

The
Southern
Version
of
**CURSOR
MUNDI**

Volume V

Edited by
Laurence M. Eldredge
and
Anne L. Klinck

University of Ottawa Press



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General Editor, Sarah M. Horrall

Previously published

Volume I. Lines 1-9228. Edited by Sarah M. Horrall

Volume II. Lines 9229-12712. Edited by Roger R. Fowler

Volume III. Lines 12713-17082. Edited by Henry J. Stauffenberg

Volume IV. Lines 17289-21346. Edited by Peter H. J. Mous

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

University of Ottawa Press gratefully acknowledges the support extended to its publishing programme by the Canada Council and the University of Ottawa.

We acknowledge the financial support of the Government of Canada through the Book Publishing Industry Development Program for this project.

This book has been published with the help of a grant from the Humanities and Social Sciences Federation of Canada, using funds provided by the Social Sciences and Humanities Research Council of Canada.

University of Ottawa Press gratefully acknowledges the support of the University of New Brunswick and the long-standing support and generous commitment of the Faculty of Arts of the University of Ottawa to this project.

Canadian Cataloguing in Publication Data

Cursor mundi

The Southern version of Cursor mundi

(Études médiévales de l'Université d'Ottawa — Ottawa mediaeval texts and studies)

Includes bibliographies.

Vol. 1 is no. 5 of series, v. 2 is no. 16, v. 3 is no. 13, v. 4 is no. 14, and v. 5 is unnumbered.

Vol. 2 edited by Roger R. Fowler, v. 5 edited by Laurence M. Eldredge and Anne L. Klinck.

Contents: v. 1. Lines 1-9228 – v. 2. Lines 9229-12712 – v. 3. Lines 12713-17082 – v. 4. Lines 17289-21346 – v. 5. Lines 21845-23898.

ISBN 0-7766-4805-5 (v. 1) – ISBN 0-7766-0206-3 (v. 2) –

ISBN 0-7766-4814-4 (v. 3) – ISBN 0-7766-0107-5 (v. 4) –

ISBN 0-7766-0504-6 (v. 5)

I. Eldredge, L. M., 1931-

II. Fowler, Roger R., 1944-

III. Horrall,

Sarah M., 1940-1988

IV. Klinck, Anne Lingard, 1943-

V. Title.

VI. Series: Publications médiévales de l'Université d'Ottawa; 5, 16, 13, 14.

PR1966.A35 2000

821'.1

C79-002580-9 rev.



UNIVERSITY OF OTTAWA
UNIVERSITÉ D'OTTAWA

Cover Design: Robert Dolbec

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ISBN 0-7766-0504-6

© University of Ottawa Press, 2000

542 King Edward, Ottawa, Ont., Canada K1N 6N5

press@uottawa.ca

<http://www.uopress.uottawa.ca>

Printed and bound in Canada

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 INTRODUCTION¹

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*

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 "zernen 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 Inland 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 persoone þat haþ þis book commitid to him of þe persoone 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 occupieþ it not leene he it for a tyme to sum oþer persoone also þat persoone to whom it was committid for þe teerme of lyf vndir þe forseid condiciouns deliuere it to a noþer persoone þe teerme of his lijf and so be it deliuered & committid from persoone to persoone 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 Stacyes 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 Nycho-las 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 Bealmey, 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:

Stae 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:

Þis 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 baþ 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. 2440–41, where MS F reads:

qua-sim of sorou nane has here,
herkin to me & ze 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.

Þe thrid day þat drighten did
Þe watters draw unto a stid,
And bad a dri sted suld be;
Þe watters al he cald þe see,
Þe 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 praïsses non
 Þan 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
 Þan 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 prayses 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 dou3ti 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 kny3tes felle	
And off auentures as 3e han herd telle	
And off gawayn kay and oþur stable	
Which þat weren off þe round table	
How king charles and rouland fau3t	15
Wiþ saresins wold þei han no sau3t	
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 Vimmafon	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 palexina	g

Stories also off serecen þinges	21
Off princes prelates and off kinges	
Sanges fair off selcoup 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 frooure 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.

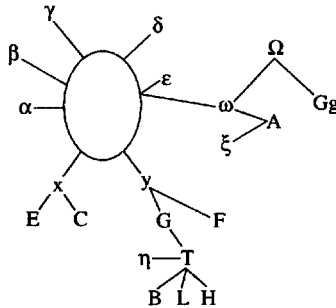
Two other authentic borrowings from *CM* have been discussed in detail elsewhere. *Cleanness* shares with *CM* a most unusual motif in its

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.

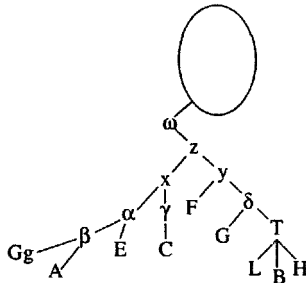
MANUSCRIPT RELATIONS²

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*:

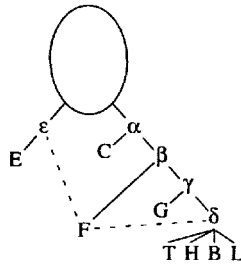


2. A discussion very similar to that which follows appeared in Dr. Horral's "The Manuscripts of *Cursor Mundi*." In the present account, she adds an analysis of the stemma proposed by Ross, and refines her view of the relationships among HTLB. A.L.K.

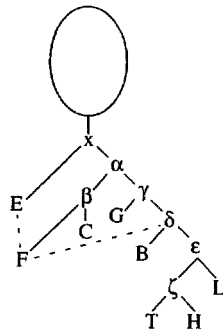
After criticism of this stemma, Hupe produced another one:



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

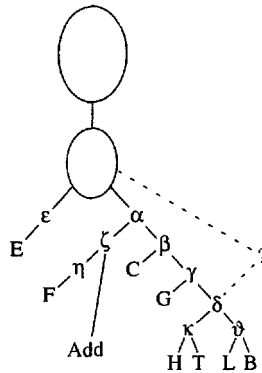


The only challenge to Kaluza's work in recent years has been a stemma constructed in a 1971 Oxford B.Litt. thesis by Charles C.V. Ross. Using evidence almost exclusively from the 4000 or so lines of the text which are present in MS E, he deduced the following set of relationships:



(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:³



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 δ . MS G rarely preserves a unique original reading, and when it does C and δ 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 "blurded" 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> His heued ys rounded as a balle & squapys þe firmament alle	<i>Elucidarium</i> I 59 Caput ejus est rotundum in caelestis sphaerae modum
F 4682–83 CGHTLB <i>om</i> & alle þe baronage so til him bare Þatte alle þai louted til his lare	<i>Bible</i> , Herman de Valenciennes 1420–21 Les barons de la terre faire tous son plaisir, Tout le vont enclinant tout le vont servir.
F 8300 Þi wille is worsheþely to wirk Þat is to diȝt [C driȝht]	<i>Trad. anon.</i> fol. 269v col. 2 Il scert bien que tu li ues 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 α , but were lost at β , and hence do not appear in CGHTLB. Correct readings which still appear in E were lost to the other manuscript families at α , 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 α , 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 δ and do not appear in HTLB. The correctness of this stemma is further shown by the fact that F and δ 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
	þen come alisaundre wiþout doute
	And asked quo walde stande gayne.

Obviously more than one scribe missed the point that Alexander and Paris are the same person. However the scribes of F (or η) and δ 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	leaud
	GHTLB	Goly.

In summary, then, when FE have a common correct reading, the error was introduced at β , and thus affects CGHTLB. When FC(E) share a common correct reading, this disappeared at γ . 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 γ (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, ζ, an intermediate stage between α 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 α , and thus do not appear in FCGHTLB. The penitential manual which is common to CFG was also added at α . Original readings shared by F and E, on the other hand, were dropped at β , 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 δ 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 schulde 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 five.	

One correct reading is shared by HTLB and E:

HTLBE 22525

Into þe erþe shul somme ryn

CFG Right to þe air al sal þai rin

Quinze signes 14

Droit a ces granz fosses courront

These pieces of evidence, although few in number, may indicate that the reviser at stage δ consulted two manuscripts while preparing his translation, one (γ) 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> .
CM	<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.
ET	<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> .
IMEV	Carleton Brown and Rossell Hope Robbins, <i>The Index of Middle English Verse</i> .
IMEV 796	E. Stengel, <i>Codicum manu scriptum Digby 86</i> .
IMEV 1823	F.J. Furnivall, ed., <i>Hymns to the Virgin and Christ</i> .
IMEV 3367	F.J. Furnivall, ed., <i>Early English Poems and Lives of Saints</i> .
IMEV 3368	Hermann Varnhagen, "Zu mittlenglischen Gedichten X: zu den Signa ante Judicium."
<i>Leg. aur.</i>	Jacobus de Voragine, <i>Legenda aurea</i> .
ME	Middle English

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

**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 seuenþe 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 ryn	
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	fol. 130r col. 2
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 & deeþ 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 *whenne* he sitteþ as iustise
 Of oure feint & oure fals seruise
 Meke to vs we him fynde 21895
 And noþing loueþ more þen oure kynde
 So muche he 3yueþ vs euer oure wille
 Þat we him waite euer wiþ ille
 Bestes doumbe leouns & beres
 Alle lyuyng þingis on her maneres 21900
 Done her deuer & werne nou3t
 Ponkyng þe makere þat hem wrou3t
 Heuen & erþe sonne and mone fol. 130v col. 1
 And al þat in þis erþe is done
 Þei serue him alle vpon her wise 21905
 And man wiþdraweþ his seruyse
 So filled wiþ couetise is he
 Þat he of god haþ no pite
 Muche leuer *him* were to here
 How Roulande fau3te & olyuere 21910
 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 3eyn char
 To wroþerhele he 3af vs wit
 But if oure lif be lad wiþ hit
 With e3e & ere þe soþe we seen 21925
 And neuer þe bettur 3itt we ben
 Warned we be bi oþeres wrake
 Vnneþe wol any ensauple take
 If any warnyng be to cast
 Litol 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 21935
 If we þeron haue holde vmwhile
 Hit is to vs but for a gile
 Whenne we best wene to haue al

- 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
 Ze þat in þis lake be lende fol. 130v col. 2
 Haue euer þouzte on zoure ende
 Þat ze 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 ynowze
 Þe toþer shal be wondir rowze
 Furst he coom vs alle to queme
 Þe toþer shal be vs alle to deme
 Furst he coom demed to be 21965
 Þe toþer coome to deme shal he
 Of þis come shul be tokenes sere
 Bifore comyng þat ze shul here
 Wipouten 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
 Þis anticriſt haþ hade ful fele 21995
 Þat to his ſeruſe 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
- //
- Noþing 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 ſtete
 Waityng hors to ſtynge 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 attry dynt
 Out of her trouþe make hem ſtynt
 Of fadir & modir he ſhal be born
 As oþere men were him biforn 22024
 Bitwene a mon & a wommone
 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 22045
 þat myȝt is not so now knownen
 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 22050
 And mucche wo worche in londe
 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 22055
 And bar þe key of þe muchel pit
 As seiþ seint Ion in holy writ
 To þat dragoun soone he wan
 þat men callen deuel 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 deuel shal descende
 And in anticristis modir lende
 To fulle þat caitif so vnclene 22075
 And vmbilay hir al bidene

- Into his wille hir to weyue
 And do hir bourze a mon conceyue
 Þat al þe burþe þat þere is born
 Shal be wicked fals & forlorn
 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 zou ore
 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
 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
 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
 Bethsaida & corozaym
 Þese two citees shul susteyne him
 Oure lord warieþ þese two townes
 And þus seiþ in his sermownes
 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
 To helle depe shaltou be zeuen
 Norisshe him shul enchauntours
 Nigromaunceres and logelours
 Of alle manere craftis ille
 Of al falshede þei shul him fille
 Wickede 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
 In þe temple salomone
 Þenne shal þat traitour set his trone

22080

22085

22090

22095

22100

22104

fol. 131v col. 2

22110

22115

22120

- 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 oþere lordyngis
 Turne to him þei shul raperst
 And siþen oþere 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
 Siþen ouer al þis world wide 22135
 Shal be sende wiþ muchel pride]
 His prechouris for to spelle his wille fol. 123r col. 1
 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 siþt
 So selcoupely to shewe his myþt
 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 wrouþt
 And fantome ben and ellis nouþt 22160
 As symon magus in his whyle
 So shal he þe folke bigyle 22162
 Gode men þat shul se þis wrouþt 22165
 Shul be studying al in þouþt
 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

- 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 sorwyngge 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 sermons 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 ronnen ryf
 Þourze 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 siþen 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 zelde
 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 zit of romaynye 22245
 Þouþ 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 trynyte
 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* circumcise
 And shewyng make of his maystrise
 I am þat crist shal he say fol. 124r col. 1
 Þat ȝow was het mony 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 noubre of hem þei be so fele
 Dis 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 fol. 124r col. 2
 Moost þei shul hit 3erne alwey 22340
 Horse & asse wommon & childe
 Shal noon haue myzt 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 dougty lordyng
 Haþ ben an hundride wyntir kyng
 And twelue þenne shal he fare 22355
 To ierusalem wiþouten care
 And zelde vp þere his diademe
 To oure lord god as wel beseme
 Cristen kyngdomes vp to zelde
 To ihesu þat haþ al to welde 22360
 Two prophetis shul come þenne in hy
 Þat ben Enok and eke Ely
 Aþeyn 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 sheweþ 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 fronte 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 crouned 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 brouzt
 I vndirstonde hit in my þouzt
 Þat is no mon so wyse þat may
 Telle whenne shal be þe laste day 22420
 But he þat al haþ for to zeme
 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 auzte 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 vndop̃ 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 bloody 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
 Wepying 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
 Wepying as þei men 3it were
 No word shal þei 3it sowne 22485
 Til þat þei be fallen doune
 Vnto þe abyeme wiþouten sizt
 And þere þei shul haue left her lizt
 And wex as blac as any cole
 Lord who may þis þenne þole 22490
 Þat ben so soilid 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 22515
 A lord wo shal be þe mon
 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 doumbe 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 strenges 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 sooþ to seyn
 Al þis world shal be made pleyn
 Iliche bi þen shal ben al
 Valeyes vp ryse & hilles fal
 Al þis erþe now vndir heuen 22535
 Shal þenne be Iliche euen

