

# The Southern Version of **CURSOR MUNDI**

**Volume V**

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Edited by  
Laurence M. Eldredge  
and  
Anne L. Klinck

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University of Ottawa Press



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**CURSOR  
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Volume V

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*General Editor, Sarah M. Horrall*

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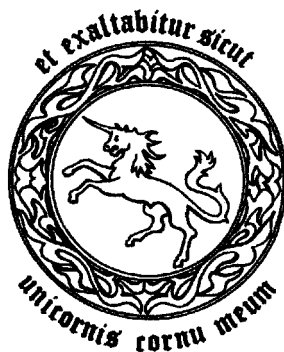
# The Southern Version of **CURSOR MUNDI**

## **Volume V**

Lines 21845-23898

Edited by  
Laurence M. Eldredge  
and  
Anne L. Klinck

General Editor  
†Sarah M. Horrall



**University of Ottawa Press**



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In memory of Alphonsus P. Campbell (1912–1983)  
and  
Sarah M. Horrall (1940–1988)

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## PREFACE

In undertaking to complete the work left unfinished by our late colleague, Dr. Sarah M. Horrall, we have been conscious of the high scholarly standards she set for herself and her collaborators. In her absence we have tried to set and observe comparable standards for ourselves. As we divided the editorial tasks between us, primary responsibility for work on the manuscripts was undertaken by L.M.E.; the Glossary and Index were prepared by A.L.K.; the revisions to Dr. Horrall's drafts were undertaken jointly.

On her death in 1988 Dr. Horrall left drafts of the Introduction, the Text itself, the Explanatory Notes, and Appendices C, on the Finding of the True Cross, and D, on the Legend of the Feast of the Immaculate Conception. Our general principle has been to allow as much of her work as possible to stand without amendment, changing only those bits where additional scholarship made updating necessary and the few places where error had uncharacteristically crept in. We have also tried to maintain the unspoken editorial assumptions that have informed both the earlier volumes of this edition and the drafts that Dr. Horrall left when she died.

Specifically, the General Introduction is almost wholly as Dr. Horrall left it, our contribution being to reconstruct the stemma according to her account of the manuscripts, to fill in missing line numbers, and to supply the bibliographical details. Likewise the text of MS H is very nearly as Dr. Horrall left it, we having supplied only the portions taken from MS T where H was defective. Of course we verified her readings of H against the manuscript and have made one or two minor changes. Having found no draft of the Textual Notes, we have added these.

The Explanatory Notes to the Text here edited, lines 21845–23898, as well as those in Appendices C and D, have been thoroughly

checked and brought up to date with current scholarship, but essentially they represent notes on lines that Dr. Horrall thought deserving of annotation. Since earlier volumes in this edition have contained an appendix with corrections of Morris' readings of the manuscripts in his edition and another appendix, where necessary, giving the portions of B that follow the text of the *Pricke of Conscience* rather than that of *Cursor Mundi*, we have maintained consistency with our Appendices A and B.

Had Dr. Horrall lived to see this final volume through the press, we have no doubt that it would have appeared in the early 1990's. In the event, our later arrival on the editorial scene has delayed publication until, ironically enough, scholarly progress has in some instances overtaken the assumptions on which this edition is based. Recent work in codicology and early book production, perhaps best exemplified in this instance by John J. Thompson, *The Cursor Mundi: Poem, Texts and Contexts*, has questioned the notion of an authorial final text mutilated by a succession of wretched scribes. In its place Thompson has proposed a more amorphous and difficult manner in which the poem might have been compiled, with drafts of early versions cobbled together, revised, augmented, edited, and so forth—thus challenging significantly the place of the southern version of *Cursor Mundi* in the poem's textual history.

Ironically again, Dr. Horrall was during her lifetime at the forefront of codicology studies, having cofounded, with Professor Martha Driver of Pace University, the Early Book Society. Had she found herself at this juncture in the editorial process and at this date, later than envisaged, we do not doubt that her work would have reflected fully all the advances that have been made. As it is, however, we are the ones charged with seeing her work through to completion, and we do not think it possible or just for us to formulate a more recent editorial position on her behalf. What follows is, as far as we can determine, what Dr. Horrall wanted to say about *Cursor Mundi* in 1988.

Of course, in a work of this magnitude one consults many people along the way for help. In gathering together all that Dr. Horrall left, we are especially grateful to her widower, Stanley Horrall, for allowing us unlimited access to all Dr. Horrall's drafts, and to the subeditors of previous volumes: Roger Fowler, Henry Stauffenberg, and Peter Mouss.

We have also relied upon the advice of colleagues and friends, especially J.P.S. Ferguson, Tony Hunt, George Keiser, C.W. Marx, Douglas Moffat, Jean-Pascal Pouzet, Glyn Redworth, William Schipper, Richard Špaček, Mary Swan, and R.C. Yorke. We have taken their advice where we could, ignored it when we thought we had to, and take full responsibility for the errors that may remain in our work.

Publication of this book has been made possible by support from the Universities of New Brunswick and Ottawa, and by a grant from the Humanities and Social Sciences Federation of Canada, using funds provided by the Social Sciences and Humanities Research Council of Canada.

L.M.E.

Oxford, 1999

A.L.K.

Fredericton, N.B., 1999



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## INTRODUCTION TO THIS VOLUME

### LIST OF MANUSCRIPT SIGLA

H	Arundel LVII, College of Arms, London
T	Trinity College, Cambridge, R.3.8
L	Laud Misc. 416, Bodleian Library, Oxford
B	Additional 36983, British Library, London
C	Cotton Vespasian A iii, British Library, London
F	Fairfax 14, Bodleian Library, Oxford
G	Göttingen University theol. 107r
E	Royal College of Physicians, Edinburgh
Add	Additional 31042, British Library, London

### STRUCTURE OF THIS SECTION (TITLES TAKEN FROM MORRIS' EDITION)

21847–23898	The Sixth Age of the World; the Day of Doom
21975–22426	Of Antichrist
22427–22710	The Fifteen Signs that Shall come before Doomsday
22711–23194	What Shall Happen on Doomsday
23195–23350	Description of Hell and its Nine Pains
23351–23652	Heaven and the Seven Gifts of the Blessed
23653–23704	The State of the World after Doomsday
23705–23898	The Author's Exhortation to his Fellow Men

## EDITORIAL PRINCIPLES

The sources for this volume are those listed in the Abbreviations and in the Explanatory Notes. The text is presented in accordance with the principles described in Volume I of this edition, pp. 25–27. Expansions of abbreviations in the manuscript are indicated by italics, emendations by square brackets. The first letter of each verse line is capitalized, according to scribal practice. Punctuation and section marking are scribal.

The Appendices provide additional information about the closing sections of *Cursor Mundi*. Following the policy of previous volumes in this edition, we have noted the errors in Morris' texts in Appendix A, and in Appendix B have recorded the lines where MS B substitutes for the last 1900 lines of *Cursor Mundi* some 2300 from the *Pricke of Conscience* (a manuscript version not recorded in Morris' edition of *Pricke*). Appendix C offers explanatory notes to lines 21347–846, the Finding of the True Cross, omitted from the southern version of *Cursor Mundi*. Appendix D provides explanatory notes to lines 23909–24968, Mary's lament at the crucifixion and the establishment of the Feast of the Immaculate Conception, also omitted from the southern version.

## GENERAL INTRODUCTION<sup>1</sup>

### SOURCES

Early investigators of the poem showed that the *CM* poet had used a number of readily available medieval works as sources for his work. Dr. Haenisch, the pioneer in the field, listed nine works which the *CM* poet had clearly used:

- (1) Peter Comestor, *Historia scholastica*
- (2) Wace, *La conception Nostre Dame* (ll. 10123–11232 and 24731–967)
- (3) Robert Grosseteste, *Le château d'amour* (ll. 9877–10094)
- (4) *Pseudo-Matthaei Evangelium* (ll. 11595–12576)
- (5) The Vulgate Bible
- (6) The *Evangelium Nicodemi*
- (7) The *Assumption of Our Lady*
- (8) Isidore of Seville, *De vita et morte sanctorum*
- (9) Jacobus de Voragine, *Legenda aurea*.

Shortly afterwards, Max Kaluza pointed out the use of Honorius Augustodunensis' *Elucidarium* and Adso's *De ortu et tempore Antichristi*. Of the sources named at this time, however, only the *Historia*

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1. This Introduction was written by Sarah Horrall shortly before her death. She had not yet added citations for references in the text. I have supplied these, with occasional, very minor, modifications. Spaces had been left for stemmata, which I have supplied, including Dr. Horrall's own, as reconstructed by me. On the rare occasions where Dr. Horrall appeared to have made an error I have silently corrected. A.L.K.

*scholastica* of Peter Comestor was seen to have been used throughout *CM*, as a source for both Old Testament and New Testament information. Later commentators have therefore assumed, and still assume, that the *Historia* is the primary source for *CM* and that it gives the English poem its essential structure.

Later scholars, however, pointed out the dependence of *CM* on long works in Old French, notably the *Bible* of Herman of Valenciennes. These, in fact, are far more important sources for the poem, providing interesting details of commentary, dramatic scenes between characters, and an overall structure for the *CM* poet to imitate.

The present edition of the poem has discovered a much larger number of sources for *CM* and has reexamined and reevaluated those already known. As a result a more complete list of the sources can be drawn up and a better assessment of the poet's use of those sources can be made. The implications of the new information for the provenance of the poem and the circumstances of its composition will be found below.

The world history which the *CM* poet is recounting is obviously based on the Bible, and the poet often has recourse to the Vulgate text throughout the work. The Vulgate, however, is not the principal narrative source. Large portions of the work are based on Herman of Valenciennes' *Bible*, which survives in many manuscripts, some of them produced in England. From Herman, the *CM* poet takes the basic shape of his narrative, at least until the assumption of the Virgin, and many episodes are translated directly from Herman. Another Old French biblical paraphrase, the *Traduction anonyme de la Bible entière*, provides the *CM* poet with extra details and incidents in the Genesis story and, more importantly, with much of his account of the wood of Christ's cross from the time it grew from seeds planted under Adam's tongue until it was found by St. Helena. In the *Trad. anon.* this cross wood story is a continuous narrative added after the Passion, but the *CM* poet has interpolated each of its events into its appropriate place in his chronological narrative.

The *CM* poet was, however, more interested in theological matters than either of the Old French paraphrasers. His most important source for this sort of information is the *Elucidarium* of Honorius Augustodunensis. Information from this manual of basic instruction for priests

crops up throughout the *CM*, from the account of the Trinity and the creation of the world to the aftermath of the Last Judgement.

The *Historia scholastica* of Peter Comestor is also used throughout the poem, but not as a main source for either narrative or commentary. Quotations from Comestor often occur as interesting additional details in a story. For instance, the story of the drunkenness of Noah (ll. 2021–40) is taken from Herman's *Bible*, but at the end the *CM* poet adds that Noah's self-exposure shows that underwear had not yet been invented (ll. 2047–48); cf. *Historia scholastica*, PL CXCVIII 1087A.

Aside from these four works which are used all through the poem, the *CM* poet characteristically used a single short source for a specific narrative. He thus translates the Latin *Legende* version for the story of Adam and Eve and the Cross Wood (ll. 1237–1430); Honorius Augustodunensis' *De imagine mundi* for a comparative chronology relating Judges to Greek history (ll. 6993–7082); Grosseteste's *Château d'amour* for the allegories of the Four Daughters of God and the Castle of Love (ll. 9517–10122); Wace's *Conception Nostre Dame* for the conception and early life of the Virgin (ll. 10123–834), the Doubting of Joseph (ll. 11123–76), and the miracle of Abbot Elsis (ll. 24731–967); the *Gospel of Pseudo-Matthew* for the *enfances* of Jesus (ll. 11929–12576); the *Gospel of Nicodemus* for events after the Resurrection and the Harrowing of Hell (ll. 17289–18582); the *Letter of Lentullus* for the description of Christ's person (ll. 18817–56); the *De ortu et obitu patrum* in two versions for the Fates of the Apostles (ll. 20849–21262); an allegory on the Four Evangelists by Petrus Riga (ll. 21263–344); the Pseudo-Alcuin version of Adso's *De ortu et tempore Antichristi* (ll. 21971–22424); *Les quinze signes du Jugement Dernier* (ll. 22427–708); and Oglerius de Tridino's *Quis dabit* (ll. 23945–24658). These sources usually come to him in Latin, but those of Grosseteste and Wace and the *Quinze signes* were in Old French. The Middle English poem known as the *Southern Assumption* was also included in its entirety (ll. 20065–848), although the *CM* poet is careful to say that he has translated it from a southern dialect to a northern one (ll. 20061–64).

Although these shorter works are generally translated all in one place in the poem, there are instances in which a few lines of the work are translated apart from the rest. Twelve lines from Grosseteste's

*Château d'amour*, on the greater beauty of the universe before the Fall, appear near the beginning of the poem (ll. 701–10), 9000 lines before the main translation of the work begins. In 9133–228, on the line of Solomon down to the Babylonian exile, Honorius' *De imagine mundi* is interpolated with other material over the course of 96 lines. Presumably most of these texts were available to the author for the entire time he was working on the poem.

In addition to these major sources, the poet also seems to be quoting briefly from other works. For example, he echoes Hugh of St. Victor's *Adnotationes elucidatoriae in Pentateuchon*, the *Revelations* of Pseudo-Methodius, the *Etymologiae* of Isidore of Seville, Innocent III's *De contemptu mundi*, the *Speculum ecclesiae* of Honorius Augustodunensis, Sedulius Scotus' *Carmen paschale*, John Chrysostom's homilies on Matthew, a work in the bestiary tradition, and the *Legenda aurea*.

Both the *Rev. Meth.* passage and that from John Chrysostom occur when the *CM* poet has been using Peter Comestor, who mentions that his source is Methodius or Chrysostom. Like a conscientious researcher, the *CM* poet seems to have gone back to check the originals, for he quotes more of Pseudo-Methodius and Chrysostom than Comestor does.

The *Legenda aurea* presents a special case. Each of the editors has discovered small details in *CM* which are to be found in corresponding chapters of the *Legenda*. As these details are relatively small, as they might be found elsewhere, and as the *Leg. aur.* is such a long work, we cannot be entirely sure that this is the direct source for this material. However, because of the easy availability of the *Leg. aur.*, its use by the *CM* poet seems likely.

The *CM* poet seems unusually conscious, for a medieval writer, of having to work with several versions of the same story. Most of the time he tacitly interpolates and reconciles, as when he suppresses most of the distinctively French details in the story of Joseph's exile in Egypt as told in Herman's *Bible* and substitutes the Vulgate equivalents. In addition to this work of combining and reconciling various sources, however, he comments several times on what he is doing. After describing the 30 silver circles that David put around the Cross tree, which later became the 30 pieces of silver paid to Judas, the poet adds cautiously:

And þus sais sum opinion,  
But sua sais noht þe passion. (ll. 8843–44)

After an account of St. Helena's finding of the true Cross and the nails, the poet adds:

Þis tale, queþer it be il or gode,  
I fand it written o þe rode,  
Mani telles diuersli,  
For þai find diuers stori. (MS C 21805–8; the section on the  
Finding of the Cross is omitted from the southern version)

Although the story has already been completed, he then proceeds to summarize the story of Judas/Quiriacus' finding of the cross, as it is told in the *Acta Quiriaci* and the *Leg. aur.*

This is not to say that the poet knew each of these works in a separate manuscript. He quotes from only one chapter of Hugh's *Adnotationes*, which it is reasonable to assume came to him in some sort of *florilegium*. He almost certainly knew Petrus Riga's *De Quattuor Evangelistis* in such a form. The suggestion that he used a copy of the *Revelations* of Pseudo-Methodius to supplement the extracts from that work copied in the *Historia scholastica* rests on the present inadequate knowledge of Comestor manuscripts. The additional material might have appeared in an interpolated or glossed *Historia scholastica*, or the two texts might have often circulated together, which would have facilitated their being used to supplement each other. Similarly, his apparent combination of the Isidorean *De ortu et obitu patrum* and the Pseudo-Isidorean version of the story is paralleled by John Capgrave's use of the two texts in his *Abbreuiacion of Cronicles*. Perhaps they had already been combined in the *CM* poet's (and Capgrave's) source, or perhaps they circulated together. The borrowings from Isidore's *Etymologiae*, Honorius' *Speculum ecclesiae*, and Sedulius' *Carmen paschale* are so slight that they probably came to the *CM* poet via an intermediate source.

Some of the short works which the poet translates extensively undoubtedly came to him in one or more anthology volumes containing a selection of apocryphal material. The most likely works to be found in



this format are the Latin *Legende*, the *Gospel of Pseudo-Matthew*, the *Gospel of Nicodemus*, the *De ortu et obitu patrum*, the *Letter of Lentulus*, Riga's *De Quattuor Evangelistis*, the *Quis dabit*, and perhaps also Adso's *De ortu et tempore Antichristi*. In French, the *Château d'amour* and *Quinze signes* usually appear in this sort of volume as well.

The remaining works are of more substantial length, however. Suggestions have been made that the *CM* poet found the rest of his material already compiled for him. G.L. Hamilton, for instance, was sure that he was using an interpolated version of Wace which would have included all the information on the early life of Mary and Christ (Hamilton, p. 238). The manuscript to which he referred, BL Add 15606, has been carefully checked against the *CM* text, however, and it can be shown that this was not the source used by the ME poet. There exists in MS Arsenal 3516 a text which combines parts of the *Trad. anon.* with material from Herman's *Bible*, but again this text shows a different combination of material from that in *CM*. As conscientious investigation has failed to turn up any appropriate compilations, any continuing attempt to deny that the *CM* poet compiled most of his materials himself may rest on nothing more substantial than a reluctance to allow that so early a ME writer was capable of such a feat.

The implications of the poet's use of sources as evidence for the provenance of the works will be discussed below.

## GENRE

Literary historians have had some trouble classifying the *CM* and have usually been content to describe it in terms of its length, as encyclopaedic, one of the comprehensive "Works of Religious and Philosophical Instruction," etc. (Severs-Hartung 2276 [31]). In fact, *CM* belongs in the genre of biblical paraphrases which have their medieval vernacular beginnings in Old French in the late twelfth and early thirteenth centuries, presumably in response to the renewed interest in the literal exegesis of scripture witnessed in Latin by such works as Peter Comestor's *Historia scholastica*. Many of the French paraphrases were known in

England, however, and it is these works to which the *CM* poet refers when he says:

Frankis rimes here I redd  
 Communlik in ilk[a] sted  
 Mast es it wroght for frankis man:  
 Quat is for him na frankis can? (MS C ll. 237–40; not in the southern version)

The earliest and most popular of the Old French paraphrases is the *Bible* or *Bible de sapience* of Herman of Valenciennes, probably written in the mid-twelfth century. The work survives, in whole or in part, in 34 manuscripts, at least seven of which were copied in England. The poet begins by telling of Creation, and continues with the stories of Adam, Noah, Abraham, and Joseph. Moses, David, and Solomon are briefly mentioned before the poet continues with the birth of the Virgin, the life of Christ, the Passion, Resurrection, and Ascension.

No other Old French paraphrase was so widely copied, but the continued production of these very long works throughout the thirteenth century shows that they must have aroused a genuine interest. Roger d'Argenteuil's *Bible en françois* survives in at least 12 manuscripts in French and a partial translation into Middle English. The stories given prominence are those of the Creation, Adam, Noah, Abraham, Moses, the life of Christ, and the stories of Veronica and Vespasian, followed by accounts of Doomsday.

The so-called *Traduction anonyme de la Bible entière* survives in only three manuscripts, all of them now in France, but was also known in England, for the author of *CM* translates it extensively. It is not in fact a translation of the whole Bible, but it does contain a very full account of the stories contained in Genesis and much of Exodus, a brief account of the Passion, and then, tacked on the end, the story of the wood of Christ's cross from Adam through Moses, David, Solomon, and St. Helena.

Other Old French paraphrases are enormously long and show a tendency to include everything the author knows, rather than to summarize. The latest and longest of the paraphrases, the *Bible* of Mace de la Charité, written about 1283–1300, deals very fully with Old Testament

history, including non-historical books such as Job and Canticles. In spite of its enormous length (44,000 lines) it was copied at least twice. Other paraphrases survive in only one manuscript each. The ambitious *Bible* of Jehan Malkaraume attempted to combine biblical history with Benoît de Sainte Maure's *Roman de Troie*. The biblical material tells the stories of Genesis and Exodus in detail and continues through early Old Testament history, breaking off abruptly (after about 40,000 lines) in the early life of David. The Old Testament story also contains a genealogy of the Virgin, however, which may indicate that Jehan intended to pursue his story through New Testament history as well.

The comprehensive *Bible des sept états du monde* of Geoffroi de Paris bears the strongest structural resemblance to *CM*. Both poets divide world history into ages, both poems begin with a versified table of contents and an elaborate description of paradise. Both poets have interpolated the events of the history of the wood which became Christ's cross in their proper chronological places in the biblical narrative. Both poets carry their histories right down to the moment of the Last Judgement, with subsequent descriptions of the other world as well. However, in spite of structural similarities, there is absolutely no evidence to show that the *CM* poet knew Geoffroi's work. The parallels seem to have occurred because of the common vision of history which the two poets shared.

Biblical paraphrases appear early in the history of Middle English as well. In the thirteenth century, a lone manuscript survives of the *Middle English Genesis and Exodus*, a translation of the events of Genesis and of the life of Moses, taken largely from the *Historia scholastica* of Peter Comestor. Early on in its life, manuscripts of the *South English Legendary* acquired a body of prefatory material which, in nine manuscripts, included a summary of Old Testament history. This related the stories of the Creation and Fall, Noah, Abraham, Jacob and Joseph, Moses, Samson, David, Solomon, Rehoboam, Elijah and Elisha, and Daniel.

The third paraphrase of interest is known as the *Metrical Paraphrase of the Old Testament*. It is a loose translation of an Anglo-Norman work which circulated in its original verse form in eight manuscripts and in prose in a further two. Like its parent, this ME paraphrase

deals at length with the stories in Genesis and Exodus, as well as with later events ending with the fourth book of Kings.

It is with this group of biblical paraphrases that the monumental *CM* most clearly belongs.

## STRUCTURE

The *CM* has recently been characterized as an "open" or "unstable" poem (Görlach, p. 6; Thompson, *Robert Thornton*, p. 25), one which, like the *South English Legendary*, scribes felt free to rearrange, or to add to or subtract from at will. The "openness" of the poem must not be exaggerated, however. A glance at the structural outline published by Morris and modified in this edition shows instead that there is a very stable core to the poem, although at certain recognized places additions and deletions could be made. In addition, some manuscripts exhibit changes which reveal the *CM* being adapted to newer forms of popular spirituality as they arose.

Judging by the author's versified table of contents, the fragmentary MS E is the only remaining witness to the poem as its author originally intended it, for MS E ends, as the poet suggested it should, with the Institution of the Feast of the Immaculate Conception. Early in its manuscript history, probably in the first half of the fourteenth century, *CM* had added to it a penitential handbook with an anti-fraternal bias, as well as an exposition of the Creed and Pater Noster and two prayers. These appear in MSS C and F, and MS G also added a song on the Five Joys of Our Lady.

The southern, or Lichfield, version of *CM* is also an attempt to tailor an older text to a changed market. One manifestation of the change is, of course, the translation of the work into a South Midland dialect. Another indication is in the nature of the manuscripts themselves. Although most of the northern copies had been produced in quite undistinguished formats, both G and T are handsome parchment volumes with wide margins and, in H, several fairly elaborately decorated initials.

The change in taste also appears, however, in the excisions that were made in the text which the reviser was almost certainly using. The

southern version retains almost nothing but the chronological narrative portions of *CM*. The reviser has deleted the Book of Penance and other catechetical material which had become attached to the northern versions (CFG, ll. 24971–29547). He has also deleted several of the more affective sections of the original poem (ll. 23909–24970), although his versified table of contents continues to refer to the sorrows of Mary (ll. 23945–24658) and the story of the establishment of the Feast of the Conception of the Virgin (ll. 24731–970). The omission of the latter narrative, the tale of miraculous events which led William the Conqueror to establish the feast, seems to indicate an unwillingness to include stories from secular history. This is borne out by the omission from HTLB of the story of the finding of Christ's cross by St. Helena (ll. 21347–846), a story that came to the original *CM* poet as an integral part of the Old French Cross Poem.

Another substitution in the southern version which has not been adequately noticed occurs at l. 10835, in the middle of the Nativity story. While the *CM* poet had been translating the story from Herman's *Bible*, and the northern MSS show that he continued to do so, the southern reviser suddenly switches to the biblical account of the event. There seems no stylistic or theological reason for him to object to the original version, and in fact the switch is more likely to have had a physical cause. There are 66 substituted lines (ll. 10835–901) or the number which would probably have been contained in two columns of the exemplar. Should the outer half of a folio have been lost, as often happens, the reviser might well have turned to the Vulgate to continue his story and supplement his exemplar.

Interestingly enough, the southern version calls itself a "boke of storyes" rather than a "tretis." The excisions of the southern version, coupled with the increased number of headings breaking the poem into chunks suitable for an hour or so's reading, suggest that this version of the work may have been aimed even more directly than its original at men who "ȝernen iestes for to here."

In addition to these three main stages in the poem's evolution, individual scribes also felt able to modify the poem to their tastes. The scribe of MS B, working in the mid-fifteenth century, rejected *CM*'s account of Christ's Passion and of Doomsday, and substituted instead

extracts from the *Meditations on the Supper of Our Lord* and from the *Pricke of Conscience*. Robert Thornton, also writing in the mid-fifteenth century, copies the poem up to the story of Christ's passion, but then abandons it in favour of the *Northern Passion*.

Even manuscripts which had been copied earlier were not immune from this sort of tinkering. During the fifteenth century, an owner of MS C removed part of the *CM*'s Passion story and substituted lines from the *Southern Passion* usually attached to the *South English Legendary*. In order to do this, he scraped off the text of fol. 93r and the first eight lines of fol. 93v col. 1 (ll. 16749–848). He then copied his preferred text, a pastiche of the *Southern Passion* and *CM*, on an inserted single leaf, fol. 92, on fol. 93r, and on the first eight lines of fol. 93v. On fol. 95v he again scraped off a portion of the *CM* text, the last 28 lines of col. 2 (ll. 17289–316). On the free space thus created he began to copy more of the pastiche. In order to continue his revisions, he then inserted three leaves, now fols. 96–97 (a bifolium) and 98 (a singleton with the stub of a cancellation visible before fol. 96). On fol. 98v he finished copying the pastiche and then recopied ll. 17289–316 of *CM*, which had been erased on fol. 95v.

The characteristic that all these insertions share is that they are considerably more affective than the original text of *CM*. They thus reflect a shift in public taste towards a more affective piety, a shift which is reflected elsewhere in the enormous popularity of the pseudo-Bonaventuran *Meditationes vitae Christi*, among other texts.

## DATE, PROVENANCE, AND AUTHORSHIP

The generally accepted date for the composition of the *CM* is 1275–1325, and I know of no evidence which would either specify the date more closely or call this into question.

The provenance of the poem has been more often discussed. Morris' edition called *CM* simply a Northumbrian poem, but much early controversy centred around whether it was written in Scotland or northern England. This issue is much less burning than once it was, for Angus McIntosh's researches into ME dialects have served to place the

dialect of the northern manuscripts of *CM* further south than earlier scholars had been inclined to believe. Whereas older scholars had held that MS C was copied in Durham and MS E even further north, McIntosh places both of these manuscripts in the West Riding of Yorkshire (McIntosh et al., 1: 259). The earlier controversy deserves to be reviewed, however.

Two kinds of evidence discussed were those of language and national feeling. Max Kaluza showed that some of the original text of the poem contained what he considered to be Scottish vocabulary. Rolf Kaiser continued this argument, producing a list of 50 words, including demonstrably original rhyme words, which he found elsewhere only in Scottish texts, a list which is still referred to (Kaiser, pp. 5–8).

Since these scholars wrote, however, many more ME texts have been unearthed and edited, and Kaiser's list no longer has so much authority.

The question of nationalism was also much discussed. Otto Strandberg suggested that the emphasis on England in a passage in the prologue precluded the possibility that the writer could have been working in Scotland:

Efter haly kyrc state  
 Þis ilk bok is es *translate*  
 In to Inglis tong to rede  
 For the loue of inglis lede,  
 Inglis lede of England,  
 For the *commun* at understand.  
 Frankis rimes here I redd,  
*Communlik* in ilk[a] sted,  
 Mast es it wroght for *frankis* man:  
 Quat is for him na *frankis* can?  
 Of Ingland the nacion,  
 Es Inglis man þar in *commun*;  
 Þe speche þat man wit mast may spede,  
 Mast þar-wit to speke war nede;  
 Selden was for ani chance  
 Praised Inglis tong in france;

Giue we ilkan þare langage,  
Me think we do þam non outrage.  
To laud and Inglis man i spell  
Þat understandes þat i tell. (MS C II. 231–50)

Because of these lines, he suggested Northumberland as the place of composition of the *CM* (Strandberg, p. xv).

Kaiser tried to refute the claims of nationalism by showing that the terms “English” and “Scottish” in the Middle Ages referred to the English language as opposed to Gaelic. This seems to be correct as far as language names are concerned, but he also attempted to show that all the territory south of the Clyde-Forth line was known as England. He demonstrated that Scotland was feudally subject to England after 1217, and that English influence was particularly strong after 1286, but he could not find any instance of a writer calling the territory between the Clyde-Forth and the present Scottish border “England.” He did point to Higden’s *Polychronicon*, which says that “Scotia” extends from the Clyde-Forth line to the Norwegian Sea, and he also showed that medieval Scots, like their modern descendants, made a distinction between those living north of the Clyde-Forth line and those living south of it.

However, since Kaiser wrote, careful research into Scottish history has shown that the boundary between England and Scotland was formally fixed in its present position by the Treaty of York in 1237. The treaty agreement merely confirmed a boundary which had come to be generally accepted in the east in the eleventh century and on the western side of Britain in the mid-twelfth century. The feudal relationship with England was also much less strong and far less well established than the English kings liked to claim. Furthermore, a conscious revival of nationalism in the mid-thirteenth century led to an even greater split. By the time Edward I invaded Scotland in 1296, already between the English-speaking Scot and the English-speaking Englishman, subjects of different kingdoms, a mental and emotional line of division was fixed which ran as clear as those ancient boundaries the Tweed and the Redden Burn. The idea of a contemporary Scottish poet insisting over and over that he was writing for the Englishmen of England is clearly impossible.



The poet's use of sources has important implications for an investigation of the provenance of the poem. The poet apparently had continuous access to books. Line-by-line comparison of the poem with its sources everywhere shows that he translated these texts directly, and did not rely on memory. He has the habit of interpolating a quotation from another work into the one he is currently translating, suggesting that he worked with several volumes open before him. Several texts are thus quoted at various places in the work: Herman de Valenciennes' *Bible*, the *Trad. anon.*, Comestor's *Historia scholastica*, Honorius' *Elucidarium*, and to some extent *De imagine mundi*, the Latin *Legende*, Grosseteste's *Château d'amour*, and, of course, the Vulgate Bible.

The Latin works used by the poet, although numerous, are not especially rare or esoteric. A comparison of the major Latin sources of *CM* with R.M. Wilson's examination of surviving library catalogues indicates that the poet was using works which would have been found in many libraries of reasonable size (Wilson, pp. 85-111). French manuscripts are much less common, and would be much more helpful indicators of provenance. Unfortunately few such manuscripts survive and fewer still can be traced to specific medieval libraries.

No one can be sure how long the *CM* poet would have needed to spend with his books to produce the 25,000 lines which were probably in the original version of the poem. However, the translation of the *Dialogues* of St. Gregory into 24,000 lines of Anglo-Norman seems to have taken Angier seven years, and even Lydgate, at his supposed rate of composition of 5000 lines annually, would have taken at least five years to finish *CM*. Hence it is reasonable to suppose that the *CM* poet had fairly continuous access to a decent library over an extended period of time.

Another factor must influence the discussion of the provenance of *CM*. The conditions of the time in which the poem was composed have been largely ignored by scholars trying to determine its place of composition. Murray tacitly recognized the necessity of considering historical factors when he said the poem was composed "about 1275-1300 (while Alexander III reigned in Scotland)" (Murray, p. 30).

When Alexander III died in 1286, his only direct heir was his three-year-old granddaughter Margaret, daughter of the king of Norway. In spite of some disturbances in favour of other claimants to the

throne, six Guardians were appointed and, by the Treaty of Birgham, in 1290, Margaret was pledged to marry the son of the English king Edward I. On her way to her wedding, the Maid of Norway died at sea and the struggle for power in Scotland began in earnest. In 1295 the Scots made an alliance with France, and in March, 1296, the period known to Scottish historians as "The War of Independence" began. A Scottish army invaded north-western England and laid waste the northern counties as far as Hexham. Two days later, Edward I marched into eastern Scotland, slaughtered the male inhabitants of Berwick, and went on to subdue, temporarily, all of the country. By spring of 1297, most of Scotland was in revolt. Northumberland and Cumberland were raided again and the Northumberland clergy fled south to County Durham.

Although there were no doubt some periods of relative calm, it is estimated that in the 61 years between 1296 and 1357, 39 or 40 were marked by active warfare. The chronicles tell again and again of the northern clergy from all but the largest monasteries being scattered. Edward II's preoccupation with his own troubles in the south left the north increasingly vulnerable, and the devastation in 1311, for instance, was appalling.

For a time the Scots could be bought off with money payments. County Durham did this eight times between 1311 and 1327, sometimes at a cost of one-third the annual value of lands, but the smaller counties were less well organized and suffered more from the raids. The records of Bolton Priory, of Lanercost, and of various other institutions tell of several occasions on which all their inhabitants had to be billeted in other houses, while the Scots raided and burned. Even in years when the Scots were not actively raiding, normal life was difficult because of the fear of the inhabitants that they would return.

As if the war were not enough, the harvests of 1315 and 1316 were a disaster because of torrential rain, causing a famine of major dimensions, which was accompanied by a virulent epidemic, and, in the following years, by a sheep and cattle plague (Prestwich, pp. 247-49).

Under these dreadful conditions someone sat, in a reasonably well-furnished library, over a number of years, composing *CM*. The only conclusion possible is that the poem is a product of one of the larg-

est and most secure northern monasteries, probably Durham, or possibly somewhere in York, places which were a great deal less vulnerable to the general chaos.

## OWNERSHIP AND HISTORY OF THE MANUSCRIPTS

Some manuscripts bear no indication of their medieval ownership, but others give substantial clues at least to the profession or social status of those who possessed them.

MS L is the only manuscript which was in religious rather than secular hands in the Middle Ages. The name and date of its scribe are recorded: "scriptus Rhodo per Johannem Newton die 25 Octobris 1459" (fol. 226v). The same hand also wrote MS Jesus College Oxford 39, a copy of *Disce mori*. On the back pastedown of L appears the inscription "Syster Anne Colvyll" and, visible under ultra-violet light, "of youre charyte prey for sustyr clement thasebirght." Anne Colvyll was a nun of Syon in 1518 as was the owner of the Jesus College Manuscript of *Disce mori*, Dorothy Slyghe. However, the manuscript need not have been commissioned by a religious. Another of Sister Anne Colvyll's books survives as MS BL Harley 993, but with a colophon indicating that it was a common profit manuscript, commissioned by a layman and given to a religious in return for prayers for the soul of the donor:

This book was maad of þe goodis of robert holond for a comyn profite þat þat persooone þat haþ þis book commitid to him of þe persooone þat haþ power to committe it haue þe vss þerof þe terme of his lijf preiyng for the soule of þe same Robert and þat he þat haþ þe forseid vss of commissioun whanne he occupiep it not leene he it for a tyme to sum oþer persooone also þat persooone to whom it was committid for þe teerme of lyf vndir þe forseid condiciouns deliuere it to a noþer persooone þe teerme of his lijf and so be it deliuered & committid from persooone to persooone man or womman as longe as þe book enduriþ. (fols. 38r-v)

All other manuscripts of *CM* would seem to have been exclusively in lay hands.

Something can be deduced about early owners of the other copies of the southern version of the poem. MSS H and T survive in what was presumably the original format of this edition, copied on parchment with wide margins. MS T has some handsome penwork initials and MS H handsomely painted ones. The manuscripts were thus probably fairly expensive, but the names which appear in their margins give little clue to the status of the owners. At the end of the text in MS T is the name John Digbye (fol. 142v) in a late-fifteenth-century hand, and on the following folio, 143v, are the names Francis Stacye, Thomas Stacye, John Digbye, and Jeames Stacy. Although the dialect indicates that the manuscript was copied in Staffordshire, Digby is a name frequently found in Warwickshire records and the Stacys were a Bedfordshire family. This indicates that the manuscript may have moved by the late fifteenth century. It was given to Trinity College by George Wilner.

MS H contains only a few faint pencil annotations in a hand of the sixteenth century: *Christus anno dominj 1546* (fol. 152v); *William Udyll* (fol. 155v); and "*by me Wylliam*" (fol. 154v). Although it is kept with the manuscripts donated to the College of Arms by the Duke of Norfolk, it was not part of his donation, and there is no record of how it reached the College.

MS B was produced in Bedfordshire and probably remained in that county since medieval times, as it was owned by the Bedfordshire General Library until it was acquired by the British Library in Sotheby's sale of June 18, 1904. All that remains to indicate medieval ownership are some barely legible accounts on fol. 1r relating to sheep. These are enough, however, to suggest that this manuscript belonged to a member of the merchant class.

Some of the northern copies have little evidence of early ownership. All that is known of MS E from the time it was copied in the West Riding of Yorkshire until the eighteenth century is that it was bequeathed to the Royal College of Physicians in Edinburgh by Dr. John Drummond in 1741. He had been President of the College from 1722 to 1727.

One of the northern manuscripts seems also to have belonged to merchants. Several names occur in MS C in hands of the fifteenth cen-

ture. The most extensive note of ownership is on fol. 56r: "Wylliam cosyn wylliam cosyn ownep þis boke who so euer fynd." Hupe speculated at some length on the identity of this man, finding the name in records from Lincolnshire, where he thought *CM* was composed, and in London. As MS C more probably belongs in the West Riding of Yorkshire, however, there seems little reason to suppose that the family or families he documented are connected with it. Other names are also to be found in the manuscript: Jamys Hyrst (fols. 30r, 90r), Iohn Robynsun (fol. 60r), Wylliam (fols. 82r, 88v), John (fols. 82r, 157v), Rychyrd (fol. 163r), and on fol. 163v Richard Brus, John Kearnforth, Iohn Cosyn, and other names less readily legible. In view of the manuscript's connection with Yorkshire, and the appearance of the name Brus on fol. 163v, it seems more reasonable to suppose that the Cosyn family who owned the manuscript was the one which appears in records over several centuries in Linthorpe, in the North Riding of Yorkshire, a part of the county in the Brus fee.

More significant for determining the social class of the owners of MS C are the beginnings of two indentures on fols. 163r and 163v: "Thys indenture made the iiiiiiij dai of merche" (fol. 163r) and "The indentur made þe iii dai of may betwyx richard brus" (fol. 163v). These indicate that at least one of its fifteenth-century owners was of the merchant class.

In the sixteenth century, the manuscript was in the collection of Henry Savile of Banke in Yorkshire, from whom Robert Cotton obtained many of his manuscripts. MS C was in Cotton's collection by 1621. It used to be thought that Savile got most of his collection from "northern monasteries" but this assumption has been questioned for all the manuscripts and it is probably not true that MS C came to him from such a source.

Two manuscripts were owned by members of the landed gentry. MS BL Add 31042 was copied and owned by Robert Thornton, the landed gentleman of the West Riding of Yorkshire whose career and milieu have been well documented.

MS F is in the dialect of Lancashire and its colophon also records its place of origin: "Stokynbrig scripsit istum librum willelmo keruour de lancaster." Other names appear in hands of the sixteenth century: on

the verso of an unnumbered flyleaf at the beginning are the names Tomas, Tomas of canterbere, Thomas Belyngham, Robartus Belyngham, and Robertus Crank; fol. 1r Wilelmus Belyngham, fol. 1v Nycolas Batson ... of York. Fol. 3v contains notes on burgages of Lancaster. The *Middle English Dialect Atlas* also reads "Iste liber restat domino Iohanni de croft," in other words Sir John Croft of Dalton in Kendal, Lancs. The Crofts were indeed a prominent family in Lancashire, and various members of the Bellingham family are recorded there too, including a Thomas Bellingham who had the advowson of the Church of St. Chad, under the patronage of Nicholas Croft, from June 10, 1437 until October 1445, and a Robert Bellingham who died in 1540.

The most intriguing question of ownership is posed by MS G. It was copied in the second half of the fourteenth century in Yorkshire, but from an exemplar which was partly in a dialect of south Lincolnshire. Its decoration, which seems to have been done in York, and the illegible coat of arms on its first folio indicate that it was commissioned by an armigerous patron. Furthermore, it contains a request for prayers for the person who commissioned the manuscript, whose name is given:

And speciali for me 3e pray  
 Pat þis bock gart dight  
 Iohn of lindbergh, i 3u sai  
 Pat es mi name ful right. (ll. 17099–102)

At this time, the name de Lindbergh (of Lindbergh) could have been used either as a family name or a place name. As a family name, it appears in records from Dorset and Yorkshire, in the latter case probably deriving from the tiny village of Limber Magna, near Whitby. The name is most often recorded in Lincolnshire, however, where, for instance, two members of the family, both named Adam, gained national prominence. Although the surname turns up fairly often in Lincolnshire records, no suitable John de Lindbergh has been found.

If Lindbergh is considered as a place name, however, some suggestions are possible. The commissioner of the manuscript was armigerous, as is witnessed by the coat of arms on fol. 1r, and fairly wealthy, as is witnessed by the quality of the manuscript he commissioned. No suitable candidate is recorded from Lindbergh Magna in

Yorkshire, nor from Lindbergh Parva in Lincolnshire. Attention must centre on Lindbergh (now Limber) Magna in southern Lincolnshire, a site close to the source of the dialect layer underlying the first 11,000 lines of MS G.

Hupe considered that John of Lindbergh was the author of *CM*. He identified Limber Magna, but stated that it was the site of a monastery, implying that this explained the commissioning and copying of the manuscript.

This is not possible, however. In the mid-twelfth century, the manor and church of Limber Magna were given to the Cistercian abbey of Aunay-sur-Odon in Normandy by Richard de Hument, constable of Normandy, and his wife Agnes. The Cistercians operated it as a grange, with perhaps one monk in charge of the property, but it is doubtful that there was ever a larger establishment, such as a priory, there. The church continued in this fashion until 1393, when at the suppression of alien priories, the manor and church were sold to the Carthusian priory of St. Anne in Coventry.

The only other religious presence in the village in the fourteenth century seems to have been the Knights Hospitallers, who had a manor or camera there, associated with Willoughton, but again this was a small establishment, consisting of a secular chaplain, a bailiff, and a few others.

Fairly recently, Charles C.V. Ross has suggested that the wording of the curse on anyone stealing the manuscript (ll. 17103–10) implied that its owner was a priest. He discovered two priests named John (John Tumby and John Whitty) who held the benefice of Limber Magna in the 1370's. However, there is nothing in the routine wording of the curse which would specifically suggest it was composed by a priest, and such a supposition ignores the rubbed coat of arms on fol. 1.

It seems very likely that the manuscript was commissioned by the family who held the manor in Lymbergh Magna. In the early part of the reign of Edward III, the holder was Henry Beumys (also spelled Bealmys, Beaumys), who held a court which his tenants, including one Hugh de Keleby, attended. Henry's son was named John, and it is he who is the probable commissioner of the manuscript. He seems to have been dead by about 1351, for Hugh de Keleby's son, who died in that year, is

said to have held his lands in Lymbergh from "Tecia, late the wife of John de Baumys." Tecia, John's wife, lived on until 1381, when she died on the feast of St. Lawrence. John's and Tecia's lands then passed to their son Thomas, aged 30, who had been born after his grandfather Henry's death.

However, an older son, Henry, aged 46, turned up to claim the manor. Thomas was summoned "to be before the king in the Chancery," but failed to appear, and so the manor was given to his older brother. If Thomas was 30 years old in 1381, his father, John, must have been alive in 1351, and if Henry was 46 in 1381, John must have been of marriageable age in 1335.

The hand and decoration of the manuscript have been variously dated in the second half of the fourteenth century, with art historians leaning towards a date around 1375 for the decoration. The history of the production of the manuscript is not straightforward, however, for it was clearly produced in at least two stages, using at least two exemplars, one from south Lincolnshire and one from Yorkshire. A shift in the underlying dialect was noticed at the beginning of this century by Curt Barth. The first 11,000 lines of the poem, corresponding roughly to the first 74 folios, were taken from an exemplar in a dialect of south Lincolnshire, while the rest of the poem was copied from an exemplar in a more northern dialect, probably of Yorkshire. There is also physical evidence of the division of folios. That of fols. 1–74 is different from that of fols. 75–169. Furthermore fols. 73–74 are a separate bifolium, interrupting the regular 12-leaf quire structure. Each of the columns on this bifolium holds 46–47 lines of the poem, as compared with 36–38 on the leaves of regular quires. There is a jotted note on fol. 75r which reads "This haf was in hys ... bock." Having copied the first part of *CM*, crowding the last bit onto a separate bifolium, the scribe of G presumably had to pause to find an exemplar for the second part, as is indicated by the change of dialect, the change of ink, the addition of a bifolium to carry the last of the text of the first part, and the note on fol. 75. The difficulties did not end with the copying of the manuscript. It may be that the heirs of John Beawmys were executing a commission which had been put in hand by their father, and interrupted by his death, or it may be copied from an earlier exemplar into the later copy.



The case for this John Beawmys of Lindbergh and his heirs as commissioners of MS G is far from proven, but in the absence of a better candidate, they stand as possible commissioners of the work.

Little is known of the later history of the manuscript. Marginal notes indicate that it remained in England for some time. A few Middle English proverbs and recipes appear in late-fifteenth- and early-sixteenth-century hands, and running headlines of the same era appear on the early folios. Two names appear on fol. 123v, Annes Lopton and Dorathe Darlyngton. Lopton or Lipton is a Yorkshire name and suggests that the manuscript had a continuing Yorkshire connection. Other folios contain English glosses in a hand which is quite late, perhaps even eighteenth century. However, a note on the flyleaf records in German that the manuscript was purchased at auction in Hannover on June 14, 1786, and it has remained in Germany ever since. A bookplate on the flyleaf bears the signature C.I. Sullon.

Overwhelmingly, then, the evidence available in extant manuscripts suggests that *CM* circulated almost exclusively in lay circles, predominantly among merchants and landed gentry.

## DECORATION

A major problem with a poem as long as *CM* is to orient the reader in the text, to help him find his way around it easily. In its original form, now most clearly seen in MSS E and C, the poem was not frequently broken up by headings or chapter divisions. However, even the earliest and plainest of the manuscripts have, or were intended to have, some sort of visual aids to guide the reader to a certain story.

The programme of rubrication in MS E was never carried out. Although the sections of the manuscript containing part of the Northern Homily Cycle have many headings in red, the portion of the manuscript containing the *CM* has none. Spaces were left for headings, however, on fols. 37r, 3v, 10r, and 14r, and spaces for decorated initials were left on fols. 14r and 47r. A late hand, possibly seventeenth-century, has jotted headings or running headlines on some of these folios, and these were printed by Morris as if they were original headings in text columns.

Although it has red initials to indicate divisions of the poem, MS C does not contain headings in the text. However, many folios, especially at the beginning of the manuscript, show running headlines, which again Morris has printed as headings in the text. Presumably more of these once existed but were cropped by a binder.

MS F has initials and paragraph marks in red, but few headings. The scribe of this manuscript has, however, greatly facilitated the consultation of the text by providing a table of contents with 90 numbered items. These chapter numbers are keyed to red numbers at the top of folios (fols. 5r and 5v are marked i, fol. 6r ii, etc.), and the headings from the table of contents are often repeated as marginal notes beside the appropriate lines. Later users of the manuscript have also jotted further marginal notes in it.

MS G also has a table of contents, copied in red, on fol. 1r. This lists the contents of the manuscript, but its wording is not directly reflected in headings or marginal notes in the manuscript itself. MS G, however, also has an elaborate scheme of decoration which will be discussed later.

The layout of the edition of the southern version of the poem was originally planned to make finding one's way around the work easier. The extant witnesses which most closely reflect this original layout are MSS H and T. This version of the work has many more rubricated headings inserted into the text than any of the others. Red and blue paragraph marks abound in MS T, and are represented in MS H by double slashes in the margin. A sixteenth-century reader of MS T has also heavily annotated the margins.

MSS L and B continue the use of the headings of the southern version and have many initials and paragraph marks in red and blue. MS L also has a table of contents. The scribe has simply listed the headings which appear in the manuscript and has indicated the page on which each may be found. This table of contents appears before the poem, on a single leaf of paper (fol. 65) with a different watermark from the paper on which the rest of *CM* is copied. The table of contents probably did not, therefore, come to the scribe with the poem, but was added as an afterthought by him to make location of specific parts of the poem easier.

Robert Thornton, who copied MS Add, left spaces for more headings than are found in MS F, the nearest textual relative to his own copy.

He also decorated his text with red initials, probably penned by his own hand.

Aside from these pragmatic schemes to facilitate reading of the text, however, almost all the manuscripts of *CM* show at least vestiges of a more ambitious programme of decoration. The southern version appears to have been issued in a rather handsome format, on parchment, with generous margins. MS H now contains two fairly elaborate initials painted with gold, one at the beginning of the section of the creation of the world (fol. 1v), and one at the beginning of the Passion narrative (fol. 87v), reproduced in vol. 3, p. xxi of the present edition. Others may have appeared on missing leaves in the manuscript.

MS T, while it does not have painted decoration, has fairly elaborate penwork initials in red and blue with a design of ivy leaves and a border on fols. 1r and 92v, again at the beginning of the poem, and at the opening of the Passion story. MS L has a less elaborate initial, in red and blue with some gold, at the beginning of the poem (fol. 66r), and only MS B shows no attempt at such decoration.

A more intriguing feature of *CM* manuscripts, however, is the indication given by four of them (ECGAdd) that they were intended to be decorated not simply with ornamental initials, but with some sorts of pictures or representational devices. This is very rare in manuscripts of Middle English texts before the beginning of the fifteenth century, and even after that period only a narrow range of vernacular texts is ever illustrated.

MS E, dated by Neil Ker at the beginning of the fourteenth century (Ker, p. 539), contains three spaces in its text columns which seem to have been intended to hold pictures. On fol. 39v col. 2, a space of 14 lines has been left at the beginning of the story of Paul's conversion (before l. 19477). On fol. 41r col. 1, a space of 12–13 lines has been left before a section telling of God sending Ananias to baptize the still blind Paul (before l. 19657). On fol. 46v col. 1, a space of seven lines has been left in the middle of a discussion of the cross (before l. 21717). The first space occurs at a place which the other manuscripts regard as a significant division of the poem, and the second occurs at a minor division, but the third occurs at a place where no other manuscripts note a division.

There seems little reason for picture spaces to appear at just these places. St. Paul was never a popular saint with the laity, and histories of Christian iconography record relatively few representations of him. It is possible that the commissioner of the manuscript had a special devotion to St. Paul. He is the patron saint of rope makers and of basket makers but the scenes which inspired this are not the ones which were chosen for illustration here. His blinding and conversion are clearly an important moment in his story, and in the history of the Church, but his baptism and the regaining of his sight are much more rarely shown. The 6000 lines preserved in MS E would have allowed an artist to illustrate other more commonly shown events: the story of Simon Magus from the life of Peter and Paul, for instance, figures of the apostles to accompany their biographies, the Assumption of Our Lady, Antichrist, the Apocalypse, the Fifteen Signs before Judgement, hell, heaven, etc. Yet these were ignored and the story of Paul apparently given two spaces.

The third picture space, on fol. 46v col. 1, is both smaller (seven lines, or half the size of the others) and easier to explain. It occurs just after a mention of a tau cross:

Staue and *croice* baþe er als an  
Bot taue hauis gierd about nan.

To the left of the space is a crude tau, presumably a direction to the artist what to draw in the space.

This kind of illustration, not a scene but a drawing of a simple device, also appears in the margins of the next oldest manuscript of the poem, MS C, and may have been copied from its exemplar. The manuscript contains a series of marginal drawings in the hand and ink of the scribe, labelled in Latin. The first occurs at the bottom of fol. 7v. It is a simple diagram of the rivers of Paradise, a circle divided into quarters, each one containing a name of one of the rivers, with the whole labelled *quatuor flumen paradisi*. The folio contains a description of Paradise.

The second, at the bottom of fol. 12v, is a drawing of a ship labelled *archa noe*. The ship has not been abstracted or simplified from a more complete Noah's ark scene, for it shows none of the usual attributes of the ark. It is not enclosed, there are no signs of the window and door mentioned in Genesis, and there are no people, animals, or birds nearby.

The third drawing is at the bottom of fol. 13v. The text tells of the division of the world among the sons of Noah and the sketch is a T-O map dividing the world into Asia, Europe, and Africa. The label reads *diuisio terrarum tribus fratribus Iaphet cham* (Shem is not mentioned).

The fourth sketch, on fol. 14v, is of a tower and is labelled *Turris babilonie*.

There are no other labelled drawings in the manuscript, but a rough sketch of the tablets of Moses' law between the text columns of fol. 36v may indicate that there were others throughout the exemplar.

The evidence of the tau cross in MS E and the marginal drawings in MS C suggest that a certain kind of illustration may have appeared in the earliest copies of *CM*. The earliest manuscripts probably contained not scenes but simple drawings of single objects—a map, a ship, a tower—to mark divisions in the text and to guide a reader through a manuscript.

There are also some further spaces in the text columns of the Cotton manuscript. Originally the copyist left spaces ranging from 16 to five lines at the beginning of the histories of the first six ages of the world. Five of the six spaces are now filled with crude diagrams, in the hand and ink of the scribe, of the genealogy of the prominent men of the preceding era. The first space, on fol. 2v after l. 270, is awkward, as there is no genealogy of a preceding era to fill it. The space is instead filled, for no particular reason, with a list of days of the week and their corresponding planets.

John Thompson has suggested that these spaces too were originally intended to hold some sort of pictures to preface each of the ages of the world (Thompson, *Robert Thornton*, pp. 60–61). The genealogies, however, seem to have been in an early archetype of all but two of the present manuscripts, although there is slight evidence to suggest that they may not have been in the original poem.

Lines 1625–26, which end the account of the first age, announce that a genealogy will follow:

Bot first a tre, ar .i. bigin,  
I sal sette hire of adam kin. (MS C)

The lines also appear in the related MSS G, H, T, and B, which announce a genealogy of Noah's kin, although no such genealogy appears. The scribe of MS L omits the lines, presumably because he noticed that no genealogy followed. The lines are also omitted, however, in MS F, which descends from a different archetype than the ancestor of all the manuscripts which preserve the lines. MS F could, of course, have omitted the lines independently, but it is also possible that this reference to a genealogy only occurs in the descendants of the exemplar of MS C.

Another anomaly occurs in the lines preceding the sixth age. MS C does not have any lines announcing a genealogy, although its last diagram occurs here on fol. 70v. After l. 12732, however, all the extant manuscripts except C have:

Pis ilk tre I dede be-gyn.  
 is alle sette for mary kyn.  
 þat ilkan may knaw weterly  
 of Ioseph kin & of mary  
 for þai come bap of a man.  
 þat had leuy to his nam. (MS F)

All the extant manuscripts except C then have eight lines roughly outlining the ancestry of Mary and Joseph. MS G, however, whose scribe has lately switched exemplars to follow a more northern version of the text, has, in between the announcement of the genealogy and the new lines, a five-line list of names very similar to the ones appearing in C's genealogical table. It seems reasonable to suppose that G's new exemplar had, in fact, a genealogical table like the one which remains in MS C, but that the scribe of G ignored its frame and simply copied the names.

Although the genealogies may have been present in the exemplar of C, it is not impossible that drawings, such as those preserved in C, were also present in the exemplar to mark the transition from one age of the world to another. The rivers of paradise would serve to introduce the first age, Noah's ark the second, the tablets of the law the fourth. In this scheme emblems for the third, fifth, and sixth ages are missing in MS C, and the T-O map and Tower of Babel are outside the scheme, but additional sketches might easily have been present in the exemplar or archetype.

The kind of decoration I am suggesting is not unknown elsewhere. Almanacs and calendars often represent saints pictorially by their attributes (the hand of St. Faith, for instance). They may also contain brief world histories or chronological schemes in which each age is accompanied by a suitable, though simple, pictorial representation very like those in MS C. Chronicle histories may also contain this kind of illustration, although their form is somewhat more elaborate.

It seems that the marginal drawings in MS C have been displaced from their usual spot within text columns of the manuscript, where they, and probably others like them, served as pictorial chapter headings to break up the narrative. In the same way, Elizabeth Salter and Derek Pearsall suggest that miscellaneous scenes of battle and procession “are dotted about [secular] manuscripts, more, it seems, with the intention of providing visual relief and variety, or of punctuating the narrative in a visually convenient way, than of providing a visual commentary on or interpretation of the narrative” (Salter and Pearsall, p. 103). It is notable that the northern manuscripts, including MS C, have few rubricated headings to guide the reader to the contents of particular passages. In contrast, the South Midland manuscripts of the poem, which show no signs of ever having been illustrated, have many more rubricated headings to guide the reader.

MS Add, copied by Robert Thornton, is another *CM* manuscript which gives some indication that its copyist thought it should be illustrated. An indeterminate amount of material is missing at the beginning of this manuscript, but the 4400 extant lines contain 10 spaces which he presumably left for pictures. His choice of material to illustrate cannot be directly compared with the choices made by the scribes of E or C, for E preserves lines from a different part of the poem, and this part of C shows no indication of illustration.

Thornton’s choices of scenes for illustration are much more conventional than the choices of the Edinburgh text. Large spaces are provided in columns to hold scenes of

- the conception of John the Baptist (fol. 4v col. 2)
- the presentation of Jesus at the temple (fol. 7r col. 2)
- the three kings and their offerings (fol. 7v col. 2)
- the angel warning the three kings (fol. 8v col. 2)

- the flight into Egypt (fol. 9r col. 2)
- Christ at school (fol. 12v col. 2)
- Christ restoring sight to the blind man (fol. 21v col. 2)
- the healing at the Piscina Probatica (fol. 23v col. 1)
- Christ forgiving Mary Magdalene (fol. 25v col. 1).

In addition, at the top of fol. 24v, space has been left for a double-column picture, probably of Christ preaching in the temple.

Of the New Testament scenes which Thornton planned to include, only one, Christ healing the blind man, is roughly comparable to a scene in the more fully illustrated MS G which will be discussed below. As MSS Add and G show almost no correlation in scenes illustrated and are not related to each other stemmatically either, it can safely be said that the Thornton and Göttingen manuscripts were not drawing on a common tradition of illustrated *CM* manuscripts for their work. MS F, the manuscript which is most closely related to Thornton's textually, although it is not his exemplar, is the only northern manuscript which bears no indication of illustration at all. It seems likely, then, that the impulse to leave spaces for pictures in the manuscript came to Robert Thornton independently.

Most of the projected pictures would have shown commonly illustrated biblical scenes. The conception of John the Baptist is not a usual subject, but the visitation of Mary to Elizabeth is and this may have been what was intended here. An exception is the picture which would have shown Christ at school, a story told in the rarely illustrated apocryphal stories of the childhood of Christ. Even this could have been provided from an orthodox source, however, by adapting a standard preaching or teaching scene.

Salter and Pearsall remark about the illustration of secular romances that "the availability of appropriate compositional models is an important consideration for the professional illustrator" (Salter and Pearsall, p. 104), and Hugo Buchthal has shown how widely available biblical scenes were adapted to illustrate such secular works (Buchthal, pp. 11–13). The most likely explanation of Robert Thornton's picture spaces is that he too planned to illustrate the *CM* with pictures from an illustrated Bible cycle in an unrelated text.



For unknown reasons, Thornton never filled in the picture spaces, and instead wrote in many of them. The headings are clearly an afterthought, however, as they do not correspond with headings in any of the other manuscripts, and as they occasionally duplicate other headings already in place. The heading on the picture space on fol. 4v col. 2, for instance, "Off the concepcyoun off Iohn þe Baptiste," duplicates the usual heading on fol. 5r col. 2, "Þe concepcyoun of Saynt Iohn of [sic] Baptiste."

The most lavish programme of illustration in any *CM* manuscript is found in MS G. The first 96 folios of the manuscript contain quite elaborate decoration. This was almost certainly executed ca. 1375–1400 in York, where there was a flourishing trade in book production. The decoration of the manuscript stops partway through the volume, although unfortunately not at the same place that other changes occur. Only the first 97 folios of the manuscript are illustrated, in other words all but two leaves of the first eight quires. The colophon too comes in an odd position. Rather than being at the end of the poem (or even at the beginning), the name of the commissioner of the manuscript comes partway through, at l. 17099, following the story of Christ's Passion and a 98-line passage of devotional prayer translated from Robert Grosseteste.

Unlike the illustrations planned for MSS E, C, and Add, those in MS G are connected with the initials of the poem. Eighty-eight initials receive some kind of painted ornamentation. Some are simply decorated with vines and leaves, which can extend into a border spanning as many as 22 lines. Other initials are decorated with some kind of living creatures. There are 14 birds, 11 dragons, lizards or serpents, two dogs, two human-headed grotesques, one fish, one ape, one ox, and 12 other creatures which defy classification.

An even more interesting group of initials, however, is decorated with scenes or figures directly related to the poem. These scenes are not simple marginal drawings, as in MS C, nor are they placed within columns of text, in spaces like those in MSS E and Add. The pictures are not contained within the form of the letter itself either, as in historiated initials. Rather, they extend out into the margin beside the letter. Most of the scenes are fairly small and the figures are integrated into the

design of the letter itself. In a more elaborate scene, such as David and Goliath, however, the picture moves into the margin.

As MS G holds a complete text of *CM*, except for some accidental losses, its scheme of decoration can be compared with those in all of the other manuscripts except E, for the decoration stops in MS G before the story of Paul. At almost no point does MS G illustrate the same scenes as appeared or were to have appeared in the other manuscripts. Of the Old Testament passages it illustrates, only one, the tablets of the law, corresponds very roughly with a drawing in MS C. Of New Testament scenes, only the healing of the blind man and perhaps Christ preaching are comparable to the scenes which would have appeared in MS Add.

Often the subjects chosen for illustration in MS G seem somewhat eccentric, and not all of the scenes are placed at major divisions of the poem. The story of the fall of Lucifer and the confirmation of the good angels in heaven opens with an initial showing an angel with a drooping wing (fol. 4r). This is not exactly a scene, but it does show an adaptation of the initial decoration to the text. The second representational scene, at the beginning of the Fall story (fol. 6v), shows a kneeling man eating part of the initial. None of the Genesis drawings from MS C appears here in MS G.

The next scene shows a kneeling Isaac being blessed by Christ, who leans out from behind the letter O (fol. 24v). Fol. 32v shows Joseph in exile and in prison, sitting in the stocks. These two are not subjects which are frequently illustrated, and the picture of Joseph appears at a point which is not seen as a major division of the poem by any other scribe. Two lines are copied in red here as if they were a heading, but these lines are treated as normal parts of the text in all the other manuscripts.

Fol. 45v shows a horned Moses, carrying the tablets of the law, being blessed by Christ, who appears from behind the initial. MS C also had a hasty sketch of the tablets of the law, but nothing in the treatment of the subject is similar.

Fol. 52v shows David and Goliath in one of the largest scenes in the manuscript. This is the only scene to be framed in any way and to have a patterned background of arabesques. Two pictures of buildings represent Solomon's Temple (fol. 60v) and the allegory of the *Château d'amour* (fol. 68r).

The New Testament is the only part of the *CM* which survives in MS Add, and is therefore the part which Robert Thornton clearly intended to have illustrated, yet the spaces in his manuscript rarely coincide with the pictures in MS G. Again, MS G's choice of subjects to illustrate is somewhat eccentric. There is no Nativity scene, for instance, but instead a picture of a man (fol. 76v). Some of the miracles of the infancy of Christ are illustrated, which is quite unusual. There is a scene of the palm tree bowing to Christ (fol. 79v) and of Jesus sowing seeds, and taming a lion (fol. 83v). The scene from the infancy gospels which was to appear in MS Add was of Christ at school, so again there is no common subject. The illustrations in MS G end with some scenes from Christ's ministry. Christ blessing the man born blind (fol. 91v) was also to appear in MS Add (fol. 21v), and there is an initial showing Christ preaching (MS G, fol. 93v), which is also the presumed subject of the double-column picture space in MS Add. Thornton's picture, though, would presumably have been much larger and surely much more elaborate. The last picture in MS G is of the dying Lazarus in front of his house (fol. 95v).

This examination of the decoration of *CM* manuscripts, from the simplest to the most elaborate, suggests a pragmatic approach on the part of the scribes. Simple coloured initials, paragraph marks and rubricated headings, as well as tables of contents and running headlines, are easily seen as simple devices to orient a reader in the pages of this very long poem. The most common early forms of drawings in the manuscripts were probably simple sketches of individual objects, similarly used to punctuate the text. The evidence suggests that illustrations were provided for very early in the history of the transmission of the poem. However, there is little evidence for a proto-cycle of illustrations, or even for a set of agreed places where illustrations ought to occur. The eccentric choice of subjects, and their placement at lines which are not major divisions of the poem suggest that some of the decoration at least was used to break up visually monotonous pages, rather than to indicate logical breaks in the text.

The question remains why manuscripts of *CM*, almost alone of fourteenth-century texts, should show so much evidence of intended illustration. The answer, I think, lies in its subject matter. Because the

poem dealt with world history, its early manuscripts could use the schematic pictorial shorthand of the almanacs, calendars, and chronicles. Because it dealt with biblical history in particular, later copyists could count on being able to draw on the cycles of biblical pictures which increasingly appeared in psalters, bibles, and books of hours.

## INFLUENCE

From time to time, various scholars have suggested that the *CM* influenced other works. On examination, many of these suggested influences turn out to involve very general similarities or a sharing of a commonplace idea or *topos*. In the following discussion, such similarities will not be taken to show influence, nor will close similarities of incident or structure which could result from use of the same, usually widely known, source. In order to show influence, a passage must demonstrate either close verbal similarity to *CM* or the sharing of an idea or incident so rare in Middle English that no other source could plausibly be suggested.

One of the most persistent of the rumours of influence is that the *CM* was in some way a source for the cycle plays. Baker, Murphy, and Hall take for granted that this is so: "We can be reasonably sure that parts of the *CM* and various devotional treatises lay behind the plays" (Introduction, p. lxxxix). There has, however, been very little precise demonstration of this influence. Some scholars rely on the undeniable similarity of structure between *CM* and the cycles. In a fairly recent Ph.D. dissertation, Anna Lathrop Wade has constructed tables for these correspondences of subject matter, but all that these prove is a very general similarity, a similarity which is shared with most of the biblical paraphrases discussed above under Genre.

George C. Taylor argued for the influence of the *Planctus Marie* section of *CM* (ll. ca. 24128) on *The Digby Burial of Christ* (Taylor, pp. 624–31). Most of his argument hinges on emphasis, for he argues that both poets choose to stress the same otherwise commonplace *topoi* of the *Planctus*. He also demonstrates that both use similar rhetorical devices of repetition and the same rhyme scheme (aab ccb), and sug-

gests that the Digby refrain "Who can not wepe com lern at mee" might have been suggested by *CM* ll. 24440–41, where MS F reads:

qua-sim of sorou nane has here,  
herkin to me & 3e mai lere.

Again, however, the parallels are neither close nor exclusive. The rhetorical device and rhyme scheme are found in many other works, and the refrain survives in a more closely related form in two other *Plancus*, as Taylor himself shows.

No close verbal parallels have ever been demonstrated between *CM* and any of the cycle plays. Norris suggested that the passage in the Cornish Ordinalia giving the distance from earth to heaven at the time of Christ's Assumption reflected *CM* ll. 507–10 giving the distance Lucifer fell from heaven to hell (Norris, 2: 445–46). However, the Cornish play is far more orthodox in its use of this motif than *CM*, and the playwright could have taken his version from a number of standard sources, including the *Legenda aurea*. Anna Lathrop Wade has set out several parallel passages to demonstrate borrowing from *CM* by the cycle playwrights (Wade, Chap. 3). The most nearly convincing is her comparison of *CM* 379–84 with Towneley I 37–44, but even here the verbal echoes are not overwhelming.

Pe thrid day þat drighten did  
Pe watters draw unto a stid,  
And bad a dri sted suld be;  
Pe watters al he cald þe see,  
Pe dri cald erth þat lauerd kyng. (*CM*, MS C 379–83)

Waters, that so wyde ben spred,  
be gedered to geder in to one stede,  
that dry the erth may seym;  
that þat is dry the erth shall be,  
the waters also I call the see:  
this warke to me is queme.  
Out of the erth herbys shal spryng,  
Trees to florish and frute furth bryng. (Towneley I 37–44)

The same sort of examination demolishes most suggested links between *CM* and the *Pricke of Conscience*. In the notes to his edition of the *Pricke*, Morris printed extracts from *CM* on Antichrist, the resurrection of the body, and the pains of hell. The latter is included for linguistic comparison, but the two former seem to invite comparison as if one were the source of the other. Both poets are, in fact, simply translating independently very similar and very commonly known Latin works. The passage on Antichrist comes from Adso's *De ortu et tempore Antichristi*, and the other two passages are largely based on the *Elucidarium* of Honorius Augustodunensis.

George R. Coffman thought that the *Pricke*, ll. 766–803, was the source for *CM* ll. 3555–94 (Coffman, p. 265). As *CM* was composed about 50 years earlier, the suggestion is, of course, impossible, but even if the suggested line of influence is reversed the similarity is very weak:

Quen þat sua bicums ald  
 His blode þan wexus dri and cald,  
 Til vnwelth windes al his wald;  
 Þe heued biginnes for to scak,  
 His hend vnquemli for to quak,  
 It crepes crouland in his bak,  
 And þe banes for to crak,  
 Þe freli fax to fal of him,  
 And þe sight to wax well dim;  
 Þe front it fronces þat was scene,  
 Þes nese it droppes ai bi-tuine  
 Þe teth to rote, þe aand at stinc,  
 Allan to liue trauail him thinc;

.....

He praises al thing þat es gon  
 O present thing he praisses non  
 Pan es eth to mak him wrath,  
 To saxtend be es sumdel lath;

(*CM*, MS C 3562–74,  
 3577–80)

Bot als tyte als a man waxes alde,      766  
 Pan waxes his kynde wayke and calde,      767

.....

And his heved feble and dysy;	771
Alle his touches er tremblande:	779
His bak waxes croked, stoupand he gas	777
.....	
His haire moutes, his eghen rynnes;	781
His sight wax dym þat he has,	776
And his face rouncles, ay mare and mare;	773
His nese ofte droppes, his hand stynkes,	775
His mouthe slavers, his tethe rotes,	784
.....	
He prayes ald men and haldes þam wyse,	794
An yhung men list him oft despyse;	795
He loves men þat in ald tyme has bene,	796
He lakes þa men þat now are sene;	797
He is lyghtly wrath, and waxes fraward,	786
Bot to turne hym fra wrethe it es hard;	787 ( <i>Pricke</i> )

Line by line comparison simply shows that both are using a common *topos*, probably related to the discussion of old age in Innocent III's *De contemptu mundi*.

A suggestion that a short poem giving a physical description of Christ was also based on *CM* can be similarly discounted. Both poems are independently translating the Latin *Letter of Lentullus*, which circulated widely during the Middle Ages.

Frances Foster is much more cautious in discussing parallels between the expanded version of the *Northern Passion* and *CM*, suggesting that a common ME ancestor accounted for the combination of the Latin *Legende* and *Vita* which are found in both works (Foster, p. 80). The six verbal parallels which she adduces to show even this much influence, however, are not at all convincing. Five show only comparable rhyme words. Only one is close enough to suggest that the poet of the *Northern Passion* might have known *CM* or its immediate source:

Sone he sayde.I.sal þe say.  
How-gate þou sal take þi way.  
"Þat gresse sal teyche þe þi gate.  
Riȝt to paradise ȝate;" (*CM*, MS F 1249–50, 1263–64)

“And sun,” he said, “I sall þe say  
 Wharby þou sall ken þe way:  
 Þou sall sone find a grene gate  
 Euyn vnto paradis 3ate.” (*Northern Passion*, 149/139\*–142\*)

Even if influence is admitted here, the question remains why the poet should copy only four lines from so many.

Charlotte D'Evelyn also tried to show that the composer of a ME verse translation of the *Revelations* of Pseudo-Methodius used a copy of *CM* to augment his work (D'Evelyn, p. 147). The contents of the parallels, however, are extremely common in exegetical writing, and show no real similarity to *CM* at all. She cites specifically their passages on Creation (*CM* 344ff. / *Rev. Meth.* 16–24), on the study of astronomy (*CM* 22111–16 / *Rev. Meth.* 865–70), the parentage of Antichrist (*CM* 22023ff. / *Rev. Meth.* 825f.), the resurrection of Enoch and Elijah (*CM* 22373–74, 22381–84 / *Rev. Meth.* 937–43), the education of Antichrist (*CM* 22111–16 / *Rev. Meth.* 865–70), Antichrist in the temple (*CM* 22117–22 / *Rev. Meth.* 871–78), and the miracles of Antichrist (*CM* 22141–62 / *Rev. Meth.* 881–904). The passages she prints to show verbal similarities between the two seem rather to show the opposite:

Of Iareth eild þe yeir fourti-and  
 Was passed werld þe first thusand

and v. 1464:

Pat was þe fiuet kne fra seth. (*CM* 1465–66)

In þe forty 3ere þan of jareth  
 Be a compte in scripture caste  
 Pat was þe fyrste gre of sethe  
 Of þe ward fyrste thousande paste. (*Rev. Meth.* 129–32)

There is, however, hard evidence that *CM* did influence some later works. Four manuscripts of the *Pricke of Conscience* contain Lollard interpolations. In two of these the interpolations include a quotation of 58 lines from the introduction to *CM*. In Manchester, John Rylands Library MS Eng. 90, fols. 6r and 7r, the lines are copied continuously with the *Pricke*, as if they were a normal part of the poem and appeared



as such in the exemplar. In Oxford, Bodleian Library MS Ashmole 60, fols. 4v–5r and 5v, the interpolation appears in a separate quire, copied in the same hand as the text, with its first folio missing. A note in the text on fol. 10 (edited l. 192) directs the reader to turn to the interpolation. Some of the interpolated lines also appear in a third manuscript, Oxford, Bodleian Library MS e Mus. 198, fols. 173r–v, where they give the appearance of being a separate poem.

The lines are here reproduced from the Rylands MS, with variants from Ashmole in square brackets. The e Mus. copy is too faded to serve as a reliable witness to the text.

Hem is leuer forto here	
Romauns off many a douȝti fere	
Off alisaundre þe conquerour	
Off iulius cesar þemperour	
Off grece and troie þe strong striue	5
Ther many a þousant lassten her liue	
Off bruit þat barn bald off hand	
The furst conquerour off Engeland	
Off king arthour þat wes so riche	
To whom in his time wes non lic[h]e	10
Off ferlees þat to his knyȝtes felle	
And off auentures as ȝe han herd telle	
And off gawayn kay and oþur stable	
Which þat weren off þe round table	
How king charles and rouland fauȝt	15
Wiþ saresins wold þei han no sauȝt	
Off tristrem and off his leoff Isot	
How he for hure bicom [a] sot	18
Off edan and off amadas	20
How didan deied for ennias	a
Off felice and off Vimmafou	b
That liutul profit hangeþ apon	c
Off pirremus and off ti[s]bese	d
Ther was gret sorwe wiþouten sese	e
Off paris and off Elina	f
Achilles and polexina	g

Stories also off serecen þinges	21
Off princes prelates and off kinges	
Sanges fair off selcouþ rime	
Englisch frensch and latin	
To rede and here ilk a mon is prest	
These þinges [þat] hem likeþ best	26
.....	
For bi þe fruit men mai see	33
Off what vertue is ilk a tree	
A <i>fructibus eorum cognoscetis eos</i>	
Off ilk a fruit þat men mai finde	
Hit fetteþ fro þe rote his kiunde	
Off good peritree god peres	
Worse tre wors fruit beres	
This two spices off þis tree	
Bitokeneþ man boþe þe and me	40
The spirit bitokneþ alle our dedes	
Boþe good and ille who so riȝt redes	
Oure dedes fro oure hert taken rote	
Wheþer þei ben wrouȝt to bale oþer to bote	
For bi þing þat men drawen hem tille	45
Men schal hem knowe for good oþur for ille	
Ensample bi hem hier i say	
That halden hem in her riot ay	
In welfol riot and in ricolage	
And in alle folie spenden her age	50

Rylands: 10 licke; 18 *om*; 20 o amadas; 20d tibese; 26 *om*.

Lines 20a-g of this passage do not appear in any of the extant manuscripts of *CM*. They are consistent in style and content with the authentic lines they follow. It may be, of course, that the interpolator composed them to expand the passage, as he adapted other lines to fit their new context or added new ones. There is a slight possibility, however, that these manuscripts preserve seven authentic lines of *CM* which have otherwise been lost.

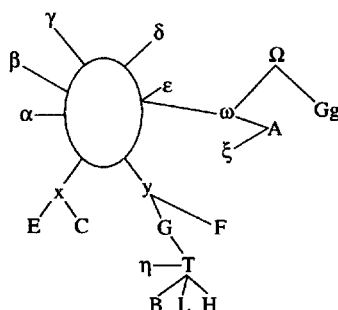
Two other authentic borrowings from *CM* have been discussed in detail elsewhere. *Cleanness* shares with *CM* a most unusual motif in its

story of the Flood (Horral, *Cleanness*). Close verbal parallels and the common use of unusual details show that the writer of the Old Testament section of Caxton's *Golden Legend* was using *CM* (Horral, "William Caxton").

Because of its great length, and because it deals with so many topics which were of supreme importance to the Middle Ages, it is not surprising that *CM* was suspected of being a source for many other works in the period. When these claims are examined carefully, most turn out not to be valid, but enough remain to show that *CM* was read and valued and quoted beyond its own manuscript tradition.

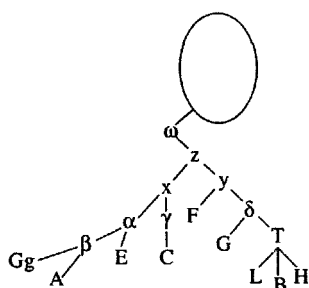
## MANUSCRIPT RELATIONS<sup>2</sup>

Four stemmata have been proposed to explain the relations among the *CM* manuscripts. Two are included in Hupe's discussion of the manuscripts in Morris' edition. The first includes independent copies of the ME *Southern Assumption*, an independent poem incorporated into *CM*:

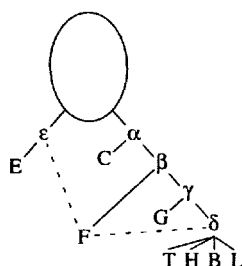


2. A discussion very similar to that which follows appeared in Dr. Horral's "The Manuscripts of *Cursor Mundi*." In the present account, she adds an analysis of the stemma proposed by Ross, and refines her view of the relationships among HTLB. A.L.K.

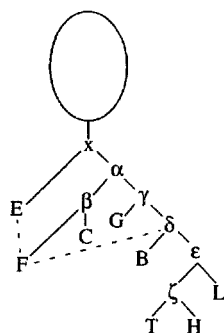
After criticism of this stemma, Hupe produced another one:



In 1888, meanwhile, Max Kaluza who had produced the glossary for the Morris edition, set out a much more acceptable manuscript stemma:

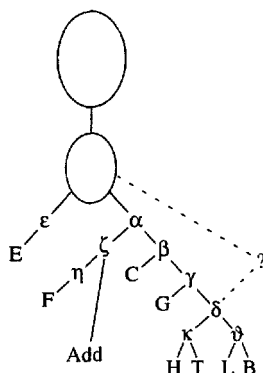


The only challenge to Kaluza's work in recent years has been a stemma constructed in a 1971 Oxford B.Litt. thesis by Charles C.V. Ross. Using evidence almost exclusively from the 4000 or so lines of the text which are present in MS E, he deduced the following set of relationships:



(Ross, p. 59)

All of the above stemmata were constructed using word-by-word groupings of shared readings. Little account was taken of the Latin and French sources from which most of the lines had been translated, many of which were not known until work began on the present edition. Comparison of these sources with the ME text often reveals which readings of a given line are closest to the source, and hence to the poet's original, and which readings are variants. On the basis of such a comparison, the following stemma is proposed:<sup>3</sup>



Kaluza's findings about the relationship among CGHTLB are basically sound. Overwhelming numbers of instances occur in which MS C clearly translates the source, while G is a variant of this, and the south Midland group, HTLB, shows a variant of G. Because both C and G show independent errors, however, C cannot be the direct ancestor of G nor G of  $\delta$ . MS G rarely preserves a unique original reading, and when it does C and  $\delta$  show independent errors. The clearest example of this is at l. 828. The source, the Old French *Trad. anon.*, reads "Toutes li firent laide chiere." G preserves the translation "lourid," which was corrupted to "blurred" in C, changed to "A was wrap" in F, and abandoned entirely in HTLB.

The main problem with Kaluza's stemma is his placement of MS F. This manuscript is the product of a scribe (or series of scribes) who

3. A pencilled stemma was discovered among Dr. Horrall's notes, but this cannot represent her final intention as indicated by the text of her Introduction. In the pencil sketch, the arrangement of FAdd and of HTLB is slightly different from that indicated here, both C and the ancestor of FAdd descend directly from  $O^1$ , and there is no ? (question mark). A.L.K.

copied so freely that they seem at times to be paraphrasing *CM* rather than copying it. However, source study shows that MS F preserves a considerable number of unique but clearly original lines. Some of these correct readings are biblical:

2697 xiij zere F; thritti yeir CGHTLB;  
tredecim annos Gen. 17.25.

14322 iiij dayes F; thre dais CGHTLB;  
quatriduanus Ioan. 11.39

14451 viij & xxx zere F; theritti zere CGHTLB;  
triginta et octo annos Ioan. 5.5

In addition, lines 7137–44 appear only in F, and translate Iud. 14.18, and lines 7273–86 appear only in F and translate I Reg. 4.18.

