WERE LEFTE: this makes no sense, and clearly a verb has been omitted; see the BCD, 61/6-7 and the note on forsaken (61/6).

92/13 THYNKE ON: the CP text reads: "Cogita de ea cogitacion(e)s pacis" (fol. 90^{v}, l. 26), the BCD: "Thynke vpon hir thoughtes of pees" (61/12-13). MS. Lille 127 reads: "Cogita de eo cogitaciones pacis" (fol. 29^{r}, ll. 21-2), Dupré (1481): "et pense de luy cogitacions de paix" (fol. C6^{r}, ll. 30-31). The ACD follows the French texts in referring the pronominal object to famulo (CP, fol. 90^{v}, l. 23) and not to anime (CP, fol. 90^{v}, l. 24), but does not seem to have any authority for its reinterpretation and repetition of Cogita.

92/18-19 EXALTACYON: the CP text reads exultacionis (fol. 90^{v}, l. 30), as does MS. Lille 127 (fol. 29^{v}, ll. 3-4); thus also the BCD exultacyon (62/5). Dupré (1481) reads exultacion (fol. C6^{v}, l. 1). The appropriate sense is evidently "rejoicing, delight"; see MED s.v. exultacion n. 1.(a). There has been the same kind of confusion in the ACD or its source of exultation and exaltation as is recorded by MED s.v. exultacion n. 2. for the use of exultation instead of exaltation in reference to Holy Cross Day.

92/22 COMMAUNDESTE: the present in error for the past tense (perhaps because of the latter's formal clumsiness), translating the CP text commendasti (fol. 90^{v}, l. 33). Dupré (1481) reads: "tu commandas" (fol. C6^{v}, l. 3). Cf. the BCD commendist (62/7).

93/7 GLORYOUS: the CP text reads: "gloriam tue iocundissime visionis" (fol. 91^{r}, l. 5), as does MS. Lille 127 (fol. 29^{v}, ll. 20-21); thus the BCD: "the ioye of thy moost swete and mery syght" (63/1). Dupré (1481) reads: "la gloire de ta tresioyeuse vision" (fol. C6^{v}, l. 12).

93/15 WORLDELY: the CP text reads terrena (fol. 91^{r}, l. 10), as does MS. Lille 127 (fol. 30^{r}, l. 5); the BCD reads bodily (63/9). The reading of the ACD is thus closer to the CP text than that of the BCD.

95/9 SATALLYTEES: OED seems to have either emended this form or misread it as fatallytees, and accordingly glosses it s.v. fatality, sb. 3. "The quality of causing death or disaster; fatalness; a fatal influence." But

there can be no doubt that satallytees is the correct reading; the CP text has satellitibus (fol. 91^{r}, l. 24), as does MS. Lille 127 (fol. 30^{v}, l. 5); the BCD reads seruauntes (65/2). This is a good example of the way in which the ACD reproduces the verbal detail of the CP text more faithfully than the BCD, even though it has been derived from it at one remove. It is worth noting in this connection that OED has no record of the word satellite until the middle of the sixteenth century.

95/15 COMEN: the CP text reads epulentur (fol. 91^{r}, l. 27), as does MS. Lille 127 (fol. 30^{v}, ll. 12-13); the BCD reads ete (65/8).

95/17 CONFOUNDED IN THE FYRE: the CP text reads: "Confundantur igitur 7 erubescant contra te tartaree legiones 7 ministre sathane iter tuum impedire non audeant" (fol. 91^{r}, ll. 27-8), not all of which is translated in the BCD (see 65/9-10). MS. Lille 127 reads: "Confundantur ignys (?) et erubescant ..." (fol. 30^{v}, ll. 14-15). The origin of the ACD reading would seem to lie in a misreading of L ignis for igitur, easily suggested by the general context (cf. especially 95/6-7, 95/13).

95/20 ff. The And of 95/23 is superfluous, that properly representing ut in the CP text (fol. 91^{r}, l. 32) and MS. Lille 127 (fol. 30^{v}, l. 25), introducing a final clause; cf. the BCD, 66/4. And was probably written in expectation of a further co-ordinate clause.

96/1 CREATOUR 7 MAKER: the CP text reads redemptorem (fol. 91^{r}, l. 32),

as does MS. Lille 127 (fol. 30^{v}, l. 26); thus the BCD reads redemotour (66/4).

96/9-11 The heavenly hierarchy is enumerated in ascending order from the angels to the seraphim. The order in which it has been presented in the CP text (fol. 91^{v}, ll. 2-3), faithfully followed in the BCD (66/12-13), has thus been rearranged. This new arrangement (which corresponds more closely to the commonly accepted order) is also found in MS. Lille 127: "angeli sancti, archangeli, virtutes, potestates, principatus, dominaciones atque throni, cherubin et (s)eraphin" (fol. 31^{r}, ll. 10-13). Note, however, that the ACD has omitted the principalities, which belong to the fifth order in the system followed here.

96/19 ff. The Proficiscere is followed in the CP text by a brief illustration of the efficacy of prayer said on behalf of a dying man (fol. 91^{v}, ll. 9 ff.), and a further series of prayers addressed to Christ (fol. 92^{r}, ll. 4 ff.), taking up the specific references contained in the preceding story. These prayers are followed by a series of meditations on the need to be prepared for death (fol. 92^{r}, ll. 9 ff.), on death itself (fol. 93^{v}, ll. 1 ff.), on the departure of the soul from the body (fol. 93^{v}, ll. 29 ff.), on the pains of hell (fol. 94^{r}, ll. 3 ff.), on the last judgement (fol. 94^{r}, ll. 27 ff.) and on the joys of heaven (fol. 94^{v}, ll. 15 ff.). The CP text ends with the second set of interrogations in St Anselm's Admonitio Morienti, PL clviii.688 (fol. 94^{v}, l. 33-fol. 95^{r}, l. 7). The concluding paragraph of the ACD, which does not appear in the BCD, is

taken from the opening to the first of the meditations in the CP text (fol. 92^{v}, ll. 9-18). It is worth noting that the Latin printed text ends at this point (i.e. fol. 92^{v}, l. 18, but including all the preceding CP material), as also does MS. Lille 127.

96/22 ff. The CP text reads: "... qui in extremis ei fideliter assistat ut ad fidei constanciam ... sollicite incitet 7 animet ut eciam demum in agonia omnes oraciones precedentes 7 subsequentes super eum fideliter legat atque dicat ..." (fol. 92^{v}, ll. 11-14). The appearance of And at 97/1 and 97/3 may thus be merely superfluous, and part of an incomplete and unsystematic attempt to reduce the final clauses to co-ordinate relative clauses. The first of the two final clauses of the CP text does, however, appear as a relative in MS. Lille 127: "... quil luy assiste loiaulment lors qui sera en larticle de la mort et qui le encourage a la constance de la foy ... affin que finablement il disse en larticle de la mort toutes les oroisons precedentes ..." (fol. 34^{r}, l. 24 - fol. 34^{v}, l. 5).

100/4 ff. The opening to the AM is not precisely paralleled elsewhere, but compare the introduction to Gerson's "De Scientia Mortis", Opusculum Tripertitum, iii: "Si veraces fidelesque amici cujuspiam aegroti curam diligentius agant pro ipsius vita corporali, fragili & defectibili conservanda; exigunt a nobis multo fortius Deus & Charitas pro salute sua spirituali

sollicitudinem gerere specialem: in hac enim extrema mortis necessitate fidelis probatur amicus" (du Pin, i (1706), 447). Cf. also the concluding paragraph of the ACD, 96/19 ff. and note, and the AM, 100/22 ff.

100/10 THENNE ... SAYNTES: cf. the BCD, 49/6 ff., the ACD, 87/9 ff.

100/10-11 THE VII PSALMES ... OTHER: BCD, 55/12-13, ACD, 90/1-2.

100/11-12 AND EUER ... OTHER: BCD, 51/7 ff., ACD, 88/12 ff.

100/12-15 AND ... MAY: BCD, 51/10 ff., ACD, 88/16 ff.

100/15-16 AND THENNE ... LADY: BCD, 41/10 ff., ACD, 84/5 ff.

100/16-18 7 OF ... MAY: BCD, 42/10 ff., ACD, 84/21 ff.

100/18-21 WHAN ... DECEYUED: BCD, 53/8 ff., ACD, 89/1 ff.

101/6 BLYSSED ... LORDE: BCD, 4/13-14, ACD, 71/9-10.

101/7 HIS: OE w(e)orold is a strong feminine noun, but appears generally in ME as either neuter or masculine, presumably as a result of the influence of L mundus and OF munt; see MES, 46.

101/8-10 SYR ... MYSERY: these lines seem to correspond to the descriptio

mortis; see the BCD, 5/6 ff., the ACD, 71/11 ff.

101/10 AND THYNKE ... DEPARTE: cf. the BCD, 7/3, 7/10-12; there is no corresponding passage in the ACD.

101/10-11 AND DESYRE ... REDEMER: BCD, 10/1 ff., ACD, 72/12 ff.

101/13-14 WHERFORE ... BYRTHE: BCD, 5/14-6/1, ACD, 71/20-21.

101/15-17 THERFORE ... GLADNESSE: this is a summary of the lesson to be derived from the temptation to impatience, BCD, 19/6 ff., ACD, 75/23 ff.

101/17 ff. This brief exhortation to faith is derived from the temptation against the faith, BCD, 10/12 ff., ACD, 72/21 ff.

102/3-6 AND ... HEM: this warning against despair is taken from the temptation to despair, BCD, 15/4 ff., ACD, 74/3 ff., and includes a paraphrase of a quotation attributed to St Augustine, BCD, 17/6-8, ACD, 75/5-6. It is to be noted that the version in the AM is closer to the CP text than that in the ACD.

102/6 ff. Here follows material taken from three quotations included in the temptation to impatience, but which has been detached from the general summary with which it belongs (see 101/15-17).

102/6-8 SAYNT ... SUFFYCYENTLY: BCD, 20/3-7; cf. the ACD, 76/9 where neither the full quotation nor the attribution to St Jerome is provided.

102/8 ALLE ... SUFFRE: BCD, 20/11-14, ACD, 76/11-12.

102/9-11 DESYRE ... EUER: this is a paraphrase of a quotation attributed to St Augustine in the BCD, 22/10-12; the quotation does not appear in the ACD.

102/11-13 NOW ... GOODNESSE: the exhortation to humility is derived from the temptation to complacence, BCD, 23/11 ff., ACD, 76/25 ff.

102/13-14 GOOD ... GREUOUSLY: cf. the third interrogation of the second Anselmian set (not found in either the BCD or the ACD): "Cognoscis te grauiter deum offendisse?" (CP, fol. 95^{r}, ll. 2-3) and the AM, 103/13-14, which provides the precise Latin original.

102/14-15 7 BY ... LYUE: this is derived from the fourth interrogation of the first Anselmian set, BCD, 30/7-8, ACD, 79/11-12 and AM, 102/19-20.

102/16 It is to be noted that no reference is made in the AM to the fifth of the temptations in the CP text, namely that concerning preoccupation about the things of this world. The reason for this omission may simply be that one on the point of death is not particularly prone to such temptation. Such a view at least is expressed in Dupré (1481): "Car il (i.e. le dyable

denfer) ne met pas sy tost en la memoire du mourant la gloire et la ioye des richesses, ou des delices et autres biens de ce monde, pource que le malade scait bien que il ne les peut emporter auec luy; ne les honneurs pareillement, car il scait bien que tantost il tournera en pouldre" (fol. E3^{r}, ll. 12-16).

102/16 ff. The interrogations in the AM correspond substantially to the first set of Anselmian interrogations (BCD, 29/13 ff., ACD, 79/6 ff.), with the omission of the third interrogation (BCD, 30/6, ACD, 79/10-11) and an additional interrogation (AM, 102/20-21). It is thus to be noted that the second, fifth (somewhat elaborated) and sixth interrogations of the first Anselmian set are to be found in the AM, although all three have been omitted in the ACD. The fuller Gersonian set of interrogations has, however, been omitted in the AM.

103/3-4 Y PUT ... WRATHE: BCD, 31/7-8; this form of the invocation of Christ's passion does not appear in the ACD.

103/4-9 THE ... AMEN: BCD, 42/14-43/4, ACD, 85/1-6.

103/9 VERSE: presumably in error for the plural.

103/11-12 DIRUPISTI ... INUOCABO: BCD, 40/14-41/3, ACD, 83/24-84/2.

103/12-16 DEUS ... TUA: these prayers and invocations correspond to but

are not identical with those of ch. 4 in the CP text.

103/16-17 LARGIRE ... GLORIA: BCD, 43/5-9; this prayer does not appear in the ACD.

103/18-19 ALSO ... SUSCIPE: cf. the BCD, 41/10 ff., the ACD, 84/5 ff.

103/19-20 AND ... MEUM: BCD, 31/11-32/2, 39/5, ACD, 79/22-3, 82/21-2.

105/17-107/5 This section provides a literal translation of material drawn from Gerson's "De Praeceptis Decalogi", Opusculum Tripertitum, i.16, du Pin, i (1706), 439-40.

105/22 ORDEYNE: translates L porrigamus, du Pin, i (1706), 439, which may be referred to LD s.v. porrigo, v. I.B.2. "To hold forth, reach out, to offer, present". None of the senses supplied by OED s.v. ordain, v. seems particularly suitable here, although 12.b. "To assign (to any one) as a share, portion, or allowance; to allot" is perhaps the closest.

105/23 VERTUES: this would seem to be a clear error, for the Latin reads veritates (du Pin, i (1706), 439). Cf. verytees (106/11) and trewthis (106/20).

106/3-5 The Opusculum reads: "... quia vos offendi qui totus estis venerandus & colendus, quodque Mandatum vestrum tran(s)gressus sum" (du

Pin, i (1706), 439). The relative clause should, therefore, refer to God and not to his commandments, and has evidently become misplaced in the rearrangement of clauses.

106/14 ALL (1st): presumably a mechanical error. The Opusculum reads: "... quamvis omnia enarrata prius crimina commisisset" (du Pin, i (1706), 440).

106/15-17 AND ... PURGATORYE: the Opusculum reads: "Si etiam talis absque alia Confessione continuo decederet in absentia Sacerdotis dormiendo, aut alio quovis modo morte subita praeventus, idem finaliter salvaretur, acerbissima Purgatorii poena mediante" (du Pin, i (1706), 440).

107/1 Gerson's detailed elaboration of sins has been omitted, the Opusculum reading: "... quemadmodum illi qui peccatis carnalibus mersi resurgere nolunt, aut usuras suas aut injustas mercationes & lucra continuant, vel injuste retinent alien(u)m, quique alterius odio & vindictae desiderio flagrantes, in nocendi proposito perseverant" (du Pin, i (1706), 440).

107/2-5 NOT FOR ... AMEN: only part of the final sentence of the Opusculum, i.16 has been translated, and in this form it seems to make no sense. The Opusculum reads: "Quanquam talibus salutare consilium detur, ut per seipsos vel alios bona quae poterunt operentur, orando vel eleemosynas dando; quo Deus eorum corda illuminet, & ad bonum dirigat & convertat: nullum est enim bonum adeo exiguum quod non tandem Deus aeterna vel

temporali mercede remuneret, multoque melius est temporale bonum & minimum, quam omnino nullum promereri; saluberrimum est etiam laudabilem consuetudinem illaesam servare, ne eam semel dissolvendo, nunquam in aeternum forte resumat" (du Pin, i (1706), 440).