- For drede of þat hyze demere
 Þe pees shal turne al into were
 Erþe shal quake neu^er 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 eigteþ 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 ou^er 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]es vche a burne
- // Þe nynþe day shal be kene 22580
 Was noon siche of þese oþere sene
 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
 Pou 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 22595
 As seynt Ierom vs telleþ
 And pope gregore þere he spelleþ
 Aungels þenne shul quake vnqueme
 For doute of him þat al shal deme
 Þenne shal quake cherubyn 22600
 And also shal do seraphyn
 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 22605
 For heuen he shal se parte in sunder
 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 ligȝt shal shyne & heuenes open 22610
 Þe fendis alle shul walken open
 Þe fendis alle shul walken open
 Poul hit seiþ hit is no doute
 Hereþ now what þei shal say
 For drede þei shul haue of þat day 22615
 Ihesus lord þat didest vs dwelle
 In heuen & siben þerfro we felle
 We haue hit lost wiþ greet foly
 In þis greet nede we to þe cry
 Þi wrecche hondiwerke in wo
 Þat pou 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 22625
 If we myȝte haue oure erde aȝeyn
- // 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 oþer shal blowe
 Þat is no tunge hit may showe
 Þe erþe shal hit brynge to drifte fol. 126r col. 1
 And vp out of þe stide to lifte
 Þe deueles out shal be fordryuen 22635
 Out of þat erde þat shal be ryuen
 Bere her bodyes in þat ayr
 Þat siȝt shal be ful vnfair
 Þenne shal þe reynbowe descende
 In hewe of galle hit shal be kende 22640
 Wiþ þo wyndis shal hit melle
 And dryue hem down alle into helle
 And bete þo deueles þidir In
 In her bale euer to bryn
 Þei shul be bede to holde hem þore 22645
 Abouen erþe to come no more 22646
 Þenne shul þo fendis criȝe & calle 22649
 Lord god fadir of alle 22650
 Þou let vs vndir erþe be hid
 Þat we be here no lengir kid
- // Þe twelþe tokene is sorwes sere
 Þourȝe myȝte of him þat al may stere
 No mon þat is in erþe 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
 Þenne aungels þat in heuen shul be
 Shul kne[ll] bifore cristis kne
 And crye mercy to þat kyng 22665
 Þat þei se redy to demyng
 For þat reuþe shul þei be rad
 Þei se ouer al þe world sprad
 Whenne aungels þus shul drede þat pas
 What shal synful say allas 22670
- // Þe þrettenþe day shal be snelle 22672
 More þen any tonge may telle 22675
 Whenne alle þe stones þat are wrouȝt
 Vndir heuen in world brouȝt
 Aboue þe erþe & byneþen fol. 126r col. 2

- Riȝt into þe abyne fro heþen
 Shul smyte togider wiþ sicke 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 fiftenþe 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 fol. 126v col. I
 Þat aftir þe resurexioun 22716
 Þe hize day of his ascencioun

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 ioie maden in plas A cloude þei sey azeyn him lizt	
And bar him vp was wondir brizt 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 ze 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 ze haue bifore herde rede	
Hit is no clerke may write <i>with</i> Ink	22745
Ny no mouþ to mene ny hert þink Þe hundride þousandis of knyztis	
Shal folwe þat lord myche of myztis 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 Þat in þis world stondeþ or hyngis	
Sorweful beþ 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 omne spred Þat 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 fol. 127r col. 1
 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

- // 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 & zing
 At þat forseid vprisung
 Shal be of elde as þei shulde here
 Haue dyzed in her þritty zere 22820
 Þat elde þat *crist* had at his dede
 Whenne he vs brouzt 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 azeyn kynde becomen 22830
 Forsobe I say wipouten lesyng
 At þat ilke vprisung
 Alle þo þat god haþ chosen to his
 For to be brouzte into his blis
 What so þei in þis lyf han bene 22835
 Þer shal no wem on hem be sene
 Ny nouzt 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 saued be 22842
 þe dampned shul haue fairhede none 22845
 Al goodnes shal be hem wone
 Of hem is not to telle in tale
 Wipoute bote þei shul haue bale
- // Þe childre þat are abortyues
 Þo are þat ben not born in lyues 22850
 Shal ryse in þritty zeer 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 saued be by no wey 22856
 Þo men þat þourze her owne gilt 22859
 Wip hedyng or hongyng were spilt 22860
 Þourze her synne & her foly

- Wij houndis eten þe moost party
 Mony wenen þat ben not wyse
 Þat þat flesshe shal not hool vpryse
 Þat to wene is but falskede 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 wijþ his sauoure 22880
 Vche fruyt for his ceesoun
 fol. 127v col. 1
 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 vnswere 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 þere
 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 fordop 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 siche 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 trespace
 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 fol. 137r col. 1
 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 mount of oliuete
 As hit is tolde of prophete
 Þei tente only but to þe lettre
 Litol 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 wynne
 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 clensted 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 oþere 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 23040
 Alle ledes in foure dalt shul ben
 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
 Feloushipe oure lord to bere
 Boþe as Iustise and demere 23060
 Longe is siben ihesu *cris* 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 wip wynne 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 myzt þat al walt 23105
 Shal do hem in two be dalt
 Lodly & stynkyng 3e 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
 Murþereres & forsworen als
 Þat þour3e 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 3e al her flesshes wille
 And moost hem liked dedes ille 23120
 Wipouten pite or wille to mende
 And vnshryuen were at her ende
 But de3ed 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 nouþer wole for loue ny awe
 Do þat shulde god queme 23135
 And þerwip myzte himself 3eme
 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 deuel 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 3oulden 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
 Þouze hit were casten þerIn
 Hit shulde neuer þe lasse bryn
 So þat oure fire is no more
 Azeyn þe fyre þat brenneþ þore
 Þenne peynted fire azeyn oure myzt fol. 128v col. 1
 Þat on a wal bi mon were dizt 23216
 Foreuer hit brenneþ nyzt & day
 But 3yue lizte neuer he may
- // Þe toþer pyne is colde so kene
 Þat monnes mouþ may hit not mene 23220
 Þat þouze a fire were made in haast
 And þourze þulke watir past
 In turnyng of þyn honde aboute
 Hit wolde be colde out of doute
- // Þe þridde pyne is hard to dryze 23225
 Of wormes þat shul neuer dizze
 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 oþere se
- // Þe seuenþe shame for her synne 23245
 Lastyng euer wiþouten blyne
 For þerto shal vchone haue siȝt
 To se shenshepe on oþeres 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 oþer her bifore
 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 pyned 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 zeer to zere
 Þei brent þeryn so were þei bold
 Þei shul haue euer þat watir cold
- // Þo þat euer had wrapþe & nyþe 23280
 And wiþ bacbytynge wolde kiþe
 Þo wormes euer shul on hem wrote
 In bale wiþouten hope of bote
- // And for þei were here wont to lye 23285
 In stynkyng lust of leccherye
 And wolde not haue but her delices
 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 23290
 Þole for loue of heuen kyng
 Þei shul be beten euer on oon
 Mercy shul þei euer forgoon
- // And for þei wolde not be lizt fol. 129r col. 1
 Of soþfastenes to haue þe sizt 23296
 Þat is of god lord of lond
 Þei haue derkenes euer lastond
- // And for þei wolde not shrifte take 23300
 And at her ende amendes make
 Vchone shal se wiþ sizt of shame
 What blenche is on oþer for blame
- // And þei þat wolde no preching here 23305
 Of god nor of his lawes lere
 Þerfore shul þei here þe sounes
 Boþe of neddres & dragounes
 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 23310
 Vpon her membris euerywhere
 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 doun
 Her backis toward oþere bet
 Wiþ pyne on euery syde biset
 Þe rihtwis men shul se þo pynes
 Vpon oure lordis liþer hynes 23320
 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
 Þouze 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 rihtwis glad shal be
 Whenne he shal wreche on synful se
 If þei schulde for hem pray 23345
 Azeyn 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 neuen 23355
 Is þe hyze 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* wipouten wo 23362
 No yze may se ne ere here 23365
 Ny herte þinke þo ioyes sere
 Þat ihesu *cris*t 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 wip lastynge hele 23375
 Þe soule shal haue also fele
 Wisdome & frenshepe haue hit shal
 Acorde pouste & worshepe wipal
 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 wip 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 wiþstondyng 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 liztly ouerturne þou mouzt
 As þou may now loke wiþ sizt
 As myche þenne shal be þi myzt
- // Likyng shal þou have to þe
 May no þing likyng 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 3erneþ ofte
 Alle oþere blisses þat may be
 Alle þese in þe shul be plente 23460
 Þou shalt hit euermore sene
 Wiþ lokynge ezen 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 blishedhedis 23475
 Þat 3yuen are to þe body medis
- // Þe soule haþ also oþere 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 & þou3t 23491
 But þerfore vndirstonde þou nou3t
 Hit shal hem turne to no shame
 Ny no maner blenche of blame
 Hauē 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 þinke 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 forzyuen 23505
 But to bete hit whil we may lyuen
 Forzyuen are þei & neuerþeeles
 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 seiſt whenne þou biþenkeſt þe 23529
 Þat [þou] woldes like to petur be 23530
 If þou þat wole þou maiſt 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 wiȝt 23550
 So myȝtily her myȝte to fille

- Þat if hit stood hem in wille
 To make anoþer erþe & heuen
 Þei myȝte hit do as þei wolde neuen
 For þei wiþ crist ben heires alle fol. 130v col. 1
 Þere wiþ him stad in stalle 23556
 Gode þei are & goddis heires
 To do her wille myȝte is þeires
 Whi make þei not siþ þei mow
 Anoþer heuen þenne say þow 23560
 Bleþely sir I shal þe telle
 For god haþ wrouȝte al hool to dwelle
 Of his werkis vnhool is noon
 But in weiȝte mesure & tale vchon
 If þei anoþer heuen wrouȝt 23565
 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 23570
 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 23575
 In oure dere fadris halle
 Þei shul in wonynge stides sere
 Vchone haue her ioye plenere
 Of her worshepe what may we mene
 Þat crist him kiþeþ to hem clene 23580
 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 23585
 Shal bere hem worshepe & honour
 Sonne mone watir & sterne
 Þat now renneþ in cours zern
 Into better state shal stonde
 Fro þenne no lengur to be rennonde 23590
 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
- // Of her sikernesse now to say fol. 130v col. 2
 Certis þer is noon oþer way 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 ʒyuen hem to mede	
To lose þei woot is no drede	
Her ioie & gladshipe who con tel	
No mon forsobe 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 ʒyue vs wonynge þere	
Þese are þe ioies & mony elles	
God ʒyueþ 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 & myzty boþe	
Þe oþer shul be grisly & loþe	23620
Þei shul be liʒte as foul to flye	
Þe oþere heuy wo to dryʒe	
Þei shul be wondir strong & wiʒt	
Þe oþere febel wiþouten myʒt	
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 ouʒte witen þare	fol. 131r col. 1
Hit is but of sorwe & care	23636
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	

- 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 lawzen for ioie þei ben in lende
 Þese opere wepen in woo wiþouten ende
 Fro þat sorwe & al þat wyte
 Ihesu crist make vs quyte 23650
 And 3yue vs grace so to do
 Þat we may come to his blisse so
- Off blisse & ioie haue 3e herd
 Now shal I telle 3ou of þe werd
 Þat fordone is & al fordryuen 23655
 Aftir þat doom is 3yuen
 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 stiryngge 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 syne
 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 fol. 131r col. 2
 Heuen & erþe shal be made newe 23676
 Sunne & mone sterre & lift
 Þat bi strengþe be now shift
 Alle wattris now rennyngge 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 brigtenes þenne of seuen dayes
 Þe waitir þat wette cristis flesshe 23685
 And bi bapteme his seyntis wesshe
 Fro þat tyme ouerpasse hit shal

- Þe shene shynyng cristal
 Þe erþe þat cristis cors in bred
 Of paradis 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 maledizt
 To þornes for oure eldre plizt
 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 3oure 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 fol. 131v col. 1
 Pat doþ vs myche spedyng spille 23716
 Hit blendep vs a litil zele
 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 a3eyn
 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

- 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
 Aþeyn 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
 Aþeyn 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 myzte to stonde aþeyn
 3if we wole note on hem oure myzt
 Certis þei ben felde in fiȝt
 Þat londe is esy for to wynne 23765
 Þat no mon is to kepe hit Inne
 And he is also a foul coward
 Þat noþing may þole of hard
 Þat zeldeþ *him* ar he be souȝt
 And leseþ so himself for nouȝt 23770
 Fiȝte he schulde if he dud riȝt
 And fle *whenne* he no lenger myȝt
- // Fele þer ben of vs in drede
 Þat zelden hem er þei haue nede
 Vnto þe fend ful of pliȝt 23775
 Wiþouten any assaut of fiȝt
 But *euer* to falle ben redy
 Who myzte 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 þouze we knowe hit myswrouzt
 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 willefuly 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 wezes 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 seldom þerto we lay	
But fer is oure hert away	23832
Wherfore of hem lete we so ille	23835
But for þei speke azeyn 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 azeyn wole zelde	
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 rapþer 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 oþer mon	23870
And he þat more con þen oþer	
Debonerly þenne to teche his broþer	
Alle are we breþer zonge & olde	
Crist for vs was bouȝt & solde	
He haþ vs in his noumbre tolde	23875
As for sheep of his folde	

Þourze 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 ȝeme
 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 neuer 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; v̄mwhile] *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; vnþays] 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 ouþer] 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 Conscience. 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] & vnwoid 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] euyne 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	haþ 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	cris]t] 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	haþ] 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	liʒt] myʒt T.
22402	papilon] babilon L; felle] selle L.
22409	stably] 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	hiʒt] 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 þ</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 brou3t] bou3t T.
 22837 Ny] Ay L.
 22839 þe] þei T; they L.
 22842 stature] statute L.
 22845 fairhede] *om* 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 *missing from H, supplied from T.*
 22964 Iohel] josell L.
 22972 con þis not] þus can not L.
 22978 to] of L.
 22983 Þei] The L.
 23002 karked] harkenyth L.
 23018 while] *om* L.
 23028 *punctus elevatus om* L.
 23047 lasten] leftyn L.
 23064 onne to] vnto L.
 23071 And her] And yaf her L.
 23073 willeful] willyng L.
 23091 waging] 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 *and* L.
 23159 hennes] yon L.
 23163 ofte] of T.
 23180 wreche] wrethe T; him] *om* L.
 23188 euer to] euer there to L.
 23198 nay] *om* T; þat] *om* L.
 23202 forþi] that L; calleþ] callyd L.
 23207 *two-line initial N]* 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 Pat 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] hemsself T.
23530	þat woldes] þat þou woldes T; That þou woldyst L.
23534	þe] <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	wi3t] li3t T.
23632	þese] þere 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	3ou] <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 3</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 “goddis 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 “zifte,” “awe,” and “tokenes” translate, in rearranged order, terrore, muneribus 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, Amon, Maon, Naaman, Jonas, 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 interpolatim, 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 *Yrymes 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 þing." 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 þat 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 janz en vos deströiz.”
 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'antredonrfont." *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 grelles et d'ores," but MSS LUV have "De nois de glaces et de grelles."

