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THE PRICKE OF CONSCIENCE:
THE SOUTHERN RECENSION, BOOK V

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ABSTRACT

THE PRICKE OF CONSCIENCE: THE SOUTHERN RECENSION, BOOK V

The Southern Recension of the Pricke of Conscience, also known as the East Midland Recension, has not hitherto been edited except for a few passages and its manuscripts have been very little examined. Earlier attempts at a classification of the texts of all versions have resulted in the erroneous assignment of four manuscripts listed in Brown and Robbins Index of Middle English Verse to the wrong categories. The present textual study is based on the eighteen known manuscripts of the recension. It provides a history of Pricke of Conscience scholarship together with a bibliography of books, theses, articles and papers treating the poem, its versions and manuscripts. There is a description of each of the eighteen manuscripts for Book V, a textual study of all of the manuscripts using the variants in Book V and an edition of Book V based on Huntington Museum Manuscript HM 125. There follows a critical edition of a selected passage, lines 4737i-4802, of the Signs Before Doomsday, with a listing of the substantive manuscript variants; in the appendices are given the variants of the manuscripts for Book V and a listing of the Latin works used as the sources of the Pricke of Conscience.
Acknowledgments

The origins of this study are in the research conducted over many years by my supervisor, Professor Angus McIntosh, and his colleagues into Middle English dialects, related matters of palaeography and scribal practice, and specifically into the great number of surviving manuscripts of the Pricke of Conscience and their groupings. It is not enough merely to say that this study rests on the firm basis which he prepared, but rather more that his generous assistance, constant encouragement and great patience have made its realization possible. I wish to acknowledge my indebtedness to Mrs. Sheila Coppock, Mr. Alan Hood and Mr. George Leslie, of Edinburgh University, and Miss Jean Preston of the Huntington Library, all of whom helped at various stages of preparation. A special note of thanks is due to Mrs. Alison Bowers who surmounted numerous inconsistencies and changes in the typescript to produce this final copy. All deficiencies in the conception and execution of this project, however, remain my own.

The prints of Bodley 423 and CUL Be. 4. 35, Part II are used with the permission of the Bodleian and Cambridge University libraries. The print and the text of HM 125 are used with the permission of the Huntington Library.
# Table of Contents

**Introduction** ........................................... i

**Part I**

**Textual Study of the Southern Recension**

**Chapter I: A Short History of *Pricke of Conscience* Studies** ........................................... 1

1. Early scholarship
2. Manuscripts and groups
3. Printed editions and notes
4. Authorship and primary sources
5. Historical and literary setting
Bibliography ............................................. 24

**Chapter II: The Manuscripts** ........................................... 31

**Chapter III: The Southern Recension: A Methodological Approach** ........................................... 41

1. Results of re-examining the recension manuscripts
2. A system of macro-analysis
3. Practical implications of macro-analysis
4. The main version link: Group III

**Chapter IV: The Manuscript Groups** ........................................... 51

1. Two major groups of recension manuscripts
2. The manuscripts of Group A
3. The manuscripts of Group B
4. Schema of the Southern Recension manuscripts
5. Topographically placed schema
6. Dialect map of the Southern Recension manuscripts

**Selected Bibliography relating to Chapters III-IV** ........................................... 65

**Conclusion** ............................................. 65a
INTRODUCTION

The *Pricke of Conscience* is a poem in rhyming four-stress couplets composed in northern England sometime around the middle of the fourteenth century. It was usually attributed to Richard Rolle until the early part of this century when H. E. Allen demonstrated fairly conclusively on stylistic grounds that Rolle cannot have been its author. Its authorship is now commonly regarded as undetermined. The striking features of the poem are, first, its religious nature and heavily didactic tone (it contains several hundred Latin patristic quotations within its 9600-odd lines) and, secondly, the great number of manuscripts in which it survives, totalling nearly 120, which suggest that it was the most widely known work in verse in the whole of the Middle English period.

It is evident from its heavy reliance on clerical authorities that it is not so much an original composition as a compilation which ultimately derives from more than twenty separate sources; its intended audience included people ignorant of Latin, that is, the uneducated clergy and the laity. Copies of the work are frequently mentioned in wills and this fact, along with the large number of extant copies, attests to its great popularity in medieval times, a popularity which to many readers of later times may seem somewhat puzzling;
such readers are likely to regard the work as little more than the artless manipulation of stock religious themes. Nevertheless, it is clear that from the beginning the poem enjoyed a very wide circulation indeed.

Ultimately, the poem came to exist in four clearly separate versions within which it is possible to distinguish still other sub-groups. The two minor versions are a Latin translation from the English in five manuscripts and an abridged Latin version in two manuscripts known as Speculum Huius Vite. The two main versions are in English: the original one composed in northern England, probably Yorkshire, preserved in the majority of surviving manuscripts and which spread as far south as Sussex and Devon and into the far west Midlands and even to Ireland; and, secondly, a recension of the original, considerably reworked, which is commonly assumed to have originated in the southeast Midlands, and which is confined in distribution to the southern half of England. ¹

The existence of a heavily revised version of the Pricke of Conscience has long been recognised, but it was not until Andreae's study, published in 1888, that it became identified with a specific group of manuscripts. The text which these manuscripts contained was seen to have been substantially rewritten when compared with the main version found in other manuscripts of the poem. A second characteristic of these manuscripts was that of dialect; the manuscripts were all written in dialects of the Midlands or of the South; there were none in Northern English, which is presumed to be the dialect of the original composition. Hence, the origin and distribution of the recension are associated with the southern half of England.

The designation of the group as east Midland seems to have gained wide currency only with the publication of Brown's Register and this designation was fixed with the appearance of D'Evelyn's article on the East Midland Recension in 1930. This label appears regularly in subsequent references to the group. But the present study has reverted to a term alluded to earlier by Andreae and the version is here simply called the Southern Recension; the term 'southern' is simply to be taken to mean 'non-northern'. The term 'east Midland' is misleading because it tends to imply either that the distribution of this version was limited to the east Midlands or that the
version had its origin there. Certainly this version achieved a much wider circulation than the east Midlands and it is not possible at present to prove where it originated. Thus the term 'Southern Recension', or more simply the recension, while less specific, is undoubtedly more suitable.

The problem of lack of carefully researched information about the Southern Recension confronts one in virtually every question that arises, but this is largely true of the main version as well. It seems strange that a work of such obvious importance in the Middle Ages should have been so little studied for so long. There is only one complete printed edition of the main version of the poem. Hitherto there has been no attempt at a comprehensive bibliography and until recently there has been no systematic investigation of the many new manuscripts that have gradually come to light or of the dialects of the texts as preserved in the different manuscripts. The literary affinities, the metre and the relation of the versions have all been left very nearly untouched.

Thus, the dearth of previous work on which it was possible to depend dictated a study of fairly restricted scope. The two main aims of this study are the delineation of the manuscript groups and the provision for the first time of a substantial portion of the text of the Southern Recension; both are necessary preliminaries to further detailed study of the group. Neither of the above objectives requires the provision of a complete critical
text, and the development of a system of textual criticism suited to these needs resulted in the system of macro-variant analysis outlined in Chapter III.

It would have been an error to adopt without modification the methods of approach outlined in the available handbooks or exemplifications of textual criticism. The edition of the A-text of *Piers Plowman* by G. Kane may be taken as an example. Initial investigations of the recension manuscripts had shown that there were more than passing similarities between the Southern Recension problem and that faced by Kane in his work on the A-text. But the differences were very great: above all, the preliminary study here undertaken, to provide some of the materials for the eventual making of a fully critical edition of the Southern Recension, lacked the advantage Kane had of at least fifty years of solid scholarship bearing on both textual problems and literary matters, and not just one but six previous editions of the poem in print, one of which was a critical edition based on modern methods of textual criticism.

The advantages of using a method of textual study based on agreements in cardinal errors are shown when the connection of the southern and main versions of the poem is investigated. Even when the number of main version manuscripts which could have been very close to the source of the recension is reduced from nearly one hundred to one score, or to one dozen, nevertheless, the task of completely collating the mass of variants involved remains
daunting. Analysis of the macro-variants, however, reduces the number of possible manuscript links to no more than half a dozen and these may then be examined in a more detailed way. The merits of this kind of procedure are economy and efficiency and the highlighting of specific problematic areas for further concentrated investigation.

Finally, of the treatment of the text of Book V it can be said that it has some important advantages beyond simply making this part of the recension text available. It provides all of the readings of one manuscript from a clearly defined sub-group within the recension. It gives a record of all of the lines preserved in all of the recension manuscripts. In this sense it is 'critical'; all of the manuscripts have been scrutinised for the evidence they provide about the origins of the recension and its innovations. It is to be hoped that the collected variants in Appendix I may ultimately lend themselves to other kinds of analysis such as statistical assessments of individual scribal practice and of degrees of textual deviation.
Part I

Textual Study of the Southern Recension
Chapter I

A Short History of *Pricke of Conscience* Studies

This chapter sets out to provide (1) a history of *Pricke of Conscience* scholarship and, at the same time, a background for the textual study of Book V of the Southern Recension which follows in succeeding chapters; (2) a brief presentation of several important topics relevant to *Pricke of Conscience* studies; these are not examined in detail here because they are not central to a textual study proper; and (3) a subject bibliography of existing works as a basis for further study. The compilation of the bibliography has been made mainly on the principle of listing only those works which made a real contribution to further our knowledge about the poem. Works which merely repeat what has been said earlier by some other writer without adding new information of its own have not been included. Special emphasis has been given to those works dealing with the Southern Recension. Many other papers and books treating non-recension manuscripts and features of the poem have
been relegated to a secondary bibliography.

To facilitate readability and ease of access to the bibliographical information, the following system has been adopted. The chapter is divided into a narrative followed by a bibliography. All of the entries discussed in the narrative are arranged under one of five headings:

1. Early scholarship, 2. Manuscripts and groups,
3. Printed editions and notes, 4. Authorship and primary sources and 5. Historical and literary setting. There is necessarily some overlap among the categories adopted for discussion purposes. This arrangement is observed both in the text and in the ordering of the bibliography which follows. Under each heading in the bibliography the items are arranged alphabetically and preceded by a letter. In the text, however, the works are discussed chronologically giving only the author's name and the section and letter, for example, Pits (l.g). This system is preserved throughout.

1. Early scholarship

In his notebook (l.a), begun sometime after 1548, John Bale includes a Merton College manuscript De Stimulo Conscientie which he lists among the works of Ricardus Hampole. The location of the manuscript does not occur in subsequent publications of the notebook (l.b). John Pits (l.g) in 1619 for the year 1349 under Richard Hampole lists two manuscripts, Stimulum conscientiae metris Anglicis
and *De Stimulo Conscientiae Latine*, the first English verse and the other apparently Latin prose. Neither man cites any authority for his giving either work, Latin or English, to Rolle, nor indicates the connection of the two texts.

In 1689 Henry Wharton (l.c) listed among the writings of Richard Hampole one English verse *Stimulus Conscientiae* seen in the Lambeth Library of the Archbishop of Canterbury. Thomas Tanner (l.i) writing in 1748 did not list the poem within the main body of Rolle's writings, but in an extensive note recorded more than one dozen manuscripts of it, both English and Latin, of which two in the Bodleian Library attribute the work to Robert Grosseteste Bishop of Lincoln. With the publication of these two historical religious bibliographies, it became clear that the poem was regarded as one of the more significant of the writings surviving in English from the Middle Ages. Their compilers did not agree as to its authorship.

In 1725 Thomas Hearne (l.d) printed some ninety lines from a *Pricke of Conscience* manuscript in the glossary of his edition of Mannyng's *Chronicle*. He did not identify the extract as a *Pricke of Conscience* text. This identification was made by McIntosh (l.f) in an article in which he identifies the manuscript from which Hearne took the passages as Bodl. Rawl. A 366.

Thomas Warton (l.k) provided a partial transcription of the poem from the Prologue and Book I of an Ashmole manuscript in 1774, saying that he would be its last
transcriber. He listed three manuscripts, one Digby and two Laud, that ascribe the work to 'Robert Grosthead', all three of which differ substantially from the text of the Ashmole manuscript. Warton concludes, apparently on the strength of Wharton and Tanner's reports, that while Rolle is most probably the author of an original Latin prose work, it is unlikely that he would have translated his own work into English. This link with Rolle was undoubtedly given added weight by the lines in Lydgate's *Fall of Princes* in Harl. MS 1766:

Richard hermyte contemplatyff of sentence
Drowh in ynglyssh the prykke of conscience


It is also mentioned in several of the early bibliographers. He suggests that the differing versions are the products of several translators who have become confused with the author of the original Latin work. Warton shared and anticipated later judgements of the poem. Its unimaginative literary form and unrelieved religious content are foreign to the tastes of succeeding generations. But, as he said, it is "one of the most common manuscripts in our libraries," and this is its chief claim to serious attention.

Ritson (l.h) listed more than ten manuscripts in 1802, three of which are recension texts (Bodl. 1491, 2322 and Harl. 1731). He states that "it would rather seem that the Latin was translated from English," basing this view on the inscription in the Pembroke *Stimulus Conscientiae* (p.37). Thus, the beginnings of the nineteenth century
saw the tentative formulation of some of the basic questions about the Pricke of Conscience. These are: (1) the relation of the Latin prose work to the versified English version(s); (2) the question of authorship; and (3) the recognition of divergent English versions.

In a pamphlet in 1816 Walter (1.j) transcribed from a Fountains Abbey manuscript, entitled Clavis Scientiae or Bretayne's Skyll-kay of Knawing, copied by John de Wageby (also given variously as de Dageby and de Bageby; Allen (4.a) cites the last form as the correct one and as verified by Kittredge). Walter did not recognize this as the Pricke of Conscience and construed the scribe's name as that of the author; the manuscript was later identified by Warton-Hazlitt (1.k) as BM Add. MS 24203*239). Yates (1.1) printed the transcription of a manuscript in 1821 which he did not identify. This appears to be a transcription of Princeton-Garrett 138 (BR 3.19), and is so cited by Bälbring (2.g), but it does not agree with the manuscript in every particular. Most of the differences can be accounted for, however, by an imperfect understanding of the script or by inattention. Because it is a recension text, the variation which Yates notes when he compared it with the transcription of Warton is not surprising. He adopts the position that Rolle was responsible for both the Latin prose work and the English, adding that "from intrinsic evidence, moreover, the work is clearly not a translation, but an enlargement in English upon a Latin treatise: comprehending a paraphrase
upon a variety of texts or passages, quoted in such treatise, from sacred and profane writings" (p.331), thus pronouncing upon all three issues.

The last of these early transcriptions was one printed in 1827 by Hood (i.e.) from a hitherto unidentified manuscript. This has now been identified by Professor R. E. Lewis as a transcription of parts of Douce 141; this was formerly owned by Joseph Haselwood and he wrote under the pseudonym "Eu. Hood." Angus McIntosh has shown that the manuscript, which is written in two hands, may be associated linguistically with two Central Midland dialects. Hood shows that his manuscript differs from the one printed by Warton and again from that of Yates. It is a main version text with the standard opening couplet, and it ends distinctively thus:

Here endeth the sermon that a clerk made, that was clepyd Alquim, to Gy of Warwyk.

Hood, like many later writers, said that there was not sufficient evidence to settle the question of the relation of the Latin to the English versions. Significantly, he rejected the idea of the various MSS containing independent translations on the grounds "that the hard features of some passages found in common in several copies, militates against such opinion" (p.216). The by then common attribution of the poem to Rolle was left unchallenged.
2. Manuscripts and groups

In his doctoral dissertation of 1888, Percy Andreae (2.a) analysed eighteen manuscripts of the *Pricke of Conscience* in the British Museum, his analysis being based upon a detailed examination of the same three passages of text in each manuscript, corresponding to Morris (3.c) vv. 1836-1927, 5126-5204 and 9935-9402. The results led him to postulate the following manuscript groups, A, B, C and Z. Z contained the best manuscripts nearest the original source U, and included manuscripts Galba E IX and Harley 4196. The remaining sixteen manuscripts were placed into one of the three subsidiary groups A, B or C, all inferior to Z. The manuscripts now known to contain recension texts were placed into group B, together with several others, although it is perfectly clear that Andreae sharply distinguished between the recension manuscripts by calling them sub-group A which he thought too corrupt to be of any value, and the others, sub-group B, which he used almost exclusively in his proofs for the main source B. Two other non-recension manuscripts he thought were derived from a source anterior to B, which he labelled Xii (see diagram). All of the B manuscripts, however, came to be lumped together in the later literature, and the designation Xii came to mean East Midland Recension. Perhaps this occurred because at one point Andreae refers to all of the B (Xii) manuscripts as the Midland group.
He certainly recognized that the manuscripts of his sub-group \( \theta \), 3.6, 3.7, 3.10 and 3.11, consistently fell together under a common archetype — although he split the group among itself, quite correctly recognizing the divisions which it contained. His heavily qualified inclusion of Lansdowne 348 (3.9) among the manuscripts of the B group is important to note. He rightly says that, firstly, it does not descend from the main source B at all in the first passage, but rather from A; secondly 3.9 is defective in the second passage, lacking vv. 3842-4395 and 4960-5520, and thirdly, in the final passage, it does not agree with main source A, C or Z. Therefore, he assumes, it must agree with main source B, although both manuscripts 3.5 and 3.8 are defective and no comparison with them was possible at this point in the poem. So, as he states, the affiliations of 3.9 are unproven except for the beginning. His proofs for main source B rest largely upon the evidence of two manuscripts, Arundel 140 (3.5) and Harley 2377 (3.8). His grouping did show that the two sub-groups of B, b and \( \theta \), are in some way related, as later work, including my own (see Chapter III), has justified. But the further inferences of later writers, not proposed by Andreae, are unjustified over-generalizations of his own work.
Andreae's Tables set out his conclusions thus:

The bracketed numbers indicate which passage the table represents. 3.7, 3.5 and 3.8 are defective in the third passage. 3.9 and 3.6 are among the six manuscripts in which Andreae identifies conflation. Sub-group Q, as is stated by the box, are the only manuscripts that may be legitimately referred to as 'recension' texts on the basis of Andreae's discussion.

In his article of 1890, Bülbring (2.e) added seven manuscripts to Andreae's system; three of the seven, Trinity College Dublin 69 (A. 4. 4), the Lichfield Cathedral manuscripts 16 and 50 (formerly 6 and 18), are recension texts and were so classified by Bülbring. Writing in another paper in 1897, Bülbring (2.g) identified yet another six manuscripts of the poem; two of these, CUL Be. 4. 35, Pt. II and Garrett 138 (then Yates-Thompson), were also correctly classified by him as having recension texts. These five manuscripts he then placed into the following modified form of Andreae's scheme:
<table>
<thead>
<tr>
<th>BR No.</th>
<th>Passage</th>
<th>Manuscript</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.6</td>
<td>(2)</td>
<td>Harl. 1731-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lansd. 348-</td>
</tr>
<tr>
<td>3.9</td>
<td>(3)</td>
<td></td>
</tr>
<tr>
<td>3.8</td>
<td>(1,2)</td>
<td>Harl. 2377-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Arundel 140-</td>
</tr>
<tr>
<td>3.13</td>
<td></td>
<td>Lich. Cath. 16 (6)</td>
</tr>
<tr>
<td>3.14</td>
<td></td>
<td>&quot; &quot; 50 (18)</td>
</tr>
<tr>
<td>3.11</td>
<td>(3)</td>
<td>Add. 11305-</td>
</tr>
<tr>
<td>3.7</td>
<td>(1,2)</td>
<td>Harl. 2281-</td>
</tr>
<tr>
<td>3.6</td>
<td>(1,3)</td>
<td>Harl. 1731-</td>
</tr>
<tr>
<td>3.19</td>
<td>(1,2)</td>
<td>Garrett 138 (Yates)</td>
</tr>
<tr>
<td>3.15</td>
<td>(1,3)</td>
<td>TCD 69-</td>
</tr>
<tr>
<td>3.3</td>
<td>(1,3)</td>
<td>CUL Ee. 4. 35-</td>
</tr>
<tr>
<td>3.15</td>
<td>(2)</td>
<td>TCD 69-</td>
</tr>
<tr>
<td>3.10</td>
<td></td>
<td>Royal 18. A.V-</td>
</tr>
<tr>
<td>3.19</td>
<td>(3)</td>
<td>Garrett 138 (Yates)</td>
</tr>
<tr>
<td>3.11</td>
<td>(1,2)</td>
<td>Add. 11305-</td>
</tr>
<tr>
<td>3.3</td>
<td>(2)</td>
<td>CUL Ee. 4. 35-</td>
</tr>
</tbody>
</table>

The chart shows that doubling of the number of manuscripts to nine in the recension group resulted in the identification of several new sub-groups, but that the overall framework remained valid and unchanged. No confusion between recension and non-recension manuscripts occurs in Balbrigg. Further, the chart underlines Andreae's earlier assertion that the grouping of the manuscripts in various parts of the poem would be different,
and it again identifies Harley 1731 (3.6) as a conflation of both main and recension traditions. At the same time, it points to a group of main version texts which are, in some way, associated with the recension although it does not suggest that this group is the source of the recension. During this same period, two other articles about Pricke of Conscience manuscripts occur, yet another by Bülbring (2.f) in 1891 about Lambeth 491, and the second by Campbell (2.h) in 1905 about Bodl. Rawlinson Poet. 175. Neither of these manuscripts, however, contains a recension text.

The first work of modern scholarship to deal comprehensively with the existing materials in manuscript of the Pricke of Conscience was Carleton Brown's Register (2.b) which appeared in two volumes in 1916 and 1920. Wells' Manual (2.l) together with its ten supplements records the addition of several other manuscripts and other articles dealing with them, but is overshadowed by Brown's volumes. In these two volumes Brown lists all of the manuscripts now identified as recension, with the exception of HM 125 noted by Allen (4.b), p.539. He correctly identifies eleven recension texts: 3.1, 2, 3, 4, 7, 10, 11, 12, 14, 15 and 16.

Among the eighty-odd main version manuscripts, however, are listed the remaining six recension manuscripts, including several of those which had been identified as such earlier by Andreae and Bülbring. The following explanations suggest how this may have occurred.
Harley 1731 (3.6) was known to be a conflation of at least two traditions. Lich.Cath.16 (3.13) and Garrett 138 (Yates; 3.19) both contain the standard opening couplet of the main version. Convincing explanations for the misassignment of the remaining three texts by Brown are more difficult. Two, Pembroke 272 (34) and HM 130 (Phillipps 3126; 83), begin imperfectly and so cannot be easily placed; in fact, they were not correctly identified until the recent work of Angus McIntosh. The placing of the last manuscript, HM 128 (Ashburnham 130; 3.18), is even more problematical, and there appears no ready explanation for its incorrect identification as Brown No.68; see Allen (4.b) who says "the first lines, however, would classify it with 2207 (the recension version)" (p.539). It seems clear, moreover, that Brown did not rely heavily, if at all, on earlier work for his placings, but rather that they were probably arrived at by some quick, independent test, such as the presence of a specific introductory couplet, or from report. This sort of procedure is understandable given the size of the task Brown had of identifying and classifying so many manuscripts. It is also significant that Brown did not make the mistake of including non-recension manuscripts among his East Midland group. For the source of that particular error we must look elsewhere.

Writing about the East Midland group in 1930, Charlotte D'Evelyn (2.1) took as the basis of her discussion Andreae's Xii group, "which is an East Midland
recension of the poem" (p.180). In summarizing his and Büllbring's work, she said:

In the following year Büllbring extended the results of Andreae's study by adding to this subgroup four other MSS: Trinity Coll. Dublin A.4.4 (D.4), Harley 2377, Lansdowne 348, and Arundel 140. In a second paper published in 1896 Büllbring increased the list of MSS in this group by adding four others: Cambridge University Be.4.35 (C.35), the Yates MS (now one of the Garrett MSS deposited in the Princeton University Library), and two MSS in the Cathedral Library at Lichfield (Lich.6 and Lich.18) (p.180).

In each of the above particulars, however, D'Evelyn is wrong. More puzzling is her later statement which seems to contradict her view that the whole of Andreae's Xii group is the East Midland recension:

But it should be noted that none of the rewordings and additions already cited as characteristic of the B MSS – to use Büllbring's designation – is to be found in MSS of the b group. In other words, the divergences between the b and β groups are much more marked than the similarities. The MSS, in fact, stand quite apart from other texts assigned to the Xii family (p.184).

A closer examination of her statements reveals the following inconsistencies. First, it is the Ω sub-group which is the recension version of the poem, not the entire Xii group. The first Büllbring article (2.e) cannot possibly have added the three British Museum manuscripts to Andreae's scheme as D'Evelyn claims because all of these had been previously dealt with by Andreae in Die Handschriften ... Britischen Museum (2.a). Trinity Coll. Dublin A.4.4 and the two Lichfield manuscripts, 16 and 50, were added in the first article, not the second, and, therefore, the second article (2.g) cannot have placed
the four manuscripts as she claims, but only the first two, CUL Ee. 4.35 and Garrett 138 (Yates). Her contradictory statements about which group of manuscripts, Xii, B, b or \( \Phi \), constitute the recension are the result of over-generalization; but her lack of precision about Andreae's and Bälbring's work is not so easily understandable, or excused.

The balance of D'Evelyn's paper is taken up with placing the five manuscripts newly listed in Brown (2.b), Bodl. Lauz 6o (3.1), Bodl. 423 (3.2), St. John's Cambridge 29 (3.4), Beaumont 9 (3.12) and Bodl. Lyell empt. 6 (Strong; 3.16). She establishes the close connection between 3.2 and 3.4 which, she says, do not belong to group B in the first test passage; but in the second and third passages she traces them from source B. 3.1 she traces from \( \Phi \); in all passages. 3.12 is traced from the \( \Phi \)ii group in the first passage, but from \( \Phi \)ii in the second and third passages. 3.16 is traced from \( \Phi \)i in the first passage and from \( \Phi \) in the last two passages. Thus, while the actual stuff of her paper is taken up entirely with the fourteen known manuscripts of the \( B \) sub-group, her earlier unfortunate identification of the entire Xii group as the East Midland Recension led later compilers to include, wrongly, the three b sub-group manuscripts among the recension texts, raising the number to seventeen; see below Brown and Robbins (2.c). Neither, curiously, does she comment upon the discrepancy in the placing of manuscripts in Brown as main version texts which are clearly listed as recension texts in Andreae and Bälbring.
The errors described above are reflected in the revised and enlarged edition of Carleton Brown's Register with the publication in 1943 of the Brown and Robbins Index (2.c) and the Robbins and Cutler Supplement (2.d) in 1965. Under item 3429, the East Midland Recension, are listed all fourteen of the manuscripts known to D'Evelyn together with the two b sub-group manuscripts, Harley 2377 (3.8) and Arundel 140 (3.5), and Lansdowne 348 (3.9). To these were added Huntington Museum manuscripts HM 125 (Allen (4.b) 539; 3.17) and HM 128 (3.18) listed in the Register as Ashburnham 130 (Allen (4.b) 539). Thus, 3.5, 3.8 and 3.9 are incorrectly included among the recension manuscripts while 34 and 83 are recension texts numbered among the main version texts.

The remaining articles do not deal with recension texts. The first by Dareau and McIntosh (2.j) points out a group of six (possibly seven) Central West Midland texts known as the Lichfield Group. The second article by McIntosh (2.k) treats an interpolated group of four main version manuscripts; this also contains a statement of work in progress on the Pricke of Conscience.
3. Printed editions and notes

Apart from the transcriptions of bits of the poem from various manuscripts as described in section 1, there are known to exist one edition of the entire poem and two editions of several books printed independently of the whole. As early as 1941 Schulz (3.i) demonstrated the likelihood that at least part of the *Pricke of Conscience* had found its way into print by the middle of the sixteenth century, probably in two separate editions. This he concluded after an examination of what have proved to be compositor's markings and smudges of printer's ink in Huntington Museum Manuscript HM 130 (3.18). Twenty-four years later a volume in the Huntington Library, STC 3360 (3.b), was tentatively identified by Dr. A.I. Doyle as an edition of Book IV, and one year later Schulz (3.j) confirmed this identification as well as the correspondence of the edition with HM 130. Later, it was suggested by Doyle that a second volume in the British Museum, STC 24228 (3.a), might be a copy of the missing edition of Parts I-III of the poem as proposed by Schulz; this was confirmed by Miss Jean Preston who kindly allowed me to compare both manuscript and printed edition in the Huntington Library.

Both of these early editions, which are roughly contemporaneous with Bale's inclusion of *Stimulus Conscientiae* under Rolle's name (see section 1), are known to have been printed by Robert Wyer and they are listed by Plomer (3.g) in 1895 among the works printed by Wyer.
Pollard and Redgrave (J.h) list both editions, but they are incorrectly identified. Both editions, being taken from HM 130, belong to the recension version and they show the considerable freedom with which an early printer might treat his medieval text. Neither, however, contains Book V and, therefore, they fall outside the scope of the present study. Nevertheless, there is no evidence that the compositor or printer supplemented his manuscript-copy, HM 130, with readings from any other, so that it cannot be claimed that either presents an independent version of the text. Thus, whatever might be said about the text of the Huntington manuscript is, no doubt, true largely for these two editions also. There survives no known early edition of the main version of the poem.

The standard printed version of the work is the Northern version printed by Morris (J.c & d) in 1863, and it is also included in the Philological Society's Early English volume of 1865. This edition is based on Galba E IX supplemented with Harley 4196 where Galba is defective. The edition is not error free and many helpful corrections are pointed out by both Lightbown (J.f) and Britton (J.e), the most serious of these being the omission by Morris of some fifteen lines and many errors in transcription. All of the verse numbers quoted here are taken from Morris, and, despite its many imperfections, it must continue to serve as the basis of further work until it is superseded.
4. Authorship and primary sources

Hahn (4.c) and Köhler (4.d) were the first to investigate the many sources of the *Pricke of Conscience*, which was known to have borrowed heavily from earlier theological writings and from the scriptures. Although Köhler preceded Hahn, the brief summary of their investigations is largely based on the findings of Hahn who superseded much of Köhler's work by making it more specific, and by augmenting and correcting it. Further, only those sources occurring in Book V of the work are noted here and the reader is referred first to Hahn's own book and secondarily to the appendix in which I cite, from Hahn, the verses from Book V and their sources. None of the material here has been investigated or modified with specific reference to the Southern Recension of the poem which has deletions, additions and changes of copy; much work remains yet to be done both for the main and recension versions of the poem.

In Book V the author or compiler of the *Pricke of Conscience* is known to have had reference to at least the following seventeen sources: *Compendium Theologiae Veritatis*; *De Antichristo* by Malvenda; the *Pseudo-Ambrosian Explanation of the Apocalypse* XII; *Hymnary of the Abbey of Moissac*; *Liber de Antichristo* by Adso; St. Jerome's writings; the biblical books *Luke*, *Joel*, *Matthew*, *Corinthians* and the *Apocalypse*; *Bede*; *Liber de Abundantia Exemplorum in Sermonibus* (from *Liber de dono timoris* from *De Septem donis*); *Innocent's De Contemptu Mundi*, *Sententiarum Quinque Libris*,
Albertus Magnus; and Augustine's *Enarratio in Psalmos* (found also in *Piers Plowman*, C-text).

Turning to the question of authorship, it should be noted that nearly every writer and transcriber of any bit of the *Pricke of Conscience* has at least implicitly commented on the authorship of the work. No conjectures about the subject are made here. Suffice it to say that the common attribution of the work to Rolle is spurious. About this the work of H.E. Allen, the great Rolle scholar of this century, may be relied upon.

In *The Authorship of the Pricke of Conscience*, Allen (4.a) establishes that Richard Rolle cannot have been the author of the *Pricke of Conscience* after both external and internal evidence for his authorship have been examined. Briefly, she states that the external evidence for Rolle's authorship rests on the attributions of the work to him in many of the manuscripts and on the single 'careless' attribution by Lydgate in his *Fall of Princes*. She then turns to an examination of the internal evidence for accepting the work as genuinely Rolle's by comparing it with other known works of Rolle which have never been questioned and are demonstrably the work of one man. Among these are *De Incendio Amoris*, *Emendatio Vitae*, the three English prose Epistles, the English translation and commentary on the Psalter.

Her arguments, summarized, rest largely on the following points. Rolle's mystical writings all share certain features, common subject, subjective manner,
favourite aspects of a topic and habits of repetition, as well as certain dialect affinities in their Northern versions. The Pricke of Conscience, on the other hand, has distinct dialect variations from the Psalter and Epistles. Its repetitions are usually clearly marked out, and while the mystical works tend to be 'vague' about clear demarcations, in spite of being divided into sections, the Pricke of Conscience is 'extremely systematic'. The accepted works of Rolle generally dwell on the contemplative life and the less pedestrian aspects of religious life, demonstrating a marked preference for scriptural authority and an avoidance of clerical writers, drawing largely on the writer's own experience instead. However, as has already been shown, the Pricke of Conscience is written from books with a strong preference for clerical writing, being almost a "Parade of Latinity". The four-stressed rhymed couplets of the Pricke of Conscience, although common for some religious verse, are not usual to Rolle's writings which include alliteration, not found often in the other poem. The objective statement of the Pricke of Conscience in reference to the contemplative life "is such as to be natural to any writer" and contrasts with the highly subjective presentation found in Rolle's writings. And, finally, the entire subject matter of the Pricke of Conscience is so different from that of the other writings that the process of comparison itself is rendered difficult.