110/17 CONTYNUELL: an adverb seems to be required here, but neither OED nor MED provides any evidence of such a form as adverb. Cf., however, the use of pryncipall as adverb, ACD, 84/18.

GLOSSARIES

The glossaries are necessarily selective, although they attempt to include all words and meanings which are not found in PtE. No attempt is made to provide a complete record of the occurrences and meanings of those words which have been recorded; the first three occurrences (when there are more than three) have been regarded as sufficient to establish a particular usage. When the semantic range of a word is uncertain meanings still current are sometimes recorded. Words are occasionally recorded where it is felt that their ME spellings may cause difficulty for the modern reader. Spelling variants and complete inflexions have not, however, been recorded systematically, although forms have been included which may be considered of special linguistic interest. No etymological information is given. No hypothetically reconstructed forms have been supplied as headwords, but only forms that appear in the text, the form of the headword being that of the first recorded line reference. A swung-dash stands for the headword in any of its forms.

The order of words is strictly alphabetic, but the following arrangements should be noted:

(i) Vocalic and consonantal i are differentiated in the same way as MnE i/j.

(ii) Where y is merely a spelling variant of i it is treated as i, but where it represents the voiced palatal spirant it is treated as MnE y.

(iii) Þ is treated as th.

(iv) Vocalic and consonantal u/v are differentiated in accordance with

their function and therafter recorded in the same way as MnE u/v.

(v) Where an adjective and an adverb have identical forms the adjective precedes the adverb; similarly, a noun precedes a verb, etc.

(vi) Complete idiomatic phrases or word groups, e.g. "to the ende that", "to this purpose that", "for trouth", "that is to wyte" are recorded as one unit under the principal element or leading word, which in the above cases would be ende, purpose, trouth and wyte respectively. Similarly, verbal units of the type "come aboute", "putte away", are recorded under the verb. In phrases consisting of elements of equal status, as a noun and a verb, the verb takes precedence over the noun for the purposes of classification. Thus the phrase "take in auoutrye" is glossed under take, although a cross-reference is provided.

(vii) Elisions of the before a vowel or h and the subsequent incorporation of th into the whole word, as in thartycle, are ignored.

The following abbreviations are used:

abbrev.	abbreviation	conj.	conjunction
absol.	absolute	correl.	correlative
adj.	adjective	dem.	demonstrative
adv.	adverb	fem.	feminine
adv. gen.	adverbial genitive	gen.	genitive
aux.	auxiliary	ger.	gerund
coll.	collective, -ly	imp.	imperative
comp.	comparative	impers.	impersonal
cond.	conditional	inf.	infinitive

intens.	intensive	pr.	present
intr.	intransitive	prep.	preposition
masc.	masculine	pr.p.	present participle
mod.	modal	pr.p.adj.	participial adjective
n.	noun	pron.	pronoun
n. (not italicised)	see note	refl.	reflexive
num.	numeral	rel.	relative, related
obj.	object, -ive	sg.	singular
pa.t.	past tense	subj.	subjunctive
pl.	plural	sup.	superlative
poss.	possessive	temp.	temporal
pp.	past participle	v.	verb
pp.adj.	participial adjective	vbl.n.	verbal noun

In the recording of verbal forms the indicative mood may be assumed unless otherwise stated.

The Book of the Craft of Dying

A prep. + vbl.n. engaged in 3/10, 55/7.

ABYDE v. procrastinate 53/6; ABYDE pp. waited for 9/4; procrastinated 54/3.

ABOUTE prep. in attendance on 3/10, 32/3, 43/11, etc.; near to 51/8, 51/10.

ABOUE prep. not limited by 25/7.

ACCEPTED pp.adj. agreeable 16/9.

ACCIDENTAL adj. out of the normal course of nature 19/11.

ACCORDYNG pr.p.adj. ȝ to compatible with 52/11.

ACTUALY adv. through action 11/13.

ADOWN adv. down, in a lower condition 26/2.

AFFECCYONS n.pl. passions 57/7.

AFFERED pp. frightened 50/7.

AFORE adv. before 16/5, 17/6.

AFORE prep. in the presence of 49/6.

AFTER prep. according to 32/9, 33/1; in proportion to 35/12, 37/13, 47/13, etc.

AGASTED pa.t. frightened 51/3, 51/5; AGASTE pp.adj. afraid 65/3.

ALL(E) adj. ȝ they all those 14/2, 14/3; ȝ a a whole 54/10; ȝ thynge every thing 14/7, 58/6, 63/9.

ALONGE adv. at full length 18/8.

ALS adv.; correl. with as as 12/4, 39/10, 43/14.

ALSO adv. similarly 13/12, 14/1, 45/10, etc.

AMAROUS adj. bitter 61/12 n.

AMENDE v.refl. reform 30/7, 54/12.

AMENDEMENT n. forgiveness 57/9.

AND conj.cond. if 4/10, 18/4, 30/7, etc.

ANOON adv. at once 24/15.

APAYDE pp. content, satisfied 17/7.

APPREHENDE v. comprehend 9/8, 12/1.

ARGUMENT n. indication 36/8.

ARRETTE imp.sg. attribute 24/8.

AS adv. ↄ sone forthwith 12/5; conj. so that 43/12. See KONNE.

ASCAPE v. escape 7/11.

ASCAPYNGE vbl.n. escape 5/9.

ASCRYUED pp. ascribed 42/14.

ASSAILETH pr.3sg. tempts 24/1.

ASSISTE v. be present 42/4 n, 56/11; pr.p. 66/5.

ASSOYLE subj.sg. absolve 66/3; pp. 49/4.

ASTATE n. status, position 55/4.

ATTE prep. in the presence of 59/14. See FYRE.

AUCTOR n. creator 24/15.

AUGHT(EN) see OUGHT.

AUGMENTED pp. intensified 17/13.

AUAYLE v. ↄ to be beneficial to 47/2.

AUAUNTE imp.sg.; refl. boast 24/7.

AUERTE v. turn away 11/9.

AUOUTRYE see TAKE.

AUOWES n.pl. vows 47/10.

AYEN adv. back 5/11, 64/4; in reply 31/7.

AYENST prep. against 12/8, 15/4, 15/8, etc.

BE v. be 2/10; BE pr.pl. 4/14, 14/3, 16/3, etc.; BEN 2/9, 3/9, 10/10, etc.; BIP 3/5; WERE pa.t.2sg. 57/4, 61/5; BE pp. 14/2, 16/5, 20/2, etc.; BEN 4/10.

BEHIGHTE pa.t. promised 25/9.

BEHOTYNGE vbl.n. promising 46/12.

BESY adj. diligent 11/9, 15/7; solicitous 54/7; comp. more concerned 7/9.

BESILY see BYSELY.

BESYNES n. concern 26/6.

BE TRAPPED pp. circumvented 8/8.

BE WAR see WAR.

BY prep. on account of 20/2; in accordance with 45/10.

BYE v. redeem 40/12.

BILEUETH imp.pl. believe 14/12.

BYRDON n. burden 5/9.

BYSELY, BESILY adv. energetically 11/10 n; carefully 44/11, 47/12, 53/4; zealously 53/12; BESILYER comp. more quickly 45/8.

BITHENKE v.refl. consider 49/5, 49/9.

BY TYME adv. in good time 44/4-5.

BOOLDNESSE n. vigour 8/1.

BOUNDE(N) pp. obliged 11/13, 19/7, 34/7; YBOUNDE 35/12, 39/9.

BRENNE v. burn 22/11.

BROTHER n.pl. brethren 54/13.

BUT conj. unless 17/7, 56/4; ȝ yf unless 12/10, 28/3, 33/9-10; ȝ that except that 17/11.

CAAS n. situation 16/8, 47/12.

CAN see KONNE.

CARNAL adj. worldly 26/5, 27/7. See FRENDES.

CAUSE n. for this ȝ that in order that 29/11.

CHARGED pp. weighed, considered 52/9.

CHARITE n. God's love for man 39/13, 58/7; man's love of God and his neighbour 4/12, 19/6, 19/14, etc.

CHERYNGE vbl.n. consolation 46/11.

CHERUBYN n.pl. cherubim, the second of the nine orders of angels in the Dionysian hierarchy 66/13.

CHOSE pp. chosen 26/14.

CLEPED pp. called 53/1.

CLERE adj. serene, pure (?) 43/7; illustrious 60/4.

CLERK(E) n. scholar, authority 8/6; scholar, cleric 21/8, 22/3, 26/11, etc.; one of the secular clergy 9/10.

CLIPPE v. embrace 18/6.

CLIPPYNGE vbl.n. embracing 59/3.

CLOSED pp. ȝ to gydre brought close together, joined 15/2-3.

COLACYONS n.pl. (Cassian's) Collations 7/6.

COMEN pr.pl. 64/6; ȝ aboute surround (in attendance) 64/9; ȝ ayenst come to meet 64/6; COMETH pr.pl. 45/10.

COMFORTED pp. strengthened 29/13.

COMPENDYE n. (Hugh of Strassburg's) Compendium 53/1.

COMPETENT adj. suitable 32/7 n.

COMPLACENCE n. satisfaction 23/11 n, 24/1, 24/10.

COMPUNCTE pp.adj. overcome with remorse 50/8.

COMUNED pp. ȝ of talked about 52/4.

CONCEYLED, COUNCEILED pp. advised 46/14, 47/12, 48/12.

CONCENTE, CONSENTE v. ↄ to (a person) submit to 28/2, 28/3.

CONFERMYNG pr.p. 6/10; ↄ his wille submitting his will 6/10 n, 27/5, 39/8.

CONFORTYNGE vbl.n. strengthening 2/9; consolation 46/11.

CONTENETH pr.3sg. contains 37/8.

CONTYNUEL adj. constant 42/7.

CONTRARY adj. hostile 65/9.

CONUENYENTLY adv. appropriately 55/9.

CONUERSACYON n. conduct 57/11, 58/10.

CONUERTE v.refl. ↄ to turn to 25/12.

CORRUPTE pp. corrupted 63/9.

COUEYTE v. desire 10/4.

COUENT(E) n. convent 32/2, 32/3, 55/10.

CRAFTE n. art 2/1, 2/7, 2/12, etc.

CRYE v. call in supplication 38/10; pa.t. 38/2, 38/10; ↄ to 41/11, 58/8.

CRYENGE vbl.n. supplication 38/12 (2x).

CRISTEN adj. christian 2/12, 4/8, 6/4, etc.

CRUCIFIXE n. the crucified one, Christ; the ymage of the a crucifix 51/7.

DAMPNACYON n. damnation 25/4-5, 25/11, 31/7, etc.

DAMPNE v. damn 17/7; pp. 21/4, 24/10; repudiated 33/3.

DECLARED pp. set forth 5/6.

DEED adj. ↄ men those who have died 4/14; be ↄ subj.sg. die 5/2.

DEEDLY see SYNNE.

DEFOULED pp. defiled 63/10.

DEY(E), DYE v. die 2/13, 26/9, 26/13, etc.

DEKENS n.pl. deacons 67/3.

DELECTACYON n. pleasure 24/9, 48/4 n.

DELYCATE adj. delightful 57/4.

DEME v. condemn 31/4; subj.sg. judge, consider 64/11; pp. condemned 11/6.

DESIRYNGE vbl.n. longing 38/13.

DESPERACYON n. despair 15/4, 26/3, 48/8.

DETTE n. that which man owes to his nature, death 5/11, 62/12, 64/4.

DEWE, DUE adj. rightful 34/6, 48/2; appropriate 36/1.

DIFFERRED pp. delayed 47/7.

DIFFICULTE n. unwillingness 23/8 n.

DILIGENCE n. careful attention 54/7.

DILIGENTLY adv. carefully 9/7 n, 18/4, 45/15, etc.; speedily 45/1.

DIRECTED pp. addressed 51/14.

DISCHARGYNGE vbl.n. unloading 5/8.

DISCRECYON n. discernment 8/2.

DYSPARBLED pp. ȝ aboute scattered abroad 65/5.

DISPLESAUNCE n. displeasure 20/6, 48/5.

DISPLESYNGE vbl.n. displeasure 48/2.

DISPOSICYON n. dispensation, direction 6/11, 22/7, 54/7; posture, position 18/1 n, 18/4; attitude, frame of mind 56/7; pl. 53/5 n.

DISPOSE v.refl. prepare 27/7; ȝ for(e) make provision for 46/4, 46/4-5; pr.3sg. ordains 7/8; pr.pl. prepare 44/4 n; pp. ordained 58/13.

DISSESE n. distress 61/1.

DISTINCCYON n. section, chapter 47/6.

DISTROUBLED pp. disturbed 50/12.

DYUERSE adj. numerous 56/10.

DO v. do 14/7; pp. committed 15/15, 16/2, 17/6, etc.; ȝ away blot out 63/4; ȝ mercy be merciful 40/1; ȝ penaunce repent 16/5; DOOST pr.2sg. 63/4; DOOTH pr.3sg. 45/13; DYDE pa.t. 37/12, 37/13, 51/1; DO(O) pp. 15/15, 16/5, 17/9, etc.; DONE 17/6, 17/8, 35/5, etc.; YDO(O) 16/2, 24/4, 30/5, etc.

DOYNGE vbl.n. act 37/10.

DOMINACIONS n.pl. dominions, the fourth of the nine orders of angels in the Dionysian hierarchy 66/13.

DOOM n. judgement 45/10.

DOUTE v. ȝ (þer)ynne be in doubt about 11/10, 12/5.

DOUT(E)LES adv. without doubt, certainly 2/11, 4/8, 10/8, etc.

DRAWE v. draw 11/11; ȝ to approach 29/10, 46/8; DREWE pa.t. 59/10; DRAWE pp. written 2/8; drawn 18/3.

DUE see DEWE.

DUYTE n. debt 5/11 n, 7/3.

DURYNGE pr.p.adj. lasting 20/11.

EFFECTUELY adv. sincerely 47/10.

EYEN n.pl. eyes 39/1, 66/5.

ELLES adv. else 5/7, 17/10, 23/1, etc.

ENCLYNED pp. bowed 18/5.

ENCLYNYNGE ger. propensity 48/3.

ENCRECE n. augmentation 28/13.

ENDE n. last ȝ last hours of life 4/10, 10/8, 11/9, etc.

ENDUCE v. induce 44/11; pp. 45/6, 45/15.

ENFORCE v.refl. strive 48/1.

ENFORMYNGE pr.p. instructing 56/12; pp. 29/12, 32/11.

ENY adj. any 7/13, 9/2, 17/3, etc.; absol. 12/5, 46/4.

ENY adv. in any degree 34/14.

ENY THYNGE adv. in any way 50/12.

ENQUIRED pp. questioned 32/10.

ENSAMPLE n. example 19/1.

ENTENT n. purpose 48/2.

ENTERLY adv. earnestly 59/9.

ESILY, ESELY adv. calmly 8/5; gently 60/6.

ETE v. eat 65/8.

ETYKES n.pl. (Aristotle's) Ethics 3/13.

EUEN-CRYSTEN n.coll. fellow-Christians 44/12.

EUER(E) adv. always, at all times 4/4, 7/8, 9/1, etc.; at any time 35/5; eternally 60/9.