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 praeuunt ... 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 seiþ þe 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 mixtum 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 ungues. 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 þe 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 *stinken* (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 *Swiftenes = velocitatem, feirhede = pulchritudinem, fredome = libertatem, strengpe = fortitudinem, euer lyf to lede = immortalitatem, likyng = voluptatem, lastyng 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 *pe 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 absoluti*. 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 stabiliiter 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 septemplerit sicut lux septem dierum*, cited in *Eluc* 1168C: *sol septemplerit plus quam nunc lucebit, ut dicitur: Sol habebit lumen septem dierum*.
- 23689 translates *Eluc* 15 1168D: *Terra, quae in gremio suo Domini corpus confovit ...*
- 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]]s] 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. wrozt*] E *wrozt*
 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. wrozte*] E *wrozte. 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 wrozt] E *wrozte. [A]nd*] G *and*
 21654 Vndir] E *Vndir*
 21655 Thare] E *þare. driztin*] E *driztin*
 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 *sipin. 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*. tazt] E *cazt*. 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 ourcome] E *ourcome*
 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*. eiu] E *eiu*

- 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 trouþe. 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. Anopir] 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 wijpir] E wijpir
 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 crist
 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 *If 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 felumni
 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 strengh
 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 [b]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 [b]e] G þe
 22507 *F fol. 94v col. 2*
 22510 Dune] C Dime
 22519 [V]gli] G Vgli
 22531 [b]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 [b]e] G þe
 22563 we] F þe
 22566 Alkin] C Allkin
 22568 Moses] C moyses
 22574 wen þat] E þat wen
 22579 [b]e] G þe
 22591 [b]e] G þe
 22605 *F fol. 95r col. 2*
 22613 now] E nov
 22615 Iesus] C, G Ihesus
 22626 ogain] E ogain
 22627 [b]e] G þe
 22644 alle] C alle
 22653 of] E es. [b]e] G þe
 22658 iesu] C, G ihesu
 22660 quain] C quain
 22671 [þe]e] G þe
 22689 xvius] C [xivus]. [b]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 [þ]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 [p]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 [p]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 [p]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 [p]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-ouren] E wit-ouren
 23219 [p]e] G þe
 23225 [p]e] G þe
 23229 wlatsum] E wlatsum
 23233 [p]e] G þe
 23238 þair] G þari
 23241 [p]e] G þe
 23244 oþer] G oþer
 23245 [p]e] G þe
 23246 neuer] C neuer
 23249 [p]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 wisdome] F [haue wisdo]me. *F fol. 99r col. 2*
 23381 suift] C suitf. [I]n] G in
 23390 euir] E *euir. wil*] E þou wil
 23393 [O]f] G of
 23412 þirþe] E thirþe
 23423 [þ]u] G þu
 23429 [L]jiking] 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 [b]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 Rabeli (1367). Iesu] G Ihesu
 23934 euir] E euir (1369)
 23935 [p]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 <l>
 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 [p]ai] G þai
 24035 [V]nto] G vnto
 24039 blublid] G bublid
 24041 [T]o] G to
 24047 [p]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 *pu*
 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 outen] E *outen*
 24286 euirmar] E *euirmar*
 24287 mostin] E *mostin. vndirlie*] E *vndirlie. [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 Ioon] 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]uilis*] G *quilis*
 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 neurir] E *neurir. 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 outen] E *outen*
 24321 neurir] E *neurir*
 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*

- 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 oþer] E *oþer. wimmen*] E *wimmen. murnand*] E *murnand*
 24622 þider] E *þider*
 24623 [M]ani] G *mani*
 24624 gret] E *gret*
 24626 twin] E *twin*
 24629 langing] E *langing. [þ]ar*] G þar
 24630 vprising] E *vprising*
 24633 moder] E *moder. him*] E *him*
 24634 him] E *him.*
 24635 and] E *and. forsuuin*] E *forsuuin. [S]ua*] G *sua F fol. 105v col. 2*
 24636 Quen] E *Quen. mornin*] E *mornin*
 24637 þrang] E *þrang*
 24638 þiderward] E *þiderward*
 24640 E *fol. 13v col. 2*
 24641 [F]ul] G *ful*
 24642 þan] E *þan*
 24644 oþir] E *oþir. 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. [þ]u*] G þu
 24654 fulfil] E *fulfil*
 24655 strang] E *strang*
 24656 him] E *him. in*] E *in*
 24657 þiderward] E *þiderward*
 24659 [I]ohan] G *Iohan*
 24660 moder] E *moder*
 24661 keping] E *keping*
 24662 maidin] E *maidin. þat*] G þat
 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 graþeli] E *graiþeli. grace*] E *grace. grant*] E *grant*
 24675 moder] E *moder*
 24677 [þ]ar-till] G þar 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 *wete. [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 drun
 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 þisw ord] C þis 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]iþen] G siþen
 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 laurd] C laurd
 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 [p̄at]] C <p̄at>
 26804 [in sc̄rift]] C <in sc̄rift>
 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. p̄at*] C p̄at
 27067 *bis*] *F his. birthing*] C *birching*
 27075 *alle*] C *all*
 27115 *War*] C p̄ar
 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 [p̄at do]s] *F <p̄at 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 p̄at] C p̄at
 27553 p̄at] C p̄at
 27559 p̄at] C p̄at
 27606 *F fol. 120v col. 2*
 27612 p̄at] C p̄at
 27629 *C no gap*
 27631 *C no gap*
 27724 *F fol. 121r col. 2*
 27666 *gain*] C *gan*
 27700 *brin*] C *brinn*
 27741 p̄at] C p̄at
 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 bij] 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 lethur] 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 *withouten* wer
He schall be þe last *emperour* þat þere schal be
And most ouer all kynggis of povste 4090
þe which schall wele maynten his stat
And þe empire *withoute* 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 *tourmenting* 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 *with* 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
 Aboute all þat er paynis tolde 4120
 Þat is to say iubiter & mercury
 And apolyn & erculy
 And not onely aboute þes godis all
 Þat þe paynis her godis call
 He schall hye hymselff to be 4125
 Aboute þe holy trenite
 Þat all creatoures more & les
 Schuld honour ouer all þing þat is fol. 159v col. 1
 Full synffull schall be his *begynning*
 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 *tribulacion*
 And so moch *persecusioun*
 Þat unneþ any schall þer graunt 4135
 Þat he is cristen & crist seruaunt
 For more *persecucion* schall be þan
 Þan euer was sen þe world began
 Antecrist is þus moche to say
 As he þat is azenst crist ay 4140
 Þan may iche man be clepid be skill
 Antecrist þat dothe azens godis will
 Þan may all þes antecrist be cald
 Þat azens þe right will halde
 Bote many swich mow we know 4145
 Þat moche doþ azens þe lawe
 Bote antecrist saip holy writt
 Schall come bote he comeþ not zitt
 As most teraunt *withoute* 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 *begynning* 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
Within his modir womb sone 4161
 Þus saip þes clerkes it schall be done
 Þurgh whos myght he schal be forþ brozt
 And wondris þurgh hym schal be wrozt
 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 walkeþ 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 trewþ 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 caphenam 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 gospell 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
þereþurgh 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 <i>presumpcioun</i> he schall falle	
Þat he schall hym pink lorde ouer all	4250
Þurgh pride he schall azens 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 zifftes large to zif of pris	
And þe fourþ þurgh <i>turmentis</i> 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 azens 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 mynistris schall so lett it	
Þat no man schall expound holi writt	
Þat is to say right vndirstonding	
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 <i>with</i> 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 Þurgh enchansment & nigromaunsy	4285
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 doun fro heuen com	4290
And þat schall be on euill spirit Þat oute of þe ayre schall com tyte And among his disciples þere doun lizt And <i>with</i> sere tungis do <i>hem</i> 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 <i>hem</i> auauance & <i>hemselff</i> hold Better of lyffe & to god more dere Þan <i>euer</i> were cristes apostels here	
So þurgh þe deuils craffte & myght He schall feyn <i>hym</i> to dy in mans syzt	fol. 160v col. 2
And on þe þrid day þurgh deuils rede He schall feyn <i>hym</i> to rise fro dede & þe fendis <i>afftir</i> schall bere <i>hym</i> eue[n]	4305
Into þe aire as he schuld stye 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 doun fall rayn shouris & make watirs ryn aȝens cours He schall trouble þe see when he will And pes it make & do it be still	
He schall do chaung on wonder maner Diuers kyndes in figures sere	4320
He schal do dede ymages & dome Speke of þinges þat er to come He schall also ded men upraise	
Þat schall go about as þe boke sais & þat schal be þurgh þe ffendis queyntys Þat he schall entre into dede bodys	4325

And bere þo dede bodies aboute	
So þat <i>perffite</i> men schal be in doute	4330
Wheþer þat he is veray <i>cris</i> t of nocht	
And þus schall men in <i>errour</i> be broȝt	fol. 161r col. 1
On þe þrid <i>maner</i> 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 zeue	
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 <i>cris</i> t here will forsake	
So schall he shew men welþ worldly	4345
To dissayue hem þan þerby	
In þe fourþe <i>maner</i> afftir þan	
He schall torne to <i>hym</i> many man	
And do hem holy to folow his <i>trace</i>	
Þurgh grete <i>turmentries</i> & <i>manas</i>	4350
And þurgh drede of deþ þat most may <i>greue</i>	
For ellis he will not soffre <i>hem</i> liffe	
Full grete tribulacions he schal <i>hem</i> shew	
As seiþ þe <i>gospell</i> of <i>saint</i> <i>mathew</i>	4354
He seiþ so moche tribulacion	4357
Schall be þan to <i>euery</i> <i>nacion</i>	
Þurghoute þe world fer & nere	
Þat þo þat god haþ chosen here	4360
Ziff god wold soffre þat it were don	4362
Þay schuld be broght in <i>errour</i> sone	4361
Bote in þe <i>pocalipcis</i> apertly	
It saith þus <i>mystely</i>	4364
He seiþ his ffete be lich laton bright	4367
As in a <i>chymny</i> <i>brennyng</i> light	fol. 161r col. 2
And þis was þat <i>john</i> se in vision	
Of <i>hym</i> þat <i>semyd</i> þe <i>virgin</i> son	4370
Be his fete þat as laton were <i>semant</i>	
<i>Cristis</i> last <i>lymmes</i> men vndirstand	
Þe which schall be men of <i>perffite</i> <i>char[ite]</i>	
Þat <i>azens</i> þe worldis ende schall be	
Þat is in þe tyme of <i>antecrist</i>	4375
Þurgh whom many soulis schul be <i>perist</i>	
Þe <i>chymny</i> <i>brennyng</i> <i>with</i> þe hete	
Betokenith tribulacions grete	
Þat <i>antecrist</i> when he schall come	
Þurgh whom many schall haue <i>marterdo[m]</i>	4380
<i>Antecrist</i> schall be þe most <i>teraunt</i>	
Þat <i>euer</i> 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* *saiþ* *þat* a *grete clerk* was
þe turmentry *þurgh* *þe world* schall *pas*
þe *ffendis* *þat* now be *bounden* so
þat *þay* may *noper* *ffle* 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 *wirch* *cristis* *werk*
 And schall *folow* *antecristis* *lawe*
 Be his *merk* *men* *schul* *hem* *know*
þat *þay* schall *bere* as I *vndirstond*
Oyper in *þe* *ffronte* or in *þe* *hond* 4410
 Bote *oper* *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* 4416
þat *with* his *taile* he *draweþ* *doun* *euen* 4419
þe *þrid parte* of *þe* *sterris* of *heuen* 4420
 And into *þe* *erþ* sende *hem* *right*
þere *þat* *þay* *myzt* not *ziff* 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 *coutous*
 He schall *torne* *þurgh* *ziff*tis *precious*
 For he schall *ziff* *hem* *þat* *turnid* will be
 Off *golde* & *siluir* *grete* *plente*

And also men of symple coning	4435
He schall torne þurgh fals <i>preching</i>	fol. 161v col. 2
Gode men þat holde cristis <i>commandmentis</i>	
He schall torne þurgh manas & <i>turmentis</i>	
Many schull seme gode & rightwis	
Schall leue in hym & cristis law dispice	4440
First schall antecrist come in meknes	
And <i>prech</i> 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 <i>preche</i> full harde	
As ye may here afftirward	
þan schall anticrist begyn felly	
To pursu men þurgh tormentry	4450
Grete <i>persecucion</i> 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
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Sum ffolke say þat þay be closid holy	
Bezond þe mountaynis of caspy	
Bote þay be not so closid aboute	
þat þay may lightely come oute	4460
Ziff 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	
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And sayn magog hem comounly	
þat his ffolke aȝens þe worldis ende	fol. 162r col. 1
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<i>With</i> 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 ziff þay may	
þe glos of þe boke saiþ also	
þat be gog be vndirstond all þo	4480
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Schall cristen men <i>pursu</i> <i>preuely</i>	
By magog vndirstond may be	
þurgh whom openly <i>pursue</i> schall he	

Or þis may be vndirstond þerby	4485
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And afftirward oponly schall wyrk	
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Gog is as moche to say as couert	
Bote magog is note bote apert	4490
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Beffore þe tyme of comyng þriue	
Off antecrist when he born schal be	
And þe tyme of his comyng	4495
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And to open persecucion	
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Bytwix þe tyme of þe prophetis two	
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Þat þurgh her þreching þay schull drau	4501
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In a boke of þe prophece	4504
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Þe ffadirs hertis to þe son right	
Þat is to say þay schull <i>turne</i> in þe Iury	
Vnto þe right cristendom holy	4510
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Þat þay haue þe cristen men be tolde	
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Þay schall þreche as þe pocalipcis sais	
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And greuously hem torment	
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- And when he haþ 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
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 Vpon þe mounte of oliuete
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 When þat he steigh to heuen bright
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 Som clerkis sayn 3itt also 4605
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 Þus schall þay ende sodaynly
 Bote when þay all be þus fordon
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 To all hem þat dissayuid schall be
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 And do penaunce or þe dome begyn 4630
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 Þan schall god ffullffill in þe last days
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 In þe troupe of holy chirch ffald 4640
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Bote how moche space schal be fro þa[n]	
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Nor all þe halowis þat be in heuen	4650
Might neuer none wite þat priuite	
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How moche we haue to domys day	
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Bote we schuld make vs redy all	4665
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And þenk ay on þat dredffull day of dome	
As þe holy man saiþ saint Ierom	4668
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Or oght ellis do euer me þink	
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Sovneþ in my nere & þus saiþ sone	
Rise 3e þat be dede & come	
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Of antecristis lyffe & ending	
þat men a wers tokyn may call	
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Many mo tokenis 3it men schall se	fol. 163v col. 1
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As we here crist in þe gospell neuen	
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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	
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For þe mightis of heuen þan troublid schal be	4710
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Coming down in cloudis þan	
With his grete myght and mageste	

