AN EDITION OF CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD

Margaret Connolly

A Thesis Submitted for the Degree of PhD
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AN EDITION OF

CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD

by

MARGARET CONNOLLY

Submitted in application for the degree of Doctor of Philosophy in the University of St. Andrews

September 1990
Abstract

This thesis presents an edition of Contemplations of the Dread and Love of God, a late Middle English devotional prose text for which no critical edition is currently available. I have transcribed and collated the text from all sixteen extant manuscripts and the 1506 printed edition. An investigation of the errors and variants according to the classical method of textual criticism has yielded little in the way of conclusive results, and it has therefore not proved possible to construct a stemma of manuscripts from the corpus of evidence as it now exists. My edition therefore uses one manuscript (Maidstone MS Museum 6) as a base; I emend the text of Maidstone where necessary, and cite variants from all the other witnesses to show all differences of substance. A full critical apparatus is provided, comprising: the text with variants, textual notes and glossary. The introduction includes a full description of all the manuscripts and the two early printed editions, an outline of the methods of textual criticism applied and their results, and an explanation of the choice of base manuscript; information about the language of the Maidstone manuscript and the date of the text are also provided, as is an outline of my editorial principles. The thesis also contains two appendices. The first of these deals briefly with the twenty-two instances where individual chapters of Contemplations appear in other manuscript compilations; the second discusses the English and Latin prayers which follow the full text in some manuscripts.
Declarations

I, Margaret Connolly, hereby certify that this thesis, which is approximately 100,000 words in length, has been written by me, that it is the record of work carried out by me and that it has not been submitted in any previous application for a higher degree.

_date: 9/9/90_ signature of candidate ............................

I was admitted as a research student under Ordinance No. 12 in October 1987 and as a candidate for the degree of Ph.D. in April 1988; the higher study for which this is a record was carried out in the University of St. Andrews between 1987 and 1990.

date: 6/9/90 signature of candidate ............................

I hereby certify that the candidate has fulfilled the conditions of the Resolution and Regulations appropriate for the degree of Ph.D. in the University of St. Andrews and that the candidate is qualified to submit this thesis in application for that degree.

date: 6/5/90 signature of supervisor ............................

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Abbreviations


*BJRL*  Bulletin of the John Rylands University Library of Manchester.

*EETS*  Early English Text Society.

*JEGP*  Journal of English and Germanic Philology.

*LCC*  The Library of Christian Classics.

*LFCC*  A Library of the Fathers of the Holy Catholic Church.

*LSE*  Leeds Studies in English.

*MED*  *Middle English Dictionary*, ed. H. Kurath and S.M. Kuhn.

*MET*  Middle English Texts.

*MLR*  Modern Language Review.


*PL*  *Patrologiae Cursus Completa, Series Latina.*

*PMLA*  *Publications of the Modern Language Association of America.*

PART ONE: INTRODUCTION
1.1 INTRODUCTION

In 1954 Curt Bühler wrote of Contemplations of the Dread and Love of God, "it seems clear that a new edition of this work stands high in the list of Middle English desiderata".¹ Thirty years later this new edition is still being demanded, with the text being described by Sargent as one of the "more important devotional compilations still in need of critical editing".² The importance of Contemplations, also known as Fervor Amoris, can be seen from the number of manuscripts in which it survives; there are sixteen complete versions and also twenty-two instances of various chapters occurring independently of the main text. Furthermore, there are two early printed editions, published by Wynkyn de Worde in 1506 and circa 1519.

Despite this considerable amount of extant material, the text has received surprisingly little critical and editorial attention. The only accessible edition remains that published by Horstman, who reprinted the text from de Worde's 1506 edition, adding little or no critical exegesis apart from disputing the attribution to Rolle.³ Since Horstman's edition there have been two further studies. The first, a modern English version, based on H², was produced in 1916 by Frances Comper.⁴ The second consists of a diplomatic transcript of the text in Mg, and was


produced for a doctoral dissertation by Anthony Annunziata in 1966.\textsuperscript{5} A comprehensive critical edition of this text is clearly lacking, however, and although it seems from a notice in Neuphilologische Mitteilungen that Robert Boenig of Rutgers University, New Jersey, has been working on such a project, nothing has so far appeared in print.\textsuperscript{6} A recent article by Boenig in Studia Mystica consists largely of some excerpts from the text translated into modern English.\textsuperscript{7}

The text has likewise attracted little critical attention. An article by Bühlner describes the contents of MS Morgan 861, but offers no critical comment. On the other hand, the versions of Contemplations found in MSS University of Pennsylvania Eng 2 and 8 are treated quite comprehensively in an article by J.E. Krochalis.\textsuperscript{8} Krochalis considers the text and its tradition in general, briefly examining nine of the other manuscript witnesses of the full text, the two printed editions, and four of the examples where the final chapter of the text occurs independently. There follows a detailed examination of the Pennsylvania manuscripts, including a full assessment of their contents. Krochalis proceeds to edit the concluding meditations and prayers of these manuscripts. The notes to this article provide some information about provenance and ownership.

More recent critical writing has tended to describe or dismiss Contemplations superficially rather than to discuss the nature of the text in detail. The text is sometimes referred to in the

\textsuperscript{6} Neuphilologische Mitteilungen, 86 (1985), 391.
\textsuperscript{7} R. Boenig, 'The Middle English Contemplations of the Dread and Love of God', Studia Mystica, 9, ii (Summer 1986), 27-36.
editions of other texts, often appearing in descriptions of manuscript contents as in Ayto and Barratt's edition. A text whose fate it has always been to be anthologised, Contemplations has received more than its share of attention from modern surveyors of the field of late mediaeval devotional prose literature. Sargent deals summarily with its contents, circulation and supposed sources, in two sentences! Further speculation about sources is undertaken by Lagorio, and also by Ellis, who rather disparagingly calls Contemplations "really little more than a tissue of borrowings". A rare exception to the usual cursory treatment of the text is to be found in Gillespie's article 'Lukinge in haly bukes'. Here he describes the text's meticulous organisation and its sophisticated apparatus, calling attention to its "purpose-built" nature and its kalendar which facilitates both selective and sequential reading. But even Gillespie's appreciation gives way to a clever labelling of the text as "a sophisticated workhorse rather than a devotional thoroughbred".

Leaving aside such comments, let us consider the text itself. It is clearly important to know in what sort of context

9 J. Ayto and A. Barratt, eds., Aelred of Rievaulx's De Institutione Inclusarum, EETS, OS 287, pp. xxi-xxix.

10 Sargent, 'Minor Devotional Writings', in Edwards, Middle English Prose, p. 160.


Contemplations occurs. Wherever this text has survived, it is usually in conjunction with a variable number of other works. Further investigation will show whether Contemplations occurs amongst a random miscellany of other pieces, or with pieces carefully selected to form a devotional handbook - works which may be similar in terms of their content, or in the readership for which they were intended. In fact the text's regular appearance with certain other works is apparent, and I attempt to show these connections by cross-reference in the section dealing with manuscripts and printed witnesses. The trio of manuscripts, BAC, is especially worthy of note, because here even the ordering of the companion pieces is maintained. Other questions of context need to be considered. Does Contemplations occupy a position of central importance in each (or even any) manuscript, or is it included merely as a subsidiary to one or more major texts, or as one treatise among many others which share similar aims, level of difficulty and status? Moreover, any information which the context can provide about the ownership and circulation of the text may help define the type of audience for which Contemplations was produced.

From the evidence of the text itself it is clear that the author intended his work to be used by both sexes, since he repeatedly addresses the text to "bope men and women", and to "goode broper or suster"; he also aims to reach all ranks of educated society: "lordis and ladies, oher housbond-men and wyues". He does not, however, assume a great learning or knowledge in his audience, explaining that he will set forth the three highest degrees of love because:

15 A/27, repeated at A/31, A/36, and elsewhere.
16 S/84.
17 B/103.
Indeed, he specifically addresses the text "to suche pat be nat knowinge", and whereas he believes that his subject material is suitable for all "eche Cristen man, religious and seculer", his real intention is towards the laity. He recognises that men and women can serve God from their station in the world, and that the contemplative life is not attainable, nor even desirable, for all God's followers:

for alle mowe not be men or women of religion, herfore of eche degre in pe world God haP ichose his seruauntis.

He allows that some may find difficulties with the higher degrees of love, and does not make impossible demands of his readers. He is not requiring that they should live like holy hermits:

I wol nat counsaile pe to liue as pei dude, for pou maist bi oPer maner liuinge come to pe loue of God,

and whilst he encourages those who would be devout to be wary of the snares of the world, and to "fle from wicked companie", he is far from advocating that his readers eschew the world totally:

Y sey not pou schalt fle bodili from pe world or from pi

18 B/29-31.
19 B/114, cf. A/38 "to oPere of simple knowyng" and Z/79-80 "to suche simple folk".
20 B/118 cf. also Z/75-76: "and to alle oPer maner men and women, pei be spedful to knowe, wePer pei be religious or seculer."
21 B/101-103: "Many oPer men and women pei be wiche plese God ful wel stonding treweliche in here degre as men and women of pe world..."
22 Z/48-50.
23 B/10-11.
24 Z/37; cf. Z/34-41.
wordeli goodis for þes ben principal occasiones; the correct alignment of the will is all that is demanded. Indeed, although not openly critical, the author implies that those in religious orders may not always be models of righteousness. In speaking of the enclosed religious, he says that "as it semethe" they live a contemplative life, "and so withe Godis grace þei do for þe more partie." Later, in encouraging his readers to persevere in their devotions, he claims that they may equal the fervour of their religious counterparts:

for þay þou be a lord or a laidi, housbond-man or wif, þou maist have as stable an herte and wil as some religious þat sitteþ in þe cloistre.

The evidence of the manuscripts shows that the text largely reached the audience for which it was written. From inscriptions we know that the text was read by nuns at the Cistercian houses of Swine and Nun Cotham. Amongst the lay population it was owned by a woman accused of heresy in Colchester, and by persons of such diverse social standing as Alin Kyes, a pewterer of London, and Elizabeth Beaumont, née Scrope, later Countess of Oxford.

To turn to the subject of authorship rather than audience, it seems that the text's attribution to Rolle is most probably false. Only one of the manuscripts (Ca) bears Rolle's name and even this instance is a sixteenth century marginal addition. Horstman indicates quite clearly that, in his opinion, the

25 Z/41-43.
26 B/60-62.
27 Z/44-47.
28 See the discussion of Harley 2409, pp. 18-19 below.
29 See the discussion of Cambridge Il.vi.40, pp. 28-29, Bodley 423, pp. 23-25, and Harley 1706, pp. 14-17 below.
attrubution to Rolle is incorrect.\textsuperscript{30} He gives a simple proof, quoting from Chapter B of the text, where allusion is made to:

ful holi men of riʃt late time whiche liuede a ful holi lif, and tok here liflode as feblenes of man askeþ now in oure daies. Some of þese men, as y haue red and hard were visitid bi þe grace of God wiþ a passing swetenesse of þe loue of Crist, wiche swetenesse, for ensample þei schewid afturward bi here writing to oþer men foliwing, yf eny wold traualle to haue þat hie degre of loue.\textsuperscript{31}

The author of the text then proceeds to discuss the three degrees of love found in Rolle's Form of Living, and those in his Ego Dormio, in an almost word-for-word reproduction. Horstman concludes from this that the phrase "ful holi men of riʃt late time" signifies Richard Rolle; this means not only that Contemplations was not written by Rolle, but that in fact it must have been written after the time of his death.

Horstman also prescribes a test of dialect as a method of determining authorship. Since Rolle never left Yorkshire, except as a student, Horstman argues that he could only have written in a Northern dialect; therefore, works which are discovered to have been of Midland or Southern origin cannot have been his. Consequently he decides that Contemplations cannot be the work of Rolle, since the manuscripts known to him ($H_1^1H_2^2RC$) are all of Southern origin. This argument is not convincing. A Northern manuscript (Ca) does exist, and there may well have been others. Moreover, Horstman entirely disregards the possibility that a text might be translated from one dialect to another, so that the extant witnesses are by no means a reliable guide to the dialect

\textsuperscript{30} Horstman, Yorkshire Writers, II, p. xlii, fn. 2; he grossly misquotes his own text.