EUERY pron. each one 44/11, 54/13.

EUERMOOR adv. always, at all times 7/5, 45/11, 51/8.

EUIDENT adj. certain, conclusive 36/8.

FADER n. father 13/3, 38/3, 40/1, etc.; applied to Christ 62/3; pl. 13/12.

FAYLEN pr.pl. lack 20/3.

FAYRE adj. bright 64/8.

FALLITH pr.3sg. happens 20/9; pr.pl. 7/7; ȝ yn fall into 50/6; ȝ vpon descend upon 53/8.

FALSE adj. delusive 46/11; harmful 50/9 n.

FEYNED pp.adj. false, empty (?) 13/1; simulated 46/11.

FEYNYNGLY adv. dissemblingly 47/10.

FELE v. investigate 36/13.

FELOUSHIP n. company 64/10.

FELOWE n. companion, friend 9/4.

FENDES n.pl. devils 13/9, 51/11.

FER adv. far 61/7.

FERFUL adj. terrible 2/6, 3/12.

FERYNGES vbl.n.pl. threats 13/1.

FERTHER adv. farther 53/10.

FEUOURE n. fever 19/11.

FINALY adv. ultimately, essentially 7/8.

FYNDE v. ↄ in him self discover, perceive 49/10.

FYRE n. atte the ↄ on the fire 65/7.

FLAUMYNGE pr.p.adj. flaming 64/13.

FOR conj. seeing that, that (?) 14/7 n, 14/9; because 34/5.

FOR prep. ↄ to (reinforcing to + inf.) to 9/13; in order to 15/8, 16/10, 17/14, etc.

FORSAKIST pr.2sg. repudiate 33/3; FORSAKEN pp. abandoned 61/6 n.

FORSLOUTHED, FORSLEUTHED pp. lost through neglect 34/4; neglected 44/8, 45/7, 54/3.

FORYEFNES(SE), FORYIFNESSE n. forgiveness 18/9, 34/8, 35/8, etc.

FORYETE pp. forgotten 34/10.

FORYEUE v. forgive 42/2; pr.2sg. 35/4; pp. 41/4.

FOUCHEST SAAF pr.2sg. vouchsafe, deign 40/12 n; VOUCHED SAF pa.t. 65/10.

FREDAM n. freedom 54/1.

FREELTE n. frailty 8/3, 63/9.

FRENDES n.pl. carnal ↄ blood relations 26/7, 52/3.

FRO prep. from 11/9, 13/10, 51/11, etc.

FUL adj. see HAST.

FUL adv.intens. very, most 27/4, 56/9.

FULFYLLE v. supply, remedy 58/10.

FUNDAMENT n. foundation 10/12, 10/14, 11/2.

GADYR imp.sg. join together, unite 63/10; ȝ to gidre gather together 55/10-11.

GASTYNGES vbl.n.pl. threats 13/1 n.

GENERALY adv. universally 2/12.

GYLE n. deceit 60/3; pl. stratagems 37/6.

GLOSE n. commentary 28/10.

GLOSED pa.t. flattered 51/2.

GOOD n. possessions, goods 35/13 (2x).

GOODNESSE n.coll. good deeds 34/2 (2nd).

GOOST see YELDE, YEUE.

GOTH pr.3sg. ȝ oute of turns away from 12/5.

GOUERNE subj.sg.; refl. conduct 5/4.

GRACES n.pl. virtues implanted by grace 34/3 n.

GRAUEL-STONES n.pl. pebbles 16/4.

GRET adj. great 11/7, 18/11, 18/13, etc.; GRETTEST sup. 10/9.

GRETLY adv. very 18/10, 20/14.

GREUAUNCE n. injury 35/6; distress 47/15.

GREUYTH pr.3sg. troubles 26/5; subj.sg. obstruct 65/1.

GREUOUS adj. severe 10/9, 19/12, 20/10; serious 17/12; wicked 19/5 n; bitter 61/9.

GRYNTITH pr.3sg. gnashes the teeth in anguish 64/13 n.

GRYPEN pr.pl. come upon, afflict 53/9 n.

GRUCCHEN pr.pl. complain 20/14; subj.sg. 8/3, 20/8.

GRUCCHINGE pr.p.adj. querulous 19/14.

GRUCCHYNGE vbl.n. complaint 7/13.

HABITUALY adv. by inherent disposition 11/13.

HAPPYTH pr.3sg. happens 19/10; subj.sg. 54/5.

HAST pr.2sg. ȝ ful wille fully intend 30/7; ȝ mynde of be mindful of 61/8-9; HAN pr.pl. 10/9, 44/8, 44/9, etc.

HASTED pp. urged 50/1; be ȝ die suddenly 5/2.

HASTELY adv. suddenly 5/2; soon, in a short time 46/9, 58/13.

HASTY adj. imminent 47/15; sudden 49/6.

HASTYNESSE n. shortness 51/13 n.

HEDE see TAKE.

HELE n. spiritual health, salvation 7/9, 11/3, 32/11, etc.; soule ȝ 10/13, 12/6, 47/1; health 42/11, 46/6, 46/12, etc.

HELLE see HOUNDES.

HELTHE n. spiritual well-being 33/11, 33/13, 36/8, etc.

HEM pron.pl. them, those 2/9, 3/4, 3/7, etc.; ȝ self themselves 44/4, 44/8, 54/4; HER poss. 3/5, 4/10 (2^{x}), etc.

HENNES adv. from this world 6/12.

HER see HEM.

HEREMYTES n.pl. hermits 67/1.

HYE adj. loud 13/7.

HIM pron.sg. (ref. to grammatically masc. n.) it 9/3 n; refl. himself 5/4, 37/5, 49/9.

HYNGE pa.t. was crucified 19/4.

HYR pron.sg. (ref. to grammatically fem. n.) it 60/7, 61/13, 62/1, etc.; poss. its 40/3 n, 41/8, 62/2.

HISTORIES n.pl. stories 49/7.

HOLSOM adj. salutary 50/8.

HOLSOMLY adv. with good spiritual effect 51/3, 51/5.

HONESTE n. honourableness 55/3.

HOOL adj. healthy 26/4, 27/6; complete 49/12.

HOUNDES n.pl. helle ȝ devils 40/3.

HOUSEHOLDE n. household goods 46/4.

HOW, HOU adv. no matter to what extent 4/9 (3^{x}).

YBLESSYD pp.adj. blessed, devout (?) 66/5 n.

YCALLED pp. considered 6/3.

YDEL adj. false 44/8.

YFERE adv. al ȝ entirely 37/3.

ILLUSYONS n.pl. deceptions 12/11.

YMAGE see CRUCIFIXE.

IMPARFYT adj. sinful 6/5.

IN prep. on 3/5, 16/4 (2nd), 18/1, etc.; + vbl.n. engaged in 54/11, 55/2, 55/4, etc.; among 13/6, 54/12 (2^{x}), etc.

INCONUENYENT adj. absurd 27/11, 50/10; inappropriate 54/6.

INFYNITLY adv. infinitely 17/13 n.

INFIRMITEES n.pl. sicknesses 5/9.

INFORMACYON n. instruction 3/6 n.

INFUNDED pp. infused 66/12.

INNUMERABLE adj. incalculably great 62/9.

YNOW adv. enough, sufficiently 7/1, 36/8.

INSYGHT n. internal sight, discernment 2/11 n.

YNSTAUNCE n. earnestness 41/10.

INSTRUCCYON n. authoritative direction 3/8 n, 44/2; instructive example 37/8, 37/11.

INTERROGACYONS n.pl. questions 3/4 n, 29/8, 29/10, etc.

IN TO prep. until, up to 4/10, 35/6, 54/3, etc.; to, unto 26/14, 46/7, 59/4, etc.

INUOLUED pp. ↄ with encumbered with, beset with 49/1.

INWARD adv. inwardly, in spirit 16/14.

YSMYTE pp. struck 55/1.

YSPRAD pp. stretched out 18/6.

Y THRILLED pp. pierced 17/1.

IOY(E) n. bliss 5/12, 64/11; glory 63/1.

IOYNED pp.adj. related 52/11.

IOURNAY n. man's final journey 65/10.

IUGE n. judge 59/14; pl. 64/7.

KEPE subj.sg.; refl. conduct 5/4.

KYNDE adj. generous, gracious 22/2, 22/4.

KYTTE imp.sg. cut 22/11.

KNOULACHE, KNOULECHE n. knowledge 2/13; understanding 49/13.

KNOULECHING vbl.n. acknowledging, praise 62/5.

KNOULECHIST pr.2sg. acknowledge 33/6.

KNOWEN pp. known 55/8.

KNOWYNGE vbl.n. self-knowledge 33/10; awareness 34/9.

KONNE v. know how 8/15; CAN pr.3sg. knows 43/10; as he ↄ as best he can 43/15; CAN pr.pl. know how 7/10; KONNE subj.sg. 8/12.

KONNYNG(E) n. ability, skill 3/2, 3/11, 9/5, etc.; knowledge 36/11, 56/10.

LABOURETH pr.3sg. endures pain 17/14; pr.p. 60/2; pr.3sg. journeys painfully 55/9, 56/5; pr.p. 27/9.

LAST see ENDE.

LAT imp.sg. let 37/5, 44/11, 54/6, etc.

LATE adv. recently, not long since 6/5.

LECHE n. physician 45/5, 45/6.

LEEF adj. dear 35/1.

LENGER see LONGE.

LESE v. lose 34/14; subj.sg. 50/1; LESIP imp.pl. 18/12.

LESYNGES n.pl. lies 13/3.

LETANYE n. litany 55/12.

LETTE v. hinder 65/10.

LEUE v. forsake 34/14, 35/13; YLEFTE pp. set aside 55/2 n.

LEWDE, LEUDE adj. lay 2/4; evil (?) 8/3.

LYF n. by myꝛ as I live 25/11.

LIGHTER adj.comp. less severe 21/13.

LYKE adj.absol. the like 42/13.

LIKLY adj. probable 50/2.

LOKED pp. ꝛ after expected 9/4.

LONGE adj. see TYME; LENGER comp. 22/8 (2^{x}).

LONGE adv. for a long time 4/9 n; LENGER comp. 34/12, 48/4.

LOUELY adj. loving 40/4.

LOWE subj.sg.; refl. humble oneself 25/2, 29/3.

LUST pr.2sg. desire 54/5.

LUSTITH pr.3sg. desires 53/3.

MADE pp. put 49/13, 50/1; MAAD pp. 57/5.

MAY pr.3sg. can 2/11, 3/5, 6/3, etc.; pa.t. could 17/10, 34/3, 56/3; were to (?) 30/7 n, 34/12 n, 48/4; MAY pr.pl. 3/5, 7/10, 7/11; MOWE(N) 13/9, 13/10, 17/7, etc.; MOWN 51/13, 55/8.

MAYDE n. ↄ Mary Virgin Mary 60/9.

MAISTER n. master 54/2.

MANERE n. mode, manner 2/8, 2/9, 50/5, etc.; custom 54/12, 55/11; all ↄ of every kind of 60/3, 61/1; what (no) ↄ (of) what (no) kind of 4/5, 6/8, 20/9; som (al, suche) ↄ (of) some (all, such) kinds of 11/11, 12/2-3, 17/9, etc.; in what (noo, eny) ↄ (of) wyse in what (no, any) way 6/7, 28/1, 35/9, etc.; in many ↄ wyses in many ways 33/7.

MANHEDE n. manhood, human nature 61/4, 64/3.

MANLY adv. manfully 13/3, 28/11, 48/10.

MANSLAUGHTRES n.pl. murders 16/3.

MATERE n. exposition, subject 2/7, 3/1, 27/9, etc.

MEKE subj.sg.; refl. humble 25/2.

MENE n. mediator 41/12; means 64/4.

MENYNGE vbl.n. that is to ↄ that means, that is to say 47/14.

MERCY see DO.

MERCYABLE adj. merciful 39/12, 61/3, 62/6, etc.

MERCIABLY adv. mercifully 62/13, 63/6.

MERY adj. pleasant, delightful 63/1, 66/1.

MERITES n.pl. deserts 31/8.

MERYTORILY adv. meritoriously 53/3.

METE pr.pl. ↄ with meet 64/7-8, 66/14.

MYGHT n. power, strength 8/1, 28/12, 61/11; with al hys ↄ to the utmost of his ability 11/8-9, 49/2-3.

MYKELNESSE n. greatness 63/3.

MYNDE see HAST.

MYNISTRE n. one who acts under the authority of another 60/4; pl. 65/9.

MYNISTRED pp. imparted, shown 54/8.

MYSGOTEN pp. wrongly acquired 35/11.

MOCYONS n.pl. emotions 57/8.

MODER n. mother 13/5, 33/11, 41/13, etc.

MONYSSHED pp. exhorted 48/12.

MOOR adj.comp. greater 17/3.

MOOR adv. ↄ than that moreover (?) 7/3 n. See RATHER.

MORALS n.pl. (St Gregory's) Moralia 20/11.

MOST pr.3sg. must 9/11; pr.pl. 7/3.

MOWE(N), MOWN see MAY.

MURMURACYON n. grumbling, complaint 21/3, 23/8.

NAM(E)LY adv. especially 9/8, 19/9, 19/12, etc.; at least 11/13, 38/6.

NE adv. ... not not 24/6-7, 24/7 (2x), etc.

NE conj. nor 6/6, 6/15, 7/11, etc.

NECESSITE n. need 60/10.

NEDES n.pl. necessary matters 46/4.

NEDYS adv.gen. of necessity 9/11.

NEDITH pr.3sg.; impers. is necessary 8/9, 8/11.

NEEDLY adv. necessarily 7/3.

NEYTHER conj. nor 6/7, 16/6, 23/15, etc.; neither ...ↄ neither ... nor 6/3, 7/11, 25/8.

NERE adv. near 53/9.

NEUERE adv. not at all, in no way 25/3, 36/3, 60/1, etc.

NY prep. close to 54/13.

NYE adv. near, close at hand 56/10, 60/1.

NOBLE adj. excellent, admirable 32/9.

NOYE v. harm 12/8, 17/7.

NOMBRE n. company, host 64/9.

NOON adj. no 30/15, 36/1, 45/12.

NOON pron. none 46/9, 48/12.

NOTABLY adv. strikingly; especially (?) 23/5 n.

NOTWITHSTONDYNGE adv. ꝛ that although 9/9.

NOUGHT n. nothing 17/10, 33/8, 66/10.

OBIECTYNGE pr.p. ꝛ hys synnes ayenst hym reproaching him with his sins 15/8.

OF prep. by 3/10, 36/10 (1st), 42/8, etc.; one of 36/9 (1st); in (?) 65/3 (1st) n.

OFFENDE v. sin against, wrong 34/14; pp. 17/11, 33/7.

OFTE adv. often 18/15, 20/1, 40/14.

OFTE(N) TYMES adv. often 13/7, 19/10-11, 33/6-7, etc.

OMELYE n. (St Gregory's) Homily 21/4.

OO adj.num. one 16/2, 58/3.

OOST n. host, army 64/7.

OPEN adj. clear, plain 19/1, 19/10, 20/2, etc.

OPENLY adv. clearly 44/7, 46/8, 66/6.

OPTEYNE v. gain 29/5.

OR conj. before 15/10, 50/1.