- And þat tyme schall þe gret dome be
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 Bote þe exposition 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 doun in erþ do ffall pick
 Þat is blode & fire & breþe of smeke
 Þan þe svn schal be tornid to derknes
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 Beffore þe day of oure lord schall fall 4730
 Þat schall be gret & openly shewid all
 Þat grete day is þe day of dome
 Aʒens which all þes tokenis schal come
 Þan may men þurgh swich tokenis wite
 Þat it is most day þat euer was ʒit
 And þe streytest and þe most harde
 As men may se & here afftirwarde
 ʒitt spekith þe holy man Ierome
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 Beffore cristis comyng as he says 4740
 Þat schall fall in ffifften days
 Bote wheþer any oþer daies schal fall
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 Be contend day affter oþer day
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 And ʒit ffor sertayn proveþ not he
 Þat þe ffifften days of tokenis schal be
 Bote he rehersith tokenis ffifften
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 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 ʒe may here me now neuyn
 Þe ffirst 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
 And ston euen in his cours aʒen
 As it stode first at þe begyning 4765

fol. 163v col. 2

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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 ffiffth 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 doun going	
Þe sexte day schall spring a bloody dew	4780
On gress on tre as it schall schew	
Þe sevenith day biggingis schal doun fal	
And grete castellis & touris doun fall	
Þe eight day grete rochell stonis	
Schall smyte togedir all at onis	4785
And eche of hem schall oþer doun cast	
And eche aȝens oþer hortill ffast	
So þat eche a stone in diuers wis	
Schall sonder oþer 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 oþer þan	
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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 grauis 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
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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
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As he þem in þe boke of Ebrewes hap sen	
Bote for all þe tokenis þat men may se	

- 3itt schall þe dome nocht 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 gospell 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 beffell
 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 vengaus 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
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 And þe *elementis* & þe aire aboute
 And all þat gode in þe world haþe wrozt
 Schall þan be Brent & wast to nocht
 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 *synfull* þat þere schal duell
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 To wast all þat on erþ springeþ

As gress and trees & erply þingis	
And also þe bodies of ech man	4885
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And all þe ayre bright of hew	
And heuenis to seme all new	4890
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Þe fface of þe erþ schall bren <i>withoute</i>	
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
Aʒens þe dedis of charite	
Þe worching of þis fire so brennande	
Schall conteneþ þre termis passand	
Þat is begynnyng mydward & 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 saiþ þus þe prophete	4916
Þe ffire beffore hym in sere partis	4919
Schall go aboute & bren his enmyes	4920
Þat ffire mens bodies to ashes schall bren	
And þe world & all þat is þerin	
Þus schall þe fire first before come	
Or crist cvm down to þe dome	
And when þe fire hap wastid as I tolde	4925
Þan schal all men rise zong & olde	
Oute of her <i>grauis</i> with 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 ʒe may here afftir as ʒe will	
And ʒitt 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 saiþ he	4939
And aboute hym grete <i>tempest</i> 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 doun
 To hell *with* all þe corrupcioun
 And all þe fillþ 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
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 And when þe fire haþ wastid al erþly þing 4955
 Þan schal þe elementis sese of meuing
 Our lorde þan or he come doun
 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 & ffell
 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 zere olde & two
 And þre moneþes þer*with* 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 zit 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 vnsemly	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 oþer grete or small	
Purgh deffaute of kynde god þan will	5015
All deffauteis 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 vnsemly be	
And ffoule and hougly 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 <i>perffite</i> 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 <i>saint</i> paule	5034
He saiþ our lorde schall com doun fro heuen	5042
In godis bidding & arkaungelis sewyn	
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	

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 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 <i>prophet</i> dauid berith witnes	
In a vers þat saip þus	5627
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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 <i>hym</i> tye	
þat is to say holy men & <i>perffite</i>	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 <i>acountis</i> zeld	
Off all her tyme 3ough & elde	5645
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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 <i>perischt</i> 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 <i>acount</i> certayn	
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As holy writt berith witnes	5667
þe boke saip on þis manere	5670
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And not only of idill word ne þoght	
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þerffore salamon þus says	5705
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 And lordis also for her meyne 5870
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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 ffire	
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 wroght	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 si3t	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 zeffe 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 a3en
 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 wroght
 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 meve 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 nocht	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 noþing impossible to hym may be	
þe proces of þat day þat I haue tolde	
Al þe men lyuing 3ong & 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 deþ hem take
 And of mercy here & charite 6300
 Þan gete þay mercy & saued schal be
 Bote 3effe þe deþ 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 myzt 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 wrozt
 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
 Purgh 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 corupcion 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 demerþ
 Sevyn sibes 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 *withoute* renewing euer schynand 6365
 And þe mon aʒenst 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 goþ 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
 Noþir 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 *withoute*
 And all *oper* elementis aboute

And no more travayled on no syde 6400
 Ne *with* no charge be ocupyed
 Now haue ze 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); Videns 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 .iij. 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 drizt 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 þe, 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 victus 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 liquifibam 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 periere 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 habe; 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 seuiebat 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 tangebatur, 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 conurgens, 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, afflictata 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 Elsi. 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 Guillaume.
- 24767 Wace 13–14 does not describe William's prowess but stresses his conquest: Par force e par bataille prist, / Viles, chastels, citez conquist.
- 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 veecient. Eadmer has ... preces cum lacrimis Deo fundunt, et se graviter deliquisse miserabiliter gemunt. *PL CLIX 324B*.
- 24863 Wace 88: Deu reclaiment, 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 commueruimus [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 charnalment, / 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; *stond* ~ 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; **alþer** 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.

alowe, *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 swiþe, ~ **swyþe**. See **swiþe**.

alsō tite. See **tite**.

alþer. See **aller**.

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

alþerlīeest, *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, **anōōne**, *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.
atteyne, *v.* atone 1113.
attri, **attrȳ**, *adj.* venomous, poisoned 22021, 22207.
atwyn(ne), *adv.* separately 17845; in two 8219; parted 11481.
auȝt(e), *n.* property 3395, 3963; household and possessions 3930, 3997; property, money 5398; possession 6765, 6771.
auȝt(e). See **owe**.
aumenēre, **aumonēr**, *n.* distributor of alms 15219ⁿ, 15969.
auntres, *n. pl.* perilous enterprises, adventures 11.
availe, **avayle**, *v.* prevail 4646; assist 13481.
āuē, *excl.* Hail! 18594.
Auerlle, *n.* April 13249ⁿ, 13259.
auȳs, *n.* opinion 9068.
auȳsed, *pa. t.* informed 15745. *pp.* **avised** taken note of 15917.
auȳsioun, *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.*¹
badde. See **bēde**, *v.*²
bāde. See **bīde**.
baft, *n.* rear: *on* ~ to the rear 22150.
baily(e), *n.*¹ officer of justice, king's officer 5008, 11006, 12914. *pl.* **bailis** 6445.
baily, **baylye**, *n.*² jurisdiction, control 9551, 9558, 10028, 18554.
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- bidēne**, **bi dēne**, **bydēne**, **by dēne**, *adv.* promptly (often largely meaningless) 1457, 1552b, 1814, 2923, 13628.
- bie**, **bȳ**, *n.* town 19511, 21251; **bij** 13290, 21153.
- biere**, *n.* buyer 14730.
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- 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.
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- bihēte**, *n.* request, behest 4171, 10049.
- bihēte**, *v.* promise 5431. *pa. t.* **bihēt(e)** 6872, 20835; prophesied 10720, 18106. *pp.* **bihēt** promised 3010, 3137.
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- bihōue**, **byhōue**, *n.* use, benefit 7335, 14883; concern, regard: *to his* ~ on his behalf 3361, *to þi* ~ with regard to you 4384; requirement 3645; **bihēue** advantage 14707.
- bihōueþ**, *v. impers.* is incumbent upon 5512, 13538, 18893. *pa. t.* **bihōued**, **byhōued** was necessary, was fitting 1208, *nedeful* ~ *hit wore* was necessary that it should be 422.
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- bikende**, *pa. t.* handed over to 7242. *pp.* 8840.
- bikur**, *n.* dispute 14066ⁿ.
- bilad**, *pp.* situated, in a state (of) 16808; treated 17049.
- bileft(e)**, *pp.* left, left behind 4403, 17592; **bilēued** 7736; **bilafit** left in the possession (of) 18558.
- bileid**, **bileyde**, *pp.* surrounded 10003; wrapped (around) 1336.
- bimēne**, *v.* mean A19.
- binomen**, **bynomen**, *pp.* taken away 17550; deprived 9490; amputated 22829.
- birst**, *n.* breaking 6339.
- bisēme**, **besēme**, *v.* be appropriate, be fitting. 8734, 22358.
- biset**, *v.* surround 23887 (guard). *pa. t.* **bisette** harassed, persecuted 195. *pp.* **biset(t)** surrounded 3962, 7179; besieged 7056.
- bisilȳ**, *adv.* diligently 11406, 19033.
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- bispit**, *pp.* spat upon 17771.
- bisshopriche**, *n.* apostleship 18892.
- bistad(e)**, *pp.* situated 674, 1045, 2800, 4287; present 5254.
- bisuylid**, *pp.* defiled 23149.
- biswike**, **biswȳke**, *v.* deceive, cheat 2998, 19231.
- bisynes**, *n.* agitation 18510.
- bitāke**, *v.* entrust, grant, give 8743. *pa. t.* **bitōke** 12309. *pp.* **bitake(n)** 1126, 15971. Cf. **bitēche**.
- bitande**, *pr. p.* biting 5954.

- bitēche**, *v.* hand over to 15445, commend 5307; entrust 12172; grant, give 20098. *pa. t.* **bitauȝt(e)** gave 3539; conveyed 18768. *pp.* committed 14810; given over to (in bad sense) 14870. Cf. **bitāke**.
- bitȳde**, *v.* happen 5458, 22443. *pa. t.* **bitidde** 3024. *pp.* **bitid** placed (fig.) 13866.
- bitȳme**, *adv.* promptly, in good time 7578, 17433.
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- bȳ(e)**, **byȝe**, *v.* purchase 926, 19574; ransom, redeem 152, 4420, 18592; atone for 822, 1115, 1146, 2584. *pa. t.* **bouȝt(e)** 1231, 14935. *pp.* 1280, 13849.
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- bȳle**, *n.* boil 6011.
- byrde**. See **berde**.
- bȳsen**, *adj.* monstrous 16595.
- bysouȝt**, *pa. t.* sought after 5357.
- bytwēne**, *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.
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- blew(e)**, *pa. t.* cast (of metal) 6503, 6575.
- blisful**, *adj.* blessed 4738.
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- 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.
- blyue**, *adv.* quickly 1399, 5021, 7508, 12478, 16355.
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- blōde**, *n.* child 1055.
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- 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.
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- bollen**, *pp.* swollen 12685; **bolned** 4726.
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- 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.
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- bouȝt(e)**. See **bȳ**, *v.*
- boun**, **bow(n)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 *12674ⁿ.
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- bourȝe**, *n.* town 11069.
- bowed**, *pa. t.* submitted to, consented to 12307.
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- bray**, *v.* make a loud noise 22607.
- bred(d)**, **brēēd**, *pp.* roasted 6079, 6081, 13373.
- brēde**, *n.*¹ brood, scion 22051.
- brēde**, *n.*² breadth: *on* – far and wide 23149.
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- brēēch**, *n.* breeches 2048.
- breyd(e)**, *n.* sharp movement 7169; blow 15712; heave 16590, 18083; *at a* – in a flash 10374.
- brēm(e)**, **brēēm**, *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 22381ⁿ; young bird(s) 11305; **bird** 21269. *pl.* **bridde**s 12000.
- brȳdāle**, *n.* wedding 10830.
- brōde**, **brōōd(e)**, *adj.* broad, great 1930, 2058, 5334; comprehensive 3713.
- broiden**, *adj.* adorned 1008.
- brond**, *n.* sword 7587.
- brōōde**, *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.
- burȝe**, *n.* offspring A43.
- burȝen**, *n.* load 8826.
- busked**, *pa. t. (refl.)* prepared 10556.
- but**, *prep.* except for 961, 5346; nothing but, only 17537; ~ *dayes þre* 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.* **caiseres** 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.
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- childehēdes**, *n. pl.* deeds done as a child 12577.
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comyn(e), *adj.* common: *þe* ~ the ordinary people 10388, 10400; ~ *womnone* loose woman, prostitute 13973.
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couþ(e), *adj.* well-known 2118, 4135, 18699, 18937, 22140.
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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.
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- 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.
- cristendōm**, *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.
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- 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**, **dēēd**, *n.*¹ death 905, 1619, 1952, 20076; *done to* ~ put to death 8742.
- dēde**, *n.*² dead person 18043.
- dēde**, *n.*³ task 8328.
- dēdly**, *adj.* mortal, bound to die 10919.
- dēēl**. 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)**, **dēēl**, *n.* part 23480; *no* ~ not at all 23332; *neuer a* ~ 2428; *sum* ~ somewhat 2492; *euer a* ~ every part 1364; *euery* ~ entirely 20319, 17388 (as one word); *any* ~ at all 23532.
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- dēlices**, **dēlyces**, *n. pl.* sensual delights 23285; delicious things 1027; **dēlyys** delights 605.
- delue**, *v.* dig 4676, 21063; bury 5430, 8000, 17775. *pa. t.* **dalf** buried 5664, 7786. *pp.* **doluen** 5494, 7998.

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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.

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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.

desturbance, *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.

dēuȳne, *v.* imagine 15240.

dēuȳse, *n.* plan, idea 11576.

dēuȳse, *adj.* clever 3291.