In the last four parts of her paper, Allen shows that not only are the content and the method of rendering the
Latin sources different in the genuine works, but also that there are in the *Pricke of Conscience* statements opposed to the mystical life of love, rather than to the meekness it espouses. She draws on Ullman (5.i) who shows that the *Speculum Vitae* and the *Pricke of Conscience* are products of the same author, to suggest that William of Nassington might well have been the author of both. This is a point she takes up in a further article (see secondary bibliography).

In a later book Allen (4.b) investigates the origin of the poem, discussing all of the attributions of ninety-nine of the manuscripts, and other hints of authorship such as bequests in wills. She also notes the existence of several manuscripts which contain Lollard material. In the main, however, she reaffirms the conclusions set out in the paper described above, adding only that Rolle's authorship seems still less possible upon re-examination of the available evidence.

5. Historical and literary setting

Edwin Guest (5.e) noted as early as 1838 that the *Pricke of Conscience* was among the earliest works in English to employ rhyming couplets of four or five accents with a free number of syllables sustained over the length of a major composition. This form became common for similar religious works in verse later in the period. Guest, however, discerned two metres in the poem, one with four
accents in Cotton Ap. VII which he conjectured to have been translated by Friar Thomas Ashburnham, and another in five accents, published by Warton (l.k) from an Ashmole manuscript. Skeat (l.k) claims that Hampole used only four accents. Writing in 1906 Saintsbury (5.h) places the poem together with Chateau d'Amour and The Dispute between a Good Man and the Devil because it represents an extension of the octosyllabic couplets of the latter two poems. It frequently uses the decasyllabic couplets - the most important distinctive feature of Pricke of Conscience - while also frequently dropping the last syllable of a verse and using feet of one or three syllables as equivalents of the iambic foot. He says, in short, that the evolving verse form demonstrated by these three poems represents the comfortable coming together in English poetry of firm metre and free rhythm.

On other literary grounds, the poem may group with still other works. Margaret Deanesly (5.b) in her study of English Biblical versions, calls attention to the work's importance as a source, a primary source, of religious instruction. She records many copies of the poem bequeathed in wills and claims that, while it did not actually recommend the Bible as a guide to the laity, it nevertheless served both as a de facto source of scriptural and patristic instruction for the laity and also as a sermon guide book for the less well educated members of the clergy. Owst (5.f) further links the work with medieval preaching, calling it treatise, poem and sermon. Writing in 1933 (5.g)
he links the *Pricke of Conscience* not only with medieval preaching and sermons, but also with the mystery plays which typified the lessons of the preacher and the message of the scriptures. Additionally he finds that the homiletic literature serves as a special repository of English proverbs and folk wisdom, providing the modern reader with access to the views and psychology of the medieval common people. Drawing heavily on the materials in Books V and VI, he emphasizes the close connection between the sermon *exempla* and medieval drama and the preaching of satire and complaint as an expression of the social message found in the gospels.
l. Early Scholarship


2. Manuscripts and groups


b. BROWN, Carleton. Register of Middle English Religious and Didactic Verse, Part I (1916) and Part II (1920). Oxford. See Part II nos. 314, 723, 2206 and 2207.

c. BROWN, C. and ROBBINS, R.H. The Index of Middle English Verse. Index Society, New York, 1943. See nos. 1193, with ten prefatory lines prefixed to the regular beginning; main northern version text 3428; East Midland recension, 3429; abridged version, 484; incorporated in, 672; extract, 3561; verbal similarities, 1657; invocation in (single MS), 790, 812; Envoy (one MS), 1166.

d. ROBBINS, R.H. and CUTLER, J.L. Supplement to the Index of Middle English Verse. Lexington, 1965. See Nos. 1197.1, colophon to; 3769.8, introductory couplet to.


2.i. D'EVELYN, Charlotte. "An East Midland Recension of the

j. McINTOSH, A. and DAREAU, M. "A Dialect Word in Some
West Midland Manuscripts of the Prick of
Conscience." Edinburgh Studies in English

k. "Two Unnoticed Interpolations in Four
Manuscripts of the Prick of Conscience."

1. WELLS, J.E. A Manual of the Writings in Middle English,
1050-1400, with first Supplement. New
Haven, 1918. See also Supplements 2 - 10.

3. Printed editions and notes

a. STC 24228 (Treatise) British Museum Printed Books
Cat. D. 40. 11

A New Treatise. A version of sections I-III
of the Prick of Conscience. See also
University Microfilms reel 18. Here
begyneth a newe treatyse deuyded in thre
parties. 4° R. wyer (1550?).

b. STC 3360 Huntington Library Rare Book
1706

Here begynneth a lytell boke, that speketh
of Purgatorye: and what Purgatorye is and
in what place and of the paynes that be
therin ... (woodcut). A version of Part IV;
colophon: Imprynted by me Robert wyer
(between 1524 and 1536).

c. MORRIS, Richard, ed. The Prick of Conscience.
Publications of the (London) Philological

d. Philological Society's Early English volume,

e. BRITTON, Derek. "Errors in the Printed Text of the
University College, Dublin.


4. Authorship and primary sources


5. Historical and literary setting


Supplementary Bibliography for the Pricke of Conscience


HORSTMAN, C. Yorkshire Writers: Richard Rolle of Hampole and his Followers. 2 Vols; London and New York, 1895-96.


SHAW, P.J. *An Old York Church*. York, 1908. See also pamphlet of the same title, 1934.


Chapter II

The Manuscripts

Book V of the Southern Recension survives in the eighteen manuscripts listed below. The entry for each manuscript is given in two parts. The first half lists printed sources containing descriptions and notices which have not already been listed in the previous chapter, such as Brown and Robbins IPEV, Allen Writings, and Andreae Handschriften. Nearly all of my examination of these manuscripts has been carried out from microfilm. In the absence of personal examination of each manuscript, this system is necessary and desirable as it provides the relevant information for each manuscript, and avoids the repetition here of what is adequately provided elsewhere. In some few cases, there are no printed descriptions of a particular manuscript, or new manuscript catalogues are in preparation to replace those now out of date. For these, then, it is the practice here to supply the most up to date information available.

The second half of each entry concerns itself with the condition of the text contained in the manuscript, notes on dialect, and a general statement of the textual affiliation of the manuscripts. Notations concerning the condition of the manuscripts are not absolute; the terms 'perfect' and 'imperfect' are relative here. None of the manuscripts
reproduce all of the Morris lines without omissions. Only
the major characteristics of each manuscript are noted here.
The information on dialect has been taken largely from part
of an ongoing project on Middle English dialects in the
English Language Department of Edinburgh University, with
the portion presented here mainly based on the work of
Professors Samuels and McIntosh. Much of this is summarized
in a forthcoming monograph by Angus McIntosh and Robert Lewis
on the manuscripts of the Prick of Conscience. The method
of selecting variants and a discussion of the evidence
which they constitute is presented in the following
chapters. The variants themselves are set out separately
in Appendix I.

3.1 Bodleian Laud Misc. 601 (SC 1491) -- ca.1400;
xv cent. binding
A. See:

Coxe, H.O. Quarto Catalogues: Vol.II Laudian
Manuscripts, reprinted from the edition
of 1858-1885 with corrections and additions
and an historical introduction by R.W. Hunt.

Madan, F. and Craster, H. Summary Catalogue. Oxford,

Pächt, O. and Alexander, J.J.G. Illuminated Manuscripts,

B. The text of Book V begins at line 4084 on f.50 and ends
at line 6401 on f.83; it is imperfect, lacking lines 3966
to 4083 inclusive. The dialect of this manuscript is
probably Gloucestershire and is close to that of 3.12.
The text is most closely related to 3.17, but is slightly
inferior to it.
3.2 Bodley 423 (SC 2322) -- first half xv cent.; scribe John Appleton

A. See:


B. Book V begins at line 3966 on f.287\(^V\) and ends at line 6420 on f.315\(^V\). The dialect of the manuscript, together with that of 3.4, has been tentatively placed in Surrey/Sussex. It is probable that it is written in the same hand as that of 3.4. It is described by Doyle as "a copy of the Pricke of Conscience from Southwark" (see Appended Notes, p.104). Unsurprisingly, it is most closely related textually to 3.4 with which it forms a distinct group that probably branched off at an early stage in the history of the recension texts. A print from this manuscript is included before the text of Book V.

3.3 Cambridge University Ee.4.35, Part II -- xiv cent.

A. See:


B. The text of Book V begins at line 3968 on f.41\(^V\) and ends at line 6417 on f.67\(^V\); 3.3 is distinguished by the inclusion of an index to the topics in Book V; this occupies ff.39\(^V\) - 41\(^V\), after which the standard text begins. The dialect has been placed in southeast Gloucestershire near the Wiltshire border. It seems to be related most closely to 34, though it is probably nearer their common ancestor than is 34. It is more ambiguously related to 3.15. Both 3.15 and 34 share with 3.3 the feature of the introductory
index of topics to Book V. A print from this manuscript is included before the text of Book V.

3.4 St. John's College Cambridge 29 (B.7) -- xv cent.
A. See:


B. Book V begins at line 3966 on f.48² and ends at line 6420 at f.79². The macro-variants for lines 6153 - 6233 are not noted in Appendix I. Like 3.2 above, this manuscript is in a Surrey or Sussex dialect; its text is very similar to that of 3.2.

3.6 Harley 1731 -- xv cent.
A. See:


B. The text of Book V begins at line 3966 on f.58² and ends at line 6401 on f.98²; it is, however, an obviously conflated text. Lines 5060 - 5441 are borrowed from one of the main version texts. 3.6 is fairly closely related to 3.17/3.1 and 3.13. There are, however, several other passages than the one mentioned above which distinguish it from this group with which it is quite firmly associated on other grounds.

3.7 Harley 2281 -- early xv cent.
A. See:

B. Book V begins at line 3966 on f.41\textsuperscript{r} and ends at line 5759ii on f.64\textsuperscript{v}; it is imperfect, lacking lines 5760 - 6420. 3.7 is written in the dialect of south east Herefordshire. A common exemplar lies behind 3.7 and 83; it also appears that 3.7/83 and 3.16 share a more distant common relative.

3.10 Royal 18. A. V -- xv cent.
A. See:


B. The text of Book V begins at line 3966 on f.59\textsuperscript{v} and ends at line 6412i on f.92\textsuperscript{v}. It has not proved possible to determine the dialect of this manuscript reliably; it is south east Midlands, possibly Hertfordshire. The manuscripts most closely related textually to 3.10 are 3.11 and 3.12. There are, however, difficulties with this group (see Chapter IV).

3.11 Additional 11305 -- late xiv or early xv cent.
A. See:


B. Book V begins at line 3966 on f.60\textsuperscript{v} and ends at line 6410 on f.95\textsuperscript{v}. The dialect is that of south Middlesex. As noted above, this manuscript forms part of a group with 3.10 and 3.12. As with 3.10, it too is distinctive, and may represent a conflation of several recension traditions. There is at least one major shift in the text occurring between lines 5447 and 5450, from which point the text moves noticeably closer to that of 3.16.
3.12 formerly Beaumont College 9

A. There are no printed descriptions of this manuscript. It was sold at Christie's sale of printed books on 28th June 1973, lot 48, and bought for Mr. Harry A. Levinson, Box 534, Beverly Hills, California and is in his possession as of May, 1976.

B. The text of Book V begins at line 3966 on f.67v and ends at line 6412i on f.109r. The variants for lines 5935-6047 are not noted in Appendix I. Like 3.1 the dialect of this manuscript is probably south east Gloucestershire and it is textually related to 3.10 and 3.11. It seems to present a text more faithful to the common ancestor of the group than do either of the other manuscripts, however.

3.13 Lichfield Cathedral 16 (formerly 6) -- ca.1400

A. See:


B. Book V begins at line 3966 on f.112r and ends at line 6401 on f.152v; it is imperfect, lacking lines 4536 - 4913, as noted in the introduction to the critical passage.

Hand A of 3.13, covering that section of the text which includes Book V, is written in strong South-West dialect, possibly Somerset/Gloucestershire or East Wiltshire. Hand B, however, has a strong East Anglian underlay (ff.83a-91b)
which links it in dialect with 3.14. For Book V, however, it is related to 3.17/3.1 and 3.6.

3.14 Lichfield Cathedral 50 (formerly 18) -- ca.1400.

A. See:

Benedikz. **Catalogue, p.26.**

**Catalogue of the Cathedral Church of Lichfield.**
London, 1888, pp.119-120.

Read, **Cathedral Libraries.**

B. The text of Book V begins at line 3966 on f.54\(^r\) and ends at line 6401 on f.83\(^v\). The dialect has been identified as that of Norfolk. In Book V it is related to 3.18 and 3.19, although other evidence, as noted above, suggests that it may well have other connections as well when other books are examined.

3.15 Trinity College Dublin 69 (A. 4. 4) -- ca. 1400

A. See:


B. Book V begins at line 3966 on f.104\(^r\) col. b and ends at line 6417 on f.109\(^v\) col. a. Like 3.3 it has an index to the topics of Book V beginning on f.103\(^r\) col. b - f.104\(^r\). Book V breaks off at line 4070 at the last line of f.104\(^v\) and resumes at line 5526 at the opening of f.105\(^r\). Lines 4071 - 5525 are displaced to ff.65\(^r\) - 72\(^r\), between the leaves of the second item, the English Apocalypse. The manuscript is written in the dialect of East Sussex. Textually, 3.15 is related to 3.3 and 34. On other grounds,
it seems to be related to the 3.10, 3.11, 3.12 group. It may represent either a later conflation of these traditions which may share an early common ancestor anyway, or it may present a text midway between the two. (See Doyle, Appended Notes, p.66)

3.16 Bodleian Lyell empt. 6 -- early xv cent.
A. See:


B. The text of Book V begins at line 3966 on f.52v and ends at line 6401 on f.85v. This manuscript is written in two hands. All of the manuscript is in Hand 1 except ff.99b - 109b. The dialect of Hand 1 is likely to be north west Gloucestershire. This text seems to be most closely related to that of the 83/3.7 group, although the latter part of the poem may share a common ancestor with 3.11.

3.17 Huntington Library HM 125 (formerly Groves) -- ca. 1400
A. See:


   A more complete description by H. Schulz is available at the Huntington Library.

B. Book V begins at line 3966 on f.45v and ends at line 6401 on f.95v. The dialect is tentatively placed on the eastern portion of the Worcestershire/Gloucestershire border. This manuscript is used as copy-text for all of
the transcriptions printed here. It is the most reliable and perfect of the group J.1, J.6, J.13. A print from this manuscript is included before the text of Book V.

3.18 Huntington Library HM 128 (formerly Ashburnham 130) -- ca.1400.


B. The text of Book V begins at line 3966 on f.42v and ends at line 6401 on f.69v. The dialect of 3.18 is south Warwickshire. This manuscript stands closest to 3.14 and 3.19.


A. See:


B. Book V begins on f.63r at line 4047 and ends on f.99v at line 6401; the beginning of Book V is displaced, together with lines 3963-3965 of Book IV, to f.72r continuing to line 4046 on f.73v where the text resumes at line 4617. The manuscript is written in Herefordshire dialect. Textually it is part of the J.14, J.18 group. In the earlier books, however, 3.19 preserves a main version text.
Pembroke College Cambridge 272 — xv cent.

A. See:


B. The text of Book V begins at line 3967 on f. 62r and ends at line 5921 on f. 104v; it is imperfect, lacking lines 5921–6420. This has hitherto been incorrectly listed as a main version text, but it is a recension text. The dialect is that of East Suffolk. Like 3.3 and 3.15, it contains an index to the topics of Book V on f. 62r, but it is shortened here to a mere seventeen lines. Its closest related text is 3.3, to which it is inferior. 34 omits all Latin quotations and rubrics, but leaves blank spaces where they ought to occur.

Huntington Library HM 130 (formerly Phillips 3126) — ca. 1400.

A. See:


A more complete description by H. Schulz is available at the Huntington Library.

B. Book V begins at line 3966 on f. 52r and ends at line 6401 on f. 90v. This has hitherto been incorrectly listed as a main version text. The dialect is probably of northern Monmouthshire. This manuscript is the source of the two known printed editions of the *Pricke of Conscience* (see Schulz articles, Ch. I), but neither contains any portions of Book V.
Chapter III

The Southern Recension: A Methodological Approach

1. Results of re-examining the recension manuscripts.

From the discussion of Andreae's and Bülbring's work in Chapter I it emerges that, while the isolation of recension texts is easy, nevertheless care must be taken because many of the manuscripts are composites of more than one version of the poem. In Chapter I also occur two examples of the gross distortions that have occurred when manuscripts assumed to be recension or non-recension texts were not carefully examined. In the first instance, with results apparently arrived at by some quick independent test, Carleton Brown failed to recognize substantial recension elements in the following manuscripts which he included among the non-recension texts: BM Harley 1731, Lichfield Cathedral 16, Garrett 138, Pembroke 272, HM 130 and HM 128. In the other instance, Charlotte D'Evelyn's misleading designation of all of Andreae's Xii group as recension texts later caused the wrongful inclusion of MSS Arundel 140, BM Harley 2377 and Lansdowne 348 among the listing of recension texts by Brown and Robbins.

The group of eighteen manuscripts on which the present study is based is the result of a new computer-aided analysis, as yet unpublished, of all of the known Pricke of Conscience manuscripts by Professor Angus McIntosh together with 41.
Dr. Peter Buneman and Mr. Neil Mitchison. It is based on two sample passages, lines 644-697 and 4207-4296. Beyond merely reconfirming the basic soundness of Andreae's and Bühlbring's work and correcting the errors of later writers, McIntosh's study goes on to suggest that as the main tree develops and acquires new characteristic features of omission, addition, etc., a link can be established between a group of manuscripts of the main tree and the recension. Among this group, tentatively called Group III, are several of Andreae's sub-group b manuscripts which, it will be recalled, formed the proof for his main source B from which the recension manuscripts derived. My own work with this group of fourteen manuscripts has narrowed the range of possible connections to half the original number. Nothing more conclusive can be said about the link between the recension and main versions of the poem, however, until this group has been more thoroughly investigated.

2. A system of macro-analysis.

There exist several good handbooks on the subject of textual criticism, not to mention the expositions given in the introductions to numerous editions of Middle English works. I have not tried to summarize them here, nor otherwise to comment on the development of the critical method from its application to classical texts, its later adaptation to scriptural texts and the rather more recent application of this method to medieval texts. The reader is referred to the general bibliography, which contains a selected listing of the more helpful volumes on the theory
and practice of recension. What follows here chronicles the development of a particular method of collecting and analysing certain types of variants designed to fit the needs of a specific problem based upon the general principles which are discussed at length in the authors listed in the bibliography.

The salient feature of the manuscripts of the recension group, as we have already seen, is the wide variation of the manuscripts both within the recension and with other groups of Prick of Conscience manuscripts. Because this feature provided the key to the identification of the group by Andreae, it seemed reasonable to pursue it and to list on a line by line basis exactly how the manuscripts differed. It emerged that the manuscripts differed in several very distinct ways. In the rhymed body of the English text the alterations have been accomplished (1) by the omission of whole passages, of couplets and of single lines; (2) by the addition of single lines and couplets; (3) by the transposition of lines; and (4) by the re-working of single lines and of longer passages often resulting in a reduction of the total number of lines and a change of end rhyme. The recension has also been altered in another and more obvious way by the introduction of a substantial number of non-rhymed English and Latin rubrics.

This examination suggested a method of investigating manuscripts which would yield information covering a wider range of text than the test passage method while avoiding
its many complications and providing items of great utility for the grouping of manuscripts. In the first instance, knowledge of the presence or absence of certain major classes of items would be likely to be more helpful for the sorting of large groups into sub-groups and tracing the genetic history of the texts involved than a detailed knowledge of minute variations within each individual line.

All of the previous classifications of the recension manuscripts have relied on collations of test passages. Andreee's, Bulbring's and D'Evelyn's studies have used the same three test passages taken from the beginning, middle and end of the poem whenever the state of the surviving texts made this possible. Their test passage in the middle of the poem occurs in Book V. The second of the two passages in McIntosh's study, although different from the middle passage mentioned above, also occurs in Book V. It seemed wise, therefore, to select Book V as the basis of this study because there is ample material from all of the earlier studies of the recension texts with which to compare results. An additional reason for selecting Book V, which is in the middle of the poem, is that several of the manuscripts are defective either at the beginning or end of the whole work.

My own work began with McIntosh's collations of lines 4207-4296 which were made available to me, as were
the results from the earlier passage, lines 644-697. To these were added lines 4737i-4820, which appear in this volume on pages 179-190, as well as collation of substantive variations in lines 6117i-6221. Finally, collation of transposed lines, Latin quotations and rubrics were subsequently used. The result of these collations indicated that, even within Book V, the textual relationships between the various manuscripts vary, at least in some small measure if not in large degree, from passage to passage. But to gain access to the main underlying pattern of manuscript affiliation, collation of the cardinal variants has been used. More subtle degrees of relation are, as in the case of the manuscripts of Group B, derived by reference to the critical text and its variants.

Further, it is worthwhile to point out that, with some reservations about shifting of relationship within certain manuscripts and elements of convergent variation and lateral transmission, the results set out in Chapter IV confirm the main conclusions of the earlier studies and of my own collations of test passages from Book V. Certain differences and qualifications should, however, be noted. None of the previous studies shows clearly enough the very sharp break between the two main groups of recension manuscripts. Nor do they indicate the progressive deterioration of the recension manuscripts. They assume a unified recension tradition which is not seriously questioned here for the sake of continuity, but
which must be dealt with, I think, in any further work. Finally, it must be said that at least five manuscripts shift affiliation between Books I and V. These are 3.10, 3.11, 3.14, 3.19 and 34. It is only the relationships of these manuscripts pertaining within Book V which are detailed in Chapter IV.

In this textual study the aim has not been the preparation of a fully critical edition. Hence complete collation of the manuscripts has not been attempted. On the other hand, to find out as much about the textual relation of the manuscript as lay within the scope of the present work demanded as wide a coverage as was possible; the whole of Book V was therefore examined. Finally, collation of minute variant readings is best suited for use with small numbers of closely related manuscripts. It may be called micro-analysis and the variants which it produces micro-variants.

Macro-analysis is a method by which in a limited time it is possible to study a large number of manuscripts over a long portion of text. A list of macro-variants was therefore compiled for the recension manuscripts on the basis of the cardinal deviations in BM Addit. 11305 from the readings of the Norris text. The macro-variants from all of the other manuscripts were subsequently compiled. This is presented as a list of line numbers followed by a notation of which type of variant occurs at that
The condition of each manuscript for every item was then entered for the presence or absence of the specific feature. Thus, the relative condition of two or two dozen manuscripts can be checked with one glance at the list.

The advantages of this system are several. The list is self-refining as new entries are recorded with each manuscript surveyed. The range of the survey can be extended either by increasing the amount of text for breadth or by increasing the number of manuscripts investigated for depth. Negatively, the system disregards intra-linear shifts such as may occur in the attribution of a quotation to a particular author which may often be strong proof of manuscript affiliation. It disregards, too, line re-workings which leave intact the total number of lines. Nevertheless, such a system is likely to succeed in recording those features of variation which are most likely to be perpetuated at each stage of textual transmission and are thus available for analysis. In short, it seems admirably suited for a preliminary survey and study of the textual relations of the recension manuscripts.

3. Practical implications of macro-analysis.

In practical terms, however, it is as an aid to the textual critic that the value of macro-analysis must be demonstrated. It must clearly identify those manuscripts which belong to the group that is under study. Alternatively,
it must clearly identify those manuscripts which do not belong to a putative group when their variants are placed against those of the other manuscripts. Ultimately the areas of overlap and of dissimilarity must be clearly enough defined so that groups can be easily isolated. In short, the system must establish meaningful parameters as a preliminary to serious study of manuscript groups. Thus, when the validity and the limits of the major groups of manuscripts over a major portion of the text have been established, this will provide the information about the areas in which further concentrated investigation is needed. These will include, for example, suspected conflations between sub-groups, links with the main version, etc. These other areas may well require a consequent shift in method at some later stage, away from macro-analysis to one of the micro-methods more suitable to smaller, more clearly defined problems.

Macro-variant analysis works in two ways which cannot be separated in practice. First, it reveals each item to be either (1) peculiar to one manuscript, (2) definitive of one or more groups of manuscripts, or (3) a characteristic recension feature. Second, and equally important, all of the items taken together form a type of instant cluster-analysis. Cluster analysis, even in the case of suspected conflation of uncertain origin, will show the basic pattern of textual transmission by pointing out the number of agreements in cardinal variants. Agreements in error among the manuscripts of a true or genetic group
will be greater in number than false agreements, that is, agreements due to conflation especially of the micro-variety, which will be fewer in number and less significant. The macro-variants are assumed to be the genetically significant variants which allow a distinction to be made among readings derived from a common ancestor and those which are the result of convergent variation.

Taken together, the implication of the two parts of macro-analysis for constructing an outline of what an original recension manuscript must have looked like is this. The first half breaks down into minimal parts all of the major structural changes that are attested in the entire recension. The second half, which shows the relationship of the manuscript sub-groups, provides a map, as it were, for the reassembly of the parts which were isolated in the first step. The result of this is the edition of Book V contained herein. Finally, this process can be carried to its logical conclusion with the abstraction of those elements which are characteristic of all of the Southern Recension and this has been provided in a list which follows the text of Book V.

4. The main version link: Group III

The question of the link between the eighteen recension manuscripts and the other one hundred main version manuscripts has already been touched on and deserves further brief discussion here, if only to indicate the direction later investigation might take. McIntosh's
study referred to in section 1 suggests that fourteen manuscripts comprise Group III. I have classified them into the following groups using the macro-analysis previously mentioned. The basis of classification is Book V and each manuscript is followed by its Brown and Robbins number given in parenthesis.

<table>
<thead>
<tr>
<th>Group III (a)</th>
<th>Pennsylvania Univ. Eng.1 (78)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Virginia Univ. Hench 10 (87)</td>
</tr>
<tr>
<td></td>
<td>BM Harley 2377 (3.8)</td>
</tr>
<tr>
<td></td>
<td>Rawlinson C 35 (SC 11901) (13)</td>
</tr>
<tr>
<td></td>
<td>Douce 126 (SC 21700) (21)</td>
</tr>
<tr>
<td></td>
<td>Douce 141 (SC 21715) (22)</td>
</tr>
<tr>
<td></td>
<td>Arundel Castle MS (96)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group III (b)</th>
<th>Bodl. e. 6 Mus. 88 (6)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>BM Arundel 140 (3.5)</td>
</tr>
<tr>
<td></td>
<td>Rawlinson A 366 (SC 15460) (20)</td>
</tr>
<tr>
<td></td>
<td>Canterbury Cath. D. 13 (54)</td>
</tr>
<tr>
<td></td>
<td>Rylands Engl. 51 (45387) (61)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group III (c)</th>
<th>BM Sloane 2275 (47)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Newberry Library, Silver MS</td>
</tr>
<tr>
<td></td>
<td>(formerly Helmingham Hall LJ.II.1) (76)</td>
</tr>
</tbody>
</table>

The main group of manuscripts is formed by III(a). III (b) is a secondary group which, at least in the latter parts of Book V, cannot have been the immediate source of the recension, as is shown by extensive transpositions in these manuscripts beginning at line 5551. III (c) is clearly a peripheral group and both 47 and 76 are closely related, but very corrupt texts of which 76 is the better. Thus it can be concluded that III (a) is the most likely source of the Southern Recension. But this statement is also subject to further qualification.
Of the III (a) manuscripts neither 13 nor 21 can have given rise to the recension, leaving 78, 87, 3.8, 22 and 96 as prime candidates. But the recension may not have derived solely from one of the remaining III (a) manuscripts, though this serves as a beginning hypothesis. Nor is it necessarily true that, if the recension derives from a single manuscript, the manuscript will be extant. It has been estimated in McIntosh's study that the chances that such a manuscript survives may be as low as 1 : 50. The recension may well be the product of several traditions and thus it cannot be expected that the recension will match neatly with any one of the III (a) manuscripts. Another manuscript which may bear investigation is National Library of Wales MS Porkington 20 (80) which, while it is not part of Group III, is considered anterior to it.

It becomes apparent, then, that the group of recension manuscripts cannot alone solve the problem of establishing what is peculiar to the recension and what it owes to its antecedents, unless one is prepared to accept every variation with the recension group read against Morris as evidence of independent innovation. Indeed, set against the readings of Morris, most of the readings of the recension are going to appear as innovative and distinguishing features of the Southern Recension. In order to discover what the medieval "editor" of the recension did in his own text, it is necessary to know the condition of the text which he received. The preparation of part of the text of the recension and the isolation of
a group of manuscripts from which it is most likely to have come are both necessary steps before the nature of the link can be shown.
Chapter IV
The Manuscript Groups

1. Two major groups of recension manuscripts.
The manuscripts of the Southern Recension fall broadly into
two major groups. Group A consists of manuscripts 2, 4;
10, 11, 12; 15; and 3, 34. Group B consists of manuscripts
16, 7, 83; 14, 18, 19; 13, 16, 1, 17. This can be
demonstrated first by referring to the lines omitted only
by the Group B manuscripts, all of which lack the
following lines: 4413-4414, 4531-4532, 4539-4540,
4593-4594, 4617-4618, 4681-4684, 5233-5234, 5263-5264,
5273-5278, 5295-5300, 5335-5336, 5374-5375, 5402-5403.
Further, none of the Group B manuscripts continues Book V
beyond line 6401.

Still confining the discussion to line omissions, the
integrity of Group B is also shown in the fact that
individual or groups of manuscripts of A may join B in
error, but that few of the Group B manuscripts join A in
errors of omission. For example, there are a further ten
instances of omission, 4309-4310, 4853-4854, 5456-5459,
5488-5489, 5618-5619, 5624-5625, 5640-5641, 5674-5675,
5678-5679, 6122-6123, where Group B is joined by 11
which is demonstrably a conflation of several traditions,
as pointed out in Chapter II. There are more than
another dozen cases in which Group B is joined by two or
more of the A manuscripts in errors of omission.
There is only one case of agreement in addition of lines among the B manuscripts. They add two lines after line 5973 and they are joined here by 11 from Group A. Similarly, in the case of inserted rubrics, the manuscripts of Group B add seventeen rubrics to the text after the following lines: 4684, 5453, 5467, 5471, 5479, 5497, 5507, 5521, 5539, 5559, 5581iv, 5587, 5603, 5865, 5869, 5871, 5881. Again they are joined in this by one Group A manuscript, 15. Finally, apart from four cases of transposition of lines found in all recension manuscripts, there is a single case of transposition of lines found in the B manuscripts and also in manuscripts 10, 11, 12 of Group A; lines 4025-4026 come between lines 4014 and 4015.

All of the internal evidence based on agreements in error for the existence of Group B is consistent and persistent throughout the categories of variants. Moreover the sheer number of such agreements, especially in contrast to Group A, is so great as to have cumulative weight. The remaining manuscripts which constitute Group A form, in effect, a residual category and the number of common agreements in error for the whole of Group A are few. In fact, the dual charges of inconsistency and lack of persistence in their subgroupings are charges that can be levelled at all of the A manuscripts with the exception of 2, 4. Further, the postulation of both Groups A and B rests partially on the assumption that 11 is a conflation of A and B type exemplars and that its lack of consistency can be ignored, while 6, for example, seems to be a
conflation of type B with main version texts. With this exception of 11, then, the A manuscripts delete lines 6354-6355; they preserve the Latin quotation at line 5086, but are joined here by 6, 11 and 19, which also causes 19 to appear suspect of contamination; and they transpose lines 5520-5521 and 5648-5649, again excluding 11.

2. The manuscripts of Group A: 2, 4; 10, 11, 12; 15; 3, 34. The manuscripts of Group A take precedence over those of Group B for several reasons. First, they seem to be most directly related to the main version text. As a group, A preserves more of the lines of the main version than does B. B seems to have its source in Group A; the mechanics of this process are not set out in detail here because they are unclear. B may arise as a product of various A type manuscripts with several innovations of its own, and 16, 7, 83 of B seem closest to 3, 15, 34 of A on the basis of readings. But the close connection with 10, 11, 12 is shown by the macro-variants. B probably arose after 2, 4 had branched off. At the same time, however, there is great variation among the members of the A Group, indicating a longer, hence more complicated, textual history and possibilities of more instances of conflation.

2.1. 2 (Bodl. 423) and 4 (St. John's Camb. 29). 2 and 4 form an important and unique branch of the A group and, indeed, of the entire recension group. They seem to have branched off at a relatively early stage in the history of the recension texts. This is shown by their
retention of lines 3972-3993 at the beginning of Book V and of lines 6402-6403 and 6408-6420 at the end. Additionally, as reference to the tables in Appendix I shows, 2 and 4 retain lines lost in all other copies and contain omissions peculiar to themselves. In two cases, after lines 5666 and 5905, they add lines found in no other recension manuscripts; they also omit the Latin at line 4573. In their handling of the rubrics and instances of line transposition the 2, 4 group is equally unique.