It could perhaps be argued that a particularly alert scribe corrected the errors in his exemplar from his knowledge of scripture. However, MS F also preserves original readings which are derived from other sources:

F 521–22 CGHTLB <i>om</i>	<i>Elucidarium</i> I 59
His heued ys rounded as a balle & squapys þe firmament alle	Caput ejus est rotundum in caelestis sphaerae modum
F 4682–83 CGHTLB <i>om</i>	<i>Bible</i> , Herman de Valenciennes 1420–21
& alle þe baronage so til him bare Patte alle þai louted til his lare	Les barons de la terre faire tous son plaisir, Tout le vont enclinant tout le vont servir.
F 8300	<i>Trad. anon.</i> fol. 269v col. 2
Þi wille is worsheþely to wirk Þat is to diȝt [C dright]	Il scert bien que tu li uues faire I temple or pense de la traire.

In Kaluza's stemma, as in Ross', original lines preserved only in F would have to have been dropped independently and consistently in two other places, at C and γ. However, Kaluza discovered several instances in which F and E shared common readings which comparison with sources showed were original. He therefore proposed to account for unique correct readings in F as a product of the influence on F of ε, a more complete ancestor of E.

In the newly proposed stemma, however, correct readings preserved by E and F but lost elsewhere were in the poet's original, and

were still present in  $\alpha$ , but were lost at  $\beta$ , and hence do not appear in CGHTLB. Correct readings which still appear in E were lost to the other manuscript families at  $\alpha$ , and hence do not appear in FCGHTLB. Later additions to the poem, such as the penitential manual (*CM* ll. 24971–29555) were also made at  $\alpha$ , and hence appear in FCG, although these lines, along with ll. 23899–24968 and 21347–846, the Finding of the True Cross, were removed at  $\delta$  and do not appear in HTLB. The correctness of this stemma is further shown by the fact that F and  $\delta$  never agree in either an original reading or a common substantive error against CG. When only MS C preserves the original reading, MS F does not share a mistake in common with GHTLB, but has an independent reading.

An example of this appears at ll. 7048–49:

C	GHTLB
Alexandre, in þat squar	Alysaundir in þat time þare
þat paris hight, raiuist elayn	þat paris aght, rauyscht helayn,
	F
	Pen come alisaundre wiþout doute
	And asked quo walde stande agayne.

Obviously more than one scribe missed the point that Alexander and Paris are the same person. However the scribes of F (or  $\eta$ ) and  $\delta$  solved their problem in different ways.

Other examples of confusion resolved in different ways by different scribes are:

21320	C	Luce has of ox, marc o leon
	F	Lucas of ox for þis resoun
	GHTLB	Luk has of ox, ai lokis dun
7487	C	gerard
	F	leand
	GHTLB	Goly.

In summary, then, when FE have a common correct reading, the error was introduced at  $\beta$ , and thus affects CGHTLB. When FC(E) share a common correct reading, this disappeared at  $\gamma$ . In those lines in which C or CE alone preserve a correct reading, the misinterpretations of F can be shown to be independent errors, unrelated to the misinterpretations of G or of  $\gamma$  (GHTLB).

Related to the problem of MS F is that of the placement of MS Add, which is not considered in any of the other stemmata. E and Add are fragments of different parts of the poem and thus cannot be compared against each other. Among the other manuscripts, however, Add is most closely related to F. They share several passages which are not found in any other copies of the poem: ll. 11907, 11993–94, 12485–86. As these are not to be found in the poem's sources, they are probably common additions. Add and F also retain some original lines which translate the sources but have been lost in all other copies of the poem. Other evidence supports the relationship. Lines 12575–76 are omitted only in MSS F and Add. The end of the introduction to the sixth age of the world varies in different manuscripts, but F and Add agree in having only ll. 12733–38. Only MSS F and Add begin a new division of the poem at l. 13886. Certain pairs of lines are reversed only in F and Add as against CGHTLB: ll. 13310–11 and 13988–89.

Neither manuscript could have been copied from the other, for in many places either F or Add shares an original reading with other *CM* manuscripts, while the other contains an independent variation. F agrees with CGHTLB against Add in lines 12435–44, 12800–85, and 14279–89, for instance. On the other hand, Add agrees with CGHTLB against F in lines 11704, 11791–92, 11979–80, and 13069–70. MS Add also contains many passages which are not textually close to any other manuscripts, including several lines which have no counterparts elsewhere.

MS Add was copied by Robert Thornton, and fortunately enough of his work survives for us to judge his accuracy as a scribe. Although he makes minor errors and changes when he copies, he never paraphrases his exemplar to the extent shown by the scribe of MS Add. The unusual readings on Add's copy of *CM*, therefore, are probably not Thornton's but came to him in his exemplar,  $\zeta$ , an intermediate stage between  $\alpha$  and Add.

Kaluza correctly recognized that MS E represents a different manuscript family. It ends at l. 24968 and is thus the only *CM* manuscript to finish precisely where the poem's table of contents said it should. MS E is textually very close to C, but neither copies the other. The similarity occurs because both are conservative copies of their



exemplars, which were close to the poet's original. MS E contains several unique readings which comparison with the poem's sources shows to be original. These readings were lost in  $\alpha$ , and thus do not appear in FCGHTLB. The penitential manual which is common to CFG was also added at  $\alpha$ . Original readings shared by F and E, on the other hand, were dropped at  $\beta$ , and so do not appear in CGHTLB.

The four South Midland manuscripts HTLB clearly form a closely related group, transmitting a shortened form of the text. The relations among the manuscripts of this group are not so obvious, because the revision which occurred at  $\delta$  has obliterated many of the original readings. However, there is evidence for the relationship I propose.

H and T seem to have been close copies of the same exemplar (Ross says same scribe), and were produced near Lichfield, a centre for the translation and dissemination of northern texts for readers in the southern part of the country. Variants in either manuscript are usually minor and clearly understandable scribal slips, but occasional larger errors show that it is unlikely that either was copied from the other.

Neither L nor B could have served as an exemplar for the others either. However, a glance at the variants printed in this edition shows that L and B share a variant against H and T too often for this to be coincidental. L and B, then, are very probably copied from a common exemplar, closely related textually to HT.

Further information about the format of this exemplar may be deduced from the evidence of L and B. MSS H and T share a similar manuscript format, both being of about the same dimensions and with a very similar layout of text and decoration. In both manuscripts the text is copied in double columns of 40 lines each, on vellum which has been ruled to receive it. The layout of both is very clear and tidy. After l. 11912, MS L copies ll. 12077–78 before cancelling these and copying l. 11913. After l. 18564 the scribe copied ll. 18731–42 before realizing his error, cancelling these lines, and proceeding with l. 18565. In each instance, the scribe must have accidentally turned over two leaves of his exemplar, an exemplar which was copied at a rate of 160 lines per leaf, i.e., like H and T, in regular double columns of 40 lines each.

The southern version of *CM*, then, seems to have been issued in a fairly uniform "edition," two copies of which survive and at least one other copy whose existence can be inferred.

Although the manuscript group represented by HTLB has been translated and revised quite extensively, there are a few instances in which only this group preserves a reading which is demonstrably original. Kari Sajavaara pointed out that several lines in MSS HTLB translate lines of Grosseteste's *Château d'amour* which do not appear in any other *CM* manuscript (*NM* 68: pp. 184–93):

HTLB 18711–12	<i>Château</i> 1429–30
Pat is to vche creature	A universe creature
For þei shulde in troupe be sure	C'est sul a home par dreiture

There are several other small instances of the same kind of preservation of an original reading in the southern texts:

HTLB 4579	Herman's <i>Bible</i> 1355
Ful of corn were þei set þo	Les vii cargies de ble
CFG Sa wel war sette me thought selcuth	
HTLB 6525 holes; CF hepes; G helpis	Herman's <i>Bible</i> 2133 fosses
HTLB 9179	IV Reg. 18.2
He regnede nyne & twenty zere	viginti novem annis regnavit in
CFG He regnd thritte yeir and nine	Jerusalem
HTLB 9558	<i>Château</i> 246
As him to haue in his bailye	Fors d'aveir li en lur
CG (F missing) Als is man for to be baillie	
HTLB 11038	Wace, p. 45
goostly grace	saint esprit
CG (F missing) godds grace	
HTLB 11321–32	Luc. 2.26
Bi þe holy goost him sent	Et responsum acceperat a Spiritu
Pat þus seide to him present	Sancto
CG <i>om</i> (F missing)	
HTLB 17017–18	<i>Château</i> 1157–59
Heryng speche sizte smelyng	C'est le oir e le veer,
& fele are wittes fyve.	Li odoror e le parler,
CG (F missing)	E le taster
Hering sight smelling and fele	
Cheuing er wittes fyve.	

One correct reading is shared by HTLB and E:

HTLBE 22525

*Quinze signes* 14

Into þe erþe shul somme ryn

Droit a ces granz fosses courront

CFG Right to þe air al sal þai rin

These pieces of evidence, although few in number, may indicate that the reviser at stage  $\delta$  consulted two manuscripts while preparing his translation, one ( $\gamma$ ) an ancestor of G, and the other a lost version of indeterminate status represented by a ? on the stemma.

## ABBREVIATIONS

<i>Acta Quiriaci</i>	<i>Acta apocrypha [de S. Juda Quiriaco]</i> in the <i>Acta Sanctorum maii</i> tomus primus, pp. 439ff.
Adso	Adso Dervensis, <i>De ortu et tempore Antichristi</i> .
<i>Apoc. Thom.</i>	D.P. Bihlmeyer, "Un texte non interpolé de l'Apocalypse de Thomas."
<i>Blickling</i>	Richard Morris, ed., <i>The Blickling Homilies</i> .
<i>Château</i>	Robert Grosseteste, <i>Le château d'amour</i> .
<i>CM</i>	<i>Cursor Mundi</i>
<i>De miseria</i>	Lotario dei Segni (= Innocent III), <i>De miseria condicionis humane</i> .
EETS, os/es	Early English Text Society, Original Series / Extra Series
<i>Eluc.</i>	Honorius Augustodunensis, <i>Elucidarium</i> , book III.
<i>ET</i>	<i>Evernew Tongue</i> , in Heist, pp. 73–88.
Förster	Max Förster, "Der Vercelli Codex CXVII nebst Abdruck einiger altenglischer Homilien der Handschrift."
Friedberg	Aemilius Friedberg, ed., <i>Corpus iuris canonici</i> .
Heist	William W. Heist, <i>The Fifteen Signs before Doomsday</i> .
<i>Historia Scholastica</i>	Peter Comestor, <i>Historia Scholastica</i> .
<i>IMEV</i>	Carleton Brown and Rossell Hope Robbins, <i>The Index of Middle English Verse</i> .
<i>IMEV</i> 796	E. Stengel, <i>Codicum manu scriptum</i> Digby 86.
<i>IMEV</i> 1823	F.J. Furnivall, ed., <i>Hymns to the Virgin and Christ</i> .
<i>IMEV</i> 3367	F.J. Furnivall, ed., <i>Early English Poems and Lives of Saints</i> .
<i>IMEV</i> 3368	Hermann Varnhagen, "Zu mittellenglischen Gedichten X: zu den Signa ante Iudicium."
<i>Leg. aur.</i>	Jacobus de Voragine, <i>Legenda aurea</i> .
ME	Middle English

<i>MED</i>	<i>Middle English Dictionary</i> , ed. Hans Kurath, Sherman M. Kuhn, and Robert E. Lewis, complete through to <i>vaporacioun</i> .
MS(S)	manuscript(s)
<i>OED</i>	<i>Oxford English Dictionary</i> , ed. J.A. Simpson and E.S.C. Weiner, 2nd ed.
Oglerius	C.W. Marx, "The <i>Quis dabit</i> of Oglerius de Tridino, Monk and Abbot of Locedio."
<i>PG</i>	J.-P. Migne, <i>Patrologiae cursus completus, series Graeca</i> .
<i>PL</i>	J.-P. Migne, <i>Patrologiae cursus completus, series Latina</i> .
Pouzet	Jean-Pascal Pouzet, "The 'Invention of the Cross' in <i>Cursor Mundi</i> ."
<i>Pricke</i>	Richard Morris, ed., <i>The Pricke of Conscience</i> .
Ps-Bede	Pseudo-Bede, <i>De quindecim signis</i> .
<i>Quinze signes</i>	Erik von Kraemer, ed., <i>Les quinze signes du Jugement Dernier: poème anonyme de la fin du xii<sup>e</sup> siècle ou du début du xiii<sup>e</sup> siècle ...</i>
<i>Rev. Meth.</i>	Charlotte D'Evelyn, "The Middle-English Metrical Version of the <i>Revelations</i> of Methodius ..."
Sackur	Ernst Sackur, <i>Sibyllinische Texte und Forschungen</i> .
<i>SnR</i>	<i>Saltair na Rann</i> , in Heist, pp. 2–21.
<i>Templum Dei</i>	Robert Grosseteste, <i>Templum Dei</i> .
<i>TLL</i>	<i>Thesaurus linguae latinae</i> , complete through <i>princeps</i> .
<i>Trad. anon.</i>	Julia C. Szirmai, ed., <i>La Bible anonyme du MS. Paris BN f. fr. 763</i> .
<i>Vercelli</i>	D.G. Scragg, ed., <i>The Vercelli Homilies and Related Texts</i> .
von Kraemer	see <i>Quinze signes</i> .
Wace	William R. Ashford, ed., <i>The Conception Nostre Dame of Wace</i> .
Wright	Thomas Wright, ed., <i>The Latin Poems Commonly Attributed to Walter Mapes</i> .

**Text of  
the Southern Version  
of *Cursor Mundi*  
(College of Arms MS Arundel LVII)**

**Lines 21845–23898**

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[Now is good for to wende  
To speke of þis worldes ende

fol. 130r col. 1

- // Six eldes haue we broȝt in place 21847  
 Þe seuene is calde þe tyme of grace  
 Þat bigon at cristis come  
 And lasteþ to þe day of dome 21850  
 Whenne hit shal be woot no man  
 He shal al ende þat al bigan  
 For whenne he furst þis world wrouȝt  
 Euer to stonde he made hit nouȝt  
 Þe terme is set to ende hit in 21855  
 Shal hit neuer ouer ryne  
 Þer may no mon wite in lede  
 But his owne lordhede  
 But bi tokenes witerly  
 Men woot wel þat hit is ny 21860  
 Of þese tokenes þat I say  
 Men may se hem vche day  
 Þo þat god himself of telles  
 In þe boke of gospels  
 Tokenes he seiþ shul þer be 21865  
 In sonne mone londe & see  
 Muche in erþe shal be þe wrong  
 Þat shal be þenne men among  
 For þo þe see shal rise & route  
 Mony mon þerof shal doute 21870  
 Folk shal aȝeyn folke rise  
 And werre togider in mony wise  
 Hongres & deēþ vpon to mynne  
 In erþe shal rise for monnes synne  
 Muchel wo hem shal bityde 21875  
 Þat is sett þat tyme to bide  
 We may þese seen vche day  
 If we knowe hem ouȝte may  
 He sendeþ þis in warnyng  
 To be war of his comyng 21880  
 Oure soulis alle to make redy  
 Aȝeyn his coome so dredefuly  
 But þe moo tokenes þat we se  
 Þe worse warned are we  
 Þat we wol not be warnyst 21885  
 Þat hit greueþ ihesu crist  
 For euery creatoure sure  
 Aftir þe state of his nature 21888  
 Bettre her makere knowe þen mon 21891



Alas what may we saye þon To him <i>whenne</i> he sitteþ as iustise Of oure feint & oure fals seruise Meke to vs we him fynde	21895
And <i>noþing</i> loueþ more þen oure kynde So muche he <i>zyueþ</i> vs euer oure wille þat we him waite euer wiþ ille Bestes <i>doumbe</i> leouns & beres Alle <i>lyuyng</i> e þingis on her maneres	21900
Done her deuer & werne nouȝt þonkyng e þe makere þat hem wrouȝt Heuen & erþe sonne and mone	fol. 130v col. 1
And al þat in þis erþe is done þei serue him alle vpon her wise And man wiþdraweþ his seruyse So filled wiþ couetise is he þat he of god haþ no pite Muche leuer <i>him</i> were to here How <i>Roulande</i> fauȝte & olyuere	21905
Of worldly þing to rede & syng þen of þe passioun of þis kyng Whiche he suffered wiþ greet despit Fro pyne of helle to make vs quyt Whi are we þenne so proude & bolde	21915
Crist haþ to him oure dayes tolde	21916
þo dayes þat we may not skape	21919
Deþ shal take vs al in rape	21920
þo þat bifore wol not be war þenne shul þei fynde no ȝeyn char To wroþerhele he ȝaf vs wit But if oure lif be lad wiþ hit With eȝe & ere þe soþe we seen	21925
And neuer þe bettur ȝitt we ben Warned we be bi oþeres wrake Vnneþe wol any ensauple take If any warnyng be to cast Litil while hit shal vs last	21930
For if hit be at vndren tide Hit shal not til noone abide þat makeþ þis foule worldes delite þat euer we sene awaywarde wite What bote is hit so faste to holde þat we may neuer of be bolde If we þeron haue holde vmwhile Hit is to vs but for a gile Whenne we best wene to haue al	21935

- From al shul we sonnest fal 21940  
 Hit is fallyng as I haue seide  
 Alweyes til hit be doun leide  
 Perfore for crist teche I zow  
 And namely for zoure owne prow 21944  
 3e þat in þis lake be lende fol. 130v col. 2  
 Haue euer þouzte on zoure ende  
 Þat 3e not for zoure heuen hit chese  
 And so zoure riȝt heuen lese  
 For oon of hem we most forgo  
 Mony men haue heuenes two 21950  
 Here to haue al flesshely game  
 And aftirwarde þe soule þe same  
 Bettur is here wiþstonde oure wille  
 Þat we may hit þere fulfille  
 Þis lif not an hour of a day 21955  
 To þat lif þat lasteþ ay  
 Al þat I saye is for a resoun  
 Þat we alwey be redy boun  
 Redy aȝeyn his comyng  
 For vche day we se tokenyng 21960  
 His furste come was smeþe ynowȝe  
 Þe toper shal be wondir rowȝe  
 Furst he coom vs alle to queme  
 Þe toper shal be vs alle to deme  
 Furst he coom demed to be 21965  
 Þe toper coome to deme shal he  
 Of þis come shul be tokenes sere  
 Bifore comyng þat 3e shul here  
 Wiþouten þat we se always  
 Euer risyng more of greet vnþays 21970  
 Of alle þingis þere shal oon rise  
 Moost cristen men to do agrise  
 Þat al þis world on lengþe & brede  
 Shal do his wickednes to sprede  
 Þat anticrist of danes sede 21975  
 Somþing of him is to rede  
 He þat is so ful of goddes grame  
 Whi he shal haue suche a name  
 Anticrist he called is  
 For aȝeyn crist shal he be Iwis 21980  
 Aȝein crist hit is to say  
 Aȝein his werke shal he werray  
 Crist coom meke in his tide  
 He shal com brem al in pride 21984  
 Crist coom to do þe lawe to rise fol. 131r col. 1

- And synful to make riȝtwise  
 He shal com þe meke to felle  
 And synful reise seiþ þe spelle  
 Alle godenesses wiþ his mayn  
 He shal werre hem aȝayn 21990  
 Þe gospel & al holy writt  
 He shal fordo wo worþe his wit  
 He shal do reise al maumetry  
 And clepe himself god almyȝty 21995  
 Þis anticrist haþ hade ful fele  
 Þat to his seruise han ben lele  
 Al antioche & domiciane eke  
 And now þer is ful mony seke  
 What maner mon so euer hit es  
 Out of þe rule of riȝtwisnes 22000  
 Ouþer lewed or religioun  
 Clerke monke ouþer chanoun  
 And werren on þat þei shulden were  
 Of anticrist þe name þei bere  
 Now is good to here hit red 22005  
 How þat anticrist shal be bred
- // Noping shal I feyne newe  
 But þat I fond in bokes trewe  
 Þese clerkes seye þo þat be wise  
 Þat he of iewes kyn shal rise 22010  
 Of danes kynde he seiþ anone  
 Þe prophete þus makeþ his mone  
 Dane he seiþ is neddre in strete  
 Waityng hors to styng in fete  
 To do þe rider falle bi þe way 22015  
 Þis is as myche to say  
 By way as nedder shal he sit  
 And alle þe men þat he may wit  
 Ridyng in þe rule of riȝt  
 He shal hem smyte & do to liȝt 22020  
 He shal hem ȝyue ful attri dynt  
 Out of her troupe make hem stynt  
 Of fadir & modir he shal be born  
 As opere men were him biforn 22024  
 Bitwene a mon & a wommon  
 But not of a mayden allone  
 As hit is foly tolde of somme  
 Not betwene a bisshop & a nonne  
 But of a bismare breme & balde  
 Geten of a glotoun foule scalde 22030

þere may be no foulere tweyn  
 Alle in synne geten certeyn  
 Geten in synne þat cursed wiȝt  
 Of god he shal be malediȝt  
 In his getyng þe fend of helle 22035  
 Shal crepe in his modir to dwelle  
 Maister of errour & of pride  
 þereIn he shal his burþe abide  
 þouȝe he be now in prisoun bounden  
 As hit is in holy writt þenne founden 22040  
 þat seynt gregore himseluen wrouȝt  
 þerfore he seiþ he lieþ nouȝt  
 þe kynde of strengþe he haþ þat he had ere  
 þouȝe his myȝte more were  
 þat myȝt is not so now known 22045  
 Oure lord haþ done for his owen  
 For if he myȝte al wolde he quelle  
 þerfore he bounden haþ þat felle  
 He shal be lesed þenne of bonde  
 And mucche wo worche in londe 22050  
 þis is he þat cursede brede  
 In þe apocalipse þat we of rede  
 An aungel he seide he say ledonde  
 Wiþ a muchel cheyne in honde  
 And bar þe key of þe muchel pit 22055  
 As seiþ seint Ion in holy writ  
 To þat dragoun soone he wan  
 þat men callen deuē sathan  
 And in þat pit him spred fast  
 Whil a þousonde ȝeer wolde laste 22060  
 Whenne þat þousonde ȝeer were gone  
 To be loused soone anone  
 To walke his wey fro þat while  
 And mony men for to bigile 22064  
 þe kyng of pride þis ilke is he  
 And euer hit shal him folewyng be  
 And as in oure lady þo liȝt  
 þe holy goost bi goddes myȝt  
 And vmbileide hir wiþ his leme  
 To brede þat blessed barneteme 22070  
 þat al þe burþe she þere shulde brede  
 Shulde holly be of his godhede  
 Riȝt so þe deuē shal descende  
 And in anticristis modir lende  
 To fulle þat caitif so vnclene 22075  
 And vmbilay hir al bidene

fol. 131v col. 1

Into his wille hir to weyue  
 And do hir bourge a mon conceyue  
 Þat al þe burþe þat þere is born  
 Shal be wicked fals & forlorn 22080  
 Þerfore his name is calde ful riȝt  
 Son of los þe malediȝt  
 In al þat he may worche þerto  
 Al monkynde he shal fordo  
 Of his getyng I tolde ȝou ore 22085  
 Of his burþe I wol telle more  
 For riȝt as crist himseluen chese  
 Be born in bedleem for oure ese  
 His monhede for to bringe in place  
 Þat he toke for vs of his grace 22090  
 Riȝt so shal þe fend he þis  
 Chese him a burþ stude Iwis  
 Þe beest is ordeyned to his stal  
 Where is þe rotes of eueles al  
 Þere leest of god men maken myn 22095  
 Þe toun of babilone wiþIn  
 Þis toun was whilom cheef of pers  
 Of mony opere also dyuers  
 A toun of wondir muchel pride  
 Heed of maumetri þat tide 22100  
 Bethsaida & corozaym  
 Þese two citees shul susteyne him  
 Oure lord warieþ þese two townes  
 And þus seiþ in his sermownes 22104  
 Corozaym euer be þe wo  
 And þe bethsaida eke also  
 Capharnaum euer wo þe be  
 Þe synful son shal regne in þe  
 Þei þou þe reise vp to heuen 22110  
 To helle depe shaltou be ȝeuen  
 Norisshe him shul enchauntours  
 Nigromaunceres and logelours  
 Of alle manere craftis ille  
 Of al falshede þei shul him fille 22115  
 Wickedede goostis him vp to bere  
 Folwyng him monyone to fere  
 To ierusalem shal he þenne fare  
 Alle þat he cristen fyndeþ þare  
 If þei leue not his techyng  
 To deolful deþ he shal hem bring 22120  
 In þe temple salomone  
 Þenne shal þat traitour set his trone

- þat þat was felde longe gone  
 He shal hit reise efte of stone  
 Circumcise him þere he shalle 22125  
 And goddes son him do to calle  
 Þe grete caiseres & þe kyngis  
 And alle suche opere lordyngis  
 Turne to him þei shul raperst  
 And sipen opere at þe leest 22130  
 Oueral þere crist was wont to go  
 He shal ouergone hem also  
 Furste he shal destrye new  
 þat halewed was of god ihesu  
 Sipen ouer al þis world wide 22135  
 Shal be sende wiþ muchel pride]  
 His prechouris for to spelle his wille  
 Al þe cristen lawe to spille  
 Fro see to see fro norþ to souþ  
 He shal do make his sarmoun coup 22140  
 He shal do mony token to sene  
 þat bifore hap not done bene  
 Þondir on lofte shal he rere  
 And trees blossomes brode to bere  
 He shal do þe see be rowþe 22145  
 And also to be smeþe Inowþe  
 Dyuerse þinges fro her naturis  
 Shal he turne to dyuerse figuris  
 Aþeyn kynde bi þe deueles craft  
 Þe wattris for to ryse on baft 22150  
 Þe wynde also reuly to ryse  
 And stormes do men sore to gryse  
 To reise þe dede to monnes siȝt  
 So selcoupely to shewe his myȝt  
 But hit be goddis chosen þing 22155  
 He shal him to his errour bryng  
 But alle þo merueiles done *with* art  
 Of soþfastenes shul haue no part  
 Wiþ iogeleri þei shul be wrouȝt  
 And fantome ben and ellis nouȝt 22160  
 As symon magus in his whyle  
 So shal he þe folke bigyle 22162  
 Gode men þat shul se þis wrouȝt 22165  
 Shul be studying al in þouȝt  
 Wheþer hit be cryst or not sure  
 þat þei haue herd of in scripture  
 Þer is no lond þat men con neuen  
 Vndir þe roof of cristis heuen 22170

fol. 123r col. 1

- But he shal do hem to be souȝt  
 To brynge þe cristen men to nouȝt  
 He shal himseluen do to ryse  
 Aȝeyn þe troupe on þre wyse  
 Þat is to sey wiþ ȝifte wiþ awe 22175  
 And wiþ tokenes þat he shal shawe  
 Who in his troupe wol bi holde  
 Shal plente haue of siluer & golde  
 For alle þo herdes þat ben hid fol. 123r col. 2  
 In his tyme shul be kid 22180  
 Þat he may not wiþ ȝiftis drawe  
 Into his hond he shal wiþ awe  
 Þere he may not wiþ drede  
 Wiþ signes shal he fonde to spede  
 And who þat wol not leue him so 22185  
 He shal hem worche mychel wo  
 Mony sorweful pyne to dry  
 And siþen deolful deþ to dy  
 Þenne shal rise in þat tyme þere  
 A sorwynghe siche was neuer ere 22190  
 Siþ man was made bitwene & þan  
 Ny siþen þe world firste bigan  
 Þenne shul þei fle þat wolde be hid  
 And to þe hilles shul þei bid  
 Hilles falle vpon vs down 22195  
 And hide vs fro þis fals feloun  
 And he þat in hous is stad  
 In þat tyme shal be so rad  
 Neuer shal he recche how to twyn  
 To leue al his worldes wyn 22200  
 To founden how shal he not rek  
 On hiȝe to lepe his nek to brek  
 Þenne shul alle þo shortly to say  
 Þat trewe be founden in cristis lay  
 For ihesu cristis holy sake 22205  
 Suffere myche wo & wrake  
 Wiþ yren fuyr or attri beest  
 How þat euer þei may hardest  
 So wiþ dyuerse maner pyne  
 In crist þei shul haue blisful fyne 22210
- // Þis drewery tyme þat ȝe of here  
 Shal lastynge be half þridde ȝere  
 For his derlingis þe story sayes  
 Oure lord shal do to short his dayes  
 But his dayes shorted were 22215

- Vnneþe shulde any flesshe be fere  
 þe tyme of antecristis coome  
 And of oure lordis day of doome  
 Seynt poul seiþ in his sermouns fol. 123v col. 1  
 To the folk of thessalones 22220  
 But if dissencioun bityde  
 And he comen þe sone of pride  
 þat is but if discorde & stryf  
 Ouer al þe world be rommen ryf  
 Þouȝe sarazines and anticrist 22225  
 His coome shal bide oure lord crist  
 We woot boþe bi story & wers  
 þat þe kindom of grace & pers  
 Were heed kyngis in forme tyde  
 Wiþ pouste florissched moost of pride 22230  
 And sipen was rome at þe last  
 Moost ouer opere hit ouer past  
 For þere shulde be no lede of londe  
 But rome shulde haue hem vndir honde  
 Alle maner folke to rome shulde helde 22235  
 And as to o heed trewage ȝelde  
 Seynt poul seiþ for þis resoun  
 þat first shal be dissencioun  
 Er antecrist shal come in lande  
 þat is þus to vndirstande 22240  
 But alle kyndomes þat was rome vndir  
 Fro lordhede of rome shul sondir  
 þat first was vndir romes awe  
 Er antecrist him shal not shawe  
 þis beþ not ȝit of romaynye 22245  
 Þouȝ hit struid bi greet partye  
 Euer whil frenshe kyngis is  
 þat owe þe empire of rome to wis  
 Of rome empire þe dignite  
 May no wey al perissched be 22250  
 For in þo kyngis shal hit stonde  
 Euer whil þei are lastonde
- // Oure maistris tellen of þis chaunce  
 þat þer shal be a kyng of fraunce  
 Of romayne & þat empire 22255  
 Holly shal be lord and syre  
 He shal be in þe laste dayes  
 þe moost kyng of alle hit sayes  
 Boþe shal he be þe mast  
 And of alle he shal be last fol. 123v col. 2  
 22260



Pis kyng shal be biset wiþ cele  
 And aftir he haþ regned wele  
 Whenne his regne is at þe ende  
 To ierusalem shal he wende  
 Pere shal he zelde out of his honde 22265  
 His crowne & his kyngis wonde  
 To ihesu crist dere lord hende  
 And so shul cristen kyngis ende  
 Also of þe empire of rome  
 Þenne shal be antecristis coome 22270  
 Aftir poul þe apostel sayes  
 He shal *him* shew in þo dayes  
 Þat synful men wiþouten make  
 Þat sorweful sone ful of wrake  
 Þe fendis owne childe to wille 22275  
 His werkis wronge to fulfille  
 He shal be cald his owne sone  
 Al wickednes in *him* shal wone  
 Al falshede & felony  
 And al tresoun shal in *him* ly 22280  
 He shal *him* reise so in hiȝt  
 Men shul *him* wene god of myȝt  
 Himself shal do *him* reise  
 Ouer goddis alle *him* to preyse  
 Ouer Iubiter and appolyn 22285  
 Þat goddis were of sarazyn  
 Heȝer þen þese he shal *him* bere  
 For he shal be more myȝtyere  
 He shal men do of *him* to boost  
 Ouer alle oþere to preyse moost 22290  
 Ȝe ouer þe holy trynȝte  
 Þat shulde ouer alle worshiped be  
 In þe temple shal he sit  
 And do men falsely for to wit  
 Þat he is þat crist to bete 22295  
 Þat was hem het bi prophete  
 Pere shal he do *him* circuncise  
 And shewyng make of his maystrise  
 I am þat crist shal he say fol. 124r col. 1  
 Þat ȝow was het monȝ day 22300  
 Now am comen for ȝoure hele  
 Þus shal he to þo iewis mele  
 Comen I am to geder ȝou  
 Þat han ben scatered euer to now  
 Þe iewis shortly euerychone 22305  
 To his counsel shul turne anone

Bei shul wene *crist* to vndirfonge  
 And shul receyue þe fend stronge  
 As *crist* hap to þe iewis bolde  
 In his gospel bifore hem tolde 22310  
 I come in my fadir nome  
 And 3e me seke wiþ mychel shome  
 If anoþer come in his awen  
 Soone shul 3e be to him drawen

// Sibile seiþ in hir spellyng 22315  
 In tyme of þis forseyd kyng  
 Constans men shul *him* calle in lede  
 He shal haue myche lordhede  
 Of romayne and al þe empire  
 And also of grece he shal be sire 22320  
 A mychel mon of stature hy3e  
 Feir in facioun to sizte of y3e  
 Loued wel wiþouten blame  
 Wiþouten last al his licame  
 Miche riches þenne shal be 22325  
 Þe erþe shal 3yue fruyt plente  
 Þe met of whete as hit is told  
 For a peny shal þenne be sold  
 Wyn & oyle þat ilke prise  
 Þenne shal fro norþ a folke ryse 22330  
 Þat alexandre spered in gog  
 And in a lond þat het magog  
 Þe foule folk no man may mele  
 Þe noumbre of hem þei be so fele  
 Þis ilke foule cursed lede 22335  
 Ouer alle londis shul þei sprede  
 And do men to drede ful sore  
 To felles fle to hide hem þore  
 Monnes flesshe spare shul not þey  
 Moost þei shul hit 3erne alwey fol. 124r col. 2  
 Horse & asse wommon & childe 22340  
 Shal noon haue my3t fro *hem* *him* shilde  
 But at þe laste romane kyng  
 Shal of his oost make greet gederyng  
 He shal hem brynge al to grounde 22345  
 And at þe laste so hem confounde  
 A3eyn sarazines greet werroure  
 Boþe to strye hem toun and tour  
 Of maumetrye her templis alle  
 And to bapteme he shal hem calle 22350  
 To turne to *crist* þat [s]hedde his blode

In temples he shal reyse his rode	
Whenne þat þis douȝty lordyng	
Haþ ben an hundride wyntir kyng	
And twelue þenne shal he fare	22355
To ierusalem wiþouten care	
And ȝelde vp þere his diademe	
To oure lord god as wel beseme	
Cristen kyngdomes vp to ȝelde	
To ihesu þat haþ al to welde	22360
Two prophetis shul come þenne in hy	
Þat ben Enok and eke Ely	
Aȝeyn þe saut of anticrist	
Shul do trewe to be warnyst	
Þei shul hem teche & also riȝt	22365
And strengþe hem wiþ him to fiȝt	
Iewis shal conuerte as hit sayes	
Alle þat be founden in þo dayes	
Whenne þei haue don her seruyse	
Anticrist on hem shal ryse	22370
Þe book of priuetees shewep so	
Þat he shal hem boþe slo	
Whenne þei haue lyen deed two dayes	
To lyf shal oure lord hem rayse	
Þe oþer alle he may ouer reke	22375
Wiþ swerd he shal hemseluen wreke	
Or do hem cristendoom renay	
If þei wol bere her lyf away	
Alle þat on him shul leue þere	fol. 124v col. 1
In frounte shal he his merk bere	22380
But whenne þulke fendis brid	
His wrecchednes haþ two ȝeer kid	
Two ȝeer and hal[f] þerto	
Wiþ al þat euer he may do	
Ouer al þis world in lengþe & brede	22385
Namely among þo cristen lede	
Al þat þenne wole him wiþstonde	
Shal crowned be to lif beonde	
Þenne shal oure lord on him sende	
His doom þat shal him dryue to ende	22390
For cristis coome shal be so briȝt	
Þat þourȝe þat myche lordis liȝt	
He shal of stonde so myche awe	
Þat al þe filþe of his mawe	
Shal brest out of him bihynde	22395
For drede of god as we fynde	22396
And oþere maistryes not forþi	22399

- þat folwe þe word of gregory 22400  
 Seyn þat mychael shal him quelle  
 In papilon þat mychel felle  
 In þat stide in his owne stalle  
 Þat is soop wel may falle  
 For if seynt michael come in place 22405  
 To doom bifore oure lordis grace  
 Him sle shal not his vertu  
 But þe biddyng of ihesu  
 Stabely owe we leue as stoone  
 Þat also soone as he is slone 22410  
 Crist shal not come his doom to dele  
 But as we fynde in danye  
 Fourty dayes he shal hem 3yue  
 Þat are fallen out of bileue  
 Bi folewyng of þat fals prophete 22415  
 Þat þei may wiþ penaunce bete  
 Whenne her penaunce to ende is brougt  
 I vndirstonde hit in my pougt  
 Þat is no mon so wyse þat may  
 Telle whenne shal be þe laste day 22420  
 But he þat al hap for to 3eme  
 Al is in his wille to deme  
 Þe laste day þat al shal ende  
 God 3yue vs *grace* wiþ him to lende 22424
- Of fiftene dayes is to say  
 Shal come bifore domes day  
 Now mot I nede of hem mene 22427  
 Þe cruel dayes & þe kene  
 Bifore þat day þer shal be sene  
 Sorweful tokenes ful fiftene 22430  
 If 3ou likeþ hem to knawe  
 I shal 3ou telle of hem soop sawe  
 Þer is no mon in erþe so felle  
 Þat hertly here wole þis spelle  
 Of þis wrecched worldis ende 22435  
 But he augte his lyf to mende  
 Grete tokenes shal oure lord make  
 For to shewe þe wicked his wrake  
 As hit is tolde of ieromye  
 Zorobabel and ysaye 22440  
 Ierom telleþ & þerof rewis  
 And seiþ he fond in a book of iewis  
 Wheþer þei shul hool on rewe bityde  
 Or entervale bitui[x] hem bide

fol. 124v col. 2

- Þat vndop he vs nowhere 22445  
 3it he was greet clerke of lore  
 Þe iuggement a litil are  
 Þat noon shal of þo felouns spare  
 Oure lord shal his myztis showe  
 Þat mon in erþe shal hit knowe 22450  
 Hidur is good þat þei drawe  
 Alle þat of him stondeþ awe  
 And here wel þat I shal sey  
 Þat he wend not vnlered away 22454
- // Þe firste day þat we of rede 22459  
 Miche hit is for to drede 22460  
 Þer shal falle down fro þe lift  
 A blody reyn a dreury drift  
 Þe erþe shal be al reed of hew  
 Siche a dew men neuer knew 22464  
 Childer in wombe þere þei ly fol. 125r col. 1  
 In moder body shul þei cry  
 Wiþ hyze note & loude steuen  
 Mercy now lord kyng of heuen  
 To be born haue we no space  
 We done vs lord in þi grace 22470  
 Wherto shulde we be born today  
 Whenne alle þinge shal turne away  
 Wepyng shul þei on ihesu calle  
 To haue mercy on hem alle
- // Þe toþer day to byde Iwis 22475  
 Shal be myche harder þen þis  
 Þe sterres wiþ her lemyng leuen  
 Shul sadly falle down fro heuen  
 Is noon so wel faste of hem alle  
 Þat hit ne shal þat day down falle 22480  
 On erþe shul þei renne here & þere 22483  
 Wepyng as þei men 3it were  
 No word shal þei 3it sowne 22485  
 Til þat þei be fallen doune  
 Vnto þe abyne wiþouten sizt  
 And þere þei shul haue left her lizt  
 And wex as blac as any cole  
 Lord who may þis þenne pole 22490  
 Þat ben so soild in oure synne  
 And al biwounden now þerynne
- // Þenne comeþ day þe þridde

- An vncoupe day hit shal be kidde  
 Þe moone þenne þat is so shene 22495  
 Whenne hit is in waxing sene  
 Shal bicomē reed as bloode  
 For drede of him was done on rode  
 To erþe down he shal descende  
 But þere no while shal he lende 22500  
 Into þe see shal hit ryn  
 Þere to be hid wiþIn  
 For to fle þe day of awe  
 Whenne crist shal come him to shawe
- // Þe ferþe day þat þenne shal be 22505  
 Shal be grisly vpon [to] see  
 Þe sonne þat here is so brigȝt fol. 125r col. 2  
 And serueþ al þis world of liȝt  
 Hit shal bicomē ful vnfaire 22510  
 Dym & blak as any hayre  
 In his fairist tyme onne to loke  
 At mydday as seiþ þe boke  
 Blake hit shal so bi his myȝt  
 No mon þerof shal haue no siȝt  
 A lord wo shal be þe mon 22515  
 Þat shal haue no mercy þon  
 To whom he his wrappe shal kiþe  
 Shal þei neuer fro þenne be bliþe
- // Vgly shal be þe fifte day  
 More þen any tonge con say 22520  
 Alle dounbe beestis hit is tolde  
 To heuenwarde shal her hedis holde  
 Vpon oure lord for to crye  
 If þei myȝte speke to aske mercye  
 Into þe erþe shal somme ryn 22525  
 For ferdenes to hyde hem In  
 Oon shal crye wiþ strenger steuen  
 Þen now may do ten or elleuen  
 Al for drede of his comyng  
 Þat doom shal deme of al þing 22530
- // Þe sixte day soop to seyn  
 Al þis world shal be made pleyn  
 Illiche bi þen shal ben al  
 Valeyes vp ryse & hilles fal  
 Al þis erþe now vndir heuen 22535  
 Shal þenne be Illiche euen

- For drede of þat hyȝe demere  
 Þe pees shal turne al into were  
 Erþe shal quake neuȝer er so fast  
 Tour & toun þenne doun to cast 22540  
 Þer is no werk so strong ny wal  
 But hit þenne doun shal fal  
 Wode & wal doun shal drawe  
 For drede of þat demers awe
- // Sorweful shal þe seuenþe be 22545  
 Moore þen þe sixte out of pite  
 Þe trees forcasten shul hem peyne fol. 125v col. 1  
 For to riȝten hem vp aȝeyne  
 Doun þe crop vpwarde þe rote  
 Of mirþes þenne is not to mote 22550  
 Vnquemefully þenne shul þei quake  
 Þat al þe erþe shal toshake 22552  
 Lord where shul we þenne rest 22555  
 Whenne noon shal wite where is best 22556  
 Þene mot alle folke dyȝe 22559  
 For sorwefulnes þat þei shul dryȝe 22560
- // Þe eiȝteþ tokene haþ no make  
 Bifore noon of so myche wrake  
 Of hir chanel þe se shal ryse  
 To hyde hit but hit may no wyse  
 Hit shal brest ouȝer dale and doun 22565  
 Alle þingis þenne to droun  
 But he vs faile þat haþ hit tolde  
 Þat was good moyses þe olde  
 Vp to þe sky ryse shal he  
 Wiþ strengþe þere to gete entre 22570  
 Þe fisshis þat þerynne are stad  
 Þat we make vs of so glad  
 To erþewarde þenne shal þei fle  
 And wene þat god hem may not se  
 Þe see aȝeyn: him shal wiþdrawe 22575  
 Doun fro þe lifte to a lawe  
 Vnto hir chanel shal she turne  
 And þo to ho[r]les vche a burne
- // Þe nynþe day shal be kene  
 Was noon siche of þese opȝere sene 22580  
 Wiþ speche shal al þing him mene  
 As hit wiþ monnes mouþ myȝte bene  
 I drawe to warant seynt Austyne

- þat telleþ how þis world shal fyne  
 þei shul crye on oure lord on hiȝt 22585  
 Hauē mercy on vs for þi myȝt  
 Lord god þat lasteþ ay  
 þou shalt vs do to worþe away  
 To turne aȝeyn as nouȝt ne ware  
 Lord let vs not forfare 22590
- // þe tenþe out taken is to neuē fol. 125v col. 2  
 þer is no halwe vndir heuen  
 And heuen hitself shal be ferd  
 For him þat made myddelerd  
 As seynt Ierom vs telleþ 22595  
 And pope gregore þere he spelleþ  
 Aungels þenne shul quake vnqueme  
 For doute of him þat al shal deme  
 Þenne shal quake cherubyn  
 And also shal do seraphyn 22600  
 No creature shal lust play  
 Seynt petur shal be dounb þat day  
 þat he a word shal not dur speke  
 For doute of his lordis wreke  
 For heuen he shal se parte in sunder 22605  
 And he shal here hit crye to wondir  
 Crye & bray for doute & drede  
 Hauē mercy lord now is nede  
 Þen shal þei þat in helle are copen  
 Whenne liȝt shal shyne & heuenes open 22610  
 þe fendis alle shul walken oute  
 Poul hit seiþ hit is no doute  
 Hereþ now what þei shal say  
 For drede þei shul haue of þat day  
 Ihesus lord þat didest vs dwelle 22615  
 In heuen & siben þerfro we felle  
 We haue hit lost wiþ greet folȝ  
 In þis greet nede we to þe cry  
 þi wrecche hondiwerke in wo  
 þat þou of fire suffrest so 22620  
 Ȝelde vs aȝeyn oure hostel now 22623  
 þat vs is refte & we noot how  
 We wolde hit vndirfonge ful feyn  
 If we myȝte haue oure erde aȝeyn 22625
- // þe tokene of þe elleuenþe day  
 Soone I shal hit nowe say  
 Soore shal hit do men to gryse



- Wynde on euery syde shal ryse 22630  
 So fast vchon azeyn oper shal blowe  
 Pat is no tunge hit may showe  
 Pe erpe shal hit brynge to drifte fol. 126r col. 1  
 And vp out of pe stide to lifte  
 Pe deueles out shal be fordryuen 22635  
 Out of pat erde pat shal be ryuen  
 Bere her bodyes in pat ayr  
 Pat siȝt shal be ful vnfair  
 Penne shal pe reynbowe descende  
 In hewe of galle hit shal be kende 22640  
 Wiþ þo wyndis shal hit melle  
 And dryue hem doun alle into helle  
 And bete þo deueles þidir In  
 In her bale euer to bryn  
 Pei shul be bede to holde hem þore 22645  
 Abouen erpe to come no more 22646  
 Penne shul þo fendis criȝe & calle 22649  
 Lord god fadir of alle 22650  
 Pou let vs vndir erpe be hid  
 Pat we be here no lengir kid
- // Pe twelpe tokene is sorwes sere  
 Þourȝe myȝte of him pat al may stere  
 No mon pat is in erpe wrouȝt 22655  
 Owe to let hit out of his þouȝte  
 But to mende his lyf þare  
 And þenke on him oure lady bare  
 Heuen shal þenne be loken azeyn  
 A dredeful day to be certeyn 22660  
 How may we þenne here lende  
 Whenne al þing draweþ to ende  
 Penne aungels pat in heuen shul be  
 Shul kne[ll] bifore cristis kne  
 And crye mercy to pat kyng 22665  
 Pat þei se redy to demyng  
 For pat reuþe shul þei be rad  
 Pei se ouer al þe world sprad  
 Whenne aungels þus shul drede pat pas  
 What shal synful say allas 22670
- // Pe þrettenþe day shal be snelle  
 More þen any tonge may telle 22672  
 Whenne alle þe stones pat are wrouȝt 22675  
 Vndir heuen in world brouȝt  
 Aboue pe erpe & byneþen fol. 126r col. 2

Rigt into þe abyne fro hepen  
 Shul smyte togider wiþ siche myȝt  
 As þondir doþ wiþ fire liȝt 22680  
 So harde dyntis shul þei kiþe  
 Haþ noon euen þenne to be bliþe  
 Wiþ strengþe shul þei togider þrest  
 Þat al to peces shul þei brest  
 Þis shal be lastyng al a day 22685  
 Þe seigne of þis sory play  
 Þe men þat þis day shal abyde  
 Vndir an hil shal hem hyde

// Þe fourtenþe day shal be ille  
 To al þe world hit shal be grille 22690  
 A stormy day & strait to knowe  
 Boþe of frost hayl & snowe  
 Þenne shal come þondir & leuen  
 And droune al þat is vndir heuen  
 Þe cloudis to þe see shal ryn 22695  
 For to hyde hem þen þerIn  
 For to fle þat day so breme  
 Þat oure lord shal come to deme

// What shal be þe fifytenþe day  
 As I haue herd I shal ȝou say 22700  
 Men seyn & soþ hit may bifalle  
 Þat hit shal be endyng of alle  
 Þis myddelerd so weylaway  
 Al to nouȝt shal brene þat day  
 Þe see þat compassed alle londe 22705  
 And alle wattris þat renne in stronde  
 Þei shul turne aȝeyn to nouȝt  
 As þei were firste ar þei were wrouȝt  
 Heuen & erþe to be made new  
 Þat euer shal be lastyng trew 22710

Now be we þus ferforþ come  
 Speke now mot we of þe dome  
 Þenne shal be herd þe blast of beme 22711  
 Þe domesmon shal come to deme  
 Þat alle þinge of stondeþ awe  
 In what fourme I shal ȝow shawe  
 We leuen & owen to trowe trewe  
 But hit be sarazyne or iewe  
 Þat aftir þe resurexioun  
 Þe hiȝe day of his ascencioun  
 fol. 126v col. 1  
 22716

Ihesu coom to his frendis swete  
 Pat set were at her mete & ete 22720  
 And þo þat were in drede or doute  
 Wiþ stabul trouþe he brouzte hem oute  
 And siþen vp to heuen he styze  
 Mony mon hit stood & syze  
 His disciplis for þat caas 22725  
 Miche ioye maden in plas  
 A cloude þei sey azeyn him lizt  
 And bar him vp was wondir briȝt  
 Verrey god & mon to say  
 For to deme on domes day 22730  
 In þat fourme come shal he þare  
 As he in erþe his crosse bare  
 So shal he come but wite ȝe þon  
 Þat siþ þe world first bigon  
 Was neuer seen so sorweful tyde 22735  
 As þat day shal be to byde  
 Whenne he coom firste vs to redresse  
 He coom al wiþ mekenesse  
 Þat coome was derne & myche hid  
 And but to fewe men þenne kid 22740  
 His oþer comyng wol he showe  
 To al þis world hit to knowe  
 Heuen & erþe for him shal drede  
 As ȝe haue bifore herde rede  
 Hit is no clerke may write with Ink 22745  
 Ny no moup to mene ny hert þink  
 Þe hundride þousandis of knyȝtis  
 Shal folwe þat lord myche of myȝtis  
 Wiþ him to come alle to þis day  
 Alas what shal þe synful say 22750  
 Vngeyn þenne shal be his gamen  
 Whenne he shal se al brenne samen  
 Londe & see & alle þingis  
 Pat in þis world stondeþ or hyngis  
 Sorweful bep þen þe synful chere fol. 126v col. 2  
 Whenne alle shul þo trumpes here 22756  
 Bifore þe face of þat caisere  
 Aungels shulen his banere bere  
 His rode þat he was onne spred  
 Pat he vs wiþ to lyf hap led 22760  
 He ouercome þe fend þerfore  
 Is no baner he dredeþ more  
 Was neuer sonne shynynge so clere  
 Þe tenþe part as þat banere

- þe brigtenes of þat croise shene 22765  
 Ouer al þe world shal be sene  
 þus shal come god and mon  
 To deme þe doom vpon men þon  
 At doom shal he not sitte alone  
 But wiþ seyntis monyone 22770  
 Alle þo as seiþ þe boke  
 þat worldis worshepe here forsoke  
 Siluer & gold & ese of lyf  
 And toke here flesshe for him to stryf  
 And trauailed hem on alle wyse 22775  
 To peyne hem in his seruise  
 And folwed trewely alle his lawes  
 þo men shul be as his felawis  
 For to deme boþe good & wik  
 Wheþer þei be deed or quyk 22780  
 Alle þat shul ben at þat assise  
 Al hool hemself shal vpryse  
 In body & soule on newe manere  
 þourge myzte of ihesu dere  
 þat same flesshe þat we haue now 22785  
 þat shul we haue so shul we trow  
 And oþer noon we writen fynde  
 þat oþer leueþ of troupe are blynde 22788  
 þouge mon be molten flesshe & bones 22791  
 Fro tyme þat he be roten ones  
 To haue lyme & lyf as he had ore  
 Hit semeþ nay neuermore  
 To mystrow þat hit is no nede 22795  
 Herken whi I shal zou rede  
 Whenne god hit wol þat vp bereþ al  
 þat monnes flesshe to molde fal  
 Miȝt he not þenne wiþ his mayn  
 þat ilke molde make flesshe aȝayn 22800  
 He þat al made kyng of blis  
 May al do þat his wille is  
 He þat doþ flesshe be erþe & doust  
 May make hit flesshe at his lust  
 Soone con he make a body of ouȝt 22805  
 þat al þis world made of nouȝt  
 þerfore shortly þenne þus may he  
 Do alle þinge at his wille to be  
 Here of doute no mon in dede  
 For troupe may do vs best to spede 22810  
 Whoso douteþ þis is childe þe more  
 Of trewe troupe þis is þe lore

fol. 127r col. 1

- // Al may he do þat al weldes  
 If þou wolt wite of her eldis  
 Þat þei shul þenne In vp ryse 22815  
 Seynt poul seiþ on þis wise  
 Þat lasse & more olde & 3ing  
 At þat forseid vprisung  
 Shal be of elde as þei shulde here  
 Haue dyzed in her þritty 3ere 22820  
 Þat elde þat crist had at his dede  
 Whenne he vs brouȝt fro þe quede  
 And if any mon here lyuonde  
 Wemmed was on foot or honde  
 On hede or bak brest or syde 22825  
 As we se chaunces ofte bityde  
 On mouþ nese or elliswhare  
 Or bouche vpon body bare  
 Crepul croked or bynomen  
 Or lymes aȝeyn kynde becomen 22830  
 Forsoþe I say wiþouten lesyng  
 At þat ilke vpriysung  
 Alle þo þat god haþ chosen to his  
 For to be brouȝte into his blis  
 What so þei in þis lyf han bene 22835  
 Þer shal no wem on hem be sene  
 Ny nouȝt but al fairhede fol. 127r col. 2  
 As we in holy scripture rede  
 Riȝt lymmes shul þe[i] haue vchone  
 Hit shal wante þere to hem none 22840  
 Take tent what I seye to þe  
 Of feire stature shul þe sauēd be 22842  
 þe dampned shul haue fairhede none 22845  
 Al goodnes shal be hem wone  
 Of hem is not to telle in tale  
 Wiþoute bote þei shul haue bale
- // Þe childre þat are abortyues  
 Þo are þat ben not born in lyues 22850  
 Shal ryse in þritty ȝeer of elde  
 But liiil bote to hem to welde  
 For þei were not baptised Iwis  
 Shal þei haue no part of blis  
 Þese maystris grete say þat þey  
 May sauēd be by no wey 22856  
 Þo men þat þourȝe her owne gilt 22859  
 Wiþ hedyng or hongyng were spilt 22860  
 Þourȝe her synne & her foly

- Wip houndis eten þe moost party  
 Mony wenen þat ben not wyse  
 Þat þat flesshe shal not hool vpryse  
 Þat to wene is but falshede 22865  
 Now wole I 3ow þe resoun rede  
 Hit is out of al skil & riȝt  
 For to mystrowe in goddis myȝt  
 What mon may wite or ellis lere  
 What eȝe may se or ere here 22870  
 What mon here may þenke in þouȝt  
 How al þis world oure lord wrouȝt  
 Heuen & erþe he vpholdeþ  
 Miȝty god þat al woldeþ  
 May we not se how of a sede 22875  
 An hundride doþ he for to brede  
 And bi his wille doþ þat kyng  
 Out of þe harde tre to spryng  
 Firste þe leef & þerne þe floure  
 And siþen fruyt wip his sauoure 22880  
 Vche fruyt for his ceesoun  
 Owȝe we herof to fecche resoun  
 How he doþ alle þinge to note  
 Þat were but surfete vche grote  
 Þe more mon swinkeþ þeraboute 22885  
 Fro spede þe ferþer is he oute  
 A saumple I shal 3ow telle þerby  
 Þat I fond in a book of seynt gregory  
 Þere he was in a stide sumwhore  
 A crafty clerke & wys of lore 22890  
 Asked hym a questioun  
 Of a wolf and a lyoun  
 And of þe þridde þat was a man  
 Þus his tale he bigan  
 // A mon welke þourȝe a wod his way 22895  
 And nyȝe his wey a wolf him lay  
 Þis wolf was vnmesure mete  
 Al þis monnes flesshe he ete  
 Anoon as he so had done  
 An hongry leoun met he soon 22900  
 Vp & doun his prey sekonde  
 Whenne he noon oþer beest fonde  
 Þis wolf he felde & eet him al  
 Laft he nouþer greet ny smal  
 Þe leoun aftir dyȝed in hy 22905  
 Deed þere con his careyn ly

And so was roten al to nouȝt  
 Where shal now þis mon be souȝt  
 For I may leue on no wyse  
 Þat þis mon to lyf may ryse 22910  
 Siþ noon is I wene þat kan  
 Twynne þe erþe þat coom of man  
 Fro þe erþe þat coom of beest  
 Seynt gregore ȝaf vnswepe honest  
 To þat mon þat was in were 22915  
 Þe soop shewed he him al clere  
 And proued hit wiþ questioun  
 Þat at þe grete resurrexioun  
 Wiþ alle his lymmes hool & fere  
 He shulde come þe doom to here 22920  
 For þouȝe his body were al brynt  
 And blowen & þe poudir tynt  
 ȝit may god geder hit wiþ mayn  
 And newe hit at his wille aȝayn  
 Al þe flesshe þat was of mon 22925  
 Sopely shal be reised þon  
 Þat was of man shal com to craft  
 Þat was on beest shal be laft  
 He þat made boþe wiþ his art  
 Ful wel he con hem depart 22930  
 So holly shul þei ryse pere  
 Hem shal not want of heed on here  
 Ny not a nayl of foot ny honde  
 And ȝit shal we vndirstonde  
 Þat nail & heer þat haþ ben shorne 22935  
 Beþ not þere hit was biforne  
 But as þe potter doþ ful wel  
 Whenne he fordōþ his newe vessel 22938  
 He casteþ sone al in a bal 22941  
 A better for to make wiþal  
 Not he lokeþ whiche was whilke  
 But makeþ anoþer of þat ilke  
 Feirer þen þe firste was wrouȝt 22945  
 So shal crist doute we nouȝt  
 He þat is lord of erþe & heuen  
 May of þat ilke selue euen  
 Þat firste was molten into lame  
 Make a wel feirer licame 22950  
 And if hit were more or les  
 To mesure hit as his wille es

þat þe day of doom shal comme  
 þat day he wolde himselfe vpryse 22955  
 He shal vs reise þat ilke wyse  
 He shal deme at mydnyȝt  
 þat same day he sent his myȝt  
 Vnto egipte þe folk to quelle  
 And in sicke tyme he harwed helle 22960  
 þat ilke tyme shal come þat kynge  
 His trewe to his blisse brynge 22962  
 [þe place of dome þere alle shul mete fol. 136v col. 2  
 Vs telleþ Iohel þe prophete  
 And in him seiþ oure lord fyne 22965  
 Whenne I shal haue mercy of myne  
 And breke þe bondes of her trespase  
 I shal hem coumforte & solace  
 In vale of Iosephat I shalle  
 Do to be gedered ledes alle 22970  
 þere shal I ȝyue my doom of drede  
 But mony ȝit con þis not rede  
 Woot not mony bi þis tale  
 What tokenep Iosephathes vale  
 Among an hundride men allone 22975  
 Vndirstondeþ hit not one  
 þei wene þat oure lord of myȝt  
 Shal com into þat vale to liȝt  
 þat Iosephat is nemed eer  
 Men wene þe doom shal be þeer 22980  
 Vndir þe mounȝt of oliuete  
 As hit is tolde of prophete  
 þei tente only but to þe lettre  
 Litil þerfore be þei þe bettur  
 Iosephat who takeþ tent 22985  
 Bitokenep goddes iuggement  
 Ierom seiþ of þat prophecie  
 þat Iosephat may signifie  
 Oure lordis dome who truly spellas  
 þat is þe word and nouȝt elles 22990  
 But whoso wol wite þe soþe riȝt  
 As at seint poules word he myȝt  
 He seiþ oure lord liȝte shal  
 Doun to þe cloudes abouen vs al  
 In þe eir aboue he shal him showe 22995  
 To done his miȝte to vs be knowe  
 þere shul we mete wiþ him to lende  
 Euermore wiþouten ende  
 þe wickede þat dreden not his awe



- Here doun shul be demed lawe 23000  
 Þei shul no miȝte haue vp to wyne  
 For heuy karked of her synne  
 Vp in þe sky þe doom shal be  
 So troweþ holy chirche & we  
 But is no mon so wis con telle 23005  
 How longe at doom ihesu shal dwelle  
 But þe vprisng of euerychone  
 Shal be done soone anone  
 Boþe shul rise þenne sikurly  
 Alle þat are dede & shulen dy 23010  
 Seint austyn seiþ of þat day  
 Is noon con goddes counsel say  
 Þe day of doom hit callen men  
 Wheþer þer be mo þen oon þen  
 Vndir þe name of day men shalle 23015  
 Vndirstonde þe tyme þat alle  
 Shal be demed at doom so strong  
 Wheþer hit laste short while or long  
 Þei þat bremely shul deȝe þat tide  
 To bete shul haue no space to bide 23020  
 And þei þat haue but synnes liȝt  
 Shul clensed be for þat siȝt  
 Of fendes þat shul to doom be led  
 Þei shul of hem be so adred  
 Þei shul at doom so lodly be 23025  
 Þat seintis þat shul on hem se  
 Quake shul þei for fere & drede  
 To mistrowe þis · is no nede  
 Þo þat in liȝt synnes be take  
 And dud no penaunce for þat sake 23030  
 Þei shul haue noon opere pyne  
 But siȝte of þat lithur hyne 23032  
 Þat ferdenes shal be so vnmete 23035  
 Þat hit may alle suche synnes bete  
 Þat founden are in dedly synne  
 Wenden to peyne wiþouten blynne
- // At þis day as we may seen  
 Alle ledes in foure dalt shul ben 23040  
 Þe gode in two on his riȝt honde  
 Þe wicked in two on lifte to stonde  
 Þe formast rowe shul stonde him nere  
 Þo þat ben his dereworþe dere  
 Þat al þis worldis welþe forsoken 23045  
 And only to god hem token

- And lasten of þe fulþe of synne  
 An bisieden hem to pleisen hym  
 And wenten into religioun  
 And duden her bodies into prisoun 23050  
 And swonken boþe day & nyȝt  
 To serue god ful of myȝt  
 Þenne shul þei be made so fre fol. 137v col. 1  
 Þat þei shul not demed be  
 Alle þese holly shul come 23055  
 Wiþ oure lorde vnto þe dome  
 Not to be demed we shul wite  
 But in her setes for to sit  
 Feloushiþe oure lord to bere  
 Boþe as Iustise and demere 23060  
 Longe is siben ihesu crist Iwis  
 Het þis couenaunt vnto his
- // Þe toþer rowe þat biside shal be  
 Shal be louely onne to se  
 Hit shal be of good cristen lede 23065  
 Þat duden in lif mony good dede  
 Þat þouȝe þei riches had Inouȝe  
 Þerfore þei to no tresour drouȝe  
 But greet parti of her catele  
 Þei dud to pore men hit dele 23070  
 And her hertis for loue of mede  
 Þe nedy for to cloþe & fede  
 And willeful were & þerto glad  
 To do as holy chirche hem bad  
 And here wolde her mis amende 23075  
 And trewe bileuen at her ende  
 Þese men þat þus hem bare in fere  
 Þei shul but of good doom here  
 Liȝt shal be her part þat day  
 To hem swetely shal he say 23080  
 Ȝe blessed folk men & wyues  
 Þat to me serued in ȝoure lyues  
 In my disese ȝe dud me gode  
 Whenne I hongride ȝe ȝaue me fode  
 Me þirsted sore drinke ȝe me brouȝt 23085  
 Prisoned I was & ȝe me souȝt  
 When I in sekenes stad was sore  
 Ȝe coom to coumforte me þerfore  
 Bi nakudnes whenne I toke harm  
 Wiþ cloþing ȝe made me warm 23090  
 Whenne I was waging out of rest

- Godely toke 3e me to gest  
 For 3e to me were so hende fol. 137v col. 2  
 3e shul haue heuen wipouten ende  
 Euer 3e shul haue hit wiþ wyne 23095  
 Neuermore þerfro to twynne  
 Þenne shul þese companyes two  
 To heuen wipouten ende go  
 Ihesu crist vs þider brynge  
 For here is febul abidyng 23100
- // Þenne shul stonde on his opere side 23103  
 Wrecched stad in wo ful wide  
 Þe lord of myȝt þat al walt 23105  
 Shal do hem in two be dalt  
 Lodly & stynkyng shul þei be  
 Sory & sorweful on to se  
 Þe furste moost stynkonde  
 Þat shul be of þe wrecches mistrowonde 23110  
 Þat renayed are traitours fals  
 Murpereres & forsworen als  
 Þat þourȝe cursyng or opere plizt  
 Haue lost holy chirches lizt  
 Fro comynyng of cristen men 23115  
 Þo careful shul be eþ to ken  
 Þat in her lif were won to ly  
 In horedome and in lecchery  
 Folwyng al her flessches wille  
 And moost hem liked dedes ille 23120  
 Wipouten pite or wille to mende  
 And vnshryuen were at her ende  
 But deȝed in dedly synne of dede  
 Hem to deme shal be no nede  
 Þei were dampned er þei coom þere 23125  
 Her doom vpon hemself þei bere]
- // Þe oper rowe is euel Inowe fol. 128r col. 1  
 Of fals cristen ful of wowe  
 Þat callen hem cristen men in name  
 And euer deseruen goddis grame 23130  
 Falsely is he for cristen tolde  
 Þat wole not cristis lawes holde  
 Fals is þat loue to knawe  
 Þat nouper wole for loue ny awe  
 Do þat shulde god queme 23135  
 And þerwiþ myȝte himself ȝeme  
 But in pride & tricchery

In nythe & onde & lecchery  
 And in vntolde synnes fele  
 Þe hundride *part* may I not mele 23140  
 Þat mon now in his lyf ledis  
 So douke þei into wickedhedis  
 On euery side þenne gedered þei  
 But litil bare þe pepul away  
 Forgo may þei not þerfore 23145  
 Nouþer to 3yue lasse ny more  
 Couetise forsoþe to telle  
 Haþ mony a soule brou3te to helle  
 Bisuylid hit haþ þe world on brede  
 Vnneþe is þer any in lede 23150  
 Þat wele wol shryue hem of þis sake  
 Ni for no counsel amendis make  
 Wite hit wel þo þat siche are  
 Shul be demed al in care  
 To myche sorwe & wo to þaym 23155  
 Al þis world my3te hem not raym  
 Wiþ mucche wrapþe & woful chere  
 Oure lord shal sey þat þei shul here  
 Do fleep hennes 3e maledi3t  
 To my blisse haue 3e no ri3t 23160  
 Oft I was wiþ maleese met  
 But for 3ou ferde I neuer þe bet  
 In hongur & þirste ofte say 3e me  
 But þerof hadde 3e no pite  
 Goop to þe deuþ þere shul 3e go 23165  
 For to welle euer in wo  
 Euer in his woo to welle fol. 128r col. 2  
 Wiþ him & his þat are in helle 23168  
 A lord he were wyse þat mou3t 23175  
 Stidfastely holde þis day in þou3t  
 And to for3ete hit neuermore  
 Whilis þat he lyuyng wore  
 Þenne my3te he make here his way  
 Fro wrecche to were him on þat day 23180  
 Fro þat day be comen In  
 Shal neuer soule fro body twyn  
 For good & euel þat þei dud ere  
 Whil þei togider alyue were  
 Togider shul þei take also 23185  
 Her worþi mede in wele or wo  
 Ouþer in heuen or ellis in helle  
 Wiþ sathanas euer to dwelle  
 Fro þat iuggement þenne be done

- Þenne shul þei be casten soone 23190  
 In a stinkyng pit of fire  
 Þere shal be ȝoulden hem her hyre  
 As seiþ þe book of priuete  
 Þat seynt Ion was set to se 23194  
 A pit men calleþ oft by stounde 23197  
 Þat þat haþ nay in him no grounde  
 So þe pit of helle pyne  
 Hit is so deep wiþouten fyne 23200  
 Þat ende beþ þere neuer vpon  
 A stang forþi hit calleþ Ion  
 He þat doukeþ ones þer down  
 Comeþ neuer out of þat prisoun  
 Þe fire þat þere is for to bryn 23205  
 Neuermore may hit blyn
- Nyne peynes principal ben þere  
 Crist let vs neuer be in þat fere
- // Þe firste hit is fyre of hete  
 Þat al þe mychel se so wete 23210  
 Þouȝe hit were casten þerIn  
 Hit shulde neuer þe lasse bryn  
 So þat oure fire is no more  
 Aȝeyn þe fyre þat brenneþ þore  
 Þenne peynted fire aȝeyn oure myȝt fol. 128v col. 1  
 Þat on a wal bi mon were diȝt 23216  
 Foreuer hit brenneþ nyȝt & day  
 But ȝyue liȝte neuer he may
- // Þe toþer pyne is colde so kene  
 Þat monnes mouþ may hit not mene 23220  
 Þat þouȝe a fire were made in haast  
 And þourȝe þulke watir past  
 In turnyng of þyn honde aboute  
 Hit wolde be colde out of doute
- // Þe þridde pyne is hard to dryȝe 23225  
 Of wormes þat shul neuer diȝe  
 Felle dragouns and todes boþe  
 Þat ben vpon to loke ful loþe  
 Ful loþsum on to here & se  
 Ful wo is hem þat þere shal be 23230  
 As we se fisshes in watir swymme  
 So lyue þei in þat lowe so dymme

- // Þe ferþe peyne hit is of stynk  
 Ðat may no mon so myche þink  
 Mony harde & spitouse dynt 23235  
 Shul þe wrecches þere hynt  
 As hit we[re] dyntis of a stiþy  
 Ðat smyþes smyten in her smyþi  
 Ðo dyntis are ful fers to falle  
 Harder þen dynt of yren malle 23240
- // Þe sixte is wiþouten hope  
 Suche derknes þat men may grope  
 So wondir þicke shal hit be  
 Ðat noon may on opere se
- // Þe seuenþe shame for her synne 23245  
 Lastynge euer wiþouten blynne  
 For þerto shal vchone haue siȝt  
 To se shenshepe on operes plizt
- // Þe eigteþ pyne is ful gryse  
 To se þo fendis in her wyse 23250  
 Strong peyne is on hem to loke  
 To [þo] þat ben in her croke  
 Ðat deolful dyn & bittur bere  
 Ðat þei wiþouten ende shul here  
 Of þo wepyng in her wo fol. 128v col. 2  
 Ðat shal hem laste euer and o 23256
- // Firen bondis is þe nynde  
 As we in holy writt fynde  
 Her lymmes shul be bounden þerwiþ  
 Wiþouten ese of any liþ 23260  
 But o poynt is hem peynes more  
 Þen alle oper her bfore  
 Þei wiþ her peyne haþ noon ende  
 For þei haue no tyme to mende
- // Now haue 3e herde þo peynes nyne 23265  
 Here now þe skile of euery pyne  
 Nyne ordris of aungellis þei forsoke  
 Whenne þei to þe fend hem toke  
 Þerfore shul þei pynded be  
 Wiþ þo peynes sixe & þre 23270
- // And for þei were wont to bryn  
 In couetise catele to wyn

- Whil þei in þis world were  
*Þerfore* þei shul euer brenne þere
- // And þo men þat so euol dide here 23275  
 And lay *þerynne* fro 3eer to 3ere  
 Þei brent *þeryn* so were þei bold  
 Þei shul haue euer þat watir cold
- // Þo þat euer had wrappe & nyþe 23280  
 And wiþ bachytynge wolde kiþe  
 Þo wormes euer shul on hem wrote  
 In bale wiþouten hope of bote
- // And for þei were here wont to lye  
 In stynkyng lust of leccherye  
 And wolde not haue but her delices 23285  
 Þat drouge hem into oþere vices  
 Þei shul haue þat stynke Iwis  
 Þat þei shul neuer more of mys
- // And for þei wolde no scourgyng  
 Þole for loue of heuen kyng 23290  
 Þei shul be beten euer on oon  
 Mercy shul þei euer forgoon
- // And for þei wolde not be lizt  
 Of soþfastenes to haue þe sizt  
 Þat is of god lord of lond fol. 129r col. 1  
 Þei haue derkenes euer lastond 23296
- // And for þei wolde not shrifte take  
 And at her ende amendes make  
 Vchone shal se wiþ sizt of shame  
 What blenche is on oþer for blame 23300
- // And þei þat wolde no *preching* here  
 Of god nor of his lawes lere  
*Þerfore* shul þei here þe sounes  
 Boþe of neddres & dragounes 23305  
 Of fendis also þat foule cry  
 Wo shal hem ben to be þerby  
 And for þei euer tyed were  
 In þis lyf wiþ synnes sere  
 Þei shul euer suffere sorwes þere  
 Vpon her *membris* euerywhere 23310  
 Euer wende þei here to lyuen in synne

- þere shul þei dege wiþouten blynne  
 Euer dezyngre and neuer deed  
 Deþ shal hem fle for queed  
 Þo þat ben set in þat prisoun 23315  
 Vpwarde þe feet & hedis down  
 Her backis toward oþere bet  
 Wiþ pyne on euery syde biset  
 Þe riȝtwis men shul se þo pynes 23320  
 Vpon oure lordis liþer hynes  
 Þat her blisse may be þe more  
 For þei are scaped fro þat sore  
 Þe wicked also þe gode shul se  
 Iwrapped alle in gomen & gle  
 For þei shul haue þe more vnpees 23325  
 Þat þei haue lost hit endeles  
 Til domesday þis shal be þore  
 But aftir þe doom þenne no more 23328  
 Þouȝe þei hem se wite hit wel 23331  
 Of hem shul þei rewe no deel  
 If fadir say his sone þare  
 Or sone þe fadir al in care  
 Þe wif þe husbonde or mon þe wyf 23335  
 Or frend he loued as his lyf  
 For her mysfare shul þei not morne fol. 129r col. 2  
 Ny ones to forþinkyngre turne  
 But þei shul haue greet delyt  
 To se hem þenne in þat despit 23340  
 As we haue here on somer day  
 To se fisshes in watir play  
 For þe riȝtwis glad shal be  
 Whenne he shal wreche on synful se  
 If þei shulde for hem pray 23345  
 Aȝeyn god were hit greet deray  
 Þei to him shul be so queme  
 Al shal hem lyke þat he shal deme  
 Deme vs mot þat lorde so  
 Þat we neuer come in þat woo 23350
- Aftir þis domesmon haþ done  
 Þat maker is of sonne & moone  
 He shal wende into his fadir cite  
 Wiþ his felowshipe so fre  
 Þe name of þat cite to neuene 23355  
 Is þe hyȝe kyngdome of heuen  
 Into þat blisse to dwelle him wiþ  
 Þat euer is ful of grace & griþ



- Of al gladnes þere is glewe  
 & þat is euer lliche newe 23360  
 Þat blis þat þei to shul go  
 Shal be *perfite* wiþouten wo 23362  
 No yze may se ne ere here 23365  
 Ny herte þinke þo ioyes sere  
 Þat ihesu *crist* haþ dizte to his  
 Þat ordeyned are to his blis  
 Þo cely þat shul dwelle in heuen  
 In body shul haue 3iftis seuen 23370  
 And seuen in soule to her medes  
 And shul be fourtene blissedhedis  
 In body swiftenes & feirhede  
 Fredome strengþe euer lyf to lede  
 Likynge als wiþ lastynge hele 23375  
 Þe soule shal haue also fele  
 Wisdome & frenshepe haue hit shal  
 Acorde pouste & worshepe wiþal  
 Sikernesse and ioyeful ro fol. 129v col. 1  
 How þis may be I shal vndo 23380
- // In swiftenes shal þou be so swift  
 Þat also soone as þou may lift  
 Þyn eze vp wiþ sizte to se  
 Also soone þere shal þou be  
 And also soone as sonne may fest 23385  
 Fro eest hir leme into þe west  
 Also soone may þou come þidir  
 Al at þi wille or ellis whidir  
 Now at þe erþe now at þe lifte  
 Or howeuer þou wolt þe shifte 23390  
 Þe same may þe aungels do  
 Þat þou shalt euen be like to
- // Of þi feirhede wite þou man  
 Þou shalt be brizte as sonne þan  
 Þou shalt be briztere wite þou 23395  
 Seuen siþe þen þe sonne now  
 Þenne may we wite hit wol by rizt  
 So haþ oure lord bifore vs hizt  
 He shal so newe oure bodies slyke  
 Þei shul be to himseluen like 23400  
 Drede no man but þat he  
 Shal briztere þen þe sonne be  
 As he þat made alle þinge in lede  
 And shoop hem in her feirhede

And goddis temple mon is seide 23405  
 Þat he to wone in haþ purueide  
 Þenne mot hit nede be fair Iwis  
 Þat In shal wone þe kyng of blis

// Þe fredome shal be to vndirstonde  
 Þi body bynde may no bonde 23410  
 Al þat þe wiþstondynge is  
 Þourge shal þou þirle wiþ þi swiftenes  
 Þer is no creature þat may  
 Lette þe for to fare þi way  
 Als þe graue myzte not holde 23415  
 Oure lordis body whenne he wolde  
 Rise þat he ne roos in plas  
 And coom þere as his disciplis was  
 And dud hem soone out of her doute fol. 129v col. 2  
 And al her holde was loken aboute 23420  
 Þenne shal þi body be like to his  
 A ful greet fredome is þis

// Þou shalt haue strengþe at þi wille  
 Wiþ þi fyngur to ouercaste an hille  
 Or al erþe if þe good þouzt 23425  
 As liȝtly ouerturne þou mouzt  
 As þou may now loke wiþ siȝt  
 As myche þenne shal be þi myzt

// Likynge shal þou have to þe  
 May no þing likynger be 23430  
 Of welþes noon may more telle  
 Þenne haue at wille of welþ þe welle  
 Þat is oure lord himself to say  
 Þat þou shalt se on euer and ay  
 Þouze þou euer vpon him se 23435  
 Of him shal þou neuer wery be 23436  
 Þis welþe þat neuer more shal blyn 23445  
 Shal be wiþoute þe & wiþin 23446  
 In þis lyf haue men greet likyng 23449  
 To se on many maner þing 23450  
 On wymmen somme to biholde  
 In cloþing as of riche golde  
 To se biggyngis & faire townes  
 Of dyuerse gleees to here sownes  
 To here gode talkyngis telle 23455  
 Swete spices to taste & smelle  
 To hondle þat is smeþe & softe

- Good mete also men ȝerneþ ofte  
 Alle opere blisses þat may be  
 Alle þese in þe shul be plente 23460  
 Þou shalt hit euermore sene  
 Wiþ lokynge eȝen open to bene  
 Þi wittis fyue lad al in welþe  
 And þerwiþ euerlastynge helþe  
 Hele wiþouten seke or sore 23465  
 Shal þere be lastynge euermore  
 Þo þat of cares þere are quyte  
 Iren may noon on hem byte  
 No more may a dynt hem dere fol. 130r col. 1  
 Þen men þe sonnebeem to shere 23470  
 Of lastynge lyf þere is þe land  
 Deep is euer þennes fleand  
 Of þat hele may be certeyn none  
 Her lyf shal euer laste in one  
 Þese are þe seuen blissedhedis 23475  
 Þat ȝyuen are to þe body medis
- // Þe soule haþ also opere seuen  
 Of hem is good now to neuen  
 Þo seyntis stad in þat cele  
 Of wele shal hem wante no dele 23480
- // Of þe welle of wit þei drawe  
 Wisdome þat doþ man to knawe  
 Þat was & is & euer shal be  
 Þei seen hit in þe trinite  
 Of alle men þei shul con telle 23485  
 Boþe quike & dede in heuen & helle  
 And alle þo dedis þat þei did  
 Þere shul be to þo seyntis kid 23488  
 Þei shul al knowe in ded & þouȝt 23491  
 But þerfore vndirstonde þou nouȝt  
 Hit shal hem turne to no shame  
 Ny no maner blenche of blame  
 Haue neuer þi synne so foule bene 23495  
 Þat þou were here off shryuen clene  
 And didest penaunce here þerfore  
 For hem shal þe shame no more  
 Þen a mon þe tolde today  
 What þou didest þo in cradel þou lay 23500  
 No more shame shal þe pinke þere  
 Þen if þou comen of batel were  
 Wiþ woundis þat þou þere had take

And þou were heled of þat wrake  
 Oþerwis is not synne forþyuen 23505  
 But to bete hit whil we may lyuen  
 Forþyuen are þei & neuerþelees  
 God þat al woot þat es  
 Is or was or shal be euer  
 Out of his witynge be þei neuer 23510  
 Shal þou haue no shame þerfore fol. 130r col. 2  
 But haue greet ioye þat þou were bore

// Frenshipe þer is hem to glade  
 God haþ hem his childre made  
 Þei wone wiþ him wiþ hem he wones 23515  
 He loueþ hem as his owne sones  
 More þen h[e]mself þei loue his siȝt  
 Þe aungels hem as hemself riȝt  
 Miche is þere her counforde  
 For alle ben euer at oon acorde 23520  
 Þei are in onhede so in dole  
 Þat euer her wille on his hole  
 Whiderward so oon wol loke  
 Alle so done seiþ þe boke  
 Þat oon hit wille alle hit wolen also 23525  
 Boþe god & aungel hit wole be do 23526  
 Þou seiȝt whenne þou biþenkest þe 23529  
 Þat [þou] woldes like to petur be 23530  
 If þou þat wole þou maiȝt wele  
 Wiþouten taryinge any dele  
 Like to petur to be I say  
 But to be petur say I nay  
 If þou to petur woldes be brouȝt 23535  
 Þenne ȝernest þou þiself be nouȝt  
 If þou þi beyinge wolde not be  
 Þenne woldes þou were nouȝt of þe  
 But þere is not to ȝernen more  
 Þen þei bi seruyse worþi wore 23540  
 But in þat greet stabulnes  
 Noon shal ȝerne be but þat he es  
 For if þei ȝerned so Iwis  
 Þenne were þei not in ful blis 23544  
 Vche mon shal haue þe folle 23547  
 Of al þat he aftir wilne wolle

// Miche also shal be her myȝt  
 Þat in þat welþe shul be so myȝt 23550  
 So myȝtily her myȝte to fille