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

did(d)e. See **dō**.

diȳt(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.

discrȳe, *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.*¹ something drawn by a team, a waggon-load 21266.

drauȝt, *n.*² 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(ze)**, *v.* See **dreze**.
- 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.
- egupþ**, *pr.* 3 *sg.* eggs on, vexes 1155. *pl.* **eggen** are set on edge 796.
- eze**. See **ȳze**, *n.*
- ezeþ**. 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, 1675ⁿ, 1838, 7451, 16599ⁿ.
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.
enuy(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 13444ⁿ, 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; **ezeþ** 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? 335ⁿ; 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; ~ *þerto* was suitable 1724; ~ *to have* ought to have 9532.

falling eucl, *n.* epilepsy 11831.

falsehēde, *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. farestow*: *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; **fo** 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.
fērþe, *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.* **fýneþ** 9720. *pl.* **fýnen** 23825. *pa. t.* **fýned**, **fined** 1817, 2971; **fýnde** 1831.
fleand, **flēde**, **flēþ**. See **flēn**.
flecched, *pp.* driven away 994ⁿ.
flēem, *n.* current 4791.
fleze, *n.* fly 5959, 5996. *pl.* **flezes**, **flyzes** 5954, 5956, 5990.
flēmed, *pa. t.* put to flight 111, 5359, 9632. *pp.* 953, 1169; fled 9627; in exile 5453.
flēn, *inf.* flee 4428. *pr. 3 sg.* **flēþ** speeds, whirls 21280. *imp. pl.* flee! 2891. *pr. p.* **flēand** 23472. *pp.* **flēde** put to flight 1173.
flēte, *v.* float 4784. *pr. 3 sg.* **flēteþ** 4786. *pr. p.* **flētond** 1886; **flētyng** 4780. *pa. t.* **flēt** 1807.
flit, *v.* remove, transport 2450, 2904; transplant 2014. *pa. t.* departed, moved 2961; **flitted** 12487.
flite, **flýte**, *v.* contend 32; dispute 12086; abuse verbally 7556; quarrel 15804.
flittýng, *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 1056ⁿ, 3499, 10340.
foysoun, *n.* sustenance 8516, 13499, 13514.
fol, *adv.* fully, in full 9227.
fōlde, *v. refl.* bow 8965.
folewýnge. 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 5733ⁿ.
fōlle, *n.* fool, mad person 4008.
fōlted, *adj.* foolish 2304.
folwe, *v.* follow 4322. *imp. pl.* **folweþ** 2899. *pr. p.* **folwonde** 4599; **folewýnge** 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 **forwhȳ**.
- 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.
- fōrecreȳe**, v. proclaim 9610.
- forfāre**, **for fāre**, v. perish, be destroyed 4760, 22590; destroy 688, 2750, 5570. *pp.* **forfār(e)n** 2829, 6694.
- forġō**, v. do without 3124. *inf.* **forġōōn** 23292. *pp.* **forġōn(e)**, **forġōōn** omitted 4367; deprived of 3443; abandoned 13280; missed 15107; worn out 3527.
- forġelde**, 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; **formōōst** 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.

forwaryed, *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.

foṭ. See **fecche**.

fōte, *n.* ability to walk 20885.

fundement, *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, 10521ⁿ.

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, perversedly 7317.

fruyt, *n.* progeny 5540.

fuyled. See **fȳle**.

fulfilleþ, *pr. 3 sg.* is completed 9760. *pp.* **fulfilde** 18759.

fulpe, *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.

glād, *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 asquint 3862ⁿ.

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; **gōōng(e)** 20958; going upon the ground 401. *pa. t.* **ȝēde** went (on foot) 1086; **ȝ(e)ōde**, **ȝōōd(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; **gōōd(e)**, *coll.* goods 3817, 13276. *pl.* **gōdis** 2435.
- gōyng(e)**, *n.* walking 8952, 20958.
- gōme**, *n.*¹ man 4307, 13092, 17609.
- gōme**, *n.*² heed 7937.
- gōmen**. See **gāmen**.
- gon**. See **gan**.
- gōne**. See **gō**.
- gong(e)**, *v.* go 19300, 19338, 19356.
- gōōst**, *n.* spirit 7405, 7436, 9275; the Holy Ghost 206, 308. *gen.* **gōōstis** 11163. *pl.* 17593.
- gōōstly**, *adj.* spiritual 427, 555, 583, 10051, 11038.
- gōōstlynes**, *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**, **greyde**, *pp.* prepared 3686, 11238ⁿ; **greibe** 15278; **greibed**, **greybede** 3534, 15511.
- greynes**, *n. pl.* legs 7499.
- greyþe**, *n.* preparation 11238ⁿ.
- grēkes**, *n. pl.* Greeks 7060; **grewis** 19740ⁿ.
- grēnes**, *n.* green(ness) 9916, 9917, 9987.
- greses**, *n. pl.* grasses 4563.
- grēte**, *n.*¹ weeping 189, 4930, 14008, 15657.
- grēte**, *n.*² 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.
- grīsāte**, *v.* grind (teeth) 19354.
- gris yng**, *pr. p.* producing grass 384ⁿ.
- grisly**, *adj.* terrifying, horrible 18953, 22506, 23620; dreadful 3143.

griþ(þe), **grithth**, *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.

zaf, *pa. t.* gave: ~ *bak* stepped back 4390.

zalde. See **zēlde**, *v.*

zarde, *n.* garden 15739, 16878.

zāre, *adj.* quick, prompt, ready 1409?ⁿ, 5393.

zāre, *adv.* promptly 2837, 4866; quickly 5002, 5225; indeed? 1409ⁿ.

zāte, *n.* gate 10366. *pl.* **zātes**, **zātis** 18119, 18125; directions? 592ⁿ.

zātewarde, **zāte warde**, *n.* gatekeeper 1245, 13327, 18425.

zē, *n.* See **ÿze**.

zēde. See **gō**.

zēerdīs. See **zērde**.

zeyn chār. See **chār**.

zeyncōme, **zeyncōm**, *n.* return 2719, 19043.

zeynsaye, **zeynsey**, *v.* deny 883; refuse 5769.

zeynsawe, *n.* denial, contradiction 14817.

zeynseying, *n.* denial 11364.

zēlde, *n.* tax 11198.

zēlde, *v.* give, hand over, yield 461; reward 4996; recompense 20313; pay 6762; **zilde** give, pay 6742; **hēlde**, yield, bow down 7464. *inf.* **zēlden** give, yield 19240. *pr. 3 sg.* **zēldīs** 4720; **hēldeþ** 13121. *imp. pl.* **zēldeþ** 1985. *pa. t.* **zelde** 9483; **zalde**, **zold(e)** 209, 696, 17038; brought forward 19794. *pp.* **zō(u)lden** given, given in return 4424, 23192.

zēle(s). See **hēle**.

zēme, *n.* heed: *take* ~ take heed 17297, 17536.

zēme, *v.* govern 7015; observe, keep 2690; administer 8585; guard 12446; **zime** take care of 11173.

zeōde(n). See **gō**.

zēp, *adj.* clever 5370.

zērde, *n.* rod, staff, branch 2612, 3990, 5880. *pl.* **zē(e)rdīs**, **zērdēs** twigs, shoots 6334; withies 5614; (young) trees 1418.

zerne, *adj.* eager, diligent 8205.

zern(e), *adv.* eagerly 2789, 8447, 23588; quickly 7676, 14820.

zernen, *pr. pl.* long 1; **zernep** 23458. *pa. t.* **zerned** 788, 2592; desired 10506.

zernyng, *n.* desire 3684, 7310, 8298.

zete, *adv.* yet 1198.

zicche, *n.* the itch, scabies 11823.

zilde. See **zēlde**, *v.*

zīme. See **zēme**, *v.*

zing(e), **zyng**, *adj.* young 3224, 3590, 4244.

zyuere, *n.* giver 14397.

zōde, **zōōd(e)**. See **gō**.

zold(e), **zō(u)lden**. See **zēlde**, *v.*

zondur, **zondir**, *adj.* (modern uses not cited) recent, just past 3740, 4561; ~ *day* the other day 13559, 19701.

zōre, *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^a.

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.*¹: *pr.* 3 *sg.* **hareweþ** draws a harrow over (ploughed land) 21303.

harewe, *v.*² *pa. t.* **harrewede**, **harwed(e)**, harried, harrowed (Hell) 200, 1446, 22960; **heryed** 18584. *pp.* 20567.

harme, *n.* injury: *zoure* ~ 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* **hettest** 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.

hēef, *pa. t.* lifted up 17913. *pp.* **hōuen** cast 17926; **hōfen** lifted into 17962.

hēest(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;

zēle prosperity, good fortune 3638. *pl.* **zēles** good things 4503.

helde, *n.* See **elde**.

hēlde(þ), *v.* See **zēlde**.

hēle, *adj.* See **hāle**.

hēle, *v.*¹ hide, conceal, cover 2738, 8429, 9285; **hīl(l)e** 1082, 6802. *imp. pl.* **hēleþ** 20250.
pa. t. **hīled** 2249; **hullud** 803.

hēle, *v.*² 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.*¹ keeper of animals, shepherd 1059, 1517, 3864. *pl.* **hērdes**, **hērdis** 3825, 5688.

hērdes, *n. pl.*² 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.*²

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.*¹ haste: *in* ~ quickly, immediately, *in* haste 1275, 12021, 10525; **hy(e)**: *in*
~ 2605, 3229.

hīze, **hīze**, *n.*² 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.*¹

hint. See **hynt**.

hīren, *pron.* hers 8608, *20016.

his, *pron.* his friends, his people 17779, 17971, 21886.

hy(e), **hyze(d)**, **hyzeþ**. See **hīze**, *v.*

hī(e), **hīze**: *in/on* ~ . See **hīze**, *n.*^{1, 2}

hīne, *n.* boor (as term of abuse): *liþer*, *lithur* ~ loathsome boor 18013, 23032. *pl.* **liþer**
hīnes 23320.

hynt, *v.* receive 23236. *pa. t.* seized, took 3176, 3841; **hint** 12183; **hent** 12070; took away 4542.

hȳre, *n.* wages 23192.

hōfen. See **hēef**.

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.*¹ (modern uses not cited) hand: *have in* ~ attend on 2432; *nexte* ~ next (in order) 1693; *holde in* ~ keep in control 16428.

hōnd(e), *n.*² 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 22179ⁿ.

horen, *pron.* theirs 6155; **hores** 2507, *22578.

horn panne, *n.* skull 7277, 21145.

hōst, *n.* cough 534.

hōuen. See **hēef**.

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.*¹

husbōnde, *n.* master of the house 13400.

i drad. See **drēde**, *v.*

i knawe. See **knowe**.

i liche. 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 **gesīn**.

iestes. See **gēest**.

īze. See **ȳze**.

īzt. See **owe**.

illiche, *adj.* See **ilke**.

illiche, **i liche**, **ȳliche**, **ȳlyche**, *adv.* alike, the same 74, 1012, 1421, 1989.

ilke, *adj.* same 232, 1259, 1327; **ȳche** 18141; **iliche** 22533. Cf. **ȳilke**.

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**.

inouze, inow(ze). See **ynouze**.

insizt(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.

irouzt (= iwrouzt), *pp.* made 15776.

iwis. See **i wis**.

ȳze, ȳze, *n.* eye 1087, 1819, 4265; **ēze** 5224; **zē** 341. *pl.* **ȳzen** 523; **ēzen** 13547; **ȳse** 10948.

yze, ȳze, *pron.* I 659, 1404.

ȳliche, ȳlyche. See **iliche**, *adv.*

ymeynt. See **menge**, *v.*¹

ȳnde, *n.* indigo 9920, 9991.

ynouze, inouze, *adv.* enough 96, 13490; **ynowze, inowze** 92, 4356; **ynow(e), inow** 2190, 8254, 18168.

kaisere. See **caiser**.

kan. See **can**, *v.*¹

karked, *n.* burden 23002. Cf. **carke** 9843.

ken(ne), *v.*¹ perceive, recognise 2292; know 5906; distinguish 23116; instruct 5783, 6062; inform 7363. *pp.* **kende** revealed 6418; instructed 19826.

kende, *pp.*² 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.

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- kýndely**, *adv.* according to nature 9413ⁿ; naturally 11231, 18942; fittingly 12473.
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- kynreden**, *n.* kindred, family, tribe 6624, 6885, 6967. *pl.* **kynrede(n)s** 6883, 12014.
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- knē**, *n.* degree of kin 9254. *pl.* **knēes** generations 9260.
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- knowlache**, **knowleche**, **knowlage**, *n.* acknowledgement, recognition of claims 2659, 5800, 11193; rent paid to a feudal lord 610; familiarity 4817.
- knowleched**, *pa. t.* made acquaintance 3838 (*refl.*). *pp.* had carnal knowledge 11056.
- knowlechyng(e)**, *n.* acquaintance 15931; understanding, awareness 10728.
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- kursednes**, *n.* perversity 1575.
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- lāce**, *n.* fastening 1728, 8778; net 23729; **lās** cord 15878.
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- lāde**, *n.* channel 12019.
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- laire**, *n.* clay, mud 518.
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- lāрге**, *adv.* fully, at least (with a measurement) 8812.
- lās**, *n.* See **lāce**.
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- lātir**, **lātur**, *adv.* more slowly 2495; *neuer þe* ~ not at all reluctantly 8963; quickly, eagerly 20211.

