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Vernacular Writings

in the

Medieval Libraries

of

Great Britain

IV

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IV

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- LINCOLN, Cathedral, Dean and Chapter
 199 Philippe de Thaurin's Computus (French) Heynings
- LONDON, British Library
 Additional MSS
 6159 Statutes; Anonymous Husbandry; Henley's Husbandry (French) Canterbury
 7096 Documents (ME) Bury St Edm.
 10,053 Mirror of St Edmund Rich; Hilton's Night Chapters on Perfection; St Jerome's Epistle; Lesser Prick of Conscience; religious treatises (ME) London,
 10,106 Religious treatises; Lydgate poem (ME) Aldgate Aust.
 10,596 The Book of the Craft of Dying; Wycliffite Apocryphal books; meditations and prayers (ME) Westminster
 11,748 Hilton's Scale of Perfection; Mirror of the Life of Christ, extract; Arms of Christ (ME) Barking
 14,548 Lydgate's Verse Charters of Bury (ME) Shaftesbury
 16,170 Poem (ME) Bury St Edm.
 18,632 Lydgate's Story of Thebes; Hoccleve's Regiment of Princes (ME) Chipping Campden
 22,121 Speculum Christiani (part ME) Amesbury
 22,285 Form of Profession (ME) Sheen
 24,203 Prick of Conscience (ME) Syon
 24,660 Religious verse piece (ME) Fountains
 25,031 Religious verse piece (ME) Wroton
 30,506 Formulae of services; inscription (ME) Worcester
 33,350 (ff. 32-3) Gautier de Metz's Image du monde fragment (French) Gloucester ch.
 35,283 Psalter (French) Ramsey
 35,289 Chanson d'Aspremont (French) Finchale/Whalley
 36,704 Capgrave's Lives of St Augustine and St Gilbert of Sempringham and a Sermon (ME) Canterbury St A.
 37,049 Orogium Sapiencie and other religious treatises (ME) Lynn Austin friars
 37,517 Psalter-gloss (AS) Mount Grace
 37,787 Verse-prayers, confessions and religious pieces (ME); prayer (French) Canterbury St A.
 37,790 Chastising of God's Children; Mirror of Simple Souls (ME) Bordesley
 40,166 (C3) Signs of Doomsday; carols and hymn (ME) Sheen
 41,175 Wycliffite Gospel-commentaries, Matthew and Mark (ME) Hailes
 43,406 Poem (ME); documents (French and ME) Pot Shrigley/Oxford,
 45,103 Wace's Roman de Brut; Prophecies of Merlin; La Petite Philoophie; The Four Daughters of God; Apocalypse; Resurrection Play (French) Queen's Coll.
 Canterbury Machelney

LONDON, British Library, Additional MSS (continued)

- 46,919 Works by Nicole Bozon; verse-prayers; religious and other poems (French); William Herbert's hymns (ME) Hereford Fran.
- 47,170 Walter of Whittlesey's Roll of Genealogies (French) Peterborough
- 47,967 Alfred's Orosius (AS) Winchester
- 60,577 Winchester Book (mainly ME) Winchester
- Arundel MSS
- 57 Michael of Northgate's Ayenbite of Inwyt; prophecy; poem, verse-prayers and two religious treatises (ME); Prophecies of Merlin (French) Canterbury St A.
- 60 Psalter-gloss (AS) Hyde
- 83 Dance of Death (French and ME) Chicksands
- 146 Rules for Syon Sisters (ME) Syon
- 155 Gloss to Prayers (AS) Canterbury
- 230 Philippe de Thaur's Computus; metrical psalter fragment; prognostics; Psalter; herb names; Alexander romance fragment (French) Crowland
- 231 Hymn (ME) Fountains
- 292 Religious verse pieces; poems; bestiary (ME); Four Daughters of God; verse-sermons; Cato (French) Norwich
- 396 Capgrave's Life of St Catherine; Lydgate's Virtues of the Mass (ME) Campsey
- 507 Poems and verse-prayer; Rolle extracts; Gratia Dei; Lay Folk's Catechism; Signs of death; recipes (ME); History of the Cross; Bozon's Proverbes de bon Enseignement; Follies of the World (French) Durham
- Campbell Roll xxi.2 Prognostications from Dice (French) Ouston
- Cottonian Collection
- Julius A.vi Hymn-Gloss (AS) Durham
- Julius D.vii Legal terms; poem (French) St Albans
- Julius E.vii A lfric's Lives of the Saints (AS) Bury St Edm.
- Tiberius A.ii (+ Claudius A.iii, ff. 2--7, 9) Documents (AS) Canterbury
- Tib. A.iii (ff. 2--173) Regularis Concordia; prognostics, prayers, homilies and notes; A lfric's Colloquy; Bede's De Temporibus; Monasteriales indicia; lapidary; gloss to Benedictine Rule (AS) Canterbury
- Tib. A.vi (ff. 1--35 + A.iii, f. 178) AS Chronicle; genealogy (AS) Canterbury St A.
- Tib. A.xiii Documents and short pieces (AS) Worcester
- Tib. B.i Alfred's Orosius; Monologium; AS Chronicle (AS) Abingdon
- Tib. B.iii Litany in verse (ME) Canterbury
- Tib. B.iv (ff. 3--86, 88--90) AS Chronicle (AS) Worcester
- Tib. B.v (ff. 2--73, 77--88 + D.ii, ff. 238--41) Bede's De Temporibus; Marvels of the East (AS) Battle/ Winchester
- Tib. B.viii Coronation ceremony (French) Glasgow
- Tib. B.xi(+ Kassel, Landesbibliothek, Anhang 19) Gregory's Pastoral Care (AS) Winchester
- Tib. C.vii Wycliffite Beliefs on the Eucharist (ME) Leicester
- Caligula A.xv (ff. 120--53) Computistica and prognostics; Bede's De Temporibus (AS) Canterbury
- Claudius B.iv Hexateuch (AS) Canterbury St A.
- Claudius D.iii Rule of St Benet (ME); verse-prayer/letter (French) Waverley/Wintney

- LONDON, British Library (continued)
- Nero A.i (ff. 70--177) Wulfstan's Handbook; Ecclesiastical Institutes and laws (AS) Worcester/York
- Nero A.v (ff. 1--82) Philippe de Thaurin's Computus, Bestiary and Lapidary (French) Holme Cultram
Shaftesbury/
Winchester
- Nero C.ii (ff. 2--214, 242--51, 297--305) Chronicle (French) Rochester
- Nero D.ii Lindisfarne Gospel-gloss (AS) Chester-le-Street/Durham/
Lindisfarne
- Nero D.v Godric's hymn (ME) St Albans
- Nero E.i (vol. 2, ff. 185--6) Laws (AS) Worcester
- Galba A.xiv (+ Nero A.ii, ff. 3--13) Prayers (AS) Winchester nuns
- Galba A.xix (+ Bodl., Digby 4) Proverbs of Alfred; Poema morale (ME) Canterbury
- Otho A.viii (ff. 7--34 + B.x, f. 66) Life of Machutus (AS) Winchester
- (Otho A.xii, ff. 1--56, 56--2) Charms; Battle of Maldon (AS) Worcester)
- (Otho A.xvii Geste de Burgh (French) Peterborough)
- Otho B.x (ff. 29--30) Homilies (AS) Worcester
- Otho B.xi (+ B.x, ff. 55, 58, 62 + Add. 34, 652, f 2) Bede's Ecclesiastical History; AS Chronicle; lists; laws (AS) Winchester/Southwick
Malmesbury
- Otho C.i (vol. 1 + B.x, f. 51) West Saxon Gospels (AS)
- Otho C.i (vol. 2) Gregory's Dialogues; Vitae Patrum extract; homilies (AS) Worcester
- Vitellius A.x (ff. 19--138) Wace's Brut, and continuation (French) Fountains
- Vit. A.xv (ff. 4--93) Alfred's Blostman; Gospel of Nicodemus; Solomon and Saturn; fragments (AS) Southwick
- Vit. C.iii (ff. 11--85) Herbal (AS) Canterbury
- Vit. C.v Ælfric's Catholic Homilies (AS) Tavistock
- Vitellius E.xviii Computistica; Psalter-gloss (AS); ME verasae Hyde/Winchester
- Vit. F.xiii Religious instruction, in verse; Prophecies (ME) Bridlington
- Vespasian A.i Psalter-gloss (AS) Canterbury St A.
- Vesp. A.xxii Homilies; documents (AS) Rochester
- Vesp. B.ix Chronicle of the Priory (ME) London, Smith-
field Aust.
- Vesp. B.x (ff. 1--23) Voyage of St Brendan (French) Durham
- Titus A.viii (ff. 2--64) Charter (French) Westminster
- Titus D.xx (ff. 68--92) Notes (ME) Walden
- Titus D.xxiv Making colours (French) Rufford
- Titus D.xxvi + D.xxvii Bede's De Temporibus (AS) Hyde
- Domitian A.viii (ff. 30--70) AS Chronicle (AS) Canterbury
- Cleopatra A.vi Chronicle of London (French) London Guildhall
- Cleop. B.ix Chess (French) Abbotsbury
- Cleop. B.xiii (ff. 1--58) Homiliary (AS) Exeter
- Cleop. C.vi Ancrene Riwe; poems (ME); poems (French) Canonalsleigh
- Cleop. D.ix (ff. 84--8) Letters of King Edward II (French) Fineshade
- Cleop. D.ix (ff. 5--79) Brut Chronicle preface; documents (French) Lichfield

- LONDON, British Library, Cottonian Collection (continued)
- Faustina A.v Song; poem (ME) Fountains
- Faust. B.iii (ff. 159--93 + Tib. A.iii, ff. 174--7) Canterbury
- Regularis Concordia (AS) Wilton
- Faust. B.iii (ff. 194--280) Life of St Edith, and the Foundation of the Abbey; Life of St Audrey (ME)
- Egerton MSS
- 1982 Mandeville's Travels (ME) St Albans
- 2710 Bible Stories; Hermann of Valenciennes' Biblical poems; Gospel of Nicodemus; two verse-sermons; lives of Sts John, Peter, Bartholomew and Lawrence; Paternoster (French) Derby muns
- 3143 Life of Robert of Knaresborough; Foundation of the Order of the Holy Trinity; verse-prayers (ME) Knaresborough
- 3307 Songs and Carols see Meaux
- Hargrave 336 (ff. 42--211) Statutes; Henley's Husbandry (French) Battle
- Harley MSS
- 55 (ff. 1--4) Recipes, laws, document (AS) Worcester/York
- 114 Langtoft's Chronicle (French) Ferriby
- 209 Bozon's satires; satire; poem (French) Abingdon
- 211 Religious treatises (ME) Norwich Carm./Bradfield
- 212 Mandeville's Travels (French) Bolton
- 220 Prayers (ME) Hartland
- 237 Exhortation to the Dying; Charter of Christ; Speculum Spiritualium, Book Two (ME) Mount Grace
- 273 Psalter; religious and non-religious treatises; verse-prayers; Fournival's Bestiaire d'Amour; Rules of St Robert; Turpin Chronicle; (Waddington's) Manuel des Péchés; St Patrick's Purgatory; Bozon's Plainte d'Amour; recipes and notes (French) Ludlow
- 324 Breton's De legibus Angliae (French) Merevale
- 330 Hilton's Scale of Perfection (ME) Reading
- 493 Statutes; legal treatises; Henley's Husbandry (French) Reading Fran.
- 550 Statutes (French) Dover
- 636 John of Canterbury's Polistorie (French) Canterbury
- 978 Marie de France's Ysopet and Breton Lays; verse-prayer, poem, recipes; doctrinal; Falconry (French); song (ME); herb names (French and ME) Reading
- 993 Hilton's Eight Chapters on Perfection; Treatise of Discretion of Spirits (ME) Syon
- 1005 Rules of St Robert (French) Bury St Edm.
- 1025 Prayer; note (ME) Hitchin
- 1587 (ff. 1--188) Ingram's copy-book (part ME) Canterbury
- 1620 Godric's hymn (ME) Jervaulx
- 1710 Gospel-book (ME) London, St Swithun's ch.
- 1770 Trilingual psalter (French, ME and Latin) Kirkham
- 2253 Harley Lyrics (ME) see Leominster
- 2254 Prick of Love; Hilton's Epistle on Mixed Life (ME) Dartford
- 2278 Lydgate's Lives of St Edmund and St Fremund (ME) Bury St Edm.
- 2363 Act of King James (Scots) Kinloss
- 2367 Rubric (ME) South Molton

- LONDON, British Library, Royal MSS (continued)
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| 7 E.iv Sermon tags (ME) | Rochester |
| 8 F.ix Guy de Warwick (French) | Chester |
| 11 B.iii Joys of Our Lady; verse-prayers (French) | Bury St Edm. |
| 12 D.xvii Leechbook (AS) | Winchester |
| 12 F.xiii Lapidary (French); proverbs (ME) | Rochester |
| 13 A.xviii Genealogy; Chess (French) | London Carm. |
| 13 A.xxi Roman de Brut; Gaimar's Estorie des Engleis (French) | Ragnaby |
| 13 E.ix Brut Chronicle preface (French); historical poems (ME) | St Albans |
| 17 D.xxi Brut Chronicle (ME) | London Smithfield Austins |
| 19 C.v Commentary on the Psalter, volume two (French) | Exeter Dom./Laxton |
- Sloane MSS
- | | |
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| 513 Prognostics; Alchemy (ME); Walter of Bibbesworth's Instruction in French; French Donait (French) | Buckfast |
| 1584 Notes; recipes; verse-prayers; Easter Sermon and account of confession; poems; 'Rule of St Celestine' (ME) | Coverham |
| 1609 Astrology, numerology, dream-book; herbal, medicinal and other pieces (ME) | Ely |
| 2593 Songs and carols (ME) | see Bury St Edm. |
| 4031 Poem; Isaiah's prayer; Lydgate's Fall of Princes; prophecy (ME) | Battle |
| Stowe 944 Will of King Alfred; notes (AS) | Hyde |
- LONDON, College of Arms
- | | |
|----------------------------------|-------------|
| 61 Langtoft's Chronicle (French) | Aldingfleet |
| 72 Poem (French) | Westminster |
- LONDON, Corporation of London, Records Office
- | | |
|---|-----------|
| Liber de antiquis legibus London chronicle (French); song (ME and French) | Guildhall |
| Liber Horn Breton's De legibus Angliae; Henley's Husbandry (French) | Guildhall |
| Liber costumarium Praise of Britain; Brunetto Latini's Tresor (French) | Guildhall |
| Liber niger (formerly Liber albus) Customary (French) | Guildhall |
| Liber ordinatum Statutes (French) | Guildhall |
| Statuta antiqua Angliae (+ Cotton, Claud. D.ii, ff. 136--265) Statutes (French) | Guildhall |
| Cartae Antiquae Statutes (French and ME) | Guildhall |
| Letterbooks Documents (French) | Guildhall |
- LONDON, Guildhall
- | | |
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| 244 Grand Chronicles of France (French) | Guildhall |
|---|-----------|
- LONDON, Gray's Inn
- | | |
|---|---------------------|
| 12 Boken's Contes Moralises (French) | Chester Franciscans |
| 20 Sir Isumbras, fragment; Life of Anastasia, fragment (ME) | Sudbury/Melbourne |
- LONDON, Lambeth Palace
- | | |
|--|---------------------|
| 51 Godric's hymn (ME) | London Ald. Austins |
| 71 Poem (French) | Lanthon |
| 73 Homilies and psalter-gloss fragments (French) | Buildwas |
| 78 Chartham's Speculum Parvulorum (part ME) | Canterbury |
| 90 Sententiae (ME) | Bury St Edmunds |

- LONDON, Lambeth Palace (continued)
- | | |
|---|---------------------------------------|
| 151 Sermon (Latin and French) | Gloucester Fran. |
| 159 Prayers; poems (ME) | Canterbury |
| 165 Tag (French) | Lanthon |
| 179 (part 2, ff. 99--196) Legal tracts (French) | Canterbury St A. |
| 180 Religious verse piece (ME) | Canterbury |
| 192 Scrope's History of the Carmelites (ME) | Norwich Carn. |
| 209 Rubrics to Allegory (French) | Canterbury St A. |
| 261 Letter fragment (French) | Newstead |
| 344 Lydgate's Virtues of the Mass, verse-prayers and
Life of Our Lady; Chaucer, two poems; verse-prayers (ME) | Notley |
| | London, All Hallows ch. |
| 352 Sermon (Latin and ME) | Reading |
| 371 Cato; Poem (French) | Lanthon |
| 390 Poem (ME) | Lanthon |
| 392 (part VI) Sermons (ME) | Canterbury St A. |
| 419 Notes (French and ME) | Lanthon |
| 421 Prayer (French) | Lanthon |
| 427 (ff. 1--209) Psalter-gloss; prayers and verse (AS) | Ely |
| 448 Notes (ME) | Buildwas |
| 457 Sermons of Sully (French) | Thornton-on-Humber |
| 486 Prayers (ME) | Exeter |
| 489 Homiliary (AS) | |
| 499 Poems (ME and French); Prayers, briefs and statutes
(French) | Whalley |
| 522 Grosseteste's Château d'Amour; Gospel of Nicodemus;
religious prose tracts, poems and verse-prayers (French) | Canterbury St A. |
| 546 Devotions (ME) | Syon |
| 560 Poem; verse-prayer (ME) | Wimborne |
| 1150 + 1151 Wycliffite New Testament (ME) | London, St Dunstan
in the west ch. |
| 1212 Charters (AS) | Canterbury |
| 1213 Statutes and documents; chronicle (French) | Canterbury St A. |
| 1370 (+British Library, Cotton Tib. B.iv, f. 87)
Documents (AS) | Canterbury |
- LONDON, Public Records Office, Exchequer, King's Remembrancer,
Misc. books
- | | |
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| 20 Foundation of the Abbey (French) | Godstow |
| 26 Morton's Mirror of the Life of Christ, fragment;
Chartulary (ME) | Osney |
- LONDON, St Paul's Cathedral
- | | |
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| 5 Rules for Syon Brethren (ME) | Syon |
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- LONDON, Sion College
- | | |
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| Are. L.40.2/E.25 Shrift; Gospel of Nicodemus; Lament of
Our Lady; Prick of Conscience (ME) | Westminster |
|---|-------------|
- LONDON, Society of Antiquaries
- | | |
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| 134 Lydgate's Life of Our Lady; Gower's Confessio Amantis;
Hoccleve's Regiment of Princes; Walton's Boethius (ME) | Halesowen |
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- LONDON, University of London
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| 657 Speculum Christiani; carol (ME) | Blakeney |
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- LONDON, Westminster Abbey, 29, see index of printed books

- LONGLEAT, Marquis of Bath
 27 Philippe de Thaun's Apocalyptic Lapidary; poems (French) St Albans
 37 Sampson's Instruction in Conveyancing and Letter Writing; Orthographia Gallica (French) Robertsbridge
- MAIDSTONE, Kent, Museum.
 All Saints' church MS 2 (A.13) Proverba of Alfred; poems (ME); verse-prayer; Holinand's Vers de la Mort (French) Northampton Hosp.
- MANCHESTER, Chetham Library
 6709 Lydgate's Life of Our Lady; two Canterbury Tales; Lydgate's Lives of Sts Margaret, George, Edmund and Fremund; verse-prayers (ME) Dunstable
- MANCHESTER, University, John Ryland's Library
 English 81 Wycliffite New Testament (ME) Syon
 Latin 179 (Ang. 229) Sermons (ME) Welbeck
- MAYFIELD, Capt. Butler-Bowden
 The Book of Margery Kempe (ME) Mount Grace
- NEW YORK, U. S. A., Columbia University Library
 Plimpton 269 Wycliffite New Testament (ME) Norwich
- NEW YORK, U. S. A., Public Library
 Spencer 19 Pilgrimage of the Soul; Hymns by Hoccleve (ME) Farrick
- NEW YORK, U. S. A., J. Pierpont Morgan Library
 99 Maidenstone's Seven Penitential Psalms (ME) Gloucester
 William S. Glazier Collection 39 Prayer roll (part ME) Coverham
- NOTTINGHAM, University Library
 MeLN 1 (on deposit) Benefactor's poem (ME) Rushall
- OXFORD, Bodleian Library
 Add. A.42 Rule of Holy Living (ME) Amesbury
 Add. C.280 Mandeville's Travels (French); Charter of Christ; Life of Christ (ME) London, Lincoln's Inn
 Ashmole 189 (ff. 70--115) Cosmology and prognostics; hymns and carols; Lament of Our Lady; Charter of Christ (ME) Nuchelney/Athelney
 Ashmole 750 Ypotis; sermons; verse-prayers and poems; notes and remedies (ME) Vale Royal
 Ashmole 1285 Poem (ME); poem (French) Southwark
 Ashmole 1524 (book 4) Anonymous Husbandry; Henley's Husbandry; charters (French) Ramsey
 Arch. Selden B.26 Songs and Carols (ME) see Worcester
 Auct. F.4.32 Legend of the Cross (AS); glosses and notes (Welsh and Breton) Glastonbury
 Auct. F.5.16 Poems (French and ME) Worcester
 Auct. F.5.23 Poems (French) Coventry

- Bodley MSS
 42 Poems (ME) Oxford, Exeter Coll.
 57 Rule of St Augustine; Joys of Our Lady; verse-
 prayers and Creed (French); poem (ME) Leicester
 207 Love's Mirror of the Life of Christ; Gospel of
 Nicodemus (ME) Newark
 277 Wycliffite Bible (ME) London Charterhouse
 315 Launceston Priory mural verses (ME) Exeter
 340 + 342 Ælfric's Catholic Homilies and others; Gospel of
 Nicodemus; Vindicta Salvatoris (AS) Rochester
 373 Body and Soul (ME) Chester
 410 Fasciculus Morum, with ME verse tags Windsor
 415 Mannyng's Handlyng Synne and Meditations on the
 Lord's Supper (ME) Ashridge
 423 (ff. 244--354) Prick of Conscience; Speculum
 Christiani extracts (ME) Southwark
 467 Rolle's English Psalter (ME) St Albans
 505 Chautising of God's Children (ME) London Charterhouse
 562 Breton's De legibus Angliae (French) London,
 Clement's Inn
 565 Pilgrimages of William Wey (ME) Edington
 572 Glosses (Welsh) Canterbury St A.
 579 Documents (AS) Exeter
 585 Rule of St Clare (ME) London Fran. nuns
 648 Lydgate's Order of Fools (ME) Canterbury
 692 Tags (ME) Worcester/Oxford,
 Gloucester Coll.
- 771 Clement of Llanthony's Gospel Harmony and other
 biblical passages (ME) Shrewsbury
 851 Langland's Piers Plowman (ME) Ramsey
 865 (ff. 89-412) Canons of Theodulf (AS) Exeter
 923 Cleansing of Man's Soul (ME) Barking
- Bodley Rolls 22 Hymns (ME) Pipewell
- Digby MSS
 4 see British Library, Cotton Galba A. ix
 13 Lapidary (French) Canterbury/Dover
 23 Chanson de Roland (French) Osney
 53 Proverbs (French) Bridlington
 99 Prick of Conscience (ME) Thetford
 146 Gloss to Aldhelm (AS) Abingdon
 154 Miracle of the Thirty Masses; Breton's De legibus
 Angliae (French) Titchfield
- Douce MSS
 60 Myrc's FestiQl and Instructions for Parish Priests;
 Lavynham's Lityl Tretys; Form of Confession (ME) Pencoyd
 88 (ff. 63--164) French (French) Canterbury St A.
 114 Lives of four female saints; Orogium Sapiencie
 (ME) Beauvale
 139 Song; poem (ME); statutes, poem, song, legal
 treatise (French) Coventry
 262 Cloud of Unknowing; religious treatises (ME) London Charterhouse
 270 Sermons of Sully; Le Lucidaire; Wace's Life of St
 Nicholas (French) Durham

OXFORD, Bodleian Library (continued) Douce MSS

- 302 Poems of John Audelay (ME) Haughmond/Launde
- 322 Religious treatises by Rolle, Adam the Carthusian, Lydgate and others (ME) Dartford
- 372 Golden Legend (ME) London Austin canonsessee Beverley Dunfermline
- Eng. Poet. e.1 Songs and Carols (ME)
- Fairfax 8 Book of Pluscarden Verses (Scots)
- Fairfax 24 Langtoft's Chronicle, fragment; (Grosseteste's Marriage of the Devil's Nine Daughters; poem; Bible History; Husbandry (French) Bolton
- Hatton MSS
- 18 Nassington's Mirror of Life (ME) Denny
- 20 Gregory's Pastoral Care (AS) Worcester
- 76 Gregory's Dialogues; Basil's Monita; herbal (AS) Worcester
- 113, 114 Wulfstan's Homiliary (AS) Worcester
- 115 (+ Lawrence, Univ. of Kansas, Y. 10⁴, one f.) Homilieu (AS) Worcester
- 116 Homiliary (AS) Worcester
- Junius 11 'Caedmon' MS (AS) Canterbury/Winchester Winchester
- Junius 27 Psalter-gloss (AS)
- Junius 121 Ecclesiastical institutes; Confessionals; Homilies and short texts (AS) Worcester
- Lat. liturg. g.1 Verse-charm (ME) St Bees/York St M. Winchester St E. Colchester/Ardleigh Lynn Fran/Babwell Southwark Sheen Chichester/Ely
- Lat. misc. e.22 (R) Verse to find Easter (ME)
- Lat. misc. f.37 Dictionary (ME)
- Lat. theol. d.1 Poems and tags (ME)
- Lat. theol. e.8 Speculum Spiritualium (part ME)
- Lat. theol. e.26 Meskness (ME)
- Laus. lat. 95 On Our Lady's Psalter (ME)
- Laud. misc. MSS
- 79 Religious tracts (French) Reading
- 91 Commentary on Psalms (French) Reading
- 413 Godric's hymns (ME) Durham
- 416 Idley's Instructions to His Son; Cursor Mundi; Clifton's Vegetius; Lydgate's Story of Thebes; Lydgate and Burgh's Regiment of Princes; Chaucer's Parliament of Fowls (ME) Syon
- 482 Confessional (AS) Worcester
- 497 Poem (ME) Gloucester
- 636 AS Chronicle (AS), with French chronicle Peterborough
- 647 Canute song (AS) Ely
- 706 Faunteley's Sermons (ME) Gloucester
- 722 Poem (ME) Kirkstall
- 748 Abuses of the Age (ME) Durham
- Lyell 17 Brut Chronicle York St M.
- e Mus. 34 Livre de Syndrac (French) Bury St Edm.
- e Mus. 62 Hermann of Valenciennes' Assumption of Our Lady (French) Kingswood

OXFORD, Bodleian Library (continued)

- Rawlinson MSS
 A.389 Maidenstone's Seven Penitential Psalms; Rolle's Ego Dormio, Commandment and Form of Living; Lesser Prick of Conscience (ME) Lichfield
 B.408 Register; excommunication; ABC of Devotion; verse-prayers; Lydgate's Calendar (ME) Godstow
 C.57 Chaunting of God's Children (ME) Sheen
 C.81 Medical and herbal tracts (ME) Pershore
 C.86 (ff. 2--30) Northern Passion (ME) Bermondsey
 C.258 Wycliffite New Testament (ME) Newcastle ch/
 reclusory
 Wiltun
 C.288 Luvynham's Litil Tretys (ME)
 C.504 (+ C.510 + D.893, ff. 19--26, 105--6, 113) Verse-prayer (ME); (Grosseteste's) Marriage of the Devil's Nine Daughters (French) Bardney
 C.941 see Aberdeen, Univ. Libr., 134
 D.913 (ff. 86--9) Guy de Warwick fragments (French) Canterbury Fran.
 Rawlinson poet. 137 Langland's Piers Plowman (ME) Canterbury Fran.
 Selden supra 26 Algorithm (French) Canterbury St A.
 Tanner 10 Bede's Ecclesiastical History (AS) Thorney
 Tanner 110 Debate of God and Man; Lydgate hymns (MS) Ramsey
 Tanner 169^a Hymn (ME) Chester
 Tanner 196 Myrc's Instructions to Parish Priests (ME) Launceston
- OXFORD, All Souls' College
 11 Document (ME) Tregare
 25 Hilton's Scale of Perfection (ME) Syon
 33 Hardyng's Chronicle extract (ME) Merevale
 98 Gower's Dignity of the Husband (French) Oxford, All Souls' Coll.
- OXFORD, Balliol College
 83 Poems (French) Oxford, Balliol Coll.
- OXFORD, Corpus Christi College
 36 Sermons of Sully; Mirror of St Edmund Rich; Fifteen Signs before Doomsday; Bible Stories (French) Lanthony
 59 Verse-prayers (ME); prognostics (French) Lanthony
 151 Verse-prayer (ME) Cambridge, Peterhouse
 154 Poem (French) Lanthony
 155 Speculum Christiani, with religious verse pieces; Lay Folk's Catechism and Mass-Book; verse-prayer; Abbey of the Holy Ghost (ME) Rievaulx
 182 Proverbs; (Coronation ceremony) (French) Canterbury Fran.
 197 Benedictine Rule; documents (AS) Bury St Edm.
- OXFORD, Jesus College
 39 Disce Mori (ME) Syon
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 154 A lfric's Grammar and Glossary; glosses (AG) Durham
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INDEX OF ANGLO-SAXON AUTHORS AND WORKS

Acts of the Apostles an AS version not now extant appears in a medieval catalogue: Canterbury.

Ælfric (about 950--1020), monk and teacher at Winchester, abbot of Eynsham.

(1) Catholic Homilies, or Sermones catholici, a collection of homilies in 2 series for use by the church through the year, extant in 4 more or less full copies of which 2 are of known provenance: Durham; Tavistock (series 1). A further 2 copies, not known to survive, appear in medieval catalogues: Canterbury; London St Paul's; and a third copy was noted by Leland: Wells. Another probable copy, not known to survive, occurs in a medieval catalogue: Lincoln. Homilies from this collection are found in many other extant homiliaries.

(2) Lives of the Saints, another collection of homilies, for use by religious houses through the year, beginning at Christmas, extant in extracts in other collections and in one copy of known provenance: Bury. Another copy, not known to survive, appears in a medieval catalogue: Peterborough; and the 4 'passionals' which occur in medieval catalogues may well have been further copies: Burton; Canterbury; Glastonbury; Worcester.

(3) Grammatical textbooks written for the Winchester pupils. a. Colloquy, a Latin conversation written by Ælfric and apparently expanded by his pupil Ælfric Bata, extant in 4 copies of which the only one with a continuous AS gloss is of known provenance: Canterbury. Another copy, not known to survive, appears in a medieval catalogue: Canterbury; and a further probable copy occurs in another medieval catalogue: London St Paul's.

b. Grammar, based on the Latin grammarians Donatus and Priscian, extant in 4 fragments and 11 copies of which 4 are of known provenance: Canterbury; Canterbury St A.; Durham; Worcester. A further 2 copies, not known to survive, appear in medieval catalogues: Canterbury; London St Paul's; and a further copy was noted by Leland: Pershore.

c. Glossary, found with the Grammar in 7 copies of which 3 are of known provenance: Canterbury; Durham; Worcester. Another copy, not known to survive, appears with the Grammar in a medieval catalogue: London St Paul's.

(4) Bede's De temporibus anni, a note translated probably by Ælfric, extant in 8 copies of which 5 are of known provenance: Canterbury (2 copies); Durham; Hyde; Winchester/Battle.

(5) Basil's Monita, or Admonitio ad filium spiritualium, probably translated by Ælfric, extant in one copy of known provenance: Worcester.

(6) Pastoral letters and admonitions by Ælfric occur in homiliaries and other MSS, including one from Worcester.

Ælfric probably also translated at least part of the Heptateuch, see under Bible.

Adjurations, 4 translated extracts from the Latin form of exorcism, extant in one copy of known provenance: Worcester/Winchester.

Alfred (about 848--900), king. (1) Ecclesiastical History, translation of Bede's Historia ecclesiastica gentis anglorum, extant in fragments and 4 copies of known provenance: Exeter; Thorney; Winchester/Southwick; Worcester. A further 3 copies, not known to survive, appear in medieval catalogues: Burton; Canterbury; Durham.

Alfred, continued.

(2) Hierdeboe, or Gregory's Pastoral Care, translation of the Liber Regulae Pastoralis or De Cura Pastoralis by St Gregory the Great (pope 590--604), extant in fragments and in 5 copies of known provenance: Exeter; Salisbury; Winchester; Worcester (2 copies). Another copy, not known to survive, appears in a medieval catalogue: Rochester.

(3) Blostman, anthology of translated extracts from the Latin Soliloquies of St Augustine of Hippo, extant in one copy of known provenance: Southwick. Another possible copy, not known to survive, appears in a medieval catalogue as Augustine's sermons in AS: Canterbury.

(4) translation of Orosius' World History, with short interpolations by Alfred, extant in 2 copies of known provenance: Abingdon; Winchester. Another copy, not known to survive, appears in a medieval catalogue: Glastonbury.

(5) Consolation of Philosophy, a translation of Boethius' De consolations Philosophiae, extant in 3 fragments and a Junius transcript. A further 3 copies, not known to survive, appear in medieval catalogues: Canterbury; Exeter; Worcester.

An unnamed book attributed to Alfred, possibly a copy of his lost Handbook of translated extracts from various authors, appears in a medieval catalogue: Peterborough.

Anglo-Saxon Chronicle, begun at Winchester and continued elsewhere, extant in 7 copies, all different, of known provenance: Abingdon; Canterbury (Latin and English epitome); Canterbury St A.; Peterborough; Winchester/Canterbury; Winchester/Southwick; Worcester. Another 2 copies, not known to survive, appear in a medieval catalogue: Durham; and another was noted by Leland: St Albans. Other copies were probably at Ely and Malmesbury, and probably at other early houses.

Apocalypse of Thomas homily: see under Exeter Cathedral.

Apollonius of Tyre, an Eastern adventure tale translated from the Latin, extant in one copy. Another copy, not known to survive, appears in a medieval catalogue: Burton.

Bede, 'the Venerable Bede' early 8th-century scholar and teacher at Jarrow, composed AS poetry, of which only his Death Song survives, and AS prose translations of the Creed, the Paternoster, part of St John's Gospel and Selections from Isidore. The Death Song occurs in Symeon of Durham's Historia Dunelmensis.

Bible: see Acts of the Apostles, Gospels, Heptateuch and Psalters.

Body and Soul, a fragmentary late AS/early ME dialogue in rhythmic prose (SH, Manual, VII, no. 18b), extant in one copy of known provenance: Worcester.

Boniface, St., or Wynfrid (d. 755): letter to Eadburga, extant in one copy of known provenance: Worcester.

Borontus: AS version of the 6th-century Vision of St Borontus of Pistoia, not known to survive, appears in a medieval catalogue: Worcester.

Byrhtferth, 10th/11th-century monk of Ramsey, author of a computational manual or Handboe, extant in one copy, a small extract and another extract of known provenance: Canterbury.

Caedmon and the 'Caedmon MS': Caedmon, monk of Whitby, is reported to have composed AS religious poems which are apparently not those in the volume formerly known as the Caedmon MS, of known provenance: Canterbury/Winchester. A hymn by Caedmon survives.

Canticles: a collection of 27 monastic canticles, with glosses, is extant in 3 copies of which 2 are of known provenance: Canterbury St A.; Durham. Canticles also occur with the Psalters glossed in AS.

Canute song, one quatrain attributed to the king, extant in 3 copies of known provenance: Ely.

Charms and recipes occur in numerous extant MSS; including some of known provenance: (charms) Canterbury; Exeter; London St Paul's; Worcester. (recipes) Canterbury; Exeter; Hyde; Winchester nunnery; Worcester/York.

Colman, chaplain to Wulfstan at Worcester, reportedly translated a Latin Life of St Gregory, and composed an AS Life of Wulfstan which was later translated by William of Malmesbury.

Computistica, or notes for calculating dates and feasts, occur in 11 MSS, of which 3 are of known provenance: Canterbury; Hyde/Winchester; Sherborne.

Confessionals or penitential texts in AS occur in 3 extant MSS from Worcester, one of which was later at Exeter. (1) Penitential of Egbert, attributed to St Egbert, Archbishop of York, based on Halitgar's Penitential, extant in the 3 Worcester confessional collections, a further 3 copies and 2 small extracts. (2) Confessional of Egbert, extant in the 3 Worcester confessional collections. The collections contain other shorter texts, and another Worcester MS contains (3) Jerome's Confessional, or directions for a confessor, and a similar text occurs in a MS from Canterbury.

Coronation procedure and the duties of kingship, extant in one copy of known provenance: Exeter.

Cross, Legend of: (1) History of the Holy Rood-Tree, extant in 3 copies of which one, of 2 fragments, is of known provenance: Worcester.

(2) homily on the Invention of the Holy Cross, extant in one copy of known provenance: Glastonbury.

Documents and charters occur in extant MSS from Bath, Bury, Canterbury (3 MSS), Ely (2 MSS), Exeter (2 MSS), Hereford, Rochester, Worcester, Worcester/York and York. An AS chartulary and a large number of loose documents were at Ely, and Leominster had a chartulary probably in AS. Other charters were at Beverley and Worcester. Major extant chartularies come from Canterbury, Rochester and Worcester.

Exeter Book of AS poetry, of known provenance: Exeter.

Genealogy of West Saxon kings, and kinglists, occur in 9 copies of which 8 are of known provenance: Canterbury/Winchester; Canterbury St A.; Hyde; London St Paul's; Rochester; Winchester; Winchester/Southwick; Worcester.

Glossary: 5 Latin-AS glossaries (one fragmentary) are extant of which one is of known provenance: Canterbury St A.. Another glossary was noted by Leland: Glastonbury.

Glosses. (1) Ælfric's Latin Colloquy and other Latin colloquies with some AS glosses, and a glossed copy of book 3 of Abbo of St Germain's *Bella Parisicæ urbis* occur in one copy of known provenance: Durham.

(2) Alhelm's Latin treatise *De laude virginitatis* extant in 2 copies heavily glossed in AS of known provenance: Abingdon.

(3) Defensor of Ligugé's *Liber scintillarum*, an anthology of sententiae from the Church Fathers, extant in 2 glossed copies of known provenance: Canterbury; Worcester/Exeter. The Canterbury copy also contains passages on vices and virtues with continuous gloss.

Gospels glossed in AS (Northumbrian dialect) of known provenance: Lindisfarne/Durham.

Gospel of Nicodemus, extant in 3 copies of known provenance: Exeter; Rochester (extracts); Southwick. A homily on the same subject occurs in 2 copies of which one is of known provenance: Exeter.

Gospels, West Saxon, extant in 9 copies of which 4 are of known provenance: Bath; Canterbury; Exeter; Halesbury. A further 3 copies, not known to survive, appear in medieval catalogues: Burton; Waltham (2 copies).

Heptateuch, or Hexateuch, translation of the early books of the Bible, extant in 8 copies of which one is of known provenance: Canterbury St A.. A small extract occurs in a MS (Hatton 115) from Worcester. A further 4 copies, not known to survive, appear in medieval catalogues: Glastonbury (2 copies); London St Paul's (2 copies), and another was noted by Leland: Abbotsbury.

Herbals and leechdoms (1) a 2-part Herbal based on the Herbarius of pseudo-Apuleius and on the *Medicina de quadrupedibus*, extant in 3 copies of which 2 are of known provenance: Canterbury; Worcester.

(2) a 3-part Leechbook, or volume of medical recipes, is extant in a MS of known provenance: Winchester. Another collection, the Lacnunga, is also extant.

A further 4 herbals or leechdoms, not known to survive, appear in medieval catalogues: Flaxley; Glastonbury; Leominster; Rochester. As all 4 are called medical books, any of them might be a copy of the mid. 12th-century Peri Didaxeon on the Schools of Medicine of Salerno.

Homiliaries drawn largely from Ælfric's Catholic Homilies come from Rochester, Tavistock and Worcester (3 MSS). Homiliaries compiled from Ælfric's Catholic Homilies and Lives of the Saints and from homilies by Wulfstan and others come from Exeter (3 vols) and Worcester (3 vols). A further 5 homiliaries, not known to survive, appear in medieval catalogues: Burton; Canterbury; Durham; Glastonbury (2 vols). Individual homilies and fragments occur in at least 8 MSS of known provenance: Bath; Canterbury; Durham (fragment); Southwick; Worcester (a further 4 MSS). See Ker, AS MSS, p. 527 for 40 MSS containing homilies.

Hymns glossed in AS, a collection extant in 2 copies of which one is of known provenance: Canterbury; and also in a collection of paraphrases of the Latin hymns glossed in AS, of known provenance: Durham. Another AS hymn-book, not known to survive, appears in a medieval catalogue: Burton.

Institutes, Ecclesiastical (1) *Institutes of Polity*, extant in 3 copies of which 2 are of known provenance: Worcester.

(2) Canons of Edgar, extant with (1) in 2 copies of which one is of known provenance: Worcester.

(3) Benedictine Office extant in 2 copies of which one, with (1) and (2), is of known provenance: Worcester.

- Lapidary based on Bede, Isidor and Pliny, extant in one copy of known provenance: Canterbury.
- Laws: 3 major collections are of known provenance: Canterbury/Winchester; London St Paul's; Rochester. A shorter collection occurs in a MS of known provenance: Worcester/York, and the Laws of King Edgar appear in a further 3 MSS from Worcester. Small collections and individual laws were added to a score of MSS including ones from Exeter and Winchester/Southwick. Another collection, not known to survive, was noted by Leland: Christchurch.
- Leofric, Vision of (SH, Manual, V, no. 324), extant in one copy of known provenance: Worcester. Leofric was Earl of Mercia (d. 1057).
- Maldon, Battle of (991 A.D.): a poem of 325 lines extant in an 18th-century transcript made from a MS of known provenance: Worcester. Further material in AS on the hero Brithnot, killed in the battle, was used at Ely.
- Martyrology, extant in 5 fragments of which 2 are of known provenance: Exeter (2 MSS). Another copy, not known to survive, appears in a medieval catalogue: Worcester.
- Marvels of the East, extant in one AS copy in the Beowulf Codex and in a copy containing Latin and AS versions, of known provenance: Battle/Winchester.
- Maxims occur in a MS of known provenance: Abingdon (Maxims II). Similar maxims occur in the Exeter Book.
- Menologium: (1) De Diebus Festis, in prose, extant in 2 copies of which one is of known provenance: Sherborne.
(2) a metrical version extant in one copy of known provenance: Abingdon.
- Monasteriales Indicia (or correctly Monasterialia Indicia), the sign-language used by monks when speech was forbidden, listed in one MS of known provenance: Canterbury.
- Notes and short pieces occur in many MSS, including (1) a note on the disuse of the English language in rhythmical prose in a MS of known provenance: Worcester.
(2) miscellaneous notes in the Liber Vitae and Arundel Psalter: Hyde.
(3) miscellaneous notes in another MS of known provenance: Canterbury.
- Offices for the sick and dying, in two copies of which one is of known provenance: Worcester.
- Oral poetry: composed by Aldhelm, see under Malmesbury and Sherborne.
- Our Lady, Nativity of, a book not known to survive appears in a medieval catalogue: Durham. Two homilies on the subject are extant.
- Passionals, not known to survive, appear in 4 medieval catalogues: Burton, Canterbury; Glastonbury; Worcester. These may have been copies of Ælfric's homilies on the Lives of the Saints.
- Prayers. (1) 40 Latin prayers and forms of confession glossed in AS extant in a copy of known provenance: Canterbury.
(2) directions on prayers and glosses to Latin prayers occur in a MS of known provenance: Cerne.
(3) 4 AS prayers in a psalter of known provenance: Hyde/Canterbury.
(4) a 15-line prayer in alliterative verse occurs with other pieces in a MS of known provenance: Lanthony.

Prayers, continued.

- (5) an Oratio pro peccatis, extant in 3 copies, and a translation of a Latin prayer to the Cross with directions for the use of a Latin charm addressed to the Cross occur in a MS of known provenance: Worcester.
- (6) Paternoster, Gloria and Creed in alliterative verse occur in the Benedictine Office in a MS of known provenance: Worcester.
- (7) Paternoster and Creed in a MS of known provenance: Exeter.

Prognostics (1) weather and calendar prognostics. a. the wind book (from the wind in the 12 days of Christmas), in one copy; b. the sunshine book (from the sun in the 12 days of Christmas), in 2 copies; c. weekday of birth, in 5 copies; d. moonphase at birth and its influence on character, in 4 copies; e. the moon and sickness, in 3 copies.

(2) days of luck and unluck. a. 3 lucky days, in 2 copies; b. 3 bad days of the moon, in 2 copies; c. 24 unlucky days, in 2 copies; d. 24 days critical for bloodletting, in 2 copies.

Except for 2 copies of (1c), all are of known provenance: Canterbury (Tib. A.iii containing 1c--e; Calig. A.xv containing 1d--e and 2a, c--d); Worcester (CCCC 391 containing 1b--d and 2a--b; Hatton 115 containing 1a--e); Hyde/Winchester (Vit. E.xviii containing 2b--d).

Proverbs added to a MS of known provenance: Canterbury St A.. See also Maxims.

Psalters glossed in AS occur in 14 MSS of which 10 are of known provenance:

Canterbury (Eadwin's Psalter); Canterbury/Hyde (Regius Ps.); Canterbury St A. (Bosworth Ps. and Veaspasian Ps.); Hyde (Arundel Ps.); Hyde/Winchester (Vitellius Ps.); Lanthony (Lambeth Ps.); Salisbury/Sherborne (Salisbury Ps.); Winchcomb (Cambridge Ps.); Winchester (Junius Ps.). A further 5 copies, not known to survive, appear in medieval catalogues: Burton; Exeter; London St Pauls; Worcester (2 MSS).

Rule, Monastic. (1) Benedictine Rule, extant in 9 copies of which 5 are of known provenance: Bury; Canterbury; Durham; Gloucester (fragments); Worcester. Another copy, not known to survive, appears in a medieval catalogue: Canterbury.

(2) Regularis concordia, attributed to Ælfric, extant in bilingual form in a fragment and a copy of known provenance: Canterbury. There is also a Latin copy glossed in AS of known provenance: Canterbury.

(3) Rule of Chrodegang of Metz, bilingual, extant in one copy, an extract and 2 fragments, of which 3 copies are of known provenance: Canterbury (fragment); Exeter (copy and extract).

(4) Epitome of the Monastic Rule by Benedict of Aniane, in Latin glossed in AS, extant in one copy of known provenance: Canterbury.

Runes occur in several later medieval MSS of known provenance: Bodmin; Durham; Syon. A runic alphabet was added to another MS of known provenance: Canterbury St A..

Saints' Lives.

Alban: see under St Albans.

Aldhelm: see under Abingdon.

Dunstan: see under Canterbury.

Edith, miracle of: see under Wilton.

Edmund: see under Bury.

Etheldreda: see under Ely.

Felix: see under Ely.

Gregory: see Colman.

Saints' Lives, continued.

Guthlac: there are 2 prose translations of the Latin Life by Felix, and one in verse in the Exeter Book. A copy, not known to survive, of one of these or of another version appears in a medieval catalogue: Leominster.

Helen: see under Furness.

Lewinna: see under Leves.

Machutus, a translation of a Latin Life, extant in one copy of known provenance: Winchester.

Ninian: see under Rievaulx.

Oswald: see under Durham, Bardney and York Hospital.

Serburgh: see under Ely.

Wulfstan: see Colman.

Solomon and Saturn dialogues (SH, Manual, VII, no. 68). (1) poetical dialogues I and II extant in one copy of known provenance: Sherborne. The beginning of dialogue I is also extant in a MS of known provenance: Exeter.

(2) a prose dialogue extant in one copy of known provenance: Sherborne.

(3) a different prose dialogue extant in one copy of known provenance: Southwick.

Theodulf, Canons of, translation of the Capitula of Thodulf, Bishop of Orleans (d. 821), extant in 2 bilingual copies of known provenance: Exeter.

Vindicta Salvatoris, or legend of Titus and Vespasian extant in 3 copies of known provenance: Exeter (2 copies); Rochester.