2.2. 3 (CUL Be.4.35, Pt.II) and 34 (Pembroke Camb. 272) with 15 (TC Dublin 69). 3 and 34 form the second most cohesive sub-group of A, and to 3 and 34 may be added 15, although it has already been shown in the discussion of Group B and the rubrics that the affiliations of 15 are not clear cut and uncomplicated. All three manuscripts preface Book V with an introductory prose listing of the topics which it contains. In 3 and 15 this amounts to 284 and 191 lines respectively, but they contain the same material. In 34 this is shortened to a mere seventeen lines. 34 usually shares the errors of 3 and adds many more of its own, and thus is an inferior copy to 3. 34 is also peculiar in that it leaves blank spaces wherever Latin quotations or rubrics should occur. This confirms evidence found in other manuscripts which suggests that quotations and rubrics were often written into the manuscript after the
English rhyming couplets had been copied. The implications of this seem obvious: too little space allowed indicated provision only for an abbreviated quotation, no space left meant the item was going to be omitted entirely. In the tables of Appendix I, the presence of a blank space in 34 has been counted as a quotation or rubric as required. Further, since 34 is defective in Book V after line 5921 its continued agreement with 3 is assumed in the evidence which follows.

3 and 34 share the following five omissions: 5329-5330, 5414-5415, 5442-5443, 5478-5479, 5740-5741. 3, 15 and 34 share three instances of omission: 4891-4892, 4907-4910, 5572-5573, and 3, 15 share a further three omissions: 6334-6335, 6394-6401, 6419-6420. In the latter part of Book V 3, 10 and 15 share four cases of omission: 5966-5967, 6000-6001, 6006-6009, 6026-6035. And still later seven instances of omission occur in 3, 10, 12 and 15: 6089-6092, 6216-6217, 6232-6233, 6250-6251, 6282-6285, 6300-6301, 6344-6345. This evidence demonstrates, first, the unity of 3 and 34. Secondly, it demonstrates the close association of 15 with 3, 34 in errors of omission. Thirdly, it chronicles the coming together of 3, 15, 34 with 10 and 12, especially in the later parts of Book V. None of the evidence, however, is straightforward, even within single books, and it underlines the truth of Andreae's statement that different relationships among the manuscripts will emerge for each portion of text examined and the corresponding need to qualify carefully general
statements about textual affiliation. Finally, some items of contradictory evidence should be noted to counter the tendency toward oversimplification. 3, 10 and 34 omit lines 5764-5767; 3, 10, 12 omit lines 6079-6080; and 3, 12, 15 omit lines 6238-6239.

Among the other categories of variants a similar pattern exists. In the case of line additions there are five agreements of 3, 34; two of 3, 14, 34; and one each of 3, 10, 12; 3, 10, 11, 12; and 3, 10, 34. 3, 12, 15 combine the Latin quotation at line 6144 with the rubric inserted after line 6131. And again in the case of added rubrics 3, 15, 34 agree four times; 3, 10, 15, 34 agree twice; and 3, 10, 12, 15, 34 agree twice. A striking case of preservation exists in 3, 15, 34 at lines 5287-5290, as pointed out in the notes for the text of Book V. Manuscripts 10, 11, 12 preserve one set of lines which will be called B while all of the other manuscripts preserve a different set of lines, called A here. 3, 15, 34 preserve both sets. These sets of lines are given below as found in 3 (CUL Ee.4.35, Pt.II, f.57r). Set A most nearly approximates lines 5287-5290 as found in the main version:

Set B

Pat is to mene alle \( \hat{t} \) be\( \hat{p} \) in \( \hat{p} \) e eir an hy
\( \hat{p} \)e whiche have\( \hat{p} \) kep\( \hat{p} \) \( \hat{p} \)e cristene fey
Schulle\( \hat{p} \) for \( \hat{p} \) t sint be wonderli glade
ffor hure saluaco\( \hat{m} \)\( \hat{w} \)s \( \hat{p} \)er on made

Set A

Ac \( \hat{p} \)is tokene as j wen\( \hat{e} \) schal nat be
\( \hat{p} \)elke same crois ne \( \hat{p} \)e same tre
Whare on cr\( \hat{e} \)ist was nailed fo\( \hat{e} \)t and honde
Bote a tokene \( \hat{p} \)er of as i\( \hat{c} \) vnderstonde
Many of the difficulties of keeping these manuscripts as a group retaining its consistency throughout Book V have already been anticipated in the foregoing discussion. The problem is made less complicated by acknowledging 11 as a conflated text throughout Book V, but clearly so at the beginning and then after about line 5447 to 6401 as part of Group B and especially close to 16. In omissions, 10, 11, 12 agree five times while 10, 12 agree another seven. 10, 12 agree in line addition once. However, 10 is much more likely to agree with 15 or with 3, 34 in the addition of rubrics than with either 11 or 12. In transpositions there are two cases each of agreement between 10, 11, 12 and 10, 12. Because this group is not sufficiently stable to allow us to define its characteristics, that is, in terms of persistent and consistent agreement among its members, none of the manuscripts is suitable for basing a text on its evidence.

3. The manuscripts of Group B: 16, 7, 83; 14, 18, 19; 6, 13, 1, 17.

It has already been shown that the manuscripts of Group B display a much greater degree of consistency than do those of Group A. Consequently, it seems probable that those manuscripts which constitute Group B all have their origin in a single, though remote, common ancestor which has its source in Group A and is related to an archetype of the 3, 15, 34 or 10, 11, 12 groups. On the basis of the
remaining manuscript evidence in Book V, all of the features present in both groups cannot be accounted for by processes of direct and pure transmission. Lateral transmission or conflation seems the easiest way to explain this convergent variation and it seems likely to have occurred more than once, although I have not always found it possible to point out each instance in every offending manuscript. Even when conflation can be readily identified, it is usually the case that the manuscript in which it is discovered is not the source of the conflation, but rather that the source lies behind the manuscript in question and often so remotely that the exact process of the conflation cannot be deduced. When a manuscript or a group of manuscripts is merely suspect, this inevitably calls into question the validity of the entire scheme of which the group is a member.

The genetic character of the manuscripts which have been labelled here Group B seems firmly established. What is less clear, and therefore needs to be more thoroughly investigated, is the relationship between A and B, to distinguish the genetic character of the link apart from the pseudo-genetic or contamination. The evidence of the tables of Appendix I suggests that the genetic link is formed with 10, 11, 12. But similarities of test readings of 16, 7, 83 suggest a link, albeit by contamination, with 3, 34 and with 15 on the basis of Table D. It will be noted that there is not much direct evidence among the variants of Appendix I for the subgroupings of manuscripts
within Group B. This is largely due to the fact that it is a consistent group in terms of large, macro-variants or cardinal errors of omission, addition, transposition and presence of Latin quotations and of rubrics. Much of the evidence for the groups which are about to be discussed can be adduced from the variants listed in the passage of critical text which follows the complete text of Book V.

3.1. 16 (Bodl. Lyell Empt.6), 7 (BM Harley 2281), 83 (HM 130).

16, 7, 83 display a great deal of variation among themselves. Nevertheless, they are firmly linked by many common readings and, as suggested above, many of these readings seem related to the A sub-group 3, 34, 15. 7 and 83 are most closely related, as shown in the tables. 7 is defective and the text of Book V ends at line 5759ii. 83 presents another, but perhaps more serious, problem. Many of its readings have been altered by erasure and reinscribed with different readings. Some few of its original readings are recoverable under ultraviolet light, but many of the erasures are difficult to detect on microfilm. In any case it is, in its present state, the product of deliberate scribal alteration, and is, therefore, untrustworthy as a base text. These two are in turn linked with 16, which introduces many errors of its own, also shown by Appendix I. Additionally, many of its readings seem to be abbreviated when compared with the readings in the other B manuscripts. This is an interesting group of manuscripts, but one which is demonstrably removed from the archetype of Group B.
3.2. 14 (Lich. Cath. 50), 18 (HM 128), 19 (Garrett 138). This is an undistinguished sub-group of B, none of whose members seems very close to the source B. At the same time each manuscript has a number of individual errors which make any one of them unsuitable for much more than use as supporting evidence about the general shape of B. All of the manuscripts contain errors of omission, with decreasing frequency of error in the other categories. 19 begins Book V at line 4047, continuing to 4616, which is followed by the segment 3963-4046 where line 4617 resumes the text uninterrupted.

3.3. 6 (HM Harley 1731), 13 (Lich. Cath. 16), 1 (Bodl. Laud Misc. 601) and 17 (HM 125). 6 is another obviously conflated manuscript. Based on a B type text, a large section in the middle of Book V, from about line 5060-5441, is apparently borrowed from an exemplar of the main version. At several points between lines 5060 and 5089 especially, readings peculiar to the recension are crossed out and lines characteristic of the main version are substituted, but after 5089 the text clearly moves to the main version exemplar. At the beginning of Book V also 6 contains material which is characteristic of both main version and of Group A texts, but not of recension B texts. Otherwise, in the B-text portion of Book V, 6 seems to be a text of fairly high standing and representative of its sub-group. It seems to be most closely related to 13, but here again most of the evidence is supplied by line variants of the micro variety,
rather than by the macro-variants as contained in the Appendix. Nevertheless, the factor of conflation makes 6 unsuitable for use as a base text. 13 is clearly a less important member of the group. Its readings are not so good as those of the other three manuscripts of the sub-group. More important, however, is the fact that 13 omits lines 4536-4913.

The readings of 1 are slightly less good than those of 17 and, in addition, 1 is defective in Book V, lacking lines 3966-4083. 17 and 1 present a very consistent text reflecting what must have been contained in their immediate common ancestor, free from any obvious conflation and major defects or reworking of the text from the source B. In this sense, then, they are very nearly identical copies, as are 2 and 4 in Group A. 17, however, is the only text of this sub-group which gives a complete and uncontaminated text of this sub-group and one which is measurably better than that contained in either sub-groups 14, 18, 19 or 16, 7, 83, as reference to the tables in Appendix I will show. It is for these reasons that 17 has been selected as the base for the complete text of Book V which follows in Part II.
It will be apparent from the foregoing discussion of the sub-groups of manuscripts of Group B that two interrelated problems arise, especially about the two sub-groups 17, 1, 13 and 14, 18, 19. The more basic problem is that in terms of agreements in macro-variants all three sub-groups of B appear nearly identical. The second problem, which arises from the first, is that there may therefore appear little reason to single out one manuscript, 17, as being distinctly better than any of the others.

The first of these problems can be dealt with simply. The point is that the relative textual homogeneity of the B Group manuscripts sharply distinguishes them from Group A. But it does not follow from this that there are no criteria for separating one sub-group of B from another. It has been noted in this chapter and in the preceding one that the key to sorting out the B manuscripts in this way lies in proceeding from macro-analysis to micro-analysis. The sub-groups as they are given in this chapter are based not only on Appendix I, but also on the listing of all the substantive variants in the critical passage beginning on page 179. The sub-groupings are also supported by the earlier studies discussed in Chapters I and III.

It is also possible to make inferences about which of the B Group manuscripts is the 'best', if
by best is meant the 'most suitable for use as a base text'. All the available evidence shows 16, 7, 
83 to be a closely cohering but deteriorated group; they display abbreviated readings, omission of large 
passages and deliberate scribal tampering with the text. None of these manuscripts is suitable as a 
base text. The other closely cohering sub-group of D is 17, 1, 13. On the basis of the collations 
the readings of 17 are better than either 1 or 13. 6, being a conflation, is eliminated. Finally, 
14, 18, 19 do not cohere throughout the poem as do the other two sub-groups. In the early parts of 
the poem there are no closely related manuscripts against which the readings of 18 may be checked. 
As a base manuscript for the complete text of Book V, 17 has therefore several advantages. It does not 
appear to shift affiliation. Its sub-group appears to contain a text closer to B than any in the other 
sub-groups of D. Finally it is textually superior to any other member of its sub-group.

The text of Book V which is presented in Part II is an attempt to reconstruct a version of what a 
hypothetical original manuscript, SR, of the Southern Recension would have contained. It is unlikely, 
however, that such a manuscript SR will ultimately be shown to have possessed all of the English and 
Latin rubrics included in this edition. The plan of the text is to use as a base manuscript one
which represents the recension in its most heavily revised form, that is, a manuscript from Group B, and to fill in missing passages from the less heavily revised recension tradition by drawing on the evidence of the manuscripts from Group A. Thus, the intent is to recapture the general form or outline of SR without regard to specific line readings. The basic format of B filled out by A will allow one to compare any recension manuscript against the text provided and to fit it immediately into the main binary classification. And, by using the critical apparatus in the critical text and appendices, to group it with the remaining recension manuscripts which share the same variants.
Textual analysis of the macro-variants for Book V suggests this underlying pattern of relationship of the Southern Recension manuscripts. Single manuscripts and groups not joined by circles are unambiguously related as shown. The circles which link most of the manuscripts, however, indicate reservations that the indicated relationship can be unequivocally defended.
TOPOGRAPHICALLY PLACED SCHEMA OF
THE SOUTHERN RECENSION
BOOK V
To be read with the following dialect map
DEMON

3.14

Norfolk

Norfolk

Suffolk

Suffolk

3.19

Hereford

Hereford

3.7

3.16

Gloucester

Gloucester

Monmouth

Monmouth

3.17

Warwick

Warwick

Northampton

Northampton

3.18

Oxford

Oxford

Bucks

Bucks

3.10

Herts

Herts

Essex

Essex

3.11

Mdx

Mdx

London

London

3.2

Surrey

Surrey

Kent

Kent

Dorset

Dorset

Somerset

Somerset

Wiltshire

Wiltshire

Hants

Hants

Sussex

Sussex

3.15

3.3

Berks

Berks

3.4

Hants

Hants

3.1

3.12

3.6

DIALECTS OF THE SOUTHERN RECEPTION MANUSCRIPTS
This list contains only some of the more helpful works on textual and paleographical matters. Many of them contain further bibliographies which should be consulted.


CONCLUSION

The results of the present study, amply borne out by the work of Andreae, Balbringer, D'Evelyn and McIntosh, suggest that while it is possible to obtain a general over-view of the relation of the recension manuscripts, their specific arrangement may vary according to the passage chosen for detailed collation. The shifting of manuscripts detailed in Chapters II and IV means that the general groupings put forward are valid only with this reservation.

Certain areas of difficulty have been highlighted which deserve further attention. Among these are the relation of the Southern Recension to the manuscripts of Group III, to which it is textually closest; the identification of specific cases of contamination among the manuscripts of the A2 sub-group; the source of Group B somewhere in the A tradition; the need for more detailed work on the manuscript sub-groups within Group B; and finally, the basic question of the genesis and development of the recension itself. Ought it to be regarded as a single transformation which remained thereafter a relatively static entity, or should it be regarded as having two or three distinct stages of development? The following discussion of these problems considers how far we can go with macro-analysis as a starting point and where the remaining problems of textual relationship will have to be attacked by other methods.

65a.
The results of textual macro-analysis clearly show the existence of two major sub-groups of recension manuscripts, Groups A and B, each of which can be broken down into a further three subsidiary groupings. The manuscripts of B demonstrate a high degree of consistency as a group, each faithfully preserving a large proportion of common distinctive errors which point to a common ancestor for the group and which mark them off sharply from the rest of the recension manuscripts. By contrast, the A manuscripts share relatively few common errors. The validity of the main binary classification rests not only on the retention of distinctive exclusive errors by both groups, but also on the impossibility of placing A within the distinctive B tradition.

The A manuscripts show evidence of two stages of development. The early stage is represented by 2, 4 and the later stage is represented by manuscripts 10, 11, 12 and 15, 3, 34. Furthermore it can be said that while the variants show an underlying genetic distinction between 10, 11, 12 and 15, 3, 34, nevertheless cases of positive conflation can be shown in individual manuscripts as well as the more general problem of the overlapping of the two groups which can only have come about through lateral transmission or borrowing. It is unclear which group
originally borrowed from the other, whether it occurred at one time, or whether it was an ongoing and reciprocal process.

The two sub-groups 10, 11, 12 and 15, 3, 34 are the remaining descendants of the textual tradition which also gave rise to B. Revealing the precise nature of the connection between these two sub-groups of A will undoubtedly illuminate the origins of B. Part of the difficulty is deciding the number of problems being dealt with. Although the discussion has assumed the existence of a single Southern Recension, the presence of three stages of development of the recension text has been implicit. \( R_1 \) is constituted by 2, 4 (A1); \( R_2 \) by 10, 11, 12 and 15, 3, 34 (A2); and \( R_3 \) by B. Of course, the difference between a hypothesis which assumes a single recension and one assuming three separate phases has enormous implications, especially for the construction of a critical text.

The available information on manuscript dating is imprecise and provides too little evidence either to support or to cast doubt on the evidence for grouping or for positing three related mini-recensions. The information provided by dialect studies, however, is more interesting and it tends to reconfirm other evidence that Group A is diffuse, with its manuscripts being spread over a much wider dialect area than are those of Group B which tend to cohere more closely in geographical terms. Dialectally, the manuscripts of sub-group A2, 10, 11, 12 and 15, 3, 34, are the most widely divergent, just as macro-analysis has shown
them to be textually very divergent. It would certainly be most useful to have information actually identifying the location of the manuscripts in medieval times.

The study of the textual history of the Southern Recension can be pursued independently and not merely as an adjunct to a study of the main version texts. This is not of course to say that the two studies are unrelated. A perusal of the notes to the text of Book V of the recension shows that some few of the features common to the recension manuscripts, though not found in the best main version texts, are already present in one small group of main version manuscripts. These are important clues in any attempt to establish from what branch of the main version the recension derives; these links therefore deserve further investigation.
Part II

The Text
Prefatory Notes to the Text of Book V of the Southern Recension of the Prickes of Conscience

1. Manuscripts of the Southern Recension. A list of MSS referred to in this edition is provided with a numerical key based on the numberings found in Brown and Robbins, Index of Middle English Verse, nos. 3428 and 3429.

3.1 Bodleian Laud Misc. 601 (SC 1491)
3.2 Bodley 423 (SC 2322)
3.3 Cambridge University Library Ee.4.35, Part II
3.4 St. John's College Cambridge 29 (B.7)
3.6 British Museum Harley 1731
3.7 " " 2281
3.10 " " Royal 18. A. V
3.11 " " Additional 11305
3.12 formerly Beaumont College 9
3.13 Lichfield Cathedral 16 (formerly 6)
3.14 " " 50 (formerly 18)
3.15 Trinity College Dublin 69 (A. 4. 4)
3.16 Bodley Lyell empt. 6 (formerly Strong, formerly Phillips)
3.17 Huntington Library HM 125 (formerly Groves)
3.18 " " HM 128 (formerly Ashburnham 130)
3.19 Princeton-Garrett 138 (formerly Yates-Thompson)
3.24 Pembroke College Cambridge 272
83 Huntington Library HM 130 (formerly Phillips 3126)

2. Huntington Museum MS HM 125

2.1 The base text. MS HM 125 is selected as the base text of this edition for the reasons set out in previous chapters. Broadly, it has been the policy here to follow the usage of the MS with the modifications noted below. All passages supplied from other MSS where HM 125 is defective are enclosed in square brackets and their source placed in the notes at the foot of the page (see key above). There has been no attempt to alter borrowed readings to conform to the usage of HM 125, and any
peculiarities of other MSS are discussed under a separate heading below.

2.2 Capitalization. HM 125 employs three distinct forms of capital letters.

i. Capital lower case letters both larger and more angular than their lower case counterparts are used at the beginning of each English line with the exception noted in 2.2.iii below. These are represented in this text with ordinary upper case letters. F, however, is always a geminate lower case letter in this position and is so preserved here.

ii. Small capitals are used to begin each Latin passage. These are also represented here with ordinary upper case letters. Further, while the remainder of the Latin quotations is made up of lower case letters, they are set off from the English text of this MS, usually enclosed in boxes, though this is not done with the quotation at line 4515, for example. Nevertheless, this has been normalized to the extent of printing all of these Latin quotations in upper case letters. The non-rhyming English rubrics have been treated similarly, as in line 4104i, though they neither begin with small capitals nor are they consistently set off in boxes in the MS. Their treatment here is justified by the special position they occupy in the Southern Recension.

iii. Large capital letters of at least three MS
lines in length usually begin major sections of the text in the MS, as at line 3966, the beginning of Book V, and at some other sub-divisions, although the logic of their use is not always immediately apparent as at line 4283. With all large capitals there also appears a capital lower case letter (see 2.2.i), probably to indicate which letter should be drawn in after the body of the text had been written. These too have been represented here with ordinary upper case letters, and the presence of these letters has been recorded in the notes at the foot of the page.

2.3 Abbreviations. It has not been the policy here to reproduce in any form the abbreviations by contraction, suspension or omission of the Latin passages in this MS. In general it has been assumed that it is the English text that is of primary importance and interest, and it has been observed that the condition of the Latin portions of the text are greatly deteriorated, as even a cursory look at the MSS evidence indicates. In the English the abbreviations of this MS are few.

i. And(e) is never abbreviated at the beginning of a line but always written in full, usually as Ande, but occasionally as And as at line 4132 or 4169. Rarely is the word written out within a line, but in line 6155 the word is written out ande, a single occurrence in Book V. I have always expanded the abbreviation and when it occurs within a line. This raises the question of final e.
ii. Final e is never abbreviated in this MS. Words such as bygynnynge appear in the same line terminal position with it, as in line 4129, and without it in line 4229. Other words occur in line medial positions contracted with it, as somme in line 3970, and in others uncontracted without it, as som in line 4011.

iii. Minum letter m is contracted as in line 4208 capharnaum and somme in line 3971 with a single stroke over the vowel and are transcribed thus, capharnaum and somme. There is some difficulty in words composed entirely of minum letters or in clusters of minums of which i is a member, as in at line 4125 which has been consistently transcribed here as in, though this is probably simply the dotting of the i. This stroke appears in line 4294 diuerse where it must clearly be interpreted as dotting the i, or again in veniaunce in line 4597. Nevertheless, in is also found without the stroke, as in line 4036; the policy here has been to transcribe it as it occurs in the MS.

iv. The abbreviation signs for ra, ur, ri and er are used in this MS. The most infrequently used are the signs for ra, found in line 4135 in graunt, and ri, found in priuete at line 4651. More frequent in occurrence is the ur sign found in lines 4332, errour, and in line 4337, tresour. This sign is always used in word terminal position following the vowel o. Of most frequent use is the sign for er, as in line 4137, persecucion, which occurs in line 4134 unabbreviated. It is also used in
perfite as in lines 4373, 5635 and 6025. The sign is used ambiguously for ar, however, as in line 5021, parties which is here expanded to agree with partyes in lines 4076 and 4996. This sign always occurs in conjunction with the letter p.

v. The signs for the holy names are used at least twice in the English text of HM 125, once at line 5142, expanded Iesu and again at line 6255, expanded Iesu.

2.4 Other Conventions. This MS regularly deals with deletion of words, addition of words and, occasionally, even their misplacement in the line, as described below.

i. Subpuncted words in the MS, and represented here as such, always indicate deletions by the scribe, as in line 4316, chase.

ii. Words inserted superscript into the MS by the scribe are always indicated here as in line 4143, <ante>, with an identifying note at the bottom of the page.

iii. Whenever the scribe has recognized a misplaced word within a line of his copy, he has placed around it two pair of vertical lines. These have been reproduced as at line 4481, "enemy", which should appear at the end of the line. Occasionally a word is misplaced in the MS, either found as such by the scribe in his own exemplar, or miscopied and left uncorrected. All of the above cases have been put into the notes, as neuere of line 4226.

iv. A hyphen is used in this edition to indicate a space occurring between two morphemes which are normally
written by the scribe as a single unit. An example of this is the word *into*, normally written without a space as in lines 4096 and 4111; but in lines 4280 and 4281 the same word is written by the scribe with a space between the two elements. On the other hand, two morphemes which are normally written separately, but are conjoined in the MS are transcribed as they exist in the MS as in line 4249, *apresumpcion*.

v. The scribe has inserted punctuation marks in the MS at lines 6154, 6161 and 6162 and these are represented in the text thus, ;. These may indicate only that the two words immediately bounding the marks are to be read separately.

2.5 Special Usages.

i. Line numberings are taken from the Morris edition of 1863. It is intended that there should be a corresponding line in this edition for every line numbered in the Morris edition with the following qualifications.

ii. Latin quotations are without line numbers, but rather are bracketed with the numbers of the English lines immediately preceding and following the quotation. Rarely do the Latin lines of one MS coincide with those of any other, while they are completely lacking in still other MSS. Because they are not versified and were frequently added into whatever space had been left after the English text had been copied, scribes apparently
felt free to expand, contract and otherwise to modify these passages as space, learning and fancy dictated. Therefore these lines were not standardized, and it has not been possible to present them here as they occur in the MS. Hence, the end of a Latin line in the MS has been indicated thus, / , as in the second line of the Latin quotation beginning after line 4056:

REGNA DISCEDANT A ROMA/NO IMPERIO QUE PRIUS.

iii. Lines are missing or incorrectly numbered in five instances in Book V of the Morris edition. Only four lines comprise the segment 5108-5112, necessitating the addition of a line to make the numbering work though no line of text has actually been deleted; the postulated line is arbitrarily numbered 5109 here to preserve the integrity and sense of the passage. Similarly, only five lines comprise the segment 6056-6064 which requires an additional four lines to rectify the numbering, here 6060-6063; and the segment 6416-6420 with only four lines requiring the postulation of a deleted line, here 6418, to preserve the numbering, though in none of these segments are actual lines of text omitted. Again, at 5144-5148 six lines are printed in Morris where only five are required with the additional line noted here at 5147 considered to have been numbered twice. One line after 6097 has been omitted by Morris from MS Galba and its reflex is here numbered 6097i, see Lightbown (3.f).

It has been the policy here to assume that the Morris numbering is correct until it becomes obviously wrong
and then to correct his numbering scheme as preservation of the unity and sense of the couplets or segment dictates.

iv. Additions by the Southern Recension to lines not found in Morris are numbered i, ii, iii, etc. as with the inserted rubric, 4104i, as recorded in the notes.

v. Lines deleted by the recension, excepting the Latin ones, are not noted in the body of the text, but are listed at the foot of the page on which they occur.

vi. Transpositions of whole lines or of a series of lines from the position which they occupy in the Morris edition are indicated by the non-sequential numberings placed immediately beside those lines in the left-hand margin, and are further commented upon in the notes.

vii. Holes in the folios of the MS and other parts of the text rendered illegible are recorded in the body of the text thus, (1), as in line 3994; they are also commented upon, with conjectures for the original reading of the MS supplied when possible, in the accompanying notes.

viii. Other peculiarities of this MS and of the recension are placed in the notes.

3. Bodleian MS Bodley 423 (2322)

3.1 The usages of this MS are not significantly different from those of MS HM 125 and so do not warrant much elaboration. But the following points are noted because their transcription varies slightly from that outlined
for HM 125 above.

i. MS Bodley 423 uses three types of letter i. The minum letter which is here transcribed as an ordinary lower case letter. The capital lower case letter which occurs at the beginning of a line and is here represented with the ordinary upper case letter, I. And a third form of the letter which is similar in shape to the one used at the beginning of lines, but which is transcribed here as j, as in lines 4142 and 4151 to reflect the difference in shape and line position.

ii. The abbreviation by superscript letter of pmat occurs frequently in this MS. Its form is always letter thorn with superscript t, and is here transcribed pmat, as in lines 4593 and 4141. Also abbreviated by superscript letter are pmat\(^u\) in line 5089, \(w^t\) in line 5168, pmat\(^e\) in line 5675, and pmat\(^e\) in line 6419. These have been transcribed as follows wherever they occur: pmat\(^u\), with, pmat\(^e\) and pmat\(^e\).

4. Cambridge University Library MS Ee. 4. 35, Part II.

Somewhat fewer than thirty lines are taken from this MS to fill lacunae in the recension text printed here. Peculiar or ambiguous usages of this MS are given in the notes as they occur in the transcribed passages.
...not men shovel out their way out in time.

So when in to all pe world shall be printed

Sure priors pe mytees of science shall be neede

Sure pan pat science pe science made done

A rede change a done asapp neust hys bone

So yss gyst iner & annon marvelle

So or in pa roane shall pe gyst in so be

So tokens be pro after pe letter here

So pan noble be espoused in a proper maner

So god nother alle prunes that

So fore we be sat by hys phlete soul

So do proclama in de sefting a signa in terra for hys sanguine igne vapo

Von soon fat convert eval in tendras illa in sanguine ars opus veber

Von hyn magnatis & terribiss

So sat if that this visiones manished

So pe in science to make men pe more un udało

So tokens on erre a done per on to liste

So nor & blod & gart bre of snaile

So some real trust in to erbies

So pe more in to blod a defe here erptnes

So there ar pe day of one & shal shall slalle

So Goddles that asant be proued to us alle

So day of alle open eunices shal be laste

So ynarrest shon alle pes tokens shall be yраст

So an noble men in science tokens plette

So se & speed pe pe most lay patt may be underwerte

So spe foretreste & pe most bayd

So we may shone here afterwars

Of astrom tokens pat shaller come to fore pe dam

Of the science pe god man singe forom

Of science tokens pat compon to fore pe dam

And to fore eynse convert as he signe

Of which shaller falls in science daves

Of sow open day shaller bystalle

Of science he savd oper pat pat shaller alle

Of one commetothermal far after day
Now men shalde shalte sare a vert prince
for grate and longe abiding per time
in whiche in to all pe world shall be proved
for pure pe myrtes of heaven shalbe neved
for rue paue shalbe se pe mannes bone
in cloudes comyng a doun agaynst his stone
up his grate mount uppon maeste
for in part ovine shal pe grate Dunn be:
for tokens be proh after pe letter herne:
for myobile be exchange in a noper maner
for god shulde alre jinges beel:
forfore paue be sere by his preste Joel:
and produgyn de old fyrstyn a pente heart a borh fangrycque a dipos
con sum fer converten in tenderas thina in fangryc annegyj venen
vies sun magnus a terribilis
for sere shal true diuorces manifold
for pe in heene to make men pe more unbold
for tokens on epe a soun per on to lose
for a blod a gret bre of shalbe
for some plaice true in to beynes
for pe more in to blod a lefe here serynes
forfore ar pe say of our loyd shal falla
for whiche shal apone be proxed to us alke
alke say of alle oper dyres shal be lache
hagust whon alle pes tokens shalbe yeaste
al myobile men in suche tokens byshete
at hit pe in moste Day pate may be underyte
unt pe saye and pe moste sayd
and me may shone here after this:
If sifte tokens pate shalte come to for pe wone
ore speke pe god man faryn heron
of sifte tokens pate comey to for pe wone
and to for erbe comyng as he farys
whiche shalbe fall in sifte dyres
If any oper dyres shalbe byshalle
for tokens pe farys oper pate paue shalbe alle
One contynuelles sere after day.
And tokenes abonde on erte on to the
That it shal be and gret beth of shok
The same also shall come in to do shokke
And to move in to be shokk: let haw haw happen.
Before or pe Art of ower lord shall fall
Then shal the erte appear, he shal be shokked to bed all
That day 16 pe Art of Enie pe Art will fall
Against thame also pe Art tokenes shall be great
Thame may men be shokkes tokenes shokkes,
That it 16 pe Art shokkes may be shokked shokkes,
And pe Art shokked shokkes and pe Art shokked shokkes,
As many may here come afterlynde.
Yet plethe pe Art shokkes may shokkes
Of shokkes tokenes Art may shokkes.
This shokkes shall fall in shokkes Art
As ower Art may shokkes.
Art of any other Art shokkes Art shall fall
Art of other Art shall not shokkes Art shall fall.
Shokkes continued the Art afterlynde.
May 16 pe Art may shokkes
But may 16 pe Art may shokkes.

The Art of shokkes is to happen
The Art of shokkes is to happen.

1. 16 pe shokkes Art may shokkes.
2. 16 pe shokkes Art may shokkes.
3. 16 pe shokkes Art may shokkes.
4. 16 pe shokkes Art may shokkes.

The Art of shokkes Art may shokkes.

4. 16 pe shokkes Art may shokkes.
5. 16 pe shokkes Art may shokkes.
6. 16 pe shokkes Art may shokkes.
7. 16 pe shokkes Art may shokkes.
8. 16 pe shokkes Art may shokkes.

The Art of shokkes Art may shokkes.