Þat if hit stood hem in wille  
 To make anoper erþe & heuen  
 Þei myȝte hit do as þei wolde neuen  
 For þei wiþ crist ben heires alle  
 Þere wiþ him stad in stalle  
 Gode þei are & goddis heires  
 To do her wille myȝte is þeires  
 Whi make þei not siþ þei mow  
 Anoper heuen þenne say þow  
 Bleþely sir I shal þe telle  
 For god haþ wrouȝte al hool to dwelle  
 Of his werkis vnhooll is noon  
 But in weiȝte mesure & tale vchon  
 If þei anoper heuen wrouȝt  
 Hit were surfete & for nouȝt  
 Mony þingis may we do  
 Þat better were vndone þen so  
 As for to skoupe & to ryn  
 Whenne bettur tyme were to blyn  
 Whorto shulde we furþer stryue  
 Þen for to be in seyntis lyue  
 Wite we may hit alle wel  
 We shal be lyke to aungel  
 And not forþi þouȝe þei be alle  
 In oure dere fadris halle  
 Þei shul in wonynge stides sere  
 Vchone haue her ioie plenere  
 Of her worshepe what may we mene  
 Þat crist him kiþeþ to hem clene  
 Aungels shal hem menske dere  
 And seyntis as þei goddis were  
 To worshepe þat god þat hem diȝt  
 And made hem boþe in mood & myȝt  
 Heuen & erþe & creatour  
 Shal bere hem worshepe & honour  
 Sonne mone watir & sterne  
 Þat now renneþ in cours ȝern  
 Into better state shal stonde  
 Fro þenne no lengur to be rennonde  
 Þerfore þei shul hem worshepe bere  
 Þat als myche as in hem were  
 Wiþ al her worshepe as þei myȝt best  
 For to brynge hem into rest

fol. 130v col. 1  
23556

23560

23565

23570

23575

23580

23585

23590

// Of her sikernesse now to say  
 Certis þer is noon oþer way

fol. 130v col. 2  
23596

For fro þe welþe þat þei are In  
 Is no þing may hem twyn  
 Ny no mystyme may hem bityde  
 For þei are triste on euery syde 23600  
 Þat god haþ ȝyuen hem to mede  
 To lose þei woot is no drede  
 Her ioie & gladshipe who con tel  
 No mon forsoþe in flesshe ny fel  
 For to biholde þe trinite 23605  
 How he is oon god in þre  
 Him to se face to face  
 Þat euer shal be & euer wase  
 Þei shul haue ioie wiþynne & oute  
 And on vche syde aboute 23610  
 Ouer & vndir & euerywhere  
 Oure lord ȝyue vs wonynge þere  
 Þese are þe ioies & mony elles  
 God ȝyueþ to hem þat wiþ him dwelles  
 But als þese goddis frendes shalle 23615  
 Worshepe haue among hem alle  
 So shal þo wrecchis for her sake  
 Laste in pyne wiþouten slake  
 Þese shul be feire & myȝty boþe  
 Þe oþer shul be grisly & loþe 23620  
 Þei shul be liȝte as foul to flye  
 Þe oþere heuy wo to dryȝe  
 Þei shul be wondir strong & wiȝt  
 Þe oþere febel wiþouten myȝt  
 Þei shul lyue in fredome fre 23625  
 Þe oþere euer in bondage to be  
 Þei shul euere lyue in delite  
 Þe toþer euermore in despite  
 In helle shul þei lyue euermore  
 Euer to be seke & sore 23630  
 Þei shul be euer in lastyng lyf  
 Þ[es]e oþer & deþ shul euer stryf  
 Þei shul haue wit hem to wyse  
 Þese oþere filled of alle folyse  
 For if þei ouȝte witen þare  
 Hit is but of sorwe & care  
 Þei shul of swete frenshepe be treste  
 Þei shul of vche fredome freist  
 Þei shul acorde wiþ alle þinge  
 Þes oþere euer debatyng 23640  
 Þei shul haue weldenes at wille  
 Þe oþere vnwelde in likyng ille

fol. 131r col. 1  
 23636

- To þese shal worshepe alle creaturis  
 Þese opere of alle haue dishonures  
 Þese are for trist blyþe & glad 23645  
 Þese opere quake euer for drad  
 Þese lawȝen for ioȝe þei ben in lende  
 Þese opere wepen in woo wiþouten ende  
 Fro þat sorwe & al þat wyte  
 Ihesu crist make vs quyte 23650  
 And ȝyue vs grace so to do  
 Þat we may come to his blisse so
- Off blisse & ioȝe haue ȝe herd  
 Now shal I telle ȝou of þe werd  
 Þat fordone is & al fordryuen 23655  
 Aftir þat doom is ȝyuen  
 Hit shal be brent so deep & dry  
 As noe flood roos vp on hy  
 Þenne shal hit haue a shap al newe  
 Euermore to stonde trewe 23660  
 Alle þe elementis þat we se  
 Þei shulen alle clensed be  
 Þat now be stiryngȝe alle shul stonde  
 Shal þenne be no peyne in londe  
 Suche as we now vche day are In 23665  
 Þat god sent us for oure synne  
 Of hoot ny colde reyn nor wynde  
 Shal þenne be no storme to fynde  
 No myste no merke in no manere  
 Of wedir þis world for to dere 23670  
 And as oure bodyes þat we here bere  
 Ben feirer þen þei euer were  
 So þis world shal haue new shroud  
 Had hit neuer noon so proud  
 An hundride sipe of feirer hewe  
 Heuen & erþe shal be made newe  
 Sunne & mone sterre & lift  
 Þat bi strengþe be now shift  
 Alle wattris now rennyngȝe wete  
 Shul be in better astate to mete 23680  
 Fro þat tyme shul þei stille stonde  
 Wiþ mychel blis to be lastonde  
 Þe sonne shal haue scripture sayes  
 Þe briztenes þenne of seuen dayes  
 Þe watir þat wette cristis flesshe  
 And bi bapteme his seyntis wesshe 23685  
 Fro þat tyme ouerpasse hit shal

fol. 131r col. 2  
23676

- Þe shene shynyng cristal  
 Þe erþe þat cristis cors in bred  
 Of paradys shal ben a sted 23690  
 And for *sum* tyme made reed hit was  
 Wiþ seyntis blood shed in plas  
 Hit shal be filled wiþ mony flouris  
 Swete smellyng of dyuerse colouris  
 Þat neuermore shal falle ne dwyne 23695  
 But as paradise shal shyne  
 Þe erþe þat firste was malediȝt  
 To þornes for oure eldre pliȝt  
 Þenne shal hit blessed be & quyte  
 Of labour sorwe & of wite 23700  
 Neuermore from þat day  
 Knowe of harmes noon hit may  
 Þus shal he make hit stande  
 Þe lord þat is al weldande
- 3e cristen men aboute 3e loke 23705  
 Alle þat euer haþ herde þis boke  
 Of ȝoure lif þat 3e here lede  
 3e turne hit not into wanspede  
 Whoso wol *him* wel biþinke  
 Þe world is fals & ful of swynke 23710  
 Fa[l]s hit is we may se how  
 And we wol algate þeron trow  
 Þis litil lyf we haue in hond  
 We wene hit be euerlastond  
 Deþ we wene alwey to stille  
 Pat doþ vs myche spedying spille  
 Hit blendep vs a litil ȝele  
 Pat we con not oureseluen fele  
 Dam fortune turnep hir wheel anone  
 Pat castep doun monyone 23720  
 Of þat douncaste we may bi chaunce  
 Anent þis world get coueraunce  
 And come to worldis welþe aȝeyn  
 A while to holde wiþ myche peyn  
 But þerwiþ fynde we anoþer stryf 23725  
 Pat waiteþ noþing but oure lyf  
 Deþ vs haþ biset oure strete  
 Wol we or nyl we we · shul *him* mete  
 Alle shul we renne into his lace  
 Oþer wey shal noon apace 23730  
 Euer he waiteþ vs þat quede  
 Is noþing certeynour þen dede

fol. 131v col. 1  
23716



- Ny vncerteynour þen his tyde  
 Þerfore we owe *him* euer to abyde  
 To passe a pace þat is so hard 23735  
 And we woot neuer whodirward  
 We shul alle heþen wende  
 Here is good to make vs frende 23738  
 Þerfore þis lyf he haþ vs lent 23741  
 To serue him euer wiþ oure entent  
 Þat his *commaundementis* be done  
 If we do mys to mende hit sone  
 To *trauaile* ordeyned he þis lyf 23745  
 Aȝeyn oure foos þre to stryf  
 Oure flesshe þis world & þe werlawe  
 We are bounden in her awe  
 Oure flesshe is euer to synne crous  
 Þe world hateful & couetous 23750  
 Þe fend serueþ of wrappe & pride  
 Þis werre wiþ vs on euery syde  
 Þese þre may we wel fordryue  
 If we wole treuly lede oure lyue  
 For boþe may falle hem mon & wif 23755  
 Aȝeyn hem stalworþely to stryf  
 If we wol strongly vs stere fol. 131v col. 2  
 Cristis help shal be vs nere  
 His helpe & oure wittis eke  
 If we wole *him* trewly biseke 23760  
 Forsoþe if we wol do oure peyn  
 Þei haue no myȝte to stonde aȝeyn  
 Ȝif we wole note on hem oure myȝt  
 Certis þei ben felde in fiȝt  
 Þat londe is esy for to wyne 23765  
 Þat no mon is to kepe hit inne  
 And he is also a foul coward  
 Þat noþing may þole of hard  
 Þat ȝeldeþ *him* ar he be souȝt  
 And leseþ so himself for nouȝt 23770  
 Fiȝte he shulde if he dud riȝt  
 And fle whenne he no lenger myȝt
- // Fele þer ben of vs in drede  
 Þat ȝelden hem er þei haue nede  
 Vnto þe fend ful of pliȝt 23775  
 Wiþouten any assaut of fiȝt  
 But euer to falle ben redy  
 Who myȝte do more cowardly  
 Þen to falle bifore þe torn

- And wole not bide to 3yue a sporn 23780  
 Alle þat oure flesshe vs ledeþ tille  
 Of al oure wele hit is oure wille  
 And þouge we knowe hit mysrouzt  
 Hit to fulfille we fyne nouzt  
 Alas for a litil lust 23785  
 A dreury þat is but a dust  
 We þralle vs to oure fulle fo  
 In prisoun forlye I in wo  
 Of siche are þere mony now  
 Alas how dar þei þat avow 23790  
 Whi selle we vs to þat sorwe  
 Þat no þing may vs aftir borwe  
 We wrecchis willefully forsake  
 Þe selynes þat neuer shal slake  
 Boþe of sorwe & of þat sele 23795  
 3e haue herd bifore *sum* dele 23796  
 We haue bifore vs weges two 23801 fol. 132r col. 1  
 Þat on to wele þat oþer to wo  
 F[r]ely to whidir we wole to gon  
 To oure frendis or to oure foon  
 If we þenne forsake oure frende 23805  
 To chese vs to oure foos to wende  
 Þenne dar I seye & lye nouzt  
 In sorweful tyme were we wrouzt  
 A sorweful tyme to oure bihoue  
 But god forbede þat we hit proue 23810  
 Whenne we hit proue hit is to late  
 Þen is no mendyng of oure astate  
 Þer is no wey bifore vs rud  
 But to go riȝt as we dud  
 For who þat doþ not whenne he may 23815  
 Whenne he wolde hit wol be nay  
 Here is tyme for to grete  
 Here is tyme synne to bete  
 Ouþer here or nowhere ellis  
 Þat witnesseth alle holy spellis 23820
- // Vche day we haue somoun  
 For to make vs redy boun  
 Þat euery day we se & here  
 We owe hit not to holde in were  
 Þe prechours fynen not to spelle 23825  
 Þe soþe þei spare vs not to telle  
 To do vs of helle to be ware  
 But neuer þe bettur mony are

Selden come we sermoun nere	
Lop vs þinkeþ hit to here	23830
Oure ere selden þerto we lay	
But fer is oure hert away	23832
Wherfore of hem lete we so ille	23835
But for þei speke aʒeyn oure wille	
He þat me seiþ moost þat me likes	
God hit woot moost he me swikes	
For if we wel vs vndirstoode	
Oure wille doþ vs litil gode	23840
But ofte oure skil makeþ vs blynde	
Her aftir shal we hit fynde	
Fynde we shal hit leest whenne we wene	fol. 132r col. 2
Alle shul we to þe deef bidene	
From hit may we no way skape	23845
For no wile þat we con make	
Miche wolde I herof mote	
Wiste I hit were any bote	
Euer to speke & not to spede	
Wastyng hit is of goddis sede	23850
Hit is not worþi to tile þat felde	
Þat not þe seed aʒeyn wole ʒelde	
What bote is hit of riȝt to rede	
Þat neuer founden is in dede	
Miche to here & litil to holde	23855
But were a ribaudy vs tolde	
Of a fantum or a fabul	
Þat wolde we holde in herte stabul	
In herte þat is a sory hord	
To kepe hit rapen þen cristis word	23860
How may he to himself be holde	
Þat cheseþ leed & leueþ golde	
Al þe wrytyng in holy writ	
Is writen to teche vs wit	
How we owe to lede oure lyf	23865
Cristen folk mon & wyf	
In eldre men may we se	
What to folwe & what to fle	
Þingis þat we noot ne con	
For to aske at oper mon	23870
And he þat more con þen oper	
Debonerly þenne to teche his broþer	
Alle are we breþer ʒonge & olde	
Crist for vs was bouȝt & solde	
He haþ vs in his noumbre tolde	23875
As for sheep of his folde	

Pourze herdis þat oure lord haþ set	
For he wole his sheep beget	
He haþ vs chosen for oure mede	
His holy folk for to fede	23880
Vche mon riȝtly to deme	
His owne soule haþ to zeme	
And vche of vs witturly	fol. 132v col. 1
Haþ receyued goddis tresory	
Riche besauntis of gold þei ben	23885
Somme lasse & somme mo to sen	
Þo besauntis so þat we bi set	
Þat we may wel paye oure det	
To acounte wel shul we gon	
Aftir þat we toke vchon	23890
Somme for more & somme for les	
Aftir þat oure ȝiftis wes	
He ȝyue vs grace so to acounte	
Þat we may to heuen mounte	
Þat sprad was on an harde tre	23895
Nailed naked þeronne to be	
Oure fadir maker of alle þing	
Þat neuere shal haue endyng	

A M E N

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## TEXTUAL NOTES

In the Textual Notes, the word or phrase appears as in MS H, followed by a square bracket, then the variant readings for that word in the other MSS. Different variants are separated by semicolons. Italics indicate expansions of MS abbreviations.

- 21345-844      *om* THBL.
- 21845-22136   *missing from H, supplied from T.*
- 21846          þis] þe B.
- 21847-48       *om* B.
- 21849          at] of L; þat bigon at cristis] Now þis tyme þat is to B.
- 21850          And] *om* B.
- 21853          þis] þe B.
- 21857          wite] *with* B.
- 21858          lordhede] godhede B.
- 21863          himself] hym B; of] *om* B.
- 21865          shul þer] þer schall B.
- 21866          sonne mone] som many B.
- 21867          wrong] þrong B.
- 21869          þo] *om* B.
- 21870          þerof shal doute] schall gris aboute B.
- 21873          vpon] on B.
- 21875          hem shal] schall hem B.
- 21876          *second* þat] þis B.
- 21877          We may þese seen] Wele may þis we se B.
- 21882          coome] comyng B.
- 21887          sure] sere B.
- 21893          sitteþ] syt L; sitt B.
- 21894          feint & oure fals] falsnes & of our B.
- 21896          loueþ more] loueþ he more B; oure kynde] mankynd B.
- 21899          Bestes] þe bestis B; doumbe leouns] dome be lions B.
- 21900          lyuyng þinges] lying þing B.
- 21901          Done] Do B; deuer] kynde B; werne] were B.
- 21904          erþe] worlde B.
- 21907          wiþ] of B.
- 21909          leuer] were B.
- 21910          &] *with* L.
- 21911          þing to rede &] þing & to rede B.
- 21912          þis] heuen B.

- 21913 Whiche] What B; wip] for B.  
 21922 no] *om* L; þenne] *om* B.  
 21923 To] So B.  
 21924 wip] *affter* B.  
 21926 þe] *om* B.  
 21929 to cast] to vs cast B.  
 21930 vs] *om* B.  
 21937 þeron haue] haue þan B; vmwhile] *sumwhile* B.  
 21939 best wene] wene best LB.  
 21940 we] *om* L; From al shul we sonnest] þe sonner schall we þerffro B.  
 21941 I haue] offte is B  
 21945 lende] kynde B.  
 21946 on] of B.  
 21948 And so] So þat B.  
 21949 we] vs B.  
 21950 men] a man L; mony] may B.  
 21951 al] a B.  
 21952 þe] in B; þe same] schame B.  
 21953 is here] it is B.  
 21955 lif not] lyffe is not B.  
 21956 *second* þat] at L.  
 21958 we alwey] we schull allway B.  
 21961 His] þe B.  
 21964 vs] *om* B.  
 21966 coome] comyng B; to] *om* B.  
 21967 come] comyng B.  
 21968 Bifore] Off þis B.  
 21970 more] *om* B; vnpay] pais B.  
 21972 agrise] gris B.  
 21973 on] in L; on] of B.  
 21977 is] *om* L; ful] *om* B.  
 21978 he shal] schall he B.  
 21981 hit is] is it B.  
 21984 brem] brennyng L.  
 21985 to rise] arise B.  
 21988 And] þe B; seiþ þe spelle] as I 3ow tell B.  
 21989 godenesses] gode men B.  
 21991 al] þe B.  
 21999 maner mon] maner a man B; so] þat B.  
 22001 lewed] lewere B.  
 22002 ouper] ffrere or B.  
 22003 on] *om* B; shulden] schull not B.  
 22005–23898 *B replaces the normal text with ll. 4085–6407 of the Pricke of Con-*  
*science. See Appendix B.*  
 22011 danes] dauidis L.  
 22013 dane] dave L.  
 22015 *first* þe] thy L; *second* þe] *om* L.  
 22024 were] was L.  
 22027 foly] folyly L.  
 22028 Not] *om* L.

22030	scalde] & vnwold L.
22045	now] <i>om</i> L.
22052	þe] <i>om</i> L.
22053	say] hath L.
22059	him] <i>om</i> L.
22064	men] a man L.
22091	he] euyñ L.
22097	pers] pes L.
22099	wondir muchel] wonder & mucho L.
22101	Bethsaida] Bethaida L; corozaym] corozathyn L.
22106	bethsaida] betheida L.
22107	Capharnaum] Capharmayn L; þe] þou L.
22116	monyone] man þou L.
22141	token] tokyns L.
22142	hap not] not hath L.
22150	on] and L.
22159	iogeleri] iogelyng L.
22160	fantome] fantasies L.
22174	on] in L.
22176	And] That L.
22179	þo] the L; herdes] hordes TL.
22185	so] slo L.
22187	Mony] Many a L.
22192	þe] in L; world] world syn L.
22194	And to] Vnto L.
22196	hide vs] hie the L.
22197	is] in L.
22198	rad] drad L.
22210	crist] blis L.
22211	drewery] dredefull L.
22212	þridde] thre L.
22223	is] <i>om</i> L.
22224	þe] þis T; this L; ronnen] comyn L.
22226	coome] comyng L.
22227	wers] vers T.
22229	forme] forne L.
22236	o] <i>om</i> TL.
22246	hit struid] hit be struyed T; struid] stryve L; partye] patie L.
22248	empire] emperoure L.
22282	of] alle L.
22300	mony day] so mony a day T.
22301	am comen] am I comen L.
22302	þo] þe T.
22304	to] til T.
22333	þe] þo T.
22351	hedde] shed TL.
22354	hap] had L.
22358	wel] wille L.
22361	shul come þenne] þenne shul com T; then shulle come L.
22364	warnyst] wariest L.



22375	þe] þo T; Tho L.
22383	and hal] & an half T; hal] half L.
22386	þo] þe T.
22392	liȝt] myȝt T.
22402	papilon] babilon L; felle] selle L.
22409	stabely] savully L.
22416	bete] <i>om</i> L.
22419	þat] There L.
22425-26	<i>rubrics</i> ] HL.
22427	<i>three-line initial N</i> ] H.
22428	þe] þo T, tho L; þe] þo TL.
22432	sooþ] suche L.
22443	hool] <i>om</i> L; rewe] rowe T.
22444	entervale bituix] enten vale bituir T; euyr vale bittir L.
22450	in] on L.
22453	wel] wolle L.
22462	a] and L.
22477	leuen] leme L.
22488	left] lost TL.
22506	þe] to TL.
22510	hayre] aire L.
22513	shal so] shal be so L.
22521	is tolde] is to told L.
22527	strenger] strength L.
22540	to] be T.
22546	out] ought L.
22569	þe] <i>om</i> L.
22575	:] <i>om</i> TL.
22578	holes] hores T; heris L.
22585	hiȝt] light L.
22616	þerfro] thereto L.
22663	þat] then L.
22664	kne] knele TL.
22669	þus shul] shul þus T.
22693	leuen] leme L.
22694	droune] drow L.
22695	þe] þe þe T.
22708	ar] as L.
22710a & b	<i>rubrics</i> H.
22710a	be we] we be T.
22711	<i>four-line initial P</i> ] H.
22714	fourme] fortune L.
22724	mon] a man L.
22728	vp was] vpwad L.
22742	hit to] be it L.
22746	no] <i>om</i> TL; ny] vp L.
22769	At] Alle L.
22777	lawes] sawes T; sawis L.
22781	at] of L.
22806	world] worle T.

22807	he] be L.
22822	brouȝt] bouȝt T.
22837	Ny] Ay L.
22839	þe] þei T; they L.
22842	stature] statute L.
22845	fairhede] <i>om</i> L.
22846	goodnes] godenesses T.
22850	þo] That L.
22903	he] hym L.
22921	were al] al were T; alle were L.
22924	at] as L.
22932	on] none L.
22962	brynge] brynggyng L.
22963-23126	<i>missing from H, supplied from T.</i>
22964	Iohe] josell L.
22972	con þis not] þus can not L.
22978	to] of L.
22983	þei] The L.
23002	karked] harkenyth L.
23018	while] <i>om</i> L.
23028	<i>punctus elevatus om</i> L.
23047	lasten] leftyn L.
23064	onne to] vnto L.
23071	And her] And yaf her L.
23073	willeful] willyng L.
23091	wagering] wandryng L.
23104	stad] bestad L.
23106	do hem in two] hem in ijo do hem L.
23111	renayed are] euyr were L.
23115	Fro] For L.
23116	eþ] eche L.
23117	won] wont L.
23121	mende] amend L.
23138	nythe & onde &] lykyng and in L.
23143	On] In L.
23158	sey þat] sey to them <i>and</i> L.
23159	hennes] yon L.
23163	ofte] of T.
23180	wreche] wrethe T; him] <i>om</i> L.
23188	euer to] euer there to L.
23198	nay] <i>om</i> T; þat] <i>om</i> L.
23202	forþi] that L; calleþ] callyd L.
23207	<i>two-line initial N</i> ] H.
23218	he] hit T.
23224	out of] withoutyn L.
23235	spitouse] dispitous T.
23237	we] were T; were L.
23239	þo] The L.
23244	þat noon] To oon L.
23250	þo] the L.

23252	To þat] To þo þat T; To them that L.
23253	deolful] dynfull L.
23255	þo] the L.
23257	is] in L.
23260	of] or L.
23265	þo] the L.
23275	euol] ille L.
23283	were here] here were T.
23291	on oon] oon <i>and</i> oon L.
23292	Mercy] Myrthe L.
23297	not] no T.
23304	&] and of L.
23314	for] fro L.
23336	he] þe T.
23347	þei to] Therto L.
23351	<i>two-line initial A</i> ] H.
23361	to shul] shul to T.
23396	þe] <i>om</i> TL.
23453	&] in L.
23492	But] Bothe L.
23517	himself] hemself T.
23530	þat woldes] þat þou woldes T; That þou woldyst L.
23534	be] <i>om</i> L.
23537	beyinge] bethyng L.
23547	Vche mon] Echon L.
23552	if] is T.
23615	als] alle L.
23622	heuy wo] drery for L.
23623	wiȝt] liȝt T.
23632	þese] Pere H; þe T; The L.
23637	swete] swe T.
23638	freist] fest L.
23640	euer] <i>om</i> L.
23649	Fro] For L.
23653	<i>two-line initial O</i> ] H.
23654	ȝou] <i>om</i> T.
23658	roos] was T.
23666	sent us] setteþ T; sent] set L.
23667	hoot] hete T.
23681	Fro] For L.
23695	dwyne] twynne L.
23705	<i>four-line initial ȝ</i> ] H.
23711	Fas] Fals TL.
23722	coueraunce] gouernaunce L.
23728	<i>third we</i> ] <i>om</i> L.
23731	þat] to L.
23737	heþen] hennes T; whethyn L.
23752	þis] þese T; thise L.
23773	drede] dede L.
23781	vs] <i>om</i> L.

23787	fulle] foule L.
23788	forlye I] for to lye T; I] <i>om</i> L.
23803	Flely] Frely TL; we wole] wille we L.
23812	astate] state T.
23825	fynen] faynen L.
23838	swikes] beswikeþ T.
23843	shal hit] hit shul T.
23856	were] where L; a] as L; vs] is L.
23857	or a] or of a L.
23862	golde] þe gold L.
23870	mon] none L.
23872	þenne] <i>om</i> L; his] as L.
23875	vs] <i>om</i> L.
23882	hap] he hathe L.
23886	sen] seme L.
23889	wel] wen T; when we shalle L; we] <i>om</i> T.
<i>after amen]</i>	explicit cursor mundi L; Iohn Digbye T.

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## EXPLANATORY NOTES

The events described in this portion of the *CM* are mentioned in the versified table of contents, lines 213–16: Antichrist, the fifteen signs of doom, and the Judgement itself. For notes on lines 21347–846, missing from the southern version, see Appendix C.

21847ff. Honorius Augustodunensis, *De imagine mundi* II lxxv in *PL CLXXII* 156 mentions six ages up to but not including the Last Judgement. See also the note to l. 12715 in Vol. III of this edition.

21848–86 These lines appear to be original with the *CM* poet.

21887–915 Taken from *Quinze signes* ll. 3–29.

21916–60 These lines appear to be original with the *CM* poet.

21961–66 These contrasts between Christ's first and second coming may have been suggested by Grosseteste's comparison of the old and the new Adam, in his *Château* ll. 1457–66:

Li premer home vint de terre

E par li avium la guere.

Li autre del ciel est venuz,

Ki la pes nus a renduz.

Li premer home fu charnal

Ki a tut le mund fist tant mal.

De parais fu engete

E li e trestut sun ligne,

Mes Jhesu Crist li nostre Pere

Nos heritez nus sent arere.

21971–22424 An account of Antichrist, taken from the Pseudo-Alcuin version of Adso, pp. 105–28 in Verhelst's edition. This account differs from the standard text of Adso, *ibid.* pp. 20–30, in that it lacks the epilogue, it substitutes for Adso's dedication to Queen Gerberge a dedication to Charlemagne, and there are several additions, noted below, to the text itself. Unless otherwise indicated, citations are by line number to the Pseudo-Alcuin text.

21985 "lawe" = low, Latin *humiles*, l. 6.

21993 "maumetry" translates *demonum culturam in mundum*, ll. 9–10.

21997 "Al." Cf. CG "Als," Latin *qualis fuit Nero* etc. l. 13. The southern redactor's "Al" inadvertently transforms Antioch and Domitian into place names.

21998–22004 The Latin is clearer in stating that all who behave like Antichrist are in fact Antichrists: *Nunc quoque, nostro tempore, multos Antichristos nouimus. Quicumque enim laicus, siue canonicus, siue etiam monachus, contra iustitiam uiuit et*

ordinis sui regulam impugnat et quod bonum est inblasphemat, Antichristus est, minister satane est, ll. 15–18.

22013–15 Gen. 49:17.

22028–31 Pseudo-Alcuin's addition to Adso, ll. 31–33.

22041 Gregory the Great, *Moralia*, xxxii, 15 in *PL LXXXVI* 649B. Pseudo-Alcuin adds this passage to Adso at l. 38, with attribution to Gregory. The quotation extends from 22037–48.

22051–66 Apoc. 20:1–3, ll. 43–48.

22082 “son of los” translates filius perditionis, l. 58; cf. CFG’s “tinsel” (= damnation, perdition: *OED*).

22093 This line seems to correspond with Pseudo-Alcuin’s diabolus ... locum nouit aptum (unchanged from Adso), l. 64, but it offers a translation unwarranted by anything in the surviving MSS.

22095 This line corresponds with nothing in either Adso or the Pseudo-Alcuin.

22100 “Heed of maumetri” appears to translate caput regni Persarum, l. 66, as does “cheef of pers” in 22097.

22103–6 Mt 11:21.

22107–10 Mt 11:23, mentioned by neither Adso nor Pseudo-Alcuin.

22111–12 These terms translate magos et ariolos, maleficos, et incantatores et diuinos, ll. 70–71.

22115–16 Somewhat distorted translation of maligni spiritus erunt duces eius et socii semper et comites indiuisi, ll. 72–73.

22119 “leue” translates ad se conuertere, ll. 74–75.

22139 Ps. 71:8, quoted at l. 80.

22143 “Pondir” translates ignem de celo, l. 87.

22155 The *CM* poet exempts “goddiss chosen þing” from Antichrist’s influence where Adso and Pseudo-Alcuin include them: ita ut in errore inducantur, si fieri potest, etiam electi, ll. 92–93, citing Mt 24:24.

22157–62 A sentence from Haymo of Halberstadt’s commentary on *Epistula II ad Thessalonicenses*, *PL CXVII* 782A, inserted by Pseudo-Alcuin into Adso’s text at ll. 93–96.

22175–76 “3ifte,” “awe,” and “tokenes” translate, in rearranged order, terrore, munibus et miraculis, ll. 100–1.

22179 “herdes.” Cf. CFT “hordes.” This and 22180 translate ll. 103–4, added by Pseudo-Alcuin.

22195–96 These lines translate l. 112, added by Pseudo-Alcuin.

22197–202 A distortion of ll. 113–15: qui est supra tectum, non descendet in domum suam, ut tollat aliquid ab ea, sed seipsum dabit precipitem. The est and the sed ... precipitem are Pseudo-Alcuin’s additions to Adso. The phrase is taken from Mc 13:15.

22212 “half þridde zere” translates tribus annis et dimidio, l. 119.

22219–22 II Thes 2:3, glossed at 22223–26, ll. 123–25.

22227 “wers.” Cf. FGT: “vers.”

22228 “grace.” Cf. CFG: “grece.”

22237–39 i.e., a repetition of II Thes 2:3, quoted at 22219–22, again following Pseudo-Alcuin, ll. 133–34.

22253 “Oure maistris” = doctores nostri, l. 141, Pseudo-Alcuin’s alteration of Adso’s quidam uero doctores.

22261 “cele.” Cf. FGT: “sele” = happiness, blessedness.

22271 Again a reference to II Thes 2:3.

- 22273 "men." Cf. CFG: "man," which translates homo peccati, l. 149.
- 22277 "his owne sone" translates filius diaboli, l. 151.
- 22286 "sarazyn" translates pagani, l. 161.
- 22310-14 Jhn 5:43, ll. 173-75.
- 22315-60 The sibylline passage is Pseudo-Alcuin's addition to Adso, ll. 176-98, taken from the version known as the Tiburtine Sibylle. Cf. Sackur, pp. 185-86.
- 22317 Reims, Bibl. Munic. MS. 1392, fols. 234-36, the base MS of Verhelst's edition, gives this name as clodoueus. Verhelst prints simply "C," l. 177, perhaps reflecting the textual uncertainty of the name. Sackur, p. 185, prints Constans, following his base MS and three others.
- 22320 Pseudo-Alcuin does not mention Greece, but the Sibylline text does; Sackur, p. 185.
- 22327 "met" translates modius, l. 181.
- 22335-42 The CM poet's addition? Or possibly based upon Pseudo-Methodius' account of the end of the world; cf. Sackur, p. 90.
- 22347 "sarazines" translates paganorum, l. 190.
- 22349 "maumetrye" translates paganos, l. 191.
- 22361-62 Cf. Apoc 11:3-8, where neither Enoch nor Elias is named, though Adso and Pseudo-Alcuin presume that illos refers to them. Biblical warrant for identifying one of the two witnesses as Elias is Malachi 4:5 and Mc 9:11-13. The tradition that the two are Enoch and Elias is well established by the middle of the second century. See, e.g., Irenaeus, *Contra haeresis* 5, 5 in PG VII 1134B-C; Hippolytus, *De Christo et Antichristo* 43 in PG X 762A; Pseudo-Hippolytus, *De consummatione mundi* 21 in PG X 922C; Tertullian, *Liber de anima* 50, PL II 735B. Other early commentators are listed in W. Bousset, *Der Antichrist*, pp. 136-37, and in J. Haussleiter, "Die Kommentare des Victorinus, Tichonius, und Hieronymus zur Apokalypse."
- 22371 Apoc. 11:7, quoted at ll. 206-8.
- 22373 Pseudo-Alcuin, l. 209, specifies three days.
- 22381 "fendis brid" translates diaboli filius, l. 209.
- 22399-402 e.g., Bede, *Epistola* 15, in PL XCIV 707B: divina virtute perimatur quod beatus papa Gregorius per Michaellem archangelum patrandum fore ...
- 22403-4 "Papilon" is a variant spelling of Babylon, but cf. l. 227: Antichristus occidetur in papilione et in solio suo, that is in his own tent and on his own throne.
- 22411-14 "Fourty dayes." So Adso and Pseudo-Alcuin, quadraginta dies, l. 234. Cf. also *Eluc* 1164A. But cf. Daniel 6:7 and 12: dies triginta, the period fixed by Darius during which his subjects were forbidden to worship any god or king other than himself.
- 22427-708 These lines are a close translation of the Anglo-Norman poem *Quinze signes*, written between 1180 and 1225, and edited by von Kraemer from 22 manuscripts. For a full discussion of the legend see Heist, *Fifteen Signs*. Heist and von Kraemer refer to earlier scholarship on the subject. The four other ME versions of the AN poem will be designated in these notes by the number given them in *IMEV*: 3367, 3368, 796, and 1823. The last two are really slightly different texts of the same version, though 796 lacks the invocation which opens 1823 and, because of a missing leaf in the MS, lacks days 5-10.

In the following discussion references will be made by author's name and sign number to other influential versions of the fifteen signs legend. These are found in Peter Damian, *De novissimis et Antichristo* iv, PL CXLV 840; Pseudo-Bede, *De quindecim signis*, PL XCIV 555; Peter Comestor, *Historia scholastica* cxli, PL CXCVIII 1611; Jacobus de Voragine, *Legenda aurea*, ed. Th. Graesse. I refer also to various



Celtic versions of the legend because they may represent the material in an earlier form, accessible to the *CM* poet but now vanished. They are printed in Heist: *Saltair na Rann*, an addition to the tenth century Irish poem, pp. 2–21; *Evernew Tongue*, a tenth-century Irish prose work, pp. 73–88; *Airdena*, Irish prose, pp. 73–88.

22427–38 A loose translation of *Quinze signes* 41–54.

22439–40 These names occur in *Quinze signes* 55–56. They are not to be taken as sources, but rather as referring to prophets who spoke generally about the Day of Judgement. See Jer 4:23, Is 13:10, 26:18–19, 34:4. The AN poem goes on to list Daniel, Ezechiel, Aaron, and Moses, while variant readings in other MSS mention also David, Amos, Naaman, and Amos. Von Kraemer, p. 95, tries to link the list up with various *Ordines prophetarum*, but the *CM* poet follows the traditional attribution to Jerome in 22441.

22441–46 Peter Comestor: Hieronymus autem in annalibus Hebraeorum invenit signa ... sed utrum continui futuri sint dies illi, an interpolatum, non expressit. The attribution to Jerome is also found in descriptions of the 15 signs in Ps-Bede, Peter Damian, *Leg. aur.* p. 6, and in most of the works dependent on them. The *Annales Hebraeorum* have never been identified, nor can any work of Jerome's be construed as the source. See Heist p. 24 and *passim*.

22447–50 *Quinze signes* 61–63.

22451–58 *Quinze signes* 65–70 contain an invocation here, but it is not the same as *CM*'s.

22459–74 *Quinze signes* 71–86. The bloody rain appears in *Apoc. Thom.*, p. 272, and in sermons based on it, as well as in several Celtic works. See *SnR* II. 8029–36; *Airdena* 7; *Vercelli* XV, p. 256; *Blickling* VII, p. 91; *Hatton* Hom. in Förster, p. 131, and in a twelfth-century OFr work, *Li ver del Juise* (von Kraemer, p. 16). Cf. *Apoc* 8:7. Many other versions of the legend have a bloody dew instead, possibly influenced by IV *Esr* 5:5. See *Yrmyes Detbrawt* in Heist p. 71; Peter Damian 10; Ps-Bede 6; Peter Comestor 5; *Leg. aur.* 5. A Greek acrostic poem, translated by Augustine in *DCD* XVIII xxiii PL XL 579, mentions that all earth will sweat before the Day of Judgement, but not with blood. *IMEV* 3367 omits the bloody rain altogether.

22465–74 This crying of the unborn children is found only in the *Quinze signes* and its ME derivatives. It may have been suggested by IV *Esr* 6:21, although the resemblance is slight. The scene caught people's imagination, however, for it appears in several later works; see von Kraemer, pp. 17–18.

22467 *Quinze signes* reads "A clere vouiz" (l. 79), reflected in F's "voice." CGHTLB have "note."

22475–92 *Quinze signes* 87–104. The fall of stars is a common signal that Judgement is near: cf. Mt 24:29, Mc 13:25, *Apoc* 6:13, 8:10, 9:1. Cf. Celtic versions: *SnR* 8161–63, *ET* 125, *Airdena* 11–2. See also Ps-Bede, Peter Comestor, and *Leg. aur.* 12. Peter Damian 7 has both stars and planets scattering fiery hairs from themselves, like comets.

22481–82 CFG preserve the translation of *Quinze signes* 93–94: the stars run about on the ground. This detail is omitted also in the ME versions *IMEV* 1823, 796, and 3367.

22481–92 The subsequent fate of the stars is unique to the AN poem and its ME derivatives.

22488–89 *CM* omits entirely *Quinze signes* 100, which is corrupt in many MSS.

22492 E's "And þar of wil we neur blin" is clearly in error.

- 22495–504 *Quinze signes* 123–32. The *CM* poet reverses the AN signs 3 and 4. Based on Apoc 6:12, but cf. Joel 2:31 (quoted in Acts 2:20). Cf. also *Airdena* 12, *ET* 126, and von Kraemer p. 19 for citation from *Assumption Moses* 10. However, this is not one of the signs in the other Latin versions.
- 22498 There is some confusion over *Quinze signes* 126, where most MSS repeat the idea that the moon was red as blood (“sanc”) or mud (“fanc”). *CM* on the other hand somewhat resembles the variant in MS Q: “A Deu qe frunt dunc li mescreant.”
- 22507–18 *Quinze signes* 107–20. This is another common sign from Joel 2:31, Mt 24:29, and Apoc 6:12. It also occurs in *Apoc. Thom.* 5, p. 272, and is found in its Celtic derivatives; see *Airdena* 12, *ET* 126. The other Latin versions, however, ignore it.
- 22510 “Haire” translates directly AN “haire” (111), which in turn translates Apoc 6:12, “saccus cilicinus,” a hair shirt. The other English versions of *Quinze signes* have trouble with the word. *IMEV* 3367 says the sun becomes green and wan, then “blak as þe cole” (l. 66). *IMEV* 1823 reads “swarte as any pych” (l. 99), and *IMEV* 3368 omits the concept altogether.
- 22514 CG’s “stime” translates AN “goute” (l. 115).
- 22519–30 *Quinze signes* 135–46. This sign is also characteristic of the AN version of the legend and its ME derivatives. In the Latin and some Celtic versions, it is the sea creatures who bellow unintelligibly. See *SnR* 8059–60, 8109–12; Peter Damian and Ps-Bede 4, Peter Comestor and *Leg. aur.* 3, probably based on IV Esr 5:7. The following verse of IV Esr adds, “et bestias agrestes transmigrabunt,” and the restless and/or noisy animals are found in *Airdena* 14, *ET* 129, and Peter Damian 12. The closest analogue to the AN, however, is the *Debate between the Body and the Soul* in BL MS. Harley 2253, in Wright, pp. 346–49. Although it speaks of only seven signs before Judgement, these lines are clearly connected somehow with the AN version:
- The fyfte day him cometh y-wis  
 Everuch best that lyves ys,  
 Toward hevene ys hed halt,  
 Ant thuncheth wonder wed this byhalt  
 Ant wolde clepe to oure Dryhte,  
 Ah hy to speke ne habbeth muhte. (p. 348)
- 22525 E and the southern versions (HTLB) preserve a correct reading, “erþe,” which CFG corrupt to “air.” *Quinze signes* 141 has “Droit a ces granz fosses courront.”
- 22531–44 This sign is made up of three separate motifs: (1) the levelling of mountains and valleys (cf. Ps-Bede 10, Peter Comestor 9, *SnR* 8213–16, *Airdena* 11); (2) the earthquake at 22539 (cf. Peter Damian, Peter Comestor, *Leg. aur.* 8, Ps-Bede 9, *Yrmyes Detbrawt* in Heist p. 71, *SnR* 8202); and (3) the collapse of buildings at 22540–44 (cf. Ps-Bede 7, Peter Comestor and *Leg. aur.* 6). Analogues are found in other signs. *Quinze signes* 149–60. Peter Damian 11 has mountains crumble to dust and the ruin of buildings. *SnR* 8213–16, *ET* 122, 128, speak simply of the mountains falling, but the Welsh *Yrmyes Detbrawt* (Heist p. 71) and *Airdena* 11 mention that mountains and valleys will then be level. The only other version to include both the levelling of mountains and valleys and the collapse of buildings on the same day is the *Debate of the Body and Soul*, day 4, from BL MS. Harley 2253, ed. Wright, pp. 347–48.
- 22534 E’s “þe wallis, touris, þe felles to falle” is in error.
- 22538 Heist p. 92 would see the conversion of peace to war as a separate motif here, but the Irish parallels cited are inexact and unconvincing. See *SnR* 8065–71, 8168,

*Airdena* 8. Cf. however Apoc 6:4 where power is given to the rider of the red horse "ut sumeret pacem de terra et ut invicem se interficiant [sc. homines]."

22543 Heist p. 179 says that the *CM* poet postpones the fall of the trees until sign 7, but in fact he follows the *AN* closely. "Wode" here translates *AN* "abre" (l. 159). Trees are overturned in *Airdena* 9.

22545–60 *Quinze signes* 161–76. This sign is only found in works deriving from the *AN* version of the legend. Heist pp. 93–94 wants to derive it from Irish versions of the Antichrist legend, but cf. von Kraemer p. 23, who cites a parallel in an *OFR* translation of the Antichrist legend. Innocent III uses the motif in his *De miseria* (ca. 1195) 8, p. 107, to characterize the vileness of mankind, and from there it gets into *Pricke* 672–87.

22561–78 *Quinze signes* 177–94. This sign is often divided into parts: (1) the sea rises (*SnR* 8047–48, 8105–8, *Airdena* 1, Peter Damian, Ps-Bede, Peter Comestor, *Leg. aur.* 1); (2) the sea sinks almost to nothing (*SnR* 8113–16, *Airdena* 2, Peter Damian, Ps-Bede, Peter Comestor, *Leg. aur.* 2); (3) the sea returns to its usual place (*SnR* 8117–20, *Airdena* 3, Peter Damian, Ps-Bede 3).

22568 The attribution to Moses, taken from *Quinze signes* 184, makes no sense.

22569–70 The Latin versions tend to echo Gen 7:20, saying that the water rose 15 cubits (Peter Damian 1, *Airdena* 1) or 40 cubits (Ps-Bede, Peter Comestor, *Leg. aur.* 1) over the tops of the mountains. Only *SnR* 8105–8 mentions reaching to heaven, although the passage is apparently a difficult one and may indicate only that the sound reaches to heaven:

The great-maned sea will rise  
from the many-sided [?] earth;  
it will raise its voice-performing uproar  
to the clouds of heaven.

22571–74 The flight of the fish has analogues in *SnR* 8059–64, 8109–12, *Airdena* 1, 4. Cf. also Peter Damian, Ps-Bede 4, Peter Comestor, *Leg. aur.* 3.

22579–90 *Quinze signes* 195–206. Analogues for this are lacking in other versions of the signs, although Heist p. 92 cites the passage quoted above, *SnR* 8105–8, as a possible parallel. A more convincing analogue is from a sermon of Gregory, preserved in the works of Haymo of Halberstadt: "Tradunt enim nonnulli, quod circa finem saeculi mare, flumina et rivuli, iuxta qualitatem et quantitatem suam, voces et mugitus emittent, interitum suum quibusdam luctuosis vocibus deplorantes, et per hoc non parvum timorem hominibus audientibus incutient" *PL* CXVIII 19D, cited in von Kraemer p. 25.

22581 The *AN* has "tuit li fleuve parleront," which the *CM* poet translates as "al ping." Heist p. 179 points out that MS. Trinity College Cambridge B.11.24, one of the MSS of *IMEV* 1823, reads:

Thatt all þynge schall speke þan,  
And cry in erthe aftyr þe steuyn off man.

See *IMEV* 1823, ll. 102–3. There is a slight confusion in the *AN* MSS here, *M* and *E* reading: "toutes aigues." Perhaps another variant existed at one time: "toutes choses." Cf. von Kraemer p. 76 and the textual note to l. 197.

22583 The citation of Augustine seems to refer to no work of his, except his translation of the Greek acrostic poem on the Signs before Doom in *DCD* XVIII xxiii in *PL* XLI 579, esp. l. 15. But the connection is in any case slight.

22591–626 *Quinze signes* 207–38. This sign demonstrates the reaction in heaven and hell to the coming Judgement. Analogues are few. Fear of the coming Judgement is found in *ET* 122, but it is difficult to say whose fear it is. Von Kraemer also cites

Haymo of Halberstadt, *PL* CXVIII 21, and cf. also ll. 159–66 of the *Debate of the Body and Soul* from BL MS. Harley 2253, in Wright, pp. 347–48. Devils come out of hell and fill the world in *SnR* 8284–88. In Vercelli sermon 15 devils fill the earth on Saturday; see *Vercelli* p. 258. Demons are on earth on the fourth day in the *Hatton* homily; see Förster pp. 131–34.

22597–98 The angels in *Quinze signes* tremble at 213–14 (crolera, se tremblera), but no cause is assigned as in 22598.

22605–8 Cf. *Quinze signes* 219–22:

Car il [sc. sainz Pierres] verra le ciel partir

Et si pourra la terre oir

Braire mont angouisseusemant

Et criera: "Rois Diex, je fent".

Von Kraemer makes "la terre" the subject of "criera." The *CM* poet takes "le ciel" as the subject, apparently interpreting l. 220 as an interpolated clause which he could safely omit.

22612 *Quinze signes* 226 also attributes this observation to Paul, but Paul says nothing to this effect.

22615 Von Kraemer l. 229 rejects a variant reading "qui nos feis," found in ten MSS, in favour of "qui nos meis." The *CM* poet, however, was clearly using a MS that read "feis."

22620 Von Kraemer l. 234 prints "Qui l'angouisse d'enfer andure," but eight MSS, including, obviously, the *CM* poet's exemplar, replace "enfer" with "feu."

22621–22 HTLB omit two lines here:

Caitiues pat nu sorus mare

Pan euer in hell we won war ar (quoted from C)

These lines make it clear that the devils want to go back to hell, not to heaven, for even the pains of hell are preferable to the troubled state of earth before the Judgement. The devils know that they have lost heaven through their own folly, so 22624 can only refer to their being unceremoniously roused out of hell. The omission of the two lines in the southern version makes it seem that they want to get back to heaven, as Heist p. 92 wrongly assumes the AN version does as well.

22625–26 These lines are found in only three MSS of the AN.

22630–47 *Quinze signes* 240–59. A great wind is found also in *Airdena* 10, *Debate of the Body and Soul* 4 (in Wright, pp. 347–48). The air is agitated in *Hatton* homily 5 (Förster pp. 131–34) and is moved on day 7 in *Apoc. Thom.*, p. 272.

22633–34 *Apoc. Thom.* sign 2, p. 272: the earth moves from its proper place but because of a great voice in the firmament, not a wind.

22635–58 *Quinze signes* 245–46 says that bodies of the newly dead are blown about by the wind. The *CM* poet probably thought that the reference was to the devils who were pleading to be returned to hell in the previous sign and are about to get their wish.

22639 The descent of the rainbow here puzzles commentators. Heist pp. 176–77 assumes that "arc-en-ciel" is a corruption of "archangel," which does appear in one MS of a prose recension of the AN poem. The angels' victory over the devils is of course a common motif in apocalypse literature. However, von Kraemer pp. 27–29 shows clearly that "arc-en-ciel" is the only possible reading in the line. He further demonstrates that the rainbow was associated with the Day of Judgement, sometimes through connection with archangels, sometimes alone. The scribe who copied *IMEV* 796 in BodL MS. Digby 86, however, omits the passage altogether.

22644 The *CM* omits *Quinze signes* 255–56 here, describing the heat, the cold, the pains, the grinding of teeth, the weeping. However, these same lines are also omitted from six AN MSS.

22647–52 The *CM* poet deviates here from *Quinze signes* which continues at 259–66:

Li termes vient que vos avroiz  
 Plantei de janx en vos destroiz.”  
 Lors commanceront tuit a rire.  
 He, Diex peres, tu qui es sire(s),  
 De cele joie nos deffent  
 Quar trestuit cil seront dolant  
 Qui seront parconnier dou ris  
 Don deables ert poteis.

The sense of 22648 is not very clear. In the AN the devils laugh at the thought of the people who will come into their power, and the poet prays to be saved from their clutches. These people pray, 22650–52, as the devils had done, to be allowed to hide under the earth, presumably from the Judgement. While the subject of the original 22649 could have been either the devils or the souls who would arrive in hell, the context and the content of the cry make it seem that the devils are speaking, and the southern redactor has altered his text to make it clear.

22653–70 *Quinze signes* 267–86. This sign consists of two parts: the closing of heaven and the angels begging for mercy. Heist p. 92 suggests an analogy with *SnR* 8261–62, but the resemblance is slight and unconvincing. This sign is closely related to sign 10, where the heavens open and the angels become frightened. While the opening of the heavens is a common occurrence in apocalypse writings (cf. *Apoc. Thom.* 2, *Vercelli* homily 15, Friday), the locking of the firmament is unique to this version. But cf. the rolling up of heaven like a scroll in *Apoc* 6:14 and the derivative image of the book folded and closed in *Vercelli* homily 15 Wednesday, *Hatton* homily 7.

22661–62 This is intended to be direct discourse, as the *Quinze signes* 276–78 makes clear:

Chascuns dira: “Ge me mervoil’  
 Que nos poons ici ester  
 Quant toute riens veons finer.”

The southern redactor, by changing 22660, transforms the lines into a rhetorical question asked by the poet. Von Kraemer p. 29 points out an analogy with *Apoc. Thom.* 3: “et dicent homines, putamus finis adpropinquabit ut pereamus.”

22667–68 *Quinze signes* 283–84 have many variant readings. The ME lines do not correspond with any of those printed by von Kraemer.

22669–70 Von Kraemer p. 29 and n. 4 cites several instances in Latin and French of this fear of angels and men before the coming of the judge.

22671–88 *Quinze signes* 287–312. The *Apoc. Thom.* 6 mentions the splitting of rocks during the earthquake, and it is found in most other versions of the signs. Cf. *SnR* 8083–84, *Airdena* 9, Peter Damian 9, Ps-Bede 8, *Leg. aur.* 7. Peter Comestor 7 has the stones smashing together but does not mention their splitting.

22672 The *CM* poet omits two lines of *Quinze signes* (289–90) which mention Japheth and Abraham. MSS C and X of the AN also omit these lines.

22681–84 These lines translate *Quinze signes* 305–6 and then 303–4, the latter of which are found only in MSS EDQ of the AN. But von Kraemer p. 104 argues that they are probably authentic, corresponding to details found in Peter Damian and

Ps-Bede. Line 303 reads: "Des cox qu'eles s'antredonrront." *CM* MS E has "thrawing." C "thran[ging]" or, as Morris' gloss suggests, read "thrauing."

22686 *CM* omits *Quinze signes* 309–10. AN MSS NRQP also omit these lines.

22688 The base MS of *Quinze signes* says: "Se desouz terre" (l. 312), but seven other MSS refer to a mountain. Von Kraemer p. 30 points out that in several other accounts of the Last Judgement fearful men hide themselves under mountains (see e.g. *Apoc. Thom.* 6, *Vercelli* homily 15 Friday, *Hatton* homily 6, *Blickling* homily vii 5). The detail derives ultimately from *Apoc* 6:16. Cf. *Os* 10:8, *Lc* 23:30.

22689–98 *Quinze signes* 313–24. Many accounts of the Last Judgement refer in general terms to storms and agitations of the air. Cf. *Apoc. Thom.* 1 (thunder and lightning), 5 (thunder), *Airdena* 7, 9, 14, *SnR* 8130, 8151, 8205, *Vercelli* homily 15 Monday, *Hatton* homily 1, 5, *Blickling* homily vii 1, 4. The clouds do not hide under the sea elsewhere, but this is probably an extension of the AN poet's penchant for having everything fall into the abyss.

22692 *Quinze signes* 316. "De nois, de gresles et d'ores," but MSS LUV have "De nois de glaces et de gresles."

22698 The *CM* poet omits *Quinze signes* 325–8, which describe the mingling of earth and sea and the uncovering of heaven. This is a neat recollection of the primal state of the world when there was only heaven and earth, and the various elements of matter had not yet been separated from one another. Cf. note to 22699–708 following. Among the AN MSS CR omit ll. 325–26, and AOX omit ll. 327–28.

22699–708 *Quinze signes* 329–40. The final consummation of the world by fire is often found where Doomsday is discussed; see Peter Damian 6, Ps-Bede 5, 15, Peter Comestor 14, *Leg. aur.* 14, *Apoc. Thom.* 2, 6, *Hatton* homily 3. In this sign the AN poet (and the *CM* poet following him) continues the reversal of the creation process begun in sign 14 (see note to 22698 above). After the fire earth and sea are not simply reduced to ashes, but become nothing again.

22702 *CM* omits *Quinze signes* 333–34, where the poet names the process he is describing: "consumations."

22710 The *CM* poet omits the remainder of *Quinze signes*, 341–434, describing God's division of souls into saved and damned.

22711 The blast of beme is mentioned in *Eluc* 9 l 164A. Cf. the seven trumpets of *Apoc* 8:2–9:13.

22711–23704 The description of the Last Judgement itself depends chiefly upon Honorius Augustodunensis' *Elucidarium*, book III, as well as upon accounts in the New Testament. There are two accessible editions of Honorius: Yves Lefèvre, *L'elucidarium et les lucidaires*, pp. 361–477, which is based upon a survey of extant manuscripts in French libraries; and the edition found in *PL* CLXXII 1109–76, which is a reprint of J.A. Giles, ed., *Lanfranci opera quae supersunt omnia*, II, 200–98. Giles' edition, from a single manuscript, Paris, Bibl. Reg. 5134 (possibly = Paris, BN lat. 3001), contains material not found in Lefèvre. I shall refer to book III of Lefèvre's edition by *Eluc* section and page number, and to book III in *PL* by *Eluc* section and column number. The numbering of sections in the two editions does not correspond.

22716–22 Accounts of Jesus and his disciples after the resurrection are in Mt 28, Mc 16, Lc 24, and Jhn 20–21. The *CM* poet here depends chiefly on Mc 16:14.

22723–28 Acts 1:9–11. The joy of 22726 is not in Acts.

22731–32 Cf. *Eluc* 51 p. 457: Ita Christus in ea forma qua ascendit cum omnibus ordinibus angelorum ad iudicium veniens; angeli crucem ferentes praeunt ... The *CM* poet seems to have compressed this passage in *Eluc*. Cf. *Eluc* 54 p. 458:

- D. Quali forma apparebit ibi Dominus? M. Electis in ea forma qua in monte apparuit; reprobis vero in ea forma qua in cruce pendit.
- 22737–44 This contrast of Christ's first and second coming may have been suggested by a comparison of the old and the new Adam in Grosseteste's *Château* 1457–66. Cf. the note to 21961–66, above.
- 22745–68 These lines, presenting the dread of those who are to be judged (22745–57), Christ in glory as judge, surrounded by saints (as seip̄ pe boke) (22758–68), appear to be original with the *CM* poet.
- 22769–80 Cf. *Eluc* 60, p. 459: D. Qui sunt qui iudicant? M. Apostoli, martyres, monachi, virgines. Cf. *Eluc* 13 1166C, which adds confessores. But the *CM* poet is more elaborate here.
- 22755–61 The imagery in altered form and without the cross as banner is in *Eluc* 51 p. 457: D. Qualiter veniet Dominus ad iudicium? M. Sicut imperator ingressurus civitatem. Corona et alia insignia praeferuntur, per quae adventus ejus cognoscitur; ... angeli crucem ejus ferentes praeibunt; mortuos et tuba et voce in occursum ejus excitant, omnia elementa turbabuntur, tempestate ignis et frigoris mixtim undique furente; ... The image of the cross as banner was familiar from Venantius Fortunatus' seventh century hymn, *Vexilla regis prodeunt, / fulgit crucis mysterium, / quo carne carnis conditor / suspensus est patibulo*, 1.6.1–4; *Venance Fortunat: Poèmes*, ed. M. Reydellet, I, 57.
- 22816–22 Cf. Rom 6:4–5: ut quomodo surrexit Christus a mortuis per gloriam Patris ita et nos in novitate vitae ambulemus / si enim conplantati facti sumus similitudini mortis eius simul et resurrectionis erimus.
- 22818–20 *Eluc* 44 p. 456 mentions that the souls will be resurrected as they were at age 30: D. Qua aetate vel qua mensura? M. Qua erant, cum essent triginta annorum; vel futuri erant, si ante moriebantur. The *CM* poet's treatment of this motif is, however, more elaborate than Honorius'.
- 22849–56 Cf. *Eluc* 48 p. 456: D. Quid sentis de abortivis? M. In quantum est semen patris resurget in patre; in quantum est sanguis matris, resurget in matre. Very different in *CM*.
- 22887–930 This story is told briefly in *Eluc* 45 p. 456. The question posed in the *CM* is both more elaborate, in that it describes the circumstances of the eating and the lion's death and rotting, details not found in Honorius, and less detailed in that Honorius' wolf is first eaten by a bear, the bear in its turn by a lion. Honorius attributes the story to Gregory; see Gregory the Great, *Homiliarum in Ezechielem libri II*, II viii 8 in *PL LXXVI* 1032–33, who also eliminates the bear and perhaps served as the *CM* poet's direct source.
- 22931–52 *Eluc* 46 p. 456 supplies the hair and nails, though he does not specify hand or foot but simply unguis. The image of the potter reshaping his material and its application to Christ (so *CM*; *Deus Eluc*) is also found here.
- 22953–62 Cf. *Eluc* 50 p. 457: D. Qua hora fiet iudicium? M. Media nocte. Qua hora angelus Aegyptum devastavit et Dominus infernum spoliavit, ea hora electos suos de hoc mundo liberabit. Cf. also *Eluc* 11 1164C: D. Qua die? M. In die Paschae, ea hora qua Christus resurrexit.
- 23003 "Vp in pe sky." Cf. *Eluc* 52 p. 457: In valle ergo fit iudicium, id est in isto mundo, scilicet in aere ...
- 23039–206 The division of souls into four groups, two good and two bad, is adumbrated in *Eluc* 59–74 pp. 459–61. Cf. Richard of St. Victor, *In Apocalypsim libri vii* in *PL CXCVI* 857, who also divides the souls into four groups. The *CM* poet, however, provides far more detail. Cf. Mt 25:32–33, where there are only two groups.

- 23080-96 Probably the *CM* poet took these lines directly from Mt 25:34-36. Cf. also *Quinze signes* ll. 371-84, where the deeds of the blessed are in a different order: shelter, food, nakedness, visitation, illness, burial; thirst and prison are omitted. Cf. also the list in Grosseteste's *Château* 1563-76, where only visitation is omitted.
- 23158-68 Based on Mt 25:41-2. Cf. *Quinze signes* ll. 396-406.
- 23181-82 Cf. Apoc 21:4.
- 23189-94 Cf. Apoc 21:8, 20:14-15, and 19:20.
- 23202 Apoc 21:8: in stagno ardentis igni. Perhaps the *CM* poet is thinking of ME stang, a pond or pool (cf. *CM* 8936), or perhaps of the past tense of ME stink (cf. *MED* s.v. stinken), or perhaps of ME stang, a sting or pain (cf. *CM* 20960).
- 23207-350 The nine pains of hell, their correspondence with the nine orders of angels, their suitability to the souls of the damned, the inverse posture of the damned, and the increased joy and pain respectively of the blessed to see the suffering of the damned and of the damned to see the joys of the blessed, are all taken from *Eluc* 4-5 1159-61.
- 23219-24 *Eluc* 4 1159D has Si igneus mons immitteretur, in glaciem verteretur. The *CM* poet appears to have had a variant text.
- 23231-32 The image of seeing fish swim in the water is from *Eluc* 4 1160A: qui ut pisces in aqua ita vivunt in flamma. "lowe" translates Honorius' "flamma;" cf. *MED* loue n. (2).
- 23235 The fifth pain begins here unremarked. Cf. *Eluc* 4 1160A: Quinta flagra caedentium, ut mallei ferrum percutientium.
- 23261-64 Original with *CM* poet?
- 23265-350 These explanations of sin and punishment are taken from *Eluc* 4 1160B and correspond with the nine pains just described. The wavering of the correspondence at the eighth and ninth sins is original with Honorius.
- 23339-42 *Eluc* 5 1161B: sicut nobis cum videmus pisces in gurgite ludere. The summer day seems to be the *CM* poet's addition.
- 23351-68 Original with the *CM* poet?
- 23369-594 *Eluc* 17 & 19 1169-72. 18, the first elaboration of the fourteen gifts, is omitted by the *CM* poet.
- 23373-75 Swiftness = velocitatem, feirhede = pulchritudinem, fredome = libertatem, strengþe = fortitudinem, euer lyf to lede = immortalitatem, likynge = voluptatem, lastynge hele = sanitatem: all terms translated from *Eluc*.
- 23377-79 Wisdom = sapientiam, frenshepe = amicitiam, acorde = concordiam, pouste = potestatem, worshepe = honorem, sikernes = securitatem, ioyeful ro = gaudium: all terms translated from *Eluc*.
- 23381-92 Swiftness. *Eluc* 19 1171B.
- 23393-408 Beauty. *Eluc* 19 1171A.
- 23409-22 Freedom. *Eluc* 19 1171C.
- 23423-28 Strength. *Eluc* 19 1171B-C. Wiþ þi fyngur to ouercaste an hille = et omnem molem terrae pede vertere vellent.
- 23429-62 Pleasure. *Eluc* 19 1171D-72A. The southern redactor has omitted lines 23437-48, which make an awkward comparison in both *Eluc* and the northern version, namely that the pleasure of heaven is internally and externally as intense as the pain would be in this world of a red-hot iron bar passing through the head and body.
- 23463-70 Health. *Eluc* 19 1172C.
- 23471-74 Immortality. *Eluc* 19 1172C.



- 23481–512 Wisdom. *Eluc* 20 1172D–3B. The southern redactor omits lines 23489–90, which in the northern version simply lend emphasis to the two preceding lines. *Eluc* is the origin of the digression into the knowledge of the saved of one another's sins.
- 23513–18 Friendship. *Eluc* 20 1173D.
- 23519–48 Concord. *Eluc* 20 1173D, including a longish discourse on the concord of wills in heaven.
- 23524 þe boke = Honorius' *Elucidarium*.
- 23527–28 Omitted by the southern redactor, perhaps because it translates a question from the Discipulus, and normally the poet omits these.
- 23549–70 Power. *Eluc* 20 1174A.
- 23559–60 A question from the Discipulus, translated exceptionally by the *CM* poet: Et si possunt, quare non aliud coelum faciunt?
- 23564 tale = numero in *Eluc* 20 1174B: omnia in mensura numero et pondere perfecte absoluit. Cf. Sap 11:21, where the verb is disposuisti [sc. Deus].
- 23571–78 Joy. *Eluc* 20 1174B–D.
- 23579–94 Honour. *Eluc* 10 1174D. The *CM* poet seems to revert to *Eluc* 15 1168C for the image of the sun, moon, water, and stars that no longer run in their courses but are changed into stability: coelum, sol, luna, stellae, aquae, quae nunc festinant cursu irretardibili, quasi cupientes in meliorem statum immutari, tunc fixa stabilius manebunt. Cf. 23677–82 below.
- 23595–602 Security. *Eluc* 20 1174D–5A.
- 23603–14 A summary of the state of the blessed taken from *Eluc* 20 1175A–B.
- 23615–48 A comparison point by point of the blessed with the damned, based loosely on the fourteen gifts just discussed in greater detail, taken from *Eluc* 21 1175B–6A.
- 23649–52 *Eluc* 21 1176D ends here with a prayer, though not the same as the *CM* poet's prayer. Where the poet includes all in his wish for Christ's grace, Honorius' Discipulus wishes well to his teacher alone.
- 23653–704 *Eluc* 15 1168C.
- 23657–58 Cf. also Honorius *Speculum Ecclesiae* Dominica xxiii in *PL* CLXXII 1077A.
- 23668–70 Perhaps elaborated from *Eluc* 15 1168C: frigus, aestus, grandines, turbines, fulgura, tonitrua, et aliae incommoditates.
- 23683–84 Cf. Isaiah 30:26: et lux solis erit septempler sic ut lux septem dierum, cited in *Eluc* 1168C: sol septempler plus quam nunc lucebit, ut dicitur: *Sol habebit lumen septem dierum*.
- 23689 translates *Eluc* 15 1168D: Terra, quae in gremio suo Domini corpus confovavit ...
- 23696 The comparison to paradise is based on *Eluc* 15 1168D, which says that the earth immarcessibiliter erit perpetuo decorata with flowers.
- 23705–897 Having finished his narration of the Last Judgement and, *a fortiori*, of the entire Bible, the *CM* poet now draws on his experience as a preacher to identify the moral of his extended exemplum. Evidently he had not anticipated doing this, for there is no mention of it in the opening lines of the poem, which go from Judgement Day to verses on Mary, ll. 216–17.

## APPENDIX A

### Errors in Morris' Texts

In this list of corrections, the reading in Morris' printed text is followed by a square bracket, the initial representing the MS, and the correct reading. In cases where the MS reading has become obscured by damage, pointed brackets are used, correcting Morris' square brackets used for emendations.

- 21347 [O]f] G of
- 21348 criste] F criste
- 21355 iesu] G ihesu
- 21357 cristen] F cristen
- 21359 cristen] F cristen
- 21364 cristen] F cristen
- 21367 crist] F crist
- 21368 valde] F walde
- 21372 þat] C þat
- 21379 [A]ls] G als
- 21405 cristes] F cristes
- 21410 iesu] G ihesu. criste] F criste
- 21418 cristen] F cristen
- 21433 cristen] F cristen
- 21437 F fol. 89r col. 2
- 21443 [þ]an] G þan. benciras] C bonciras
- 21465 [þ]an] G þan
- 21486 cristen] F cristen
- 21487 quene] F quene
- 21497 [G]odd] G godd
- 21504 maistris] F maistris
- 21517 priuely] F priuely
- 21521 went him] G went wid him
- 21523 quen] G quen
- 21526 criste] F criste
- 21533 F fol. 89v col. 2
- 21545 iesu] G ihesu. criste] F criste
- 21547 to] F on
- 21558 cristen] F cristen
- 21561 [þ]is] G þis
- 21564 cristened] F cristened

- 21585 [V]r] G vr  
 21601 E *fol. 46r col. 1*  
 21602 processiune] E processiune  
 21603 kirke] E kirk  
 21605 nevir] E neuir  
 21606 schinande] E schinande  
 21608 tre] E tre  
 21609 þaim] E þaim  
 21610 emperur] E emperur  
 21613 eftir] E eftir  
 21614 perdun] E perdun. parte] E parte  
 21615 Seterdai] E seterdai  
 21616 Cristin] E cristin. cristen] F cristen  
 21618 croce] E croice. man] E man. wont] E wont  
 21619 man] E man  
 21622 thaim] E þaim  
 21624 undir] E undir  
 21627 grace] E grace. [þ]e] G þe  
 21629 lauerd] E lauerd. wroȝt] E wroȝt  
 21631 unselie] E unselie. F *fol. 90r col. 2*  
 21633 unneþis] E unneþis  
 21634 grant] E grant  
 21635 thinc] E þinc. the] E þe. sothe] E soþe  
 21636 That] E þat. wroȝte] E wroȝte. þat] G þat  
 21638 and] E and. in (2nd)] E in  
 21639 undir] E undir  
 21642 finde] E finde  
 21643 E *fol. 46r col. 2*  
 21649 hande] E hande  
 21653 wroȝt] E wroȝte. [A]nd] G and  
 21654 Vndir] E Vndir  
 21655 Thare] E þare. driȝtin] E driȝtin  
 21656 perdune] E perdune  
 21657 [þ]e] G þe. blod] G blode  
 21658 Quen] E Quen. broþir] E broþir  
 21659 tre] E trie. þing] E þing  
 21660 hid] G kid  
 21662 him] E him  
 21663 quarner] E quarner. made] E ma[de]  
 21664 Croice] E croice. lange] E lange. and] E and. brade] E brade  
 21666 iesus] G, C ihesus  
 21667 Qua] E Qua. him] E him  
 21668 rode] E rod[e]  
 21669 lauerd] E lauerd. [V]r] G vr  
 21670 Maisteris] E maistris. in] E in. hande] E hande. maistri] F maistri  
 21671 Sithin] E siþin. and] E and. aftir] E aftir  
 21672 herde] E herde  
 21675 in (2nd)] E in  
 21676 Quen] E Quen. Israel] E israel. zede] C yede  
 21678 croice] E croice

- 21679 croice] E *croice*. drawin] E *drawin*  
 21680 lauerd] E *lauerd*. þaim] E *þaim*. awin] E *awin*  
 21681 oþir] E *oþir*  
 21682 unto] E *unto*. dinte] E *dinte*  
 21683 Quen] E *Quen*. nedderis] E *nedderis*. [Q]uen] G *quen*. þat] G *þat*  
 21685 Quen] E *Quen*. Wildernes] E *wildernes*. E *fol. 46v*  
 21687 neddir] E *neddir*. was] E *was was*. tre] E *tre*  
 21688 men] E *men*  
 21689 neddir] E *neddir*  
 21691 Quen] E *Quen*. [Q]uen] G *quen*  
 21692 hende] E *hende*  
 21693 hende] E *hende*. croice] E *croice*  
 21695 Quen] E *Quen*. striue] E *striue*. prest] E *prest*. [Q]uen] G *quen*  
 21696 þai] E *þa*  
 21697 twelue] E *tuelue*. men] E *men*. tagt] E *ca3t*. wandis] E *wandis*  
 21699 wande] E *wande*. ber] E *ber*  
 21700 pristis] E *pristis*. dome] E *dome*  
 21701 herde] E *herde*  
 21703 Eliseus] E *Eliseus*. oþir] E *oþir*  
 21705 apon] E *apon*  
 21706 Croice] E *croice*  
 21707 Quen] E *Quen*. David] E *david*. again] E *again*. [Q]uen] G *quen*  
 21708 histan] E *his tan*. forgetin] E *forgetin*  
 21710 mare] E *mare*  
 21711 in] E *in*  
 21714 fra] E *fra*  
 21715 Croice] E *croice*  
 21716 aboun] E *aboun*. nan] E *nan*  
 21717 testamente] E *testamente*  
 21718 bisning] E *bisning*. quar-to] E *quar to*. cuthe] E *cuþe*. tente] E *tente*  
 21719 [C]roice] G *croice*  
 21720 Banir] E *Banir*  
 21721 herde] E *herde*. E *fol. 46v col. 2*  
 21722 thaim] E *þaim*. them] G *þaim*  
 21724 ouircome] E *ouircome*  
 21725 croice] E *croice*  
 21727 Croice] E *croice*. F. *fol. 90v col. 2*  
 21728 croice] E *croice*. wro3te] E *wro3te*  
 21729 croice] E *croice*  
 21730 croice] E *croice*. liuis] E *liuis*  
 21731 rancun] E *rancun*  
 21732 Gun-fanun] E *gunfanun*  
 21735 croice] E *croice*  
 21736 grete] E *grete*. honure] E *honure*  
 21738 writte] E *writte*  
 21739 Fundemente] E *Fundemente*  
 21742 tre] E *tre*  
 21743 tres] E *tres*. þrine] E *þrinne*  
 21746 undirstande] E *undirstande*  
 21747 tellis] E *tellis*. eiun] E *euin*

- 21748 numbir] E numbir. seuin] E seuin  
 21749 togideris] E togideris  
 21752 neu] E new  
 21753 on] E on. scaping] E scaping. knawin] E knawin  
 21754 And] E And. drawin] E drawin  
 21755 in] E in. and] E and  
 21756 elemens] E elemens  
 21757 strenpis] E strenpis. prin] E prin  
 21758 Croice] E croice. bar] E bar  
 21759 Quen] E Quen. þat] E þat  
 21761 proueid] E proueid  
 21763 mende] E mende. E fol. 47r col. 1  
 21765 croice] E crois. wro3t] E wro3t. crafte] E crafte  
 21768 wande] E wande  
 21770 quar] E quar  
 21772 bro3te] E bro3te  
 21777 [E]line] G eline  
 21778 nailis] E nailis. and] E and  
 21779 driuin] E driuin  
 21781 þaim] E þaim. wro3t] E wro3t  
 21782 bridil] E bridil  
 21783 cristal] E cristal  
 21785 Quider] E Quidir. sum] E sum  
 21787 bridel] E bridel. bri3te] E bri3te  
 21788 trouthe] E troupe. dri3te] E dri3te  
 21790 Quen] E Quen. ending] E ending. nere] E nere  
 21792 cro3] E croi3. þaim] E þaim  
 21793 uirtu] E uirtu. sithin] E sipin. wrohte] E wro3te  
 21794 crist] F crist  
 21795 and] E and. France] E france  
 21796 mustrance] E mustrance  
 21799 and] E and  
 21800 getin] E getin  
 21801 bro3te] E bro3te  
 21802 defende] E defende  
 21803 Qua] E Qua. bettir] E bettir. attende] E attende  
 21804 loue] E loue. mende] E mende. cristis] F cristis  
 21805 queþir] E queþir  
 21806 writin] E writin. E fol. 47r col. 2  
 21807 tellis] E tellis  
 21808 diueris] E diuers  
 21809 [þ]at] G þat  
 21811 turnid] E turnid  
 21813 Quen] E Quen  
 21815 quat] E quat  
 21817 wro3te] E wro3te  
 21818 fande] E fande  
 21819 Sawlis] E sawlis  
 21824 quite] E quite  
 21825 Anopir] E Anopir. Anoþer] C Anoder. F fol. 91r col. 2

- 21826 grise] E grise  
 21828 iesu] G ihesu. iesu] C ihesus  
 21831 herde] E herde  
 21832 Neuir] E Neuir. ferde] E ferde  
 21833 wiþir] E wiþir  
 21834 Criste] E criste. lauerd] E lauerd. þat] G þat. crist] F crist  
 21836 Euir] E Euir  
 21837 [þ]at] G þat  
 21838 Quar] E Quar. spredde] E spredde. iesu] G ihesu. iesus] C ihesus  
 21839 spere] E spere  
 21841 in] E in. herte] E herte  
 21842 in] E in  
 21844 iesu] G ihesu. iesu] C ihesu  
 21845 frende] E frende  
 21846a *title not in E*  
 21847 bro3te] E bro3te. [S]Ex] G sEx  
 21849 crist] F crist  
 21856 it] G itt  
 21863 iesus] C, G ihesus  
 21882 cruse] E cruse  
 21886 iesu] C, G ihesu. crist] F crist  
 21895 sa] E sua  
 21911 rotoygne] C rotougne  
 21923 *F fol. 91v col. 2*  
 21936 þat] E þate  
 21943 criste] F criste  
 21952 þat] E þate  
 21955 is] E es  
 21962 and] E ande  
 21980 iesu] C, G ihesu  
 21981 þat] C þat  
 21985 the] C þe. crist] F crist  
 21989 and] G ad  
 22001 of] C or  
 22004 antecrist] F antecrist  
 22005 you] C yow. [N]v] G nv  
 22006 antecrist] F antecrist  
 22009 þat] C þat  
 22010 þat] C þat  
 22021 *F fol. 92r col. 2*  
 22023 [O]f] G of  
 22026 maydene] G mayden  
 22029 brim] G brine  
 22034 Ouer] C Ouer  
 22038 þer] F þer  
 22041 þat] E þate. C þat. seint] C sent  
 22042 hene] E he ne. þer] F þer  
 22046 Ur] E Vr  
 22054 cheuy] F cheney  
 22067 [A]nd] G And

- 22085 [O]f G of  
 22089 plac] E place  
 22098 other] C oþer  
 22110 þei] F þe  
 22117 F *fol. 92v col. 2*  
 22120 spare] E sperare  
 22122 trature] E traiture  
 22127 [þ]e] G þe  
 22133 alle] C all  
 22134 iesu] C, G ihesu  
 22145 de] G do  
 22181 hene] E he ne  
 22188 do] E to  
 22205 iesu] C, G ihesu  
 22212 *lf 49, bk, col. 2*] E 22213. F *fol. 93r col. 2*  
 22234 Ðat] E Ðate  
 22235 Ðat] E Ðate  
 22246 geret] E gret  
 22253 [V]r] G <v>r  
 22266 þis] F his  
 22267 derc] E dere. iesu] C, G ihesu  
 22270 sone] C son  
 22279 feluni] C felunni  
 22295 lete] G bete  
 22300 Ðat] E Ðate  
 22306 hail] C haal  
 22309 crist] F crist. F *fol. 93v col. 2*  
 22312 gram] C gram  
 22315 [A]ls] G als  
 22341 and] E ande and. wimmen] E wimmen  
 22355 tuelve] C tuelue  
 22358 all] C als  
 22359 kyngrik] C kingrik  
 22360 iesu] C, G ihesu  
 22361 [T]ua] G tua  
 22366 strength] C strength  
 22374 our] E ur  
 22381 [B]ot] G bot  
 22390 driue] E driue  
 22394 filthes] C filthes  
 22399 [A]nd] G and  
 22405 F *fol. 94r col. 2*  
 22408 iesu] E, C, G ihesu  
 22427 [N]u] G nu  
 22439 il] C it  
 22443 Queþer] C Queþer  
 22447 littel] C littel  
 22448 of] C o  
 22450 nan] C man  
 22454 hene] E he ne

- 22456 *lf 1, col. 2*] E 22459  
 22459 [p]e] G þe  
 22472 com] E torn  
 22473 iesu] E, C, G ihesu  
 22482 quen] G quen  
 22485 queþer] E queþer  
 22493 [e]fter] G efter  
 22505 [p]e] G þe  
 22507 *F fol. 94v col. 2*  
 22510 Dune] C Dime  
 22519 [V]gli] G Vgli  
 22531 [p]e] G þe  
 22539 *leaf 1, col. 4*] E *fol. 1v col. 2*  
 22545 [S]orful] G sorful  
 22550 murthes] C mirthes  
 22554 of] C o  
 22561 [p]e] G þe  
 22563 we] F þe  
 22566 Alkin] C Allkin  
 22568 Moses] C moyses  
 22574 wen þat] E þat wen  
 22579 [p]e] G þe  
 22591 [p]e] G þe  
 22605 *F fol. 95r col. 2*  
 22613 now] E nov  
 22615 Iesus] C, G Ihesus  
 22626 ogain] E ogain  
 22627 [p]e] G þe  
 22644 alle] C alle  
 22653 of] E es. [p]e] G þe  
 22658 iesu] C, G ihesu  
 22660 quain] C quain  
 22671 [pe]e] G þe  
 22689 xviu] C [xivus]. [p]e] G þe  
 22694 droue] E drone  
 22698 com] E com  
 22699 xvus] C [xvus]. [Q]uat] G quat  
 22701 *F fol. 95v col. 2*  
 22706 that] C þat  
 22711 [p]an] G þan  
 22719 iesu] E ihesu. Iesus] C, G Ihesus  
 22737 [Q]uen] G quen  
 22756 al þan] E þan al  
 22769 [A]tt] G att  
 22774 þat] E that  
 22781 [A]ll] G all  
 22784 þat] G þat  
 22797 *F fol. 96r col. 2*  
 22813 [A]ll] G all  
 22840 ah haf] E haf ah



- 22849 [b]e] G þe  
 22861 feluni] C felunni  
 22879 leaf] G leif  
 22883 alkin] C ilkin  
 22893 F *fol. 96v col. 2*  
 22894 Quer] C Quer  
 22895 [A]] G a  
 22929 toper] G toper  
 22953 [O]n] G on  
 22963 [b]e] G þe  
 22982 *fol. 129r col. 1]* C 22983  
 22989 F *fol. 97r col. 2*  
 23006 iesu] G ihesu  
 23019 [p]ai] G þai  
 23028 þar] E thar  
 23036 plihtes] E plhtes  
 23039 [A]T] G aT  
 23061 Iesu] E, C Ihesu. Iesus] G Ihesus  
 23063 [b]e] G þe  
 23081 Y] E Ye  
 23085 F *fol. 97v col. 2*  
 23099 iesu] E ihesu. bring] E bring. vs] E vs. iesus] G ihesus  
 23103 [p]ar] G þar  
 23127 [b]e] G þe  
 23134 nauthir þat wil] E nauthir wil  
 23138 enst] C cust (?). enst] G erist (?)  
 23139 in] E in. vntelland] E vntelland  
 23148 browht til] E til browht  
 23151 þat] G þat  
 23175 [H]a] G ha  
 23181 F *fol. 98r col. 2*  
 23187 heuin] E heuin  
 23200 wit-outen] E wit-outen  
 23219 [b]e] G þe  
 23225 [p]e] G þe  
 23229 wlatsum] E wlatsum  
 23233 [b]e] G þe  
 23238 þair] G þari  
 23241 [b]e] G þe  
 23244 oþer] G oþer  
 23245 [p]e] G þe  
 23246 neuer] C neuer  
 23249 [b]e] G þe  
 23250 þat] C þait  
 23256 and] E ad  
 23265 [A]nd] G and  
 23268 þaim] C þam  
 23271 [A]nd] G and  
 23272 wip] E wit  
 23281 F *fol. 98v col. 2*