Vitae or Vitae Patrum, Lives of the Desert Fathers, extracts translated into AS in a MS of known provenance: Worcester.

Waerferth, Bishop of Worcester (d. 915): translation of Gregory the Great's Dialogi, extant in 4 copies of which 3 are of known provenance: Canterbury (fragments); Worcester (2 copies). Another copy, not known to survive, appears in a medieval catalogue: Burton; and another was noted by Leland: Wells.

Walter of Furness, 12th-century monk and composer of religious verse, not extant.

Wulfstan, Bishop of Worcester 1003--16, Archbishop of York 1016--23. His pastoral letters and other short pieces appear in several MSS, and his homilies in 18 MSS of which 11 are of known provenance: Canterbury; Exeter (4 vols); Worcester/Exeter; Worcester (5 vols). Several books were apparently written for Wulfstan at Worcester.

Unnamed AS books appear in medieval catalogues: Canterbury; Durham (2 books); Flaxley (2 books); Glastonbury; Rievaulx (2 books); Worcester ('oddan boc').

INDEX OF MIDDLE-ENGLISH AUTHORS AND WORKS

- Abbey of the Holy Ghost, tract in English prose possibly by John Alcock, Bishop of Ely (Jolliffe, Checklist, H16c), extant in 20 copies of which one is of known provenance: Rievaulx. Another 2 versions are extant in one and 2 copies. The treatise was pr. de worde.
- ABC of Conduct, 25 lines beginning 'Crystys crosse be oure spede/with grace mercye in all oure needs./A to amorous to aventurous avyse or ye answers' extant in one copy of known provenance: Winchester.
- ABC of Devotion, 4 x 7 lines, beginning 'A of ihu criste be euer oure spede' (BR-RC, Index, no. 664), extant in one copy of known provenance: Godstow.
- Abuses of the Age, in ME verse
'A yong rewler wytles': 5-line graffito: Ridgewell.
- 'Hallas men plany of litel trwthe': 2 x 2 lines on Heu plebs conqueritur (BR-RC, Index, no. 2145), extant in 4 copies of which one is of known provenance: Rochester/Merton Coll., Oxford.
- 'Charity is chasyd al abowe': Absence of Charity, 2 x 2 lines (RC, Index, no. 593.5), extant in one copy of known provenance: Babwell/Lynn.
- 'Child ayheles': couplet found with some French in one copy of known provenance: Whalley.
- 'Gifte his mad domezman': based on the Latin Munus fit iudex, 16 lines each of ME and Latin (BR-RC, Index, no. 906), extant in 21 copies of which 3 are of known provenance: Durham; Vale Royal; Worcester.
- 'King conseilles': based on the Latin Duodecim abusivi (BR-RC, Index, no. 1820), extant in 14 copies of which 2 are of known provenance: Canonsleigh (7 lines); Canterbury (4 lines beginning 'Ald man witles').
- 'Lex is layde and lethyrly lukys': virtues exiled and vices enthroned, 10 x 2 lines (BR-RC, Index, no. 1871), extant in one copy of known provenance: Durham.
- 'Lex lyp down oueral': macaronic ME and French version (BR, Index, no. 2787), extant in 5 copies of which one is of known provenance: Ely. The French begins 'Quant homme dist parler.' A 2-line version appears in another copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Might is right': version in 12 short monorhymes (BR-RC, Index, no. 2167), extant in 46 copies of which one is of known provenance: Canterbury. The piece usually occurs in the Speculum Christiani, including the copy from Sheen.
- 'Ritzful dom is ouer cast': (BR-RC, Index, no. 2829), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Sythen þrlawe for wylle begynne to slaken': 5 lines (Brown, Register, no. 2018), extant in at least 3 copies of which one is of known provenance: Windsor.
- 'Sithen þworld was ful of honde': on truth and love imprisoned, 2 x 2 lines (BR, Index, no. 3147), extant in 7 copies of which one is of known provenance: Windsor.
- 'Swynes halle': 9 short lines (RC, Index, no. 3246.5), extant in 2 copies of which one is of known provenance: Rochester/Merton Coll., Oxford.

Abuses of the Age, continued.

'Pat law hath no ryzt': 2 x 2 lines (BR-RC, Index, no. 3282), extant in eleven copies of which 2 are of known provenance: Windsor; Worcester.

'Wis man wranglere': 6 lines (BR-RC, Index, no. 4180), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.

'Wyse men beth blinde' and 'Wyte is trechery': see 'Gifte his mad domesman.'

Active Life and Contemplative Declaration, a short religious treatise for those who have entered religion (Jolliffe, Checklist, H11/O21), extant in one copy of known provenance: Mount Grace.

Adam the Carthusian, formerly a Premonstratensian canon of Dryburgh, author of several Latin works. Several ME works have been attributed to him. The Speculum Spiritualium is attributed to a Carthusian named Adam, but was written long after the time of Adam of Dryburgh.

Address of Christ to Man

'Byholde mon what peyne I drye': 2 x 4 lines (BR, Index, no. 495), extant in 7 copies of which one is of known provenance: Windsor.

'Byholde my woundes how i am dyght': 4 lines (BR-RC, Index, no. 498), extant in 13 copies of which one is of known provenance: Windsor.

'I honge on cros for loue of þe': 4 lines (BR, Index, no. 1321), extant in 8 copies of which one is of known provenance: Windsor.

'My folk now ansuere me': a paraphrase of Populus meus quid feci tibi, 11 x 4 lines (BR-RC, Index, no. 2240), extant in 2 copies of which one is of known provenance: Durham.

'O man recorde/I am þi lorde': Address of God to Man, extant in one copy of known provenance: Canterbury.

'O ze men þt by me vende': paraphrase of O vos omnes qui transitis, 4 lines (BR, Index, no. 2596), extant in 8 copies of which one is of known provenance: Windsor.

'On the rode I was put for þe': 5 monorhymes (BR, Index, no. 2689), extant in one copy of known provenance: Syon.

'Synful man loke vp and see': 8 short lines (BR, Index, no. 3110), extant in one copy of known provenance: Durham.

Aesop's Fables, pr. in English by Caxton, 1484, and Pynson, 1497(?) and 1500(?), (Pollard and Redgrave, STC, nos 175--7). A probable copy, not known to survive, appears in a medieval list: Mount Grace/London Charterhouse.

Albertus Magnus: an alchemical treatise, the Speculum Luminum, extant in a MS of known provenance: Buckfast.

Appleby, Simon, anchorite of London Wall, supposed author of the Fruyte of Redemcyon, a treatise of prayers on the Incarnation of Our Lord, perhaps actually written by Richard Whitford of Syon, pr. de Worde, 1514 and other edns (Pollard and Redgrave, STC, no. 22,557).

Aquinas, Thomas: an English translation of Aquinas' treatise on Solennus' work on the Gospels of St Luke and St John, not known to survive, appears in a medieval catalogue: Syon.

Arms of Christ, verses accompanying pictures of the Symbols of the Passion, beginning '(O) vernice y honoure hym & the' (BR-RC, Index, no. 2577; Revell, Prayers in B. L., nos 48--51), extant in 7 rolls and 10 other copies of which one is of known provenance: Shaftesbury. This copy is followed by a 14-line rubric or colophon beginning 'These arms of crist both god and man.'

Astrology. (1) a treatise on the Zodiac, planets, spheres, elements, humours and planetary days and hours, extant in a scientific collection of known provenance: Ely.

(2) astrological information concerning health, extant in a MS of known provenance: Pershore.

Atkynson: see Thomas à Kempis.

Audelay, John, a blind and deaf Austin canon of Haughmond where before his death in 1449 he composed numerous pieces of religious verse extant in one MS, probably written at his dictation, of known provenance: Haughmond/Launde.

Augustine: St Austin's Teaching against Despair, a short prose tract (Jolliffe, Checklist, 132), extant in 7 copies of which one is of known provenance: Dartford.

Augustine's Meditation, in English, not known to survive, appears in medieval list: Hull/London Charterhouse.

Ball, John, priest of St Mary's, York, one of the leaders of the Peasants' Revolt, to whom is attributed the Letter to Essex, 1381, containing the 8-line verse beginning 'Iohan þe millere hæþ y-grounde smal, smal, smal'. (BR-RC, Index, no. 1796), recorded in one MS of known provenance: St Albans.

Barbour, John, Archdeacon of Aberdeen 1357--97. (1) The Bruce, a historical poem in 150 chapters, about 13,550 lines in couplets, beginning 'Storys to rede ar delitabill' (BR-RC, Index, no. 3217), extant in 2 copies. Another probably copy, not known to survive, is reported to have been of known provenance: Melrose.

(2) The Buik of Alexander, metrical romance, 11,138 lines with 42-line envoy, beginning 'Vhe(n) Alexa(n)der in his impire' (BR-RC, Index, no. 3923), extant only in a 16th-century edn.

(3) The Ballet of the Nine Nobles, 10 x 6 lines with 2-line envoy, beginning 'Hectour of Troy throu hard Feichthyng' (BR-RC, Index, no. 1181), extant in 2 copies of Fordun's chronicle.

To Barbour have also been ascribed the Scottish Legendary (BR-RC, Index, no. 587 prologue), extant in one copy, and the Scottish Troy Fragments (RC Index, no. *298.5), extant in 2 fragments.

Barclay, Alexander, monk of Ely. (1) Ship of Fools, translated by Barclay whilst chaplain of Ottery St Mary, pr. Pynson, 1509 (Pollard and Redgrave, STC, no. 3,545).

(2) Introduction to French, written by Barclay, monk of Ely, pr. Copland, 1521 (Pollard and Redgrave, STC, no. 1,386).

(3) Eclogues translated into English verse, prologue beginning 'The famous Poetes with the Muses nine.'

(4) Life of St George, in verse, beginning 'O Father of heuen in myght omnyotent', pr. Pynson.

Farclay, Alexander, continued

(5) Mirroure of Good Manners, translation of Dominic Mancini's Latin work, pr. Pynson.

(6) Lives of St Catherine, St Margaret and St Kitheldreda.

(7) Castell of Labour, translation of Pierre Gringore's French work, beginning 'Ye mortall people that desyre to obtayne,' pr. de Worde, 1506.

Bestiary, written 1200-50, 802 lines, beginning 'Be leun stant on hille' (BR-RC, Index, no. 3413), extant in one copy of known provenance: Norwich.

Betson, Thomas, priest of Syon (d. 1516), probable author of the 'ryght profytable treatyse' pr. de Worde, about 1500.

Bible, translations and commentaries.

- (1) a group of 14th-century translations, usually with commentary, from the New Testament:
 - a. Pauline Epistles, with commentary (SH, Manual, IV, no. 48), extant in one copy, CCC 32 ff. 155-208v. Another possible copy appears in an early 16th-century list: Derby.
 - b. Acts of the Apostles, with Catholic and Pauline Epistles and parts of St Matthew's Gospel, chapters 1-5, translation without commentary (SH, Manual, IV, no. 47), extant in 2 full copies, with a related version extant in 3 partial copies. Another copy, not known to survive, appears in a medieval list: Bull/London Charterhouse.
 - c. Apocalypse, translation with commentary, 3 14th-century versions extant in 17 copies of which one (SH, Manual, IV, no. 49, MS 4) is of known provenance: Crowland. Another probable copy, not known to survive, appears in a post-medieval catalogue: Worcester. The Crowland copy has 2 metrical prologues (BR-RC, Index, nos 1793, 4096).
 - d. Gospels of Matthew, Mark and Luke, translation with commentary based on Aquinas' Catena aurea (SH, Manual, IV, no. 38), extant in 7 incomplete copies of which one is of known provenance: Pot Shrigley/Queen's College, Oxford. The work is Wycliffite, and probably by John Purvey. Another copy, not known to survive, appears in a medieval will: Arncliffe.
- (2) Wycliffite translation of the Bible, extant in 170 full or partial copies. The earlier version, perhaps by Nicholas of Hereford, was begun by 1382, the later, probably by John Purvey, was written 1395-1400. The New Testament was circulated first. At least 9 full or partial copies of the earlier or later version are of known provenance: Barking; London Charterhouse; London Hospitallers; St Dunstan's and St Swithun's churches, London; Newcastle church/reclusory; Norwich; Syon; Thetford. A further 4 copies, not known to survive, appear in medieval catalogues: Bristol church; Holy Trinity church, York; All Souls College, and Merton College, Oxford; another probable copy was noted at Cambridge Dominicans; and another probable copy was reported: St Andrew's church, Norwich.
- (3) a 4-part translation of the full Bible by T. Matthews, pr. Antwerp, 1537 (Pollard and Redgrave, STC, no. 2,066). A copy of the edn is of known provenance: Evesham.
- (4) Bodley Bible paraphrases in verse (SH, Manual, IV, no. 41), extant in 2 copies of which one is of known provenance: Bury. This copy contains only one of the 4 paraphrased passages, Gospel of St John, 1, verses 1-14 in 40 lines, beginning 'In beginning worde it was' (BR-RC, Index, no. 1474).
- (5) Apocalypse Commentary by Berengaudus, found in English version in a copy of known provenance: Eton.
- (6) Old Testament books (Genesis to Isaiah, omitting the Psalms) in Latin with English interlinear gloss, in a volume, not known to survive, in a medieval catalogue: Syon.

Bills of protest and lampoons affixed in public places.

- (1) Coventry protests, 1494--6, by followers of Laurence Saunders.
- a. 'Be it knowen & vnderstand': protest against injustices, 7 x 2 lines (BR-RC, Index, no. 466) posted in 1494: St Michael's church, Coventry.
 - b. 'Jhesus be your spede': threat against Saunders' persecutors, 8 x 3 lines (BR, Index, no. 1665), posted 26. 7. 1496: Coventry Cathedral.
 - c. 'The cyte is bond that shuld be fre': 12 x 2 lines (BR-RC, Index, no. 3322), protest against injustices, posted with the previous bill.
- (2) political protests posted on the doors of St Paul's Cathedral and recorded in early chronicles.
- a. 'But Suthfolke, Salesbery and Say': against the Earl of Suffolk, 1448, 3 monorhymes (RC, Index, no. 556.5).
 - b. 'The Cat, the Rat, and Lovel our dog': couplet posted by William Collyngbourne, 1485 (RC, Index, no. 3318.7).
- (3) lampoon by the Scots raiders on the English, 4 monorhymes posted on the doors of St Peter's church, Stonegate, York, beginning 'Longe berdes hartles' (BR-RC, Index, no. 1934), extant in many MSS of which 2 are of known provenance: Dartford; Worcester.

Birgitta, St., 'princess' of Sweden (1302--72), foundress of the Bridgettine or Birgittine Order. The Latin version of her Revelations, written originally in Swedish, is extant in at least 18 copies. Syon had 7 copies. There are 7 different 15th-century ME copies. Another 2 copies, not known to survive, appear in medieval wills: Syon; Thetford. An extract from the Revelations (Jolliffe, Checklist, 113b) is extant in one copy of known provenance: Dartford; and a different extract is extant in another copy of known provenance: Syon.

Body and Soul. (1) debate, beginning 'As I lay in a winteris nyt' (BR-RC, Index, no. 351; SH, Manual, VII, no. 18e), extant in 6 copies of which one is of known provenance: Bordesley.

(2) a 13th-century fragment, 25 lines beginning 'Du wes bold, wylde/er þu iboren were' extant in one copy of known provenance: Chester.

Bokenham, Osbern, R. D., mid. 15th-century canon of Stoke-by-Clare, author of 3 works.

(1) Lives of Thirteen Women Saints, 240-line prologue beginning 'Two thyngys ouyth euery clerk' (BR-RC, Index, no. 3817), extant in one copy.

(2) Mappula Angliae, translation of the description of England in Higden's Polychronicon, extant in one copy.

(3) Legends of the Saints, based partly on the Legenda aurea, not now extant.

Bollenden, John: Banner of Pietie, on the Annunciation and the Nativity, 22 x 8 lines, beginning 'Quhen goldin phebus' extant in at least 2 copies of which one is of known provenance: Newbattle.

Bonde, William: The Pilgrimage of Perfection, pr. Pynson, 1526 and de Worde, 1531 (Pollard and Redgrave, STC, nos 3,277, 3,278). A copy, not known to survive, appears in a list: Monk Bretton.

Book of Courtesy, a 14th-century metrical treatise in 2 books, 848 lines, beginning 'Quoso wyll of curtesy lere' (BR-RC, Index, no. 4152), extant in one copy. Another possible copy, called the Book of Good Manners, appears in a 14th-century list: Hull/London Charterhouse.

Book of St Albans, on hawking, hunting and coat-armour, by Dame Juliana Berners, perhaps prioress of Sopwell nunnery, pr. St Albans, 1486 (Pollard and Redgrave, STC, no. 3,308).

Book of the Craft of Dying (Jolliffe, Checklist, L4a), extant in 12 copies of which 3 are of known provenance: Barking (2 copies); Dartford.

Bozon, Nicole; see French Index. His Contes Moralises contain 11 short verse tags in M2, 10 of which occur in the copies from the Franciscan houses at Chester and Hereford (RC, Index, nos 635.5; 853.4; 1147.8; 1186.5; 1850; 1426.4; 2689.5; 3218.5; 3799.6; 3860.6; 3894.3), see Wilson, Lost Lit, p.123.

Bradshaw, Henry, monk of Chester abbey (b. about 1465, d. 1513): (1) Life of St Radegund, about 1500, beginning 'whan the feruent heate of the somer season' pr. Pynson, 1508--13 (Pollard and Redgrave, STC, no. 3,507).

(2) Life of St Werburga, 1513, beginning 'whan Phebus had ronned his cours in sagittari' with a prologue by 'J. T.' beginning 'Honoure, ioye and glorie the toyns organically' pr. Pynson, 1521 (Pollard and Redgrave, STC, no. 3,506).

Brampton, Thomas, Franciscan Doctor of Theology, author of metrical version of the Seven Penitential Psalms, 124 x 8 lines, beginning 'As I lay in my bed/And sikeness Revid me of my rest' (BR-RC, Index, nos 355, 1591; SH, Manual, IV, no. 19), extant in 6 copies. A further possible copy, not known to survive, appears in a medieval catalogue: Syon. See also under Maidenstone.

Brendan: St Brendan's Confession (Jolliffe, Checklist, C31), extant in 6 copies of which one is of known provenance: Dartford.

Burgh, Benedict. (1) Parvus Cato, beginning 'When I aduertise in my remembrance' (BR-RC, Index, no. 3953), extant in 22 MS copies, and Cato Major; beginning 'For why that God is inwardli in witte' (BR-RC, Index, no. 854) extant in 33 MS copies, pr. Caxton, 1479 (Pollard and Redgrave, STC, nos 4850--2). A copy of both works, not known to survive, appears in a medieval catalogue: Syon.

(2) Story of Thebes, see John Lydgate (1).

Caistre, Richard de, vicar of St Stephen's church, Norwich, 1402--1420: verse-prayer to Jesus, 12 x 4 lines, beginning 'Ihesu lord pat madist me' (BR-RC, Index, no. 1727), extant in 21 copies of which one is of known provenance: Merton Coll., Oxford.

Calendrical notes and tables occur in a MS of known provenance: Darley.

Campedon, Hugh de, translator of the French romance of Sidrach and Boctus into English verse, about 22,250 lines in couplets, beginning 'Fadir and sone and holy goost' abridged version beginning 'Men may fynde in olde bokys' (BR-RC, Index, nos 772, 2147) extant in 6 copies and a fragment, pr. for a monk of Canterbury St A..

Capgrave, John, Austin friar of Lynn (1393--1464). (1) a. Life of St Augustine; b. Life of St Gilbert of Sempringham, written for the Gilbertine nuns of Sempringham; c. Sermon on the Orders under the Austin Rule, all 3 works extant in one copy of known provenance: Lynn Austin friars.

(2) Life of St Norbert, written 1440 for the abbot of West Dereham, in verse, beginning 'Joye, grace, in pees, loue, feith, & charite' (BR-RC, Index, no. 1805), extant in one copy of known provenance: Lynn Austin friars.

(3) Life of St Catherine of Alexandria, in rime royal, beginning 'A ihesu criste croune of maydenes alle' (BR, Index, no. 6; SH, Manual, V, no. 157h), extant in 4 copies of which one is of known provenance: Campey.

Capgrave, continued.

(4) Chronicle from the creation to 1417, followed by a Guide to the Antiquities of Rome, extant in 2 copies.

Cato: 2 metrical versions, one beginning 'Catun was a hepene mon' extant in the Vernon MS, the other beginning 'Catoun was a paynym' extant in Bodl., Fairfax. A copy of one of these or of another English version, not known to survive, was formerly in a MS of known provenance: Norwich. See also Benedict Burgh, and William Caxton (4).

Caxton, William, the early printer also adapted and translated works for printing.

(1) The Royal Book, translation of Laurence de Premierfait's Somme le Roi, pr. Caxton, 1487. A copy of the second edn. pr. de Worde, 1507 (Pollard and Redgrave, STC, no. 21,430) is of known provenance: Fruisyard.

(2) Vitas Patrum, translation of the Lives of the Desert Fathers, made by Caxton just before his death in 1491, pr. by his successor Wynkyn de Worde, 1495 (SH, Manual, V, no. 4; Pollard and Redgrave, STC, no. 14,507). One copy is of known provenance: Bristol Hospital. A further 3 probable copies, not known to survive, appear in early 16th-century lists: Derby; Corpus Christi Coll., Cambridge; Worcester.

(3) Troy Chronicle, translation of Raoul Le Fèvre's Receuil des histoire de Troie. A fragment of the first edn., pr. Bruges, 1474--5 (Pollard and Redgrave, STC, no. 15,375) is of known provenance: Westminster.

(4) Commentary on Cato, translation from the French, pr. Westminster, 1484(?) with Benedict Burgh's translation of Cato (Pollard and Redgrave, STC, no. 4,853). See under Syon.

See also under Legendaries (3), and Chronicles A (2), and John of Trevisa.

Chamber of the Soul, a short prose tract beginning 'When þe Chaumbyr of þi soule thurgh confession es clensted fro alle syn' (Jolliffe, Checklist, 135b), extant in 5 copies of which one is of known provenance: Haughmond/Launde. The treatise is also incorporated into Diaze Mori and into a further 2 works.

Chambernoun, Henry, probable author of 2 treatises, on the Way of Perfection and on the Love of Jesus, in ME prose, extant in a copy of known provenance: Oxford Franciscans.

Charms. (1) charm to staunch blood, 9 irregular lines, beginning 'Crist þt was in Bedles born': (BR-RC, Index, no. 624), extant in 14 copies of which 2 are of known provenance: Canterbury; York St M./St Bees.

(2) 12 lines against thieves, beginning 'Round aboute this house god I besete' extant in one copy of known provenance: Bury.

(3) a charm using the names of God, with an English rubric stating that it was sent by Pope Leo (III) to Charlemagne and is an infallible protection against death and other perils, found in 2 copies of known provenance: Abbotsbury; Bordealey.

Charters. (1) Charter of Beverley, in verse, 81 lines, beginning 'That witen alle that euer been' extant in 2 MS copies and a version pr. by Dugdale.

(2) Charter of Ripon, in verse, 28 lines, beginning 'Wyt all that es and es gan' (BR-RC, Index, no. 4183), extant in 3 MS copies and a version pr. by Dugdale from a MS then owned by a subdeacon of Ripon named Lindale.

(3) a charter parody, 9 x 2 lines, beginning 'That wite alle that nowthe beth', extant in one copy of known provenance: Canterbury.

Charters of Christ: (1) Short Charter of Christ, beginning 'Wyteth now all þat ben here' (BR-RC, Index, no. 4184), extant in 23 copies of which 5 are of known provenance: Mount Grace; Muchelney/Athelney; St Albans (2 copies); Winchester.

(2) Long Charter of Christ, 234 lines in couplets, beginning 'Iheau kyng of heuene & helle' (BR, Index, no. 1718), extant in 18 copies of 3 versions. Two copies of one version are of known provenance: Lincoln's Inn, London; St Peter-in-the-East church, Oxford.

Charter of Heavenly Inheritance: one of the Pore Caitif group of tracts.

Chartham, William: see Speculum Parvulorum.

Chartularies, or registers of charters of lands granted to the community, occur in 2 MSS of known provenance: Godstow; Osney. The chartulary of Christ Church priory, Dublin, is partly in English.

Chaatising of God's Children, a late 14th-century treatise designed to help a nun to overcome temptation, extant in 14 full or partial copies of which 3 are of known provenance: London Charterhouse; Sheen (2 copies). A further 3 MS copies, not known to survive, appear in medieval documents: Easebourne; Esholt; Hull/London Charterhouse. Three copies of the edn. pr. Westminster, 1493 (Pollard and Redgrave, STC, no. 5,065) are of known provenance: Syon (2 copies); Campsey (untraced).

Chaucer, Geoffrey.

(1) Boece, a prose translation of Boethius' De consolacione Philosophiae, extant in 10 copies of which 2 are of known provenance: Cambridge University; Salisbury. Another copy, not known to survive, appears in a medieval catalogue: Canterbury St A.; and a further possible copy occurs in a medieval document: Lincoln Coll., Oxford.

(2) Treatise on the Astrolabe, a didactic treatise addressed to 'lyte Lowys my sone,' extant in 25 full or partial copies. Another copy, not known to survive, appears in a medieval catalogue: Ramsey.

(3) Canterbury Tales. a. Second Nun's Tale, or Life of St Cecily, beginning 'The Mynstre and Noryssh to all vices' (Brown, Register, no. 2210), extant in copies of the Tales and in 3 separate copies of which one is of known provenance: Dunstable (BR, Index, no. 4019, Tales MS 85).

b. Prioress's Tale, or Miracle of Our Lady, beginning '(O) Lorde oure lord, thy Name euer marvelous' (Brown, Register, no. 1534), extant in copies of the Tales and in 7 separate copies of which one is of known provenance: Dunstable (BR, Index, no. 4019, Tales MS 74).

The Canterbury Tales collection, beginning 'Whan that Aprill with his shoures sote' (BR-RC, Index, no. 4019), extant in 84 full or partial copies of which one probably comes from Lanthony.

(4) Parliament of Fowls, a verse debate, about 700 lines, beginning 'The lyfe so shorte the crafte so longe to lerne' (BR-RC, Index, no. 3412), extant in 13 copies of which one is of known provenance: Syon.

(5) shorter poems. a. Goode Counselle, or Truth, 3 x 7 lines with 7-line envoy, beginning 'Flee fro the prees, and dwelle with sothfastnesse' (BR-RC, Index, no. 809), extant in 23 copies of which one is of known provenance: Notley.

b. Lak of Stedfastnes, 3 x 7 lines with 7-line envoy, beginning 'Sostyme the world was so stedfast and stable' (BR-RC, Index, no. 3190), extant in 15 copies of which one is of known provenance: Notley.

Choir stall verses: see Saints' Lives, Augustine and Cuthbert.

Chronicles. Universal chronicles: see Capgrave, John Trevisa and Andrew of Wyntoun.

A. National Chronicles or Eruts. (1) Brut Chronicle from Erutus to the Battle of Halidon Hill, 1333, with continuations, extant in 167 known Latin, French and English copies. Three ME copies are of known provenance: Battle; Dartford; London Smithfield.

(2) Chronicles of England, Caxton's version of the Brut Chronicle, first pr. 1480 (Pollard and Redgrave, STC, no. 9991). Four probable copies, not known to survive, appear in 16th-century lists: Corpus Christi Coll., Cambridge; Canterbury Coll., Oxford (2 copies); Worcester.

(3) a MS copy of Caxton's 1482 edn. followed by John Warkworth's continuation, extant in one copy of known provenance: Peterhouse, Cambridge.

(4) Kings of England to Edward II, beginning 'Herkeneþ hiderward ze lordlynges' (BR-RC, Index, no. 1105), extant in 8 copies of 3 versions. For another possible copy, not known to survive, see under Norwich.

A chronicle in roll form, not known to survive, appears in a medieval list: Clare Coll., Cambridge.

See also John Harding, Robert of Gloucester, and Robert Mannyng.

B. London chronicles of local and national events, probably compiled for London Guildhall. Robert Fabyan (d. 1511 or 1512) used books and records of the Guildhall for his Chronicle, pr. Pynson, 1516 (Pollard and Redgrave, STC, no. 10,659), a copy of which, not known to survive, was bought for Worcester.

C. Local chronicles and specialised versions.

Godstow: Foundation of the Abbey, a short ME prose account translated from the French, extant in one copy of known provenance: Godstow.

Hyde: Liber Abbatiae, a Latin and ME chronicle extant in one copy of known provenance: Hyde.

Kinloss: annals 'vulgariter conscripti' presumably in Scots dialect of English were at the abbey in the early 16th century.

Knaresborough: Foundation of the Order of the Holy Trinity, in verse, beginning 'Almyghty lord in mageste' (BR-RC, Index, no. 261; SH, Manual, VI, no. 77), extant in one copy of known provenance: Knaresborough.

London, St Bartholomew's Austin priory, Smithfield: English translation of the Chronicle of the Foundation of St Bartholomew's, extant in one copy of known provenance: London Aldgate.

Polesworth: Chronicle of the Foundation of the nunnery and of the Marsion family, formerly extant in a roll kept at Tasworth Castle.

St Albans: Chronicle of England, with additional material, extant in one copy of known provenance: St Albans.

Stone: Foundation of the Priory, and account of its benefactors, in verse, 162 lines, beginning 'All manner of men, that lust for to here' (BR, Index, no. 193) was copied into a MS from a table formerly hanging in the priory.

Tupholme: an old chronicle, written in English, probably a chronicle of the foundation of the abbey, was used by Leland.

Walsingham: Foundation of the Chapel of Walsingham, 4 lines then 20 stanzas rise royal, beginning 'Off this chapell se here the fundacyon' (RC, Index, no. 2664.5; Pollard and Redgrave, STC, no. 25,001), was pr. Pynson, about 1496, probably for sale to the pilgrims at Walsingham.

Wilton nunnery: Chronicle of the Foundation of the Priory of Wilton, combined with a metrical account of the Life and Miracles of St Edith of Wilton (SH, Manual, V, no. 78), see Saints' Lives.

Cleansing of Man's Soul, an early 15th-century treatise on contrition, confession and satisfaction (Jolliffe, Checklist, E74), extant in 4 copies of which one is of known provenance: Barking.

Clement of Lanthony's Gospel Harmony, ME version (SH, Manual, IV, no. 37), extant in 7 copies of which one is of known provenance: Shrewsbury.

Clifton, John, author of a translation of Vegetius' De re militari extant in 9 copies of which one is known provenance: Syon. Another possible copy, not known to survive, appears in a medieval catalogue: Witham.

Cloud of Unknowing and related treatises. (1) The Divine Cloud of Unknowing, extant in 15 ME copies of which 3 are of known provenance: London Charterhouse; London Charterhouse/Witham; Mount Grace. There are also 2 Latin copies of the work.

(2) Epistle of Discretion of Stirrings (of the Soul), extant in 4 copies of which one is of known provenance: Mount Grace.

(3) Treatise of Discretion (or Discerning) of Spirits, extant in 7 copies of which 3 are of known provenance: Bristol Hospital; Mount Grace; Syon.

(4) Epistle of Prayer, extant in 6 copies of which one is of known provenance: Mount Grace.

(5) Benjamin (A Tretyse of þe Stodye of Wysdome þat Men Clepen Beniamyn), an abbreviated translation or summary of Richard of St Victor's Benjamin Minor, extant in 11 copies of which 2 are of known provenance: Mount Grace; Syon.

(6) Book or Epistle of Priuy Councelling, extant in 10 copies of which 2 are of known provenance: London Charterhouse; Mount Grace. All but one copy of the treatise accompany copies of the Cloud.

Confession. (1) a collection of material on confession for use by a priest, extant in one copy of known provenance: Coverham. The collection comprises:
a. questions and directions for confession (Jolliffe, Checklist, E10/N6);
b. an Easter Day address on the Eucharist, containing a form of confession;
c. a historical account of confession, with accounts of the pains of Hell and of the sins (Jolliffe, Checklist, E2/N1).

(2) Form of Confession (Jolliffe, Checklist, C10/O12), extant in one copy of known provenance: Brent Eley.

(3) a long Form of Confession (Jolliffe, Checklist, C21), extant in 7 copies of which 3 are of known provenance: Bordesley; Bristol Hospital; Dartford (first section only). It has a short prologue in verse, 2 x 2 lines, beginning 'Here is a goode confession' (BR-RC, Index, no. 1202) in 2 copies.

(4) Form of Confession with opening formula in English (Jolliffe, Checklist, C35), extant in one copy of known provenance: York St M.

(5) a treatise on Confession (Jolliffe, Checklist, C4), extant in one copy of known provenance: Newcastle reclusory/St Nicholas' church.

(6) forms of confession extant in a MS of known provenance: Winchester.

Coronation procedure translated from the Latin, extant in 3 copies of which one is of known provenance: Westminster.

Cosmology, a 4-part treatise accompanied by diagrams and tables, extant in a MS of known provenance: Muchelney/Athelney.

- Cursor Mundi, an early 14th-century collection of biblical and other stories in verse, beginning 'Men lykyn Iestes for to here' (BR, Index, no. 2153), extant in 10 copies of which one is of known provenance: Syon.
- Dance of Death, 2 x 2 lines accompanying a longer French poem, beginning 'Ich an afert Lo whet ich se' (BR-RC, Index, no. 1270), extant in 2 copies, one untraced the other of known provenance: Chicksands.
- Debates and Dialogues: (1) debate between Natura hominis and Bonitas dei, 14 x 8 lines, beginning 'Saluator mundi domine' (BR, Index, no. 3071; SH, Manual, VII, no. 2g), extant in 2 copies both of known provenance: Darley; Ramsey.
- (2) a short dialogue between Man and Our Lord, 3 x 4 lines, beginning 'Swete ihu my swete leman' (BR-RC, Index, no. 3237; SH, Manual, VII, no. 2h), extant in one copy of known provenance: Waltham.
- (3) dialogue between Our Lady and Our Lord in 14 lines beginning 'A Sone! tak hede to me whas sone pou was' (BR-RC, Index, no. 14; SH, Manual, VII, no. 1a), extant in 2 copies of which one is of known provenance: Worcester. The dialogue has a 14-line preface beginning 'The angell syde to the that the fruyt of thi body sulde be blyssede.'
- (4) dialogue between St Christopher and the Christ-Child, 2 x 2 lines beginning 'What art pou & art so zynge' (RC, Index, no. 3903.3), on a mural scroll: Horley.
- (5) The Conflict of Wit and Will, fragments of a 14th-century alliterative poem of which over 130 lines can be read beginning 'to veri with my heued/and terri tighteles him to with pe ground' extant in a MS of known provenance: Byland.
- (6) Dialogue between Petrarch and St Augustine, about 880 lines, beginning 'I am soore astoned whan I remembre me' extant in one copy of known provenance: Winchester.
- See also Body and Soul.
- Despair: Against Despair, a treatise on how to combat temptations to despair of salvation (Jolliffe, Checklist, K14), extant in one copy of known provenance: Mount Grace. The tract incorporates an extract from the treatise on Strength Against Temptations.
- Devotions: see Prayers. A collection of prayers and devotional material for use by a nun is of known provenance: Syon. One of the pieces has a metrical preface beginning 'If thou wylt be good and holy' (BR-RC, Index, no. 1435).
- Dictionaries. (1) a 15th-century Latin-English dictionary with 2 titles.
- a. in MSS Medulla grammaticae, extant in at least 16 copies (see Way, Promptorium Parvulorum, pp. 1--liv). A further 4 copies, not known to survive, appear in medieval catalogues: Leicester (2 copies); Syon; York church.
- b. Hortus Vocabulorum, a revised version pr. de Worde, 1500 (Pollard and Redgrave, STC, no. 13,829) and other edns. Two copies, not known to survive, appear in medieval catalogues: Syon; Worcester.
- (2) Campus Florum, or 'campeflora' a Latin-English dictionary written at Morevale probably by Thomas Walleys (d. 1359), extant in at least 3 copies of which one is of known provenance: Colchester Franciscans/Ardeleigh. Another copy, not known to survive, appears in a medieval catalogue: Syon; and a copy was noted by Bale: Magdalen Coll., Oxford.
- (3) Promptorium Parvulorum, written by a Dominican recluse of Lynn, 1440, extant in 6 copies of which one is of known provenance: Winchester. A copy of the edn. pr. Fynson, 1499 (Pollard and Redgrave, STC, no. 20,434) is of known provenance: Biddlesden.

Dictionaries, continued.

- (4) Catholicon Anglicum, an alphabetical English-Latin dictionary, extant in 2 copies of which one is of known provenance: Lincoln. Another probable copy, not known to survive, appears in a late medieval inventory: King's Coll., Aberdeen.
- Disce Mori, a long didactic religious treatise in 90 chapters addressed to a nun or recluse (Jolliffe, Checklist, A6), extant in 2 copies of which one is of known provenance: Syon. The metrical prologue begins 'To you my best beloved suster (Alice)' (BR, Index, no. 3786).
- Dives and Pauper, an anonymous didactic prose treatise, written 1405--10, extant in 10 copies of which 2, both containing extracts only, are of known provenance: London Aldgate; Vale Royal. A further 2 copies, not known to survive, appear in medieval documents: St Albans; Sudbury.
- Doctrine of the Heart, treatise of spiritual instruction for nuns (Jolliffe, Checklist, H1/03), extant in 4 copies of which one is of known provenance: London Fran. nuns. Another copy, not known to survive, was left to a house of minresses: Bruisyard.
- Documents in English occur in MSS from Cowfold, Tregare, Lichfield guild and St Saviour's chantry, Waterford, and documents and letters are contained in a bishop's register: Bury.
- Doubts of the Legends both temporal and of the saints, a book left by the chaplain of one Norwich church to another church in the town.
- Dream-book 'of Daniel' a translation of a Latin book of dream significances arranged alphabetically, extant in one collection of known provenance: Ely.
- Dwes, Giles, tutor to Henry VIII's daughter Mary, for whom he wrote, about 1527, An Introductory for to lerne to rede, to pronounce and to speke French trewly, (Pollard and Redgrave, STC, nos 7,377--80). A possible copy of the work, not known to survive, appears in a medieval catalogue: Syon.
- Easter, verse on how to calculate the date of the movable feast, 6 lines, beginning 'In merche, after þe fyrst C.' (BR-RC, Index, no. 1502), extant in 17 copies of which 3 are of known provenance: Glastonbury; Syon; Winchester, St E..
- Elizabeth, St., of Hungary. A copy of her Revelations in ME, not known to survive, appears in a medieval catalogue: Syon.
- English: an unnamed English book appears in a medieval list of Merton Coll., Oxford, and an unnamed English tract occurs in the medieval catalogue of Leicester.
- Epitaphs in English prose are reported from Great Ilford, St Albans and Winchester Hospital.
- 'All you that do This place pass bye': 6 lines on an upright slab: Norwich.
- 'As I was, soe are yee': preface to 'William Lambe, so sometime was my name,' 3 x 2 lines (RC, Index, no. 374.5), also found as part of another epitaph.
- 'Beholde how ended is our poor pilgrimage': 12 lines from a brass: London, St Bartholomew's Hospital.
- 'Erthe owte of erth is wondyrly wrought': see Memento Mori poems.
- 'Farewell, my friends, the tide abideth no man': a stanza (BR-RC, Index, no. 765) reported, with variations, from at least 6 parish churches and also: St Michael's collegiate church, London.

Epitaphs, continued.

- 'Here lieth Rumprey Gosling of London, Vintor': 6 lines, early 16th century: Savoy Hospital, London.
- 'Here lyeth Ion and Ione Cressy': 14 lines: Waltham.
- 'Here lyeth wrapt in clay' : 3 monorhymes: St Michael's collegiate church, London.
- 'Here vnder lyth a man of Fame': 12 lines (RC, Index, no. 1211.7): St Michael's collegiate church, London.
- 'Iesus Chryst, Mary's son': couplet from a brass: St Albans.
- 'Iohn Peris, and Margaret his wyf': 6 lines: St Thomas of Acon Hospital, London.
- 'Miseremini mei my friends all': 4 lines: York. This is related to an epitaph by Skelton.
- 'Philip Leves restyth vnder þis ston': 4 lines: St Bartholomew's Hospital, London.
- 'The xiiii c yere of our Lord and eight' and 'The xiiii c yere of our Lord seventy and three': 2 quatrains: St Bartholomew's Hospital, London.
- 'Vnder this Ston lyeth beryed here': 8 lines then 2 x 2 lines: St Albans.
- 'Vndyr this ston lyeth in holy plas': 6 lines (RC, Index, no. 3822.3): St Thomas of Acon Hospital, London.
- 'William Lambe, so sometime was my name': 3 x 7 lines, with 6-line preface and 2-line prayer tag, about 1540: Old St Paul's Cathedral, London, Jesus chapel.
- 'Worthy Ion Loveken Stockfishmonger of London here is leyd': 8 lines (RC, Index, no. 4235): St Michael's collegiate church, London.

A partly legible epitaph, 5 x 2 lines, perhaps from Bury St Edmunds, appears on the back of a later brass, and 4 lines of ME verse occur of a brass from St Albans.

Eucharist: Wycliffite beliefs on the nature of the Eucharist (SH, Manual, III, no. 29), extant in 2 copies, (SH, Manual, III, no. 30), extant in 5 copies. Both occur in a copy of Knighton's chronicle of known provenance: Leicester.

Excommunication, articles of, 'in lingua materna' occur in extant MSS from Arbuthnott (Scots dialect), Eton, Godstow, Vale Royal and York Hospital. A further 2 copies, not known to survive, appear in a medieval catalogue: Syon.

Exhortation to a monk or novice, extant in one copy of known provenance: Worcester.

Exhortation to the Dying, to be used by the priest. (1) a version (Jolliffe, Checklist, L5a/N9a), extant in 5 copies of which 2 are of known provenance: Mount Grace; Vale Royal.

(2) another version (Jolliffe, Checklist, L5b/N9b), extant in 13 copies of which one is of known provenance: Norwich Carmelitea/Bradfield.

(3) a version attributed to St Anselm extant in a copy of known provenance: Borley/Norton.

(4) a Latin and English version attributed to Master Gerson, extant in one copy of known provenance: Syon.

(5) another version occurs in a collection of known provenance: Coverham.

Fabyan, Robert: see Chronicles, B.

Face of Christ, a translation from a Latin letter on the physiognomy of Christ, extant in one MS of known provenance: Westminster.

Faith. (1) a short prose treatise (Jolliffe, Checklist, G9), extant in 2 copies of which one is of known provenance: Dartford.

(2) Strength in the Faith (Jolliffe, Checklist, L13), extant in one copy of known provenance: Campsey.

Faith, Christian. (1) a short religious treatise extant in one copy of known provenance: Westminster.

(2) a summary of the Christian Faith for use by a priest, extant in one copy of known provenance: Ely.

Fasciculus Morum, a compilation in Latin, extant in about 20 copies, in some of which occur ME verse tags. Three copies containing some ME are of known provenance: Windsor; Worcester; Cambridge University.

Fasts: (1) 'Gylde ne fridaies': the last Friday in March, June and November, specified in a note which occurs in a MS of known provenance: Hitchin.

(2) 'Fast of St Bernard': 12 Fridays in the year specified in notes in 2 MSS of known provenance: Bury church; Coverham.

Fervor amoris, a long prose treatise on the love of God (Jolliffe, Checklist, H15), extant in 16 copies of which one is of known provenance: Swine/Nun Coton.

Fifteen Signs before Doomsday, an imperfect metrical version (Days 2--6), 18 lines, beginning 'second day of pat seynte' (BR, Index, no. *48; RC, Index, no. 3080.5), extant in one copy of known provenance: Hailes. Another copy of one of the versions, not known to survive, appears in a medieval catalogue: Titchfield; and another possible copy occurs in another catalogue: York Austin friars.

Fisher, John (1459--1535), Bishop of Rochester, author of several English works, including a funeral oration on King Henry VII which he preached in St Paul's Cathedral.

Flower of Commandments, a book, probably in print, which occurs in a 16th-century list: Monk Bretton.

Forms and formulae of services. (1) form of acceptance of the office of abbess of Canonsleigh recorded in the register of Edmund Lacy, Bishop of Exeter.

(2) form of institution of an abbess, extant in an Ordinal of known provenance: Barking.

(3) forms of profession for lay-brothers, lay-sisters and nuns, extant in an obituary of known provenance: Kington St Michael.

(4) form of profession for a lay-brother, extant in a martyrology of known provenance: Syon.

(5) formulae for the laity to use, or addressed to them (christening formula, address to godparents, marriage banns, address to the congregation, and vows of troth-plighting) are given in English in many Manuals, including at least 3 of known provenance: Exeter; Gloucester church; Whitchurch.

Four Errors, a short treatise on sin (Jolliffe, Checklist, F13), extant in 9 copies, accompanying the Pore Caitif, of which one is of known provenance: Dunstable.

Fulk FitzWarin: see French Index.

Gardening, the Fest of, or Book of Master John Gardener, a practical verse treatise, 196 lines in couplets, beginning 'Ho so wyl a gardener be' (BR-RC, Index, no. 4146), extant in one copy of known provenance: Glastonbury.

Gascoigne, Thomas, fl. 1403--58, Chancellor of Oxford University, 1442--5, wrote a Life of St Birgitta for the nuns of Syon, probably the same version pr. Pynson, 1516. See also Mirror of Our Lady.

Geography: an English geographical book, not known to survive, appears in a medieval catalogue: Corpus Christi College, Cambridge.

Geometry: an English geometrical treatise, not known to survive, appears in a medieval catalogue: York Austin friars.

Glossary, in Latin and English, mid. 14th-century, added to the margins of a MS of known provenance: Hyde.

Gloucester, Robert of: reviser of a chronicle produced at Gloucester abbey in 3 stages: a. first version in 9,137 lines, not extant; b. Robert of Gloucester's revised version, soon after 1297, beginning 'Engelond his a wel god lond. ich wene ech londe best' (BR-RC, Index, no. 727). c. an early 14th-century short revision with some interpolations. The work is extant in at least 14 copies.

Godric, 12th-century hermit of Finchale, author of metrical prayers, 3 of which survive (BR-RC, Index, no. 2988): a. Hymn to Our Lady, 2 x 4 lines, beginning 'Sainte Marie virgine' extant in 6 full and 4 partial copies; b. Hymn of thanks for divine protection, 2 long lines, beginning 'Crist and Sainte Marie sio on scamel me illedde' extant in 3 copies; c. Hymn to St Nicholas, 4 lines, beginning 'Sainte Nicholaes, godes druð' extant in one copy. Six of the 10 MSS containing one or more hymns are of known provenance: Biddlesden; Durham; Jervaulx; London Aldgate; St Albans (2 copies).

Good Living for all estates, a short prose tract extant in one copy of known provenance: Westminster.

Gospel of Nicodemus: (1) stanzaic version composed before 1325, 146 x 12 lines, beginning 'Bitide þe tyme þat Tiberius' (BR, Index, no. 512; SH, Manual, V, no. 312a), extant in 4 copies of which one is of known provenance: Westminster. (2) a prose version (SH, Manual, V, no. 312c), extant in 8 copies of which one imperfect copy is of known provenance: Newark.

See under John of Trevisa.

Gower, John, about 1330--1408: Confessio amantis, in 3 versions, beginning 'Of hem that writen ous tofore' (BR-RC, Index, no. 2662), extant in 50 copies (and extracts in a further 9 copies), of which 2 copies are of known provenance: Bury; Halesowen.

Graffiti: see under St Paul's Cathedral and the churches of Great Barfield, Barrington, Duxford, Lydgate and Ridgewell.