- lauze**, *v.* laugh 7426. *pr. pl.* **lawzen** 23647. *pr. p.* **lawzyng** laughing, happy 7366. *pa. t.* **louze**, **low(3)e** 1402, 2028, 18856; *pl.* **low(3)en** 8090, 16609.
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- lēle**, *adv.* faithfully, truly 17656.
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mēueþ, *pr. 3 sg. moves* 9738. *pp.* **mēued** stirred up (fig.) 9635, 20142.
michel(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.
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mis(-). See **mys(-)**.
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mislikyng, *adj.* displeased 11144.
mister(e), **mystere**, *n.* work, task, trade, occupation 4669, 5560; ~ *wymmen* women of a certain occupation 8589ⁿ; *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.
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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.
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mynt, *v.* intend, plan 6209. *pa. t.* 1588. *pp.* **mynt(e)** 718, 1657, 6107.
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mys, **mis**, *n.* wrong 875, 4994; loss 7744; *wiþouten* ~ 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.
- myschēef**, *n.* harm 7664.
- mysdēdy**, *adj.* sinful 18279.
- mysdō**, *v.* do wrong 9659. *pr. 3 sg. mysdōōþ* 1978. *pp. mysdōne* 859, 7914.
- mýsele**. See **mēsel**, *adj.*
- mysfalle**, *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.
- myslēuynge**, **mislēuynge**, *pr. p.* unbelieving, disbelieving 16643, 21203.
- myslikyng**, *n.* trouble, unhappiness 4632, 10466.
- myslyche**, *v.* be displeased 5912.
- myslyuynge**, *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. mysseyist* 13905. *pa. t. pl. mysseyden* 14669. *pp. mysseyde* spoken incorrectly or in error 19420.
- myssewe**, *n.* wrongful saying, misrepresentation, lie 14683, 16289.
- mystere**. See **mister**.
- mystyme**, *n.* miscarriage of an infant 20050; misfortune 23599.
- mystrouþe**, *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; **mystrowynge** 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.*¹ top of the head 9098.
- mōlde**, *n.*² 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.
- monsleer**, *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.
- morb**, *n.* murder 1121.

mōrwe, *n.*: *a* ~ on the next day 3345.

mossel(e), *n.* morsel 13485, 15381, 15386.

mōste. See **michel**.

mōte, *n.* See **mōt**.

mōte, *v.* debate, discuss 12938, 22550, 23847.

mouthē, *v.* utter, say 594.

mowe, *n.* heap or store of grain or other gathered crop 6760.

muchel. See **michel**.

must, *n.* immature wine 18968.

nay, *v.* deny 19180.

nam. See **nym**.

natātōry, *n.* bath, pool 13549, 13550, 13570.

nauzt, *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.

nēēs, **nēse**, *n.* cousin A47, 11057.

nēest, **nēst**, *adj. superl.* nearest, closest 20640, 21021.

nēēt, *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 **nēēs**.

nesshe, *adj.* frail, weak 8986.

nēst. See **nēest**.

neþemast, *adj. superl.* lowest 9926; **neþermaste** bottom 12747.

neuen(e), *v.* name 303, 1487, 2085; mention, speak (of) 411, 3116a.

niste. See **wite v.**

nīþe, **nīþe**, *n.* malice *11941^b, 23138, 23279.

ny, *conj.* neither, nor 1571, 2803, 2846, 5144, 5924.

nīþe, *n.* annoyance, trouble 3474.

nygromauncy, *n.* necromancy, black magic 19522.

nyze, *adv.* never (error for *neuere*?) 1393.

nyze hōnd, **nyzehōnd**, *adv.* close, nearby 2844, 14247, 15459.

nyz(e) hōnde, *prep.* close to 3255, 12863, 19893.

nyztertāle, **nyztirtāle**, **nyzturtāle**, *n.* night-time 7783, 14196, 15847, 18611; **nyzte 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.

nīs, *adj.* stupid 1278, 16740.

noye, *v.* injure, trouble 12381.

noynted, *pa. t.* anointed 7286. *pp.* **noyntide** 7726, 7826, 9343.

nōkes, *n. pl.* corners 17675, 19845.

nōlde. See **nyl**.

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- nōōn, nōne**, *n.* the ninth hour (3 p.m.) 16749, 16764, 19045, 19810.
nōōt. 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.
noumbrārȳ, *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), dōn, *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, dōþerhwȳle, *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**, **outaken** 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 reke, *v.* get at, get hold of 22375.
ouerbyde, *v.* live through 5457.
ouerfalle, *v.* fall upon 16661.
ouergone, *infl.* go through 22132. *pr.* 3 *sg.* **ouergoōþ** overruns 5505. *pa. t.* **ouerzōde** 1044; **ouerzōd** 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), **owze**, *v.* ought 271, 1973, 6762; own 2807. *pr.* 3 *sg.* **oweþ** ought 6161. *pa. t.* **igt** owned 6719; **auzt(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.
palesy(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 22953ⁿ.
- 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.
- pȳment**, *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.
- poynTEL**, *n.* stylus 11087.
- port**, *n.* gate 14612ⁿ.
- possidūe**, *adj.* positive (law) 9433ⁿ, 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.
- preciousse**, *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 16302ⁿ.
- pride**, **prȳde**, *n.* (modern uses not cited) pomp: *wipouten* ~ 5609; value, high cost 21050; arrogance, arrogant thought: *toke a* ~ acted arrogantly 448; *houȝte þat* ~ 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.
prisoun, **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.* **priuēst** 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.
propiciātōry, *n.* the mercy seat 8281.
pr̄ōpur, *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 hemseluēn* ~ 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), **rēed(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), **rēed**, *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.*¹

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.

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- rēmes**, *n. pl.* realms 1034.
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- 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.* **souʒt(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, *foly on him* ~ did him wrong 12420. *pl.* **souʒten** sought 7162. *pp.* **souʒt** come 4833; assailed 816; *on me* ~ visited on me 20547.
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- sēēsyn(e)**, **seisine**, *n.* possession, seisin 3360, 9443ⁿ, 9476.
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- sēke**, *n.* sickness 10407, 21230.
- sēke**, *adj.* such 21998.
- selcoup(e)**, *n.* marvel, wonder 4761, 8077, 8853, 9847. *pl.* **selcoupis** 14312, 18102.
- selcoup(e)**, *adj.* wonderful 2572, 5737, 6339, 9830. *compar.* **selcouper** 9857. *superl.* **selcoupest** 16213.
- selcoup(e)**, *adv.* marvellously 128, 7285, 8935, 9922, 18059.
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- sēle**, *n.* good fortune, happiness, blessedness 4432, 14888; **cēle** 5564, 8319, 8884; *wip sele* well, thoroughly, in good measure 3962, 9902.
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- sēme**, *v.* (modern uses not cited) be fitting, suit, become 2751, 3265, 3311; *refl.* *deign* 12445, 17622. *pr.* 3 *sg.* **sēmeþ** 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.
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- 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.
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- seruāge**, *n.* bondage, slavery 4193, 6304, 14405.
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- seruŷse**, *n.* employment 12390; helpfulness, dutifulness 10624.
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- set**, *pu. t.* (modern uses not cited) beset 19717; made (to be) 20902.
- sēte**, *adj.* fitting, well adapted 14783.
- seuene**, *num.* seventy 1455.
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- 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.
- shāmeŷful**, *adj.* modest 3367.
- shank**, *n.* leg 14064.
- shāples**, *adj.* without form 369ⁿ.
- 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.
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- shēre**, *v.* cut, cut off 23470. *pa. t.* 4057; **shāre** circumcised 2695. *pp. shōrn* circumcised 2670, 2698; reaped 12229; cut off 11713.
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- shifte**, *v.* arrange 4440. *pp. shift* moved 23678.
- shilde**, **shylde**, *v.* prevent 5011, 8719.
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- shire**, **shyre**, *adj.* bright 17371, 21236.
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- shōop**, **shōpe**, *pa. t.* created 23404; took measures about, set about, attended to 5722.
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- shour**, *n.* battle, assault, attack 7752, 7753, 20965. *pl. shouris* 51.
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- sib(be)**, *n.* and *adj.* relative, related, kin 2898, 3328, 5065, 11940, 13221.
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- sibila**, *n.* sibyll, prophetess 7031; **sibile** 6999, 7019, 7034, 7051.
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siȳty, *adj.* keen-sighted 13448.
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siker, **sikir**, **sikur**, *adj.* sure 4134, 9010, 19006; secure 16905. *compar.* **sikerere** more sure 19370.
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sikernes(se), **sikernis**, *n.* safety, security 1158, 23379; confirmation 3331; sure knowledge 3472; surety 15427.
siking, **sikyng**, *n.* sigh, sighing 1088, 10411, 15170, 18145.
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sittyng, *pr. p.* fitting, suitable 15286.
sittynglȳ, *adv.* fittingly, pleasingly 3289.
siȳe, *n.* time, period of time 5214; time(s) (of numbers) 1702, 1901, 2083, 2132. *pl.* **siȳes**, **siȳis** 1851, 6860.
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sympel, *adj.* poor, humble, of low rank 6798.
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sȳre, *n.* master 440; gentleman 14759.
skalle, *n.* scabby skin condition, psoriasis, eczema 11819.
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skāȳe, *n.* injury, damage 6344, 6686.
skep, *n.* basket, container for grain 4741.
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skilful, *adv.* with good reason 3742; reasonably, intelligently 9739.
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sleiȳt, *n.* skill, craft 5563, 9904.
slizt, *adj.* smooth 9975, 18840; **sleȳt** 3490.

sligt, *adv.* skilfully 9975.

slȳ(e), **slȳze**, *adj.* skilful, clever 1795, 4312, 9019; **slēze** 8695. *superl.* **sligest** 11840.

slȳke, *adj.* of such a kind 23399.

slȳly, *adv.* cleverly 626.

slō(o), *v.* slay 1172, 1179; **slē(e)** 5573, 14485. *infin.* **slōne** 13952. *pr. 3 sg.* **slēþ** 1969. *imp. pl.* 6634. *pr. p.* **slēonde** 19467. *pa. t.* **slo(w)**, **slouze**, **slow(ze)** 162, 832, 1514, 1044b, 19502. *pp.* **slōne**, **slōon** 8738, *let hem* ~ had them slain 11546; **sla(y)n**, **sleyn** 905, 7757, 21174; **slawe** 8730.

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slow, *n.* skin 745.

slowze, *n.* pond, marsh 1964, 15826.

smāl, *adj.* slender 13138.

smart, *adj.* quick 7167.

smartly, **smertly**, *adv.* quickly 3673, 5695. *compar.* **smertlyere** 341.

smert, *n.* injury 1788.

smert(e), *adj.* cruel 5535; painful 3024, 6059, 12084.

smert, *adv.* painfully 58.

snel(le), *adj.* bold 3287, 16628; fierce 6149, 7753; cruel 22671.

snel(le), *adv.* promptly 7316; quickly 3627, 14946, 16530; firmly 14980.

snybbed, *pa. t.* reprimanded 18228.

snybbynge, *n.* reprimanding 18853.

sō, *conj.* if 3759.

soden, *pp.* boiled 6081, 13373.

soze. See **sē**, *v.*

soken, *pp.* sucked 16659.

sōlāce, **sōlās**, *n.* joy, happiness 1004, 10459, 10478, 15040.

solempnitē, *n.* festival 13874, 15083.

solēre, *n.* upper room, upper story 12277, 12294. Cf. **selēre**.

somdēl, **sumdēl**, *adv.* somewhat, to a certain extent 1280, 1580, 3580, 6851, 20535. See also **dēl**.

sonde, *n.*¹ body of water, inlet, strait 679, 1841.

sonde, *n.*² thing sent 3692; message 3954; visitation 5917; provision 5099; sending 14700; person sent 711; messenger 7459; agent 5099. *pl.* **sondis** messengers 14158, 17596.

sonde, *n.*³ sand, earth 5664, 13729; shore, land 10910; **sond** ground 12527.

sondir, *adj.* separate 8038; *dide in* ~ separated 17752.

sondre, *v.* separate 13309, 13951. *pa. t.* **sondride** 19996. *pp.* **sondred** 20202.

sondry, **sundry**, *adj.* set apart 9961; separate 17847.

sō(o)ne, *adv.* immediately 1652, 2489, 6645, 11480. *compar.* **sūuner** sooner 4400.

sōþnes, *n.* truthfulness, uprightness 1571.

sō(o)re, *n.* pain 483, 615, 628, 19360.

sotele, **sotile**, *adj.* subtle 325, 4750.

sō(o)þ, **sōþe**, *n.* truth 777, 1103, 2731, 4977, 14676.

sōþely, *adv.* truly 120, 2552, 4098.

sōþer, *adj.* *compar.* more truthful 18854.

sōþfast(e), *adj.* true 9661, 17459; genuine 9614, 18728; upright 9501.

sōþfast(e)nes(se), **sōþfastnys**, *n.* truth 9545ⁿ, 9595, 9606; uprightness 1569, 2339; genuineness 9860.

sōþhēde, *n.* truth 19146ⁿ.

souzt(e). See **sēche**.

- sownep**, *pr.* 3 *sg.* makes the sound of a stringed instrument 21307. *pa. t.* **sounded** resounded 378ⁿ (error for **sonderd**? See **sondre**).
- sparkle**, *n.* spark(s) 2925.
- spāre**, *n.* compassion, sparing 3974; *wipouten* ~ without abatement 19738; without hesitation 17301.
- sparred**. See **spēre**, *v.*¹
- 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.* **sped-** **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.*¹ fasten shut, lock, bar 13329, 18086, 18087. *pa. t.* **sperde**, **spēred** 5618, 15894; enclosed 6888; **sparred** barred 13200. *pp.* **sperde**, **spēred** 10091, 15894.
- spēre**, *v.*² 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 1548ⁿ.
- 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.
- spousebrīche**, *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.
- stalworpely**, *adv.* vigorously 4310, 18090, 23756.
- stang**, *n.* pool 23202ⁿ.
- stang**, *pa. t.* See **styngē**.
- stāpul**, *n.* column, pillar 8288.
- start**, *pa. t.* leaped 7104, 7168.
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- stāue**, *n.* stick 7322; *walker* ~ see **walker**.

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- stem**, *v.* contend with 21135.
- stēre**, *v.* govern 4295, 23757; make one's way 4959, 6055.
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- stynkande**, *pr. p.* stinking 2862.
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- 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.
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- strait**, *adj.* severe 22691.
- straytly**, **streitly**, *adv.* strictly 2436, 6105, 8585.
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- strauzt**, *pa. t.* stretched 18291; made (his) way vigorously 10610. *pp.* stretched 3779.
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- strengbe**, *n.* force 8811, 19323, 22570, 22683.
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- sūdārȝ**, *n.* the cloth wrapped around Christ's head in the tomb 17693.
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- sumdēl**, *adv.* See **somdēl**.
- sundrȝ**. See **sondrȝ**.
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- swāge**, *v.* calm 7622.
- swayn**, **sweyn(e)**, *n.* young man attending a knight 6279; man (of low rank) 16768; manservant 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**, **swȝȝe**, *adv.* quickly 1936, 2073; very 1246, 5003; *also* ~ immediately 6422, 13739.
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- 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.*) **tȝt** 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.*²
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- 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-tyng** 2542. *pa. t.* **tent** 1791; **tentede** 1790; **tent** applied himself 10177. *pp.* **tynt** intended 1587.
- thonder**, *n.* thunder (scribal error) 539, 540ⁿ.
- tides**, *n. pl.* hours 14193.
- tiel**, **t̃yel**, *n.* brick 1533ⁿ, 1538, 2245.
- tiȝt**, *v.*¹ See **tē**.
- tiȝt**, *pa. t.*² 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.
- tīpande**, **tīpond(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**.
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- tō dr̃yue**, *v.* scatter 9671.
- tō ryuen**. See **r̃yue**.
- tō p̃ringe**. See **p̃ringe**.
- 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.
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- tōkenyng**, *n.* prophecy 2974.
- tōld(e)**. See **tel**.
- tōme**, **tōōm**, *adj.* empty 4581, 17798, 17815; devoid of 2905.
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- tōok**. See **tāke**, *v.*²
- tōōm**, *n.* time 2128.
- turn(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.
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- toune**, *n.* tun, vat 21042.
- tray**, **trey**, *n.* pain, affliction (linked alliteratively with **tēne**) 9413, 10472, 15694, 17050, 18254.
- traye**, *v.* betray 15267.
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- transōlāte**, *pp.* translated 7958, 17766; transferred 9220.
- trauail(e)**, *n.*¹ labour 89, 1741, 3574, 9703; trouble, difficulty 6373, 6443.
- trauail**, *n.*² journey 14170.
- trauail(e)**, **trauaille**, *v.* trouble, vex 7357; labour 3526, 4789. *pp.* **trauailed** disturbed, vexed 7435, 7620, 7664; *refl.* laboured 22775.
- trauailynge**, **trauelynge**, *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.
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- treuþe**. See **trouþ**.
- trewāge**, **trowāge**, *n.* tribute, tax 5799, 22236.
- trewē**, *adj.* firm 9914; pure 10081; **triþe** true 19292; as *n.* **trewē** faithful followers 22962.
- tric(e)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.
- trouþ(e)**, **treuþe**, *n.* fidelity, loyalty 99, 2387, 2525, 8386; honesty 10193, 13891; faith 14587, 19097. *pl.* **trouþis** pledges 11432, 14521.
- trouþhēde**, *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.
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- 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.