\textsuperscript{31} B/12-19.
of the original text.

The question remains why the text should have been attributed to Rolle in the first place. Horstman points to the general confusion that surrounds Rolle's works. Rolle's name rapidly became associated with a certain class of literature, so that all works of that type, or those found in certain collections (such as H1) were ascribed to him. His works became confused with those of his followers, especially Hilton and Wycliffe; translations and imitations of his works assumed his name indiscriminately. This confusion has its roots in the manuscripts and early prints, and has been magnified by later cataloguers. For instance, Horstman notes that in C the text of Contemplations is introduced as "An holy mater Pr which is clemid XII chapiters", and points out that the title "XII chapiters" is given to several treatises by Rolle.32 Hope Emily Allen extends this argument by pointing out that in MS Cambridge Ee.ii.12, a table of contents for Contemplations appears with the heading "Incendium Amoris" on f. 17v.33 She also states that in Bale's second Catalogue he cites a work of the same incipit as Contemplations with the title "Regula bene viuendi" which suggests Rolle's Emendatio. This confusion surrounding the corpus of Rolle's work is genuine, and it is certainly possible that the ascription of Contemplations and other titles to him arose in this way. However, it is likely that commercial considerations were involved as well. As Krochalis indicates, it is possible that Rolle's name appeared on the title-page of Wynkyn de Worde's edition because an idea prevailed that such a ploy would increase the sales of the book.34

32 Horstman, Yorkshire Writers, II, p. 72.
A detailed, comprehensive analysis of each of the manuscripts in which the full text of *Contemplations* occurs, and of those which contain the extrapolated chapters, might throw further light on such questions as those dealt with briefly above, and it is certain that the topics of ownership, reception, and authorship, could be explored at greater length. The text itself is worthy of further investigation, for as an index of English popular spirituality, the importance of *Contemplations* has been over-looked. The sheer number of surviving manuscripts demonstrates the status which this text enjoyed during the mediaeval period, and the two early printings are evidence of its enduring popularity and wide circulation.

*Krochalis, p. 19, fn. 3.*
1.2 THE EXTANT MANUSCRIPT AND PRINTED WITNESSES FOR *CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD*

There are sixteen extant manuscripts for the full text of *Contemplations*:

- Md Maidstone Museum MS 6 ff. 1r-40v
- H1 British Library MS Harley 1706 ff. 154v-204v
- H2 British Library MS Harley 2409 ff. 1r-51v
- R British Library MS Royal 17.A.xxv ff. 13r-61v
- S British Library MS Sloane 1859 ff. 1r-32v
- A British Library MS Arundel 197 ff. 10r-38v
- B Oxford MS Bodley 423 ff. 128r-150r
- Ba Oxford MS Bodley Ashmole 1286 ff. 4r-32v
- C Cambridge University Library MS Ii.vi.40 ff. 5r-58v
- Ca Cambridge University Library Additional MS 6686 pp. 235-268
- T Trinity College Cambridge MS B.15.42 ff. 43r-60v
- D Durham University Library MS Cosin V.iv.6 ff. 1r-56v
- Ht Huntington Library MS HM 127 ff. 2r-34v
- Mg New York Pierpont Morgan Library MS Morgan 861 ff. 7v-33r
- P1 University of Pennsylvania Library MS Eng 2 ff. 1r-131v
- P2 University of Pennsylvania Library MS Eng 8 ff. 127v-145v

There are also two early printed editions published by Wynkyn de Worde in 1506 and 1519(?). It seems likely that the 1506 edition was used as the exemplar for the later printing, so I have collated only the former (W) with the manuscripts.

Md Maidstone Museum MS 62

Vellum; ff. vii + 59 + iv; 195 x 136mm, written space 125 x 80mm;
26 long lines (art. 1) and 25-7 long lines (art. 2).
Collation: 1-6a 7a wants 2 after f. 49 8a (4 was pasted down).
Quires 1-5 signed +, a-d.
Hand: two scribes.
Binding: Rebound December 1979 - the old boards (but not the old leather covers) stuck on outside the new binding.
Date: early 15th century.

Contents:
2. ff. 41r-57v The Abbey of the Holy Ghost.
3. f. 57v O rex glorie domine uirtutum qui triumphator mortis...
bona tua qui uius et regnas deus in secula.
4. f. 58rv Exortacio Iohannis Crisostomi ad quemdam episcopum amicum suum. Nouam tibi dominus contulit dignitatem nouam ergo debes... ut desideremus coronas de hiis vi congitacionibus anima iusti proficit.
5. f. 58v Si vis saluari...
6. f. iirv Ihesu thy swetnesse hose miht yt se... he roos azen Prou his godhede.

Inscriptions:
The erasures on ff. 40v, 57v may conceal the scribes' names.
Belonged to Sir Henry Bosvile (d. 1638), and handed down in the Bosvile, Boteler, Hinton, and Baverstock families:

f. vi.v "This Booke the Ladie Bosvile my Mother in Law gave me out

of your grandfather Sr Henerie Bosviles Closet who prized it as a
great Antiquitie. Tho. Boteler." In another hand: "NB. This Tho.
Boteler was living in the reign of Charles 1st and was my
Grandmother Hintons Great Grandfather. J. Hinton Baverstock
January 1806".

f. v "J. Hinton Chawton" (rector of Chawton, Hants, d. 1802).
Armorial book-plate of "James Hinton Baverstoke F.S.A." (d. 1837),
who added a paper leaf, f.vii, on which he set out his descent
through six generations from "Sir Henry Bosville of Eynsford in
Kent, who died 27 Apr. 1638 at. 51."

"This leaf was gone when I first discovered the MS in the Charles
Museum Library Feby 1866. W.J. Lightfoot" is on the stub of the
leaf missing after f. 49.

f. v "This book was returned from Mr. Murrial Nov. 24 1876 it was
taken away by mistake when Mr. Lightfoot died."
British Library MS Harley 1706

Parchment; ff. 216; 260 x 180mm;
MS originally in 2 parts, part 1 (substantially a copy of Douce 322) ends with the table of contents f. 95r.
Date: part 1 1475-1500, part 2 1480-1500.

Contents:
1. f. 1v-2v medical recipes.
2. ff. 3r-8v "a kalendare in englysshe made in baladyes by dan John Lydegat". A poetical paraphrase of the standard Sarum liturgical kalendar, ascribed to Lydgate.
3. ff. 9r-10v Canticus Amoris; prayers; Quia amore langudeo (all in verse).
5. ff. 16r-17v "a tretysye of Parce Michi Domine".
6. ff. 17r-18r Prose confession of the seven deadly sins.
7. ff. 18r-19r "Hec sex observanda sunt omni cristiano in extremis". Latin maxims followed by an expansion in English verse.
8. ff. 19r-v Two brief prose extracts:
   (i) "A descripcioun of feythe, hope and charyte".
   (ii) "Thorough two thynges principally may a man knowe whether he be meke or no".
9. f. 19v Two sets of stanzas on mortality, derived from Lydgate.
10. ff. 20r-24v "The fyfte chapytle of a tretyce called Orilogium Sapiencie" from Seven Points of True Love and Everlasting Wisdom.

11. ff. 24v-25v "Toure of all Toures", an extract from the English version of Somme le Roi.
14. ff. 47v-54r An English version of the Scala Claustralium.
15. ff. 54r-v A saying on the Blessed Sacrament, and a Latin note.
16. ff. 54v-66v A short treatise on tribulation (also in R); a Latin passage Nota de paciencia infirmitatis; an English version of the common treatise on 12 profits of tribulation, by Peter of Blois.
17. ff. 67r-80v An English version of Rolle's De Emendatione Vitae.
18. ff. 81r-83v Meditacio Sancti Augustini.
19. ff. 83r-84r Chapter AB of Contemplations.
20. ff. 84r-88r "A confession whyche ys also a prayer made by Seynt Brandon."
21. ff. 88r-90r "The Charter of hevynly herytage" - a selection from the Poor Caitiff.
22. ff. 90r-93r Consilia Isidori and Augustinus de contemptu mundi; both in English prose, followed by English and Latin verses on the same ideas.
23. f. 94r "Aristotles ABC made be Mayster Benett", an alliterative gnomic poem.
24. f. 94v Seven degrees of humility, according to St. Anselm, and seven degrees of pride.
25. f. 95r table of contents.
26. ff. 96r-105v "Complaint of the dying creature."
27. ff. 106r-114v The Mirror of Sinners; The Three Arrows.
28. ff. 114v-139v An extract on 4 profitable things from Rolle's Form of Perfect Living (also in B); a treatise on remedies against spiritual temptacions, derived from the Latin by William Flete.
29. ff. 140r-154v Consilia Isidori.
30. ff. 154v-204v *Contemplations of the Dread and Love of God.*

31. ff. 205r-214v A number of short didactic and devotional poems and a few medical recipes.

32. f. 215r Latin suffrages to St. Ethelburga.

Inscriptions:

Elizabeth Beaumont, born Elizabeth Scrope, was married first to William Beaumont (died 1507) and then to John Vere, 13th Earl of Oxford (died 1513); Elizabeth herself lived until 1537. Her name is written seven times on the manuscript – twice as Elysabeth Beaumont (ff. 11, 216), once as Elisebet Ver (f. 4r), and four times as Elysabeth Oxynforde (ff. 3r, 93v, 95r, 214v). From this it will be clear that the whole volume must have been in her hands from at least 1507, since each form of her married names appears on both halves of the manuscript.

The manuscript bears other inscriptions of members of Elizabeth's family and household: f. 3r "Edmund Jernyngham" – her nephew; f. 37r "Elysabeth Rokewod" – one of her household. There are also the 15th/16th century inscriptions "Mari Nevil" (ff. 4r, 18r), and "Mysterys Margaret Otwell" (ff. 191v, 211v).

Provenance:

The Latin suffrages to St. Ethelburga (f. 215r) suggest a connection with Barking, since St. Ethelburga was set in charge of the abbey there. Wanley argues that had it been given to Barking, it would have remained there until the time of the abbey's dissolution, whereas in fact it is certain that the book was in private hands well before 1539 when Barking was dissolved. However Doyle argues for a revision of Wanley's conclusion. He challenges the assumption that the book, as the property of

Barking, could not have come into private possession before the
dissolution of the monastery, arguing that such alienation was not
uncommon, especially in the case of vernacular writings.
Moreover, Doyle points to the known connections between the nuns
of Barking and Dartford, and Elizabeth's immediate circle of
family and friends, and to the inter-communications between these
religious houses and others in the London area during the
fifteenth century.
McIntosh and Samuels place Hand A (ff. 3r-95r), and Hand D (ff.
106r-214v), as Northamptonshire.6

6 A. McIntosh, M.L. Samuels, and M. Benskin, A Linguistic Atlas of
Late Mediaeval English, I, p. 110.

Vellum; ff. 78; 206 x 142mm.

Date: early-mid 15th century.

One hand.

Contents:
1. ff. 1-51v Contemplations of the Dread and Love of God.
2. f. 52r "A devout matier be þe drawynge of M. Waltere Hylton."
3. f. 70r "How þe holy mayden Kateryne of Seens first began to sette hyr hert fully to Godwarde."
4. ff. 75v-77r Verses upon nine points of virtue.

Inscriptions:

f. 78v, both in similar (the same?) 15th century hands:
(i) "Iorge Hiltoft duellis in Bedwyn. Sir Symon Hyltoft duellis in dorsetschyre in a toune called spectysbury and ye nexte marked toune fro him is Blandford."
(ii) "Be yt remembryd yt Dame maid Wade priorys of Swyne has gyven yis boke to Dame Ioan Hyltoft in Nuncoton."

Since Maud Wade resigned as prioress of Swine in 1482, the donation must have taken place before this date. The abbeys at Swine, East Yorkshire, and Nun Cotham, Lincolnshire, were both Cistercian houses.

(iii) the name "Elysabet Loketon" at the foot of f. 78v.