- Grammatical tracts: a copy of John Leyland's treatise *On Accidence* occurs in a MS of known provenance: Worcester. Another grammatical tract, not known to survive, appears in a medieval catalogue: Winchester Coll.. See also under King's Coll., Cambridge.
- Gratia Dei, a Northern English compilation of religious tracts, comprising a Meditation on the Passion and the Three Arrows of Doomsday and sections on Grace, Prayer and Daily Work, extant in one full copy and 2 disarranged copies of which one is of known provenance: Durham.
- Gunhilda, daughter of King Canute, subject of popular songs, see London St Paul's, Malmesbury and St Albans.
- Guy of Burgundy, an English version of the chanson of Guy de Bourgoyne, not known to survive, appears in a medieval catalogue: Canterbury St A..
- Hales, Thomas of (Russell, *Dictionary of Thirteenth Century Writers*, pp. 162--3), Franciscan friar of London: the Love-Rune, 26 x 8 lines then 2 lines, beginning 'A mayde Cristes me bit yorne/paf Ich hire wurche a luue-ron' (BR-RC, Index, no. 66), extant in one copy. See also French Index.
- Hardyng, John: Chronicle, beginning 'Edward the third that was king of this lond' (BR-RC, Index, no. 710), extant in 15 copies. One extract is of known provenance: Merevale.
- Harley Lyrics: see under Leominster.
- Hatfield, Edmund, monk of Rochester: *Life of St Ursula*, 79 x 8 lines, beginning 'With constant cure eschewynge Ignoraunce' pr. de Worde (RC, Index, no. 4187.3; SH, Manual, V, no. 281f; Pollard and Redgrave, *STC*, no. 24,541.3), extant in one copy.
- Hendred, William, prior of Leominster, is reported to have written an English prose version of the *Peregrinatio humani generis*, based on the French by Deguilleville. A metrical version based on Hendred's was pr. Fynson, 1508, and Faques, about 1525.
- Henryson, Robert (about 1430--about 1506), Master of the Grammar School attached to Dunfermline abbey, and Scottish Chaucerian poet.
- Herbal treatises: (1) Macer on herbs, a translation into ME prose, $\frac{1}{2}$ 14th-century, of the Latin poem *Macer Floridus de Viribus Herbarum*, with material on other herbs, extant in 9 copies of which one is of known provenance: Pershore. A further 2 copies, not known to survive, appear in a medieval catalogue: Syon.
- (2) short treatises on the virtues of herbs occur in extant MSS from Bristol Hospital and Ely. Glossaries in Latin and English, and sometimes in French too, occur in extant MSS from Reading, Syon, Worcester and Pembroke Hall., Cambridge, and in 2 medieval catalogues: Dover; Syon.
- Herebert, William, Franciscan friar of Hereford, d. 1333, wrote Latin works and also ME metrical translations of hymns which are extant in one copy of known provenance: Hereford Franciscans.
- Hilton, Walter, Austin canon of Thurgarton, d. 1396. (1) *Scale of Perfection*, a guide to devotional life in 2 books: I, on active and contemplative life, extant in over 40 copies; II, *Imago Dei homo*, on man made in the image of God, extant in at least 24 copies. Nine copies of one or both books are of known provenance: Campsey; London Fran. nuns; London Charterhouse (2 copies); Reading; Shaftesbury; Sheen; Syon; Syon/London Ben. nuns. The work was pr. de Worde, 1494 (Pollard and Redgrave, *STC*, no. 14,042), and a copy is of known provenance: Sheen. A further 3 copies, not known to survive, appear in medieval catalogues: Monk Bretton; Syon (2 copies, probably MS), and another copy was noted by Bale: Magdalen College, Oxford.

Hilton, continued.

(2) Eight Chapters on Perfection, said to be based on a work found in a book of Master Louis de Fontibus at Cambridge, extant in 5 partial and 7 full copies, of which 4 are of known provenance: London Aldgate; Newcastle reclusory/St Nicholas church; Syon; Winchester. A further 2 copies, not known to survive, appear in a medieval catalogue: Syon.

(3) Commentaries on the Psalms Qui Habitat and Bonum Est (Vulgate psalms 90, 91), probably written by Hilton (SH, Manual, IV, no. 23), extant in 5 copies of which one is of known provenance: London Fran. nuns (Psalm 91 only). A further copy, not known to survive, appears in the index to a medieval catalogue: Syon.

(4) Epistle on Mixed Life, in 10 chapters, written about 1370 for a secular lord with contemplative inclinations, extant in 10 copies, of which 2 are of known provenance: Dartford; London Fran. nuns.

See also Prick of Love, which has been attributed to Hilton.

Hoccleve, Thomas (about 1370--1450), Clerk of the Privy Seal Office. (1) Regiment of Princes, a metrical translation of Egidius of Colonna's De Regimine Principum and the Secreta Secretorum ascribed to Aristotle, 780 stanzas rime royal, beginning 'Musyng apon þe restles besinesse' (BR-RC, Index, no. 2229), extant in 45 copies of which 3 are of known provenance: Amesbury; Halesowen; Clare College, Cambridge. See also under Norwich.

(2) Fourteen Hymns in rime royal, most or all by Hoccleve, incorporated into the prose work the Pilgrimage of the Soul, of which 2 copies are of known provenance: Marrick; Newnham.

(3) La Male Regle, regretting past excesses, 56 x 8 lines, beginning 'O precious tresor incomparable' (BR-RC Index, no. 2538), extant in 2 copies of which one is of known provenance: Canterbury.

Homage, form of, in a Latin chartulary of known provenance: Muchelney.

Horman, William, fellow of New College, headmaster of Eton (resigned 1494) then of Winchester (until about 1502) after which he wrote a text-book, Vulgaris, in Latin and English, based on his teaching notes, pr. Pynson, 1519 reprinted de Worde, 1530 (Pollard and Redgrave, STC, nos 13,811, 13,812). A copy of the first edn is of known provenance: Pipewell. Horman continued to hold various posts at Eton until his death. He may have collated an important ME MS of known provenance: Winchester.

Horse: Fifteen properties of a good horse, a prose note extant in at least 5 copies of which one is of known provenance: Glastonbury.

Hours of the Cross in verse, 60 lines, prologue beginning 'þe pope . . . hap graunt a ful fayr pardon,' main work beginning 'Erlich in a morning þe lues ihesu con take' (BR-RC, Index, no. 701), extant in 4 copies of which one is of known provenance: Bordesley.

Husbandry in English: see Canterbury.

Idley, Peter, Controller of the King's Works, d. 1473/4, author, 1445--50, of the Instruction to His Son, a didactic treatise with exempla in 7-line stanzas beginning 'In the begynning of this litell werke' (BR-RC, Index, no. 1540). Book I comprises 1,470 lines of worldly advice; Book II religious instruction on the Decalogue (3,008 lines) and Sins (2,813 lines). There are 3 complete copies of the work extant, 2 extracts and 5 incomplete copies of which one, of book II, is of known provenance: Syon. Another possible copy of Book II, not known to survive, appears in a medieval catalogue: Syon.

Indulgences and letters of confraternity were pr. in English for Westminster, Sheen, Kirby Bellars, Ipswich, London Crutched friars, Exeter Hospital, London Hospitals of St Katherine by the Tower and St Thomas of Acon, Newton, Salisbury Hospital, Beverley, Hereford, Boston guild, Southwark guild, church of St Lawrence in Jewry, London, North Newington, Rickmansworth and Tottenham.

Infantia Salvatoris, a stanzaic version of the Childhood of Christ, beginning 'Alle-myghty god in Trynyte' (BR, Index, no. 250; SH, Manual, V, no. 311b), extant in 3 copies of which one is of known provenance: Bodmin.

Ingram, William, of Canterbury Cathedral school. His Latin and English copybook is of known provenance: Canterbury.

Inscriptions (see also Epitaphs). (1) 'Devout soules that passe this way': 3 x 6 lines (RC, Index, no. 679.5) recording the setting up of a free lodging for prisoners: Ludgate chapel, London.

(2) 'Al the Nunnes in Holywel': couplet in a window: London Austin canonesses.

(3) 'Oulde look on why turne away thine eyne': Memento Mori inscription: South Mimms.

Isaiah, the prayer of, paraphrased in English prose in a MS of known provenance: Battle.

Isumbras, Sir, metrical romance of the mid. 14th century, 804 lines, beginning 'Hende in haulde, and se will here' (BR-RC, Index, no. 1184; SH, Manual, I, no. 78), extant in 3 copies and 6 fragments of which one is of known provenance: Melbourne/Sudbury.

Jerome: Letter of St Jerome to Demetriad, a maiden vowed to chastity (Jolliffe, Checklist, H5/O11), extant in 6 copies of which 2 are of known provenance: London Aldgate; Newcastle reclusory/St Nicholas church.

John of Ireland: advice to James IV of Scotland, extant in one copy of known provenance: Guthrie.

Julian, Lady, recluse of Norwich; Revelations of Divine Love, extant in 4 copies.

Kempe, Margery, mystic of Lynn, Norfolk, set out her religious and other experiences in the Book of Margery Kempe, extant in one copy of known provenance: Mount Grace.

Kempis, Thomas à, translation of the Imitation of the Life of Christ partly by Atkinson and partly by Lady Margaret, mother of Henry VII, extant in a copy of known provenance: Sheen/Syon. The version was pr. de Worde, 1503 and 1504 (see Pollard and Redgrave, STC, nos 23,954.7-23,960).

Ladder of Four Rungs, 15th-century ME translation of the Scala Paradisi attributed to Guigo II, 9th Prior of the Grande Chartreuse (Jolliffe, Checklist, M1/O2), extant in 3 copies of which 2 are of known provenance: Dartford; Syon.

Lament of Our Lady

'A blyssedful mayden and modyre þe is a wonderful change': a short rhythmical prose meditation extant in a copy of known provenance: Worcester.

'And suffred for zow wondes smert': last 10 couplets of a Planctus or Lament (BR, Index, no. *16; RC, Index, no. 310.5), extant in one copy of known provenance: Bordesley.

Lament of Our Lady, continued.

'Fadir and Son and holy gaste/Alle myghty god in Trinite': metrical dialogue, 89 x 8 lines (BR-RC, Index, no. 771; SH, Manual, VII, no. 8, version 2), extant in 3 copies of which one, of the first 413 lines, is of known provenance: Westminster.

'In a tabernacle of a toure': Quia amore langueo, 12 x 8 lines (BR-RC, Index, no. 1460), extant in 9 copies of which one is of known provenance: Dartford.

'Thou synfulle man of reasone': Address of Our Lady to Mankind, 3 x 7 lines (BR, Index, no. 3692), extant in one copy of known provenance: Muchelney/Athelney.

'With fauoure in hir face ferr passyng my reason': Come Learn to Weep, 4 x 9 lines with 4-line burden beginning 'Sodenly A-Frayd halfe wakyngs halfe aleepyng' (BR-RC, Index, no. 4189), extant in 2 copies of which one is of known provenance: Glastonbury.

Lamentation of St Mary Magdalen, 102 stanzas rime royal, beginning 'Plonged in the wave of mortal distresse' (BR-RC, Index, no. 2759), pr. Pynson, 1526. An extract is reported as a mural inscription: Clopton chantry, Long Melford church.

Langland, William: Vision of Piers Plowman, a long 14th-century allegorical poem in 3 versions, beginning 'In a somere sesoun whan softe was þe sonne' (BR-RC, Index, nos 1459, 1458), extant in 51 copies of which 2, both of the 'A' text, are of known provenance: Canterbury Franciscans; Ramsey. A further 2 copies, not known to survive, appear in medieval wills: Arncliffe; York.

Lapidary in English, not known to survive, appears in a medieval catalogue: Crowland.

Lavynham, Richard, 14th-century Carmelite scholar, reported to have been prior of the Bristol house: Litil Tretys on the Seven Deadly Sins (Jolliffe, Checklist, F2a), extant in 14 copies of which 4 are of known provenance: Norwich Carmelites/Bradfield; Vale Royal; Pencoyd; Wiltun.

Lay Folk's Catechism, John de Taysteke's English version in unrhymed alliterative verse of the Latin catechism by Archbishop Thoresby of York, beginning 'Als a grete clerk shewis in his boke' (BR-RC, Index, no. 406), extant in 2 extracts and 13 copies of which 3 are of known provenance: Durham; Rievaulx; York. John de Taysteke, or de Catarige, monk of York St Mary's, wrote the work to help in the instruction of the laity in their own language, which Thoresby had directed.

Lay Folk's Mass-Book, beginning 'A worthy þyng most of godness' or 'þo worthyst þing most of godness' (BR-RC, Index, no. 3507), extant in 9 copies of which 2 are of known provenance: Darley; Rievaulx.

Lazamon, priest of Ernley, or Arley Kings, late 12th--early 13th centuries: Erut, about 16,000 lines, beginning 'An preost wes on leoden, Lazamon wes ihoten' (BR-RC, Index, no. 295), extant in 2 copies.

Learn to die, a short treatise of preparation for death said to be 'A chapitle taken oute of A booke cleped tour of all toures' (Jolliffe, Checklist, L1), extant in 3 copies of which one is of known provenance: Dartford.

Legat, Hugo, monk of St Albans 1401, prior of the Redbourne cell by 1420, sent to Tynemouth 1427, probable author of a ME sermon on the Passion which occurs in one copy of known provenance: Worcester.

Legendaries: (1) Southern English Legendary, 14th-century collection of Saints' Lives in verse, beginning 'Nou blouweþ þe niwe frut. þat late bygan to springe' extant in 34 copies of which one copy and a small fragment are of known provenance: Southwick; Melbourn/Sudbury (one f.). See BR-RC, Index, no. 2304.

(2) 1438 Golden Legend, first ME translation of the Latin Legenda aurea by Jacob de Voragine, Archbishop of Genoa (SH, Manual, V, no. 6), extant in fragments and in 7 copies of which one is of known provenance: London Austin canonsesses. For an earlier work based on the Legenda aurea, see under John Myrc.

(3) Caxton's Golden Legend, compiled 1483 from French, Latin and ME versions (SH, Manual, V, no. 7). Seven copies of the work which appear in lists after that date were probably of Caxton's version: Derby; Kilburn (2 copies, one MS, one pr.); Kington St Michael; Monk Bretton; Wimborne; Worcester. De Worde pr. probably in 1500 a short 4to edn of Golden Legend Bible Stories, extant in one imperfect copy. Another probable copy, not known to survive, appears in a list of 1519: London Charterhouse/Mount Grace.

Letter-Writing. A group of 8 letters for practice occur in a MS of known provenance: Coverham. Latin and English letters (epistolary or alphabetical?) also appear in a volume in a medieval catalogue: Corpus Christi College, Cambridge.

Lichfield, William, Doctor of Theology, author of Sermons, at least partly in English it seems, which appear in 2 volumes in a medieval catalogue: Syon.

Life of Christ, 358 lines, beginning 'Alle ze mowyn be blythe & glade' (BR, Index, no. 235), extant in one copy of known provenance: Lincoln's Inn, London.

Lollard Disendowment Bill, presented to Parliament 1410 (SH, Manual, III, no. 56), extant in one copy. The bill was revived in 1431 by Jack Sharpe, whose petition is extant in a copy of known provenance: St Albans.

Love: Demaundes or Questions of Love, a debate between a lover and his lady on courtly and physical love, extant in one copy of known provenance: Winchester.

Love, Nicholas, prior of Mount Grace Charterhouse: Mirror of the Life of Christ, a translation of the Speculum vite Christi attributed to Bonaventure (see Revell, Prayers in the E. L., nos 10-19), extant in many copies of which 6 are of known provenance: Barking; Mount Grace; Newark; Shaftesbury (extract); Sheen; Canterbury College, Oxford. A further 3 copies, not known to survive, appear in medieval documents: Cambridge University; Hull/London Charterhouse; Sinninghwaite. A copy of Caxton's 2nd edn of 1490 (Pollard and Redgrave, ETC, no. 3,260), is of known provenance: Syon. The work was approved by Archbishop Arundel in 1410.

Lygate, John (1370--about 1449), monk of Bury, courtier, prolific translator and author. (1) Story of Thebes, or Siege of Thebes, translated from the French prose romance, 4,716 lines, beginning 'whan bright Phebus passed was the Ram' (BR-RC, Index, no. 3928; MacCracken list, no. 142), extant in 31 copies of which 2 are of known provenance: Amesbury; Syon.

(2) Fall of Princes, translated from Laurence de Premierfait's French version of Boccaccio's De Casibus virorum illustrium, 36,316 lines in stanzas, beginning 'He that whilon did his diligence' (BR-RC, Index, no. 1168; MacCracken list, no. 37), extant in 35 copies of which one is of known provenance: Battle. Extracts occur in a further 26 MSS. A further copy, not known to survive, appears in a medieval catalogue: St Catherine's Hall, Cambridge; and another possible copy occurs in another medieval catalogue: Exeter.

Lydgate, continued.

- (3) Secrees of Olde Philosoffres, translation in rime royal partly by Lydgate (to line 1,491) and partly by Benedict Burgh (lines 1,492--2730) of the Latin Secreta Secretorum ascribed to Aristotle, beginning 'God almyghty save and confeme our kyng' (BR-RC, Index, no. 935; MacCracken list, no. 132), extant in 21 copies of which 2 are of known provenance: Syon; Winchester. Another possible copy, not known to survive, appears in a medieval catalogue: Ramsey.
- (4) Virtues of the Mass, or Expositio misse, 83 x 8 lines, beginning 'Ye folks alle which haue deucyon' (BR-RC, Index, no. 4246; MacCracken list, no. 70), extant in 10 copies of which 2 are of known provenance: Campsey; Notley (stanzas 24--83).
- (5) Kalendare, 52 stanzas rime royal covering the church year, beginning '(0) Iesu lorde for þi Circumsicyon' (BR-RC, Index, no. 1721; MacCracken list, no. 61), extant in 10 copies of which 2 are of known provenance: Dartford; Godstow.
- (6) Dietary, on preserving health by moderate and virtuous living, 11 x 8 lines, beginning 'For helth of body cover for cold thyn hede' (BR-RC, Index, no. 824; MacCracken list, no. 30), extant in 53 copies, sometimes accompanied by Lydgate's Doctrine for Pestilence (BR-RC, Index, no. 4112), extant in 9 copies. Another probable copy of the Dietary, not known to survive, appears in a medieval catalogue: Syon.
- (7) Verse Charters of Bury, granted by English kings, 109 stanzas rime royal, beginning 'In name of hym whiche that is monarke' (BR, Index, no. 1513; MacCracken list, no. 15), extant in one copy of known provenance: Bury.
- (8) satirical, didactic and moral poems. a. Order of Fools, satire on the 63 varieties of fools, 24 x 8 lines, beginning 'The ordre of foolis ful yere agoone begonned' (BR-RC, Index, no. 3444; MacCracken list, no. 89), extant in 7 copies of which one, of 22 stanzas, is of known provenance: Canterbury.
- b. Rammenhorne, satire of the state of the work where everything is 'Ryght as a Rammes Horne' 7 x 8 lines, beginning 'Al rightwines doth now proceed' (BR-RC, Index, no. 199; MacCracken list, no. 109), extant in 11 copies of which one is of known provenance: Glastonbury.
- c. Stans Puer ad Mensam, on table manners for youths, 14 x 8 lines, beginning 'My dere Child first thyself enable' (BR-RC, Index, no. 2233; MacCracken list, no. 139), extant in 23 copies of which one, of the first 18 lines, is of known provenance: Bury.
- d. Nine Properties of Wine, translated from the Latin stanza on the subject, beginning 'wyne of nature hath propirties nyne' (BR-RC, Index, no. 4175; MacCracken list, no. 88), extant in 3 copies of which one is of known provenance: Westminster.
- e. Dauance of Machabree, or Dance of Death, translated from a French original for use as a mural in the cloister of St Paul's Cathedral, 84 x 8 lines, beginning 'O ye folkes (that bene) harde hearted as a stone' (BR-RC, Index, nos 2591, 2590; MacCracken list, no. 24), extant in 10 copies with and 8 copies without the preface.
- f. Death's Warning, partly derived from the Fall of Princes, and attributed to John Lucas, 8 x 7 lines, beginning 'Sip pat ye list to set me in your boke' (BR-RC, Index, no. 3143; MacCracken list, no. 26), extant in 3 copies of which one is of known provenance: Dartford.
- g. Thank God of All, attributed to Lydgate, 17 x 8 lines, beginning 'Bi a wey wandryng as I went' (BR, Index, no. 562), extant in 7 copies of which one is of known provenance: Glastonbury.
- h. Disasters of History, 120 lines, beginning 'Lyfte up the eys of your advertence' extant in one copy of known provenance in which it is attributed to Lydgate: Winchester.

Lydgate, continued.

- (9) Saints' Lives. a. Life of St Alban, 4,724 lines, beginning 'To call Clio my dulnesse to redresse' (BR-RC, Index, no. 3748; MacCracken list, no. 110), extant in 5 copies and an extract. Another copy, not known to survive, was written for St Albans, and an edn was pr. at the abbey in 1534 (Pollard and Redgrave, STC, no. 256).
- b. Legend of St Austin at Compton, 57 x 7 lines, beginning 'Lyk as the Bible maketh mencion' (BR-RC, Index, no. 1875; MacCracken list, no. 113), extant in 6 copies. It was pr. at Canterbury St A..
- c. Life of St Edmund and St Fremund, 3,693 lines, rime royal, general prologue beginning 'Blessyd Edmund kyng martir and virgyne' prologue to Book I beginning 'The noble story to putte in remembraunce' (BR-RC, Index, no. 3440; MacCracken list, no. 116), extant in 12 copies of which 2 are of known provenance: Bury; Dunstable.
- d. Legend of St George, written for the Armourers of London, 35 x 7 lines, beginning 'O ye folk þat heer present be' (BR-RC, Index, no. 2592; MacCracken list, no. 119), extant in 4 copies of which one is of known provenance: Dunstable.
- e. Life of St Margaret of Antioch, 539 lines rime royal and ballade, beginning 'At the reuerence of Seynt Margarete' (BR-RC, Index, no. 439; MacCracken list, no. 123), extant in 8 copies of which one is of known provenance: Dunstable.
- f. Life of Our Lady, 5,936 lines rime royal, beginning 'O thoutful herte plunged in distresse' (BR-RC, Index, no. 2574; MacCracken list, no. 68), extant in 43 copies of which 3 are of known provenance: Dunstable; Halesowen; Notley. The Dunstable copy is taken from the edn pr. Caxton, 1484 (Pollard and Redgrave, STC, no. 17,023).
- (10) Verse-prayers. a. Magnificat, taken from the Life of Our Lady, book 2, lines 981-1060, beginning 'With laude & prys my soule magnifieth' (Brown, Register, no. 2663), extant separately in 3 copies of which one is of known provenance: St Albans.
- b. To Mary, Queen of Heaven, 10 x 8 lines then 4 lines, beginning 'Quene of hevne of helle eek emperesse' (BR-RC, Index, no. 2791; MacCracken list, no. 103), extant in 9 copies of which 2 are of known provenance: Notley; Ramsey.
- c. To Mary, Star of Heaven, attributed to Lydgate, translated from a Latin prayer in the Horae, 7 x 8 lines, beginning 'Thow hevnyly quene of grace owre loode sterre' (BR-RC, Index, no. 3673), extant in 6 copies of which one is of known provenance: Dunstable.
- d. To Mary, against Pestilence, similar to the previous prayer, 11 x 7 lines, beginning 'O hevynly sterr most Comfortable of lyght' (BR-RC, Index, no. 2459), extant in one copy of known provenance: Dunstable.
- e. To St Edmund on behalf of Henry VI, 9 x 8 lines, beginning 'O Glorious Martyr which of devoute humblesse' (BR-RC, Index, no. 2445), extant in 11 copies of which one is of known provenance: Dunstable.
- f. To St Thomas of Canterbury, 15 x 8 lines, beginning 'Synguler shepperde gardeyn of cristis folde' (BR-RC, Index, no. 3115; MacCracken list, no. 129), extant in 2 MSS, of which one, containing 2 fragmentary copies, is of known provenance: Ramsey.
- g. Prayer in Old Age, 4 x 8 lines, beginning 'Al the trespas of my tendre youthe' (BR, Index, no. 222; MacCracken list, no. 98), extant in 2 copies of which one is of known provenance: Notley.

Lydgate, continued.

- (10) h. In Manus Tuas, perhaps by Lydgate, 7 lines, beginning 'In-to
 pi handes lorde I take my soule' (BR, Index, no. 1600), extant in 2 copies
 of which one is of known provenance: Godstow.
- (11) Testament, in 5 sections, beginning 'O howe holson and glad is the
 memorie' (BR-RC, Index, no. 2464; MacCracken list, no. 146), extant in 15
 full or partial copies. Twenty stanzas were used as a mural inscription:
 Long Melford church. See also Lamentation of St Mary Magdalen.
- (12) Grace Dieu, or the Pilgrimage of the Life of Man, based on the first
 of Guillaume de Deguilleville's Three Pilgrimages, 24,832 lines in couplets,
 beginning 'Ye wordly folk, avyse yow betyses' (BR-RC, Index, no. 4265);
 MacCracken list, no. 96), extant in 3 copies and a fragment. The only full
 copy was completed by John Stowe. Another copy, not known to survive, appears
 in a medieval list: *Ælmeise*.

Macharius, Letter of (Jolliffe, Checklist, H12a/022a), extant in one copy of
 known provenance: Syon.

Maidenstone, Richard, Carmelite, $\frac{1}{2}$ 14th century: Seven Penitential Psalms,
 119 x 8 lines, beginning 'To goddes worshepe þt vs dere bouzte' (BR-RC,
 Index, nos 3755, 1961, 2157; SH, Manual, IV, no. 18a), extant in whole or
 in part in 33 copies of which 2 are of known provenance: Gloucester; Lichfield.
 Another possible copy, not known to survive, appears in a medieval catalogue:
 Syon.

Mandeville, or Maundevyle, Sir John, rector of Burnham Thorpe, reputed author
 of one of the continuations to the Brut Chronicle. Not the author of
Mandeville's Travels.

Mandeville, Sir John, Knight of England, supposed author of the account of his
marvellous Travels (see also French Index). Six English versions are extant
 in 40 copies, of which one, of a unique version, is of known provenance:
 St Albans. Another English copy, not known to survive, appears in an early
 16th-century list: Canterbury College, Oxford.

Mannyng, Robert, of Brunne, Gilbertine canon of Sixhills (about 1260--1340).

- (1) Handlyng Synne, translation of the Manuel des Pêchés, beginning 'Fadyr
 and sone & holy gost/þt art .o. god of myztys most' (BR-RC, Index, no. 778),
 extant in 6 copies of which one is of known provenance: Ashridge.
- (2) Meditation on the Lord's Supper, translation probably by Mannyng of
 parts of Bonaventure's Speculum vitæ Christi, 1,142 lines in couplets,
 beginning 'Almyghty god in trinite/Now & ever wyp vs be' (BR-RC, Index,
 no. 248, see also BR, Index, no. 646) extant in 7 copies of which one is of
 known provenance: Ashridge.
- (3) Chronicle, translated from Wace's and Langtoft's French chronicles,
 over 25,000 lines, beginning 'Lordynges that be now here' (BR-RC, Index,
 no. 1995), extant in 3 copies.

Manual for Parish Priests explaining the tenets of the Christian Faith to be
 taught to the flock, a short incomplete treatise extant in one MS of known
 provenance: Shermanbury.

Martyrology of Syon, translated into English by Richard Whitford, pr. 1526.

Matilda, St. Four Revelations, pr. in English about 1520, in 8vo. A copy,
 not known to survive, appears in a medieval catalogue: Syon.

Mazers: with English prose inscription: Corpus Christi Guild, York. Another appears in a medieval will: Wells. See introduction.

'God and seynt Martyn': couplet on a mazer in a medieval inventory: Canterbury.

'God blesse both the and me': 3 monorhymes in a medieval inventory: Canterbury.

'Of goddes hande blisshed he be': 2 couplets on a mazer in a medieval inventory: London, church of St Margaret Pattens.

'Sayn denes yt es me dere': couplet on a mazer of Pembroke Hall, still at Pembroke College, Cambridge.

'Soft words swageth ye fyre': couplet on a mazer in a medieval inventory: Guild of St Francis, Lynn.

'Ho so ys lengyst a lyue': couplet on a mazer in a medieval will: York.

Medical tracts and recipes (see also under herbal treatises). (1) the System of Physica, on the four humours, occurs in a MS of known provenance: Syon. A similar piece appears in a MS from Ely.

(2) 3 tracts on urines and pieces on bloodletting and giving medicines are found in an extant MS from Darley, and 2 tracts on urines with explanations of medical abbreviations and astrological influences on health and other pieces occur in a MS from Pershore.

(3) collections of recipes occur in at least 2 MSS of known provenance: Hereford Franciscans; Syon. Isolated recipes appear in numerous MSS, including ones from Bodmin, Coverham, Darley, Durham, Muchelney, Norwich Carmelites, Ottery St Mary, Stamford and Syon.

(4) 2 tracts on the preparation and use of medicines, and 3 Latin-ME and 2 French-ME glossaries of medicinal terms, not known to survive, appear in a medieval catalogue: Syon.

(5) treatises on diseases and their appropriate remedies occur in 2 extant MSS of known provenance: Ely; Vale Royal.

Meditation, Devout, not known to survive, appears in a medieval catalogue: Witham.

Meditation on the Passion, attributed to Bonaventure, beginning 'The tyme weyning and comyng of þe myseracions . . .' extant in a copy of known provenance: St Bartholomew's Hospital, London.

Meekness: (1) a short tract (Jolliffe, Checklist, G19), extant in 10 copies of which one is of known provenance: Sheen.

(2) a different treatise (Jolliffe, Checklist, G29), extant in 2 copies of which one is of known provenance: Dartford.

(3) Twelve Degrees of Meekness, extant in 9 copies of which one is of known provenance: Winchester.

(4) Tokens of Meekness (Jolliffe, Checklist, G12), extant in 6 copies, of which one is of known provenance: Winchester.

Methley, Richard (b. 1451, professed at Mount Grace 1476), translated the Cloud of Unknowing and the Mirror of Sinners into Latin.

Ministrations of the deacon and subdeacon at church services appear a MS of known provenance: Coverham.

Miracle, an account reportedly taken from a book chained in Exeter Cathedral occurs in a MS of known provenance: Coverham.

Mirror of Lewd Men, a metrical didactic treatise based on Grosseteste's Château d'Amour, by monk of Sawley, 1,248 lines, beginning 'who so wele thinks wele may say' (BR-RC, Index, no. 4145), extant in one copy.

Mirror of Our Lady, a translation of, and commentary on, the church offices and the Hours of Our Lady, written in the mid. 15th century perhaps by Thomas Gascoigne for the nuns of Syon who were ignorant of Latin, extant in one MS copy in 2 parts of known provenance: Syon. The work was pr. Fawkes, 1530 (Pollard and Redgrave, STC, no. 17542).

Mirror of Simple Souls, a late 14th-century devotional treatise translated from a French work on the soul's progress in spiritual life, possibly by the Beguine Margaret Porete. The English version is extant in 3 copies, all of known provenance: London Charterhouse (2 copies); Sheen. Another copy, not known to survive, was presumably at Mount Grace, see under Richard Methley.

Mirror of Sinners, a translation of Rolle's Speculum Peccatoris (Jolliffe, Checklist, F8), extant in 22 copies of which one is of known provenance: Dunstable.

Mirror of the Devout, or Speculum Religiosorum, a meditation on the Life of Our Lord, in 33 chapters, addressed to a 'Gostly syster in Ihu cryste,' written by a Carthusian apparently called William Fullalove, in a copy of known provenance: Sheen.

Misyn, Richard, Carmelite of Lincoln. (1) Amending of Life, a translation, 1434-5, of Richard Rolle's Emendatio Vitae, extant in 2 copies.

(2) Fire of Love, translation of Rolle's Incendium Amoris, extant in 2 copies.

Memento Mori poems

'Boe ware so ih boe': see 'Yche day me cumep tydinges preo.'

'Deth bringeth down lowe þat ben bolde': Inevitable death, 3 x 2 lines (RC, Index, no. 672.5), extant in one copy: Babwell/Lynn.

'Yche day me cumep tydinges preo': Three Sorrowful Things, 6 lines (BR-RC, Index, no. 695), extant in 4 copies of which one is of known provenance: Northampton. A variant, beginning 'Boe ware so ih boe,' is of known provenance: Sompting.

'Erthe owe of erth is wondyrly wrought': variant of Erthe upon Erthe, B version without introductory couplet, 7 x 4 lines (BR-RC, Index, no. 704), extant in 17 MS copies. It is reported as a former mural inscription: Stratford-on-Avon, chapel of the Holy Trinity. An 8-lines version is also recorded as a tombstone inscription: Melrose. The version with the couplet 'When lyf is most louyd & dep ys most hatyd' (BR-RC, Index, no. 3985) is reported from 14 copies.

'If a man him biðoete': Memorare Novissima Tua, 10 lines (BR-RC, Index, no. 1422), extant in 2 copies of which one is of known provenance: Norwich.

'Look before the how thi lyfe wastyth': Respice, 3 x 2 lines (BR-RC, Index, no. 1937), extant in 2 copies of which one is of known provenance: Syon. Another copy is reported as a former mural inscription: St Paul's Cath., London.

'Lorde wherto ys this worlde so gaye': 40 lines, extant in a copy of known provenance: Winchester.

Memento Mori poems, continued.

- 'Man y-bore of woman Ne levit bot a stounde': paraphrase of Job 14, verses 1 and 2, 4 lines (BR-RC, Index, no. 2058), extant in 9 copies of which 2 are of known provenance: Windsor; Worcester.
- 'Man þt lyf up-holdest': an exhortation to do good while you may, 6 lines (BR-RC, Index, no. 2077), extant in 8 copies of which one is of known provenance: Windsor.
- 'Myn ozen dep and cristes and mi wikedhede': Seven Things to Ponder, 2 x 2 lines (BR-RC, Index, no. 2187), extant in one copy of known provenance: Sompting.
- 'Nas ter neuer carayn so lop' : on the loathsomeness of death (BR, Index, no. 2283), extant in 8 copies of which 2 are of known provenance: Windsor; Worcester.
- 'Now all men mowe sen be me/That wor(l)dys Joye is vanitye' : 6 x 2 lines (RC, Index, no. 2300,6), extant in one copy of known provenance: Worcester.
- ...
- 'Syth all þat in þys worlde haþ been in rerum naturu' : 7 x 6 lines (BR-RC, Index, no. 3122), extant in 6 copies of which 2 are of known provenance: Durham; Ely.
- 'Stanes bep harde & heuye & wyzt': couplet (BR, Index, no. 3216), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'þenke þt ded his þe byfore': 4 lines (BR, Index, no. 3570), extant in one copy of known provenance: Hereford.
- 'þre þynges me der' or 'Tre thinges þar ern þt done me sigh sore' : Three Sorrowful Things, 8 lines (BR, Index, no. 3712), extant in 2 copies of which one is of known provenance: Hereford.
- 'Three voyz mothe wyt thowth': Three Sorrowful Things (BR, Index no. 3713), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Waylaway nu his me vo': Lament of a Corpse, 2 x 4 lines (BR-RC, Index, no. 3902), extant in 2 copies of which one, of one stanza, is of known provenance: Hinton.
- 'Wanne i denke dinges dre': Three Sorrowful Things, 6 lines (BR-RC, Index, no. 3969), extant in 6 copies of which 2 are of known provenance: Norwich; Whalley.
- 'Wane þe nypeng his deyð and lyp by þe Wowe': the Dead Miser, 4 lines (BR-RC, Index, no. 4038), extant in 2 copies of which one is of known provenance: Hinton.
- 'When thous leste wenythe. Veniet mors te superare': 38 lines, extant in a copy of known provenance: Winchester.
- 'Woso hym by-pouhte': Memorare Novissima Tua, 8 lines (BR-RC, Index, no. 4129), extant in 9 copies of which 3 are of known provenance: Hereford; Hinton; Syon. Another copy is recorded as a former mural inscription: Stratford-on-Avon.
- 'Wrece man wy art þu proud': 2 x 4 lines (BR-RC, Index, no. 4239), extant in 8 copies of which 2 are of known provenance: Windsor; Worcester.

Moon-phases, a table in Scots dialect in a MS of known provenance: Edinburgh nuns.

- Morton, John, author of a translation of the *Speculum vitae Christi* attributed to Bonaventure, pr. Caxton, and de Worde, 1517 (Pollard and Redgrave, *STC*, no. 3,264). A MS copy for reading aloud was begun about 1450 in a MS of known provenance: Osney.
- Myrc, John, 15th-century Austin canon of Lillehall. (1) *Instruction to Parish Priest*, based on William de Pagula's *Oculus Sacerdotis*, in verse, about 2,000 lines, beginning 'God seyth hym-self, as w(r)ytan we fynde' (BR, *Index*, no. 961), extant in an extract and 7 copies of which 2 are of known provenance: Launceston; Pencoyd.
- (2) *Festial*, or *Liber Festialis*, a collection of sermons in prose based on the *Legenda aurea*. A copy is of known provenance: Pencoyd. Another possible copy, not known to survive, appears in a medieval catalogue: Titchfield.
- Neesington, William of, fl. 1375: *Mirror of Life*, a treatise of religious instruction, translated from John of Waldeby's *Speculum Vite*, beginning 'Alayghty god in trinitye' (BR-RC, *Index*, no. 245), extant in at least 39 copies, mostly imperfect, of which 3 are of known provenance: Bolton; Denny; York Austin friars. Another possible copy, not known to survive, appears in a medieval document: Ashbourne.
- Nine Points best pleasing to God, a short tract extant in 13 versions in 22 copies. (1) a version (Jolliffe, *Checklist*, I12e), extant in 2 copies of which one is of known provenance: Winchester.
- (2) a version (Jolliffe, *Checklist*, I12j), extant in one copy of known provenance: Syon.
- (3) a different version, resembling the form in Bodl., Rawl. C.285, extant in a MS of known provenance: Wyggeston chantry, Leicester.
- Northgate, Michael of, monk of St Augustine's Canterbury, 'blind and dyaf and also domb,' who wrote, about 1340, a translation of the *Miroir du Monde*, the *Ayenbite of Inwyt* (Jolliffe, *Checklist*, I1a), extant in one copy of known provenance: Canterbury St A.. Michael probably also composed the other ME works in the MS. (1) the *Ayenbite*, in prose, with an introductory couplet, a short verse-prayer and a conclusion, all in verse.
- (2) a short exhortation to virtuous living (Jolliffe, *Checklist*, D11).
- (3) a translation of Anselm's *De custodia Interioris Hominis* (Jolliffe, *Checklist*, I11). A different earlier translation of the Latin work was the *Sawles Warde*.
- Notes on the following subjects occur in extant MSS of known provenance: on the number of parishes and other administrative districts: Walden; on indulgences and masses and making colours: Vale Royal; on pardon to visitors to Ely; Norwich Carmelites; theological commonplaces and other notes: Ely (2 MSS); on a pageant in Paris for Henry VI: Glastonbury; on enamelling and engraving: Coverham.
- Orchard of Syon, brother Dan James' translation for the nuns of Syon, early 15th century, of the *Dialogue of St Katherine of Siena* by Christofano Guidini, extant in 3 MS copies, pr. for Syon by de Worde, 1519 (Pollard and Redgrave, *STC*, no. 4,815). One copy of that edn is known to be from Syon.

Orologium Sapientie, Latin work by Henry Suso, a German Dominican mystic.

(1) Nine Points of Virtue, in verse, 114 lines, beginning 'Here ere neghen poyntes of gret vertu' (BR-RC, Index, no. 1188), extant in 5 copies of which one is of known provenance: Swine/Nun Coton.

(2) the Seven Points of True Love and Everlasting Virtue, another abridged translation, made about 1400, in prose, extant in at least 4 copies of which 3 are of known provenance: Ankerwyke; Beauvale; Campsey.

(3) Preparation for Death, a translation of chapter 5 (Jolliffe, Checklist, L8b), extant in 4 copies of which 2 are of known provenance: Dartford; Mount Grace.

(4) Fellowship of the Saints, a translation of chapter 4 (Jolliffe, Checklist, I23), extant in 2 copies of which one is of known provenance: Mount Grace.

Owl and the Nightingale, a verse-debate of the 12th/13th century, 1,794 lines, beginning 'Ich was in one sumere dale' (BR-RC, Index, no. 1384), extant in 2 copies. Another copy, not known to survive, appears in a medieval catalogue: Titchfield. In the same catalogue appears a French or Latin copy, perhaps the original version of the work.

Palgrave, John, professional tutor and pluralist, probably resident at his rectory of St Dunstan's-in-the-East, London, while writing his translation of the Comedy of Aclostus, pr. 1540 (Pollard and Redgrave, STC, no. 11,470). His Eclaircissement de la Langue Française contains English explanations.

Passion: Northern Passion, metrical translation from the French, beginning 'Lystenys now I wyll yowe telle' (BR-RC, Index, no. 1907; SH, Manual, V, no. 303a), extant in 12 copies of which one is of known provenance: Bermondsey.

Paunteley, John, author of several Latin and English sermons in a MS of known provenance: Gloucester.

Pecock, Reginald (about 1395--1460), wrote the Donet whilst resident Master of Whittington College, London. His other 4 extant works of popular religious instruction, together with other non-extant works, were written both before and after he became Bishop of Chichester in 1450. See under that Cathedral.

Pety Job, or the Nine Lessons of the Dirige based on the lamentations of Job used in the Matins of the Office of the Dead, 57 x 12 lines, beginning 'Lord for thi mercy thou me spare' (BR-RC, Index, no. 1950; SH, Manual, IV, no. 6) extant in 5 copies of which 2 are of known provenance: Dartford; Merton Coll., Oxford. The work has been ascribed to Walle, and sometimes to Maidenstone.

Pharaoh's Wiles, a prose treatise on temptation (Jolliffe, Checklist, K7a), extant in 8 copies of which 2 are of known provenance: London Austin canonesses; Syon.

Pilgrimage of the Soul, a translation of the second of Guillaume de Deguileville's Three Pilgrimages, incorporating a number of hymns by Hoccleve, extant in 11 copies of which 2 are of known provenance: Marrick; Newnham. Another possible early copy, not known to survive, appears in a medieval list: Hull/London Charterhouse. The work was pr. Caxton, 1483 (Pollard and Redgrave, STC, no.6,473).

Pilgrimages of William Wey, advice, general information for travellers and itineraries in Latin and English based on William's experiences, extant in one copy of known provenance: Edington. Itinerary 1, Jerusalem and the Holy Places is in ME verse, beginning 'Fro Venyse to port Jaff by the see' (BR-RC, Index, no. 883). The collection also contains small amounts of Greek and Spanish.

Play: a 13-line fragment, apparently from a Caesar Augustus play in 8-line stanzas, beginning 'Sur emperoure dred ye nothyng' (RC, Index, no. 3117.2), survives in a MS of known provenance: Vale Royal.

Plays: see the Beverley and York guilds.

Pluscarden, Book of, a 15th-century Latin chronicle extant in 6 copies, 3 containing 2 chapters in Scots verse, of which 2 are of known provenance: Dunfermline; Newbattle. The ME verses comprise: (1) a. an extract from the chronicler's Lament for the Dauphiness, translated for the lady's brother, James II, 5 x 10 lines, beginning '(T)he michti 'akar of the major munde' (BR-RC, Index, no. 3430). b. the Answer of Reason to that lament, 18 x 10 lines, beginning 'Thow man that is poure and smal valoure.'

(2) Advice on just rule, in 7-line stanzas, beginning 'Rycht as stringis ar reult in a harp' (RC, Index, no. 2818.5), ending abruptly in stanza 41.

Poems, carols and other pieces of verse.

'A childe is boren amonges man': carol on the Redeemer's Birth, 18 lines in 3 stanzas (BR-RC, Index, no. 29), with 4-line burden, extant in one copy and a fragment in a MS of known provenance: Blakeney.

'A domusday we achull ysee/Fadere and Sone in Trinite': carol On Doomsday, 4 x 4 lines (BR, Index, no. 17), extant in one copy of known provenance: Llangoullio.

'A leche op þe lasours lawfulliche y-lenyd': 6 alliterative lines (BR-RC, Index, no. 1848), extant in two copies in a MS of known provenance: Worcester.

'A losse of hele and likyng': 4 lines (RC, Index, no. 65.5), extant in one copy of known provenance: Babwell/Lynn.

'A man in wordes and not in dedis': couplet added to a MS of known provenance: Jesus Coll., Cambridge.

'A marvelous thyng I hafe musyd in mynde': Nativity Carol, 3 x 4 lines with 2-line burden (BR-RC, Index, no. 78), extant in one copy of known provenance: London Charterhouse.

'A pyte withowten trewthe': Four types of pity, 2 x 2 lines (RC, Index, no. 86.3), extant in one copy of known provenance: Babwell/Lynn.

'A pryncypal poynth of charyte': carol, Be Merry in the Nativity, 4 x 4 lines with 2-line burden (BR-RC, Index, no. 88), extant in 2 copies, of which one is of known provenance: King's Coll., Cambridge.

'A ruler of al remis': (RC, Index, no. 89.5) extant in one copy of known provenance: Worcester.

'A softenes of a souereyn': (RC, Index, no. 91.5), extant in one copy of known provenance: Worcester.

Poems, continued.

- 'A war wys lokere': 3-line tag on True Love (RC, Index, no. 103.5), extant in one copy of known provenance: Rochester/Herton Coll., Oxford.
- 'Alas, good man, most yow be kyst': Quarrel over a Kiss, in carol form, 11 x 4 lines, with 3-line burden (BR-RC, Index, no. 150), extant in one copy of known provenance: Canterbury.
- 'Al cristen men þt walk me by': Complaint of a Lost Soul, 12 x 8 lines (BR-RC, Index, no. 172), extant in 6 copies, of which one (17 lines only) is of known provenance: Wimborne.
- 'Al day we preche: al day we vse to teche': a Warning against Swearing by those suffering punishment for having done so, 13 x 2 lines (BR-RC, Index, no. 174), extant in one copy of known provenance: Canterbury.
It is also recorded as a mural inscription from two churches: Broughton; Heydon.
- 'Al oper loue is lych þe mone': On Divine Love, 7 x 4 lines (BR, Index, no. 196), extant in one copy of known provenance: Eton.
- 'All this worlde was ful of grace': Nativity Carol, 6 x 4 lines with burden (BR-RC, Index, no. 226), extant in one copy of known provenance: Hailes.
- 'Almyghty godde conserue us fram care': Awise thee well, 9 x 8 lines with the refrain 'What-euer thow say avyse the welles' (BR, Index, no. 240), extant in one copy of known provenance: Glastonbury.
- 'Amornyng when I am callide to scole': macaronic Song of the Naughty Schoolboy, 20 lines, extant in one copy of known provenance: Winchester.
- 'And toke me wan ye fro deucl poer delyuer me': 3 lines in one copy of known provenance: Rochester/Herton Coll.
- 'Anoder yere hit may betyde': New Year Carol, 3 x 4 lines with burden (BR-RC, Index, no. 320), extant in one copy of known provenance: Hailes.
- 'Als free make I thee': couplet attributed to Athelstan (RC, Index, no. 337.5), reported as an inscription: Beverley; Hedon.
- 'Als I lay vpon a nith/Alone in my longging': Lullaby Carol of Mary and Jesus, 37 x 4 lines, with 2-line burden (BR-RC, Index, no. 352), extant in four copies, of which one is of known provenance: Hinton/Beer. Three copies are incomplete.
- 'As I welke thorow a garthyn grene': carol, 7 x 8 lines (BR-RC, Index, no. 373), extant in 3 copies, of which one is of known provenance: Tynemouth/Pembroke Hall, Cambridge.
- 'At a sprynge wel vnder a thorn': 6-line stanza on the Spring under the Thorn-tree, or Our Lady by the Fountain of Love (BR-RC, Index, no. 420), extant in one copy of known provenance: Sheen reclusory.
- 'At the northe ende of Saluer Whyte my lef me bat': erotic song by a woman about the activities of herself and her lover, 3 x 4 lines with a 2-line refrain (BR, Index, no. 438), extant in one copy of known provenance: Hinton/Beer.

Poems, continued.