- þē(e)**, *n.* thigh 3941, 5426, 16830.
þēde, *n.* people, country 4483, 13760, 21097.
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þerf, *adj.*: ~ *breed* unleavened bread 6079.
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þew, *n.* good character 13275. *pl.* **þewes**, **þewis** ways, customs 1947, 10597, 12088.
þewed, *pp.* of a good disposition, well-behaved 8425.
þider, *adv.* up to that point 5181.
þilke, **þylke**, *adj.* the same 10795, 11386, 11525; **þulke** 8959, 11417. Cf. **ilke**.
þing, *n.* (modern uses not cited) creature, person 1933, 2077, 22155; *what* ~ what news
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þō, *adj.* that 5719. *pl.* those 5920, 5965, 6327.
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þrayste, *pa. t.* thrust 4472. *pp.* **þrest** 557.
þral(le), *n.* slave 2055, 2133, 2136, 15291, 16940; bondage 14653. *gen. sg.* **þralles**
 slave's 6705. *pl.* 16413.
þraldam, **þraldōm(e)**, *n.* slavery, bondage 2342, 2583, 4304, 6990, 9658.
þralhēde, *n.* bondage 5791.
þralle, *v.* enslave 23787. *pp.* **þralled** 20020.
þrawe, **þrowe**, *n.* space of time, short time 757, 792, 3281, 6666a, 8442; *in litil* ~ im-
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þrest, *n.* thirst 6308ⁿ.
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þrettende, **þrettenþe**, *ord. num.* thirteenth 11373, 22671.
þridde, *ord. num.* third: *þis (day)* ~ *day* two days from now 1398, 4475, 20187, 20203;
half ~ *zere* three and a half years 22212ⁿ.
þrifte, *n.* prosperity, success 4439.
þring, *n.* affliction *11821.
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þrye, *adv.* three times 20629; **þryes** 430, 3842.
þryn, *num.* three 6340, 20827.

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þrō, *adj.* stubborn 5803; determined 14392; violent 19741; harsh 11741; apt, amenable 16560.

þrō, *adv.* obstinately 5997, 16144; fiercely 15978.

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þrom, *n.* throng 7423.

þrong, *n.* oppression 2585.

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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.

vmbeyne, *adj.* uncooperative, disobedient 17735.

vnbōlde, *adj.* unconfident 15914.

vncēle, **vncēly**. See **vnsēle**, **vnsēly**.

vnkouþ(e), *adj.* strange, foreign 4410, 4803; barbarous 2406, 13641; new, unaccustomed 18346; inappropriate 10139; strange, terrible 22494; **vnkouþ(e)** unknown 1170, 2392.

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vndelt, *adj.* undivided 9761.

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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.

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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.

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vnkid(de), *adj.* unknown 909, 1575, 6920; withheld, not shown 13355.

- vnkȳnde**, *adj.* unnatural 2027.
vnkȳndenes, *n.* perversion, perversity 13018.
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vnlauzter, *adj.* without laughter 3283^a.
vnlēle, *adj.* dishonest, treacherous 13173, 18609.
vnlēred, *adj.* ignorant 13884; uninstructed 22454.
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vnmešūre, *n.* or *adj.* excess, out of all proportion 22897.
vnmeēte, *adj.* unequal 9362; unsuitable 16566; immeasurable 23035.
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vnpe(e)s, **vnpeys**, *n.* suffering, lack of rest 23325; discord 21970; hostility, harm 13306.
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vnquēme, *adj.* uneasy 22597.
vnquēmefully, *adv.* uncomfortably 22551.
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vnriȳtwislȳe, *adv.* unjustly 18274.
vnro, *n.* unrest 7438.
vnsauȳt, *adj.* unreconciled 16318.
vnsēene, *adj.* unfamiliar, unknown 4631.
vnsēle, *n.* unhappy plight 1166; **vncēle** bad fortune 7279.
vnsēlȳ, *adj.* unhappy, wretched 1223; **vncēlȳ** 15842.
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vntāmed, *adj.* unsubdued 21045.
vnteld, *adj.* uncounted 18549.
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vnþryue, *v.* cease to thrive 9450.
unwarres, *adv.* unwarily 2018.
vnwēlde, *n.* frailty, weakness, helplessness 3563, 23642.
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Other proper names, such as books of the Bible, religious festivals, special groups or categories of persons, may be found in the Glossary if the word is unfamiliar.

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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- Amalec, Amalek¹
Amalek; fought against Joshua and
the Israelites
6404, 6410, 6422
- Amalec²
Amalekite
7790ⁿ

- Ambrose
St. Ambrose of Milan
19881
- Amynadab, Amynadabbe
Aminadab, son of Ram; in the line
between Abraham and David
7854, 7855
- Amon¹
Ammon, son of Lot
2951
- Amon²
Amon, son of Manasseh; one of the
kings of Judah
9185, 9189
- Amos
Amos, the prophet
9168
- Ananias, Ananyas¹
Ananias; died for deceiving the
apostles
19216, 19237, 20887
- Ananias, Ananyas²
Ananias; baptised Saul (Paul) in
Damascus
19658, 19665, 19683
- Andreu, Andrew, Andrewe
St. Andrew the Apostle
13274, 13486, 18871, 20215, 20859,
20995, 21215
- Anna¹
erroneously mentioned as daughter
of Rebecca
3426ⁿ
- Anna, Anne²
St. Anne, mother of the Virgin Mary
154, 10147–10193, 10367, 10410–
10499, 10507–10575, 10938, 12660,
12694
- Anna³
prophesied before the infant Jesus in
the temple
11356
- Anna⁴
Annas, the high priest
17515, 17653, 17759, 17782, 17811,
18493
- Antecrist, Antecryst, Antecristis,
Anticrist, Anticristes, Anticristis
Antichrist
213, 1475, 1478, 18396, 21975–
21995, 22004, 22006, 22074, 22217–
22270, 22363, 22370
- Antiache¹
Antioch
20901
- Antioch²
Antiochus IV of Syria, despoiler of
the temple? Antioch the city?
21997ⁿ
- Apolym
see Constantine Apolym
- Apollo, Apolyne, Appolyn
Apollo
7020, 13619ⁿ, 22285
- Arabye
Arabia
2105
- Aram
Haran (Vulg. Aran), brother of
Abraham
2306, 2311, 2333, 2367
- [Aram]
see Aaron²
- Aramathi, Aramathy, Aramathye,
Arimathy, Armathie
Arimathea; home of Joseph of
Arimathea
16817, 16850, 17287, 17309, 17327,
17422, 17599, 17610, 17781, 17799,
17816
see also Ioseph⁷
- Aran
Haran; home of Laban, Jacob's
father-in-law
3769, 3827
- Archelaus, Archelayus
Archelaus, eldest son of Herod the
Great
11849, 11906, 11922, 13008

- Archetricline, Architriclyne
 person presiding over the marriage at
 Cana of Galilee
 13358ⁿ, 13399, 13403, 14444
 [Armenia]
 see Ermonyne
- Arphaxat
 Arphaxad, son of Shem and
 grandson of Noah
 2157
- Arthour
 Arthur, King of Britain
 9
- Asa
 son of Abijam and great-grandson of
 Solomon; one of the kings of Judah
 9145
- Asine
 Ashkenaz, son of Gomer and
 grandson of Japhet
 2186
- Asy, Asye
 Asia
 2089, 2097, 2099, 21035
 see also Masye
- Assener
 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, 22583ⁿ, 23011
- [Azariah]
 see Osyas
- Azor
 son of Eliakim; in the Virgin Mary's
 genealogy
 9239
- Babilone, Babiloyne¹
 Babylon
 2106, 2108, 2203, 7052, 9207, 22096
- Babiloyne²
 Babel
 2265
- Balam¹
 Balaam, regarded by *CM* as son
 of Bus and grandson of Nahor,
 Abraham's brother
 2309
- Balam²
 Balaam; prophesied the Star of
 Bethlehem
 11389ⁿ
- Baltizor
 Balthazar, one of the Magi
 11502ⁿ
- Baraban, Barabas¹
 Barabbas; criminal released in
 preference to Jesus
 16382, 16391, 16441
- Barabas²
 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, Bersabe¹
 Bathsheba, wife of King David
 7884, 7910, 7960, 8341
- Bartelmew, Barthelmew, Barthulmew
 St. Bartholomew the Apostle
 13289, 18872, 21105ⁿ
- 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 Bersabe²
- Belsabuk**
Beelzebub; appellation of Satan
18230ⁿ
- Beniamyn, Beniamynne¹**
Benjamin, youngest son of Jacob (by Rachel)
3904, 4808, 4850, 4984, 5013, 5023, 5051, 5118, 5124, 5159, 20938
- Beniamyn²**
the tribe of Benjamin
7008, 7012
- Bersabe²**
Beersheba; home of Abraham
3207
- Betanye, Bethany¹**
Bethany; home of Martha, Mary, and Lazarus
13969, 14077, 14138, 14229
- Betel, Bethel**
Bethel; place where Abraham built an altar
2388, 2441
- Bethany²**
Bithynia
20877ⁿ, 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
2961ⁿ
- 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, Kaymes¹**
Cain
1044a–1075, 1102, 1114, 1123, 1161, 1202–1223, 1350, 1446b, 1496, 1497, 1507–1559, 2071
- Caym²**
error for Cainan; in the line of Seth
1459ⁿ
- Caynan**
regarded by *CM* as grandson of Shem and great-grandson of Noah
2159ⁿ
- 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
- Canaan¹
land of Canaan
2365, 2368, 2480, 3236, 4805, 4821, 5388, 5470
- Canan²
Canaan, son of Ham and grandson of Noah
2192
- Cane
Cana of Galilee
13362
- Capados
Cappadocia
20877^a
- Capharnaon, Capharnaoun, Capharnaum
Capernaum; town in Galilee where Jesus ministered
12488^a, 13246, 22107
- Carius
raised from the dead; gave account of the Harrowing of Hell
17833, 18452, 18492
- Carmeny
error for Armenia
21154^a
see also Ermonye
- Cartage
Carthage
2113, 8534
- Cephura
Keturah; wife of Abraham after Sarah's death
3388
- Cesar¹
Caesar; Roman emperor at the time of the Crucifixion
16026, 16036, 16366
- Cesar, Cesare²
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 Symeoun⁵
- 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^a

- 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
12549ⁿ, 16752
see also Mary⁴
- 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
- Delbora¹
wife of Seth
1449, 1502
- Delbora²
Deborah; leader of the Israelites;
associated with Barrack
7017ⁿ
- [Delilah]
see Dalida
- Didimus
surname of St. Thomas the Apostle
14218, 21089
see also Thomas
- Dismas
the repentant thief crucified with
Jesus
16738ⁿ
- Dyna
Dinah, daughter of Jacob and Leah
3899, 3910
- Domiciane
the emperor? a city?
21997ⁿ
- 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
- Edmoude of Pounteney
St. Edmund of Pontenay
20057ⁿ
- Edon
Edom; the land which Esau inherited
4036
- Effrain, Effraym¹
Ephraim, son of Joseph, Jacob's son
5236, 5437, 6932
- Effrem²
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
- Eliazar¹
Eliezer, servant of Abraham
2561
- Eliazar²
Eleazar, son of Aaron
6948
- Eliazare³
Eleazar, son of Eliud; in the Virgin
Mary's genealogy
9243ⁿ
see also Leuy²
- [Eliezer]⁴
see Elyaser⁴
- Elizabeth
Elizabeth, mother of John the Baptist
3427, 10151ⁿ, 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, Elye¹
Eli, the priest
7264, 7277
- Ely, Elyas, Helie, Hely, Helyas, Helye²
Elijah, the prophet
1477, 9149, 9161ⁿ, 9346, 9348,
12780, 12811, 17546, 17688, 17689,
18392, 22362ⁿ
- Elyaser, Elyezere⁴
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, 18390ⁿ, 22362ⁿ
- Enos¹
son of Seth and grandson of Adam
1451, 1457
- Enos²
Enoch, son of Cain
1504, 1509
- Ephesim
Ephesus
21069
- [Ephraim]
see Effraim and Effrem
- Ercules
Hercules
7028
- Ermonyne, Hermonyne
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
- Eufrate, 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
7045ⁿ
- 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
 20877ⁿ
- 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
 16739ⁿ
- 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
- Gomor¹
 Gomorrah
 2469, 2843
- Gomer²
 Gomer, son of Japhet and grandson
 of Noah
 2183, 2185
- [Goshen]
 see Gessen
- Grace, Grece
 Greece
 5, 7033, 7037, 7064, 22228ⁿ, 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 Abacuc
- [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 Ely²
- 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, Heroudus¹
 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, Heroudis²
 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
- Heroude³
 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, Iacobus¹
 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

- Iacob²**
 Iacob, son of Matthan; father of Joseph, the Virgin Mary's husband
 9247, 9248, 12746ⁿ
- Iacob, Iacobus, Iame³**
 James the Less, son of Alphaeus; one of the Twelve Apostles
 12670, 12671, 12689, 13299, 18873, 19491, 21127, 21169
- Iacob, Iame⁴**
 James the Great, son of Zebedee and brother of John; one of the Twelve Apostles
 12700ⁿ, 13284, 15591, 18871, 19494, 21009, 21011, 21019
- Iame, Iames⁵**
 James, eldest son of Joseph, the Virgin Mary's husband
 12521ⁿ, 12528, 12537, 12546ⁿ, 21148 (identified with James³ 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
 11493ⁿ
- [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
 2193ⁿ
- Ienile**
 Gaetulia
 2116ⁿ
- Iepte**
 Jephtha; one of the Judges of Israel
 7041ⁿ
- Ieremye, Ieromye**
 Jeremiah, the prophet
 9195, 9333, 9345, 11648ⁿ, 22439ⁿ
- Iericho, Ierico**
 Jericho
 12303, 12333, 21154ⁿ
- Ierom, Ieronym**
 St. Jerome
 20789, 22441ⁿ, 22595, 22987
- Ierusalem, Iherusalem, Ierusalem, 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
2116ⁿ