Provenance:
M.B. Hackett thinks H2 is of Northern provenance;9 McIntosh and Samuels place item 1 as Essex, item 2 as Lincolnshire, item 3 as Nottinghamshire, and item 4 as the West Riding of Yorkshire.10

R British Library MS Royal 17.A.xxv

Vellum; ff. 63; 165 x 108mm.

Hand: a new hand begins with article 2, a third hand with the fourth quire at f. 25, and a fourth hand with article 3.

Date: early 15th century.

Contents:

1. f. 1r-13r Treatise on the Seven Sacraments.

2. f. 13r-61v Contemplations of the Dread and Love of God.

3. f. 62r-63v A short treatise on tribulation (also in Royal 17 C.xviii, which has a copy of AB, and in H1).

Inscriptions:

On f. 63v is written "frear Robartus Neswek laycus", and in another (16th century) hand, "Frer Neswyke".

British Library MS Sloane 1859:

Vellum; ff. 32; 260 x 148mm.

Date: 15th century.

Contents:

ff. 1r-32v Contemplations of the Dread and Love of God, ends imperfectly.

A British Library MS Arundel 197

Vellum; ff. 73; 192 x 132mm.

Date: 1450-1500.

Contents:
1. ff. 1r-3v *The Stathel of Sin*, with chapter AB of *Contemplations* interpolated on ff. 1v-3r.
2. ff. 3v-5r part of *Meditation of St. Anselm*.
3. ff. 5r-6v meditation and instruction.
4. ff. 6v-7r Treatise on nine virtues.
5. ff. 7r-10r *The Meditation of the Three Arrows*.
6. f. 10r "A housely soulle" - treatise derived from the *Documento Spirituale* of St. Catherine of Siena.
7. ff. 10r-38v *Contemplations of the Dread and Love of God*.
8. ff. 38v-47v Three extracts from the *Revelations* of St. Bridget, the first two of which are also found in B and C:
   i) "I finde as y rede bi doctoris and holimennis wretinge..." (VI, 65).
   ii) "And informacion of contemplatife lyfe and actife..." (VI, 65).
   iii) "God almi3ti aperid to sent Bryde..." (II, 16).
9. ff. 47v-48r Treatise on the Sacrament (also in P\(^1\)).
10. ff. 48r-64r A translation of *De Exterioris et Interioris Hominis Compositione*.
11. ff. 64r-73r Two meditations on *Reliquie cogitacionis* and *Te deum laudamus* (also in B).

No mediaeval signs of ownership.


\(^14\) Ayto and Barratt, *Aelred of Rievaulx*, p. xxix.
MS Bodley 423 consists of four separate manuscripts bound together, as follows:

Sections B ff. 128r-226r and C ff. 228r-242v, see below.
Section D ff. 244-345v *Stimulus Conscientiae*.
Section E ff. 346-416v John Capgrave: *The Solace of Pilgrims*.

Only Sections B and C will be considered here; in effect they constitute a single manuscript, since they were written by the same scribe, laid out identically, and appear to have circulated as one unit. ¹⁶

Vellum; ff. i + 416; 270 x 195mm.
Hand: probably written by Stephen Dodesham (d. 1481 or 1482).
Date: 1430-80.

Contents:

1. ff. 128r-50r *Contemplations of the Dread and Love of God*, opening defective, begins: "...and ladies and husbonde men and her wyues."

2. ff. 150r-56v Two extracts from the *Revelations of St. Bridget* (also in A and C).

3. ff. 156v-64r Two meditations on *Reliquie cogitacionis* and *Te deum laudamus* (also in A).

4. ff. 164r-64v A verse translation of the *Salve regina* followed by a prayer.

5. ff. 164v-66r *The mirrour and the mede of sorow and of*


¹⁶ A full description of Sections B and C is provided by Ayto and Barratt, *Aelred of Rievaux*, pp. xix-xxxii.
tribulacion.

6. ff. 166r-67r "Ayenst the excusacion of lechery and othir dedly synnes."

7. ff. 167r-68v An abbreviated version of chapters X-Z of Contemplations.

8. ff. 168v-70r The Counsaill of Crist.

9. ff. 170r-71r Of Pacience - part of the Poor Caitiff, as are items 10-12 below.

10 ff. 171r-71v Of Temptacyon.

11. ff. 171v-74v The Charter of Heuene (also in C with the title A Charter of Remission).

13. ff. 174v-78r "Hors either armure of heuen" - contracted version of A Treatise of Ghostly Battle.

14. ff. 178r-92r A translation of Aelred's De Institutione Inclusarum.

15. ff. 192v-205r "A tretys to lerne to wepe".

16. ff. 205r-26r The Book of Tribulation.

17. ff. 228-41v "The boke of the crafte of dyeng" - English translation of Ars Moriendi.

18. f. 241v Chapter AB of Contemplations, incomplete.

19. ff. 241v-42v begins "Here folwen foure prophitable thynges to haue in mynde" - an extract from chapter 4 of Rolle's Form of Living (also in H1).

Inscriptions:

f. 227r References in 16th century hands to Alin Kyes, a pewterer of London, Robertt Cuttyng, master governor, and Peter Pungyarnar- (? unclear).

f. 241v The name "John Tryvysam".
Provenance:

Scribal provenance: It seems that B may be a Carthusian collection, since Doyle identifies the scribe of Sections B and C as Stephen Dodesham, or (less probably), a scribe trained in the same school. Doyle thinks that Dodesham was a professional scribe before becoming a Carthusian, because of the variety of his production and the standard of his writing, although, of course, it is possible that he did some work for outsiders after entering the order. His career may have started in the 1420s, almost certainly by 1430. In 1462 he was a monk at the Witham Charterhouse, and after 1470 he transferred to the Sheen Charterhouse. He died at Sheen in 1481-2.

Linguistic provenance: Buckinghamshire-West, Hertfordshire and Bedfordshire area, which would be consonant with Dodesham's being a native of St. Albans or the surrounding area. No mention of his name in the records of St. Albans under Whethamstead's abbacy of 1420-40 has been found however.

McIntosh and Samuels place ff. 182 and following as the language of South East Cambridgeshire.17

Ba Oxford MS Bodley Ashmole 1286

ff. 263; 194 x 142mm.

One hand: textus semi-quadrata.

Date: mid 15th century.

Contents:
1. ff. 1r-1v blank.
2. f. 2r An 8 line prayer and five separate inscriptions in different hands.
3. ff. 2v-3v blank.
4. ff. 4r-32v Contemplations of the Dread and Love of God.
5. ff. 32v- The Poor Caitiff.
6. ff. 33r-41v On Belief.
7. ff. 41v-42v Prologue to the 10 Commandments.
8. ff. 42v-68r On the 10 Commandments.
9. ff. 68r-69v Prologue to Pater Noster.
10. ff. 69v-77v Pater Noster.
11. ff. 77v-79v On Perfection.
12. ff. 79v-81v On How to Overcome Temptation.
13. ff. 81v-90r The Charter of our Heavenly Heritage.
14. ff. 90r-96v On How to Love God.
15. ff. 96v-97v On Will.
17. ff. 99r-108v On Virginity.
18. ff. 109r-v blank.
20. ff. 203r-205v blank.

There is only a passing mention of this MS in Madan and Craster, Summary Catalogue, II, ii, p. 1153.

Information about the hand and dating of this MS were given to me by Malcom Parkes (private letter 2/3/89).
21. ff. 206r-210v How Unkind we are to God.
22. ff. 211r-215v The Seven Works of Mercy.
23. ff. 215v-219v How a man in all his works may be contemplative.
24. ff. 219v-223r On Love.
25. ff. 223r-225r How a man shall make himself clear, clean, perfect, before raising of the sacrament.
26. ff. 225r-230r Three virtues that lead to contemplation.
27. ff. 230r-232r Against Pride.
29. ff. 234r-235v blank.
30. ff. 236r-231v Treatise of Virtues.
31. ff. 251v blank.
32. ff. 252r-257v The Confession of the Seven Deadly Sins.
33. ff. 257v-260r Ten Commandments.
34. ff. 260r The Five Bodily Wits.
35. ff. 260v On a Neighbour; On the Deeds of Mercy and the End of the Confession.

Inscriptions:
Various inscriptions on ff. 2r, 4r and on ff. 261r-end, one of which appears to be a plea for employment.

Provenance:
McIntosh and Samuels place the language as Northamptonshire.  

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C Cambridge University Library MS II.vi.4021

Vellum; ff. 219; 123 x 72mm.
Date: mid 15th century.

Contents:
1. ff. 2v-3v A Latin prayer.
2. ff. 5r-58v Contemplations of the Dread and Love of God, entitled "An holy mater be which is clepid xii chapiters."
3. ff. 58v-74r Two extracts from the Revelations of St. Bridget (also in B and A).
4. ff. 75r-6v. "A tretis of perfyt love."
5. ff. 76v-95r "A tretis of tribulacion" (not the same as in B).
6. ff. 95r-191r "A tretis of pater noster."
7. ff. 191r-97r "A charter of remissioun" - this is The Charter of Heaven, part of the Poor Caitiff (also in B).
8. ff. 198-207v "In pis tretis we are tau3t how we schul loue God on al wise" - Rolle's The Commandment.

Inscriptions:
f. 1v (erased, but readable under ultra-violet light), "Iste liber constat Agnette Dawn ...(?) filie Thomas... Greue" (?).22
f. 224r The name Annys Downs (Dawns?), presumably the same as Agnette Dawn; one Agnes Downs of Colchester was accused of heretical views concerning the eucharist in 1557.23


22 These erased inscriptions were noted by Doyle, see Aarts, p. xii, note 3.
ff. 2r and 4v (again erased), "Iste liber constat domine Johanne Mouresleygh" - a nun of that name is recorded in 1441 and 1460 at Shaftesbury Abbey.\textsuperscript{24}

ff. 97v and 186v have the name "Edmund Bramptone".

f. 223v Mark of the Knyvett family of Norfolk. The MS was subsequently owned by John Moore, Bishop of Norwich (1646-1714).

\textsuperscript{23} See J. Foxe, \textit{Actes and Monuments of the Church}, pp. 1607-08.

\textsuperscript{24} See J. Hutchins, \textit{The History and Antiquities of the County of Dorset}, III, pp. 29-30.
Ca Cambridge University Library Additional MS 6686:5

Vellum; 273 x 197mm.

6 different hands; this MS has not always existed as a single unit. The first part (pp. 1-234) seems to have been self-contained, and only later compiled with the other two sections, pp. 235-74 and 275-361.

Date: mid 15th century.

Contents:
4. pp. 268-70 Series of prayers (also in Ht):
   a) "O gude curtays aungel ordeyned to my gouernour..."
   b) Two Latin prayers: "Et ne nos a malo per defenconem angeli..."
      and "Deus qui sanctorum angelorum tuorum..."
   c) On the five sorrows of the Virgin: "I fynde and rede be holy
      mennes wryteynge bat after owre ladys assumpcion seynt Johan pe
      euangeliste..."
7. pp. 274 blank.

There is as yet no catalogue for the Cambridge University Library Additional Manuscripts; a brief description of this MS is given by Krochalis, pp. 7-8.
Inscriptions:
In the lower margin of p. 235, a later (16th century?) hand has added: "Hic liber secundum quosdam ascribitur Roberto [sic] Roole heremite de hampole deuotissimo."
Once owned by C.W. Williams Wynn; afterwards in the library of Lord Ashburnham.26

Provenance:
McIntosh and Samuels place items 1 and 2 as Northamptonshire, items 3 and 4 as Lincolnshire, item 8 as probably Nottinghamshire, and item 10 as Nottinghamshire.27

26 British Literary Manuscripts from Cambridge University Library, I, p. 32.
27 McIntosh and Samuels, Atlas, I, p. 66.
T Trinity College Cambridge MS B.15.42z

Vellum; ff. 110; 286 x 203mm.
Date: 15th century.