9. 16 pe shokkes Art may shokkes.
10. 16 pe shokkes Art may shokkes.
11. 16 pe shokkes Art may shokkes.
12. 16 pe shokkes Art may shokkes.
13. 16 pe shokkes Art may shokkes.
14. 16 pe shokkes Art may shokkes.
15. 16 pe shokkes Art may shokkes.
16. 16 pe shokkes Art may shokkes.
17. 16 pe shokkes Art may shokkes.
18. 16 pe shokkes Art may shokkes.
19. 16 pe shokkes Art may shokkes.
20. 16 pe shokkes Art may shokkes.
c

n
72h-768
Book V of the Southern Recension of the Prick of
Conscience from Huntington Museum Manuscript HM 125

Here bygynneþ þe fyfþe part of þis bok

3967 [That tellith of the dome]
IN þis part me may of ten þinges rede
þe whiche toucheþ to þe grete day of drede
Ande somme shulleþ afore þat day be
Ande somme at þat day as men shulleþ yse

3972 [The firste is þe wonderfull tokyn and clere
That before þe dome schulle be schewed here
The secunde is of þe fyre þat schalle brenne
The worlde and all þat men may þerinne kenne
The thirde is the generalle arysynge
Of alle men þat on erthe had lyuynge
The ferthe is of Cristes commyng adowne
To þe dome in his owen proper persowayne

3980 To þe fifte it is goode to take þeme
Where he schalle bothe þe whik and þe dede deme
The sixte is of þe forme of man
That schalle be dredefull afor god þan
The seuenþe is of þe accusours many one

3985 That þe synnefull schulle accusyn iche one
The eght is of þe acontes and rekenynge
That we schulle selde of youre lyuynge
The nynþe is of alle þing þat we haue wroght
Where of som schulle be demyd and som noght

3967] 3.2. 3968] The initial I extends down nine MS
lines. 3972-3993] 3.2.
The tenth is of the grete dome that shall fall
That Crist shall and make an end of all
Some of these shall fall as men know may
Before the dome also on the selfe day]
Also afore that day diverse tokens shall (1) come
Of the which men may here find some
[And of antecristes commyng and of his grete pouste
And of other more that before that day shall be]
The which tokens men shall pinge hard
As se may here hear afterward
And who so will hym distraight will aye
He may yche day see in many a wyse
Tokens where for he may have vnderstandyng/
That the day of dom ys faste commynge
ffor wondres that shulden fall as I wene
Against the worldes ende be now well ysene
For the which wondres that god let sende
May may knowe that the world ys neye atte ende
Wherefore we shulde euere vs a-ready make
The laste dayes commynge with-oute drede to take
Cristes deciples that coueyted to have knowynge
Of some tokens asaynest his laste commynge
Thus spoken to Crist as se mowen yhure here
As the gospel witnesseth right in his manere
DIC NOBIS SIGNUM ADVENTUS TUI ET CONSUMMATIONIS SECULI
Say now to vs quo that of his commynge atte laste
Ande how pow wolst an ende of the world caste

3994] (1) erasure in MS of two letter spaces. 3996-3997] 3.2. 4025-4026] The transposition of lines 4025-6 between 11, 4014 and 4015 is common to all Recension MSS except 3.2, 3.3,34, 3.4 and 3.15 which retain the reading of the Northern version.
ET RESPONDENS IESUS DIXIT EIS VIDETE NE QUIS VOS SEDUCAT MULTI ENIM VENIENT/IN NOMINE MEO DICENTES EGO SUM CHRISTUS ET MULTOS SEDUCENT SURGET ENIM GENS CON/TRA GENTEM ET REGNUM IN REGNUM ET ERUNT PESTILENCE ET FAMES ET TERREMOTUS/ MAGNI PER LOCA TERRORRES QUE DE CELO ET SIGNA MAGNA ERUNT HEC AUTEM OMNIA IN/ICIA SUNT DOLORUM ET QUONIAM HABUNDARIT INIQUITAS REFRIGESSET CARITAS MULUORUM

Pan answered crist to hem some pis Loke he saide pat no man desayue sow amys ffor monye shulleþ come in my name Ande say þus I am crist and lord of fame Ande wel monye þai shulleþ bigyle Ac þai shulleþ regne but a litel while Ande kyngdom aþaynes kyngdom in þe same wyse Ande men aþaynest men also shul aryse Also pestilences and hongres shulleþ be Ande erþe meuyng in many a contre Al þis shal be bygynnynge of hard Of þe sorwe and care þat shal come afterward Pan shal wickednes waxe manyfold Ande þe charite of mony shal bycome cold Þis tokens to hys deciples tolde he Þe whiche aþaynest þe worldes ende shulleþ be Ac some of þes tokens beþ to ende ybroust Ande som of hem sette shewed hem noust/ But of þe tokens þat sette shulleþ come 3if þe wolletþ I shal sow telle some
Ac firste of anticriste now wol I speke

De whiche shal to-fore domesday out breke

After pulke tyme pat destruccion shal be

Of pe empire of rome pat ys sette fre

ffor som tyme alle pe londes of pe world aboute

Were sogettes to rome and moste ypero alowte

Ande shulden syue ypero truage

As pe custyme pan was and pe vsage

Pulke custyme moste po alle londes do

Ac saynte powle saiþ bi matier ypero

NISI PRIUS VENERIT TALIS DISSENCIO ITA UT OMNIA

REGNA DISCEDANT A ROMA/NO IMPERIO QUE PRIUS

ERANT SUBDITA NON ANTEA VENIET ANTECRISTUS

He saiþ but if first discencion come

Pat ys but alle londes holde aþaynest rome

So pat hit be put to alle destruccion

Of hem pat firste were in subieccion

Antecriste er pat tyme shal nost come

Ne pe day of dom shal nost arst be ynome

Pulke destruccion holy writte saiþ shal be

Ac pe tyme per of me shal nost sette yse

ffor in pulke tyme shal no land in no syde

In no subieccion of rome no lenger abyde

Ne pan shal no man buxum be yfounde

To pe churche of rome obedient be ybounde

Ac me may se pat pe empire pat so mysté was

Is destried and now bare ymad in mony a pas

But as I saide er hit shal be destried atte laste
Ande þe moste partye of þe lond me shal ouer caste
Ac þe dignyte þat þerto shulde byfalle
Shal noþt in þat tyme be ymad þralle
ffor hit stonde shal and dwelle wiþ-oute doute

In alle maner regions þat beþ þer aboute
Þus shal þe firste token at rome bygynne
Þat ys heued of cristendom to make here atwynne
ffor whan hit ys yput to destruccion/
Al holy churche shal be put adoun

Ac somme clerkes seggeþ þat on shal come
To holde þe empyre of rome shal be ynôme
Ande hollyche hure haue and þe corone bere
In ful þes þat no land shal hym dere
ffor he shal be þe laste emperour þat þere shal be

Ande moste of alle kynges and man of gret pouste
Þe whiche shal wel maynteyne hys state
Ande alle hys empire wiþ-oute any debat
Ande hit gouerne þorgh lawe and god reson
ffor no man shal to hym do no treson

But afterward atte laste ende
fforþ into ierusalem he shal wende
Ande vppon þe hye mounte of olyuete
He shal þe septr of rome lete
Ande hys corone he shal legge adoun also

Ande leue þere hem boþe and so fro hem go
Þus shal þe dignyte of rome away be ynôme
Ande sone afterward shal antecriste come
As clerkes seggeþ þat haueþ vnderstondyng
4104 Of saynte poule and danyeles seggyng
i OF PE LYF OF ANTECRISTE
4105 Pan shal antecristes tyme bygynne
Dat saynt poule calleþ þe man of synne
ffor al þai he be man sette neuer þe lesse
He shal be þe welle of alle wickednes
Ande þe deueles same he shal be told
4110 Ac þorw kynde men shal noþt so hym holde
Ac þorgh hys turnyng fro þe gode into þe ille
ffor he shal euere þe deueles wille fulfille
Ande al þe power of þe deuel of helle
Ande al hys witte euere wiþ hym shal duelle
4115 Ande in hym alle maner treson and malice
Shal be yhud wiþ alle oþer vice
He shal to oure lord crist contrarious be
Ande to alle hys lymes þat he may se
Ande he shal make hym self hye þorgh prute/
4120 ffor aboue god he wolde hym pute
i Ande holde hym self more worþi in alle þinge
ii Ande þe false goddes make hys vnderlynge
4121 Dat ys to segge Iubiter and mercurie
Ande þe grete appolonye and herculye
Ande noþte only to be aboue þes goddes alle
þe whyche þe paynemes here godes dop calle
4125 But he shal hym hye make in gret pryuet
Ande make hym to be aboue be trinite
Whom alle creatures pat euer wer in kynde
By skyle shulde honour and hym haue in mynde
Wel synful shal be hys bygynnynge

4130 Ac more wonderful shal be hys endynge
fforto a sodene ende he shal drawe
And porgh be myyte of god he shal be slawe
Ac in hys tyme shal be suche tribulacion
Ande so meche anguish and persecution

4135 Pat vnnepe shal any man yue graunt
Pat he is of cristes lore and or hys servuant
ffor more persecution shal pan be ywonne
Pan euere was suth pe was bygon
ffor ante-crist ys pus meche forte segge
As he pat wol euere aseyyn goddes lawes alegge

4141 [Than may iche man pat doth any euyl thyng ille]

4142 Be jclepyd antecriste for he doth aseyyns gods wille]
Pan may alle pes ante cristes be ytold
Pat aseyynest cristes lawe worcheb manyfold
Ac many suche men me may forp drawe
Pat wollep meche do aseyynest godes lawe
But antecrist as pe bok saib pis
Shal come atte laste pat com nost sette ywys
As he pat moste tyrant wip-oute pitee
Pat euere was ober pat euere shal be

4136] and added superscript above or. 4138] 'world'
omitted after pe. 4141-4142] 3.2. 4143] ante inserted
superscript above cristes.
[Wherefore j-holde al þese mysdoers
As antecristes lemys and his forgoers]
Ande whoso wol alytel while duelle
A partye of hym I wol openly telle
Of þe maner of hys bygynnyng
Ande of hys lyf and of hys foule endyng
He shal be bigete as I wel shewe can
Bytwene asynful man and a woman:
Ande after þe tyme þat he conseuyed be

De fend shal euere þorgh hys pouste
Wiþ-Inne hys modres wombe brede
ffor so sayn clerkes as I in bokes rede
Þorgh whos myst he shal be forþ brouþt
Ande wondres þorgh hym shulleþ be ywrouþt

He shal be cleped þe child forlore
Ande in correþaym he shal be ybore
Of a woman of þe kynrede of dane
But of cristendom she shal be wane
And he shal be malyciouse and ful of enuye

ffor þus of hym spekeþ þe prophecye
FIET DAN COLUBER IN VIA SEDENS MORDENS VNGULAS EQUI
UT CADAT ASSENNOR/EIUS HOC EST ANTECRISTUS SICUT
SERPENS IN VIA SEDEBIT INSIDIANI EIS UT EOS/ QUI
PER SEMITAM IUSTICIE AMBULANT FERIAT ET VENENO SUE
MALICIE OCCIDAT

De dan he saiþ shal þe addre be

4152-4153] 3.2.
Sittynge in þe waye þat men mowe yse
He shal byte þe horse by þe houe hard
Ande make þe vpstier falle bacward
Ande þat ys þus meche to say in goed fay
Þat antecriste as an addre shal sitte by þe way
Ande smyte hem alle boþe more and lasse
Þat walkeþ in þe waye of riȝtfulnes
Ande hem sle þorgh wicked venyn
Þorgh þe malice þat shal come of hym

4187 Ande þet þe he shal be ycircumcysed

i Ande after þe olde lawe also be disguised

4188 To make hys malyce þe more yhud

i As who saiþ goddes sone I wol be ycud
Also to hym þan shal assigned be
A goed aungel þe whiche he shal nost se
After hys burþe in þis bygynnynge
Þe whiche of hym shal haue þe kepyng
Ac for he þat ys aȝaynest alle trewenes
Shal be yhardened in alle wickednes

4195 Hys goed aungel shal fro hym wende
Ande bileue hym in þe kepyng of þe fende/
Ande he shal be ylerned as þe deuues seruant f.48\V
Ande lengeste duelle and be moste conuersant
In þe cytee bethsaida and þere hys merþes make
Ande in capharnaum he shal hys regne take
Þe whiche capharnaum and bethsaida þerto
Ande coroþaym god acursed wiþ oper mo

4187i and 4188i] The addition of these two lines is common to all recension MSS. 4199] Þere inserted superscript above hys in MS.
ffor god spak to þes þre cytees þus

4204 As here þe gospel telleþ to vs
VE TIBI CORO3AYM VE TIBI BETHSAYDA VE TIBI CAPHARNAUM

4207 He sayþ wo to þe coro3aym mote come
Ande bethsayda and capharnaum be þer-to ynome
ffor in þe firste he shal be bred and ybore

4210 Ande in þat oþer be ynoreshed for hit ymad þerfore
i Ande in þe pridde he shal regne as a kyng
ii þerfore þo þre cytees god acursed ouer alle ðinge
Þan shal he gadre to hym mony a man
Þat any þing of þe deuules crafte can
As nygramauncers and false enchauntours
Ande also wyches and treietoures

4215 Þe whiche þe deuules shul hym kenne
Ande þerby mony on he shal brynge in hym denne
Ande afterward þorgh þe deuules ledyng
To ierusalem he shal make hys wendyng
Ande þere bigynne to dwelle in þulke cytee

4220 Ande amyddes þe temple he shal make hys see
Ande segge to alle þat þerInne shulleþ wone
Þat ys criste goddes owne sone
Ande make þe folk to hym forto do honour
Ande to hem say þat he ys here sauyour

4225 Ande he shal say þat no cristene man
Riste lyf byfore hys tyme bygan neuere
But false antecristes he shal hem calle

4210i-ii] The addition of these two lines is common to all recension MSS. 4213-4214] The inversion of the end rhyme of these two lines is common to all recension MSS. 4226] MS misplaces neuere at the end of this line.
Ande say þat þay leued in þe false fay alle
þat haueþ ybe fro þe worldes bygynnyng

4230 Into þulke tyme of hys comyng
He shal also be lusty and lecherouse
Ande þerto desayuable and trecherous/
ffirste he shal as an holy man hym shewe
As an ypocrite and speke wordes fewe
fforto deseyue cristene men and trewe

4236 As danyel vs telleþ þerof tyþinges newe
IN APERTO ENIM PER YPOCRASYM PRIMO SIMILABIT UT
FACILIUS DECIPIERE/ POSSIT IN DEO CREDENTES

4239 He saiþ first he shal shewe apertely to þe eye
Ande fayne holynes þorgh ypocrisie
þe listloker þat he mowe þe peple bygyle
Ac þulke tyme shal laste but awhile
Ande he shal kynges and princes to hym drawe
Ande turne hem alle hollyche to hys lawe

4245 Ande þorgh hym al þe peple shal be turned
Ande in no land shal noþing hym be werned
Ande in alle stedes he shal walke and make hys paas
Where þat crist walked whan he on erþe was
Ande in suche apresumpcion he shal þan falle

4250 þat he shal þinke hym self ouer lordeþ alle
þorgh pride he shal aþaynest god aryse
Ande hym desclauundre and hys lawes despice
Ande he shal hym enforcy and wel busy make
Hys lawe to chaunge þat hit be forsake

4255 Ande he shal al þe peple turne to hys lawe
On foure maneres and hem to hym drawe
On maner shal be þorgh false prechyng
Ande an oþer þorgh false myracles shewyng
De þridde hys large siftes to syue of gret emprice
4260 De ferþe for drede of turments ydo in mony wyse
ffor þorgh false preching in yche contre
Mony men to hym turned shul be
ffor he shal sende þorgh al þe world wyde
Hys prechoures forto preche on eueryche asyde
4265 De whiche shulleþ wnder false colour
Say þat cristes lawe nys but errour
Ande antecristes lawe þai woldeþ comende
Ande aþaynes soþnes faste hit defende
Ande forbede eueryche man þat þai ne holde/
4270 Of þe newe lawe wherof cristes hem tolde f. 49v
Ande hys mynestres shulleþ be so ful of witte
þat no man shal expoune aþaynes hem holy writte
þat ys to say to knowe þe riþte wnderstondyng
ffor þai shulleþ say þat nys bote lesyng
Ande make þe peple to forsake goddes mercy
Ande say þat þai shulleþ nost be ysaued þer by
þus shulleþ þai þe folke in an errour brynge
Wiþ a false colour and þorgh here prechyng
So þat hys lawes shulleþ passeþ and hys power
4275 ffro þe est in-to þe west þorgh þe world here
Ande fro þe souþ in-to þe norþ also
hys lawes and hys power shulleþ þan go
And he shall do men goddes lay forlete
Porgh false myracles and wondres grete
ffor he shall porgh wondres hym self auaunce
Ande porgh enchauntemens and nygramaunce
So gretlyche bat pe peple shal se
Pat porgh myst of pe fend hit shal be
Of pe whiche wondres I wol telle somme
ffor he shall do fir fro heuene adoun come
Ac pat shal be an euel spurite on of pe meste
Pat out of pe ayer shal come a non at hys heste
Ande a-mong hys deciples he shal adoun liste
Ande wiþ diuerse tonges to hem speke out rişte
As dede to pe apostoles pe holy gost
Ande pat in pe siþpe of pe peple shal be moste
Ande pai pat hys deciples shulleþ be ytold
Shulleþ porgh hym þan be auauensed manystold
Ande beter of lyf hem holde and to god more dere
Pan euere were on erþe cristes deciples here
Also porgh þe deueles (1)afte and hys myste
He shal hym feyne as ded to a manus siþpe
Ande on þe þridde day porgh þe fendes red
He shal hym fayne to arise fro ded
Ande deueles shulleþ hym bere after þat euene
Into þe eyer as he shulde stye in-to heuene/
[And before he schalle be sey in body clene

4283] Initial A is a large capital which descends three MS lines. 4285-4286] The probable correct reading for these two lines is preserved in 8. 4301] (1) space of two letters in MS, probably 'cr'. 4307-4310] 3.2.
And as fro deth he were aryse men schul wene

And pan vp in-to þe Eyr be jrauyschte

That alle schulle trowe þat he wer criste]

Þus shal antecriste þan countrefete

Þe wondres of criste on erþe grete
And mo wondres sætte worche shal he

Þat þe þeple openlyche shal þan se

ffor he shal do treos waxe and floury in þat place
Ande an heye in þe aier aboute chase þe wyndes chase
He shal do a-doun falle fro heuene rayn shoures
Ande make watres renne aboute castel toures
He shal trouble þe see at hys owne wille
Ande whan hym lykeþ hyt make to be stille

[And he shal manie þingus chaunge indiuerse manere

In-to ðeper þingus as þei hit were]

He shal þe downbe and þe dede ymages make
To speke of þinges þat men mowen nost take

He shal also dede men to lyue vp arayse

Þat shulleþ ðeper men by þe hond sayse
Ac þat shal be þorßh þe deueles queyntyse
ffor þai to þe dede bodyes dop seruyse
Ande in þat maner bereþ þe dede bodyes aboute

So þat mony men shulleþ be in gret doute

Wheþer þat he be verray god ðeper nouþt
Ande þus shulleþ men in an errour þe ybros
ON þe þridde maner sætte he shal begyle

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4321-4322] 3.3. 4323] The best reading of this line is probably preserved in 3.2 and 3.3. 4333] Initial 0 descends three MS lines.
Mony a man wiþ siftes in shert while
Ande make hem to hys false lay be ydryue
Porgh large siftes þe whiche he shal to hem syue
ffor þan he shal þe olde tresour fynde
þe whiche was and ys yhud out of mynde
Vnder þe er þe oper ower in any place elles
4340 þat may nost now be wyst for somme clerkes telles
þat wel more tresour vnder þe er þe ys hud
þan abowe er þe may be yknowe oper kud
Of þe whiche he shal alle hem ryche make
þat þe lawe of criste here wol leþ forsake
4345 þus shal he þe worldes welþe fórþ shewe
To desayue hem þat wol leþ go in hys rewe
Also on þe fer þe maner after þan
He shal turne to hym mony a man/
Ande make hem to folwe hys traces

4350 Porgh grete turmens and manaces
Ande þorgh drede of deþ þat may moste greue
ffor elles he shal no man on lyue leue
Wel grete tribulacions he shal hem þan shewe
4354 As criste in þe gospel saiþ by saynte mathewe
TANTA ERIT TRIBULACIO UT IN ERROREM INDUCANTUR/
SI FIERI POSSET ECIAM ET ELECTI
4357 He saiþ þat þere shal be so moche tribulacion
Among alle mankynde of yche a nacion

4345-4346] 3.17 has the best attested reading, but that of 3.10, 3.11, 3.12, 3.3 and 34 is probably better.
4347] Initial A descends three MS lines.
Porgh he world bope fer and ner
Pat he men pat god hap ychoten here
Shulden be ybroust in-to an errour sone
3if god ne wolde pat hit ne were to done
ffor in he apocalipis bus spekep saynIohn

4364 Of ping pat ys derk to vnderostondyng to vs ychon

PEDES EIUS SUNT SIMILES AURICALCO

4367 He saip pat hys feet beep ylyk to laton briLyt
Pe whiche ys iñ a chemene brennyng briLyt liLyt
Ande his was pat Ion say in a visione
Of hym pat semede to be he maydenes sone
By his feet pat as laton were semynge
Cristes lymes me may haue iñ vnderostondyng
Pe whiche shullep be perfite iñ charite
Pat ayynest he worldes ende ymartyred shullep be

4375 Pat ys to say in he tyme of antecristes maistrie
Porgh wham mony soules shullep be ylore by traytrie
And he chemene brennynge wip he hete
Bytokenes tribulaciones and angres grete
Pat shullep be whan pat antecriste shall come

4380 Porgh whom mony to dep shullep be ynome
ffor antecrist shall be he moste tyraunt
Pat euer was for he shall bysyliche haunte
Alle maner gret turment and strong wip alle
In he whiche any martyres afore hauep yfalle

4385 ffor in diuerse maner he shall hem turment
Alle pat wollep nouste to his lawe assent/
Ande putte hem to hard dep atte laste

f. 51r
Dat were in þe trewe fey stedefast
Ac alle þe cristene men in þulke contre aboute

4390 Where crist on erþe walked shulleþ be in moste doute
As haymo saiþ þat agret clerk was
Hys tyrauntrie þorgh þe world shal make hys paas
ffor þe fenderþ þat beþ now ybounde so
Dat þai ne mowþþ nowþer fle ne go

4395 Ne no man greue as meche as þai wolde
Shulleþ þan be louse and nopþing hem holde
Ande in þulke tyme shal no cristene man preche
ffor þai shulleþ be put to alle maner wrecche
Ne no man shal wip hem bye ne selle

4400 Ne felesheþ holde ne wip hem dwelle
But onlyche wip hem þat haueþ crist forsake
Ande haueþ þe merke of antecrist ytake
Dat men mowen yknowe and wel vnderstonde
Whiche beþ assentaunt to be at hys sonde

4405 ffor alle þulke men shulleþ bere hys merkes
Dat forsakeþ to byleue in cristes werkes
Ande shulleþ folwe antecristes lawe
Ande by þat mark men shulleþ hem knowe
Þe whiche þai shulleþ bere as clerkes telleþ me

4410 Ouþer in þe frounte ouþer in þe rþst hand hit shal be
Ac þo þat wolþþ nouþþ do after hys red
Shulleþ þorgh torment sone be ded

4413 [In þese foure maners as þe haue schewed]

4414 He schal torn to hym both leryd and lewyd]

4413-4414] 3.2.
Ande godes lawe shal clene be yput adoun

4416 As in þe apocalipsis seyn Iohn makeþ his sermon

CAUDA EIUS TERCIAM PARTEM STELLARUM CELI TRAHEBAT

ET MISIT EAS IN TERRAM

4419 He saip wiþ hys tail he drowe adoun euene
þe þridde partye of þe sterres of heuene
Ande in-to þe erþe sent hem adoun riþt

Where Þay myste nost shyne ne no list
þis was þe tail of þe foule dragon
þat saynte Iohn saw in a vision

4425 By þulke dragon ys vnderstonde þe fend
Ande hys tail ys auntecrist þat folweþ at þat on ende/
Ande þe þridde partye of þe sterres briþte

Beþ cristene men to vnderstonde by riþte
þe whiche he shal fro þe trewe fay drawe

4430 Ande make hem on erþe to kepe hys lawe
Ande þe wordliche men þat beþ coueytouse
He shal turne to hym þorþ hisiftes preciouse
ffor he shal þeue to hem þat wolleþ be ytturned
Gold ynow and noping shal be fro hem ywerneþed

4435 Also mony men þat beþ of symple kunnynge
He shal turne þorþ myracles and prechyng
Ande gode men þat holdeþ goddes comaundement
He shal turne þorþ manaces and turment
Ande mony þat semeþ gode and riþt wyse

4440 Shulleþ on hym byleue and god despice
ffor firste antecriste in myldenes shal come
Ande aþaynest treuþe hys prechyng shal be nome
Ande myracles shulleþ þorþ hym be ywrouþt
Ande þan shulleþ þe iewes to hym be ybrouȝt

4445 Ande be turned to hym alle in on flok
Ac in þat tyme shulleþ come Ely and ennok
Ande make here prechyng æȝaynest hym wel hard
As þe shelleþ yhure sone afterward
ðan shal antecriste fellyche bygynne

4450 To pursewe men to hys lawe fortowynne
Ande greþe persecution þan shal he worche
Æȝaynest cristene men and alle holy churche
ffor þan he shal destrie cristene lawe
Ande gog and magog also to hym drawe

4455 þe whiche beþ yholde as men telleþ
þe worste folk þat in al þe world dwelleþ
Ac somme seggeþ þat þai beþ enclosed holly
Byþonde þe greþe mountaignes of caspy
Ac þai ne beþ nost so enclosed aboute

4460 þat þai ne mowen listly hem self wynne oute
þif a quen ne were þat euere holdeþ hem Inne
Þorgh strengþe þat þai mowen nost out wynne
þe wheþe ys ycleped þe quen of amoþone/
Vnder whos power þat folk dwelleþ ychon

4465 But þette þai shulleþ out breke atte laste
Ande destrie many londes and hem sore agaste
ffor þe iewes haueþ suche a prophecye
Ande seggeþ amonges hem and ofte dop hit crye
Þat þis folk æȝaynest þe worlds ende

4470 Shulleþ out come and to ierusalem wende
Wip here cristes þat wondres shulleþ worche
Ande þan þai shal destrie al holy churche
Ac some clerkes seggeþ as þe glose telleþ
þat gog and magog beþ noþing elles

4475
But þe heste of antecriste þat shal come
doseynly tofore domesday as seggeþ some
Ande aȝaynest al holy churche verreyment
ffor hit to destrie out riȝte he hþ yment
þe glose of þe book þus saiþ also

4480
þat by gog beþ to vnderstonde alle þo
þorgh þe whiche þe fendoure "enemy" moste
Alle cristene men shal pursue wyrely

4483
Ande by magog may vnderstonde be
i Alle þo þat woldeþ to hys lore fle

4484
þorgh þe whiche open pursewt shal be ymad
i To alle þo þat in cristes lawe woldeþ be sad
Oþer þes beþ by hem to vnderstond
þat in antecristes tyme woldeþ firste fonde
Pryueliche and afterward openlyche worche
Wickednes aȝaynest al holy churche
Gog ys asse meche to say as couuerte

4490
And magog ys nost elles but as aperte
þes two as clerkes seggeþ some
Byfore Ennok and ely shulleþ come
Byfore þe tyme of þe comyng pryue

4481] "enemy" should be placed after moste. 4483i & 4484i] The addition of these two lines is common to all recension MSS, but originates in Group III of the Northern version.
Of antecriste whan þat he shal ybore be

**4495**
ffor þe tyme of hys open comynge
Shal be ydknowe þorgh hys open prechyng
Ande þorgh dedes of perfeccion
Þat he shal shewe to diuerse nacion/
Ande bytwene þulke tymes þe prophetes two

**4500**
In diuerse parties shulleþ preche so
Þat þorgh here prechyng þai shulleþ drawe
Ande þe iewes to þe cristene lawe
ffor þus spekeþ þe prophete malachie

**4504**
In a boc þat ys of hys prophecye
CONUERTENT CORDA PATRUM IN FILIOS

**4507**
He saip þai shulleþ turne þorgh godes myst
þe fadres hertes in-to þe sones out riþt
Þat is to say þai shulleþ turne þe iewrie
In-to riþte cristendom fro alle trecherie
ffor þan shulleþ þe iewes þe same lawes holde
As þai haueþ þat cristene men be sholde
Ande as cristene men dop so shulleþ þai do

**4514**
As þe glose saip þat acordeþ þerto
PERCIPIENT FIDEM QUAM IPSI HABUERUNT

**4517**
He saip þe iewes shulleþ take wiþ hertes sadde
þe trewe fey þat cristene men to-fore hadde
As þulke two prophetes shulleþ hem teche
ffor þai shulleþ to þe iewes and to cristene men preche
Ande þanne shulleþ þai þorgh good entencion
Assente to criste as men þat beþ of on religion
Ande þai shulleþ preche as þe apocolipsis says
A ful þousand and two hundred dayes
Ande sixty as men shullep se þere
Ac as þe glose saþ þat hit ys euene þre þere
Ande þai shulleþ as þe apocalysis saþ for soþe
Be ycloþed in harde heyres and in sacke cloþ
Dat ys to mene þai shulleþ penaunce preche
Ande þorgh ensaample òþer men teche

[As criste wole þat alle thynge schalle saue
To teche hem þe same lawe þat we mote haue]
Ac as sone as antecriste knowþ by any sawe
Dat þai turnþ þe ieweþ to þe cristene lawe
Þorgh ensaample þat þai sheweþ and god sermon
Þan shal he to hem shewe gret persecution
Ande he shal hem greuously turment
Dat to hys lawe wolþe noþte assente

[And bryng hem to harde deth at þe last
If þei in þe trewe feye be stedfast]
Þan shal antecriste and hys deciples boþe/
fforto do take þe prophetes forsoþe
Ande inþo ierusalem hastly hem lede
Ande þere hem sle þorgh þe fendes rede

Þan shulleþ here bodyes so ligge stille
In þe strete for bestes shulde hem spille
Pre dayes fulle and an half þerto
Dat non be so hardy buryyng to hem do
ffor here drede þan shal be so gret
Pat vnnepe me shal fynde in any stret
Any man pat dar on word out crake

Suche pretyng and torment he shal make

Ac whan Enok and Ely beþ to deþ ybrouãt
Glad shal he þan be of þat he hap wrouþt

Ande whan þai beþ dede in suche manner wyse
After þre dayes and an half þai shulleþ to lyue aryse
Ande here enemyes shulleþ a voys yhure
Spekyng to hem as þorh a leom of fyre
Ande segge Enok and Ely styþp vp a non boþe
ffor þai beþ passed al euel forsoþe
Ande as sone as þai haueþ yherd this steuene

Wiþ a cloude þai shulleþ vp inþo heuene
Dat alle people hit shal se al aboute
Ande for þe wonder be in gret doute
Ac anon after here deþ as þe bok says
Antecriste shal regne but fiftene dayes

Dan shal he turne to hym alle men euerywhere
Dat were yturned by þe prophetes whan þai alyue were
Ande alle þo þat on hym byleueþ nouþt
Shulleþ þorh torment to deþ be brouþt
Ande antecriste shal in hys tyrauntrie
Pre þer and an half regne wiþ moche vylanye
Perfore god shal hys dayes abregge

As saynt mathew in hys gospel þus dop segge

4552i-ii] These two lines are common to all recension MSS; but 3.10, 3.11 and 3.12 may preserve a better reading of line 4552ii. 4570] MSS 3.10, 3.11 and 3.12 may preserve a better reading of this line.
NISI ABBREVIATI FUISSENT DIES EIUS NON SALUA
ERIT OMNIS CARO

4575 But si if hys dayes be abregget saip he
ffewe men elles shulde ysaued be
Ac hys tyme shal be ysherted þorph goddes myȝte/

4578 As saip saynte gregorie þes wordes outriste f. 53v
QUONIAM INFIRMOS NOS RESPICIT DEUS DIES MALOS
QUOS/ SINGULARITER NOBIS INTULIT MISERICORDITER
ABBREVIABIT

4581 He saip for þat god sep riȝt þis
þat we beþ feble of myȝt I-wys
þe dayes þat beþ euel and heuy to bere
þat beþ put to men þer-wip hem to dere

4585 Pulke dayes atte laste abregge shal he
þorph hys godnes and meche pytee
Ande antecriste shal be wiþ-oute peer
Ande lyue here in erþe two and þritty þer
Ande an half as some clerkes konñep þe

4590 ffor of so mony þeres shal hys age be
ffro þe tyme of hys firste bygynnynge
Into þe tyme of hys laste endynge

4593 [And som clerkis seith þat he schal lyue in erth here

4594 As god lyued in mannnes kynde here]
Ande whan he haþ lyued so longe
No man shal of hym euel fonge
ffor he shal þan fele goddes venianunce
Ande deye on euel dþ wiþ-oute repentaunce

4593-4594] 3.2.
ffor sodeynly he shall be yslawe

ffor þat he destried so godes lawe
Riȝte vpon þe mounte of olyuete
Where þat oure lord sette hys fete
When he stey ín-to heuene bríst
Ande þere ende hys lyf þorh goddes myst

Some clerkes seggeþ hit ys no lesyng
Þat saynte michael shal hym to deþ brynge
þorh godes heste ín þulke selue grounde

In þe whiche he shal ded be yfounde

Ande antecristes mynystres after þat he ys ded
Shulleþ gret ioye make and also take here red
Ande lyue ín delites boþe nyste and day
Ande wyues to hem wedde yche to hys pay

[And sey þus þei he be dede þat was oure prync]

We haue nowe þese and in our h welth wil wynce]

Ac as þai þus lyueþ þan þai alle
þai shulleþ sodaynly adoun ded falle
þorh þe myst of oure almysty lord
þai shulleþ þus deye wip-oute any word/
Ande whan þai beþ alle þus fordo

Þe grete dom shal nost þette come þerto
i So sone þere vpon as men wolþeþ wene
ii Ac god wol graunte oþer dayes bytwene

ffor þe glowe of danyel saþ þis wrytyng
God þyueþ fyue and fourty dayes of abydyng

4609-4612] These lines are omitted from all recension MSS.
4617-4618] 3.2. 4624i-ii] The addition of these lines is common to all recension MSS.
To alle þat þan shulleþ desayued be
Þorgh antecriste and of er þat were of hys degre
Þat þai haue tyme to be amendet of here synne

4630 Ande to do som penaunce ar þe dom bygynne
Ande þan þe iewes þorgh goddes myst
Shulleþ in þe trewe fay stedefasteliche be ypiþt
Ande so shal god fulfille in þe laste dayes

4634 Þis word þat hym self in þe gospel sayes
ET FIET VNUM OUILE ET VNUS PASTOR

4637 He saiþ alle folkes shulleþ to on flok falle
Ande on herde shal be to kepe hem alle
Þat folk iewes and cristene men beþ yholde
ffor vnder on fey þai shulleþ be ðonge and olde
Ande fro þat forward shal holy churche be
In pees and reste wiþ-oute any aduersite
ffor þan shal al þe power of þe fend away wende
ffro þulke tyme in-to þe worldes ende

4645 So þat he shal nowþer tempte ne greue
Holy churche ne no man þat shal alyue byleue
Ac how moche space shal be fro þan
To þe day of dom telle ne can no man
ffor alle þe prophetes þat any man may telle

4650 Ande alle þe halwes þat in heuene dop dwelle
Ne myþte neuer ywete ne knowe þat priuete
What tyme þat day of dome shal be
ffor god wol noþt þat any man hit wyte
Bot hym self as hit ys in boþe ywrite
Þere-fore criste to hys deciples saið þus
4656 As Ion in ſe gospel telleþ vs
NON EST VESTRUM NOSCERE TEMPORA UEL MOMENTA/
QUE PATER POSUIT IN SUA POTESTATE/

4659 He saiþ hit byfalle þoſt sow to knowe
þe tymes þat comeþ in alytel þowe
þe whiche þe fader haþ in hys power yset
Hys wille þerof to do and to haue no let
þerfore shulde no man aske ne make asay
How moche we haue in-to domesday

4663 [Ne we scholde nat couette hit to lere

4664 To wite wheþer hit were fer or nereþ
But we shulde make vs aredy alle
As þe day of dom shulde to morwe falle
Ande euer þenke on þulke dredful dom
As dede þe gode man saynte Ierom
Þat euere boþe nyȝte and day þer-on þouȝte

4670 Ande þerfore þis sawe to vs he brouȝte
SIUE COMEDAM SIUE BIBAM SIUE ALIQUOD ALIUD
FACIAM SEMPER MICHÌ VIDETUR/ ILLA TUBA SONARE
IN AURIBUS MEIS ET DICERE SURGITÌ MORTUI ET
VENITE AD IUDICIAM

4675 He saiþ wheþer þat I ete óper þat I drynke
Óper þat I do ouȝte elles euere I þinke
Þat þe beme þat shal blowe at domesday
Souneþ in myn ere and saiþ as I here may
Arise þe þat beþ dede and comeþ a non
To þe grete dom boþe in flesshe and bon

4663-4664] 3.3.
108.