- 23283 [A]nd] G and  
 23286 þaim] E þaim  
 23289 [A]nd] G and  
 23293 [A]nd] G and  
 23301 [A]nd] G and  
 23319 [þ]e] G þe  
 23323 [þ]e] G þe  
 23345 þai] E þa  
 23351 [Q]vem] G qvem  
 23352 Iesu] E, G Ihesu. *Iesus*] C *Ihesus*  
 23367 at] E þat. iesu] E ihesu. *iesus*] G, C *ihesus*  
 23369 [þ]a] G þa  
 23373 swecnes] E swetnes  
 23377 haue wisdom] F [haue wisdo]me. *F fol. 99r col. 2*  
 23381 suift] C suitf. [I]n] G in  
 23390 cuir] E euir. wil] E þou wil  
 23393 [O]f] G of  
 23412 þirþe] E thirþe  
 23423 [þ]u] G þu  
 23429 [L]iking] G liking  
 23449 [I]n] G In  
 23451 wommen] E *wommen*  
 23465 [H]ele] G hele  
 23477 *F fol. 99v col. 2*  
 23479 [þ]e] G þe  
 23498 þaim] E þam  
 23507 neuir] E neuir  
 23510 witering] E witering  
 23513 [F]renschip] G frenschip  
 23525 [þ]at] G þat  
 23549 [M]ekil] G mekil  
 23566 and] E *and*  
 23573 *F fol. 100r col. 2*  
 23577 woning] E *woning. sli*] C in  
 23595 [O]f] G of  
 23596 tar] E tan  
 23599 mistime] G *mistime, pace Morris' note*  
 23603 kan] E *kan*  
 23613 [þ]ir] G þir  
 23623 [þ]ir] G þir  
 23625 [þ]ir] G þir  
 23629 [þ]ir] G þir  
 23631 [þ]ir] G þir  
 23633 [þ]ir] G þir  
 23637 [þ]ir] G þir  
 23639 [W]id] G *vuid*  
 23641 [þ]ir] G þir  
 23643 [þ]ir] G þir  
 23645 [þ]ir] G þir  
 23647 [þ]ir] G þir

- 23650 iesu] E, C, G ihesu  
 23653 [O]f] G of  
 23669 F fol. 100v col. 2  
 23674 are] *not erased in F, pace Morris*  
 23683 [b]e] G þe  
 23685 [b]e] G þe  
 23686 batism] C baptism  
 23689 [b]e] G þe  
 23745 [T]o] G to  
 23750 couaitus] E covaitus  
 23753 [þ]ir] G þir  
 23758 certis] F cristis  
 23763 F fol. 101r col. 2  
 23773 [A]lsua] G alsua  
 23792 nankin] E nankin  
 23818 ur] E vij  
 23863 [A]ll] G all. F fol. 101v col. 2  
 23878 þat (2nd)] G þat  
 23899–894 E *printed twice pp. 1367–69 and 1636–37*  
 23909 [L]Euedi] G lEuedi  
 23913 the] E þe (1367)  
 23926 Ratheli] E Rapeli (1367). Iesu] G Ihesu  
 23934 euir] E euir (1369)  
 23935 [þ]is] G þis  
 23941–42 C *no gap*  
 23945 [S]pell] G spell  
 23946 C *not indented*  
 23957 [H]ir] G hir. F fol. 102r col. 2  
 23963 [I]n] G in  
 23969 [H]e] G he  
 23981 [W]ede] G vuede  
 23984 him] E him  
 23985 sli] G ssi  
 23987 [S]ai] G sai  
 23993 [I] G <I>  
 23999 [O]f] G of  
 24000 tung] E tung. and (2nd and 3rd)] E *and*  
 24005 [A]ll] G all  
 24011 [W]idvten] G vuidvten  
 24012 murnand] E murnand. man] E man  
 24017 cri] E cri  
 24021 þat] C þat  
 24023 [V]nreufulli] G vnreufulli  
 24029 [þ]ai] G þai  
 24035 [V]nto] G vnto  
 24039 blublid] G bublid  
 24041 [T]o] G to  
 24047 [þ]ar-for] G þarfor  
 24051 mad] E mad  
 24053 F fol. 102v col. 2

- 24060 iesu] C *ihesu*  
 24079 E *fol. 10r col. 2*  
 24081 now] E *nou*  
 24092 Quen] E *Quen*  
 24095 and] E *and*  
 24097 him] E *him*  
 24099 nan] E *nan*  
 24101 sterun] E *sterun*  
 24102 seluin] E *seluin*  
 24103 Quen] E *Quen*  
 24106 brastin] E *brast in*  
 24107 wroht] E *wroht*  
 24114 hang] E *hang. apon] E apon. croice] E croice*  
 24118 sum] E *sum*  
 24119 E *fol. 11v col. 1*  
 24121 apon] E *apon. him] E him*  
 24122 sun] E *sun*  
 24125 lif] E *lef. sun] E sun. qui] E qui*  
 24126 moder] E *moder*  
 24128 þing] E *þing*  
 24129 moder] E *moder*  
 24131 outen] E *outen. witvten] C witvten*  
 24133 frend] E *frend*  
 24138 sun] E *sun. moder] E moder*  
 24139 samin] E *samin*  
 24141 strif] E *strif*  
 24142 gamin] E *gamin*  
 24143 graiþer] E *graiþer. gamin] E gamin*  
 24144 moder] E *moder*  
 24146 apon] E *apon*  
 24147 and] E *and*  
 24148 samin] E *samin*  
 24149 F *fol. 103r col. 2*  
 24155 opir] E *opir*  
 24156 moder] E *moder*  
 24159 E *fol. 11v col. 2*  
 24162 quam] E *quam. cri] E cri. and] E and*  
 24164 outin] E *outin*  
 24165 and] E *and. strife] E strife*  
 24166 Quat] E *Quat*  
 24171 þan] E *þan*  
 24172 nan] E *nan*  
 24173 qui] E *qui*  
 24174 fra] E *fra*  
 24175 Quen] E *Quen*  
 24176 þaim] E *þaim*  
 24178 uneuin] E *uneuin*  
 24179 cri] E *cri*  
 24180 moder] E *moder. merci] E merci*  
 24183 murning] E *murning. moder] E moder*

- 24184 neur] E *neur*  
 24185 moder] E *moder*  
 24186 togider] E *togider*  
 24188 in] E *in*  
 24191 in] E *in*  
 24192 sum] E *sum*  
 24194 fadir] E *fadir*  
 24196 murning] E *murning*  
 24199 faderles] E *faderles*. E *fol. 12r col. 1*  
 24202 quarfor] E *quarfor*. qui] E *qui*  
 24203 [T]int] G *tint*  
 24204 in] E *in*  
 24207 neuer] E *neuer*. moder] E *moder*  
 24209 [M]i] G *mi*  
 24211 me] E *mi*. len] E *lend*  
 24212 Quat] E *Quat*. quat] E *quat*. grace] E *grace*. quat] E *quat*. quat] E *quat*  
 24215 [S]ipen] G *sipen*  
 24217 euin] E *euin*  
 24218 Quen] E *Quen*. murning] E *murning*  
 24219 Sum] E *Sum*  
 24220 him] E *him*. steuin] E *steuin*  
 24221 [p]ou] G *pou*  
 24225 in] E *in*  
 24226 outin] E *outin*  
 24227 [He]] G *he*  
 24229 murne] E *murne*  
 24230 quat] E *quat*  
 24231 moder] E *moder*. mend] E *mend*  
 24232 fader] E *fader*  
 24233 [p]u G *pu*  
 24234 fader] E *fader*  
 24237 s.] G *o*  
 24238 and] E *and*  
 24239 moder] E *moder*. E *fol. 12r col. 2*. [p]u] G *pu*  
 24240 seruin] E *seruin*  
 24241 lengin] E *lengin*  
 24243 him] E *him*. seruis] E *seruis*  
 24245 moder] E *moder*. tender] E *tender*. F *fol. 103v col. 2*  
 24246 quert] E *quert*  
 24251 moder] E *moder*. dar] E *der*. [M]i] G *mi*  
 24252 nam] E *nam*. and] E *and*. resun] E *resun*. qui] E *qui*  
 24253 apon] E *apon*  
 24254 manis] E *manis*  
 24255 in] E *yn*. propheciis] E *propheciis*  
 24257 [B]ot] G *bot*  
 24258 mornin] E *mornin*  
 24261 schauen] E *schauen*  
 24263 ris] E *ris*. ris. [N]u] G *nu*  
 24264 fader] E *fader*  
 24266 fundin] E *fundin*

- 24267 in] E *in*  
 24268 ander] E *ander*  
 24269 [F]or-þi] G *forþi*  
 24270 quiken] E *quiken. again*] E *again*  
 24272 man] E *man. quen*] E *quen*  
 24275 fader] E *fader. [þ]e*] G *þe*  
 24276 Moder] E *Moder. þink*] E *þink*  
 24279 fader] E *fader. E fol. 12v col. 1*  
 24280 Ouer] E *Ouer*  
 24281 moder] E *moder. [N]e*] G *ne*  
 24283 fra] E *fra*  
 24285 ouden] E *ouden*  
 24286 euirmar] E *euirmar*  
 24287 mostin] E *mostin. vndirle*] E *vndirle. [N]u*] G *nu*  
 24288 faderis] E *faderis*  
 24289 quel] E *quel*  
 24290 Queþin] E *Queþin. plain*] E *plain*  
 24292 Quen] E *Quen*  
 24293 [I] G *I*  
 24294 cum] E *cum*  
 24297 quil] E *quil*  
 24299 loon] E *Ion. [I]ohn*] G *Iohn*  
 24300 moder] E *moder*  
 24301 serue] E *serue*  
 24302 moder] E *moder*  
 24304 grace] E *grace. Wit*] C *[wi]t*  
 24305 Quils] C *[Qu]ils. iesus*] C, G *ihesus. [Q]uils*] G *quils*  
 24308 soruing] E *soruing. dumb*] E *dumb*  
 24310 stand] E *stand. apon*] E *apon*  
 24311 men] E *men. [þ]ir*] G *þir*  
 24312 and] E *and. maiden*] E *maiden*  
 24313 Quen] E *Quen. Cristis*] E *cristis*  
 24315 neur] E *neur. Come*] F *[Come]*  
 24316 for him þai sagh on] F *[for him þai sagh on. him]* E *him. croice*] E *croice*  
 24317 [W]id] G *vuid*  
 24318 him] E *him*  
 24319 E *fol. 12v col. 2*  
 24320 ouden] E *ouden*  
 24321 neur] E *neur*  
 24323 fra] E *fra. [V]r*] G *vr*  
 24325 quat] E *quat*  
 24328 þoh] E *þoh*  
 24329 com] E *com. [A]lsuith*] G *alsuith*  
 24330 cristis] E *cristis*  
 24332 and] E *and*  
 24333 apon] E *apon*  
 24334 smitim] E *smitin*  
 24336 þan] E *þan*  
 24338 and] E *and*  
 24339 moder] E *moder*

- 24340 wroht] E wroht. him] E him  
 24341 [V]r] G vr. F *fol. 104r col. 2*  
 24342 and] E and  
 24344 tim] E tim  
 24345 Quen] E Quen. him] E him  
 24347 [H]ad] G had  
 24348 dun] E dun  
 24350 soruing] E soruing  
 24353 outen] E outen. croice (2nd)] E croice. [W]id-vten] G vuidvten  
 24354 croicid] E croicid  
 24355 Quen] E Quen. him] E him  
 24356 him] E him. wrang] E wrang  
 24357 stang] E stang  
 24359 him] E him. [p]e] G þe  
 24360–519 E no evident gap in MS, but the 159 missing lines probably occupied a  
 single leaf, now missing  
 24365 [Q]uen] G quen  
 24366 [F]and] G fand  
 24371 [B]ot] G bot  
 24377 [L]euedi] G leuedi  
 24383 piss] F þus. [F]ul] G ful  
 24389 [T]o] G to  
 24393 al] G ai  
 24394 &] F a  
 24395 [Q]uen] G quen  
 24401 [Q]uen] G quen  
 24413 [p]e] G þe  
 24419 [p]e] G þe  
 24425 [Q]uen] G quen  
 24437 [I]] G I. F *fol. 104v col. 2*  
 24443 [I]] G I  
 24455 [L]uue] G luue  
 24459 wende] F we[nde]  
 24461 [þoʒt muʒt]] F þ[oʒt m]uʒt. [M]e] G me  
 24467 [H]a] G ha  
 24473 [N]u] G nu  
 24479 [H]ere-wid] G herewid  
 24485 [leaf 104]] F *fol. 105r col. 1*. [W]id] G vuid  
 24491 [Q]uen] G quen  
 24495 wald] G wad  
 24497 [B]ot] G bot  
 24503 [O]n] G on  
 24508 dide] not crossed through in F, pace Morris  
 24509 [N]ay] G nay  
 24510 suffers like] G suffer slike  
 24515 [H]ere] G here  
 24521 [M]e] G me  
 24524 sun] E sun. murning] E murning. mend] E mend  
 24525 send] E send  
 24527 mikel] E nikil. [p]at] G þat

- 24528 gret] E gret  
 24531 min] E min  
 24533 him] E *him*. frunt] E frunt. and] E *and*. [I]] G I. F *fol. 105r col. 2*  
 24534 and (2nd)] E *and*. ein] E *einn*. and (3rd)] E *and*  
 24536 quen] E quen  
 24537 apon] E apon  
 24539 murnand] E *murnand*. moder] E *moder*. [I]] G I  
 24540 staking] E staking  
 24543 strife] E strife  
 24545 and] E *and*. [N]u] G nu  
 24546 Bunden] E *Bundin*  
 24548 and] E *and*  
 24551 [b]an] G þan  
 24554 þaim] E þaim  
 24557 [I]] G I  
 24558 *neuir*] E *neuir*. moder] E *moder*  
 24559 *euir*] E *euir*  
 24560 him] E *him*. fain] E *fain*. E *fol. 13r col. 2*  
 24561 him] E *him*. main] E *main*  
 24563 Frendis] E *Frendis*. [F]reindes] G freindes  
 24564 drihtin] E *drihtin*  
 24565 praier] E *praier*  
 24566 quil] E *quil*. him] E *him*  
 24567 sipin] E *sipin*. quat] E *quat*  
 24568 derling] E *derling*  
 24569 on] F on. him] E *him*. [O]n] G on  
 24570 quen] E *quen*. him] E *him*  
 24572 him] E *him*. in] E *in*  
 24573 him] E *him*. witouten] E *witouten*. strif] E *strif*  
 24575 leur] E *leur*. driuen] E *driuen*. [L]euer] G leuer  
 24576 eftir] E *eftir*. liuin] E *liuin*  
 24578 wind] E *wind*  
 24581 *euir*] E *euir*. in] E *in*. [L]euedi] G leuedi  
 24584 strif] E *strif*  
 24587 [b]i] G þi  
 24588 don] E *don*  
 24589 lite] G lete  
 24590 þho] E þoh  
 24593 [S]uilk] G suilk  
 24597 and] E *and*  
 24599 Quen] E *Quen*. likham] E *likham*. in] E *in*. stan] E *stan*  
 24600 E *fol. 13v col. 1*  
 24601 him] E *him*  
 24603 languris] E *languris*  
 24604 þaim] E þaim  
 24605 quat] E *quat*. [O]f] G of  
 24606 trai] E *trai*. and] E *and*  
 24608 Quen] E *Quen*. opir] E *opir*. men] E *men*  
 24609 Apon] E *Apon*  
 24611 allan] E *allan*. [A]t] G at



- 24612 *euir*] E *euir*  
 24614 *Iohan*] E *Iohan*  
 24616 *fra*] E *fra. sunder*] E *sunder*  
 24617 *hand*] E *hand. [T]o*] G to  
 24618 *moht*] E *moht. stand*] E *stand*  
 24620 *led*] E *bed*  
 24621 *oper*] E *oper. wimmen*] E *wimmen. murnand*] E *murnand*  
 24622 *pider*] E *pider*  
 24623 *[M]ani*] G *mani*  
 24624 *gret*] E *gret*  
 24626 *twin*] E *twin*  
 24629 *langing*] E *langing. [p]ar*] G *par*  
 24630 *vprising*] E *vprising*  
 24633 *moder*] E *moder. him*] E *him*  
 24634 *him*] E *him*.  
 24635 *and*] E *and. forsuuin*] E *forsoruin. [S]ua*] G *sua* F *fol. 105v col. 2*  
 24636 *Quen*] E *Quen. mornin*] E *mornin*  
 24637 *prang*] E *prang*  
 24638 *piderward*] E *piderward*  
 24640 E *fol. 13v col. 2*  
 24641 *[F]ul*] G *ful*  
 24642 *pan*] E *pan*  
 24644 *opir*] E *opir. wimen*] E *wimen. him*] E *him. wimmen*] G *wimmen*  
 24647 *[O]f*] G of  
 24648 *briht*] E *briht*  
 24651 *confort*] E *confort*  
 24652 *Quen*] E *Quen. samin*] E *samin*  
 24653 *him*] E *him. [p]u*] G *pu*  
 24654 *fulfil*] E *fulfil*  
 24655 *strang*] E *strang*  
 24656 *him*] E *him. in*] E *in*  
 24657 *piderward*] E *piderward*  
 24659 *[I]ohan*] G *Iohan*  
 24660 *moder*] E *moder*  
 24661 *keping*] E *keping*  
 24662 *maidin*] E *maidin. pat*] G *pat*  
 24663 *witoutin*] E *witoutin*  
 24666 *nan*] E *nan*  
 24668 *cristis*] E *cristis*  
 24669 *pris*] E *pris*  
 24670 *Nan*] E *Nan. certis*] E *certis*  
 24671 *[T]o*] G to  
 24672 *tresorer*] E *tresorer*  
 24673 *traister*] E *traister*  
 24674 *grapeli*] E *graiþeli. grace*] E *grace. grant*] E *grant*  
 24675 *moder*] E *moder*  
 24677 *[p]ar-till*] G *par till*  
 24678 *maidinhad*] E *maidinhad*  
 24679 *taim*] E *taim*  
 24680 *wimman*] E *wimman. queþer*] E *queþer. E fol. 14r col. 1*

- 24681 in] E *in. virginite*] E *virginite*  
 24683 in] E i. [H]e] G he  
 24685 virignis] E *virginis*  
 24688 euir] E *euir. and*] E *and*  
 24689 [W]ele] G *vuele*  
 24690 couering] E *couering*  
 24692 oþer] E *oþer. vertu*] E *virtu*  
 24693 þaim] E *þaim. couir*] E *couir*  
 24695 buxumnes] E *buxumnes*  
 24696 turn] E *turn. and*] E *and*  
 24698 and] E *and*  
 24699 and] E *and*  
 24701 [I]f] G If  
 24702 him] E *him*  
 24706 couer] E *couer. euir*] E *euir*  
 24707 wete] F *wele. [þ]is*] G *þis*  
 24712 priuest] E *priuest*  
 24713 Chamberlain] E *Chamberlain. gret*] E *gret. honure*] E *honure. [C]hamberlain*  
 G *chamberlain*  
 24714 moderis] E *moderis*  
 24716 seruid] E *seruid. main*] E *main. and*] E *and*  
 24717 neuer] E *neuer*  
 24719 [T]o] G to  
 24720 moder] E *moder. and*] E *and. E fol. 14r col. 2*  
 24722 erand] E *erand*  
 24725 cristis] E *cristis. [I]n*] G In  
 24726 euir] E *euir. apon*] E *apon*  
 24727 murne] E *murne*  
 24728 liuedi] C *leuedi*  
 24730 quen] E *quen. Amen*] E *Amen*  
 24731 F. fol. 106r col. 2  
 24733 men] E *men. [L]Istes*] G *IIstes*  
 24734 gref] E *gref*  
 24736 þink] E *þink*  
 24737 louing] E *louing*  
 24740 moht] E *moht. in*] E *in. louing*] E *louing. spend*] E *spend*  
 24743 man] E *man*  
 24745 manis] E *manis. neuir*] E *neuir. straite*] E *straite*  
 24746 bring] E *bring. into*] E *into*  
 24747 neuir] E *neuir*  
 24748 Quen] E *Quen. mining*] E *mining*  
 24749 Quat] E *Quat*  
 24754 getin] E *getin*  
 24755 lauerdinges] E *lauerdinges*  
 24756 Quat] E *Quat. and*] E *and. term*] E *term*  
 24757 getin] E *getin*  
 24758 outin] E *outin. wid-vten*] C *witvten*  
 24760 resun] E *resun. E fol. 14v col. 1*  
 24761 and] E *and*  
 24762 seruis] E *seruis*

- 24765 Willam] E Willam. [A]] G a  
 24766 ingeland] E *ingeland*  
 24767 man] E *man. hand*] E *hand*  
 24768 wan] E *wan. land*] E *land*  
 24770 hiht] E *hiht*  
 24771 danis] E *danis*  
 24772 qui] E *qui. him*] E *him*  
 24773 Willam] E Willam. Sengnurie] E *sengurie*  
 24774 ingeland] E *ingeland. and*] E *and. normundie*] E *normundie*  
 24775 Danemarche] E *danemarche. onan*] E *onan*  
 24776 king] E *king*  
 24777 wend] E *wend*  
 24778 him] E *him. was*] E *was*  
 24779 him] E *him*  
 24780 ingeland] E *ingeland*  
 24781 Apon] E Apon. Norman3] E *norman3*  
 24782 witoutin] E *witoutin. riht*] E *riht*  
 24783 king] E *king. heuin*] E *heuin*  
 24784 heuin] E *heuin*  
 24785 King] E *king. Willam*] E Willam. broht] E *broht*  
 24786 him] E *him*  
 24788 him] E *him*  
 24789 gaderit] E *gadrit. and*] E *and*  
 24790 and] E *and*  
 24793 consail] E *consail*  
 24800 E *fol. 14v col. 2*  
 24801 resun] E *resun*  
 24802 in] E *in*  
 24810 mister] E *mister*  
 24815 [E]lsis] G *Elsis*  
 24827 F *fol. 106v col. 2*  
 24830 and] E *and*  
 24832 presantes] G *presantes*  
 24839 opir] E *oper.*  
 24849 Strangli] E *Sstrangli*  
 24854 drerili] C *dreleli*  
 24858 drun] E *drunn*  
 24861 Pai] E *Pa*  
 24863 iesu] G *ihesu*  
 24875 [B]ot] G *bot*  
 24879 Dun] E *Dun*  
 24882 E *fol. 15r col. 2*  
 24884 come] F *comme*  
 24890 won] C *wou*  
 24904 neur] E *neur*  
 24921 proper] E *proper*  
 24925 F *fol. 107r col. 2*  
 24928 piw ord] C *pis word*  
 24935 [O]f] G *of*  
 24937 and] E *and*

- 24949 comandment] E comandment  
 24953 conception] E conception  
 24954 pardon] E pardon  
 24966 E *fol. 15v col. 2*  
 24975 iesu] G ihesu  
 24987 [G]od] G god  
 24995 behouis him] C behouis o him  
 24997 [F]Ader] G fAder  
 25013 iesus] C, G ihesus  
 25019 F *fol. 107v col. 2*  
 25026 mind] C mind  
 25103 [F]Ader] G fAder  
 25113 [C]rist] G crist  
 25117 F *fol. 108r col. 2*  
 25123 leaf 141] C leaf 140  
 25125 [F]Adir] G fAdir  
 25167 leaf 810 back] F *fol. 108v col. 1*  
 25176 (last occurrence) [and]] C <and>  
 25177 [bi]] C <pi>. An[suer]] C an<suer>  
 25186 grace] G grace  
 25220 wirck] G winck  
 25221 F *fol. 108v col. 2*  
 25237 oþer] C vþer  
 25257 [p]is] G þis  
 25273 [p]e] G þe  
 25289 fless] G fles  
 25299 [F]orgiue] G forgiue  
 25318 met] *the F scribe has expunged the final e in mete, pace Morris*  
 25327 F *fol. 109r col. 2*  
 25342 forgiffes] C forgiftes  
 25357 [p]e] G þe  
 25377 [S]ipen] G sipen  
 25387 [A]men] G amen  
 25394 þe] C be  
 25403 [F]adir] G fAdir  
 25415 [H]ali] G hali  
 25418 iesu] G ihesu  
 25427 [p]u] G þu  
 25429 F *fol. 109v col. 2*  
 25439 [R]ape] G rape  
 25451 [F]ul] G ful  
 25463 [N]u] G nu  
 25464 me] C ne  
 25465 nee] C ne  
 25475 [O]f] G of  
 25487 Iesus] C, G Ihesus  
 25496 lauerd] C lauerd  
 25505 [S]uete] G suete  
 25508 þai] G þaa  
 25520 Iesus] C Ihesus. [I]esus G Ihesus

- 25522 *F fol. 110r col. 2*  
 25524 *iesu*] C, G *ihesu*  
 25538 *iesu*] C, G *ihesu*. [S]uete] G *suete*  
 25556 [A]t] G *at. iesus*] G *ihesus*  
 25574 *iesu*] C, G *ihesu*. [S]uete] G *suete*  
 25580 *stei*] C <*stei*>  
 25581 *iesu*] C <*iesu*>. *iesu*] G *ihesu*  
 25590 *iesus*] G *ihesus*  
 25592 *iesu*] C, G *ihesu*. [S]uete] G *suete*  
 25607 *iesu*] C, G *ihesu*. [S]uete] G *suete*  
 25613 *F fol. 110v col. 2*  
 25624 [M]i] G *mi*  
 25631 ....] G *no gap*  
 25639 [p]e] G *pe*  
 25640 [it]] G <*it*>  
 25644 [p]e] G *pe*  
 25659 [p]e] G <*p*>*e*  
 25684 [D]rightin] G *drightin*  
 25685 *C not indented*  
 25690 [Forþi]] G <*Forþi*>  
 25697 *saulis*] G *saulis*  
 25702 þai]] G *þaim*  
 25705 [care]] G <*care*>  
 25707 [mai he rise]] G <*mai he rise*>  
 25708 [bord]] G <*bord*>  
 25709 [ford]] G <*ford*>  
 25710 [sin]] G <*sin*>  
 25727 [Ne]] G <*Ne*>  
 25728 [In fin]] G <*In fin*>  
 25734 [be flemed]] G <*be flemed*>  
 25740 *sus[taining]]* G *sus<taining>*  
 25742 [schrift]] G *s<chrift>*  
 25747 *he*] G *he*  
 25750 *ha[s]]* F *ha<s>*  
 25758 [vs het]] G <*vs het*>  
 25760 l[ete]] G *l<ete>*  
 25772 *F fol. 111r col. 2*  
 25780 *iesu*] C *ihesu*  
 25782 *has*] C *haf*  
 25785 *iesu*] C *ihesu*  
 25868 *F fol. 111v col. 2*  
 25961 h[e?] F *h<e?>*  
 26019 *suungen*] C *suungen*  
 26058 *F fol. 112v col. 2*  
 26150 *F fol. 113r col. 2*  
 26246 *F fol. 113v col. 2*  
 26281 *him nane*] F *him agh nane*  
 26344 *F fol. 114r col. 2*  
 26375–77 *F not indented*  
 26444 *F fol. 114v col. 2*

- 26471 *iesus*] C *ihesus*  
 26540 *F fol. 115r col. 2*  
 26548 *iesu*] C *ihesu*  
 26636 *F fol. 115v col. 2*  
 26676 *for bakbiter*] C *bakbiter for*  
 26707 *lf. 148, bk, col. 1*] C 26706 *lf. 148, bk, col. 1*  
 26732 *F fol. 116r col. 2*  
 26800 [*pat*] C <*pat*>  
 26804 [*in scrift*] C <*in scrift*>  
 26828 *F fol. 116v col. 2*  
 26856 *wille*] C *will*  
 26924 *F fol. 117r col. 2*  
 26989 *traisting*] C *traisting*  
 27020 *F fol. 117v col. 2*  
 27024 *cu[m]*] C *in*  
 27035 *lijs*] C *lijf*  
 27037 *iesu*] C *ihesu*  
 27042 *ha lin*] C *halm*  
 27055 *kepe*] F *were. pat*] C *pat*  
 27067 *bis*] F *his. birthing*] C *birching*  
 27075 *alle*] C *all*  
 27115 *War*] C *Par*  
 27118 *F fol. 118r col. 2*  
 27168 *wiit*] C *witt*  
 27169 *falle*] C *fall*  
 27186 *quy*] F *quy*  
 27211 *F legible only with ultra violet lamp*  
 27212 *F fol. 118v col. 2*  
 27263 & *stulp*] F *legible only with ultra violet lamp*  
 27309 *smert*] F *s<mert>*  
 27310 *birthin*] C *birchin. F fol. 119r col. 2*  
 27322 [*w]ife*] F *wife*  
 27374 [*?pat do*]s] F <*pat do*>s  
 27397 *d[iuer]sis*] F *d<iuer>sis*  
 27404 *F fol. 119v col. 2*  
 27409 *bett*] C *bete*  
 27502 *F fol. 120r col. 2*  
 27508 *iesu*] C *ihesu*  
 27543 *Pat*] C *Pat*  
 27553 *Pat*] C *Pat*  
 27559 *pat*] C *pat*  
 27606 *F fol. 120v col. 2*  
 27612 *pat*] C *pat*  
 27629 C *no gap*  
 27631 C *no gap*  
 27724 *F fol. 121r col. 2*  
 27666 *gain*] C *gan*  
 27700 *brin*] C *brinn*  
 27741 *Pat*] C *Pat*  
 27743 *wiit*] C *wijt*

- 27786 sin] C sinn  
 27805 þat] C þat  
 27818 C col. 2  
 27830 lauerding] C lauerdinges  
 27838 F fol. 121v col. 2  
 27850 wiit] C wijt  
 27855 þe] F þat  
 27859 þ[in]e] F þinne  
 27881 insightt] C insight  
 27884 wate] C wat  
 27898 wiit] C wijt  
 27900 [& hit is]] C <& hit is>  
 27984 sa] C so  
 28034 biij] C bij  
 28035 biij] C bij  
 28042 o] C of  
 28255 spelle] C spell  
 28300 falle] C falle  
 28302 iesu] C ihesu  
 28401 þair] C þaire  
 28442 iesu] C ihesu  
 28472 iesu] C ihesu  
 28508 delt crist] C delt to crist  
 28528 lechur] C lethur  
 28576 sinnes scriuen] C sinnes es scriuen  
 28613–14 C no gap  
 28663 wille] C will  
 28711 iesu] C ihesu  
 28867 alle] C all  
 29259 iesu] C ihesu  
 29299 slain] C slan  
 29308 purchad] C prechad  
 29373 asoille] C asoill  
 29406 in renaijng] C in rauyng renaijng

*N.B.: C was rebound 26 June 1967 so tightly that the initial letters of the following lines are no longer visible: 21869–916, 22057–102, 29124–69, 29322–370, and 29524–547.*

## APPENDIX B

### MS B, ll. 22005–23898: *Pricke of Conscience*, ll. 4085–6417

Expansions of manuscript abbreviations are indicated by italics, emendations and editorial insertions by square brackets.

Some clerkis say þat one schal come	
Þat schall holde þe empyre of Rome	
All holy and his croune bere	
Well & in pece <i>withouten</i> wer	
He schall be þe last <i>emperour</i> þat þere schal be	
And most ouer all kynggis of povste	4090
Þe which schall wele maynten his stat	
And þe empire <i>withoute</i> bate	
And it gouerne þurgh law of witt	
As long as he schall holde itt	
Bote afftirwarde at þe last ende	4095
Vnto Ierusalem schall he wende	fol. 159r col. 2
He schall þe septur of Rome sett	4098
On þe mount off olyuete	4097
And his croune lay doune also	
And leue ffor euer & fro hem go	4100
Þus schall ende þe dignite of Rome	
And sone afftir antecrist schall come	
As clerkis say þat haue vndirstonding	
Off danyell & saint poule saying	
Þan schall antecrist tyme bygyn	4105
Þat sait poule calleþ þe man of sin	
For alle þat he be man nerþeles	
He schall be well of all wickidnes	
Þe deuill son he schall be callid	
Bote þurgh kynde men schull hym þus hald	4110
Bote þurgh his <i>tourmenting</i> fro gode to ill	
For he schall þe deuils ffullfill	
All þe power of þe deuill of hell	
And all his witt of in hym schall duell	
In whom all treson & malice	4115
Schall be hid <i>with</i> all maner vice	



He schall to crist contrarius be	
And to all his lymmes þat he schall se	
And high hym þurgh pryde þat he schall hold	
Aboue all þat er paynis tolde	4120
Þat is to say iubiter & mercury	
And apolyn & erculy	
And not onely aboue þes godis all	
Þat þe paynis her godis call	
He schall hye hymself to be	4125
Aboue þe holy trenite	
Þat all creatoures more & les	
Schuld honour ouer all þing þat is	fol. 159v col. 1
Full synffull schall be his <i>begynning</i>	
And wondirfull all his lyvyng	4130
And his endyng schall be sodayn	
Þurgh might of god he schall be slayn	
In his tyme schall be so moch <i>tribulacion</i>	
And so moch <i>persecusioun</i>	
Þat unneþ any schall þer graunt	4135
Þat he is cristen & crist seruauht	
For more <i>persecucion</i> schall be þan	
Þan euer was sen þe world began	
Antecrist is þus moche to say	
As he þat is aʒenst crist ay	4140
Þan may iche man be clepid be skill	
Antecrist þat dothe aʒens godis will	
Þan may all þes antecrist be cald	
Þat aʒens þe right will halde	
Bote many swich mow we know	4145
Þat moche doþ aʒens þe lawe	
Bote antecrist saip holy writt	
Schall come bote he comeþ not ʒitt	
As most teraunt <i>withoute</i> pete	
Þat euer was or euer schall be	4150
Þerfore I holde þes grete mysdoers	
Antecristis fforgoers	
Whoso will a while duell	
Aparte here I will tell	
Off þe maner of antecrist <i>begynning</i>	4155
And of his lyffe & of his ending	
He schall be geten as clerkes shew can	
Of two synffull man & woman	
And afftir þat he consayved be	
Þe fende schall entre þurgh his povste	fol. 159v col. 2
<i>Within</i> his modir womb sone	4161
Þus saip þes clerkes it schall be done	
Þurgh whos myght he schal be forþ broʒt	
And wondris þurgh hym schal be wroʒt	
He schal be cald þe child of lorn	4165
And in corazaym he schal be born	

Off a woman of þe kynde of dan	
Bote cristendom schall he haue nan	
He schal be malicious & ful of envy	
þus of hym spekith þe prophecy	4170
þe dan he saip schall þe neddir be	4177
Smyting in way as men may se	
And schall byte þe hors be þe bones hard	
And make þe sterop fall bakward	4180
þat is þus moche ffor to say	
þat antecrist as a neddir schall sit in þe way	
And bite hem all boþ more & les	
þat walkep in þe way of rightwisnes	
And sle hym of þe venym	4185
And of þe venym þat comeþ of hym	
3itt schall he be circumcised	
þurgh þat his malice schall habide	
And also to hym assignid schal be	
A gode angell þat he schall not se	4190
Afttir his birþe in his begynning	
þat of hym schall haue keping	
Bote for he azen þe trewp is	
Schall be hardnes in wickidnes	
His gode angell schall fro hym wende	4195
And leue hym in keping of þe fend	4196
In þe cite of bethsayda	4199
And in capheenam schall regne swa	4200
þe which caphernam & bethsayda	fol. 160r col. 1
And corazaym god waried all way	
For god spak to þes þre citees þus	
As þe gspell here schewith vs	4204
Wo to þe corazaym mote com	4207
And to bethsayda & caphernam	
In þe ffirst he schall be born & bred	
In þe second be norischid & regne in þe iiid	4210
He schall gader fast to hym þan	
Alle þat of þe ffendis crafft can	
As nigromonsers & tregitours	
Wichis & ffals enchauntours	
þat þe ffendis crafft schall hym ken	4215
Pereþurgh he schall dissayue many men	
Afttirward þurgh leding of þe fend	
He schall to Ierusalem wende	
And þere to duell in þat cite	
And amyð þe temple make his se	4220
And say to all þat þere schall won	
þat he is crist godis son	
And make þe ffolk hym to honour	
And say he is her sauour	
He schall say þat no rightwis cristen man	4225
Neuer sith þe world began	

Bote fals antecristes he schal hem call	
And say þay lyuid in fals trup all	
Þat haue be ffro þe world begyning	
Vnto þe tyme of his comyng	4230
He schal be lusty and lecherous	
Dissayv col. 1 ble & tricherous	
He schall hym make first holy	
And shew þan apert ipocrosy	
To dissayue cristen men and lele	4235
As saip þe prophet daniel	4236 fol. 160r col. 2
First he saip he schall apertly	4239
Feyne ffals ipocrosy	4240
Þat he may þe lightlyer begile	
Bote þat tyme schall last bote a while	
He schall kyngges & princis to hym draw	
And torne hem all to his lawe	
And þurgh hem þe peple tornid schal be	4245
In eche a lond & eche a contre	
In all þe stedis he schall walk & pas	
Þat crist walked when he here was	
In swich a presumpcioun he schall falle	
Þat he schall hym pink lorde ouer all	4250
Þurgh pride he schall aȝens god rise	
And hym disclaunder & his lawe dispice	
And afforce hym & be besy	
His lawe to chaunge & do holily	
He schall torne all his peple to his lawe	4255
On foure maners & hem to hym draw	
One maner schal be þurgh preching	
Anoþer þurgh myracles fals worching	
Þe thrid þurgh ȝiffes large to ȝif of pris	
And þe fourþ þurgh turmentis gris	4260
Þurgh fals preching in iche a contre	
Many to hym tornid schall be	
For he schall sende þurgh all þe world wide	
His prechours to prech on ich a side	
Þe which schull preche undir fals colour	4265
And say þat cristes lawe is bote errour	
And antecristes lawe þay schull comend	
And aȝens soþffastnes it deffend	
And forbede ech man þat þay it not holde	fol. 160v col. 1
Þis lawe þat is cristis lawe tolde	4270
And his mynnistris schall so lett it	
Þat no man schall expound holi writt	
Þat is to say right vnderstonding	
For þay schall say it is bote a lesing	
And make þe peple leue holy	4275
Þat þay schull not be sauid þerby	
Þus schull þay bring þes folk in errour	
Þurgh her preching with fals colour	

Þus his lawe schall passe þurgh his pouer	
Fro þe est into þe west in þe world here	4280
And fro þe souþ to þe north also	
His lawe & his pouer schullen go	
Þurgh fals myracles & wonders sere	4284
He schall <i>turne</i> men to <i>oper</i> manere	4283
For he schall þan shew wonders many	4285
Þurgh enchansment & nigromaunsey	
So gretely þat þe peple schall se	
And þat myght þurgh þe ffend schal be	
Of which wondris I will tell <i>sum</i>	
He schall do fire down fro heuen com	4290
And þat schall be on euill spirit	
Þat oute of þe ayre schall com tyte	
And among his disciples þere down lizt	
And <i>with</i> sere tungis do hem speke right	
As did to þe apostles þe holi gost	4295
And þat sight in mens sight most	
For þo þat his disciples schal be cald	
Schall hem auauunce & hemselff hold	
Better of lyffe & to god more dere	
Þan euer were cristes apostels here	fol. 160v col. 2
So þurgh þe deuils craffte & myght	4301
He schall feyn hym to dy in mans syzt	
And on þe þrid day þurgh deuils rede	
He schall feyn hym to rise fro dede	
& þe fendis aftir schall bere hym eue[n]	4305
Into þe aire as he schuld styte to heuen	
And he beffore schall be sen	
As he fro deþ rose men schul wen	
And vp vnto heuen þan ravist	
And trow þat he is veray crist	4310
Þus schall antecrist countirffett	
Þe wondris of god in erþ so gret	
Mo wondris zit work schall he	
Þat þe pepill schall openly se	
He schall do trees grow & florisch fair	4315
And chas þe wynde aboute & þe ayre	
Fro heuen he schall down fall rayn shouris	
& make watirs ryn aȝens cours	
He schall trouble þe see when he will	
And pes it make & do it be still	4320
He schall do chaung on wonder maner	
Diuers kyndes in figures sere	
He schal do dede ymages & dome	
Speke of þinges þat er to come	
He schall also ded men upraise	4325
Þat schall go about as þe boke sais	
& þat schal be þurgh þe ffendis queyntys	
Þat he schall entre into dede bodys	

And bere þo dede bodies aboute	
So þat perffite men schal be in doute	4330
Wheþer þat he is veray crist of noght	
And þus schall men in errour be broȝt	fol. 161r col. 1
On þe þrid maner he schall begile	
Many <i>with</i> zifftis schort while	
And torne hem alle to a fals beleue	4335
Þurgh large zifftes þat he schal ȝeue	
For he schall ffynde all þe tresour	
Þat is & was in erþe hid beffore	
Vndir þe erþe or owhere ellis	
Þat may not be gessid as <i>sum</i> men telles	4340
Þat vndir þe erþe is more tresour hid	
Þan abouen is knowe or kid	
Off þe which he schall all rich make	
Þat þe lawe of crist here will forsake	
So schall he shew men welþ worldly	4345
To dissayue hem þan þerby	
In þe fourþe maner afftir þan	
He schall torne to <i>hym</i> many man	
And do hem holy to folow his trace	
Þurgh grete <i>turmentries</i> & manas	4350
And þurgh drede of deþ þat most may <i>greue</i>	
For ellis he will not soffre hem liffe	
Full grete tribulacions he schal hem shew	
As seiþ þe gospell of saint mathew	4354
He seiþ so moche tribulacion	4357
Schall be þan to euery nacion	
Þurghoute þe world fer & nere	
Þat þo þat god haþ chosen here	4360
ȝiff god wold soffre þat it were don	4362
Þay schuld be broght in errour sone	4361
Bote in þe pocalipcis apertly	
It saith þus mystely	4364
He seiþ his ffete be lich laton bright	4367
As in a chymny brennyng light	fol. 161r col. 2
And þis was þat john se in vision	
Of hym þat semyd þe virgin son	4370
Be his fete þat as laton were semand	
Cristis last <i>lymmes</i> men vndirstand	
Þe which schall be men of perffite char[ite]	
Þat aȝens þe worldis ende schall be	
Þat is in þe tyme of antecrist	4375
Þurgh whom many soulis schul be perist	
Þe chymny brennyng <i>with</i> þe hete	
Betokenith tribulacions grete	
Þat antecrist when he schall come	
Þurgh whom many schall haue marterdo[m]	4380
Antecrist schall be þe most teraunt	
Þat euer was for he schall haunt	

All *maner* of *turmentis* ken  
 In which any martirs beffore haue ben  
 For in sere *maners* he schall *hem* hent 4385  
 þat will not to his lawe assent  
 And putt hem to þe deþ at last  
 Þat duellith in þe trouþ ffast  
 Bote all cristen men in þat contre  
 Where crist walkid *turment* schal be 4390  
 And Hamo saip þat a grete clerk was  
 Þe *turmentry* þurgh þe world schall pas  
 Þe ffendis þat now be bounden so  
 Þat þay may noþer ffile nor go  
 Ne noye so moche as þay wolde 4395  
 Schall þan be losed & not in holde  
 Þat tyme schall *preche* no cristen man  
 For þay schal be holde as cursid þan  
 Ne none schall bye *with* hem ne sell  
 Ne felischip holde *with* hem ne duell 4400  
 Bote *with* hem þat haþe crist fforsaken  
 And þe merk of antecrist had taken  
 Þat men may knowe & vndirstond  
 Þat þay to antecrist were assentand  
 For all þay schall bere his merk 4405  
 Þat fforsaken to wircþ cristis werk  
 And schall folow antecristis lawe  
 Be his merk men schul hem know  
 Þat þay schall bere as I vndirstond  
 Oyþer in þe ffronte or in þe hond 4410  
 Bote oþer þat will not done his rede  
 Schall be done to vilans dede  
 On þes foure *maners* as I haue shewed  
 He schall drawe to hym lered & lewde  
 And cristis lawe schall be doun laide 4415  
 As in þe pocalipcis it is saide  
 Þat *with* his taile he draweþ doun euen 4416  
 Þe þrid *parte* of þe sterris of heuen 4419  
 And into þe erþ sende *hem* right 4420  
 Þere þat þay myȝt not ȝiff no light  
 Þis was þe tayle of þe dragon  
 Þat saint john se in vicion  
 Þat dragon we vndirstond þe ffend 4425  
 And his *tayle* antecrist þat foloweþ at ende  
 Þe þrid *parte* of þe sterris bright  
 Be cristen men to vndirstond right  
 Þe which he schall fro þe trouþ draw  
 And do hem in erþ to kepe his law 4430  
 Þe men of þe world þat be couitous  
 He schall tome þurgh ȝifftis precious  
 For he schall ȝiff hem þat *turnid* will be  
 Off golde & siluir grete plente

fol. 161v col. 1

And also men of symple coning	4435
He schall torne þurgh fals preaching	fol. 161v col. 2
Gode men þat holde cristis commandmentis	
He schall torne þurgh manas & turmentis	
Many schull seme gode & rightwis	
Schall leue in hym & cristis law dispice	4440
First schall antecrist come in meknes	
And prech aȝen þe trouþ þat is	
And myracles schall þurgh hym be done	
Þat schall þe Iewis resayue sone	
And be tornid to hym all holy	4445
And þat tyme schall com ennok & ely	
And aȝens antecrist preche full harde	
As ye may here afftirward	
Þan schall anticrist begyn felly	
To pursu men þurgh tormentry	4450
Grete persecucion þan schal he wirch	
Aȝen cristen men & holy chirch	
Þan schall he distroy cristen law	
And gog & magog to hym draw	
Þe which be holden as men tell	4455
Þe werst ffolk þat in erþ duell	
Sum ffolke say þat þay be closid holy	
Bezond þe mountaynis of caspy	
Bote þay be not so closid aboute	
Þat þay may lightly come oute	4460
3iff a king nere þat holdeþ hem in	
Þurgh strength þat þat may not oute win	
Þat is clepid þe son of Amazans	
Vndir whos power þat folk wonis	
Bote atte last þay schal breke oute	4465
And distroy many londis aboute	
For þe Iewes haue such a prophecy	
And sayn magog hem comounly	
Þat his ffolke aȝens þe worldis ende	fol. 162r col. 1
Schall come oute & to Ierusalem wende	4470
With her cristis þat þay schall wirch	
And þan schall þay stroy holi chirch	
Sum clerkis say as þe glos tellis	
Þat gog & magog is not ellis	
Bote þe heste of antecrist þat schall com	4475
Sodaynly aȝens þe day of dome	
And aȝens holi chirch werray	
For to distroy it 3iff þay may	
Þe glos of þe boke saiþ also	
Þat be gog be vndirstond all þo	4480
Þurgh which þe ffende oure most enmy	
Schall cristen men pursu preuely	
By magog vndirstond may be	
Þurgh whom openly pursue schall he	

Or þis may be vndirstond þerby	4485
Þat antecrist tyme ffirst þreuely	
And afftirward oponly schall wyrk	
Wickidnes aʒens holy kyrk	
Gog is as moche to say as couert	
Bote magog is note bote apert	4490
Þes two prophetis as sayn <i>sum</i>	
Ennok & ely beffore schall come	
Beffore þe tyme of comyng <i>þrue</i>	
Off antecrist when he born schal be	
And þe tyme of his comyng	4495
Þat schall be þurgh his preching	
And to open persecucion	
Þat he schall do to diuerse nacion	
Bytwix þe tyme of þe prophetis two	
On sere partis schall preche þ[...]	fol. 162r col. 2
Þat þurgh her preching þay schull drau	4501
And convert lewis to cristen lawe	
For spekith þe prophet malache	
In a boke of þe prophece	4504
He saiþ þay schull turne þurgh godis [myght]	4507
Þe ffadirs hertis to þe son right	
Þat is to say þay schull turne in þe Iury	
Vnto þe right cristendom holy	4510
Þan schall þe lewis þe same law holde	
Þat þay haue þe cristen men be tolde	
And as cristen men done so schall þay do	
Als þe glos saiþ þat acordeth þerto	4514
Þe lewis schall take þan <i>with</i> hert glad	4517
Þe troupe þat cristen men beffore had	
As þe two prophetis schall hem ken	4520
Þe lewis & þe cristen men	4519
Schall þan þurgh euen entencioun	
Assent in crist as on religion	
Þay schall preche as þe pocalipcis sais	
A þousand & two hundreþ daies	
And sixty as men schall se & here	4525
As þe glos saiþ þat is þre ʒere	
As crist hymselffe vouchedsaue	
To preche þe same law þat we haue	
Þay schull be as þe pocalipcis sais	
In harde ayre be clad & sekis	4530
Þat is þay schull þan penauns preche	
And þurgh ensample of penauns teche	
Bote also sone as antecrist know	
Þat he torn lewis to cristen law	
Þurgh ensample & sarmon	fol. 162v col. 1
Þan schall he shew grete persecucion	4536
And greuously hem torment	
Þat to his lawe will not assent	



And so hem to þe deþ atte last	
3iff þay in þe trouþ stond stedfast	4540
Antecrist schall þan be ffull wroþe	
He schall do take þes prophetis boþe	
And in Ierusalem by þe ffendis rede	
Hastely do hem to dede	
þan schall her bodies as þe boke says	4545
Lye in þe stre þre daies	
And an halffe aboue þe erþ namly	
For no man schall do hem bery	
For drede of þat þay schall haue þan	
Off antecrist þat wickid man	4550
Her enmyes when þay be slayne	
Off her deþ þay schull be ffayne	
When þay haue liyen in þis wise	
þre daies & an halffe þey schull rise	
And þan her enmyes a voice schall here	4555
Unto hem speke on þis maner	
Hely & ennok arise vp boþe	
For 3e be past all maner wroþe	
As soon when þay haue herd þat steuen	
In a cloude þay schull stye to heuen	4560
þat all þe peple þan schall se	
A grete wondir to hem þat schal be	
Afttir her deþ as þe boke saiþ	
Antecrist schall regne ffiffen dais	
þat schal be tornid to hym holy	4565
þat were tornid to ennok & hely	
And all þat nil on hym trow þan	
Schall be done to deþ ech man	
Antecrist in his grete terantry	fol. 162v col. 2
Schall regne þre 3ere & an halff fully	4570
þan schall god abrig his daies	
As mathew in þe gospell sais	4572
Bote his daies ben abriged saiþ he þan	4575
þus saiþ saint gregore þe holy man	4578
He saiþ ffor god þat seþ þe right	4581
þat we be ffreill & ffebill of myght	
þe daies þat ben euill & heuy	
þat be put to men synglerly	
3itt atte last abrige schall he	4585
þurgh his godenes & his pete	
Antecrist schall be <i>withouten</i> pere	
And lyffe here two & thretty 3ere	
And an halffe as <i>sum clerkis</i> can se	
Off so many 3eris his age schal be	4590
Fro þe tyme of his first begynnyng	
Vnto þe tyme of his last ending	
<i>Sum</i> men say he schall liue as many 3ere	
As crist leuid in þe worlde here	

- And when he hap so long liued 4595  
 þan schall no man *with* hym be greuid  
 He schall þan ffelle godis vengeance  
 And *withoute* any repentauns  
 He schall be slayne sodaynly  
 Þurgh þe might of god almyghty 4600  
 Vpon þe mounte of oliuete  
 In þe stede þere crist sett his ffete  
 When þat he steigh to heuen bright  
 Þere schull we end þurgh godis myzt  
 Som clerkis sayn zitt also 4605  
 þat saint myhell schall hym slo  
 Þurgh cristis bidding in þe same stede  
 In þe which he schall be found dede  
 And þe boke saiþ þat he  
 Þurgh godis mouþ slayne schall be 4610  
 Bote how so it be þis is certayn  
 Þurgh godis myght he schall be slayn  
 Antecrist mynistris when he is dede  
 Schall make ioy in iche a stede  
 And haue her delites night & day 4615  
 And wed wyffes & þus say  
 All ziff her prince be dede þus  
 We haue pees & welþ plenteuous  
 And right as þay schall say þus all  
 Sodaynly dede schall þay ffall 4620  
 Þurgh þe might of god allmyghty  
 þus schall þay ende sodaynly  
 Bote when þay all be þus fordon  
 Þe grete dom schall not be done sone  
 For þe glos of daniell þus says 4625  
 God schall graunt ffyue & ffourty dais  
 To all hem þat dissayuid schall be  
 Þurgh antecrist & his meyne  
 þat þay may amend hem of her syn  
 And do penaunce or þe dome begyn 4630  
 Þe lewis schall þan all tornid be  
 To þe beleue þat now haue we  
 þan schall god ffullfill in þe last days  
 Þes wordis þat þis prophet says 4634  
 He saiþ þe ffolke to þe fold schall ffall 4637  
 And one herde schall be to kepe all  
 þat ffolk lewis & cristen schall be cald  
 In þe troupe of holy chirch ffald 4640  
 Fro þat tyme forth schall holi chirch be  
 In pece & rest *withoute* aduercite  
 For þan faileþ all þe pouer of þe fend  
 Fro þat tyme to þe worldis ende  
 So þat he schall not tempte ne greu[e]  
 Holi chirch ne no man þat þan schall ly[ue]

fol. 163r col. 1

fol. 163r col. 2

Bote how moche space schal be fro þa[n]	
To þe day of dome wote no man	
For alle þe prophetes þat men may neuen	
Nor all þe halowis þat be in heuen	4650
Might neuer none wite þat priuite	
What tyme þe day of dome schuld be	
For god will þat no man beffore wite	
Bote hymselffe þat has ordaynid it	
Perffore god to his disciples saiþ þus	4655
As þe pocalypcis tellith vs	4656
It ffalleth not to ȝow to know þe tyme of priuite	4659
þat þe ffadir haþ in his povste	4660
Perffor no man schuld aske ne say	
How moche we haue to domys day	
Ne we schuld not ȝern it to lere	
To wite wheþer it were ffer or nere	
Bote we schuld make vs redy all	4665
As þe day of dome tomorn schuld fall	
And þenk ay on þat dredffull day of dome	
As þe holy man saiþ saint Ierom	4668
He saiþ wheþer I ete or drink	4675
Or oght ellis do euer me þink	
þat þe beme þat schall blow at day of dom	
Sovneþ in my nere & þus saiþ sone	
Rise ȝe þat be dede & come	
Vnto þe grete dredfull dome	4680
Now haue ȝe herd þe begynning	
Of antecristis lyffe & ending	
þat men a wers tokyn may call	
þat aȝens þe dome schall fall	
Here begynneþ þe xv tokenis affore þe dome <i>without</i> les	
Many mo tokenis ȝit men schall se	fol. 163v col. 1
Beffore þat dredfull day schall be	4686
Boþe in erþe & in heuen	
As we here crist in þe gospell neuen	
Where he spekith of tokenis sere	
þat schall ffall on þis maner	4690
He saiþ as ordaynid is to be done	4701
Tokenis schall be in þe svn & þe mon	
& in þe sterris of heuen þat men schal ken	
And in erþ schall be grete þrong of men	
For þe mening of þe noys of þe see	4705
And of þe fflodis þat þan schal be	
And men schall wex dry in þat wyn	
For drede & for long bydyng þerin	
þat to all þe world com saiþ he	
For þe mightis of heuen þan troublid schal be	4710
And þay schall se þe son of man	
Coming down in cloudis þan	
With his grete myght and mageste	

- And þat tyme schall þe gret dome be  
 Þes tokenis be told afftir þe lettre here 4715  
 Bote þe exposicion may be in oþer maner  
 As god þat knoweþ all þinges well  
 Saiþ þus þurgh þe prophete ioyell 4718  
 He saiþ I schall 3iffe wondris sere 4724  
 Vp in heuen as men schall here 4725  
 And tokins down in erþ do ffall pick  
 Þat is blode & fire & breþe of smeke  
 Þan þe svn schal be tornid to derknes  
 And þe mon into blode & be lightles  
 Beffore þe day of oure lord schall fall 4730  
 Þat schall be gret & openly shewid all  
 Þat grete day is þe day of dome  
 Aȝens which all þes tokenis schal come  
 Þan may men þurgh swich tokenis wite  
 Þat it is most day þat euere was ȝit  
 And þe streytest and þe most harde  
 As men may se & here afftirwarde  
 ȝitt spekith þe holy man Ierome  
 Off ffifften tokenis þat schall come  
 Beffore cristis comyng as he says 4740  
 Þat schall fall in ffifften days  
 Bote wheþer any oþer daies schal fall  
 Betwix þes days or þay schull all  
 Be contend day affter oþer day  
 Saint Ierom saiþ he can not say 4745  
 And ȝit ffor sertayn proveþ not he  
 Þat þe ffifften days of tokenis schal be  
 Bote he rehersith tokenis ffifften  
 As he ffonde & writen haþe & sene  
 In som bokis of Ebrues 4750  
 Þat þe ffifften days tokenis  
 Bote saint Ierom scheweþ not ellis  
 Þat he found hem writen owher ellys  
 Bote in þe brewes bokis he hem fond  
 And reherse hem as he se hem stond 4755  
 Eche day afftir oþere euyn  
 As ȝe may here me now neuyn  
 Þe ffist of þe ffifften days  
 Þe se schall rise as þe boke says  
 Aboue þe highest of þat mountaigne 4760  
 Full ffourty cubitis certayne  
 And in his stede euen vpstonde  
 As an hye hill doþ on þe londe  
 Þe second day þe se schal be so lowe  
 Þat vnneþes any man schal it knowe  
 Þe þrid day þe see schal sem playn 4765  
 And ston euen in his cours aȝen  
 As it stode first at þe begyning

fol. 163v col. 2

Wipouten rising or ffalling	fol. 164r col. 1
þe fferþ day schall swich a wonder be	4770
þe most wondirfull ffisches of þe see	
Schall come togedir & make crying	
þat schall be hidous to manis hering	
Bote what þat crying may signify	
May no man knowe bote god almyghty	4775
þe ffifft day þe se schall bren	
And all þe watirs as þay schull ken	
And þat schall last fro þe son rising	
Vnto þe tyme of his down going	
þe sexte day schall spring a bloody dew	4780
On gress on tre as it schall schew	
þe sevenith day biggingis schal down fal	
And grete castellis & touris down fall	
þe eight day grete rochell stonis	
Schall smyte togedir all at onis	4785
And eche of hem schall oper down cast	
And eche aȝens oper hortill ffast	
So þat eche a stone in diuers wis	
Schall sonder oper in þre parties	
þe nynthe day a grete erþquake schal be	4790
Generally in eche contre	
Swich grete erþquake schal be þan	
Was neuer herde sith þe world began	
þe tenþ day þerafftir to neuyn	
Schall come a wynde fro heuyn	4795
And hillis & valays turnid schal be	
Into playne & made euen to be	
þe elleuenth day men schall com oute	
Off cavis & holis & wende aboute	
As wode men þat no witt can	4800
And none schall spek to oper þan	
þe twelff day þe steris all	
And two signes fro heuen schal fall	
þe þritten day schall dede men bon[es]	fol. 164r col. 2
Be sett togedir & rise at onis	4805
And vpon her grauís stonde	
þat schall ffall in eche a londe	
þe ffourten day all þat liuen þan	
Schall dye childe man & woman	
For þay schull with hem rise aȝen	4810
þat beffore were dede to ioy or payne	
þe ffifften day þus schall betyde	
þe worlde schall bren on ich a syde	
þe erþ þere we now duell	
Vnto þe bitter ende of hell	4815
þus tellith Ierom þes tokenis ffifften	
As he þem in þe boke of Ebrewes hap sen	
Bote for all þe tokenis þat men may se	

- 3itt schall þe dome noght be  
 What tyme þat crist schall come to þe dom[e] 4820  
 So sodaynly he schall come  
 For as it befill in noye & loth daies  
 So schall he come as þe gospels sais 4823  
 As was done in þe day of noye 4839  
 Right so man son schall com saiþ he  
 Men ete & drank þan & were glad  
 And weddid wiffes & bridall made  
 Vnto þe day namly þat noye  
 Went into þe schip þat made he  
 So sodaynly cam þe fflode þat day 4845  
 And ffordid all þe world soþe to say  
 Also in þe day of loth it befell  
 Men ete & drank schortly to tell  
 Ich one *with opere* & solde & boght  
 And pletid & biggid & hous wroght 4850  
 And þat day þat loth zede fro sodom  
 Sodaynly crist vengauens com  
 And raynid ffire and brymston fol. 164v col. 1  
 And les all þat þere was & spared none  
 Right þus schall ffall as men may se 4855  
 When man son shewid schal be  
 In þe ende of þe worlde before þe dome  
 An hidous ffire schall sodaynly come  
 Þat alle þe worlde schall holy bren  
 And noþing spare þat is þerin 4860  
 For alle þe erþe schall bren *without*e  
 And þe *elementis* & þe aire aboute  
 And all þat gode in þe world haþe wrozt  
 Schall þan be brent & wast to noght  
 Þe ffire þat þurgh þe worlde schal rise 4865  
 Schall come þan ffro sere *partis*  
 And all þe fire þat is in þe spere  
 And vndir þe erþ & abouen here  
 Schall mete todedir at ons þan  
 And bren all þat liueþ beste & man 4870  
 And all þat groweth vndir erþ & ayre  
 To all be clensid & made fayre  
 For all þe corrupcion þat men may se  
 Þat in þe ayre or in þe erþ may be  
 Þis ffire as þe boke vs saiþ & leris 4875  
 Schall bren & wirch on ffour *maners*  
 It schall bren as þe ffire of hell  
 To ponysch þe synffull þat þere schal duell  
 It schall bren as þe ffire of purgatory  
 To clens men of venyall synnis holy 4880  
 It schall wirch at þe ffire of erþ here  
 Þat ouerall schal bren ffer and nere  
 To wast all þat on erþ springeþ

As gress and trees & erply þingis	
And also þe bodies of ech man	4885
To bren holy into aschis þan	
It schall wirch as þe fire of hell	fol. 164v col. 2
And make þe <i>elementis</i> clere iche dell	
And all þe ayre bright of hew	
And heuenis to seme all new	4890
Þurgh þe ffire þat þus schall ryn aboute	
Þe fface of þe erþ schall bren <i>without</i> e	
And þe schap of þe world fordon schal be	
As it was ffirst þurgh þe flode of noy	
And as þe flode passid cubitis fiften	4895
Ouer þe highest mount þat euer was sene	
Right so þe ffire as hegh schal pas	
Toffore þe worlde as it was	
And as god beffore his first comyng	4899
He schall of þe world make ending	4904
Þurgh þat ffire þat schall so brenning be	4905
Aȝens þe dedis of charite	
Þe worching of þis fire so brennande	
Schall conteneþ þre termis passand	
Þat is begynnyng myrdward & ende	
As in þis boke is here contend	4910
First þe ffire at þe begyning	
Schall come beffore cristis comyng	
Þat þe gode men schal clens & ffyne	
And þe wickid harde ponisch & pyne	
Þat loud syn & þoght it swete	4915
And þerfore seiþ þus þe prophete	4916
Þe ffire beffore hym in sere partis	4919
Schall go aboute & bren his enmyes	4920
Þat ffire mens bodies to asches schall bren	
And þe world & all þat is þerin	
Þus schall þe fire first before come	
Or crist cym down to þe dome	
And when þe fire hap wastid as I tolde	4925
Þan schal all men rise ȝong & olde	
Oute of her <i>grauis</i> <i>with</i> soule & body	fol. 165r col. 1
And come to þe dome þan all holy	
And oure lorde schall come down þan	
And sitt in þe dome as domys man	4930
And deme þan boþe gode & ill	
As ȝe may here afftir as ȝe will	
And ȝitt þe ffire all þat tyde	
Schall bren aboute on iche a syde	
As þe prophet dauid .... witnes	4935
In þe sauter þat writen is	4936
Þe fire schall bren in his seiþ he	4939
And aboute hym grete <i>temp</i> est schal be	4940
And as long as þe dome schal last	

- þe fire schall bren on ich syde fast  
 When þe dome is broght to ende  
 Þo þat be dampnid schall wende  
 With all þe ffire þat so schall bren 4945  
 To hell pitt & duell þerin  
 Þan schall all þe fire be swepid down  
 To hell with all þe corrupcioun  
 And all þe ffilþ of þe world nesch & hard  
 As in þis boke is writen afftirward 4950  
 Þus þurgh þe worlde þe fire schall bren  
 And clens it of all maner synn  
 And of all corrupcions hye & lowe  
 Þat men may now se here & know  
 And when þe fire hap wastid al erþly þing 4955  
 Þan schal þe elementis sese of meuing  
 Our lorde þan or he come down  
 To sitt in dome in *propir* persone  
 Schall send beffore as þe boke tellis  
 In ffour partis his aungellis 4960  
 With her bemys ffor to blowe  
 Þat all þe worlde schall here & know  
 All men þay schall þan vpcall  
 And bid hem come to þe dome all fol. 165r col. 2  
 All men schall rise þat euer had lyff 4965  
 Man & woman child & wyff  
 Gode & ill with fflesch & fell  
 In body & soule as clerkis tell  
 And þat in schort while as þoght may þ[ynk]  
 Or mans ye opyn or wink 4970  
 All schall rise in one tyme amounting 4975  
 As þe space of an ye winking  
 When þay here þat dredfull blast  
 Off þe beme þat þan schall blow ffast  
 All men schall þan sone vpris  
 In þe same stature & bodies 4980  
 Þat þay had here in her lyffe days  
 And in non oper as þe boke says  
 All schall rise in þe same age þan  
 Þat god had here ffully as man  
 Namely when he rose þurgh myght 4985  
 Fro deþ as saip saint austen right  
 Þan was he of þretty 3ere olde & two  
 And þre moneþes þerwith also  
 In þat elde schall rise at last  
 When þay here þe bemys blast 4990  
 With her bodies all halle  
 And with her lymmes grete & small  
 For all ziff þe bodye of iche man  
 Schall be brent to aschis þan  
 And 3it ziff all þe aschis of her bodys 4995



Were strewid & scatrid on sere wys	
Purgh ich a lond & iche contre	
Pay schall all togedir be	
And iche a body schall rise þan holy	
<i>With</i> all þe lymes þat falleþ to þe body	5000
<i>With</i> all þe heere body and hede	fol. 165v col. 1
And none heere want in non stede	5002
And if any body be vnsemlly	5009
Purgh outrage of kynde namely	5010
God schal abate þat outrage þurgh myght	
And make it all semly to sight	
And 3iff any lymme lackid þat schuld befall	
To þe body oper grete or small	
Purgh deffaute of kynde god þan will	5015
All deffaute of lymmes to ffulfill	
And þus schall he do to all þo	
Þat schall be sauid & to blis go	
For her bodies schal be faire & bright	
<i>With</i> semly lymmes to mans sight	5020
Bote he schall amend in no wise	
Þe dedis of þe synfull bodies	
For her bodies schall all vnsemlly be	
And ffoule and hougely for to se	
All þat be þan gode & rightwis	5025
Þat schal be sauid schall þan vprys	
And into þe aire be ravischt	
Azens þe comyng of ihesu crist	
To kepe hym when he schal doun com	
As domysman ffor to sit on dome	5030
Þe most perffite men schall crist first kepe	
And all com <i>with</i> hym in his felisschip	
And <i>with</i> hym be ay body & soule	
As þe apostill saiþ saint paule	5034
He saiþ our lorde schall com doun fro heuen	5042
In godis bidding & arkaungelis sevyng	
And þe son of cristis owne beme	
Alle þe worlde þan ffor to deme	5045
And þo þat ben dede in crist þan	
Schall first vprise ech man	
And sitt on þe same maner	
As we þat liffe & be lefft here	
Schull þan <i>with</i> hym in clowdis be ravist	fol. 165v col. 2
Into þe ayre to mete <i>with</i> criste	5051
And so <i>with</i> our lorde euer to be	
Fro þat tyme forwarde þus saiþ he	
Bote þe synfull þat schal rise þat tide	
Beneþe on erþ schall crist abyde	5055
And wepe & sorow chargid <i>with</i> syn	
For þay may nowhere away win	
Hem were leuer be in hell þan	

þan come beffore þat domesman	
þay wolde ffayne fle 3iff þay myȝt	5060
To hyde hem fro þe domesman sight	
Vndir þe erþe or owhere ellis	
As saint john in þe pocalipcis tellis	5063
He saiþ kingis of þe londe & princis sere	5072
And cheuetayns þat be vndir hem here	
And riche men of diuers contre	
And strong men bonde & ffre	5075
In cauis wolde hem hyde echone	
Im cauis & rochis of stone	
And schall say to mountains & rochis þus	
Fall 3e adoun and hyde 3e vs	
Fro þe face of hym þat sytþe in trone	5080
And fro þe wrech of þe lomb þus saiþ saint john	
Many men schal be adred þan	
To come beffore þat domesman	
Namly synfull men <i>withoute</i> hope	
For þus saiþ ȝit þe holy man iope	5085
Lorde he saiþ when shal tow come	5089
To deme þe erþ & sitt in dome	5090
Where schall I ffre þy wrech hyde me	
Forwhy I haue synnid to þe	
Full greuously in my lyffe here	
And ȝitt saiþ iope on þis maner	5094
Lorde who may ȝiff to me saiþ he	5099
þat þan in hell mote hide me	fol. 166r col. 1
And couer men at þat dredfull day	5101
Vnto þy wrap be past away	
þan is it no wonder as was saide are	
ȝiff synfull men haue drede & care	
þat schall dampnid be & perisch	5105
For to come beffore þe sight of crist	
þat to hym so wrechfull schal com þan	
When iobe þus saiþ þe holy man	
Our lorde crist þurgh his grete myȝt	
Schal þan com doun fro heuen bright	5110
As domesman & sit in dome	5112
And <i>with</i> hym grete multitude schal come	
Off aungels & of arkaungelis	
And of opere halowes as þe boke tellis	5115
Lo our lorde schall come to dome	5118
And all his halowes <i>with</i> hym schal come	
And sodaynly he schall hym schew	5120
As saiþ þe gospell of saint mathew	5121
As þe lightening goþ oute in schort tyde	5126
Fro þe est to þe west syde	
Right so þe comyng of man son schal be	
Sodayn bright & hidous to se	
He schall come doun <i>withoute</i> lett	5130

Aȝens þe mount of olyuet	
Where he in his manhode steigh to heuen	
For his disciples to his fadir euen	
In swich forme as he stegh vp þan	
He schal come down to deme ech man	5135
Gode & euill zong & olde	
As þe aungel to his disciples tolde	5137
Þay saide ihesu þat is here vptan	5142
Fro ȝow to heuen fleþe & ban	
He schall so com at þe worldis ende	
As ȝe se hym to heuen wende	5145
In þe forme of man he schall com þan	
And sitt in dome as domesman	fol. 166r col. 2
Þan crist is come down to deme	
In fforme of man he schal seme	
In a place he schall his dome holde	
In a place þat Iosaphat is tolde	5150
When all men schull togedir mete	
As crist saiþ þurgh Ioel þe prophet	5152
He saiþ all men I schall togedir call	5155
And into þe vale of Iosaphat lede al	
And ȝitt more to þat he saiþ þus	
As he þurgh þe prophet schew vs	5158
He saide all men schal rise to þe dom	5163
And into þe vale of Iosaphat com	
For þere he saiþ I schall sitt namly	5165
To deme all men as þay be worþy	
Þat vale þe vale of erþ is callid	
For amiddis þe erþ withoute it falleth	
Iosaphat is as moche ffor to say	
As stede of dome att þe last day	5170
Crist schall noght fully down com	
To þe erþ to sitt in dome	
Bote vp in þe aire he schall sitt	
In a white cloþ saiþ holy wrytt	5174
Lo oure lorde schall schew hym þan	5177
On þe white cloude as domysman	
Euen aboue þe vale namly	
Þere all men schall se his body	5180
Many may fynde it þat will wite	5182
Þe vale of Iosaphat is isett	
Betwix þe mount of olyuett	
And Ierusalem on þat oþer syde	5185
Þat stondeþ amiddis þe world wide	
And þer is þe mount of calvery	
And þe sepulcre of crist þerby	fol. 166v col. 1
And in þat contre stondeþ bedlem	
Noght fer fro Ierusalem	5190
Þere crist schall sitt þer at þat day	
Amiddis þe erþ sop to say	

- To here as 3e may now se  
 þe vale of Iosaphat vndir be  
 Where beried was our lady mary 5195  
 Fro whom for 3ow flesch & blode to þe  
 He may say here may 3e se 5196a  
 He may say here may 3e se now  
 Bedlem where I was bore for 3ow  
 And in clowtes lapped & layde was  
 In a cribe betwix an oxe & an as 5200  
 He may say here may 3e se stonde  
 Ierusalem þat is nere hande  
 Where I had for 3ow many boffett  
 And *with* scorges sore ibete  
 And sith for 3ow þe cros I bare 5205  
 þat on my schuldir was laide þere  
 He may say lo here þerby  
 Lo here þe mount of caluery  
 Where I was hongid on þe rode  
 Betwix two þeffis for 3our gode 5210  
 Where my payne for 3ow was most  
 And where I swet & zaffe þe gost  
 He may say þus also  
 Lo here þe sepulcre a litell þerffro  
 Where I was layde as 3ow for dede 5215  
 When I was beried in þat stede  
 Lo here þe mount of olyuet 5218  
 He may say now here I sitt 5217  
 Where angelis aperid in mans liknes  
 When I stegh to heuen þer ay blis is 5220  
 And tolde 3ow how my comyng schul be fol. 166v col. 2  
 To þe dome as 3e may now se  
 Now haue 3e herde þe skill why  
 He schall sitt aboue þe vale namly  
 þat men þe vale of Iosaphat callis 5225  
 þe which amid þe world fallis  
 Also anoþer skill may be  
 Why he schall doun come in þat contre  
 For þer was his first comyng doun  
 Onely for mans saluacioun 5230  
 When he first flesch & blode toke  
 Off þe mayden mary as saip þe boke  
 þus schall he come & sitt þare  
 To deme all þe worlde as I saide are  
 Crist ful stern þan schall ben 5235  
 A3ens synfull men þat him schal se  
 Dredffull & hidous saip þe boke  
 He schall be to hem when pay on hym loke  
 And as delitable to þe sight  
 To rightffull men þat lyuid in right 5240  
 Bote all þe persons of þe trenite

And þe godhede schall not shewd be	
To euill & gode þat schal apere þan	
Bote crist allon in form of man	
Goddis son þat þan schal deme vs	5245
Wherffore saint lohn saiþe þus	5246
God haþe zeuyn to his son saiþe he	5249
Alle þe dome þat zeuyn schal be	5250
Þe men honour þe son right	
As þay honour þe ffadir full of myght	
Þe gode schall se hym in manhod þan	
With þe godhede as god & man	
Þe which he schal not fro hem hyde	5255
For þay schal se hym glorified	
And þat schal be a blisfull sight	fol. 167r col. 1
So ffaire he schall seme to hem & briȝt	
Þe euill hym in his manhode schal se	
Onely as he hong on þe tre	5260
Blody on body as he þan was	
When he died for manis trespas	
Þat sight to hem schall be payn & dred	
For þay schall not se of his godhed	
And for þe godhede is full of blis	5265
Þerffore þat sight schull þay mys	
Bote in his manhode onely as I say	
He schall shew hym to hem þat day	
For in forme of man he schal þan seme	
And in his manhode he schal hem deme	5270
He schall þan at his doun comyng	
Þe tokyn of þe cros with hym bring	
On which he boght vs fro hell pyne	
For he wolde not mans soule tyne	
Þe tokyn off þe cros all men schal se	5275
Full delitable it schall be	
To rightwis men & sem ful bright	
And dredfull to synffull mans sight	
Þis tokyn of þe cros schal be shewid þan	
As þe boke saiþ & be be [sic] hid fro man	5280
When oure lorde schal come to dome	5284
To deme gode and euill sone	5284a
Þat is to say all men in þe ar	5285
Þat to gode men schall seme bright & faire	
Þis tokyn as I trow schall not be	
Þe same cros ne þe same tre	
On þe which god was nailed fote & hond	
Bote a token of þe cros semand	5290
3itt som leuen & so may wele be	
Þat þe tokyn of þe sper men schal þan se	
Þat stynged crist to þe hert rote	fol. 167r col. 2
And of þe naylis of hond & ffote	
To þe rode tre ffast ffestid	5295

- And of þe croun þat was þrestid  
 On his hede fast þat blode oute ran  
 When þe þornis hym prikkid to þe pan  
 And of þe scorgis þat brast his hide  
 Þat þe blode ran down on ich a syde 5300  
 All þes tokens schall þan be schewde  
 Beffore all men lerd & lewde  
 Bote þe synfull þat dampnid schall be  
 To her schenschip schall hem se  
 In hede in ffote in hond & syde 5306  
 Þen schall þay se þat ilk tyde 5306a  
 Þat fflesch schall seme all bledand 5307  
 To þe synffull þat beffore hym schal stonde  
 He schall schew to her confucioun  
 All þe signis of his pascioun 5310  
 And þe encheson & þe manere  
 Off his paynis þat he soffred here  
 And all þis schall be done oponly  
 To repreue þe synffull man þerby  
 And þat schall be her schenschip þan 5315  
 As saint austen saiþ þe holy man 5316  
 He saiþ our lord son god allmyghty 5325  
 Peraenture haþ kepid in his body  
 Þe erres of his woundis sere  
 Þat he soffrid for mans syn here  
 For to schew to his enmyes  
 When he schall sitt in dom as iustys 5330  
 To repreue hem at þe last day  
 And to ataynt hem & þus say  
 Lo here þe man in fflesch & blode  
 Þe which 3e hongid on þe rode  
 Lo here god & man þat man wrought 5335  
 In whom leue wolde 3e noght fol. 167v col. 1  
 Beholde þe woundis þat 3e stiked  
 Se þe sydis þat 3e prickyd  
 Þe which for 3ow is open ay  
 And 3e wolde entre be no way 5340  
 A grete schenschip schall þis be  
 To þe synffull þat it schal se  
 Þat to hym here doþ no gode azen  
 Þat for hem soffrid so grete payn  
 And 3itt not þes þat do no gode only 5345  
 Bote oþer þat be ffull of velony  
 Þat ay do euill azens gode  
 And eft do god son on rode  
 Þou þat in hem is þurgh syn  
 Off þe which þay will here neuer blyn 5350  
 What may þay ansuere þan & say  
 How may þay hem excuse þat day  
 In noþing may þay be excusid þan 5353

For þat day as þe boke berith witnes	5355
Þat þay ne schal tremble for drede þan	5354
Schall noght be schewid bote riȝtwisnes	5356
With grete reddure to synffull namly	
Þat schall be dampnid as þay be worþy	
Þay may deffend hem be no wys	
For Iohn <i>with þe</i> gelden mouþ þus says	5360
He saiþ <i>non stede of deffens þer</i> schal be	5364
Where þay schal crist openly se	5365
Ȝiffing witnes and tokenis certayn	
Off his pascion & of his payn	
All schall haue grete drede þat day	
Boþe gode & euill soþ to say	
Þere schal be noþer aungel ne man	5370
Þat þay schall tremble for drede þan	
All if þay wite to be saue	
Ȝit schall þay þat day drede haue	
Not for <i>hemselffe</i> for þay be giltles	fol. 167v col. 2
Bote for þe reddure of riȝtwisnes	5375
And for þe grete hausterite	
Þat crist schal shew þat day to se	
Aȝens þe synffull namly	
Þat schall be dampnid <i>withoute mercy</i>	
When riȝtwis man þat schal be saue	5380
And aungels so moch drede schal haue	
What drede & dool schal þe synffull haue þan	
Wherfor þus saiþ þe holy man	5383
He saiþ ȝiff þe pilers of heuen briȝt	5388
Þat holy man be þat haue liued riȝt	
Schal drede cristis comyng <i>in</i> his manhed	5390
And þe aungelis also schall dred	
And wery wel bitterly þerto	
What schall þe synffull men þan do	
Þat schal be dampnid as I said ore	
Ȝitt saiþ þe holy man þus more	5395
Ȝitt þe riȝtwis man saiþe he	5398
Schall vnneþ sauid be	
Þe synffull & þe wickid man	5400
Wheþer will þay wend þan	
Riȝtwis men as þe boke tellis	
Schal be saue & not ellis	
Our lorde schal þan <i>in</i> his manhod sitt	
Aboue þe sinfull as saiþ holy writt	5405
And stern & wrap <i>with</i> a fell chere	
Hem to deme þat haue mislyuid here	
Hell bench þat is wyde & depe	
Schall þan be openid <i>hem</i> to kepe	
Þe erþ þat þay stond on schal shake	5410
For her syn & tremble & quake	
So þat vnneþ it schall <i>hem</i> bere	

- So moche her syn þe world schall dere  
 Þe worlde aboute *hem* schal be brenand fol. 168r col. 1  
 And fendis on iche syde on *hem* stond 5415  
 Grete sorow schal be among *hem* þore  
 Þe aire aboue *hem* schall styng sore  
 With þondir dyntis & lightening togedir  
 Þey wolde þan fle þay wote neuer wheder  
 Þan schall þay be besett on iche a syde 5420  
 Þat þay may not fle hem to hyde  
 Many scvrsers schall be þan  
 To scvse hem beffore þe domysman  
 For I fynde writen as 3e schull here  
 Fifften maners of acoysers sere 5425  
 Þat schall in þat dredffull daye  
 Þe synffull men þat is to say  
 Conciens is clepid inwite  
 And her owne synnis & holy write  
 Goddis criatours þat we ken 5430  
 Devils aungels & heþin men  
 Martires þat haue felid *turmentis* sere  
 And oper þat wrong hap þoled þere  
 Marmis son & doghtir unchastid  
 Pore men þat her nede may not hyde 5435  
 Sogettis þat benifficis receyue here  
 To *turmentis* of cristis pascion sere  
 And god hymselffe & all þe trenite  
 Agayn þe synffull þan schall be  
 First schall 3e here how her conciens 5440  
 Acuse *hem þer* in cristis *presens*  
 Openly and not in priuite  
 For nobing þan schall hid be  
 All þing schal be þere schewid openly  
 For daniel saiþ þus in *prophecy* 5445  
 Þe dome sat & þe bokis be openid wide 5447  
 And þus schal be sene þat tyde  
 Þe bokis be conciens & not ellis  
 As þe glos þerof þus tellis 5450 fol. 168r col. 2  
 Conciens it saiþ on eche a þing 5452  
 Schal be shewid to mans knowi[ng]  
 Her synnis also boþe more & les  
 Schall akuse as þe boke berith witnes 5455  
 For her synnis schal euer *with* hem last  
 As þey were bounde about her neck  
 Pay schall hem akuse þat day  
 Azens whom pay schall con not *withsa[y]*  
 For a stoole þing wrecheþ a þeffe fon[den] 5460  
 When it is about his nek bounden  
 Right so her synnis schal wreche *hem þere*  
 As þay aboute her nek bounde were  
 And þan schall her synnis say þus