Contents:
1. ff. 1r-2r Tract on the Sacraments.
2. ff. 2r-5r Rolle's The Commandment (also in C).
3. ff. 5r-42v Life of the Virgin and of Christ in English.
4. ff. 43r-60v Contemplations of the Dread and Love of God.
5. ff. 61-86v originally blank, has two 16th/17th century tables of Sunday letters, one running 1539-2017, the other 1616-2074.
7. ff. 86v-90v Speculum peccatoris et regula moriendi, in Latin.
8. ff. 91r-93r Vision of Tundal, in Latin.
9. ff. 93r-96v Miscellaneous extracts from the Sentences: Bede, Hugo, Augustine etc.
10. ff. 96v-98r Exposition of the Lord's Prayer, in Latin.
11. ff. 98v-101r Of the Conception of the Virgin, in Latin.
12. ff. 101r-103r On the seven deadly sins, in Latin.
13. f. 103r Of the Ten Commandments, in Latin.
14. ff. 104r-9v Donatus Deuote, in Latin, in another hand; ends imperfectly.

Inscriptions:
On the fly-leaf is a pen and ink drawing (xvii) of the bust of an old man in a cap, under which is written "GRVNSON 1196 floruit."

f. 1r "Ex dono Ant. Scattergood, S.T.D., huius Collegii quondam sacellani 1662."

f. 103r is a slip; on the reverse is written: "Oh lord, thuwghe I be sometyme afrayd, yet do I put my trust in thee, Tho. Leventhorp 1581".

f. 110r has several inscriptions, including:
(i) "ffiat litere versus Ricm Palgrav de L(?)aracke in Com. Deuon. de sub pena ad sect (?) Walter Glower (?) pro..."
(ii) "Anno domini 1468 seruiuit fr. Willms Caston sub egidio carn pro matre sua qui obiit 8 idus octobris litera dominicalis g."

Provenance:
McIntosh and Samuels place the language of ff. 101r-104r as South Warwickshire. 29

29 McIntosh and Samuels, Atlas, I, p. 64.
D Durham University Library MS Cosin V.iv.630

ff. ii + 57; 197 x 140mm.

Binding: the work of Hugh Hutchinson (Durham Binder c.1660-95).

Date: mid 15th century.

Contents:

1. ff. 1r-48v Contemplations of the Dread and Love of God.
2. ff. 49r-56v Part of St. Edmund Rich's Mirror of the Church.

Inscriptions:

Marginal supplies of words and phrases, which seem mostly to be superfluous expansions, by another hand in yellower ink, mid/late 15th century, which seems to be that which on f. 1r gives as a title "The goolden roos" "drawen owtt of þe trew love", and on f. 48v adds "a devonschere mane & on of þe kyngis chapyll owyn worthy <erasure>".

A marginal note "is this well", repeatedly, by a hand of mid 16th century, presumably of Protestant sympathies; on f. 24r "þe paynes of purgatory passe all the paynes of þe world" is erased in the text, and the concluding sentences of f. 48v have been crossed through.

Merchant-type mark comprising an H on f. 56v with name erased on each side, 15th/16th century.

f. 49r "Thomas vmpton Miles vic".

f. 50r "Thomas Weston Miles vic"; but in a common-law hand, 16th century, which also appears with other names (Nicholas Robinson, Galfridus Pycroft, Thomas Johnson) and "vic" (sheriff) on 16r and

30 I do not know of any more recent catalogue than Thomas Rud's 'Catalogus Manuscriptorum Codicum in Bibliotheca Episcopali Dunelmi', Surtees Society, vii (1838), 136-91 (p. 176); information about D was sent to me by A.L. Doyle.
57r, and on other pages.

f. 49v "thys ys Robert Whytneys boke", italic mid/late 16th century hand.

f. 48v "mr dale is the true onowr of this book ...". 16th/17th century hand, and other claims of ownership in the same hand are smeared upside-down on ff. 38v-39r.

f. 57v "yf ye Loue Bethell pray for hyme." mid/late 16th century. "Geo. Davenport 1664." on piece of paper transferred from previous to present front pastedown (in repairs, 19th century?).

f. 56v "Perlegi Nov. 15 1665. G.D."
36

Ht. Huntington Library MS HM 12731

Parchment; ff. ii + 62; 265 x 190mm.
One hand, Anglicana formata script.
Date: early 15th century.

Contents:
1. ff. 1r-32r Contemplations of the Dread and Love of God.
2. ff. 32r-33v Series of prayers (also in Ca):
   a) "A goode curteis angel..."
   b) two Latin prayers: "per defensionem angeli" and "Deus qui
      sanctorum angelorum tuorum..."
3. ff. 32v-33r Latin prayers: "Ihesu fili dei viui omnium
cognitor" and "O bone ihesu tibi".
4. ff. 33r-v On the five sorrows of the Virgin (also in Ca).
5. ff. 34r-50v Richard Rolle, Form of Living.
6. f. 51r Christ's Gift to Man, begins: "Christ made to man a
   faire present..."
7. f. 51r-52v Vision of St. Thomas of Canterbury concerning the
   Seven Joys of the Blessed Virgin Mary.
8. ff. 53r-62v "A tretyse of þe stodye of wysdome þat men clepen
   Beniamyn" - translation of Richard of St. Victor's Beniamin Minor.
10. f. 62v "Septem dona spiritus sancti."

Inscriptions:
Three 16th century owner's notes:
f. i "Ihon wyllyamson", and "This is Iohn Wyttes Boke/ whoo so
   euer on yt dothe louke/ he that fydyth yt and brynges yt agayne/ I

31 See C.W. Dutschke, Guide to the Medieval and Renaissance
Manuscripts in the Huntington Library, I, pp. 158-60; information
about Ht was also given to me by Malcolm Parkes.
wyll geyfe him xl d. for his payene".

f. 62r "Thomas wilbram I commende me unto you and woll and require you that you comm and be biffore me".

f. 1r Ownership mark, "E" superimposed on "H", of Edward, 1st Baron Herbert of Cherbury (1583-1648).
Mg New York Pierpont Morgan Library MS 86132

Vellum; ff. 33; 165 x 115mm.
Date: mid 15th century.

Contents:
1. ff. 1r-3v Treatise on the Ten Commandments.
2. ff. 3v-4r Ten Vengeaunces of God.
3. f. 4r Seven Deadly Sins.
4. f. 4v Seven Works of Bodily Mercy.
5. f. 5r Seven Works of Ghostly Mercy.
6. ff. 5r-5v Five Outer Senses and Five Inner Senses.
7. f. 5v Four Cardinal Virtues.
8. f. 6r Seven Sacraments.
9. ff. 6r-6v The Eight Tokens of Good Character.
10. ff. 6v-7r A Prayer, begins: "God pat by power of Di vertue hast maad alle þinges of nou3t..."
11. ff. 7v-33r Contemplations of the Dread and Love of God.
f. 33v blank.

Vellum; ff. 149; 120 x 74mm.
Hand: two scribes, the second (ff. 146-8) later than the first; anglicana book hands.
Date: early 15th century.

Contents:
1. ff. 1r-131v Contemplations of the Dread and Love of God, incomplete at beginning and end, begins: "[prinici]pal hestes of god. The first longeth to loue"; ends: "to haue in [mynde]."
2. ff. 132r-135v Prayer to the Eucharist - incomplete at beginning.
3. f. 135v Poem beginning: "I the honour with al my my3t..."
4. ff. 136r-140r Prayer beginning: "My synnes negligens..."
5. ff. 140r-142r Prayer to Christ and the Virgin.
6. ff. 142r-143r Prayer to St. John the Baptist.
7. ff. 143r-144r Prayer to St. John the Evangelist.
8. ff. 144r-144v Prayer to Sts. Katherine, Mary Magdalen and Margaret.
9. ff. 144v-145v Prayer to Jesus.
10. ff. 146r-147v Text on the seven virtues and works of mercy.
11. ff. 147v Text on the seven gifts of the Holy Ghost.
The last leaf is badly rubbed, and cannot be read even under ultra-violet light; it seems to contain the beginning of another text.

Inscriptions:
No medieval signs of ownership; an 18th century hand has written

N.P. Zacour and R. Hirsch, Catalogue of Manuscripts in the Libraries of the University of Pennsylvania to 1800, p. 49; see also Krochalis, pp. 16-18.
"Thomas Moore" on f. 141v which also has "R. Rich" in the upper margin.
University of Pennsylvania Library MS Eng 834

Vellum; ff. 159; 390 x 253mm.
Hand; two scribes, both early 15th century Anglicana book hands.
Binding: late 15th century, work of the Virgin and Child binder active in the Winchester area.\(^3\)\(^5\)
Date: early 15th century.

Contents:
1. ff. 1r-77v Hilton: *Scale of Perfection* Book I, ch. 21-93, Book II, ch. 1-46.
2. ff. 77v-127v Hilton, transl. James of Milan (here ascribed to Bonaventure) *Stimulus Amoris* or *Prickying of Love*.
3. ff. 127v-145v *Contemplations of the Dread and Love of God*; chapter list numbered and not lettered; the numbers go 1-22, since the scribe wrote titles but no numbers for 23 and 24.
4. ff. 145v-146r A short meditation on the five wits given as part of *Contemplations*.
5. ff. 147r-159v Rolle: *Prick of Conscience* - Prologue, Books I and II, and part of Book III.

Inscriptions:
No mediaeval signs of ownership. In the 17th century Samuel Bouter wrote his name on the back flyleaf; John Butlar wrote his name and the date, 1674, on f. 82v. Owned in the 19th century by Thomas Stonor, 3rd Lord Camoys (1870), and hence sometimes referred to as the Stonor MS.

Provenance:

McIntosh and Samuels place Hand A (ff. 1r-146v) as Ely and Hand B (ff. 147ra-159vb) as Lincolnshire.\(^{36}\)

The title of both these editions is Richard Rolle hermyte of Hampull in his contemplacyons of the drede and love of God.

STC 21259; 1506, four copies extant:
2. Durham University Library
3. John Rylands University Library, Manchester

The text is followed by the prayer beginning: "A good curteys aungell"

STC 21260; (?)1519, 6 copies extant:
1. Mellon Collection, Upperville, Virginia
2. Bodleian Library, Oxford
3. Cambridge University Library
4. Huntington Library, California
5. Folger Shakespeare Library


A number of dates have been suggested for this other edition. H.E. Allen thinks it may be earlier than the 1506 print, but there seems to be no evidence to support this view (Writings Ascribed to Richard Rolle, p. 357). Doyle suggests 1525 (Books Connected', p. 231).
The fact that *Contemplations* was printed by de Worde is significant. Wynkyn de Worde was Caxton's assistant and successor, inheriting the business in 1491-92 when Caxton died. His publishing policy differed considerably from that of his old master. Whereas Caxton concentrated on the translation of foreign texts and the publication of fashionable, chivalric literature, de Worde specialised in printing English prose works, especially those which belonged to the mystical tradition. This divergence in output is paralleled by a similar difference in patronage. Caxton's patrons were merchants and members of the secular nobility; de Worde's were largely clerics, with the notable exceptions of Margaret Beaufort, mother of Henry VII, and the merchant Roger Thorney. The move from Westminster to Fleet Street in 1500 reflects de Worde's lack of interest in the courtly market.

De Worde produced books for a predominantly religious audience, a fact which is borne out by his close connections with the Brigittine foundation, Syon Abbey. He printed editions of manuscripts in its library, distributed books there, and also bestowed some as gifts; he also published the translations of one of the monks, Richard Whitford. These facts obviously have ramifications for *Contemplations*; the publication of *Contemplations* may have been commissioned by the nuns at Syon, or the text could have been composed specifically for them. However, the surviving witnesses of *Contemplations* bear no evidence to support these theories, though we do know that the text was in use at other Brigittine houses, namely at Shaftesbury, and probably at Barking. The Brigittines, even if not responsible for the production of *Contemplations*, were, like the Cistercians, important agents for its circulation, thus contributing to the growth of its audience, and to its ensuing popularity.
1.3 THE TEXTUAL TRADITION OF CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD

1. The "Classical" Theory of Textual Criticism and its Applicability to Contemplations

The limitations of the "classical" theory of textual criticism when applied to mediaeval vernacular texts are now well recognised. The classical theory, as expounded by Paul Maas, posits that a stemma may be constructed from the extant witnesses, indicating which manuscript was descended from which other. The key to the construction of this family history lies in the occurrence of error. At its simplest level this means that where two or more texts share a reading which is obviously erroneous, and which conflicts with the reading offered by all or some of the other witnesses, we may conclude that the shared erroneous reading indicates descent from a common ancestor, where we assume the mistake to have first arisen.