[Now haue þei herd of the begynnynge
Of antecristes lyfe ande of his endynge
The whiche men mowe a very tokyn calle
That a þen þe day of dome schalle falle]

i

OF NO TOKENES þAT SHULLEþ COME TOFORE þE DOM

MOnly mo tokens þette we moweþ yse
þe whiche afore þe dom shulleþ be
Boþe in erþe and also in heuene aboue
þe whiche god wol shewe for oure loue
ffor in þe gospel of tokens he doþ vs lere

þe whiche shulleþ be and saþ in þis maner
ERUNT SIGNA IN SOLE LUNA ET IN STELLIS ET IN
TERRIS PRESSURA GENCUIM PRE CONFUSIO/NE SONITUS
MARIS ET FLUCTUUM ARRESSENTIBUS HOMINIBUS PRE
TYMORE ET EXPECTACIONE/ QUE SUPERUENIENT
VNIUERSO ORBI NAM VIRTUTES CELORUM MOUEBUNTUR
ET TUNC VIDEBUNT FILIUM HOMINIS VENIENTEM IN
NUBIBUS CELI CUM POTESTATE MAGNA ET MAGESTATE

He saþ and ordeyneþ as hym þinkeþ to done
þat tokens shulleþ be boþe in sonne and mone
Ande in þe sterres of heuene þat men moweþ se
Ande in erþe gret pressure of men shal be
ffor þe noys of þe se and þe dreadful soune
Ande of þe flodes þat þan shulleþ come adoune/
Ande men shulleþ drie waxe and riþ þinne

ffor drede and longe abidyng þer-Inne

4681−4684] 3.2. 4684i] This English rubric is absent in
the following MSS: 3.2, 3.3, 3.4, 3.10, 3.16 and 34.
4685] Initial M descends three MS lines. 4699−4700] The
omission of these two lines is common to all recension MSS.
De whiche in-to all world shal be preued

4710 Ande panne be mystes of heuene shulle\(\) be meved
Ande pan \(\) pai shulle\(\) se \(\) he mannes sone
In cloudes comynge a-doun a\(\)saynest hys wone
Wi\(\) hys grete myst and vppon maieste
ffor in \(\) hat tyme shal be grete dom be
\(\) Des tokenes be\(\) ytold after \(\) he letter here
Ac pai move be expouned in a-no\(\)per manner
As god knowe\(\) alle \(\) pinges wel

4718 Perfore \(\) bus he sai\(\) by hys prophete Ioel
DABO PRODIGIA DE CELO SURSUM ET SIGNA IN TERRA
DEORSUM SANGUINEM IGNE\(\) ET VAP\(\)/
REM FUMI SOL CONUERTETUR IN TENEBRAS ET LUNA
IN SANGUINEM ANTEQUAM VENIAT/ DIES DOMINI MAGNUS
ET TERRIBILIS

4724 He sai\(\) I shal syue wondres manymfold

4725 Vppe in heuene to make men be more vnbold
Ande tokenes on er\(\)e adoun \(\) er-en to loke
ffuyr and blod and gre\(\) bre\(\) of smoke
\(\) De somne shal turne in-to derknes
Ande \(\) he mone in-to blod and lese here bri\(\)tnes

4730 Byfore ar \(\) he day of oure lord shal falle
\(\) De whiche shal openly be yshewed to vs alle
\(\) Puke day of alle no\(\)per dayes shal be laste
A\(\)saynest whom alle \(\) Des tokenes shulle\(\) be ycaste
\(\) Pan move men by suche tokenes ywyte
\(\) Dat hit ys \(\) he moste day \(\) dat may be vnder\(\)sete
Ande \(\) he streyteste and \(\) he moste hard
4737 As me may yhure here afterward

4738 This rubric is omitted in 3.2 and 3.4.

4738-4755 The inversion of the end rhyme in these two lines is common to all recension MSS, but originates in Group III. 4758-4812 The scribe has written Roman numerals i-xv in the left-hand margin of the MS opposite each corresponding ordinal in the text.
So that ye see shall be more hie

Pan any mountaigne that ye perteney

By forty cubites and so an hie stonde

As hit were a drye hulle that were in drye londe

In ye secounde day ye see shal wax so lowe

Dat vnnepe any man shal hit knowe

On ye pridde day ye see shall be al playn

Ande euene stonde in hys course agayn

As hit stod firste at hys bygynnynge

Wip-oute any more arysyng opere down fallynge

De ferpe day shal wonderful be

ffor ye moste wonderful fisses of ye see

Shullep to gadre come and aroryng make

Dat for drede many a man shal whake

Ac what dat rorynge shal þanne signifye

No man may wite but God that sitte an hye

De fifte day al ye see shal brenne

Ande alle ye watres that perto doþ renne

Ande dat shal laste fro ye arysynge of ye sonne

To ye tyme dat sho be afayn adoun ywonne

De sixte day shal sprynge ablody dewe

On gras and treos as hit shal þer-on shewe/

On ye seueþe day howses shulleþ a-doun falle f. 56r

Ande castelles and toures swyþe fele wiþ alle

De eyteþe day grete rockes and heuy stones

Shulleþ þan to gadre fiþte alle attones

Ande yche of hem opere shal adoun caste

Ande yche afaynest opere shal hurtely faste
So þat yche ston in diuerse maner wyse
Shal oþer to berste and in þre partyes dyuyse

4790 On neþe day shal gret erþe dene be
Generally in yche lond and in iche acontre
Ac so gret erþe whaue as shal be þanne
Shal no man telle þe tyme ne whanne
On þe teþe day folwynge wol euene

4795 A wynd shal come adoun fro heuene
þe whiche hulles and dales shal turne clene
In-to a playn þat non hulle shal be ysene
On þe elleueþe day men shulleþ out route
Of caues and holes and so wende aboute

4800 As wode men þat no witte ne konne
Ande no speche to oþer shal be ywonne
On þe twelþe day amonges men alle
A signe fro heuene shal adoun falle
On þe þrotteþe day shulleþ dede mennes bones

4805 Be yset to gadres and aryse vp at ones
Ande vppon here graues þai shulleþ so stonde
Ande in þis maner hit shal byfalle in yche londe
On þe fourteþe day as I þo soþe telle can
Shulleþ dye boþe child man and womman

4810 [ffor þei schulle with hem aþene aryse to lyue
That weryn aforne dede and with hem stond belyue]
On þe fytþeþe day þus hit shal bytyde
þe world shal brenne in eueryche asyde
Ande þe erþe where on now we don dwelle

Shal be brenþ in-to þe laste ende of helle

Þus telleþ Ierom þes tokens fyftene

As þai beþ ywrite in þe hebrewes bokes clene

Ac for alle þe tokens þat men shulleþ se

ȝette shal no man in certeyn be

What tyme criste shal to þe dom come/

So sodeynly he shal þerto be ynome

ffor as hit bifel in lothes and noes dayes

So shal he come as luc in þe gospel sayes

SICUT FACTUM EST IN DIEBUS NOEE ITA ERIT ADUENTUS

FILII HOMINIS NAM/ EDEBANT VIRI ET BIBEANT

ET UXORES EIS DABANTUR AD NUPCIAS USQUE IN

DIEM QUA INTRAUT NOEE IN ARCHAM ET SUBITO

VENIT DILUVIUM ET PERPÆDIDIT OMNES/ SIMILITER

ECIAM UT FACTUM EST IN DIEBUS LOTH EDEBANT ENIM

VIRI ET BIBEANT EMEBANT/ ET VENDEBANT ADINUICEM

PLANTABANT ET EDIFICABANT ET UXORES DUCEBANT

USQUE/ IN DIEM QUA EXIT LOTH A SODOMIS ET SUBITO

VENIT IGNIS ET SULPHIUR DE CELO ET/ PERDIDIT

OMNES QUI ERANT IN SODOMIS SECUNDUM AUTEM HEC

ERIT ADUENTUS FILII HOMINIS/

Pes beþ þe wordes of þe gospel

Þe whiche beþ on englisþe þus moche forþo telle

As hit was ydo in þe dayes of noe

Somannes sone shal come saþþe he

ffor men eten and dronken and were swythe glade

Ande weddede wyues and bridhailes made
In-to þe day namelyche þat noe wente
In-to þe shippe and wyf and children wiþ hym hente

4845 Ac sodaynly com þe flood in þulke tyde
Ande fordede al þe world in eueriche asyde
Also in þe dayes of loth hit dede so byfalle
Men eten and drownen and were mury wiþ alle
Ande yche man wiþ oper boþe solde and boste
Ande plaunted and bigged and houses wrouste
In-to þe day þat lop þede of sodem parchaunce
Whan sodaynly on hem com godes veniaunce

4853 [ffor it rayned fro heuyn boþe fyre and brimstone
4854 And loste hem alle ande sparedde none]
Rișt so hit shal falle as men shullse se
4856 By þe day of dom þat shewed shal be
OF PE FUYR PAT SHAL BRENNE AL PE WORLD
4857 IN þe ende of þe world afore domes day
Shal come afuyr þat suche on neuer man say
In þe whiche al þe world shal brenne
4860 And noþing spare þat hit may þorgh renne
ffor al þe erþe shal brenne clene wiþ-oute
Ande also þe elements and þe ayer aboute
And alle þinge þat god hâþ on erþe ywroust
Shal þan be ybrent and wasted to nouþt/
4865 þis fuyr þat þorgh þe world shal arysse
Shal þanne come in diuerse wyse
ffor al þe fuyr þat ys iþ þe speor aboue

4853-4854] 3.2. 4856i] This rubric is omitted in 3.2 and 3.4. 4857] Capital I descends eight MS lines.
Ande vnder erpe to-gadre shal be yshoue
Ande alle attones hit shal to-gadre mete

4870  Ande brene alle þing and noþing lete
     Þat on erpe groweþ and hæþ þeron reste
     fforo hit be clansed and mad fair atte beste
     fforo alle corrupcions þat men mowe yse
     Þat in þe ayer oþer in þe erþe myste be

4875  Ac þis fuyr as þe bok dop vs kenne
     On foure maneres shal worche and brenne
     Hit shal worche as dop þe fuyr of helle
     To þunesshe hem þat þer shulleþ duelle
     Hit shal be as þe fuyr of purgatorie also

4880  To clanse hem þat hauþeþ venyal synnes ydo
     Ande hit shal worche as þe fuyr of erþe dop here
     þe whiche oueral shal brenne boþe fer and ner
     To wasty alle þinge þat on erþe sprenges
     As grases and treos and alle oþer þinges

4885  Ande also þe bodyes of eueryche man
     Hit shal to askes brenne as I telle can
     Hit shal worche also as þe fuyr of þe spere
     To make þe elements boþe faire and clere
     So þat al þe ayer shal be mad brist of hewe

4890  Ande þe heuenes shulleþ semy newe
     þorgh þe fuyr þat þus shal rayke aboute
     þe face of þe erþe shal brenne al wiþ-outë
     Ande þe shap of þe world shal be fordon abrod
     As hit was firste in þe tyme of noees flod

4895  Ande as þe flod passed þo cubites fiftene
Ande ouer pe hexte mountinge was wel ysene
Riste so as hye shal pe fuyr make hys pas
Ande be as myesty as pe water was
Ande as god byfore hys firste comyng

4900 Wolde here fordo wip-oute any lettynge
Al pe world porgh water of veniaunce/
A3aynest pe fuyr of lecherie pat ys ful of encombraunce
Rist so byfore hys comyng atte laste
He shal of pe world an endynge caste

4905 Porgh fuyr pat so shal brenynge be
A3aynest alle pe gode dedes of charite
Pe worchynge of his fuyr brenynng so sore
Shal conteyne he pre termes euere more
Pat ys to segge bigynnyng mydward and ende

4910 Ande as me may fynde who so wol perto wende
ffurste pulke fuyr atte bygynnyng
Shal come byfore cristes comyng
Pe whiche shal pe gode men clansy and fyne
Ande pe synful harde punesshe and pyne
Pat here louedon synne and pouste hit swete

4916 Ande perfore pus saiþ dauid pe prophete
IGNIS ANTE IPSUM PRECEDET ET INFLAMMABIT
IN CIRCUITU INIMICOS EIUS

4919 He saiþ fuyr afore hym in diuerse parties
Shal go aboute and brenne hys enemys

4921 [Pat fuir mennis bodies to askes schal brenne

4922 And al þing þat me mai in þe world kenne]

4921-4922] 3.3.
4951 [Pus þorew al þe world þat fuir schal brenne
4952 And hit clanse of alle fulþede and wemme]
4955 Ac whan þe fuyr has þus ywasted alle þinge
4956 Þan shal heuene cese of hys meuynge

i

OF ÞE GENERAL ARSYNG OF ALLE MEN TO ÞE DOM
OVre lord ar he come adoun fro hys trone
To sitte iñ dom in hys propre persone
He shal hys aungeles afore hym sende

4960 In foure parties iñ-to þe worldes ende
Ande make hem wiþ here bemes to blowe
þat alle men shulleþ boþe here and knowe
Ande þanne þai shulleþ alle men vppe calle
Ande bidde hem come to þe dom alle

4965 Þan shulleþ alle men aryse þat euer hadden lyf
Boþe man and womman chilt mayden and wyf
Boþe gode and ille in flesshe and in felle
In body and soule as clerkes konneþ telle
Ande þat iñ as shert tyme as herte may þenke

4970 Øber a mannes eye may open or wynke
Anon as herd ys þulke dredful soune

4972 Ande þerfore þe apostoil saiþ Þis in hys lessoune
OMNES ENIM RESURGEMUS IN MOMENTO IN ICTU OCULI
IN NOUISSIMA TUBA

4975 He saiþ alle shulleþ aryse in as litel doynge
As in þe space of an eye twynkelynge
Whan þat þai hereþ þulke dredful blaste
Of þe beme þat þan shal blowe laste

4951-4952 3. 4953-4954] Lines omitted by all MSS.
4956i] This rubric omitted by 83. 4957] Initial O descends three MS lines.
[Alle men schulle þan sone vp a-ryse
In þe same stature and in þe same wyse
The whiche þe haddyn here in her lyue dayes
And in none oþer als the booke syes]
ðan þai shulleþ arise in þe same alde
Dat god hadde here þat alle þinge may welde
Whan þat he aros þorgh hys myst
ffro dep to lyf as hit byfel hym byrist
ffor þan was he of þretty þer old and two
Ande þette þre monþes þerwiþ also
In þulke elde þai shulleþ aryse ychon/
Whan þat þe beme makeþ hys mone
Wiþ here bodyes wiþoute any more tale
Ande wiþ here lymes boþe grete and smale
ffor þai þe bodyes of euery aman
Shulleþ alle be ybrent to askes þan
Ande þette þai alle þe askes of here bodyes
Were yskatered in diuerse partyes
þorgh yche alond (1) yche a contre
þette þai shulleþ alle to-gadre be
Ande yche abody shal aryse wiþ hys lymes alle
As þai shulde by kynde to þe body falle
Ande wiþ al þe heer in body and heued
So þat noping shal fro hem be reued
ffor þer shal non heer be ylore Twys
As saynte luk bereþ witnes and saiþ þis
CAPILLUS DE CAPITE VESTRO NON PERIBIT
He saiþ non heer shal peresh ne faille

4979-4982 ] 3.2. 4997] (1) Space in MS of one letter, probably 'and'.
Dat bylongeth to be heued and may hit auaille
Ande þe lymes of men þat beþ here vnsemelyche

5010 Porgh foul outrage of kynde namelyche
God shal abate þat outrage þorþgh myȝt
Ande make þe lymes more semely to siȝt
Ande siȝf any lyme wantede þat shulde byfalle
To þe body gret oþer smal among hem alle

5015 Porgh defaunt of kynde þan god of hys wille
Shal alle defautes of þe lymes fulfille
Ande þus he wol do principally to alle þo
Dat shulleþ be saued and þo (2)lysse go
Ande here bodyes shulleþ be semely and bryste

5020 Wiþ alle þe lymes to yche a manners siȝte
Ac he shal noþt amende in no partie
De fautes of þe lymes of synful bodyes
ffor here bodyes shulleþ vnsemely be
Ande foule in eueryche alyme forto se

5025 þan alle þat beþ gode and riȝte-wyse
Dat shulleþ be ysaued shulleþ vp aryse
Ande into þe ayer be yrauesshed on hye/
ffor þan ys cristes comyng ney     f. 59r
Ande þere þai shulleþ hym kepe forto þat he come

5030 As he þat ys domesman to deme alle and some
Ac þe moste perfite men shulleþ firste criste kepe
Ande alle oþer wiþ hem come in on hepe
Ande so be we wiþ hym euere in body and soule

5034 As þe trewe apostel saiþ sayn poule

5018 (2) Hole in MS of one letter space, probably 'b'. 
QUONIAM IPSE DOMINUS IN IUSSU ET IN VOCE ARCH-
ANGELI ET IN TUBA DEI DESCENDET DE/ CELO ET MORTUI
QUI IN CHRISTO SUNT RESURGENT PRIMI DEINDE NOS
QUI VIVIMUS/ QUI RELIQUIMUR SIMUL RAPIDEMUR
CUM ILLIS IN NUBIBUS OBUIAM CHRISTO IN AERA/
ET SIC SEMPER CUM DOMINO ERIMUS

5042 He sayþ oure lord shal a-doun come fro heuene
   In godes biddynge and archaungeles steuene
   Ande in þe soune of cristes oune beme
5045 Al þe world to deme þorgh hys swete leme
   Ande þat beþ dede in cristes name
   Shulleþ firste aryse wiþ-oute any shame
   Ande afterward in þulke selue maner
   Alle we þat ðette lyueþ and beþ alyue here

4950 Shulleþ þan wiþ hym in cloudes be yrauessed
5051 Into þe ayer and euer þer after wiþ criste be ynoressed
5054 Ac þe synful þat shulleþ aryse in þulke tyde
   Byneþe on þe erþe shulleþ criste abide
   Ande weþe and sorwe for here foule synne
   þfor þai ne shulleþ now heder þennes wende wynne
   Ande hem shal leuer þan to be in helle
   þan to come a-fore god here synnes to telle
5060 [They schulle we-lyhym fle if þei myght
   Outher be hid hem fro þe domesman syght
   Outher in þe erthe ouþer in som ouþer place
5063 They ne roghte so þe com noght afore his face]

5052-5053] Omission common to recension MSS. 5060-5063] 3.2.
[PRE TIMORE SE ABSCONDENT ET DICENT MONTIBUS
OBRUIE NOS ET LA/PIDIBUS ABSCONDITE/ NOS
Seint Ion sei þ þe sinful man for so þe
To þe whiche sinne was neuer lo þe]

[And ryche men also of dyuerse countre
And poure men also bo þe bond and fre]

[In caues wolde huide hem euerychone
An in þe roches of þe harde stone]

[And for grete drede þei schulle sigge þus
Erthe we pray þe to fallyn down to hide vs
ffro þe face of hym þat sitteth in trone]

And fro þe wreche of goddes son alone]
Þán shulleþ many men haue drede
To come before hym to se hys manhode

Ande namely synful men þat be þ wi þ ouþe hope
i Of goddes mercy to haue alytel drope

Þerfore Iob in þi hys bok þes wordes sette
i Euerymannes inwitte þer wi þ forto whette

[DOMINE QUANDO VENERIS IUDICARE TERRAM/ VBI
ME ABSCONDAM A VULTU IRE TUE QUA/ PECCAUI NIMIS
IN VITA MEA]

Lorde he seith whan þu schalt come to þat fitte
ffor to deme þe erthe and in dome forto sitte
Where schalle þ fro thy wrathe þan hide me

5064-5072] 3.3; the Latin quotation beginning at line 5064 is highly abbreviated in 3.3, appearing in 3.11 as well and in no other recension MSS. 5074-5075] 3.11. 5076-5077] 3.3. 5078-5018] 3.2. 5084i & 5085i] Added by all recension MSS. 5086-5094] 3.2; the Latin quotation beginning at line 5086 with English through line 5094 is omitted by 3.1, 3.7, 3.13, 3.14, 3.16, 3.17, 3.18 and 83.
ffor why j haue trispassedde aȝeyneste the
Welle moche in my lyue dayes here

5094 And þerfore eftsones seith iob in þis manere]

5095 QUIS MICH? HOC TRIBUAT UT IN INFERNO PROTEGAS
ME ET/ ABSCONDAS ME DONEC PERTRANSEAT FUROR TUUS

5099 Lord who may ȝyue to me sayþ he
ðat þow in helle woldeste hyde me/
Ande keuer me at þulke dredful day
ffor þat þi wreche be ypassed away
þan hit is no wonder þai hit greue sore
A synful man to haue drede moche more

5105 Þat shal be damned and for euere ylore
ffor his synnes þat he haþ ydo byfore
ffor criste so wrecheful shal be in þat stounde

5108 Þat no man wiþ-oute drede shal be yfounde
i OF GODDES COMYNGE TO þE DAY OF DOM

5110 Ïvre lord þorgh hys grete myste
Shal come a-doun fro heuene lîste
As a domes man in dom forto sitte
Ande wiþ hym gret multitude ful of witte
As aungeles and archaungeles many on

5115 Ande oþer halwes þat shulleþ wiþ hym gon
i ffor þus telleþ þe bok vs þere-wiþ to lere
ii þat we of hys comynge knowe þe maner
ECCE DOMINUS VENIET ET OMNES SANCTI EIIUS CUM EO

5118 Lo oure lord he saiþ shal to þe dom come

5108i] All recension MSS contain this rubric. 5109] Line missing in Morris' edition. 5110] Initial O descends three lines. 5115i-ii] These lines omitted by 3.7, 3.6.
Ande alle hys halwen shullen wip hym be ynome
Ande so sodaynly he shal hym þeder shewe

5121 As saiþ þe gospel of saynte mathewe
SICUT FULGUR EXIT AB ORIENTE ET PARET IN OCCIDENTE/
ITA BRT ADUENTUS FILII HOMINIS

5126 As þe euenynge he saiþ out goþ i̊n a short tyde
Clene fro þe est i̊n-to þe west syde
Rist so þe comyng of mannes sone shal be
Sodeyn břist and dredfol forto se

5130 He shal come wip-oute any lette adoun
Aþaynest þe mounte of olyuete i̊n hys propre persone
Where þat he i̊n hys manhede stey i̊n-to heuene
þfor hys deciples to hys fader wel euene
In suche a fourme as he þan vp stey

5135 He shal aþayn come and deme þorgh god fey
Gode and euel boþe þonge and olde

5137 As þe aungels to hys deciples tolde
HIC IESUS QUI ASSUMPTUS EST A VOBIS IN CELUM
SIC VENIET QUEMADMODUM/ VIDISTIS EUM EUNTEM

5142 Þai saiden Iesu þat is here vp ytake anon
ffro sow i̊n-to heuene i̊n flessh and bon
So shal he come atte worldes ende
As þe seyegh hym now in-to heuene wende

5146 Ande so shal he aþayn come i̊n þe fourme of a man
i Ande alle þinge deme as he wel can
ii OF þE STEDE þAT CRISTE SHAL DEMENTE INNE

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5146i] This line is numbered twice as line 5147 in Morris.
5146ii] All recension MSS have this rubric.
Whan criste ys ycome adoun forto deme

In þe fourme of man as he shal se me
In a place he shal þan hys dom holde
Pe whiche ys þe vale of iosaphat as hym selue wolde
Where þat alle men shulleþ togadre mete

As criste telleþ by iœl hys prophete
CONGREGABO OMNES GENTES ET ADDUCAM EOS IN VALLE
IOSAPHAT

He saiþ I shalle alle men togadre calle
Ande in-to þe vale of iosaphat lede hem alle
Ande þette more þerto he saiþ þus

As god by þe prophite shewed to vs
CONGREGENT ET ASCENDENT OMNES GENTES IN VALLE
IOSAPHAT/ QUA IBI SEDEBO UT IUDICEM OMNES GENTES

He saiþ alle men shulleþ to þe dom arise
Ande in-to þe vale of iosaphat come in alle wyse
ffor I shal sitte in my propre persone
To deme as þai beþ worþi þe men euerichon

[And þat valle is þe vale of erthe as men callith
ffor a-myddes þe erth with-oute drede it fallith]
Iosaphat ys þus moche forto say
As þe stede of dom atte laste day
Wheron criste shal nott fullyche come
ffor before he haþ þe kynde of <erþe> man ynome
Ac þþ iþ þe ayer he shal sitte as a lord

In a whit cloude as holy writte saiþ þis word

Initial W descends three MS lines. 5167-5168] 3.2. 5172. <erþe> inserted superscript above man.
ECCE APPAREHIT DOMINUS SUPER NUBEM CANDIDAM

5177 Lo he saiþ our lord shall hym shewe
In a wht cloude wiþ alle hys angels a rowe
Euenc aboue þat vale as hit were in houyngc

5180 Where alle men shulleþ hym se in dom syttyngc
Ac þe skyle why þe shal sitte þere/
Men mowen fynde by þis sawe here
ffor þe vale of iosaphat is yset in awaylete
Bytwene þe hye mounte of olyuete

5185 Ande ierusalem in þat oþer side
þe whiche stondeþ amyddes þe world wyde
Ande also þer ys þe mounte of caluarie
Ande sepulcre of criste and of oure lady marie
Ande also in þat place stout bedlehem

5190 Noþt fer fro þe cytee of ierusalem
þerefore god on þat day shal sitte þere
þe grete dom to ȝyue in þis maner
LO here ys as þe mowe now se
þe vale of iosaphat þat ys vnder me

5195 Where þat yburied was my moder marie
Of wham I tok fflessh and blod wiþ-oute vilanye
He may say here þe mowe se now
þe cytee of bethlehem where þat I was ybore for ȝow
Ande in cloutes yclopþed and sette honoured lasse

5200 In a cribbe I was layd bytwene oxe and asse
He may say also he þe mowe se stonde

5192] Line has been boxed in MS. 5193] Initial L descends three MS lines.
De cytee of ierusalem þe whiche ys ney to soure honde
Where for sow I hadde many a buffet
Ande wiþ sharpe scourges alle aboute byset
Ande suth þe croys to me was ymad wel þare
Ande þanne ylayd vppon my sholdres bare
He may say also lo here faste þerby
Is as þe mowe se þe mounte of caluarie
Where I was anhonged on þe rode

Bytwene two þeues and shad for sow my blode
Where þat hys peyne for vs was moste
Ande where þat he deide and þaf vppe hys gost
He may þette say riþ þus also
Lo here þe sepulcre alytel þerfro

Where Inne y was ylayd for sow as for ded
When I was buried as þe prophetes hadde sayd
He may say also here was my sete
When þat I to þe deþ wente fro þe mounte of olyuete/
Where aungels hem shewed in mannes liknes 

When I stey in-to heuene where ys euere blysse
Ande tolde sow how my comyng shulde be
To þe laste dom as þe mow now se
Now haue þe herde wel þe encheson
Whi þat he wolde sitte aboue þat vale by reson

De whiche men þe vale of iosaphat calleþ
ffor þat amyddes þe world falleþ
Also anoþer reson may be forþ bróst
Why he shal þere a-doun come and elles where nost
ffor þere was hys firste comynge adoun
In-to his world for mannes saluacion
Whan þat he ferste flessh and blod tok
Of þe maide marie as telleþ þe bok

[And þus he schalle com downe and sitte þere]

To deme alle þe werlde als j seyede ere]

OF PE FOURME OF MAN PAT CRIST SHAL DEME INNE
CRiste sterne of siþe shal þen be
Aȝaynest þe synfol man þat hym shal se
Ande dredful as hit ys ywrite on boke
He shal to hem be whan þai shulleþ on hym loke
Ande likyng and delitable he shal be to siþe

Off gode men þat haueþ here lyued in riste
Ac alle þe persones of þe holy trinite
Shulleþ noþt be shewed at þulke prypeute
Ne þe godhed shal noþte apere þanne
But crist alone in þe fourme of manne
Ande goddes sone he ys þat shal deme vs
Ande þer-of saynte luk in hys bok saiþ þus
OMNE IUDICIAM DEDIT PATER FILIO UT OMNES HONORIFICENT/
FILIIUM SICUT HONORIFICANT PATREM

He saiþ god þyuene to hys sone al þe dom
Þe whiche shal be þyue ar he come to oure home
ffor þat men shulde honoure þe sone arist
As þai honoureþ þe fader þat ys ful of myst
Þe gode men shulleþ hym se in hys manhod
Wip þe godhed as man in flessh and blod