- 'Be not to bold/Be to Bussiness/Boat nocht to mych': 3-line tag (BR-RC, Index, no. 473), reported as a graffito: Great Barfield.
- 'Be the chorel nevyr so hard': tag in a Latin Itinerary, 3 lines (RC, Index, no. 475.5), extant in one copy of known provenance: Edington.
- 'Bitturnesse of sorow pacientliche he soffrid man to wyne': 6 long monorhymes (BR, Index, no. 523), extant in one copy of known provenance: Gloucester.
- 'By a forest syde walkyng as I went': the Bird of Four Feathers, an allegorical Treatise of Parce Michi domine, 240 lines in 20 irregular stanzas (BR-RC, Index, no. 524), extant in 8 copies, of which 2 are of known provenance: Dartford; Glastonbury.
- 'Cryste made manne yn þs maner of wyse': Quid ultra debuit facere, 9 x 4 lines (BR, Index, no. 610), extant in one copy of known provenance: Muchelney/Athelney.
- 'Close þi herte from enwy'e': Advice on conduct, 2 x 2 lines (RC, Index, no. 636.5), extant in one copy of known provenance: Babwell/Lynn.
- 'Couetyse me hath y-shent': one Avarice, 4 lines (BR, Index, no. 661), extant in one copy of known provenance: Glastonbury.
- 'Danger me hath vnskyfylful': love-song of Cheerful Resignation, 7 lines (BR-RC, Index, no. 670), extant in one copy of known provenance: Hinton/Beer.
- 'Ete drynke slepe lasse': Exhortation to virtuous and abstemious living, 4 lines, extant in one copy of known provenance: Peterhouse, Cambridge.
- 'Ecce ancilla domini Seyde the virgyn withowtyn vice': macaronic poem on the Annunciation, 4 x 8 lines (BR, Index, no. 707), extant in 2 copies of which one is of known provenance: Hinton/Beer.
- 'Falseness and couetys er feris': On Falseness, 2 x 2 lines (BR, Index, no. 759), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Falseness I vnderstande': On Falseness, 2 x 2 lines (BR, Index, no. 760), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Fyre colde and tereshatyng': On the Pains of Hell, 8 lines (BR, Index, no. 797), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Fuyr water wynd & lond': Four Inscriptions, in 8 lines (BR-RC, Index, no. 798), extant in ten copies of which one is of known provenance: Windsor.
- 'Fleshy lustys & festys': Follies of Fashion, 12 lines (BR-RC, Index, no. 811), extant in one copy of known provenance: Armagh. There is also one other 8-line copy.
- 'for dep þat testep shortliche': 4-line tag on Leaving this Life, extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'ffor he mai leafe & he mai fynde': on Christ's love for man, 2 x 2 lines (RC, Index, no. 823.5), extant in one copy of known provenance: Babwell/Lynn.
- 'For outyn dowte al awowtere': Punishments of the adulterer, 5 x 2 lines (BR-RC, Index, no. 839), extant in one copy of known provenance: Aberdeen.

Poems, continued.

- 'ffor þou art comen of good blood': Song of Freedom, 3 x 4 lines (BR-RC, Index, no. 849) extant in one copy of known provenance: Babwell/Lynn.
- 'fforsake youre synne þat doon amys': couplet used as heading to a Latin sermon (RC, Index, no. 858.5), extant in one copy of known provenance: St Albans.
- 'Freers, freers, wo ze be ministri malorum': Against Friars, 21 long lines, or 42 short lines, macaronic (BR-RC, Index, no. 871), extant in one copy of known provenance: Kirby Bellars.
- 'Zif þis lomb to heouen kyng': A Sacrifice, 2 lines (RC, Index, no. 908.6), extant in one copy of known provenance: Babwell/Lynn.
- 'Grete sporte in hynes': On Troublers of the realm, 3 lines (RC, Index, no. 1013.5), extant in one copy of known provenance: Worcester.
- 'Grevus ys my sorowe': Lady's Lament on her heartless lover, 14 x 8 lines (BR-RC, Index, no. 1018), extant in one copy of known provenance: Coverham.
- 'Hee is wys þt is ware here hym be wo': the Wise Man, a short tag (BR-RC, Index, no. 1139), extant in five copies of which one is of known provenance: Hereford.
- 'He sent fro aboue a ouercomyer mythest': Song of Christ, 7 lines (BR-RC, Index, no. 1145), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'He Rod wpon a whit hors in þet': Four Horsemen of the Apocalypse, 2 x 4 lines (BR, Index, no. 1143), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'He that ys ded and hens go': a couplet on Death (BR, Index, no. 1153), extant in one copy of known provenance: Sheen reclusory/Magdalen Coll., Oxford.
- 'He þt þe thorgh amote he amote ful sore' or 'He þat hem reuen hoe reuen ful sore': Exhortation to repent and amend one's life, 4 lines (BR, Index, no. 1150), extant in nine copies of which two are of known provenance: Windsor; Cambridge University.
- 'Hec ecclesia for a chirche': mnemonic jingle for learning Latin vocabulary extant in one copy of known provenance: Canterbury.
- ('High hic see) on þe rode Ihu m' lemman': On the Passion, several partly legible lines added to a MS of known provenance: Hyde/Winchester. A different 12-line version beginning 'Whanne ic se on rode/Ihu mi lemman/And besiden him stonden' (BR-RC, Index, no. 3964), is extant in one copy. See also below, 'Wen i o þe rode se' and 'Whanne i þe o rode se.'
- 'Hym were bettre that he ne were ne neuer born': On a Lost Soul, a couplet (RC, Index, no. 1218.5), extant in one copy of known provenance: Durham. See also below, 'Weylaway þat i was boren.'
- 'I aske thys sowle for to wynde': Our Lady's Intercession, ME verses in a Latin story of a miracle extant in one copy of known provenance: Wisbech/Eton.

Poems, continued.

- 'I have in love & freyach in mynde': Remembrance of Christ, a couplet (BR, Index, no. 1307), extant in two copies of which one is of known provenance: Glastonbury.
- 'I Luriche for the love of thees': Homage to Godiva, a couplet (RC, Index, no. 1330.3), reported from a votive stained glass window: Coventry.
- 'I rede that thu be ioly & glad': Choice of Friends, 8-line song (BR, Index, no. 1347), extant in two copies of which one is of known provenance: Hinton/Beer.
- 'I sayh him wip fleas al bi sprad': How Christ shall come, 4 long monorhymes (BR-RC, Index, no. 1353), followed by 4 monorhymes beginning 'I come vram þe wedlock as a suete spouse' (BR-RC, Index, no. 1289), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'I pinge al day I pinge of nowth': On Cupidity, 4 monorhymes (BR, Index, no. 1373), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'I pynke & saz noht': fragment of verse added to a MS of known provenance: Canonsleigh.
- 'If Y halde the love asyse': Discreet Conduct, 5 x 4 lines with 2-line burden (BR-RC, Index, 1415), extant in one copy of known provenance: Hinton/Beer.
- 'If þe leche be noht in þe towne': First Aid for Horses, 8 lines legible inscribed on a tile (RC, Index, no. 1426.2) from a ruined church: Smarmore.
- 'If þu reade and rereade what than': Faith and Good Living, which are to be preferred to booklearning without them, 3 x 2 lines, extant in one copy of known provenance: London Charterhouse.
- 'If thou wylte lyue purelye': Advice on pure living, a variant of Presents ending in -ly, 5 lines (BR-RC, Index, no. 3087), extant in 10 copies of which one is of known provenance: Syon.
- '(2)ef þu seche non ese': proverb in a couplet added to a MS of known provenance: Eton.
- 'In a busshell of Trowynge': proverb in a couplet added to a MS of known provenance: Sheen. A variant (RC, Index, no. 1445.5) is extant in another copy.
- 'In a time of a somer's day' or 'Yn a noone hete of somer day': Reuerters, on a courtly youth turned from his worldly pleasure, in 8-line stanzas (BR, Index, no. 1454), extant in 3 copies of which one, of 11 stanzas, is of known provenance: Glastonbury.
- 'In anoþer mannys hous': Launceston priory mural verse, see 'Whoso loueth wel to fare.'
- 'In clench cou bache': on the martyred boy-king Kenelm (RC, Index, no. 1477.5), extant in 3 copies of which 2 are of known provenance: Glastonbury; Tynemouth/Pembroke Coll., Cambridge.
- 'In rextfulnesse doynge': Rules for a man, 3 monorhymes (RC, Index, no. 1524.5), extant in one copy of known provenance: Batwell/Lynn.
- 'In þe daye of Seynt Swythone': on the Feast of St Swithun, 4 ME and 2 Latin lines (BR, Index, no. 1545), extant in one copy of known provenance: Sompting.

Poems, continued.

- 'In ys thre es alle hys myth' (ie. In this tree . . .): Satan's reply to Adam and Eve, 6 lines (BR, Index, no. 1577), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Ynguar and Ubbe': on Lothbrok's three sons (RC, Index, no. 1267.5), extant in 2 copies of known provenance: Bury; Tynemouth/Pembroke Coll., Cambridge.
- 'It is first the floratif of fairnes': 3-line tag (RC, Index, no. 1628.5), extant in one copy of known provenance: Worcester.
- 'John Baker of Eriggewater': prayer tags for John Baker and Katherine Moleyns, 2 x 2 lines, in a MS given by the former and written by the latter, of known provenance: Kington St Michael.
- 'Jon Clerk of Toryton, I dar avow': satire Against John Clerk of Torrington, in carol form, 50 lines in 7 stanzas (RC, Index, no. 1795.6) added to a MS of known provenance: Perwick St John.
- 'Kyng I sit & loke about': the Vicissitudes of Life, 4 x 2 lines (BR-RC, Index, no. 1822), extant in 11 copies of which one is of known provenance: Windsor.
- 'Knele a down man for schame': On the Name of Christ (BR-RC, Index, no. 1825), extant in two copies of which one is of known provenance: Winchester.
- 'Luedi swete and milde': How Our Lady's Psalter was first found, 42 x 6 lines (BR, Index, no. 1840), extant in 3 copies of which one is of known provenance: Chichester/Ely.
- 'Leon ye pope fyndyth by wrytyng': observation made by Pope Leo translated into English verse, 8 lines (BR, Index, no. 1863), apparently by William Amourley, who copied it into a MS of known provenance: Lanthony.
- 'Let fal downe thyn e & lift up thy hart': Behold thy maker, 8 lines (RC, Index, no. 1863.5), inscribed on a rood screen: Campshall.
- 'Lyfte up the keys of your advertence': see under Lydgate.
- 'Liber lok and twinkling': Signs of Lechery, 5 lines (BR-RC, Index, no. 1917), extant in two copies of which one is of known provenance: Canonsleigh.
- 'Lo fol how the day goth': Use the Time, 4 lines (BR-RC, Index, no. 1925) reported as a graffito: Barrington.
- 'Loke his wonnyng be clere a dyzte': Receiving a guest, 2 x 2 lines (RC, Index, no. 1938.5), extant in one copy of known provenance: Babwell/Lynn.
- 'Loke man to iesu crist hi neiled an þo rode': on the Face of Christ, paraphrase of Respite in faciem Christi (BR, Index, no. 1940), extant in one copy of known provenance: Exeter Coll., Oxford. A similar piece (BR-RC, Index, no. 1943), is extant in 2 copies.
- 'Lokyth well aboute ye that louers be': Warning against Women, 7 x 6 lines, with the refrain 'Bewar therfor the blynde with many a flye' (BR-RC, Index, no. 1944), extant in 4 copies of which one, of 6 stanzas, is of known provenance: Glastonbury.

Poems, continued.

- 'Long sleepers & ouerlipers': Lazy Clerics, 5 lines (BR-RC, Index, no. 1935), extant in 15 copies of which 2 are of known provenance: Canterbury; Windsor.
- 'Love God over all thyng': Exhortation to love God.
 a. 'where he lofe god ouer all thyng' (BR, Index, no. 2001A), extant in 10 copies of which one is of known provenance: Windsor.
 b. 'Then loue god ouer all thyng' (BR, Index no. 2001B), extant in 11 copies of which one is of known provenance: Windsor.
- 'Loue God þt loued þe': Exhortation to love God, 6 lines (BR, Index, no. 2002), extant in 10 copies of which one is of known provenance: Windsor.
- 'Loue is a selkud wodeness': Definition of Love, 4 lines (BR-RC, Index, no. 2005), extant in one copy of known provenance: Coventry.
- 'Lullay, lullay, litel child': Lullaby for the Christ Child, 7 x 4 lines (BR-RC, Index, no. 2024) with refrain, extant in 2 copies of which one is of known provenance: East Chaldon.
- 'lust flaseness of þe world': on the Wickedness of the Flesh, 4 lines, extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Mon may longe his lyves wene': Exhortation to repentance, 5 x 10 lines (BR-RC, Index, no. 2070), extant in 5 copies of which 2 are of known provenance: Canterbury St A.; Northampton.
- 'Many man syngyth hwan he hom brengeth a new weddyth wyf': the opening of a tale in the Speculum Parvulorum.
- 'Marye golde ys an herbe full gracyouse': on the virtues of Marygold, 40 lines, extant in one copy known provenance: Winchester.
- 'May no man slepe in zoure halle': erotic song about a lady's hospitality towards suitable men, with refrains, apparently 30 lines in all (BR-RC, Index, no. 2135), extant in one copy of known provenance: Hinton/Beer.
- 'Me lykþ euer þe lengere the bet': Song of Winchester town, 2 x 4 lines (BR-RC, Index, no. 2138), extant in one copy of known provenance: Hinton/Beer.
- 'Most in mynd and yn mys herrt': complet inscribed on a ring found at Godstow.
- 'My dere audese þat so fayr ys of lufe gentyl and fre': A Lady of High Degree, lyrical description of the poet's lady, 4 x 4 lines (BR-RC, Index, no. 2232), extant in one copy of known provenance: Malmesbury.
- 'My felawe for hys sothe sawe': the crow of the second cock in a story in the Gesta Romanorum, a complet (RC, Index, no. 2238.5), extant in 4 copies of which one is of known provenance: Canterbury.
- 'My flesse þat wrothe was in mari blode': on the Body of Christ, paraphrase of Caro mea vere cibum, 3 x 3 lines (BR-RC, Index, no. 2239), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Ne be þi winpil nevere so jelu ne so stroutende': Fine Feathers, on vain outward show, 4 lines (BR-RC, Index, no. 2285), extant in 2 copies of which one is of known provenance: Canonsleigh.

Poems, continued.

- 'Nere that chylde had be born': Nativity Carol, 3 x 4 lines, extant in one copy of known provenance: Hailes.
- 'Ne nought in this world yt welth can attayne': Choosing the Way of Perfection, 55 x 2 lines, extant in one copy of known provenance: London Charterhouse.
- 'Non mannis steuens bot godez will': God's Will, 4 lines (BR, Index, no. 2298), extant in 12 copies of which 2 are of known provenance: Windsor; Worcester.
- 'Noghte to lyke me to lake': metrical colophon (RC, Index, no. 2300.3) to a prayer roll of known provenance: Coverham.
- 'Now gope son undir wode': Sunset and Calvary, early 13th-century quatrain (BR-RC, Index, no. 2320), extant in 16 French, 16 Latin and 10 ME copies of the Mirror of St Edmund Rich of which 5 are of known provenance: Chipping Camden; Lanthony; London Aldgate; Westminster; Whalley. The stanza occurs in another MS of known provenance: Kirkstall.
- 'Now is my Robe y esape for sope al a mys': the Defilement of Sin, 4 monorhymes (BR, Index, no. 2337), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Now she that I/Louyd trewly': The Devil take her, a humorous complaint on a fickle mistress, in carol form, 4 x 12 lines with burden, pr. on a broadsheet of known provenance: Westminster.
- 'Now well may we myrthys make': carol On the Nativity, 5 x 4 lines (BR-RC, Index, no. 2377), extant in three copies of which one is of known provenance: Langouillo.
- '(O) lorde what ys thys worldes wele': Against worldly wealth and power, usually 12 x 8 lines (BR-RC, Index, no. 1982), extant in 4 copies of which one is of known provenance: Winchester.
- 'O Mors mordens aspere, yn gyle þou haste noo pere': Devouring Death makes all unbold, macaronic (BR-RC, Index, no. 2519), extant in one copy of known provenance: Glastonbury.
- 'Off seruyng men I wyll begyne': a Girl's Song on her ideal, 8 x 4 lines with the refrain 'Troyly lolye' (BR-RC, Index, no. 2654), extant in one copy of known provenance: Coverham.
- 'Omnipotentem semper adorant Operacyons hevenly and yerthly all': macaronic hymn, 9 x 8 or 18 x 4 lines (BR, Index, no. 2676), extant in 2 copies of known provenance: Muchelney/Athelney; Winchester.
- 'An Ernemorwe þe day list spryngeþ': Harrowing of Hell, paraphrase of Aurora lucis rutilat, 4 x 2 lines (BR, Index, no. 2684), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Orri be yvar be Alriche': couplet in John Bromyard's sermons (RC, Index, no. 2700.5), extant in one copy of known provenance: Rochester.
- 'Oure wysdas þe world has be-geft': Man's Four Foes, 2 x 2 lines (BR, Index, no. 2729), extant in 8 copies of which one is of known provenance: Windsor.
- 'Pees makeþ plente': short formula (BR-RC, Index, no. 2742), extant in 15 copies of which one is of known provenance: Halesowen.

Poems, continued

- 'Peterkyn the potter wip þy pety pas': couplet on Peterkin the Potter added to a MS of known provenance: Syon.
- 'Phelip Sedgebarwe': satire in 4 monorhymes (BR, Index, no. 2752), extant in one copy of known provenance: Worcester.
- 'Pley wt me and hurt me nowzt': couplet added to a MS of known provenance: Berwick St John.
- 'Pryde þt is ouergart': on Pride, 6 lines (BR, Index, no. 2775), extant in 12 copies of which one is of known provenance: Windsor.
- 'Regem regum a mayde hath borne': Hymn on the Nativity, macaronic, 7 x 4 lines (BR, Index, no. 2799), extant in one copy of known provenance: Muchelney/Athelney.
- 'Rex regum riche kink': donor's inscription in Latin and English doggerel (BR, Index, no. 2815) in a MS of known provenance: Lanthony.
- 'Ryght noble & blessedde fader to whom of excellence': Address to the Bishop of Winchester, 128 lines, extant in one copy of known provenance: Winchester.
- 'See & here & held þe styll': proverb in a couplet (BR-RC, Index, no. 3081), extant in 12 copies of the Fasciculus morum and at least 5 copies of the Gesta Romanorum of which one is of known provenance: Canterbury.
- 'Seldome seene ys swetyst': proverb in a quatrain, extant in a copy of known provenance: Glastonbury.
- 'Siknes of hire synnes sorfulliche was i-shewid': Sorrow for Sin, 6 lines (BR-RC, Index, no. 3101), extant in one copy of known provenance: Worcester.
- 'Size and sorwe depoli': Precepts ending in -ly, 4 short monorhymes (BR-RC, Index, no. 3102), extant in 8 copies of which one is of known provenance: London Charterhouse.
- 'Soruhe and say': scribbled 3-line tag (BR, Index, no. 3200), extant in one copy of known provenance: Southwark.
- 'Stond steffy goddys knyzt': the Christian Knight, 3 x 4 lines (BR, Index, no. 3210), extant in one copy of known provenance: Durham.
- 'Stod ho þere neh/pat leueli leor wid spald ischent': hymn based on Stabat iuxta Christi crucem (BR, Index, no. *52; RC, Index, no. 3216.5), extant in one copy of known provenance: Chester.
- 'Suez help hast thou & prest' or 'God help . . .': Our Lady and Her Son, 3 x 2 lines (BR-RC, Index, no. 2074), extant in three copies of which one is of known provenance: Durham.
- 'Swarte smekyd sæpes': the Blacksmiths, 22 long alliterative lines (BR-RC, Index, no. 3227), extant in one copy of known provenance: Norwich.
- 'Swines brede is swiþe swete': couplet from the Poema Morale, lines 149--50, on counting the cost of luxuries (BR, Index, no. 3246), extant in one copy of known provenance: Northampton.
- 'Telle me nowe qvate is þi rede': Condemned by the law, a couplet (RC, Index, no. 3263.5), extant in one copy of known provenance: Babwell/Lynn.

Poems, continued

- 'That hart my hart hath in such grace': Two Loving Hearts, 6 x 4 lines in carol form with 2-line burden (BR-RC, Index, no. 3271), extant in one copy of known provenance: Canterbury.
- 'Pt I zafe pt is syn': Ring Inscription, one of three taken from rings found in a sarcophagus, 2 x 2 lines (BR-RC, Index, no. 3273), extant in 12 copies of which 2 are of known provenance: Eury; Windsor.
- 'That I spent pt I had': Ring Inscription, 4 lines (BR-RC, Index, no. 3275), extant in 10 copies of which one is of known provenance: Windsor.
- 'Pat I telle hord y maket pt is almes dede': on the works of mercy and advice on doing good while one may, 3 x 4 lines (BR-RC, Index, no. 3276), extant in one copy of known provenance: Muchelney.
- 'pat in py sorowe forsake þe not' or 'pat in py meschef . . .': the True Friend, 4 monorhymes (BR-RC, Index, no. 3280), extant in 3 copies of which one is of known provenance: Hinton/Beer.
- 'þt y soþ þt alle men seyn': verse-fragment, perhaps a draft of a poem, added to a MS of known provenance: Leominster.
- 'The ax was sharpe, the stokke was harde': couplet on the state of the country in 14 Richard II (BR-RC, Index, no. 3306), extant in 2 copies of which one is of known provenance: Eury. Another copy was reported from a Cox MS.
- 'The cok seithe in his songe': the crow of the first cock in a story in the Gesta Romanorum, couplet (RC, Index, no. 3322.3), extant in 4 copies of which one is of known provenance: Canterbury.
- 'The feende cure foo may not us dere': 2 x 2 lines (BR, Index, no. 3339), extant in nine copies of which one is of known provenance: Windsor.
- '(þe fol wise gogelere/)þe fol wise kakelere': Seven Hindrances to Love (BR-RC, Index no. 3355), 2 copies of 3 and 6 lines extant in a MS of known provenance: Rochester/Merton Coll., Oxford. A further 2 copies occur in CUL Ii. 3.8.
- 'The joye of ur hert is withere to wo': Lament for Sin, 4 lines (BR, Index, no. 3398), extant in one copy of known provenance: Merton Coll., Oxford.
- 'þe kinges baner bigan to sprede': hymn paraphrasing *Vexilla regis prodeunt*, 4 monorhymes (BR, Index, no. 3403), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'The leuedy dame fortune scho ys both frend and fo': Lady Fortune, 4 lines (BR-RC, Index, no. 3408), extant in 14 copies of which 2 are of known provenance: Canterbury; Windsor.
- 'þi loren is founden': the Lost is Found, 2 x 2 lines, extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'The lover true/In colour blew': Colours of Clothe appropriate to various states of mind, 16 lines (RC, Index, no. 3416.5), extant in one copy of known provenance: Glastonbury.

Poems, continued

- 'The man that I loued altherbest': Love Complaint, 6 x 4 lines with 2-line burden (BR-RC, Index, no. 3418), extant in one copy of known provenance: Hinton/Beer.
- 'þe Man þat luste to liuen in ese' or 'Whoso wyll leueyn in ese': To Live in Ease, on the world's wish to be deceived, 6 x 12 lines (BR, Index, no. 3420), extant in 3 copies, of which one is of known provenance: Glastonbury. The other 2 copies have 8 stanzas.
- 'The Masse ys of suwch dygnyte': Against swearing by the Masse, 7 x 4 lines (BR, Index, no. 3424), with 2-line burden beginning 'Y concell yow both more and lasse' (Brown, Register, no. 794), extant in 2 copies of which one is of known provenance: Glastonbury.
- 'þe Tree of þe cros is wol bryzte': The Rood-tree, 2 x 2 lines (RC, Index, no. 3490.6), extant in one copy of known provenance: Babwell/Lynn.
- 'Then all your doyngs schold here in earthe': Follow Christ's Word, a carol, 6 x 4 lines with 2-line burden (BR, Index, no. 3515), extant in one copy of known provenance: Battle.
- 'þer was kast a ston þt no man mizte lefte': Three Marvels, a short tag (BR, Index, no. 3549), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'þenke man thi life mai not ever endure': Warning against false executors, 4 monorhymes (RC, Index, no. 3565.5), reported from a tile: Great Malvern.
- 'þenç ofte mid sor of heorte o þine sunnen': Remembrance of Sin, 6 lines (BR-RC, Index, no. 3568), extant in 7 copies of which 3 are of known provenance: Canonsleigh; Durham; Wigmore. The first and third occur in copies of the Ancrene Riwle.
- 'This chapell floryschyd with formosyte spectabyll': 4-line dedicatory inscription (RC, Index, no. 3584.5) reported from the east side of a porch: Holloway.
- 'This other nyght/Y say a syght': Lullaby Carol of Mary and Jesus, 6-line stanzas with 4-line burden (BR-RC, Index, no. 3596), extant in 3 copies of which one, of 3 stanzas, is of known provenance: Hinton/Beer.
- 'Thys endris nyzt y sawe A syzte': Debate of Our Lady and Our Lord, a Lollaye carol (BR-RC, Index, no. 3628; SH, Manual, VII, no. 1x), extant in one copy of known provenance: Muchelney/Athelney.
- 'This present book legeble in scripture': Benefactor's Poem, 3 x 8 lines (BR-RC, Index, no. 3637) added in a Book of Hours with Psalter of known provenance: Rushall.
- 'Thys synfulman yn dede and thouzt': the Dead Usurer, 4 monorhymes (BR, Index, no. 3640), extant in one copy of known provenance: Sheen reclusory.
- 'This wikide man coude non esel he wrowht': The evil man, 5 x 2 lines (RC, Index, no. 3646.6), extant in one copy of known provenance: Babwell/Lynn.
- 'Thys zol thys zol': Yule Carol, 18 lines (BR-RC, Index, no. 3662), extant in one copy of known provenance: Hinton/Beer.

Poems, continued

- 'Thomas Stone es at ham': tag in a sermon (RC, Index, no. 3665.3), extant in one copy of known provenance: Fountains.
- ('þe herte seip to þe eie þus/) þoo us ast shent þouro þi fol þenching': Reproach of the Heart to the Eye through which sin gains entry, 5 x 2 lines (BR, Index, no. 3699), extant 2 copies of which one is of known provenance: Rochester/Merton Coll., Oxford.
- 'Throwe a towne as y can ryde': Hear, See and Say not All, 12 lines th_A.7 X 8 lines (BR, Index, no. 3715), extant in one copy of known provenance, Glastonbury.
- 'þi brother in heuen is maister & kyng': Christ our kin, 2 x 2 lines (RC, Index, no. 3727.5), extant in one copy of known provenance: Babwell/Lynn.
- 'To a man of ple and motyng': 3-tag (RC, Index, no. 3743.3), extant in one copy of known provenance: Babwell/Lynn.
- 'trew love is a lawe þat semep he has no rizt': on the contradictions of True Love, 3 lines (BR, Index, no. 3803), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Trew lofe þt most is of lett': True Love, 4 lines (BR, Index, no. 3802), extant in ten copies of which one is of known provenance: Windsor.
- 'Trewe on wam ys al my tryst': song of Devotion to a Mistress, 8 lines (BR-RC, Index, no. 3806), extant in one copy of known provenance: Hinton/Beer.
- 'Truthe it is ful sekryly': Epiphany Carol, 24 x 4 lines (RC, Index, no. 3810.3), extant in one copy of known provenance: Canterbury.
- 'Whemly in cloystre i coure ful of care': the Monks' Complaint by Walter and William on the difficulty of learning church music, 52 long alliterative lines (BR-RC, Index, no. 3819), extant in one copy of known provenance: Norwich.
- 'Undyrneth a lover': lyric To Joan Glover, 5 lines, extant in one copy of known provenance: Winchester.
- 'Ondo zour zatys princys to me': Dialogue between Christ and the Princes of Hell, 7 lines (RC, Index, no. 3825.5), extant in one copy of known provenance: Babwell/Lynn.
- 'Venus . . .': Deserted Lover's Lament, in Scots dialect of English with some Dutch words, added to a MS of known provenance: Aberdeen, King's Coll..
- 'We Englisshemen beholde': Lament on the Times, 35 x 8 lines, written about 1520, extant in one copy of known provenance: Canterbury.
- 'Wel were hym þt wyste/To wam he mytte tryste': Warning against False Friends.
 a. 2 x 2 lines (BR-RC, Index, no. 3893), extant in 3 copies of which one is of known provenance: Hyde/Winchester.
 b. 2 x 6 lines (BR-RC, Index, no. 3892), extant in one copy of known provenance: Hinton/Beer.
- 'Wel, qwa sal thir hornes blau': fragment of a ballad adduced as evidence in a lawsuit, 4 lines (BR, Index, no. 3894; RC, Index, no. 3857.5), extant in 2 copies of which one is of known provenance: Durham.

Poems, continued

- 'Welawey swych wenet wel': Broken Resolutions, long couplet (BR, Index, no. 3900), extant in one copy of known provenance: Bury.
- 'Weylewey þat i was boren': Lament of a Lost Soul, 2 x 2 lines (BR-RC, Index, no. 3901), extant in three copies of which one is of known provenance: Ramsey.
- 'Whan Adam dalf and Eve span': couplet on the Equality of Man, current at the time of the Peasants' Revolt (BR-RC, Index, no. 3922), and recorded in a Latin chronicle of known provenance: St Albans.
- 'Qwan drede of god ys wyt ynne': Dread of God, a couplet (BR, Index, no. 3937), extant in one copy of known provenance: Durham.
- 'Whan I complay(n)e ther is no Resone': Lover's Complaint, 55 long lines in couplets or 110 short lines, ending illegibly (BR, Index, no. 3958), extant in one copy of known provenance: Canterbury Coll., Oxford.
- 'Wen i o þe rode se': Christ on the Cross, 2 x 6 short lines (BR-RC, Index, no. 3961), extant in one copy of known provenance: Leicester.
- 'Whanne i þe o rode se': Christ on the Cross, 10 lines (BR, Index, no. 3966), extant in one copy of known provenance: Belvoir.
- 'When lyff ys moost lovyde & dethe ys moost hatyde': The Vanity of Life, 48 lines in 7 stanzas, extant in one copy of known provenance: Winchester. See the Memento Mori poem beginning 'Erthe owte of erthe is wondyrly wrought.'
- 'When shall your cruell stormes be past': acrostic Love Messages, question and answer, 2 x 6 lines (RC, Index, no. 4014.5), extant in 3 copies of which one is of known provenance: Glastonbury.
- 'When we wor vmyt he strent vs': 4 lines (BR-RC, Index, no. 4054), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Qwhereas Adam caused be synne': Nativity Carol, 3 x 6 lines with 2-line burden (BR-RC, Index, no. 4065), extant in one copy of known provenance: London Charterhouse.
- 'Wher so ever y be come over all': 8-line ownership inscription (BR-RC, Index, no. 4063) in a breviary of known provenance: Gonville Hall, Cambridge.
- 'Wit was his nakede brest and red of blod his side': Christ on the Cross, based on Candet nudatum pectus, 4 lines (BR-RC, Index, no. 4088), extant in 6 copies of which 2 are of known provenance: Durham; Exeter Coll., Oxford.
- 'Who carpya of byrddys of grete jentrys': On a Flighty Mistress, 13 x 8 lines, with the refrain 'Pluk of her bellys and let here flee' (BR-RC, Index, no. 4090), extant in 2 copies of which one is of known provenance: Glastonbury.
- 'Ho hath good can (do) good. A wyse man he ys hold': Poem on the Good, playing on its meanings of property, prosperity and virtue (BR-RC, Index, no. 4083), extant in at least 3 versions, of which one, of 4 lines, is of known provenance: Glastonbury.

Poems, continued

- 'Who seketh other men to insnare': proverb in a couplet added to a MS known provenance: Sheen.
- 'Hoo that comyzt to an howse': 6-line stanza advising one to take what you find or else bring your own (BR-RC, Index, no. 4102), extant in one copy of known provenance: Glastonbury. A variant appears as one of the 4 Launceston priory mural verses, see 'Whoso loueth wel to fare'.
- 'Who so is stef azens is fo': couplet on Resisting the Enemy (BR, Index, no. 4130), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Who so liuet in flesches wille': Warning against Lechery 8 lines (BR-RC, Index, no. 4134), extant in 7 copies of which 2 are of known provenance: Windsor; Worcester.
- 'Whoso loueth wel to fare': opening of the first of 4 ME verses of moral advice (RC, Index, no. 4135.5) copied from the wall of Launceston priory into a MS of known provenance: Exeter.
- 'Hoo so makyzt at crystysmas a dogg lardynr': maxim in a short tag (BR-RC, Index, no. 4106), extant in 4 copies of which one is of known provenance: Glastonbury.
- 'Who so wol his worship saue': Launceston priory mural verse, see 'Whoso loueth wel to fare.'
- 'Who so woneþ hym nozt to goude furst all in hys youth': Youthful Training, a couplet (BR, Index, no. 4156), extant in 7 copies of which one is of known provenance: Worcester.
- 'Why dare I not compleyn to my lady?': Love Complaint, 41 lines, extant in one copy of known provenance: Winchester.
- 'Whil were and wrake in lond': Evils of Edward II's Reign, 78 6-line stanzas with wheel and bob (BR-RC, Index, no. 4165), extant in 2 copies of which one is of known provenance: Peterhouse, Cambridge.
- 'Wylt thou and I by one assent': acrostic Love Message, 6 lines (see 'When shall your cruell stormez be past'), extant in one copy of known provenance: Glastonbury.
- 'Wyth a garland of thornes kene': the Pains of Christ as remedies for sin, 7 x 4 lines (BR-RC, Index, no. 4185), extant in 2 copies of which one is of known provenance: Durham. An 8-line version beginning 'Wyth scharp þornes þat both kene' (BR, Index, no. 4200) is extant in 9 copies.
- 'Wit þis betel be he smieth': on a Foolish Man who gave away his goods and found himself destitute, 4 lines (BR-RC, Index, no. 4202), extant in 5 copies of which 2 are of known provenance: Glastonbury; Rochester.
- 'With wiel my herte is wa': Joyful Pain, an anagram in 8 incomplete lines (BR-RC, Index, no. 4206), reported as a graffito: Duxford.
- 'Withdrawith bodely lust & lykyng': What grace does, 5 lines (RC, Index, no. 4212.5), extant in one copy of known provenance: Babwell/Lynn.
- 'Wymmen both bothe goud and schene': Praise of Women, in carol form, 5 x 4 lines with burden (BR-RC, Index, no. 4219), extant in 2 copies of which one is of known provenance: East Chaldon.

Poems, continued

- 'Wymmen ben fayre for to . . .': carol of Praise of Women and Our Lady, 4 x 3 lines (BR-RC, Index, no. 4218), extant in one imperfect copy of known provenance: Hinton/Beer.
- 'Wor(1)dlih ezte is ywonne mid svynk': on Riches, a couplet (BR-RC, Index, no. 4227), extant in one copy of known provenance: Sompting.
- 'Worshepfulle brother and euer yn mynde': epistle To a Brother, 6 x 4 lines, with a 5-line prayer as a conclusion (BR-RC, Index, no. 4232), extant in one copy of known provenance: Bodmin.
- 'Ye ben my futher by creacion': Lullaby Carol by Mary to Jesus, 5 x 4 lines (RC, Index, no. 4242.5) added to a MS of known provenance: Berwick St John.
- 'Ye that ar comons/obey your kyng and lorde': Advice to the Estates, on moral and political behaviour suitable to each, 10 x 7 lines (BR-RC, Index, no. 4257), extant in one copy of known provenance: Battle.
- 'Ye that stonde in welthe & grete plesaunce' On Fortune, 7 lines, extant in one copy of known provenance: Winchester.
- 'Zare hit was isuteled burgh wise and erndrake': tag, 2 x 2 lines (RC, Index, no. 4273.3), extant in one copy of known provenance: Worcester.
- 'Yore was a londe Wrathe & hate an honde': a couplet (RC, Index, no. 4273.5), extant in one copy of known provenance: Hinton.

Poema Morale, on the brevity of human life, about 400 lines, beginning, 'Ic som eldre panne ic was a wintre and a lare' (BR, Index, no. 1272), extant in 7 copies in 6 MSS of which 2 are of known provenance: Canterbury; Nuneaton.

Pore caitif, a collection of treatises of religious instruction for the unlearned, late 14th century (Jolliffe, Checklist, B), extant in at least 52 full or partial copies of which 5 are of known provenance: Dartford (one copy, one extract); Dunstable; London Fran. nuns; Sheen reclusory/Magdalen Coll., Oxford.

Prayer: (1) a treatise of advice on Prayer (Jolliffe, Checklist, M15), extant in 13 copies of which one is of known provenance: Dartford. A different form also occurs as part of Feruor amoris.

(2) a short treatise on how one comes to Mystical Prayer (Jolliffe, Checklist, M14/048), extant in one copy of known provenance: London Charterhouse.

(3) on the virtues of Prayer (Jolliffe, Checklist, M6), extant in one copy of known provenance: Syon.

Prayer roll, in Latin and English prose, with a ME verse colophon, of known provenance: Coverham.

Prayers in English prose occur in extant MSS of known provenance: Barking; Bordesley; Canterbury; Chester nuns; Dunstable; Hartland; Hinton; Hitchin; London Charterhouse; Shaftesbury; Sheen; Syon; Thornton-on-Humber; Winchester; York Hospital.

Preparation for Death, a short prose treatise (Jolliffe, Checklist, L3), extant in one copy of known provenance: Durham.

Prick of Conscience, a long metrical treatise of religious instruction, extant in at least 125 copies in several forms and extracts. The normal full version, nearly 10,000 lines, beginning 'þe might of þe fader Almihti' (BR-RC, Index, no. 3428, see also nos 3429, 484, 1193) is extant in 94 copies. Seven copies are of known provenance: Fountains; St Albans; Shermanbury; Southwark; Thetford; Westminster; York Franciscans; and another copy may be from Lanthony. A further 5 copies, not known to survive, appear in medieval documents: Arthington; Ashbourne; London Fran. nuns; St Margaret's church, London; Newstead. Verses taken from the work occur in a votive window: All Saints church, York.

Lesser Prick of Conscience, on Hell, Purgatory, Heaven and other religious subjects, 96 x 8 lines, beginning 'Almyghty god in trinite/Fader and sone and holy goot/ þat is one god' (BR, Index, no. 244), extant in 7 copies of which 2 are of known provenance: London Aldgate; Lichfield.

Prick of Love, or Goad of Love, 14th-century treatise of religious instruction perhaps by Walter Hilton extant in 9 copies of which 2 are of known provenance: Dartford. The Latin Stimulus Amoris is extant in very many MSS.

Pride is the root of all vices, a treatise (Jolliffe, Checklist, F4), extant in 3 incomplete copies of which one is of known provenance: London Aldgate.

Priest, Instruction for: a short prose treatise (Jolliffe, Checklist, N4), extant in one copy of known provenance: London Charterhouse. See also Manual for parish priests and Faith, Christian.

Primer, translated into English about 1470, reportedly pr. before 1500. A copy of the edn pr. Paris, 1514 is of known provenance: Syon.

Prognostics: (1) Dice, prognostics from 19 permutations, extant in a copy of known provenance: Buckfast.

(2) New Year's Day, prognostics from which day of the week it falls, or Erra Pater, extant in 15 copies of 7 metrical versions (BR, Index, nos 73, 1194; RC, Index, nos 3265, 1905, 1989, 4253; BR, Index, no. 42°/RC, Index, no. 1538.5). One version, 155 lines, beginning 'Tell we nowe of þt zere' (BR-RC, Index, no. 3265), is extant in one copy of known provenance: Fotheringhay.

(3) New Year's Day, or 'Vision of Edras the Prophet', a prose version of Erra Pater extant in one copy of known provenance: Ely.

(4) Numerology 'of Alexander', a method of predicting the victor or survivor of a pair by adding the numerical values of the letters of each name, extant in one copy of known provenance: Ely.

(5) Thunder prognostics added to a MS of known provenance: Muchelney/Athelney.

See also Poems, 'In þe days of seynt svythune.'

Some prognostics were added in the 16th century to a MS of known provenance: Canterbury St A..

Prophecies: (1) Prophecies of Thomas of Erceldoun, 15th-century ballad in 3 fits on the story of Thomas the Rhymer and the symbolic historical prophecies attributed to him, beginning 'As I me went þis endyrs day' (BR-RC, Index, no. 365), extant in 5 fragments and in 6 copies of which one is of known provenance: Norwich.

Prophecies, continued

- (2) Cock of the North, prophecy in alliterative stanzas, beginning 'When the Cock of the Northe hathe bilde his nestc' (BR-RC, Index, no. 4029), extant in 17 copies of varying lengths of which one, of 80 lines, is of known provenance: Battle.
- (3) Rome removed to England, prophecy beginning 'When Rome removde is to Inglonde' in 3 versions (BR-RC, Index, nos. 4008-11), extant in 21 full or fragmentary copies of which one is of known provenance: Southwark (14 lines).
- (4) Edward of Caernarvon, on Edward II, 10 irregular lines, beginning 'To nyztis is boren a barn in Kaernervam' (BR, Index, no. 3762), extant in one copy of known provenance: Canterbury St A.
- (5) Symbolic historical prophecies occur in a part of a damaged MS probably from Bridlington.

Proverbs: in English occur in extant MSS from Glastonbury and Stamford, and proverbs in French and English verse, not known to survive, appear in an entry in a medieval catalogue: Peterborough.

- (1) Six proverbs in couplets, beginning 'He that wyll all parell fflee' (BR, Index, no. 1169), added on the flyleaf of a MS of known provenance: Rochester.
- (2) Two maxims warning against false executors, translated from the Latin and attributed to Tucket, beginning 'Do mon for thi selffe' and 'wyse man if thou art of thi god' (BR, Index, nos 685, 4179) occur on a slip in a MS of known provenance: Buildwas.

Proverbs of Alfred, a collection in 12th/13th-century verse of sayings attributed to King Alfred, beginning 'At Sevorde sete theynes monye' (BR-RC, Index, no. 433), extant in 3 copies and a fragment, of which one copy and the fragment are of known provenance: Canterbury (3 ff.); Northampton.

Proverbs of Hendyng, a 13th-century collection beginning 'Ihesu crist al þis worldes red' (BR-RC, Index, nos 1669, 2078), extant in 4 copies. Another copy, not known to survive, appears in a medieval catalogue: Dover. Two tags attributed to Hendyng, beginning 'Chastez your childereyn wyll pay ben zong' and 'Wo so spekez oft' (BR-RC, Index, nos 594, 4143) are extant in 10 and 11 copies respectively of the Fasciculus morum of which 2 are of known provenance: Windsor; Worcester.

Proverbs of Solomon: (1) 'Salamon sat & sayde many soth sawys': 6 x 6 lines (BR, Index, no. 3069), extant in 2 copies of which one is of known provenance: Darley.

- (2) 'Salamon seyth ther is none accorde': 15 x 2 lines (RC, Index, no. 3068.5), extant in one copy of known provenance: Glastonbury.

Psalter, a metrical ME version known since the Surtees Soc. edn as the Surtees Psalter, mainly in couplets, beginning 'Sell beern that nought is gon' (BR, Index, no. 3103; SH, Manual, IV, no. 10), extant in 10 copies of which 2, both accompanied by the French Montebourg Psalter, are of known provenance: Kirkham; Norwich.

Randolf, Earl of Chester, subject of at least one lost ballad, and possibly of a lost ME romance, see under Peterborough.

Religious tracts and expositions (see also under individual authors, sources and subjects)

- (1) Instruction of a novice in Christian duties (Jolliffe, Checklist, I4/06), extant in one copy of known provenance: Beauvale/York St M..
- (2) a short tract designed to arouse the desire for the love of God (Jolliffe, Checklist, I40), extant in one copy of known provenance: Mount Grace.
- (3) a treatise on sins, virtues and penance (Jolliffe, Checklist, A4 iii), extant in one copy of known provenance: Norwich Carmelites/Bradfield.
- (4) on Temptation and on the direction of man's life (Jolliffe, Checklist, K4), extant in 2 copies of which one is of known provenance: Syon.
- (5) on the Church and its members, extant in a copy of known provenance: Leicester, Wyggeston chantry.
- (6) a summary in Latin and English of the basic tenets of the Christian faith, extant in a copy of known provenance: Syon.
- (7) exposition of the Seven Deadly Sins, extant in a copy of known provenance: Darley. Another treatise, not known to survive, appears in a medieval catalogue: Syon.
- (8) a treatise on the Decalogue, extant in a copy of known provenance: Norwich Carmelites/Bradfield. Another tract or paraphrase, not known to survive, appears in a medieval catalogue: Syon.
- (9) expositions of the Paternoster, Ave and Creed, and other short pieces, extant in a copy of known provenance: Syon.
- (10) collection of tracts on the Creed, Decalogue, Seven Works of Bodily Mercy, Five Senses and other tenets of the Christian faith, extant in a MS or known provenance: Winchester.
- (11) a treatise on virtues and morals, reportedly related to the Dictes and Saying of the Philosophers, extant in a MS of known provenance: Winchester.

Religious verse (see also under verse-prayers and poems)

- 'Al fram ehuele ping': paraphrase of In nomine Patris, 3 lines (BR-RC, Index, no. 177), extant in one copy of known provenance: Sompting.
- 'Blodes & bonles blod has non bon': On the Host, 4 lines (BR-RC, Index, no. 542), extant in one copy of known provenance: Hereford.
- 'Bi þis tokninge: of þare rode for fram me mote floe': paraphrase of Per crucis hoc signum fugit (BR-RC, Index, no. 580), extant in one copy of known provenance: Sompting.
- 'Cumfort þe eyke þt sory ys & sade': Corporal Works of Mercy, 6 lines (BR, Index, no. 645), extant in one copy of known provenance: Salisbury.
- 'Credo in deum /pat y(s) wtowt begynnyng and ende': Creed, 12 lines (BR, Index, no. 662), extant in one copy of known provenance: Hinton/Beer.
- 'Fyrst whan a man or wooman drynk more': Augustine on Venial Sins, 27 x 2 lines (BR-RC, Index, no. 806) extant in one copy of known provenance: Kirby Bellars.
- 'Have on god in wrchepe': Decalogue, 16 lines (BR-RC, Index, no. 1129), extant in 8 copies of which one is of known provenance: Sompting.
- 'I beleue on god in persones þre': Creed, 6 x 7 lines (BR, Index, no. 1283), extant in one copy of known provenance: Godstow.