ORDEYNYNGE pr.p. preparing, drawing up 46/3; ꝛ for make provision for 45/1; pp. assigned, appointed 22/8, 42/8, 62/4.

ORDYNA(U)NCE n. dispensation, direction 22/8, 49/3.

ORDINAT adj. ordered, regulated 47/13.

ORYSONS n.pl. prayers 55/12, 55/14.

OTHER, OTHIR adj. another 10/14; absol. others 9/6, 12/8; pron. others 9/9, 13/13, 51/11, etc.

OTHER adv. ȝ ... othir either ... or 27/7-8.

OTHER WHILE adv. at times 19/14 n.

OTHER WYSE adv. in another way 31/5-6.

OTHIR conj. see OTHER adv.

OUGHT v.aux. (+ simple inf.) ought 9/11; AUGHT(EN) pr.pl. 7/12, 43/13.

OURE SELF pron.pl. ourselves 7/10.

OUTAKE prep. except 17/5.

OUTHER adv. ȝ... or either ... or 35/6.

OUTOKE pa.t. excluded, excepted 23/6.

OUTWARD adv. outwardly 26/6, 38/8, 47/11.

OUERAL adv. everywhere 7/5.

OWEN, OWNE adj. own 21/12, 39/9, 40/4.

PARCEL n. a part 27/2.

PARFYT adj. righteous 6/4, 23/13; holy 59/3; perfect 48/2, 59/2.

PARTYE n. part 48/8; pl. 3/1.

PASSYNGLY adv. exceedingly 19/8.

PEES n. peace 42/14, 46/1, 60/7, etc.

PEYNE n. the sufferings of hell 17/12.

PENAUNCE n. repentance 47/8; see DO.

PERSEUERAUNT adj. steadfast 13/12.

PERSUACYONS n.pl. arguments 13/1.

PYTE(E) n. mercy 17/2, 62/9.

PLENERLY adv. fully 26/10.

PLESAUNCE n. pleasure, satisfaction 23/11.

POYNT n. in (vpon) ȝ of on the point of 2/9, 15/14, 38/5, etc.; in ȝ to on the point of 46/8-9; pl. points, items (?) 52/8.

POSSESSE v. come into possession of, win 21/2.

POSTYL n. apostle 28/5.

POSTUME n. abscess 19/11.

POTESTATES n.pl. powers, the sixth of the nine orders of angels in the Dionysian hierarchy 66/13.

PRAISYNGE vbl.n. praise 59/4.

PRESENCIALY adv. as being present 66/5.

PRESTES n.pl. priests 67/2.

PRESUME imp.sg. ȝ of thy self be presumptuous 24/8.

PRINCEHODES n.pl. principalities, the seventh of the nine orders of angels in the Dionysian hierarchy 66/13.

PRINCIPALY adv. chiefly, above all 13/11, 17/15, 44/13.

PROCURE v. bring about 46/14.

PROFYT n. resultant benefit (?) 14/6; PROPHIT 52/5.

PROPRIETARY n. a property-owning member of a monastic order 51/5 n.

PROUIDENCE n. guidance 54/7.

PROUYDE v. prepare, make provision for 46/14 n; ȝ for care for 7/9 n; make provision for 45/1.

PUBLICANS n.pl. tax-gatherers 19/3.

PUNYCYON n. punishment 22/14.

PUNYSSHETH pr.3sg. inflicts punishment 65/1 n.

PURPOSIST pr.2sg. resolve 34/11.

PURSUED pa.t. persecuted 19/2.

PUT imp.sg. add 57/11; ꝛ away dismiss 26/9; reject 40/8; ꝛ furthe utter 51/14; PUT(TE) pp. set forth 48/10; added 52/8.

QUYETE adj. calm, untroubled 47/3.

RAD(DE) pp. read 49/6, 51/5, 55/3.

RATHER adv.comp. ꝛ moor rather 34/4-5 n.

RAUISSHED pp. drawn strongly 18/3.

RECOMMENDACYON n. act of commending one's spirit to God (?) 62/7 n.

REDEMPTOUR n. redeemer 40/7, 61/3, 66/4.

REDY adj. ꝛ to ... ward inclined towards 9/1.

REDUCED pp. recalled 52/4.

REGNYST pr.2sg. reign 58/3.

RELIGIONS n.pl. religious orders 13/6, 54/12 n, 56/10.

RELIGIOUS(E) adj. belonging to a religious order 2/5, 9/6, 9/12, etc.

REMEMBRE v.refl. recollect 36/12, 37/5.

RENNE v. run 55/4; pr.pl. 46/12.

REPENTYST pr.2sg.; refl. affect with contrition 30/6.

REPREUABLE adj. blameworthy 6/2.

RESON n. by ꝛ properly 23/7.

RESONABLE adj. rational 7/2.

RETRACCYON n. hesitation, holding back 9/3.

RYCHESSE n. wealth 26/8, 52/3.

RIGHT adv.intens. very 2/6 (2ˣ), 13/6, etc.

RYGHT n. law 7/3.

RIGHTFUL, RI3TFUL adj. upright, just 4/8, 5/1, 29/3, etc.; comp. more fitting 50/7-8.

RYGHTWESNES(SE) n. righteousness 31/11; justice 34/5.

RIGHTWYSE adj. righteous 45/10.

ROTE n. bottom, depth 58/8.

SAAM adj.absol. the same things 37/12; pron. the ȝ the same thing 32/2.

SADDE adj. steadfast 24/3.

SALUE v. greet 18/6.

SAPIENCE n. Wisdom 4/15.

SATISFYE v. make atonement to 21/11; ȝ to 27/1.

SAUACYON n. salvation 7/9.

SAUELY adv. securely 10/1.

SCIENCE n. skill, art 10/6.

SECHE v. go to 45/6.

SECULERS n.pl. laymen 32/9, 56/6, 56/9.

SEEKNES n. illness 19/11.

SEYDE pp. expressed, related 10/5.

SEYEN pp. seen 27/6, 44/7.

SEKE adj. sick, ill 46/14.

SELDE adv. seldom 44/3, 47/4.

SELDEN adv. seldom 19/10.

SEMETH pr.pl. seem 50/3.

SEMYNGE vbl.n. to the ȝ in appearance 47/11.

SENATOURS n.pl. counsellors 64/7.

SENSUALITE n. movements of sensitive appetite 6/9; lusts of the flesh 8/3.

SENTENCE n. meaning 42/13; pl. 52/8 (?); (Peter Lombard's) Sentences 26/12, 47/6 n.

SERAPHYN n.pl. seraphim, the highest of the nine orders of angels in the Dionysian hierarchy 66/13.

SEURE adj. assured 47/3; safe 53/11.

SEURLY see SURELY.

SHAL pr.3sg. will 5/2, 5/3, 17/1, etc.; is (about) to 22/9; SHUL(N) pr.pl. 3/7, 3/8, etc.; ought 3/4, 3/9; SHOLN pr.pl. will 14/13; pa.t.2sg.; temp. were (about) to 61/5; 3sg. would 51/3; mod. would 18/3; were to 50/7. See VNDERSTONDE.

SHORT adj. not lasting a long time, short-lived 48/6; see TYME.

SHRYUE(N) pp. confessed 15/15, 16/5, 16/7, etc.

SYDES n.pl. in alle ȝ in all respects 50/3.

SYKE n. sick man 56/5.

SYNGULER adj. excellent 60/9.

SYNNE v. ȝ deedly commit mortal sin 34/13.

SYTH conj. since 7/3 n, 7/10, 21/14.

SIXTE adj. sixth 3/9, 35/10, 55/6.

SMYTYNGE vbl.n. striking 55/11.

SO conj. provided that 6/5.

SOCOUR n. aid 60/9.

SODENLY adv. suddenly 5/2, 44/9.

SONE adv. soon 12/4; SONNER comp. 45/8. See AS.

SOOR, SORE adv. severely 15/6, 60/2; greatly 18/15.

SORY adj. sad, sorrowful 6/6, 16/14, 33/14.

SORTE n. company 66/4.

SOTEL adj. cunning 44/7.

SOTELLY adv. subtly, carefully 2/10, 36/12, 52/9.

SOTH n. truth 53/7.

SOULE see HELE.

SOWNE n. sound 38/8.

SPACE n. time 30/7; tyme 7 ꝛ 49/5.

SPAKE pa.t. spoke 23/6.

SPEEDFUL adj. helpful, effective 41/12.

SPIRITES n.pl. vital power 61/10. See YEUE.

SPRYNGE imp.sg. sprinkle 51/10.

STAAT n. state, condition 32/11.

STAB(E)LY adv. steadfastly 5/4, 12/4; constantly 25/6.

STABYLNESSE n. steadfastness 13/9, 13/10.

STABLE adj. steadfast 13/11, 14/6, 24/2, etc.

STATUTES n.pl. decrees 12/3.

STYFLY adv. resolutely 13/4.

STYLLE adv. silently 38/7.

STYRED pa.t. moved 58/5.

STYRYNGE vbl.n. suggestion 44/6.

STREIGHT adj. severe (?) 41/8.

STREYGHT pp. stretched 18/8.

STREIGHTLY adv. closely, narrowly 8/8; strictly 45/4.

STRENGTHE v. strengthen 13/11.

STRENGTHES n.pl. faculties 57/8.

STRYF n. pain, distress 5/5, 13/7.

STRONDE n. shore 16/4.

SUCHE adj.dem. ↄ ... that such ... as 48/7.

SUFFYCIENT adj. ↄ to sufficient for 32/7-8, 47/8, 50/3.

SUFFISED pa.t. allowed 16/9.

SUFFRAGES n.pl. prayers 43/3.

SUFFRE v. endure 13/9; allow 56/1, 56/8; bear 6/10, 21/12; imp.sg. 8/5; pa.t. consented 62/2.

SUPERABUNDANT adj. exceedingly abundant 58/12.

SUPPLICYON n. the making good 57/10.

SUPPORTACYON n. support 28/9.

SURELY, SEURLY adv. securely, safely 6/12, 8/11, 9/13, etc.

SUSTER n. sister 53/7, 54/5.

SWETE adj. dear 41/14, 42/2, 57/5, etc.; SWETTYST sup. 40/4, 59/3, 59/4.

SWETLY adv. graciously 59/11, 60/10.

TABLE n. board; gong 55/1 n, 55/11.

TAKE v. take 6/9; ↄ hede observe, see 18/5; ↄ in auoutrye detect committing adultery 19/4; TAKE pp. 19/4, 44/3; overtaken 49/6.

TEMPORAL adj. passing, temporary 22/14.

TESTAMENT n. will 46/3.

THAN adv. then 15/6, 16/6, 23/15; therefore 20/15, 21/11, 23/7.

THAT pron.rel. that which, what 8/5, 27/8, 64/13 (2^x); in which 50/5; by which 59/7, 59/9 (2nd), 62/7 (2nd).

THE pron.refl. thyself 24/6, 24/7, 30/6, etc.

THEY pron.dem. those 19/7, 19/9, 32/3.

ÞEN conj. than 28/8, 45/9.

THENKE v. think 54/6; ↄ in think about 24/14, 25/2-3; ↄ vpon 61/12-13.

THER AYENST adv. against it 8/4.

THERFORE adv. for it 24/11.

THEROF adv. for it 30/11, 30/14, 36/4; to it 46/7; by it 50/7.

THERTO adv. as well, also 29/7, 35/2; to that end 29/13.

THER VPON adv. upon it 46/12.

THILKE adj.dem. that 59/9.

THINKETH see THENKE.

THO adj.dem. those 42/10.

THORUGH prep. by means of, through 8/1, 44/8, 60/12, etc.

THOUGH adv. ↄ that even if 14/13; conj. if, supposing that 48/4 n.

THRID adj. third 3/4, 3/13, 15/9, etc.

THRYES adv. thrice 31/11, 41/4, 42/13, etc.

THRONES n.pl. thrones, the third of the nine orders of angels in the Dionysian hierarchy 66/12.

THURGH prep. through 19/11, 20/1, 40/11.

TYME n. longe (short) ↄ for a long (short) time 20/10 (2x); in short ↄ in a short time, soon 44/6.

TO adv. to it, thereto 8/6.

TO prep. concerning 6/2; before 41/12; from 50/13.

TO GYDRE adv. together 54/11.

TO ... WARD(E) prep. toward 9/1, 27/9, 29/10, etc.

TRAUAYLES n.pl. sufferings 61/6.

TREWE adj. faithful 2/12, 28/10, 41/5, etc.

TROWETH pr.3sg. supposes 44/5.

TRUBULOUSE adj. tempestuous 65/4.

TURMENT n. torment 65/10.

TURMENTED pp. afflicted 15/6.

VNAUYSED adj. unexpected 44/9 n.

VNDERSTONDE v. thou shalt ↄ understand (imp.) 4/6, 45/13; that is to ↄ namely 22/1; VNDERSTONDE pp. 2/10, 6/1.

VNDESPOSED, VNDISPOSED pp.adj. unprepared 19/13, 44/9.

VNYON n. for the ↄ of in the singleness of 58/5 n, 62/6-7.

VNKONNYNGE n. ignorance 2/4.

VNNEPE adv. scarcely, with difficulty 47/7.

VNRYGHTFUL adj. unjust 20/14.

VNTESTAT adj. intestate 44/9.

VNTO prep. up to 37/15; until 45/5.

VPON prep. in 64/1.

VSED pp. is (ben) ↄ is (are) customary 13/6, 55/12.

VTTER adj. outward 49/14.

VEYNE adj. worthless, unprofitable 46/11, 50/12.

VENGHAUNCE n. vengeance 23/1.

VERISIMYLE adj. probable 50/2 n.

VERRAY adj. true 4/11 (2x), 8/2, etc.; faithful 12/11.

VERRAY adv. truly 21/9.

VERRAILY, VERRELY adv. truly 6/6, 14/12, 30/12, etc.

VERTU n. strength 28/13; power, efficacy 40/5, 40/11, 41/3, etc.; pl. virtues, the fifth of the nine orders of angels in the Dionysian hierarchy 66/13.

VEXED pp. afflicted 15/6.

VISAGE n. countenance 60/11; sight, presence 65/6; face 66/4, 66/5.

VOYDE v. escape from 8/6; pr.2sg. remove 63/5; pp. 37/7; imp.sg. drive away 60/12; pp. 13/10, 51/11.

WAYS n.pl. wiþ alle the ȝ in every possible way 15/7.

WANTOUNLY adv. haughtily, insolently 24/8.

WAR adj. be ȝ be careful, take care 25/1.

WAXITH pr.3sg. comes into being, arises 33/10.

WENETH pr.3sg. expects 44/5.

WESSHE pa.t. washed 57/10.

WHAT adj.rel. ȝ... that whatever 6/7-8 (2*), 26/12, etc.; ȝ euere ... that 14/11; ȝ... þ^t (that) euer(e) 4/5, 16/14, 55/1.

WHEN adv.rel. ȝ þat euere whenever 9/1-2; WHAN conj. when 9/11, 13/6, 22/1, etc.

WHERE adv.rel. ȝ þ^t where 7/4; ȝ that euere wherever 55/1.

WHERE VPON adv.rel. upon which, concerning which 28/10.

WHICHE adj.rel. the ȝ which 9/5; pron. who 25/9; the ȝ whom 51/9, 58/13; the ȝ which 15/4, 18/2, 18/13, etc.

