

that which dominates the closing passus of Langland's *Piers Plowman*. That people cannot know whether they will spend eternity in heaven or hell can still be true in a world in which good conduct rather than divine fiat is the key soteriological criterion. And that preaching helps people to know that they are ordained to salvation 'by the words of God' may mean that preachers are responsible for guiding their listeners to understand the moral obligations laid upon them by Scripture.

What can the soteriological leanings of Cigman's sermons tell us about their provenance? Ultimately, of course, semi-Pelagianism cannot be a sure guide to the ideological affiliations of any text. As Eamon Duffy and others have shown, it was the default mode of a religious culture in which lay men and women participated in a communal 'determination to use the things of this world to prepare a lodging in the next'.<sup>27</sup> Nevertheless, the *Lollard Sermons* so ably edited by Cigman share a host of similarities with other semi-Pelagian texts which can with certainty be identified with the more moderate wing of the dissenting movement that troubled the ecclesiastical world of late-medieval England. Ironically, if Cigman's reviewers sought theological connections between these sermons and known Wycliffite texts, it is at the *dissimilarities* between Wyclif and our anonymous preacher that they might most profitably have looked.

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<sup>27</sup> Eamon Duffy, *The Stripping of the Altars* (New Haven, Conn., 1992), 303.

### JUNGLE: ANTEDATING THE ENTRY IN OED

*OED* states the first record of the word *jungle*, in its original Anglo-Indian sense of 'Waste or uncultivated ground... such land overgrown with brushwood, long grass, etc.' as: '1776 N. B. HALHED *Gentoo Code* xiii. 190 "Land Waste for Five Years..is called Jungle."'

The word is etymologized as arising from the Hindi *jangal* and the Sanskrit *jangala*, both of which have this original meaning of desert, waste, or uncultivated ground, rather than the later sense of wild, tangled forest.

However, the Sanskrit word *jangala* was borrowed and used in the absence of a latin term in an MD thesis published in Edinburgh some eight years earlier.<sup>1</sup> In the author's own English translation, published in 1776, Lind's use of the word in anglicized form is much closer than Halhed to the sense of the original Hindi and Sanskrit: 'The whole country wears a rural aspect, as it consists of... meadows covered with a very long grass, called by the inhabitants *Jungall*.'<sup>2</sup>

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<sup>1</sup> James Lind, *Dissertatio... de febre remittente putrida paludum quae grassabatur in Bengaliam A.D. 1762* (Edinburgh, 1768), 9.

<sup>2</sup> James Lind, *A Treatise on the Putrid and Remitting Marsh Fever which raged at Bengal in the year 1762*, transl. by the author (Edinburgh: C. Elliott, 1776), 9.

### AN ANTEDATING OF THE OED ENTRY FOR 'WINDMILL'

THE earliest occurrence of the compound *windmill* recorded in the second edition of *OED* dates from 1297. The term may, however, be presumed to date back to Old English on the basis of Germanic cognates cited within the *OED* entry. The purpose of this note is to draw attention to an earlier occurrence as the first element of the field-name *Windemilnehil* in Nottinghamshire, recorded within a land transaction dating from 1257.<sup>1</sup> Although predating the *OED* entry by forty years, this is still not the earliest attestation, as the editors of the *Middle English Dictionary* record another place-name occurrence, *Winnulnehul... Windmulnehul*,

<sup>1</sup> Trevor Foulds (ed.), *The Thurgarton Cartulary* (Stamford: Paul Watkins, 1994), 587.