Religious verse

- 'I leue in godd almicten fader': Creed, 11 x 2 lines (BR-RC, Index, no. 1326), extant in one copy of known provenance: Norwich.
- 'I pray zow all my frendes dere': Speculum Christiani Exhortation (BR-RC, Index, no. 1342), extant in 39 copies of which 2 are of known provenance: Rievaulx; Sheen.
- 'I trow in god fader of syghte þt all has wroghte': Creed (BR-RC, Index, no. 1374), extant in one copy of known provenance: Rievaulx.
- 'In heuen sall dwell al cristen men': Speculum Christiani Decalogue (BR-RC, Index, no. 1491) extant in 25 copies of which 3 are of known provenance: Rievaulx; Sheen; Hereford.
- 'No god ne haue þor boten on': Decalogue, 6 x 2 lines (BR, Index, no. 2291), extant in one copy of known provenance: Sompting.
- 'Prute, zissinge, slevþe, wrethe and onde': Seven Deadly Sins, 2 lines (BR-RC, Index, no. 2769), extant in one copy of known provenance: Sompting.
- 'pride pierlies': Seven Deadly Sins, 7 short monohymes (BR-RC, Index, no. 2773), extant in one copy of known provenance: Canterbury.
- 'Pryde wrap and enuye': Seven Deadly Sins, 2 x 2 lines (BR-RC, Index, no. 2776), extant in one copy of known provenance: Salisbury.
- 'Schrude and fede and drenche; and hereborwe þe pouero': Seven Works of Mercy, 2 x 2 lines (BR-RC, Index, no. 3100), extant in one copy of known provenance: Sompting.
- 'Take no god but on in heuen': Decalogue, 10 lines (BR-RC, Index, no. 3254), extant 11 copies (10 of the Fasciculus Morum), of which one is of known provenance: Windsor.
- 'Teche þe vn-witti': Spiritual Works of Mercy, 4 x 2 lines (BR, Index, no. 3263), extant in one copy of known provenance: Salisbury.
- '(þe sec)ond is compunccion': metrical treatise of religious instruction (RC, Index, no. 3458.5), extant in one imperfect copy of known provenance: Bridlington.
- 'þeas bien þe sacramens of holi chirche': Sacraments, 10 lines (BR, Index, no. 3554), extant in one copy of known provenance: Wroton.
- 'Þise make perfyte charite, after poulis epistyll': Fifteen Degrees of Charity, 4 x 4 lines (BR-RC, Index, no. 3558), extant in one copy of known provenance: Bristol St M.
- 'þu salt haue na god buten an': Decalogue, 5 x 2 lines (BR, Index, no. 3684), extant in 3 copies of which one is of known provenance: Louth Park.
- 'þu schuld o god lovien and hoen': Decalogue, 5 x 2 lines (BR, Index, no. 3699), extant in one copy of known provenance: Worcester.
- 'þy lord of heuene loue wel': Decalogue, 5 x 2 lines (BR, Index, no. 3731), extant in one copy of known provenance: Salisbury.

Religious verse, continued.

'We fynde wrytyn .x. thyng sere': Ten Remedies against Venial Sins, 12 x 2 lines (BR-RC, Index, no. 3866), extant in one copy of known provenance: Kirby Bellars.

'Who so will have hell': Speculum Christiani Seven Deadly Sins, 7 x 4 lines, with introductory couplet (BR-RC, Index, no. 4150), extant in 34 copies of which one is of known provenance: Rievaulx. The introductory couplet also occurs in a MS from Hereford.

Reynard the Fox story, 'Fabula de Wlpe medici,' not known to survive, appears in a medieval catalogue: Dover.

Rich, Edmund: Mirror of St Edmund Rich, MS version, extant in 13 copies of which 2 are of known provenance: London Aldgate; Winchester. See also the French version, and the poem 'Now goþe þe sone undir wode.'

Rightwise, John, headmaster of Eton until 1531, author of the Tragedy of Dido. See under Eton College.

Ripley, George, canon of Bridlington, later Carmelite of St Botolph's, Lincoln. author of The Compound of Alchemie, beginning (prologue) 'Chyld of thys Disayplyne incline to me thyne Ere' (BR-RC, Index, no. 595), extant in 24 copies.

Roger, priest of Syon, author of English sermons which appear in the index to the medieval catalogue of Syon. See William Lichfield and Simon Winter.

Rolle, Richard, hermit of Hampole, about 1300--49, author of Latin and ME works. (1) English Psalter, translation with commentary (SH, Manual, IV, no. 12), extant in about 40 copies of which 5 are of known provenance: Lessness; St Albans; Merton Coll., Oxford. A further 2 copies, not known to survive, appear in catalogues: Hull/London Charterhouse; Syon; and another 5 copies of Rolle's English Psalter or his Latin Psalter, not known to survive, appear in medieval documents: Hampole; Scarborough; Warwick; Winchester College; York.

(2) Meditation on the Passion, extant in 2 versions: Text I in one copy. Text II in 3 copies of which one is of known provenance: Brent Eley. Another copy, not known to survive, probably of Text II, appears in a medieval list: Hull/London Charterhouse.

(3) Epistles. a. Ego Dormio, prose epistle extant in 12 copies of which 2 are of known provenance: Durham (abbreviated form): Lichfield. The piece includes a metrical Meditation on the Passion, beginning 'My kyng þat watur grette and blode swette' (BR-RC, Index, no. 2250), extant in 10 copies, including that from Lichfield. See also under Yedingham.

b. the Commandment, written for a nun of Hampole, extant in 14 copies of which one is of known provenance: Lichfield.

c. Form of Living, written about 1348 for Rolle's disciple Margaret Kirkby, extant in 38 copies of which 4 are of known provenance: Durham (extracts); Lichfield; St Bartholomew's Hospital, London; Oxford Franciscans. A further 4 copies, not known to survive, appear in medieval catalogues: Hull/London Charterhouse; Syon (3 copies).

d. the Seven Gifts of the Holy Ghost, a short treatise attributed to Rolle, extant in 3 copies of which one is of known provenance: Durham.

Rolle, Richard, continued

- (4) Amending of Life. Rolle's Latin Emendatio Vitae is extant in 90 copies, and ME translations are found in 15 copies.
- a. version extant in one copy of known provenance: St Bartholomew's Hospital, London.
 - b. version extant in 5 copies of which one is of known provenance: Dartford.
 - c. version by Richard Misyn, Carmelite of Lincoln, extant in 2 copies. Misyn also translated Rolle's Incendium Amoris, or Fire of Love.
- (5) Commentary on Placebo Domino, possibly by Rolle, in a MS of known provenance: Merton Coll., Oxford.

Rubrics in English occur in at least 2 processions of known provenance: Syon; and in a manual of known provenance: South Molton.

- Rule, Monastic (1) Ancrene Riwle/Ancrene Wisse, a 12th/13th-century rule written for 3 female anchorites then adapted for communal use (SH, Manual, VI, no. 1), extant in 9 ME copies of which 2 are of known provenance: Canonsleigh; Wigmore. There are 4 Latin copies and 4 copies in French (see French Index).
- (2) Benedictine Rule. a. Wintney Version, early 13th-century copy in Latin and ME (SH, Manual, VI, no. 2a) of known provenance: Wintney/Waverley.
- b. Fox Version, written for Ramsey, Wintney and Winchester nunneries by Bishop Fox, who also had it printed (SH, Manual, VI, no. 2f; Pollard and Redgrave, STC no. 1859). A copy of a 1517 edn is of known provenance: Stamford. Another 4 copies, not known to survive, appear in a medieval list: Worcester.
- (3) Ordinances and customs of the hospital of St Lawrence, Canterbury (SH, Manual, VI, no. 19), extant in 2 copies (one now untraced), of known provenance: Canterbury Hospital.
- (4) Syon Rules. a. Rule of St Saviour, St Brigitta's Swedish rule translated into Latin, extant in two copies of the Latin and English version, both from Syon.
- b. Additions to the Rule of St Saviour, compiled at Henry V's command for the new foundation of Syon, 1416, translated into English about 1431 and extant in 2 copies, both from Syon.
 - c. Rule of St Austin, the old Syon English version of the rule on which the Rule of St Saviour was based. Two copies of the old version are extant, both from Syon.
 - d. Richard Whitford's translation of the Austin Rule made and pr. for Syon.
- (5) 'Rule of St Celestine', a translation of the Latin rule for solitary hermits attributed to St Celestine (Jolliffe, Checklist, H10/019; SH, Manual, VI, no. 14) extant in 3 different copies of which 2 are of known provenance: Bristol Hospital; Coverham (Melmerby hermitage). The Latin form occurs in Bodl., Rawl. C.72, ff. 166v--9, see Allen, Writings attributed to Rolle, pp. 330--3.
- (6) Rule of St Clare, a ME version of the French Isabella Rule, a modification of the Rule of St Clare for Vinorenes for the Paris house, translated for its London daughter-house (SH, Manual, VI, no. 11), extant in one copy of known provenance: London Fran. nuns.
- (7) Advice to Recluses, a translation of the Latin Speculum Inclusorum (Jolliffe, Checklist, H28/040; SH, Manual, VI, no. 15), extant in one damaged copy of known provenance: Stamford. The Latin form is extant in 2 copies.

Rule, Monastic, continued

- (8) Ordination of Nuns, based on chapter 58 of the Rule of St Benet (SH, Manual, VI, no. 3), extant in 4 copies of which one, in Latin with ME rubrics, is of known provenance: Winchester. Another copy is in English throughout, and the other 2 in Latin and English.
- (9) Instruction of Novices, a translation of the Formula noviciorum attributed to David de Augusta (Jolliffe, Checklist, H2a/O4a), extant in 2 copies of which one is of known provenance: Syon.
- (10) Statutes (of the Carthusian Order), in English, appear in a 14th-century list: Hull/London Charterhouse.

Rule of Holy Living, a treatise of spiritual instruction (Jolliffe, Checklist, H22/O35), extant in one copy of known provenance: Amesbury.

Rules for health, on what to eat and drink and on suitable and unsuitable days for bloodletting during the course of the year, occur in at least 2 MSS of known provenance: Cowfold; Ottery St Mary. Similar information occurs in the Shepherd's Calendar.

Saints' Lives

Anastasia, Southern English Legendary version, beginning 'Saint Anastasie was ybore at rome by olde days' (BR-RC, Index, no. 2845), extant in 8 copies of which one, a small fragment, is of known provenance: Melbourne/Sudbury.

Audrey, or Etheldreda, Abbess of Ely, metrical life written about 1420 in Wiltshire dialect, 1131 lines in quatrains, beginning '(S)euene kynadamus with-inne pis land summe tyme per were' (BR, Index, no. 3090; SH, Manual, V, no. 91b), extant in one copy of known provenance: Wilton.

Augustine, 22 x 2 lines, beginning 'Here fader and moder of sanct Austine' (RC, Index, no. 1197.8) occurs on choir stalls: Carlisle.

Birgitta of Sweden: see Gascoigne.

Cecil: see Lydgate.

Christine of St Trudons in Hasban, or Christina Mirabilis (d. 1224), a 15th-century prose translation of the Latin life by Thomas Cantimpre (SH, Manual, V, no. 58), extant in one copy of known provenance: Beauvale.

Cuthbert, 17 x 2 lines, beginning 'Her Cuthbert was forbid layks and play' (BR-RC, Index, no. 1197) occurs on choir stalls: Carlisle.

Edith of Wilton, metrical life, based on Jocelin's Latin life, with an account of the miracles of the saint and the foundation of Wilton abbey, 4,986 lines, beginning 'Almyzte god in trinite' (BR, Index, no. 243; SH, Manual, V, no. 78), extant in one copy of known provenance: Wilton. See Audrey above.

Edmund, King of East Anglia, and Fremund: see Lydgate.

Elizabeth of Spalbeck, or of Erkenrode (d. 1266), a 15th-century prose translation of Philip of Clairvaux's Latin life (SH, Manual, V, no. 86), extant in one copy of known provenance: Beauvale.

Saints' Lives, continued.

Francis of Assisi, a late 15th/early 16th-century anonymous prose translation of Bonaventure's Latin life (SH, Manual, V, no. 110), extant only in Pynson's 1515 edn. A probable MS copy of this version, not known to survive, appears in a medieval catalogue: Syon. (See Pollard and Redgrave, STC, no. 3270).

George: see Lydgate.

Jerome, a prose version compiled by Simon Winter of Syon (SH, Manual, V, no. 14Ca), extant in 2 MS copies, pr. de Worde, 1500 (Pollard and Redgrave, STC, no. 14,508). A further 2 MS copies, not known to survive, most probably of this version, appear in a medieval catalogue: Syon.

Katherine of Alexandria, a prose life in 30 chapters extant in one imperfect copy of known provenance: Ankerwyke. There are at least 3 other prose versions, and a metrical life, for which see Capgrave.

Katherine of Siena (d. 1380). a. a 15th-century prose translation of a Latin letter on the saint's life by Stephen of Siena to Thomas Anthony (SH, Manual, V, no. 158a) extant in one copy of known provenance: Beauvale.

b. Latin life of the saint by her confessor, Friar Raymond of Capua, pr. in English by de Worde, 1493. An extract on her conversion, translated into English, occurs in a MS of known provenance: Nun Coton/Swine.

Kentigern: a life in Scots verse used by a Latin writer, 12th century: Furness.

Margaret, 13th-century metrical life, 644 lines, beginning 'Olde and yonge I pray yow nowe' (BR-RC, Index, no. 2672), extant in 5 copies of which one is known provenance: Malling.

Margaret of Antioch: see Lydgate.

Mary of Oignies (d. 1213), a 15th-century prose translation of Jacques de Vitry's Latin life (SH, Manual, V, no. 194), extant in one copy of known provenance: Beauvale.

Our Lady: see Lydgate.

Robert of Knaresborough (d. 1218), metrical life, 505 x 2 lines, beginning 'Thou luffly lord of y way lede' (BR-RC, Index, no. 3677; SH, Manual, V, no. 245), extant in one copy of known provenance: Knaresborough.

Stephen, metrical account of his martyrdom, 87 lines in quatrains, beginning imperfectly 'The prince of preste to hym gan say' (RC, Index, no. 3448.8), extant in one copy of known provenance: Canterbury.

Thomas à Becket, a version in English, possibly an extract from the Southern English Legendary, not known to survive, appears in a medieval catalogue: Peterborough. See also Wade.

Ursula: see Hatfield.

Walstan of Bawburgh, life in 75 stanzas rime royal, with 8-line envoy, beginning 'Almightie God in his eternall majestie' (BR, Index, no. 242), extant in a 17th-century transcript from a triptych: Bawburgh.

Saints' Lives, continued.

Wulfhad and Ruffin, late 7th-century martyred princes. a. Verses, 39 x 2 lines accompanying 9 scenes from the lives of the saints and the early history of the abbey, beginning 'King Penda, a Paynim, as writing seyth' (SH, Manual, V, no. 294b), reported from medieval windows: Peterborough.

b. early 15th-century metrical life, copied about 1450 into British Library, Cotton Nero C.xii, from a table in the priory where relics of the saintly brothers were venerated: Stone. About 380 lines survive but the beginning is almost totally illegible (see RC, Index, no. *1219.5).

Satire, 5 lines in ME translated from the Apocalippin Colie of Walter Map, beginning 'Ther was ye deyn and ye offycyalle' extant in one copy of known provenance: Eton.

Scots ballad, The Fernour and his Dochter, a debate on whom the girl is to marry, 8 x 7 lines, beginning 'As I did walk onys by ane medo side' extant in one copy, lacking 3 lines, of known provenance: Cambuskenneth.

Scots: see under Moon-phases and Wyntoun. An act of King James, 1532, is extant in a copy of known provenance: Kinloss.

Scrope, Thomas, eccentric hermit-preacher, retired to a cell by the church of Norwich Carmelites, 1425-40, where he translated a History of the Carmelites, extant in his copy of known provenance: Norwich Carmelites. He also copied other books.

Seal of Evesham abbey, one ME couplet, beginning 'Eoves her wonede ant was swon' (RC, Index, no. 729.3).

Sententiae, added to a MS of known provenance: Bury.

Sermons: collections of English sermons for Sundays throughout the year occur in full or in part in extant MSS from Lanthony, Leicester and Peterhouse, Cambridge. The collection known as The Mirror is extant in 5 copies of which one, incomplete, is of known provenance: Welbeck.

Individual sermons in English or Latin and English occur in extant MSS from Yale Royal, London Charterhouse, Malling/All Hallows the Great church, London, Sheen reclusory/Magdalen Coll., Oxford and Worcester (3 MSS), and appear in an entry in a medieval catalogue: Syon. A 13th-century homily is extant in 2 copies of which one is of known provenance: Canonsleigh.

Service of Aspersio, or sprinkling on of water, in ME verse and prose (RC, Index, no. 1123.8), extant in one copy of known provenance: Arlingham.

Shepherd's Calendar, containing almanack, calendar and medical and religious information pr. in English by Pynson, 1506, 1511 and 1517 (Pollard and Redgrave, STC, nos 22,408, 22,409.3 and 22,409.7) and Copland's translation was pr. by de Worde in 1511 and 1516 (Pollard and Redgrave, STC, nos 22,409.5 and 22,409). Two copies, not known to survive, appear in medieval lists: London Charterhouse/Mount Grace; Monk Bretton.

Shoreham, William of, vicar of Chart-Sutton, about 1320-30, probably an Austin canon of Leeds, Kent, author of 7 religious and didactic poems extant in one copy.

Shrift. (1) a metrical treatise beginning imperfectly 'Bot yhene of þam oft with þam to mete' and ending imperfectly after 764 lines (BR, Index, no. 21; RC, Index, no. 557.3), extant in one copy of known provenance: Westminster. The treatise is said to have resemblances to the Book of Penance and to Jacob's Well.

(2) a treatise in ME verse and prose and in Latin, telling 'How þt a man shall knowen þe perelles þat longeth to shrifte' beginning 'Now to þe honour of god & of þe bleasud uirgine marie so clene' (BR-RC, Index, no. 2372), extant in one copy of known provenance: Newcastle reclusory/St Nicholas' church.

Signs of Death in ME verse.

'Whan þe hee beginnin til turne' (BR-RC, Index, no. 4031), extant in one copy of known provenance: Durham.

'When þe hede quakythe momente' (BR-RC, Index, no. 4035), extant in 8 copies of the Fasciculus Morum of which 2 are of known provenance: Windsor; Worcester.

Six Masters on Tribulation, a short prose treatise sometimes attributed to Adam the Carthusian (Jolliffe, Checklist, J2c), extant in 14 copies of which 3 are of known provenance: Dartford; Westminster; Winchester. A further 3 versions of the tract are extant each in one copy.

Skelton, John, learned poet and courtier, rector of Diss from 1504, where he at first lived in retirement and where he probably wrote some of his numerous poems.

Songbooks:

- (1) Bodl., Eng. Poet. e.1: possibly from Beverley.
- (2) British Library, Sloane 2593: probably from Bury St Edmunds.
- (3) British Library, Egerton 3307: possibly from Meaux.
- (4) Bodl., Arch. Selden B.26, part 1: probably from Worcester.
- (5) added to CUL, Add. 5943, probably at Beer: later at Hinton.

Another songbook in English, and two books, at least one of which may have contained ME songs, appear in medieval wills: Corpus Christi College, Cambridge; All Saints church, York.

Songe

'Ar ne kuthes i sorghe non': Song of the Prisoner, ME and French versions, 44 lines (BR-RC, Index, no. 322), extant in one copy of known provenance: London Guildhall.

'Byrd on brere': Bird on Briar, 3 x 4 lines (BR-RC, Index, no. 521), extant in one copy of known provenance: Exeter Cluniacs.

'Dore, go þou stille': 4 lines, see 'Ne saltou neuer, leuedi.'

'Fowles in the frith': 5-line two-part song (BR-RC, Index, no. 864), extant in one copy of known provenance: Coventry.

'Gay, gay, þou art yhent': a few fragmentary lines, perhaps from a song (BR, Index, no. 900), extant in one copy of known provenance: Worcester.

'He may cume to mi lef bute by þe watere': 3-line fragment of a song or poem (BR-RC, Index, no. 1142), extant in one copy of known provenance: Worcester.

Songs, continued.

- 'Hic abbe ydon al myn youth': 4 lines, see 'Ne saltou neuer, leuedi.'
- 'In a day gove to the tyrie': fragment of a ME song extant in 3 copies of a Latin poem on the Battle of Neville's Cross, of which one is of known provenance: Ramsey.
- 'Joly cheperts of Aschell downe': partly legible 14-line lyric (BR-RC, Index, no. 1798), extant in one copy of known provenance: Worcester/Gloucester Coll., Oxford.
- 'Ne saltou neuer, leuedi': 2 lines from a lyric addressed to a lady, the first of 3 fragments, 10 lines in all (BR-RC, Index, no. 2288), extant in one copy of known provenance: Worcester.
- 'Sumer is icumen in': Cuckoo Song, round song (BR-RC, Index, no. 3223), extant in one copy of known provenance: Reading.
- 'Under a law as I me lay': Maiden's Lament, 4 lines (RC, Index, no. 3820.5), extant in one copy of known provenance: York.
- 'Wake wel annot': 4-line song fragment (RC, Index, no. 3859.5), extant in one copy of known provenance: Fountains.
- A Schoolboys' Christmas Song, asking for a holiday, 16 lines in Latin and ME extant in one copy of known provenance: Coverham.
Other songs, apparently in English, appear in medieval accounts: Tattersall.
- Spalding, Richard: Hymn to St Catherine of Siena, 20 x 10 lines, beginning 'Katereyn þe curteys of all þt I knowe' (BR, Index, no. 1813), extant in one copy of known provenance: Pipewell.
- Speculum Christiani, a compendium of religious instruction in Latin incorporating some English prose and verse, compiled about 1350-75, extant in 47 full or partial copies, of which 6 are of known provenance: (full copies) Rievaulx; Sheen; Blakeney (imperfect); (extracts only) Brent Eley; Hereford; Southwark. Verses from the work occur in a further 20 MSS, of which 2 are of known provenance: Bordesley; Vale Royal.
- Speculum Parvulorum, a collection of improving tales made by William Chartham, monk of Canterbury, from various sources, extant in one copy of known provenance: Canterbury.
- Speculum Spiritualium, a Latin mystical compilation, possibly by one Adam the Carthusian, containing passages, some in ME, taken from Hilton, Rolle and other authors. The work is extant in many copies of which 4 are of known provenance: Chester; Mount Grace (one copy, on extract); Southwark. A further 2 full copies and a partial copy, not known to survive, appear in a medieval catalogue: Syon. The work was also studied at Sheen. Two extant copies of the edn. pr. Paris, 1510 are of known provenance: Leamington; Pipewell. A further 2 copies, presumably in print, not known to survive, appear in medieval records: Worcester.
- Speech of the Flesh and other Promptings, a short prose treatise on how to distinguish the promptings of the world, the flesh and the Devil from the voice of God (Jolliffe, Checklist, F12), extant in 2 copies with the Prick of Love, of which one is of known provenance: Dartford. For a similar treatise, see under Cloud of Unknowing, tract 2.

- Spiritual Handbook, a collection of 6 tracts (Jolliffe, Checklist, 16, F26, H18/032, E76/041, G21/042 and H14a/024a) all extant in only one copy of known provenance: Bristol St M..
- Stacy, Thomas, astronomer, author of an English treatise on the signs presaging revolution and of other works, not known to survive, noted by Bale: King's Coll., Cambridge.
- Stations of Rome, 800 lines, beginning 'He þat wyll hys owle leche' (BR-RC, Index, no. 1122), extant in 5 copies of which one, a small fragment, is of known provenance: Bordesley.
- Statutes of the Realm, pr. in 7 parts in English (Pollard and Redgrave, STC, no. 9286). A copy, not known to survive, appears in medieval records: Worcester.
- Strength Against Temptations, a translation from William Flete's *De Remediis contra Temptaciones* (Jolliffe, Checklist, K8), extant in 3 versions in 16 copies of which 4 are of known provenance: Barking; Bristol Hospital; Mount Grace; Nun Coton/Swine.
- Tables hanging in churches: see under Bawburgh, Lewes and Stone.
- Temptations of the Devil, a short religious treatise (Jolliffe, Checklist, K6), extant in one copy of known provenance: Westminster.
- Three Arrows of Doomsday, a short anonymous treatise associated with the Fore Caitif group and extant in at least 8 copies of which one is of known provenance: Dunstable.
- Three Kings of Cologne, Life of, a 14th-century translation from the Legenda Aurea, extant in 10 MS copies and several early edns. A copy, not known to survive, appears in a medieval catalogue: Syon.
- Torkington, Richard, rector of Mulberton, author of an early 16th-century travel-book.
- Treatise of Ghostly Battle, a prose treatise (Jolliffe, Checklist, H3), extant in 7 copies of which one is of known provenance: Dartford.
- Tree of the Holy Ghost, an anonymous treatise pr. London, 1534 (Pollard and Redgrave, STC, no. 13,608), one copy of which is of known provenance: Syon.
- Trevisa, John of (about 1340--1402), vicar of Berkeley where many of his works were written.
- (1) Gospel of Nicodemus, extant in 2 copies of which one is of known provenance: Salisbury.
- (2) translation of Ralph Higden's Polychronicon, extant in 7 MS copies and 2 early edns, 1482 and 1495 (Pollard and Redgrave, STC, nos 13,438, 13,439). One copy of each edn is of known provenance: Chester; Newham. Another copy, probably in print, not known to survive, appears in a medieval list: Canterbury Coll., Oxford.
- Tribulation, a short prose treatise (Jolliffe, Checklist, J14), extant in one copy of known provenance: Bristol Hospital. See also Six Masters on Tribulation and Twelve Profits of Tribulation.

Twelve Profits of Tribulation, a translation of the Latin treatise De XII Utilitatibus tribulacionis, extant in 5 versions (Jolliffe, Checklist, J5a--e) in 13 copies. The commonest version is extant in 6 copies of which one is of known provenance: Dartford.

Vegetius, metrical version written 1458--9, rime royal, 3,023 lines beginning 'Suntyme it was the gise among the wise' (BR-RC, Index, no. 3185), extant in 3 copies. Another possible copy, not known to survive, appears in a medieval catalogue: Witham. See also under John Clifton.

Verse-prayers and hymns

'(A) Ihesu þi swetnes wha may it see': Jesus, Thy Sweetness, 15 x 8 lines (BR-RC, Index, no. 1781), extant in 18 copies of which 3 are of known provenance: Dartford; Lichfield; Vale Royal (one stanza).

'Afore mete and aftir gracias say we': Grace, 7 lines (BR, Index, no. 121), extant in one copy of known provenance: Godstow.

'Almyghty god, fadir of heuene': Prayer to the Trinity, 5 x 4 lines (BR-RC, Index, no. 241), extant in 5 copies of which one is of known provenance: Kington St Michael.

'And al þe soules now paste byfore': Prayer for the Souls of the Departed, 7 lines, extant in one copy of known provenance: Godstow.

'Ave Maria I say to þat blessyd mayde': Ave Maria, 9 lines (BR, Index, no. 453), extant in one copy of known provenance: Hinton/Beer.

'Blessyd mare Viryne off nazareth': see 'Glorieux crosse that with the holy blood'

'Edi beo þu, bevene queene': Hymn to Our Lady, 8 x 8 lines with musical notes (BR-RC, Index, no. 708), extant in one copy of known provenance: Lanthony.

'Eke to þe sowlys by mercy': first legible line of a Prayer to Christ in 6 irregular couplets (RC, Index, no. 711.5) by John 'Arcuarus,' extant in one copy of known provenance: Bodmin.

'Fadur & sone & holy gost': Invocation to the Trinity, 2 lines (BR-RC, Index, no. 770), extant in one copy of known provenance: Hereford.

'Fadyr & sone & holy gost': with the refrain Parce mihi, domine, 6 x 4 lines (BR, Index, no. 775), extant in one copy of known provenance: Muchelney/Athelney.

'Fadyr & sone & holy gost': with the refrain Salvum me fac, Domine, 6 x 4 lines (BR, Index, no. 774), extant in one copy of known provenance: Muchelney/Athelney.

'Fader & sone & holy goost/Lorde to þe y cry & calle': Hymn to the Trinity, 62 lines (BR-RC, Index, no. 775), extant in 3 copies of which one is of known provenance: Bordesley.

'Fader & sone & holygoost/To þe I clepe & calle most': Prayer to the Trinity for three boons, 15 x 6 lines (BR-RC, Index, no. 779), extant in 2 copies of which one is of known provenance: Bordesley.

Verse-prayers, continued

- 'Fader ure datt art in heuene blisse': Paternoster, 12 lines (BR-RC, Index, no. 787), extant in one copy of known provenance: Norwich.
- 'Floure of maydens alle Tu gloria virginitatis': prayer tag, 2 x 2 lines (BR, Index, no. 812), added by a scribe to a MS of known provenance: St Albans.
- 'Glorieux crosse that with the holy blood': Litany, 16 stanzas rime royal (BR-RC, Index, no. 914), extant in 11 copies of which 2 are of known provenance: Canterbury; Coverham (stanzas 6--15).
- 'God & seint Trinite': prayer and adjuration against enemies, 7 lines and 9 x 2 lines (BR-RC, Index, no. 939), extant in one copy of known provenance: Hinton/Essex.
- 'God be in my hedde and in my understandyng': Prayer of St Richard of Chichester, 6 lines (BR-RC, Index, no. 940), extant in one copy of known provenance: Syon.
- 'God þat al haast made of nouht': 8 x 2 lines (BR-RC, Index, no. 965), extant in two copies of which one is of known provenance: Bordealeys.
- 'God þat ys myghtfull': simple prayer, 4 monorhymes (BR-RC, Index, no. 981), extant in 4 copies of which one is of known provenance: Muchelney/Athelney.
- 'Haile be þou! hende heven qwene': Ave Maria, or Salutation of Our Lady, 12 x 8 lines (BR-RC, Index, no. 1026), extant in one copy of known provenance: Rievaulx.
- 'Heyl boe þou marie': Ave Maria, 4 lines, a variant of 'Heil marie ful of grace' (BR-RC, Index, no. 1062), extant in 3 copies. The variant is in a MS of known provenance: Sownting.
- 'Ayl be thow ster of se': Hymn to Our Lady, paraphrase of Ave maria stella maria, 17 x 2 lines (BR, Index, no. 3887; RC, Index, no. 1034.5), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Hayle cheftane, Christes aghen confessor': Prayer to St Robert, 18 x 2 lines (RC, Index, no. 1038), extant in one copy of known provenance: Knaresborough.
- 'Hayle heremete maat þat ys of myht': Prayer to Robert of Knaresborough, 29 x 2 lines (RC, Index, no. 1048.8), extant in one copy of known provenance: Knaresborough.
- 'Hayle holy spiritt and ioye be unto the': Prayer to a Guardian Angel, 13 x 2 lines (BR, Index, no. 1051), extant in two copies of which one is of known provenance: Syon.
- 'Heyl marie of grace i-fild': Ave Maria, 3 x 2 lines (BR-RC, Index, no. 1067), extant in one copy of known provenance: Ramsey.
- 'Hayle mary, virgyn so ful of grace': Ave Maria, 7 lines (BR, Index, no. 1609), extant in one copy of known provenance: Godstow.
- '(H)eyl my lord in was ich leue': Prayer at the Elevation of the Host, 8 lines (BR, Index, no. 1071), extant in one copy of known provenance: Hereford.
- 'Hayle saint Robert a confessor': Prayer to Robert of Knaresborough, 47 x 2 lines, (RC, Index, no. 1078.5), extant in one copy of known provenance: Knaresborough.

Verses-prayers, continued

- 'Heil wrth þou king of englis erde': antiphon or Hymn to St Edmund, 6 lines (BR, Index, no. 1088), extant in one copy of known provenance: Fountains.
- 'Hyghs & almyghty, creator of alle': Prayer to God, 49 lines, extant in one copy of known provenance: Winchester.
- 'I knowlech to god with veray contricion': General Confession, 10 x 7 lines (BR, Index, no. 1324), extant in one copy of known provenance: Godstow.
- 'I Pray þe, lady, þe moder of crist': Prayer to Our Lady and the Angels, 7 lines (BR, Index, no. 1340), extant in one copy of known provenance: Godstow.
- 'I pray þe lady dere' or 'I pray you . . .': To Our Lady, 61 x 2 lines (BR-RC, Index, no. 1343), extant in one full copy and one 6-line fragment of known provenance: Durham.
- 'In the name of þe blessid trinyte': 7-line prayer (BR, Index, no. 1557), extant in one copy of known provenance: Godstow.
- 'Into þine honden louerd': In Manus Tuas, 2 lines (BR-RC, Index, no. 1599), extant in one copy of known provenance: Sompting.
- 'Inwardlyche lord besече I þe': Prayer for Forgiveness for not observing the Ten Commandments, 14 x 2 lines (BR-RC, Index, no. 1602), extant in one copy of known provenance: Bordesley.
- 'Hit bilimpeð for te speke, to reden & to singe': Hymn to Our Heavenly Father, 9 x 4 lines (BR, Index, no. 1617), extant in one copy of known provenance: Lanthony.
- 'Thu for thi blode þou bleddest': verse-prayer on the Wounds of Christ as remedies against sin, 8 x 6 lines (BR-RC, Index, no. 1701), extant in 3 copies of which one is of known provenance: Peterhouse, Cambridge.
- 'Jhesus, for thi holy name': 4-line Prayer by the Holy Name (BR-RC, Index, no. 1703), extant in 18 copies of which one is of known provenance: Glastonbury. Another copy was probably carved onto the end of a pew: Warkworth.
- 'Jhesu for thy holy name and for thy bitter passion': Litany, in quatrains (BR, Index, no. 1704), extant in full form of 9 stanzas in one copy, first stanza extant in 9 more copies of which one was of known provenance: Canterbury St A..
- 'Jesu swete is þe love of þe': Song of Love-Longing, 87 x 4 lines, based on Jesu dulcis memoria, follows 'Swete ihesu nou wul I syng.'
- 'Jesu swete nou wyll I syng': Song of Love Longing to Our Lord, 31 x 4 lines (BR-RC, Index, no. 3238), extant in 8 copies of which 2 are of known provenance: Chester nuns; Bordesley (see 'Swete ihesu nou wul I syng').
- 'Thu þat al þis worlde hap wrozt': Prayer to Christ (BR-RC, Index, no. 1749), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Thu þat þe tred brac' or 'Crist þat . . .': Grace before Supper, 6 lines (BR-RC, Index, no. 620), extant in 4 copies of which one is of known provenance: Hereford.
- 'Theu þat woldist for manys sake': Prayer to Christ, 2 x 4 lines (BR-RC, Index, no. 1777), extant in two copies in a MS of known provenance: Babwell/Lynn.

Verne-prayers, continued

- 'Joy thu Mary with virgyn flower': To Our Lady (BR-RC, Index, no. 1807), extant in one copy of known provenance: Canterbury.
- 'Joy thu virgyn as it is ryzt': To Our Lady (BR-RC, Index, no. 1808), extant in one copy of known provenance: Canterbury.
- 'Kyreleyson, Kr(ist)eleyson': Prayer for the King's Safety, composed on the occasion of King Henry VI's voyage to France in 1430, 13 x 8 lines, with the refrain 'Saluum fac regem, domine' (BR, Index, no. 1830), extant in one copy of known provenance: Notley.
- 'Lefdy blisful of michel mizt': Hymn to Our Lady, paraphrase of O gloriosa domina excelsa (BR, Index, no. 1832), extant in one copy of known provenance: Rochester/ Merton Coll., Oxford.
- 'Louerd godd in hondes tine': In Manue Tuas, 4 lines (BR-RC, Index, no. 1952), extant in one copy of known provenance: Norwich.
- 'Lorde I zelde me gulty': Prayer of Confession for neglect of the Seven Works of Mercy, 4 x 6 lines (BR, Index, no. 1949), extant in one copy of known provenance: Bordesley.
- 'Lord synged have I ofte': Prayer for the saving of the Five Senses, 2 x 6 lines (BR-RC, Index, no. 1969), extant in 2 copies of which one is of known provenance: Bordesley.
- 'Lord þat art of mihtes most' or 'God þat . . .': Prayer for the Seven Gifts of the Holy Ghost, 5 x 6 lines (BR-RC, Index, no. 975), extant in 2 copies of which one is of known provenance: Bordesley.
- 'Lorde þat zeuest us many þinges': Prayer for Benefactors, 7 lines (BR, Index, no. 1972), extant in one copy of known provenance: Godstow.
- 'Mayde and moder mylde': Ave Maria, 6 lines (BR-RC, Index, no. 2034), extant in one copy of known provenance: Canterbury St A..
- 'Mary for thine yoys fyve': couplet (BR-RC, Index, no. 2099), extant in 2 MS copies and recorded as a mural inscription: Broughton.
- 'Marie ful off grace weel ðe be': Ave Maria, 4 lines (BR-RC, Index, no. 2100), extant in one copy of known provenance: Norwich.
- 'Mary moder of grace we cry to þe': Prayer to Our Lady, 5 x 2 lines (BR, Index, no. 2114), extant in 10 copies of which 2 are of known provenance: Windsor; Worcester.
- 'Mary moder Well the be': To Our Lady, 27 x 2 lines (BR-RC, Index, no. 2119), extant in 30 copies of the Speculum Christiani and also in a further 24 copies of which 2 are of known provenance: Bordesley; Vale Royal.
- 'Myldyt of moode & mekyst of maydyns alle': Hymn on the Five Joys of Our Lady, 5 x 8 lines, then 6 lines (BR, Index, no. 2171), extant in one copy of known provenance: Pipewell.
- 'Moder milde, flur of alle': Prayer to Our Lady, 3 x 8 lines (BR, Index, no. 2220), extant in one copy of known provenance: Lanthony.

Verse-prayers, continued

- 'Now god almyghty! haue mercy on me': Prayer to God for Mercy, 7 lines (BR, Index, no. 2316), extant in one copy of known provenance: Godstow.
- 'My yh she blostme sprynge' or 'When yh she . . .': Spring Song to Our Lord, 6 x 10 lines (BR-RC, Index, no. 3963), extant in 2 copies of which one is of known provenance: St Albans.
- 'Now, now Ihu for thi Circumcisioun': To Our Lord, 4 x 8 lines (BR, Index, no. 2352), extant in 4 copies of which one is of known provenance: Dartford. The other 3 copies are preceded by a piece beginning 'Ihu, that alle this worlde hast wrought' (BR, Index, no. 1748).
- 'O blessed ihu hyghe heuens kynge': To Our Lord, 43 lines (BR, Index, no. 2391), extant in one copy of known provenance: Chester nuns.
- 'Of one pat is so bright and fair': macaronic hymn of Praise of Our Lady, 5 x 9 lines (BR-RC, Index, no. 2645), extant in 3 copies of which one, of only 5 lines, is of known provenance: Bardney.
- 'O glorious lady and vergyn immaculatt': To Our Lady, against the plague, 7 x 8 lines (BR-RC, Index, no. 2444), extant in one copy of known provenance: Coverham.
- 'O glorios mother and mayd off pety': Salutation to Our Lady, 6 stanzas rime royal (BR-RC, Index, no. 2446), extant in one copy of known provenance: Coverham.
- 'O Ihu cryste of everlastynge swetnes': Prayer to Christ, 14 x 7 lines (BR-RC, Index, no. 2469), extant in 7 copies of which one is of known provenance: Muchelney/Athelney.
- 'O Ihu, lett me neuer forgett thy bytter passion': Let the World call me a Fool, an 8-line prayer (BR-RC, Index, no. 2471), extant in one copy of known provenance: Chester nuns.
- 'O Ihu, to all thy true louers': Grant Peace to Thy True Lovers, 27 irregular lines in 8-line stanzas (BR, Index, no. 2474), extant in one copy of known provenance: Chester nuns.
- 'O Lord allemyghty, blessud thou be': Confession of misuse of God's gifts, 3 x 8 lines then 4 lines (BR-RC, Index, no. 2483), extant in 2 copies of which one is of known provenance: Notley.
- 'On hyre ys al my lyf y-longe': Prayer of Penitance to Our Lady, 5 x 10 lines (BR, Index, no. 2687), extant in 4 copies of which one is of known provenance: St Albans.
- 'Oure fader in heuen halowed be pi name': Paternoster, 7 x 7 lines (BR, Index, no. 2702), extant in one copy of known provenance: Godstow.
- 'Vre fader in heuens': Paternoster, 11 lines (BR-RC, Index, no. 2704), extant in 2 copies of which one is of known provenance: Sompting.
- 'Hure fader pat art in hevens, blessed be pi name': Paternoster, 8 long lines (BR, Index, no. 2705), extant in one copy of known provenance: Ramsey.

Verse-prayers, continued

- '(H)ur wader þat is in euene': Paternoster, 10 lines (BR, Index, no. 2710), extant in one copy of known provenance: Salisbury.
- 'O Swete angell, to me soo deere': To a Guardian Angel, 3 x 6 lines (BR-RC, Index, no. 2560), extant in one copy of known provenance: Chester nuns.
- 'O thou hygh sonne of the hygh father': To Our Lord, prayer in couplets added to a MS of known provenance: Canterbury.
- 'Pater Noster most of myzt': Hymn to God for pity, 10 lines (BR, Index, no. 2738), extant in one copy of known provenance: Hinton/Beer.
- 'Qui creavit celum lully lully lu': Latin processional song with English lullaby refrains (RC, Index, no. 2792.3), extant in one copy of known provenance: Chester nuns.
- 'Saint Michael & seint Gabriel': Prayer to Angels and Saints, 22 lines (BR-RC, Index, no. 3024), extant in 6 copies of which one is of known provenance: Bordesley.
- 'Salvator mundi Domine Fader of heuene yblessyd þu be': Christmas Carol in Latin and English, 5 x 4 lines (BR-RC, Index, no. 3076), extant in 3 copies of which one is of known provenance: Muchelney/Athelney.
- 'Steddefast crosse innong alle oþer': Hymn to the Cross, paraphrase of Crux fidelis, 6 lines (BR-RC, Index, no. 3212), extant in one copy of known provenance: Rochester/Merton Coll., Oxford.
- 'Swete ihesu lord to þe': General Confession, 40 lines, in 2 versions: the 'copable' version (BR-RC, Index, no. 3233), extant in 4 copies; and the 'gulti' version (BR-RC, Index, no. 3231), extant in 7 copies of which 2 are of known provenance: Bordesley; Kingston St Michael.
- 'Swete ihesu nou wul I syng' or 'Ihesu swete . . .': Song of Love-Longing, first part 16 x 4 lines (BR-RC, Index, no. 3236), followed by 87 x 4 lines beginning 'Ihesu swete is þe love of þe' (BR-RC, Index, no. 1747), forming a variant of the Song of Love-Longing (BR-RC, Index, no. 3238) in a MS of known provenance: Bordesley.
- 'Swete Lady, now ze wys': To Our Lady, a paraphrase of Alma redemptoris mater, 12 x 4 lines (BR, Index, no. 3240), extant in one copy of known provenance: Muchelney/Athelney.
- 'Swete lady seynt marie': 22 lines (BR-RC, Index, no. 3241), extant in 2 copies of which one is of known provenance: Bordesley.
- 'Thow holy moder of God Almyght': To Our Lady, 12 lines (BR-RC, Index, no. 3675), extant in one copy of known provenance: Canterbury.
- 'Welcome be þu soula fode': Prayer at the Elevation of the Host, 2 introductory stanzas (Brown, Register, no. 2499), followed by the prayer beginning 'I þe honoure with al my miht' (BR, Index, no. 1372), extant in 6 copies of which one, the only one with the introduction, is of known provenance: Bordesley.
- 'Welcome lord in forme of bred': Prayer at the Elevation of the Host, 6 x 6 lines (BR-RC, Index, no. 3883), extant in 5 copies of which one is of known provenance: Bordesley.

Verse-prayers, continued

- 'Welcome lowerd in likninge of bred': Prayer at the Elevation of the Host, 5 lines (BR-RC, Index, no. 3884), extant in one copy of known provenance: Somping.
- 'Who can the sorwe conceye allas': prayer to Our Lady on her Sorrows, 45 stanzas rime royal (BR, Index, no. 4089), extant in one copy of known provenance: Wimborne.

Other prayers, probably in ME verse, on the Fifteen 'O's, appear in a medieval catalogue: Syon.

Verse-sermon on the text 'Quis ascendit in montem domini, aut quis in loco sancto eius?', 158 lines, beginning 'Lystenythe a while: and thenke ye nott longe' extant in one copy of known provenance: Winchester.

Vices and Virtues, a 14th-century translation of Laurence de Premierfait's Somme le Roi, extant in 3 copies. Another copy, not known to survive, appears in a medieval will: Nun Monkton. There is, however, an early dialogue on Vices and Virtues extant in one imperfect copy, British Library, Stowe 240.

Vision of St John the Evangelist, in prose, extant in a MS of known provenance: Bordesley.

Vulgaris, a collection of Latin and English sentences for translation by pupils, found in a MS of known provenance: Winchester. See also under William Borman.

Wade, Laurence, of Canterbury Cathedral, author of a Life of St Thomas à Becket, written in 1497 in rime royal in Lydgate's style, 2,303 lines, beginning 'O ye vertuous souerayns . spirituelle and temporalle' (BR, Index, no. 2601; SH, Manual, V, no. 276h), extant in one copy of known provenance: Canterbury.

Waldef romance in English verse, translated into AN for a lady who did not understand English. A copy was used in the early 15th century by John Bramis: Thetford.

Walton, John, canon of Osney abbey, author of Boethius, a metrical translation, made about 1410, of Boethius' De consolacione Philosophice, 1,002 stanzas of 8-lines and 7-lines, beginning 'Insuffishauce of cunnyng and of wit' (BR-RC, Index, no. 1597), extant in 23 copies of which one is of known provenance: Halesowen. Another copy, now untraced, was also of known provenance: Bury, and another possible copy, not known to survive, appears in a medieval will: Lincoln Coll., Oxford. The work was pr. at Tavistock abbey, 1525.

Warkeworth, John, author of a continuation to the Krut Chronicle, extant in his own copy of known provenance: Peterhouse, Cambridge.

Westminster, Privileges of, translated from the Latin into a MS of known provenance: Westminster.

Whitford, Richard, priest of Syon (fl. 1495-1555), author of many works, for which see under Syon, and under Simon Appleby, Monastic Rule (1) and Martyrology. The Type or Tonne of the Life of Perfection, a work of popular religious instruction expounding the 3 vows of religion. A copy of the edn pr. London, 1532 (Pollard and Redgrave, STC, no. 25,421) is of known provenance: Syon.

Window versos: see under Coventry, London canons and Peterborough.

Winter, Simon, priest of Syon, author of 2 ME sermons: On Indulgences, extant in one copy, and On Penitance. Two copies of the former and one of the latter, not known to survive, appear in a medieval catalogue: Syon.

Winter also compiled a Life of St Jerome, for which see Saints' Lives.

Wise Man: How the Wise Man taught His Son, 20 x 8 lines, beginning 'Lordynges all and ze wyll here' (BR, Index, no. 1985), a version extant in 2 copies of which one is of known provenance: Bodmin. A further 2 versions (BR, Index, nos 1877, 1891) are extant, each in 2 copies.

Wycliffe, John.

(1) English treatises attributed to Wycliffe, On Blasphemy and On the Truth of Scripture, are extant each in one copy. A copy of each, not known to survive, was noted by Bale: Queen's Coll., Oxford.

(2) Wycliffe's Letter to Pope Urban in 1384, written in Latin, was translated by his followers (SH, Manual, III, no. 31), and the translation is extant in 2 copies. A selection of Wycliffe's opinions in his letters to the Pope and others appears in a medieval catalogue: Syon. For Wycliffite works, see under Bible (2) and Eucharist.

Wyntoun, Andrew of, prior of St Serf, 14th century, author of the Original Chronicle from the beginning of the world to contemporary Scottish events, in Scots dialect verse, beginning 'As men ar be thare qualyteys' (BR-RC, Index, no. 309), extant in 9 copies of which one is of known provenance: Cambuskenneth.

Ypotis, Romance of, 14th-century metrical version of the story of the Wise Child who answered the questions of the Emperor Hadrian, beginning 'Alle þat welyn of wysdam ler' (BR-RC, Index, no. 220; SH, Manual, VII, no. 71), extant in 14 copies of which 2 are of known provenance: Canterbury Coll., Oxford; Vale Royal.