WHOS EUERE pron.rel. whosoever 36/9.

WHO SO pron.rel. if any one 20/5-6.

WYL n. intention 16/9, 34/12; wiþ thy ȝ premeditatedly 34/13; see HAST.

WIL pr.1sg. shall 31/6; desire 25/11; WYLT pr.2sg. 35/10; desire to 8/8; pr.3sg. 6/11, 20/8, etc.; ordains 7/4, 7/13, 9/11, etc.; pa.t.; temp. wished to 40/12 n; mod. were to 50/7.

WILFULLY adv. willingly 6/8, 6/14, 7/13, etc.

WYSE n. manner, way 7/11, 9/13, 12/9, etc.; the saam ȝ in the same way 42/9; see MANERE.

WYSE MAN n. learned man, scholar 5/7, 6/12, 8/12.

WYTE see WOOT.

WITH prep. by 49/6.

WIÞ YN prep. among 40/6.

WITHOUTE(N) prep. without 9/2, 11/8, 14/4, etc.; ȝ that unless 37/1.

WITNESSYNGE pr.p.; absol. as witness 6/12, 10/13, 20/3, etc.

WITTES n.pl. mental faculties 54/1; senses 57/8.

WOMMAN n. harlot (?) 13/13 n.

WONDERLY adv. exceedingly 2/5.

WOOD adj. mad 20/1.

WOOT pr.3sg. knows 25/3; WYTE imp.sg. 12/7.

WORKES n.pl. actions 25/7.

WORSHYP n. honour 40/5, 62/10.

WORTHY adj. having worth, excellent 4/1, 31/8, 58/10.

YE pron.2pl. you 14/12 (3x), etc.; YOU, YOW obj. 42/4, 59/1.

YELDE pr.1sg.; refl. submit 40/7; ↄ the goost vp die 43/15-44/1; pr.3sg. renders 45/14.

YEUE v. give 12/1, 18/7, 18/8, etc.; ↄ vp the goost (spyrit) die 38/4, 39/7; ↄ place give ground 65/1; YA(A)F pa.t. 38/4, 39/7; YOUE pp. 46/6.

YHE adv. yea, yes 30/3, 30/5, 30/6, etc.; even 44/4.

YHIT adv. yet 9/11, 16/7, 49/12, etc.; still 55/13.

ZELE n. ↄ of zeal for 44/10.

PROPER NAMES.

A gloss is not provided for a name if it would be identical with the ME form, but only page and line reference. Complete references are given (except in the case of Christ), although variant spellings are not always recorded. Some additional information is occasionally provided for persons that have not been treated in the notes. A reference to a note is made only if the note is concerned specifically with the particular name; references to other names recorded below do, of course, appear in the notes in the discussions on sources.

ABRAHAM 13/12.

ACHOR Achan 13/13 n.

ALBERT St Albert the Great 21/8, 22/3.

ALISAUNDRE Alexander the Great 15/2.

ANCELME St Anselm of Canterbury 29/13.

ANTONY, SEYNT St Anthony of Egypt 25/13 (2^x) n.

AUSTYN, SEINT St Augustine 11/1, 17/3, 17/6, 22/10, 23/8, 29/2, 42/14, 47/5.

BERNARD, SEYNT St Bernard of Clairvaux 17/2, 18/2, 33/8.

CANTOR see PARISIENSIS.

CAPSYE, HYLLES OF Caspian (Caucasus) Mts 15/1 n.

CASSYAN, IOHN John Cassian 7/6.

CASSIODRE Cassiodorus 41/3.

CHANCELER see PARYSE.

CRYST Christ 10/4, 13/2, 15/11, etc.; CRISTYS gen. 18/5, 30/12, 36/4.

DAUID David 4/1.

DONS Duns Scotus 26/11.

EZECHIE Hezekiah 51/1.

EZECHIEL Ezekiel 16/12.

GREGORY, SEYNT St Gregory the Great 20/11, 21/4, 22/6, 22/12, 24/12, 37/10, 47/4, 51/4.

INNOCENT Pope Innocent III 15/9.

YSAAC Isaac 13/12.

YSAIE Isaiah 50/13.

ISIDER, ISIDRE, SEYNT St Isidore of Seville 24/5, 38/7.

IACOB Jacob 13/12.

IEROM, SEYNT St Jerome 20/3-4.

IHERUSALEM Jerusalem 67/4.

IHESU Jesus 42/1; ↴ CRYST 30/9, 31/4-5, 31/7, etc.

IOB Job 13/13.

IOHN, SEINT St John 4/13, 11/5, 17/3.

LUKE, SEYNT 20/15-21/1.

MARY EGIPCYAN St Mary of Egypt (see NCE, ix (1967), 387) 19/5.

MARY, SEYNT Virgin Mary 41/11, 43/1, 60/9.

MARYE MAWDELEYN Mary Magdalene 19/3 n.

MATHEW St Matthew 19/2.

MICHAEL, SEYNT Archangel Michael 59/13.

PARYSE, CHANCELER OF Jean Gerson (appointed Chancellor of the University of Paris in 1395; see NCE, vi (1967), 449-50) 32/10, 46/10.

PARISIENSIS, CANTOR Peter Cantor (cantor in the cathedral of Paris from 1184; see NCE, xi (1967), 213) 27/12.

PETIR St Peter 19/1.

POULE, SEYNT St Paul 10/2-3, 11/3, 19/2, 23/3.

RAAB Rahab 13/13 n.

SATHANAS Satan 59/10, 60/5.

SENECA 8/4 n.

ZACHIE Zacchaeus (Luke xix.1-10) 19/2.

The Art and Craft to Know Well to Die

A abbrev. ANNO DOMINI in the year of our lord 97/12.

ABIDE v. wait for 72/8; pr.2sg. 79/16; ger. 89/9.

ABOUT(E) prep. over 73/15, 88/17; near to 88/16.

ABOUE prep. not limited by 77/21; beyond 78/16; in addition to 89/19.

ABOUE SAYD pp.adj. aforesaid 73/8-9.

ABREDGED pp.adj. shortened 70/1, 97/10.

ACCUSTOMED pp. been wont 89/20.

ACCUSTUMED pp.adj. customary 90/1, 90/2.

ADMONESTE v. exhort 85/16; pp. 85/22, 87/3, etc.

ADOURE v. worship 82/12; pa.t. 82/9.

ADRESSE v. direct 77/20; pr.3sg. guides 84/8; pr.pl. pertain 88/20 n.

ADUYSE pr.pl.; refl. take thought 70/10.

ADUYSED pp.adj. well ȝ careful 77/15.

ADUOULTRYE see TAKE.

A FERDE pp. frightened 88/1.

AFFECCYONS n.pl. passions 90/17.

AFTER conj. according as 79/6; ȝ that insofar as 90/8.

AFTER prep. in proportion to 81/9, 82/6, 86/17, etc.

AFTERWARDE adv. afterwards 84/13.

AGREABLY adv. willingly 76/19.

AGREMENT(E) n. by his owne ȝ of his own free will 73/13, 78/13-14.

AGREUED pp. aggravated 75/4.

AYDERESSE n. female helper 93/22.

ALLE adj. ↄ they all those 73/25; ↄ an a whole 89/14.

ALLEWAYE, ALWAY(E) adv. always 71/12, 73/10, 75/23, etc.

ALLOWYNGE vbl.n. commendation 71/3.

ALSO adv.; correl. with as as 72/8.

AMENDE v.refl. reform 79/12, 80/23.

ANGUYSSHOUS adj. full of anguish 91/5.

APEASED pp. calmed 86/11.

APERTEYNETH pr.3sg.; impers. is fitting 76/19, 79/5, 82/23-83/1.

APPAREYLED pp.adj. ready 72/5.

AP(P)(Y)ERETH pr.3sg.; impers. is clear 72/12, 76/7, 76/22; pr.pl. seem 87/20.

ARGUMENT n. indication 81/17.

ARTYCLE see DETH, NECESSYTE.

AS adv. for instance 75/17; ↄ towarde with regard to 77/23. See LYKE.

AS conj. although 71/5. See LYKE, THERE.

ASKYNGES vbl.n.pl. questions 79/3, 81/15.

ASSAYLLETH pr.3sg. tempts 77/2.

ASSAULTETH pr.3sg. tempts 77/5.

ASSEMBLE n. company 95/2.

ASSEMBLE imp.sg. unite 93/17.

ASSYSTE subj.sg. attend upon 97/1; imp.sg. be present 94/8.

ASSISTENTE adj. present 71/2, 84/15, 96/1.

ASSYSTENTES n.pl. those present 85/8, 87/9, 90/10, etc.

ATTENDEST pr.2sg. await 80/18.

ATTRYBUTE v.refl. ascribe 77/12.

AUNCYENT(E) adj. aged 70/11; of antiquity 73/20.

AUAUNTE v.refl. boast 77/11.

AUOYDYNGE vbl.n. escaping 71/16.

AWAYTES n.pl. snares 82/3, 84/16.

AYENST(E) prep. against 72/12, 74/3, 76/2, etc.

BE v. be 70/16; ꝛ out of ... charyte lack charity 76/8-9; BE pr.pl. 70/10, 70/11, 71/2, etc.; BEN 70/19, 71/10, 72/18, etc.; BY subj.sg. 86/13; WERE pa.t.2sg. 79/11, 92/7, 92/8; BE pp. 70/13, 80/16, 93/15, etc.; BEN 74/17, 81/4.

BESY adj. careful 89/12.

BESILI adv. carefully 85/15, 96/20.

BY CAUSE adv. for ꝛ þ^{t} because 72/21.

BIGYNNYNG see TAKE.

BYHOLDE v. regard, contemplate 93/7, 96/2; pr.3sg. 82/18; imp.sg. look 93/11.

BYLEUE n. belief 73/7.

BYSEKE pr.1sg. entreat 84/15.

BLAUNDYSSHYNG pr.p.adj. flattering 88/2.

BODYLI adj. physical 71/5, 71/12, 71/24, etc.

BOUNDEN pp. obliged 72/3, 73/4, 81/9; confined 87/6; ensnared 89/9.

BOUNTE n. goodness 83/3; benevolence 93/2.

BRENNYTH pr.3sg. burns 95/7.

BRODER n. brother 79/8, 80/13, 93/2.

BURTHEN n. burden 71/14.

BUT conj. ꝛ yf unless 78/13; ꝛ onely except 88/23; ꝛ that that 89/11.

CALL v. appeal to 84/6; ger. 84/11.

CARNALL(E) see FRENDES.

CAS n. in suche a ȝ in such circumstances 74/23.

CAUSE n. illness (?) 71/25 n.

CHARITE n. God's love for man 83/4, 90/12, 91/24; man's love of God and his neighbour 76/2 (2^{x}); see BE.

CHERUBYNS n.pl. cherubim, the second of the nine orders of angels in the Dionysian hierarchy 96/10.

CLERE adj. illustrious, glorious 94/12, 94/24.

COME v. ȝ to the effecte attain fulfilment 97/5; ȝ to thy metynge come to meet you 96/8.

COMFORTE v. strengthen 73/24; subj.sg. 97/1; pp. 79/6.

COMMAUNDETH pr.3sg. bids 85/20; imp.sg. 83/10 n; pr.1sg. commend 83/4; pr.2sg. 92/22 n; pa.t. 82/10.

COMMYSED pp. committed 74/17, 75/5, 75/8, etc.

COMMODYTE n. convenience 90/9.

COMPLACENCE n. satisfaction 77/1, 77/5-6; self-satisfaction 77/13.

CONDYGNE adj. worthy 76/13.

CONDUYTE v. guide 93/7.

CONFERMYNG ger. conforming 72/2.

CONFOUNDED pp. destroyed 95/17 (1st) n; abashed 95/17 (2nd).

CONNE v. know how 72/4; pr.3sg. 85/7; ȝ mowe know how to 81/21; COUDE pa.t. could 87/13.

CONSEYLLYD pp. consulted 72/9-10.

CONSENT v. ȝ to (a person) submit to 73/13-14, 78/14.

CONSISTETH pr.3sg. ȝ in exists in 96/19.

CONSTA(U)NCE n. steadfastness 73/17, 73/24.

CONSTYTUTE subj.sg. set 95/19-20; imp.sg. 79/15; pp. 82/11, etc.

CONTRADICCYON n. wyth out ony ȝ without objection 72/7.

CONUENABLE adj. suitable 96/22.

CONUERSACYON n. conduct 90/21, 91/9.

CORAGE subj.sg. encourage 97/1.

CORAGED adj. courageous 87/3.

CORRUPTE pp. corrupted 93/15.

COUENTE n. convent 89/22.

CRAFTE n. art 70/2.

CREANCE n. belief 73/7.

CREATE pa.t. created 96/6.

CRYE v. call in supplication 82/17, 82/19; pa.t. 82/9.

CRYSTEN adj. christian 71/22, 73/4, 74/11, etc.

CRUCYFIX n. the cruficied one, Christ; the Image of the ȝ a crucifix 88/13.

CULPE n. blame 93/10.

CURE n. care 89/12.

DAYNED pa.t. deigned 95/19.

DAMPNACION n. damnation 86/7.

DAMPNED pp. damned 75/9, 76/16, 77/14, etc.

DEBATE v. contend 79/20.

DEBONAYR adj. gracious 93/8.

DECLARED pp. set forth 87/4.

DED adj. ȝ men those who have died 71/9-10; be ȝ subj.sg. has died 81/12.

DEDELY see SYNNE.

DEFAYLE pr.pl. pass away 95/13.

DEFAULTES n.pl. offences 80/21.

DEFOYLED pp. corrupted 93/16.

D(E)YE v. die 70/2, 70/14, 70/18, etc.; ꝛ in this poynt die in this state 81/18 n.

DEKENS n.pl. deacons 96/15.

DELECTACYON n. pleasure 86/23.

DELYCATYF adj. delightful 90/13 n.

DEMAUNDE v. interrogate 81/19, 81/20; pp. asked 80/13.

DEMAUNDIS n.pl. questions 79/1, 79/3, 79/7, etc.

DEPARTE v. die 84/16, 91/16; imp.sg.; refl. ꝛ fro leave 96/5.

DEPARTYNG(E) vbl.n. separation 72/14; departure from the world, death 83/22, 94/23.

DEPNES n. ꝛ of his herte bottom of his heart 82/17.

DEPUTED pp. assigned 84/18, 92/18.

DESPYSEST pr.2sg. repudiate 80/7.

DETH n. in thartycle of ꝛ on the point of death 70/19-20, 72/18-19, 73/15, etc.; seke vnto the ꝛ ill to the point of death 88/9.

DETTE n. ꝛ of nature necessity of dying 71/18-19.

DYGNE adj. worthy 77/18.

DILECYON n. love 83/4, 91/24.

DYLYGENTE adj. careful 89/12 n.

DILYGENTLY adv. carefully 85/16.

DYSORDRED pp.adj. corrupt 78/10.

DISPERACYON n. despair 74/10, 75/1, 77/5, etc.

DYSPLAYSAUNCE n. displeasure 86/24.

DYSPLEASUR n. sorrow 74/14.

DYSPOSICYON n. posture, position 75/9; direction 89/12.

DYSPOSINGE ger. making provision for 86/1.