<i>þou synffull man þou wroghtest vs</i>	5465
<i>As be we þyne withouten doute</i>	
<i>And þou hast long borne vs aboute</i>	
<i>Also akuse schall holy writt</i>	
<i>Namly to men þat knoweþ it</i>	
<i>Or þe poyntis haue herd þat longeth þerto</i>	5470
<i>And wolde not afftir holy writt do</i>	
<i>3itt godis criatours sere</i>	
<i>Akuse hem in diuers maner</i>	
<i>As þe svn þe mon &amp; þe steris</i>	
<i>And þe ffirmament þat vs gouernis</i>	5475
<i>And all þe werk schall þan be redy</i>	
<i>To akuse þe synfull openly</i>	
<i>For all criatours hate hem schall</i>	
<i>When he is wroþe þat made hem all</i>	
<i>Also deuyls schall akuse hem þore</i>	5480
<i>Off all her synnis las &amp; more</i>	
<i>And of þes synnis þat þay schal out say</i>	
<i>þat þay egged hem to night &amp; day</i>	
<i>And of þis þay schall hem akuse</i>	
<i>As þe þeffe his ffelaw dose</i>	fol. 168v col. 1
<i>þat he akuseth of þe same þing</i>	5486
<i>þat he did þurgh his egging</i>	
<i>þe deuelis at þe dome schall þere be redy</i>	
<i>þat to tempt men were ay besy</i>	
<i>With writen synnis las &amp; more</i>	5490
<i>With which þay may akuse hem þore</i>	
<i>And all synnis þay schall rehers þan</i>	
<i>And þerffore saiþ Iobe þe holy man</i>	5493
<i>Lorde þou suffrest here saiþ he</i>	5496
<i>Be write bitter synnis aʒens me</i>	
<i>Aungels also as we here clerkis say</i>	
<i>Schall akuse synffull men þat day</i>	
<i>For god þat to hem her soulis toke</i>	5500
<i>For to kepe here as saiþ þe boke</i>	
<i>Schall ask of hem att his comyng</i>	
<i>Account to ʒeld of her keping</i>	
<i>þan schall þe aungelis ansuere þerto</i>	
<i>And say at our counsaile þey wold not do</i>	5505
<i>And aʒens our will ffoly wold use</i>	
<i>þus schall þe aungels þe synffull akuse</i>	
<i>Also heþin men as saith þe boke</i>	
<i>þat neuer baptem ne right trouþ toke</i>	
<i>As Iewis sarzins &amp; payenis</i>	5510
<i>þat wote not what cristis law menis</i>	
<i>Schall þan akuse as men schall se</i>	
<i>þe ffals cristen þat dampnid be</i>	
<i>For þe heþin men at þat grete assise</i>	
<i>Schall þan be holden as men rightwis</i>	5515
<i>þat wolde not kepe þe comaundementis ten</i>	5517

To þe regard of ffals cristen men	5516
Bote spendith her ffyue wittis in vayne	
Þerffore þey schall haue þe more payne	
In þe pitt of hell schall more greue	fol. 168v col. 2
Þan þe heþin men of misbeleue	5521
Þe halows of heuin schall akuse also	
Þat schall be dampnid & to hell go	
And namly martirs cristis owne knightis	
Þay schall akuse sinfull wightis	5525
And tirauntis þat hem pynid & slowe	
And oþer þat hem to turment drowe	
Off whom vengeauns to god þey cry	
As þe pocalipcis schewep þerby	5529
Þat is holy lorde stedfast & gode	5532
How long schal it be or þou venge our blod	
Off oure enemyes þat in erþ duell	
On þis maner þe pocalipcis tell	5535
Sith þay to god ay vengeauns cry	
On hem þat of her blode be gilty	
How schuld þay þan in þe tyme of wrak	
Be still and not azens hem spak	
Also þo þat haue þolid here	5540
Falsnes & wrongis in sere manere	
Schall þat day akuse hem sone	
Þat haue hem here grete wrongis doun	
3itt sonis & doghtirs þat vnchast were	
Schall akuse fadirs & modirs þere	5545
For þat þay rechelesly & slow	
To chast hem & hold hem low	
And to teche hem gode þewis	
As þe holy man in his boke schewis	5549
Þe son schall playn hym þan saiþ he	5552
Off þe euill fadir & azen hym be	
For deffaute of hem be þay	
In grete repreue þat is to say	5555
In deffaute of his disciplyn	
Perchance be demed to hell pyne	
And þe ffadir also <i>with</i> hem spilt	fol. 169r col. 1
For he is caus of her gilte	
3itt þe pore men schall hem playn þurȝ miȝt	5560
On þe riche man in godis sight	
And akuse hym þan ffull greuously	
For þay on hem had no mercy	
For to help hem here in her nede	
Noþer to cloþ nor to ffede	5565
Bote lete gold & siluer on hem rist	
Þat þay had in horde vpþrist	
And þerof to pore men wolde not ȝiffe	
When þay hym se in mischeffe	
Þerffore þe rust of þat mowled mone	5570

Aȝens hym þan schall writen be  
 And wormys & moþis on þe same maner  
 Þat on her cloþes haue bred here  
 Þat þay had here ouer mesure  
 Þat of hem wold not part *with* þe pore 5575  
 Schall þat day be in witnes broght  
 For þe pore þat þay holpe noght  
 Also þo þat were sogetis to man  
 Schall akuse his maister þan  
 Þat hem haue greuid þurgh maisteri & myȝt 5580  
 And of oþer wolde do hem no right  
 Þe benefittes þat god did to hem here  
 Schall hem akuse in sere manere  
 For aȝens hem schall crist alege soun  
 And schew hem þat he haþe hem down 5585  
 Þe riche benefettis more & les  
 To repreue hem of her vnkyndnes  
 Ȝitt þe *turmentis* of cristis pascion  
 Þat he þolid ffor manis saluacioun  
 Schall hem akuse at þat grete dome 5590  
 For why þus saip saint Ierome 5591  
 He saip þe cros on which he died for [man] 5596 fol. 169r col. 2  
 Schall stiffly stond aȝens hem þan  
 And crist *with* his woundis wyde  
 Schall alege aȝens þo þat tyde  
 Þe holis of his woundis schall speke 5600  
 Aȝens þo ffast & aske wreke  
 Þe nailes þat in his ffete & handis stake  
 On þe schall playn & gret plaint mak  
 Atte laste crist hymselffe most of myght  
 And þe trenite schall akuse hem right 5605  
 For þay wraþed god in his povte  
 And alle þe personis of þe trenite  
 Boþe ffadir & son and holi gost  
 Perffore þat akusing schal be most  
 Bote þe second person þat all schall deme 5610  
 Þat is crist godis son þat man become  
 All þat schall come beffore crist þat day  
 Schall a straitte counte ȝiffe or þey pas away  
 Of all her lyffe how þat þay here lyued  
 Þan schal be sene who god greuid 5615  
 Þat beffore all þe world schewid schal be  
 Openly & noght in priuite  
 Beffore all halous & angels bright  
 And beffore ffendis & mans sight  
 And beffore al wyckid men also 5620  
 Þat schal be dampnid to endeles wo  
 For all schal be þere þan boþe gode & ill  
 To deme al be dome of right & skill  
 For crist þat is rightwis domesman

Schall clepe all men beffore hym þan	5625
And þe prophet dauid berith witnes	
In a vers þat saip þus	5627
He saip he schall beffore hem call	5630
þe heuen fro aboue & þe erþe alle	
For to deme right his ffolke þat day	fol. 169v col. 1
As þis vers is þus moche to say	
He schall clepe heuen beffore hym tye	
þat is to say holy men & perffite	5635
þat <i>with</i> hym in dome þan schall sitt	
And <i>with</i> hym deme as saip holy writt	
Bote þe erþ is not ellis to tell	
Bote wickid men & ffendis of hell	
þat he schall call at his will	5640
To schede oute þe gode fro þe ill	
þan schall ech man of his lyuing	
Be sett to an harde rekening	
For men schall þan acountis zeld	
Off all her tyme 3ough & elde	5645
Noght onely of one ne two ne þre zere	
Bote of all þe tyme þat þay haue liued here	
And specially of iche a moment	
Off all þe tyme þat crist haþe hem lent	5649
No moment schal be vnrekenid þan	5652
As saint bernard saip þe holy man	5653
He saip þat none heere of þyne hede	5658
Schal be perischt þat tyme no stede	
Right so schal be non moment	5660
Off all þe tyme þat crist haþe sent	
Of þe which schal be made no playing	
In þe tyme of þat last rekening	
Also þay schall zeld acount certayn	
Off all idill wordis spoken in vayn	5665
þat is to say þat be ffroyteles	
As holy writt berith witnes	5667
þe boke saip on þis manere	5670
Off eche idill and vayne word here	
Reson schal be 3olden right	
At þe day of dome in godis sight	
And not only of idill wordis said	fol. 169v col. 2
Bote of idell þoghtis þat god mispayde	5675
For excuse hem may þay noght	
Nor idill worde ne idill þoght	
þat þay spak or þoght afftir þay haue witt	
Off þe which þay were neuer quitt	5679
Isay saip I com togedir <i>with</i> men	5684
þe þoghtys of men þat I ken	5685
For to deme hem bop more & les	5686
Many aght to be dreding þerffore	5688
And 3itt saip vs saint gregore	5689

He saip god þat all wisdom can	5694
So beholdeþ þe ways man	5695
þat þe leste þoght þat þurgh vs had he	
At þe dome schall not vnwryed be	
And not only of idill word ne þoght	
Bote of all idill werkis þat men wroght	
þay schall also acountes zeld	5700
Not only of grete dedis of elde	
Bote of smale dedis of her þoght	
Fro þe tyme þat þay any <i>witt</i> had oght	
þat þay haue wroght nightis & dais	
þerffore salamon þus says	5705
He saip þou zong man be glad & bliþe	5712
In þy zoughþ þat passeþ swiþe	
And þat þyne hert in god sitt ffast	
While þe daies of þy zouþ may last	5715
And in þe ways off þy hert þou go	
And in þe sight of þyn yen two	
And wite þow for all þy zonghede	
Our lorde schall þe to dome lede	
Where shal be zolden resons sere	5720
And þerffore saip lobe on þis maner	5721
Lorde to waste wiltow me noght	5723 fol. 170r col. 1
þurgh synnis þat I haue wroght	
Also men schall zeld counte sone	5725
Not only þat þay wrong haue done	
Wetyng well þurgh her knowing	
Bote ffor þat þay dide þurgh zerning	
Off which þay schall not be excusid þan	
And þus saith þe wyse man	5730
He saip for eche a þing þat zernid is	5733
Gode or euill more or les	
Man atte last day schal be dred	5735
To þe dome þat is most dred	5736
Lorde saip dauid me mene þou noght	5740
Off my ffrely vnknowen in þoght	
3itt schall þay zeld acountis <i>with</i> drede	
Not only of eche party of euill dede	
Bot of eche dede preue	
þat semyd by sight gode to be	5745
For <i>sum</i> euill dede semyth gode here	
For saint gregore saiþe in þis manere	5747
He saiþe <i>sum</i> tyme is ffoule in domesmen sizt	5750
þat in þe ye of erreure schyneþ bright	
Bote att þe dome schall þat discried be	
As in þe palme men may writen se	5753
God saide þis worde be þe prophet dauid	5756
And menep oper þat acordeþ <i>þerwith</i>	
He saip when I haue tyme receyued ri3t	
I schall deme rightwisnes þurgh my3t	

- Also men behouep nede þan 5760  
 3eld acountis beffore þat domesman  
 Noght only of wordis þat þey haue wro3t  
 Bote of dedes þat þay did noght  
 As of werkis of *mercy* and almes  
 þat þey not did as þe boke says 5765 fol. 170r col. 2  
 þat is as 3e schull afftir here 5768  
 How god schall say on þis *maner*  
 I hongred & 3e me noght ffedd 5770  
 I prestid & 3e me no drink bede  
 For þis þey schull be resond straytely  
 And for oper werkis of *mercy*  
 And not only ffor werkis noght done  
 Bote for þe gode þat þeroff myght haue com 5775  
 Men schall also acountys 3eld  
 Off þe soulis þat þay byhoue welde  
 And haue in keping while þay may liffe  
 Off þe which þay schall her ansuere 3iff  
 Now if a king or a lorde riche 5780  
 Had a doughtir þat were hym liche  
 Off beaute of fface & off body  
 þat he louyd specially  
 And þoght to make her quene of worschip  
 And toke her his reme to kepe 5785  
 3iff sche þarafftir kept hir mis  
 Me þink it were no doute of þis  
 þat þe king ne wolde haue rekenig  
 And count and ansuere of þat þing  
 For þe king it semyþ haþ grete encheson 5790  
 To putt her fro þat keping to person  
 And þe more reklesly þat he her 3emid  
 þe more greuously sche schuld be demid  
 What schuld þe king of heuen do þan  
 Off man or ellis of woman 5795  
 Whom he haþe taght to kepe here  
 His doughtir þat is hym leffe & dere  
 þat is mans soule his owne liknes  
 While it ffro dedely syn kepid is  
 þe which he þoght to croun quene 5800  
 In heuen þere ioy schall euer be sene fol. 170v col. 1  
 Whoso is rekles & kepith it ill  
 He schal be aresonde & þat is skill  
 Off þe keping of it þat he toke  
 As saip þe wis man in his boke 5805  
 And on *Inglisch* on þis *maner* 5808  
 He saip kepe þy soule besily here  
 Bote he saip wele þat sekirly say  
 In þe tyme of deþ at his last day 5810  
 I 3eld my soule in þis deþes stour  
 To þe my lord þat art my sauour

Men schall 3itt zeld acountis straytly	
Noght of þe soul <i>within</i> only	5815
Bote of þe bodies <i>withoute</i>	
þe which þat þay bere aboute	
Of which þay schall 3iff rekenyng	
Sith þey had þerof kepyng	
Ich mans body may be callid	5820
As a castell here to hald	
þat to a man is 3effyn of god to kepe	
For his proffett & goddis worschip	
þat enmyes offt asaylid hard	
And þerffore saiþ saint bernard	5825
A gode castell he kepith saiþ he	5828
þat his body kepith in honeste	
Men schall 3eld acountis also	5830
Att þe dome or þay þens go	
þat straytely of hem schal be tane	
Noght only of þe soule allone	
Ne only of her bodies þerby	
Bote of boþ togedir & Ioyntly	5835
þat is to say ichon schall þan	
3eld acountis of an hole man	
For <i>propirly</i> may it not man be cald	
Bote þe body & þe soule togedir hald	fol. 170v col. 2
And þe soule be itselff man is it none	5840
Ne þe body <i>withoute</i> þe soule be it on	
For man may be clepid on two maner	
Whils þay be boþe knitt togedir here	
For þes clerkis þat grete clergy can	
Clepeþ man boþe inner man & vtter man	5845
Inner man as aȝens þe soule only	
And vtter man aȝens þe body	
Bote body & soule betwix hem to	
Makeþ one man & no mo	
þerffore men schal 3eld count ioyntly	5850
Boþe of soule & of body	
And forþy þat god afftir his stature	
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And þo þat may help & will not	
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And lordis also for her meyne	5870
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And maystirs of her disciplis also	
Þat þay lete mysgouernid & vntaght go	
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As he þat grete & mighty is	
Is holden to deffende hem þat ar les	
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And iche idill worde & þoght	5970
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Afftir þe tyme þat þay witt couþe	
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Off dedis þat þay þurgh hering did	5974

And not only of werkis vnwroȝt bote wroȝt	5976
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And of þe bodies þat þay aboute bere	
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And not only be hemselffe of all	
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Fadirs & modirs schal rekyn þat tyde	fol. 171v col. 2
Off sonis & doȝtirs vnchastid	5985
And lordis of her men namly	
Þe which þey wold not iustyffy	
And maystirs of her disciples also	
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And prelatiſ & prestis of iche a sogett	5990
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And all oþer þat wrong & right entent	
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Of all þes thingis men schal resonð be	
At þe day of dome as god haþ ordaynd	
Þere þat noþing schal be laynd	
Of all þis men schal zelde accountis straite	6000
Schal þer noþing be to laite	
For wele is þat man or woman	
Þat gode rekening may zeffe þan	
So þat he may pas quite & fre	
Off all þing þat schall rekenid be	6005
And so well may be all þo	
Þat fro hens in charite go	
For he þat haþe here gode ending	
Schall pas þere <i>with</i> light rekening	
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And gode ill schal come þan þeder	
So moche folke cam neuer togedir	
Ne neuer was sen þe world began	
As schal be sene before crist þan	6015
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Bote some schal dem & sum schal not	
Som schal deme <i>with</i> þe domysman	
Þat þurgh dome schal not be demid þan	
Som schal be demid þan rightwisly	fol. 172r col. 1
Þat schall deme on non party	6021
Bote many oþir schall seme	
Þat schall noþir be demid ne deme	
Þo þat schall deme & not demid be	
Schal be parffit men & <i>with</i> god priue	6025

Of hem þat demid schal be & deme schal noȝt  
 Schal sone be demid & broȝt  
 And sum schal be demid to hell to wende  
 Þere payne schal be *withouten* ende  
 Bote all þat leue not as do we 6030  
 Schall deme none noþir demid be  
 Bote for þay wold not to our treuþ com  
 Þay wend to hell *withouten* dome  
 First þo þat *with* crist schall deme þat day  
 And not be demid bote only þay 6035  
 Þat here forsoke þe worldis solas  
 And folow rightwisly goddis trace  
 As þe apostels & oþir mo  
 Þat for his loue soffred moche wo  
 Þay schall deme *with* crist & not ellis 6040  
 For in þe gospell þus he tellis 6041  
 He saiþ 3e þat ffolow me here lyuand 6045  
 Schall sitt on twelff setis demand  
 Þe twelff kynredis of israel  
 Þat be þo þat here in right duell  
 Sum schall not deme ne demid be  
 To blis as men of charite 6050  
 Þat gladly wrik þe dedis of mercy  
 And kepe hem wele fro syn dedely  
 Som schall not deme bote be demid  
 To hell and fro crist þay schal be flemid  
 As þo þat be ffals cristen men 6055  
 Þat kepe not þe comaundmentis ten  
 And wolde not here forsake her syn  
 Bote whils þay lyuid ay duellid þerin  
 Sum schall not be demid þat day  
 Þat schall wende to hell ffor ay 6064  
 As payinis & sarsyns þat haue no lawe 6065  
 And iewis þat neuir wold crist knawe  
 Þerffore þay schall wend to payne endles  
*Withoute* dome as writen is 6068  
 Þo þat *withoute* lawe vsyd syn 6071  
*Withoute* lawe schall perisch þerin  
 And þerffore at þat dome namly  
 Ech man schall haue as he is worþy  
 A ffull harde day men schall þat day se 6075  
 When all þing schall þus discurid be  
 Þat day schall no man be excusid  
 Off noþing þat he here wrong vsid  
 Þat sounep in euill on any manere  
 Off þe which he was neuer delyuerid here 6080  
 Þe synnfull schall þere no mercy haue  
 For noþing may þan hem saue  
 Why þey schall þan no help gete  
 Off seriaunt ne atorney ne vokett

Ne of none opir for hem to plede	6085
Ne hem to counsaile ne hem to rede	
Ne none halow schall for hem pray	
Þis may be clepid a full hidous day	
For as þe boke berith witnes	
Þere schal be schewed bote rightwisnes	6090
And gret reddure <i>withoute</i> mercy	
Vnto all synffull men namly	
Þo þat of her syn will not here stynt	
Þay schall day for euer be tynt	
Fro god <i>withoute</i> any recouerer	6095
And delyuerid to þe fendis power	
Ful wo schall synfull men þan be	6097
For grete reddure þay schall þan se	6097a fol. 172v col. 1
And to hell pyne be putt for ay	6098
And þerffore many may clepe þat day	
Þe grete day of delyuerauns	6100
Þe day of wrap & of vengeauns	
Þe day of bale & of bitternes	6103
Þe day of wreche & of wrechidnes	6102
Þe day of plening & of akusing	
Þe day of ansuere & of strait rekenig	6105
Þe day of iugement & of iuyse	
Þe day of angre & of angwisch	
Þe day of drede & of tremblyng	
Þe day of weping & greting	
Þe day of crying & dolffull dyn	6110
Þe day of sorow þat neuer schall blyn	
Þe day of drede & of affray	
Þe day of departing fro crist away	
Þe day of mourning of sorow & derknes	
Þe day of þat is last & most is	6115
Þe day when crist schall make an end of all	
Þus men may discreue þis day & call	
Ooure lorde þat all can se & wite	
Att þe dredfull day schall sitt	
As king & rightwis domesman	6120
In dome to deme all þe world þan	
Vpon þe sete of his mageste	
Þat day schal all men beffore hym be	
Þan schall be do noght bote rightwisnes	6125
Boþe gode & euill more & les	6124
He schall deme men of eche degre	
To ioy or payne þat demid schal be	
As rightwis domesman & stedffast	
And zeffe a ffenall dome at þe last	
And how he schal deme I þink to shewe	6130
As tellith þe gospell of mathew	
His aungels þan afftir his wille	
Schull first depart þe gode fro þe ill	

As þe heerd doþe schepe fro þe gete	fol. 172v col. 2
Þat schall be putt to pasture straite	6135
Be þe schepe vndirstond we may	
Þe gode men þat schull be sauid þat day	
And be þe gete vndirstond may we	
Þe euill men þat dampnid schal be	
Þe gode schal be sett on his right hand	6140
And þe euill on his lefft schall stand	
Þan schal our lord say þus þat tyde	
To hem þat stond on his right syde	6143
He schall say þan come now to me	6147
My ffadirs blissid childer ar 3e	
And weldeþ þe kingdom þat to 3ow is digt	
Fro þe first þat þe world was ordaynd riȝt	6150
For I hongred & 3e me ffed	
And þrestid & 3e me drink bede	
Of herburgh grete nede I had	
3e herberd me <i>with</i> hert glad	
Nakid I was as 3e myȝt se	6155
3e 3aue me cloþis & hillid me	
Sik I was & in ffebill state	
3e visitt me erly & late	
In prison when I was holden still	
To me 3e com <i>with</i> full gode will	6160
Þan schall þe rightwis men þat day	
To our lorde ansuere & say	
Lorde when we se þe hongry	
To 3iffe þe mete we were redy	
And when we might þe þristy se	6165
We 3affe þe drink <i>with</i> hert ffre	
When we se þe nedy of herber haue	
To herber þe we vouchedsaffe	
When þou were nakid we þe clad	
And se þe sike & in prison stad	6170
We visit þe <i>with</i> gode will	
And comfort þe as it was skill	
Our lord schall þan ansuere þus	fol. 173r col. 1
And say as þe gospels tellith vs	
Soply I se þat 3e wrought	6175
Iche a tyme þat 3e did oght	
Vnto any of þe leste þat 3e might se	
Off my breþern 3e did to me	
Þan schall our lorde to all hem say	
Þat on his lefft syde schall stond þat day	6180
And speke to hem <i>with</i> stern chere	
Þes wordis þat ben hidous to here	6182
3e weried wightis wende fro my siȝt	6186
Vnto þe ffire þat is 3ow dight	
To þe deuill & to his aungels	
Þan schall say as þe boke tellis	

- I hongred & had deffaute of mete 6190  
 And 3e wolde noght 3effe me to ete  
 I þristed & of drink had nede  
 And 3e nolde me no drink bede  
 I wantid herbere & I 3ow besoght  
 And all þat tyme 3e herberd me noght 6195  
 Nakid *withoute* cloþis I was  
 And *withoute* cloþis 3e lete me pas  
 Sike I was & bedred I lay  
 And 3e ne visit me *noþir* night ne day  
 In *prison* I was as well wist 3e 6200  
 And 3e wolde not come to me  
 Þan schall þay ansuere as men schal here  
 To our lord on þis manere  
 Lorde when we se þe haue hunger or þrest  
 Or of herber had any brest 6205  
 Or nakid or sike or in *prison* be  
 And we *noþing* did ne *mynistrid* þe  
 Þan schall our lorde ansuere aȝen  
 And say to hem þes wordis certayn  
 Sopely I say 3ow as falleþ *þerto* 6210  
 All þe tyme þat 3e wold not do  
 To one of þe lest þat min er kid  
 As long to me 3e it ne did  
 Þus schall our lorde reherse openly  
 To rightwis men þe dedis of *mercy* 6215  
 For to make hem openly kid  
 To grete worschip of hem it did  
 And schew þe synfull þat falleþ *þerto*  
 Her vnkydenes þat wold not do  
 Þe werkis of *mercy* for his loue 6220  
 To grete schenschip & reproue  
 When he haþ þus saide & made an end  
 Þe synfull *with* þe ffende schall wende  
 To hell ffyre þat neuyr schal slake  
 A foule hidous cry þan schall þay make 6225  
 And say allas þat euer wer we wrought  
 In mans body why were we noght  
 Why ne had god made vs so  
*Noþir* to ffelle wele ne wo  
 Now schall we bren in þe ffyre of hell 6230  
 And wiþoute ende þere duelle  
 Hell schall hem swolow also tyte  
*Withoute* any lengger respyte  
 And all þe ffyre schall þan be sene  
 And all þe corrupcion þat euer haþe bene 6235  
 And all þe ffilþ & all þe stynke  
 Off all þe worlde þat þan schall synk  
 Doun *with* hem to þe pitt of hell  
 To eche her payn þat þere schal duell

Bote rightwis men as þe boke berith witnes	6240
Schall wende to blis þat is endles	
<i>With</i> our lorde & his aungels ichon	
Shyning brighter þan euer svn schone	
Now haue 3e herd as is conteind	
In þis party how þe world schal ende	6245
And how crist at his last comyng	
Schall in dome sitt & discuse al þing	fol. 173v col. 1
Here may a man rede þat haþe tome	
A long proces of þe day of dome	
Þat a long tyme afftir þat I haue red	6250
Schuld be conteind be skill or all were sped	
Bote 3e schal vndirstand & wite	
As men may se in holy writt	
Þat þurgh wisdom and vertu	
And þe might of our lorde ihesu	6255
Alle þe proces þat schall be þat day	
Þat any clerk can can speke or say	
Schall þan so schortly be sped & sone	
Þat all schall be in a moment done	
A moment is as of a tyme bygyning	6260
As schort as of an ye twynkelyng	
A grete wondir may þis be kid	
Among all wondirs þat euir crist did	
Þat in so schort while in his comyng	
To deme & discuse all þing	6265
Bote of þis none schuld meue lered ne lewed	
For as grete wondir crist haþe shewid	
As grete wondir was when he wro3t	
<i>With</i> one worde all þing of noght	6269
God saide and all was done	6274
He bade and all was made sone	6275
Þus in schort tyme all þing made he	
More wondir þan þis myght none be	
Þan may he as schortly make an end	
Of all þing þat he made bygyning	
For so witty & mighty is he	6280
Þat noping impossible to hym may be	
Þe proces of þat day þat I haue tolde	
Al þe men lyuing zong & olde	
Schall se & vndirstand it all	
In so schort tyme it schall falle	fol. 173v col. 2
Now haue 3e herd me speke & rede	6286
Of þe wondirs þat þan schal be dred	
Bote of þat 3e herd me rede & say	
Of þe reddure þat schal be do þat day	
Vnto all synffull men namly	6290
Þat schal be dampnid <i>withoute</i> mercy	
As men may here writen se	
No man schall <i>perffore</i> in dispaire be	

- For all þat haue mercy here schal be saffe  
 And ask mercy þay schall it haue 6295  
 3effe þay it ask whils þay lyue in body  
 And truly tret to goddis mercy  
 And amend hem here & syn forsake  
 Beffore þe tyme þat dep hem take  
 And of mercy here & charite 6300  
 þan gete þay mercy & saued schal be  
 Bote 3effe þe dep before haue hem tan  
 Or þay ask mercy þan gete þay non  
 Bote reddure of rightwisnes only  
 For þan schal be schewid no mercy 6305  
 Here may ech man 3eff þat þay will  
 Haue mercy þat doþe þat falleþ þertill  
 3iff he had do neuir so moche syn  
 3effe he amend hym he myȝt it win  
 For þe mercy of god is so moche here 6310  
 And recheth ouir all ffer & nere  
 þat all þe synnis þat man haþe do  
 It might quenche & more þerto  
 And þerfore saiþ saint austen þus  
 A gode word þat may comfort vs 6315  
 As a litell spark of ffire saiþ he 6318  
 Were casten a mydward þe see  
 Right so all mans wickidnes fol. 174r col. 1  
 Vnto þe mercy of god is les 6321  
 Here may men se þat his mercy  
 Fordoþ all syn & ffoly  
 Forwhy a man 3iffe he had done here  
 As moche & as many synnis here 6325  
 As all þe men in þe world haue doun  
 All myght his mercy ffordo sone  
 And 3eff possible were as it is not  
 þat ech man as moche syn had wroȝt  
 As all þe men þat in þe worlde euer was 6330  
 3itt myght his mercy all her syn pas  
 þan semyth it wele as men may se  
 þat of his mercy here is grete plente  
 For his mercy spredeþ on eche a syde  
 Burgh all þe world brode & wide 6335  
 And scheweþ it be many waies  
 Þerffore dauid þe prophet says  
*Misericordia eius super omnia*  
*operta es*  
 Þe erþ he saiþ is ful of mercy 6340  
 þat men may fynde here plenteuously  
 And he haue mercy or he hens wend  
 Atte grete dome schal fynd crist his frend  
 Where rightwisnes only schal be hauntid  
 And no mercy þere be grauntid 6345



Afftir þe dome all þe world brode  
 Schall seme as it were new made  
 Þe erþ schal be þan euen & all  
 And schyne as doþe now þe cristall  
 And þe ayre aboute schall schyne brizt 6350  
 Þan schal euir be day & neuir night  
 For þe elementis schall all clensid be  
 Off all corrupcion þat we here se  
 Þan schall þe world be all partis  
 Seme as it were paradys fol. 174r col. 2  
 Þe planetis & þe sterrys echone 6356  
 Schall schyne brighter þan euer þay sch[one]  
 Þe son schal be as *sum* clerkis demep  
 Sevyn sipes brighter þan it semyth  
 For it schall be as bright as it was 6360  
 Beffore þat adam did þe trespas  
 Þe mon schal be as bright & clere  
 As þe sonne is now þat shyneth here  
 Þe sonne schall euen in þe est stond  
 And *without*e renewing euer schynand 6365  
 And þe mon azenst it in þe west  
 And no more schall trauaile bote ay rist  
 As þay were sett in þe bigynyng  
 When god made hem & all þing  
 Þay were þan as men may trow 6370  
 Moche brighter þan þay be now 6371  
 Þe mon & heuens now aboute gop 6376  
 Þe sonne & þe mon her cours doþe  
 And þe opir planetis euerichone  
 Manan as þay her cours haue tan  
 And all þe elementis kyndly dose 6380  
 Þat is nedefull to manis vse  
 Þus ordayned god hem to *serue* man  
 And of all swich *seruis* sese þan  
 For all men afftir domys may  
 Schall be þere where þay schal duell ay 6385  
 Þe gode in blis in rist & pes  
 Þe euill in payne þat neuir schall sese  
 What nede were þat þes criatours þan  
 Schewid swich *seruis* to man  
 No quik criature schall be þan lyuand 6390  
 In all þe world in no lande  
 Nopir schall grow þan gras ne tre  
 Ne crachis ne rotis schall þan be fol. 174v col. 1  
 Ne dale ne doun ne montayne  
 For all erþ schall þan be playne 6395  
 And be made as clere faire & clene  
 As eny cristall euer was sene  
 For it schal be purgid & ffyned *without*e  
 And all opir elementis aboute

And no more travayled on no syde 6400  
 Ne *with* no charge be occupyed  
 Now haue 3e herd me beffore rede  
 Off þe day of dome þat many may drede  
 And of þe wondirfull tokenis many  
 þat schall ffall beffore þe dome namly 6405  
 And how þe worlde as we now se  
 Afftir þe dome now made schall be  
 Now allmyghty god in trenite  
 One god and persons þre  
 And his modir þat swete floure 6410  
 Quene of mercy & mans socour  
 So saue vs lorde as þou well may  
 Þurgh þy mercy att our endyng day  
 And euer lady haue in þy mynde  
 þe ffebilnes of manis kynde 6415  
 And sende vs grace þat day to rise  
 To blis *with* þat trew iustis amen

[rubrics] Explicit þe begynnyng off þe worlde off þe trenite þe ffadir & son & holi gost  
 þe makyng off þe worlde & of adam & eue & afftir of noye & so ffro noye to abraham  
 & so donne þe genelagy of our lady & þe birth off crist & his pascion & resurrexion &  
 so many oþer dyuers maters & so to þe day of dome & þe comyng of antecrist & so to  
 þe laste day of iugement

## TEXTUAL NOTES TO APPENDIX B ONLY

(Cf. Richard Rolle, *Pricke of Conscience*, ed. Morris, pp. 111–73.)

All omissions from the text are quotations in Latin which B does not give, except the following, which are in English in Morris' edition but omitted from B: 4197–98, 4576–77, 4669–70, 4699–700, 4837–38, 4900–3, 4971–72, 5003–4, 5305, 5680–81, 5737–38, 5860–61, 5904, 5975, 6270–71, 6372–75.

The following lines appear in B but not in Morris' edition: 5196a, 5284a, 5306a, 5905a, 5973a-c, 6097a.

- 4935    sais] expunged in B, no alternative offered  
 5111    inadvertently omitted from Morris' numbering; nothing missing from B.  
 5150    Morris has misnumbered, counting five lines between lines 5144 and 5148.  
 6064    the jump in line numbers, 6055–64, where there are only five lines to be numbered, corresponds with Morris' numbering; nothing is omitted from B.

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## APPENDIX C

### The Finding of the True Cross (ll. 21347–21846)

For some reason the southern redactor of *CM* omitted these lines from his work, despite his having mentioned the burial of the cross at ll. 16913–22. The omission is difficult to account for. Certainly the story is lively enough, and it appears in *CM*'s source, the *Trad. anon.*, as the conclusion to the History of the Cross Wood, all the rest of which the redactor has kept. This is a somewhat unusual ending for cross wood stories, however, most of which end with the Passion, and the redactor might have omitted it in favour of the more customary conclusion. He might more probably have eliminated it on the grounds that it belonged to secular history, for he similarly excluded the story of William the Conqueror's institution of the Feast of the Immaculate Conception. Accidental loss in the exemplar seems the least likely reason for the omission, as the poem breaks off and starts up again so neatly at the end of proper narrative divisions.

For the origin and development of the story of St. Helena and the finding of the true Cross, see Stephen Borgehammar, *How the Holy Cross Was Found*; Jan Willem Drijvers, *Helena Augusta*; Mary Catherine Bodden, ed. & trans., *The Old English Finding of the True Cross*, pp. 24–27; L.-J. Tixeront, *Les origines de l'église d'Edesse et la légende d'Abgar*, pp. 164–74; J. Straubinger, *Die Kreuzauffindungslegende*. Especially valuable is P.O.E. Gradon's Introduction to her edition of Cynewulf's *Elene*, pp. 15–22.

The *CM* poet has combined two versions of the story. Lines 21383–402, an abridged version of the battle at the Milvian Bridge and Constantine's conversion, come from Jacobus de Voragine, *Legenda aurea* (Graesse, pp. 303–11). Lines 21407–800, with some variations and omissions, are taken from *Trad. anon.* An edition of this work appeared in 1985, and references to it are made by line number to Julia C. Szirmai, *La bible anonyme du ms. Paris BN f. fr. 763*. Comparisons are made in her notes with the source of most medieval versions, the *Acta apocrypha* [*De S. Juda Quiriaco*] in the *Acta Sanctorum maii tomus primus*, pp. 439ff.

21347–600 These lines are found only in CFG. They would presumably have occurred also on the missing leaves of E.

21356–78 This is expanded from *Trad. anon.* 8321–30.

21371 The *CM* dates this event 200 years after Christ's death. The *Acta Quiriaci*, p. 445 D, places it in the year 233, and *Leg. aur.*, p. 303, says more than 200 years after Christ's death. *Trad. anon.* says simply *longuement* (8327). Gradon, pp. 15–22, has some apposite comments on the date, and cf. Leopold Kretzenbacher,

*Kreuzholzlegenden zwischen Byzanz und dem Abendland*, p. 5, who dates the finding to 3 May 320 (!).

- 21379–406 *Trad. anon.* omits the story of Constantine's conversion. The *CM* poet probably takes it from *Leg. aur.*, pp. 305–6, although a few details of the scene seem to come from the *Acta Quiriaci*.
- 21382–84 The *CM* poet is vague about the details of the battle. *Leg. aur.* places it on the Danube, as does the *Acta Quiriaci*.
- 21385 Both *Leg. aur.* and *Acta Quiriaci* specify that the increasing size of the barbarian army made Constantine afraid: ... barbarorum crescente multitudine et jam fluvium transeunte Constantinus nimio terrore concutitur (*Leg. aur.*, p. 305); Videntem autem, quia multitudo esset innumerabilis, contristatus est et timuit usque ad mortem (*Acta Quiriaci*, p. 445 E).
- 21387–402 *Leg. aur.*, p. 305. Cf. Pouzet p. 37, who has an extensive note on whether Constantine saw the cross by dream vision or direct vision.
- 21397 "euen." Possibly "euen" translates similitudinem: Qui coelesti visione confortatus similitudinem crucis fecit (*Leg. aur.*, p. 305). *Acta Quiriaci*, p. 445 f., also has similitudinem crucis. Cf. *MED* s.v. even (adj.) sense 12 and s.v. evenen (v.) sense 5.
- 21407–13 *Trad. anon.* 8331–36. *CM* omits Constantine's baptism, about which *Leg. aur.*, pp. 305–6, gives several conflicting reports.
- 21413 The messengers Benciras and Ansiers are called Bensillas and Amphire in *Trad. anon.* 8335. At 8422, however, the second name appears as Anfire. In *Trad. anon.*'s probable source, *Li romans de Dolopathos*, the name is Anfire, and in the analogous *Roman des sept sages* it is Aussire. The various versions appear to derive from scribal confusion of f and s, and of the minims for m, n, and u. For discussion of the source and analogue, see Szirmai, n. to 8335, and p. 69.
- 21416–64 *Trad. anon.* 8360–457. The origins of this story of the pound of flesh have been well explored because of its appearance in Shakespeare's *The Merchant of Venice*. L. Toulmin Smith, "On the Bond Story in the Merchant of Venice," pp. 181–89, first pointed out the connection of this section of *CM* with Shakespeare. Szirmai, pp. 68–69, discusses the similarities between the *Trad. anon.*'s version of the story and the only other extant European version which predates it, that in the *Dolopathos*, written in the twelfth century by Johannis de Alta Silva and translated about 1210 into French by one Herbert as *Li Romans de Dolopathos*.
- Trad. anon.* and *CM* are the only works which connect this story with the finding of the cross. The author of *Trad. anon.* penalizes the Jew for his anger, and the penalty forces him to discover the cross. The *CM* poet repeats all this, but also gives at the end the more common version of the finding of the cross by Judas/Quiriacus.
- 21423 The sum is 100 sous in *Trad. anon.* 8370, centum argenti marcas in *Dolopathos*.
- 21425 F's word "couenand" may preserve the original form of the line. Cf. *Trad. anon.* 8375: Qu'il en fauroit de covenant.
- 21432 "beleue" translates abandoner, *Trad. anon.* 8381.
- 21436–38 These lines have no equivalent in *Trad. anon.*, where the text is somewhat defective at this point (8386–89).
- 21443 In *Trad. anon.* 8389 only Bensillas speaks.
- 21447 F's "vs" translates *Trad. anon.*'s nos, 8394. CG's "me" is an error.
- 21452 CG's readings translate *Trad. anon.*'s dou il doit ouvrer, 8400. Pouzet p. 43 elaborates this observation with further analysis of *Trad. anon.* 8398–402.
- 21453 CG's "pe laue" is not mentioned in *Trad. anon.*, but the definite article in et lou nes devant, 8401, may have caused confusion. Pouzet p. 43 thinks such confusion unlikely.

- 21467–68 F's lines are not in *Trad. anon.*
- 21471 CG's "maugre" and F's "maugrefe" attempt to translate *Trad. anon.*'s *maldite*, 8418.
- 21475 C's "anfrer" may reflect an original confused rendering by the poet of *Trad. anon.*'s frere Anfire, 8422. Pouzet p. 44 reads *ansier* in C; his extensive note, p. 45, further elaborates the various explanations for the confusion.
- 21489 *Trad. anon.*'s 8437 is defective in the only remaining manuscript. The editor conjecturally emends the line, but there is no mention of the Jew losing his tongue. Perhaps the original rhyme word was *laingue*.
- 21508 *Trad. anon.* 8455 gives the time as *Trois jors antiers et une nuit*, logically impossible. Pouzet p. 47 suggests that OF *jors* may be taken to mean a 24-hour day.
- 21510 *Trad. anon.* 8457 says that he will be hanged on the third day: *Vous seres au tier jor pendus*. Pouzet p. 47 explores *Trad. anon.*'s probable sources and analogues for further clarification.
- 21515–18 CG's readings follow *Trad. anon.* more or less, but F has changed the lines completely.
- 21519–36 *Trad. anon.* does not go into detail about the finding of the cross. The *CM* seems here to revert to *Leg. aur.*, p. 308, but the sign to Judas in *Leg. aur.* and *Acta Quiriaci*, p. 447 B, is a sweet smell, not an earthquake as here, 21524. Cf., however, the OE homily in Bodden, ll. 204–6, where the earth trembles: *biofode eal seo stow*, as well as exuding a sweet odour: *se swetesta staenc ealra deowurpesta wyrtgemanga*. See also Honorius Augustodunensis, *Speculum ecclesiae*, "De inventione sancte crucis," PL CLXXII 948: *locus contremuit, fumus thymiamatis de terra ascendit*.
- 21532 The figure of 20 feet is *xx passus* in *Leg. aur.*, p. 308, and *passus viginti* in *Acta Quiriaci*, p. 447 C. G's *tuenti fadim* may perhaps represent an attempt to cope with the Roman measure, the *passus*.
- 21537–626 *Trad. anon.* 8486–591.
- 21559–60 The lines are authentic, translating *Trad. anon.* 8518–19, although they are omitted from F.
- 21568–70 Not in *Trad. anon.*
- 21580 The *CM* poet omits *Trad. anon.* 8538–47, the Jew's speech.
- 21591 The correct reading is CG's *constantinopil*, not F's *costentine*. Cf. *Trad. anon.* 8560.
- 21593 F's line appears to be authentic, translating *Trad. anon.* 8562, *La croix prant .ii. ij. pars en fit*.
- 21595–96 These lines appear only in F, where they seem to be scribal rather than authentic. *Trad. anon.* does not mention again what happened to two of the pieces of the cross.
- 21597, 21599 F continues to renumber the pieces of the cross to make the distribution clear, but *Trad. anon.*, like CG, mentions only *L'une ... Et l'autre ...* (8564, 8566).
- 21601 E's text begins here.
- 21610–26 See Szirmai, n. to 8582–91, for analogues.
- 21611 C's *mande* = *maundy* = *Trad. anon.*'s *jor de la Cene* (8577).
- 21626 *Trad. anon.* 8591 reads *cite* instead of *CM*'s *contre*.
- 21627–776 *Trad. anon.* 8592–8884, a long interpolation on the symbolic attributes of the cross, which *CM* abbreviates.
- 21631 ECG's *mani* translates *Trad. anon.*'s *plusor*, 8596. F's *man* is an error.
- 21639–42 Not in *Trad. anon.*
- 21647–48 An allusion to the cross wood being grown from seeds taken from the Tree of Life. Cf. *Trad. anon.* 7756–59.

- 21659 G's tre is an error for ECF's crie. Cf. *Trad. anon.*'s clamor, 8620.
- 21668 The *CM* poet omits *Trad. anon.* 8630–59, dealing with the nudity of Noah and the stories of Abraham, Isaac, Jacob, and Joseph as they prefigure the cross. 21672 suggests that the *CM* poet does not want to repeat these stories which he has already told in recounting the events of Genesis.
- 21682 The *CM* poet omits *Trad. anon.* 8672–75, dealing with further feats of Moses.
- 21694 Voice is taken directly from *Trad. anon.* 8683, vois, which Szirmai glosses as autorité, pouvoir.
- 21695 The *CM* poet omits *Trad. anon.* 8684–91, with further details about Moses and Amalek.
- 21702 The *CM* poet omits *Trad. anon.* 8700–3, the story of Helias and the woman gathering wood to bake bread, 3 Reg. 17: 9–16.
- 21706 *Trad. anon.* 8706–23 are omitted here. They tell the story of Heliseus and the son of the Sunamite woman, 4 Reg. 4: 18–37.
- 21711–18 Loosely based on *Trad. anon.* 8728–38.
- 21715 E's stauē is an error.
- 21728 Not in *Trad. anon.*
- 21732 *Trad. anon.* 8749–8840 goes on to explain why mankind had to be ransomed. gun-fanun is taken from *Trad. anon.* 8740, where it is spelled confenonx.
- 21740 *Trad. anon.* 8847–52, dealing with the two parts of the cross and the two laws, are omitted here.
- 21743–44 *Trad. anon.* 8853 says that the cross has En .iiij. fuz et en .iiij. bras.
- 21754 E's vi is an error for vii, the total of the four elements of the body and the three strengths of the soul.
- 21756–57 This theme is more extensively elaborated in *Trad. anon.* 8847–64.
- 21775 ECF's smele translates odour, *Trad. anon.* 8883. G's mell is an error.
- 21777–80 *Trad. anon.* 8885–8910.
- 21788 EC's of drigt is correct, translating *Trad. anon.* 8894, Vers Deu.
- 21789 All manuscripts of *CM* read three years, while *Trad. anon.* 8895 says four.
- 21797–98 *Trad. anon.* says that only one nail is at St. Denis. The *CM* poet omits *Trad. anon.* 8905, which gives almost the only clue to the identity of the French author: Je l'i ai veu et baisie. He must, therefore, have belonged to or visited St. Denis. For a discussion of the authorship of *Trad. anon.* see Szirmai, pp. 16–17.
- 21801–8 The *CM* poet, having finished the cross story from *Trad. anon.*, refers to another version, presumably that in *Leg. aur.* or in one of the MS of the *Acta Quiriaci*. Pouzet p. 73 disagrees here and offers a more elaborate interpretation.
- 21809–12 *Leg. aur.* p. 309.
- 21813–36 *Leg. aur.* p. 309.
- 21816 E's reading is closest to the original, provided me is taken as a possessive adjective and Iudas (i.e., Judas Iscariot) as the object of the preposition, gain. Cf. Judae meo contraria operatus es, *Leg. aur.* p. 309. F reworks this and the following lines completely.
- 21821–22 The lines, although omitted from F, translate *Leg. aur.* p. 309: per illum regnabam in populo, per te jam expellar a regno.
- 21829–30 *Leg. aur.* names the tyrant as Julian the Apostate who later tortures and kills Quiriacus. However, a marginal note in C identifies the tyrant as Antichrist.
- 21835 C's me is an error for pe, translating *Leg. aur.* p. 309: Christus te damnet in abyssum ignis aeterni.
- 21837–46 The *CM* poet's prayer, not in the sources.

## APPENDIX D

### Mary's Lament and the Establishment of the Feast of the Immaculate Conception (ll. 23909–24968)

These lines are omitted from the southern version but evidently intended for inclusion, according to lines 217–20 of the text above.

23909–44 Evidently original with the *CM* poet, these lines are in harmony with his devotion to Mary, as expressed for example in ll. 69–114 above.

23945–4730 These lines, recounting a dialogue between the narrator and Mary concerning the crucifixion, derive from a text, variously attributed to St. Bernard, St. Anselm, and St. Augustine, but actually written by Oglerius de Tridino, a late twelfth-century Cistercian from the monastery of Locedio, near Turin. The work in full bears the title *De laudibus sanctae Dei genetricis* and has been edited from MS. Turin E.V.4, fols. 1–68, by J.B. Adriani, *Beati Oglerii de Tridino ... opera quae supersunt ...*, and the portion of it, known from its incipit as the *Quis dabit*, used by the *CM* poet for these lines, has been re-edited by C.W. Marx, "The *Quis dabit* of Oglerius de Tridino, Monk and Abbot of Locedio." All references to the text are by line number to Marx's edition.

Oglerius' text is characterized by a strong effort to convey the sentiment of Mary's suffering at the crucifixion, and to this end the author relies heavily on rhetorical word play, e.g., *viuebat moriens, uiuensque moriebatur; nec poterat mori que uiuens mortua erat*, etc. The *CM* poet tends to excise these more extravagant rhetorical flourishes, though he aims at creating a similar impression of Mary's suffering.

There are many extant reworkings of Oglerius's text, in both Latin and various vernaculars, and H. Barré, "Le 'Planctus Mariae' attribué à Saint Bernard," believes that it lies behind all later complaints of Mary at the foot of the cross. There is a full bibliography of later versions in C.W. Marx, "The Middle English Verse 'Lamentation of Mary to St. Bernard' and the 'Quis dabit.'"

23945–86 The *CM* poet's own introduction.

23987–92 Cf. Oglerius 56–58. The *CM* poet adds 23990–92 where Oglerius has simply *et vinctus ad Annam tractus*.

23993–95 Cf. Oglerius 59–60.

23996–98 Cf. Oglerius 60–62. The *CM* poet here both condenses Oglerius' fuller account and specifies the Jews as Christ's torturers.

23945–87 These lines, though here and there providing a distant echo of Oglerius (e.g., 23975 with 27–28, 23969 with 31–32, 23976 with 36–37), actually offer a new beginning to the dialogue. The narrator seeks to establish a spiritual link with



Mary by empathizing with her pain as she witnesses her son's crucifixion. Oglerius, echoing the *Canticum canticorum* and the parable of the wise and foolish virgins (Mt 25: 1–13), first focuses on the lament for Mary of the daughters of Jerusalem (4–10), then on Mary's part in Jesus' birth and upbringing (10–15), then on her presence among the women who followed Jesus (15–23), and finally on her pain at the crucifixion (24–39). Only then does Oglerius speak in the narrator's own voice, seeking empathy with Mary. The *CM* poet omits one interesting detail from Oglerius 53–54: *Sed quia iam glorificata flere non possum, tu cum lacrimis scribe que cum magnis doloribus ipsa persensi.*

23999–4005 The *CM* poet's elaboration of Oglerius 63–64: *et non erat mihi fere uox neque sensus.*

24006 Ps 76:4, quoted by Oglerius 63.

24008 Oglerius 64 mentions Mary's sisters as well as other women: *Erant mecum mee sorores, et alie femine multe ...*

24010 Apparently the *CM* poet's addition.

24014–16 The *CM* poet embroiders Oglerius 65–66: *Maria Magdalena que super omnes, illa excepta, que loquitur tecum, dolebat.* The "illa" is Mary, the "te" the narrator.

24017 CFGE's *bedel* translates Oglerius 66: *precone.*

24021–22 Here the *CM* poet reverses the sense of Oglerius 67–69: *factus est concursus populorum post ipsum euntes. Alii scilicet illum plangentes, alii ei illudentes ridebant.*

24023–29 Apparently the *CM* poet's addition. Oglerius does not emphasize the hostility of the crowd but rather Mary's pain, and the hostile multitude in the gospels restrict their actions to shouting.

24030 Cf. Oglerius 70 where Mary is *cum mulieribus.*

24032–35 Here the *CM* poet trims away the more extravagant imagery of suffering in Oglerius 69–72.

24036–46 Apparently the *CM* poet's own contribution.

24047–60 A transition passage added by the *CM* poet to lend pathos to Mary's suffering.

24062–76 The *CM* poet transfers the focus from Jesus to Mary. Cf. Oglerius 72–77: *Ante oculos eius [sc. Mary's] fuit in cruce leuatus et ligno dirissimis clauis affixus. Et ipse tanquam agnus coram tondente se uocem non dabat, nec aperiebat os suum (Is 53:7). Aspiciebat ancilla Dominum suum, intuebatur mater filium suum in cruce pendentem, morte turpissima morientem, et tanto dolore uexabatur in mente, quantum non possit explicare sermone.*

24077–79 Here the *CM* poet translates freely, postponing the description of Christ on the cross, which follows immediately in Oglerius, in order to present the contrasting figure of Christ as he was, *qui erat pre filiis hominum speciosus* (Ps 44:3), a phrase interpolated into Oglerius at line 79.

24080–85 These lines compress the fuller description in Oglerius 77–79. The spittle of 24085 is the *CM* poet's addition.

24086–91 Again the *CM* poet's addition.

24092–94 A fairly close translation of Oglerius 82–83.

24095–100 A looser translation of Oglerius 84: *ideo non poterat capi in me dolor meus.*

24101–9 A compressed translation of Oglerius 84–87. The breaking in three at 24106 is the *CM* poet's addition and is not further developed.

24110 Translates Oglerius 88–89: *Verba dabat amor, que raucum sonabant.*

- 24111–12 Much of Oglerius 89–91 is either compressed or omitted here: *nam lingua, uocis magistra, perdiderat usum loquendi. Videbam morientem, quem diligebat anima mea, et tota liquifiebam pre doloris angustia.*
- 24113–21 The interjection may have been inspired by Oglerius 93: *Fili mi, fili mi*, but he puts the comment that follows in the *CM* before the exclamation at 91–92.
- 24122–24 Cf. Oglerius 93–95: *Fili mi, fili mi, quis mihi dabit ut ego moriar pro te? Moritur filius; cur secum non moritur mater eius misera?* The *CM* poet omits Mary's first request, to die instead of Jesus, and stresses her empathy with her son instead of her sense of maternal sacrifice.
- 24128–30 Oglerius 95–96.
- 24131–36 Oglerius 97–99.
- 24137–42 Cf. Oglerius 99–101, which the *CM* poet has translated freely.
- 24143–48 Oglerius 101–3 is here compressed, with some of the extremes of sentiment eliminated.
- 24149–54 A fairly close rendering of Oglerius 103–4.
- 24155–60 Again the *CM* poet cuts down the sentiment of Oglerius 105–7: *aut alia quacumque seua morte perimite, dummodo cum filio simul finiar meo. Male solus moritur. Orbas orbem radio, me uiduam filio, gaudio, dulcore.*
- 24161–64 A fairly close translation of Oglerius 107–8.
- 24165–70 These lines seem to be the *CM* poet's own elaboration.
- 24171–72 Condensed from Oglerius 108–9.
- 24173–78 Clearly based on Oglerius 109–13 but considerably condensed.
- 24179–93 Although these lines express a good deal of emotion, they still eliminate considerable emotion from Oglerius 109–13.
- 24194–99 A fairly close rendition of Oglerius 117–18, though the *CM* poet has no way of translating the Latin verbs: *Nunc orbor patre, uiduorque sponso, deseror prole.*
- 24200–8 These lines seem original with the *CM* poet.
- 24209–14 Oglerius 118–22.
- 24215–50 This longish passage seems entirely the work of the *CM* poet. The only warrant in Oglerius is this brief phrase at 123–24: *Cui Dominus oculis et uultu annuens, de Iohanne ait, "Mulier, ecce filius tuus"* (Jhn 19:26). Cf. the brief account in Jhn 19:25–27, which offers little warrant for the *CM* poet's expansion.
- 24251–56 Oglerius 124–26. The *CM* poet has again eliminated some of the more exaggerated rhetoric: *O mollis ad flendum, mollis ad dolendum, etc.*
- 24257–62 A fairly close translation of Oglerius 127–28.
- 24263–68 Oglerius 128–31. The *CM* poet adds the wolf to Oglerius' image of the *ovem erroneam* which is found.
- 24269–70 A close translation of Oglerius 131–32: *Moritur vnus ut inde totus reuiuiscat mundus.*
- 24272–74 Oglerius 132–33: *Vnius ob meritum, ceteri periire minores; saluantur cuncti nunc unius ob meritum.* The *CM* poet is unable to reproduce the neat rhetorical contrast of *vnus ob meritum* (i.e., Adam's) and *unius ob meritum* (i.e., Christ's). The "al ... all" faintly echoes "ceteri ... cuncti."
- 24275–80 The *CM* poet translates Oglerius 133–34: *Quod placet Deo Patri, quomodo displicet tibi?* in 24275–76. But the remainder of the stanza replaces Oglerius' image of the cup, 134–35, with Christ's literal pain: *Calicem quem dedit mihi Pater non uis ut bibam illum?*
- 24281–86 A fairly close translation of Oglerius 135–36.
- 24287–92 These lines seem to be the *CM* poet's own contribution, though the doctrine of the harrowing of hell is well established by this time.

- 24293–98 The *CM* poet paraphrases Jhn 18:11, quoted in Oglerius 139–41, and demotes John from nephew to friend, though he makes him and Mary cousins in 24312.
- 24299–302 These lines compress the more fullsome Oglerius 142–45: *Inde Iohannem intuitus, ait, "Ecce mater tua. Serui curam illius habet; eam tibi commendo. Suscipe matrem meam; suscipe matrem tuam. Suscipe tuam; immo magis suscipe meam."*
- 24303–4 These lines seem original with the *CM* poet.
- 24305–22 These lines, which repeat more or less the same thought three times (namely, that the two were struck dumb by Christ's words), echo Oglerius 146–50, who also repeats himself several times.
- 24323–28 The *CM* poet here transforms to direct quotation of Mary what Oglerius puts into the third person plural, thus making the utterance more immediate. The *CM* poet also eliminates the unabashed sentimentality and punning in Oglerius 151–53: *Defecerunt enim spiritus eorum; amiserant uirtutem loquendi. Solus illis dolor luctusque remansit amicus. Amabant flere et flebant amare. Amare flebant, quia amare dolebant.*
- 24329–94 An expansion of Oglerius 153–62. The Virgin's loss of consciousness at 24348–49 is either the *CM* poet's invention or a misreading of Oglerius 174–75: *Cogitare libet quantus dolor tunc inluit matri cum sic dolebant que insensibilia erant.*
- 24356 The only spear Oglerius mentions is 158–59: *mente martyr Maria erat percussa cuspidem teli quo membra Christi serui foderunt iniqui.*
- 24359 E breaks off at this point and does not resume until 24520.
- 24378–82 Oglerius does not mention the image of the sword of Lc 2:35, where Symeon says to Mary, *et tuam ipsius animam pertransiet gladius*. This was interpreted by Peter Damien *PL CXLIV* 748A *Ac si aperte diceret: Dum filius tuus senserit passionem crucis in corpore, te etiam transfiget gladius compassionis in mente*. Barré, pp. 243–46, sees the entire tradition of the planctus Mariae deriving from such attributions of sympathy to the Virgin, where earlier church fathers denied her such feelings; cf. Ambrose, "Expositio euangelii secundum Lucam," *PL XV* 1574B.
- 24395–402 Cf. Jhn 19:28 and Mt 27:34, both passages quoted by Oglerius 164–66.
- 24403–6 Cf. Mt 27:46 and Mc 15:34. Oglerius quotes neither passage.
- 24407–9 Cf. Jhn 19:30.
- 24410–24 Oglerius 169–73. 24410–12 are the *CM* poet's summary of events, and the details are provided by Oglerius.
- 24425–36 Cf. Oglerius 174–77. The *CM* poet rearranges Oglerius' order, taking 176–77 at 24428–30 and 175–76 at 24431–33. He also changes Oglerius' third-person narrative description to a first-person account.
- 24437–42 Here the *CM* poet replaces a passage of puns and sentimentality from Oglerius 177–81: *Vox non erat illi [sc. Mariae]; dolor abstulerat uires; limo strata iacens pallebat quasi mortua uiuens. Viuebat moriens, uiuensque moriebatur; nec poterat mori que uiuens mortua erat. In anima dolor seue seuebat illius; optabat mori magis quam uiuere Christi post mortem que male uiuens mortua tamen erat.*
- 24443–54 Cf. Oglerius 188–92. The *CM* poet omits Oglerius 182–87, where the Virgin is described as begging for Christ's body to be lowered from the cross, and is selective of details in the lines on which he depends. E.g., he omits 188–89: *considerans [sc. Maria] uulto benigno Christum pendentem in crucis stipite seuo*; but is more graphic in 24446–48 than Oglerius 189–90: *pedibusque nitens in altum manus leuabat amplectens crucem*. 24450–51 seem to depend upon Oglerius 190–91: *ruens in oscula eius Christi qua parte sanguinis unda rigabat*. The *CM* poet

seems to have taken *ruens* absolutely, as a description of Mary's collapse, where Marx's punctuation suggests a translation like rushing to kiss Christ from whom a wave of blood flowed.

24455–75 The *CM* poet here condenses and removes much of the sentimentality from Oglerius 191–203, where the emphasis lies on Mary's thwarted desire to embrace Christ, whom she cannot reach because he is still hanging on the cross. The *CM* poet also varies between direct quotation of Mary and narration of her actions, where Oglerius gives entirely third-person narrative. Oglerius' final sentence recalls his 190–91, cited in the previous note: *Cadentes guttas sanguinis ore tangebant, terram deosculans quam cruoris unda rigabat.*

24476–78 The *CM* poet's own interjection.

24479–90 The *CM* poet here continues to report direct discourse from Mary, where Oglerius 204–12 remains in the third person. Oglerius also provides more pseudo-historical detail, e.g., that both Joseph and Nicodemus were secretly disciples of Jesus and that they asked Pilate for his body. Oglerius' Joseph and Nicodemus bring more than just the god chere of 24485: *secum instrumenta ferentes quibus clavis euulsis de cruce possent deponere eum.* Moreover, Oglerius is more detailed in describing the restoration of Mary's health (cf. 24488–90): *quasi de morte consurgens, paululum reuiuiscit spiritus eius et illis quod poterat adiutorium ministrabat.*

24491–502 Cf. Oglerius 213–23. The *CM* poet omits some of the more graphic detail, e.g., *super ipsum ruens pre incontinentia doloris et immensitate amoris quasi mortua stetit ... lacrimis faciem eius rigans ... Frontem et genas oculosque simul et nasum oraque frequentius osculabatur ipsius. C's animan (24495) should read ani man, like F.*

24503–50 These lines, again rephrased to a direct quotation of the Virgin, seem to be the *CM* poet's own interpolation, though they bear some distant resemblance to Oglerius 224–50. 24503–14 lament the lack of justice in the crucifixion and may have been suggested by Oglerius 230–31: *Non desperabat, sed pie iusteque dolebat quem genuit uirgo.* 24515–50 rest, however, on the contrast between Mary's sorrow at the crucifixion and her joy at Christ's birth and infancy, a contrast which also forms the basis of Oglerius 224–50. The *CM* poet restricts the grief to Mary alone, where Oglerius involves *quedam ... femine sancte quarum paruus erat numerus paucusque uirorum* (232–33) and *et angeli simul cum illa dolentes* (234); and he likes the notion enough to elaborate it further on: *O quis angelorum uel archangelorum contra naturam illic non fletset ...?* (238–39). 24549 echoes more directly Oglerius 231: *sperans tamen ipsum tercio resurgere die,* but 24526, expressing a desire for the Holy Ghost, finds no counterpart in Oglerius.

24551–56 A closer translation of Oglerius 259–60.

24557–80 The struggle between Joseph and Nicodemus on the one hand, who want to bury Jesus, and Mary on the other, who wants to continue to hold him, is the *CM* poet's elaboration of Oglerius 263–67, where Oglerius unusually writes direct discourse for the Virgin. Morris' inverted comma in C should be moved from 24577 to 24580, where Mary's speech ends.

24581–96 The *CM* poet here interpolates his own response to the Virgin and his further question.

24597–607 Based on Oglerius 268–75, with some of the more extravagant images modified. Oglerius continues to emphasize the struggle between Mary and the disciples over whether to bury Christ's body or not. The *CM* poet, however, empha-

sizes the sorrow of the mourners for Mary, echoing two clauses in Oglerius 272–74: et super illam dabant potius planctum quam super extinctum Dominum suum. Maior illis inerat dolor de matris dolore quam fuerat de sui Domini morte.

24608–13 Again the *CM* poet removes some of the extravagance from Oglerius 276–79; e.g., where the *CM* poet has Mary lying on the tomb, Oglerius has sepulchrum mater amplectitur omni corde. The English poet also omits amaro Dominum nimis deplorans singultu.

24614–22 Cf. Oglerius 279–82, again omitting the more sentimental passages; e.g., Nam cruciata gemitibus, fatigata doloribus, afflicta ploratibus, pedibus stare fere nequibat is reduced to On fote vnethes moght i stand. 24620 C's i should read he; cf. FGE.

24623–29 Cf. Oglerius 283–93, again omitting most of the detail on the effect on others of Mary's continuing sorrow; e.g., Vix poterant lacrimas continere quicumque videbant eam plorantem. Tam pie plorabat et tam amare dolebat quod ex suo pio ploratu multos, etiam inuitos, trahebat ad luctum ... etc.

24632–34 Cf. Oglerius 293–94.

24635–40 Oglerius does not mention the resurrection and thus provides no basis for these lines nor for 24630.

24641–58 The *CM* poet's addition, which turns the reader's attention to Mary's blessed state in heaven.

24659–730 This address to St. John, at least at its beginning, takes its warrant from Oglerius 293–99: O felix et beatus Iohannes cui talem Dominus commendauit thesaurum, even to the extent that the *CM* poet takes thesaurum literally and makes John the treasurer (24672). But where Oglerius concentrates first on John, who was blessed by both Christ and Mary, and then on all those who are blessed through their love of the Virgin, the *CM* poet interpolates a passage in praise of virginity at 24677–706, perhaps taking his cue from lines 1588–96 of Wace's poem on the Feast of the Immaculate Conception from which he takes the following story at 24731.

24731–967 This account of the institution of the Feast of the Immaculate Conception is based upon the Anglo-Norman poem by Wace commonly known as *La conception Nostre Dame*, probably composed between 1130 and 1140. The first part of the poem, all that the *CM* poet translates here, is called "L'establisement de la feste de la conception Nostre Dame." I follow (citations by line number) the edition of William R. Ashford, *The Conception Nostre Dame of Wace*, based on Tours MS. Bibl. Munic. 927, collated with 17 other manuscripts.

Wace took the story, based on an actual incident, from a legend of a miracle of the Virgin, often attributed to St. Anselm but most probably written around the year 1070 by his biographer, Eadmer. See Herbert J. Thurston, S.J., "The Legend of Abbot Elsi," and the exceptionally detailed entry by X. LeBachelet, "Immaculé conception," esp. 1001–3 for the legend of Abbot Elsis. I have followed the admittedly corrupt Latin text in *PL CLIX* 323–26 because it seems closest to Wace's version, but see *Eadmeri monachi Cantuariensis tractatus* ... ed. Thurston and Slater, olim sancto Anselmo attributus nunc primum integer ad codicum fidem editus adjectis quibusdam documentis coaetaneis a PP H. Thurston et T. Slater S.J. The *CM* poet seems to have depended wholly on Wace's version of events.

24753–54 See above, ll. 10123–574 and notes, in Vol. II of this edition.

24757 Cf. Wace 3: En quel tens, coment e par qui. But Wace refers to the establishment of the feast, where the *CM* poet speaks still of the conception itself.

24762 Wace 9: Que a nul tens anceis fist on.

- 24765 Cf. Wace 11: le rei Guillalme.
- 24767 Wace 13–14 does not describe William's prowess but stresses his conquest: Par force e par bataille prist, / Viles, chastels, citez conquest.
- 24771 Wace does not mention Harold's Danish origins.
- 24778 Cf. Wace 20, a detail not found in Eadmer's Latin.
- 24781–82 The *CM* poet omits Wace 25: Qui le rei Aralt orent mort.
- 24783–84 Apparently original with the *CM* poet, though perhaps suggested by Wace 25.
- 24786–88 William's reaction, though alarmed, is less fearful than Wace 28: Dolenz en fu, paor en ot.
- 24792 FGE's vnderstode translates Wace 33: Cum cil qui mut saveit de guerre better than C's vnder stode, which should properly be one word.
- 24802 The *CM* poet's laconic litotes, Wit-vten ani mer in muth, condenses Wace's effusiveness: Qui mult par saveit bien parler / E un bien grant conseil doner / Si esteit de grant eloquence / E parlot par grant sapience (41–44). Wace has here substituted diplomatic competence for Eadmer's emphasis on Elsis' devotion: ... Jesu Christo devotissime famulabatur, ejusque genetricem, servitium ejus faciendo devotissime, venerabatur. *PL CLIX 323B*.
- 24804 E's cosin is clearly in error.
- 24807 Wace 47: Bailla lui mut bons garnemenz seems to have given the *CM* poet difficulty, E's Wit tresori his schip was diht offering the best translation though at the expense of the rhyme with gift in the following line. C's triffor appears to be a nonce word, perhaps a misreading of long s for f in a word like tressor. G at least manages to load the ship with cargo, but F only manages to get the abbot himself aboard. The AN MSS show considerable variation here, though nothing that might account for CFG's confusion. Eadmer says nothing of Elsis' preparations, only that on arrival he et salutes ac munera atque servitia ex Guillelmi regis parte obtulit to the Danish king. *PL CLIX 323C*.
- 24823–24 Cf. Wace 59–60: E tels i ot qui il promist; / L'ost fist remaindre, tant lor dist. The MSS show many variants, and Ashford's note, p. 93, which quotes *CM* 24822–26, does not help much, nor does Eadmer's proceresque terrae muneribus et promissis oneravit. *PL CLIX 323D*.
- 24844 The *CM* poet's own interjection.
- 24855–56 The *CM* poet generalizes what in Wace 80–82 is specific: Ne l'uns ne puet l'autre aidier; / Li plus sage poi i savaient, / E li plus prot poi i veient. Eadmer has ... preces cum lacrimis Deo fundunt, et se graviter deliquisse miserabiliter gemunt. *PL CLIX 324B*.
- 24863 Wace 88: Deu reclaimt, where the *CM* poet prefers Jesus.
- 24865–70 The *CM* poet's elaboration of Wace 89–91: E ma dame sainte Marie, / Que vers ton fil face aie / En lor vie petit se fient. Wace has omitted Eadmer's long prayer: O Deus clementissime, Pater misericordiae, dignare nos respicere mersos pro nostro crimine. Respice, clementissime, de sede tuae gloriae, visita nos iam positos in extremo vitae periculo. Assit nunc tua gratia! assit tua benignitas! assit maxima bonitas! assint bona gratuita dona! Succurre nobis miseris, pietas ineffabilis, ne nos sorbeat infernus nunc pro nostris criminibus. Pie Deus, cognoscimus quod graviter deliquimus, pejora commercuimus [sic], quia multum peccavimus. Etc. *PL CLIX 324B–C*. Perhaps Wace felt the prayer detracted from the subsequent prayer to Mary.

- 24875 Wace 94–95: A Deu s'esteient comande, / Quant uns angeles lor aparut differs from the *CM* poet, who attributes the angel's arrival to Mary, sco [F ho, G scho] pat euer es bot o bale.
- 24880 selcuth clething misses Wace's ecclesiastical emphasis: Si ert d'un vesqual vestement, which he takes from Eadmer's ... quemdam pontificalibus vestibus ornatum. *PL CLIX* 324C.
- 24885 C's ferr cost should of course be one word, as it is in E; it translates Wace 103: la nef.
- 24887 The *CM* poet omits Wace 105–6: Li abes Helcin se dreca, / Cum il ainz pot vers lui ala, thus denying Elsis a moment of dignified recovery, also allowed him by Eadmer: Dum autem ... Elsinus surrexisset. *PL CLIX* 324D.
- 24899 C's Forgeten should read For geten; cf. FGE.
- 24898–908 Wace 118–24 is a good deal more frank about the carnal begetting of Mary: ... Fu conceue e engendree. / Voe, Helcin, a celebrer / E as altres faire honorer / Le jor que ot engenderment / Sainte Marie charnalmart, / Que fu conceue en sa mere / E engendree de son pere. Eadmer is as reticent as the *CM* poet: in alvo matris concepta fuit. *PL CLIX* 324D.
- 24923 The *CM* poet is content with mentioning Mary's birthday, where Wace 140–41 is more specific: Tot cel de la nativite / Qui est oit jorz dedenz Septembre.
- 24931–34 The *CM* poet's addition. C's propre refers to the proper of the mass; FG seem to have misunderstood.
- 24940 CGE's Vte of pair sight [F ship] is the *CM* poet's addition. Cf. Wace 152: Ez vos l'angele d'iluec torne.
- 24944 The image of seamen dressing their tackle is more vivid than Wace 155: E cil lor nef repareillierent.
- 24947 CE's farnet and F's compani translate Wace 159: sa gent. G's fardel is wrong.
- 24950–52 The *CM* poet's emphasis on Elsis' public declaration is not found in Wace 161–62: Si reconta la o il pot / Ce que veu e oi ot.
- 24965–72 The *CM* poet's conclusion, not in Wace, who goes on to tell of Mary's conception, birth, and upbringing, matters already narrated in ll. 10123–654, above.

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## GLOSSARY

The Glossary aims to include all words which may give difficulty, that is, most words which are obsolete, have changed their meaning, or appear in unfamiliar spellings. In certain cases, only unusual forms or meanings of a particular word are given.

Slight variations in spelling are grouped together at the beginning of the entry; larger variations are listed separately. In each entry, where the meaning or spelling is not provided for a given line citation it is to be taken as identical with the meaning or spelling last cited.

3 follows g; y, i; þ, th. Modern j appears as i; initial u as v; medial v as u. A note is indicated by n superscript, an emendation by an asterisk. The grammatical abbreviations are conventional.

Lines numbered A1-A60 replace *CM* 10835-906.

**a drad.** See **drēde**, v.

**abāde**, n. delay 490, 7399, 7559, 12538: *wipouten* ~ without ceasing, without remission 10678.

**abide**, **abyde**, v. wait 3008; stay 1151; await 955; endure 2249; live to see 6900. *pr.* 3 sg. **abideþ** lasts, exists 2124; awaits 12778. *imp. pl.* wait! 15604. *pa. t.* **abāde** 8059; **abōde** 10569; **abōod** 1899.

**aby(e)**, v. pay for 2036, 7816, 11948, 13069.

**abyde**, n. delay, 3145, 4527, 6250, 7337, 15210.

**abyrne**, n. abyss 22487, 22678.

**abōde**, n. living, life 3083.

**aboute**, as *adj.* bent on, planning to, concerned to 14638, 14887.

**abrēde**, *adv.* prominently 16578.

**acombred**, *pp.* embarrassed 12213.

**affiaunce**, n. trust 8896.

**af(f)ray**, n. assault 16702; alarm 15570.

**aftir**, *prep.* (modern uses not cited) according to 493, 3340, 11288; on behalf of, with regard to 19934; *For ~ þe vs þinkeþ long* You seem to have been away from us for a long time 20190.

**agast**, *adj.* afraid 8224, 13073, 18200.

**agrise**, v. be terrified 21972.

**a3ayn**, **a3ein**, **a3eyn**, *adv.* back 1865, 2623; in return 6722, 6754.

**a3ayn**, **a3ein**, **a3eyn(e)**, **a3eynes**, *prep.* close to 2518; to meet 3324; against 448; instead of 7644; in preparation for 19103; in reply to 16243; *stoned* ~ withstand 7225; *þer* ~ against it 3094; in opposition to that 8701.

**azeynsawe**, *n.* objection 8382.

**azeynseyinge**, *n.* denial 1163.

**ay**, *adv.* forever 126; constantly 497; always 3637; perpetually 5107, *on* ~ 8252; continuously 12603.

**aknowe(n)**, *pp.* acknowledged 3092, 7741; confessed 19101; *I am* ~ *I confess* 5084, 9059.

**al**, *pron.* and *adj.*: ~ *is oon* it is the same thing 5062; ~ *maner lede* all people 1190.

**al**, *adv.* completely 15107.

**al**, *conj.* See **alle**.

**aldur**. See **aller**.

**algāte**, *adv.* at any rate, in any case 4091; in any way 6208; in all cases 6360; in any circumstances 6365; in every way 6575; by every means 9597; nevertheless 23712.

**alle (pat)**, *conj.* although 14458, 17659; **al** 2206.

**aller**, *pron. gen. pl.* of all 469, 4949, 11194, 11571; **aldur** 7263; **alper** 251, 1693, 2318, 4795.

**almesdēde**, *n.* almsgiving 10197, 10511, 11350.

**almous**, **almes**, *n. pl.* alms, charity, mercy 19764, 19813; *for* ~ *were þat he were dede* it would be a mercy if he were to die 11874.

**alowē**, *v.* praise 15096, 20765.

**als**, *adv.* also 137, 402, 3347, 3678, 3740.

**als**, *adv.* and *conj.* See **also**.

**als fast as**, *conj.* as soon as 823.

**alsō**, *adv.* as, equally 8105.

**alsō**, *conj.* as 3431; **als** 3737.

**alsō sōōne**, *adv.* immediately 339, 617, 860, 7108; **als** ~ 8120; **als(ō) sōōne (as)** as soon as 5105, 10773, 11719, 12043.

**alsō swīpe**, ~ **swyþe**. See **swīpe**.

**alsō tite**. See **tite**.

**alper**. See **aller**.

**alperhyȝest**, *adj. superl.* highest of all 10600.

**alperlēest**, *adv. superl.* least of all 10423.

**amy**, *n.* friend 20193.

**amyd(e)**, **amydde**, *adv.* in it, interspersed 8462; along with other things 7522; around, alongside 14358; meanwhile 14015.

**amydwarde**, *prep.* in the middle of 13702, 15026.

**among(e)**, *adv.* at the same time 88; in the same place, here and there 2114, 2526; meanwhile 10210; intermittently 17803.

**and**, *conj.* if 7456, 15143; & 13644.

**anent(is)**, *prep.* concerning, with respect to 6880, 23722.

**angur**, *n.* discomfort, affliction 4505.

**anōōn**, **anōne**, *adv.* at once, immediately 885, 1076, 2441, 19694.

**apāce**, **apās**, *adv.* at a good pace, quickly 23730; at a walk 15872.

**apayed**, *adj.* pleased 12877, 17570.

**apeire**, *v.* contravene 13837.

**apert**, *adj.* open, public 13982.

**apert(e)**, *adv.* openly 5839, 6355, 6534, 12815, 12922.

**aquyt**, *pp.* acquitted 4477.

**ar(e)**, *adv.* and *prep.* See **er**.

**ar**, *conj.* See **or**.

**aray**, *n.* equipage, train 11522.

- araye**, *v.* prepare 20173.  
**āre**, *n.* grace, mercy 2749; **ōre** 10099.  
**arēde**, *v.* explain 4474.  
**arēre**, *v.* arouse 15678.  
**arēsoun**, *v.* explain 1122; question 14621.  
**arewe**, *adv.* in turn 19781.  
**aromāte**, *n.* spice 21299.  
**as(s)ay(e)**, *v.* test 3126, 12937, 12961, 13471; taste 3656. *pa. t.* **asayed** tested 3118.  
**as(s)oyne**, *n.* legal excuse, pardon 2266, 16395.  
**aspȳes**, *n. pl.* spies 11541, 17349.  
**assise**, **assȳse**, *n.* assize, legal hearing 9687, 9707, 19103, 19344, 22781.  
**astāte**, *n.* state, condition, situation 231, 616a, 822a, 1587, 4092; high estate 9683.  
**at**, *prep.* until 7672.  
**atrott**, *adv.* at a trot 15872.  
**attheyne**, *v.* atone 1113.  
**attri**, **attrȳ**, *adj.* venomous, poisoned 22021, 22207.  
**atwyn(ne)**, *adv.* separately 17845; in two 8219; parted 11481.  
**auzt(e)**, *n.* property 3395, 3963; household and possessions 3930, 3997; property, money 5398; possession 6765, 6771.  
**auzt(e)**. See **owe**.  
**aumenēre**, **aumonēr**, *n.* distributor of alms 15219<sup>a</sup>, 15969.  
**auntres**, *n. pl.* perilous enterprises, adventures 11.  
**availe**, **avayle**, *v.* prevail 4646; assist 13481.  
**āuē**, *excl.* Hail! 18594.  
**Auerlle**, *n.* April 13249<sup>a</sup>, 13259.  
**auȳs**, *n.* opinion 9068.  
**auȳsed**, *pa. t.* informed 15745. *pp.* **avised** taken note of 15917.  
**auysioun**, *n.* dream, vision 4603.  
**avowe**, *n.* vow, solemn promise 10203.  
**awayte**, *v.* provide for, arrange 5416. *pr. 3 sg.* **awayteþ** is preparing 11592.  
**awāke**, *v.* rouse themselves 15782.  
**awe**, *n.* fear 22182; *stonde noon* ~ have no fear 482; *me stondeþ* ~ I am afraid 18050; property inspiring fear *goddes* ~ 3000, *mannes* ~ 6988; reverence 12091, 12096.  
**aw(e)n**, as *n.* own (name) 22313; *come to myn* ~ come into my possession 8692.  
**awrēke**, *v.* avenge 11554.  
  
**bachilēre**, *n.* young knight 8541.  
**bad**. See **bede**, *v.*<sup>1</sup>  
**badde**. See **bēde**, *v.*<sup>2</sup>  
**bāde**. See **bīde**.  
**baft**, *n.* rear: *on* ~ to the rear 22150.  
**baily(e)**, *n.*<sup>1</sup> officer of justice, king's officer 5008, 11006, 12914. *pl.* **bailis** 6445.  
**baily**, **baylye**, *n.*<sup>2</sup> jurisdiction, control 9551, 9558, 10028, 18554.  
**baily**, **bayly**, *n.*<sup>3</sup> wall enclosing a castle courtyard 10023, 10027. *pl.* **bailȳes**, **bayl(y)es** 1034, 9893, 10015, 10034.  
**bak**, *n.* back: *on* ~ to the rear 10764; back, backward 15018, 15756.  
**balde**. See **bōlde**.  
**bāle**, *n.* doom, disaster 44; punishment 9398; evil 9787; horror 18505; torment 1864. *pl.* **bāles** evils, afflictions 105.  
**ban**, *v.* curse 12050, 13631, 19458.