INDEX OF FRENCH AUTHORS AND WORKS

- d'Abernon, Peter, or Peter de Peckham, d. 1294, canon of Newark. (1) Lumière as Laig, based originally on the Elucidarium of Honorius of Autun, about 15,000 lines, beginning 'Verrai Deu omnipotent' (Långfors, Incipit, p. 436; Bossuat, Manuel, nos 3585--9; Vising, AN, no. 157), extant in 13 copies of which 3 are of known provenance: Canterbury St. A.; Newark/Oxford St F.; Tarrant Keynston. A further 8 copies, not known to survive, appear in medieval catalogues: Bordesley; Canterbury (2 copies); Canterbury St A.; Lanthony; Leicester (at least 2 copies); Peterborough.
- (2) Life of St Richard Wych, Bishop of Chichester, 1,696 lines, beginning 'Bon est de mettre en escrit' extant in one copy of known provenance: Campsey.
- (3) Secré de Secrez, translation of Aristotle's letter to his former pupil Alexander De Regimine Principum, 2,383 lines, beginning 'Primes saciez ke icest tretiez' (Långfors, Incipit, p. 292; Vising, AN, no. 250), extant in one copy. Another probable copy, not known to survive, appears in a medieval catalogue: Bordesley.
- Abuses of the Age, in Latin, French and English verse, extant in 5 copies of which one is of known provenance: Ely. The French verses begin 'Quant homme dist parler.'
- Address of Christ to Man:
 'Vous ke me veez en la croiz morir' or 'Puis qe vous me veez': Address from the Cross, 20 lines (Långfors, Incipit, p. 444; Sonet and Sinclair, Prières, no. 2346; Vising, AN, no. 163), extant in 2 copies of known provenance: Hereford Franciscans; Waltham.
- Agnes, Romance of: see Saints' Lives.
- Alexander romance, extant in 7 continental versions (Bossuat, Manuel, nos 940--1006). A small fragment occurs in a MS of known provenance: Crowland. For the AN version, see Thomas of Kent. Three copies, not known to survive, of his version or of another version, appear in medieval catalogues: Bordesley (2 copies); Leicester.
- Algorithm, or rules of arithmetic in verse, 512 lines, beginning 'Li dui clerc qui ont translate,' extant in one copy of known provenance: Canterbury St A.. A further 2 French Algorisms, perhaps this version, not known to survive, appear in medieval catalogues: Dover; Titchfield.
- Anadas and Ydoine, 13th-century metrical romance beginning 'Comunalment vous qui avés' (Långfors, Incipit, p. 73; Bossuat, Manuel, nos 1232--40; Vising, AN, no. 29), extant in 3 copies. Another copy, not known to survive, appears in a medieval catalogue: Bordesley.
- d'Amiens, Thibaut: Prayer to Our Lady, 15 x 2 long lines each of 6 sections, beginning 'J'ai un cuer trop let/qui sovent mesfet' (Långfors, Incipit, p. 173), extant in 2 fragments and 13 copies of which 2 are of known provenance: Belvoir; Hereford Franciscans.

- Anis et Amiles, late 12th-century chanson de geste of 2 faithful friends, extant in a continental form and also found in the AN version, 1,250 lines, beginning 'Qui veut dir chançon d'asur' (Långfors, *Incipit*, pp. 338-9; Bossuat, *Manuel*, nos 179-93; *Vising*, AN, no. 35), extant in 3 copies, of which one is of known provenance: Canterbury St A.. A further 3 copies, presumably of the AN version, not known to survive, appear in medieval catalogues: Evesham; Peterborough; Titchfield.
- Ancrene Riwe, French version (see ME Index) of the rule (SH, *Manual*, VI, 1, French; *Vising*, AN, no. 174), extant in 4 copies of which one is of known provenance: Norwich. Another probable copy, not known to survive, appears in a medieval catalogue: Titchfield.
- Angier, Austin canon of St Frideswide's near Oxford, wrote 2 works (*Vising*, AN, no. 108), extant in one MS of known provenance: Oxford Austins. (1) *Dialogues of St Gregory*, nearly 24,000 lines, beginning 'qui autre en droite voie', (2) *Life of St Gregory*, nearly 3,000 lines, beginning 'Descrite avons, la D^e merci' (Långfors, *Incipit*, p. 87).
- Antichrist, a prose tract extant in one copy of known provenance: Barking. See also under Templar.
- Antioch, Capture of, a 12th-century chanson de geste of the First Crusade by Richard, reworked by Graindor de Douay, beginning 'Seigneur, soies en pais, lasiés la noise ester' (Bossuat, *Manuel*, nos 876-85), extant in at least 6 copies. Another copy, not known to survive, appears in a medieval catalogue: Glastonbury.
- Apocalypse: (1) version in verse with prose commentary, 1,431 lines, beginning 'La vision de Jhesucrist' (Långfors, *Incipit*, p. 197; *Vising*, AN, no. 78), extant in 7 copies of which 2 are of known provenance: Canterbury St A., Nuneaton.
 (2) version by William Giffard, chaplain of Shaftesbury nunnery, nearly 4,600 lines, beginning imperfectly 'Einz fu en sepulchre od le cors/E deske a enfern od l'alme, pur traire hors' (*Vising*, AN, no. 77), extant in one copy.
 (3) a fragment of an AN version, 14 x 2 lines, beginning 'Mult nus ama dampned' extant in one copy of known provenance: Canterbury.
 (4) version with prose commentary extant in at least 27 copies of which one is of known provenance: Canterbury.
 A further 2 copies of the *Apocalypse* in French, not known to survive, appear in medieval catalogues: Bordesley; Titchfield.
- Arming of a Knight for tourney and for war, Latin notes with French glosses extant in a MS of known provenance: Hereford Franciscans.
- d'Arundel, Roau, or John, author of an AN metrical version of the letter of Prester John to the Emperor Manuel of Byzantium (d. 1186), 1,202 lines, beginning 'Curteis est Deus ki tut crea' (Långfors, *Incipit*, p. 75; *Vising*, AN, no. 70), extant in 2 copies of which one is of known provenance: Bristol St A./Dublin.
- Aspremont, 12th-century chanson de geste on the battle against the Saracens under Agolant whose son Eaumond is killed by young Roland, about 10,000 lines, beginning 'Flaist vos oir une chanson valliant' (Bossuat, *Manuel*, nos 221-44), extant in 17 copies of which one is of known provenance: Canterbury St A.. A further 4 copies, not known to survive, appear in medieval catalogues: Bordesley; Canterbury St A.; Dover; Titchfield.

Authorities, or sententiae from the Bible and authors. (1) Extracts from Gregory, Anselm and other writers, extant in a MS of known provenance: Ludlow.

(2) translated extracts from St Bernard, St Augustine, St Louis and others, with French versions of anonymous tracts on religious life, sins, the Twelve Profits of Tribulation, confession and similar subjects, and a longer treatise on the misery of man, a collection extant in 5 copies of which one is of known provenance: Barking.

A collection of 'moralitez' occurs in a medieval catalogue: Peterborough. See also Nicole Bozon (2) a.

Aye d'Avignon, chanson de geste of the Doon de Mayence cycle, concerning the abducted wife of Garnier de Nanteuil, 4,136 lines, beginning 'Seigneurs, or faites pes, que Dieux vous puist aider' extant in one copy. A volume apparently containing another copy, not known to survive, with its sequel, the chanson of Aye's son, Guy de Nanteuil, appears in a medieval catalogue: Bordesley.

Bar-sur-Aube, Bertrand de, early 13th century: (1) Aimeri de Narbonne, 4,708 lines, beginning 'A cest estoire dist me plest entendre' (Bossuat, Manuel, nos 154--62), extant in 4 copies and 2 fragments. Another copy, not known to survive, appears in a medieval catalogue: Bordesley.

(2) Girard de Viennes, 6,974 lines, beginning 'Bone chancon plest vos que ge vos die' (Bossuat, Manuel, nos 433--42), extant in 5 copies. A further 2 copies, not known to survive, appear in a medieval catalogue: Bordesley.

Barking, Clemence of, Benedictine nun about 1150--60: Life of St Catherine of Alexandria, 2,688 lines, beginning 'Cil ki le bien set et entent' (Langfors, Incipit, p. 65; Bossuat, Manuel, no. 3401; Vising, AN, no. 11), extant in 3 copies of which one is of known provenance: Campsey. Another French Life of St Catherine, perhaps this version, not known to survive, appears in a medieval catalogue: Titchfield. Clemence may also have been the unnamed nun of Barking who wrote the Life and Miracles of St Edward, see Saints' Lives.

Barlaam and Josephat, Eastern legend of the conversion of a heathen prince by a saint, found in at least 10 French versions, including one by Chardry, and another from Champagne, extant in 14 copies of which one is of known provenance: Barking.

Beaulieu, Guischard de, probably monk of St Albans' cell at Beaulieu, Bedfordshire: Sermoun del siècle, in Alexandrines, beginning 'Entendez (en)vers mei les petits at les granz' (Langfors, Incipit, p. 134; Vising, AN, no. 22), extant in 3 copies of which one is of known provenance: Derby nuns.

Benedeit: Voyages of St Brendan, written about 1121 for Aelis of Louvain, Henry I's queen, beginning 'Donna Aaliz la reine' (Langfors, Incipit, p. 100; Bossuat, Manuel, nos 3226--32; Vising, AN, no. 10), extant in fragment and 4 copies of which one is of known provenance: Durham.

Beneit, monk of St Albans, about 1185: Life of St Thomas, about 2,000 lines, beginning 'Al Deu loenge, en son service' (Langfors, Incipit, p. 11; Naebeus, NLS, XXVII, no. 2; Vising, AN, no. 19), extant in 6 copies. A further 2 copies, not known to survive, appear in a medieval catalogue: Dover (2 copies). Three more copies of the Life of St Thomas in French, of this version or the one by Guernes de Pont-Sainte-Maxence, not known to survive, occur in medieval catalogues: Flaxley; Peterborough; Titchfield.

French Index

Bernal, Alexander de: romance of Athys and Prophilias, beginning 'Qui saiges
est de sapience' (Langfors, Incipit, p. 332; Bossuat, Manuel, nos 1105--10),
extant in 8 copies and a fragment. Another copy, not known to survive,
appears in a medieval catalogue: Dover.

Bernard: Meditation of St Bernard on Our Lady and on the Passion of Our Lord,
not known to survive, appears in a medieval catalogue: Bordesley.

Berseville, William de: canon, presumably of the Austin house at Barnwell: Life
of St Giles, 3,794 lines, beginning 'D'un dulz escrit orrez la sune' (Langfors,
Incipit, p. 110; Vising, AN, no. 15), extant in one copy and an extract.

Bestiary: see Philippe de Thaur and William the Norman, and also Richard de
Fournival.

Bestournée, La: nonsense verses by 'Richard' in 245 lines, beginning 'Estrangement/
Se fet mun quer dolent' (Langfors, Incipit, p. 140; Naetebus, NLS, App.
III, no. 3, p. 190; Vising, AN, no. 266), extant in 2 copies of which one is
of known provenance: Reading.

Beuves de Hampton, chanson de geste of Bevis of Southampton, extant in 2
fragments of a 12th-century AN version and in 7 copies of 3 13th-century
continental versions. A further 3 copies, probably of the AN version, not
known to survive, appear in medieval catalogues: Evesham; Leicester;
Titchfield.

Bibesworth, Sir Walter of, crusader and grammarian, see Russell, Thirteenth
Century Writers, pp. 175--6: (1) Instruction in French, in verse with
ME glosses, written for Lady Denise de Monchensey (d. 1304), 1,134 lines,
beginning 'Femme ke aproche sun teins' (Vising, AN, no. 386), extant in
14 copies of which 2 are of known provenance: Buckfast; Hereford Franciscans.
A further 2 copies, not known to survive, appear in medieval catalogues:
Evesham; Titchfield; and another possible copy occurs in a medieval catalogue:
Canterbury St A..

(2) Dialogue with Henry de Lacy, Earl of Lincoln, urging him to join
the 1270 Crusade, 6 x 12 lines, beginning 'Sire Gauter dire vus voil'
(Vising, AN, no. 237), extant in one copy of known provenance: Bolton.

(3) Dytees, grammatical rhymes to a lady, beginning 'Amour m'ount si
enchanté' (Langfors, Incipit, p. 15; Vising, AN, no. 236), extant in one
copy of known provenance: Hereford Franciscans.

Bible: (1) a corrupt 14th-century AN version (Vising, AN, no. 352), extant
in 3 copies of which one is of known provenance: Reading (Genesis--Tobias).

(2) a version incorporating a commentary and Jerome's prologues, extant
in one copy of known provenance: Flixton (Genesis--Job).

A further 5 copies of the Bible, not known to survive, appear in medieval
catalogues: Dover St R. (Maccabees, Judges and Kings); Essbourne;
Lanthy; Peterbourgh; Ramsey.

Bible Stories, paraphrased extracts from the Vulgate and Jerome's Commentaries,
about 4,500 lines, beginning 'Le rey de glorie, le Deu omnipotent'
(Langfors, Incipit, p. 200; Vising, AN, no. 9), extant in 7 copies of which
2 are of known provenance: Derby Ben. nuns; Lanthy. A further 2 possible
copies, not known to survive, appear in medieval catalogues: Leicester;
Titchfield.

Biblical History: (1) a short metrical summary of Sacred History up to the time of Christ, beginning 'En la bible vus trouverez' extant in a MS of known provenance: Abingdon.

(2) a longer version of Bible History extant in a MS of known provenance: Bolton.

Bozon, Nicole, Franciscan friar of Nottingham, prolific AN poet. (1) a. Les Contes Moralises, 745 moral topics illustrated by stories and fables in prose (Vising, AN, no. 368), extant in 3 copies of which 2 are of known provenance: Chester Franciscans; Hereford Franciscans. Another probably copy, not known to survive, appears in a medieval catalogue: Peterborough.

b. Proverbes de Bon Enseignement, Latin moral sententiae drawn largely from the Florilegium of Sedulius Scotus, each followed by a short metrical French version, introduction beginning 'Chier amis, recevez de moi,' first stanza beginning 'Li sages dit en sun livre' (Langfords, Incipit, pp. 59, 209; Naetebus, NLS, XL, no. 11; Vising, AN, no. 265), extant in 70 copies of which 2 are of known provenance: Durham; Ossory. Another possible copy, not known to survive, appears in a medieval catalogue: Bordesley.

(2) Enseignement pieux on the brevity of human life, beginning 'Puis ke hom deit de ci partyr' (Langfords, Incipit, p. 295; Vising, AN, no. 177), extant in 3 copies of which 2 are of known provenance: Canterbury St A.; Hereford Franciscans.

(3) Gospel Poem on the love of God and the hatred of sin, 780 lines, beginning 'Seint Pol li apostre dist' or 'Chascuns doit estre ame' (Langfords, Incipit, pp. 358, 58; Vising, AN, no. 154), extant in 7 copies of which 2 are of known provenance: Belvoir; Waterford Hospitaliers. Another probable copy, not known to survive, appears in a medieval catalogue: Dover; and a possible copy occurs in a medieval catalogue: Peterborough. Most of the poem was incorporated in 3 sections into the Manuel des Pechés.

(4) Plainte d'Amour, 165 to 169 stanzas, beginning 'Amour, Amour, ou estes vous?' (Langfords, Incipit, p. 13; Naetebus, NLS, LXIII, no. 3; Vising, AN, no. 357), extant in 5 copies of which 3 are of known provenance: Hereford Franciscans; Ludlow; Whalley. Another copy, not known to survive, appears in a medieval catalogue: Peterborough.

(5) a. Verse-sermon in 7 short sections extant in one MS of known provenance: Hereford Franciscans. The first section begins 'Ben deit homme ke alme porte' (Langfords, Incipit, p. 44; Vising, AN, no. 152), and the section on Paynes et joies, about 100 lines in 6-line stanzas begins 'Ben e Mal unt fet covenant' (Langfords, Incipit, p. 46; Naetebus, NLS, LXIII, no. 1; Vising, AN, no. 363).

b. Moral Life, a short poem beginning 'Un prodom en compaignie' (Vising, AN, no. 364), extant in one copy of known provenance: Hereford Franciscans.

(6) a. Annunciation, in 6-line stanzas, beginning 'La meel de ciel' (Langfords, Incipit, p. 198; Naetebus, NLS, XXIV, no. 1, Sonet and Sinclair, Prières, no. 1045; Vising, AN, no. 86), extant in 2 copies of which one is of known provenance: Hereford Franciscans.

b. Plainte Notre-Dame, 43 x 4 lines, beginning 'Reigne coronée, flour de parais' (Langfords, Incipit, p. 346; Naetebus, NLS, VIII, no. 72; Sonet and Sinclair, Prières, no. 1782; Vising, AN, no. 96), extant in 3 copies of which one is of known provenance: Hereford Franciscans.

Bozon, continued.

- c. Ave Maria paraphrase, beginning 'Reigne des aungles, recevez cest ave' (Langfors, Incipit, p. 347; Naetebus, NLS, VIII, no. 12; Sonet and Sinclair, Prières, no. 1787), extant in one copy of known provenance: Hereford Franciscans.
- d. verse-prayer, 2 x 10 lines, beginning 'Ave Virge Marie./Lesteille ke dreit gwie' (Langfors, Incipit, p. 38; Naetebus, NLS, LVIII, no. 1; Sonet and Sinclair, Prières, no. 161), extant in a copy of known provenance: Hereford Franciscans. The verse-prayers beginning 'Jeo vous salu, Marie' and 'Jeo vous salu reyne de mercy e de pyte' may also be by Bozon.
- (7) a. Christ the King, allegory on the Passion seen as a king fighting the Enemy to rescue his bride, 50 x 4 lines, beginning 'Un rois jadis estait qe avait un amie' (Langfors, Incipit, p. 432; Naetebus, NLS, VIII, no. 54; Visig, AN, no. 355), extant in 2 copies of which one is of known provenance: Hereford Franciscans.
- b. Christ the Warrior, allegory on Our Lord armed for battle on the cross, beginning 'Seignours, or reescotez haute chevalerie' (Langfors, Incipit, p. 376; Naetebus, NLS, VIII, no. 55; Visig, AN, no. 356), extant in one copy of known provenance: Hereford Franciscans.
- (8) a. Chariot of Pride (Char d'Orgueil), allegorical and didactic poem exhorting to confession, about 500 lines, beginning 'La reine de peccé est estreite de haut lignage' (Langfors, Incipit, p. 192; Naetebus, NLS, VIII, no. 5; Visig, Visig, AN, no. 291), extant in 4 incomplete copies of which one is of known provenance: Hereford Franciscans. Another probably copy, not known to survive, appears in a medieval catalogue: Peterborough.
- b. allegorical Letter of Fride the Emperor, 206 x 2 lines, beginning 'Escutez, seignours, un tretiz' (Langfors, Incipit, p. 139; Visig, AN, no. 287), extant in 2 copies of which one is of known provenance: Abingdon.
- (9) a. Praise of Women, 39 stanzas incomplete, beginning 'De bone femme la bonté' (Langfors, Incipit, p. 80; Naetebus, NLS, XXVII, no. 1; Visig, AN, no. 359), extant in one copy of known provenance: Hereford Franciscans.
- b. Woman and Magpie, comparison of their natures, 13½ 6-line stanzas, beginning 'Femme a la pie' (Langfors, Incipit, p. 142; Naetebus, NLS, LXI, no. 3; Visig, AN, no. 282), extant in 2 copies of which one is of known provenance: Hereford Franciscans.
- (10) a. treatise on Denaturence, beginning 'Va, escrit, en moun message' (Langfors, Incipit, p. 435; Visig, AN, no. 362), extant in one copy of known provenance: Hereford Franciscans.
- b. Dispute of Body and Soul, 65 x 6 lines, beginning 'Si cum jeo ju en un lit' (Langfors, Incipit, p. 393; Naetebus, NLS, LXIII, no. 2; Visig, AN, no. 361), extant in 4 copies of which one is of known provenance: Hereford Franciscans.
- (11) satires quite probably by Bozon: a. Solaz de une dame, on a devout lady who doted on dogs, 74 x 4 lines, beginning 'Jeo say un dame de bone pourveance' (Langfors, Incipit, p. 184; Naetebus, NLS, VIII, no. 8; Visig, AN, no. 281), extant in one copy of known provenance: Abingdon.
- b. Against abusers of power, with the rubric 'Ky plus put autre destrut', 64 lines beginning 'Deu ke est golous de vertu et bontes' extant in one copy of known provenance: Abingdon. .

Bozon, continued.

(12) Saints' Lives. Bozon wrote brief metrical lives of Sts Agatha, Christine, Juliana, Lucy and Martha, and also lives of the following saints:

a. Agnes, over 300 lines, beginning 'Jeo su prió, meis sanz prier' (Langfors, Incipit, p. 182), extant in one copy. A book containing a romance of Agnes, not known to survive, appears in the medieval catalogue of Bordesley.

b. Elizabeth of Hungary, 414 lines, beginning 'Nouvele chose en nostre verger' (Langfors, Incipit, p. 235), extant in 2 copies of which one is of known provenance: Campsey.

c. Margaret, 330 lines, beginning 'Vus qui avez desirance' (Langfors, Incipit, p. 442; Vising, AN, no. 121), extant in one copy. Another copy of a Life of St Margaret, not known to survive, possibly of Bozon's version, appears in a medieval catalogue: Peterborough.

d. Mary Magdalen, 504 lines, beginning 'Confort est al pecheur' extant in 2 copies of which one is of known provenance: Campsey.

e. Paphnuce, 214 lines, beginning 'Un seynt hom de religioun' (Langfors, Incipit, p. 432; Bossuat, Manuel, no. 3345), extant in 2 copies of which one is of known provenance: Campsey.

f. Paul the Hermit, 914 lines, beginning 'Le primer hermite ke ay trovée' (Langfors, Incipit, p. 200; Bossuat, Manuel, no. 3363), extant in 2 copies of which one is of known provenance: Campsey.

Bretton, John de, Bishop of Hereford (d. 1275), may have written the late 13th-century French legal treatise based on Bracton's Latin work De legibus Angliae. The French tract is extant in at least 28 copies of which 7 are of known provenance: Canterbury St A.; London Guildhall (2 copies); Chancery's Inn, London; Merevale; Reading; Titchfield. A further 4 probable copies, not known to survive, appear in medieval catalogues: Dover St R.; Durham/Lindisfarne; Ramsey; Titchfield.

Capgrave, John (see ME Index), wrote Biblical commentaries in French, 1430-40.

Carmarthen, Simon of, probably Austin canon of the Carmarthen house, wrote for a colleague a verse-sermon on penitence taking the text 'Strait is the gate, and narrow is the way' 45 x 5 lines, beginning 'De un chemin plus large assetz' (Langfors, Incipit, p. 90; Vising, AN, no. 171), and 52 lines, beginning 'Par la prière de un men compaignon' (Vising, AN, no. 149), extant in one copy. Another possible copy, not known to survive, appears under the title Porta clausa in a medieval catalogue: Peterborough.

Cato, in French verse, see Ruhe, Disticha Catonis. There are at least 7 versions, including: (1) anonymous version in French, with Latin version, 1,078 lines, partly in 6-line stanzas, beginning 'Cum jeo me aparceu homes pluseurs' (Langfors, Incipit, p. 72; Naetebus, NLS, LXII, no. 2; Vising, AN, no. 46), extant in one copy of known provenance: Durham.

Cato, continued.

(2) Everard of Kirkham's version, probably by a mid 12th-century monk of Bury, incorporating the Latin version, 191 x 6 lines, beginning 'Catin esteit paiien' (Langfors, Incipit, p. 50; Naetebus, NLS, LXII, no. 4; Vising, AN, no. 45), extant in 6 copies of which 3 are of known provenance: Canterbury St A.; Norwich; Reading. A further 3 copies, not known to survive, appear in medieval catalogues: Canterbury St A.; Dover (2 copies) Two of the extant copies are accompanied by an English version.

(3) Elie of Winchester's version, probably by a late 12th-century monk of Winchester, 766 lines, beginning 'Ki volt saveir l'afaitement' (Langfors, Incipit, p. 342; Naetebus, NLS, LXII, no. 7; Vising, AN, no. 44), extant in 4 copies of which 3 are of known provenance: Bury; Westminster; Waterford Hospitallers. Another copy, not known to survive, appears in a medieval catalogue: Peterborough.

(4) Adam de Suel's version, beginning 'Seignour, ains que je vous commans' or 'Seigneurs, oiez que je vous commans' (Langfors, Incipit, pp. 365--6, 374; Naetebus, NLS, XL, no. 3), extant in 16 copies, mainly continental. Another copy, not known to survive, appears in a medieval catalogue: Dover. Another copy of Cato in French, not known to survive, appears in a medieval catalogue: Titchfield.

Chansons: see Amis et Amiles; Antioch, Capture of; Aspremont: Aye d'Avignon; Bar-sur-Aube, Bertrand de (Aimeri de Narbonne and Girard de Vienne); Beuves de Hampton; Charlemagne; Doon de Mayence; Doon de Nanteuil; Drian and Madoc; Fierabras; Four Sons of Aymon; Fulk Fitzwarin; Guy de Bourgoyne; Guy de Nanteuil; Knight of the Swan; Louis; Maugis d'Aigremont; Otinel; Renart, Jean de (Guillaume de Dole); William of Orange. See also Romances.

Chanson de la Passion, 75 lines, beginning 'Eya ore ma duce amie' (Langfors, Incipit, p. 115; Sonet and Sinclair, Prières, no. 629), extant in one copy of known provenance: Canterbury St A..

Chante-pleure, or Fleuro-chants, religious poem beginning 'De celui haut Seigneur qui en la croiz fu mis' (Langfors, Incipit, p. 81; Naetebus, NLS, VIII, no. 71; Sonet and Sinclair, Prières, no. 352), extant in 17 copies, of up to 64 stanzas, of which 2 are of known provenance: Canterbury St A.; Hereford Franciscans.

Chapu, Guillaume: Normandy Customs, in verse, beginning 'De par la Trinite, Amen' (Langfors, Incipit, p. 86; Bossuat, Manuel, no. 2961), extant in 7 copies. Another possible copy, not known to survive, appears in a medieval catalogue: Titchfield.

Chardry, AN author of 3 works, about 1200 (Bossuat, Manuel, nos 3217, 3511), including: (1) Josaphaz (Barlaam and Josaphat), 2,945 lines, beginning 'Ki vout a nul ben entendre' (Langfors, Incipit, p. 335; Vising, AN, no. 20), extant in 2 copies. Another probable copy, not known to survive, appears in a medieval catalogue: Titchfield.

(2) Set Dormanz, the legend of the Seven Sleepers, 1,898 lines, beginning 'La vertu Deu ki tuz jurs dure' (Langfors, Incipit, p. 196; Vising, AN, no. 21), extant in 2 copies. Another probable copy, not known to survive, appears in a medieval catalogue: Titchfield.

Charlemagne: a chanson telling 'How Charlemagne acquired the Lord's crown' appears in a medieval catalogue: Peterborough. This may in fact have been a copy of the Couronnement de Louis, or of the Pilgrimage of Charlemagne to Jerusalem and Constantinople (Bossuat, Manuel, nos 626-45) extant until 1879 in one copy.

French Index

Charm, using the names of God, with a French rubric, extant in a MS of known provenance: Waterford Hospitallers.

Chartularies: a Latin chartulary with a French charter is of known provenance: Westminster. Two French chartularies, not known to survive, appear in medieval catalogues: Dover; Corpus Christi College, Cambridge.

Chastel de leal amour, one of the forms of the Demaundes d'Amour, beginning 'Du chastel d'Amour vous demauns' (Langfors, Incipit, p. 108), extant in at least 5 copies of which 3 are of known provenance: Hereford Franciscans; St Albans; Winchester. Another copy of one of the versions of the Questions of Love in French not known to survive, appears in a medieval catalogue: Titchfield.

Chess, a 14th-century metrical treatise with diagrams, dealing with 58 chess problems derived from the Lombard writer Nicholau de Nicolai, 1,842 lines, beginning 'Seignors, un poy entendés/vous ke les gius des eschés ames' (Langfors, Incipit, p. 383; Visig, AN, no. 367), extant in one copy of the full form and 2 shorter forms, all of known provenance: London Carmelites (full version); Abbotsbury; Cerne.

Chiromancy, or palmistry: (1) a treatise on the science, compiled from the writings of 3 authors on the subject, with diagrams, not known to survive, appears in a medieval catalogue: Canterbury St A..

(2) a short chiromantic meditation on sin, with diagrams, in a MS of known provenance: Ludlow.

Chronicles. A. Metrical national chronicles, or Bruts. (See also Geoffrey Gaimar, Robert Wace, Peter de Langtoft and Jordan Fantosme).

(1) Brut chronicle prefaces. a. Des graunz jaianz, on the legendary prehistory of Britain, 562 lines, beginning 'Ci put hom saver coment' (Langfors, Incipit, p. 70; Visig, AN, no. 378d), extant in 15 copies, many imperfect, of which 2 are of known provenance: Lichfield; York St M. (with Brut chronicle).

b. Albion-Britain-Logre, on the successive names of Britain, in sections of 10, 8 and 16 lines, beginning 'De une Roy de grece Albyne la fyle' extant in one copy as a preface to a Latin chronicle of known provenance: St Albans.

(2) an anonymous substitution for Wace's Roman de Brut, extant in one copy of known provenance: Hagnaby.

(3) a mid 13th-century continuation to Wace's Roman de Brut, 1,248 lines (Visig, AN, no. 295), extant in 2 copies of which one, beginning at line 355, is of known provenance: Fountains.

(4) a short account in verse of the Embassy from the King of England, Edward I, to the King of France, Phillip IV, in 1294, beginning 'Autoyne de. hors ters de par le rey en veez' extant in one copy of known provenance: Bristol St A./Dublin.

B. Prose chronicles. (1) Brut chronicle, a compilation extant in numerous copies in Latin, French and English, of which 2 French copies are of known provenance: York St M. (2 copies). Another French Brut chronicle, not known to survive, appears in a medieval document: Tichmarsh.

Chronicles, continued.

- (2) Le Livre de Reis de Britannie, e le Livre de Reis de Engleterre, a prose epitome from several chronicles, from Brut to 1274 (Vising, AN, no. 298). The first, genealogical part is extant in 12 copies of which one is of known provenance: Peterborough. The second part is extant in 2 copies each followed by a local continuation, of known provenance: Norwich; Sempringham. Another probable copy, not known to survive, appears in a medieval catalogue: Canterbury (Peter of Ickham's book), and another possible copy occurs in a medieval catalogue: Canterbury St A..
- (3) Saxon and Norman kings, a short account or chronicle (Vising, AN, no. 374), found in at least 3 copies of known provenance: Canterbury St A.; Rochester; Waterford Hospitallers. Another possible copy, not known to survive, appears in a medieval catalogue: Canterbury St A..
- (4) brief chronicle of England, 1066--1291, written in Latin and French at London St Paul's by an Austin canon, extant in one copy of known provenance: Bristol St A./Dublin.
- (5) a chronicle of secular and ecclesiastical events, in Latin and French, extant in one fragment of known provenance: Canterbury.
- (6) a Cronica abreuiata in French prose, beginning 'Come hughe le dispenser,' extant in one copy of known provenance: Canterbury St A..
- (7) prose account of the Meeting of the Kings of England and France in 1346 (Vising, AN, no. 381), extant in one copy of known provenance: London Guildhall.

C. London Chronicles. (1) Latin chronicle 1188--1274, by Alderman Arnold Thedmar, with French additions, extant in a copy of known provenance: London Guildhall.

(2) AN chronicle, about 1276 to 1345, extant in one copy of known provenance: London Guildhall.

D. Local chronicles and versions.

Barking: an account of where the abbesses were buried was added to an ordinal of known provenance: Barking.

Canterbury: John of Canterbury's Polistorie, a prose chronicle based on Wace's Roman de Brut but with emphasis on the ancient privileges of the priory (Vising, AN, no. 376, information erroneous), extant in one copy of known provenance: Canterbury. Another copy, not known to survive, appears in a medieval catalogue: Dover. A further 2 copies of a French Brut which appear in the medieval catalogue of Canterbury might be copies of Wace's chronicle or of John's version.

Delapré: 13th-century prose Delapré chronicle of the house and its patrons, the Earls of Huntingdon, extant in a transcript, Bodl., Dugdale 18.

Dover: Dover castle chronicle (Chronica fundacione castri), beginning 'In chasteau de douere,' not known to survive, appears in a medieval catalogue: Dover.

Godstow: Foundation of the abbey, a short account in French prose prefacing the Latin Register of the nunnery: Godstow.

Hospitallers: Chronicle of the Hospitallers, a long metrical account of the foundation of the Order, and an exhortation based on its rule, beginning 'Al tens zezar le premerain/Ke emperereur fu roman' extant in one copy of known provenance: Waterford Hospitallers.

Chronicles, continued.

Llandaff: a MS of the Liber Landavensis is reported to have contained, added at the end, an account in Old French of the bishops of the see.

Norwich: Livre de Reis (see above) with the so-called 'Wroxham' continuation to 1306, extant in one copy of known provenance: Norwich.

Peterborough: La Geste de Burgh, a version in AN Alexandrine laisses, in chanson style, late 12th or early 13th century, of Hugh Candidus' Latin Peterborough Chronicle. The French chronicle, extant only in a transcript of 612 lines, was formerly extant in Cotton Otho A.xvii (burnt 1731) of known provenance: Peterborough.

Peterborough: a French prose chronicle occupies the margins of ff. P6v-90 of Laud. Misc. 636 of known provenance: Peterborough (AS Chronicle MS).

Sempringham: Livre de Reis (see above) with Sempringham continuation to the 1320s, extant in one copy of known provenance: Sempringham.

Wigmore: History of the Foundation of Wigmore abbey and its relationship with its benefactors, the Mortimers, extant in a 14th-century copy of known provenance: Wigmore.

York: Anonimale chronicle (anonymous chronicle), an AN continuation of the Brut chronicle 1334-82, compiled from various sources, extant in one copy of known provenance: York St M..

E. Continental chronicles. (1) Chronicles of Normandy, see Robert Wace and Benoit de Sainte-Maure. A copy of one of these chronicles, not known to survive, appears in a medieval catalogue: Durham; and another possible copy occurs in a medieval catalogue: Bermondsey.

(2) Grand Chronicles of France, to 1380. One copy is of known provenance: London Guildhall.

Coinci, Gautier de: see Miracles of Our Lady.

Commentary on the Psalter, such-expanded AN version based on Peter Lombard's Latin Commentary (Vising, AN, no. 7), extant in 3 copies of known provenance: Durham (3 vols); Exeter Dominican/Laxton (vol. 2); Reading (vol. 2, imperfect). Another imperfect copy, not known to survive; appears in a medieval catalogue: Durham (vol. 2).

Confession, forms of, occur in 2 MSS of known provenance: Cerne; Ely.

Coronation: (1) ceremony used for Charles V of France, extant in a MS of known provenance: Glasgow.

(2) coronation ceremony in French and Latin, previously found in an extant MS of known provenance: Canterbury Franciscans.

Cross: A (1) Legend of the Holy Rood Tree, or Life of Seth, in verse, about 429 lines, beginning 'Après ke Adam fu getez' (Langfors, Incipit, p. 19; Vising, AN, no. 116), extant in one copy of known provenance: Bury. Another copy of this or another version of the history of the Rood Tree, not known to survive, appears in a medieval catalogue: Titchfield.

(2) Legend of the Holy Rood, in prose (Vising, AN, no. 180), extant in 4 copies of which one is of known provenance: Whalley.

Cross, continued

(3) History of the Holy Cross, a short prose version beginning 'Ky vodra oier et savoir de la verrai croice' extant in a MS of known provenance: Durham.

B. Meditations on the Cross, not known to survive, appear in 2 medieval catalogues: Canterbury; Titchfield. These were probably copies of a version or versions of the Hours of the Cross (Långfors, Incipit, pp. 182, 397 etc.)

Dance of Death: a version of Les Trois Morts et les Trois Vifs, 6 x 24 lines, beginning 'Compains, vois tu ce que je voi' (Långfors, Incipit, pp. 72--3; Naetebus, NLS, LXXXV, no. 10), extant in 8 copies, of which one, of 6 x 6 lines, is of known provenance: Chicksands.

Debates and dialogues: (1) Dispute of Body and Soul, in verse, beginning 'Un samedi par nuit' (Långfors, Incipit, p. 433), extant in 5 copies of which one is of known provenance: Durham.

(2) Debate of a Mother and a Daughter on the merits of the girl's two suitors, 5 x 10 lines, beginning 'Bel mere ke frai?/De deuz amanz su mis en plai' (Långfors, Incipit, p. 43; Vising, AN, no. 52), extant in one copy of known provenance: Hereford Franciscans.

(3) Dispute of Our Lady and the Cross, 22 x 6 lines, beginning 'La virge put hore asener' (see Sonet and Sinclair, Prières, no. 302), extant in one copy of known provenance: Hereford Franciscans.

(4) Dispute of the Spirit and the Soul, not known to survive, appears in a medieval catalogue: Peterborough.

(5) dialogue on the Ages of Man, 36 lines, beginning 'Ore egardetz sanz vayllards' extant in one copy. Another possible copy, not known to survive, appears in a medieval catalogue: Titchfield.

(6) Reproach of the Heart to the Eye through which sin gains entry, beginning 'Tu mas hony de ton mau regarder' extant with an English version in one copy of known provenance: Rochester/Merton Coll., Oxford.

Decretals, in French, not known to survive, appear in a medieval catalogue: Leicester.

Devotions: 2 volumes of devotions in French, not known to survive, appear in a medieval catalogue: Canterbury St A..

Dispensation, the evils of, a treatise, not known to survive, appears in a medieval catalogue: Peterborough. The tract may have been on the abuses of the distribution of pardons or dispensations.

Dits des Philosophes: (1) version beginning '(Il) nest pas sire de son pays' (Långfors, Incipit, p. 231; Naetebus, NLS, XL, no. 10/LXXXVII, no. 4), extant in 23 copies, of which one is of known provenance: Barking.

(2) version beginning 'Hier Alexandre faisoit son tresor dor' (Långfors, Incipit, p. 158), extant in 3 copies, of which one is of known provenance: Barking.

Doctrinal Sauvage, poem on ethics, beginning 'Seigneur, or escutez, que deus vous beneie' (Långfors, Incipit, pp. 377--8, 55, 243, 258, 261, 394; Bossuat, Manuel, no. 2680), extant in 25 copies of which one is of known provenance: Reading. Another possible copy, not known to survive, appears in a medieval catalogue: Canterbury St A..

Documents in French occur in MSS from Canterbury St A., Leicester guild, London Guildhall, Muchelney and Westminster.

Doon de Mayence, 13th-century chanson de geste, 11,505 lines, beginning 'Oes, seigneurs, pour Dieu, qui sus tous a puissanche' (Bossuat, Manuel, nos 321--3), extant in 3 copies. Another copy, not known to survive, appears in a medieval catalogue: Bordesley. The chansons of the Four Sons of Aymon, Guy de Nanteuil and of Doon de Nanteuil belong to the Doon de Mayence cycle.

Doon de Nanteuil, chanson of the second of Doon de Mayence's twelve sons (Bossuat, Manuel, no. 324) perhaps by Huon de Villeneuve, extant in one fragmentary copy. A further 2 copies, not known to survive, appear in a medieval catalogue: Bordesley.

Dreams, a short tract on their significance, found in a MS of known provenance: Waterford Hospitalers.

Drian and Madoc, an unknown chanson de geste or romance, appears in a medieval catalogue: Leicester.

Ema, Song of, perhaps in French, see under Winchester.

Epitaphs in French prose are reported from Ashford, Chichester, Lincoln, London Guildhall and Westminster. The common couplet '... gist icy/Dieu de salme eyt mercy' is recorded from Ewenny, Hereford and London, Smithfield Austins.

'En toy qui es Fitz le dieu le pere': 3 x 2 lines in a mural painting above John Gover's tomb in the Austin chapel in the church of St Mary Overie, the priory church of Southwark.

'Ou tu passes, j'ay passe': 4 lines reported from Canterbury Cathedral.

'Tu qui passes oue bouche close': 28-line epitaph taken from the Castorement d'un Fere a son Fils by the Black Prince for his own tomb: Canterbury Cathedral.

Euctavit cor meum, verse paraphrase of Psalm 44, composed for Marie, Countess of Champagne 1164--98, perhaps by her confessor, Adam de Perseigne, 2,168 lines, beginning 'Une chanson que David fist' (Langfors, Incipit, pp. 417--8; Bossuat, Manuel, nos 3050--1), extant in 15 copies. Another copy, not known to survive, appears in a medieval catalogue: Titchfield.

Eustache, or Placidus, Life of, found in at least 3 prose and 11 verse forms (Bossuat, Manuel, nos 3254--69). (1) fragmentary version of 12 x 6 lines, beginning 'Placidus iert nome' (Vising, AN, no. 130), extant in one copy of known provenance: Southwick.

(2) version of 1,250 lines, beginning 'Au tens ke l'estat de seinte eglise' (Langfors, Incipit, p. 31; Vising, AN, no. 129), extant in one copy of known provenance: Belvoir.

Another copy of one of the version of the Life of (St) Eustache, not known to survive, appears in a medieval catalogue: Bordesley.

Fabliau of the Knight, his Lady and the Clerk, in verse, 586 lines, beginning 'Un chivaler jadis estoit' (Langfors, Incipit, p. 415; Bossuat, Manuel, no. 2495; Vising, AN, no. 220), extant in one copy of known provenance: Canterbury St A..

- Falconry:** (1) Latin notes on the kinds of falcons, with French glosses, an AN tract on falconry and a draft of a letter on the qualities of an ideal hawk, all found in a MS of known provenance: Hereford Franciscans.
- (2) metrical letter on the illnesses of falcons, beginning 'Bel oncle cher, jo le sai pur veir' (Langfors, *Incipit*, p. 43; Vising, *AN*, no. 309), extant in one copy of known provenance: Reading.
- Fantosse, Jordan**, master of schools at Winchester, wrote an AN chronicle of the war between the English and the Scots, 1173--4, 2,071 lines, beginning 'Oez veraie estoire, que Deu vus benoie' (Langfors, *Incipit*, p. 247), extant in 2 copies of which one is of known provenance: Durham.
- Fierabras**, 12th-century chanson de geste, 6,219 lines, beginning 'Seignour, or faites pais, s'il vous plaist, escoutez' (Bossuat, *Manuel*, nos 339--60), extant in 4 copies. A further 2 copies, not known to survive, appear in medieval catalogues: Bordesley; Dover.
- Fifteen Signs before Doomsday**, in verse, beginning 'Se ne vous cuidasse enuier' (Langfors, *Incipit*, pp. 387--8, 243, 245, 255, 256, 391; Bossuat, *Manuel*, nos 3082--5; Vising, *AN*, no. 9), extant in at least 21 copies of which 4 are of known provenance: Canterbury St A. (2 copies); Lanthony; Waterford Hospitallers.
- Folios of the World**, beginning 'Ke nul ben ne set ne nul ne veut aprendre' (Langfors, *Incipit*, p. 328; Vising, *AN*, no. 257), extant in various versions in at least 6 copies, of which one is of known provenance: Durham. A slightly different version, beginning 'Cynkante et dix folis sunt' (Langfors, *Incipit*, p. 70), extant in a copy of known provenance: Durham. A further 3 copies, not known to survive, appear in medieval catalogues: Dover (2 copies); Peterborough.
- Four Daughters of God**, allegorical debate between Mercy, Truth, Justice and Peace, beginning 'De quatre sorurs vus voil dire' (Langfors, *Incipit*, pp. 86--7, 133, 211, 251, 269, 271--2, 285, 323, 431--2; Nnetebus, *NLS*, VIII, no. 93 and XXXVI, no. 16; Bossuat, *Manuel*, nos 353--5; Vising, *AN*, no. 289), extant in 10 copies of which 4 are of known provenance: Canterbury; Canterbury St A.; Norwich (2 copies).
- Four Sons of Aymon**, 13th-century chanson de geste, 18,489 lines, beginning 'Seignour oiez chancon de grant nobilite' (Bossuat, *Manuel*, nos 667--82), extant in 14 copies of which one is of known provenance: Peterhouse, Cambridge. A further 2 copies, not known to survive, appear in medieval catalogues: Canterbury St A.; Exelme.
- Fournival, Richard de: Bestiaire d'Amour**, extant in 17 copies of which one is of known provenance: Ludlow. In Segre's edition are noted 3 lost copies of the work.
- France, Marie de**, late 12th- early 13th-century authoress, possibly Henry II's illegitimate half-sister who was abbess of Shaftesbury 1181--1216.
- (1) *Lais*, a collection of 12 Breton *Lays* (Bossuat, *Manuel*, nos 1480--1520), extant in 5 copies of which one, the only full copy, is of known provenance: Reading.

French Index

France, Marie de, continued.

- (2) Isopet, fables derived from Aesop, beginning 'Cil qui sevent de letreüre' (Langfors, Incipit, pp. 68, 155; Bonsant, Manuel, nos 2552--9), extant in 23 copies of which 2 are of known provenance: Norwich; Reading. Another French Isopet, perhaps a copy of Marie's version, not known to survive, appears in a medieval catalogue: Peterborough.
- (3) St Patrick's Purgatory, beginning 'El nun de Dieu ki od nus seit' extant in one copy, BN, fr. 25,407.

Freine, Simund de, canon of Hereford: (1) Roman de Philosophie, a free translation from Boethius' De consolacione Philosophias, 1,658 lines, beginning 'Solaz dune e tout ire' (Langfors, Incipit, p. 398; Vising, AN, no. 55), extant in 3 copies of which one is of known provenance: Hereford Franciscans.

- (2) Passion of St George, 1,711 lines, beginning 'Sages est qui sen escrit' (Langfors, Incipit, p. 353; Vising, AN, no. 16), extant in 2 copies.

French Instruction: (1) Nominalia (subject glossaries or alphabetical vocabularies), Verballa (lists of conjugations of French verbs), and similar material appear in 5 extant MSS of known provenance: Buckfast ('donait' of Verbale and numbers); Bury (Verbale and Nominal); Canterbury St A. (Nominal); St Albans (metrical French-English Nominal, Vising, AN, no. 327, glossaries and Verbale); Westminster (Nominal). A further 2 compilations, not known to survive, appear in medieval catalogues: Corpus Christi College, Cambridge; Titchfield.

- (2) Neckham's grammatical treatise De Utensilibus, with AN glosses (Vising, AN, no. 321), extant in 7 copies of which 2 are of known provenance: Buildwas; Westminster.

- (3) Donais, or grammar books, probably similar to the compilations in (1), not known to survive, appear in 2 14th-century catalogues: Lanthony; Ramsey.

- (4) Orthographia gallica, early 14th-century Latin treatise on rules of French grammar (Vising, AN, no. 387), extant in 6 copies of which 3 are of known provenance: Bury; Robertsbridge; St Albans. A further 3 copies, not known to survive, appear in medieval catalogues: Corpus Christi College, Cambridge; Titchfield. A possible copy occurs as 'Dictamen in Gallica lingua' in an early 14th-century catalogue: Canterbury. See also Thomas Sampson, who used the tract in his teaching.

- (5) Aprise de Nurture, metrical grammatical treatise, 240 lines, beginning 'Beau dulce, esgardés' (Langfors, Incipit, p. 39; Vising, AN, no. 390), extant in one copy. Another possible copy, not known to survive, appears in a medieval catalogue: Bordesley.

- (6) La Perspective, grammatical treatise for pupils. Another copy, not known to survive, appears in a medieval catalogue: Glastonbury.

- (7) Femina, or La Femme, a metrical treatise in French and English, 2 lines of each alternating, written about 1400, 600 x 4 lines, beginning 'Beau enfant pur apprendre' (Langfors, Incipit, p. 39; Vising, AN, no. 401), extant in one copy. Another copy, not known to survive, appears in a medieval catalogue: Ramsey.

French Instruction, continued.

(8) a tract on French pronunciation, not known to survive, appears in a late medieval catalogue: Syon. See ME Index, Giles Duves.

French books, unnamed, appear in 13 medieval lists and catalogues: Amesbury; Bordesley; Canterbury (3 books); Canterbury St A. (5 books); Denny; Evesham; Hull/London Charterhouse; Leicester (2 books); All Souls College, Oxford; Merton College, Oxford (2 books); Shaftesbury; York; York Austin friars. French tracts also occur in medieval catalogues of Dover, Durham and Witham.

Fulk FitzWarin, romance of, see under Bridlington.

Gaimar, Geffrei, mid. 12th-century author of a cycle of 3 metrical chronicles, the second of which was the Estorie des Engleis, 6,532 lines, beginning 'Oid auez cumfaiement' (Vising, AN, no. 61), extant in a fragment and 4 copies of which one is of known provenance: Wagnaby. Another possible copy, not known to survive, appears in a medieval catalogue: Peterborough.