DYSSYPATE pp. scattered in defeat 95/12.

DYSSOLUCYONS n.pl. excesses, laxities 88/3 n.

DYUERCE adj. several 90/4.

DOMYNACYONS n.pl. dominions, the fourth of the nine orders of angels in the Dionysian hierarchy 96/10.

DOO v. commit 72/12; ꝛ labour, payne strive 86/18, 86/24; ꝛ penaunce repeut 74/19; DOEITH pr.3sg. 70/3; DYD pa.t. 82/7, 82/8, 86/8, etc.; DO(O)N pp. 70/23, 74/19, 77/9, etc.

DOUBTE n. fear 80/17.

DOUBTE v. fear 71/25.

DRAWE pr.pl. ꝛ to approach 86/5.

DUTYE n. debt; ꝛ of nature necessity of dying 94/20.

EFFECTE see COME.

EYEN n.pl. eyes 82/15.

ELLES, ELLYS adv. else 71/1, 73/8.

EMBRACEMENTYS n.pl. embraces 91/17.

EMENDACYON n. correction; forgiveness 90/19 n.

EMONGE prep. in the presence of 88/14; among 95/5, 95/21, 96/3; within 95/20.

EMPESHE v. hinder 95/18.

ENBRACE v. embrace 75/13.

ENCLYNACYON n. inclination 86/22-3.

ENCLYNED pp. disposed 79/11.

ENCREASETH pr.3sg. becomes more severe 89/3.

END(E) n. laste ꝛ last hours of life 82/7, 96/22; to th(e) ꝛ that in order that 73/16, 73/18, 74/9, etc.; for the reason that, since (?) 70/15 n.

ENDUCE v. induce 75/10.

ENFORCETH pr.3sg.; refl. strives 72/24; subj.sg. 86/21; ENFORSETH pr.3sg.; intr. 74/6.

ENFO(U)RMED pp. instructed 70/16, 79/6, 80/3.

ENHORTED pp. urged 86/8.

ENIOYE pr.pl.; refl. rejoice 95/15.

ENTENDE v. strive 70/6.

ENTENTYFLY adv. attentively 97/4.

ENTIER adj. undiminished 87/15; pure 93/22.

ENTIERLY adv. earnestly 84/5.

ENTRE v. come 76/17.

ENUYRONNE v. surround (in attendance) 95/2.

ERNESTE n. in ↄ premeditatedly (?) 80/24 n.

ESPECYALL adj. in ↄ especially 83/20, 84/21, 86/14, etc.

ESPERYTE n. spirit 91/5, 92/3.

ESTATE n. state 70/12, 80/3, 91/16.

EUERY(CHE) adj. every 70/12, 71/23; any 72/6.

EUYDENT adj. certain, conclusive 81/17.

EUYLL adj. unfortunate 76/5.

EUYLLES n.pl. sins 75/5; misfortunes 76/12.

EXALTACYON n. rejoicing 92/18-19 n.

EXCELLENT adj. glorious 83/3 n.

EXPERYMENTE v. experience 91/10.

EXTREME adj. last 92/11.

FACULTE n. possessions 81/10.

FADER n. father 83/5 (2°), 91/19, etc.; applied to Christ 92/17.

FADERLY adj. paternal 90/12.

FAYER adj. excellent 94/12.

FAYMING vbl.n. dissimulation 81/16.

FAYNT adj. feigned 86/7.

FAYNTLY adv. feignedly 86/16.

FAYTTE n. deeds 89/8.

FALLACES n.pl. deceits 82/3, 84/16.

FALLE v. ↄ to befall 87/23.

FALSE adj. delusive 86/6.

FELAWE n. companion 96/22.

FELON adj. wicked 74/16, 95/10.

FERED pa.t. frightened 88/8, 88/11.

FERFULL adj. terrible 71/5.

FERME adj. steadfast 77/7.

FERMELY adv. steadfastly 73/7.

FERRE adv. as ↄ as insofar as 85/10.

FYNDE v. ↄ in him silfe perceive 87/13.

FLOWRYNGE pr.p.adj. abounding in flowers 95/20.

FOLIE n. folly 70/12.

FOLISHE adj. foolish 70/12, 78/9.

FOR prep. regardless of (?) 71/25; ↄ to (reinforcing to + inf.) to 71/4, 72/15 (1st), 88/6; in order to 70/14, 72/14, 72/15 (2nd), etc.

FORCE n. violence 89/13 n; by ↄ of because of 74/22.

FORGEUE v. forgive 90/15; FORYEUS subj.sg. 91/8, 95/22; imp.sg. 90/16.

FORNAYS n. fire of hell 78/21.

FORSAYD pp.adj. aforesaid 88/25.

FORSOKE pa.t. denied 75/17.

FOURMED pa.t. created 94/21.

FRENDES n.pl. carnall(e) ↄ blood relations 78/1, 88/22.

FRO prep. from 78/9, 82/17, 83/13, etc.

FULFYLLYNGE vbl.n. supplying, remedying 90/20.

GENTYLIS n.pl. pagans 73/21.

GHOSTLY adj. spiritual 85/18.

GLORIFYE v.refl. be proud 77/11.

GOO v. go 70/8; ↄ oute of turn away from 73/9, 77/4; pass out from 94/22; ↄ oute of the waye deviate 73/1.

GOOD see HERT.

GOTEN pp. got 74/14, 79/22.

GRACES n.pl. virtues implanted by grace 80/16.

GRAUELL n.coll. pebbles 74/18.

GRET(E) adj. great 74/6, 76/4, 77/14, etc.; GRETTER comp. 70/5.

GREUE pr.pl. offend 75/6.

GREUOUS(E), GRIEUOUS adj. heavy 71/14; severe 72/19, 89/1.

GREUOUSLY adv. seriously 80/10.

GRUDCHE pr.pl. complain 76/15; GRUTCHE subj.sg. 76/11.

GRUTCHYNGE pr.p.adj. querulous 76/6.

GRUTCHYNGE vbl.n. complaint 76/24.

GUARYSSED pp. healed, saved 75/2 n.

HAPPETH pr.3sg.; impers. happens 74/5, 77/3, 78/8, etc.

HAPPY adj. blessed 71/10.

HARDYNES n. boldness 95/18.

HASTELI adv. without delay 85/17; soon, in a short time 91/12.

HASTY adj. sudden 87/9.

HAUE pr.pl. ꝛ shame are ashamed 74/13-14; ꝛ wylle intend 79/11; ꝛ leuer would rather 80/25.

HELTH(E) n. spiritual well-being 72/22, 73/10, 80/13, etc.

HELTHFULL adj. saving 92/12.

HENGE pa.t. was crucified 75/21.

HERDEMAN n. shepherd 95/21.

HEREMYTES n.pl. hermits 96/13.

HERT(E) n. wyth good ꝛ sincerely 81/2; with good will 81/3 n. See DEPNES.

HERTED pp. encouraged 73/17.

HYE adj. loud 73/15.

HYM pron.refl. himself 71/24, 72/24, 74/9, etc.

HIS pron.poss. its 85/19.

HISTORYES n.pl. stories 87/10.

HOLDEN pp. obliged 76/2; kept 81/8.

HOLE adj. healthy 80/24, 89/6; undiminished 87/15; complete 87/17; whole 89/14.

HOLSOME adj. salutary 88/2.

HOLSOM(E)LY adv. with good spiritual effect 88/8, 88/11.

HONOURED pp. worshipped 88/15.

HOOLY adv. fully 72/2, 81/9; completely 73/1; wholeheartedly 78/22.

HOSTIE n. offering 84/1.

HOUNDIS n.pl. ꝛ infernall devils 83/8.

HOW adv. no matter to what extent 74/16; ȝ be it that although 86/3-4, 86/24-5.

HUMAYNE adj. human 88/7, 94/20.

HUMANYTE n. manhood 92/6.

IMAGE see CRUCYFIX.

IN prep. on 74/12, 75/10, 83/20, etc.; into 86/7, 86/25, 94/15; + ger. engaged in 70/6, 72/2 (2^x), etc.

INCONGRUE adj. inappropriate 89/10.

INCONTYNENT adv. straightway 73/9.

INFENYTE n. vnto the ȝ infinitely 75/5.

INFERNALL see HOUNDIS.

INFYRMYTE n. illness 76/17, 82/1, 85/19, etc.

INFORMACYON n. instruction 87/21.

INIUST adj. unjust 76/14.

INPOSSYBLE adj. impossible 72/22, 74/1.

INSTAUNTLY adv. urgently, earnestly 89/5.

INSTYNCYON n. instigation 78/11.

INSTRUCCYON n. instructive example 82/5; pl. precepts, lessons (?) 70/21-2 n.

INTEROGACYONS n.pl. questions 87/18.

INTO prep. in order to be, as 84/6; in, at 92/9.

YSSUE n. going out 71/13.

ITEM adv. also 87/8, 88/12.

IOYE n. bliss 70/9, 71/19.

IOYE v. delight 96/3.

IOYNE pr.pl.; refl. unite 95/4; imp.sg. add 90/20.

IOYOUS adj. joyful 95/3.

IOYUSLY adv. gladly 72/8.

IUDGE v. sentence, condemn 79/18.

IUYN n. June 97/12.

IUSTE adj. righteous 71/9, 95/14.

IUSTYCE n. righteousness 80/19.

KNOWE v. know how 70/2; KNOWEN pp. known 72/18, 73/10, 85/14, etc.

KNOWLECHE, KNOWLEGE n. knowledge 80/12 (1st), 90/11; self-knowledge 80/12 (2nd); awareness 80/20-21; understanding 87/15.

KNOWLECHESTE pr.2sg. acknowledge 80/9.

LABOUR see DOO; pl. sufferings 92/7.

LABOURETH pr.3sg. journeys painfully 94/9; pr.p. 89/21.

LACRYMABLE adj. sorrowful 92/6.

LAYD pp. ꝛ to imposed upon, assigned to 71/25; ꝛ to fore brought to the notice of 87/1.

LANGOUR n. sickness 85/20.

LANGUYSSHEN pr.pl. make to languish 86/20 n.

LASSE adv. less 79/5.

LASTE see END(E).

LATE imp.sg. let 77/10, 87/20, 88/25.

LECHES n.pl. physicians 85/21.

LEFTE pp. forsaken 92/8.

LEYZER n. opportunity 96/21.

LENGEST adj.sup. longest 76/20, 76/21.

LESE subj.sg. lose 87/19.

LET v. hinder 95/18.

LETANYE n. litany 90/1.

LEUER see HAUE.

LYKE adj. ȝ as like 76/18; see WYSE; absol. the like 72/20.

LYKE adv. ȝ as since 96/19.

LOWABLE adj. commendable 75/16.

MAGESTE n. majesty 80/15.

MAY(E) pr.3sg. can 73/12, 74/2; pr.pl. 71/1, etc.; MOW(E) inf. 81/15, 82/1, 84/6, etc. See CONNE.

MAKETH pr.3sg. puts (temptation) 76/1; pp. put (questions) 70/21, 79/1, 79/3, etc.; given 70/22; performed 91/1.

MALADYE n. illness 74/22, 76/21; pl. 71/15, etc.

MANER(E) n. manner, way 84/9; pl. 80/10; by ony (the beste, ryght pleysaunt) ȝ in any (the best, a very pleasing) way 81/22, 87/21-2, 91/13; kind 70/21; pl. 79/7; no ȝ praysyng (sekenes) no praise (illness) whatever 77/10, 85/21-2; fashion 82/6 n.

MATER n. matter, thing (?) 71/25.

ME pron.refl. myself 83/12.

MEANE n. mediator 84/7; by that ȝ in that way 73/16, 74/9.

MEKE v.refl. humble 78/22; subj.sg. 77/16; pp. 80/20.

MERYTIS n.pl. deserts 83/14.

MERUELLOUS adj. surprising 89/11.

METYNGE see COME.

MYGHTE n. power 74/21; wyth all(e) his ȝ to the utmost of his ability 72/24, 87/6-7.

MYNISTRE pr.pl. administer 85/22.

MYNYSTRES n.pl. agents 95/16.

MYSERABLE adj. wretched 83/15, 83/17.

MYSERACYONS n.pl. mercies 91/11.

MOCHE adj. many 89/8.

MOCHE adv. very 73/2, 73/14, 75/16, etc.

MODER n. mother 80/7, 80/13, 84/9, etc.

MOEUYNGES vbl.n.pl. emotions 90/17.

MOYEN n. by that (this) ȝ in that (this) way 79/6, 82/2.

MOO adj.comp. more 75/22.

MOOUE v. incite 90/4.

MORE adj.comp. greater 74/25; absol. and that ȝ is and what is more 78/6.

MOW(E) see MAY(E).

MULTYTUDE n. greatness 91/10, 93/9.

MURMURE n. grumbling 76/16.

MURTHERS n.pl. murders 74/17.

NATURE see DETTE, DUTYE.

NE conj. nor 71/23, 71/24, 71/25, etc.

NECESSYTE n. need 84/8, 93/23; in thartycle of ȝ on the point of death 89/1; of ȝ necessary 97/8.

NECLYGENCIS n.pl. omissions 90/20.

NECLYGENT adj. heedless 80/16.

NEDES adv.gen. necessarily 70/4.

NEDES n.pl. necessary matters 86/2.

NETHELES(SE) adv. nevertheless 74/15, 77/19.

NEWE see ON.

NYE prep. close to 77/14.

NONE adj. no 71/12, 82/19, 95/18.

NONE pron. no one 74/16, 75/7, 77/10, etc.

NOTWYTHSTONDYNGE, NOTWYTHSTANDYNG adv. even 87/23; ꝛ that although 74/21.

NOYOUS adj. harmful 88/3.

OF prep. over 78/19; by 80/9, 83/8, 87/9 (2nd), etc.; for, on account of 80/15 (2nd), 80/16 (1st); for 93/12 (2nd); ꝛ as (so) moche by so much 71/6, 75/4.

OFFENDE v. sin against, wrong 81/1; pp. 75/3, 80/10.

OFTE adv. often 76/8, 78/8, 78/11, etc.

OFTE TYMES adv. often 86/4.

ON prep. ꝛ a newe anew 91/6.

ONELY adj. mere, by itself alone 74/23.

ONELY adv. see BUT.

ONY adj. any 72/7, 74/25, 76/5, etc.; absol. 73/8; pron. any one 78/8.

OPEN adj. pierced 75/14 n.

OPPRESSYD pp. taken unexpectedly 87/9.

OR conj. before 97/8; see TO FORE.

ORDEYNYNGE ger. preparing, drawing up 86/1.

ORDYNARYE adj. customary 90/2.

ORDYNAUNCE n. direction 87/7.

OR(E)YSONS, ORAYSONS, OR(R)OYSONS n.pl. prayers 70/24, 85/7, 87/10, etc.

OTHER adj.absol. others 73/22, 75/22, 78/12; pron. others 81/7.

OTHER WHILE adv. sometimes 86/5.

OUGHT pr.pl. (+ simple inf.) ought 70/20.

OUERCOMEN pp. overcome 82/2.

PAYNE n. the sufferings of hell 75/4, 76/22. See DOO.

PAYNYMS n.pl. pagans 73/21.

PAYNYNG pr.p. suffering pain 75/11.

PARFYTE, PARFYGHT adj. perfect 91/15; holy 91/16.