5230-5234] 3.2. 5234i] All recension MSS have this rubric.
5235] Initial C descends three MS lines.
5255  De whiche he shal not hyde fro hem
     Ac as god and man he shal apere to be gode men/
5257  [Than schall bat be a blissedfulle sight
5258  So fayre as he schalle schyne and so bright]
     Ac pe euel men in manhood hym shulle seme
     Whan bat he deide for oure trespas
     ffor in pe fourme of man he shal ban seme
     Ande riȝte so in his manhede he shal vs deme
5260  Onlyche riȝte as he honged on pe rode tre
     Blew wan and blody as he pan was
     Whan bat he deide for oure trespas
5265  [ffor whi pe godhede is so ful of blisse
     And perfore bat siȝt pei schulle euere misse
     Ac in his manhode as ysaide biforn
5268  He wol him scheue to hem bat beþ forlore]
5269  [And in fourme of man he schalle to hem seme
5270  And riȝte so in his manhode he schal hem deme]
     Ande god shal at his doun comynge
5273  [On pe whiche he vs boght fro pe peyne of hell
     ffor he nolde bat any soule schould e bere dwell
     That tokyn of pe cros alle men schul beholde
     ffor it schall be delitable boþe to song and olde
     And to pe goode men it schalle be welle joyfulle
5278  And to pe synfulle welle dredefulle]
     Pis tokne shal pan be yshewed
5280  As pe bok saiþ boþe to lered and to lewed
HOC SIGNUM CRUCIS ERIT IN CELO CUM DOMINUS AD
IUDICANDUM VENERIT

5282i [Pe holicherche þus makeþ his vois
5283 And seip þat þe tokene of þe holi crois]
i þat is þe token of þe croys fro heuene shall be nome
5284 Whan þat oure lord shal to þe dom come
5287 Ac þis token as I wene shal noþt be
Dulke selue croys ne þe same tre
On þe whiche god was nayled boþe foot and hond
5290 But a tokene of þe croys þer-on to understande
ßette somme seggeþ and hit may wel be sop
þat þe token of þe spere with þe crois goþ
With þe whiche criste was ystonge to þe herte rote
Ande with nailes ysmyte þorgh hond and fote
5295 [Whanne þe iewes hym bounde to þe rode faste
And a crowne of thornes þereto his hede thraste
ffor þe blode出て ran on euyr iche a syde
And þe thornes on þe braynes gon to a-byde
And also the scourges that his flesche to tere
5300 That þe bloode ranne adowne be his lymes þere]
Alle þes tokens shulleþ þanne be shewed
Bifore alle men boþe lered and lewed
Ac þe synful þat shulleþ damned be
To here shentship shulleþ hym se
5305 ffor criste shal hem shewe hys woundes wyde

5282i-5283] 3.3; and in 3.10, 3.11, 3.12 and 34.
5283i] Line added in all MSS. 5285-5286] Lines omitted in all MSS. 5287-5290] A variant set of these four lines preserved in five MSS is given and discussed in Chapter four. 5295-5300] 3.2.
In heued in hondes in foot and syde
Pe whiche fresh and newe shulle seme
To pe synfol hat he shal here deme
ffor he shal pan shewe to here confusion

5310 Alle pe tokens of hys harde passion

5313 [And alle these tokens schalle openly be do

5314 To repreue pe synfulle and do hem schame perto]
Ande hat shal be to here shentship euermo

5316 As saynte austyn provep bus hat hit is so

FORTASSE IN CORPORE SUO CICATRICES VULNERUM
SUORUM SERUAUIT DOMINUS UT IN IUDI/ CIO HOSTES
EXPROBRARET ET CONVINCENS BOS DICAT ECCE DEUS
ET HOMO CUI CREDERE/ NOLUISTIS ECCE HOMO QUEM
CRUCIFIXISTIS AGNOSCITE LATUS QUOD PEPEGISTIS
QUOD/ PROPTER VOS APERTUM EST ET VENIRE AD ME
RENUISTIS/

5325 He sai[p oure lord goddes sone of heuene

Ha[p kept in his body as I segge wel euene
De sores of hys woundes swybe clere
Dat he soffred for mannes synnes here
He to shewe to hys enemys in hat wyse
Whan in dom he shal sitte as Justise

5331 [To reprove hem at pe laste domesday

5332 Whan pei schul hem wel sore perto amay]
He shal say lo here is pe man in fflesh and blode
De whiche se dede ahonge on pe rode

5335 [Loo here god and man hat sow al wroght

5336 Whome se loued noght bogh j sowe dere boght]

5311-5312] Lines omitted by all recension MSS. 5313-5314] 3.2.
5331-5332] 3.2. 5335-5336] 3.2.
Biholdeþ þe woundes þe whiche þe on me styked þe
Ande þe side þe whiche þe knyste wþþ hys sper þerek
þe whiche for þow was open euermore

5340 Ac þe nolde noþing take of my lore
A greþe shentship shal þis be to hem alle
þat haueþ criste forsake and beþ in synne falle
Ande wrouþt noþing to goddes honour

5344 þat soþred for hem mony an harde stour shour

5351 What mowe þai þenne onswere and segge
þai haueþ noþing hem to excuse ne forþ forto legge
[By no weye thanne mowe they excused be kidde

5354 ffor god of his dome is fulle a-visedde]
ffor on þat day as þe bok bereþ witnes
Shal noþing be yshewed but riþtfulnes
Ande greþ redzure to þe synful namely
þe whiche shulleþ be demed to pyne worþily
ffor here defense ys þan to hem wel vnþoup

5360 As þere of telleþ Ion to vs wþþ his mouþ
NON ERIT LOCUS DEFENCIONIS VBI VIDEBUNT SCRIPTUM
EXHIBENTEM/ TESTIMONIA ET SIGNA QUE SUNT SUE
PASSIONIS

5364 He saþþ no stede of defense shal be yfounde
Whan criste shal be yseye in þat stounde
þyyuenge witnes and tokens enyron

5367 Of his greþe pynes and of hys harde passion
i [Ande on þat day as y in bokes rede

5368 Shulleþ alle men be in greþ drede]

5345-5350] Lines omitted by all MSS. 5353-5354] 3.2.
53671-5368] 3.12.
On that day shall be now the angel near man
that shall tremble and for fear become wan
All that by witethat our lord will have saue
Seteth that shall on that day great fear have

[Noth for them self for they be both guileless of sin]
And for redure and rightfullnes that god is in

For the great austerity and the great affray
That god shall shewe on that day
Aaceneth that synful as I may rehearse
The which shall be damned without mercy
And so much fear shall have

And more fear that synful shall have in that stounde

As an holy man saith as he haveth in boke yfounde
SI COLUMPNE CELI CONTREMESSENT ET PAUEBUNT
ADUENTUM CHRISTI ET ANGELI/ DOMINI AMARE FLEBUNT
PECCATORES AUTEM QUID FACIENT

He saith if the pilers of heaven will stand
The which be the holy men that lyeth ariest
Shall fear Christes comynge in manhede
And the angels also shall have fear
And well sore wepe and bitterly perto
What shall that synful man than do
The which shall be dammed without any grace

Perfore the holy man saith thus in a nother place
SI IUSTUS VIX SALUABITUR IMPIUS ET PECCATOR
VBI PATEBUNT

[Omitted by all MSS. 5374-5375] 3.2.
He saiþ if þe riȝtful man þat is clene out of synne  
Shal vnne þe saluacion to his soule wynne  
þe synful man and þe wicked on þat on ende  
Wheder shulleþ þai þan hem biwend þe  
[Rightfulle men as þe booke makithe mencioun  
Schulle be jsaued for her perfeccioun]  
ffor þan shal oure lord in hys manhod sitte  
Aboye þe synful and syue hem an hard fitte  
ffor he shal be wroþ and sterne of chere  
Hem forto deme þat haueþ mys-lyued here  
Ande helle þat ys byneþe so wid and depe  
þan shal be opened hem forto kepe  
Ande þe erþe þat þai on stondeþ shal whake  
Ande tremble for here synne and al to sake  
So þat vnneþe þe erþe shal hem bere  
So moche here synnes shulleþ þe erþe dere  
Ande þe world aboute hem shal be brennynge  
Ande fendes on yche a syde of hem stondynge  
þan grete sorwe shal be hem among  
ffor heuene shal hem smyte al along  
Wip þonder-dinttes and liȝtynges yfere  
Ande þai wolde hit fle ac hy ne fyndeþ no place þere  
ffor þai shulleþ so be a-set by euerly asyde/  
Dat þai mot nedes al here myschef abide  
5402-5403] 3.2.
OF ṚO ACCUSOURES ṚAT SHULLEP ACCUSE SYNFUL

MEN ATTE DAY OF DOME

Many accusours shullep be Ṛanne
To accuse Ṛe synful a-fore Ṛe domes manne
ffor as Ṛe shullep here I fynde ywrite

ffiftene maner accusours Ṛat shullep nost be forȝete

Concience is Ṛe first and Ṛat is Ṛe inwit of man
Ande his synnes Ṛe whiche he wel rekene can
Ande gode creatures Ṛat we shullep Ṛere knowe
As aungels of heuene and deuiles Ṛat beþ lowe
Ande martires Ṛat hauep soffred torment manyon
Ande sayntes Ṛat hauep had peynes in fflesh and bon
Ande mennes sones and douȝtres Ṛat were vnchastyset
Ande pore men Ṛat in euel aray were disgysesd
Sogettes and benefices Ṛat beþ resayued here
Ande Ṛe torment of cristes passion al yfere
Ande god hym self and Ṛe holy trinite

Aȝaynes Ṛe synful man Ṛan shullep be

HOW MANNES CONCIENCE SHAL ṚE SYNFUL ACCUSE

FErste shal a mannnes oune concience
Accuse hym self in cristes presence
Ṛe whiche al openly shal be ykud
ffor noþing Ṛan shal be yhud
Alle þinge shal be yshewed Ṛere to Ṛe eye

ffor daniel saþ þus in hys prophecie
DEDICT IUDICIIUM ET LIBRI APERTI SUNT

5447  He saf dom he saiþ and þe bokes beþ yhopenyd wyde
Ande þe bokes shulleþ be yseye at þat tyde
Þes bokes beþ conciense and nost elles

5450  Ande þer-of þe glose in þis maner telles
CONCIENCIA OMNIBUS REUELABITUR

5452  Concience he saìþ of alle maner þinge

5453  Shal be shewed to mannes knowynge

5454  HERE synnes also boþe more and lesse
Shullþ hem accuse as þe bok ys witnes

5456  [ffor her synnes euyr with þaim schalle laste
Als þei were bounde to her nekke faste
And so þei schulle accuse hem at þat day

5459  That þei schulle noght ones seye nay]
ffor as astolen þing accuseþ a þef þer-wiþ yfounde/
Whan hit ys aboute hys nekke faste ybounde
Riȝte so here synnes shulleþ hem accuse þere
As þai aboute here nekkes ybounde were
Dan shulleþ here synnes segge þus
O þow synful man þow wrouȝtest vs
Ande we beþ þine wiþ-oute any doute

5467  ffor þow hast longe tyme ybore vs aboute

5468  Also accuse hem shal al holy writte

5453i] Rubric omitted by 3.2, 3.3, 3.4, 3.10 and 34.
5454] Initial H descends three MS lines. 5456-5459] 3.2.
5467i] Rubric omitted by 3.2, 3.3, 3.4, 3.10 and 34.
5468] Initial A descends two MS lines.
Ande namely hem þat knowep hit
Oþer þe periles haueþ ylerned þat falleþ þerto

5471 Ande wolde noþt after þe holy writte do

5472 Þette shulleþ godes creatures þere
Also hem accuse iþ diþerse maner
As þe sonne and þe mone and þe sterres on hye

5475 Ande þe firmament þat is to vs ney
Ande alle þe worlde shal þan be þare
Hem to accuse and to brynge iþ care
ffor alle manere creatures hem haty shal

5479 Whan þat he ys wroþ þat is maker of al

5480 All þe deuëles shulleþ hem accuse sore
Of alle here synnes boþe lasse and more
Ande of þe synnes þat þai spared out to speke
Ande hadden drede þat god wolde þer-of beþwreke
Of al þis þai shulleþ hem þere accuse al abrod

5485 As a þeof døþ anþer þat iþ þeþþe wiþ hym abod
Ande accuseþ hym of þat same þingge
Þe whiche he wiþ hym dede þorh hys eggynge

5488 [ffor þe debils schulle be redy at the doome

5489 That to tempte men euyr bethe þ come]
ffor þe fendes haueþ ywrite alle þe synnes iþ here þouþt
ffor þe whiche mannes soule may to payne be þbrouþt

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5471i] Omitted by 3.2, 3.3, 3.4, 3.10 and 34.  5472] Initial Þ descends two MS lines.  5479i] Rubric omitted by 3.2, 3.3, 3.4, 3.10 and 34.  5480] Initial A descends two MS lines.  5488-5489] 3.2.
Alle þe synnes iche of hem reherce can

5493 Ande þerfore þus saiþ Iob þe holy man
SCRIBIS ENIM CONTRA ME AMARITUDINES/ ET
PERMITTIS SCRIBI CONTRA ME PECCATA MEA

5496 He saiþ lord þou soffredeste as hit liked þe/

5497 Bitter synnes to be ywrite aȝaynest me  f. 64r

i HOW ÞE AUNGELS SHULLEþ HEM ACCUSE

5498 AVngels also as I here clerkes segge
Shulleþ grete resons aȝaynes hem legge

5500 ffor whi god þat here soules to hem bytok
Hem forto kepe as hit ys write in bok
Shal aske of hem at hys doun comynge
Acountes to ðelde of here kepynge
Þan shulleþ þe aungels onswere þerto

5505 Ande <say> þus after oure consaille þai wolden nost do
Ac aȝaynest oure wille þai wolden here folies vse

5507 Þus shulleþ þe aungels synful accuse
i HOW ÞE HEÞENE MEN SHULLEþ HEM ACCUSE

5508 Also þe heþene men þat in euel euer were bolde
Ande cristendom ne trewe fay take nolleded
As Iewes sarasenes and paynymes manyon
Þe whiche neteþ what to goddes lawe shulde be ydon
þette þai shulleþ hem accuse wiþ a sturdi mood

5513 Ande segge þe false cristene men þat neuer dede god

i How mowe þe excused be of soure ypocrisie

ii þatþousten god to bigile wiþ soure folye

5497i] Omitted by 3.2, 3.3, 3.4, 3.10 and 34. 5498] Initial A descends three MS lines. 5505] <say> added superscript above þus. 5507i] Omitted by 3.2, 3.3, 3.4, 3.10 and 34. 5508] Initial A descends two MS lines. 5513i–ii] Lines in all MSS.
ffor þe heþene men at þulke grete assise

5515 Ṣan shullep be yholde as men riȝt-wyse
As to þe regard of false cristene men
Þat wolden noþte kepe goddes hestes ten
Wherefore þai shullep haue þe more peyne
ffor þat Þai spendeden here wittez al in veyne
In þe putte of helle þat more shal hem greue

5521 Þan þe heþene men þat beþ of mysbyleue

i HOW PE HALWES OF HEUENE SHULLEP HEM ACCUSE

5522 PE halwes of heuene shullep hem accuse also
þe whiche shullep be dammned and to helle go
Ande namely martires þat beþ godes owne knyþtes
5525 ffor þai shullep accuse alle synful wistes
As wickede tirauntes þat hem payned and slowe
Ande alle oþer þat hem torment drow
Ande of veniaunce þai shullep ðuere to god criþ/

5529 As þe apocalipsis saiþ þat wol noþt lye
USQUEQUO DOMINE SANCTUS ET VERUS NON VINDICAS
SANGUINEM UESTRUM/ DE HIIS QUI HABITANT IN TERRA

5532 Þat is to say holy lord and sopþast god
How longe shal hit be er þow auenge oure blod
Of oure enenmyes þat ȝette on erþe duelleþ
5535 On þis maner þe apocalipsis vs telleþ
[And sith þat þei crie for venjaunce
Of þo þat to hem þat here didde myschaunce
5539 Stille be and of venjaunce noght god byseche
OFF HEM PAT SOFFRED WRONGES HERE
5540 Pay pat haue soffred here any wronge
Of here enemyes pat be in euel stronge
On pat day pat shulle be accused sone
5543 Of po pat of suche wronge make be accused sone
HOW PE CHILDREN SHULLE ACCUSE HERE FADRES
5544 Sette sones and doustres pat vnchastised were
Shulle accuse here fadres and here modres here
ffor pat pai were recheles and somdel slowe
To chastise hem and to holde hem lowe
Ande wolde no ping hem teche of gode pewes
5549 As pe wyse man in hys bok shewes
DE PATRE IMPIO CONQUERENTUR FILII/
QUONIAM PROPTER IPSUM SUIT IN OBPROBRIUM
5552 He sai pat sones shulle playne pat hit is in fadres gulte
Of pat pai haue mys-do for pai were to no lore ipult
ffor orgh pe deaute of hem pai be forlore
5555 ffor pat pai lerned no god sup pai were bore
Ande for pe deaute of here gode disciplyne
Parchaunce pai mowe be dampted to helle pyne
Ande pe fader also may wi hem be yspilt
5559 ffor pat he ha nost on hem godes heste fulfilld
HOW PE PORE SHULLE ACCUSE PE RICHE
5560 Sette pe pore men shullep playne by rihte
Vpon pe riche men a-fore godes siþe
Ande þanne hem accuse and ofte rehercy
Dat of here nede þai nadden no mercy
To helpe fro myschef þorgh þorgh almesdede
5565 Ne þat þai wolden nowþer cloþe ne fede
Ac in gold and suluer was al here truste/
Ande al þai wolde into here tresour þuste f. 65r
Ande þer-of to þe pore wolden nost ðyue
Al þogh þai for meschef to deþe were ydryue
5570 Wherefore þe luste of þulke foule monye
Þan aþaynest hem ywrite shal be
Ande for þat moþes haueþ bred wel þikke
On here cloþes hit shal be to hem a sor prikke
5574 [ffor þei haddyn ouer mesure more
5575 And wold noght þer-of parte with þe pore]
Alle þes on þat day to witnes shulleþ be ybrouȝt
5577 ffor þat þai molde in meschef þe pore helpe nost
1 HOW PE SOGETTES SHULLEþ ACCUSE HERE SOUERAIGNES
HI þat were sogettes to any mannes seruise
Shulleþ accuse hem in þis wyse
Dat haueþ hem greued þorgh myst and maistrie
5581 Ande ofte wiþ wronge bynome hem here salarie
1 OFF PE BENEFICES þAT GOD HAP YDO TO MAN
5582 PE benefices þat god hap ydo to man here

5560] Initial 3 descends two MS lines. 5574-5575] 3.2.
5577i] Omitted by 3.3, 3.10 and 34. 5578] Initial H
descends three MS lines. 5581i] Omitted by 3.2, 3.3,
3.4, 3.10 and 34. 5582] Initial þ descends five MS lines.
Shullep hem accuse in diuerse maner
ffor aȝaynest hem crist shal a-legge wel sone
What he haþ don for hem boþe in sifte and lone
Ande reherce hys benefetes boþe more and lasse

5587 To repreue hem of here vnkyndenes

i OF PE TORMENT OF CRISTES PASSION

5588 Also þe torment of cristes passion
þe whiche he soffred for mannes saluacon
Shal hem accuse at þulke grete dom

5591 ffor whi þus saiþ þe gode man sayn Ierom
CRUX CONTRA TE TESTIMONIUM PORTABIT CICATRICES
DEI/ CONTRA TE LOQUENTUR CLAUI DE TE CONQUERENTUR

5596 He saiþ þe croys on þe whiche he wolde for man deye
Shal þanne aȝaynes þe synful man preye
Ande god also þorgh hys swete woundes wyde
Shal harde aȝaynest hym alegge in þat tyde

5600 Ande þe tokens of hys woundes shullep make aspeche
Aȝaynest hem and continuellyche aske hym of wreche
Ande þe nayles þat in hys woundes were ystonge

5603 Shullep playne wip þe blod þat was on hem yclonge

i HOW GOD AND PE HOLY TRINITE SHULLEP HEM ACCUSE/
Atte laste god hym self þat is moste of myst f. 65v
Ande þe holy trinite shullep hem accuse bi-ríst

5606 [ffor þat þei wrathed god in his grete pouste

5607 And alle persones of the holy Trinite]

Bope þe fader and þe sone and þe holy gost
Perfore þulke accusacion shal be moste
Ac þe secounde persone þanne alle þinge shal deme

5611 Dat is godes sone þat as man þere shal seme

i OFF ÞE STREITE ACOUNTES ÞAT MÆN SHULLEþ ÞYUE ATÞE DAY OF DÔM

5612 Alle þat comeþ a-fore criste on þat day
Shulleþ acountes þyue ar þay passe away
Of alle here lyf þat þai on erþe here ladde
Wheþer þai to þe gode drow oþer to þe badde
Ande þat shal to-fore al þe world be yshewed
Dat alle men shulleþ hit knowe bope lered and lewed

5618 [And afore alle þe halowes and aungels bryght
5619 And afore þe fendes þat beth horrible to mans sight]
Ande biforn alle þe wickede men also
Þe whiche shulleþ be damptned to endeles wo
Ande alle men shulleþ þere bope gode and ille
fforto deme and forto be ydemed after godes wille

5624 [ffor criste þat is rightfullle domesman
5625 Schalle iche man þer call þat þere lyfe wan]
5627 ffor þus in þe sauter as hit is ywrite
i Davud bæreþ witnes as he haþ vnderþete

ADUOCAUT CELUM DESURSUM ET TERRAM DISCERNERE
POPULUM SUUM

5630 He saiþ he shal do byfore hym calle
Þe heuenes abouþ and þe erþe þat ys adoun falle

5626] Omitted by all MSS. 5627i] Added by all MSS.
Riȝtfol dom on þat day forto legge
Ande someche ys þis vers forto segge
He shal a-fore hym calle heuenes shynynge brist

5635 Pe whiche beþ vnderstande holy men and perfìste
Pe whiche wiþ hym in dom þanne sitte
Ande wiþ hym demean by conseille of here witte
Ac þe erþe is nost elles forto telle
But wicked men and foule fendes of helle

5640 [The whiche he schal call after his owen wille
5641 ffor to departe oute þe goode frome þe jîle]

i HOW MEN SHULLEþ ÞE ELDE ACOUNTES ATTE DAY OF DOME
ii OF ALLEþ HERÈ TYME AND OF YCHE A MOMENT IN YDEL
SPENDÈT

5642 Þanne shal yche man þyue rekenynge
To telle of yche tyme of hys lyuynge
ffor þanne shulleþ men straite acountes selde
5645 Off alle here tyme boþe of souþe and elde
5648 Ande of alle þe tymes þat god haþ here ysent/
Ande specialy of yche atyme and moment  f. 66⅓
5650 [A moment of a tyme is none oþer thynge
5651 But a schorte tyme of ane eghes twynkelynge]
ffor no moment shal þanne be vntold
5653 As bernard þer-of winnesþ manyfold
SICUT NON PERIBIT CAPILLUS DE CAPITE ITA NON ERIT/
MOMENTUM DE QUO HABEMUS DIEM REDDERE RACIONEM
5658 He saiþ as non heer of al oure heued

Shal nost peressh ne þerfro be byreued
Rist so þer shal be no moment
5661 Of al þe tyme þat god hap to vs sent
5663 Of þe whiche we mot syue a rekenyng
i In þe tyme of þat laste dayes comyng
i1 HOW MEN SHULLEþ SELDE ACOUNTES OF YCHE YDEL WORD
5664 Also þai shulleþ selde acountes iñcerteyn
Of yche an ydel word þat is ysspoken inveyn
5666 [That is to seyne wordes þat be with-oute fruyte
i And makith to þe bodie agrete edwite]
5667 As holy writte þer-of bereþ witnes
i þe raper þat we leue þe wordes of ydelnes
DE OMNI VERBO OCIOSO REDDENDA EST RACIO
5670 þe bok saiþ shortly on þis maner
þat of iche ydel word þe whiche ys ysspoken here
A reson shal be selde þerof wel ariûte
Atte day of dom byfore godes siûte
5674 [And noghte onely of ydel wordes spekynge
5675 And of iche ane ydel þoght þe which is aûens godes plesiûng]
ffor excuse hem ne mowen þainost
Nowþer of ydel speche noþer of þoußt
5678 [That þei spokyn or þoght sith þei had witte
5679 Of theye were neuyr afore w<h>itte]
Wherefore oure lord þat sitteþ in heuene heye

5663ii] Omitted by 3.3, 3.10 and 34. 5664] Initial A
descends three MS lines. 5666-5666i] 3.2; and in 3.4.
5667-5667i] Omitted by 34. 5674-5675] 3.2. 5675] godes
abbreviated in 3.2. by suspension. 5678-5679] 3.2.
5679] 'h' inserted superscript in w<h>itte.
5681 Deus spekep by hys prophete ysaye

VENIO UT CONGREGEM COGITACIONES EORUM CUM GENTIBUS
AD IUDICANDUM/ ILLAS SICUT DIIUDICABO GENTES

5684 He saip I com to-gadre wiþ men aboute

Douþtes of men wiþ-Inne and wiþ-oute

fforto deme hem alle boþe more and lasse

As I shal þe men deme þorgh riþtfulnesse

5688 Sore ouste yche man farto drede þerfore

i Dat hþ yþoust wel ydellyche suth þat he was bore

5689 Wherefore saynte gregory in hys bok saip þis

i To make vs war to þenke ouste amys

SIC DEUS VIAS VNIUSCUIUSQUE CONSIDERAT UT NEC
COGITACIONES QUE APUD/ NOS SUNT IN IUDICIO
INDISCUSSE REMANEANT/

He saiþ god þat alle wysdom can

f. 66v

5695 So biholdeþ þe wayes of euery man

Dat þe leste þouste þat euere þouste we

Atte dom shal noust vndiscussed be

Ande noste only of yche ydel þouste and word and þouste

5699 But of alle ydel werkes þat a man hþ ywroust

i HOW MEN SHULLEþ SELDE ACOUNTES NOþT ONLY OF ÞE DEDES

ii OF ELDE AC OF ÞE DEDES OF ÀOUþE

5700 ÞEtte þai shulleþ acoountes also selde

Noþte only of þe grete dedes of elde

Ac also of þe smale dedes of ÀOUþE
ffro pulke tyme pat pai any witte cowpe
De whiche pai hauep ydo bynyste oper by day

Wherefore se mowe here salamon say

LETARE IUUENIS IN ADOLESCENCIA TUA ET IN BONIS
SIT COR TUUM IN DIEBUS IU/VENTUTIS TUE ET AMBULA
IN VIIS CORDIS TUI ET IN INTUITU OCULORUM TUORUM/
ET SCITO QUOD PRO HIIS OMNIBUS ADDUCET TE DOMINUS
IN IUDICIO

He saip pow yonge man be glad and blype
In be tyme of soupe be whiche passep swipe
Ande pat pin herte in godnes be yset faste

While pow dayes of soupe may laste
Ande in be wayes of pin herte pat pow go
Ande in be sipe of pin eyen two
Ande wyte pow wel pat for al pis soupe hede
Oure lord shal be to be dom lede
Where pat reons shullep be yholde wel cler

Ande þerefore saip Iob on pis maner
ET CONSUMERE ME VIS PECCATIS ADOLESCENCIE MEE

He saip lord pow wolt me wasty alto nost

Porgh be synnes of soupe þat I haue wroust

HOW MEN SHULLEP ÞELDE ACOUNTES OF ÞAT ÞAI HAUEP
GOD OFFENDED IN HERYNG

Day shullep þyue also a-countes among
Noȝte only of þat þai haueþ do wip wrong
Wetynge þorgh here owne knowynge

[^Omitted by 3.3, 3.10 and 34. 5725] Initial P descends three MS lines.
5728 But also þat þai haueþ mys-do þorgh heryng
   i As Idel tales and bacbytynge þat þai hereþ alday
   ii Ande þerto þeueþ goed erer and seggeþ nost ones nay/
      Of þe whiche no man hym self excuse can
      f. 67r
5730 As iã a bok þus openly telleþ awys man
      PRO OMNI ERRORE ADDUCETUR HOMO IN IUDICIOUM
5133 He saiþ for yche aþing þat is iã error turned
      God oþer euel þat may be graunted oþer werned
      Man þerfore atta laste day shal be lad
      To þe dom þat shal hym make sore a drad
      Ande þerfore dauid iã þe sauter bok telleþ vs
5738 How dreadful he was whan he saide þus
      ET IGNORANCIAS MEAS NE MEMINERIS
5740 Lord he saiþ byþenke þe noste
5741 Of myn euel vnconnynge of þouste
   i HOW MEN SHULLEþ ÞEELDE ACOUNTES NO3TE ONLY OF YCHE
   ii AN OPEN/ EUEL DEDE AC OF YCHE AN EUEL PREUEY DEDE
5742 Þay shulleþ acountes Þeelde as I iã boke rede
      Nouste only of yche an open euel dede
      Ac of yche an euel dede þe whiche ys pryue
      Þat semed to here siþe a god dede to be
      ffor som dede ys euel þat semed god here
5747 Ande þerfore saynte gregory saiþ on þis manere
      INTERDUM SORDET FACTUM OCULO IUDICIS QUOD PULGET
      OCULO FACTORIS
5750 He saiþ som dede ys foul to þe domes mannes siþe
      þe whiche to þe doer þer-of shyneþ wel briþte

5728i-ii] In all MSS.  5741i-ii] Omitted in 3.3, 3.10 and 34.  5742] Initial Þ descends three MS lines.
Ac pat atte dom shall be discussed clene
5753 As be sauter bok þer-of dop me ne
CUM ACCEPERO TEMPUS EGO IUSTICIAS IUDICABO
5756 [God seith þese wordes be þe prophet dauид
5757 And menythe other thynge þat accordeth þerwith]
He saþ when I shal take my tyme ariste
5759 Þanne I shal deme riȝtfulnes þorgh myȝt
i HOW MEN SHULLEþ 3YUE ACOUNTES ATTE DAY OF DOM OF
ii ÞE DEDES OF ÞE SEUE/NE WERKES OF MERCY ÞAT ÞAI
HAUÆþ NOȝT YDO IN HERE LYF DAYES
5760 Þette byhoueþ yche man as wel as he can
Conne 5yue acountes afore þat domes man
Noȝte only of þe werkes þat he haþ wrouȝt
Ac also of þe dedes þe whiche he dede noȝt
As of þe werkes of mercy and almesdede also
5765 þe whiche þai dede noȝte as þe bok acordeþ þerto
ESURIUI ET NON DEDISTIS MICHI MANDUCARE/
SITIUI ET NON DEDISTIS MICHI BIBERE
f. 67v
5768 [Þis to segge as 5e schulle yhere afterward
5769 How god wole þiue a sentence þerof swiþe hard]
Þat is to say I hongred ac me 5e nolde noȝt fede
5771 I þurstede and 5e no drynke wolde me bede
i þus god alle þe dedes þat beþ of mercy
ii To þe synful þan wol rehercy
iii HOW MEN SHULLEþ 3YUE ACOUNTES OF HERE SOULES
iv AFORE GOD ATTE DREDFUL DAY OF DOME

5756-5757] 3.2. 5759i-ii] Omitted in 3.3, 3.10 and 34.
5760] Initial 3 descends three lines. 5768-5769] 3.12.
5771i-ii] Contained in all MSS. 5771iii-iv] Contained in
all MSS. 5772-5775] Omitted by all MSS.
MEn shulleþ also acountes þelde
Of here soules þe whiche hem bihoueþ wel to welde
Of þe whiche þai shulleþ an onswere þyue
Off al þe tyme þat þai here dede lyue

ffor þif a kyng or ðeþ a gret lord þat were riche
Hadde a douþer þat were to hym ylyche
Off beaute and of face and of body semynge
Wham he loued specialy ouer alle þinge
Ande þouste to make hire a lady of worship

Ande bitauþte here a man forto kepe
þan þif þat man kepþe hire amys
Me þinkeþ hit were no wonder þis
þai þe kyng wolde haue of him a rekenynge
Ande a resonable onswere of þulke kepyng

Ande þe more euel þat she were byþemed
þe greuouseloker þat man shulde be ydemed
ffor hit semeþ wel þat he hap encheson
To putte hym in harde warde ffor hys treson
What shulde þan þe kynge of heuene do

Of a man and a womman þe whiche dop so
To wham he hap bitake forto kepe here
Hys douþer þat is to hym boþe leue and dere
þe whiche ys mannen soule þat his owne lyknes ys
Al þat tyme þat she doþ noþing amys

þe whiche he þouste coroune to be hys quene
In heuene þer me shal of no sorwe bymene

Initial M descends three MS lines. 5790-1 and 5792-3] Couplets transposed in 3.17; better reading in 3.3, 3.11 and 3.12.
Ande he ðat here kepeþ rechelesliche and ille
He shal be aresoned ðai hit be aȝaynest hys wille
Off ðe kepynge of hure ðat he of god tok

5805 As saiþ ðe wisman þus in hys bok/
CUSTODI SOLLICITE ANIMAM TUAM f. 68f

5808 Þat is on ðis maner to vnderstonde
Kepe ði soule wel ðat no fende hire brynge to shonde
Ac hym ys wel ðat sikerly þus segge may
In þe tyme of deþ at hys endyng day
Ich selde my soule in ðis deþes shour

5813 To þe lord ðat art my saueour

i How men shulleþ noȝte only þelde acountes
ii Of here soules but also of here bodies ðerto

5814 Men shulleþ also acountes selde
Nouȝte only of þe soules þat myȝte þai welde
Ac of þe bodies also þat beþ wiþ-oute
Þe whiche þai hadden to kepe and to bere aboute
Off þe whiche þai shulleþ þyue god rekenyngþe
Supþe þai haueþ yhad þer-of þe kepynge

5820 Ffor yche a mannes body may wel be ytold
As a castel þat ys ymad to be a stõ stronge holde...
Þe whiche to a man ys þyue of god forto kepe
Ffor hys owne profit and goddes worshep eke
Ac enemYES asayleþ hit wiþ sautes swyþe hard

5825 Ande þer-of saiþ þus to vs saynte bernard
Bonum castrum custodit qui corpus suum honeste
custodit

He said a god to castel and a strong keep in honeste.