- bandoun**, *n.* power, control 9013; detention, captivity 15780.  
**banerere**, *n.* standard-bearer 12723<sup>n</sup>.  
**barbicans**, *n. pl.* fortified towers 9903, 10033.  
**baret**, *n.* strife 4137, 5316, 9331, 18740.  
**barm(e)**, *n.* bosom 5442, 8621, 11778.  
**barn(e)**, **bern**, *n.* child 2563, 2597, 2628, 2725, 11957, 20450. *pl.* **barnes**, **bernes** 2945, 4673, 4681.  
**baronāge**, *n. coll.* nobles 4549, 4627, 4649, 8161, 8533.  
**barn(e)tēm(e)**, **barntēm(e)**, *n.* producing of children 3790; child 21127; children, brood 2044; progeny 2138; descent 8499.  
**batail wriȝt**, *n.* See **wriȝt**.  
**batailed**, *adj.* equipped with battlements 9902.  
**bēde**, *n.* prayer 17672, 19209. *pl.* **bēdes** 8261.  
**bede**, *v.*<sup>1</sup> command 9608; intercede 16282. *pa. t.* **bad** prayed 20216; **bode** 19836. *pp.* **bede(n)** commanded 22645; prayed 11316; invited 13366.  
**bēde**, *v.*<sup>2</sup> offer, present, show 5403, 10636, 12360, 12732, 14575; *pa. t.* **bed(de)** 14456, 15167; **bē(e)de** 880, 881. *pp.* **bed** 6069; **bet** 23317; **badde** providing, serving as 16094; **bōden** offered 16771.  
**bēestaille**, *n. coll.* herds 2444.  
**bēp**. See **beþ** *v.*  
**beget**, *v.* acquire, have possession of 23878.  
**beyinge**, *n.* being 23537.  
**belde**, *n.* boldness 12237; comfort, succour 9963, 18152.  
**bēme**, *n.* trumpet 22711<sup>n</sup>.  
**benesoun**, **benisoun**, **benysoun**, *n.* blessing 1930, 2541, 3412, 3616, 5461.  
**bēonde**. See **beþ**, *v.*  
**berde**, **byrde**, *n.* maiden 9967, 10077, 12305.  
**bēre**, *n.*<sup>1</sup> bier 12515, 20703, 20708, 20724.  
**bēre**, *n.*<sup>2</sup> commotion, carrying on 10447, 12496, 15114, 16055, 23253.  
**bēre**, *v.* (modern uses not cited) thrust 7624; ~ *on honde* treat 15922. *pa. t.* **bare** signified 14753. *pp.* **born** thrust, pierced 7625.  
**beringe**, *n.* burial 16872.  
**bēryng**, *n.* childbearing 11079.  
**bern**, **bernes**. See **barn**.  
**besauntis**, *n. pl.* gold coins 4194, 23885, 23887.  
**bēse**. See **beþ**, *v.*  
**besēme**. See **bisēme**.  
**bet**, *adv. compar.* better 7642, 23162.  
**bet**. See **bēde** *v.*<sup>2</sup>  
**bēte**, *v.* amend 105, 748; cure 3279; rescue, save 9572, 22295; make amends for 13054. *pa. t.* **bet(t)** 2156, 14415. *pp.* **bet** redeemed 15550; atoned for 946; **bette** set to rights 15016.  
**bēþ**, *pron. dual.* both 3432.  
**beþ**, *pr. 3 sg.* (modern uses not cited) as *fut.* will be, shall be 3109, 3206, 3614. *pres.* (proverbial) 4507. *imp. pl.* **be!** 6240; **bēþ** 6087. *pr. p.* **bēonde** enduring, lasting 15312, 22388.  
**bēpe**, *pr. 3 sg.* beats, drives? 21076.  
**bi dēne**. See **hidēne**.  
**bi sȳde**, *adv.* aside, apart 3622.  
**bicōom**, *pa. t.* came to be 5348; *where* ~ what became of 8998, 20684.

**biddyng**, *n.* making requests 7131. *pl.* **biddynge** commands 9816.

**bide**, **bȳde**, *v.* wait, remain 1761; delay 6275.

**bide**, **bȳde**, *v.* wait, remain 2517, 22444; stay, rest 5873; wait, hold in readiness (*refl.*) 7469; await 21876; *his biddyng* ~ put off his command 12997. *pr.* 3 *sg.* **bīdeþ** awaits 20402. *pr. p.* **bīdyng**e 17725. *pa. t.* **bāde** stayed, waited 14238; **bōd** 13822; **bōōd(e)** 1907, 20829; **bōde** awaited 1752. *pp.* **bīden** waited 1597; **bēden** 10991.

**bīdēne**, **bī dēne**, **hydēne**, **by dēne**, *adv.* promptly (often largely meaningless) 1457, 1552b, 1814, 2923, 13628.

**bīe**, **bȳ**, *n.* town 19511, 21251; **bij** 13290, 21153.

**bīere**, *n.* buyer 14730.

**biggyngis**, *n. pl.* buildings 23453.

**biggonde**, *pr. p.* going 6830.

**bigile**, **bigȳle**, *v.* deceive, trick 716, 3880, 5991, 22064, 22162. *pa. t.* **bigȳled** 3734, 9009. *pp.* **bigȳled**, **bygȳled** 8632, 9004, 9479.

**bīhest(e)**, *n.* bidding 18753; promise 2349, 5723.

**bīhēte**, *n.* request, behest 4171, 10049.

**bīhēte**, *v.* promise 5431. *pa. t.* **bīhēt(e)** 6872, 20835; prophesied 10720, 18106. *pp.* **bīhēt** promised 3010, 3137.

**bīhēue**. See **bīhōue**.

**bīhōue**, **byhōue**, *n.* use, benefit 7335, 14883; concern, regard: *to his* ~ on his behalf 3361, *to þi* ~ with regard to you 4384; requirement 3645; **bīhēue** advantage 14707.

**bīhōueþ**, *v. impers.* is incumbent upon 5512, 13538, 18893. *pa. t.* **bīhōued**, **byhōued** was necessary, was fitting 1208, *nedeful* ~ *hit wore* was necessary that it should be 422.

**bij**. See **bīe**.

**bikende**, *pa. t.* handed over to 7242. *pp.* 8840.

**bikur**, *n.* dispute 14066<sup>n</sup>.

**bilad**, *pp.* situated, in a state (of) 16808; treated 17049.

**bileft(e)**, *pp.* left, left behind 4403, 17592; **bīlēued** 7736; **bilafit** left in the possession (of) 18558.

**bīleid**, **bīleyde**, *pp.* surrounded 10003; wrapped (around) 1336.

**bīmēne**, *v.* mean A19.

**binomen**, **bynomen**, *pp.* taken away 17550; deprived 9490; amputated 22829.

**bīrst**, *n.* breaking 6339.

**bīsēme**, **besēme**, *v.* be appropriate, be fitting. 8734, 22358.

**biset**, *v.* surround 23887 (guard). *pa. t.* **bīsette** harassed, persecuted 195. *pp.* **biset(t)** surrounded 3962, 7179; besieged 7056.

**bīsily**, *adv.* diligently 11406, 19033.

**bīsmare**, *n.* shameful creature, whore 22029.

**bīspit**, *pp.* spat upon 17771.

**bīshopriche**, *n.* apostleship 18892.

**bīstad(e)**, *pp.* situated 674, 1045, 2800, 4287; present 5254.

**bīsuylid**, *pp.* defiled 23149.

**bīswike**, **bīswȳke**, *v.* deceive, cheat 2998, 19231.

**bīsynes**, *n.* agitation 18510.

**bītāke**, *v.* entrust, grant, give 8743. *pa. t.* **bītōke** 12309. *pp.* **bītake(n)** 1126, 15971. Cf. **bītēche**.

**bītande**, *pr. p.* biting 5954.

- bitēche**, *v.* hand over to 15445, commend 5307; entrust 12172; grant, give 20098. *pa. t.* **bitau3t(e)** gave 3539; conveyed 18768. *pp.* committed 14810; given over to (in bad sense) 14870. Cf. **bitāke**.
- bityde**, *v.* happen 5458, 22443. *pa. t.* **bitidde** 3024. *pp.* **bitid** placed (fig.) 13866.
- bityme**, *adv.* promptly, in good time 7578, 17433.
- bitwēne**, *adv.* also, at the same time 3572.
- bȳ(e)**, **by3e**, *v.* purchase 926, 19574; ransom, redeem 152, 4420, 18592; atone for 822, 1115, 1146, 2584. *pa. t.* **bou3t(e)** 1231, 14935. *pp.* 1280, 13849.
- bygeēt**, *n.* acquisition: *euel* ~ ill-gotten gains 2206.
- bȳle**, *n.* boil 6011.
- byrde**. See **berde**.
- bȳsen**, *adj.* monstrous 16595.
- bysou3t**, *pa. t.* sought after 5357.
- bytweēne**, *conj.* until 8497.
- blāke**, *v.* darken 14747, 17430.
- blan**. See **blyn**, *v.*
- blenche**, *n.* turning away, shrinking 19599, 23300, 23494.
- blenched**, *pa. t.* swerved aside 7626, 7668; shrank 19731.
- blendep**, *pr. 3 sg.* blinds 23717. *pr. p.* **blendyng** 6834<sup>n</sup>. *pp.* **blende** 17333, 17452; **blent** 819.
- blew(e)**, *pa. t.* cast (of metal) 6503, 6575.
- blisful**, *adj.* blessed 4738.
- blisfulhēde**, *n.* blessedness, blessing 6852.
- blyn(ne)**, *n.* ceasing 21280, 23038, 23246, 23312; *wipouten* ~ without delay 1897; without stinting 17649; without restraint 881.
- blyn(ne)**, *v.* cease 121, 265, 3309, 13942; delay 3641. *pa. t.* **blan** 744.
- blyndefeld**, *adj.* blinded 19615.
- blȳue**, *adv.* quickly 1399, 5021, 7508, 12478, 16355.
- blō**, *adj.* black (men) 2118<sup>n</sup>, 8073.
- blōde**, *n.* child 1055.
- bobet**, *n.* buffet 16623.
- bōd(e)**. See **bide**, *v.*
- bōde word**, **bōdeword(e)**, *n.* message, instruction 1195, 6111, 8346, 13203, 20160; proclamation 17920.
- boist**, *n.* box 14003.
- bōlde**, *adj.* courageous 19728; (as vague term of approbation) 10494, 12305; confident 10550; convinced 17427; assured, sure 19728; as *n.* hussy 8693; **balde** bold, immodest 22029.
- bōlde**, *v.* hearten, encourage 17885.
- bolle**, *n.* bowl 3306. *pl.* **bolles** (larger) round vessels 5524.
- bollen**, *pp.* swollen 12685; **bolned** 4726.
- bollyng(e)**, *n.* swelling 6011, 10463.
- bō(o)ne**, *n.*<sup>1</sup> request, prayer 3690, 8414, 10499, 16818, 20166.
- bōne**, *n.*<sup>2</sup> destruction 7634.
- bonte**. See **bountē**.
- bōōd(e)**. See **bide**, *v.*
- bōōst**, *n.* false claim: (as a tag) *wipouten* ~ A39, 18715, 18758, 19543.
- bōōt**, *pa. t.* bit 5955, 18723.
- born**, *pp.* See **bere**.
- borwe**, *n.* surety, ransom 6144.

- borwe**, *v.* redeem, ransom 23792. *pa. t.* **borwed** 5286.
- bō(o)te**, *n.* profit 89; cure 4351; salvation 44; assistance 4734; satisfaction for an injury 8693; *hit was no* ~ it was no use, no good 1780, 5957.
- botil(l)ěre**, *n.* butler 4447, 4459, 4497, 4501, 4521.
- bouche**, *n.* hump 8087, 22828.
- bou3t(e)**. See **bȳ**, *v.*
- boun**, **bown(e)**, *adj.* bound to, sure to 1848; ready 2360, 2775, 3317; prompt 3411.
- boun**, *adv.* promptly 9137, 12269, 20987.
- bountē**, *n.* generosity, goodness 130, 9531, 10615; gift 12501, 12502; **bonte** goodness \*12674<sup>n</sup>.
- bour(e)**, *n.* small room 1697; bedroom 3921, 4411, 9806 (fig).
- bour3e**, *n.* town 11069.
- bowed**, *pa. t.* submitted to, consented to 12307.
- boxomnes**. See **buxomnes**.
- bray**, *v.* make a loud noise 22607.
- bred(d)**, **brēd**, *pp.* roasted 6079, 6081, 13373.
- brēde**, *n.*<sup>1</sup> brood, scion 22051.
- brēde**, *n.*<sup>2</sup> breadth: *on* ~ far and wide 23149.
- brēdynd**, *n.* pregnancy 3479.
- brēech**, *n.* breeches 2048.
- breyd(e)**, *n.* sharp movement 7169; blow 15712; heave 16590, 18083; *at a* ~ in a flash 10374.
- brēm(e)**, **brēm**, *adj.* fierce 1092, 4003, 4899, 21984, 22029.
- brēmely**, *adv.* fiercely, violently 5542, 15832, 18199, 19614, 23019.
- brēue**, *n.* brief, legal warrant 19606.
- brewis**, *n. pl.* brows 14747, 17430.
- brid**, *n.* young, offspring 22381<sup>n</sup>; young bird(s) 11305; **bird** 21269. *pl.* **bridde**s 12000.
- brȳdāle**, *n.* wedding 10830.
- brōde**, **brōd(e)**, *adj.* broad, great 1930, 2058, 5334; comprehensive 3713.
- broiden**, *adj.* adorned 1008.
- brond**, *n.* sword 7587.
- brōde**, *n. coll.* young 6153.
- brouke**, *v.* use 2427, 5881.
- bulk**, *v.* beat 18511.
- burgeis**, *n.* townsman, citizen 12491. *pl.* townsfolk 11445.
- burne**, *n.* stream 22578.
- burȳe**, *n.* offspring A43.
- burȳen**, *n.* load 8826.
- busked**, *pa. t. (refl.)* prepared 10556.
- but**, *prep.* except for 961, 5346; nothing but, only 17537; ~ *dayes pre* in only three days 20173, 20186.
- but**, *conj.* unless 1114, 13054; if ... not 844.
- buxom(e)**, *adj.* humble 8356; obedient 908.
- buxomly**, *adv.* humbly, obediently 3477, 15167, 15675.
- buxomnes(se)**, *n.* humility, obedience 30, 3197, 9569, 10042, 15291; **boxomnes** 15617.
- caiser(e)**, **cayser(e)**, *n.* emperor, ruler 2688, 3359, 7076, 22757; **kaisere** 9409. *pl.* **cais-eres** 22127.
- caitif**, **caytif**, **caytȳue**, *n.* wretch, villain 445, 6268, 11815, 13632; wretchedness 7353. *pl.* **caitifs**, **caytifs** 1801, 1818, 6634.

**caitif**, **caytif**, *adj.* wretched 8987, 9086.

**caitiftē**, *n.* wretchedness 18191.

**cāle**, *n.* cabbage 12523; **cōol** 12526.

**can**, *v.*<sup>1</sup> know, know how to, be able to 12121, 20295; **con** 625, 9065; **kan** 4647. *pa. t.* **couþ(e)** 438, 2202, 19697; **coude** 7407, 7408; showed 17659. 2 *sg.* **coudes** could 4555.

**can**, *v.*<sup>2</sup> See **gan**.

**Cantica**, *n. pl.* Canticles, the Song of Solomon 8472.

**cāreful**, *adj.* wretched 23116.

**careyn**, *n.* carcass 6737, 19247, 22906.

**carke**, *n.* burden: *ouer* ~ over-endowment 9843. Cf. **karked** 23002.

**carked**, *pp.* burdened 13747.

**carnels**, **carneyles**, *n. pl.* battlements 9901, 9924.

**cast**, *n.* decision 6205.

**cast(e)**, *v.* (modern uses not cited) contrive 10066, 21929. *pr. 3 sg.* **castep** forms, moulds 22941. *pp.* **cast(en)** composed 16686; constructed 9947.

**catēl(e)**, *n.* domesticated animals 6002; property 2361, 2378; money 4954; riches, possessions 8557.

**cēdron**, *n. coll.* cedar trees 15739.

**cēsoun**, *n.* season, age 3509, 22881.

**cēle**. See **sēle**.

**celēre**. See **selēre**.

**cēly**, *adj.* See **sēly**.

**Cenophē**, *n.* the Feast of Tabernacles 14563<sup>n</sup>.

**centenēr**, *n.* centurion 19907.

**certeyn**, *n.* fixed extent, limit 23473.

**certes**, **certis**, *excl.* certainly! 1124, 4612, 4907, 5178; **sertes** 762.

**chalengis**, *n. pl.* criminal charges 6714.

**chapmen**, *n. pl.* merchants 4186, 4239, \*14722.

**chār**, *n.* turn, return, going back: *ȝeyn* ~ turning back, escape, 21922; turn of work, task 3172.

**chāre**, *n.* chariot, carriage 5184.

**charge**, *n.* burden of guilt 6448.

**charged**, **chargid**, *pp.* loaded 8253; *ouer* ~ over-burdened, over-endowed 9834.

**chaules**, *n. pl.* jaws 7510.

**chaumberleyne**, *n.* woman attending upon a lady in her bedchamber 10432.

**chaunce**, *n.* happening, occurrence 1941; luck, fortune 2512; *by no* ~ in no way 9769.

**chaungeours**, *n. pl.* money-changers 14732.

**chēer**, **chēre**, *n.* demeanour 1091, 7395; appearance 11144; countenance 7366; tidings 12495; mood 4232; joy 4220; *make good* ~ be in a good mood, be cheerful 10313; *made him* ~ greeted him in a friendly manner 12350.

**chēes**, *pa. t.* chose 144, 174, 431, 737; took 5643.

**chēpyng**, *n.* bargain 15419.

**chēpond**, *pr. p.* selling, dealing in 14723.

**cher(e)**, *n.* base fellow. villain 1736, 13808.

**chēsyng**, *n.* choosing, choice, selection 14430, 19674, 20932, 20936.

**chēsoun**, *n.* occasion, cause 2237, 3854, 7079; cause, reason 16444; *wik* ~ opportunity for doing mischief 10536.

**childe**, *n.* child, son 4532; young knight, young man 7520, 19463. *pl.* **childer**, **childre** 2707, 4765.

- childehēdes**, *n. pl.* deeds done as a child 12577.  
**childing**, **childyng**, *n.* childbirth, labour 3480, 5541.  
**chȳde**, *v.* argue, quarrel 6681, 12972. *pp.* **chid** rebuked, harangued 13867.  
**chyn**, *n.* crack in the skin 14012.  
**cisterne**, *n.* tank in the ground 8206, 8217.  
**clang**. See **clyng**.  
**clēne**, *adj.* pure bright 9922.  
**clēpe**, *n.* call, summons 1118.  
**clēpe**, *v.* call 11668, 15323. *pr. pl.* **clēpeþ** 8474; **clēpen** 13361. *pa. t.* **clēped** 6384. *pp.* 3816.  
**clergy(e)**, *n.* learning 8422, 8423, 8436, 8438, 8479.  
**clerk(e)**, *n.* learned person, divine 648, 1178, 1921, 4515; unordained person in holy orders 12897. *pl.* **clerkes**, **clerkis** scholars 343, 11462.  
**clippe**, *v.* embrace 15457.  
**clyng**, *v.* wither, shrivel 8764. *pr. 3 sg.* **clyngeþ** 12227. *pa. t.* **clang** 4699. *pp.* **clongen** 4569, 4581.  
**clōf**, *pa. t.* clung 20954.  
**clōos**, *n.* protective enclosure 8770.  
**clōōþ(e)**, *n.* clothes, clothing 3695, 3809, 4217, 5264. *pl.* **clōōpis** 15001, 15025.  
**clow**, *n.* valley 17590.  
**cockul**, *n.* the weed corn-cockle 1138.  
**cōffur**, *n.* chest 5614.  
**comelynge**, *n.* stranger 6837. *pl.* **comelyngis** immigrants 6785.  
**comyn(e)**, *adj.* common: *þe* ~ the ordinary people 10388, 10400; ~ *wommone* loose woman, prostitute 13973.  
**comynly**, *adv.* equally, alike 760; collectively 9659, 9792; generally 14569.  
**comynnyng**, *n.* congregation 23115.  
**comoun**, *n.* communication, speech; *alle were þei of o* ~ they all said the same thing 19118.  
**comoun**, *v.* communicate 12244<sup>n</sup>.  
**compās**, *n.* ingenuity, artifice 8797, 9947, 10585; encircling 10017.  
**con**. See **can**, *v.*<sup>1</sup> and **gan**.  
**conclūdīd**, *pp.* refuted 14713.  
**confessour**, *n.* acknowledger, avower 20867.  
**convers**, *adj.* converted 19736.  
**cōōl**. See **cāle**.  
**cōōst**, **cost**, *n.* condition, state, circumstances 7963; disposition, character, nature 8179.  
**cors**, *n.* body 23689.  
**costāge**, *n.* expenses 13401.  
**coude**. See **can**, *v.*<sup>1</sup>  
**countenance**, *n.* dignity 3368.  
**coup(e)**, *adj.* well-known 2118, 4135, 18699, 18937, 22140.  
**coup(e)**, *pa. t.* See **can**, *v.*<sup>1</sup>  
**coupely**, *adv.* in a fitting fashion 17696.  
**couenābul**, *adj.* accessible 10122.  
**couenaunt**, *n.* contract 7637; promise 8400, 13149.  
**couenaunt**, *adj.* committed, obliged 10754; **couenonde** committed by promise 7484.  
**couent**, *n.* gathering, assembly 18349.  
**couer(e)**, *v.* recompense 2630; restore 15575; recover (*intrans.*) 10119; **keuer** recover (*trans.*) 916. *pa. t.* **couered** made recompense 19705; **keuered** recovered 19694.

- coueraunce**, *n.* recovery 23722; **keueraunce** redemption 9770.  
**coueringe**, **coueryng(e)**, *n.* restoration, recompense 3478, 4206; recovery 14149;  
**koueryng** amendment 483.  
**crabbed**, *adj.* ill-natured 8943.  
**cracche**, *n.* feeding rack for beasts, manger 11253, 11272. *pl.* **cracches** supports for a feeding rack 11237.  
**craft(e)**, *n.* skill 426, 511; ingenuity 740; completed product: *com to* ~ be completed, be reconstituted 22927. *pl.* **craftes**, **craftis**, skills 626, 4647.  
**crafti**, **crafty**, *adj.* skilful 86, 150, 8477; skilfully made 8300. *compar.* **craftiere** more skilful 8753.  
**crēatūre**, *n.* creation 328; created thing 574. *pl.* **crēatūres** creatures 417.  
**crisendōm**, *n.* Christian belief 19385.  
**croised**, *pp.* confronted 19445.  
**crōke**, *n.* clutches 23252.  
**crop**, **crope**, *n.* top of a tree or plant 1342, 8458, 11688, 22549. *pl.* **croppes** 8038.  
**cropen**, *pp.* crept 22609.  
**crous**, *adj.* of a bad disposition, perverse 17303, 23749; angry 14740.  
**crulyng**, *pr. p.* bent over 3567. *pa. t.* **cruled** crawled 11836.  
**cūre**, *n.* task, duty 1726.  
**curnels**, *n. pl.* seeds 1366, 1417.  
**curnes**, *n. pl.* grain(s), crop of grain 7158.  
**curst**, *adj.* perverse, vicious 19201.  
**curtel**, **curtil**, *n.* tunic, robe 4161, 4208, 4209, 16699. *pl.* **curteles** 935.  
**cut**, *n.:* *drouze bei* ~ cast lots 16699.
- dalf**. See **delue**.  
**dalt**. See **dēle**, *v.*  
**dan**, *n.* master, sir (as title) 13291.  
**dawe**, *n.* day 8871; *do of* ~ kill 16544; *bring of* ~ 7808. *pl.* **dawes**, **dawis** 8583, 13227.  
**dēbāte**, *n.* contention, opposition 1224, 11863, 16162, 19094.  
**debonerly**, *adv.* graciously 23872.  
**dēde**, **dēd**, *n.*<sup>1</sup> death 905, 1619, 1952, 20076; *done to* ~ put to death 8742.  
**dēde**, *n.*<sup>2</sup> dead person 18043.  
**dēde**, *n.*<sup>3</sup> task 8328.  
**dēdly**, *adj.* mortal, bound to die 10919.  
**dēel**. See **dēl**.  
**dēfaute**, *n.* lack 13503, 20702; lack of food 4601, 9208, 13477.  
**dēfendide**, *pa. t.* forbade 16305.  
**dēgrē**, *n.* step, level 10600.  
**dēknes**, *n. gen.* Levite's 7009.  
**dēlay**, *n.:* *in* ~ waiting, experiencing hindrance or postponement 15576.  
**dēl(e)**, **dēel**, *n.* part 23480; *no* ~ not at all 23332; *neuer a* ~ 2428; *sum* ~ somewhat 2492; *euer a* ~ every part 1364; *euerly* ~ entirely 20319, 17388 (as one word); *any* ~ at all 23532.  
**dēle**, *v.* divide 8739, 10178; arrange, dispose 17604; dispense 22411; distribute 23070; have to do (with) 4301. *pa. t.* **dalt** divided, shared 6966, 10384; **delt** arranged 351; had to do (with) 3505. *pp.* **dalt** divided, shared 2094; **delt** 6736.  
**dēlices**, **dēlyces**, *n. pl.* sensual delights 23285; delicious things 1027; **dēlys** delights 605.  
**delue**, *v.* dig 4676, 21063; bury 5430, 8000, 17775. *pa. t.* **dalf** buried 5664, 7786. *pp.* **doluen** 5494, 7998.

**demaye**, *v. refl.* be dismayed 14991.

**dēme**, *v.* judge 1982, 3431; allot 8733; condemn 14995, 19122. *pr.* 2 *sg.* **dēmestou** 14051. *imp. pl.* **dēmep** judge! 13917. *pa. t.* **dēmed** judged 7002; condemned 186. *pp.* **dēmed** 15343.

**dēmer(e)**, *n.* judge, administrator 6994, 18539, 22537, 23060. *gen. sg.* **dēmers** 22544.

**dēmestere**, *n.* judge 7005, 9737.

**dēmyng**, *n.* judgement 22666.

**demmyngis**, *n. pl.* dams 11934.

**dēne**. See **bidēne**.

**dened**. See **dyneþ**.

**dēnied**, *pp.* denounced 16279.

**dēo grāciās**, *excl.* Thanks be to God! 20370.

**deol**, *n.* dole, mourning, lamentation 5113, 10419; **dōl(e)** 10455, 13040.

**deolful**, *adj.* dire 1085, 7828, 11809, 22120, 22188.

**dēpart**, *v.* separate 22930. *pp.* **dēpardide** divided 8600; **dēpartide** separate, exempt 12113.

**deray**, *n.* violence 15568, 23346.

**dēre**, *n.* injury 692, 903.

**dēre**, *adv.* lovingly 11101, 20133.

**dēre**, *v.* injure 7731, 9890, 10066, 14659; get in the way, prevent 7377. *pr.* 3 *sg.* **dēreþ** injures 12061; **dēris** 10014.

**dēr(e)worþe**, *adj.* precious 23044; beloved 19092.

**dērne**, *adj.* secret 1543, 7234, 8447, 11405; *in* ~ *in* secret 11473.

**dērnely**, *adv.* secretly 19712.

**derner(e)**, *n.* lintel of a door 6077, 6103.

**dērworþely**, *adj.* valuable 4731.

**dērworþely**, *adv.* highly 5322; affectionately 13669, 15010, 16877, 19470.

**despense**, *n.* expenditure 10184.

**dēspit(e)**, **dispite**, *n.* scorn, contempt 2037, 7555; harm, abuse 7150; humiliation 10414; malice 7833.

**desturbaunce**, *n.* intervention, interference 7700.

**det**, *n.* duty, obligation 6469, 8760, 15812; *of* ~ *as is* due or right 18734; *þat ben* ~ which are due 15812.

**dēuely**, *adv.* devilishly, diabolically 14392.

**dēuēr**, *n.* duty 21901.

**dēuýne**, *v.* imagine 15240.

**dēuýse**, *n.* plan, idea 11576.

**dēuýse**, *adj.* clever 3291.

**dēuýse**, *v.* imagine 9442; envision 9895; plan, contrive 1568d.

**did(d)e**. See **dō**.

**diȝt(e)**, *v.* prepare 3532, 3610; set out, array 3364; make, fashion 1665; put into a condition, make to be 7358. *pa. t.* prepared 11179; planned 9369. *pp.* prepared 1301; treated 8724; arranged 9903; situated, in a certain condition 11854; made (thus) 13581; put (to death) 16730; depicted 23216.

**discoumfite**, *pp.* overcome 7799.

**discouer**, *v.* reveal 11150.

**discrye**, *v.* disclose, reveal 7136.

**disēse**, *n.* hardship 6237; disaster 9907, 14197; distress 16629, 23083.

**dispite**. See **dēspit**.

**dispitously**, *adv.* cruelly 5082, 16951.



**disport**, *n.* entertainment 7817.

**disserued**, *pa. t.* served, did service to \*8405.

**dit(t)**, *v.* stop up, close up 11942, 19452. *pa. t.* **ditted** 12019.

**dīuerse tyme**, *adv. phrase* at various times 7066.

**dȳke**, *n.* stream 9939. *pl.* **dȳkes** 10063.

**dyneþ**, *pr. 3 sg.* makes a percussive sound 21307. *pa. t.* **dened** resounded 1770.

**dynt**, *n.* blow 1856, 3175, 5662, 6108, 12184. *pl.* **dyntis** 22681.

**dō**, *v.* (modern uses not cited) make (to do or be) 1222, 1478, 4305. *inf.* **dōne** put 4418; *lete* ~ had done, made to be done 2490. *pr. 2 sg.* **dōstou** do you (behave, act) 12052. *imp. sg.* **dō** put! 1406; *refl.* go! take yourself! 6249. *imp. 1 pl.* **dō** let us make, cause (+ *inf.*) 7424. *imp. 2 pl.* **dōþ** make! (+ *inf.*) 5703; **dōþ** go! 6140. *pa. t.* **did(d)e**, **dyde**, **dud(e)**, did, made 1122, 1608, 2649, 7521; put 4543, 6741. *2 sg.* **didest** caused (to) 22615. *pp.* **dōn(e)** made 5282; put 618, 1094. ~ *away* made to go away 3032; **doun** done 20568.

**dō wey**. See **dōwey**.

**dōl(e)**, *n.* See **deol**.

**dōle**, *n.* division, apportionment 2099, 13302, 18111; dealing, behaviour 685, 23521.

**doluen**. See **delue**.

**dōme**, **dōom(e)**, *n.* judgement 2906, 2909, 4582; Last Judgement 216: *day of* ~ 22218; decision 6824; opinion 11380; justice 9750; command 9327; *stonde in* ~ appear in court 9492. *pl.* **dōmes** commandments 6667.

**dōmes day**, **dōmesday**, *n.* Judgement Day 215, 498, 797, 14262, 14644.

**dōmesman**, *n.* judge 5585, 7084, 22712; **dōmesmon** 5670, 7264.

**douȝti**, **douȝtȳ**, *adj.* worthy, excellent 3402, 4031, 4242, 4668, 7285.

**douȝtȳly**, *adv.* worthily, ably 8461.

**douȝtȳhēde**, *n.* excellence, virtue 10628.

**douȝtȳnys**, *n.* excellence, virtue 9758.

**douke**, *v.* sink, be immersed in 23142. *pr. 3 sg.* **doukeþ** 23203.

**doun(ne)**, *n.* hill 7186, 17573, 22565.

**doun**, *pp.* See **dō**.

**doun held(e)**, **dounhelde**, *n.* going down: sunset 6431; downward slope 8134; death 5468, 20818; decay, destruction 3112.

**douncaste**, *n.* downfall 23721.

**doute**, *n.* fear 1580, 2523, 2825, 3297; *out of* ~ certainly 2276.

**doute**, *v.* fear 1334, 1978, 2293, 2523, 2825. *pr. p.* **doutynge** 15171; **doutonde** 15180. *pa. t.* **douted**, **doutid** 2906, 12571.

**dōwey**, **dō wey**, **dōway**, *excl.* stop! cease! let be! 15795, 16378; go away! 13049; take away! 7533; not so! 5976.

**drad(de)**. See **drēde**, *v.*

**drauȝt**, *n.*<sup>1</sup> something drawn by a team, a waggon-load 21266.

**drauȝt**, *n.*<sup>2</sup> course, way 16320; goal, object, destination 5961.

**drawen**, *pp.* disembowelled 21235.

**drēde**, *n.* fear: *out of* ~ without doubt 10155; reverence 17821.

**drēde**, *v.* fear 271. *pr. p.* **drēdond(e)** 10226. *pa. t.* **dradde** 3431; **dred** 4360. *pp.* **drad** afraid 1292; **a drad** 3469; **i drad** 4871; **dredde** 19724.

**drēdy**, *adj.* afraid 11622.

**drēdnes**, *n.* fear 8571.

**dreȝe**, **drȳ(ȝe)**, *v.* endure 496, 951, 5054, 5310, 22187. *pa. t.* **dreyȝe** 9398, 20966.

**drenche**, *v.* drown 1652, 1848, 5914. *pa. t.* **drenched** 1796; **dreynt** 2228. *pp.* **drenched** 1232; **dreynt** 1532.

- dres(se)**, *v. refl.* prepare 5851, 19863. *pp.* **dressed** prepared, directed 10336.  
**dreurȳ**, *n.* love-affair, love-dalliance 23786.  
**dreurȳ(e)**, **drewerȳ**, *adj.* horrible, dreadful 22211, 22462; melancholy 17986.  
**drēue**. See **drȳue**.  
**drewerȳnes**, *n.* love-dalliance 11161.  
**drift(e)**, *n.* a driving, being sent on one's way 496, 5089; driving rain 22462; shifting of position 22633.  
**drȳ(3e)**, *v.* See **dreȳe**.  
**drȳe**, *n.* drought 4699.  
**drȳue**, **drēue**, *v.* (modern uses not cited) be driven 1909; rush 1768; endure (*trans.*) 7829; chastise, scourge 9100.  
**dropesȳ**, *n.* dropsy, disease involving retention of fluid 11829.  
**drōued**, *pp.* troubled, disturbed, made turbid 13769.  
**dud(e)**. See **dō**.  
**dwāle**, *n.* deadly nightshade, the drug belladonna obtained from it 17708.  
**dweld**, *pp.* stupefied 19526.  
**dwelle**, *n.* delay 7536, 12992.  
**dwelle**, *v.* wait 2312; delay 3628; remain 1158; stay 468. *inf.* **dwellen** 604. *pr.* 2 *sg.* **dwellest** remain 3703. 3 *sg.* **dwelleþ** delays 1890; **dwelles** dwells 1964. *pr.* *p.* **dwellond(e)** staying, remaining 6234, 12590; **dwellyng** 6126. *pa.* *t.* **dwelled** stayed 6307; **dwelt** delayed 1903.  
**dwelling**, **dwellyng(e)**, *n.* waiting, lingering 2831; delay 4802, 5115.  
**dwȳne**, *v.* decline, fade 23695.  
  
**ebber**, *adj.* manifest, out-and-out 13041, 13662.  
**Ecclesiastisēs**, *n.* Ecclesiastes, (Book of) The Wisdom of Solomon 8464.  
**ēche**, *v.* increase 2649. *pa.* *t.* **ēched** 21194. *pp.* 2685.  
**edder**, **eddur**. See **nedder**.  
**ēēme**, *n.* maternal uncle 3789.  
**ēēr**. See **ēr**, *adv.*  
**ēērn**. See **ērn**.  
**ēēth**, **ēēþe**. See **ēth**.  
**eft(e)**, *adv.* again 1332, 1720, 9153; afterwards 10184, 10488.  
**eftsōne**, *adv.* immediately 19212; **eftsōnes** afterwards 4241; henceforth 16287.  
**eggyng**, *n.* incitement 7206.  
**egup**, *pr.* 3 *sg.* eggs on, vexes 1155. *pl.* **eggen** are set on edge 796.  
**eȳe**. See **yȳe**, *n.*  
**eȳþ**. See **ēth**.  
**eiȳteþe**, *ord. num.* eighth 2669, 3011, 6815, 6841, 10573.  
**eillondis**, *n. pl.* foreign lands 2189.  
**eis**, *n.* ease 10446.  
**eīþer**, **eyþer**, *pron.* each 799, 4456, 4533, 10201, 11052.  
**eysel**, *n.* vinegar 16769, 16780, 18019.  
**ēke**, *adv.* also 6331, 9518, 13348.  
**ēlde**, *n.* age, time of life 585, 3079; life-span 923; old age 1268; **hēlde** 3112. *pl.* **ēldes** ages of the world 21847.  
**ēlderfādris**, *n. gen.* father-in-law's 5730.  
**ēldermōdir**, *n.* grandmother 1189.  
**elders**, **eldres**, *n. pl.* elders, those who are older 3793; predecessors 17864. *gen.* **eldre** ancestors' 23698.

**ēldest**, *adj. superl.* most senior 5784; as *coll. n.* elders, leaders 5847.

**eldre men**, *n. pl.* men of the past 23867.

**elynge**, *pr. p.* in exile 3075.

**ellen**, *n.* ell (a unit of measure; perhaps 37.2 inches) 1419, 1675<sup>n</sup>, 1838, 7451, 16599<sup>n</sup>.  
*pl.* elnes 8866.

**elles**, **ellis**, *adv.* in other respects 330; otherwise 2411, 5014, 6777; either 1963.

**enchēsoun**, *n.* cause, occasion, reason 13193, 16298, 19905.

**ender**, *adj.:* *bis* ~ *day* on a recent day, recently 19122.

**enprise**, *n.* purpose, intent 6528.

**ensaumpel**, **ensaumple**, *n.* illustration, signification 47, 3476; moral lesson 2882. Cf. *saumpel*.

**entendaunt**, *pr. p.* paying heed to 19034.

**entent(e)**, *n.* intention, plan 119; attention, commitment 3227; opinion 5257; thoughts 5330; meaning 12632. *good* ~ attention, notice 661; good will 2636. *pl.* **ententes** meanings, intentions 365.

**entermeted**, *pa. t. refl.* concerned himself, undertook 7403.

**entrē**, *n.* beginning 13259; entry 3802.

**enuȳ(e)**, *n.* resentment, malice 721, 4075, 9332; harm 7318; desire prompted by ill-will 2240.

**ēr(e)**, **ēēr**, *adv.* previously, before 1335, 5820, 8178; **are** 2438; **ore** 1402.

**er**, *prep.* before 11383; **ar(e)** 2982, 9830.

**erde**, *n.* home, country 2370, 22626, 22636.

**eremyte**, *n.* hermit 17900.

**ēres**, *n. pl.* ears (of wheat) 4577.

**ē(e)rn**, *n.* eagle 13444<sup>n</sup>, 18060, 21314, 21329, 21333.

**ernde**, **erned(e)**, **erond(e)**, *n.* errand, message 1273, 1303, 1387, business 1294, 6555; request, petition 20660.

**erpeden(e)**, *n.* earthquake 19211, 20985.

**estres**, *n. pl.* regions 2252.

**ē(e)th**, **ēþ**, **ēēþe**, *adj.* easy 4266, 7850, 12637, 13482; **eþeþ** 3575.

**ēth**, *adv.* easily 3428.

**ēteyn**, *n.* giant 7443.

**ētonde**, *pr. p.* eating 6088.

**euel**, *n.* (modern uses not cited) disease, sickness 8455, 11831.

**euelhēl(e)**, *adv.* unfortunately, for the worse 6583, 7320.

**ēuen(e)**, *n.* means? 335<sup>n</sup>; reason, occasion 22682; material 22948.

**ēuen**, *adj.* quiet, calm 18869.

**ēuen(e)**, *adv.* exactly 528, 20907; fully, well 15053. *ful* ~ straight, in a straight line 3105; entirely 12711.

**ēuenynge**, *n.* equal 11430.

**ēuerychōn(e)**, **ēuerychōn**, **ēueruchōne**, *pron.* each one, every one 576, 8568, 16316, 19979, 20364.

**euerydēl(e)**. See **dēl**.

**euydense**, *n.* example 2295.

**faile**, *v.* faint, collapse 13477; deceive, be unreliable 22567.

**faire**, *n.* good looks 3569.

**fay(e)**, **fey**, *n.* faith 2354, 3193, 6488, 12167; *at my* ~ in allegiance to me 12984.

**fayn**, *n.* gladness, joy 3852.

**fayn**, **feyn**, *adj.* glad 1387, 1887, 2531, 2624; eager 2614.

**fayn**, *adv.* gladly 2851, 3093, 4095; eagerly 8744.

**falle**, *v.* (modern uses not cited) happen 5109, 9848; befall 23755; *wel may* ~ it may well be (that) 17523. *may* ~ *pou art* it may be that you are 18216. *pr.* 3 *sg.* **falleþ** appertains 12630. *pa. t.* **falled** diminished 3376; **falde** *trans.* felled, overthrew 7261; **fel(le)** befell 11; belonged 6896; ~ *perto* was suitable 1724; ~ *to have* ought to have 9532.

**falling euel**, *n.* epilepsy 11831.

**falsehede**, *n.* deceit 7879, 9581.

**färe**, *n.* journey 5007; course 4754; welfare 1298; doings 4238; behaviour 10443; manner of life 12763; food 19035; proceeding 5324; *wip myche(l)* ~ with much to-do 6536, 13212, 17819.

**färe**, *v.* go, travel 3263, 4865; fare 1946. *pr.* 2 *sg.* **färestow**: *how* ~ ? how do you fare? how do you do? 12297.3 *sg.* **färeþ** 5059. *pr. p.* **färyng** travelling 3295. *pa. t.* **fērd(e)** went, made (one's) way 3958, 3989; behaved 4439; acted 4685; fared 4443; lived 12763. *pp.* **färe**, **fār(e)n** departed 2356, 7890; gone, passed away 11911.

**fast**, *v.* See **fest**.

**faste**, *adv.* fixedly 4471.

**faunnyng**, *pr. p.* wagging 12354.

**faut(e)**, *n.* lack 5385, 13354.

**fawnyng**, *n.* affectionate behaviour of an animal 12350.

**fē(e)**, *n.* herded animals, sheep 1059, 1517, 3099; property 12492, 16040.

**fecche**, *v.* fetch 20189; **fet(t)**, **fette** 5091, 6448, 7394; **fot** 12310. *imp. pl.* **feccheþ** 7519; **fetteþ** 5021. *pa. t.* **fet(t)**, **fette** 5704, 7395, 10833. *pp.* **fet** 7292.

**fēde**, *v.* (modern uses not cited) bring up 5634, 5637. *pa. t.* **fedde** 5640. *pp.* **fed** 6935, 10579.

**feint**, **feynt**, *n.* pretence 19535, 21894.

**feire**, *adj.* See **fēre**.

**fey**. See **fay**.

**feyn**. See **fayn**.

**feyne**, *v.* make happy 1113.

**fel(le)**, *n.* skin 584, 15644, 19961, 20017, 23604.

**fēl(e)**, *adj.* many 1217, 1321, 4708, 5500, 6823.

**fel(le)**, **fele**, *adj.* fierce, cruel 2197, 3974, 5537, 18573; wicked 8912; terrible 23227.

**fel(le)**, *pa. t.* See **falle**.

**fēle**, *n.* feeling, sensation 547.

**felle**, *n.* mountain 3096, 6461, 6529. *pl.* **felles**, **fellis** 8822, 22338.

**felonȳ(e)**, *n.* villainy 1132, 1137, 2220, 4391, 7831.

**felo(u)nly**, *adv.* wickedly, 4168, 11878, 12286, 13631.

**feloun**, *n.* villain 2069, 11803, 11896; as *adj.* 5591, 5896. *pl.* **felo(u)ns** 2777, 14438; as *adj.* 2381.

**fēlowshepe**, *n.* company, companions 14249, 15743, 15755.

**fer**, *adv.* from a distance 6655; *on* ~ *afar* off 15727, 15883.

**fērd(e)**, *pp.* afraid 5097; *of deep so* ~ so feared by death 17995.

**fērd(e)**, *pa. t.* See **färe**, *v.*

**fērde**, *n.* fear 18952.

**fērdenes**, *n.* fear 22526, 23035.

**fēre**, *n.* companion 559, 878, 1186; like, equal 5144; *coll.* company, companions 449; *in* ~ together 1434. *pl.* **fēres** 12192, 18469; **fērus** 13314.

**fēre**, *adj.* well, healthy, sound 3829, 4881, 5826, 6006; **feire** 5968.

**ferfōrþ**, *adv.* far 10757.

**fertörþly**, *adv.* extremely 1585.

**fērly(e)**, *n.* marvel 7585, 9845, A36, 11210, 12130.

**fērly**, *adj.* marvellous, wondrous 3984, 4565, 6320.

**fērpe**, *ord. num.* fourth 5579.

**fest**, *v.* fasten 8797; fix 23385; **fast** 4266. *pa. t.* **fest** embedded 7583; established 5725. *pp.* 7562.

**fēster**, *n.* fistula, deep ulcer 11824.

**fet(t)**, **fette**, **fetteþ**. See **fecche**.

**fēuer quarteyne**, *n.* quartan fever: disease which produces a paroxysm every fourth day 11828.

**fifte**: **fifte mett**. See **met**.

**file**, *n.* foul person 715.

**fined**. See **fýne**.

**firþe**. See **friþ**.

**fyle**, *v.* defile 4154, 9043, 10136. *pr. pl.* **fýlen** 10104. *pp.* **fyled** 882; **fuyled** 1642.

**fýn(e)**, **fine**, *n.* end, ending 8802, 22210, 23200; completion 11177; fine 6753; *wipouten* ~ without end, without limit 5517.

**fýndyng**, *n.*: *at his* ~ maintained by him, kept by him 3223.

**fýne**, *v.* cease, finish, come to an end 16327, 20031, 22584. *pr. 3 sg.* **fýnep** 9720. *pl.* **fýnen** 23825. *pa. t.* **fýned**, **fined** 1817, 2971; **fýnde** 1831.

**fleand**, **flede**, **fleþ**. See **fleñ**.

**flecched**, *pp.* driven away 994<sup>n</sup>.

**fleem**, *n.* current 4791.

**fleze**, *n.* fly 5959, 5996. *pl.* **flezes**, **flyzes** 5954, 5956, 5990.

**flemed**, *pa. t.* put to flight 111, 5359, 9632. *pp.* 953, 1169; fled 9627; in exile 5453.

**fleñ**, *inf.* flee 4428. *pr. 3 sg.* **fleþ** speeds, whirls 21280. *imp. pl.* flee! 2891. *pr. p.* **fleand** 23472. *pp.* **flede** put to flight 1173.

**flete**, *v.* float 4784. *pr. 3 sg.* **fleteþ** 4786. *pr. p.* **fletond** 1886; **fletýng** 4780. *pa. t.* **flet** 1807.

**flit**, *v.* remove, transport 2450, 2904; transplant 2014. *pa. t.* departed, moved 2961; **flitted** 12487.

**flite**, **flyte**, *v.* contend 32; dispute 12086; abuse verbally 7556; quarrel 15804.

**flittyng**, *n.* transplanting 2015; moving house 3923; baggage 5227.

**flyzes**. See **fleze**.

**flo(u)m**, **flum**, *n.* large river 168, 2465, 3773, 5570, 11938.

**fō(o)de**, *n.* food, sustenance 1136, 4707; child, offspring 1056<sup>n</sup>, 3499, 10340.

**foysoun**, *n.* sustenance 8516, 13499, 13514.

**fol**, *adv.* fully, in full 9227.

**fōlde**, *v. refl.* bow 8965.

**folewynge**. See **folwe**.

**fōly(e)**, *n.* folly 1743, 1744; wrong, evil, sin 1596, 2035, 3116. *pl.* **fōlyes**, **fōlyse** vices 10109; kinds of foolishness 23634.

**fōly**, *adj.* foolish 4361, 4378, 9018.

**folke**, *n.* flock 5733<sup>n</sup>.

**fōlle**, *n.* fool, mad person 4008.

**fōlted**, *adj.* foolish 2304.

**folwe**, *v.* follow 4322. *imp. pl.* **folweþ** 2899. *pr. p.* **folwonde** 4599; **folewynge** 21222. *pa. t.* **folwede** pursued with hostile intent 19483.

**fond**, *adj.* foolish, crazy 4267.

- fōnde**, v. try, try out 3953; attempt 3601; taste 542; test 5770; experience 8466; tempt 712. *pa. t.* **fōndide**, **fōndede** tried, tested 6057; attempted 21224. Cf. **founde**.
- fōnde**, *pa. t.* (modern uses was not cited) provided, supplied 5414, 13401; *up þei* ~ they invented 2302. Cf. **founde**.
- fōndyng**, *n.* experience 7231; temptation 10104; testing 17756.
- fonel**, *n.* funnel 3306.
- fōne**, *n.* (*pl.* as *sg.*) enemy 15468.
- fong**, *pa. t.* took 17723. *pp.* **fonge** received 15434.
- fōode**. See **fōde**.
- for**, *prep.* before 2645, 2646, 3793.
- for bled**, *adj.* weak from bleeding 16775.
- for fāre**. See **forfāre**.
- for þi**. See **forþi**.
- for whi**, **for why**. See **forwhy**.
- forbarre**, v. obstruct, oppose 2254, 8213.
- forbäre**, v. let alone, give up 3454. *pa. t.* **forbäre** 1192; spared 4117; **forbäre** deferred to, submitted to 20116. *pp.* **forbörn** spared 1621; restrained 4321; avoided 14560.
- fōrbirþe**, **fōrburþe**, *n.* firstborn offspring 6122, 6169, 6178; privilege of being born first 3541, 3544. *pl.* **fōrbirþes**, **fōrburþes** 6091, 6813.
- fōrbōde**, *n.* prohibition 612, 765, 6526, 8993, 9436.
- forbrent**, *pp.* burnt up 4314.
- forcasten**, *pp.* felled, fallen 22547.
- fordō**, v. destroy 4184, 5566. *pr. 3 sg.* **fordōþ** 10043, 10048. *pa. t.* **fordid** 10052; abused, transgressed 1576. *pp.* **fordōne** destroyed, lost 1515; **fordide** 9191.
- fordryue**, v. drive away 23753. *pp.* **fordryuen** swept away 23655.
- fōrecrȳe**, v. proclaim 9610.
- forfäre**, **for färe**, v. perish, be destroyed 4760, 22590; destroy 688, 2750, 5570. *pp.* **forfār(e)n** 2829, 6694.
- forgō**, v. do without 3124. *inf.* **forgōon** 23292. *pp.* **forgōn(e)**, **forgōon** omitted 4367; deprived of 3443; abandoned 13280; missed 15107; worn out 3527.
- forzelde**, v. reward 4883.
- forlēte**, *pa. t.* gave up 13295.
- forlȳe**, v. lie wretchedly 23788. *pp.* **forleyn** overlain 8623.
- forlyuen**, *pp.* lived very long 5315.
- forlōrn**, *pp.* lost, destroyed, damned 1058, 1621, 8908; hopeless 4322; dead 4736.
- formast(e)**, **formest** *adj.* first 1491, 1518, 1525, 5464, 5587.
- formast**, **formeste**, *adv.* first 433, 477, 3503, 10108; **formōost** 21006.
- forme**, *adj.* first 8583, 9768.
- fors**, *n.* need 13044, 20683.
- forsāke**, v. refuse 5817; reject 15572. *pr. 2 sg.* **forsākes** 10254. *pa. t.* **forsōke** declined 17530. *pp.* **forsāke(n)** rejected 10272, 15997.
- forsō(o)þe**, *adv.* truly 300, 896, 2000, 4131, 17528.
- forswonken**, *pp.* worn out with labour 2017.
- forswōr(e)n**, *pp.* perjured 6049, 23112.
- forþermōre**, *adv.* forward 6540, 6543; further along 6298.
- forþermōre**, *prep.* towards 15737.
- forþfērde**, *pa. t.* departed, went out 10092.
- forþi**, **for þi**, **forþȳ(e)**, *adv.* for that reason, therefore 327, 369, 3064, 3435, 15636; *not* ~: see *not*.
- forþi**, **for þi**, *conj.* because 2625, A43.

**forþinkyng(e)**, *n.* regret 23338.

**forþouȝt(e)**, *pa. t. impers.* regretted, repented 2732, 3553; changed (his) mind, was sorry 16186.

**fōrwārd(e)**, *n.* agreement, compact, covenant, promise 2404, 2667, 3241, 3547; prediction, prophecy 15889.

**fōrwārd**, *adv.* henceforth 19182.

**forwarȳed**, *pp.* cursed 1350.

**forwelewed**, *pp.* withered 1255.

**forwēry**, *adj.* worn out 1270.

**forwhȳ**, **for whȳ**, **for whl**, *conj.* because 813, 9643, 11255, 15242; in that 3191; for what reason 7070.

**forwondride**, *pp.* amazed 17664, 18163.

**forwrouȝte**, *pp.* overworked 1239.

**foȝ**. See **fecche**.

**fōte**, *n.* ability to walk 20885.

**foundement**, *n.* foundation 9981.

**founde**, *v.* go on one's way 4879, 5020, 5091; set out 14557; depart 15836. *inf.* **founden** set about, try 22201. *pp.* **foundide** tried out, invented 2048. Cf. **fōnde**.

**fray**, *n.* fear 4775.

**frayn**, **freyn(e)**, *v.* inquire; ask 5694, 5777, 7191, 17657; request 16174. *pa. t.* **freyned** 3849, 7193.

**fraunchise**, *n.* moral freedom 1637.

**frē**, *adj.* free 9629; noble, honourable 673, 2153; as vague compliment *his wyues fadir & modir* ~ 7115. as *n.* noble or honourable person 16044. *pl.* 5968.

**frē**, *adv.* graciously 15768.

**frēdōm**, *n.* generosity 10048.

**freist**, *v.* make trial of, experience 23638.

**freyn(e)**, **freyned**. See **frayn**.

**frēly**, *adj.* noble 3569, 8377, 10521<sup>n</sup>.

**fremde**, *n.* stranger 11808.

**frēndis**, *n. pl.* (modern uses not cited) family, parents 11951, 11957, 12281, 12301; kin 12660.

**frest**, *n.* space of time, delay 15954.

**friþ(þe)**, *n.* wood 657, 7697, 8024, 8822; **firþe** 6347.

**fro**, *adv.* from hence 17543.

**fro**, *conj.* since 6023.

**fro þenne**. See **þenne**.

**frounseþ**, *pr. 3 sg.* is wrinkled 3571.

**frount(e)**, *n.* forehead 3571, 7583, 19887, 22380.

**frōward(e)**, *adj.* stubborn, perverse 6374, 7302; perverted (of physical appearance) 8104.

**frōwarde**, *adv.* perversely 8076.

**frōwardenesse**, *n.* stubbornness, perversity 6901.

**frōwardly**, *adv.* stubbornly, perversely 7317.

**fruyt**, *n.* progeny 5540.

**fuyled**. See **fȳle**.

**fulfilleþ**, *pr. 3 sg.* is completed 9760. *pp.* **fulfilde** 18759.

**fulþe**, *n.* filth, vice 8985. *pl.* **fulþes** vices 10105.

**furre**, *adv. compar.* further 16256.

**gabbe**, *n.* lie 7853, 8401.

**gabbe**, *v.* lie, deceive 5173.

**gabbyng(e)**, *n.* lying, false story 5176, 7194.

**galle**, *n.* bitterness 102.

**gāme(n)**, **gōmen**, *n.* festivity 3370, 15060, 23324; jest 3445; game, sport 6022; pleasure 6501; joy 10564; entertainment 12554; wild animals for food 3522.

**gāme(n)**, *v.* play 11932; entertain 7409.

**gan**, **gon**, *pa. t.* (+ *inf.*) began = did 18, 758, 2920; **can**, **con** 1763, 2472.

**gast**, *pp.* terrified, aghast 4971, 5814, 18949.

**gāte**, *n.* way 1263, 6262, 7102, 8960; *þe hiȝe* ~ by the direct (quickest) way 16166.

**gedelyng**, *n.* contemptible person (term of abuse) 4410.

**gēest**, **gēste**, *n.* tale (of chivalry) 87, 123. *pl.* **iestes** 1.

**gēest**, *v.* provide minstrelsy 7256.

**geyn(e)**, *v.* avail 8455, 12401. *pa. t.* **geyned**: *him* ~ not it did not profit him 732.

**gent**, *adj.* exquisite, graceful 9355, 13138.

**gentile**, *adj.* noble, gracious 4049.

**gerard(e)**, *n.* villain 11811, 11905, 18227.

**gerner**, *n.* granary 5044. *pl.* **gerneris** 4689.

**gert**, *pa. t.* made, caused (to do) 15176.

**gesin**, **gesyn**, *n.* childbed 3906, 8594; **iesyn** 11298.

**gēste**. See **gēest**.

**gestenyng**, *n.* accommodation of guests, lodging, staying 3326, 3344, 11750, 12544.

**gestne**, *v.* stay as a guest 2770. *pa. t.* **gestened** 14082; received, entertained 2712. *pp.* 17651.

**gēt(e)**, *v.* procure 3502, 3603; watch over, take charge of 997, 7055. *pa. t.* **gēt(te)** begat 18725; was watching over 7503. *pp.* **gēte(y)n** begotten 3421, 7444; procured 5238; obtained 13580.

**gētyng**, *n.* begetting, conception 22035, 22085.

**gile**, **gyle**, *n.* deceit, trickery 3664, 5009, 21938; evil 6501, 6785; *had* ~ had experienced a deception 8626. *pl.* **gilis** stratagems, tricks 10786.

**gipcian**, *n.* Egyptian 5655.

**gyle**, *v.* entrap 6142; steal from 6890. *pa. t.* **gyled** tricked 818. *pp.* **giled**, deceived 14840.

**gyn(ne)**, *n.* device 1759; stratagem 741, 3716, 8220; engine of war 9889.

**glāð**, *n.* gladness 17873.

**glāde**, *pa. t.* glided, passed 20884; **glōde** 11428, 20830.

**glē**, *n.* amusement, entertainment 54; rejoicing 17873; music, sound, joyful sound 7409, 21315; **glew(e)** 7251, 23359; musical instrument 1521. *pl.* **glēes** kinds of music 23454.

**glēem**, *adj.* bright 4779.

**gleyue**, *n.* spear 7745.

**glized**, *pa. t.* looked askint 3862<sup>n</sup>.

**glōse**, *n.* pretence 8401.

**gnēde**, *adj.* scarce, lacking, inadequate 13384: *wexe al* ~ grew scarce 5392; **nēde** 2448, 8599.

**gnow**, *pa. t.* gnawed 6043.

**gō**, *v.* walk 5640: ~ for walk before 2645. *inf.* **gōōn**, **gōne** go 6008, 20566. *pr. 3 sg.* **gōōs** 6822; **gōōþ** goes slowly 21278. *imp. pl.* **gō(o)þ** go! 4733, 4803. *pr. p.* **gōōnd(e)** going 2005; walking 4564; **gōyng(e)** 20958; going upon the ground 401. *pa. t.* **3ēde** went (on foot) 1086; **3(e)ōde**, **3ōōd(e)** 1806, 1919, 2615, walked (as opposed to



- “ran”) 15392; ~ & *cam* came and went 681. *pl.* **zeōden** 11537. *pp.* **gōne**: ~ *ful longe* long ago 17331.
- gōde**, *n.* advantageous thing (material or immaterial) 13353, 19054, 19065; **gōd(e)**, *coll.* goods 3817, 13276. *pl.* **gōdis** 2435.
- gōyng(e)**, *n.* walking 8952, 20958.
- gōme**, *n.*<sup>1</sup> man 4307, 13092, 17609.
- gōme**, *n.*<sup>2</sup> heed 7937.
- gōmen**. See **gāmen**.
- gon**. See **gan**.
- gōne**. See **gō**.
- gong(e)**, *v.* go 19300, 19338, 19356.
- gōost**, *n.* spirit 7405, 7436, 9275; the Holy Ghost 206, 308. *gen.* **gōostis** 11163. *pl.* 17593.
- gōostly**, *adj.* spiritual 427, 555, 583, 10051, 11038.
- gōostlynes**, *n.* spiritual matters 6445.
- gō(o)þ**. See **gō**.
- goute potager**, *n.* gout in the feet 11825.
- gray**, *adj.* (of eyes) light-coloured 18850.
- grām(e)**, *n.* wrath 2423, 4331, 17659, 21977; affliction 19362.
- graungis**, *n. pl.* barns, storehouses 4689.
- graunte**, *n.* promised gift 17956; consent 8380.
- grāue(n)**. See **grōf**.
- grauels**, *n. pl.* grains of sand 2347.
- grē**, *n.* favour 1656.
- grēēce**, *n.* flight of steps 10584. *pl.* **grēēces** steps, stairs 10588.
- grēēf**. See **grēue**, *n.*
- grēēt**, *n.* thickness 8244.
- greide**, **greide**, *pp.* prepared 3686, 11238<sup>n</sup>; **greipe** 15278; **greiped**, **greybede** 3534, 15511.
- greynes**, *n. pl.* legs 7499.
- greyþe**, *n.* preparation 11238<sup>n</sup>.
- grēkes**, *n. pl.* Greeks 7060; **grewis** 19740<sup>n</sup>.
- grēnes**, *n.* green(ness) 9916, 9917, 9987.
- greses**, *n. pl.* grasses 4563.
- grēte**, *n.*<sup>1</sup> weeping 189, 4930, 14008, 15657.
- grēte**, *n.*<sup>2</sup> earth, soil 9938.
- grēte**, *v.* weep 4765, 15006, 23817. *pa. t.* **gret(e)**, **grett(e)** 5248, 5249, 15624, 20081.
- grēue**, *n.* anger 5949; *take not in* ~ do not take it ill 5807; offence 8339; harm 6034; **grēēf** physical pain or ailment 19758; hostility, vexation 7663.
- grēue**, *v.* harass 4076; injure 7233. *pr. 3 sg.* **grēueþ** afflicts 11734, 21886. *pr. p.* **grēuond** annoying 15406. *pa. t.* **grēued** afflicted 7072; troubled 1747; angered 1227. *pp.* angry 6537; distressed 10470.
- grēuyng**, *n.* anger 8800.
- grewis**. See **grēkes**.
- grickisshe**, *adj.* Greek 2121.
- grille**, *adj.* rough, cruel 464, 719, 3143; dire, terrible 18317, 22690.
- gripe**, **grȳp**, *n.* gryphon 691, 11811.
- grishāte**, *v.* grind (teeth) 19354.
- grisynɡ**, *pr. p.* producing grass 384<sup>n</sup>.
- grisly**, *adj.* terrifying, horrible 18953, 22506, 23620; dreadful 3143.

**griþ(þe)**, **gritth**, *n.* protection 492, 658; mercy, quarter 1594, 2506; peace 23358.

**grÿse**, *adj.* frightening, terrifying 18649, 23249.

**grÿse**, *v.* be terrified 7983, 22152, 22629.

**grōf**, *pa. t.* buried 6962. *pp.* **grāue(n)** 1415, 5428, 9137, 17325.

**grōmes**, *n. pl.* menservants 11610.

**grōpe**, *v.* search, probe into 18694, 23242. *pa. t.* **grōped** 13590. *pp.* 18689.

**grōt**, *n.* groat, coin of little value, small sum 2528, 17611; small item, particle 22884.

**grounde**, *n.* bottom 20952, 23198.

**ground(e)wal(le)**, *n.* foundation 2242, 8424, 9914, 9990, 13335.

**grū**, *adj.* Greek 16689, 21197, 21292.

**grucched**, *pa. t.* held back, was reluctant 15774.

**grucchyng**, *n.* complaining 6299.

**gurd**, *pp.* dressed, girded 6087.

**3af**, *pa. t.* gave: ~ *bak* stepped back 4390.

**3alde**. See **3ælde**, *v.*

**3arde**, *n.* garden 15739, 16878.

**3āre**, *adj.* quick, prompt, ready 1409?<sup>n</sup>, 5393.

**3āre**, *adv.* promptly 2837, 4866; quickly 5002, 5225; indeed? 1409<sup>n</sup>.

**3āte**, *n.* gate 10366. *pl.* **3ātes**, **3ātis** 18119, 18125; directions? 592<sup>n</sup>.

**3ātewarde**, **3āte warde**, *n.* gatekeeper 1245, 13327, 18425.

**3ē**, *n.* See **ȳ3e**.

**3ēde**. See **gō**.

**3ēerdis**. See **3ērde**.

**3eyn chār**. See **chār**.

**3eyncōme**, **3eyncōm**, *n.* return 2719, 19043.

**3eynsaye**, **3eynsey**, *v.* deny 883; refuse 5769.

**3eynsawe**, *n.* denial, contradiction 14817.

**3eynseying**, *n.* denial 11364.

**3ælde**, *n.* tax 11198.

**3elde**, *v.* give, hand over, yield 461; reward 4996; recompense 20313; pay 6762; **3ilde** give, pay 6742; **hælde**, yield, bow down 7464. *inf.* **3ēlden** give, yield 19240. *pr. 3 sg.* **3ēldis** 4720; **hēldeþ** 13121. *imp. pl.* **3ēldeþ** 1985. *pa. t.* **3elde** 9483; **3alde**, **3old(e)** 209, 696, 17038; brought forward 19794. *pp.* **3ō(u)lden** given, given in return 4424, 23192.

**3ēle(s)**. See **hēle**.

**3ēme**, *n.* heed: *take* ~ take heed 17297, 17536.

**3ēme**, *v.* govern 7015; observe, keep 2690; administer 8585; guard 12446; **3ime** take care of 11173.

**3eōde(n)**. See **gō**.

**3ēp**, *adj.* clever 5370.

**3ērde**, *n.* rod, staff, branch 2612, 3990, 5880. *pl.* **3ē(e)rdis**, **3ērdes** twigs, shoots 6334; withies 5614; (young) trees 1418.

**3erne**, *adj.* eager, diligent 8205.

**3ern(e)**, *adv.* eagerly 2789, 8447, 23588; quickly 7676, 14820.

**3ernen**, *pr. pl.* long 1; **3erneþ** 23458. *pa. t.* **3erned** 788, 2592; desired 10506.

**3ernyng**, *n.* desire 3684, 7310, 8298.

**3ete**, *adv.* yet 1198.

**3icche**, *n.* the itch, scabies 11823.

**3ilde**. See **3ælde**, *v.*

**ȝīme**. See **ȝēme**, *v.*

**ȝing(e)**, **ȝyng**, *adj.* young 3224, 3590, 4244.

**ȝyuere**, *n.* giver 14397.

**ȝōde**, **ȝōōd(e)**. See **gō**.

**ȝold(e)**, **ȝō(u)lden**. See **ȝēlde**, *v.*

**ȝondur**, **ȝondir**, *adj.* (modern uses not cited) recent, just past 3740, 4561; ~ *day* the other day 13559, 19701.

**ȝōre**, *adv.* formerly 2651, 4507; long ago 5275, 5672, 10716.

**haburioun**, *n.* coat of mail 7521.

**hailsyng**, **heilsyng**, *n.* greeting 5318, 7865, 11045.

**hayre**, *n.* rough cloth made of hair 22510<sup>n</sup>.

**hāle**, *adj.* intact 6271, 19313; **hēle** 671.

**halewyng**, *n.* sanctity 10215.

**halowed**, *pa. t.* called out to, hooted at 15833.

**hals**, *n.* neck 3677, 3699.

**halt(e)**, *adj.* crippled 8136, 17989, 19080, 20958.

**halt**, *pa. t.* See **hōlde**, *v.*

**haltide**, *pa. t.* limped 3942.

**halue**, *n.* behalf 17502.

**haluendē(e)l**, *n.* half 973, 2100, 19227.

**hālwe**, *n.* (for **hālewei**) healing water or lotion, antidote 22592.

**hap**, *n.* good fortune 734, 3017, 5564, 8884; *in* ~ in case 6801.

**hardenesses**, *n. pl.* sufferings 5910.

**hardily**, *adv.* boldly 6245.

**harewe**, *v.*<sup>1</sup>: *pr.* 3 *sg.* **hareweþ** draws a harrow over (ploughed land) 21303.

**harewe**, *v.*<sup>2</sup> *pa. t.* **harrewede**, **harwed(e)**, harried, harrowed (Hell) 200, 1446, 22960;

**heryed** 18584. *pp.* 20567.

**harme**, *n.* injury: *ȝoure* ~ injury from you 3000. *pl.* **harmes** penalties 6762.

**harneys**, *n.* baggage 4924, 11642; **\*harnays** 3296.

**hatt**, **hāte**, *v.* be called 5071, 10546; **hēt**, **hett(e)** 2146, 2684, 12815. 2 *sg.* **hetttest** 2650.

*pa. t.* **hāt** 12666; **hēt(t)**, **hette** 633, 1504, 2483; **hiȝt(e)** 442, 1500. *pp.* **hēt** 19463;

**hiȝt(e)** 1054, 4668.

**hauntonde**, *pr. p.* frequenting 15742. *pa. t.* **hauntide** resorted to 13691.

**haueþ**, *imp. pl.* (as *sg.*) have! 4884.

**hēde**, *suff.* See **lōrd hēde**.

**hēde**, *adj.* capital (sin) 20636.

**hēde**, *v.* behead 5015, 13175, 14387. *pa. t.* **hēded** 7587; **heueded(e)** 172, 8916. *pp.* 13176.

**hēdyng**, *n.* beheading 22860.

**hēēf**, *pa. t.* lifted up 17913. *pp.* **hōuen** cast 17926; **hōfen** lifted into 17962.

**hēēst(e)**, **hēste**, *n.* command 872, 907; promise 18535.

**hēȝe**, *adj.* high 108. *compar.* **he(i)ȝer** 2232, 22287. *superl.* **hext** 12978.

**heilsyng**, *n.* See **hailsyng**.

**heilsynge**, *pr. p.* greeting 5156. *pa. t.* **heilsed** 7395, 8164, 17633.

**hey**, *n.* grass 13493.

**hēl(e)**, *n.* well-being 76; health 11317: *in* ~ healthy 5824; healing 8068; salvation 3950;

**ȝēle** prosperity, good fortune 3638. *pl.* **ȝēles** good things 4503.

**helde**, *n.* See **elde**.

**hēlde(p)**, *v.* See **ȝēlde**.

**hēle**, *adj.* See **hāle**.

**hēle**, *v.*<sup>1</sup> hide, conceal, cover 2738, 8429, 9285; **hīl(l)e** 1082, 6802. *imp. pl.* **hēleþ** 20250.  
*pa. t.* **hīled** 2249; **hullud** 803.

**hēle**, *v.*<sup>2</sup> save 9128.

**hēly**, *adj.* holy 12800.

**hēnde**, *adj.* gracious 431, 967; gentle 3906; pleasing 10357; attractive 5710.

**hēnde**, *adv.* graciously 9134.

**hēndely(e)**, *adv.* courteously 4339, 8092, 12788, 14166, 20807.

**henne**, *adv.* hence 8230.

**hent**. See **hynt**.

**herbergerȳ**, *n.* lodging 9876, 11536.

**herborwe**, *v.* lodge 14135. *pp.* **herborwed** 15494.

**hērde**, *n.*<sup>1</sup> keeper of animals, shepherd 1059, 1517, 3864. *pl.* **hērdes**, **hērdis** 3825, 5688.

**hērdes**, *n. pl.*<sup>2</sup> See **hōrde**.

**hēre**, *n.* army 7732, 7806.

**hēreþ**, *imp. pl.* hear! 270a, 3117. *pa. t.* **hērde** took notice 5893.

**hēfore**, *adv.* henceforth 5509, 5545, 15558; straight away 5671; for this reason 9021.

**heryed**. See **harewe**, *v.*<sup>2</sup>

**hērt**, *n.* hart, stag 1787.

**hert brest**, *n.* heartbreak 4283.

**hertly**, *adv.* with the heart, earnestly 20044, 20630.

**hēste**. See **hēest**.

**hēt(t)**, **hette(st)**. See **hatt** and **hēte**, *v.*

**hēte**, *n.* promise 11897.

**hēte**, *v.* promise 956, 1975. *pa. t.* **hēt(t)**, **hette** 3435, 7121, 14434; **hīzt(e)** 1722, 2340. 2  
*sg.* **hettestou** 15656. *pp.* **hēt(t)**, **hette** 1276, 2590, 6869; **hīzt(e)** 1302, 1360.

**hēting**, **hētyng**, *n.* promise 785, 9336.

**hēpen**, *adv.* hence 1264, 7578, 11714, 13818, 18080.

**hēpenis**, *n.* heathendom 2102.

**heued**, *n.* head 6083.

**heueded(e)**. See **hēde**, *v.*

**heuynes**, *n.* sadness 10052.

**hext**. See **hēze**.

**hidur tille**, **hidurtille**, *adv.* up to now 3605, 8677, 10281.

**hīze**, **hyze**, *n.*<sup>1</sup> haste: *in* ~ quickly, immediately, in haste 1275, 12021, 10525; **hy(e)**: *in* ~ 2605, 3229.

**hīze**, **hīze**, *n.*<sup>2</sup> height: *on* ~ on high, aloud 16407; at a distance 731; above 1683; **hy(e)**:  
*on* ~ aloud 10480, 14826.

**hīze**, **hyze**, *v.* **hasten** 916, 3641 and 5110 (*refl.*); **hy(e)** 4340 19771 (*refl.*). *pr. 3 sg.* **hyzeþ** (*refl.*) 15513. *pa. t.* **hīzed**, **hyzed** 5199, 11920 (*refl.*); **hyed** 3425, 4809 (*refl.*).

**hīzt**, *n.* promise 2548.

**hīzt(e)**. See **hatt** and **hēte**, *v.*

**hīl(l)e**, **hīled**. See **hēle**, *v.*<sup>1</sup>

**hint**. See **hynt**.

**hiren**, *pron.* hers 8608, \*20016.

**his**, *pron.* his friends, his people 17779, 17971, 21886.

**hy(e)**, **hyze(d)**, **hyzeþ**. See **hīze**, *v.*

**hȳ(e)**, **hȳze**: *in/on* ~ . See **hīze**, *n.*<sup>1, 2</sup>

**hȳne**, *n.* boor (as term of abuse): *liþer*, *lithur* ~ loathsome boor 18013, 23032. *pl.* **liþer**  
**hȳnes** 23320.

**hynt**, *v.* receive 23236. *pa. t.* seized, took 3176, 3841; **hint** 12183; **hent** 12070; took away 4542.

**hȳre**, *n.* wages 23192.

**hōfen**. See **hēēf**.

**hōld(e)**, *n.* stronghold 9957, 18211; detention 17320; prison 18276; holding (of real property) 5413, 1009 (fig.).

**hōlde**, *adj.* faithful 13264, 21318, 23861.

**hōlde**, *v.* (modern uses not cited) keep, observe 410; ~ *of* have in subjection to 7498; ~ *we* let us keep 5513. *pa. t.* **hālt** held, regarded as 4398. *pp.* **hōlden** bound, obliged 12111; kept in subjection 7092.

**holpen**, *pp.* helped 20184.

**hōnd(e)**, *n.*<sup>1</sup> (modern uses not cited) hand: *have in* ~ attend on 2432; *nexte* ~ next (in order) 1693; *holde in* ~ keep in control 16428.

**hōnd(e)**, *n.*<sup>2</sup> See **ōnde**.

**hondbōnde**, *n.* covenant (made by joining hands) 13428.

**hōnes**, *imp. pl.*: *ne* ~ *not* do not delay! 6088.

**honest(e)**, *adj.* unblemished, undefiled, comely 3610, 6067, 8217, 19850.

**honoure**, *n.*: *of* ~ beautiful 1315.

**hōol**, *adv.* altogether, continuously 22443.

**hōot**, *n.* heat 293.

**hōpe**, *n.* expectation 6416; *wipouten* ~ without doubt 2097.

**hōpe**, *v.* expect 5010. *pa. t.* **hōped** 734.

**hōrde**, *n.* store 19213. *pl.* **hērdes** hoards of treasure 22179<sup>n</sup>.

**horen**, *pron.* theirs 6155; **hores** 2507, \*22578.

**horn panne**, *n.* skull 7277, 21145.

**hōst**, *n.* cough 534.

**hōuen**. See **hēēf**.

**how**, *conj.* (modern uses not cited) in the respect (that), in the same way (that) 371, 13948; for what reason 5265.

**hullud**. See **hēle**, *v.*<sup>1</sup>

**husbōnde**, *n.* master of the house 13400.

**i drad**. See **drēde**, *v.*

**i knawe**. See **knowe**.

**i lliche**. See **illiche**, *adv.*

**i wis**, *adv.* certainly 571, 876, 1130, 1918; **iwis** A20.

**iaylere**, *n.* gaoler 4433. *pl.* **iayleres**, **iayleris** 17319, 19309.

**iāperȳe**, *n.* frivolity 10131.

**ȳche**. See **ilke**.

**iesȳn**. See **gesȳn**.

**iestes**. See **gēest**.

**ȳze**. See **ȳze**.

**ȳzt**. See **owe**.

**illiche**, *adj.* See **ilke**.

**illiche**, **i lliche**, **ȳliche**, **ȳȳche**, *adv.* alike, the same 74, 1012, 1421, 1989.

**ilke**, *adj.* same 232, 1259, 1327; **ȳche** 18141; **illiche** 22533. Cf. **pilke**.

**imyd**, *adv.* in the middle (of them) 6612.

**in(ne)**, *n.* lodging, residence 3318, 5123, 14060, 15119, 15192. *pl.* **innes** 11443.

**innermōre**, *adv.* back in, within 6199, 6212.

**inomen**. See **nym**.

**inou3e, inow(3e).** See **ynou3e**.

**insi3t(e), n.** knowledge, understanding 9526, 9590, 9733, 10012.

**inwey, adv.** away 2734.

**iðgeleri, n.** black magic 22159.

**iðgelour, n.** magician 20891, 20957. *pl.* **iðgelour(i)s** 5898, 22112.

**iournay, n.** day's journey 12604; journey 1890. *pl.* **iourne(y)es, iurneyes** day's journeys 509, 5842, 5983; day's work 5870.

**irou3t (= iwrou3t), pp.** made 15776.

**iwis.** See **i wis**.

**ȳ3e, i3e, n.** eye 1087, 1819, 4265; **ē3e** 5224; **3ē** 341. *pl.* **ȳ3en** 523; **ē3en** 13547; **ȳse** 10948.

**y3e, i3e, pron.** I 659, 1404.

**ylliche, ylȳche.** See **illiche, adv.**

**ymeynt.** See **menge, v.**<sup>1</sup>

**ȳnde, n.** indigo 9920, 9991.

**ynou3e, inou3e, adv.** enough 96, 13490; **ynow3e, inow3e** 92, 4356; **ynow(e), inow** 2190, 8254, 18168.

**kaisere.** See **caiser**.

**kan.** See **can, v.**<sup>1</sup>

**karked, n.** burden 23002. Cf. **carke** 9843.

**ken(ne), v.**<sup>1</sup> perceive, recognise 2292; know 5906; distinguish 23116; instruct 5783, 6062; inform 7363. *pp.* **kende** revealed 6418; instructed 19826.

**kende, pp.**<sup>2</sup> conceived 14339.

**kēne, adj.** fierce 213, 2886; savage 8943; cruel 22428; clever 12079.

**kēnelȳ, adv.** cruelly 18530.

**kēpe, n.** attention, care, notice: *take* ~ keep watch 7197; *takeþ* ~ pays attention 7427; *takeþ good* ~ take notice 14198; *toke* ~ took care (to) 20128.

**kēpe, v.** preserve 7985; watch over 8210; protect 6194; guard 17368; exercise, use 625. *inf.* **kēpen** maintain, preserve 6446. *pr.* 3 *sg.* **kēpeþ** guards 1246. *pr. pl.* **kēpen** 10035. *imp. pl.* **kēpeþ** watch over! 20455. *pa. t.* **kepte** preserved 2419; guarded 17390. *pp.* **kept** taken care of 8640.

**kēpere, n.** guardian, protector 14075.

**kēpyng, n.** restraint 6741; protection 20106; control 20437.

**keuer(ed).** See **couer**.

**keueraunce.** See **coueraunce**.

**ki3t, pp.** caught 17396<sup>n</sup>.

**kīp(þe), kīth, kīþthe, n.** acquaintance, knowledge 12164; home-region 10127; home 11103; native land 3811, 6133.

**kīpe, kȳþe, v.** reveal, show, make known 827, 1871, 10964; prophesy 7052. *pr.* 3 *sg.* **kīpeþ** shows 23580. *pa. t.* **kid(de), kyd** 1607, 4269, 11532; **kud** 14442. *pp.* **kid(de), kide, kyd** 211, 1108, 10630, 11416; **kud** 2701.

**kȳ, n. pl.** cows 4564, 4566.

**kyn(ne), n.** kin, race, species 1716; line of descent 113; generation 11401; ancestry 9124; *tre of* ~ family tree 1625.

**kȳnde, n.** nature 36: *out of* ~ against nature 2889; *in riȳt* ~ in natural or normal appearance 8124; human nature, human kinship 1105; condition of life 1525; species 1222; race 362; family 10730. *pl.* **kȳndes** races 2132.

**kȳnde, adj.** acceptable, pleasing 6509.

- kýndely**, *adj.* natural 192; specific to a species 1912; congenial 2370; proper 9380; native, family 11192.
- kýndely**, *adv.* according to nature 9413<sup>n</sup>; naturally 11231, 18942; fittingly 12473.
- kynghēde**, *n.* kingdom 9549.
- kyngriche**, **kyngrýche**, *n.* kingdom 4595, 4616, 4829, 5209, 5911.
- kynreden**, *n.* kindred, family, tribe 6624, 6885, 6967. *pl.* **kynrede(n)s** 6883, 12014.
- kýpe**. See **kípe**.
- knāue**, *n.* boy 2628, 2668; male servant 6480, 6845; **knāwe** boy 11294. *pl.* **knāues** 8595; male servants 1792.
- knē**, *n.* degree of kin 9254. *pl.* **knēes** generations 9260.
- knowe**, **knawe**, *v.* make known, reveal 12918, 14575; acknowledge 6862; **nowe** 17785; **knowe** recognise 21878. *pr.* 3 *sg.* **knawes** acknowledges 6600. *pa. t.* **knew** 6576. *pp.* **knawen**, **known** 8167, 18796; **i knawe** informed, sure 1905.
- knowing**, **knowyng**, *n.* acquaintance 5061, 11749, 13638.
- knowlache**, **knowleche**, **knowlage**, *n.* acknowledgement, recognition of claims 2659, 5800, 11193; rent paid to a feudal lord 610; familiarity 4817.
- knowledgech**, *pa. t.* made acquaintance 3838 (*refl.*). *pp.* had carnal knowledge 11056.
- knowlechyng(e)**, *n.* acquaintance 15931; understanding, awareness 10728.
- koueryng**. See **coueringe**.
- kud**. See **kípe**.
- kursednes**, *n.* perversity 1575.
- lac**, *n.* defect 140; **lak** 3120.
- lāce**, *n.* fastening 1728, 8778; net 23729; **lās** cord 15878.
- lack**, *v.* blame 9037.
- lad(de)**. See **lēde**, *v.*
- lāde**, *n.* channel 12019.
- laft(e)**. See **lēue**, *v.*<sup>2</sup>
- laire**, *n.* clay, mud 518.
- lay**. See **lawe**, *n.*<sup>1</sup>
- layne**. See **leyn**.
- lak**. See **lac**.
- lāke**, *n.* pit, dungeon, prison 21945.
- lāme**, *n.* loam 13568; clay 22949.
- langur(e)**, *n.* sorrow 10422; languishing, sickness 13792, 14153, 14179.
- lāre**. See **lōre**.
- lārgē**, *adv.* fully, at least (with a measurement) 8812.
- lās**, *n.* See **lāce**.
- las(se)**, **les(se)**, *adj. compar.* less 463, 2168, 5780; smaller 3486. ~ & more smaller and larger, lesser and greater 494, 4684. *superl.* **lēest** youngest 4949.
- last**, *n.*<sup>1</sup> defect, fault 9852, 13734, 22324. *pl.* **lastis** 19857.
- last**, *n.*<sup>2</sup> leaving 6818.
- laste**, *v.* (modern uses not cited) follow 19950. *pr. p.* **lastonde** continuing, remaining 4758. *pa. t.* **laste** 20113. *pl.* **lēsten** 499.
- lāte**, *n.* letting in, entry 2780, 18078.
- lāte**, *v.* See **lēte**.
- lāthpe**, *n.* hostility 2061.
- lātir**, **lātur**, *adv.* more slowly 2495; *neuer þe* ~ not at all reluctantly 8963; quickly, eagerly 20211.