PARTYE n. company 95/23; part 87/2; pl. 70/17.

PASSYON n. suffering 76/14; pl. 76/13.

PASTOUR n. shepherd 95/21.

PATERNYTE n. fatherhood 92/1.

PEAS n. peace 85/1, 92/13, 94/15, etc.

PENAUNCE n. repentance 86/13, 91/14; see DOO.

PERCED pp. pierced 75/13.

PERDONE v. pardon 84/12.

PERDURABLE adj. everlasting 70/9.

PYTEOUS, PYETOUS adj. merciful 75/3, 83/5, 92/5, etc.

PYT(Y)E n. mercy 74/24, 93/1; compassion 93/11.

PLAYNE adj. full, perfect 91/14.

PLAYNLI adv. fully 72/2.

PLA(I)SYR n. satisfaction 77/1, 77/6.

PLEYSAUNT adj. pleasing 91/13.

POYNT see D(E)YE.

POSSESSYD pp. won 76/15.

POSSIBYLYTE n. power, ability 82/7, 86/18.

POTESTATES n.pl. powers, the sixth of the nine orders of angels in the Dionysian hierarchy 96/10.

POURE adj. unfortunate 83/6, 83/7.

POURUEY v.refl. prepare 96/20; subj.sg.; intr. make provision 85/17.

PREYSINGE, PRAYSYNG(E) vbl.n. commendation 70/18, 71/3, 72/13; praise 77/10, 84/1, 91/18, etc.

PRESENT(E)LY adv. at this time 79/16, 80/21.

PRESTES n.pl. priests 96/15.

PREUENTE subj.sg. forestall 97/9.

PRYNCIPALL adv. chiefly 84/18.

PRYNCIPALLY adv. chiefly, above all 82/8, 85/17.

PROCURE subj.sg. bring about 86/9.

PROPER adj. own 72/2.

PROPRYTE n. the owning of private property 88/11.

PROUFFYTABLE adj. beneficial 91/13.

PROUFFYT(E) n. benefit 78/17, 90/6.

PUBLYCANS n.pl. tax-gatherers 75/19.

PURPOS(E) n. matter, point 74/10; to this ȝ on this point 71/10, 72/9, 75/16-17.

PURPOSE v. present 88/19.

PUT(TE) imp.sg. turn away 83/13; drive away 94/2; ȝ abacke repulse 73/19, 88/17-18; ȝ away set aside 91/8, 93/9.

QUYTE pp. absolved 81/7.

RAYSON, REASON n. reason 70/15, 72/9, 78/13, etc.; by better ȝ gretter ȝ by stronger force of reason 70/5; by ȝ properly 76/24; by ȝ of by means of 86/18 n.

RECOMENDACYON n. act of commending one's spirit to God 92/21.

RECOMMAUND(E) v. commit 81/23-4, 82/21; pr.1sg. 79/22-3.

REDY adj. readily available (?) 90/21 n; ↄ to inclined towards 72/5.

REFUSE imp.sg. reject 83/12.

REGULER adj. belonging to a religious order 78/8.

RELIGYOUS adj. belonging to a religious order 72/13, 89/21.

RELIGYOUSES n.pl. those belonging to a religious order 80/2.

REMEMBRE v. remind 87/11; pr.pl. have mind 91/6 n; pass. ↄ of remember 80/21.

RENYED pa.t. renounced 75/17.

RENNE v. run 89/14; ↄ in fall into 86/25; ↄ vpon come upon 89/13.

RENUE imp.sg. renew 93/14.

REPENTE v.refl. repent 74/21, 80/22; pr.2sg. 79/10.

REPREUEST pr.2sg. repudiate 80/8; REPROUED pp. 80/8.

REPROUCHABLE adj. reprehensible 71/7 n.

REQUYRE v. call upon 84/6; ask 84/20; pr.1sg. 84/19; pr.2sg. 81/5; ask for 80/19; pr.3sg. 74/3.

RETORNE v. turn back 81/19.

RYCHESSES n.pl. riches 78/1, 88/22.

RYGHT n. by good ↄ rightfully 76/12.

RYGHTE adv.intens. very 71/8, 71/14, 75/3, etc.

SAME adj.absol. the (þ^{t}) ↄ the aforesaid thing, it 81/25, 86/10.

SATALLYTEES n.pl. attendants 95/9 n.

SATYSFYE v. make atonement 78/7; pr.3sg. 78/6.

SAUACYON n. salvation 87/17, 87/20.

SCYLENCE n. silence 82/13.

SECULER adj. lay 78/8; SECULERS pl. 90/8.

SECULERS n.pl. laymen 77/22, 80/2.

SEKE adj. ill 70/11, 73/24, 74/5, etc.; see DETH.

SEK(E)NES n. illness 74/22, 76/10, 85/19, etc.; pl. 71/15, etc.

SELD adv. seldom 86/11.

SEMBLABLE adj. the like 73/22, 77/9.

SEMBLABLY adv. similarly 82/11.

SEMBLAUNT n. by ȝ in appearance 86/16.

SERUE v. ȝ to be of use for 96/21.

SHALL(E) pr.3sg. will 78/16, 78/17, 81/17, etc.; pa.t.2sg.; temp. were (about) to 92/6; 3sg. would 88/9; mod. would 72/8, 73/9; were to 73/8, 88/1.

SHAME see HAUE.

SHEWE v. show 89/11 n; imp.sg. 94/1; SHEWED pp. 87/22.

SHEWER n. shower, one who shows 94/12.

SHORTE adj. not lasting a long time, short-lived 86/25.

SYMBOLE n. creed 73/16 n.

SYMPLY adv. completely, utterly 78/3 n.

SYNNE v. ȝ dedely commit mortal sin 80/24.

SYRAPHYNS n.pl. seraphim, the highest of the nine orders of angels in the Dionysian hierarchy 96/11.

SYTH prep. from 90/21, 91/2.

SOCOURE pr.pl. help 96/9; imp.sg. 83/7, 93/23, etc.

SODAYNLY adv. suddenly 89/14.

SOMTYME adv. in former times 73/20.

SONNER adv.comp. sooner 72/11.

SOO adv. ↄ that provided that 76/18.

SOROUFULL adj. sorrowful 71/23.

SOUN n. sound 82/19.

SOUERAYN adj. greatest, supreme 71/11, 83/3 (2^{x}).

SOWNE pr.pl. appear 87/20.

SPACE n. time 79/12.

SPERITE n. spirit 83/5, 92/11; see YELD(E).

SPLENDAUNT adj. glorious 94/23.

STATUTES n.pl. decrees 73/6.

STRAYNETH pr.3sg. writhes 95/7.

STRAYTLY adv. strictly 85/21.

STRATCHED pp. ↄ a brode extended 75/13.

STRENGTHE n. faculty 90/17 n.

STRYUES n.pl. strifes 71/16 n.

SUBGYETTE adj. obedient 73/6.

SUBTYL adj. cunning 82/3.

SUBTYLLY adv. carefully 81/20.

SUCHE adj.dem. ↄ that such as 72/19-20.

SUFFYCE v. allow 90/4; ↄ to avail for 87/17.

SUFFYSAUNT adj. sufficient 86/13, 87/20, 90/19.

SUFFYSAUNTLY adv. sufficiently 76/9.

SUFFRAGYES n.pl. prayers 85/4.

SUFFRE v. allow 82/1; bear 72/1; subj.sg. 76/11; allow 80/3; imp.sg. 92/11; pa.t. consented 92/15; pp. borne 76/18, etc.

SUPERHABOUNDAUNT adj. exceedingly abundant 91/10.

SUPERNALL adj. heavenly 72/5.

SUPPLIE pr.1sg. pray, entreat 83/19.

SUPPOSE subj.sg. believe 75/8.

SURE adj. steadfast 77/8; safe 89/5.

SURELY adv. securely, safely 78/3, 97/8.

SURMOUNTE v. overcome 78/11, pp. 82/2.

SUSTER n. sister 79/8, 80/13, 94/18.

SWETELY adv. graciously 93/23, 94/14.

TABLE n. board; gong 89/22.

TAKE subj.sg. take in, admit 95/3; ꝛ in aduoultrye detect committing adultery 75/20; ꝛ his bigynnyng of arise from 85/19-20.

TARYENGE vbl.n. torment, affliction 76/22.

TEMPORELL adj. passing, temporary 76/21.

TESTAMENT n. will 86/1.

THANKYNGYS vbl.n.pl. thanks 79/14.

THANKIS n.pl. in ꝛ willingly 72/1 n.

THAT conj. (used like F que as substitute for previous conj.) that 72/22, 74/21 (1st), 82/1 n, etc.

THAT pron.rel. those who 75/9; that which, what 81/6 (2nd); see MORE; in which 74/8 (1st), 84/6; through which 90/13; ꝛ he who 97/1.

THE pron.refl. thyself 79/10, 79/12, 79/17, etc.

THEY pron.dem. those 70/19, 72/18, 73/25, etc.; (as obj.) 73/22; THEYM obj. 71/22, 73/15, 74/8, etc.; refl. themselves 70/10, 78/20, 95/4, etc.; THEYM SELFE 77/1, 89/9 (2ˣ).

THERE adv. ꝛ as where 85/9.

THERFOR adv. on that account 79/22; for it 81/14.

THYNKYNGE ger. meditating upon 77/17; ꝛ on remember 92/13 n.

THOUGH adv. ꝛ that even if 74/17, 75/7; THAUGH conj. 75/8.

TYLL prep. ↄ that until 85/22.

TYMES n.pl. in all ↄ at all times 72/4.

TO prep. for 70/16 (1st), 76/10, 76/25, etc.; of, in comparison with 76/13 (1st); against 81/4, 81/7; from 88/5, 91/7 (2nd).

TOFORE adv. before 87/10. See LAYD.

TO FORE conj. (adv.) before 81/1; ↄ that 74/11; ↄ or (that) 87/18-19, 88/25-89/1.

TOFORE prep. before 71/1, 71/9, 74/7, etc.

TOFORE SAYD pp.adj. aforesaid 80/1, 81/15-16, 85/7.

TOWARDE prep. with regard to 78/1 (2ˣ); see AS.

TRAYTIE, TREATTYE n. treatise 70/17, 87/2, 97/10.

TRAUAYL n. agony 97/4.

TRAUAYLLETH pr.3sg. endures pain, suffers 95/7; pr.pl. 73/15.

TREE n. ↄ of the crosse cross 83/20.

TRESPACED, TRESPASSED pp. committed 81/4, 81/6, 87/14, etc.

TRONES n.pl. thrones, the third of the nine orders of angels in the Dionysian hierarchy 96/10.

TROUBLE v. disturb; turn aside 72/24 n.

TROUTH n. for ↄ truly, indeed 71/11-12.

TRUE, TREW(E) adj. faithful 71/9, 73/20, 87/5, etc.

TRULY adv. faithfully 97/1.

VNBONDEST pa.t.2sg. dissolved 90/19.

VNDERSTANDE pp. ↄ for understood of 71/21.

VNDULY adv. unrightfully 81/8.

VNYON n. in the ↄ of in the singleness of 92/20-21.

VNTO prep. up to 78/25, 81/10; until 90/22, 91/2.

VSED pp.adj. wonted 86/23.

VAYNQUYSSHED pp. overcome 78/15.

VALYAUNT adj. worthy 90/21.

VER(A)Y adj. true 74/2, 75/11, 76/8, etc.

VERILY, VERELY adv. truly 71/23, 82/16.

VERYTABLY adv. truly 80/23.

VERTU(E) n. power, efficacy 83/10, 83/16, 84/3, etc.; pl. virtues, the fifth of the nine orders of angels in the Dionysian hierarchy 96/9.

VYOLATED pp. corrupted 93/16.

VYSAGE n. countenance 94/1.

VOYDESTE pr.2sg. remove 93/10.

WAY(E) n. journey 95/18; by all the ȝ in every possible way 74/8. See GOO.

WARDEYN n. guardian 84/19.

WELE n. well-being 72/12.

WELL adv.intens. very 71/10, 96/3, 97/4.

WERKE n. conduct 82/4; pl. deeds 77/21, 91/1.

WERSE adv.comp. worse 79/5.

WHAN adv.rel. (conj.) when 72/6, 74/5, 77/3, etc.; conj. since 70/3.

WHAT SOME EUER adj.rel. whatever 71/25; pron. 78/12.

WHERTO adv.rel. to which 79/11.

WHICHE adj.rel. the ȝ which 70/16-17; pron. who 70/19, 73/18, 75/2, etc.; the ȝ 78/11; ȝ that 93/8; the ȝ which 77/2, 90/2-3, 90/19, etc.; WYCHE 84/18, 84/23.

WHILYS conj. (adv.) while 70/14; ȝ that 79/15, 89/6, etc.

WHOSOMEUER pron.rel. whoever 78/2-3, 81/15, 81/22-3, etc.

WYLL pr.1sg. shall 79/20; WYLT pr.2sg. desire 81/8; pr.3sg. desire to 76/10, 78/3, 88/24, etc.; WOLTE pr.2sg. 84/10; WOLL pr.pl. 84/15.

WYLLE see HAUE.

WYLNED pp. desired 83/17.

WIMMEN n.pl. women 86/13.

WYSE n. manner, way 70/6, 74/16, 76/7, etc.; the best ȝ in the best way 84/6; in lyke ȝ in the same manner 88/10.

WYSEMAN n. one of the writers of the Wisdom Literature 71/20.

WYTE v. þ^{t} (that) is to ȝ that is to say 71/14, 74/13, 85/23-4.

WYTH prep. by 74/6.

WYTHDRAWE subj.sg.; refl. remove 77/16-17 n.

WYTHINFORTH adv. within 74/23.

WYTHOUTE prep. (+ inf. with to) without 80/11.

WYTTE n. sense 90/17 n; oute of theyr ȝ mad 76/7.

WORDE n. saying 71/21.

WORDLY, WORLDELY adj. worldly 77/22; human 93/15.

WORLD n. of the ȝ in the world 75/8.

WORTHY adj. having worth, excellent 79/21, 84/11.

YE adv. yea, yes 79/10, 79/11, 79/12, etc.

YE pron.2pl. you 76/17, 84/14, 84/15, etc.; YOU obj. 84/15, 84/17.

YELDE pr.1sg.; refl. submit 83/12; ȝ his sperite (soule) die 82/10, 82/22, 85/12-13; subj.sg. render, give 94/5; imp.sg. 79/14.

YET adv. even 74/18, 75/8; also 80/4, 80/13, 85/14, etc.; still 90/5.

PROPER NAMES

ABRAHAM 73/20.

ACHIOR Achan 73/21.

ANSELME St Anselm of Canterbury 79/7.

AUSTYNE, SAYNT St Augustine 85/1.

BERNARDE, SAYNT St Bernard of Clairvaux 80/11.

CAXTON, WILLIAM 97/11.

EZECHYAS Hezekiah 88/9.

GREGOR(R)E, GREGORY, SAYNT St Gregory the Great 82/4, 86/12, 88/11.

INNOCENT Pope Innocent III 74/10.

YSAAC Isaac 73/20.

YSAYE Isaiah 88/8.

ISODORE, SAYNT St Isidore of Seville 82/13, 84/2 n.

IACOB Jacob 73/20.

IHERUSALEM Jerusalem 96/17.