He prayed for his body euere keep in honeste.

However, the men should keep only of their souls by themselves alone.

But of both to-gadre enjoined.

Men should also keep old.

At the day of doom ar that penes go.

That which shall be some

Not only of here souls by hem self alone

Ne only of here bodies that be per-bye.

But because the body and the soul together fall.

For the soul by hit self ys man non/

Ne the body without the soul is bot flesh and bone.

[And he may man be clepyd in twayne manere]

While that be the both knynte to-gider here.

For these clerkes that konne moche of clerisage

Calle an innor man and an outtor man in his wise.

That inner man is the soul softly segge.

Ac the outer man is the body that shal perto legge.

Ande bus the body and the soul rihte bytwene hem two.

Soely make on man and no mo.

Perfore men shulle keep elde acontes soely.

5829i-ii] Omitted by 3.3 and 3.10. 5830] Initial M descends three lines. 5842-5843] 3.2.
Of bo\textit{pe} to-gadre \textit{pe} soule \textit{and} \textit{pe} body

[And if a man be to god any thing froward
And vnkynde and of hym take no reward
That ne schalle iche dege of man in \textit{pat} case

\textit{3elde hym giltif at \textit{pe} dome for his trispase}]

\textit{i HOW MEN SHULLE\textit{\p}} \textit{3elde acountes no\textit{3T ONLY OF HEM/}

\textit{ii SELUE BUT ALSO OF HERE NE\textit{3BORES}

\textit{MEn acountes shulle\textit{\p} 3yue of here neis\textit{bore}
\textit{\p}at he be no\textit{STe} \textit{po}rgh meschef forlore

\textit{\p}at is to say \textit{\p}at iche man after hys my\textit{ste}
\textit{Shal hys neys\textit{bore} helpe i\textit{n} al ri\textit{ste}
Ande \textit{\p}at \textit{\p}at mowe\textit{\p} hem helpe \textit{and} wolle\textit{\p} no\textit{ST

\textit{Shulle\textit{\p} \p}an to harde acountes be ybrou\textit{\p}}t

\textit{i HOW \p\p}E FADRES SHULLE\textit{\p} \p\p 3YUE ACOUNTES OF HERE CHILDREN

\textit{\p}Also fadres \textit{\p}and modres atte domes day
\textit{Shulle\textit{\p} \p\p}yue acountes wi\textit{\p}wou\textit{\p}}te any nay
\textit{Off here children \textit{\p}at \textit{\p}ai for\textit{\p} bro\textit{\p}t

\textit{\p\p}ffor \textit{\p}ai no chastisement on hem ne wrou\textit{\p}}t

\textit{\p\p}i Ac soffred hem alle \textit{\p}inge do at here oune wille
\textit{\p\p}ii So longe til \textit{\p}ai bigon hem self to spille
\textit{\p\p}iii HOW LORDES SHULLE\textit{\p} \p\p 3YUE ACOUNTES OF HERE ME\textit{YNE

\textit{\p\p}Also lordes \textit{\p}at haue\textit{\p} servant\textit{\p} hem aboute

\textit{\p\p}i Ande soffrep hem bycome sterne \textit{and} proute

\textit{5852-5853\p} Omitted in all MSS. 5854-5857] 3.2.
5858-5859\p This couplet is rewritten in recension MSS as a
non-rhyming rubric 5857i-ii. 5860\p Initial M descends
three MS lines. 5862-5863] Inversion in all MSS, but
originates in Group III. 5865i\p Omitted in 3.2, 3.3, 3.4,
3.10 and 34. 5866\p Initial A descends three lines.
5869i-ii\p Lines added in all MSS. 5869iii\p Omitted in
3.2, 3.3, 3.4, 3.10 and 34. 5870\p Initial A descends three
lines. 5870i\p In all MSS.
Ande uuulle\(\text{u}\) vp\(\text{p}\)pon hem do no iustificacion

Byfore god \(\text{hai shul}\)lle\(\text{p}\) make \(\text{per-of a declaracion}

i

ii

HOW MAYSTRES SHULL\(\text{e}\)P 3YUE ACOUNTES OF HERE DECIPLIES

Ande maistres of here deciples also

ffor \(\text{pat vntauste hai soffred hem go}

Ande chastised hem no\(\text{nte forto lere}

\(\text{Perfore sai}\)p salaman on \(\text{bis maner}

VIRGA DISCIPLINE FUGABIT STULTICIAM IN CORDE P\(\text{UERI}

C\(\text{OLLIGATAM}

\(\text{De }\)erde he sai\(\text{p}\) of discipline smerte

Shal dry\(\text{ue folye fro }\)e childes herte/

Wherefore maistres \(\text{pat wel vnderstond f. 69}\(\text{r}

Shulde kepe here children euere vnder honde

i

HOW PRELATES SHULL\(\text{e}\)P ACOUNTES \(\text{ELDE OF HERE SOGEGETTES}

P\(\text{Relates of hye ordre and dignite}

Shul\(\text{le}\)P acountes y\(\text{yue in d\(\text{i}\)uerse degre}

Of here sogettes \(\text{pat hai be kept out of strif}

Ande \(\text{pat he reule hem in ensaumple of god lyf}

ffor on\(\text{ware for hem hai mot sif hai lyued no\(\text{st wel}

As \(\text{per-of witnessep be prophete e\(\text{e}\)echiel

ECCE EGO REQUIR\(\text{AM GREGEM MEUM DE MANU P\(\text{ASTORIS}

God sai\(\text{p} \(\text{bus borgh be holy prophetes moup}

Lo I wol aske my flok of shep \(\text{pat is to me wel coup}

Of \(\text{e herde \(\text{pat hem hadde vnder hys honde}

\(\text{Perfore hit is god \(\text{pat prelates }\)is word vnderstonde

In all MSS. Initial A descends three lines.

Omitted by 3\(\text{.2, 3}\(\text{.3, 3}\(\text{.4, 3}\(\text{.10 and 3}\(\text{.4. Initial P descends three lines.}
5893i HOW MEN SHULEP \(\mathcal{E}\)LDE ACONTES OF PE GODES \(\mathcal{E}\)AT GOD HAP HEM LENTE

5894 ME\(\mathcal{E}\)n shu\(\mathcal{E}\)p also to rekenyng be ydryue
Of alle pe godes \(\mathcal{E}\)at god hap to hem y\(\mathcal{E}\)yue

5896 \(\text{Als of goodes of kynde and also of grace}\)
And of pe goodes of hap \(\mathcal{E}\)at aman may pur\(\mathcal{E}\)chace
The goodes of kynde is bodily strengthe
With semly sch\(\mathcal{E}\)p in brede and lengthe

5900 And beaute with a body delyuernesse
All pe\(\mathcal{E}\)se commeth of kynde \(\mathcal{E}\)urgh gods goodenesse
Goodes of grace also there may be

5903 As mynde wit and grete sotelte

5905 And knowyng both of goode and ille
i With a dispositioun reson to fullfille

5906 The grete vertews also of dispositioun
And pe loye of pe lyfe of contemplacion
The goodes of hap these bethe forto knowe
Als honours and riches \(\mathcal{E}\)at commeth in litil throwe

5910 Of alle pe\(\mathcal{E}\)se goodes men behoueth at \(\mathcal{E}\)e last
Acounte hem to \(\mathcal{E}\)lde \(\mathcal{E}\)at sore schal hem agast
ffor a streyte answere theye schall \(\mathcal{E}\)iue of hem alle
Therefore j drede \(\mathcal{E}\)at many schull in a-rerage falle
And wende to perpetuell pryson and stronge

5915 ffor \(\mathcal{E}\)at pe\(\mathcal{E}\)i dispendyd pe\(\mathcal{E}\)se goodes all wronge

5918 Som clerkys seyne som schulle \(\mathcal{E}\)it \(\mathcal{E}\)iue acontes eke

5919 To looke if \(\mathcal{E}\)ei conne hem frome peyne kepe]

5893i] Omitted in 3.3, 3.10 and 34. 5894] Initial M descends three lines. 5896-5903] 3.2. 5904] Omitted in all MSS. 5905-5915] 3.2. 5905i] 3.2; and 3.4 with all other MSS defective here. 5916-5917] Omitted in all MSS. 5918-5919] 3.2.
Of pe whiche pai nolde in no wyse bede
To pe pore pat perto hadde gret nede
ffor alle we be\p as on body on er\p he here

As pe appostel witnesse\p on pis maner
OMNES ENIM VNUM CORPUS HABEMUS

He sai\p we be\p alle as on body in pis lyue
\p at ha\p diuurse lymes to make hit pryue
Ande as pe lyme of abody ys sare fer and ner
In alle maner \pinges after his power

To serue pe o\p er lymes wi\p-Inne and wyp-out\e
Off suche office as hit bere\p hym aboute
Ri\p te so iche man \p at here in er\p lyue\p
Off pe god \p at god porgh hys grace yue\p
O\p er shulde serue and helpe hem at nede

Ande wip-out\e askyenge to hem \p er-of bede
i Ac wel many men lyue\p here in wo
ii Ande hem wolle\p riche men no god do
iii Pai \p at pai be gret and mys\p ty in housholde
iv Ac soffre\p hem in myseyse manyfolde
v ffor pai penken nou\p te on \p ulke laste day/
vi Where \p at pai shulle\p no\p te onswern ones nay f. 69v
vii Off here mysdedes \p at pai haue\p ywrou\p t
viii Where porgh here neysbores be\p in care brou\p t

Also men of lawe shulde do here traualle
O\p er in nede to helpe wi\p here consaille
Ande leches \p at be\p in fysyke wyse

5935i-viii] A rewritten form of lines 5936-5941; not found in 3.12 and 3.10. 5942] Initial A descends three lines.
Shullep to sike men do here seruyse
  i  Hem forto helpe wiþ alle here connynge
  ii  Ande þorgh godes grace hem to hele brynge
       Ande þes clerkes þat beþ maistres of science

Oþer shullep teche þat hy mowe make defence
  i  Açaynes þe heretykes þat destrieþ godes lawe
  ii  Ande wolde wiþ here erroyles oþer to hem drawe
       Ande prechoures þat conneþ godes wordes preche
       Shulden to oþer men þe waye of lyf teche

ffor þus is yche man yholde wiþ god entente
       Oþer to helpe þorgh grace þat god to heman sente
    ffrelyche for godes loue and noþ elles

As þus saynte peter in his pistol telles

    VNUSQUISQUE SICUT ACCEPIT GRACIAM ILLAM MINISTRARE
    DEBET

He saip þat yche man þat hæþ grace yfonge here
    þorgh godes sondre in þulke same manner
    He shal hit forþ þynystre and bede
    To yche man þat hæþ þerto neþe
    Ande þus ys yche man yholde forto do

As in þe gospel criste saip þus þerto

    GRATIS ACCEPISTIS GRATIS DATE

He saip as þe haue yfonge grace frelyche of me
    As freliche þyueþ hit to yche man in his degre
    þus shulleþ þai þyue resons gode and sadde
    Of alle þe graces þat þai onærþe hadde
    At þat day and of al here lyf yspendet in vayn

5945i-ii] In all MSS.  5947i-ii] In all MSS.
Ande of yche a moment and of yche a tyme incertayn

5970   Ande of yche an ydel word and poust
Ande of yche an ydel dede pat a man hap wroust
Ouper iñ hys elde òper iñ hys soupe

5973   After þe tyme þat he firste coupe/
   i  On erbe go òper speke wip mouþe f. 70r
   ii Ande knowe euel and god boþe þanne and nowþe

5977   Of alle þes þinges þai shulleþ be asked at þat day

5978   To loke of alle men who hym beste excuse may

6000   Parfore shal þanne noþinge be yhud
   Ac þorgh harde acontues hit shal be ykud
   Þan wel is þulke man and womman
   þat a good rekenynge þer-øf selde can
   So þat he may at þat tyme passe whit and fre

6005   Of alle þinge þat to hym may rekened be
Ande to alle hem may wel bytyde
   þat haueþ charite euere by here syde
   Þfor he þat hap iñ charite here good endynge

6009   Shal þere listly passe þulke rekenynge
   i OFF HEM ÞAT SHULLEþ DEME AND OF HEM ÞAT SHULLEþ
   ii NOUȝT DEME AND OF HEM/ ÞAT SHULLEþ BE YDEMED AND
      OF HEM ÞAT SHULLEþ NOUȝTE BE YDEMED AT ÞAT DAY

6010   Atte day of dome as I haue byfore ytold
Yche man shal be boþe songe and old
Ande þeder shulleþ come boþe gode and ille
Off al hère lyuynge to hère godes wille
[And so moche pepule was neuer afore j seye

As schall þan bene of hem þat vnder erthe haþ j-ley]
Þe whiche shulleþ be ydemed after þat þai haueþ ywrouþt
Ac somme of hem shulleþ deme and somme nouþt

[Som schul deme with þat domesman
The whiche thurgh dome no man hem deme can
And schul be demyd be witte andre resoun
The whiche to deme oþer schul fynd no enchesoun
But many ane other schalle there oppenly seme

That schalle nouther be jdemyd ne none oþer deme]
Ande þai þat shulleþ deme and be ydemed nouþt

Shulleþ perfite men be ðīn dede and ðīn þoust
Ac þai þat shulleþ be ydemed ðand deme non oþer creature
Shulleþ come to blysse þer-of and be sure
Ande somme shulleþ be ydemed and to helle wende
Where sorwe and care ys wip-outen ende

Ac alle þai þat bileueþ nost as do we
Shulleþ nouþer deme ne ydemed be
Ande for þat þai nolde to oure trewe fey come
Perfore wip-oute dom þai shulleþ to helle be ynome
Ac þai þat wip god shulleþ deme on þat day

Ande nost be ydemed ne ybrouþt ðīn non affray
Shulleþ be þai þat here forsoke þe worldes solas
Ande folwed alle rïstwisnes ðīn cristes paas
As holy aposteles and oþer mony mo/
Þat for hys loue soffred angres and wo

Des shulleþ oþer deme for þai wip crist dewelleþ

6014-6015] 3.2. 6018-6023] 3.2.
VOS QUI SECUTI ESTIS ME SEDEBITIS SUPER SEDES
DUODECIM/ IUDICANTES DUODECIM TRIBUS ISRAEL

He saiþ þe þat me folwed þere lyuynge
Shulleþ sitte on twolue setes demyngæ
Þe twelue naciones of israel wiþ-oute strif
Ac þo beþ þai þat here in trewe fey ladde here lyf
Ande somme shulleþ nouste deme but here dom take
ffor here charite shal hem riſtful make
[ffor þat hui fulfillede þe werkes of merçi
And no dedlisinne þer after reherci]
Ande somme shulleþ noþt deme but be ydemed
To þe pyne of helle and fro criste be yſlemed
As þulke þat beþ false cristene men
Þat wolden nouste kepe godes hestes ten
Ande wolden nouste by here lyf forsake here synne
Ac whileþ þai lyued euere duelle þer-Inne
Ande somme shulleþ nouþt be demed at þat day
Pe whiche shulleþ to peyne go þat lasteþ ay
As paynemes and þaraþenes þat haueþ no lawe
Ande ieweþ þat oure lord haueþ yſlawe
Þerfore þai shulleþ to endeles peyne go
Wiþ-oute dom for holy writte telleþ so
QUI SINE LEGE PECCANT SINE LEGE PERIBUNT
He saiþ þai þat wiþ-oute lawe vseþ here synne
Wiþ-oute any lawe þai shulleþ peresh þer-Inne

[6051-6052] 3.3. 6051] 'mci' expanded here to merçi.
[6060-6063] Lines are omitted in Morris.
[And perefore at þat day of dome j-wis

Iche man schal haue als he worthy is]

Wel hard men shulle þat day yse
Whan þat alþing shal þus discussed be
Ande on þat day shal no man be excused
Of noþing þat he haþ wiþ wronge ysed
þe whiche soune þ in to euel þ in any maner dede

Of þe whiche he hadde þ in hys þouþt no drede
Ne þe synful man shal þere no mercy haue
ffor þer may no godnes hym saue
ffor why he shal þanne non helpe wynne
Of seriaunt ne aduoket þat beþ koynte of gynne

Ne of non oþer þat can for hym plede/
Ne hym fortó consail wisse ne rede
Ne none halwes shulle þ forþym pray
þat myþte þe domes mannes wrap alay
ffor as þe bok bereþ þerþ of witnes

þere shal noþing be shewed but riþtefulnes
Ande gret reddure wiþ-oute any mercy

To þe synful þat shulle þan peresshy

[þanne schulle þe synful wiþoute recouerer
ffro god be deliuered In-to þe fendis power]

[Wel full of wo þan schull al þo men be
i þor þe grete reddure of god þat þei schulle se]

Ande to helle wende wiþ gret affray
Ande þerefore men mowen wel clepe þat day

6073-6074] 3.2. 6093-6094] Omitted in all MSS.
6095-6096] 3.3. 6097-i] 3.2; and in 3.3 and 3.4. This line,6097i,
in MS Galba is inadvertently omitted by Morris in his edition.
De grete day of fele deleyueraunce
De day of wrecche and of veniunce
De day of wrapppe and of wrecchednes
De day of bale and of bitternes
De day of playnyng and of accusynge

De day of onswere and of strait rekenynge
De day of nigement wiþ-oute any lysse
De day of angur and of angwishe
De day of drede and of tremblynge
De day of wepyng and of foul goulynge

De day of cryynge and noþing to wynne
De day of sorwe pat shal neuer lynne
De day of mournynge and of gret affray
De day of departynge fro criste away
De day of lourynge and gret derknes

De day pat is moste and laste of swartnesse
De day pat god shal make an ende of alle

Pus me may pat day discreue and calle

OFF DE FYNAL DOM PAT GOD SHAL 3YUE
OVre lord criste pat is ful of witte
Atte laste day of dom shal sitte
As akyng and riþtful domes man
Alle þe world to deme as he wel can

[Vp-on the sete of his grete maiestee
On þe whiche al men schull afore hym be
Bothe goode and ille more eke and lesse
ffor þere schalle nothyng be do but rightfulnesse]

[And hem deme þanne in þis wise

To ioie ðer to pine for hure seruise]

Ande how þat he shal deme I þenke here shewe

As telleþ þe gospel of saynt mathewe

i ANGELI AUTEM DOMINI SEPARABUNT MALOS A BONIS SICUT/

ii PASTOR SEGREGAT HEDOS AB AGNIS

He saiþ hys aunglës þan after hys wille/

Shulleþ departe þe gode fro þe ille

As þe shepeherde doþ þe shep fro þe geet

Ande bryngeþ hem in pasture þat ys nost wet

By þe geet we mowe wel vnnderstonde

Wykked men þat þan goþ to shonde

Ac þe gode men shulleþ be yset on hys riȝtsyde

Ande þe wycked men in þe lyfte half shulleþ abide

Þan shal god segge þus wiþ a mylde steuene

To hem þat stondeþ on hys riȝte syde <of> to heuene

VENITE BENEDICTI PATRIS MEI PERCIPITE REGNUM

VOBIS/ QUOD PARATUM EST AB ORIGINE MUNDI

He shal þan segge comeþ now to me

My fadres blessed cheldren þat be ȝe

Ande resayueþ þe blysse þat ys to ȝow dyȝt

ffro þe bygynnynge of þe world as soure owne riȝt

ffor I hongred sore and þe me fedde at my nede

I þurstede and drynke þe wolde to me bede

6126-6127] 3.3. 6128-6129] Omitted by all MSS.
6131i-ii] Latin rubric omitted in 3.2. and 3.4.
6136-6137] Omitted in all MSS. 6143] <of> inserted above þo.
Of herborwe as a pilgrym gret nede I hadde
Ande gladliche in-to soure In; se me ladde

Naked I was ande hadde aboute me no cloþ
Ande se me cloþed warme for soþe
Seek I was and broust in wycked state
Ande se me visited boþe erly and late
Ande when I was ybounde in prison wel ille

3e com to me wip wel god wille
Pan shulleþ ristful men;for hem alegge
Ande to oure lord;onswere þus and segge
Lord whan saw we þe hongry for any faste
Ande of vs was any mete to þe ycaste

Ande when myþte we þe þursty se
Ande we saue þe drynke wip oure herte fre
Ande whan saw we þe for nede herbarwe craue
Ande we herbarwed þe þi body to saue
Ande whan saw we þe wip-oute cloþes and naked

Oþer in prison oþer in body seek ymaked
Ande we visited þe wip al oure wille and myþte
Ande comforted þe as hit byfel to vs by riþte/
Pan shal oure lord onswere hem þus

Ande soply segge as þe gospel sheweþ vs

Quod Vni Ex Minimis Meis Fecistis Michi Fecistis

Whan any þing he saiþ se haueþ ywroust
In any tyme also and þyueþ oust
To any of þe reste þat se myþte se
Of myne breþeren þan þe dede hit to me
Þan shal oure lorde marke wiþ hys honde
To hem þat on hys lyfte half shuldeþ stonde
Ande segge to hem wiþ a sturne chere

Des wordes þat beþ ywriten here
DISCEDITE A ME MALEDICTI IN IGNEM ETERNUM/
QUI PREPARATUS EST DIABOLO ET ANGELIS EIUS

5e corsede gostes wendeþ out fro my siþe
To endeles peyne þat me shal to sow diþte
Þe whiche ys þare to þe fend and to hys angles also ychone

Ande þan he shal speke to hem þus eftsone
i ESURIUI ET NON DEDISTIS MICHI MANDUCARE SITIUI
ET NON DEDISTIS MICHI BIBERE/
ii HOSPES FUI ET NON SUSCEPISTIS ME NUDUS
ET NON COOPERUISTIS ME/
iii INFIRMUS ET NON VISITASTIS ME

I hongred and hadde defaut of mete
Ande 5e þyf me noþing for-to ete
I þursted and hadde of drynke gret nede
Ac 5e wolde no drynke to me bede
Me wontede herbarwe and þat I souȝte ofte

Ac 5e nolde me in no bed legge softe
Naked wiþ-oute cloþ I was
Ande cloþles 5e lette me away passe
Seek I was and bedred I lay
Ande 5e visited me nowþer nyȝte ne day

6189i, ii, iii] Latin rubric omitted in 3.2, 3.3 and 3.10,3.15.
In prison I was as well to sope wiste
Ande out me to fette I ne myste to sow truste
Pan shulle p pai onswere wi sory chere

To ooure lord and say in pis maner
i DOMINE QUANDO TE VIDIMUS ESURIENTEM
AUT SICIENTEM AUT HOSPITEM/
i AUT INFIRMUM AUT NUDUM ET
NON MINISTRAUIMUS TIBI

Lord whan say we be haue hongur and burste/

Oper of herbarwe haue any gret lust
Oper naked and seek or elles in prison be
Ande we in nothing serued be

Pan shal ooure lord to hem onswere agayn

Ande to hem pes wordes say incerteyn
i QUAM DIU VNI EX MINIMIS MEIS NON FECISTIS NEC
ii MICHI FECISTIS

Soably I segge to sow as hit byfalle p perto
In al pat tyme pat he wolde nothing do
To on of p este pat ys to me ycud
So longe was oure almes fro me hude
Pus shal oure lorde pere rehercy

To p riȝtful men p werkes of mercy
To make openlyche hem be yknowe
To gret worshup of hem bope hye and lowe
Ande to p synful he shal shewe here vnkyndenes
ffor pat pai nolde bo werkes do wi p myldenes

6203i-ii] Latin rubric omitted in 3.2 and 3.3.
6209i-ii] Latin rubric omitted in 3.2 and 3.3, 3.15.
[And for *he werkis* of mercy ne were to hem leue

They schalle be to hem *pan wel grete repreue*]

Ande whan god haþ þus ytold *and* mad an ende

*De* synful men shulleþ wiþ *he* fendes wende

To *he* fuyr of helle *pat* neuer shal slake

Ande an hedous cry *þan* *þai* shulleþ make

Ande say alas *þat* euere we were *ywrouȝt*

In-þo *mannes* kynde *and* to lyue ybrouȝt

Why ne hadde god mad vs so in *þe* bygyr aynge

Neuer of wele ne of wo to haue had felynge

Now we shulleþ brenne In *þe* fuyr of helle

Ande wiþ-oute ende *þer-Inne* dwelle

*Þan* shal helle hem swayne *and* sore byte

Wiþ-oute any lenger abode *þer* respite

Ande *þan* al *þat* euere was yfounde

Wiþ alle corrupciones *þat* beþ aboue grounde

Ande alle *þe* filþhedes *þat* foule shulleþ stynke

Out of *þe* world *þan* shulleþ synke

Doun wiþ hem riȝte in-þo helle putte

To agregge here sorwe *þat* *þer-Inne* shulleþ be yshut

Ac *þe* riȝtful men as *þe* bok bereþ witnes

Shulleþ wende to ioye *þat* ys ful of godnes

*Þere* euere to be wiþ goddes aungeles ychone/

Shynyngge briȝter þan *þe* sonne *þer* *þe* mone  [f. 73r]

HERE may a man rede *þat* haþ þerto god gom

Swyþe long proces of *þe* day of dom

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6220-6221 [3.2. 6228] 'bygynynge' miscopied by scribe at end of line. 6244-6247] Lines omitted in all MSS. 6248] Initial H descends three lines.
6250 Þe whiche along tyme after þat I haue yred
Shulde conteyne by reson er hit were sped
Ac þe shuldeþ vnderstonde and to soþe wyte
As me may se in holy bokes ywrite
Þat þorgh þe grete wysdom and þe holy vertu

6255 Ande þe mochel myþt of oure lord Iesu
Alle maner proces þat shal be at þat day
Where of any clerk can speke ðer contryue may
Shal þanne so shortly be ysped and do
Þat vnneþe þer shal be a moment þerto

6260 A moment is of a tyme bygynnynge
As short as an eyes wynkyng
Þan may þis for a gret wonder be ycud
Þe whiche god haþ euere in his priuete yhud
Þat in so short tyme of hys comynge þanne

6265 Shal deme þe dede of euery manne
Ac of þis shulde carpe nowþer lered ne lewed
ffor mony as grete wondres criste haþ yshewed
ffor why as gret wonder hit was whan þat he wrouþte
Wip on word al þe world and to hys kynde hit broþte

6270 As þe prophete dauid witnesþe of þis
6271 Þat saiþ þus as in þe sauter hit ywritten ys
QUONIAM IPSE DIXIT ET FACTA SUNT

6274 God spak he saiþ and alle þinge was ydo after hys bone
Ande he comaundet and alle þinge was ymad sone
Þus in a short tyme alle þinge made he
More wonder þen þis myþþe non be
Þan may he as shortlyche make þe endynge
Of alle þinge as he made þe bygynnynge
ffor witti and mysty is he euer mo
Dat to hym no\hing is impossibile to do
Perfore be proces of dat day as I before tolde
Alle be men lyuynge bo\e sone and olde
Shulle\p yse and vnderstonde hit al/

As short a tyme as byfalle shal
HOW MEN SHULLE\p BE SAUF ATTE DAY OF
DOM \pORGH MERCY/

YPURCHASED HERE IN HERE LYUE

Alle dat here haue\p mercy god wol saue
Ande alle dat aske\p mercy shulle\p hit haue
\pif dat hit byseche\p whiles dat be\p alyue
Ande truste\p in god dat he ys of mercy ryue
Ande wolle\p hem amende and here synnes forsake
Byfore be tyme ar dat de\p hem take
Ande here to ober do mercy and charite
\p\n
[And if dethe takith away hem pere before
Or mercy be to hem siue \panne is alle forlore
ffor be rightwisnesse at dat reddure is so hard
That noman schalle pere be graunted afterward
Thus may iche man dat pis wille vndirstonde

Haue mercy dat doth any goode with his honde]
ffor pai a man do neuer so meche synne
\pif he wol hym amende he may mercy wynne

6286-6293] Omitted in all MSS. 6285i-ii] Rubric in all MSS. 6294] Initial A descends three lines. 6302-6307] 3.2.
ffor þe mercy of god ys so meche in yche atyde
Dat hit arecheþ boþe fer and ner in yche asyde
Ande alle þe synnes þat a man may do
Hit may aslake and þe peyne þat longeþ þerto
Ande þerfore saynte austyn here saiþ þus

A god word þat wel may conforte vs
SICUT SYNTILLA IGNIS IN MEDIO MARIS SIC OMNIS
IMPIETAS VIRI AD MISERICORDIAM DEI

As alytel spark of þe fuyr saiþ he
Is amyddes þe gretnes of þe se
Riþt so litel ys a mannys synne

Aþaynes þe mercy of god who so may hit wynne
i HOW MERCY PASSEþ AL A MANNES SYNNE

HERE men mowe yse what ys mercy
Þe whiche fordoþ alle synnes and nel hem rehercy
ffor why þif a man hadde ydo here

Asse moche synne and in as foul maner
As alle þe men of þe world haueþ ywrouþt
Al may hys mercy fordo and brynge to nouþt
Ande þif hit were possible as hit may nost be so
Dat on man hadde as meche synne ydo

As alle þe men þat euere were boþe more and lasse
þette mysþe his mercy alle þulke synnes passe
Þan semþ þat wel as me may se
Þat of hys mercy þer ys greþ plente/
ffor hys mercy spredeþ in eueriche asyde

Porgh al þe world boþe brode and wyde
Ande he shewep hit by mony wayes and grete

Ande þerfore in þe sauter þus saiþ þe prophetes
MISERICORDIA DOMINI PLENA EST TERRA

De erþe he saiþ ys ful of goddes mercy aboute
Pan dar no man þer-of haue doute
Ande he þat hap mercy ar he hennes wende
 þanne atte dom god shal hym mercy sende
Where riþtfolnes shal onlyche be yhaunted

Ac no mercy þer after shal be ygraunted

HOW AL PE WORLD SHAL SEME AS HIT WERE NEWE AFTER PE DOM

After þe dom al þe world þeder ylad
Shal seme as hit were al newe ymad
De erþe shal be euene and hol ouer al
Ande smoþe ynow and cler as cristal

Ande þe aier aboue shal shyne swyþe briþte
ffor hit shal be euere day and neuer nyþte
Ande þe elementes shulleþ alle be clene
Þat no corrupcion shal þer-on be sene
Þan shal þe world haue afair prys

ffor hit shal seme as hit were paradys
Ande þe planetes and þe sterres ychone
Shulleþ shyne briþter þan þai euere shone
Ande þe sonne shal be as clerkes demeþ
Seuene syþes briþter þan hit now semeþ

ffor hit shal be as briþt as hit ferste was
Byfore þat adam dede hys trespas

6345i] Rubric in all MSS. 6346] Large initial capital omitted from two lines space.
Ande þe mone shal be as brist and as clere
As þe sonne ys now þat shyneþ here
Ande þe sonne shal euene in þe est stonde

Wiþ-out any meuyng ouer any londe
Ande þe mone shal be euene in þe west
Ande namore trauaille ac euere be in reste
Riþte as þai were yset atte firste bygynnynge
Whan þat god hem made and alle oþer þinge

[ffor þei were þan bryghter of ble
Than þei beth nowe as iche man may se]

Ac þe mone and þe heuene goþ now aboute/
Ande þe sonne takeþ hys course al wiþ-oute f. 74v
Ande alle þe planetes meueþ ychone
Aboute in here course as þai haueþ to done

Ande alle þe elementes kyndely dopþ here myþte
Alle þinge þat ys nedful to man forto diþte
Þus ordeyned hem god to serue mankynde
Ac suche seruise me ne shal þan yfynde
ffor alle maner men after domes day a-non

Shulleþ be þere as þai mot dwelle in fflessh and bon
þe gode men shulleþ be in ÿn reste and in ÿn pees
Ande þe wicked shulleþ inþo peyne endeles
What nede were hit þat þes creatures shulde þanne
Shewe any suche seruyse to manne

ffor no creature shal þanne be alyue
Ðorgh out al þe world þat me may descryue

6370-6371] 3.2. 6372-6375] Lines omitted in all MSS.
Ne noþing shal þanne growe nowþer gras ne tre
Ne shragges ne roches þer shulleþ none be
Ne dale ne hul ne non mountaigne an hey

ffor al þe erþe shal be playn and euene wey
Ande ymad as fair and as clene
As any cristal ys to a mannæs eye ysene
ffor hit shal be ypurget and yfyned wiþoute
As alle þe elementes beþ now aboute

Ande namore be ytrauailed in no syde
Ne no charge shal þer-on abide

[Nowe haue þe me herd here before rede
Of þe day of dome þat many men may drede]

[Als it is here þeyed who so wolle it looke
In þe fifte party of þis litelle booke
Therefore ne lenger þe wille þer-on stonde
Ande to sixte party þe wille nowe fonde
The whiche spekith specially as it is þritte
Of þe peynes of helle þat beth nowe forþitte
The whiche al men þat here her lyfe doþe lede

Oght speciallye tho peynes to drede
ffor þere peynes beth so felle and so harde

Als þe schulle here and se after-warde
The whiche iche man schal knowyn boþe sone and olde
That hem here herith rehearsed ande tolde]

6402-6403] 3.2. 6404-6407] Omitted in all MSS.
6408-6420] 3.2. 6418] Omitted in Morris.
Prefatory Notes to the Critical Text of a Selected Passage of the Southern Recension

The preparation of a rigorously critical text of this version of the Pricke of Conscience is hampered at this stage by the general state of ignorance about many important questions that are crucial to the provision of such a critical text. Among these problems are: the firm delineation of the major manuscript groupings throughout the length of the work, a convincing placing of the recension within the larger textual complex, a fully critical text of the main version, metric studies, linguistic and paleographical studies of the various manuscripts; these are only a few of the more obvious areas of investigation. The selection and editing of the present passage is directed primarily at the first of these questions; it provides information for the grouping of the recension manuscripts, especially for the Group B texts.