Ioachim, Ioachym

Joachim, father of the Virgin Mary
154, 9251ⁿ, 10144ⁿ, 10158–10192,
10227–10277, 10300–10377, 10409,
10560, 12659, 12750ⁿ

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

Ion¹

Yonec; hero of medieval romance
19ⁿ

Ion, Ione, Iones, Ioon²

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

Ion³ (gildenmoup)

St. John Chrysostom
11380, 11393

Ion, Ione, Iones⁴

St. John, the Apostle and the Evangelist; the person married at Cana of Galilee
12703, 13284, 13430ⁿ, 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

Ion⁵

St. John the Divine; author of the Apocalypse; equated with John, Apostle and Evangelist?
22056, 23194, 23202

(Kyng) Ion⁶

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

Ioseph, Iosephes, Iosephs¹

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
- Ioseph²
see Iosephat¹
- Iosep, Ioseph, Ioseps³
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, 12746ⁿ, 14785
- Ioseph⁴
citizen of Capernaum who encountered the child Jesus
12492
- Ioseph⁵
Joseph, son of Joseph³
12546ⁿ
- Ioseph⁶
Joseph, son of Mary Cleophas
12670
- Ioseph, Iosephs⁷
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
- Ioseph⁸
Joseph, surnamed Barsabas; candidate for election as an apostle
18899
- Iosephat¹, Ioseph²
Jehoshaphat (also Josephat), son of Asa; one of the kings of Judah
9147, 9157
- Iosephat, Iosephathes²
Jehoshaphat (also Josephat); valley, supposedly in the Holy Land
20694, 20772, 22969, 22974, 22979, 22985, 22988
- Iosias, Iosyias
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
2367ⁿ
- 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
- Isacar¹
Issachar, son of Jacob and Leah
3897
- Isacar, Ysacar²
Issachar, the high priest; rejected the offering of Joachim
10233ⁿ, 10255, 10288, 10320, 10418
- Isaiaas, Isay, Ysay, Ysaye
Isaiah, the prophet
706, 9167, 9266, 9297, 9817, 10716, 10719, 17877, 18105, 18117, 22440ⁿ
- Ismael, Ismaelle, Ysmael
Ishmael, son of Abraham and Hagar
2629, 2638, 2695, 2698, 3023, 3043, 3074, 3381, 3386
- Ismaria
sister of St. Anne
10148ⁿ, 10149

- Isombras
hero of medieval romance
19
- Isoude
Isolde, heroine of medieval romance
and mistress of Tristan
17
- Israel, Israeles, Israele¹
Israel; name given to Jacob
3949, 5193, 5213, 5476, 5577
- Israel, Israele, Israelis, Israelle²
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
20879ⁿ
- [Jubal]
see Iobal
- Iubiter, Iubitere
Jupiter
6997, 22285
- Iuda, Iude, Iudea¹
Judaea
2106, 11466, 11468, 11923, 14158,
14186, 14560, 14566, 17477, 21121,
21158
- Iudas, Iudam²
Judah, son of Jacob and Leah
3898, 4182, 5240, 5580, 5658, 7850
- Iudas³
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
- Iudas⁴
Jude, also called Thaddaeus; one of
the Twelve Apostles
13288, 13298, 18873, 21147
(identified with Jude⁵)
- Iude⁵
Jude, son of Joseph, the Virgin
Mary's husband
12546ⁿ
- Iudeon
see Gedeon
- Iules
river in Paradise
1038ⁿ
- 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
- Lameth¹
Lamech, son of Methuselah and
father of Noah; in the line of Seth
1487, 1489, 1492

- Lameth²
Lamech, son of Methusael; in the line of Cain
1511, 1513ⁿ
- 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
- Leuy¹
Levi, son of Jacob and Leah
3897, 5583, 5586, 5601, 6624, 10936
- Leuy²
Levi, son of Eliud; also named Eleazar; in the Virgin Mary's genealogy
9244ⁿ, 9245, 12738ⁿ, 12744
see also Eliazare³
- Leuy, Leuye³
Levi, teacher who disputed with the child Jesus
12170, 12178, 12179, 12183, 12185, 12212
- Leuy⁴
Levi; after the Crucifixion reported Simeon's prophecy about Jesus
17716ⁿ
- Leuy⁵
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
16835ⁿ
- 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
20880ⁿ, 20974
- Macedonea
Macedonia
21122
- Madan¹
Madai, son of Japhet and grandson of Noah
2183
- Madan²
Medan, son of Abraham and Keturah
3389
- Madian¹
Midian, son of Abraham and Keturah
3390
- Madian, Madyon²
Midian; land to which Moses fled after killing an Egyptian
5680, 5731, 6433

- Magdalene, Maudelene, Maudeleyn
 Mary Magdalene
 189, 13967ⁿ, 13995, 14232, 16751
 see also Mary³
- Magog¹
 son of Japhet and grandson of Noah
 2183
- Magog²
 land of Magog
 22332
 see also Gog
- Magus
 Simon Magus; put to death by Peter
 19517ⁿ, 19563, 20891, 22161
 see also Symon⁶
- Mahoune, Maumet, Maumete
 Mahomet
 2284, 7458, 11754
- Malalyel¹
 Mahalaleel, son of Cainan; in the line
 of Seth
 1461
- Malalyel²
 Mehujael (Vulg. Maviel); in southern
 version of *CM* regarded as son of
 Enoch; in the line of Cain
 1509ⁿ
- Malkes
 Malchus; Peter cut off his ear and
 Jesus healed it
 15799, 15815
- Mambre
 Mamre; mountain in Canaan
 2481, 2705
- Manasse, Manassen¹
 Manasseh, son of Joseph, Jacob's son
 5236, 5437
- Manasses²
 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
- Maria¹
 Miriam, sister of Moses and Aaron
 5606
- Maria, Marie, Mary, Marye, Maryes²
 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
- Mary³
 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
- Mary⁴
 Mary Cleophas, daughter of St. Anne
 and Cleophas; half-sister of the
 Virgin Mary; wife of Alphaeus
 12549ⁿ, 12666, 16752
- Marye⁵
 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?
 21187ⁿ
- Martha
 sister of Mary and Lazarus
 191, 13966, 14080, 14083, 14088,
 14090, 14096, 14104, 14129, 14140,
 14240, 14250, 14274, 14320, 14324

Masye

Asia
20877ⁿ
see also Asy

Matan, Mathan

Matthan, son of Levi, Eliud's son;
in the Virgin Mary's genealogy
9246ⁿ, 9247, 12745ⁿ, 12746

Mathe, Matheu, Mathew, Methu¹

St. Matthew, the Apostle and the
Evangelist
13297, 13442, 18873, 21107,
21117ⁿ, 21227, 21273, 21291,
21293, 21319, 21323

Matheu, Mathi, Mathias²

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 Malalyel²

Maximilla

inspired by the Cross-wood to
prophesy the Crucifixion in the time
of Solomon
8902ⁿ

see also Cristiane

Mecheaas, Mechias

Micah, the prophet
9168, 183354ⁿ

[Medan]

see Madan²

Mede

the Medes
21094

[Mehujael]

see Malalyel²

Melcha

Milcah, daughter of Haran
2312

Melchior

one of the Magi
11497ⁿ

Melchisadech¹

Melchizedek, priest and king of
Salem; another name for Shem,
Noah's son
2142

Melchisedech²

Melchizedek, priest and king in the
time of Abraham
2535

Menian

one of seven men ordained by the
apostles
19390ⁿ

Mephaim

Mizraim, son of Ham and grandson
of Noah
2192

[Meschech]

see Mosog

Mesopotany, Mesopotanye

Mesopotamia
3230, 3253, 21149

Metody

Methodius
2004ⁿ

Methu

see Mathe¹

[Micah]

see Mecheaas

Michael, Michael, 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, Moysy
 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, 22568ⁿ
- Mortaygne
 Mauretania
 2116ⁿ
- 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
- Nachor¹
 Nahor, son of Serug; grandfather of Abraham; in the line of Shem
 2172
- Nachor, Nacor²
 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
- Neptalim¹
 part of Galilee
 13247ⁿ
- Neptalym²
 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
 19390ⁿ
- Nicolas
 Nicholas; one of seven men ordained by the apostles
 19391ⁿ
- [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
7025ⁿ

Orpheus

7028

Osee

Hosea, the prophet
9167

Osyas, Ozias

Azariah (also Uzziah); regarded as
son of Joram; one of the kings of
Judah
9163ⁿ, 9171

Othomel

Othniel; regarded as son of Caleb;
one of the Judges of Israel
7001ⁿ

Pantera, Pantra

Pantrar, son of Levi and brother of
Matthan; in the Virgin Mary's
genealogy
9246ⁿ, 9250ⁿ, 12745ⁿ, 12749

Papilon

a variant spelling of Babylon; in *CM*,
the place where St. Michael is to kill
Antichrist
22402ⁿ

[Paran]

see Pharan

Parys

Paris, the Trojan
7049ⁿ

Parpantera, Perpantera

Barpantrar, son of Pantrar;
grandfather of the Virgin Mary
9250, 9251ⁿ, 12749ⁿ, 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, Petur¹
 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
- Perus² (Maior)
 Peter Comestor
 1921ⁿ
- 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, Phareo¹
 Pharaoh; ruler of Egypt in the time of
 Joseph
 4512, 4660, 4869, 5101, 5333
- Pharao, Pharaon, Pharaone, Pharaons,
 Pharaos, Phareo²
 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, Philipp¹
 St. Philip the Apostle
 13465, 13466, 13480, 18872, 21079,
 21183
- Phelipp, Philip²
 Philip, second son of Herod the Great
 13011, 13019, 13042
- Phelip, Phelippis, Philip, Philipp³
 Philip the Deacon; one of seven men
 ordained by the apostles
 19389ⁿ, 19509ⁿ, 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
 Pua; midwife commanded by
 Pharaoh² 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
 1038ⁿ
- 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
 8928ⁿ

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,

22612ⁿ, 22816, 22992

see also Saul²

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, Rachelle¹

Rachel, second wife of Jacob

3831, 3835, 3838, 3856, 3863, 3871,

3886, 3890, 3894, 3903, 3923,

10337, 10519

Rachel²

erroneously mentioned as daughter of Rebecca

3426ⁿ

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 Aaron²

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
9516ⁿ
- Roboam
Rehoboam, son of Solomon
9140, 9141
- Romayne, Romane, Romaynye, 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, Salmon¹
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
7025ⁿ
- Salmon²
son of Naashon; in the line between
Abraham and David
7856
- Salomas
third husband of St. Anne
12694
- Salomon, Salomones, Salomonne,
Salomoun, Salamon, Salamone, Salmon¹,
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
9184ⁿ

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, Sarra¹

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

Sare²

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, Saules¹

Saul, King of Israel

147, 7324–7350, 7406–7493, 7603–
7698, 7703–7780, 7800–7861,
14428

Saul²

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 Judas³

[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, Sey¹

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

Shiphrah, one of the midwives
commanded by Pharaoh² 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
- Seth¹
see Seeth
- Seth²
author of a book prophesying the Star of Bethlehem
11398ⁿ
- [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
8947ⁿ, 13550, 13570, 13815
cf. Piscine
- Sirie, Sulie, Suly
Syria
2106ⁿ, 6305, 21105
- Sithi
Scythia
20999
- Syer
Seir; home of Esau
4021
- Symeon¹
Simeon, son of Jacob and Leah
3896
- Symeon, Symeons²
Simeon; lived to see the infant Jesus
11315, 11327, 11358, 14439, 17053, 17721, 17729, 17792, 17886
- Symeoun³
Simon, son of Joseph, husband of the Virgin Mary
12546ⁿ
- Symeoun, Symond, Symound, Symounde⁴
Simon; at his house Mary Magdalene washed Jesus' feet
13986ⁿ, 13990, 14019, 14029, 14031, 14050, 14054
- Symeoun, Symound, Symon⁵ (Zelote)
Simon the Zealot; one of the Twelve Apostles
13298, 18873, 21165
see also Chananew
- Symon (Magus), Symounde⁶
Simon Magus; attempted to buy magical power; put to death by Peter
19517ⁿ, 19530, 19563, 20891ⁿ, 20903, 22161
- Symon, Symoundis⁷
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
19389ⁿ, 19403–19481, 19510
- Suly
see Sirie
- [Tabitha]
see Thabita

- [Tarshish]
see Tharsis
- [Tarsus]
see Thars
- [Terah]
see Thare
- Thabita
Tabitha; 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 Iudas⁴
- Thamor
one of seven men ordained by the
apostles
19389ⁿ
- 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
2520ⁿ
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
19390ⁿ
- Tobal
see Iobal
- Togoriens
Togarmah, son of Gomer and
grandson of Japhet
2186ⁿ
- 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
- Vtaync, Vteyne
 maidservant of St. Anne
 10431, 10462, 10470
- [Uzziah]
 see Osyas
- Wawayn
 Sir Gawain; Arthur's nephew
 13
- Zabulon¹
 Zebulun, son of Jacob and Leah
 3898
- Zabulon²
 Zabulon; part of Galilee
 13247ⁿ
- Zachary, Zacharye, Zakary
 Zacharias, father of John the Baptist
 10153ⁿ, 10932, 10935, 40946, 10959,
 10967, 10987, 10993, 11083, 11086
- [Zalmunna]
 see Salmana
- Zeb
 Zeeb; heathen leader in the time of
 Gideon
 7026ⁿ
- Zebedee, Zebedei
 Zebedee, father of the apostles James
 and John
 12697, 21010
- Zebee
 Zebah; heathen leader in the time of
 Gideon
 7026ⁿ
- [Zebulun]
 see Zabulon¹
- [Zedekiah]
 see Sedechias
- Zeno
 dead child restored to life by the
 child Jesus
 12297
- [Zion]
 see Syon
- [Zipporah]
 see Sephoram
- Zorobabel¹
 son of Salathiel; in the Virgin Mary's
 genealogy
 9236
- Zorobabel²
 writer about the Last Days
 22440ⁿ



Printed and bound
in Boucherville, Quebec, Canada by
MARC VEILLEUX IMPRIMEUR Inc.
in April, 2000