- lau3e**, v. laugh 7426. *pr. pl. law3en* 23647. *pr. p. law3yng* laughing, happy 7366. *pa. t. lou3e, low(3)e* 1402, 2028, 18856; *pl. low(3)en* 8090, 16609.
- lau3t**, *pa. t.* received 10778, 13179, 14811; seized 7928, 18223. *pp. lau3t(e)* 6766; *leue* had ~ had taken leave, received permission to go 5379.
- lawe**, *n.*<sup>1</sup> law, religious law, religion 1570, 2299, 7096; **lay** 1428, 1474; *of* ~ legally, legitimately 5580. *pl. lawis* 18035; **layes** 4246.
- lawe**, *n.*<sup>2</sup> low place 22576.
- lēche**, *n.* physician, healer 5944, 13264, 21197, 21204. *pl. lēches* 11838, 11862.
- lēche**, v. cure 176, 11841.
- lēchyng**, *n.* medical treatment 6685.
- lēde**, *n.* people, nation 234, 1626a, 1745; *al maner* ~ all people 1190. *pl. lēdes, lēdis* 2632, 18708.
- lēde**, v. (modern uses not cited) carry 4936, 5229; administer 8544; guide 8559. *pr. pl. lēdonde* leading 22053. *pa. t. led(d)e* carried 5129, 6961; **lad(de)** 8129, 11602. *pp. led* 533; taken 9907; kept (in a condition) 13787.
- lēdd**, *n.* cauldron 11885.
- lēem, lēme**, *n.* light 8048, 8160, 9925, 17344, 17865.
- lēep**. See **lēp**.
- lēes**. See **lēs**, *n.*
- lēest**. See **las**, *adj. compar.*
- lē(e)f, lēof, lēue**, *adj.* dear 1924, 7209, 9571, 10085; ~ *me were* I would like 13673. *compar. lēuer*: ~ *him were* he would rather 1411; *he had* ~ 3135.
- leityng, leytyng**, *n.* lightning 533, 1769.
- leyde**, *pp.* put down, eliminated 5990.
- leyn(e), layne**, v. conceal 1127, 9299, 17658; *is not to* ~ must be said, cannot be denied 1549, 5281.
- leyser**, *n.*: *a* ~ in (his) leisure 7239.
- lēle**, *adj.* loyal, honest 75; faithful 7847; worthy 3233; true 7798; admirable 8454.
- lēle**, *adv.* faithfully, truly 17656.
- lēme**. See **lēem**.
- lēmes**, *pr. 3 sg.* shines \*9951. *pr. p. lēmyng* 5754, 17678, 22477.
- lemmon(e), lemman**, *n.* sweetheart, dear one 81, 2405, 3839, 3868, 9355. *pl. lemmons* concubines 8887.
- lēnde**, v. rest, stay, remain 1868, 2433, 4214. *pa. t. lent* 10776. *pp. lēnde* staying, remaining 21945, 23647; **lent** 649; ~ *into* turned into 5889.
- lēne**, v. lend, loan 6796; give 4739, 4741. *pr. 2 sg. lēnest* lend 6795. *pp. lent* given, granted 11100.
- lēnge**, v. stay 19272. *pa. t. lēnged* 19798, 20138; languished 14138.
- lēngþe**, *n.* length: *drawe forþ on* ~ put off 5805.
- lēof**. See **lēf**.
- lēop**, *pa. t.* leaped 15765. *pp. lopen* leaped, hastened 18302.
- lē(e)p**, *n.* basket 4486, 19719, 20983. *pl. lēēpis* 13513.
- lēre**, v. learn 1545, 12256; teach 6882, 12104, 12421. *pr. 3 sg. lēres* 12782. *pl.* 12191. *pa. t. lēred* 7219, 12452. *pp. lērd* 12059.
- lē(e)s**, *n.* lie 1037, 6879, 7165, 8463, 9182.
- les(se)**, *adj. compar.* See **las**.
- lēsing, lēsyng(e)**, *n.* lie 5204, 8098, 15412, 16067, 19239. *pl. lēsyngis* 18556.
- lēsten**. See **laste**.
- let**, *n.* hindrance: *wiþouten* ~ unstinting 67; without defect 9880; without denial 14046; without prevention 15552; without obstruction 16564.



**lēt**, *v.* See **lēte** and **lett**.

**lēte**, *n.* demeanour, bearing 14053.

**lēte**, **lāte**, *v.* give up, relinquish 2287; allow 6841, 7100; let be 4783; abandon 9448; hold back 5293 (cf. **lett**); refrain 19870; rent 6778; think, consider 23835. *pr.* 3 *sg.* **lēteþ**: *greet spit she ~ bi me* she has great contempt for me 2610. *pa. t.* **lēt(e)**, **lett(e)** allowed 747; left alone 14090; held back, abstained? 789; made (to do) 5323; thought (of) 9150; pretended, gave the appearance of 4270; behaved 14608; *liztly ~ of* thought little of, held in contempt 469.

**lett(e)**, *v.* contravene 4990; hold back 8361; guard 10006; prevent 2236; **let** 6182. *pr.* 3 *sg.* **letteþ** 17450. *pl.* **letten** hold back, keep from 13913. *pr. p.* **lettonde** delaying 2821. *pa. t.* **let** held back? 789. *pp.* obstructed 11980.

**letter**, *n.* obstructer 16888.

**lettyng**, *n.* prevention, hindrance 3199, 4657, 4914, 12044, 12413.

**lettur**, *n.* writing, scripture 18975.

**lēþ**, *n.* hostility 12055.

**lēþiere**, *adj. compar.* more unresisting, more easily inclined 9779.

**leutē**. See **lewte**.

**lēue**, *adj.* See **lēf**.

**lēue**, *v.*<sup>1</sup> believe 2939, 5212; ~ *in* trust in 17572. *pr.* 2 *sg.* **lēuest** believe 19883. *pl.* **lēueþ** 17487. *pa. t.* **lēued** 9451.

**lēue**, *v.*<sup>2</sup> go away from 948; cease 857; neglect 8328; avoid 10761; abstain 750; allow 5808. *inf.* **lēuen** remain 20199. *pr.* 3 *sg.* **lēueþ** ceases 1131. *imp.* **lēef** allow 20229. *pa. t.* **laft(e)** 4108; quitted 9668; abandoned 9053, ~ *wiþ* abandoned to 9872; rejected, neglected 3144; remained 7269, *wiþ Daudi ~ þe feld* the victory remained with David 7662; remained behind 4390; **lēfte** ceased 3308. *pp.* **laft(e)** remaining 9669; **lēued** 13745; **lēft** 20866.

**lēuen**, *n.* light 22477; lightning 22693.

**lēuer**, *n.* believer 18719.

**lēuer**, *adj. compar.* See **lēf**.

**lewed**, *adj.* uneducated 249, 22001.

**lew(e)tē**, **leutē**, *n.* loyalty, honour 1655, 4365 4464, 12252, 13601.

**līcam(e)**, *n.* body 12070, 12295, 16955, 17324, 17660.

**lickest**, *adj. superl.* most delicious 6382.

**licoures**, *n. pl.* fluids 536.

**līflōde**, **lyflōde**, **lyflāde**, **lyuelōde**, *n.* way of life 2008; subsistence 5394, 13279; sustenance 1962; food 19835.

**lift(e)**, *n.* air, sky 495, 7570, 8003, 19841, 22461.

**liggyng**, *n.* lying in bed 6686.

**ligond**. See **liþ**, *pr.* 3 *sg.*

**lizt(e)**, *adj.* (modern uses not cited) trivial 3285; athletic 6951; reconciled 7654; cheerful 10501; easy 597. *compar.* **lizter**: *was ~ of* was delivered of (a child) 2638; ~ *were þai* they were delivered 8593.

**lizt**, *v.* fall 22020.

**liztyng**, *n.* descent 13822.

**liztly**, *adv.* quickly 7720.

**likyng(e)**, *n.* what is desired 4291, ~ *woone* lack of one's desire 4292; pleasure, delight 23449; sensual pleasure 23375<sup>n</sup>; ~ *ille* dissatisfaction 23642.

**likynger**, *adj. compar.* more pleasing 23430.

**likonde**, *pr. p.* pleasing 2513.

**līstis**, *n. pl.* strips of cloth 19845.

**lite**, *n.*: *wipouten* ~ without delay 17899, 18517.

**litere**, *n.* bed, litter 13817.

**lithe**, *n.*: *lond and* ~ land and people 4364. *pl. liþes*: *londes* & ~ 5403.

**lithur**, **liþer**, *adj.* vile, bad 7618; ~ *hyne* vile creature, loathsome boor 18013, 23032; *pl. ~ hynes* 23320.

**liþ**, *n.* joint 12612, 23260.

**liþ**, *pr. 3 sg.* lies 5341. *pl.* 5340. *pr. p. ligond* 6130; **lyonde** 4166. *pp. lȳn* lain 11297.

**lyf**. See **lyue**.

**lyflade**, **lyflode**. See **liflode**.

**lym(m)e**, *n.* bodily member 2023, 2258, 2671, 16955. *pl. lymmes* 2034.

**lȳn**, **lyonde**. See **liþ**, *pr. 3 sg.*

**lȳn(n)e**, *n.* linen 11112, 12680.

**lyue**, *n.* life: *of* ~ dead, no longer living 9305, 12478; *brynge of* ~ put to death 1593, 11570; *pa. t. dide of* ~ 11563; **lyf**: *in* ~ alive 11020; *pl. lyues*: *in* ~ 22850.

**lyuedlode**. See **liflode**.

**lyuerē(y)**, *n.* allocation, portion (for support or subsistence) 2122, 5045, 19220.

**lyuond(e)**, *pr. p.* living 3314, 4023, 4188, 4874.

**lōdesmon**, *n.* leader 6968.

**lōdly**, *adj.* hateful, horrible 2453; hateful to bear 7358; unpleasant, unprepossessing 16032; ugly 11877; **lōþely** 7448? 8105.

**lōdly**, *adv.* horribly, vilely 7358; **lōþely** in an ugly fashion? 7448.

**lofte**, *n.* air, sky 14337: *upon* ~ into the air, aloft 21076, *on* ~ 22143; upper storey 12279.

**logges**, *n. pl.* shelters 6192.

**loggid**, *pa. t.* pulled, dragged 15825.

**lōke**, *v.* take care of, watch over 7046, 8297; look for 8616; ~ *aʒeynes* guard against 8468. *pr. 3 sg. lōkeþ* takes heed of 14688; *not he* ~ he cares not at all 22943. *imp. pl.* pay attention to! 10715. *pa. t. lōked*: ~ *aftir* looked for 11086. *pp.* ordained 9553.

**lōke(n)**, *pp.* See **loukeþ**.

**lōkyng**, *n.* view, opinion 6698.

**long(e)**, *adj.*<sup>1</sup>: *þinke* ~ *to/aftir*, *impers.* grow weary or impatient in waiting for, ~ *aftir hem þouʒte Cornely Cornelius* grew impatient in waiting for them 19917, *hem þouʒte to hir ful* ~ they grew weary in waiting for her 20582.

**long(e)**, *adj.*<sup>2</sup> attributable to: *is on me* ~ 6030, ~ *on goddis wille* 10282; *but hit be on himseluen* ~ unless through his own fault 8427, *al is on ʒow* ~ everything is your fault 16646

**longe**, *v.*<sup>1</sup> have desire 1029. *pr. 3 sg. impers. longēþ*: *me* ~ I long 3611.

**longe**, *v.*<sup>2</sup> be attached, be detained 3180. *pr. p. longyng*e belonging 2808.

**longyng**, *n.* languishing 4511.

**lōōs**, *n.* fame 1452, 7611, 8570; **lōs** 18229?

**lōōþ(e)**, *adj.* hateful 960, 8105; ~ *him is* he is reluctant 5804, ~ *me were* I would hate to 8430; hostile 1092, 7606; **lōþe** ugly 23228, 23620.

**lopen**. See **lēop**.

**lōrd hēde**, *n.* (your) lordship 4837.

**lōre**, **lāre**, *n.* teaching 1832, 4254<sup>n</sup>, 15614; knowledge, learning 8459, 12457; education 10608; wisdom 13892; advice 3659.

**lōrere**, *n.* laurel 8235.

**lōrn**, *pp.* lost 1928, 13654, 15146, 20156; **lōsen** lost, destroyed 21155.

**lōs**, *n.*<sup>1</sup> See **lōōs** and **lōs**.<sup>2</sup>

**lōs**, *n.*<sup>2</sup> ruin 18229? 22082<sup>n</sup>.

**lōp(e)**, *n.* harm 3810, 4942, 7245, 14131, 18720.

**lōpe**, *adj.* See **lōōp**.

**lōpely**. See **lōdly**.

**lōpsomly**, *adv.* cruelly 15825.

**louze**. See **lauze**.

**loukeþ**, *pr.* 3 *sg.* closes 18656. *pp.* **lōke(n)** locked, shut up 6203; enclosed 8323, 10912.

**loute**, *v.* bow 678, 1305; obey 13614. *pr.* *p.* **loutynge** bowing 4061. *pa.* *t.* **louted**, **loutid(e)** 2648, 5318, 6109.

**loue**, *n.* love: *for* — ~ *for the sake of* —, *because of* — 11440, 11870; *for (þe)* ~ *of* 14683, 20911.

**loue**, *v.* praise 9037, 14579; ~ *and loute* praise and bow down before 6387, 6546. *pr.* 3 *sg.* **louep** 14375. *pr.* *p.* **louyng** 19078. *pa.* *t.* **loued** 12005. *pp.* 15051.

**louely**, *adv.* graciously 13113.

**lousesum**, **lufsum**, **lufsom(e)**, *adj.* lovely, pleasant, attractive 604, 948, 5792, 18832; **lussom** 2467.

**lousesumly**, **lousesomly**, *adv.* affectionately, graciously 7989, 18692.

**loueword**, **loue word**, *n.* praise, renown 2545, 4048, 13255, 13899, 14330.

**lovuyng**, *n.* praise 20028.

**lowe**, *n.*<sup>1</sup> flame 5739, 23232<sup>a</sup>.

**lowe**, *n.*<sup>2</sup> hill 7393. *pl.* **lowes** 4081.

**low(3)e**, **lowen**. See **lauze**.

**lowȝen**, *pa.* *t.* *pl.* abased themselves 8090.

**lurdeyn**, *n.* layabout, no-good 13660.

**lussom**. See **lousesom**.

**lust**, *n.* desire 22804.

**lust**, *v.* *impers.* desire 14226, 22601.

**mād**, *adj.*<sup>1</sup> See **māte**, *adj.*<sup>1</sup>

**mād(de)**, *adj.*<sup>2</sup> distraught 1270, 10957; amazed 12600; dazed, stunned 17710, 18186; **māte** mad, angry 19353.

**maf(f)ay**, *excl.* by my faith! 5062, 7359.

**maister**, **mayster**, **maistir**, **maystir**, *adj.* main, chief 3864, 3941, 4449, 4530; ~ *sterres* planets 527.

**maistrie**, **maistry**, **maystry**, *n.* power, accomplishment 12319, 14832, 19571; marvel 12410; art 13142. *pl.* **maystrise**, **maistrius**, **maystryes** impressive actions 17404; accomplishments, powers 14611, 22298; feats, marvels 12010; authorities 22399.

**may**, *n.* maiden, girl 3341, 3372, 9988, 10030, 10538.

**may falle**, *adv.* perhaps 14498.

**mayden**, *n.* woman servant 3039, 6480.

**mayn(e)**, **meyn**, *n.* might, strength, forces 1511, 4000, 4377, 7192, 21051.

**māke**, *n.* match, equal 100, 1143, 1380, 4044; match, mate 4668. *pl.* **mākes** 1688.

**mākeles**, *adj.* without equal 10029, 12119.

**maledigt**, *adj.* cursed 10266, 12031, 13336, 14375, 15220.

**malēs(se)**, **malē(e)se**, **malis**, *n.* difficulty, trouble 8371; discomfort 7306; harassment 2794; distress 23161; harm 6300; ill(s) 14699; evil 1555.

**malisoun**, *n.* curse 2051, 3668, 3709, 10270, 10491.

**malle**, *n.* metal-headed club 23240.

**manāce**, *n.* threatening 1834, 3765, 7472.

**manēres**, *n.* *pl.* manors, holdings (of land) 9969.

**marchaundise**, **marchaundys**, *n.* transaction, bargain 4198, 15417, 16471, 16519.

- marche**, *n.* border of a country 9883, 9971.  
**marē**, *v.* marry 10653.  
**marred**, *pp.* hindered, obstructed 463; ruined 17988.  
**mās**, *pr. 3 sg.* makes 9199, 12776.  
**māsed**, *pp.* bewildered, confounded 4000, 15875, 17361.  
**māte**, *adj.*<sup>1</sup> weary 1240; sad 11136, 15898; **mād** weary 1407.  
**māte**, *adj.*<sup>2</sup> See **mād**.<sup>2</sup>  
**māte**, *v.*<sup>1</sup> match, compete with 8479.  
**māte**, *v.*<sup>2</sup> overcome 21041.  
**māpes**, *n. pl.* maggots 11836.  
**maugre(i)**, **maugrey**, *prep.* in spite of 6424, 18583, ~ *his* in spite of him 4305.  
**maumetry(e)**, **maumetri**, *n.* Islam 2286; paganism, idolatry 6623, 21993<sup>n</sup>, 22100; idols 11776.  
**maungerȳe**, *n.* banquet 15198.  
**mawe**, *n.* belly, inside 22394.  
**mēde**, *n.* reward 66, 67, 272, 752; payment 6778. *pl.* **mēdes**, **mēdis** rewards 23371, 23476; compensation 6697.  
**medeled**, *pa. t.* mingled 5690.  
**mēēp**, **mēth**, *n.* gentleness 10011, 10152.  
**meyn**. See **mayn**.  
**meynd**, *pp.* See **menge**, *v.*<sup>1</sup>  
**meynē**, *n.* household 1862, 1916; attendants 11597; company 12553; entourage 17444.  
**mēke**, *v.* subdue 4299, 17578.  
**mekel**. See **micel**.  
**mel(l)e**, *v.*<sup>1</sup> speak 5475, 8013, 9165, 9348. *pa. t.* **melt** 1067, 2087.  
**melle**, *v.*<sup>2</sup> mingle 22641; *to* ~ in addition 11831.  
**mēne**, *adj.* humble 13272.  
**mēne**, *v.*<sup>1</sup> speak, say 1552a, 3107, 3371; refer to 6770; *refl.* have in mind 5251. *pr. 3 sg.* **mēnes** says 16889. *pr. p.* **mēnyng** speaking 4948. *pa. t.* **mēned** told 3059? *refl.* 4963; spoke 12498; **ment** 10387. *pp.* **mēned**: ~ *his mood* spoken his mind? 8159.  
**mēne**, *v.*<sup>2</sup> lament 4456. *pr. p.* **mēnyng**: ~ *hir mone* uttering her lament, lamenting 10429. *pa. t.* **mēned** 3059? 4277; **ment** 1815. *pp.* **mēned**: ~ *his mood* vented his sorrows? 8159.  
**menge**, *v.*<sup>1</sup> mix, mingle 18019, 19271; **myng** come to grips, fight 7456. *pr. 3 sg.* **mengeþ** mixes 9952. *pa. t.* **menged**, **mengid** 2259; troubled, disturbed 19710; ~ *him his mod* was distracted 8804; revolved (mentally) 14385. *pp.* confused 14720; troubled, disturbed 16224; **meynd**, **ymeynt** combined, mingled 9923, 18841.  
**menge**, *v.*<sup>2</sup> tell, mention 19358, 20325. *pa. t.* **menged** 4980, 15701.  
**mengyng**, *n.* troubling, disturbing 15248.  
**menyng(e)**, *n.*<sup>1</sup> meaning 5782; mention 8518; remembrance 4480, 13183.  
**mēnyng**, *pr. p.* See **mēne**, *v.*  
**mēnyng(e)**, *n.*<sup>2</sup> lamentation 5721.  
**menske**, *n.* honour 3269, 8354.  
**menske**, *v.* honour 6388, 8354, 9139, 12098. *pr. 2 sg.* **menskest** 20035.  
**menskelȳ**, *adv.* honourably 4769.  
**mensk(e)ful**, *adj.* honourable 4245, 17775.  
**menskyng**, *n.* honouring 11053.  
**ment**. See **mēne**, *v.*  
**merȳnes**, *n.* joy, joyful thing 20510.  
**merk**, *n.*<sup>1</sup> measure 8779.

**merke**, *n.*<sup>2</sup> darkness 23669.

**merke**, *adj.* dark 6053, 17872.

**merked**, *pa. t.* grew dark 1764.

**merkely**, *adv.* mysteriously, cryptically 9278.

**merkenes**, **mirkenes**, *n.* darkness 6052, 15860, 15866, 18239, 20978.

**merkful**, *adj.* dark 17863.

**merryng**, *n.* defect 8779.

**merpe**, **myrpe**, *v.* cheer 10461<sup>n</sup>; entertain, delight 7254.

**meschaunce**, *n.* misfortune 1182.

**mēsel**, *n.* leprosy 11827. *pl.* **mīseles** lepers 13106; *coll. pl.* **mēsele** 18543.

**mēsel(e)**, **mīsele**, *adj.* leprous 5824, 8138, 8169, 11827, 14446.

**messe**, *n.* prepared food, dish 12559.

**met(t)**, *n.* measure 10020; dimensions 8814; *fifte* ~ fifth part 4610; bushel 22327<sup>n</sup>.

**mēte**, *n.* food 898, 1015; *þi zernyng* ~ the food that you desire 3684; *unmesure* ~ out of all proportion in its food 22897; meal 3532; dinner 4340.

**mētelȳ**, *adj.* medium, moderate, suitable 18827, 18847.

**mēteshiþe**, *n.* meal 12565.

**mēth**, *n.* See **mēēþ**.

**mette**, *pa. t.* dreamed 4063, 4454.

**mēþ**, *adj.* gentle 12271.

**mēueþ**, *pr. 3 sg.* moves 9738. *pp.* **mēued** stirred up (fig.) 9635, 20142.

**miche(l)**, **myche(l)**, **muchel**, *adj.* large, great 4839, 15340; much 283, 2115; many, numerous 2627, 12496; **mikel**, **mykel**, **mekel** much 785, 1555; great 21082. *compar.* **mōre** (modern uses not cited) larger, greater 3486; older 10756. *superl.* **mōōst**, **mōste** largest 11469; greatest 205, 9553.

**mirkenes**. See **merkenes**.

**mis(-)**. See **mys(-)**.

**mīseles**. See **mēsel**, *n.*

**mislikyng**, *adj.* displeased 11144.

**mister(e)**, **mystere**, *n.* work, task, trade, occupation 4669, 5560; ~ *wymmen* women of a certain occupation 8589<sup>n</sup>; *of* ~ a master of my craft 12230; need, requirement, predicament 3247, 10134.

**mychel**, *adv.* much, greatly 4360.

**myddelerd**, *n.* earth (between heaven and hell) 22594, 22703.

**mydmāst**, *adj.* middle 10023.

**myȝt**, *n.*: *at his* ~ according to his power, as he is able 6720. *pl.* **myȝtis**: *þat alle* ~ may who is capable of doing anything 17850.

**mykel**. See **michel**.

**myn(ne)**, *n.* thought, consideration, remembrance 9353, 9667, 22095.

**myn**, *adv.* less: *more ny* ~ neither more nor less 1920, 19249.

**myn(ne)**, *v.* remember, have in mind 1327, 2487, 2718; mention, make mention 5174, 17713.

**myng**. See **menge**, *v.*<sup>1</sup>

**mynt**, *v.* intend, plan 6209. *pa. t.* 1588. *pp.* **mynt(e)** 718, 1657, 6107.

**myrpe**. See **merpe**.

**mys**, **mis**, *n.* wrong 875, 4994; loss 7744; *wipouten* ~ without fail 18441; error, sin 23075.

**mys**, *adj.* sinful 16496.

**mys**, *adv.* amiss 12480, 17617; missing, astray 9807.

- mys(se)**, *v.* lack, be deprived of 15543, 23288. *pa. t. pl.* **misten** failed to find 17413. *pp.* **myst** missed, absent 17586.
- mysbilēue**, *n.* false belief 2302; disbelief 17402.
- myschēēf**, *n.* harm 7664.
- mysdēdy**, *adj.* sinful 18279.
- mysdō**, *v.* do wrong 9659. *pr. 3 sg.* **mysdōōp** 1978. *pp.* **mysdōne** 859, 7914.
- mȳsele**. See **mēsel**, *adj.*
- mȳsfalle**, *v.* fare badly 7820.
- mysfare**, **misfare**, *n.* misfortune, ill-faring, unhappiness 315, 14304, 23337.
- mysferde**, *pa. t.* did amiss 866. *pp.* gone astray, fared ill 18311.
- mysgilt**, *n.* guilt 9059.
- mysgō**, *v.* go astray, do wrong 16418. *pp.* **mysgōōn** 911, 9051.
- myslēuyng(e)**, **mislēuyng(e)**, *pr. p.* unbelieving, disbelieving 16643, 21203.
- myslikyng**, *n.* trouble, unhappiness 4632, 10466.
- myslyche**, *v.* be displeased 5912.
- myslyuyng(e)**, *pr. p.* living wrongly 20904.
- myspayde**, *pp.* displeased 6240.
- myspreyse**, *v.* reprimand 18673.
- myssey(e)**, *v.* speak ill of, abuse, vituperate 6805, 14779, 19423. *pr. 2 sg.* **mysseist** 13905. *pa. t. pl.* **mysseyden** 14669. *pp.* **myssaide** spoken incorrectly or in error 19420.
- mysseawe**, *n.* wrongful saying, misrepresentation, lie 14683, 16289.
- mystere**. See **mister**.
- mystȳme**, *n.* miscarriage of an infant 20050; misfortune 23599.
- mystroupe**, *n.* disbelief 18677.
- mystrow(e)**, *n.* disbelief 14484; doubt 8433.
- mystrow(e)**, **mistrowe**, **mistrau**, *v.* disbelieve 3651, 5269, 22795, 23028; suspect, think ill of 5175, 13595. *pr. p.* **mystrowand**, **mystrowonde** disbelieving, unbelieving, without religious faith 9267, 11366, 23110; **mystrowyng(e)** 14441. *pa. t.* **mystrowed** 9351.
- mystrowyng(e)**, **mystrowing**, *n.* disbelief 18680; false belief 2284; suspicion, misgiving 1089, 4841, 11170; lack of faith 7516.
- mōde**, **mōōd(e)**, *n.* mind, heart 217, 2259, 3059, 6537, 14396.
- mōlde**, *n.*<sup>1</sup> top of the head 9098.
- mōlde**, *n.*<sup>2</sup> earth, dirt 22798, 22800.
- mōlten**, *pp.* melted consumed 22791; rendered down, reduced 22949.
- mōn(e)**, **mōōn(e)**, *n.* complaint, lamentation 4277, 4346, 4973, 13380.
- monē**, *n.* money 16475, 16478, 17506, 19228.
- mōne**, *v.* commemorate 8252; think, reflect 8384; mention 5916, 9233; speak 9519.
- monqueller**, *n.* murderer, homicide 2205, 11810.
- monsleē**, *n.* murderer, homicide 16441.
- mony what**, *pron.* many things 12598.
- monyōne**, *adj.* many, many a one 22770.
- mōōd(e)**. See **mōde**.
- mōōn(e)**. See **mōn**, *n.*
- mōōst**. See **micel**.
- mōōt**, **mōte**, *n.* trial 16307; debate 11949.
- mōre**, *adj. compar.* See **micel**.
- mōre**, *v.* increase 2354.
- morþ**, *n.* murder 1121.

**mōrwe**, *n.*: *a* ~ on the next day 3345.

**mossel(e)**, *n.* morsel 13485, 15381, 15386.

**mōste**. See **micel**.

**mōte**, *n.* See **mōt**.

**mōte**, *v.* debate, discuss 12938, 22550, 23847.

**mouthe**, *v.* utter, say 594.

**mowe**, *n.* heap or store of grain or other gathered crop 6760.

**muchel**. See **micel**.

**must**, *n.* immature wine 18968.

**nay**, *v.* deny 19180.

**nam**. See **nym**.

**natātōry**, *n.* bath, pool 13549, 13550, 13570.

**nauȝt**, *n.* night 15000.

**nedder**, **neddre**, *n.* snake, serpent 697, 739, 744; **edder**, **eddur**, 5813, 12527.

**nēde**, *adj.* See **gnēde**.

**nēde**, *adv.* of necessity 1221, 1440, 2400, 2895; **nēdis** 2450.

**nēdeful**, *adj.* poor 12852.

**nēdes**, *n. pl.* duties 3336.

**nēes**, **nēse**, *n.* cousin A47, 11057.

**nēest**, **nēst**, *adj. superl.* nearest, closest 20640, 21021.

**nēet**, *n. pl.* cattle 3019, 4597.

**nēre**, *pa. t.* were not 20157.

**nēre hōnde**, **nērehōnde**, *adv. and prep.* close by 17937; close to 11129; approximately \*9222.

**nēse**. See **nēes**.

**nesshe**, *adj.* frail, weak 8986.

**nēst**. See **nēest**.

**neȝemast**, *adj. superl.* lowest 9926; **neȝermaste** bottom 12747.

**neuen(e)**, *v.* name 303, 1487, 2085; mention, speak (of) 411, 3116a.

**niste**. See **wite** *v.*

**nȝe**, **nȝpe**, *n.* malice \*11941<sup>b</sup>, 23138, 23279.

**nȝ**, *conj.* neither, nor 1571, 2803, 2846, 5144, 5924.

**nȝe**, *n.* annoyance, trouble 3474.

**nygromauncȝ**, *n.* necromancy, black magic 19522.

**nyȝe**, *adv.* never (error for *neuere*?) 1393.

**nyȝe hōnd**, **nyȝehōnd**, *adv.* close, nearby 2844, 14247, 15459.

**nyȝ(e) hōnde**, *prep.* close to 3255, 12863, 19893.

**nyȝtertāle**, **nyȝtirtāle**, **nyȝturtāle**, *n.* night-time 7783, 14196, 15847, 18611; **nyȝte tāle** 2783.

**nyk**, *v.* deny 21078.

**nyl**, *v.* will not 14640, 23728. *pa. t.* **nōlde** did not wish 11149, 11181.

**nym**, *v.* take 17293. *pa. t.* **nam** 1112, 1367, 20109. *pp.* **nome(n)** 805, 4112; **inomen** 3654.

**nȝs**, *adj.* stupid 1278, 16740.

**noȝe**, *v.* injure, trouble 12381.

**noȝnted**, *pa. t.* anointed 7286. *pp.* **noȝntide** 7726, 7826, 9343.

**nōkes**, *n. pl.* corners 17675, 19845.

**nōlde**. See **nyl**.

**nome(n)**. See **nym**.

**nōn, nōne**, *n.* the ninth hour (3 p.m.) 16749, 16764, 19045, 19810.

**nōt**. See **wite**, *v.*

**not**, *pron.* nothing 455, 1140, 1752, 4367; ~ *forþi* nevertheless 22399.

**nōte**, *v.* use, make use of 23763.

**nouȝt**, *adj.* wicked 14459.

**nouȝt(e)** *pron.* nothing: *hit was ~ but ... there was no help for it but ...* 10771; *aboute ~ to no avail* 7128.

**noumbrāry**, *n.* number 423.

**nouþer**, *pron.* neither (of two) 5054, 5831, 6028, 6197.

**nowe**. See **knowe**.

**nust(e)**. See **wite**, *v.*

**ō**, *num.* one 288, 292, 654, 729, 769.

**ō**, *adv.* always, forever 19091.

**occione**, *n.* ocean 11395.

**of**, *prep.* (modern uses not cited) from, out of 6177, 6447; by 17767; by means of, with 22620; from, instead of 20935.

**of lyue**. See **lyue**.

**offrande, offronde**, *n.* offering 5772, 5974, 6806, 10232, 10254.

**okerere**, *n.* usurer 14034.

**okeryng**, *n.* interest on money 6796.

**ōlde**, *adj.*: *þe ~ men of israel* the elders of Israel 6099.

**ōn**, *pron.* See **ōne**.

**ō(o)n**, *num.* and *adj.* one, the same 4246; *al is ~ all the same*, nevertheless 5062; one, a single 22932; alone, only 12949, 18756.

**on slont**, *adv.* obliquely, in a slanting direction 6200.

**onde**, *n.* hostility, malice 23138.

**ōnde**, *n.* breath 534, 541; **hōnde** 520.

**ōndeþ**, *pr.* 3 *sg.* breathes 21075.

**ōn(e), ōōn**, *pron.* one: a particular individual 19602; *his/hir ~ alone* 630, 7454, *by his ~* 2021, *by hir ~* 10476; *in ~ steadfast* 4278; *unchanging* 1429, 1852; *at ~ in agreement* 3580; *euer on ~ continuously, incessantly* 1835, 23291.

**ōnhēde**, *n.* unity 23521.

**ōnlȳ**, *adj.* solitary 12799, 12834.

**ōōnen**, *v.* unite 4014.

**ōōst**, *n.* host, army 8089, 22344.

**or**, *conj.* before 4475, 4492, 4894; **ar** 121, 673, 1394.

**ōrde**, *n.* point of a sword 7770.

**ordeyne**, *v.* plan 8311, 8856, 10831. *pr.* 3 *sg. refl.* **ordeyneþ** prepares (herself) 20403. *pa. t.* **ordeyned** assigned 417; governed 11188. *pp.* **ordeyned, ordeined** appointed, assigned 22093; ordained as priest 12899.

**ōre**, *n.* grace, mercy 10099.

**ore**, *adv.* See **er**.

**orisoun**, *n.* prayer 7966, 8126, 8893, 9565. *pl.* **orisouns** 18458, 18459.

**os**, *conj.* as 5781.

**ospring(e), ospryng(e)**, *n.* offspring, progeny 135, 228, 2056, 20528; family 10617; race 18529; person in a particular generation 11415.

**ōþer(e)**, *num.* and *adj.* second 1629, 2175, 5603; *þat ~ day* the day after 7619; ~ *half one and a half* 16600.

**ōþerhwile, ōþerhwȳle**, *adv.* sometimes 3566, 7133, 10323; from time to time 4751.



- ōperwȳse**, *adv.* in a different way 18262.  
**out of**, *prep.* without 4955, 9503, 14066, 22546, 22867.  
**outtake**, *v.* except 9648. *pp.* 5411; **outtake**, **outtaken** 764, 12115; **out take(n)** exceptional, unlike any other 1143, 22591.  
**outrage**, *n.* injury, crime 248, 812, 1115, 1972, 2209.  
**ouper**, *pron.* one of two 6198.  
**ouper**, *conj.* or 4230, 7461, 11305; either 7227, 7511, 23187.  
**ouer past**, *pp.* overcome, overwhelmed 8987.  
**ouer rēke**, *v.* get at, get hold of 22375.  
**ouerbyde**, *v.* live through 5457.  
**ouerfalle**, *v.* fall upon 16661.  
**ouergōne**, *infl.* go through 22132. *pr.* 3 *sg.* **ouergōþ** overruns 5505. *pa. t.* **ouergōde** 1044; **ouergōd** went over 2228. *pp.* **ouergōn(e)**, **ouergōn** caught 8644, 13700; surpassed 575; overcome 4721, 7765; transgressed 9644.  
**ouerhewe**, *v.* cut up 16571.  
**ouerleyde**, *pp.* overrun 5504.  
**ōuermāst**, *adj.* highest 10019, 10025.  
**ouertake**, *pp.* caught 1167.  
**ouerthwert(e)**, **ouerþwert**, **ouerþwart**, *adv.* against 11370; across (his) path 7103; angrily, in a bad mood 7926, 10464.  
**ouerwēle**, *n.* excess of good fortune 2901.  
**ow(e)**, **owȳe**, *v.* ought 271, 1973, 6762; own 2807. *pr.* 3 *sg.* **owep** ought 6161. *pa. t.* **igt** owned 6719; **auȳt(e)** 6729, 13178; ought 7222; ruled 7049.  
**ōwhēre**, *adv.* anywhere 15184; **ōwhōre** 1837.  
**owne**, *pron.*: *myne* ~ my own (people) 20538.
- paeny**, *adj.* pagan 19992.  
**pāges**, *n. pl.* boys 10295.  
**pay**, *n.* pleasure 2326, 3655.  
**pay**, *v.* please 3585, 20108. *pa. t.* **payed** 17765. *pp.* 1064, 7652, 7814; ~ *be we we* consent 16828; **payde** pleasing 1708.  
**paynemes**, *n. pl.* pagans 7440.  
**pal(le)**, *n.* rich cloth 5119, 5125, 5147, 5167, 11516.  
**pales**, **paleys**, *n.* palace 413, 4394, 15893; **peleys** 415.  
**palesȳ(e)**, *n.* palsy, paralysis or lack of muscular control 19048, 19752, 20886. *pl.* persons suffering from this affliction 18543.  
**pāne**, *n.* the bottom of a garment 4387.  
**panēl**, *n.* saddle-pad 14982.  
**panne**. See **horn panne**.  
**pappis**, *n. pl.* breasts 16659.  
**par fay**. See **parfay**.  
**paramoure**, *n.* lover 69.  
**paramouris**, *adv.* in love affairs 52.  
**pardē**, *excl.* by God! indeed! 11448.  
**parfay**, **par fay**, **parfey**, *excl.* by my faith! assuredly! 298, 6579, 7301, 9297, 14681.  
**paringal**, **paryngal**, *adj.* equal 776, 2096.  
**parlement**, *n.* council 5497, 11852.  
**pārtȳ(e)**, *n.* part 370; quantity 4834: *a* ~ a little, to a certain extent 12387; side in a cause or dispute 729, 1613; *in* ~ 19991; *on my* ~ on my behalf 15196. *pl.* **pārtles**, **pārtȳes**, **pārtȳse** parts 352, 969, *bi* ~ 344.

- pās(e)**, *n.* step 13152, 15392; *greet* ~ quickly 19076. *pl.* steps, tiers 9948.
- paske**, *n.* the Passover 6164, 13227, 14941, 15183; Easter 22953<sup>n</sup>.
- pātriarke**, *n.* high priest 10223, 10233.
- pēce**, *n.* (modern uses not cited) space of time 7063; person 11058.
- peyn**, *n.* difficulty 23724.
- peyn(e)**, *v. refl.* exert oneself 6207, 22547, 22776. *pa. t.* **peyned** 19027.
- peyre**, *v.* grow worse 8407.
- peleys**. See **pales**.
- penyes**, *n. pl.* money 5507.
- pepyn**, *n.* seed, pip 8504. *pl.* **pepenes** 1373.
- percāse**, *adv.* in that case, in a given case, perchance 4002.
- pēre**, *n.* equal 450, 451, 776, 1467, 1701.
- piche**, *v.* coat with pitch 5615.
- picke**, *n.* pitch 1673.
- piȝt**, *pp.* set up, arrayed 7572.
- pire**, *n.* pear tree 37.
- pitē**, *n.* piety, sense of duty (towards God) 21, 908.
- piȝ**, *n.* strength 18173.
- pȳement**, *n.* perfumed ointment 3702, 9356.
- pȳn(e)**, *n.* torment, suffering, distress 1136, 1608, 4712, 4773, 5372. *pl.* **pȳnes** 18213, 23319.
- pȳned**, *pa. t.* tormented, tortured 198, 21111.
- pȳneful**, *adj.* cruel 18223.
- plat**, *adj.* flat 17709.
- pleyden**, *pa. t. pl.* struck (a blow) as if in jest or in a contest 16625.
- pleyn**, *adj.* open: *in bataile* ~ 7480; unequipped, unarmed: *al* ~ 7564; flat 22532.
- plenēre**, *n.* fulness 23578.
- plentē**, *n.* fulfilment 1359. *pl.* **plentēs** good things 5327.
- plizt**, *n.* guilt, sin 2061, 6621, 6750, 6825; peril 20051.
- plizt**, *pa. t.* pledged 8386, 14523. *pp.* 9640.
- poynfel**, *n.* stylus 11087.
- port**, *n.* gate 14612<sup>n</sup>.
- possitūe**, *adj.* positive (law) 9433<sup>n</sup>, 9449.
- potāge**, *n.* stew or thick soup 3549.
- potāger**, *adj.* See **goute potāger**.
- pouder**, **poudir**, *n.* dust 929, 930, 5953; ashes 13237, 13240.
- poustē**, *n.* power 434, 4371, 5296, 9016, 10342.
- pray**, *n.* booty 2543; prey 4322.
- precioſe**, *adj.* full of esteem 19121.
- prēes**, **prēs**, *n.* distress 5608; *out of* ~ without any distress 5747.
- prēsed**, *pa. t.* insisted 2796. *pp.* **prēst** impelled 25, 3449, 21255.
- prēs**, *n.* praise 6358. See also **pris**.
- prē(e)s**. See **prēes**.
- prēsond**, *n.* present 7588.
- prētōry**, *n.* the Roman governor's judgement hall 16302<sup>n</sup>.
- pride**, **prȳde**, *n.* (modern uses not cited) pomp: *wipouten* ~ 5609; value, high cost 21050; arrogance, arrogant thought: *toke a* ~ acted arrogantly 448; *houȝte pat* ~ conceived that proud thought 465.
- pris(e)**, **prȳs**, *n.* high price, value 2103, 6173; esteem 436; *held in* ~ & *pres* kept in honour and praise 6358; *of* ~ precious 12005; estimable 8747, 9625.

- prisful**, *adj.* estimable, eminent 18173.  
**prison**, **prisen**, *n.* prison 9556, 9576; prisoner 9566, 9573, 18571. *pl.* 18144 (*coll.*);  
**prisouns**, **prisones** 4436, 19312.  
**priuē**, *n.* confidant 4630; intimate 8342, 16920.  
**priuē**, **pryuē**, *adj.* secret 1003, 4276; *made him* ~ took him into his counsels 3005; personal 2338; intimate 16482. *superl.* **pryuēst** most intimate 7232.  
**pr̄uelāge**, *n.* special right 19284.  
**priuēly(e)**, **pryuēly(e)**, *adv.* privily, secretly 2517, 2595, 3170, 6362, 16856.  
**priuētē**, **pryuētē**, **priuýtē**, *n.* secrecy 2935, 7953, 16271; secret(s) 2738, 17854, 18454; private concerns 3222. *pl.* **priuētēes**, **priuýtēes** secrets 7228, 12710.  
**prȳde**. See **pride**.  
**profur**, *n.* attempt \*8819.  
**pr̄omissioun**, *n.*: *þe lond(e) of* ~ the Promised Land 6924, 14433.  
**propiciāl̄tōry**, *n.* the mercy seat 8281.  
**prōpur**, *adj.* peculiar, characteristic 562.  
**proude**, *adj.* handsome, valuable (of adornments) 3250.  
**pr̄ouerbis**, *n.* (the Book of) Proverbs 8467.  
**prow(e)**, *n.* profit 784, 3727, 5416, 5830, 6744.  
**pulle**, *n.* tug, set to (a wrestling term) 3563.  
**purpōs**, *n.* reason 8769.  
**purpur**, *adj.* bright 17867.  
**pursewest**, *pr.* 2 *sg.* persecute 19618, 19623.  
**puruay**, *v.* prepare 13128. *pa. t.* **purueyde**, **purueyed** 6102; arranged 284; planned 324; provided 6643. *pp.* 3102; **purueide** planned, prepared 1612.  
**puruēaunce**, **puruȳaunce**, *n.* plan 5576; provision 11677.  
**puruēour(e)**, *n.* steward, one who procures what is necessary 4337, 4607, 11003 (of John the Baptist).  
**put(t)**, *pa. t.* knocked down 12292, 12299.  
**puttis**, *n. pl.* pits 6611.
- quad**, **quod**, *pa. t.* said 5005, 14829, 16238.  
**qualm**, *n.* dire sickness 20758; pestilence, plague 4721, 4724, 5999.  
**quarel**, *n.* fight 10036.  
**quarteyne**. See **fēuer quarteyne**.  
**quēde**, **quēēd**, *n.* evil, harm 7935, 16254, 23314; evil person 19575, 23731.  
**quēde**, **quēēd**, *adj.* hostile 8535; evil 20569.  
**queyntise**, **quentyse**, *n.* art 19567; cunning 740.  
**queyntly**, *adv.* cunningly 741.  
**quel(le)**, *v.* kill 7698, 8670, 10038, 11917, 22047.  
**quēme**, *adj.* pleasing, agreeable 3266, 23347; fitting 8809.  
**quēme**, *v.* please 2689, 3312, 11174, 17621, 21963.  
**quert(e)**, *n.* health, well-being 15172; *in* ~ 1803, 8554; source of health or well-being 19030.  
**quik(e)**, **quyk(e)**, *adj.* alive, living 3378, 4171, 8645, 8879, 23486.  
**quike**, **quyk(e)**, *v.* come to life 5188, 13233; spread 17476; bring to life 8622. *pa. t.* **quyked** came to life 20883.  
**quýt(e)**, *v.* pay for 6685, 6776; do as much (in return) as 12484; ~ *þi mede* give you your reward 3190; *may not her of him* ~ cannot give satisfaction for it 7834; *refl.* be acquitted 13722; rid oneself, discharge oneself 11198; *þei made hemseluen* ~ they excused themselves 6578. *pa. t.* rewarded, repaid 14893. *pp.* 7617; acquitted 4620;

discharged 6770; departed 5994; deprived of 2038; set free (of a slave) 6708; free from 1648; **quytte** recompensed 4422.

**quod**. See **quad**.

**quode**, *n.* cud 1958.

**rād**, *adj.* afraid 22198, 22667.

**rād**, *pp.* See **rēde**, *v.*

**raft(e)**. See **rēue**.

**rāge**, *n.* disturbance 9412. *pl.* **rāgis** fits of madness 6986.

**raym**, *v.* ransom, redeem 23156.

**ran**. See **rennande**.

**rāpe**, *n.* violent seizure 21920.

**rāperest**, *adv. superl.* soonest, most quickly 22129.

**rau3t(e)**. See **rēche**.

**raumpyng**, *pr. p.* mounting on the hind legs 7104.

**raunsonere**, *n.* redeemer 9775, 15043, 18322.

**raunsonyng**, *n.* redemption, pardon 11100.

**raunsoum**, **raunsoun**, *n.* compensation 1970; ransom 4420; pardon 16281; redemption 8111, 18333.

**rauysse**, *v.* carry off 7680. *pp.* **rauysshed** 17566, 18483, 20950.

**recce**, *v.* care 5446, 22199; **rek** 22210. *pr. 3 sg.* **reccheþ** 3335. *pa. t.* **rou3t** 16964; *refl.* felt consideration for 15102.

**recett**, *v.* receive 14745.

**rē(e)che**, *n.* smoke 3105; reek, smell 2744.

**rēche**, *v.* get to 1840; extend to, encompass 2660; hand to 3649; give, grant 5308. *pa. t.* **rau3t(e)** reached, extended, stretched 1341; managed to 11385; handed to 3682. *pp.* reaching, extending 1339.

**rēcheþ**, *pr. 3 sg.* smokes, reeks 1644, 2742, 2744.

**rēd(e)**, **rēēd(e)**, *n.* advice, counsel 919, 8378, *do any oþer* ~ adopt any other advice 2989, *toke hem to* ~ took counsel together 4032; plan 5099, 8606; expedient 11505; piece of news 18561.

**redde**, *n.* the colour red 18112.

**rēd(e)**, **rēēd**, *v.* explain 348; interpret 1178; *zyuen to* ~ given to understand 10791; advise 783; counsel, warn 1620; count 2570; tell, give an account of 94, 4690, 8513; read 222; save, deliver 906. *pr. 2 sg.* **rēdes** advise 8352. *pr. 3 sg.* interprets 42. *pa. t.* **rēd(d)e**, **radd** 7124; spoke, told 3348, 9817. *pp.* **rēd(de)**, **rad** 221; explained 153; counselled 19265; read 11090.

**rēdeles**, *n.* riddle 7120.

**rēder**, *n.* explainer, interpreter 4502.

**rēdles**, *adj.* foolish 15695.

**rēēche**. See **rēche**, *n.*

**rēēf**. See **rȳue**, *v.*<sup>1</sup>

**rēēs**. See **rēs**.

**reft(e)**. See **rēue**.

**rēherse**, *v.* tell, recount, go over 9231. *pr. 3 sg.* **rēherseþ** 268.

**rēhersingis**, *n. pl.* things recited 19882.

**rek**. See **recce**.

**rēke**: *ouer rēke*. See *ouer*.

**relēf**, *n.* remains 13512.

**religioun**, *n.* man of religion 22002.

**rēmes**, *n. pl.* realms 1034.

**renay**, *v.* deny 8995, 22377. *pp.* **reneyed** 9055; **renayed** (as *adj.*) renegade 23111.

**rennande**, **rennonde**, *pr. p.* (modern uses not cited) running 7803, 14283. *pa. t.* **ran** had currency, were in circulation (of money) 14038.

**rent**, *n.* privilege 19593.

**rēred**, *pa. t.* raised 21056.

**rē(e)s**, *n.* rush, mad dash 6550, 7160, 7166; hastiness 16465.

**rescet**, *n.* admittance 5299.

**rēsoun**, *n.* advice 4864; explanation 589; intention 5216; meaning 9340; opinion 9622; justification 9771; understanding 553; reasoning 12602; argument 16056; wisdom 21024. *pl.* **rēsouns** pieces of advice 5456; arguments 12234; *tempred* ~ took counsel 15019.

**rēsoun**, *v.* explain 3881, 17746.

**reuful**, *adj.* sorrowful 4930; piteous 12536.

**reuly**, **rewely**, **ruly**, *adv.* pitifully 1825, 14253; piteously 12530; grievously 22151.

**reupe**, *n.* compassion 1607, 1610; contrition, repentance 9113, 14073; grief, distress 22667.

**reupful**, *adj.* piteous 14301, 20129, 20244, 20303.

**rēue**, *v.* take away, steal 2574, 3748, 14500; deprive 6149. *pr. 3 sg.* **rēueþ** 4286. *pa. t.* **reft(e)**, **raft(e)** stole 2958, 3468, 7882, 13019; **rēuede** 4488. *pp.* **reft(e)**, **raft** 3754, 17551, 22624.

**reuestide**, *pa. t. refl.* clothed 10949.

**rēueþ**. See **rēue** and **rȳue**.

**rew(e)**, *v.* have pity 1282, 3134; repent 4138, 4325; *impers.* regret 6205. *pr. 3 sg.* **rewis** laments 22441; *impers.* **rewes** regrets, repents 7968; **rewep** 1602; grieves 20074. *pa. t.* **rewed**, **rewid** pitied 15695, 16647; *impers.* repented 7964; was sorry 13463.

**rewely**. See **reuly**.

**ribaudy**, *n.* coarsely comic tale 23856.

**riche**, *n.* kingdom 11979, 20597.

**rīche**, **rȳche**, *adj.* powerful 9, 4871.

**ridelles**, *n. pl.* curtains, draperies 11240.

**rigolāge**, *n.* riotousness 49.

**riȳt**, *adv.* *ful* ~ directly, immediately 17385.

**riȳtwis(e)**, **riȳtwyse**, *adj.* righteous, just 5347, 6033, 7542, 12915, 21986.

**riȳtwis**, *adv.* justly 8662.

**riȳtwisly**, *adv.* righteously 7870, 9708.

**riȳtwisnes(se)**, *n.* justice, righteousness 9546<sup>n</sup>, 9614, 9621, 10088, 17449.

**rȳf(e)**, **rȳue**, *adj.* abundant 7695; numerous 177, 8557; great 13018; renowned, famous 8531; widely known 14364; rife, widespread 840; abounding in 14837.

**rȳf**, *adv.* frequently 10799, 18662; abundantly 17852; far and wide 13273.

**rȳne**, *v.* touch 19277, 21231.

**rȳue**, *n.* bank 1840.

**rȳue**, *v.*<sup>1</sup> tear 4161, 7507; tear off 9099; reduce 9110; burst 17020. *pr. 3 sg.* **rēueþ** tears 1962. *pa. t.* **rēef** cut, clove 7809. *pp.* **ryue(n)** split 1855; *to* ~ torn asunder 10116.

**rȳue**, *v.*<sup>2</sup> arrive (at) 1840.

**rȳuely**, *adv.* frequently 7880, 8603.

**ryuēre**, *n.* hawking on river-banks 3506.

**rō(o)**, *n.*<sup>1</sup> rest 1007, 7418, 17888, 23379.

**rō**, *n.*<sup>2</sup> roe-deer 19080.

**rōde**, *n.* cross 198, 218, 1609, 9039, 11372.

**rōmaunce**, *n.* tale of chivalry 2.

**ronke**, *adj.* abundant 21024.

**rōō**, *v.* rest 3351.

**rōōs**, *n.* boasting 13894; *wipouten* ~ without exaggeration 7747.

**rōōt**, *n.* rot, foulness 5921.

**rouȝt**. See **recche**.

**roun**, *n.* secret counsel 3987.

**route**, *n.* host, crowd 4003, 5155, 7537; *entourage* 5311, 15938.

**route**, *v.* roar 14618, 21869.

**rowe**, *n.*: *on* ~ in turn, in sequence 221, 9712; *hool on* ~ one immediately following the other 22443.

**rowne**, *v.* whisper, consult in secret 14276, 19713.

**rud**, *pp.* cleared 23813.

**ruly**. See **reuly**.

**ruyd**, *n.* reed 13120.

**sāāf**, *adj.* well, healthy, cured 8094, 8170.

**sacred**, *pp.* consecrated 19496.

**say**, *pa. t.* See **sē**, *v.*

**sāke**, *n.* guilt, crime 839, 2471; *in his own* ~ for his own fault 7704; *for þat* ~ merges into "for sake of that" 6679; *for her* ~ for them 5522; *for goddis* ~ for God's sake 9063.

**sāklēs**, **sac(ke)les**, *adj.* guiltless 2440, 4484, 4623, 4625, 9006.

**sāme(n)**, *adv.* together 3025, 3369, 3446, 6021, 7410.

**sarasēne**, **sarazēne**, **sarazīne**, **sarazȳne**, *n.* saracen, heathen, pagan 4247 (as *adj.*), 11072, 19946, 22716. *pl.* or *coll. sg.* **sarazȳn** 22286<sup>n</sup>; **sarasēnes** 6984<sup>n</sup>; **sarazīnes** 16, 2288 (Moslems); **saresīnes** 7751; **sarsȳnes** 7805.

**sarmonynge**, *n.* preaching 19912, 21123.

**sarmoun**. See **sermoun**, *v.* and *n.*

**sauȝt(e)**, *n.* reconciliation, peace 2693, 3964, 4010, 5121, 14996.

**sauȝt(e)**, *pp.* reconciled 16, 856, 3540, 6730.

**sauȝtelynge**, *n.* reconciliation 964, 3954.

**saumpel**, **saumple**, *n.* exemplum, example 9514, 9753, 14901, 22887. Cf. **ensaumpel**.

**saut**, *n.* assault 22363.

**sautēre**, *n.* the Psalter 7969, 8529, 11616.

**sāuour(e)**, *n.* delight, relish 11327; smell 3701, 21297; fragrance, perfume 1381.

**sāuour**, *v.* taste 3647. *pr. 3 sg.* **sāuereþ** smells 3702. *pr. p.* **sāuerynge** 6368.

**sawe**, *n.* saying, speech 1569, 5459; account 6512, 16548; promise 6857. *pl.* **sawes**, **sawis** sayings, utterances, accounts 6599, 13226, 13443, 16073.

**sawe**, *v.* sow 1050<sup>n</sup>.

**sawe**, *pa. t.* See **sē**, *v.*

**scalde**, *adj.* scabby 22030.

**scanteloun**, *n.* scantillon: tool for measuring the thickness of an object 2231<sup>n</sup>, 8775, 8808.

**scāped**, *pa. t.* was released 4497.

**sclaundreþ**, *pr. 3 sg. refl.* takes offence 13109.

**scripp**, *n.* wallet for food 7532. *pl.* **scrippes** 11425.

**scriȝte**, **scrȳte**, *n.* writing 17634, 18492.

**sē**, *n.* seat, residence 2482, 16210; seat of office, throne 8728.

- sē**, *v.* see 6253; take charge of 13327; look 20090, ~ *on to* look upon 676; **sew** see 12200.  
*inf.* **sēn(e)** 5743, 12876; **sēen** look 3057. *pr.* 2 *sg.* **sē(e)stou** do you see 12053, 12982. *pr. pl.* **sēen**, **sēne** 1603, 2855. *pr. p.* **sēyng(e)** 3950, 13679. *pa. t.* **sawe** 447; **soȝe** 4160; **seȝe**, **siȝe**, **syȝe** 2821, 16214, 17907; **say**, **sey(e)** 204, 713, 4147. *pp.* **sēne** visible 4545; evident 4625.
- sēche**, *v.* seek 3156; **sēke** assail 13937, 16176. *pr.* 2 *sg.* **sēcustou** do you seek 15750. *pr. p.* **sēkonde**, **sēkande** pursuing 19499; seeking 22901. *pa. t.* **souȝt(e)** visited 23086; applied 4814, 12757; assailed 11833, 15471; came, went 16542; sought 159; reached 3106; tested 8655; visited (on) 1760, *on hem* ~ visited them with 14956, *folȝ on him* ~ did him wrong 12420. *pl.* **souȝten** sought 7162. *pp.* **souȝt** come 4833; assailed 816; *on me* ~ visited on me 20547.
- sēde**, **sēēd(e)**, *n.* grain 2399; plants 1139; origin, family 4410; progeny 897, 2343, 9129; race 5573.
- sēde**, *v.* populate 16266.
- sēēn**, **sēēstou**. See **sē**, *v.*
- sēēre**. See **sēre**.
- sēēsȝn(e)**, **seisine**, *n.* possession, seisin 3360, 9443<sup>n</sup>, 9476.
- sēȝes**, *n. pl.* seats 14734.
- seȝe**, **sey(e)**, **sēyng(e)**. See **sē**, *v.*
- seistou**, **seistow**, **seystou**, *pr.* 2 *sg.* do you say 965, 5150, 14767. *pr. pl.* **seȝn** 11377, 11379. *imp. pl.* **seip** 20411.
- seȝntwārē**, *n.* sanctuary 6888.
- sēkande**. See **sēche**.
- sēke**, *n.* sickness 10407, 21230.
- sēke**, *adj.* such 21998.
- selcouþ(e)**, *n.* marvel, wonder 4761, 8077, 8853, 9847. *pl.* **selcouþis** 14312, 18102.
- selcouþ(e)**, *adj.* wonderful 2572, 5737, 6339, 9830. *compar.* **selcouþer** 9857. *superl.* **selcouþest** 16213.
- selcouþ(e)**, *adv.* marvellously 128, 7285, 8935, 9922, 18059.
- selcouþely**, *adv.* marvellously 22154.
- sēle**, *n.* good fortune, happiness, blessedness 4432, 14888; **cēle** 5564, 8319, 8884; *wip sele* well, thoroughly, in good measure 3962, 9902.
- selēre**, *n.* (= *solēre*; see below) upper room 15207; **celēre** 15197. *pl.* **selēres** storage chambers, cellars 4676, 4686.
- sēly**, *adj.* blessed, fortunate 3120, 3362; **cēly** 10934, 13595, 13978; **selly** innocent? 712<sup>n</sup>.
- sēlyness**, *n.* blessedness 23794.
- selly**, *adv.* marvellously, strangely 712?<sup>n</sup>, 1146<sup>n</sup>, 2271, 12529.
- semblaunde**, **semblaunt**, *n.* appearance 17372, 20421.
- semb(e)lē**, *n.* assembly 6408, 10688, 12584, 13680, 14489.
- sēme**, *v.* (modern uses not cited) be fitting, suit, become 2751, 3265, 3311; *refl.* *deign* 12445, 17622. *pr.* 3 *sg.* **sēmep** is fitting, suits 15849. *pa. t.* **sēmed** suited 3288; was fitting 9111.
- sēmely**, *adj.* lovely 210; handsome, distinguished 13371, 18830. *compar.* **sēmeliere** more likely 9781.
- sēmely**, *adv.* fittingly, handsomely 9879.
- sēn(e)**. See **sē**, *v.*
- sendel**, *n.* rich silken cloth 14984, 16871.
- sē(e)re**, *adj.* separate 292, 1493; unique 9961; different 17848; diverse 3339; various 925; some, a certain number 11346.
- sēre**, *adv.* separately 17753.

- serge**, *n.* large wax candle or taper 21313. *pl. sergis* 20701, 20718.
- seriaunt**, *n.* servant 3221, 3363; officer of the law 16283. *pl. sergeauntis* 4899, 4937; **seriauntis** 16440, 17293.
- sermoun**, *n.* speech 4863; preaching 21099, 22140; **sarmoun** 20911. *pl. sermownes* sermons 22104.
- sermoun**, *v.* preach 19320; **sarmoun** 20940.
- sertes**. See **certes**.
- seruāge**, *n.* bondage, slavery 4193, 6304, 14405.
- serued**, *pa. t.* deserved 20080. *pp.* 10246.
- seruȳse**, *n.* employment 12390; helpfulness, dutifulness 10624.
- seruonde**, *n.* servant 3118, 5884.
- sēstou**. See **sē**, *v.*
- set**, *pu. t.* (modern uses not cited) beset 19717; made (to be) 20902.
- sēte**, *adj.* fitting, well adapted 14783.
- seuene**, *num.* seventy 1455.
- sew**. See **sē**, *v.*
- sewe (on)**, *v.* pursue 16243. *pa. t. sewed* 14600; followed 16747.
- shāde**, *n.* shadow 20883.
- shaft(e)**, *n.* creation 512; constitution, nature 739; being, creature 425, 10087.
- shāles**, *n. pl.* scales (on the eyes) 19691.
- shāmeſful**, *adj.* modest 3367.
- shank**, *n.* leg 14064.
- shāples**, *adj.* without form 369<sup>n</sup>.
- shāre**. See **shēre**.
- shēde**, *n.* parting (of hair) 18837.
- shende**, *v.* disgrace 4397, 9024; put to shame 14844. *pa. t.* ruined, destroyed 1568, 11944. *pp. shent* 754b, 820; disgraced 1639, 14838.
- shēne**, *adj.* bright, beautiful 1329, 2416, 3372, 3571; **shīne** 21236.
- shenful**, *adj.* disgraceful 1619.
- shenshepe**, *n.* disgrace 17470, 18172, 23248.
- shēre**, *v.* cut, cut off 23470. *pa. t.* 4057; **shāre** circumcised 2695. *pp. shōrn* circumcised 2670, 2698; reaped 12229; cut off 11713.
- shert**, *adv.* briefly 8347.
- shifte**, *v.* arrange 4440. *pp. shift* moved 23678.
- shilde**, **shȳlde**, *v.* prevent 5011, 8719.
- shīne**. See **shēne**.
- shire**, **shȳre**, *adj.* bright 17371, 21236.
- shynning**, *pr. p.* shrinking 15173.
- shōōp**, **shōpe**, *pa. t.* created 23404; took measures about, set about, attended to 5722.
- shōrn**. See **shēre**.
- shour**, *n.* battle, assault, attack 7752, 7753, 20965. *pl. shouris* 51.
- shrewe**, *n.* villain 13662. *pl. \*shrewis* 14825.
- shrifte**, *n.* penance 9090, 9091, 9094, 9114; confession 23297.
- shryde**. See **shroude**.
- shryue**, *v.* confess 17656, 18488; confess and receive absolution 23151. *pp. shryuen* 23496.
- shroud(e)**, *n.* covering, clothing, adornment 3250, 23673.
- shroude**, *v.* adorn 8322; **shryde** cover 936.
- sib(be)**, *n.* and *adj.* relative, related, kin 2898, 3328, 5065, 11940, 13221.
- sibbemen**, *n. pl.* kinsmen 20242, 20243.



- sibila**, *n.* sibyll, prophetess 7031; **sibile** 6999, 7019, 7034, 7051.  
**sibrēde**, *n.* kinship 12674.  
**sichōn**, *pron.* such a one 3464.  
**side**, **sȳde**, *adj.* long 5313, 8079.  
**slgne**, **sȳne**, *n.* miracle 13420, 13520, 14474. *pl.* **slgn(n)es** 14366, 14955.  
**significācioun**, *n.* good reason 3380.  
**size**. See **sē**, *v.*  
**siȝt(e)**, *n.* sight, visible proof 9860; *in* ~ as can be seen 9639; *to* ~ 15668.  
**siȝty**, *adj.* keen-sighted 13448.  
**siked**. See **sȳke**.  
**siker**, **sikir**, **sikur**, *adj.* sure 4134, 9010, 19006; secure 16905. *compar.* **sikerere** more sure 19370.  
**sikerlȳ**, **sikurlȳ(e)**, *adv.* truly, assuredly, certainly 1145, 9583, 9809, 11061; safely 18564.  
**sikernes(se)**, **sikernis**, *n.* safety, security 1158, 23379; confirmation 3331; sure knowledge 3472; surety 15427.  
**siking**, **sikyng**, *n.* sigh, sighing 1088, 10411, 15170, 18145.  
**sise**, *n.* judgement of a court: *set on* ~ put (a law) into effect 9427.  
**site**, *n.* misery 9438.  
**sittyng**, *pr. p.* fitting, suitable 15286.  
**sittynglȳ**, *adv.* fittingly, pleasingly 3289.  
**siȝe**, *n.* time, period of time 5214; time(s) (of numbers) 1702, 1901, 2083, 2132. *pl.* **siȝes**, **siȝis** 1851, 6860.  
**siper**, *n.* cider 10982<sup>n</sup>.  
**sȳde**. See **side**, *adj.*, and **bi sȳde**, *adv.*  
**syȝe**. See **sē**, *v.*  
**sȳke**, *v.* sigh. *pa. t.* **sȳked**, **siked** 2959, 3877, 4856.  
**sympel**, *adj.* poor, humble, of low rank 6798.  
**sȳne**. See **slgne**.  
**sȳre**, *n.* master 440; gentleman 14759.  
**skalle**, *n.* scabby skin condition, psoriasis, eczema 11819.  
**skateryng**, *n.* separation 15541.  
**skāpe**, *n.* injury, damage 6344, 6686.  
**skep**, *n.* basket, container for grain 4741.  
**skil**, **skil(l)e**, *n.* intelligence, reason 1327; reasoning 8327; good sense 16894; wisdom 4732; cause, reason 751; reckoning 17955; *as hit was* ~ as was appropriate 12999. *pl.* **skiles** reasons 18852.  
**skilful**, *adj.* intelligent, reasonable 16298.  
**skilful**, *adv.* with good reason 3742; reasonably, intelligently 9739.  
**skilfullȳ**, *adv.* wisely 4747, 12081; reasonably 21334.  
**skoupe**, *v.* skip 23569.  
**slāde**, *n.* valley 1259, 8203.  
**slāke**, *n.* slackening, respite 23618.  
**slāke**, *v.* relax, let go 6424; assuage 5114; abate 3772; decline 23794. *pr. 2 sg.* **slākest** assuage 18357. *pr. 3 sg.* **slākep** comes to an end 12886. *pa. t.* **slāked** relaxed, let go 6421.  
**sla(y)n**, **slawe**, **slē(e)**, **slēep**, **sleyn**, **slēonde**. See **slō**.  
**sleȝely**, *adv.* artfully 9404<sup>n</sup>.  
**sleiȝt**, *n.* skill, craft 5563, 9904.  
**slizt**, *adj.* smooth 9975, 18840; **sleȝt** 3490.

**souʒt(e)**. See **sêche**.

- sownep**, *pr.* 3 *sg.* makes the sound of a stringed instrument 21307. *pa. t.* **sounded** resounded 378<sup>n</sup> (error for **sonderd**? See **sondre**).
- sparcle**, *n.* spark(s) 2925.
- spāre**, *n.* compassion, sparing 3974; *wipouten* ~ without abatement 19738; without hesitation 17301.
- sparrred**. See **spēre**, *v.*<sup>1</sup>
- spēde**, *n.* success 3524, 8787; *good* ~ quickly 7640, 18522, *betur* ~ more quickly 15430.
- spēde**, *v.* profit, prosper, succeed 243, 734, 736; deal with 224; hasten 13538. *pa. t.* **spede**-de prospered, succeeded 20000, 20001. *pp.* **sped** 1389, 3689, 9229.
- spēdyng**, *n.* prosperity 23716.
- speyere**, *n.* slit in a robe 5825.
- spel(le)**, *n.* words uttered, preaching 18759, 19971, 20936; story 857, 1001; *book of* ~ Holy Writ 12993. *pl.* **spellis** sayings, writings 23820.
- spel(le)**, *v.* speak 14231; recount, relate, say 219, 1001, 2618; preach 12690, 12753; construe 14692. *pa. t.* **spelled** preached 19738.
- spellers**, *n. pl.* preachers 20849.
- spellyng**, *n.* preaching, homily 19655, 19951, 20000; pronouncements 22315.
- spensere**, *n.* dispenser of provisions, butler, steward 4447, 4485, 4530.
- spēre**, *v.*<sup>1</sup> fasten shut, lock, bar 13329, 18086, 18087. *pa. t.* **sperde**, **spēred** 5618, 15894; enclosed 6888; **sparrred** barred 13200. *pp.* **sperde**, **spēred** 10091, 15894.
- spēre**, *v.*<sup>2</sup> enquire 1760.
- sperying**, *n.* enquiring, observing 1683 (as *adj.*).
- spille**, *v.* destroy 516, 720, 1616; ruin 8999; kill 4126. *pa. t.* **spilt** 9768. *pp.* destroyed 4332; put to death 22860; scattered 14733.
- spīre**, *n.* cycle 1548<sup>n</sup>.
- spīt**, *n.* spite, offence 4619; contempt 2610.
- spītouse**, *adj.* cruel 23235.
- sponge**, *pa. t.* error for **spronge**, sprung 9102.
- sporn**, *n.* rejection 4329; rebuff 23780.
- sporne**, *v.* spurn, despise 3575.
- spousāge**: *out of* ~ outside marriage 3043.
- spousail(l)e**, *n.* marriage 7849, 10026, 11176.
- spousebriche**, *n.* adultery 185.
- spoused**, **spousid**, *pa. t.* married 1449, 3080. *pp.* **spoused** 1501, 2898, 10030.
- spred fast**, *pa. t.* laid out, pinned out 22059.
- squēlonde**, *pr. p.* squealing, crying 1344; **squēlyng** 5626.
- squyre**, *n.* square, tool for measuring right angles 2231, 8808.
- stad**, *pp.* situated, placed 1269, 3470, 3587; **sted(de)** 66, 901, 10995.
- staf slynge**, *n.* sling which has its strings attached to a staff 7528.
- stāge**, *n.* level 10079.
- stal(le)**, *n.* place, position 396, 17863, 18810, 23556; seat of office 11256.
- stalworpe**, *adj.* strong 6496, 7324, 7495, 9823, 10296.
- stalworpe**, *adv.* vigorously 4310, 18090, 23756.
- stang**, *n.* pool 23202<sup>n</sup>.
- stang**, *pa. t.* See **styng**.
- stāpul**, *n.* column, pillar 8288.
- start**, *pa. t.* leaped 7104, 7168.
- stāte**, *n.* place 314; condition, circumstances 17610; importance: *holdeþ no* ~ have no respect for 13584; nature, kind 21300; possible means 14149.
- stāue**, *n.* stick 7322; *walker* ~ see **walker**.

- stēd(e)**, **stedde**, *n.* place 641, 3764, 5138; *wol stonde in* ~ will profit (him) 4114; **stīde** 476; **stūde** 7862. *pl.* **stīdes** 4674; **stūdes** 21225.
- sted(de)**, *pp.* See **stad**.
- stey(ze)**. See **stige**.
- stēke**. See **stōke**.
- stēlen**, *adj.* of steel 18104.
- stem**, *v.* contend with 21135.
- stēre**, *v.* govern 4295, 23757; make one's way 4959, 6055.
- stern**, *n.* star 21313.
- stert(e)**, *n.* short space of time 5722, 14298.
- steuen(e)**, *n.* voice 1196, 2551, 3784, 11244, 12872.
- stide(s)**. See **stēd**, *n.*
- stif**, *adj.* strong: ~ *in stour* strong in battle 2203, 18180. *superl.* **stiffest** 61.
- stifly**, *adv.* firmly 18933.
- stige**, **stȳ(ze)**, *v.* climb, rise 9424, 18668, 18750; **stey(ze)** 17543, 17758. *pa. t.* **styge** 22723; **stey** 17490.
- stile**, **stȳle**, *n.* subject (of a literary composition) 8509, 13001.
- stille**, *v.* keep quiet 202, 1081; silence 13075.
- stire**, *v.* disturb 829, 8936. *pp.* **stired** 8937.
- stipȳ**, *n.* anvil 23237.
- stȳ**, *n.* path 4575, 8131.
- stynge**, *v.* pierce 18022. *pa. t.* **stang** 20545.
- stynkande**, *pr. p.* stinking 2862.
- stynt**, *n.* stopping, ceasing 17700, 18770; *wipouten* ~ without delay 12977, 18341.
- stynt(e)**, *v.* cease, stop 717, 4123, 10760. *pa. t.* **stynt** 1742; **styntede** 9151. *pp.* **stynt** 6210.
- stōke(n)**, *pp.* closed fast 19313; made fast 1758; **stēke** stuck, confined 4522.
- stondond**, *pr. p.* standing 5044.
- stōōn**, *n.* (modern uses not cited) earthenware 5924; precious stones 9097.
- stoppe**, *v.* close 6726.
- stōred**, *pp.* restored 2940.
- stounde**, *n.* short while 2244, 2314, 4671; *þat* ~ then 7532; at that time 8154; *in þat* ~ in that situation 20951; *bi* ~ sometimes, from time to time 21073; *oft by* ~ often 23197.
- stounde**, *pp.* stunned, dazed with blows 15838.
- stour**, *n.* battle 2203, 18180; dire struggle 15647. *pl.* **stouris** battles 7466.
- strait**, *adj.* severe 22691.
- straytly**, **streitly**, *adv.* strictly 2436, 6105, 8585.
- strāked**, *pa. t.* battled 1845.
- strauȳt**, *pa. t.* stretched 18291; made (his) way vigorously 10610. *pp.* stretched 3779.
- strengē**. See **strong**.
- strengbe**, *n.* force 8811, 19323, 22570, 22683.
- strēte**, *n.* way, course 6182, 8071.
- strif**, **strȳf**, **strȳue**, *n.* violence, affliction 942, 1269, 19368; anxiety, agitation 10368; struggle, trouble 726, 17024; hostility 10800; strife 5, 831, 20114; conflict 1480; *wipouten* ~ without doubt 1849; without hesitation 17831.
- stryēd**. See **struȳe**.
- strȳf(e)**, *v.* struggle, contend 829, 23632, 23756; quarrel, make trouble 178.
- stronde**, *n.* stream 6392, 6591, 8191, 15740, 17963.
- strong(e)**, *adj.* painful 16630; dangerous 20959; severe 1441; harsh 3416; strong 15438. *compar.* **stronger** more severe 4426; **strenger** stronger 22527.

- stronge**, *adv.* boldly 5191.  
**struȝe**, **strȝe**, *v.* destroy 14774, 22348. *pp.* **strȝed**, **struid** 9203, 22246.  
**stūde(s)**. See **stēd**, *n.*  
**studfastliere**, *adv.* more steadily 5201.  
**studȝing**, *pr. p.* pondering 22166.  
**sūdārȝ**, *n.* the cloth wrapped around Christ's head in the tomb 17693.  
**suffrest**, *pr. 2 sg.* afflicts 22620.  
**sumdēl**, *n.* part 11796. See also **dēl**.  
**sumdēl**, *adv.* See **somdēl**.  
**sundrȝ**. See **sondrȝ**.  
**sūūner**. See **sōne**.  
**swāge**, *v.* calm 7622.  
**swayn**, **sweyn(e)**, *n.* young man attending a knight 6279; man (of low rank) 16768; man-servant 6692, 6721.  
**swāl**, *pa. t.* swelled 12531.  
**swank(e)**. See **swynke**, *v.*  
**swappes**, *n. pl.* blows, lashes 19355.  
**swāre**: *four* ~ four-cornered, rectangular 19843.  
**sweuen(e)**, *n.* dream 2552, 4055, 4455, 4464. *pl.* **sweuenes** 4461.  
**swiche**, *n.* deceit, trickery, treachery 18891; **swike**, **swȝke** 18260, 19519.  
**swikes**, *pr. 3 sg.* deceives 23838.  
**swinke**, **swynk(e)**, *n.* labour 530, 1049, 1717, 6669, 14412.  
**swithe**, **swiȝe**, **swȝe**, *adv.* quickly 1936, 2073; very 1246, 5003; *also* ~ immediately 6422, 13739.  
**swȝme**, *n.* swoon 14201, 19837.  
**swyng(e)**, *v.* swing 7582; hurl, toss 7527; beat, whip 5876. *pa. t.* **swong(e)** 16434, 19355; flung 21141.  
**swynke**, *v.* labour 921. *pr. 3 sg.* **swinkeȝ** 22885. *pa. t.* **swank(e)** 1047, 11413. *pp.* **swonken** 23051.  
**swynkeles**, *adj.* without toil 9421.
- tāāste**, *n.* judgement, discernment 18889.  
**tābles**, *n. pl.* writing tablets 11087; tablets (of stone) 6466, 6511, 6541. *pl.* **tāblis** 6643.  
**tābulment**, *n.* tablement, cornice (at the top) 1678<sup>n</sup>.  
**taile**, *n.* appearance 11855.  
**tayū**, *n.* tau, the Hebrew and Greek letter *t* 6078, 12199, 12201, 12204, 12208.  
**tāke**, *v.*<sup>1</sup> take 7110; accept responsibility for 20790; understand 6905. *pr. 3 sg.* **tākeȝ** begins, gets going 12887. *pa. t.* **tōke** 20128. *pl.* **tōken** took 19383. *pp.* **tān(e)** taken 5642, 5732; **tāke** 4476; **itāke** 8915.  
**tāke**, *v.*<sup>2</sup> teach 13115; give, entrust, commit 5450, 15377. *pa. t.* **tōke** 3006, 4366; **tōok** offered, held out 19791. *pp.* **tāke** entrusted 4367, 6513. Cf. **tēche**.  
**tāl(l)e**, *n.* narrative, account 124; number 394, 421, 6272, 7174; **nyȝte tāle** see **nyȝter-tāle**. *pl.* **tālus** admonitions 12455.  
**talent**, *n.* inclination, desire 3912, 5258.  
**tapite**, *n.* carpet, coverlet 11240.  
**tāste**, *v.* perceive, distinguish 7859; test, tempt 12934.  
**tē**, *v.* draw, go 1709. *pr. 3 sg.* (for *pa. t.*) **tigt** made his way 15888.  
**tēche**, *v.* teach 13251, 18709. *pa. t.* **tauȝt(e)** 18760; showed 18423; gave, committed to 5027, 8068, 10823. *pp.* 6882. Cf. **tāke**, *v.*<sup>2</sup>  
**tēer**, *n.* tar 2245, 2870.

- tel(le)**, *v.* count 420, 1462; enumerate 3382; estimate 6905; relate 220; reckon, consider 4142. *pa. t.* **tōlde** counted 14727. *pp.* **tōld(e)** 2676, 7843; considered 19850; **telde** counted 7174.
- tēme**, *n.* story 5070, 18495.
- tēmed**, *pa. t.* cut into, broached 12020.
- tende**, *n.* tenth part, tithe 968, 1062, 1208, 2540. *pl.* **tendes** 14118.
- tēne**, *n.* resentment 4034; anger 7624, 13909; affliction 5536, 8142; distress 10472. *pl.* **tēnes** insults, causes of anger 7980.
- tēne**, *adj.* angry 12063, 12080, 14728.
- tēne**, *v.* be distressed 10462. *pa. t. impers.* **tēned** 19119. *pp.* 15694.
- tent**, *n.* attention, notice, care 1740, 1816, 3531; *take* ~ take care, pay attention to 12773; *took* ~ looked after 3496.
- tent(e)**, *v.* pay attention to, attend to 1307, 1705, 3497. *pr. 3 sg.* **tentep** 5208. *pr. p.* **ten-tynge** 2542. *pa. t.* **tent** 1791; **tentede** 1790; **tent** applied himself 10177. *pp.* **tynt** intended 1587.
- thonder**, *n.* thunder (scribal error) 539, 540<sup>n</sup>.
- tides**, *n. pl.* hours 14193.
- tiel**, **t̃yel**, *n.* brick 1533<sup>n</sup>, 1538, 2245.
- tiȝt**, *v.*<sup>1</sup> See **tē**.
- tiȝt**, *pa. t.*<sup>2</sup> intended 3157, 4124, 12032. *pp.* ordained 20506.
- tille**, *v.* cultivate, educate 12175. *pr. 3 sg.* **tilep** tills, ploughs 21301.
- tille**, *adv.* to 3605, 3712, 12355; *fro & ~ to and fro* 11937.
- tille**, *prep.* to 45, 1266, 1562, 1615, 1754.
- tille**, *conj.* **whēr tille**. See **whēr**.
- tilpe**, *n.* agriculture 2013, 3504, 10177.
- tite**, **t̃yte**, *adv.* quickly 3174, 11087, 15800; *also* ~ immediately 8119; *al so* ~ 18497; *as* ~ 500.
- tiþande**, **tiþond(e)**, *n.* news 2514, 3847, 5242, 10417, 10994.
- t̃yed**, *pp.* put in bondage 23307.
- tymbering**, *pr. p.* constructing 8763.
- t̃yne**, *v.* destroy 4774, 5518, 9457, 13511. *pp.* **tynt** destroyed 1658, 7244; completed 1741; finished 18769; used up 6085.
- tynt**, *pp.* See **tent**, *v.* and **t̃yne**.
- tō**, *adj.* hither: ~ *side* hither side 3929.
- tō dr̃yue**, *v.* scatter 9671.
- tō ryuen**. See **r̃yue**.
- tō þringe**. See **þringe**.
- tōbreke**, *v.* hurt 900.
- tōdrawen**, *pp.* torn apart (fig.), afflicted 16397.
- tōfērd**, *adj.* afraid 15557.
- tōforn**, *adv.* before 8146, 10938, 12479; **tōfore** 3674, 7034, 9109.
- tōke(n)**. See **tāke**, *v.*<sup>2</sup>
- tōkenyng**, *n.* prophecy 2974.
- tōld(e)**. See **tel**.
- tōme**, **tōōm**, *adj.* empty 4581, 17798, 17815; devoid of 2905.
- tōn**: **þe tōn**, *pron.* one of two 5053, 5552, 8601, 11055, 16717.
- tōok**. See **tāke**, *v.*<sup>2</sup>
- tōōm**, *n.* time 2128.
- torn(e)**, *n.* resentment 3576, 4330; affliction 23779.
- tōshāke**, *v.* shake violently 22552.