However not all errors may be considered suitable as evidence. Very many small errors may occur which are so insignificant as to be liable to fall prey to independent correction rather than to repeat themselves through recension. Into this category fall mistakes such as the repetition of letters or words (dittoigraphy), or the confusion which arises when two words in close proximity have the same beginning (homoearcton) or ending (homoeoteleuton). Such superficial mistakes, described by


Kane as "mechanical errors", are just as likely to be the product of one scribe as another. As such, they cannot be regarded as possessing any guaranteed significance for recension, since witnesses may share such mistakes merely through coincidence. The easier it is to imagine how an error may have arisen, the more likely that it arose by coincidence, and only if a number of apparently coincidental errors occurs persistently across a group of manuscripts should these readings then be regarded as serious evidence.

The crux of Maas' theory therefore rests upon errors, which must first be identified and then judged significant. However, as Hudson points out, the means for identifying errors in a prose text are far more limited than those available when dealing with a verse text, since there are no constraints of rhyme, metre or alliteration. Furthermore in a text such as Contemplations where the original dialect is not known, dialectal features cannot be used as a guide in textual matters. A further cause of difficulty is that no source for Contemplations has been identified. It is quite possible, and in fact likely, that Contemplations is an original devotional compilation, but Gillespie's suggestion that it may derive from a Latin devotional handbook, in the way that the Speculum Christiani derives from the Cibus Anime, is interesting. Those areas of the text of Contemplations which include material quoted from Biblical and patristic sources (when these can be identified with certainty), may help in some cases to distinguish between error and correct reading. This is in itself problematic however; as Hudson points out, this is the area where independent efforts at correction could most easily be made, since


a copying scribe might also, like us, have recourse to the Vulgate or works of the Fathers.\textsuperscript{5}

In attempting to identify errors in the textual tradition of Contemplations, the following means only are available to the editor. The usual guides of defective sense and defective syntax are generally the most useful. Sometimes disturbance may occur because of the omission of material, and omissions are often helpful in determining common descent, as Dobson indicates:

When omissions have been made from a basic text, either deliberately or accidentally, the fact that certain manuscripts share the same omissions will almost certainly indicate that they have a common original in which the omissions were first made.\textsuperscript{6}

The distinction between deliberate or accidental omission is important. As Kane demonstrates, a scribe may either have made a conscious (deliberate) decision to prune his exemplar, or he may have omitted material because of a mechanical (accidental) slip, that is, due to the eye skipping forward in the sentence during copying (technically known as saut du même au même or "eyeskip"). Often an editor may be unable to distinguish between the two:

Thus the editor is brought to the difficult borderline between mechanical and conscious variation.\textsuperscript{7}

Mechanical error, which would occur unnoticed by the scribe, could obviously also be the product of coincidence. However, in some cases - such as the suppression of rubrics, it is not inconceivable that two scribes might independently decide to omit

\textsuperscript{5} Hudson, English Wycliffite Sermons, I, p. 160.


\textsuperscript{7} Kane, Piers Plowman: The A Version, p. 125.
the same material. Thus omissions, as evidence for recension, must be treated with some degree of caution, and only when two or more witnesses share a preponderance of common omissions may these be relied upon as significant. Finally the principle of the *difficilior lectio* - the preference for a more difficult reading, may be a guide to the original; scribes tended to remove archaic forms and to simplify readings which they themselves found hard to understand.

Given these constraints, it is perhaps not surprising that the number of errors which can be identified with certainty in the textual tradition of *Contemplations*, is relatively small. On the other hand, there are, however, a great many variant readings - instances where one or more manuscripts give a different word or phrase. These "alternative readings" are difficult to categorise; they cannot be regarded strictly as errors, since their readings are equally acceptable to context and meaning, but to reject the evidence they offer would be foolish. Therefore, in the following discussion, the examples which are quoted as evidence represent either the agreement of two or more manuscripts in error or in variant readings equally acceptable to context and meaning, including the re-ordering of material, e.g. the simple reversal of phrases linked by *and* or *or*, as well as larger displacements of word order. I also quote examples which show agreement in the presence of additional material, or in the omission of material from the basic text.

2. Isolative Variants

It can be demonstrated with reasonable certainty that no one extant manuscript is directly descended from any other extant
manuscript. This can be shown from isolative errors in each surviving manuscript which do not then repeat themselves in any other. A small number of examples for each manuscript will suffice to demonstrate this point. To avoid blurring the evidence because of the incidental physical imperfections of some manuscripts, I have drawn these examples only from those sections of the text where all the extant witnesses are present, that is from chapters D-I inclusive and N-V inclusive. As in all subsequent examples, the lemma is given first from Nd, as a representative of the reading in all the other manuscripts; the erroneous or variant reading follows, and where this represents the form of more than one manuscript, the spelling shown is that of the first siglum according to the sequence H1H2RSABBaCCaTDHtMgP1P2W. The readings of other manuscripts are not noted unless they seem to have a bearing on the issue. I quote from Md purely for reasons of convenience; in cases where the examples themselves are taken from Md, the same principle applies, but the lemma is quoted from H2.

It may be thought that the examples quoted do not show significant deviation from the generally accepted reading; this is deliberate. To cite examples which consist of glaring errors would be counter-productive, since the more obvious the mistake, the more likely a contemporary scribe would have been to furnish independent, and silent, correction. For example, there is little point in showing that at S/123 H1 reads fyrste degre of loue instead of ferste degre of loue; a mediaeval scribe copying from H1 would also be likely to notice this mistake, and to correct it. In addition it seems reasonable to assume that the more minor the

* H1, though the obvious choice as the head of the sequence, is not the best manuscript from which to quote, since its readings often contain minor corruptions of word order and expression. I have therefore preferred to use H2.
deviation from the norm, the more likely it is that an error or
variant which has arisen independently in one exemplar will be
reproduced in another, since a scribe would have no reason to
question the authenticity of such a reading.

H:
D/16 him] ourle lorde ihesu cryste
D/50 a biginning] abydynge
P/15 coupable] gylty
R/8 men] folke
T/7 þorul] wiþ
T/100 loue] wylle
T/141 flesche] fleshe ne þe worlde

H2:
D/83 most] om.
G/17 þe] þe same
S/26 seker wey] sikirnes
T/26 bisieþ] he besieþ
V/111 in neuer so good wil] neuer so good in wil

R:
F/36 greuous] 'un'gracious
I/13 also to þis purpos] and here to
Q/25 spedful] wikked
S/61 loue parfiteliche] leue parfit lyf
S/114 euermore] euere
S/117 marie] seynt marie
S/131 bygynne] do
S:
0/2 þis] þis commaundement
S/59 hede] good hede
T/6 me] om.
T/92 doun] done þan

A:
D/57 chastising] trobulle
E/19 swaged] refraynid
E/30 delitis and lustis of mete and drinke] alle suche foule lustis of delicacy
F/21 apaied] yglesid
N/15 to þis acordeþ] to þe confirmacioun of the same thynge rehersethe
R/59 liȝtliche haue] growe to
S/18 skilful] riȝtful

B:
P/20 trist] hope
S/13 full] trew
S/112 parfit] parfit loue
S/133 deuout] om.
T/10 sinful] symple
T/23 ne] he

Ba:
Q/24 wicked] wyli
S/118 here] here in þis lijf
T/20 but] and
T/22 bisieþ him] om.
C:
D/12 flesche] flesche in as moche as is in þi power
G/9 louest] owist to loue
S/140 to writen] om.
T/30 what time] whanne
V/116 uppon] on

Ca:
S/41 agast] ferde
S/50 scheweþ] sais
T/46 mi3t] herte myght
V/150 loue] þe luf ‘of god’

T:
D/37 hatred] wrath
N/11 lackeþ] cacchith
R/7 trauaile] strengthe
S/83 an] so
S/96 wiþ peines of] yn
S/97 performede] don

D:
P/19 slider] fulle unsyker
Q/3 nedful] fulle nedfulle
R/19 mekeliche] me
T/18 trauail] travaile ‘or payn’
V/77 here] here owne
V/124 turne] ‘go forth’

Md:
E/5 of] of al
R/8 lyuyngel 'dedis'
S/131 to] to god

Ht:
F/ Pe world] Pi god
N/15 and encressid] om.
P/13 o PER] Pi
P/22 more] nou3t
S/77 yet] ry3t
V/103 also] so

Mg:
S/83 an hie] any
S/95 yl] Pei
T/4 echel] eny
V/103 ful] hole
V/125 fi3te] do

P1:
R/51 dedis] werkes
S/121 rehersed] declarede
T/73 for dede] om.
T/132 hat] whan
V/140 anoon yherde] rev.

P2:
Q/14 endeles] heigh
Q/26 bi] borw
S/106 ful of merci] mercyful
S/107 ofte] contynuly
S/126 wolt] desire to
S/132 haue a] be of

W:
D/14 se] her
F/37 dwelleþ] reygneth
N/7 his] the tonge of his
Q/26 oure] mannes
S/17 here] in this worlde
T/15 muchil] grete
T/21 willeþ] desyreth

3. Group Variants in Two Manuscripts

It is also easy to distinguish certain recurrent pairings among the extant witnesses, which would suggest that the two manuscripts in each pairing were somehow descended from a common exemplar, albeit at some remove.

i) The most noticeable of these pairings is CaT:

CL/7 how men sumtime loued god and] om.
CL/7 hielic] holi men
CL/32 up] in
CL/40 parfecioun] þe ferthe degre of luf þe whilk es called parfite luf
A/4 blisse] heven
A/13 so] om.
A/21 into] to
B/102 treweliche] om.
B/107 hiere] hegh
B/116 aftur þat] afterwarde
B/120 to] for
C/31 hed] gude hede
C/31 her] þere
D/58 treweliche and sadliche] rev.
D/69 lerne þan þus to loue] om. Ca, lerne þan þus to loue and se
now ferþermore what profit and grace comþ of loue] om. T
D/74 clernes] clennes
D/82 þan] þan he
E/8 ful] om.
E/30 delitis and lustis of mete and drinke] metes and drynkes
taken for luste and delite
F/9 man] woman
F/11 resoun] om.
F/30 for] om.
I/21 to þe] om.
K/17 to him] hym
K/21 toþ] om.
L/2 an] om.
L/20 cunne] om.
M/6 þis holi clerk seint austin] saynt austyn þis holy clerk
M/28 alle] om.
M/41 up] in
P/1 up] in
P/13 up] in
P/19 it] þer
Q/1 þou] þat þou
R/35 fulfille] fully enspyre
R/39 trauaile] swylk travayle
S/1 of] of þis
S/7 þē] þis
S/28 is] þere es
S/41 wherin] whore
S/52 no wit] om.
S/90 līue parfītelichæ] may parfītelī lyf
S/130 eche man] om.
T/15 hāþ a good wīl] wīle wele
T/20 toþ] om.
T/33 to] om.
T/52 or] and
T/63 also] and
T/69 þan y hauel] hauæ I þan
T/71 gret] grete dede
T/72 in sum pointes is] es in some poynes
T/73 þat] om.
T/111 and yif þou hauæ a stable wīl and a resonable wīl þou schalt
sone come to parfīt lōue] om.
T/113 trauailest] has trauied
T/145 wiel] om.
T/146 set] om.
V/21 a] om.
V/57 þis] his
V/78 into] to
V/80 time] þæ tyme
V/84–88 þus þan þauwht euer þou prayes þou sall pray generally for oþhir Caþ
V/95 crist] goðd
This evidence is reinforced by some 213 cases where CaT appear
together within a larger group of manuscripts; 42 of these cases comprise the distinct CaTHt group (dealt with in Section 4 below), and 82 further instances show this CaTHt grouping within a wider group of manuscripts; the remaining 89 instances show CaT appearing as part of a larger group which does not also contain Ht.

ii) A second pairing can be observed between DMg:

CL/13 the] in the
CL/36 leue] falle from
CL/50 stered] strayned
CL/56 sinful] bat be synfull
CL/62 same] om.