The passage, "Of Fiftene Tokenes þat Shullep Come To-fore þe Dom", was chosen because it is an easily delimitable piece; more important, it is relatively less textually complicated than other portions of Book V. Further, the passage has a certain intrinsic interest because of the ordinal numbers which are written out in English. This has the added advantage of imposing a degree
of internal restraint on the copyist of the passage to copy all of the passage making certain that the numbers agree, although an examination of the variants presented shows that the presence of this constraint did not prevent the introduction of several significant errors into the text anyway; these errors are, therefore, simply that much more obvious and useful for the textual critic. In sum, this passage presents, in a straightforward way, both the essential outlines of the textual relationships of the manuscripts of Book V, as well as samples of the complexity of the textual problems.

The substantive variants of all of the known manuscripts of the Southern Recension with a single exception are cited here. Only the variants of 3.17, however, are presented in full. Lichfield Cathedral MS 16ii (formerly 6) — here 3.13 — is defective in this section of the text, lines 4536-4913. Other evidence nevertheless associates this manuscript with the larger group 3.7, 83, 3.16, 3.17, 3.1, 3.6, 3.14, 3.18, 3.19 and more particularly with 3.17, 3.1, 3.6 and indicates that no novelty may be expected in this portion of the text and that its evidence would merely reproduce what is abundantly supplied by these other manuscripts. 3.17 has been retained as the base text of the critical text for reasons already set out in Chapter IV.

The text printed here attempts to represent the readings of the hypothetical, original manuscript of the
Southern Recension, hereafter referred to as SR, which would most likely have given rise to the attested readings presented in the apparatus. This excludes the following categories of variants which do not constitute copy errors, but rather equivalents. They include punctuation, orthography and dialect, which tend to be predictable, based on external factors such as geographical location and established practice. The variants that are listed here are those which show, in the first instance, the grouping of two or more manuscripts, and those readings of individual manuscripts which vary from the adopted reading. These are sufficient to provide ample evidence for the textual problems involved. The limitation of this type of critical apparatus, of course, lies in the fact that it plays down the richness of the linguistic information the manuscripts contain; as a result, no evidence is thereby provided for the language of the hypothetical original manuscript, SR. The language of SR is a difficult subject which may ultimately prove resistant to any conclusive solution. But the feasibility of this venture would rely heavily on the successful completion of three separate projects, (1) recovery of the complete textual history of each recension manuscript, (2) recovery of the linguistic information and, if possible, the physical location of each recension manuscript, and (3) the successful identification of the manuscript(s) closest to SR. And this would not inevitably lead to conclusive results. Most of the manuscripts which survive are copies so far removed from the original that almost all of the
linguistic clues of the original will have been obliterated.

Though it is not apparent in the presentation, the Norris edition of the poem has been used in the preparation of this passage. The many extant non-recension manuscripts of the Pricke of Conscience are a source of valuable information about the probable form of SR. The text of the Norris edition is sufficiently like that of the Group III manuscripts of the main version which are closest to the recension that it may be used in their stead, though it may of course ultimately be shown that SR is connected with some lost branch of manuscripts from this group, or that it may originate in a conflation, the product of more than one textual tradition. Nevertheless, it will be clear that where a reading peculiar to even a single manuscript of the recension group is corroborated in the main version, this is powerful evidence for the acceptance of this reading as a true SR reading.

It has generally been the practice here to follow the base text in the absence of other guides. The base text, in other words, has been abandoned in favour of a minority reading if that reading preserves a reading found in Norris. Occasionally, however, one is confronted with readings that are either
equally well-attested or for which equally strong cases can be made on other grounds. In such instances one must simply make a choice case by case on the best available evidence.

In the critical apparatus the glossed word or phrase is set off by a square bracket followed by the variants and the numbers of the manuscripts sharing the reading. Variants for each lemma are set off with semicolons and the complete entry with a full stop. Occasionally it has been necessary to place toward the end of the line-entry the readings of those manuscripts that vary from a larger phrase when the lemma is contained within it. Notation of manuscripts which omit lines or which transpose sections of the passage is also placed at the end of a line-entry.

The manuscript sigils are the same as those used for the complete text of Book V. They are generally cited in or from the following order: 3.17, 3.2, 3.4, 3.10, 3.11, 3.12, 3.15, 3.3, 3.4, 3.7, 83, 3.16, 3.1, 3.6, 3.14, 3.18, 3.19. This order implies no hierarchy of textual superiority with the exception that 3.17, being the copy-text, is cited first where it varies from the critical reading. The ordering attempts to reflect the general manuscript groupings outlined earlier in Chapter IV. In this way it should facilitate
the identification of manuscript groups in the apparatus. The form and spelling of each variant are those of the manuscript listed first. Transcription of these variants has followed the practice outlined in the introductory notes to the full text.
A Passage of the Southern Recension of the Pricke of Conscience Edited with the Manuscript Variants

4737i OF FIFTENE TOKENES ṣAT SHULLE] COME TO-FORE ṣE DOM

4738 Ṣette speke] ṣe holy man sayn Ierom

Of fiftene tokens ṣat shulle] come to-fore ṣe dom

4740 To-fore cristes comynge as he sayes

Ḏe whiche shulle] falle in fyftene dayes

Ac ṣif any ṣer dayes shulle] byfalle

Bytwene ṣes dayes ṣer ṣai shulle alle


4740 To-fore] Ande to-fore 3.17, 3.19; And afores 3.10, 3.11, 3.12, 3.15, 3.3, 3.1, 3.14, 3.18; And by-fore 34, 83, 3.6. he] ṣe gode man 3.7. 3.2. and 3.4 place this line after line 4741.

4741 shulle] om 3.11. 3.2 and 3.4 place this line after line 4739.


Continuelli che falle day after day

† Sai those for a certeyne he approue nost

Pat he fiftene days shulde be out soust

But he rehearsethe the tokenes fiftene

And telleth outrieste what the be to mene

In somme bokes he Ebrewes me shal fynde
pes fiftene yset to haue hem in mynde
But saynte Ierom shewep here noteste elles
But as he fond hem ywrite so he telles
Wherefore in þe Ebrewes bokes as he hem fond
4755 So he reherseþ hem as þai comeþ to hys hond
Iche day after oþer as I wol here sette
þe shulleþ hem yknowe wiþ-oute any lette
De firste of þes tokenes ys to bygynne
De see shal aryse and to hym mony watres wynne

4760 So þat þe see shal be more hye
Pan any mountaigne þat ys þerto ney
By fourty cubites and so an hie stonde
As an hie hulle in drye londe
De secound day þe see shal be so lowe

4765 Þat vnneþe me shal hit knowe

4758 De] And þe 3.3, 34, 3.7. of þes tokenes] of þe tokens 3.3, 34; tokene 3.7; þerof 3.16. ys to] is þis to 3.15; y wile 83.

4759 shal] shal þan 3.7. aryse and] om 3.7, 83. to ... watres] mony watres þerto 3.17, 3.2, 3.4, 3.10, 3.12, 3.15, 3.6, 3.1, 3.18; many oder wateres þerto 34; alle watres to hire 3.7, 83; watres 3.16; þerto meny watres 3.19.

4760 So þat] And þan 3.7, 83. þe see shal] shal þe see 3.7, 83. be] stonde 3.7; wexe 83.


4763 As] As hit were 3.17, 3.2, 3.4, 3.10, 3.11, 3.12, 3.15, 3.6, 3.1, 3.14, 3.18, 3.19; As were 3.16. hye] drye 3.17, 3.11, 83, 3.6, 3.1, 3.14, 3.18; om 3.10, 3.7, 3.16. hulle] hulle þat were 3.17, 3.2, 3.4, 3.11, 3.15, 3.3, 34, 3.7, 3.6, 3.1, 3.14, 3.18, 3.19. in] on 3.11, 3.18; of 3.16. drye] eny maner 83; ony 3.14.


De pridde day de see shal be al playn
Ande stonde euene in hys course agayn
As hit stod firste at hys bygynnynge
Wiþ-oute any more arysyng oþer doun-fallynge

Pe ferþe day shal wonderful be
De moste wonderful fisshes of de see
Shulleþ come togadre and such a roryng make
Dat for drede þerof many a man shal whake

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4766 Pe] And þe 83; And on þe 3.7; On þe 3.17, 3.2, 3.4, 3.12, 3.15, 3.2, 3.4, 3.6, 3.1. pridde day] thridde is 3.10. þe see] he 3.7, 83; it 3.16. be al] bycome al 3.10, 83; wexe so 3.3; waxe 3.14; waxe 3.19; be as 3.16.


4768 stod firste at] ferst stoed at 3.12, 3.3; first stod in 34; firste was atte 3.10; was firste at 3.16; stod atte first 3.14; stode firste in 83. hys] hire 83; om 3.14, 3.19. 3.15 omits line


4770 De] And þe 3.7; But þe 83. day] tokne 3.10. shal wonderful] wonderfull shal 3.10, 3.12, 3.15, 83, 3.16.


4772 Shulleþ come togadre] Shulleþ togadre come 3.17, 3.2, 34, 3.10, 3.11, 3.12, 3.15, 3.3, 34, 3.6, 3.1, 3.14, 3.18, 3.19; Togedre shullet come 3.7; To-gyder schal 3.16. and such] and in all MSS except 3.3, 34; om 3.16.

Ac what þat rorynge shal signifye

4775 No man may wyte but god an hye

Þe fifte day þe see shal brenne
Ande alle þe watres þat þerto dop renne
Ande þat shal laste fro þe arysyng of þe sonne
To þe tyme þat sho be adoun ywonne

4780 Þe sixte day shal sprynge a bloody dewe
On gras and treos as hit shal shewe


4775 No ... wyte] No man woot 3.10, 3.12, 3.14, 3.19; No man newot 3.3; No man may newot 3.15; Wote no man 3.7; Wote none 3.16. an hye] þat sitte an hye 3.17, 3.11, 3.12, 3.15, 3.1, 3.4, 3.7, 3.6, 3.1, 3.16, 3.14, 3.18, 3.19; þat sitte so hye 3.2, 3.4; þat is an hye 3.10.

4776 þe] On þe 3.15; And þe 3.3, 3.7; And oppon þe 83. day] day al 3.17, 3.2, 3.4, 3.11, 3.12, 3.15, 3.1, 3.6, 3.13, 3.14, 3.18, 3.19; tokne is that 3.10.


4780 þe] On þe 3.12, 3.15, 3.3, 3.14; In þe 34; And in þ3 83. day] is there 3.10.

4781 On] Oppon 3.7, 83. gras and treos] gras and tree 3.10, 3.3; trees and gres 3.7; gres and on tre 3.14. as] and 3.10, 3.7, 83. hit shal] hit shal þer-on on 3.17, 3.2, 3.4, 3.11, 3.12, 3.15, 34, 3.6, 3.1, 3.14, 3.18, 3.19; theron 3.10; þerinne schal 3.3; þeron hyt 3.7; þeron shal 83; it wil 3.16.
Pe seepe day howses shullep adoun falle
Ande castelles and toures wiþ-alle

Pe eytepe day grete rockes and stones

4785 Shullep fiste togadre alle attones
Ande yche of hem shal oþer adoun caste
Ande yche aþaynest oþer hurtely faste
So þat yche ston on diuerse wyse
Shal breste oþer in þre partyes

4782 Pe] On þe 3.17, 3.2, 3.4, 3.11, 3.12, 3.15, 3.3, 34, 3.1, 3.6, 3.14, 3.18, 3.19; And þe 3.7; And in þe 83.


4785 Shullep] Shullep þan 3.17, 3.11, 3.1, 3.6, 3.14, 3.18; þanne schullep 3.12. fiste togadre] to-gadre fiste 3.17, 3.2, 3.4, 3.11, 3.15, 3.3, 83, 3.1, 3.6, 3.14, 3.19; go to-geder and fyste 34. alle] om 3.10. Shullep ...
togadre] togidres shu1let 3.7.


4789 breste oþer] oþer to berste 3.17, 3.2, 3.4, 3.11, 3.12, 3.15, 3.1, 3.18. oþer to breke 34; oþer breke 3.3; oþer to breke 83; brest 3.16; oþer de berst 3.6; oþer breste 3.14, 3.19. in] and in 3.17, 3.11, 3.12, 3.3, 34, 3.7, 83, 3.1, 3.6, 3.14, 3.18, 3.19. þre] diuerse 3.2, 3.4. partyes] dyuyse all MSS except 3.16.
4790 Pe nepe day gret erpe dene shall be
Generally in yche lond and in iche a countre
Ac so gret erpe whaue as shall be þanne
Shal no man telle þe tyme ne whanne
þe teþe day þer-after ful euene

4795 A wynd shall come adoun fro heuene
þe whiche hulles and dales shall turne clene

4790 Pe: On þe 3.2, 3.4, 3.11, 3.12, 3.15, 3.3, 3.4, 3.6, 3.14, 3.18, 3.19; And on þe 3.7; And in þe 83; On þe 3.17. day: is ther 3.10; om 3.16. gret erpe dene shal: shall gret erþe dene 3.17, 3.2, 3.4, 3.11, 3.12, 3.15, 3.3, 3.1, 3.14, 3.18; shal gret ðynne 3.19; shal gret erthe quawe 3.10, 3.4; shal þe gretþe erþ quake 3.7, 83; an erþe ðynne schal 3.16; shal þe gretþe erþbyner 3.6.


4795 A: A grete 83; om 3.2, 3.4. wynd shall come: schalle com wynde 3.2, 3.4.

Into a playn Þat non hulle shal be ysene
Þe elleueþe day men shulleþ come out
Of caues and holes and so wende aboute
4800 As wode men Þat no witte konne
Ande no speche to ðer shal be ywonne
Þe twelþe day Þe sterres alle
Ande a signe fro heuene shal falle

4797 Into] al into 3.14; om 83, 3.16. a] so 3.16; the
3.10; om 3.15, 3.7, 83, 3.14, 3.19. playn] and make ham
alle playn 83. Þat] and 83; erþe 3.7. non] and 3.7;

4798 Þe] On þe 3.17, 3.2, 3.4, 3.11, 3.12, 3.15, 3.3, 34,
3.1, 3.6, 3.14, 3.19; And oppon þe 83; And in þe 3.7;
of þe 3.18. day] is 3.10. come out] out route all MSS
except 3.7.

4799 Of] ffro 3.16. caues and holes] holes and caues 3.3;
caues of hellys 34; caues and of hulles 3.7; caues and
burieill 83. and] om 3.16. so] þan 83; om 3.10, 3.16.
wende] renne 3.7, 83.

4800 As] As hit were 3.7; As þey were 83. þat] and 3.7,
83. konne] ne konne 3.17, 3.11, 3.12, 3.15, 3.3, 34,
3.16, 3.6, 3.18, 3.19; schulde 3.14.

4801 Ande] Als 3.2, 3.4; Ac 3.10; om 3.16; 3.15 illegible
here. to] of 3.10, 3.12, 3.15, 3.3, 34, 3.7, 3.16;
be] none be 3.16. ywonne] i-lome 3.2, 3.4.

4802 Þe] On þe 3.17, 3.2, 3.4, 3.11, 3.12, 3.15, 3.3, 34,
3.6, 3.14, 3.18; And in þe 3.7, 3.19. And oppon þe 83;
on þe þe 3.1. day] is 3.10. þe sterres] to mans sight þe
sterris 3.2, 3.4; amonges men 3.17, 3.10, 3.11, 3.12,
3.15, 3.3, 34, 3.7, 3.16, 3.1, 3.6, 3.18; among hem 3.19;
on among 3.14.

4803 Ande] om in all MSS except 3.2, 3.4; 3.15 illegible
fro heuene shal] frome heuyn 3.2, 3.4; shal fro heuyn 3.16.
falle] adoun falle all MSS except 3.16, 3.18; adown schal
falle 3.18; falle 3.16.
De þrotteþe day shulleþ dede mennes bones

4805 Be yset togadres and aryse alle at ones
Ande yppon here graues stonde
ffor þis shal byfalle in yche londe
De fourteþe day as þe boke telle can
Shulleþ dye boþe child man and woman

4804 De] On þe all MSS except 3.10, 3.7, 3.16; And in þe 3.7; And oppon þe 83. day] is 3.10.
shulleþ om 3.10, 3.12; 3.15, 3.3, 3.4. dede] om 83, 3.16, 3.19. 3.10, 3.12, 3.15, 3.3 and 34 preserve the
following sequence of lines in place of lines 4804-4809:
4804/4808, 4809, 4805/4804, 4805, 4806, 4807; they are
collated in their proper places here.

4805 Be yset togadres] Schulleþ be iset to-gedere 3.15; Shulleth togidre be y-set 3.10, 3.12, 3.3, 34. and aryse]
and aryse vp 3.17, 3.2, 3.4, 3.15, 34, 3.1, 3.6, 3.14, 3.18; om 3.10, 3.12, 3.19. alle] om in all MSS except
3.10, 3.11, 3.12, 3.19.

shulleth so stonde 3.10; so stille stonde 3.3, 34; they
shul stonde 3.11, 3.7, 83, 3.16. 3.6 places this line
after line 4807.

4807 ffor] Ande all MSS except 3.3, 3.16, 3.18; om 3.16. þis] in þis maner 3.17, 3.2, 3.4, 3.11, 3.12, 3.1, 3.6,
3.14, 3.19; in that maner 3.10; so 3.15, 3.7, 83; þanne
3.3, 34; þorú out þe world 3.16. shal] hit shal all MSS
except 3.3, 34, 3.16, 3.18; shal nopjing 3.3, 34; om 3.16.
byfalle] bytyde 3.10; be 3.15; liue 3.3, 34; fare 3.7;
alle men 83; om 3.16. in] þorú 83. yche] euery 3.10,
3.7, 83, 3.16; euerich 3.15; no 34.

4808 De] On þe all MSS except 3.10, 3.7, 83, 3.16; And þe 3.7; And in þe 83. day] is 3.10. as] om 3.16. þe boke]
I 3.10, 3.12, 3.15, 3.3, 34, 3.17, 83, 3.16; I sou 3.14;
i forsoþe 3.18; I wil 3.19; I þe soþe 3.17; ich to soþe
3.1, 3.6.

4809 Shulleþ] That eche man shal 3.10; Alle folk schulle
3.3; Alle folkys schulleth 3þ; Children shullet 83.
dye boþe] deye 3.10, 3.15; bothe 3.11; alle dye 3.7;
to þe dom come 3.14. child] child and 3.1; womman 3.15;
om 3.3, 34, 83, 3.18. man and woman] womman and man 3.7,
83, 3.14; womman and eke man 3.19; child and man 3.15;
and womman 3.10, 3.12.
ffor þai shullep wip hem asayn aryse to lyue
þat wern to-fore dede and wip hem stonde bylyue
þe fyfteþe day þus hit shal bytyde
Alle þe world shal brenne in eueryche asyde
Ande þe eryþe whereon we now dwelle

shal be brent into þe laste ende of helle
þus telleþ Ierom þes tokenes fyftene
As þai beþ ywrite in þe hebrewes bokes clene

4810 All MSS omit line except 3.2, 3.4, 3.11. ffor ... lyue] Come before the hye inge and her come afonge 3.11.
4811 All MSS omit line except 3.2, 3.4, 3.11. þat ... bylyue] And that shal hem thenke no thing longe 3.11.
4812 þe] On þe all MSS except 3.10, 3.7, 83; And in þe 3.7, 83. day] toke ne 3.10. þus hit shal] thus shal 3.10; hit shal þus 83; this schal 3.16.
4814 Ande] And also 83; With 3.19; om 3.16. erþe] erþe also 3.7. we now] now we must 3.2, 3.4; now we don 3.17, 3.16, 3.1, 3.18; we don 3.10, 3.12, 3.14, 3.3, 34; we now doþ 3.16; doþ we now 3.19. whereon ... dwelle] þat we in duelle 3.7; þat we doþ in duelle 83.
But for alle þe tokens þat men shulleþ se

Jetete shal no man in certeyn be

4820 What tyme criste shal to þe dom come

4818 But] Ac 3.17, 3.10, 3.12, 3.3, 3.1, 3.6, 3.18;
And 3.2, 3.4, 3.7, 3.8; om 3.16; 3.15 illegible here.
shulleþ] moun 3.14, 3.18; schal inserted superscript over
sub-puncted may 3.19.

4819 Jetete] 3.15 illegible. Shal no man] no man 3.2,
3.4; shal there no man 3.11; shal nomanere man 83; no man
schal 3.3. Be] schalle 3.2, 3.4; þerof be 3.7; þan be 83.

4820 What tyme] whenne 83. Criste] that criste 3.11,
3.7, 3.6; god 3.15, 3.3, 3.4; almighty god 83; oure lord
3.16. Shal to þe dom come] to the dome schal come 3.18;
to dome shal come 83, 3.16; schal come to þe dome 3.19.
Appendices
Appendix I - Macro-Variants of Book V of the Southern Recension Manuscripts

This set of five tables lists the variants for the manuscripts of the Southern Recension. The following manuscripts, however, contain large errors of omission, transposition or cases of contamination of between twenty-four and several hundred lines in extent which cannot be included in these tables without confusion: 1, 4, 6, 7, 12, 13, 19, 34. The errors in each of these manuscripts are noted in Chapter II and their significance is discussed in Chapter IV. This Appendix should be used in conjunction with Chapters II and IV, therefore.
## Appendix I - Macro Variants of Book V of the Southern Recension Manuscritps

### TABLE A: Deletions

<table>
<thead>
<tr>
<th>Line No.</th>
<th>MSS</th>
</tr>
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<tbody>
<tr>
<td>3966</td>
<td>34</td>
</tr>
<tr>
<td>3967</td>
<td>7, 11, 14, 17, 18</td>
</tr>
<tr>
<td>3970-3971</td>
<td>6, 17</td>
</tr>
<tr>
<td>3972-3973</td>
<td>7, 10, 11, 12, 13, 14, 16, 17, 18, 19, 34, 83</td>
</tr>
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<td>3974-3991</td>
<td>7, 11, 13, 14, 16, 17, 18, 19, 34, 83</td>
</tr>
<tr>
<td>3992-3993</td>
<td>3, 7, 11, 13, 14, 15, 16, 17, 18, 19, 34, 83</td>
</tr>
<tr>
<td>3994-3995</td>
<td>3, 10, 12, 15</td>
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<td>3996-3997</td>
<td>6, 7, 10, 11, 12, 13, 14, 16, 17, 18, 19, 34, 83</td>
</tr>
<tr>
<td>3998-3999</td>
<td>34</td>
</tr>
<tr>
<td>4006-4007</td>
<td>10, 12</td>
</tr>
<tr>
<td>4064</td>
<td>16</td>
</tr>
<tr>
<td>4083-4084</td>
<td>10, 12</td>
</tr>
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<td>4115-4116</td>
<td>10, 12</td>
</tr>
<tr>
<td>4129-4132</td>
<td>10, 12</td>
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<td>4141-4142</td>
<td>All MSS except 2, 4</td>
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</tr>
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<td>4299-4300</td>
<td>2, 4</td>
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<td>4431-4440</td>
<td>10, 11, 12</td>
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<td>4441-4442</td>
<td>10, 11, 12, 15</td>
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</tr>
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<td>19</td>
</tr>
<tr>
<td>5146-5147</td>
<td>2, 4</td>
</tr>
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<td>5167-5168</td>
<td>2, 3, 4, 34</td>
</tr>
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<td>5232</td>
<td>34</td>
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<td>5297-5298</td>
<td>10, 11, 12</td>
</tr>
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<td>2, 4, 10, 11, 12</td>
</tr>
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<td>3, 34</td>
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</tr>
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<td>5402-5403</td>
<td>1, 7, 13, 14, 16, 17, 18, 19, 83</td>
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<td>Page Range</td>
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<td>3, 34</td>
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<td>3, 15, 34</td>
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<td>3, 10, 12, 15, 34</td>
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61124-6125 All MSS except 2, 4
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61128-6129 All MSS except 15
61136-6137 All MSS
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61161-6162 3
61188-6189 3
6204-6209 15
62116-6217 3, 10, 12, 15
6220-6221 All MSS except 2
6228-6229 2
6232-6233 3, 10, 12, 15
6238-6239 3, 12, 15
6244-6247 All MSS
6250-6251 3, 10, 12, 15
6260-6261 2, 3, 4, 10, 15
6282-6285 3, 10, 12, 15
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6300-6301 3, 10, 12, 15
6302-6305 1, 6, 10, 11, 12, 13, 14, 16, 17, 18, 19, 83
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6402-6403 10, 11, 12
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**TABLE B: Additions**

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<td>2, 4</td>
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<td>3, 34</td>
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<td>3</td>
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Appendix II

The Sources of Book V Abstracted from Hahn, Quellenuntersuchungen Zu Richard Rolles Englisohen Schriften, Halle, 1900

3980 f. Liber de abundantia exemplorum in sermonibus magistri Ratispa episcopi ad omnem materiam, see Ulm, J. Zainer; Hain 484; Panzer III, p. 542, no. 60.

4047-4128 Adso, Abbot of Moutier-en-Der, Liber de Antichristo, see Migne, CI, pp. 1291 ff.

4133-4146 Adso, Liber

4157-4165 Albertus Magnus, Compendium theologiae veritatis, see Bonaventurae Opp. omnia, ed. A.C. Peltier, Paris, 1864-1871

4169-4186 Adso, Liber

4187-4196 Compendium

4196-4229 Adso, Liber

4197-4208 Malvenda, De Antichristo, ed. Lugduni, 1647

4211-4244 Compendium

4237 Compendium

4242-4246 Adso, Liber

4251-4315 Compendium

4315-4332 Adso, Liber

4423-4430 Pseudo-Ambrosian explanation of the Apocalypse, see Migne, XVII, p. 959

4431-4586 Compendium
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<tr>
<td>4588-4596</td>
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<td>Hieronymus Pseudo-Bede, <em>De die iudicii</em> (Be Domes Dæge)</td>
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<td>4857-4956</td>
<td>Compendium Lib.VII: c.xv</td>
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<td>4959-4964</td>
<td>Matthew XXXIV, 31</td>
</tr>
<tr>
<td>4979-5030</td>
<td>Compendium Lib.VII: c.xvi (-xx)</td>
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<td>5147-5424</td>
<td>Liber de abund.exempl.</td>
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<tr>
<td>5175</td>
<td>Apoc. XIV, 14</td>
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<tr>
<td>5227-5232</td>
<td>Compendium c.vii, 17</td>
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<tr>
<td>5280-5367</td>
<td>Abund.exempl.</td>
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<td>5368-5401</td>
<td>Innocent III, <em>De contemptu mundi sive de miseria humanae conditionis libri tres</em>, Joh. Heinr., Bonn, 1855 Lib.III: c.xv</td>
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<td>5422-5611</td>
<td>Abund.exempl.</td>
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<tr>
<td>5612-5829</td>
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<td>6017 ff.</td>
<td>Petrus Pictaviensis, <em>Sententiarum quinque libris</em>, see Migne, CCXI</td>
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<td>6130-6213</td>
<td>Matthew XXV, 31-end</td>
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Augustine, Ennaratio in Psalms, CXLIII, 2. See also, Piers Plowman C-text, Pass.VII, 338

Compendium Lib.VII: c.xx


Appendix III

List of MSS Sources and of the Major Recension-features of Book V

<table>
<thead>
<tr>
<th>MSS Sources</th>
<th>Recension-features</th>
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<tbody>
<tr>
<td>3967]</td>
<td>3.2</td>
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<td>3972-3993]</td>
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<td>3996-3997]</td>
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<td>TRANSPOSED lines between lines 4014 and 4015 in all MSS except 3.2, 3.3, 3.4 and 15, 34</td>
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<td>RUBRIC omitted in 3.2, 3.4, 3.7 and 83</td>
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<tr>
<td>4141-4142]</td>
<td>3.2</td>
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<td>4152-4153]</td>
<td>3.2</td>
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<td>4201i-ii]</td>
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<td>INVERTED end-rhyme in all MSS</td>
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<td>4307-4310]</td>
<td>3.2</td>
</tr>
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<td>4321-4322]</td>
<td>3.3</td>
</tr>
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<td>4413-4414]</td>
<td>3.2</td>
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OMITTED in all MSS

RUBRIC omitted in 3.2 and 3.4

INVERTED end-rhyme in all MSS; originates in Group III

RUBRIC omitted in 3.2 and 3.4

OMITTED in all MSS

ADDED in all MSS

OMITTED in all MSS

RUBRIC omitted in 83

OMITTED in all MSS

ADDED in all MSS

RUBRIC in all MSS

line number missing in the Morris edition
5115i-ii] OMMITTED in 3.7 and 3.6

5146i] lines numbered twice as 5147 in the Morris edition

5146ii] RUBRIC in all MSS

5167-5168] 3.2
5233-5234] 3.2
5234i] RUBRIC in all MSS
5257-5258] 3.2
5265-5268] 3.3
5269-5270] 3.2
5273-5278] 3.2
5283i-5283] 3.2
5283i] RUBRIC in all MSS
5285-5286] OMMITTED in all MSS
5295-5300] 3.2
5311-5312] OMMITTED in all MSS
5313-5314] 3.2
5331-5332] 3.2
5335-5336] 3.2
5345-5350] OMMITTED in all MSS
5353-5354] 3.2
5367i-5368] 3.12
5369] OMMITTED in all MSS
5374-5375] 3.2
5402-5403] 3.2
5421i] RUBRIC in all MSS
5426-5427] OMMITTED in all MSS
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INVERTED lines in all MSS; originates in Group III
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INVERTED lines in 3.17
3.2
OMITTED in all MSS except 3.12
OMITTED in 3.12
RUBRIC omitted in 3.3, 3.10 and 3.4
3.2
OMITTED in 3.10 and 3.12
ADDED in all MSS
RUBRIC omitted in 3.3, 3.10 and 3.4
RUBRIC omitted in 3.3, 3.10 and 3.4
RUBRIC omitted in 3.3, 3.10 and 3.4
RUBRIC omitted in 3.3, 3.10 and 3.4
3.12
ADDED in all MSS
RUBRIC added in all MSS
OMITTED in all MSS
RUBRIC omitted in 3.3 and 3.10
RUBRIC omitted in 3.3 and 3.10
5842-5843] 3.2

5852-5853] OMMITTED in all MSS

5854-5857] 3.2

5858-5859] REWRITTEN as 5857i-ii

5862-5863] INVERTED lines in all MSS; originates in Group III

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5869i-ii] ADDED in all MSS

5869iii] RUBRIC omitted in 3.2, 3.3, 3.4, 3.10 and 34

5870i & 5871i] ADDED in all MSS

5871ii] RUBRIC omitted in 3.2, 3.3, 3.4, 3.10 and 34

5881i] RUBRIC omitted in 3.2, 3.3, 3.4, 3.10 and 34

5893i] RUBRIC omitted in 3.3, 3.10 and 34

5896-5903] 3.2

5904] OMMITTED in all MSS

5905-5915] 3.2

5905i] 3.2

5916-5917] OMMITTED in all MSS

5918-5919] 3.2

5935i-viii] REWRITTEN lines 5936-5941; 3.10 and 3.12 vary here

5945i-ii] ADDED in all MSS

5947i-ii] ADDED in all MSS

5994-5997] OMMITTED in all MSS

5999i] OMMITTED in all MSS

6009i-ii] RUBRIC in all MSS

6014-6015] 3.2

6018-6023] 3.2

6051-6052] 3.3
line numbers missing in the Morris edition

OMMITTED in all MSS

3.2, 3.3

3.2

3.2

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Latin RUBRIC omitted in 3.2 and 3.3, 3.15

Latin RUBRIC omitted in 3.2, 3.3 and 3.10, 3.15

Latin RUBRIC omitted in 3.2, 3.3, 3.15

Latin RUBRIC omitted in 3.2 and 3.3, 3.15

Latin RUBRIC omitted in 3.2, 3.3 and 3.10, 3.15

Latin RUBRIC omitted in 3.2, 3.3, 3.15

Latin RUBRIC omitted in 3.2 and 3.3, 3.15

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