**tōþer**, *pron. and adj.* the other 5053, 5160, 8636; the next 17652; the second 5927, 13249. *gen.* **þe tōþers** the other's 7464; **þe tōþeres** the second's 21316. *pl.* **þe tōþer(e)** the others 4580, 6074.

**touchyng**, *pr. p.* concerning 207.

**toune**, *n.* tun, vat 21042.

**tray**, **trey**, *n.* pain, affliction (linked alliteratively with **tēne**) 9413, 10472, 15694, 17050, 18254.

**traye**, *v.* betray 15267.

**transmigrācioun**, *n.* transmigration (i.e., the Babylonian exile) 9198.

**transōlāte**, *pp.* translated 7958, 17766; transferred 9220.

**trauail(e)**, *n.*<sup>1</sup> labour 89, 1741, 3574, 9703; trouble, difficulty 6373, 6443.

**trauail**, *n.*<sup>2</sup> journey 14170.

**trauail(e)**, **trauaille**, *v.* trouble, vex 7357; labour 3526, 4789. *pp.* **trauailed** disturbed, vexed 7435, 7620, 7664; *refl.* laboured 22775.

**trauail yng**, **trauelyng**, *n.* work 4694; labour (of childbirth) 3487.

**trē**, *n.* (modern uses not cited) wood, piece of wood 1664, 5924, 8782, 12399, 12404.

**trēen**, *adj.* wooden 12389, 12392, 21048.

**tregettour**, *n.* juggler, trickster 12247.

**trey**. See **tray**.

**trēsoun**, *n.* treachery 773, 1121; evil intention 11956, 12068; plot 14492; evil action 14997; deceit 16057; evil, injustice 16300.

**treste**, *adj.* See **triste**.

**treuandise**, *n.* disreputable behaviour 253.

**treupe**. See **troup**.

**trewāge**, **trowāge**, *n.* tribute, tax 5799, 22236.

**trewē**, *adj.* firm 9914; pure 10081; **triþe** true 19292; as *n.* **trewē** faithful followers 22962.

**tric(c)herȳ(e)**, *n.* trick 3870, 4392; deceit 730, 816; treachery 7832, 15476.

**trist**, *n.* security 23645.

**tristē**, **trestē**, *adj.* faithful, loyal 10049; honourable 11161; confident 11049; secure 23600; assured 23637; **trustȳ** confident, certain 12321, 20458; **tristȳ of** faithful to 3272.

**troup(e)**, **treupe**, *n.* fidelity, loyalty 99, 2387, 2525, 8386; honesty 10193, 13891; faith 14587, 19097. *pl.* **trouþis** pledges 11432, 14521.

**trouphēde**, *n.* loyalty 97.

**trouþly**, *adv.* faithfully 19950.

**trow(e)**, *v.* believe 1951, 2036, 5146, 7222. *pr.* 2 *sg.* **trowest** 771; **troweston** 14270. *pr. pl.* **trowen** 14268. *pa. t.* **trowed** 721, 958.

**trowāge**. See **trewāge**.

**trussed**, *pp.* packed up 4911.

**trustȳ**. See **tristē**.

**turned**, *pa. t.* converted 20904.

**twaile**, *n.* towel 15285.

**twey(e)**, *num.* two 4444, 7917; **tweyn(e)** 523, 1523; **twyn(ne)** 2930, 3903.

**twiȳt**, *pp.* pulled, plucked 8045.

**twyn(ne)**, *v.* separate 9634, 22199, 23096, 23182. *pp.* **twynned** 7948.

**pai**, **þei**, **þey**, *conj.* though 1238, 1991, 3367, 6399, 22109.

**þar**, *v. impers.* need 1029, 1978, 2553, 2730. *pa. t.* **þurt(e)** 1993, 6979.

**þat**, *rel. pron.* what 39, 510b, 673, 1330; (of persons) those who(m) 6022, 6614.

- pē(e)**, *n.* thigh 3941, 5426, 16830.  
**pēde**, *n.* people, country 4483, 13760, 21097.  
**pen(n)**, **penne**, *conj.* whence 5581; when 801, 7406, 8913, 17941.  
**penne**, *adv.* thence 3798, 8945; thereafter 8839; *fro* ~ thence 13695; thenceforth, there-  
 after 7616; ~ *forþ* thenceforth 19108.  
**pēr(e)**, *conj.* where 1257, 3156, 6200, 6389, 10701.  
**pērby**, *adv.* even ~ close by, close to it 8147.  
**pērf**, *adj.*: ~ *breed* unleavened bread 6079.  
**pērfore**, *adv.* because of it 6699, 22761; for it 5722, 6720; for that reason 633, 2317;  
 from that source 12390.  
**pērtille**, *adv.* to it 887, 1066; for that purpose 4731, 6674; with regard to that 13716,  
 20658.  
**pērtō**, *adv.* from this time 10353.  
**pew**, *n.* good character 13275. *pl.* **pewes**, **pewis** ways, customs 1947, 10597, 12088.  
**pewed**, *pp.* of a good disposition, well-behaved 8425.  
**pider**, *adv.* up to that point 5181.  
**pilke**, **pylke**, *adj.* the same 10795, 11386, 11525; **pulke** 8959, 11417. Cf. **ilke**.  
**ping**, *n.* (modern uses not cited) creature, person 1933, 2077, 22155; *what* ~ what news  
 5203; *no maner þinge* in no way, not at all 1226, 1790.  
**pinke**, *v. impers.* seem 950. *pr.* 3 *sg.* **pink(e)** 2941, 2946; *me* ~ it seems to me 6670;  
**pinkep** 639, 2224. *pa. t.* **pouzt(e)** 750, 2473. *pp.* **pouzt** 2392.  
**pirle**, *v.* pierce, penetrate 23412.  
**pirlis**, *n. pl.* pierced holes 18687.  
**pō**, *pron. pl.* those 6118, 6126, 6575, 6576.  
**pō**, *adj.* that 5719. *pl.* those 5920, 5965, 6327.  
**pō(o)**, *adv.* then 2848, 2915, 3003, 3147, 7627.  
**pōle**, *v.* endure 7312, 9108, 11861; suffer 9619, 9636. *pa. t.* **pōled** endured 9106, 10397.  
*pa. t.* 2 *sg.* **pōledest** suffered 20240. *pp.* **pōled** 12431.  
**pōlyng**, *n.* suffering, enduring 15684.  
**pon**: *to* ~ *þat*, *conj.* until 1437–38.  
**pouzt(e)**. See **pinke**.  
**pourze**, *prep.* through 151, 2933; (with verb understood) pierced 17052.  
**prayste**, *pa. t.* thrust 4472. *pp.* **prest** 557.  
**bral(le)**, *n.* slave 2055, 2133, 2136, 15291, 16940; bondage 14653. *gen. sg.* **bralles**  
 slave's 6705. *pl.* 16413.  
**braldam**, **braldōm(e)**, *n.* slavery, bondage 2342, 2583, 4304, 6990, 9658.  
**bralhēde**, *n.* bondage 5791.  
**bralle**, *v.* enslave 23787. *pp.* **bralled** 20020.  
**brawe**, **prowe**, *n.* space of time, short time 757, 792, 3281, 6666a, 8442; *in litil* ~ im-  
 mediately 7668.  
**prest**, *n.* thirst 6308<sup>n</sup>.  
**pret**, **prette(e)** *pa. t.* threatened 196, 19328, 19603. *pp.* 10102.  
**pretteende**, **prettenþe**, *ord. num.* thirteenth 11373, 22671.  
**pridde**, *ord. num.* third: *þis (day)* ~ day two days from now 1398, 4475, 20187, 20203;  
*half* ~ *zere* three and a half years 22212<sup>n</sup>.  
**brifte**, *n.* prosperity, success 4439.  
**bring**, *n.* affliction \*11821.  
**pringe**, *v.* crush: *to* ~ crush completely 10076. *pa. t.* **pronge** pierced 16438.  
**prȳe**, *adv.* three times 20629; **prȳes** 430, 3842.  
**brȳn**, *num.* three 6340, 20827.



**þryuen**, *pp.* flourishing 5641, 14806.

**þrō**, *adj.* stubborn 5803; determined 14392; violent 19741; harsh 11741; apt, amenable 16560.

**þrō**, *adv.* obstinately 5997, 16144; fiercely 15978.

**þrōly**, *adv.* obstinately 19338.

**þrom**, *n.* throng 7423.

**þrong**, *n.* oppression 2585.

**þronge**, *v.* See **þringe**.

**þrowe**. See **þrawe**.

**þulke**. See **þilke**.

**þurt(e)**. See **þar**.

**vchōn(e)**, *pron.* each one, every one 833, 1680, 1715, 6120, 6312.

**vmbeset**, *pa. t.* surrounded 7751. *pp.* **vmbset** 8884.

**vmbilay**, *v.* surround, encompass 22076. *pa. t.* **vmbileide** 22069.

**vmbreide**, **vmbreyde**, *n.* upbraiding 5673, 8398, 10287, 10319, 18094.

**vmwhile**, *adv.* at some time 21937.

**vnbeden**, *adj.* uninvited 14243.

**vnbeyne**, *adj.* uncooperative, disobedient 17735.

**vnbōlde**, *adj.* unconfident 15914.

**vncēle**, **vncēly**. See **vnsēle**, **vnsēly**.

**vncouþ(e)**, *adj.* strange, foreign 4410, 4803; barbarous 2406, 13641; new, unaccustomed 18346; inappropriate 10139; strange, terrible 22494; **vnkouþ(e)** unknown 1170, 2392.

**vncouþely(e)**, *adv.* in an unfamiliar manner 4818, 4823.

**vndelt**, *adj.* undivided 9761.

**vndid(e)**. See **vndō**.

**vndir**, *n.* See **vndren**.

**vndirfonge**, *v.* receive, take up 10354, 22307, 22625. *pa. t.* **vndirfong** 1519, 19565.

**vndirgrōpede**, *pp.* fathomed, searched out 575.

**vndirzēde**, *pa. t.* underwent 9114; **vndirzōde** came to understand 19173.

**vndirly**, **vndurly**, *v.* submit to, suffer 6691, 12226.

**vndirloute**, *n.* and *adj.* subordinate 2372, 3705, 5514, 9774, 12989.

**vndirstōde**, *pa. t.* took note of 12342.

**vndirtāke**, *v.* set about 3409; receive 4642; accept 9064. *pa. t.* **vndirtōke** understood 2050; adopted 2700; took charge of 5639; set about, commenced 8436; undertook, took on (a task) 9125. *pp.* **vndirtāken** adopted 917.

**vndō**, *v.* reveal 5598, 9300, 23380; solve 7120. *pr. 3 sg.* **vndōþ** reveals 22445. *pa. t.* **vndid(e)** opened 6611; revealed 6657, 7134; recounted 8461; explained 12465. *pp.* **vndōne** opened 14317.

**vndren**, *n.* the 3rd hour of the day (9 a.m.) 18915, 18972, 21931; the 6th hour of the day (noon) 16741; **vndir** 19830.

**vndurly**. See **vndirly**.

**vnēþes**. See **vnnēþe**.

**vnfayn**, *adj.* unglad 3591.

**vnfere**, *adj.* sick 187, 1238, 3507, 13765, 13778.

**vngeyn**, *adj.* profitless 22751.

**vnhap**, *n.* misfortune 6759.

**vnhēle**, *n.* infirmity, sickness 8137; ill fortune 8143, 8170, 8174, 20744.

**vnhēnde**, *adj.* discourteous 9023; rough 10128.

**vnkid(de)**, *adj.* unknown 909, 1575, 6920; withheld, not shown 13355.

- vnkȳnde**, *adj.* unnatural 2027.  
**vnkȳndenes**, *n.* perversion, perversity 13018.  
**vnkouþ(e)**. See **vncouþ**.  
**vnlauȝter**, *adj.* without laughter 3283<sup>a</sup>.  
**vnlēle**, *adj.* dishonest, treacherous 13173, 18609.  
**vnlēred**, *adj.* ignorant 13884; uninstructed 22454.  
**vnliche**, *adj.* unlike 5325.  
**vnmešūre**, *n.* or *adj.* excess, out of all proportion 22897.  
**vnmeȝte**, *adj.* unequal 9362; unsuitable 16566; immeasurable 23035.  
**vnneþe**, *adv.* hardly, scarcely 2510, 3422, 4706, 8159; **vnneþes**, **vnnēþes**, **vnnēþis** 5277, 11685, 12136.  
**vnpe(e)s**, **vnpeys**, *n.* suffering, lack of rest 23325; discord 21970; hostility, harm 13306.  
**vnpurueyde**, *adj.* unprovided 5444.  
**vnquēme**, *adj.* uneasy 22597.  
**vnquēmefullȳ**, *adv.* uncomfortably 22551.  
**vnquert**, *n.* trouble 5721, 14893.  
**vnrešoun**, *n.* unjustifiable thing 3747.  
**vnriȝtwiſlȳe**, *adv.* unjustly 18274.  
**vnro**, *n.* unrest 7438.  
**vnsauȝt**, *adj.* unreconciled 16318.  
**vnseēne**, *adj.* unfamiliar, unknown 4631.  
**vnsele**, *n.* unhappy plight 1166; **vncēle** bad fortune 7279.  
**vnseȳlȳ**, *adj.* unhappy, wretched 1223; **vncēlȳ** 15842.  
**vnshryuen**, *adj.* unconfessed 23122.  
**vnſiȝtilyȝe**, *adj.* ugly 6706<sup>a</sup>.  
**vnſkil(le)**, *n.* folly 201, 6982, 6989.  
**vnſkilfulȳ**, *adv.* foolishly 19149.  
**vnſlȳ(e)**, *adj.* ill-made, ugly 7446; unskilful 1684; foolish 9187.  
**vnſouȝt**, *adj.* intact, unharmed 2440.  
**vnſped**, *adj.* unsuccessful 17596.  
**vnſpēde**, *n.* bad luck 10468; misfortune 15420.  
**vntāmed**, *adj.* unsubdued 21045.  
**vnteld**, *adj.* uncounted 18549.  
**vntoun**, *adj.* wanton 6441.  
**vnþrȳue**, *v.* cease to thrive 9450.  
**unwarres**, *adv.* unwarily 2018.  
**vnwēlde**, *n.* frailty, weakness, helplessness 3563, 23642.  
**vnwēlde**, *adj.* weak 1267, 1451, A51.  
**vnwēle**, *n.* distress, hardship 5714.  
**vnwemmed**, *adj.* unstained 21046.  
**vnwitonde**, *pr. p.* not knowing 12525, 19100; **vnwityng** 3874, 19250.  
**vnwittis**, *n. pl.* lack of intelligence 13657.  
**vnwōne**, *adj.* unwonted 10139.  
**vnwrast(e)**, *adj.* wicked 9475, 19480.  
**vnwrōken**, *adj.* unavenged 13067.  
**vprȝt**, *adv.* supine 5439.  
**vprisyng**, **vprȳsyng(e)**, *n.* resurrection 202, 11363, 11367.  
**vprist**, *n.* resurrection 14264, 17784, 18683, 18999, 20831.  
**vprōos**, *pa. t.* rose (from the dead) 203. *pp.* **vprisen** 17787, 17788.  
**vpſtay**, *pa. t.* ascended 203.

**vaile**, *v.* prevail 7375.

**verony**, *n.* the image of Christ's face on St. Veronica's handkerchief 18859.

**verrey**, *adj.* true 3473.

**vertū(e)**, *n.* special power or property 34, 8012, 8949, A41; virtue 10625; a member of one of the orders of angels 19523. *pl.* **vertūes** moral powers, virtues 571; excellent things 1011, 9990; power, properties 1016, 8454.

**vessele**, *n.* vessel, instrument 19674.

**vigūr**, *n.* image, figure 2290.

**vilanȳ**, **vilenȳ(e)**, **vilenē**, *n.* shameful treatment 2422, 4405, 8405, 16306, 20340; defamiation 9022.

**viletē**, *n.* abuse 20537.

**visitynge**, *n.* visitation 11099.

**vȳis**, *n.* complexion 18841.

**volatile**, *n.* food, victuals 6386.

**wāgering**, *pr. p.* wandering 23091.

**waileway**, **wayleway**. See **weilawey**.

**waite**, **wayte**, *v.* lie in wait for, watch with hostile intent 7672, 21898; await 11406; *pr. 3 sg.* **waiteþ** lies in wait for 7833. *pr. pl.* **wayten** 9974. *pa. t.* **waited**, **wayted** 4330, 7616. *pp.* **waited** 6674.

**wayment**, *n.* lamentation 14314.

**wayn**, **weyn**, *n.* wain, waggon, chariot 11653, 21264, 21272. *pl.* **weynes** 5229.

**wāke**, *n.* staying awake 10302.

**wāke**, *v.* watch, keep vigil over 8208, 20273; be diligent 8759; stay awake 15655. *imp. pl.* **wākeþ** stay awake, watch! 15653. *pp.* **wāked** watched over, attended at a vigil 20374.

**walde**. See **wēlde**, *n.*

**waleweþ**, *pr. 3 sg.*: ~ *in* is surrounded by 4503.

**walker**, *n.* fuller: ~ *stave* fuller's stave, implement for beating out cloth 21144.

**walkyng**, *pr. p.* journeying on foot 17478. *pa. t.* **welke** walked 3155, 5735, 13526.

**walt**. See **wēlde**, *v.*

**wan**, *adj.* See **wōne**.

**wan**, *pa. t.* See **wyn**, *v.*

**wandryng**, *n.* being without a settled home? 5787 (error for **wandreth** distress, hardship?)

**wāne**. See **wōn** *n.*<sup>2</sup>

**wānhōpe**, *n.* false religion 7572; despair 18674.

**wānspēde**, *n.* futility 23708.

**wantyng(e)**, *n.* depletion 6272; lack 11676.

**wantounshipe**, *n.* licentiousness, mischief 10135.

**war(re)**, *adj.* wary, as in "beware" 661, 1717; ~ *him* let him beware 62; aware, alert, on the alert 2787, 3171, 8569; thoughtful, prudent (alliterating with **wȳse**) 4421, 4614, 7303.

**warande**, **waronde**, **warant**, *n.* guarantor 14651; confirmation, authority 14849; authorisation, authority 14968, 18426.

**ward(e)**, *n.* custody 18270; guardianship. charge 5209; safe-keeping 8199; exercising of precautions, watching out: *have þou no* ~ do not be concerned 11637; area of jurisdiction 19484; **werde** 9968; **worde** keeping 18030. *pl.* **wardes** enclosures within the curtain walls of a castle 9894.

**wardestoure**, *n.* store(s) 1698.

**wardrōpe**, *n.* storage room 1686.

**warȳ**, *v.* curse 16770. *pr.* 3 *sg.* **warieþ**, **warȳeþ** 6678, 22103. *pp.* **waried**, **warȳed** 1498, 2077, 9929, 15868.

**warȳinge**, *n.* curse 12061.

**warn**, *n.* warning 11133.

**warn(e)**, *v.*<sup>1</sup> inform 2564, 2627, 3625; advise 2598; admonish 15611. *pp.* **warnyst** admonished, instructed 19897, 21885; warned 22364.

**warn(e)**, *v.*<sup>2</sup> prevent 2726; refuse 3040, 3261; keep from, bar the way to 15465; **wern(e)** refuse, deny 12106, 12453, 21334. *pr.* 3 *sg.* **werneþ** forbids 13733. *pa. t.* **warned** refused, denied 4939.

**warnyng(e)**, *n.* warning 4588; instruction, notification 6945, 16021.

**waronde**. See **warande**.

**warre**. See **war**.

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Citations list all forms in which the name occurs in *CM*, followed by a brief identification using the form of the name now conventional, usually the one found in the King James Bible. If that or the Vulgate version, or the conventional form of a non-biblical name, differs markedly from *CM*, the more familiar form is cited in square brackets and cross-indexed to the main entry.

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 Aseneth, wife of Joseph, Jacob's son  
 4668
- Asser  
 Asher, son of Jacob and a concubine  
 3902
- Aufrik, Aufryk  
 see Affrik
- Augustus  
 Augustus, the Roman emperor  
 11186, 11194, 11277
- Austyn, Austyne  
 St. Augustine of Hippo  
 360, 587, 22583<sup>n</sup>, 23011
- [Azariah]  
 see Osyas
- Azor  
 son of Eliakim; in the Virgin Mary's  
 genealogy  
 9239
- Babilone, Babiloyne<sup>1</sup>  
 Babylon  
 2106, 2108, 2203, 7052, 9207, 22096
- Babiloyne<sup>2</sup>  
 Babel  
 2265
- Balam<sup>1</sup>  
 Balaam, regarded by *CM* as son  
 of Bus and grandson of Nahor,  
 Abraham's brother  
 2309
- Balam<sup>2</sup>  
 Balaam; prophesied the Star of  
 Bethlehem  
 11389<sup>n</sup>
- Baltizor  
 Balthazar, one of the Magi  
 11502<sup>n</sup>
- Baraban, Barabas<sup>1</sup>  
 Barabbas; criminal released in  
 preference to Jesus  
 16382, 16391, 16441
- Barabas<sup>2</sup>  
 Barsabas; surname of Joseph,  
 candidate for election as an apostle  
 18899
- Barach  
 Barrack; one of the Judges of Israel  
 7017
- Barnabas  
 St. Barnabas, companion of St. Paul  
 19727, 21217
- [Barpanthar]  
 see Parpantera
- Barsabe, Bersabe<sup>1</sup>  
 Bathsheba, wife of King David  
 7884, 7910, 7960, 8341
- Bartelmew, Barthelmew, Barthulmew  
 St. Bartholomew the Apostle  
 13289, 18872, 21105<sup>n</sup>
- Batriane  
 Bactria (Afghanistan)  
 \*21096

- Batuel, Batuele**  
Bethuel, son of Nahor, Abraham's brother, and father of Rebecca  
2308, 2310, 3287, 3344
- Bede**  
the Venerable Bede  
507
- Bedleem**  
Bethlehem  
7348, 7349, 8538, 9137, 10750, 10829, 11180, 11184, 11200–11289, 11466–11488, 11561, 12518, 14790, 14794, 14864, 22088
- [Beersheba]**  
see Bersabe<sup>2</sup>
- Belsabuk**  
Beelzebub; appellation of Satan  
18230<sup>n</sup>
- Beniamyn, Beniamynne<sup>1</sup>**  
Benjamin, youngest son of Jacob (by Rachel)  
3904, 4808, 4850, 4984, 5013, 5023, 5051, 5118, 5124, 5159, 20938
- Beniamyn<sup>2</sup>**  
the tribe of Benjamin  
7008, 7012
- Bersabe<sup>2</sup>**  
Beersheba; home of Abraham  
3207
- Betanye, Bethany<sup>1</sup>**  
Bethany; home of Martha, Mary, and Lazarus  
13969, 14077, 14138, 14229
- Betel, Bethel**  
Bethel; place where Abraham built an altar  
2388, 2441
- Bethany<sup>2</sup>**  
Bithynia  
20877<sup>n</sup>, 21211
- Bethsaida**  
town in Galilee  
20861, 21079, 22101, 22106
- Borffora**  
in *CM* burial place of James, son of Alphaeus  
21175
- Boz**  
Boaz, son of Salmon; in the line from Abraham to David  
7857
- Bruyt**  
Brutus; legendary founder of Britain  
7
- Bus**  
Buz, son of Nahor, Abraham's brother  
2308
- Cabal**  
Jabal, son of Lamech; in the line of Cain  
1512
- Cadades**  
Cades; country of Abimelech  
2961<sup>n</sup>
- Caiphas, Caiphe, Cayphas**  
Caiaphas, the high priest  
14503, 14508, 14526, 15119, 15121, 15394, 15874, 15887, 16017, 16039, 16569, 17515, 17653, 17759, 17782, 17811, 18493
- Caym, Caymes, Kaym, Kaymes<sup>1</sup>**  
Cain  
1044a–1075, 1102, 1114, 1123, 1161, 1202–1223, 1350, 1446b, 1496, 1497, 1507–1559, 2071
- Caym<sup>2</sup>**  
error for Cainan; in the line of Seth  
1459<sup>n</sup>
- Caynan**  
regarded by *CM* as grandson of Shem and great-grandson of Noah  
2159<sup>n</sup>
- Calamynee**  
in *CM* a city in India where the apostle Thomas was martyred  
21101

- Calef  
Caleb; leader of the Israelites with Joshua  
6929, 6993, 7001
- Calmana  
wife of Cain  
1501
- Calvory  
Calvary  
16601, 16674
- Cam  
Ham (Vulg. Cham), son of Noah  
1629, 2025, 2053, 2069, 2089, 2136, 2191
- Canaan<sup>1</sup>  
land of Canaan  
2365, 2368, 2480, 3236, 4805, 4821, 5388, 5470
- Canan<sup>2</sup>  
Canaan, son of Ham and grandson of Noah  
2192
- Cane  
Cana of Galilee  
13362
- Capados  
Cappadocia  
20877<sup>n</sup>
- Capharnaon, Capharnaoun, Capharnaum  
Capernaum; town in Galilee where Jesus ministered  
12488<sup>n</sup>, 13246, 22107
- Carius  
raised from the dead; gave account of the Harrowing of Hell  
17833, 18452, 18492
- Carmeny  
error for Armenia  
21154<sup>n</sup>  
see also Ermony
- Cartage  
Carthage  
2113, 8534
- Cephura  
Keturah; wife of Abraham after Sarah's death  
3388
- Cesar<sup>1</sup>  
Caesar; Roman emperor at the time of the Crucifixion  
16026, 16036, 16366
- Cesar, Cesare<sup>2</sup>  
Caesarea  
19804, 19916
- Cethim  
Kittim, son of Javan and grandson of Japhet  
2187
- [Cham]  
see Cam
- Chananeu  
Canaanite; epithet of Simon the Zealot  
21165  
see also Symeoun<sup>5</sup>
- Charles  
Charlemagne  
15
- Chebron  
see Ebron
- [Chorazin]  
see Corozaym
- [Christiana]  
see Cristiane
- Chus  
Cush, son of Ham and grandson of Noah  
2192, 2193, 2195
- Ciprioun  
Cyprus; regarded by *CM* as city of St. Barnabas  
21218
- Cirillus  
tried to steal the Cross-wood  
8880<sup>n</sup>

- Cyrinus  
Cyrenius, governor of Syria;  
organised the census at the time of  
Jesus' birth  
11196
- Claude  
Claudius, the Roman emperor  
18524
- Cleophas  
second husband of St. Anne; father of  
Mary Cleophas  
12663, 12693
- Cleophe  
surname of Mary, wife of Alphaeus  
12549<sup>n</sup>, 16752  
see also Mary<sup>4</sup>
- Constans  
in *CM*, Roman emperor in the Last  
Days  
22317
- Constantine Apolym  
Constantinople  
21216
- Cornelius, Cornely  
Cornelius; official at Caesarea  
19806, 19812, 19823, 19894, 19907,  
19917, 19922, 19927, 19936
- Corozaym  
Chorazin; town in Galilee  
22101, 22105
- Costantyn  
Constantine, the Roman emperor  
21213
- Cristiane  
Christiana; name given to Maximilla  
8920  
see also Maximilla
- Dalida, Dalidam  
Delilah, wife of Samson  
7188, 7190, 7235, 7249
- Damas  
Damascus in Canaan; home of Moab  
and Ammon, sons of Lot  
2955  
see also Themas
- Damask, Damaske  
Damascus  
19612, 19657, 19732
- Dan, Dane, Danes  
son of Jacob and a concubine;  
regarded as ancestor of Antichrist  
3902, 21975, 22011, 22013
- David, Davy  
David, King of Israel  
147, 6943, 7370, 7407–7493, 7520–  
7593, 7604–7698, 7701–7795, 7802–  
7881, 7910–7990, 8021, 8114, 8148,  
8221, 8285, 8327, 8447, 8513–8539,  
8831, 9005, 10162, 10191, 10730,  
10740, A8, 11157, 11256, 14430,  
14789, 14864, 15055, 15071, 17330,  
18098, 18132–18149, 18345, 18881,  
18994
- Delbora<sup>1</sup>  
wife of Seth  
1449, 1502
- Delbora<sup>2</sup>  
Deborah; leader of the Israelites;  
associated with Barrack  
7017<sup>n</sup>
- [Delilah]  
see Dalida
- Didimus  
surname of St. Thomas the Apostle  
14218, 21089  
see also Thomas
- Dismas  
the repentant thief crucified with  
Jesus  
16738<sup>n</sup>
- Dyna  
Dinah, daughter of Jacob and Leah  
3899, 3910
- Domiciane  
the emperor? a city?  
21997<sup>n</sup>
- Domycion  
Domitian, the Roman emperor  
21036



- Dorca  
Dorcas; other name of Tabitha  
19761, 19778  
see also Thabita
- Dothahim  
Dodanim, son of Javan and grandson  
of Japhet  
2188
- Dothaym  
Dothan; place where Joseph's  
brothers were herding their sheep  
4104
- Draussyan  
widow raised from the dead by the  
apostle John  
21053
- [Eber]  
see Heber
- Ebron, Chebron  
Hebron; valley in the Holy Land  
406, 1416, 2483, 3212, 4035, 5339,  
5474, 9397
- Econyas  
see Ieconyam
- Eden  
Eden, where Cain fled  
1500
- Edmounde of Pounteney  
St. Edmund of Pontenay  
20057<sup>n</sup>
- Edon  
Edom; the land which Esau inherited  
4036
- Effrain, Effraym<sup>1</sup>  
Ephraim, son of Joseph, Jacob's son  
5236, 5437, 6932
- Effrem<sup>2</sup>  
Ephraim; town to which Jesus  
withdrew for a while  
14536, 14556
- Egip, Egipt, Egipte  
Egypt  
163, 2400, 2582, 3080, 4178, 4240,  
4627, 4684, 4810, 5007, 5042, 5186,  
5192, 5205–5237, 5370–5395, 5409,  
5479, 5492, 5930, 5979, 6090, 6116–
- 6177, 6230, 6935, 10341, 10524,  
11588, 11746, 11766, 11797, 21171,  
22959
- Egyas  
condemned St. Andrew to crucifixion  
21001
- Ezeb  
Horeb; where Moses saw the burning  
bush  
5736
- Elayn  
Helen of Troy  
7049, 7081
- Eliachim  
Eliakim, son of Abiud; in the Virgin  
Mary's genealogy  
9238
- Eliazar<sup>1</sup>  
Eliezer, servant of Abraham  
2561
- Eliazar<sup>2</sup>  
Eleazar, son of Aaron  
6948
- Eliazare<sup>3</sup>  
Eleazar, son of Eliud; in the Virgin  
Mary's genealogy  
9243<sup>n</sup>  
see also Leuy<sup>2</sup>
- [Eliezer]<sup>4</sup>  
see Elyaser<sup>4</sup>
- Elizabeth  
Elizabeth, mother of John the Baptist  
3427, 10151<sup>n</sup>, A47, 10937, 10997,  
11011, 11018, 11027, 11037, 11117
- Elizeus  
Elisha, the prophet  
9159
- [Elim]  
see Helym
- Elisa  
Elishah, son of Javan and grandson  
of Japhet  
2188

- Eliud  
son of Achim; in the Virgin Mary's  
genealogy  
9242, 9243
- Ely, Elye<sup>1</sup>  
Eli, the priest  
7264, 7277
- Ely, Elyas, Helie, Hely, Helyas, Helye<sup>2</sup>  
Elijah, the prophet  
1477, 9149, 9161<sup>n</sup>, 9346, 9348,  
12780, 12811, 17546, 17688, 17689,  
18392, 22362<sup>n</sup>
- Elyaser, Elyezere<sup>4</sup>  
Eliezer, son of Moses  
5712, 6440
- [Elon]  
see Achialon
- Emanuel  
Emmanuel; name of Christ in  
Isaiah's prophecy  
9286
- Enea  
Aeneas; healed of palsy by Peter  
19753
- Engelonde  
England  
8, 235
- Enok  
Enoch, son of Jared; in the line of  
Seth; taken up bodily to Paradise  
1467, 1482, 1483, 18390<sup>n</sup>, 22362<sup>n</sup>
- Enos<sup>1</sup>  
son of Seth and grandson of Adam  
1451, 1457
- Enos<sup>2</sup>  
Enoch, son of Cain  
1504, 1509
- Ephesim  
Ephesus  
21069
- [Ephraim]  
see Effraim and Effrem
- Ercules  
Hercules  
7028
- Ermonye, Hermonye  
Armenia  
1869, 21110  
see also Carmeny
- Esau, Esaue, Esaues, Esaw, Esawe  
Esau, son of Isaac and brother of  
Jacob  
140, 3492, 3499, 3518, 3519, 3598,  
3599, 3652, 3662, 3680, 3686, 3700,  
3720, 3726, 3765, 3794, 3954, 3971,  
3973, 3994, 4003, 4009, 4020, 4035,  
5036, 5357
- Esrom  
Hezron (Vulg. Esron)  
son of Pharez and grandson of Judah;  
in the line from Abraham to David  
7851
- Ethiopye, Ethyopy  
Ethiopia  
2115, 8132
- Euftrate, Eufrates  
Euphrates; river in Paradise  
1038, 1317
- Europe  
2090, 2098, 2123
- Eue  
Eve  
757, 830, 932, 933, 1047, 1186,  
1211, 3980, 5028, 5342, 9387, 20565
- Ezebon  
Ibzan; one of the Judges of Israel  
7045<sup>n</sup>
- Ezekias  
Hezekiah, son of Ahaz; one of the  
kings of Judah  
9178
- Fison  
Pison (Vulg. Phison); river in  
Paradise  
1317
- Fyton  
Pithom; city which the Egyptians  
built using the Israelites as labourers  
5529

- Fraunce  
 France  
 246, 22254
- Frigie  
 Phrygia  
 21083
- Gabriel, Gabrielle  
 Gabriel, the archangel  
 10816a, A2, A21, A58
- Gad  
 son of Jacob and a concubine  
 3902
- [Gaetulia]  
 see Ienile
- Galathie  
 Galatia  
 20877<sup>n</sup>
- Galile  
 Galilee  
 10164, 10818, 10825, A5, 11925,  
 12698, 13253, 13361, 14559, 14786,  
 14798, 14861, 15553, 15559, 16147,  
 16150, 17385, 17426, 18773, 18962,  
 20862
- Gamaliel  
 one of those who interrogated the  
 resurrected Carius and Lenthius  
 17813, 18494
- [Gawain]  
 see Wawayn
- Gedeon, Iudeon  
 Gideon; one of the Judges of Israel  
 7021, 7027
- [Gehon]  
 see Gison
- Gelboe  
 Gilboa; mountain where Saul and  
 Jonathan were killed  
 7756, 7804
- Gena  
 Javan, son of Japhet and grandson of  
 Noah  
 2183, 2187
- Gersan  
 Gershom, son of Moses  
 5712, 6440
- Gesmas  
 the unrepentant thief crucified with  
 Jesus  
 16739<sup>n</sup>
- Gessen, Iessen  
 Goshen; the part of Egypt in which  
 Jacob and his descendants lived  
 5421, 5963, 6026, 6056
- [Gideon]  
 see Gedeon
- [Gihon]  
 see Gison
- [Gilboa]  
 see Gelboe
- Gison  
 Gihon (Vulg. Gehon); river in  
 Paradise  
 1317
- Gog  
 country, with Magog, from which an  
 evil people will rise in the Last Days  
 22331
- Golias, Goly, Golye  
 Goliath; Philistine giant killed by  
 David  
 148, 7443, 7487, 7553, 7575, 7577,  
 14431, 17328
- Gomor<sup>1</sup>  
 Gomorrah  
 2469, 2843
- Gomer<sup>2</sup>  
 Gomer, son of Japhet and grandson  
 of Noah  
 2183, 2185
- [Goshen]  
 see Gessen
- Grace, Grece  
 Greece  
 5, 7033, 7037, 7064, 22228<sup>n</sup>, 22320
- Gregore, Gregory  
 Pope Gregory the Great  
 22041, 22400, 22596, 22888, 22914

## 3op, 3open

Joppa; city in the Holy Land where  
Peter preached; identified by *CM*  
with Acree

19760, 19816, 19825

see also Acres

## [Habakkuk]

see Abacuk

## [Hagar]

see Agar

## [Ham]

see Cam

## [Haran]

see Aram

## [Havilah]

see Ielula

## Heber

Eber, son of Salah; in the line of  
Shem

2163

## [Hebron]

see Ebron

## [Helen of Troy]

see Elayn

## Helie, Hely, Helyas, Helye

see Ely<sup>2</sup>

## Helym

Elim; place where Moses found the  
three rods

8009

## [Henoch]

see Enok and Enos

## [Hercules]

see Ercules

## Hermoyne

see Ermonyne

## Herodias

wife of Herod Antipas

13012, 13020, 13032, 13070, 13153,  
13228

Herode, Heroudes, Heroudis, Heroudus<sup>1</sup>

Herod the Great; king at the birth of  
Jesus

161, 172, 11440, 11454, 11473,  
11481, 11526, 11538, 11547, 11582,  
11591, 11798, 11799, 11911, 13004

Heroude, Heroudis<sup>2</sup>

Herod Antipas, son of Herod the  
Great; had John the Baptist executed;  
king at the Crucifixion of Jesus

13002, 13013, 13014, 13025, 13033,  
13048, 13072, 13168, 16153, 16158,  
16159, 16165, 16167, 16183, 16188,  
16205, 16219

Heroude<sup>3</sup>

Herod Agrippa, grandson of Herod  
the Great; had James son of Zebedee  
executed

12701, 21016

## Herpolie

Hierapolis; city in Phrygia

21083

## [Hevila]

see Ielula

## [Hezron]

See Esrom

## Hispanye, Speyne

Spain

2103, 20948, 21013

## [Hycania]

see Irtane

## Homer

8531

## [Horeb]

see E3eb

## [Hosea]

see Osee

## [Huz, Vulg. Hus]

see Vs

## [Jabal]

see Cabal and Iobal

Iacob, Iacobes, Iacobus<sup>1</sup>

Jacob, son of Isaac and brother of  
Esau

140, 3493, 3537, 3623–3698, 3719–  
3798, 3836–3892, 3903–3973, 4004–  
4037, 4237, 4754–4778, 4806, 4845,  
4929, 5005, 5161, 5187, 5199, 5216–  
5250, 5311–5379, 5420–5491, 5658,  
7850, 10337, 10519, A29–A32

**Iacob<sup>2</sup>**

Jacob, son of Matthan; father of  
Joseph, the Virgin Mary's husband  
9247, 9248, 12746<sup>n</sup>

**Iacob, Iacobus, Iame<sup>3</sup>**

James the Less, son of Alphaeus; one  
of the Twelve Apostles  
12670, 12671, 12689, 13299, 18873,  
19491, 21127, 21169

**Iacob, Iame<sup>4</sup>**

James the Great, son of Zebedee and  
brother of John; one of the Twelve  
Apostles  
12700<sup>n</sup>, 13284, 15591, 18871,  
19494, 21009, 21011, 21019

**Iame, Iames<sup>5</sup>**

James, eldest son of Joseph, the  
Virgin Mary's husband  
12521<sup>n</sup>, 12528, 12537, 12546<sup>n</sup>,  
21148 (identified with James<sup>3</sup> the  
Less)

**Iapheth**

Japhet, son of Noah  
1630, 2029, 2031, 2059, 2090, 2122,  
2135, 2181

**Iare**

Jair; one of the Judges of Israel  
7035, 7039

**Iareth**

Jared, son of Mahalaleel; in the line  
of Seth  
1463, 1465, 1553

**Iasper**

Jasper; one of the Magi  
11493<sup>n</sup>

**[Javan]**

see Gena

**Idoyne**

Ydoine; heroine of medieval  
romance  
20

**Ieconyam, Econyas**

Jehoiakim (elsewhere Jechonias),  
son of Josiah; king in the time of the

prophet Jeremiah; in the Virgin  
Mary's genealogy  
9197, 9233

**[Jehoram]**

see Ioram

**Iclula**

Havilah (Vulg. Hevila), son of Cush  
and grandson of Ham  
2193<sup>n</sup>

**Ienile**

Gaetulia  
2116<sup>n</sup>

**Iepte**

Jephtha; one of the Judges of Israel  
7041<sup>n</sup>

**Ieremye, Ieromye**

Jeremiah, the prophet  
9195, 9333, 9345, 11648<sup>n</sup>, 22439<sup>n</sup>

**Iericho, Ierico**

Jericho  
12303, 12333, 21154<sup>n</sup>

**Ierom, Ieronym**

St. Jerome  
20789, 22441<sup>n</sup>, 22595, 22987

**Ierusalem, Iherusalem, Ierusalemē,  
Ierusalemes**

Jerusalem  
2146, 2536, 7599, 7878, 8198, 8581,  
9203, 10367, 10545, 10559, 10749,  
11069, 11290, 11436, 11487, 11643,  
12583, 12691, 12796, 12957, 14230,  
14568, 14937, 17643, 17713, 17791,  
17821, 18399, 18457, 18752, 18865,  
19333, 19480, 19492, 19541, 19600,  
19610, 19722, 20698, 20946, 21128,  
21137, 21170, 22117, 22264, 22356

**Iesse**

Jesse, father of King David  
7347, 7360, 7380, 7381, 7383, 7390,  
7858, 7860, 9269, 9282, 10190,  
10721, 10727, 10731, 15072

**Iessen**

see Gessen

- Ietro  
Jethro, priest of Midian and father-in-law of Moses; also called Reuel  
6433, 6444
- Illerike  
Illyria  
20947
- Inde  
India  
2105, 21096, 21102, 21108
- Indie  
Numidia  
2116<sup>n</sup>
- Ioachim, Ioachym  
Joachim, father of the Virgin Mary  
154, 9251<sup>n</sup>, 10144<sup>n</sup>, 10158–10192, 10227–10277, 10300–10377, 10409, 10560, 12659, 12750<sup>n</sup>
- Iob  
Job, regarded by *CM* as son of Huz and grandson of Nahor, Abraham's brother  
2309
- Iobal, Tobal  
Jubal, son of Lamech; in the line of Cain  
1512, 1516 (confused with Jabal), 1519
- Ioel, Ioele, Iohel  
Joel, the prophet  
9167, 9346, 18978, 22964
- Ion<sup>1</sup>  
Yonec; hero of medieval romance  
19<sup>n</sup>
- Ion, Ione, Iones, Ioon<sup>2</sup>  
John the Baptist  
167, 171, 3429, 10154, 10934, 10965, 11007–11095, 11113, 11115, 12714–12785, 12806–12891, 12907, 12917, 13001–13098, 13100–13192, 13215–13256, 14467, 17902–17919, 18755, 19952
- Ion<sup>3</sup> (gildenmoup)  
St. John Chrysostom  
11380, 11393
- Ion, Ione, Iones<sup>4</sup>  
St. John, the Apostle and the Evangelist; the person married at Cana of Galilee  
12703, 13284, 13430<sup>n</sup>, 13434–13443, 15245, 15591, 16745–16757, 16845–16871, 18871, 19045–19055, 19190, 19494, 19542, 19597, 20055, 20067, 20101, 20133, 20283–20299, 20315–20399, 20415, 20428, 20489, 20501, 20551, 20711, 21009, 21019, 21035, 21276, 21296, 21321, 21329
- Ion<sup>5</sup>  
St. John the Divine; author of the Apocalypse; equated with John, Apostle and Evangelist?  
22056, 23194, 23202
- (Kyng) Ion<sup>6</sup>  
King John  
19
- Ionas  
Jonah, the prophet  
9168
- Ionathan, Ionathas  
Jonathan, son of Saul  
7647, 7652, 7758, 7800
- Ioram  
Joram (also Jehoram), son of Jehoshaphat; one of the kings of Judah  
9157, 9163
- Iordan, Iordon, Iordone, Iurdan, Iurdane, Iurdon, Iurdone  
River Jordan  
168, 2465, 2866, 3773, 3929, 6957, 7996, 8186, 12333, 12832, 12880, 12917, 17926, 17962, 18468, 18477
- Ioeph, Ioephes, Ioephes<sup>1</sup>  
Joseph, son of Jacob and Rachel  
142, 3904, 4042–4090, 4109, 4172, 4193, 4195, 4200–4270, 4328–4381, 4411–4498, 4502–4587, 4613, 4650–4659, 4730–4750, 4814, 4823, 4863, 4886, 4923–4967, 5038, 5047 (restoration), 5052–5075, 5132–5177, 5204–5249, 5364–5396,

- 5408–5496, 5505, 6186, 6187, 6961, 6964, 10339, 10522
- Ioseph**<sup>2</sup>  
see Iosephat<sup>1</sup>
- Iosep, Ioseph, Ioseps**<sup>3</sup>  
Joseph, husband of the Virgin Mary  
9248, 9253, 10749–10777, 10817, 10827, A7, A11, 11123–11199, 11270, 11511–11595, 11621–11669, 11732, 11739, 11912–11995, 12009–12086, 12103, 12169, 12173, 12269, \*12282, 12290, 12304, 12387, 12394, 12400–12499, 12509–12586, 12608, 12736, 12746<sup>n</sup>, 14785
- Ioseph**<sup>4</sup>  
citizen of Capernaum who encountered the child Jesus  
12492
- Ioseph**<sup>5</sup>  
Joseph, son of Joseph<sup>3</sup>  
12546<sup>n</sup>
- Ioseph**<sup>6</sup>  
Joseph, son of Mary Cleophas  
12670
- Ioseph, Iosephs**<sup>7</sup>  
Joseph of Arimathea; provided burial for Jesus' body  
16817–16876, 16913, 17287, 17289, 17309–17359, 17410–17423, 17598, 17610–17685, 17703, 17707, 17775, 17781, 17812, 18496, 18513
- Ioseph**<sup>8</sup>  
Joseph, surnamed Barsabas; candidate for election as an apostle  
18899
- Iosephat**<sup>1</sup>, **Ioseph**<sup>2</sup>  
Jehoshaphat (also Josephat), son of Asa; one of the kings of Judah  
9147, 9157
- Iosephat, Iosephathes**<sup>2</sup>  
Jehoshaphat (also Josephat); valley, supposedly in the Holy Land  
20694, 20772, 22969, 22974, 22979, 22985, 22988
- Iosias, Iosyas**  
Josiah, son of Amon; one of the kings of Judah  
9189, 9197
- Iosue**  
Joshua; successor of Moses as leader of the Israelites  
6407, 6926, 6931, 6950, 6951, 6956, 6993
- Iothan**  
Jotham, son of Uzziah; one of the kings of Judah  
9171
- Ire**  
Ur of the Chaldees; original home of Abraham  
2367<sup>n</sup>
- Irtane**  
Hyrcania? region of Persia  
21095
- Isaac, Isaake, Issac, Ysaac, Ysaake, Yssac**  
Isaac, son of Abraham and Sarah  
137, 2152, 3009–3041, 3116a–3128, 3164, 3211, 3216, 3241, 3267, 3338–3396, 3410–3439, 3514, 3555, 3595, 3619, 3731, 3786, 4025, 5033, 5351, 5354, 5473, 7849, 10518, 19090
- Isacar**<sup>1</sup>  
Issachar, son of Jacob and Leah  
3897
- Isacar, Ysacar**<sup>2</sup>  
Issachar, the high priest; rejected the offering of Joachim  
10233<sup>n</sup>, 10255, 10288, 10320, 10418
- Isaia, Isay, Ysay, Ysaye**  
Isaiah, the prophet  
706, 9167, 9266, 9297, 9817, 10716, 10719, 17877, 18105, 18117, 22440<sup>n</sup>
- Ismael, Ismaelle, Ysmael**  
Ishmael, son of Abraham and Hagar  
2629, 2638, 2695, 2698, 3023, 3043, 3074, 3381, 3386
- Ismaria**  
sister of St. Anne  
10148<sup>n</sup>, 10149

- Isombras  
     hero of medieval romance  
     19
- Isoude  
     Isolde, heroine of medieval romance  
     and mistress of Tristan  
     17
- Israel, Israeles, Israele<sup>1</sup>  
     Israel; name given to Jacob  
     3949, 5193, 5213, 5476, 5577
- Israel, Israele, Israelis, Israelle<sup>2</sup>  
     Israel, the nation  
     5477, 5499, 5713, 5759, 5785, 5847,  
     6027, 6100, 6144–6162, 6228, 6285,  
     6291, 6300b, 6432, 6436, 6994,  
     7006–7046, 7283, 7797, 7939, 7997,  
     10440, 11098, 11318, 11342, 11472,  
     12011, 13005, 15053, 15067, 17514,  
     17555, 17558, 17603, 17655, 17726,  
     17827, 17896, 19086, 21240
- Italye  
     Italy  
     20879<sup>n</sup>
- [Jubal]  
     see Iobal
- Iubiter, Iubitere  
     Jupiter  
     6997, 22285
- Juda, Iude, Iudea<sup>1</sup>  
     Judaea  
     2106, 11466, 11468, 11923, 14158,  
     14186, 14560, 14566, 17477, 21121,  
     21158
- Judas, Iudam<sup>2</sup>  
     Judah, son of Jacob and Leah  
     3898, 4182, 5240, 5580, 5658, 7850
- Iudas<sup>3</sup>  
     Judas Iscariot; the betrayer of Jesus  
     8840, 11904, 13300, 14554, 15217,  
     15379, 15383, 15386, 15403–15491,  
     15504, 15513, 15723–15775, 15868,  
     15880, 15961, 15969, 16459, 16489,  
     16517, 16525, 18882, 18905, 21155  
     see also Scarioth
- Iudas<sup>4</sup>  
     Jude, also called Thaddaeus; one of  
     the Twelve Apostles  
     13288, 13298, 18873, 21147  
     (identified with Jude<sup>5</sup>)
- Iude<sup>5</sup>  
     Jude, son of Joseph, the Virgin  
     Mary's husband  
     12546<sup>n</sup>
- Iudeon  
     see Gedeon
- Iules  
     river in Paradise  
     1038<sup>n</sup>
- Iulius Ceasar  
     Julius Caesar  
     4
- [Jupiter]  
     see Iubiter
- Iurdan, Iurdane, Iurdon, Iurdone  
     see Iordan
- Kay  
     Sir Kay; Arthur's seneschal  
     13
- Kaym, Kaymes  
     see Caym
- [Keturah]  
     see Cephura
- [Kittim]  
     see Cethim
- Laban  
     son of Bethuel and brother of  
     Rebecca; father-in-law of Jacob  
     2310, 3323, 3770, 3789, 3828, 3840,  
     3847, 3851, 3860, 3869, 3879, 3881,  
     3892, 3917, 3921, 3925
- Labdon  
     Abdon; one of the Judges of Israel  
     7057, 7083
- Lameth<sup>1</sup>  
     Lamech, son of Methuselah and  
     father of Noah; in the line of Seth  
     1487, 1489, 1492



- Lameth<sup>2</sup>  
 Lamech, son of Methusael; in the line of Cain  
 1511, 1513<sup>n</sup>
- Lazar, Lazares. Lazaroun, Lazarus. Lazer  
 Lazarus, brother of Martha and Mary  
 193, 13963, 13968, 14081, 14127–14199, 14219–14236, 14294, 14300, 14349–14377, 14448–14483, 18040, 18057
- Lentheus, Lenthius  
 raised from the dead; gave an account of the Harrowing of Hell  
 17833, 18495
- Leuy<sup>1</sup>  
 Levi, son of Jacob and Leah  
 3897, 5583, 5586, 5601, 6624, 10936
- Leuy<sup>2</sup>  
 Levi, son of Eliud; also named Eleazar; in the Virgin Mary's genealogy  
 9244<sup>n</sup>, 9245, 12738<sup>n</sup>, 12744  
 see also Eliazare<sup>3</sup>
- Leuy, Leuye<sup>3</sup>  
 Levi, teacher who disputed with the child Jesus  
 12170, 12178, 12179, 12183, 12185, 12212
- Leuy<sup>4</sup>  
 Levi; after the Crucifixion reported Simeon's prophecy about Jesus  
 17716<sup>n</sup>
- Leuy<sup>5</sup>  
 Levi; an earlier name of the apostle Matthew  
 13291, 21118
- Libie, Libye  
 Libya  
 2110, 7019
- Lichaony  
 Lycaonia; region in central Asia Minor  
 21106
- Lid  
 Lydda; town in the Holy Land where Peter preached  
 19750, 19768
- Lya  
 Leah, first wife of Jacob  
 3872, 3873, 3889, 3895
- Longeus  
 Longinus; soldier who pierced Jesus' side with a spear  
 16835<sup>n</sup>
- Loth, Lothis, Lothus  
 Lot, son of Haran and nephew of Abraham  
 2312, 2364, 2377, 2443–2437, 2505, 2527, 2762–2795, 2805–2849, 2913–2952
- Lucas, Luk, Luke  
 St. Luke the Evangelist  
 12581, 13442, 13977, 21195, 21275, 21294, 21320, 21325
- Lucifer, Lucifere  
 Lucifer; name of Satan before he fell  
 442, 473, 480, 516
- Lumbardye  
 Lombardy  
 20880<sup>n</sup>, 20974
- Macedonea  
 Macedonia  
 21122
- Madan<sup>1</sup>  
 Madai, son of Japhet and grandson of Noah  
 2183
- Madan<sup>2</sup>  
 Medan, son of Abraham and Keturah  
 3389
- Madian<sup>1</sup>  
 Midian, son of Abraham and Keturah  
 3390
- Madian, Madyon<sup>2</sup>  
 Midian; land to which Moses fled after killing an Egyptian  
 5680, 5731, 6433

- Magdalene, Maudelene, Maudeleyn  
 Mary Magdalene  
 189, 13967<sup>n</sup>, 13995, 14232, 16751  
 see also Mary<sup>3</sup>
- Magog<sup>1</sup>  
 son of Japhet and grandson of Noah  
 2183
- Magog<sup>2</sup>  
 land of Magog  
 22332  
 see also Gog
- Magus  
 Simon Magus; put to death by Peter  
 19517<sup>n</sup>, 19563, 20891, 22161  
 see also Symon<sup>6</sup>
- Mahoune, Maumet, Maumete  
 Mahomet  
 2284, 7458, 11754
- Malalyel<sup>1</sup>  
 Mahalaleel, son of Cainan; in the line  
 of Seth  
 1461
- Malalyel<sup>2</sup>  
 Mehujael (Vulg. Maviel); in southern  
 version of *CM* regarded as son of  
 Enoch; in the line of Cain  
 1509<sup>n</sup>
- Malkes  
 Malchus; Peter cut off his ear and  
 Jesus healed it  
 15799, 15815
- Mambre  
 Mamre; mountain in Canaan  
 2481, 2705
- Manasse, Manassen<sup>1</sup>  
 Manasseh, son of Joseph, Jacob's son  
 5236, 5437
- Manasses<sup>2</sup>  
 Manasseh, son of Hezekiah; one of  
 the kings of Judah  
 9181, 9185
- Marcus, Marke  
 St. Mark the Evangelist  
 13442, 21237, 21250, 21274, 21295,  
 21237, 21250, 21274
- Maria<sup>1</sup>  
 Miriam, sister of Moses and Aaron  
 5606
- Maria, Marie, Mary, Marye, Maryes<sup>2</sup>  
 the Virgin Mary  
 155, 8497, 9252, 9366, 9970, 9976,  
 10145, 10355, 10526, 10577, 10657,  
 10744, 10756, 10777, 10801, 10827,  
 A10, A15, A22, A35, 11022–11062,  
 11158, 11180, 11202–11275, 11306,  
 11325, 11369, 11511, 11534, 11586,  
 11597, 11605–11687, 11755, 11777,  
 11800, 11914, 11952–11965, 12030–  
 12094, 12169, 12173, 12269–12291,  
 12305, 12319, 12417–12489, 12525–  
 12586, 12604–12611, 12734–12751,  
 13222, 13378, 16858, 16926, 17045,  
 17067, 17075, 17730, 18875, 20303,  
 20630, 20722, 20753
- Mary<sup>3</sup>  
 Mary Magdalene; equated with Mary  
 sister of Martha and Lazarus; washed  
 Jesus' feet  
 189, 13995, 14002, 14070, 14080,  
 14083, 14090, 14108, 14111, 14129,  
 14140, 14232, 14240, 14245, 14275,  
 14279, 14288, 14302, 14310  
 see also Magdalene
- Mary<sup>4</sup>  
 Mary Cleophas, daughter of St. Anne  
 and Cleophas; half-sister of the  
 Virgin Mary; wife of Alphaeus  
 12549<sup>n</sup>, 12666, 16752
- Mary<sup>5</sup>  
 Mary, daughter of St. Anne and  
 Salomas; half-sister of the Virgin  
 Mary; wife of Zebedee  
 12696
- Martelle  
 wife of St. Peter? Saint and martyr?  
 21187<sup>n</sup>
- Martha  
 sister of Mary and Lazarus  
 191, 13966, 14080, 14083, 14088,  
 14090, 14096, 14104, 14129, 14140,  
 14240, 14250, 14274, 14320, 14324

- Masye**  
 Asia  
 20877<sup>n</sup>  
 see also Asy
- Matan, Mathan**  
 Matthan, son of Levi, Eliud's son;  
 in the Virgin Mary's genealogy  
 9246<sup>n</sup>, 9247, 12745<sup>n</sup>, 12746
- Mathe, Matheu, Mathew, Metheu**<sup>1</sup>  
 St. Matthew, the Apostle and the  
 Evangelist  
 13297, 13442, 18873, 21107,  
 21117<sup>n</sup>, 21227, 21273, 21291,  
 21293, 21319, 21323
- Matheu, Mathi, Mathias**<sup>2</sup>  
 Matthias; chosen as an apostle to take  
 the place of Judas Iscariot  
 18900, 18908, 21156, 21159
- Matussale**  
 Methuselah, son of Enoch; in the line  
 of Seth  
 1483
- Matussalel**  
 Methusael, son of Mehujael; in the  
 line of Cain  
 1510
- Maudelene, Maudeleyn**  
 see Magdalene
- Maumet, Maumete**  
 see Mahoune
- [Mauretania]**  
 see Mortaygne
- [Maviel]**  
 see Malalyel<sup>2</sup>
- Maximilla**  
 inspired by the Cross-wood to  
 prophesy the Crucifixion in the time  
 of Solomon  
 8902<sup>n</sup>  
 see also Cristiane
- Mecheaas, Mechias**  
 Micah, the prophet  
 9168, 183354<sup>n</sup>
- [Medan]**  
 see Madan<sup>2</sup>
- Mede**  
 the Medes  
 21094
- [Mehujael]**  
 see Malalyel<sup>2</sup>
- Melcha**  
 Milcah, daughter of Haran  
 2312
- Melchior**  
 one of the Magi  
 11497<sup>n</sup>
- Melchisadech**<sup>1</sup>  
 Melchizedek, priest and king of  
 Salem; another name for Shem,  
 Noah's son  
 2142
- Melchisedech**<sup>2</sup>  
 Melchizedek, priest and king in the  
 time of Abraham  
 2535
- Menian**  
 one of seven men ordained by the  
 apostles  
 19390<sup>n</sup>
- Mephaim**  
 Mizraim, son of Ham and grandson  
 of Noah  
 2192
- [Meschech]**  
 see Mosog
- Mesopotany, Mesopothanye**  
 Mesopotamia  
 3230, 3253, 21149
- Metody**  
 Methodius  
 2004<sup>n</sup>
- Methu**  
 see Mathe<sup>1</sup>
- [Micah]**  
 see Mecheaas
- Michael, Michaele, Mychael, Mycchele**  
 St. Michael, the archangel  
 496, 17930, 17941, 18380, 18455,  
 20669, 22401, 22405

- Michol**  
 Michal, daughter of Saul and wife of David  
 7646
- [Mizraim]**  
 see Mephaim
- Moab**  
 son of Lot  
 2951
- Moise, Moysen, Moyses, Moys**  
 Moses  
 143, 1428, 5494a, 5587, 5594, 5605–5689, 5705–5783, 5807–5884, 5905–5993, 6031, 6061, 6099, 6112, 6132, 6163, 6229–6299, 6301–6390, 6407–6489, 6509–6579, 6627–6666b, 6861–6898, 6912–6937, 7998, 8006, 8008, 10225, 11293, 13635, 13712, 13900, 13910, 14408, 14410, 14417, 17767, 17824, 17825, 19421, 19430, 22568<sup>n</sup>
- Mortaygne**  
 Mauretania  
 2116<sup>n</sup>
- Mosog**  
 Meschech, son of Japhet and grandson of Noah  
 2184
- [Naamah]**  
 see Noema
- Nabetheus**  
 Nabataeans? a people in Canaan  
 2453
- Nabugodonosor**  
 Nebuchadnezzar, King of Babylon  
 9209
- Nachor<sup>1</sup>**  
 Nahor, son of Serug; grandfather of Abraham; in the line of Shem  
 2172
- Nachor, Nacor<sup>2</sup>**  
 Nahor, son of Terah; brother of Abraham  
 2306, 2307, 2334
- Nason**  
 Naashon (Vulg. Nahasson), son of Aminadab; in the line from Abraham to David  
 7855, 7856
- Natan, Nathan**  
 Nathan, the prophet  
 7912, 7956
- Nazareth**  
 10164, 10826, A6, 11017, 11118, 11128, 12272, 12638, 12646, 13246, 13257, 15751
- [Nebuchadnezzar]**  
 see Nabugodonosor
- Nembrot, Nembroth**  
 Nimrod, son of Cush and grandson of Ham; built the Tower of Babel  
 2195, 2199, 2215, 2223, 2283
- Neptalim<sup>1</sup>**  
 part of Galilee  
 13247<sup>n</sup>
- Neptalym<sup>2</sup>**  
 Naphtali, son of Jacob and a concubine  
 3902
- Nero**  
 Nero, the Roman emperor  
 20909, 20987
- Nichodeme, Nychodeme, Nychodemus**  
 Nicodemus; high-ranking Jew and supporter of Jesus; associated with Joseph of Arimathea  
 14846, 16853, 17294, 17298, 17535, 17563, 17650, 17653, 17812, 18496, 18513
- Nichomor**  
 Nicanor; one of seven men ordained by the apostles  
 19390<sup>n</sup>
- Nicolas**  
 Nicholas; one of seven men ordained by the apostles  
 19391<sup>n</sup>
- [Nimrod]**  
 see Nembrot

## Nyle

River Nile  
4752, 4778

## Nynyue

Nineveh; city in Assyria destroyed in  
the time of Josiah  
9191

## Noe, Noes, Noeus

Noah  
135, 1043, 1234, 1236, 1424, 1425,  
1489, 1623–1633, 1723–1756, 1802–  
1898, 1905–1941, 1988, 2001, 2007,  
2049, 2058, 2081, 2084, 2176, 3983,  
5029, 5347, 9673, 12222, 23658

## Noema

Naamah, daughter of Lamech and  
sister of Tubalcain; in the line of Cain  
1524

## [Numidia]

see Indie

## [Obadiah]

see Abdyas

## Obeth

Obed, son of Boaz and grandfather of  
David  
7857

## Ozias

see Osyas

## Oliuete, Olyuete

Mount of Olives; hill near Jerusalem  
13690, 14940, 15155, 15582, 17483,  
17544, 17744, 18762, 22981

## Olyuere

Oliver; one of the paladins of  
Charlemagne  
21910

## Oreb

heathen leader in the time of Gideon  
7025<sup>n</sup>

## Orpheus

7028

## Osee

Hosea, the prophet  
9167

## Osyas, Ozias

Azariah (also Uzziah); regarded as  
son of Joram; one of the kings of  
Judah  
9163<sup>n</sup>, 9171

## Othomel

Othniel; regarded as son of Caleb;  
one of the Judges of Israel  
7001<sup>n</sup>

## Pantera, Pantra

Panthar, son of Levi and brother of  
Matthan; in the Virgin Mary's  
genealogy  
9246<sup>n</sup>, 9250<sup>n</sup>, 12745<sup>n</sup>, 12749

## Papilon

a variant spelling of Babylon; in *CM*,  
the place where St. Michael is to kill  
Antichrist  
22402<sup>n</sup>

## [Paran]

see Pharan

## Parys

Paris, the Trojan  
7049<sup>n</sup>

## Parpantera, Perpantera

Barpanthar, son of Panthar;  
grandfather of the Virgin Mary  
9250, 9251<sup>n</sup>, 12749<sup>n</sup>, 12750

## Parth

in *CM*, mountain where the apostle  
Matthew's body is preserved  
21125

## Parthi

Parthia  
21094

## Paul

see Poul

## [Peleg]

see Phaleth

## Peres, Peris, Pers

Persia  
2105, 6999, 21094, 22097, 22228

## Perpantera

see Parpantera

- Perus, Peter, Petre, Petres, Petrus, Petur<sup>1</sup>  
 St. Peter the Apostle  
 13274, 13312–13334, 15301–15315,  
 15357, 15364, 15495, 15519–15557,  
 15591, 15655, 15659, 15789, 15795,  
 15805–15818, 15883, 15913–15952,  
 15996, 16011, 18871, 188878, 18969,  
 19015–19085, 19143, 19190, 19233–  
 19281, 19494, 19542–19597, 19747–  
 19796, 19803–19899, 19903–19989,  
 20377, 20416, 20686–20692, 20723–  
 20757, 20859, 20895, 20992, 21080,  
 21183–21189, 21238, 21249, 22602,  
 23530–23535
- Perus<sup>2</sup> (Maior)  
 Peter Comestor  
 1921<sup>n</sup>
- Petronelle  
 St. Petronella, daughter of St. Peter  
 in *CM*  
 21187
- Phaleth  
 Peleg, son of Eber; in the line of  
 Shem  
 2165
- Pharan  
 Paran; desert where Ishmael lived  
 3082
- Pharao, Phareo<sup>1</sup>  
 Pharaoh; ruler of Egypt in the time of  
 Joseph  
 4512, 4660, 4869, 5101, 5333
- Pharao, Pharaon, Pharaone, Pharaons,  
 Pharaos, Phareo<sup>2</sup>  
 Pharaoh; ruler in Egypt in the time of  
 Moses  
 5478, 5565–5591, 5762, 5763, 5796,  
 5808–5887, 5906, 5948–5971, 6005–  
 6057, 6179, 6201–6260, 6304, 6436,  
 6507, 6838, 11789, 14403, 14404
- Phares  
 Pharez, son of Judah; in the line from  
 Abraham to David  
 7851
- Pharisees, Phariseus, Pharisewis  
 Pharisees; Jewish sect  
 13577, 13588, 13698, 14824, 19296
- Phelip, Philip, Philipp<sup>1</sup>  
 St. Philip the Apostle  
 13465, 13466, 13480, 18872, 21079,  
 21183
- Phelipp, Philip<sup>2</sup>  
 Philip, second son of Herod the Great  
 13011, 13019, 13042
- Phelip, Phelippis, Philip, Philipp<sup>3</sup>  
 Philip the Deacon; one of seven men  
 ordained by the apostles  
 19389<sup>n</sup>, 19509<sup>n</sup>, 19528, 19532,  
 19536, 19553
- Philistiene, Philistiens  
 Philistine(s)  
 6181, 7091, 7094, 7150, 7155, 7161,  
 7165, 7178, 7189, 7439, 7634, 7791,  
 7979
- [Phison]  
 see Fison
- [Phrygia]  
 see Frigie
- Phua  
 Puah; midwife commanded by  
 Pharaoh<sup>2</sup> to kill the Israelite boy-  
 children at the time of Moses' birth  
 5552
- Phut  
 son of Ham and grandson of Noah  
 2192
- Pigre  
 river in Paradise  
 1038<sup>n</sup>
- Pilat, Pilate, Pilatis  
 Pontius Pilate  
 16023–16091, 16114–16160, 16204–  
 16239, 16301–16399, 16407–16427,  
 16686, 16803–16883, 16901, 17333,  
 17770, 18515–18524, 19093
- Piscina Probatica  
 pit into which the Jews threw the  
 Cross-wood  
 8928<sup>n</sup>

## Piscine

regarded as the proper name of a stream or pool in Jerusalem where miraculous cures occurred

13761

cf. Siloe

## [Pithom]

see Fyton

## Ponce (Pilate)

Pontius (Pilate)

18524

see also Pilat

## [Potiphar]

see Putifar

## Poul, Poule, Paul, Poules

St. Paul the Apostle

19466, 19684, 19736, 19737, 20925,

21199, 21219, 22219, 22237, 22271,

22612<sup>n</sup>, 22816, 22992

see also Saul<sup>2</sup>

## Pountenay

see Edmounde of Pounteney

## Pounty

Pontus

21150

## Preamus

Priam, King of Troy

7037

## [Puah]

see Phua

## Putifar, Putifares

Potiphar; Egyptian official who

bought Joseph as a slave

4243, 4249, 4254, 4259, 4363, 4407,

4417, 4621, 5283

## [Raamah]

see Regma

Rachel, Rachelle<sup>1</sup>

Rachel, second wife of Jacob

3831, 3835, 3838, 3856, 3863, 3871,

3886, 3890, 3894, 3903, 3923,

10337, 10519

Rachel<sup>2</sup>

erroneously mentioned as daughter

of Rebecca

3426<sup>n</sup>

## Ragan

Reu, son of Peleg; in the line of Shem

2167

## Raguel

Reuel, father-in-law of Moses; also

called Jethro

5706, 5708

## [Ram]

see Aaron<sup>2</sup>

## Ramatha

Ramah; home of Samuel

7677

## Rameses

Raamses; town which the Egyptians

built using the Israelites as labourers

5529

## Ranese

Rameses; part of Egypt given to

Jacob and his sons

5382

## Rapidym

Rephidim; place where Joshua and

the Israelites fought against Amalek

6406

## Rebecca, Rebecka

Rebecca, wife of Isaac

2310, 3286, 3338, 3346, 3355, 3369,

3375, 3426, 3432, 3667, 4024

## Regma

Raamah, son of Cush and grandson

of Ham

2194

## [Rehoboam]

see Roboam

## [Reu]

see Ragan

## [Reuben]

see Ruben

## [Reuel]

see Raguel

## Riphat

Riphath, son of Gomer and grandson

of Japhet

2186

- Robardes (Seynt)  
Robert Grosseteste  
9516<sup>n</sup>
- Roboam  
Rehoboam, son of Solomon  
9140, 9141
- Romayne, Romane, Romainye, Rome,  
Romes, Roome  
Rome  
2125, 8535, 9174, 9176, 14498,  
18522, 20904, 20909, 20915, 20987,  
22231–22269, 22319, 22343
- Romulus  
founder of Rome  
9173
- Rouland, Roulande  
Rowland; chief of Charlemagne's  
paladins  
15, 21910
- Ruben  
Reuben, eldest son of Jacob (by  
Leah)  
3896, 4120, 4147, 4169, 4197, 4793,  
4947, 4986, 5014, 5021, 5049, 5117,  
5200, 5203
- Saba  
Seba, son of Cush and grandson of  
Ham  
2193
- Sabatha  
Sabtah, son of Cush and grandson of  
Ham  
2194
- Sadoch  
Sadoc, son of Azor; in the Virgin  
Mary's genealogy  
9239, 9241
- Saduces, Saducis  
Sadducees; Jewish sect  
19123, 19291, 19595
- Sagabatah  
Sabtechah, son of Cush and grandson  
of Ham  
2194
- Salamon, Salamone, Salmon<sup>1</sup>  
see Salomon
- Salatiel  
Salathiel, son of Jechonias; in the  
Virgin Mary's genealogy  
9234, 9235
- Sale  
Salah, son of Arphaxad; in the line  
of Shem  
2161
- Salem  
city of Melchizedek; early name of  
Jerusalem  
2145
- Salmana  
Zalmunna; heathen leader in the time  
of Gideon  
7025<sup>n</sup>
- Salmon<sup>2</sup>  
son of Naashon; in the line between  
Abraham and David  
7856
- Salomas  
third husband of St. Anne  
12694
- Salomon, Salomones, Salomonne,  
Salomoun, Salamon, Salamone, Salmon<sup>1</sup>,  
Solomon  
Solomon, King of Israel; son of  
David  
149, 7962, 8310, 8312, 8383, 8403,  
8416, 8444, 8539, 8555, 8565, 8573,  
8580, 8653, 8659, 8748, 8751, 8757,  
8792, 8851, 8858, 8871, 8883, 8956,  
8978, 8988, 9007, 9041, 9075, 9094,  
9116, 9133, 10216, 14432, 14612,  
14762, 14808, 22121
- Samaritanes  
people of Samaria  
19540
- Samary  
Samaria  
19512
- [Samgar]  
see Sanygath
- Samy  
a prophetess  
9184<sup>n</sup>



- Sampson, Sampsons  
 Samson  
 4298, 7084, 7093, 7104–7192, 7201,  
 7213, 7215, 7250, 7256, 7263, 9003,  
 10344
- Samuel, Samuele  
 Samuel, the prophet  
 7284, 7287, 7301, 7313, 7315, 7343,  
 7359, 7379, 7382, 7390, 7676, 10343
- Sanygath  
 Shamgar (Vulg. Samgar); one of the  
 Judges of Israel  
 7013
- Sara, Sare, Sarra<sup>1</sup>  
 Sarah, wife of Abraham  
 2331, 2401, 2437, 2591, 2603, 2607,  
 2613, 2683, 2716, 2720, 2721, 2963,  
 2972, 3007, 3026, 3209, 3376, 3387,  
 3404, 3425, 10484, 10517
- Sare<sup>2</sup>  
 Sarah, regarded by *CM* as the  
 daughter of Haran  
 2312
- Satan, Satanas, Sathan, Sathanas,  
 Sathonas, Saton, Satone  
 Satan  
 480, 713, 725, 745, 7446, 9052, 9482,  
 11903, 11940, 12023, 12992, 15388,  
 15521, 16927, 17977, 17993, 18011,  
 18025, 18049, 18073, 18080, 18084,  
 18217–18285, 19238, 19884, 22058,  
 23188
- Saturneus  
 Saturn  
 6997
- Saul, Saules<sup>1</sup>  
 Saul, King of Israel  
 147, 7324–7350, 7406–7493, 7603–  
 7698, 7703–7780, 7800–7861,  
 14428
- Saul<sup>2</sup>  
 later St. Paul  
 19463, 19465, 19497, 19603, 19617,  
 19633, 19643, 19662, 19686, 19705,  
 19718, 20925  
 see also Poul
- Scarioth  
 Judas Iscariot; the betrayer of Jesus  
 13300, 14554, 15218  
 see also Iudas<sup>3</sup>
- [Scythia]  
 see Sithi
- [Seba]  
 see Saba
- Sebastians  
 place where John the Baptist was  
 buried  
 13212
- Sedechias  
 Zedekiah; king when the Jews fell  
 into captivity  
 9200
- Sedek  
 another name for Shem, Noah's son  
 2141
- Seem, Sem  
 Shem, son of Noah  
 1629, 2043, 2059, 2089, 2092, 2135,  
 2137, 2139, 2141, 2151, 2153, 2279
- Seeth, Seep, Seth, Sey<sup>1</sup>  
 Seth, son of Adam  
 1204, 1242, 1247, 1249, 1283, 1295,  
 1309, 1323, 1363, 1387, 1415, 1446b,  
 1449, 1464, 1502, 17927, 17937,  
 17945
- Segor  
 Zoar; city to which Lot fled on the  
 destruction of Sodom  
 2836
- [Seir]  
 see Syer
- Semare, Sennare  
 Shinar; land where Nimrod built the  
 Tower of Babel  
 2213, 2222
- Sephora  
 Shiphras, one of the midwives  
 commanded by Pharaoh<sup>2</sup> to kill the  
 Israelite boy-children  
 5552

- Sephoram  
 Zipporah, wife of Moses  
 5710, 6438
- Serut  
 Serug, son of Reu; in the line of Shem  
 2169
- Seth<sup>1</sup>  
 see Seeth
- Seth<sup>2</sup>  
 author of a book prophesying the Star of Bethlehem  
 11398<sup>n</sup>
- [Shamgar]  
 see Sanygath
- [Shechem]  
 see Sichen
- [Shem]  
 see Seem
- Sichen, Sichym  
 Shechem; place in Canaan associated with Joseph, Jacob's son  
 2380, 5267, 6963
- Siloe  
 Siloam; stream or pool in Jerusalem; the scene of miraculous cures  
 8947<sup>n</sup>, 13550, 13570, 13815  
 cf. Piscine
- Sirie, Sulie, Suly  
 Syria  
 2106<sup>n</sup>, 6305, 21105
- Sithi  
 Scythia  
 20999
- Syer  
 Seir; home of Esau  
 4021
- Symeon<sup>1</sup>  
 Simeon, son of Jacob and Leah  
 3896
- Symeon, Symeons<sup>2</sup>  
 Simeon; lived to see the infant Jesus  
 11315, 11327, 11358, 14439, 17053, 17721, 17729, 17792, 17886
- Symeoun<sup>3</sup>  
 Simon, son of Joseph, husband of the Virgin Mary  
 12546<sup>n</sup>
- Symeoun, Symond, Symound, Symounde<sup>4</sup>  
 Simon; at his house Mary Magdalene washed Jesus' feet  
 13986<sup>n</sup>, 13990, 14019, 14029, 14031, 14050, 14054
- Symeoun, Symound, Symon<sup>5</sup> (Zelote)  
 Simon the Zealot; one of the Twelve Apostles  
 13298, 18873, 21165  
 see also Chananew
- Symon (Magus), Symound<sup>6</sup>  
 Simon Magus; attempted to buy magical power; put to death by Peter  
 19517<sup>n</sup>, 19530, 19563, 20891<sup>n</sup>, 20903, 22161
- Symon, Symoundis<sup>7</sup>  
 Simon; host of Peter in Joppa  
 19800, 19820, 19895
- Synay  
 Mount Sinai  
 6361, 6459
- Syon  
 Zion; hill in Jerusalem  
 19204
- [Syria]  
 see Sirie
- Sodom, Sodomam  
 Sodom  
 2475, 2531, 2735, 2741, 2766, 2843
- Solomon  
 see Salomon
- Speyne  
 see Hispanye
- Steuen  
 St. Stephen Protomartyr; one of seven men ordained by the apostles  
 19389<sup>n</sup>, 19403–19481, 19510
- Suly  
 see Sirie
- [Tabitha]  
 see Thabita

- [Tarshish]  
see Tharsis
- [Tarsus]  
see Thars
- [Terah]  
see Thare
- Thabita  
Thabitha; another name for Dorcas;  
raised from the dead by Peter  
19762, 19787  
see also Dorca
- Thadew  
Thaddaeus; surname of Judas; one of  
the Twelve Apostles  
13288  
see also Iudas<sup>4</sup>
- Thamor  
one of seven men ordained by the  
apostles  
19389<sup>n</sup>
- Thare  
Terah, son of Nahor and father of  
Abraham  
2173, 2175, 2305
- Thars  
Tarsus; home of Saul (Paul)  
19662, 20937
- Tharsis  
Tarshish, son of Javan and grandson  
of Japhet  
2188
- Thebas  
Thebes  
7004
- Themas  
Damascus in Canaan  
2520<sup>n</sup>  
see also Damas
- [Thola]  
see Tola
- Thomas (Didimus)  
St. Thomas the Apostle  
13299, 14218, 18680, 18692, 18695,  
18699, 18872, 21089
- Tiberiade  
Sea of Tiberias  
13453
- Tigre  
River Tigris  
1037, 1317
- Tiras  
son of Japhet and grandson of Noah  
2184
- Tymon  
Timon; one of seven men ordained  
by the apostles  
19390<sup>n</sup>
- Tobal  
see Iobal
- Togoriens  
Togarmah, son of Gomer and  
grandson of Japhet  
2186<sup>n</sup>
- Tola  
one of the Judges of Israel  
7029
- Traian  
Trajan, the Roman emperor  
21173
- Tristram  
Tristan; hero of medieval romance  
and lover of Isolde  
17
- Troye  
Troy, the city  
5, 7014, 7033, 7056, 7059, 7068
- Tubal  
son of Japhet and grandson of Noah  
2184
- Tubaltaine, Tubaltayne  
Tubalcain, son of Lamech; in the line  
of Cain  
1512, 1518
- [Ur]  
see Ire
- Vry, Vrye  
Uriah, Bathsheba's first husband  
7888, 7889, 7894, 7895, 7897, 7900,  
7903, 7909, 7943

- Vs  
 Huz, son of Nahor, Abraham's  
 brother  
 2308, 2309
- Vtayne, Vteyne  
 maidservant of St. Anne  
 10431, 10462, 10470
- [Uzziah]  
 see Osyas
- Wawayn  
 Sir Gawain; Arthur's nephew  
 13
- Zabulon<sup>1</sup>  
 Zebulun, son of Jacob and Leah  
 3898
- Zabulon<sup>2</sup>  
 Zabulon; part of Galilee  
 13247<sup>n</sup>
- Zachary, Zacharye, Zakary  
 Zacharias, father of John the Baptist  
 10153<sup>n</sup>, 10932, 10935, 40946, 10959,  
 10967, 10987, 10993, 11083, 11086
- [Zalmunna]  
 see Salmana
- Zeb  
 Zeeb; heathen leader in the time of  
 Gideon  
 7026<sup>n</sup>
- Zebedee, Zebedei  
 Zebedee, father of the apostles James  
 and John  
 12697, 21010
- Zebee  
 Zebah; heathen leader in the time of  
 Gideon  
 7026<sup>n</sup>
- [Zebulun]  
 see Zabulon<sup>1</sup>
- [Zedekiah]  
 see Sedechias
- Zeno  
 dead child restored to life by the  
 child Jesus  
 12297
- [Zion]  
 see Syon
- [Zipporah]  
 see Sephoram
- Zorobabel<sup>1</sup>  
 son of Salathiel; in the Virgin Mary's  
 genealogy  
 9236
- Zorobabel<sup>2</sup>  
 writer about the Last Days  
 22440<sup>n</sup>



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