A/ Whi eche man scholde desire to loue god] om.
A/2 noon] neuere noon

B/14 of man askeb] woll askyn of man
B/36 wilfulliche displese] rev.
B/57 now] now but feble D, now feble Mg
B/95 ben so] shulle be so D, schalle so be Mg

C/41 pan comeb into be] thanne thou comest into
C/42 into be] into
C/48 wib be] om.
C/67 of:] by be

D/ What ys charite how and whi bou schalt loue god] om.
D/14 mater] maner of love
D/57 swageb] slaketh
D/83 as it] bat

E/ How bou schalt loue bи flesche] om.
E/15 into] in
F/19 ne] to
for god to his you art bounde by his hest of god wher he commaundeþ an seifþ you schalt loue þi neibour] om.

How þou schalt loue þi frend] om.

How þou schalt loue þi enemy] om.

Him good] goode to hym

to him þat is in wyl or doþ euyl to þe wiþ al his power] om.

þel] to þe

loue] loue love þanne sadlyche in þis degree and by goddes grace þou schalt come to the thrydde degre of loue D, loue loue þanne sadliche in þis degree and bi goddes grace þou schalt the soner come to þe þridde degre of loue Mg

þe ferste is þou schalt loue god wiþ al þi desir the secounde whateuer þou do þenk upon þe worships and þe drede of god þe þridde þou schalt do no sinne up trist of oþer goode dedis þe ferþe is þou schalt reule þe so discreetliche þat þou faile not for to feruent wil þe fifþe point is þat þou falle not from þi god lyuing for feint herte ne bi temptacions] om.

þatþ the

þat] om.

ensaunple] an ensaumple

while] welle while

haue] ne haue

be sodenlichel rev.

þat] so þat

alle manere

for þat most be] om.

maneres] men

sumwhaþ opinliche] rev.

or] or ellis

and] or
T/96 nothing] ne neyer
T/132 þe trouailous worchynge] traualles werchynge D, truelous wirchinge Mg
T/138 so] so þat
V/11 ben euere] rev.
V/31 bad] feble
V/31 sumwhat] sumdelle
V/66 here ne graunte] rev. D, graunt þe here Mg
V/88 oþer] alle oþere
V/100 but þiself and yif þou preie for alle oþer þan schal alle oþer preie for þe] om.
V/125 of] for
X/36 fend] deuel
Y/71 lord] godde
Y/92 and] and they
Z/15 þe cause is for þe more partie inpacience] inpacience is þe cause for þe more partye
Z/18 awey] om.
Z/20 fal] sore fall
Z/23 god alymiþti] rev.
Z/24 bihinde] ayen byhynde
Z/32 to hem] om.
Z/75 oþer] om.
AB/90 unkindenes] wickydnesse
AB/106 biþ] þorogh
AB/106 biþ] om.
AB/115 isþ] it is
AB/115 riþt] but
AB/119 lord] om.
AB/145 to do] om.
The evidence above is reinforced by some 134 cases where DMg appear together as members of a larger group. Whilst it is clear from the isolative errors quoted in Section 1 that Mg does not derive directly from D, there is sufficient evidence to suggest that Mg must have been copied from a lost exemplar which was very similar to D. D's witness has subsequently been altered by a reviser, perhaps of Protestant sympathies, judging by some of the editing, but none of its interlinear or marginal insertions appear in Mg; the following examples are typical:

L/14 ayen] adowne ayen 'thoro custum' D, adoun ayen Mg
AB/84 spended] dispended 'mi tyme' D, dispendid Mg
AB/128 answering] answered Ṝat schulde be displesynge 'to yow' D, answered Ṝat schulde be displesynge Mg

iii) A third pairing can be observed between AB:

D/90 ordeined] Ṝat is ordeynid
E/ flesche] flesshe onli that it be susteynid
E/16 Ṝat] Ṝe
F/ world] worlde to no superfluite
F/41 wiche] Ṝe whiche
F/44 whiche] Ṝe whiche
G/22 Ṝus] om.
I/27 to] it is rehersid to A, yt is sayde to B
I/29 Ṝis] Ṝe
K/3 Ṝi] om.
M/39 schalt] muste
P/8 for] and
P/17 ferst] om.
R/56 whiche] Ṝe whiche
S/10 of god] om.
S/14 wiche] be whiche
S/24 so we] so be for-to
S/25 loue] loue hym
S/52 haue] no be haue
S/67 ferste] beginninge
S/69 uppon] in
T/ diuere] meny
T/16 is worji] worche be
T/42 of god] om.
T/62 frend] frindis and neyboris
T/64 to:] not to
T/96 euer] euermore
T/113 trauailest] arte truelid
T/116 y] bat y
T/140 in] in bi
T/144 wil] gode wil
V/4 false] om.
V/33 euil] eville men
V/40 twey] om.
V/51 pees and reste] rev.
V/54 pe] om.
V/76 mony] 'to' meny A, to many B
V/76 wol] om.
V/80 pe] bat
V/82 trusteliche] truli
V/119 and] and also
X/15 gostliche] grete gostli
X/21 whiche he suffr] to be] 'that bethe' A, that ben B
when
hier
we
om.
rev.
om.
om.
rev.
om.
revised
revised
sum
men
passion inwardly in thine harte and close thy bodily
from bodily so that thou mayst
as thou sawest her where
in somnyinge
thine mekenes of thine maydenis some without wemme 0
thou milde lambe and deboneire that dediste awaie thine sinne of the
world
om.
a ful
me holi
rev.
counsel
thou
om.
om.
om.
'person' A, eny B
lowlines
and in oPer
ardeat in nobis diuini feruor amoris amen benedictus
dominus ihesus cristus marie filius] here endethe this tretise
that we calle feruor amoris
This evidence is reinforced by 160 cases where AB appear together as members of a larger group. Furthermore, we know that A and B share some connection because of the similarities of their contents.9

iv) A fourth pairing can be discerned between P1W:

D/16 him] god
D/23 to loue him] be loue of hym
D/61 welbe] helbe
F/13 be] most be
F/29 al] om.
F/40 caste] cast away
G/29 Pan] bus
I/7 wille him good and do] do good and wille
I/17 yowre] the
I/17 pat is] om.
K/22 seiP] seiP bus
L/4 ful] but
L/20 whan he comeP to] in his
N/7 he] om.
R/29 is] ellis P1, els is W.
R/30 sadli] stedfastly
R/58] wiP] be
S/19 be] shuld be
S/65 liuing] loue
S/104] ever during] ever-lastynge
T/1 good] and is good
T/24 medful] medeful wil

9 See above pp. 22-25
There are also some 117 instances of P₁W appearing together as members of a larger group. It will be apparent that there is less evidence for this grouping than for the groups CaT and DMg, but the incomplete nature of P₁ should be borne in mind when assessing the value of this evidence; for a discussion of the prayers which follow the text in W, and which were presumably once present in
There is one grouping of three manuscripts, CaTHt, for which there is clear evidence:

CL/35 for] thugh
A/27 ful grete] wele grete CaHt, wille and grete T
C/74 ðe] om.
D/12 þi] þe
D/37 swetnese is] rev.
D/49 haue] om.
D/94 þat þou loue] þou sall luf
E/1 þou] þat þou
F/17 þe desier of wordeliche vanites] þe worldly deyre of vanytes
CaHt, worldlydeseyre and vanite T
F/27 desirest] luffes and desires
F/29 þil] of
L/13 in] to
L/13 clene lif] clennes of lyfe
M/6 ful] a
M/34 þus] om.
R/59 liȝtliche haue] com and haue lyghtly
S/27 þat] þe
S/52 as] om.
S/73 parfit] om.
S/80 sodenliche] so sodenly

1. Group Variants in Three Manuscripts

i) CaTHt
This evidence is reinforced by some 82 cases where CaTHTt appear together as part of a larger group.

The group CaTHTt merits some further discussion. The number of agreements between Ca and T is far larger than that between both these manuscripts and Ht. Evidently Ca and T are closely related and must derive from a common ancestor, and given their noticeable affinity to Ht, we might assume that it is their common source. This is an attractive proposition, but a false one, since if Ht
were the direct source of CaT, it would not be possible for CaT alone to share any features which did not derive from it, whereas in fact there are many features in CaT which are absent from Ht. Perhaps then Ht may in fact be the ancestor of CaT but with an intervening stage or stages between it and their transmission? This is also an attractive idea, but one which cannot be upheld, since there are gaps in Ht which do not repeat themselves in the other two manuscripts. There are too many of these gaps to assume that a clever scribe may have spotted the mistakes and corrected them. Moreover, it seems likely that Ca has a closer relationship with Ht than T does. There are 14 instances of CaHt agreeing with each other in isolation from any other manuscript, as opposed to only 3 instances (all of a very minor character), where THt agree in isolation. In addition, there are a further 26 cases where CaHt appear together as members of a larger group which does not also contain T.

ii) RAB

Initial appearances suggested that a connection might be posited between AB and R, but further analysis revealed that this was unfounded. There are only 7 instances where the group RAB agree in error or variation separately from all other manuscripts; it is merely the close proximity of these cases which gives rise to a false impression of their importance.

D/9 al' of al
D/53 no] any
E/3 þing] nedeful þing
E/11 her] þe
The distribution of these alternative readings is interesting. With the exception of the last, all the readings are to be found in the short space of three chapters. Part of the reason for this is that because B is acephalous, no information is available for the section of the text up to line B/103. But a more interesting explanation for this preponderance of agreement in a specific part of the text may be derived from the manner in which R was copied. Examination of the manuscript reveals a distinct change of hand at f. 25r, that is, at F/36 so wicked and so greuous. It is possible therefore that R does have a genetic relationship to the group AB, but only in the first section of its text, and that the change of hand also heralds a change of exemplar. The 25 cases where RAB occur together within a larger group after line F/36 need not trouble us too greatly. Some of these larger combinations of manuscripts have little value, and the presence of RAB in many of these groups is probably coincidental rather than significant.

5. Group Variants in More Than Three Manuscripts

As I state above, there are more than 80 cases where CaTHt appear together as part of a larger group of manuscripts sharing erroneous or variant readings. It is difficult to draw any conclusions from these larger groupings, since undoubtedly some combinations occur merely through random coincidence. It is perhaps possible to suggest a connection between CaTHt and H*, and the following cases show agreement between these four manuscripts.
There are a further 7 cases where the group $H_2^{CaTH_t}$ appears as part of a wider group of manuscripts. As these groups become larger however, the evidence becomes more tenuous, and I would not like to suggest anything more definite than a possible connection between $H_2$ and $CaTH_t$.

We may conclude therefore that there is a close genetic relationship between $CaT$, and that both of these manuscripts are also related to $Ht$, $Ca$ more closely so than $T$. These three manuscripts form a recognisable group, and although none of them can be regarded as the exemplar for the others, all three must derive from a common source; $H_2$ is also in some way related to this group, although the evidence to demonstrate this connection is not abundant.

Apart from this tentative grouping of four manuscripts, it is not possible to discern other genetic groupings within the textual tradition of *Contemplations*. In the case of this small group of manuscripts the evidence is of sufficient quantity and quality to support my argument. The errors and variations cannot readily be dismissed, and there is very little conflicting evidence with
which to contend. In general however, this is not representative of the state of the manuscript relations of Contemplations. Apart from the group CaTHt, the available evidence for conclusions about genetic groupings is lacking in quantity and defective in quality. Despite initial appearances, which seemed to present a wealth of evidence, on further examination it was found that much of this was unreliable, since it consisted largely of agreements which could have been coincidental.