Garbelei, Perot de: verse-sermon on the Divisions of the World, in couplets, beginning 'Un liure de haut eurs' occurs in a MS of known provenance: Waterford Hospitallers.

Genealogies. A. Royal genealogies. (1) translation of Genealogia Normannorum, from the dissolution of the Heptarchy to Henry III (see Vising, AN, no. 332), extant in one copy of known provenance: Luffield.

(2) description of the Heptarchy and royal genealogy extending to the sons of Henry III, in linked roundel pictures accompanied by a French text, in a MS of known provenance: London Carmelites.

(3) genealogy to Edward III, mostly in Latin but including some French, in 2 MSS of known provenance: Wigmore; St Albans.

(4) a brief account of royal genealogies in a MS of known provenance: Durham.

(5) Walter of Whittlesey's illustrated Roll of Genealogies, of known provenance: Peterborough.

A royal genealogy in French, not known to survive, appears in a medieval catalogue: Witham.

B. Noble genealogies. (1) the 'Roll of Battle Abbey,' a list of the names of the families who came over with William the Conqueror, arranged in lines for easy learning, extant in many copies of which at least 4 are of known provenance: London Guildhall; St Albans; Titchfield; Wigmore. A version with a metrical preface, beginning 'Vous qui desierez a savoir' (Langfors, Incipit, p. 443), is extant in 2 copies of which one is of known provenance: Norwich Austin friars.

(2) Latin and French genealogical notes occur in the MS from Wigmore, and 2 genealogies of noble families appear in the MS from Norwich Austin friars.

Genesis, Book of, metrical version by Ewrat, nearly 21,000 lines, beginning 'Cil ki toz biens fait commencer' (Langfors, Incipit, p. 68; Bossuat, Manuel, no. 3027), extant in 3 copies. Another possibly copy, not known to survive, appears in a medieval catalogue: Bordesley.

- Gospels: a translation of part of a gospel occurs in an extant MS of known provenance: Hereford Franciscans; and a translation of all or part of the Gospel of St John, not known to survive, appears in a volume in a medieval catalogue: Peterborough. See also Robert de Gretham.
- Gospel of Nicodemus: (1) anonymous version in verse, 2,115 lines, beginning 'En le num de la Trinite' (Langfors, Incipit, p. 127; Vising, AN, no. 79), extant in one copy of known provenance: Canterbury St A..
- (2) Chretien's metrical version, 2,194 lines, beginning 'En l'onur de la Trinite' (Langfors, Incipit, p. 128), extant in 2 copies of which one is of known provenance: Muneaton.
- (3) one of the short prose forms, version A, extant in 7 copies of which one is of known provenance: Derby nunnery.
- Gower, John (see ME Index): one of Gower's French works, on the Dignity of the Husband, in 18 sections each of 3 stanzas rime royal, beginning 'Le creature de toute creature,' extant in 7 copies of which one is of known provenance: All Souls' Coll., Oxford.
- Gretham, Robert de: Miroir, or Evangile des domes, metrical version of the gospel-readings for Sundays, over 20,000 lines, beginning 'A sa tres chiere dame Aline' (Langfors, Incipit, p. 22; Vising, AN, no. 71), extant in 6 copies. Another possible copy, not known to survive, appears in a medieval catalogue: Bordesley.
- Grosseteste, Robert, Chancellor of Oxford University, became Bishop of Lincoln 1235: (1) Chateau d'Amour, an allegory of the coming of the King's Son to the Castle of Love (Mary) to rescue his thrall Adam, 1,757 lines, beginning 'Ki bien pense bien poet dire' (Langfors, Incipit, pp. 313-4; Bossuat, Manuel, nos 3561-2; Vising, AN, no. 153), extant in 9 copies of which 3 are of known provenance: Canterbury St A.; Durham (provenance not certain); Muneaton. A further 13 copies, not known to survive, appear in medieval catalogues: Canterbury; Canterbury St A. (3 copies); Durham; Leicester; London St Paul's; Meaux; Peterborough (2 copies); Titchfield (3 copies). Another copy was presumably at Sawley, where an English adaptation was made, see ME Index, Mirror of Lewd Men.
- (2) Marriage of the Devil's Nine Daughters, attributed to Grosseteste, a short allegorical verse treatise in which the nine vices are married off to suitable types and conditions of men, beginning 'Seignour, cis siecles ne vault rien' (or 'Le deable se voleyt maryer' or in one copy 'De gestes ne voit chaunter' Langfors, Incipit, pp. 367, 83, 197; Bossuat, Manuel, no. 3479; Vising, AN, no. 290; Naetsbus, NLS, XXXVI, no. 31), extant in several copies, of which 2 are of known provenance: Bardney; Bolton.
- (3) Peines de Purgatoire (Thomson, Grosseteste's Writings, no. 119), extant in 6 copies of which one is of known provenance: Norwich.
- (4) Prayer after meals and Prayer to St Margaret (Thomson, Grosseteste's Writings, nos 118, 117), extant in one copy of known provenance: Whalley.
- (5) Grosseteste's injunction addressed to the penitent after confession: a possible copy, attributed to him, appears in a medieval catalogue: Canterbury St A..
- Guy de Bourgoynes, early 13th-century chanson de geste, 4,304 lines, beginning 'Oiez seignour baroun, Dieus vous croisse bonte' (Bossuat, Manuel, nos. 475-9), extant in 2 copies. Another copy, not known to survive, appears in a medieval catalogue: Peterborough. See ME Index.

- Guy de Nanteuil, 12th-century chanson de geste, sequel to the chanson of Aye d'Avignon. The chanson of Guy de Nanteuil, 3,019 lines, beginning 'Of avez de Ayon, la bele d'Avignon' (Bossuat, Manuel, no. 480), is extant in one copy, a fragment and an Italianised copy. A further 2 copies, not known to survive, appear in a medieval catalogue: Bordesley (2 copies, one apparently accompanying a copy of Aye d'Avignon).
- Guy de Warwick, metrical romance of the 13th century, nearly 13,000 lines, beginning 'Puis cel tens ke Deus fu nez' (Långfors, Incipit, p. 293; Bossuat, Manuel, nos 1347--67; Vising, AN, no. 212), extant in 13 copies of which 4 are of known provenance; Byland; Canterbury St A.; Canterbury Franciscans (fragments); Chester. A further 5 copies, not known to survive, appear in medieval catalogues: Canterbury St A. (3 copies); Titchfield (2 copies); and the Song of Colbrand, in French or English, based on the story, was sung at Winchester.
- Hales, Thomas of, Franciscan friar and scholar: Sermon on the Talents (see Legge, AN in the Cloisters, pp. 84--5) extant in one copy of known provenance: Westminster.
- Holinand: Les Vers de la Mort, in 50 stanzas, beginning 'Mors, qui a'as nis muer en nue' (Långfors, Incipit, p. 223; Naetebus, NLS, XXXVI, no. 52), extant in 27 copies. An extract of 11 x 12 lines is of known provenance: Northampton.
- Herb names: a Latin glossary of medicinal herbs with their AN and usually also their English names (Vising, AN, no. 325), extant in one copy of known provenance: Reading. A similar glossary, not known to survive, appears in a medieval catalogue: Syon. French herbs names occur in another extant MS of known provenance: Crowland. See also Medical books, under medical glossaries.
- Hunting horn, a treatise on the various calls used in hunting, not known to survive, appears in a medieval catalogue; Titchfield. This may have been a copy of the third section of the Art de Venerie by William Twici, or an extract from one of the continental tracts on hunting (Bossuat, Manuel, nos 5530--54).
- Ho, Robert de, pseudonym Trebor: Enseignements de Robert de Ho, in verse, beginning 'Trebor commence sun tretis' (Långfors, Incipit, p. 407), extant in 2 copies. Another copy, not known to survive, appears in a medieval catalogue: Canterbury St A.
- Holy Land: a report by the Patriarch of Jerusalem on the recapture of the Holy Land with a description of the same, extant in many copies in the Latin form and in the French translation by Jehan de Vygnai, hospitaller, 1330, a copy of which is of known provenance: Syon.
- Honage ceremony procedures and forms of offering fealty occur in 3 MS of known provenance: Bristol St A./Dublin; Durham; Ramsey.
- Hours of the Passion, 7½ 10-line stanzas, beginning 'A matines voleit Jhesu orer' (Långfors, Incipit, p. 13; Naetebus, NLS, L, no. 1: Sonet and Sinclair, Priores, no. 17; Vising, AN, no. 83), extant in one copy of known provenance: Canterbury St A.. Another copy of some version of the Hours of the Passion, Contemplations for the Hours, not known to survive, appears in a medieval catalogue: Peterborough.

Husbandries: (1) Rules of St Robert (Vising, AN, no. 328), treatise on estate management written 1240-2 for Margaret, dowager Countess of Lincoln, based on Robert Grosseteste's Latia Statuta, 28 rules for the guidance of his estate and household officers. The French version of the Rules is extant in 9 copies of which 4 are of known provenance: Bury; Bolton; Canterbury; Ludlow.

(2) Seneschaucy, on the Office of the Seneschal (Vising, AN, no. 330), written for lawyers, extant in 14 copies of which 3 are of known provenance: Abbotsbury; Mottisfont (extract); Reading.

(3) Walter of Henley's Husbandry (Vising, AN, no. 329), an address from a father to his son on conduct and good management, extant in at least 34 copies of which 15 are of known provenance: Abbotsbury/Cerne; Battle; Canterbury (4 copies); Canterbury St A.; Durham; London Guildhall; Luffield; Mottisfont; Ramsey; Reading; Reading Franciscans; Tynemouth. A further 2 copies, not known to survive, appear in a medieval catalogue: Titchfield.

(4) Anonymous Husbandry, late 13th-century treatise for use principally by the auditor at audit time, with memoranda, yield tables, ready reckoners and instructions for auditing, with sections also on the steward's and reeve's duties, extant in 12 copies of which 7 are of known provenance: Abbotsbury/Cerne; Canterbury (3 copies); Canterbury St A.; Ramsey (original version); St Albans. Another copy, not known to survive, appears in a medieval catalogue: Dover; and a probable copy occurs in a medieval catalogue: Peterborough.

Ickham, Peter of, late 13th-century monk of Canterbury, reported author of a chronicle-epitome, quite possibly Le Livre de Rois de Britannie e le Livre de Rois de Engleterre, see Chronicles, B (2).

Indulgences connected with the Office of the Holy Face, an account in French verse in a MS of known provenance: Kirkham.

Infantia Salvatoris, or Enfances Nostre Seigneur, based on the Gospel of Nicodemus. (1) early 13th-century version, 125 lines, beginning 'In cel tons ke Herodes sereit' (Langfors, Incipit, p. 120; Vising, AN, no. 81), extant in one copy of known provenance: Bury.

(2) another version found in a MS of known provenance: Existol St A./Dublin.

A further 3 copies of the Infantia Salvatoris, not known to survive, appear in medieval catalogues: Bordesley; Peterborough; Titchfield.

Inscription on a brass plaque recording the foundation of a priory: Bisham.

Julian, Enseignement de, 13th-century metrical adaptation of the Prognosticon futuri seculi of Julian of Toledo, 1,081 lines, beginning 'Ici commence un estoire/De sein Julien la memoire' (Langfors, Incipit, p. 162), extant in 2 copies and a fragment. A further 2 copies, not known to survive, appear in medieval catalogues: Dover; Peterborough.

Kent, Thomas of: le Roman de toute chevalerie, AN Alexander romance, 8,054 lines, beginning 'Cint siecles est culvert e perillus' (Bossuat, Manuel, nos 981-9; Vising, AN, no. 37), extant in a fragment and 3 copies of which one is of known provenance: St Albans. A further 3 copies of the Alexander Romance in French, probably this version, not known to survive, appear in medieval catalogues: Bordesley (2 copies); Leicester.

French Index

Knight of the Swan, chanson de geste of Godefroy de Bouillon (Bossuat, Manuel, nos 891-909), extant in the Chevalier au Cygne and the Enfances Godefroy versions. Another copy, not known to survive, appears in a medieval catalogue; Canterbury St A..

Knight-Hermit, a verse-tale, 'le dit du chevalier qui devint hermite,' 43 x 4 lines, beginning 'Tu qui as en pechié vescu tout ton age'. (Långfors, Incipit, p. 413; Naetebus, NLS, VIII, no. 4), extant in one copy. Another copy, not known to survive, appears in a medieval catalogue; Dover.

Lancaster, Henry, 1st Duke of, soldier and statesman, about 1310-61; Le Livre des Seintes Medicines, or Mercy Grasmery, a devotional treatise on the spiritual remedies against the infection of sin, extant in 2 copies, one of which may have been in a medieval library; Corpus Christi College, Cambridge. Another copy, not known to survive, appears in a medieval catalogue; Titchfield.

Lancelot-Grail prose cycle of Arthurian romances of the early 13th century, based on 12th-century verse romances by Chrétien de Troyes and Robert de Boron. The cycle, extant in about 50 copies (Bossuat, Manuel, nos 1936-2028), comprises 5 branches: I. L'Estoire del Saint Graal, based on Robert de Boron's Joseph of Arimathea, Christianised version of the Grail legend; II. L'Estorie de Merlin, based on Robert de Boron's Merlin. (A different prose adaptation of the same work is Le livre d'Artus.) III. Le Livre de Lancelot del Lac, the Lancelot proper or core of the 'Vulgate' cycle, in 3, or sometimes 6, books, based on Chrétien's Lancelot (Le Chevalier à la Charrette) and Perceval (Le Conte du Graal). IV. La Queste del Saint Graal, based on a lost romance, perhaps by Robert de Boron. V. La Mort le roi Artus. Incomplete copies of the Vulgate cycle, or Lancelot-Grail prose cycle, appear in 3 medieval catalogues; Bordesley (branches I, III, V); Canterbury St A. (branches I, III, IV and either V or II); Evesham (branches V and either I or IV).

Langtoft, Peter de, early 14th-century Austin canon of Eridlington: (1) metrical Chronicle, beginning 'Deu le tut puissant ke cel & terre creayt' (Vising, AN, no. 377), extant in 12 copies of which 3 are of known provenance: Aldingfleet; Bolton (fragment); Ferrily.

(2) letter from Pope Boniface VIII to Edward I, its reply, and the letter of Edward's lords, in French, extant in 2 copies.

Lapidaries, mostly based on a Latin poem by Marbode, Bishop of Rennes 1067-1101, or the metrical 'First French Version' of it, beginning 'L'vax fut un mult riche reis.' See also under Philippe de Thau.

(1) Composite Lapidary, in verse, based on the 'First French Version' and 2 other metrical French lapidaries, beginning 'L'vax estoit un riche reis' extant in 2 copies of which one, lacking the last of the 3 sections, is of known provenance: Bury.

(2) Cambridge Lapidary, in verse, based on Marbode, 1,374 lines, beginning 'En Indie la plus luntaine' (Långfors, Incipit, pp. 124-5), extant in one copy of known provenance: Canterbury St A..

(3) Prose Lapidary, dealing with 58 precious stones, based on the 'First French Version' beginning 'Hom trovet liant que L'vax, li reis de Arable' (Vising, AN, no. 68), extant in 3 copies of known provenance: Canterbury St A.; Rochester; Dover/Canterbury (fragment).

Lapidaries, continued.

(4) Marbode in Prose, or 'Second AN Prose Lapidary' dealing with 34 stones, beginning 'Lou trouve lisant ke evax ly roys de arabe' extant in 6 copies of which 2 are of known provenance: Bury (2 copies, one with a metrical prologue). Another copy of this or the previous prose version, not known to survive, appears in a medieval catalogue: Dover.

- (5) Engraved Gems, and the significance of the symbols carved on them:
 a. a tract extant in 2 copies of which one is of known provenance: Bury.
 b. another tract in 49 sections, extant in 2 imperfect copies, of which one is of known provenance: Canterbury St A..

Another French lapidary, not known to survive, appears in a medieval catalogue: Peterborough; and a bilingual lapidary in French and English, not known to survive, occurs in another medieval catalogue: Crowland.

Latini, Brunetto, Dante's teacher: Le Livre dou Tresor, an encyclopaedic work in 3 books on history and science, ethics, and rhetoric, written in French 1260--70 (Bossuat, Manuel, nos 2915--25), extant in at least 74 copies of which one extract beginning at chapter 72 is of known provenance: London Guildhall. A further 19 or more copies are known to have existed formerly, including 2 which appear in medieval catalogues: Bordesley; Canterbury St A..

Legal tract. (1) Court Baron, written about 1265, beginning 'Si put hom trouer sufis' extant in 12 copies of which 2 are of known provenance: Abbotsbury/Cerne; Reading Franciscans. Another copy, not known to survive, appears in a medieval catalogue: Titchfield. A different version occurs in an extant MS of known provenance: Canterbury.

(2) Brevia Placitata, written about 1270, perhaps as a companion to (1), extant in at least 13 copies of which 2 are of known provenance: Canterbury St A. (copy in Latin and French); Luffield. A further 2 probable copies, not known to survive, appear in medieval catalogues: Dover; Titchfield. This tract gives precedents for pleading in the king's court, each comprising a writ, a count and a plea. The previous tract, (1), gives similar precedents for the court baron.

(3) Fait Assavoir, or Pet Assaver, on procedure in leading real actions, written before 1267, possibly by Ralph de Hingham, extant in more than 50 copies of which 5 are of known provenance: Abbotsbury/Cerne; Bristol St A./Dublin; Canterbury St A.; London Guildhall; Luffield. Another copy, not known to survive, appears in a medieval catalogue: Titchfield.

(4) Nature of Writs, a summary of the different kinds of writs, with forms and other material, written in the reign of Edward III, occurs in a MS of known provenance: Bristol St A./Dublin. A similar tract, not known to survive, appears in a medieval catalogue: Titchfield.

(5) Against Writs, or 'Exceptiones ad cassandum brevia' extant in many copies of which 2 are of known provenance: Abbotsbury/Cerne; London Guildhall. Another copy, not known to survive, appears in a medieval catalogue: Titchfield. The French work often follows copies of the Latin Modus Componendi Brevia.

(6) Cadit Accina, abridged from Bracton on the Assise of Mort d'ancestor, extant in several copies including 2 of known provenance: Abbotsbury/Cerne; Reading Franciscans. Another copy, not known to survive, appears in a medieval catalogue: Titchfield.

Legal tracts, continued.

(7) Anglo-Norman Law Collection, 12th-century translation of the Articuli Willelmi, the Leges Eadwardi (Confessoris) and the Genealogia Normannorum (Vising, AN, no. 332), extant in one copy of known provenance: Luffield.

(8) Causus Flacitorum, a text-book of judgements by prominent judges before 1260, extant in 19 copies of which 2 are of known provenance: Coventry; Luffield; see also Clement's Inn, London. A further 2 probable copies, not known to survive, appear in a medieval catalogue: Titchfield.

(9) Method of holding courts (Modus tenendi Curias), a treatise written at St Albans with precedents taken from about 1342, extant in one copy of known provenance: St Albans.

(10) a short collection of writs in a MS of known provenance: Whalley.

(11) Legal terms; glossaries of the old English legal terms with AN explanations (see Vising, AN, no. 374) occur in many MSS including at least 9 of known provenance: Bury (2 MSS); Canterbury (2 MSS); Canterbury St A. (2 MSS); Reading Franciscans; St Albans; Thorney.

(12) Statutes of the Realm in AN are found in very many MSS including at least 15 of known provenance: Battle; Bury; Canterbury (3 MSS); Coventry; Dover; London Guildhall (3 MSS noted); Reading Franciscans; Whalley; Bristol St A./Dublin; Waterford Hospitallers (Irish); Ossory (Irish). Another statute occurs in a medieval catalogue: Titchfield.

Legendary, Old French, (1) a short prose collection of saints' lives, extant in 4 copies and a variant. A further 3 possible copies, not known to survive, appear in medieval catalogues: Bordeley (2 copies); Dover.

(2) a small collection, before 1268, extant in 4 copies of which one is of known provenance: Derby nunnery. The collection comprises lives of Sts John the Baptist, John the Evangelist, Peter, Paul and Bartholomew and 3 of the 4 copies are from England, and are also accompanied by a short prose version of the Gospel of Nicodemus.

Letters: (1) official letters and documents from Edward III in a MS of known provenance: Reading.

(2) letters from Edward III to the Bishop of Durham on the affairs of the see, in a MS of known provenance: Durham.

(3) letters or documents of Edward II forming part of a chronicle fragment in a MS of known provenance: Fineshade.

(4) a letter fragment in a MS of known provenance: Newstead.

Liber Albus, a book of ordinances and customs of the City of London, in Latin and AN, of known provenance: London Guildhall. A similar work, the Customary of Henry Darcy (Mayor in 1337 and 1338), was apparently formerly at the Guildhall.

Linham, Ralph de: metrical Calendar, or Comput, written 1256, beginning 'De geste ne voil pas chaunter' (Langfors, Incipit, p. 83), extant in 3 copies of which one is of known provenance: Dover.

Longespee, William, Earl of Salisbury, Henry II's bastard, d. 1226 fighting saracens, as related in the poem on the Battle of Mansourah, beginning 'Ky vodra de doel e de pite oier tres graunt/De bon William Long-Espee, ly hardy combatant' (Langfors, Incipit, p. 343), extant in one copy. Another probable copy, not known to survive, appears in a medieval catalogue: Bordeley.

Louis (the Pious), son of Charlemagne, Emperor 814--50: Couronnement de Louis, 12th-century chanson de geste of which William of Orange is the hero (Bossuat, Manuel, nos 297-316), extant in 9 copies, some fragmentary. A chanson of an expedition of Louis against the pagans (branch IV, the Italian rebellion?), not known to survive, appears in a medieval catalogue: Titchfield. A possible copy of branch I, on the Accession of Louis, not known to survive, occurs in another medieval catalogue: Peterborough.

Love, Rules of: 4 rules and 12 requirements for obtaining true love, found in a MS of known provenance: Ludlow.

Lucidaire: French versions of the Latin catechism or Elucidarium of Honorius of Autun, 11th century: (1) Gillebert de Cambres' metrical version, beginning 'Chier frere, or oiez ma raison' (Langfors, Incipit, pp. 59, 367--8, 373, 223), extant in 10 copies of which one, an extract, is of known provenance: Waterford Hospitallers.

(2) an anonymous prose version extant in 10 copies of which one, ending imperfect is of known provenance: Durham.

Peter d'Abernon's Lumiere as Lais is also based on the Elucidarium.

Mandeville, Sir John, Knight of England: Travels (see ME Index), extant in 20 copies of the AN version of which 2 are of known provenance: Bolton; Lincoln's Inn, London. A further 3 French copies, presumably AN, not known to survive, appear in medieval catalogues: Leicester; Tichmarsh; Titchfield.

Marl, Thibaud de: Thoughts on the World, from the layman's point of view, 604 lines in tirades, beginning 'A ce ke voi en le siècle ai pense longement' (Langfors, Incipit, pp. 1--2; Bossuat, Manuel, no. 3550), extant in 3 copies of which one is of known provenance: Canterbury St A..

Maugis d'Aigremont, chanson de geste of the Renaut de Montauban cycle, beginning 'Seignour or escotez ni ait noise ne ton' (Bossuat, Manuel, nos 4059--60), extant in a MS of known provenance: Peterhouse, Cambridge.

Medical books, tracts and recipes: (1) metrical treatise on fomentations and plasters, 51 x 2 lines, beginning 'De Hicis tut autre si/En plastre feres si metez i' extant in one copy of known provenance: Worcester.

(2) short medical treatises on preparations for medical purposes occur in 3 MSS of known provenance: Norwich (De generaus medecines, Vising, AN, no. 378); Reading (Ypocras, 7 ff of recipes); Worcester (collection of Latin and French recipes).

(3) isolated recipes or groups of remedies are found in many MSS, including at least 6 of known provenance: Cerne; Crowland; Leicester; Ludlow; Reading Franciscans; Waterford Hospitallers.

(4) medical tract allegedly sent by Hippocrates to Caesar, found in several copies. A further 2 probable copies, not known to survive, appear in medieval catalogue: Canterbury St A.; Dover St R..

Medical books, continued.

A further 3 medical volumes, not known to survive, appear in medieval catalogues: Bordesley (on medicine and surgery); Canterbury (Latin and French medicines); Dover (medical preparations); and short tracts or groups of recipes also appear in medieval catalogues: Dover (medical preparations); and short tracts or groups of recipes also appear in medieval catalogues: Dover; Titchfield (4 volumes).

(5) medicines and treatment for horses occur in at least 2 extant MSS of known provenance: Canterbury St A.; Thorney; and also appear in a medieval catalogue: Titchfield.

(6) medical glossaries, or synonyms, not known to survive, appear in 2 medieval catalogues: Canterbury; Syon (M& and French).

Metz, Gautier de (or Gossuin de): Image du Monde, a long 13th-century encyclopaedic and didactic poem, beginning 'Qui bien veult entendre a cent livre' (Langfors, Incipit, pp. 314--6; Bossuat, Manuel, nos 2906--14), extant in 2 versions in 65 and 21 copies, many incomplete. A small fragment is of known provenance: Ramsay. Another copy, not known to survive, appears in a medieval catalogue: Evesham. A verse tract of 10 ff appears with the title Imago Mundi in a MS of known provenance: Bristol St A./Dublin. There is also a prose version of Gautier's poem extant in at least 6 copies.

Miracle of St Mary of Sardenai, over 500 lines, beginning 'El nom de sainte Trinite' (Langfors, Incipit, p. 117; Vising, AN, no. 20 note), extant in 3 copies of which one is of known provenance: Battle.

Miracle of the Thirty Masses, short story of a Pope's mother released from Purgatory by the virtue of a trentel, 3 masses at each of 10 feasts in the year, said by her son (Vising, AN, no. 176), extant in at least 2 copies of known provenance: Louth Park; Titchfield.

Miracles of Our Lady: A. Gautier de Coinci's early 13th-century continental version, beginning 'A la loenge et a la gloire' (Langfors, Incipit, pp. 9--10), extant in at least 34 copies.

B. AN versions: (1) William Adgar's (or Jordan's) version, written at London St Paul's, beginning 'Mut fet bien ki sun sens deapent' (Langfors, Incipit, p. 226; Vising, AN, no. 13), extant in 2 copies and a fragment.

(2) revision by Everard de Gateley, mid 13th-century monk of Bury, of 3 of the miracles from Adgar's version, about 1,000 lines, beginning 'Ceo fut ja en la cite' (Langfors, Incipit, p. 52; Vising, AN, no. 52), extant in one copy and a fragment.

(3) anonymous 13th-century version of 60 miracles (Vising, AN, no. 97), extant in one copy.

A further 5 copies of the Miracles of Our Lady, not known to survive, appear in medieval catalogues of the later 14th century: Canterbury; Lanthony; Peterborough; Titchfield (2 copies).

Mirror of the Soul, a poem of 48 x 8 lines, beginning 'Benedicite Dominus/Trop longuement se sui tenua/De une histoire publier' (Langfors, Incipit, p. 44; Naetebus, NLS, XXXVI, no. 60), extant in one copy. Another possible copy, not known to survive, appears in a medieval catalogue: Bordesley. The title may, however, refer to a copy of Laurence de Premierfait's Somme le Roi.

- Mirror of the World, 45 x 6 lines, beginning 'Je vois morir: venez avant' (Langfors, Incipit, p. 187; Naetebus, NLS, XLIV, no. 1), extant in 9 copies of which one is of known provenance: Barking.
- Moral poem, incorporating lives of Tarsilla and Malchus, beginning 'Cui Dieus done droit sens certes mult puet hair' (Vising, AN, no. 251), extant in one 136-line fragment of known provenance: Durham.
- Manteuil, Sanson of, chaplain of Lady Alice de Condet of Horncastle, Lincolnshire, about 1140--50; metrical translation of and commentary on the Proverbs of Solomon, beginning 'A tort se lait murir de fain' (Langfors, Incipit, p. 25; Vising, AN, no. 4), extant in one copy. A further 2 probable copies, not known to survive, appear in medieval catalogues: Durham; Leicester.
- Notes on the following subjects occur in extant MSS of known provenance: on masses and almsgivings on behalf of those in need or distress: Abingdon; Crowland; directions for devotions: Canonsleigh; instructions for using the calendar: Waverley/Wintney; instructions for preparing colours and illuminating MSS: Ludlow; Rufford; Vale Royal. Directions for making an astrolabe and the quadrant of an astrolabe, not known to survive, appear in a medieval catalogue: Titchfield.
- Octavian romance, or Florent and Octavian (Bossuat, Manuel, nos 368--70), extant in 2 metrical forms and a prose version. Another copy, not known to survive, appears in a medieval catalogue: Dover.
- Otinel, or Otuel, 13th-century chanson de geste on Charlemagne's expedition to Lombardy, 2,133 lines, beginning 'Qui veut oir chançon de biau semblant' (Bossuat, Manuel, nos 618--20*), extant in 2 copies. Another copy, not known to survive, appears in a medieval catalogue: Peterborough.
- Our Lady: Joys of Our Lady. 'Ky eyms leal amie': 79 lines (Langfors, Incipit, p. 310; Sonet and Sinclair, Prières, no. 1732; Vising, AN, no. 91), extant in one copy of known provenance: Canterbury St A..
- 'Recorder veil la joie premiere': perhaps by Martin monk of Bury, 15½ 12-line stanzas (Langfors, Incipit, p. 346; see Naetebus, NLS, type XXXVI; Sonet and Sinclair, Prières, no. 1768; Vising, AN, no. 93), extant in one copy of known provenance: Bury.
- See under Verse-prayers for pieces based on the Joys of Our Lady and for Salutations of Our Lady. A copy of a version of the former, not known to survive, appears in a medieval catalogue: Peterborough; and copies of Salutations, not known to survive, appear in 2 medieval catalogues: Leicester; Titchfield. A copy of a lament of Our Lady, not known to survive, also appears in a medieval catalogue: Peterborough.
- Matins of Our Lady, partly in verse, beginning 'Sire, mes levres overez' (Langfors, Incipit, p. 397; Sonet and Sinclair, Prières, no. 2062; Vising, AN, no. 202), extant in one copy of known provenance: Ludlow.
- Our Lord: how Our Lord on the Cross commended Our Lady to St John, a piece, probably in verse, which appears in a medieval catalogue: Peterborough.
- Owl and the Nightingale, see ME Index. A copy perhaps in French, not known to survive, appears in a medieval catalogue: Titchfield.
- Pardons: an account of pardons granted by various popes for certain observances, in short lines rhyming imperfectly and lapsing into prose, in a MS of known provenance: Waltham.

- Paris, Matthew, monk and chronicler of St Albans, author of Latin works and of several French works usually set out as picture-books: (1) Life of St Alban, written about 1236, 1,846 lines in 48 laisses, beginning imperfectly 'Ki tant est redutee de diable enfernal' (Vising, AN, no. 115), extant in one illustrated copy of known provenance: St Albans.
- (2) Life of St Thomas à Becket, fragment of 432 lines beginning 'Ne mangue fors du pulment' (Vising, AN, no. 101), extant in one copy (another picture-book). Another copy, not known to survive, appears in a medieval note: St Albans. A further 2 copies of the Life of St Thomas in French, possibly Matthew's version, not known to survive, occur in medieval catalogues: Peterborough; Titchfield.
- (3) Life of St Edward the Confessor, written for Eleanor of Provence, 4,680 lines, beginning 'En mund ne est bon uis los dire' (Langfors, Incipit, p. 130; Vising, AN, no. 125), extant in one illustrated copy of known provenance: St Albans. Another copy of the Life of St Edward, perhaps this version, not known to survive, appears in a medieval catalogue: Bordesley.
- (4) Life of St Edmund Rich, Archbishop of Canterbury, translation of Matthew's own Latin work, French version dedicated to Isabelle, Countess of Arundel, 2,048 lines, beginning 'Ki de un sul felon ad victoire' (Langfors, Incipit, p. 323; Bossuat, Manuel, no. 3247; Vising, AN, no. 123), extant in one copy of known provenance: Campsey. Another copy of the Life of St Edmund, possibly Matthew's version, not known to survive, appears in a medieval catalogue: Peterborough.
- Passion of Our Lord, in numerous metrical versions, including one beginning 'Oiez noi trestuit doucement' (Langfors, Incipit, p. 242), extant in 15 copies. A further 5 copies of poems or tracts on the Passion, not known to survive, appear in medieval catalogues: Bordesley; Dover; Peterborough; Titchfield (2 copies). Two books on the Passion, not known to survive, also occur in medieval catalogues: Leicester; Norwich St L.
- Pecham, John, Franciscan Archbishop of Canterbury, d. 1292: Jerarchie, a metrical treatise based on a Latin work on the Heavenly Hierarchy compared with the hierarchy of a court, adapted in the form of a letter to Eleanor of Castile, Edward I's queen, extant in one copy of known provenance: Southampton.
- Petite Philosophie, La, compact metrical encyclopaedia based on the first 3 books of the Latin Imago mundi, nearly 3,000 lines, beginning 'Ky vout saver del mapesmund' (Langfors, Incipit, pp. 342, 209, 228; Bossuat, Manuel, no. 2926; Vising, AN, no. 302), extant in 7 copies of which 2 are of known provenance: Canterbury; Syon.
- Pisan, Christine de, b. Venice 1364, lived in Paris, d. 1431: (1) Le Dit de la Pastoure and other poems (Bossuat, Manuel, no. 4438). A volume probably containing these poems, not known to survive, appears in a medieval list: Ewelme.
- (2) Citee des Dames, prose translation, about 1405, from Boccaccio's work De claris mulieribus. (Bossuat, Manuel, no. 4437), extant in 12 copies. Another copy, not known to survive, appears in a medieval list: Ewelme.

Poems

- 'Amur est une pensee enragee': Definitions of Love, 4 lines found with ME and Latin versions in a MS of known provenance: Coventry.
- 'Bele alis mein se leva': stanza used by Stephen Langton, Archbishop of Canterbury, as text for a Latin sermon, extant in 2 copies of known provenance: Lanthony; Norwich.
- 'Benoyet soyet virge kye chaat . . .': verse-scrap extant in a MS of known provenance: Lanthony.
- 'Ben poet Dieu per voler': on Christ's Death which allows us to choose salvation, 6 lines added to a MS of known provenance: Balliol Coll., Oxford.
- 'Cil ki voldra oir sun chaunt' Enseignement sur les amis (Langfors, Incipit, p. 69; Vising, AN, no. 243), extant in 2 copies of which one is of known provenance: Lanthony.
- 'Cuard est, ke amer ne ose': Love of Christ, 6 x 8 lines (Langfors, Incipit, p. 75; Sonet and Sinclair, Prieres, no. 286; Vising, AN, no. 159), extant in 6 copies of which 3 are of known provenance: Canterbury St A.; Hereford Franciscans; Canonsleigh (extract beginning 'Ky voet amer sanz pesaunce, Langfors, Incipit, p. 335).
- 'De ma dame vull chanter': love lyric, 5 x 10 lines (Vising, AN, no. 225), extant in one copy of known provenance: Southwark.
- 'Di homs, pour quoy abuse tu, / Du sens dont ta Dieu revestu': poem on the Memento Mori theme, in a MS of known provenance: Barking.
- 'En lun ad bealte delitable este ki sanz fini dure': Heaven and Hell contrasted, 18 x 2 lines, in a MS of known provenance: Derby nunnery.
- 'En temps de Juer sauynt damage e fortune trop mad traverse': On Edward II, 15 x 4 lines in a MS of known provenance: St Albans.
- 'Grevus mal est de pecher': poem on sin and the brevity of human life, 142 lines in couplets (Langfors, Incipit, p. 154), extant in one copy of known provenance: Canterbury St A..
- 'Jeo pena e ieo ne di rien': fragment of a French poem added to a MS of known provenance: Canonsleigh.
- 'La dame de fortune estraungement fait son pas': Lady Fortune, 4 lines, extant in at least 2 copies of which one is of known provenance: Windsor.
- 'La lune prent clarte del soleil': translation of a poem in Latin by Alanus de Insulis, beginning 'A phebe phebe' extant with the Latin in one copy of known provenance: Reading.
- 'Labour de Picard': attributes of the natives of various regions of France (see Langfors, Incipit, p. 278), extant in several copies including one of known provenance: Coventry.
- 'Levez suz, ma alme, ne dormez tant': Meditation on the Passion (Langfors, Incipit, pp. 203-4), extant in one copy of known provenance: Canterbury St A..

French Index

Poems, continued.

- 'Li plus beaus a Martheus': prophecy on the deaths of Henry II's 4 sons, 4 lines with internal rhymes, in a MS of known provenance: Ramsey.
- 'Mult est cil fous, ke trop se fia': Memento mori poem, 234 lines (Långfors, Incipit, p. 225), extant in 2 copies of which one is of known provenance: Canterbury St A..
- 'Muyl ne deyt mouter en pris': on the Love of Our Lady, 9 x 6 lines (Långfors, Incipit, p. 236; Naetebus, NLS, XXVI, no. 2; Sonet and Sinclair, Prières, no. 1274; Vising, AN, no. 160), extant in 2 copies of which one is of known provenance: Hereford Franciscans.
- 'Ore est acumplie/Far myen eacient': La Plainte de l'Église, or Song of the Church, on the taxing of the clergy, about 1256, seen as the fulfilment of Jeremiah, Lamentations, 1, verse 1, 'Quomodo sedet sola civitas plena populo,' 6 x 10 lines (Långfors, Incipit, p. 259; Vising, AN, no. 246), extant in 3 copies of which 2 are of known provenance: St Albans; Southwark.
- 'Pensez enz de cele mort': Christ's Death, about 200 lines (Långfors, Incipit, p. 275; Sonet and Sinclair, Prières, no. 1672; Vising, AN, no. 164), extant in 2 copies, both of known provenance: Canterbury St A.; Dover.
- 'Rome poet fere et defere/ceo fait il trop souvent/It nis nouper wal ne faire': macaronic poem on the Provisions of Oxford, 3 x 8 lines (Vising, AN, no. 372), extant in 2 copies of which one is of known provenance: Durham.
- 'Sage felon deit hom doter': Dicton, or moral poem (Långfors, Incipit, p. 353), extant in 3 copies of which one is of known provenance: Coventry.
- 'Venez, dames, venez avant, venez la droite vois': Exhortation to Ladies (Långfors, Incipit, p. 436; Sonet and Sinclair, Prières, no. 2295), extant in one copy of known provenance: Canterbury St A..
- Poitiers, Battle of: material comprising a list of the French prisoners taken (who included King John), the disposition of the 2 armies and a copy of the subsequent Treaty of Bretigny, occur in a volume, not known to survive, in a medieval catalogue: Titchfield.
- Pont-Sainte-Maxence, Garnier de: Life of St Thomas à Becket, written 1173-5, about 6,000 lines, beginning 'Tuit li fysicien ne sunt adès bon sire' (Långfors, Incipit, p. 412; Naetebus, NLS, V, no. 1; Boscuat, Manuel, nos 338-90), extant in 8 copies of which one is of known provenance: Caspsey. See also Barking and Canterbury. A further 3 copies of the Life of St Thomas in French, possibly Garnier's version, not known to survive, appear in medieval catalogues: Flaxley; Peterborough; Titchfield.
- Praise of Britain, AN version of the Latia Laudes et nobilitates insule Britannie, in a MS of known provenance: London Guildhall.
- Prayers in French prose occur in extant MSS of known provenance: Canterbury St A.; Ely; Lanthony (fever charm); Ludlow; Ramsey; Southwark (charm); Whalley.

French Index

Premierfait, Laurence de, friar: (1) Somme le Roi, or book of vices and virtues, compiled at the request of Philippe III of France in 1279 (Boasuat, Manuel, nos 3598--3606). One copy is of known provenance: Southampton. A further 2 copies, not known to survive, appear in a medieval catalogue: Canterbury St A.. Another possible copy, not known to survive, appears as Mirour de Alme in a medieval catalogue: Bordesley.

(2) La Ruyne des Nobles Hommes et Femmes, translation of Boccaccio's Latin work De casibus virorum illustrorum, pr. in several early editions including Lyons, 1483. A copy pr. Lyons, 1485 is of known provenance: Syon.

Prognostics: (1) Dice, prognostics on combination of numbers given by 3 dice, from 666 to 111, extant in a roll of known provenance: Owston.

(2) prognostics from the 30 Days of the Moon, 396 lines, beginning 'A prime lune fud Adam furme' (Langfors, Incipit, p. 20; Vising, AN, no. 304), extant in one copy of known provenance: Worcester.

(3) prognostics from the day of the week on which Christmas Day falls, 110 lines, beginning 'Quant par dimaine aueret la nativite' (Langfors, Incipit, p. 305; Vising, AN, no. 305), extant in 2 copies of which one is of known provenance: Lanthony.

(4) prose prognostics (see Vising, AN, no. 306): the 'Vision of Nedras the Prophet' based on the day of the week on which New Year's Day falls, occurs in a MS of known provenance: Westminster; prognostics on thunder in the various months of the year occur in a MS of known provenance: Durham.

(5) a short prose note on the unlucky or Dangerous Days of the Year occurs in at least 6 copies of which 5 are of known provenance: Canterbury; Crowland; Reading Franciscans; Herton Coll., Oxford; Waterford Hospitaliers.

Prophecies of Merlin: (1) on the Six Kings to follow King John, in prose, beginning 'Un aigne vendra hors de Wyncestre qua auera blanche lauunge' (Vising, AN, no. 300), extant in 5 copies of which 2 are of known provenance: Canterbury St A.; Waterford Hospitaliers.

(2) Alexandrine version, with 5-line rubric, then 437 lines, beginning 'Les fosses de vermail li blanc purpendra' extant in a MS of known provenance: Canterbury. Another copy of the Prophecies of Merlin, perhaps this version, not known to survive, appears in a medieval catalogue: Titchfield.

Proverbs: (1) 2 collections of vernacular proverbs followed by Latin metrical paraphrases, Proverbia magistri Serlonis and Diversa proverbia (Vising, AN, nos 49, 50), extant in one copy of known provenance: Eridlington.

(2) alphabetical Proverb Collection with analogous Biblical quotations (Vising, AN, no. 260), extant in one copy of known provenance: Hereford Franciscans.

(3) collection of about 70 French proverbs with Latin metrical paraphrases in a MS of known provenance: Dublin, St Thomas'.

(4) proverbs in AN verse (Vising, AN, no. 261), extant in one copy of known provenance: Canterbury Franciscans.

(5) 'Ki bon morsel met a sa buche/eneuist a sun quor' in a MS of known provenance: Eton.

(6) 2 short proverbs in verse, beginning 'Del curteis e bien apria', in a MS of known provenance: Whalley.

Proverbs also appear in 3 medieval catalogues: Pembroke Hall, Cambridge (French and Latin); Peterborough (French and ME verse); Titchfield.

Provins, Guiot de: metrical Bible, beginning 'Dou siècle puant et orrible' (Långfors, Incipit, p. 174), extant now in 3 copies. A further copy, not known to survive, appears in a post-medieval catalogue of a medieval library: Pembroke Hall, Cambridge.

Psalters (1) Montebourg Psalter, sometimes called the Oxford Psalter, early 12th-century translation of the Gallican version of the psalter and canticles, beginning 'Bonures li ber ki non ala el cunseil des feluns' (Vising, AN, no. 1), extant in the original form in 7 copies of which 3 are of known provenance: Canterbury; Crowland; Shaftesbury/Winchester. A further 3 copies of later versions are of known provenance too: Kirkham; Ludlow; Norwich.

(2) Canterbury Psalter, or Cambridge Psalter, translation of the Vulgate version, beginning 'Beneit seit Ji ber' (Vising, AN, no. 2), extant in 2 copies of known provenance: Canterbury (Tripartite Psalter); Finchale/Whalley.

A further 6 French Psalters, not known to survive, appear in medieval catalogues: Bordesley; Dover St R.; Leicester (2 copies); Peterborough; Titchfield.

(3) Metrical Psalter, 2460 x 6 lines, beginning 'Ces vers sunt de salu' (Långfors, Incipit, p. 57; Naetebus, MLS, LXII, no. 6; Vising, AN, no. 6), extant in 2 copies and also an extract of 7 stanzas in a MS of known provenance: Crowland.

(4) Psalter-gloss fragments in French, incorporating the Latin text, were used as flyleaves: Buildwas.

(5) Psalter of Our Lady in Latin and French not known to survive, appears in a medieval catalogue: Canterbury.

Purgatory St Patrick: (1) version in 1,790 lines, beginning 'En honrance Ihu Crist' (Långfors, Incipit, p. 130; Vising, AN, no. 105), extant in one copy of known provenance: Norwich.

(2) version in about 120 lines (Vising, AN, no. 106), extant in one copy of known provenance: Shaftesbury.

(3) version of 858 lines, beginning 'Pur la bone vent conforter' (Långfors, Incipit, p. 287; Vising, AN, no. 104), extant in 2 copies of which one is of known provenance: Ludlow.
See also Marie de France, (3).

Pyramus, Denis, court poet and later monk of Eury St Edmunds: Life and Miracles of St Edmund, 4,032 lines, beginning 'Mult ai use cur pechere' (Långfors, Incipit, p. 224; Bossuat, Manuel, nos 3243--6; Vising, AN, no. 14), extant in one copy. Another copy of the Life of St Edmund, perhaps this version, not known to survive, appears in a medieval catalogue: Meaux.

Questions: philosophical questions occur in a volume, not known to survive, in a medieval catalogue: Titchfield; and various questions, possibly theological commentaries, appear in another volume in a medieval catalogue: Peterborough.

Religious tracts and expositions: (1) a. tract with formulae for confession, extant in 3 copies; b. Exhortation to Love God, and prose tracts incorporating prayers to Christ; c. tract on confession extant in 2 copies; d. tract on the Seven Joys of Our Lady. All 4 are extant in a MS of known provenance: Canterbury St A..

Religious tracts and expositions, continued.

- (2) Paternoster version and a tract on the same, ending imperfectly, extant in a MS of known provenance: Derby nunnery.
- (3) tract on asceticism (Vising, AN, no. 175), extant in one copy of known provenance: Hereford Franciscans.
- (4) a. long tract on Repentance and the Seven Deadly Sins (Vising, AN, no. 170); b. treatise of instruction on the tenets of the Christian Faith (Vising, AN, no. 172). Both extant in one copy of known provenance: Norwich.
- (5) Paternoster exposition in prose, in a MS of known provenance: Nuneaton.
- (6) group of expositions of the Decalogue, the Virtues and the Twelve Articles of the Christian Faith (Vising, AN, no. 167), extant in one copy of known provenance: Reading.
- (7) prose tract on the Seven Gifts of the Holy Spirit (Vising, AN, no. 183), extant in one copy of known provenance: Ludlow.

Other religious tracts, not known to survive, appear in medieval catalogues: Canterbury St A. (Seven Deadly Sins); Peterborough (4 tracts on the Seven Deadly Sins; 3 tracts on Confession; tracts on the Decalogue and the Seven Sacraments; 2 Paternoster versions); Syon (Paternoster and Creed); Titchfield (Paternoster and Creed); Leicester (Our Cardinal Virtue).

Religious verse.

- 'Après ceo deuez sauver': 329 lines on the Paternoster, extant in a MS of known provenance: Nuneaton.
- 'De bien fere e le mal lesser': 'petite sume' on the Seven Deadly Sins, about 800 lines, ending imperfectly (Langfors, Incipit, p. 80), extant in one copy of known provenance: Durham.
- 'Devote doit estre creisun': on Prayer, 52 lines, extant in a MS of known provenance: Durham.
- 'Jo crei en Deu le pere omnipotent': Apostles' Creed, paraphrase in 22 lines (Langfors, Incipit, p. 175; Sonet and Sinclair, Prières, no. 792; Vising, AN, no. 173), extant in 2 copies of which one is of known provenance: Leicester.
- 'Je crei en Deu omnipotent': Creed, 20 lines (Sonet and Sinclair, Prières, no. 798), extant in one copy of known provenance: Ludlow.
- 'Ciez mei tuz ke sans error': on the Paternoster, 19 x 2 lines, then 223 lines (Sonet and Sinclair, Prières, no. 1627; Vising, AN, no. 185), extant in one copy of known provenance: Hereford Franciscans.
- 'Si vous unkes desirez': on the Decalogue, extant in one copy of known provenance: Worcester.
- Renart, Jean: Guillaume de Dole, or the Romance of the Rose, beginning 'Cil qui mist cest conte en romans' (Langfors, Incipit, p. 16; Boscuet, Manuel, nos 1197-1209), extant in one copy. Another possible copy, not known to survive, appears in a medieval catalogue: Dover.
- Resurrection Play, extant in 2 fragments, of 522 and 371 lines, giving a composite text of 608 lines. The longer fragment, beginning 'Si vus avez deuocion/De la sainte resurrectiun,' is of known provenance: Canterbury.