IHESU CRYSTE Jesus Christ 72/15, 74/12, 75/10, etc.; IHESUS 90/15, 92/5, 92/16, etc.

IOBE Job 73/21.

MARYE EGYPCYEN, SAYNT St Mary of Egypt 75/21.

MARYE MAGDALENE Mary Magdalene 75/19.

MARIE, VIRGYN(E) Virgin Mary 84/7, 85/3, 93/22.

MATHEW, SEYNT St Matthew 75/19.

MYCHAEL(L), SAYNT Archangel Michael 94/6, 94/7.

PETER, SEYNT 75/17.

PLATO 71/10.

POULE, SEYNT St Paul 75/18.

RAAB Rahab 73/21.

ROME 73/7.

RUTH 73/21 n.

SATHAN(AS) Satan 95/8, 95/10, 95/16.

ZACHEUS Zacchaeus 75/19.

Ars Moriendi

ABYDYNG pr.p. waiting for 111/7.

ABLE adj. worthy 104/15.

ABOUT(E) prep. in attendance on 100/7; over 100/13.

ACCOUNPTÍ imp.sg. ↴ for regard as 110/11.

AFORE adv. before 100/17, 100/23; beforehand 106/17.

AFORE conj. before 100/20.

AFORE prep. in the presence of 101/19; before 102/16; in front of 103/24.

A FORE TYME adv. previously 102/4-5.

AFTER prep. in proportion to 104/3, 106/8, 107/4; in conformity with 110/15.

AGREUYD pp.adj. resentful 101/16.

ALMESSE n. alms 107/3.

AMENDE pr.1sg.; refl. reform 102/15.

APROPRYED pp. attributed 104/1.

ARYSE v. emerge 107/1.

AS adv. for instance 106/16; ↴ of (to) as regards 102/5, 102/12-13.

ASSYSTENT adj. present 107/19, 107/22.

ASSOYLE v. absolve 107/2.

ASSWAGETH pr.3sg. diminishes, dies away 100/20.

AULTER n. sacrament of the ↴ eucharist 103/22-3, 105/10.

AUAUNTAGE n. advantage 100/14.

AUEES n.pl. Ave Marias 101/3.

AUOYDYNG vbl.n. driving away 100/13.

BE pr.pl. are 100/14, 101/6, 101/17, etc.; BEN 107/9, 108/20; AREN 105/1; ȝ in wyll intends 106/22; BY imp.sg. 110/19; BEN pp. 102/11.

BEHOLDE v. contemplate 110/6.

BEHOUEFULL adj. necessary 108/9.

BENEFEYTES n.pl. favours, gifts 100/8.

BENYUOLENCE n. good will 110/12.

BESYDE adv. at his side 100/23.

BESTLY adj. brutish, irrational 109/18.

BETWYX(E) prep. between 103/3 (2^{x}), 103/8.

BY prep. in 101/17, 101/22, 102/25.

BY CAUSE conj. for ȝ because 107/16.

BYE v. redeem 101/12, 102/22.

BYLEUE n. belief 101/18, 102/2, 102/18.

BLYSSED pp.adj. blessed 101/6, 103/6, 104/7.

BLYSSYNG vbl.n. blessing 103/6, 105/11.

BOUNTEUOUS adj. bounteous 108/16.

BRENNED pp. burnt 102/10.

BRODER n. brother 101/5.

CAAS n. condition 108/8.

CHARYTE n. God's love for man 101/1.

CLAUSE n. sentence, short text 105/4.

COME pa.t. came 104/6.

COMYN(E) adj. ordinary 105/7; communal 109/4.

COMUNYNG pr.p. receiving Holy Communion 103/24.

CONDYCYONS n.pl. properties, qualities 109/18-19.

CONFITEOR n. a form of prayer, or confession of sins 105/7.

CONTYNUELL adv. always 110/17 n.

CONUENYENT adj. suitable 106/10.

COUNSEYLL n. advice 106/17.

COUNSEYLL v. advise 100/6; imp.sg. 103/1.

CRAFT n. art 100/2.

CREDO n. the (Apostles' or Nicene) Creed 101/3, 101/18.

CREDULYTE n. belief 111/5.

CRYSTEN adj. christian 101/20, 102/18, 104/5, etc.

CROKYDNESSE n. wickedness 110/20.

CRUCYFYXE n. the crucified one, Christ; the ymage of the ȝ a crucifix 100/11-12.

DAMPNACYON n. damnation 102/5.

DECESSYD pa.t. died 106/15.

DEDE n. with ȝ in action 106/23.

DEDYFYED pp. dedicated 107/13.

DEFALLACYON n. failure 111/6.

DEGREES n.pl. stages 108/20, 109/13, 110/5 (2*), etc.

DEYE v. die 100/2, 100/4; pr.pl. 101/6, etc.

DELECTACION n. pleasure 106/23.

DEPARTE v. die 101/10; pr.pl. 101/6.

DEPARTYNG vbl.n. death 101/13, 103/9.

DEUOIR see DO.

DYUERSE adj. various 105/21.

DO imp.sg. ȝ thi ... deuoir do your best 110/23; DON pp. 110/7.

DOYNG vbl.n. act 101/21.

ELLYS adv. else 100/7, 101/18, 105/10, etc.

ENCENCE n. incense 110/10.

ENDE n. to the ...ȝ that in order that 107/10.

ENHERYTAUNCE n. inheritance 101/12.

ENSAMPLE n. example 105/13.

ENTENDE pr.1sg. intend 106/7; pr.pl. strive 108/2.

ENTENT(E) n. will 105/16; end, purpose 107/10.

ENUEYLED pp. covered as with a veil (?) 107/14.

ENUY imp.sg. ȝ of be envious of 110/19.

ERLY adv. ȝ or late at any time 106/18.

EUER adv. always, at all times 100/11, 100/15, 101/20, etc.; eternally 104/24.

EXAMEN v. examine 106/19.

EXCLUDE v. ȝ from vs preserve us from 108/17.

FADER n. father 104/9, 105/19, 107/17, etc.

FAYNE adj. glad, joyful 110/14.

FALL pr.pl. ȝ in fall into 102/3.

FAMOSE adj. celebrated, renowned 105/17.

FER(RE) adv. greatly, by far 104/13; far 104/21.

FEST n. feast, festival 107/6.

FYFTE adj. fifth 109/22.

FOLKE n. people 101/22.

FOR prep. notwithstanding 110/17, 111/1; ȝ to (reinforcing to + inf.) to 100/2, 101/9, 109/2; in order to 100/7, 101/2.

FORSAKE imp.sg. renounce 109/11.

FOURME n. form 104/5, 104/23.

FULL adv.intens. very, most 100/14.

GESTURE n. bearing 110/1.

GHOOSTLY adj. spiritual 101/21, 108/18.

GRACYOUSLY adv. by means of grace 108/12.

GRETE adj. great 100/8, 100/19, 101/9, etc.

GRETLY adv. greatly 101/22, 102/3.

GREUYD pp. offended 106/4.

GREUOUS adj. severe 100/19.

GREUOUSLY adv. seriously 102/14, 106/1.

GROUNDE n. basis 105/18.

GRUTCHE imp.sg. complain 110/10.

GRUTCHYNG vbl.n. complaint 101/16, 102/7, 109/14, etc.

HALOWED pp. consecrated 107/14.

HAUE pr.pl. ↄ wyll intend 102/19-20, 106/9.

HELTH(E) n. spiritual well-being 100/3, 104/10.

HEM pron.pl. them 100/7, 102/6, 110/1; HER poss. 108/10; HYR 101/8.

HER adv. here 110/6.

HER pron. see HEM.

HERT(E)LY adv. earnestly, sincerely 100/5, 101/11, 101/19.

HEUY adj. sorrowful 110/19.

HYGHE adj. loud 108/22.

HYR see HEH.

HIS pron.poss. its 101/7 n.

HOLE adj. upright 104/19; full 106/9.

HOLE n. whole 100/11.

HOW adv. ȝ be it nevertheless 104/14; ȝ be it that although 107/11.

HUNGRE n. famine 108/17.

YF conj. ȝ that if 101/18, 102/20, 103/1, etc.

YMAGE see CRUCIFYXE.

YMPNES n.pl. hymns 107/14.

IN prep. on 107/6.

INWARDE adv. inwardly 110/21.

IOY imp.sg. delight 111/2.

KNOWLECHE n. acknowledgement 107/17.

KNOWLECHE pr.1sg. acknowledge 102/14, 104/4, 105/24; imp.sg.; refl. 109/6.

LADY PSALTER n. Psalter of the Blessed Virgin Mary 100/11.

LAST adj.absol. at ȝ at the end 103/19.

LATE see ERLY.

LETANYE n. litany 100/11; pl. 107/15.

LETE imp.sg. hinder 110/20.

LYGHTEN v. illuminate 107/4.

LYKLYHODE n. of ȝ in all probability 100/4.

LOTHE imp.sg. be unwilling 110/22.

MAY pr.3sg. can 100/18, 100/21; pr.pl. 100/15, etc.

MAYSTER n. master 110/3; gen.sg. 109/10.

MANER n. ony ȝ of excuse any excuse whatever 109/21.

MEKE imp.pl.; refl. humble 102/11.

MEUYD pp. roused 110/24.

MYGHT n. wyth all thy ȝ to the utmost of your ability 109/22.

MYGHTYFULL adj. mighty 107/8.

MYSTERYALL adj. mystical 107/15.

MODER n. mother 103/6; pl. 108/14.

MOREYNE n. plague 108/17.

MOST adj.sup. greatest 100/22.

MULTYPLYE v. augment the number of 110/20.

NE conj. nor 104/24, 110/8, 110/19.

NEDE n. for ȝ in an emergency 101/4.

NEDES adv.gen. necessarily 101/10.

NETHER adv. ȝ... nether neither ... nor 109/15.

NONE adj. no 109/15, 111/1.

OBSERUAUNTES n.pl. observances 107/15.

OF prep. on 102/15; by 103/10 (2nd), 103/23 (2^{x}), etc.; from 108/15 (2nd).

OFTYMES adv. often 100/13.

ON prep. in 106/18.

ONE adj. own 109/11.

ONES adv. once 106/18.

ONY adj. any 100/18, 100/20, 102/13, etc.; absol. 105/8, 105/11; pron. any one 100/4.

ONIS gen.sg. one's 105/6.

OR adv. ꝛ that before 103/23.

ORDEYNE v. present 105/22 n; pp. devised 107/9.

OTHER adj. another 105/8; absol. others 100/11, 100/12, 103/23; pron.sg. another person 105/14; pl. others 100/7, 101/1, 102/2, etc.

OUER prep. ꝛ this moreover 108/12.

PAYNE n. the sufferings of purgatory 106/17.

PANGYS n.pl. pains 100/19.

PEYSE n. peace 103/4, 108/13.

PERFYT adj. perfect 110/15.

PYTE n. mercy 104/2, 108/4, 108/12.

PYTEUOUS adj. merciful 107/8.

POSSYBYLYTE n. capacity 106/8.

PRE(E)ST n. priest 101/4, 105/11, 106/16.

PSALTER see LADY.

PUTTYNG pr.p. ꝛ a syde removing 104/20-21.

RADER, RATHER adv.comp. rather 111/2; þ^e (the) ꝛ the sooner 101/2, 107/4.

REBUKYNG pr.p. repulsing 104/20.

RECOMPENCE n. return 110/9.

REDE pp. read 100/10.

REDYNESSE n. propensity 105/19.

RELESSE n. release 108/15.

REMEMBRAUNCE n. recollection 103/22; in ỽ of in memory of 101/1, 104/10-11.

RYGHT adv.intens. very 106/7.

RIGHTFULL adj. righteous 104/15.

RYGHTWYSE adj. just 102/8.

RYGHTWYSNESSE n. righteousness 111/3.

SADNESSE n. sobriety 109/2.

SEEK adj. sick, ill 103/23.

SEKENESSE n. illness 102/7.

SETTE pp. placed; chosen 109/1.

SHAL(L) pr.3sg. will 101/12, 101/14, 101/15, etc.; is (about) to 100/4;
pa.t. mod. would 106/16; were to 102/7, 102/15, 102/20.

SYKE n. sick man 100/6, 103/10.

SYNGULER adj. particular 100/17; excellent 107/6.

SODEYNE adj. sudden 106/16.

SONER adv.comp. sooner 107/5.

SOO adv. ỽ þ^{t} (that) provided that 102/10, 105/23.

SOUERAYNE n. lord, master 109/14.

STABLE adj. steadfast 101/17.

STYLLE adj. silent 109/3.

SUBYETT adj. obedient 109/10.

SUCHE adj.dem. ỽ one such a one 107/1, 107/3.

SUFFRAGYES n.pl. prayers 107/15.

SUPERHABUNDANT adj. exceedingly abundant 108/6.

THANKYNG pr.p. giving thanks 105/14.

THERFORE adv. for it 102/23, 107/16, 110/12.

THYES, THISE adj.dem. these 103/1, 103/9, 105/1, etc.; THYSE pron. these 110/13.

THO pron.dem. those 101/6.

THUS adv. ỽ and ỽ in these various ways 106/1.

TO conj. until 109/3.

TORNE v. direct 107/5.

TRESPASOUR n. wrong-doer 105/13.

TREW(E) adj. true 101/7, 102/2.

TREWLY adv. sincerely 105/22.

TREWTHYS n.pl. truths 106/11, 106/20.

TWYES adv. twice 106/18.

VNFEYNYNGLY adv. sincerely 106/12, 106/20.

VNKYNDE adj. wicked 102/12.

VNRESONABLE adj. not endowed with reason 107/21.

VNTO prep. until 100/9; even to 110/4.

VERTUE n. efficacy 103/2, 103/5, 103/10.

WAYES n.pl. by many ...ỽ in many ways 105/20-21.

WARE adj. careful 106/7.

WEDER n. weather 108/16.

WELE n. well-being 100/6, 107/10.

WERKYS n.pl. deeds 103/3, 110/20.

WHAN conj. when 100/4, 100/18, 100/21, etc.

WHAT adj.rel. ȝ ... þ^{t} (that) euer whatever 106/12, 108/7-8.

WHICHE adj.rel. þ^{e} ȝ which 101/21; pron. who 107/8; the (þ^{e}) ȝ 100/5, 100/14, 104/9-10, etc.; the ȝ which 106/2-3, 106/4-5.

WYLL n. see BE, HAUE.

WYLL pr.1sg. desire to 106/3; pr.3sg. 100/21, 106/23, etc.; desire 108/4.

WYSE n. manner, way 104/12, 109/11.

WYTHOUT adv. outwardly 104/19.

WITHOUTEN prep. without 105/1.

YE adv. yea, yes 102/18, 102/19, 102/20, etc.

YE pron.2pl. you 101/8, 101/10, 101/17, etc.; YOU obj. 101/12 (2^{x}), 101/14, etc.

PROPER NAMES

AUSTYN, SAYNT St Augustine 102/9.

CRYSTYS gen. Christ's 103/3.

GERSON, IOHAN Jean Gerson 105/17.

IEROME, SAYNT St Jerome 102/6.

IHESU Jesus 104/1; ȝ CRYST 101/2, 101/11, 102/14, etc.

MARY(E) (VIRGYNE) Virgin Mary 102/21, 103/6, 104/7.

POULES gen. St Paul's 110/15.