A few examples will suffice to demonstrate this point. Firstly, coincidental lexical agreements are abundant. The scribes of A and W avoid the word skil, substituting instead cause, as at K/19, V/91, and in the plural at D/15 and T/131. Other words mistrusted by these scribes include agast, which is replaced by aferde at 0/5 and hest, which is replaced by commaundement at F/8, and in the plural at B/78 and T/36. Superficially these readings present us with a range of agreements between A and W, which is problematic, since it conflicts with the previous analysis of the text which did not show any connection between these manuscripts. Clearly these "agreements" are merely coincidental, showing independent substitution by scribes whose lexical preferences are similar. Such similarities in the choice of vocabulary may indicate a shared linguistic provenance. A and W have not been analysed linguistically, so it is difficult to take this point further, but, for example, H1 and Ba are localized as Northamptonshire, so their scribes might well be expected to display similar linguistic traits, including parallel choices of vocabulary; this does not mean of course that the manuscripts must share any textual relation. Secondly, there are some puzzling agreements which can only be explained as the survivals of correct readings, rather than as instances of agreement in error. An example of these is the reading of S and C at A/9. The general
reading, given from Md is: "...knowe þat no lasse pris he suffrid...", whereas S and C share the more expansive: "...first how he was borne into þis world and afterwarde gafe no less price for oure redempcion but suffride...". Since there is very little other evidence for a genetic connection between S and C, it seems more likely that their reading preserves the correct form of the original, and that all the other witnesses are in error. This is reinforced by the fact that the text has obviously suffered some disturbance at this point; Md needs to be emended at A/10 to make sense, and there are also several minor divergences amongst the other manuscripts here. These examples are typical of many others, and I cite them to show that apparent connections are not always what they seem. Care is needed, therefore, in the selection of evidence, if we are not to be misled by random agreements. This is very important for Contemplations, for such random groupings of variants are extremely numerous; a line by line examination of the text reveals that almost every manuscript can be made to agree with every other at some point.

The presence of random groupings is so widespread that I have not even attempted to enumerate them. I will simply say that their operation is very varied and their number very large. It might be thought that some effort to record these should be made, on the grounds that the sheer numerical persistence of certain variants may lead to some conclusions about the text's transmission. I do not believe this to be the case. If the groups are truly random, as I think they are, then nothing will be gained by documenting the very large number of variational groups amongst the extant manuscripts. This is the method that Kane attempts to use.\textsuperscript{10} He identifies different variational groups which occur amongst the manuscripts of the A Version of Piers

\textsuperscript{10} Kane, 	extit{Piers Plowman: The A Version.}
Plowman, and giving lists of these in his introduction, but his efforts to draw conclusions about the transmission of the poem from these methods of statistical analysis are less than successful. Unfortunately the technique produces a whole range of drawbacks of its own. Numerical analysis takes no account of extraneous factors such as physical defects resulting in loss of text, or correction by scribes; nor does it allow for coincidental error, conflation, or contamination. Thus even though some mathematical conclusions may be drawn these will not necessarily lead to a clearer picture, and are likely in fact to furnish false impressions. Kane's conclusion is that nothing can be proved; his painstaking analysis of variational groups yields very little information, and he is thrown back onto the choice of a "best text" for his edition.

6. The Choice of a Base Text for Contemplations

It seems then that we have arrived at some rather negative conclusions. Clearly a stemmatic, genealogical descent with an orderly arrangement into a family tree of manuscripts cannot honestly be effected for Contemplations. In fact to attempt such would be manifestly misleading and unjustifiable. Perhaps this conclusion should not surprise us too greatly, since it seems often to be the case that the classical method of textual criticism cannot be made to work for later mediaeval vernacular manuscripts. However, an edition must of necessity be based on some text. The only remaining option is to choose a base manuscript, which will be used to present the basic text, and equip this with a full critical apparatus to show the variants of the other manuscripts as they occur. This involves determining
which of the seventeen witnesses of *Contemplations* offers the best text, and what features indeed, such a "best text" should possess. In using a single manuscript as a vehicle for display, it seems preferable to choose a manuscript which requires a minimal amount of emendation; the ideal witness will be one which is physically and textually complete (thus removing the necessity to quote from other witnesses), clearly written and well-preserved (so that mistakes due to misreadings on the part of the modern editor need not be introduced) and linguistically coherent (so that unusual forms do not need to be removed or corrected). An early manuscript may at first seem preferable to an exemplar which is obviously late, but of course the best text need not be the oldest. Age is absolutely no guarantee of merit; for it may be the case that the oldest surviving manuscript does not contain the "oldest", that is the most original, version of the text.

Obviously a witness that is physically defective, with missing or torn pages, cannot offer as good a text as one that is complete. On these grounds alone I could exclude four manuscripts - BSP\(^1\)H\(^1\). B is acephalous, lacking three folios at the beginning, as well as one from the middle;\(^1\) S is incomplete from chapter X onwards;\(^1\) P\(^1\) is incomplete at both the beginning and the end;\(^1\) H\(^1\) has one missing folio (causing the loss of lines B/67-104) and also has many minor corruptions, frequently employing slightly different phrasing and often a different word order from other manuscripts; in general it is more verbose and uses words in a clumsier way. Two other manuscripts, C and Mg are also

\(^{11}\) B therefore begins at B/103 and ladies. The missing folio in the middle was cut out prior to the modern foliation, which is continuous; there is thus a gap from K/17 or to M/30 in inclusive.

\(^{12}\) S ends abruptly at X/16 degre, the catchword proving that at least one further quire was originally present.

\(^{13}\) P\(^1\) begins at D/4 hestis and ends at AB/144 in, just a few lines before the end of the text.
unsuitable, since they contain heavily abbreviated versions of the text - it may be that their respective scribes tried to shorten the work for reasons of economy; in the case of Mg especially this scribal editing seems to have been carried out in an unsophisticated, rather haphazard fashion.\textsuperscript{14}

My second principle of exclusion was that of the corrupt text. It is of course difficult to identify corruption when originality itself cannot be established, and in many instances it may be that what I have labelled as corruption may in fact have been the author's original intention. However as an overall principle I discounted wilful and obvious alteration of the text as a corruption of transmission. On these grounds I was able to eliminate MSS H\textsuperscript{t} (as stated above), A and D. A is manifestly corrupt throughout; the manuscript has lengthy additions and omissions found nowhere else, and many "corrections" by the scribe who virtually rewrites the text of Contemplations, as he does other texts in this manuscript. D contains several marginal and interlinear additions not found elsewhere, and some material has been deleted, apparently by a reviser of Protestant sympathies;\textsuperscript{15} it is also a poor manuscript that it is difficult to read, and extremely faded in parts.

Physical and textual imperfections therefore exclude eight manuscripts. The remaining nine include the CaT\textsuperscript{Ht} group. Since none of these manuscripts can be proved to have been used as an exemplar for the rest, none can be simply discounted; each must be considered on its own merits. T can be excluded fairly rapidly,\textsuperscript{14}

\textsuperscript{14} The major excisions are V/127 \textit{bus} to V/153 niedful; X/49 After to X/175 god; Y/25 also to Y/64 day; Y/77 see to Y/86 confort; Y/95 as to Y/103 world; Y/112 ioye\textsuperscript{h} to Y/125 words; Y/138 \textit{pe} to Y/158 god; AB/1 whan to AB/77 to sei; AB/149 \textit{in\textsuperscript{h}} to AB/156 filius, all inclusive.

\textsuperscript{15} For example, at S/103-104 the clause \textit{pe peynes of purgatorie passe\textsuperscript{h} alle pe peines of \textit{pe} world} is erased in the text.
since it is a very poor manuscript written in a small, cramped hand that is often smudged and illegible and the manuscript itself is rather worn and dirty; one could have little confidence in a transcription of this manuscript and even as variant evidence its readings must be treated with caution. Ca is an easier manuscript to read, but, unusually amongst the witnesses of Contemplations, its dialect is very strongly Northern. Using this manuscript as a base would inadvertently convey the impression Contemplations derives from a Northern provenance, whereas in fact this manuscript probably represents a subsequent translation of the text into a Northern dialect.

Of the remaining seven witnesses, H²RBaMdHtP²W, a simple count of the more obvious textual omissions, i.e. those caused by mechanical means, notably eyeskip, reveals that some manuscripts give a much fuller version of the text than others. P² is easily the most defective with the largest number of such omissions. Furthermore the text in this manuscript contains several points of obvious error, and in general P² shares some of the same problems as T, written in a small hand and often illegible in parts. R also has a large number of omissions, although not as many as P², and both these manuscripts are unusual in that they use numbers rather than letters to order the Contents List and to indicate the chapters, which is expressly against the author's stated intention in the preface, as shown by the majority of witnesses. Although it must be conceded that a numerical division may have been the original plan for the text, this seems unlikely, and in the absence of all other factors we are bound to take majority rule as a presumption of originality.¹⁶

The choice between the five remaining witnesses, H²BaMdHtW is much more difficult. The manuscripts have no physical defects,

¹⁶ As stated by Kane, Piers Plowman, The A Version, p. 148.
and are all clearly written and well preserved; the printed edition obviously poses no problems of legibility. However, although W offers a reasonably good text, I have chosen not to use it as a possible base for the edition; its text has no special merits, and the fact that it is printed does not invest it with any added authority; moreover this text is readily available in Horstman's volume. The remaining manuscripts generally do not contain very many textual omissions, although detailed examination shows that H²BaHt each have almost exactly the same number of omissions, although the omissions themselves are not shared. This amount is significantly less than that displayed in R and Pz, but at the same time is twice that of Md which has hardly any textual omissions at all.

It will be perceived that there is very little to sway the balance in this matter of choice of base text. In any case it should be remembered that the chosen witness has no special, inherent authority, it is simply the vehicle by which the text will be displayed. In the finished edition, at every point where a reading in the base manuscript disagrees with that in any other witness, the variant will be cited in the notes. So the readings of the other witnesses are not summarily rejected, as would happen with recension - their differences are regarded as crucial. The choice of a base manuscript for Contemplations is particularly difficult, because in many respects the text is remarkably stable - a large proportion of it is simply the same from one manuscript to another.

Ultimately my choice was for Md, the Maidstone manuscript, which has no physical defects, and no overt textual corruption. Moreover it has the smallest number of omissions of any extant witness of Contemplations. However, although Md is ostensibly the base for this edition, and although emendations have been kept
to an absolute minimum, I have inevitably had to construct a new
text - one which of itself never existed - because where Maidstone
seems to be in error conjectures were necessary, and on the very
few occasions when Maidstone is defective, I have had to fill the
gaps. However, the critical apparatus permits a reconstruction of
my thinking, and a recovery of the original at all points. In the
absence of definite knowledge about authorship, intent, and
correct text, this seems the least intrusive method of presenting
the clearest picture.
1.4 THE LANGUAGE OF THE MAIDSTONE VERSION OF CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD

If the written dialect of a Middle English scribe does not show too great a degree of standardization, it can often be localised with some accuracy.1 The language of the scribe of the Maidstone manuscript clearly belongs to that area known traditionally as the South West Midlands.2 This general location can be proved by an examination of a number of phonological and morphological characteristics. Furthermore, by using the "fit-technique" pioneered by McIntosh and Samuels, the scribal provenance can be narrowed down still further, to the border areas of Herefordshire and Worcestershire.3

Working from McIntosh and Samuels' Questionnaire, I examined initially only those items which were collected for both North and South (a total of 98 items). Not all of these were then evidenced in Contemplations; 8 items simply did not occur, and of the remaining 90 which do occur in the text, not all are plotted on dot maps in the Atlas (vol. I); the total number of items I could consider was thus reduced to 72. The number of dot maps covering these 72 items was 112, and it is upon these that the following analysis rests. On examining the dot maps I found that I had to dismiss 38 immediately as unhelpful to my purpose, since these showed too dense a distribution of forms over too widespread an area to allow for any conclusions. Typical of these maps are


3 All references to the Maidstone manuscript in this discussion imply only that section of the manuscript which contains the text of Contemplations, that is ff. 1r-40v. I have not examined the language of the other texts in the manuscript, which are in any case written by a different hand.

3 McIntosh and Samuels, Atlas.
those showing the distribution of forms such as 'these' spelt with medial -e(e)-, -i(i)- or -y- (dot maps 1 and 2), 'she' spelt with initial s- (dot map 10), and 'it' spelt without initial h- (dot map 25).