Rich, St Edmund, Archbishop of Canterbury, d. 1240, canonised 1246: (1) Merure de seinte eglise, French prose version, about 1350, of the Mirror of St Edmund Rich (Vising, AN, no. 156), extant in at least 19 copies, of which 4 are of known provenance: Lanthony; St Albans; Westminster and Whalley. A further 7 copies, not known to survive, appear in medieval catalogues: Canterbury St A. (2 copies); Dover (2 copies); Peterborough; Titchfield (2 copies of the 'Meditations'). The work incorporates a stanza in ME found in the English versions, see ME Index.

(2) verse-prayer to Our Lord, 12 x 4 lines, beginning 'Duz sire Jhesucrist, aiez merci de mei' (Långfors, Incipit, pp. 106--7; Sonet and Sinclair, Prieres, no. 540), extant in 7 copies, of which 5 are of known provenance: Belvoir; Canterbury St A.; Kirkham; Leicester; Witham. A further 2 probable copies, not known to survive, appear in medieval catalogues: Canterbury; Canterbury St A..

Rings, found on the sites of religious houses, see under Fountains, Glastonbury, Lewes and Ramsey.

Riote du Monde, collection of witty remarks and advice from the Jester of Ely to the King of England, prose version, extant in a fragment and 3 copies of which one is of known provenance: Cerne. There is also a metrical version, beginning 'Seynours, escotez un petit' (Långfors, Incipit, p. 368; Vising, AN, no. 268), also extant in 3 copies and a fragment.

Roland, Chanson de, earliest known version, 4,002 lines in laisses, beginning 'Charles li reis, nostre emperere' extant in one copy of known provenance: Cany.

Roman de la Rose, courtly allegory on love by Guillaume de Lorris, to which was appended a very long encyclopaedic continuation by Jean de Meung (Bossuat, Manuel, nos 2806--51), extant in over 200 known copies. Another probable copy, not known to survive, appears in a medieval catalogue: Windsor; and a possible copy occurs in another medieval catalogue: Dover.

Romances: see Alexander; Amadas and Ydoine; Alexander de Bernai (Athys and Prophilias); Fulk FitzWarin; Guy de Warwick; Thomas of Kent (Roman de toute chevalerie); Lancelot-Grail prose cycle; Octavian; Hue de Rotelande (Ypomedon and Protheselaüs); Benoit de Sainte-Maure (Roman de Troie); Tristan; Waldef.

Ros, Adam of: Vision of St Paul, 421 lines, beginning 'Seigneurs freres, or escutez' (Långfors, Incipit, p. 369; Bossuat, Manuel, nos 3360--2; Vising, AN, no. 17), extant in at least 5 copies of which 2 are of known provenance: Canterbury St A.; Waterford Hospitaliers.

Roteland, Hue de, late 12th-century (Bossuat, Manuel, nos 1150--60): (1) Ypomedon, 10,578 lines, beginning 'Cil qui bona countes voet entendre' (Långfors, Incipit, pp. 309, 64; Vising, AN, no. 32), extant in 4 copies. Another copy, not known to survive, appears in a medieval catalogue: Canterbury St A..

(2) Protheselaüs, nearly 12,700 lines, beginning 'Hue de Rotelande dit' (Långfors, Incipit, p. 160; Vising, AN, no. 33), extant in 3 copies. Another copy, not known to survive, appears in the same volume as the copy of (1) in the medieval catalogue: Canterbury St A..

Rubrics to an allegorical picture in a MS of known provenance: Canterbury St A..

French Index

Rule, Monastic (1) Austin Rule, a short version in French occurs in a MS of known provenance: Leicester. A further 2 copies, presumably of the same version, not known to survive, appear in a medieval catalogue: Leicester.

(2) Benedictine Rule: 4 copies, not known to survive, appear in medieval catalogues: Dover; Peterborough; Ramsey (2 copies). A translation was also made for the Benedictine nuns of Wilton.

Rutebeuf: Li diz des proprietéz Nostre Dame, verse-prayer attributed to Rutebeuf on the Nine Joys of Our Lady, 26 x 8 lines, beginning 'Roine de pitie, Marie' (Långfors, Incipit, pp. 346-7; Naetebus, NLS, LXXIII, no. 6; Sonet and Sinclair, Prières, no. 1786) extant in 24 copies of which 2 are of known provenance: Hereford Franciscans; St Albans.

Saints' Lives (see also Legendary).

Agnes, 984 lines, beginning 'Qui bien vult comenchiez a parler', extant in one copy. There is also a Life of St Agnes by Bozon, and a 13th-century prose version. A possible copy of one of these, not known to survive, appears in a medieval catalogue: Bordesley.

Alban: see Matthew Paris.

Alexis: a mid. 11th-century version, beginning 'Bons fut li siecles al tens ancienor' (Långfors, Incipit, p. 49), extant in 7 copies, and several later versions, including a 14th-century form in Alexandrines, 196 x 4 lines, beginning 'Ens en l'onneur de Dieu, le père tout puissant' (Långfors, Incipit, p. 132; Naetebus, NLS, VIII, no. 9), extant in 7 copies. Another copy, probably of the latter version, not known to survive, appears in a medieval catalogue: Peterborough.

Anthony: an account in continental French prose of the Travels of St Anthony appears with other translations of religious works in a MS of known provenance: Barking.

Audrey: Life, by Marie, probably a nun, 4,620 lines, beginning 'En bone heure e en bon porpena' (Långfors, Incipit, p. 119), extant in one copy of known provenance: Campsey.

Bartholomew: see Legendary (2).

Brendan: see Benedict.

Catherine: see Clemence of Barking.

Dominic: Life, beginning 'Li clerc truevent en l'escripture' (Långfors, Incipit, p. 205; Boasuat, Manuel, nos 3241--2), extant in 2 copies. Another possible copy not known to survive, appears in a medieval catalogue: Titchfield.

Edmund, king and martyr: Life by 'Matthew' (Paris?), 424 x 4 lines, beginning 'Ore entendez la passion' (Långfors, Incipit, p. 252; Boasuat, Manuel, no. 3247; Vising, AN, no. 12) extant in one copy of known provenance: Canterbury St A.. See also under Pyramus. Another Life of St Edmund, not known to survive, possibly of this version, appears in a medieval catalogue: Meaux.

Edmund Rich: see Matthew Paris.

Edward, king and confessor: Life and Miracles, by a nun of Barking, quite possibly Clemence, beginning 'Al loenge le creator' (Långfors, Incipit, p. 12; Vising, AN, no. 127), extant in a fragment and 3 copies of which one is of known provenance: Campsey. This copy has 4,239 lines but a composite text from all copies comprises 6,685 lines. See under Matthew Paris for his Life of St Edward. Another copy of a version of the Life of St Edward, not known to survive, appears in a medieval catalogue: Bordesley.

Saints Lives, continued.

Elizabeth of Hungary: see Bozon.

Euphrasia: 13th-century Life, beginning 'Nove chançon vos dimes de bele antiquité' (Långfors, Incipit, p. 235; Naetebus, NLS, II, no. 1), extant in 4 copies. Another copy, not known to survive, appears in a medieval catalogue: Bordesley.

Faith: see Simon of Walsingham.

Godric: a Life of St Godric, in French, not known to survive, appears in a medieval catalogue: Flaxley.

Gregory: several continental versions, including one beginning 'Or escutez, por Deu amor' (Långfors, Incipit, p. 257), extant in 6 copies. See also Långfors, Incipit, pp. 253, 357, and under Angier. A copy of a version of the Life of St Gregory, not known to survive, appears in a medieval catalogue: Leicester; and another was formerly in an extant MS of known provenance: Norwich.

Guthlac: a Life of St Guthlac, not known to survive, appears in a medieval catalogue: Bordesley.

John: see Legendary, (2).

Juliana: early 13th-century version, 1,350 lines, prologue beginning 'Dieus de tous biens veille entreduire,' main work beginning 'Or escotez, boa chrestien' (Långfors, Incipit, pp. 91, 255-6), extant in 7 copies. Another probable copy, not known to survive, appears in a medieval catalogue: Bordesley. There is another version by Nicole Bozon.

Lawrence: early 13th-century Life, 949 lines, beginning 'Maistre a cest besoïn vos dreciez' (Långfors, Incipit, p. 213; Bossuat, Manuel, nos 3329--30; Vising, AN, no. 100), extant in 2 copies of which one is of known provenance: Derby nunnery.

Margaret: early 13th-century Life, 67 x 6 lines, beginning 'Puis ke Deus nostre sire de mort resucita' (Långfors, Incipit, p. 294; Vising, AN, no. 18), extant in one copy of known provenance: Norwich. For 2 other versions, see Bozon and Wace. There are other versions, including one beginning 'Après la sainte passion/Jesuchrist, a l'assencion' (Långfors, Incipit, p. 19), extant in over 100 copies. A further 2 copies, probably of one of the AN versions of the Life of St Margaret, not known to survive, appear in medieval catalogues: Peterborough; Titchfield.

Mary Magdalen: see Bozon.

Mary of Egypt: early 13th-century Life, 1,534 lines, beginning 'Seignor oiez une raison' (Långfors, Incipit, pp. 245, 375, 380, 406--7), extant in 6 copies and a fragment. A further 2 copies, probably of this version, not known to survive, appear in medieval catalogues: Canterbury St A.; Leicester. Rutebeuf's version is extant in 2 copies and there is another AN version in one MS (Långfors, Incipit, pp. 230, 252).

Modwenna: Life in about 8,000 lines, beginning 'Oez, seignurs, pur Deu vos pri' (Långfors, Incipit, p. 244; Naetebus, NLS, VI, no. 8; Vising, AN, no. 107), extant in 2 copies of which one is of known provenance: Campsey.

Nicholas: see Wace. Another version, beginning 'Or escutez, granz et senour' (Långfors, Incipit, p. 256), is extant in one copy.

Oeth: Life, 1,694, beginning 'Ceo nus mustre sainte escripture' (Bossuat, Manuel, no. 3344; Vising, AN, no. 137), extant in one copy of known provenance: Campsey.

Saints' Lives, continued.

Our Lady: see Wace and Hermann of Valenciennes.

Paphnuce and Paul the Hermit: see Bozon.

Paul the Apostle and Peter: see Legendary, (2).

Radegund: a Life of St Radegund, not known to survive, appears in a medieval catalogue: Bordesley.

Richard Wych: see Peter d'Abernon.

Seth: see Cross, (1).

Taraila and Malchus: see Moral poem.

Thomas à Becket: see under Beneit, Matthew Paris and Guernes de Pont-Sainte-Maxence. The beginning of a piece on the story of Thomas' parentage occurs in a MS of known provenance: Reading. Copies of one of the versions of the Life of St Thomas, not known to survive, appear in 3 catalogues: Flaxley; Peterborough, Titchfield.

Sainte-Maurs, Benoît de: (1) Roman de Troie, metrical romance, beginning 'Salemons nous enseigne et dit' (Langfors, Incipit, pp. 360-1; Bonsuat, Manuel, nos 1040-56) extant in 37 copies. A further 2 copies, not known to survive, appear in medieval catalogues: Bordesley; Leicester.

(2) History and Genealogy of the Dukes of Normandy, metrical chronicle, beginning 'Quant li mondes fu establiz' (Langfors, Incipit, p. 303), extant in 2 copies. Another possible copy, not known to survive, appears in a medieval catalogue: Durham. A copy of a Chronicle of Normandy, perhaps in French, occurs in another medieval catalogue: Bermondsey.

Sampson, Thomas, Oxford teacher of French, business methods and other subjects, † 14th century: (1) Letter writing, treatise in Latin and French extant in several versions followed by examples. Three extant copies, each accompanying a copy of Orthographia gallica (see French Instruction, (4)), are of known provenance: Bury; Robertbridge; St Albans. A further 3 probable copies, not known to survive, appear in medieval catalogues: Titchfield (2 copies, one with Orthographia gallica); Corpus Christi Coll., Cambridge.

(2) treatise on Business methods, usually in Latin, but in some forms containing some French, as it does in 2 MSS of known provenance: Bury (conveyancing, clerk's accounts, drawing up bills); Robertbridge (conveyancing). Another tract, on Heraldry, probably by Sampson, is extant in one copy of known provenance: St Albans.

Satires: (1) on the clergy and other orders of society, 148 lines in 6-line stanzas, imperfect, beginning 'Mult est diables curteis' (Langfors, Incipit, p. 225; Naeveus, NLS, XIV, no. 1; Vising, AN, no. 58), extant in one copy of known provenance: Canterbury St A.

(2) Lettre du prince des envieux, 27 x 2 lines, beginning 'Sacent trestus ky oue may sunt' (Vising, AN, no. 288), extant in one copy: Hereford Franciscans. See Bozon, (8), b. for a similar piece, and (11) for other satirical poems.

Saxon kingdoms of the Heptarchy, described in French with a diagram in a MS of known provenance: London Carmelites. Another description, not known to survive, appears in a medieval catalogue: Durham.

Sermons occur in extant MS from Buildwas (fragments of sermons on the Gospels), Gloucester Franciscans and Hereford (series of sermons for feast days). For further collections, see Sully.

Service-books: a French grail or gradual, not known to survive, appears in a medieval catalogue: Arundel; and 2 French ordinals occur in another catalogue: Eusebourne.

Seven Penitential Psalms in verse, beginning 'Dieux, en ton jugement ne m'argue pas, sire' (Långfors, Incipit, p. 92), extant in 6 copies. Another possible copy, not known to survive, appears in a medieval catalogue: Durham.

Seven Sages of Rome, collection of tales supposedly told by court philosophers to the Emperor Diocletian to save his son from the accusations of his wicked stepmother, extant in 2 forms in French prose in 24 copies of which one is of known provenance: Durham. There is also a metrical version, beginning 'Plaisit vos dir bons dis et biaux' (Långfors, Incipit, p. 279), extant in 2 copies. A further 5 copies of the romance, probably the prose version, not known to survive, appear in medieval catalogues: Canterbury St A. (3 copies); Ewelme; Titchfield.

Signs of Death, 6 lines Latin and 6 lines French, beginning 'Par ces signes se mustera/li malade qui tost morra' extant in a MS of known provenance: Reading.

Somercote, Laurence of, papal subdeacon and canon of Lichfield, reportedly wrote a French tract, apparently on literary analysis, not known to survive, which appears in a note by Bale: Queen's Coll., Oxford.

Songs

'Au queer ay vn maus ke ne destreynt souent': Love Song, extant in a MS of known provenance: Coventry.

'En averil al tens delits ke oysels funt chanter si gay': extant in a MS of known provenance: Bury.

'Esperance ky en mon quer sembath': Love-Song, 2 lines, extant in one copy of known provenance: Hinton/Beer.

'Dyna ne soy ke pleynte fu': Song of the Prisoner, 44 lines, extant in one copy of known provenance: London Guildhall.

'Harrow ieo au trahy': song fragment in a MS of known provenance: Ossory.

'Heu alas pur amour': song fragment in a MS of known provenance: Ossory.

'Je ieo hayen vos tote may fiance': Love-Song, 4 lines, extant in one copy of known provenance: Hinton/Beer.

'Le grant playser ille doche esperance': Love-Song, 2 x 4 lines, extant in one copy of known provenance: Hinton/Beer.

'Plus par len oyr que pur moy del meryr': Love-Song, 5 x 4 lines, extant in one copy of known provenance: Hinton/Beer.

'Quant li duz tens renovele': 5 x 9 lines (Långfors, Incipit, p. 303), extant in one copy of known provenance: Belvoir.

'Quant le rousignol se cesse': 12 x 8 lines (Långfors, Incipit, p. 304; Vising. AN, no. 209), extant in one copy of known provenance: Belvoir.

Sully, Maurice de, Bishop of Paris, wrote a collection of 67 French sermons on the gospel-readings throughout the year (Bossuat, Manuel, no. 3528; Vising, AN, no. 144), prefaced by 2 Expositions of the Creed with commentaries (Sonet and Sinclair, Prières, no. 1264). The collection, written 1168--75, is extant in 33 copies, of which 3 are of known provenance: Hildesheim; Durham; Lanthony. A further 5 possible copies, not known to survive, appear in medieval catalogues: Dover; Glastonbury; Meaux; Peterborough; Canterbury Coll., Oxford.

Sydrac, Livre de, or Romance of Sydrac and Boctus, encyclopaedic work on natural history (Bossuat, Manuel, nos 2929--38), extant in many copies of which 3 are of known provenance: Bury; Tarrant Keynston; Hereford Franciscans (very small fragment). Another copy, not known to survive, appears in a medieval catalogue: Witham.

Tabarie, Hue de: Order of Chivalry, beginning 'Bon fait a pseudore parler' (Långfors, Incipit, p. 49), extant in 9 copies of which one is of known provenance: Hereford Franciscans.

Templar, contemporary of Henri d'Arcei at the community of Temple Bruer, soon after 1170, wrote 4 short religious works in Alexandrines: (1) Vitas Patrum, beginning 'En l'onur Damnedeu le rei omnipotent' (Långfors, Incipit, p. 128), extant in 2 copies. Another probable copy, not known to survive, appears in a medieval catalogue: Bordesley.

(2) Coming of Antichrist, beginning 'Se d'Antechrist volez oir la memorie' (Långfors, Incipit, pp. 363--4), extant in 3 copies. A further 2 probable copies, not known to survive, appear in medieval catalogues: Bordesley; Dover.

(3) Vision of St Paul, 272 lines, beginning 'Ci vus mustrai cum jol trovai escrit' (Långfors, Incipit, p. 71), extant in one copy. Another one or 2 copies, not known to survive, appear in a medieval catalogue: Bordesley (2 copies, one in the same volume as (1) and (2), see above).

The other work by the same author is a Life of Thais, beginning 'Une dame sud ja ki ot a nun Thaisis' (Långfors, Incipit, p. 418), extant in 2 copies.

Templars: a treatise on the order of Templars, not known to survive, appears in a medieval catalogue: Canterbury St A..

Thaun, Philippe de, fl. 1121--35: (1) Bestiary, 2,890 lines, beginning 'Philippe de Taun en franchise raison' (Vising, AN, no. 65), extant in 3 copies of which 2 are of known provenance: Holme Cultram; Merton Coll., Oxford.

(2) Computus, or Livre des Creatures, metrical exposition of the calendar for the clergy, 3,550 lines, preface beginning 'Philippe de Thaun ad fait une raison' work itself beginning 'Or vez son sermun, cum le met a raison' (Vising, AN, no. 64), extant in a fragment and 5 copies of which 3 are of known provenance: Crowland; Heynings; Holme Cultram.

(3) fragmentary Short Lapidary of 304 lines, beginning 'Turroloren sunt peres ki unt itels maneres' (Vising, AN, no. 67), extant in one copy of known provenance: Holme Cultram.

(4) Alphabetical Lapidary, 1,710 lines, beginning 'Ce nus demestre l'aimant' (Långfors, Incipit, p. 55; Vising, AN, no. 66), extant in 2 copies of known provenance: Bury (extracts); Durham.

(5) Apocalyptic Lapidary, 297 lines, beginning 'Cristals ad tel nature en soy' extant in 2 copies of known provenance: Bury (beginning imperfectly at 'Baphire'); St Albans.

Trevet, Nicholas, Dominican scholar, end 13th/early 14th century: Chronicle in AN prose written for Princess Mary, nun of Amesbury, completed after her death in 1332 (Vising, AN, no. 379), extant in 6 copies and 2 extracts. Trevet wrote an exposition of the Austin Rule, possibly in French, see under Leicester.

Triacle, or Theriaque, verse-treatise on the noxious medieval medical compound of that name, 70 x 4 lines, beginning 'Mout a entre Triacle et vanin grant discorde' (Långfors, Incipit, p. 223; Naetebus, NLS, VIII, no. 89), extant in 4 copies. Another probable copy, not known to survive, appears in a medieval catalogue: Peterborough.

Tribulation: the French version of Peter of Blois' treatise De XII Utilitatibus Tribulationis, extant in many copies including 2 of known provenance: Barking; Southampton.

Tristan romance (Bossuat, Manuel, nos 1610--90), several versions, including (1) metrical romance by Thomas 'le Trouvere' of England, written 1150--70, 3,744 lines (Vising, AN, no. 30), extant in 5 fragmentary copies.

(2) prose romance of the early 13th century extant in several versions in about 60 copies, of which one, a fragment, is of known provenance: Canterbury St A.. Another copy, probably of the prose form, not known to survive, appears in a medieval catalogue: Peterborough.

True Love, or 'Ly romans de vraye amour' in 4-line stanzas, beginning 'Qui d'amors vuent ouyr cy s'approchoit avant' (Långfors, Incipit, p. 319), extant in one copy. Another possible copy, not known to survive, appears in a medieval catalogue: Peterborough.

Turpin chronicle: there are at least 5 French versions of the chronicle of Charlemagne's expedition to Spain which is attributed to the warrior-Archbishop Turpin. The version made in 1200 for Renaud, Count of Bourgoyne, is extant in 31 copies of which 2 are of known provenance: Battle; Ludlow. A further 5 copies of the Turpin Chronicle in French, not known to survive, appear in medieval catalogues: Dover (2 copies); Peterborough; Titchfield; Witham and another copy possibly in French occurs in a medieval document: Polsloe. A 13th-century version in AN prose, extant in one copy, was written by William de Briane, who may have been the rector of Whitchurch-on-Thames.

Trici, William, huntsman to King Edward II, about 1322: Art de venerie. AN treatise on hunting (Vising, AN, no. 312), extant in 2 copies of which one is of known provenance: Hereford Franciscans. See also under Hunting horn.

Urban le Courtois, metrical treatise on conduct and good manners, 146 lines, beginning 'Un ages hos de grant valour' (Långfors, Incipit, p. 432; Vising, AN, no. 247), extant in 6 copies of which one is of known provenance: Whalley. Another probable copy, not known to survive, appears in a medieval catalogue: Peterborough.

Usurer: (1) Usurer's Paternoster, beginning 'Por chastoier la riche gent' (Långfors, Incipit, p. 286), extant with variations in 4 copies of which one is of known provenance: Cerne.

(2) Usurer's Creed, beginning 'Maistre Fouques raconte et dit,' or, 'Plest vus oir une merveille' (Långfors, Incipit, p. 214), extant in the same 4 MSS as (1), of which one is of known provenance: Cerne.

- Valenciennes, Hermann of: (1) Fasson of Our Lord, beginning 'Mult par fu grant icelo elactiun' (Langfors, Incipit, p. 227), extant in 4 copies, of which one is of known provenance: Derby nunnery.
- (2) Assumption of Our Lady, 544 lines, beginning 'Seignors ore escutes ke Deus voys benele' (Langfors, Incipit, p. 377; Bossuat, Manuel, no. 3089), extant as part of (3) and in 8 separate copies of which 3 are of known provenance: Derby nunnery; Durham; Kingswood. A further 3 copies of the Assumption of Our Lady in French, presumably either this or Wace's version, not known to survive, appear in medieval catalogues: Dover; Ramsey; York Austin friars.
- (3) Bible History, beginning 'Comenz de sapience c'est la paors de Dieu' (Langfors, Incipit, p. 72; Bossuat, Manuel, nos 3017--8), extant in extracts, 3 fragments and 11 copies of which one is of known provenance: Bury. Another possible copy, not known to survive, appears in a medieval catalogue: Titchfield.
- (4) Life of St Tobit, written for the prior of Kenilworth, about 1,400 lines, extant in one copy.
- (5) Verse-sermon, written for a bishop of Lincoln, over 500 lines, beginning 'Treis nos qui ne sunt enchargez' (Langfors, Incipit, p. 410), extant in 2 copies.

Verse-prayers and hymns

- 'A Marie douz dieu auiet': Five Joys of Our Lady, extant in one copy of known provenance: Waltham.
- 'Aores seex voz, seinte croyz gloriuse': to the Holy Cross (Langfors, Incipit, p. 17), extant in one copy of known provenance: Canterbury St A..
- 'Ave dus commencement': Hymn to St Anne (Vising, AN, no. 184), extant in one copy of known provenance: Amesbury.
- 'Ave douz Jhesu, mon tres douz seignur': Prayer to Our Lord, 51 x 4 lines (Langfors, Incipit, pp. 32--3; Naetebus, NLS, type VII; Sonet and Sinclair, Prières, no. 111; Vising, AN, no. 190), extant in 3 copies of which one is of known provenance: Bury.
- 'Ave Jhesu, reis omnipotent, ki home peccheur eustes si chier': Prayer to Our Lord, 2 x 2 lines (Langfors, Incipit, p. 34; Sonet and Sinclair, Prières, no. 123; Vising, AN, no. 189), extant in one copy of known provenance: Cerne.
- 'Ave seynt Marie ave gloriouse': Salutations to Our Lady, 58 x 4 lines (Langfors, Incipit, p. 36; Naetebus, NLS, VIII, no. 48; Sonet and Sinclair, Prières, 140), extant in one copy of known provenance: Hereford Franciscans.
- 'Ave seynte Marie, pere al creatur': Salutations or Five Joys of Our Lady, 25 x 4 lines (Langfors, Incipit, pp. 36--7; Sonet and Sinclair, Prières, no. 145; Vising, AN, no. 88), extant in 6 copies of which 4 are of known provenances: Canterbury St A.; Hereford Franciscans; Leicester and Waterford Hospitallers. Another possible copy, not known to survive, appears in a medieval catalogue: Leicester.
- 'Beau sire, Deu fiz e pere': to Our Lord, 286 lines, incomplete (Langfors, Incipit, p. 41), extant in 3 copies of which 2 are of known provenance: Canterbury St A.; Ludlow (16-line version).

Verse-prayers, continued.

- 'Biau sire Dieu plain de bonte': verse-prayer to God in a MS of known provenance: Barking.
- 'Beneit seex vos, mere al rei pardurable': to Our Lady (Langfors, Incipit, pp. 44--5; Sonet and Sinclair, Prieres, no. 223), extant in one copy of known provenance: Canterbury St A..
- 'Croiz sentyme honouree': Prayer to the Holy Cross, extant in a MS of known provenance: Hereford Franciscans.
- 'Dan(n)edieu de grant empris': Prayer to God (so-called Ryme de la Dame), 19 lines (Langfors, Incipit, p. 76; Vising, AN, no. 187), extant in one copy of known provenance: Durham.
- 'Dame, par cele joie kant plus jouize fus': Joys of Our Lady (Langfors, Incipit, p. 77; Naetebus, NLS, LXXXVII, no. 10; Sonet and Sinclair, Prieres, no. 323), extant in one copy of known provenance: Canterbury St A..
- '(Ma)dame por cele joie merci (jeo) vus requier': Five Joys of Our Lady (Langfors, Incipit, p. 77; Naetebus, NLS, VIII, no. 61; Sonet and Sinclair, Prieres, no. 325), extant in 2 copies of which one is of known provenance: Leicester.
- 'Dame seynt Marie, mere de pieté': to Our Lady (Langfors, Incipit, p. 78; Sonet and Sinclair, Prieres, no. 333), extant in one copy of known provenance: Canterbury St A..
- 'Dame seinte Marie virgine e genitrix': Prayer to Our Lady for protection, 6 long lines (Langfors, Incipit, p. 78; Sonet and Sinclair, Prieres, no. 337; Vising, AN, no. 193), extant in 3 copies of which one is of known provenance: Ludlow.
- 'Deu ki nous fict e forma': prayer to God, 16 lines, in a MS of known provenance: Hereford Franciscans.
- 'Duce creature/Virgine Marie': to Our Lady (Langfors, Incipit, p. 101; Sonet and Sinclair, Prieres, no. 456), extant in 2 copies of known provenance: Canterbury St A.; Reading.
- 'Douce dame ieo vous pri ne ociez pas iceluy': prayer in a MS of known provenance: St Michael's church, Cornhill, London.
- 'Duce dame, pie mere': Prayer to Our Lady, about 300 lines in 6-line stanzas (Langfors, Incipit, p. 101; Naetebus, NLS, III, no. 1; Sonet and Sinclair, Prieres, no. 463), extant in one copy of known provenance: Hereford Franciscans.
- 'Duce dame seinte Marie, seex de nus pite': to Our Lady (Langfors, Incipit, pp. 101--2; Sonet and Sinclair, Prieres, no. 476; Vising, AN, no. 189), extant in one copy of known provenance: Cerne.
- 'Duce dame seynte Marie': to Our Lady (Langfors, Incipit, p. 102; Sonet and Sinclair, Prieres, no. 477), extant in one copy of known provenance: Canterbury St A..
- 'Duce dame saynt marie virgine et pucele': 5 lines, extant in a MS of known provenance: Ston.

Verse-prayers, continued.

- 'Duz sire Jhesucrist, ke par vostre seynt pleyair': to Our Lord, about 90 lines (Långfors, Incipit, p. 107; Naetebus, NLS, XVII, no. 1; Sonet and Sinclair, Prières, no. 541), extant in 8 copies of which 4 are of known provenance: Belvoir; Canterbury St A.; Durham; Kirkham.
- 'Duz sire Jhesu Crist, ke por nus sauver': to Our Lord (Långfors, Incipit, p. 107; Sonet and Sinclair, Prières, no. 542), extant in 2 copies in one MS of known provenance: Canterbury St A..
- 'Douz sire seint francois k ihu tant amastes': Prayer to St Francis, 5 x 4 lines (Långfors, Incipit, p. 107; Naetebus, NLS, VIII, no. 11; Sonet and Sinclair, Prières, no. 544; Vising, AN, no. 205), extant in one copy of known provenance: Amesbury.
- 'En mai ke fet flurir les prez': macaronic verse-prayer to Our Lady, 6 x 8 lines (Långfors, Incipit, p. 129; Sonet and Sinclair, Prières, no. 591; Vising, AN, no. 201), extant in one copy of known provenance: Durham.
- 'Glorieuse Deu amyse, dame de pieté': to Our Lady, 24 lines (Långfors, Incipit, p. 148; Naetebus, NLS, VII, no. 64; Sonet and Sinclair, Prières, no. 664), extant in one copy of known provenance: Canterbury St A..
- 'Glorieuse pucele, des angles reygne': preface of 8 x 2 lines (Långfors, Incipit, pp. 148--9; Sonet and Sinclair, Prières, no. 667) to the prayer 'Ma duce dame, merci vos cri.'
- 'Glorieuse reine, heiez de moi merci': Litany of Saints, 24 x 4 lines (Långfors, Incipit, p. 149; Naetebus, NLS, VIII, no. 50; Sonet and Sinclair, Prières, no. 669; Vising, AN, no. 184), extant in 3 copies of which one is of known provenance: Leicester.
- 'Glorieuse reygne, ke le fiz Deu portastes': Five Joys of Our Lady, 65 lines (Långfors, Incipit, pp. 148--9; Sonet and Sinclair, Prières, no. 663; Vising, AN, no. 90), extant in 6 copies, of which 3 are of known provenance: Canterbury St A.; Leicester; Ludlow.
- 'Hei, amour de quor, ou estes ja mucié': a meditation or verse-prayer, Turn to Jesus, 40 lines (Långfors, Incipit, p. 156; Sonet and Sinclair, Prières, no. 742; Vising, AN, no. 184), extant in one copy of known provenance: Bury.
- 'Je vos salue de par Deu, virgine seynte Marie': to Our Lady (Långfors, Incipit, p. 188; Naetebus, NLS, LXXXVIII, no. 3; Sonet and Sinclair, Prières, no. 926), extant in one copy of known provenance: Canterbury St A..
- 'Jeo vous salu, Marie/De grace repleyne': Prayer to Our Lady (Långfors, Incipit, p. 188; Naetebus, NLS, LXII, no. 3; Sonet and Sinclair, Prières, no. 927), extant in one copy of known provenance: Hereford Franciscans.
- 'Jeo vous salu reyne de mercy e de pyte': Ave Maria paraphrased, perhaps by Bozon, 16 lines (Sonet and Sinclair, Prières, no. 929), extant in 2 copies of known provenance: Amesbury; Hereford Franciscans.
- 'Jesu (Crist) deboneire e fraunc': Prayer to Christ, 10 lines (Långfors, Incipit, p. 183; Sonet and Sinclair, Prières, no. 938; Vising, AN, no. 184), extant in one copy of known provenance: Belvoir.

Verse-prayers, continued

- 'Jhesu Crist, par ta ducur': to Our Lord (Långfors, Incipit, pp. 183--4; Sonet and Sinclair, Prières, no. 994; Vising, AN, no. 708), extant in one copy of known provenance: Canterbury St A..
- 'Jheau Crist, sire, dreit jugeor': to Our Lord (Långfors, Incipit, p. 185; Sonet and Sinclair, Prières, no. 900), extant in 2 copies in one MS of known provenance: Canterbury St A..
- 'Li ton nun seit seintefié': Paternoster paraphrase, 4 x 4 lines (Sonet and Sinclair, Prières, no. 1069; Vising, AN, no. 185), extant in one copy of known provenance: Leicester.
- 'Ma duce dame, merci vos cri': Five Joys of Our Lady (Långfors, Incipit, p. 212; Naetebus, NLS, LXXXV, no. 7; Sonet and Sinclair, Prières, no. 1084; Vising, AN, no. 92), extant in one copy of known provenance: Canterbury St A..
- 'Porte de paradis, espoir de pecheor': Prayer to Our Lady, 40 lines (Långfors, Incipit, p. 281; Sonet and Sinclair, Prières, no. 1088), extant in one copy of known provenance: Crowland.
- 'Precieuse dame sainte marie: To Our Lady (Långfors, Incipit, pp. 291--2; Sonet and Sinclair, Prières, no. 1700; see Vising, AN, no. 184), extant in 4 copies of which one is of known provenance: Durham.
- 'Prius en chantant: to Our Lady (Långfors, Incipit, p. 292), extant in 2 copies of known provenance: Canterbury St A.; Northampton.
- 'Quant jeo pens de Jhesu Crist': the Name of Jesus, 13^r lines, extant in one copy of known provenance: Canterbury St A..
- 'Seynte croiz, jeo vus aür': to the Cross (Långfors, Incipit, p. 355; Sonet and Sinclair, Prières, no. 1856), extant in 3 copies, of which one is of known provenance: Canterbury St A..
- 'Seint espriz a nus venez': Hymn to the Holy Spirit, paraphrase of the Latin hymn Veni creator spiritus (Sonet and Sinclair, Prières, no. 1818; Vising, AN, no. 195), extant in one copy of known provenance: Amesbury.
- 'Seynte Marie, pleyn de grace et de pitie': to Our Lady, 11 x 4 lines (Långfors, Incipit, p. 356; Naetebus, NLS, VII, no. 4; Sonet and Sinclair, Prières, no. 1869), extant in one copy of known provenance: Canterbury St A..
- 'Seynte pucele Margarete': to St Margaret, 46 lines (Långfors, Incipit, p. 356; Sonet and Sinclair, Prières, no. 1873), extant in one copy of known provenance: Canterbury St A..
- 'Seint Nicholas, serf Jhesucrist': Prayer to St Nicolas, 3 x 8 lines, then 12 lines (Långfors, Incipit, p. 358; Naetebus, NLS, XVI, no. 1; Sonet and Sinclair, Prières, no. 1840; Vising, AN, no. 206), extant in one copy of known provenance: St Osyth.
- 'Sire Deu (roy) omnipotent': prayer to Our Lord on the Elevation of the Host (Långfors, Incipit, p. 395; Naetebus, NLS, LXXXVIII, no. 2; Sonet and Sinclair, Prières, no. 1991), extant in 8 copies of varying lengths of which one of 6 lines, is of known provenance: Sompting.
- 'Sire Jhesu crist, merci vus cri, fiz Deu omnipotent': thanksgiving to Our Lord (Långfors, Incipit, p. 396; Naetebus, NLS, LXXXVII, no. 1; Sonet and Sinclair, Prières, no. 2047), extant in one copy of known provenance: Canterbury St A..
- 'Sire Jhesucrist, rei pussant': to Our Lord (Långfors, Incipit, p. 397; Sonet and Sinclair, Prières, no. 2055), extant in one copy of known provenance: Cerne.

Verse-prayers, continued.

'Vus ke lisez cest escrit/Oez que frere Symon dit': verse-letter of Simon of Wintney addressed to the nuns of Wintney, in which he prays for both religious communities (Vising, AN, no. 207), extant in one copy of known provenance: Waverley/Wintney.

Verse-sermons (1) 129 x 6 lines, beginning 'Grant mal fist Adam' (Langfors, Incipit, p. 153; Naetebus, NLS, LXI, no. 1), extant in 4 copies, of which 2 are of known provenance: Canterbury St A.; Derby nunnery.

(2) on the Fall of Man and the Harrowing of Hell, 122 x 6 lines, beginning 'Deu le omnipotent' (Langfors, Incipit, p. 93; Naetebus, NLS, LXI, no. 2; Vising, AN, no. 23), extant in 3 copies, all of known provenance: Bury; Norwich; Waterford Hospitaliers.

Vindicta Salvatoris, or Vengeance Nostre Seigneur, a chanson de geste of Titus and Vespasian and the Capture of Jerusalem to avenge the Jews' treatment of Jesus, beginning 'Or entendez trestuit, chevalier et sergent' (Langfors, Incipit, pp. 253--4; Bossuat, Manuel, nos 3086--7), extant in various forms in 11 copies. A further 2 copies, not known to survive, of the Vindicta Salvatoris in French, appear in a medieval catalogue: Bordeley.

Virtues, translation of a Latin treatise, extant in 2 copies of which one is of known provenance: Waterford Hospitaliers.

Vision of St Paul: anonymous AN version, beginning 'Oyez que jeo treve en escrit' (Langfors, Incipit, p. 243; Vising, AN, no. 133), extant in 2 fragmentary copies of which one is of known provenance: Canterbury St A.. Two more metrical AN versions were written by Adam de Ros and the Templar of Temple Bruer. A further 2 copies, not known to survive, of the Vision of St Paul in French, presumably in AN verse, appear in medieval catalogues: Titchfield; York Austin friars.

Vitae Patrum, or Lives of the Desert Fathers, prose version written for Blanche de Navarre, Countess of Champagne, with a verse prologue beginning 'Seinte Escriture fet savoir/A ceus qui ont sens et savoir,' found in a collection of known provenance: Barking. For a metrical AN version, see under the Templar of Temple Bruer.

Wace, Robert

(1) Roman de Rou et des Duca de Normandie, metrical chronicle. The first 2 sections, 4,424 lines, are extant only in a transcript (Paris, BN, Duchesne 79). The third part, 11, 502 lines, beginning 'Par remember des ancesurs' (Bossuat, Manuel, no. 3729), is extant in 3 copies of which one is of known provenance: Battle. A copy of a Chronicle of the Ducaes of Normandy in French, not known to survive, of either Wace's work or that by Benoit de Sainte-Maure, appears in a medieval catalogue: Durham, and another copy, possibly in French occurs in a second medieval catalogue: Bermondsey.

(2) Roman de Brut, metrical chronicle based on Geoffrey of Monmouth's Historia Regum Britanniae about 12,250 lines, beginning 'Qui veut oir et veit saveir' (Langfors, Incipit, pp. 339--40), extant in at least 19 copies of which 3 are of known provenance: Canterbury; Canterbury St A.; Fountains. A further 2 copies, not known to survive, appear in medieval catalogues: Bordeley; Titchfield; and another possible copy occurs in a medieval catalogue: Bermondsey. Another copy was used by Lazamon, presumably at Arley Kings. See also under Chronicles.

Wace, Robert, continued.

(3) Life of Our Lady in 2 parts, the Conception of Our Lady, beginning 'Ou nom Dieu, qui nos doient sa grace' (Langfors, Incipit, p. 117; Bossuat, Manuel, nos 3093--4, 3096); and the Assumption of Our Lady, beginning 'Après la sainte passion' (Langfors, Incipit, pp. 18--9, 252, 270; Bossuat, Manuel, nos 3093--4, extant in 18 copies. Two copies of the Life of Our Lady, perhaps this version, not known to survive, appear in medieval catalogues: Canterbury St A.; Peterborough and 3 copies of the Assumption of Our Lady, possibly of Wace's version, occur in medieval catalogues: Dover; Ramsey; York Austin friars.

(4) Life of St Margaret, 714 lines, beginning 'A l'onor Deu et a s'aie' (Langfors, Incipit, p. 12), extant in 3 copies. A further 2 possible copies, not known to survive, appear in medieval catalogues: Peterborough; Titchfield.

(5) Life of St Nicolas, 1,491 lines, beginning 'A ceus qui n'unt letres aprises' (Langfors, Incipit, p. 3; Bossuat, Manuel, nos 3338--42), extant in 5 copies of which one is of known provenance: Durham. A further 3 probable copies, not known to survive, appear in medieval catalogues: Bordesley; Canterbury St A.; Titchfield.

Waddington, William de, late 13th-century author (or perhaps only scribe, see Russell, Dictionary of Thirteenth Century Authors, p. 203, Legge, AN Lit., pp. 213--4) of the Manuel des Péchés, a popular religious treatise in verse, about 11,200 lines, beginning 'La vertu de saint Esperit' (Langfors, Incipit, p. 196; Bossuat, Manuel, nos 3590--4; Vising, AN, no. 158), extant in 24 copies, of which 6 are of known provenance: Bury; Durham (copy and fragment); Ludlow; Quarr; York St M.. A further 5 copies, not known to survive, appear in medieval catalogues: Canterbury St A.; Dover; Malling; Meaux; Titchfield; and another possible copy occurs in a medieval catalogue: Leicester.

Waldef, AN metrical romance (see Legge, AN Lit., pp. 143--56), extant in a fragment of 22,304 lines. A copy of the work was used by John Brama in conjunction with an English work said to be its original, presumably at Thetford.

Walsingham, Simon of: Life of St Faith, 1,241 lines, beginning 'Seignurs, vus que en Deu creez' (Langfors, Incipit, p. 383; Vising, AN, no. 138), extant in one copy of known provenance: Campsey.

Waterford, Jofroi de, Dominican friar of Waterford, Ireland: Secre de Secrez, L'Estoire des Troiens and L'Estoire des Romains, in AN prose, extant in one copy.

Way to Heaven, poem in 2 versions, one beginning 'Qui veult en paradis aler/Cy en peut la voie trouver' (Langfors, Incipit, p. 336), extant in 14 copies, the other beginning 'Qui veult en paradis aler/Pour avoir joie sans finer' (Langfors, Incipit, pp. 336--7), extant in 5 copies. Another probable copy, not known to survive, appears in a medieval catalogue: Peterborough.

William of Orange, hero of a cycle of chansons de geste including the early Chanson de Guillaume, nearly 2,000 lines, beginning 'Plaiet vus oir, baron, bone chançon' (Bossuat, Manuel, nos 487--512), extant in one copy. A copy of the chanson of William of Orange and Thibaut of Arable, not known to survive, appears in a medieval catalogue: Bordesley.

William the Marshal, 1146--1219, 1st Earl of Striguil and Pembroke, Regent 1216--9. A verse biography in over 19,000 lines, beginning 'Qui a bone matyre a feire' (Bossuat, Manuel, nos 3748--50), is extant in one copy. A further 2 copies, not known to survive, appear in medieval catalogues: Bordesley; Canterbury St A..

William the Norman, or le Clerc: Bestiary (Bestiaire divin), written in verse about 1210--20, beginning 'Qui bien commence e bien define' (Langfors, Incipit, pp. 312--3; Bossuat, Manuel, nos 2878--9), extant in 23 copies, of which one is of known provenance: Nuneaton. Another copy, not known to survive, appears in a medieval catalogue: Dover; and a possible copy occurs in another medieval catalogue: Titchfield.
See also Hermann of Valenciennes, (5).

Wine, a short alliterative prose passage on the qualities of good wine (Vising, AN, no. 385), extant in 2 copies of which one is of known provenance: Durham. A piece in French on the virtues of aquavita, not known to survive, appears in a medieval catalogue: Canterbury St A..

Yacpet: several collections of fables are extant, including that by Marie de France. A copy of one of the collections, not known to survive, appears in a medieval catalogue: Peterborough.

INDEX OF CELTIC AND CONTINENTAL LANGUAGES

Celtic : Brythonic (1) WELSH

Carmarthen, Black Book of, a collection of 52 Welsh poems on historical, mythological, religious and literary themes, of known provenance: Carmarthen.

Charters: some Welsh descriptions of ancient land boundaries occur in a Latin chartulary of known provenance: Llandaff.

Chronicles: (1) Ystoria Dared, translation of the Story of Troy by Dares Phrygius. One copy occurs in the collection of chronicles, the Black Book of Basing, of known provenance: Basingwerk.

(2) Brut y Brenhenedd, or Chronicle of the Kings, extant in numerous copies of various versions. One version is extant in 2 copies of which one is in the Black Book of Basing. Another copy of a version was apparently at Beverley.

(3) Brut y Twywysogion, or Chronicle of the Princes, probably developed from Caradoc of Llancarfan's Gwentian Chronicle at Strata Florida and Conway.

(4) Brut y Saxons, or Chronicle of the Saxons. One version is extant in 2 copies of which one is in the Black Book of Basing.

Glosses: numerous glosses and 2 notes in Welsh occur in one MS of known provenance: Glastonbury; and a few glosses occur in a Latin colloquy in another MS from Canterbury St A.. Notes appear also in extant MSS from Crickadarn and Evesham.

Inscriptions in ancient Welsh occur in the Book of St Chad of known provenance: Llandaff/Lichfield. An epitaph inscription in Welsh is found at Usk church.

Religious works; translated for a friend by an anchorite of Llandewivrevi, in 1346 or before, extant in one MS. The works include a version of the Elucidarium, Ypotis, the Letter of Prester John, and several saints' lives and religious tracts.

(2) CORNISH

Glosses occur in an extant MS from Canterbury St A..

Mystery play, the Life of Meriasek, extant in one early 16th-century copy probably written by the parish priest: Camborne.

(3) BRETON

Glosses occur in an extant MS from Glastonbury.

Celtic : Goidelic/GAELIC

Charters added to a 10th-century gospel-book of known provenance: Deer.

Chartulary, not known to survive, appears in a medieval document: Loch Leven.

Glosses occur in a psalter of known provenance: Bangor/Dover.

Celtic and Continental languages

St Columbia; poems by and about him, current at Iona in the time of Adamnan (d. 704).

St Drostan: a short account of the mission of St Drostan prefaces the chartulary of Deer.

St Kentigern, Life of: reportedly found and used by Jocelyn of Furness.

St Modwenna: material on the life of the saint was obtained from Ireland 'de lingua barbara': see under Burton.

Romance: (1) ITALIAN

Proverb in Italian occurs in the notebook of Thomas Betson, of known provenance: Syon.

See under Merton College, Oxford, for a copy of Petrarch's poems.

(2) SPANISH

Song of the boys of St James of Compostella invoking the saint's protection on the pilgrims, 4 lines, recorded in a MS of known provenance: Edington.

GREEK

Phrase-book for travellers and an alphabetical glossary, included in a collection of material in a MS of known provenance: Edington.

GERMAN

Lyrics on emperors (Carmina Cantabrigiensia), a collection of goliard poems on the German emperors in the first half of the 11th century, partly in German, extant in one MS of known provenance: Canterbury St A..

DUTCH

Some Dutch words occur in a poems in Scots dialect of English, see ME Index, Poems, 'Venus.'

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