That the scribal dialect does not belong to the Northern area is quickly apparent from a number of features. 'Them' and 'their' are ubiquitously hem and her(e) in Maidstone (dot maps 40 and 52); the singular and plural forms of the verb 'will' usually have stems in simple o, e.g. wol (dot map 164); 'less' is always lasse (dot map 456); 'each' and 'any' are predominantly eche and eny (dot maps 85, 86 and 98); 'two' appears as twei, tway (dot map 553); 'church' is usually chirche and once cherche (dot maps 385 and 384). Similarly, a Southern provenance is denied by items such as 'though' which occurs in Maidstone as pau3, paw, pay, pai, as well as pou3, pow (dot maps 195 and 202), and 'either...or' which is always eiPer...or (dot map 402). Likewise, the adjective 'worldly' is spelt wordeliche, wordliche, wordeli (worldeliche and worldlii) each occur once), and the form without l was uncommon in the South (dot map 294); 'fire', though usually fuir, also appears twice as fier, which again is an uncommon form in Southern texts (dot maps 412 and 410).

It is clear, therefore, that the scribal dialect belongs to the Midlands, but it is less apparent whether a western or eastern provenance is involved. Several forms occur in both western and eastern areas, as for example uche, a minor variant of 'each' in Maidstone, which occurs commonly in the west, but also sporadically in the South East Midlands (dot map 89), and furst(e) as a spelling for 'first' is common to both west and east (dot map 417). A combination of features, however, demonstrates that the East Midlands cannot be the origin of the Maidstone scribal dialect. 'Much' is spelt predominantly as muche, with minor
variants *muchel, muchil, muchiel*, which excludes the Norfolk, Ely, and Cambridgeshire areas (dot map 104); *many*, which appears as least as often as *many* as a spelling for 'many' occurs occasionally in Suffolk and Essex, but not at all throughout most of East Anglia (dot map 91). A great deal of the South East Midlands is excluded by the occurrence of *witoute(n)* for 'without', although the usual spelling in Maidstone is *wipoute(n)* (dot map 589). Other isolated forms exclude the East Midlands altogether, for example, *thuse* 'these', which occurs twice (dot map 7), and *buP* 'are', which occurs once alongside the otherwise usual *be, ben* (dot map 129). Such forms, although not widespread, are collectively indicative of a westerly rather than an easterly provenance, since the text shows a combination of forms that are together consistent only with a western location.

A most important demonstration of this is provided by the item 'eyes'. The double plural form *eynen*, which occurs three times in *Contemplations*, arises only in three small clusters - in the South West Midlands, Shropshire/Worcestershire area, in the East Midlands (Norfolk) and in Lancashire (dot map 407). Since other features have already excluded the latter two areas, this form indicates very precisely that the place of origin for the Maidstone scribal dialect is to be found in the Shropshire/Worcestershire area. The form *eynen* occurs in only four of the manuscripts surveyed for this area in the *Atlas*. These manuscripts are:

A. LP 4037 London, Lincoln's Inn, Hale 150.
D. LP 7731 Oxford, Bodleian Library, Rawlinson D 100.
These are marked on Fig. 1 according to their letters.

The purpose of the lines given on Fig. 1 is to show as nearly as possible that the dialect of the scribe of the Maidstone version of *Contemplations* is confined to a small area south of lines 1 and 4, west of line 2, east of line 3 and north of line 5. Of course these lines are simplifications, but the map will serve for the purposes of this discussion, and the addition of further detail would not necessarily be an aid to clarity or accuracy. The lines are based on the following evidence.

line 1.
This line marks the northern limit for the form *ferst(e)*, which is the predominant spelling for 'first' in Maidstone, although the forms *furst(e)*, *firste* and *fierste* also occur (dot maps 414, 415 and 417).

line 2.
The forms *streiñe* and *streyne* 'strength', are reasonably common west and south of this line, but do not appear to the east of it (dot map 264). Maidstone has *streiñe* (7 times), *streyne* (once) and also *strenñe* (5 times); the latter is also reasonably common to the west of line 2, but occurs only twice to the east of it, and one of these instances is far distant on the further side of Warwickshire.

line 3.
The scribe's main preference in spelling the noun 'fire' is for

* This evidence is largely derived from the item maps in volume II of the *Atlas*. I have also found the discussion in Samuels' article, 'The Dialect of the Scribe of the Harley Lyrics', very useful.
fuir, which occurs only to the east of line 3. The scribe also tolerates the spelling fier, using this twice; the form fier occurs further east in Warwickshire and north in Derbyshire, away from the area under discussion (dot maps 412 and 410).

line 4.
This line defines the northern limit for the form wefer (dot map 563). It will be apparent that this line runs a course similar to that of line 1; line 1 is perhaps the less accurate of the two, but the combination of both should provide a dependable boundary.

line 5.
This line marks the southern limit for the form uch(e) (dot map 89). The Maidstone scribe tolerates the form uche as a minor variant of his more usual eche. I have been cautious in drawing line 5, and based its placement on the spellings uche, uch, uch-, -uche; had the evidence of uche alone been used, the line could have been placed somewhat higher.

It will be apparent that only a small area remains in which to place the location of the Maidstone scribal dialect, namely a narrow band extending from eastern Herefordshire through southern and western Worcestershire, to the northern tip of Gloucestershire and the southern extremity of Warwickshire, as shown by the shaded area on Fig. 2. The language of the Maidstone version of *Contemplations* can be placed with confidence in this area of the South West Midlands, since, on the whole, it is remarkably consistent. There remains, however, a small residue of forms which cannot be fitted into this location. For example, the form laidi 'lady', which is recorded by the Atlas as belonging to more northerly locations, Staffordshire being the closest to the area
in question; also the forms _shue_ for 'she', recorded by the _Atlas_ only for Devon, and _wedur_, 'whither', recorded by the _Atlas_ only as an expanded form _wedur_ in Norfolk. We can perhaps explain these and other similarly anomalous forms by speculating about the movements of the Maidstone scribe. It is possible that he may have travelled away from his native area, and that, though working in the Worcestershire area, his birthplace was actually somewhat removed from there. This is possible, since as we know, both books and scribes migrate, but there is very little other evidence in the text to support such an argument. If it were so, one might have expected more inconsistencies, though of course the Maidstone scribe may have been at pains to suppress his own dialectal idiosyncrasies, or may have been following his exemplar very assiduously. Clearly though, we cannot depend upon the personal history of the scribe to solve all the mysteries of the text, since such thoughts are entirely speculative, and in this case we would have to assume that our scribe was an itinerant, wandering between areas as far-flung as Staffordshire, Norfolk and Devon!

A more profitable area for enquiry is the text of _Contemplations_ itself. Dialectal translation is a likely source for linguistic inconsistencies, and the movements of the text may be the key to understanding such anomalies. Although not all the manuscripts of _Contemplations_ have been subjected to a linguistic analysis, several have been localised, and these do differ dialectally; for example, McIntosh and Samuels localise H1 and Ba as Northamptonshire, H2 as Essex, Ca as Lincolnshire, and P2 as Ely. It is obvious, therefore, that the text moved around, and that copies existed in different dialects. The Maidstone scribe may have copied from an exemplar which was written in an alien dialect, translating this as he worked to conform to his own usage; or he may have used an exemplar which was itself
linguistically inconsistent, some of these inconsistencies surviving as relict forms in Maidstone. The truth of the matter might be recovered from a linguistic study of the manuscripts of *Contemplations* not localised in the *Atlas*, and such a study would also provide interesting information about the circulation of the text. This would be a substantial research undertaking in itself, and though highly desirable, is unfortunately well beyond the scope of this thesis.
1.5 THE DATE OF CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD

The surviving witnesses of the text all date from the fifteenth century. The earliest manuscripts are Md and Ht, both dating from the first quarter of the fifteenth century.¹ A group of manuscripts, H²R²P¹P² are likewise located as dating from the early fifteenth century, and B is dated by Ayto and Barratt as having been copied between 1430-80.² The remainder of the manuscripts all roughly derive from the mid-fifteenth, with the exceptions of A and H¹ which are of a slightly later date.³ The manuscript evidence therefore points to a date of composition for the text of not later than 1425.

A terminus ante quem is provided by the text's use of material from other sources, namely from the works of Rolle and the Revelationes of St. Bridget. Rolle died at Hampole in 1349, and it is unlikely that his work can have gained a wide circulation until at least some years had elapsed after his death. The material which would later form Bridget's Revelationes first appeared in Sweden as early as 1348, but was not put together properly until circa 1370.⁴ The author of Contemplations may have borrowed from the complete text or from extracts, but it is unlikely that these can have been circulating in England before the 1380s. A likely date for the composition of Contemplations

¹ Md is dated by N. Ker, in his description of the manuscript in Medieval Manuscripts in British Libraries, III, p. 330. Ht is dated as of the first quarter of the fifteenth century by C.W. Dutschke, Guide to Medieval and Renaissance Manuscripts in the Huntington Library, I, pp. 158-60, and also independently by Malcolm Parkes.

² Ayto and Barratt, Aelred of Rievaulx's De Institutione Inclusarum, p. xxix.

³ A was dated as 1450-1500 for Ayto and Barratt by Leonard Boyle, Aelred of Rievaulx, p. xxix; H¹ is dated as 1480-1500 by Doyle, 'Books Connected' p. 231.

⁴ Ellis, 'Flores ad Fabricandam', p. 164.
will therefore fall during the final quarter of the fourteenth century and the first quarter of the fifteenth.
1.6 EDITORIAL PRINCIPLES

1. The Text

The edition of *Contemplations of the Dread and Love of God* is based on Md; the readings of Md have been allowed to stand unless there is positive evidence that they are incorrect. Marginal or interlinear additions to Md are shown by ' '. Emendations that consist in the addition to, or alteration of, what is written in the manuscript, are denoted thus: [ ]. Emendations that result in the suppression of words or letters in the manuscript are recorded in the variants. Additions and substitutions are made to conform to the spelling and grammar of Md as far as possible.

Modern punctuation and capitalisation have been substituted for those in the manuscript, modern paragraph division has been introduced and modern word division used. Word initial *ff* has been transcribed simply as *f* or *F* as appropriate. The beginning of a new folio in the manuscript is marked by a line | in the text, and by the details in the margin. Where a new folio begins mid-word, the marker is inserted after the word is completed. Titles and headings in coloured ink (usually red), are shown by bold type.

Suspensions and contractions are expanded, the letters so produced being printed in italic type. Expansions are carried out as far as possible according to Md's spelling of similar unabbreviated forms elsewhere; when more than one spelling of the full form occurs, the contracted forms are expanded in accordance with whatever form of the word occurs most frequently. For example, both *praier* and *preier* occur in the text, but *preier* is the predominant form and so the expansion of abbreviated versions of the word have followed this spelling. When no unabbreviated
form is available they are given the common value of the suspension or contraction. The abbreviations in Md are for the most part standard, and they give rise to no doubts of interpretation. Expansions used for such exceptions and for abbreviations of dubious significance are here noted:

(i) the abbreviation *ihu*, which is nowhere written out in full except for the Latin tag at the end of the text, where it is spelt *ihesus*, is expanded as *ihesu*;

(ii) *wt* is expanded as *wih*, despite the occasional presence of the form *wit* in the text;

(iii) most difficulty was experienced with the contraction *p*. The evidence of full forms in the manuscript indicate that in some words *p* represents *per*, for example *perlous*, *persid*, *perseueraunce*. Equally however, *p* can sometimes signify *par*, for example *part*, *parfit*. On analogy with *perlous* I have expanded *pil* to *peril*; similarly *part* leads to *partie, partiner, departid*. However there are many words with the contracted *p* whose full forms simply do not occur in the text, namely *pauenture, pcas, pforme, psecucioun, prospite, supfluite, tempal*, and in these cases *p* is given the common value *per*.

2. The Variants

The text is supported by a critical apparatus. This records all substantive variants from the text, but not linguistic variation - "linguistic" being taken at its broadest meaning to cover morphological, dialectal or orthographical modification. To minimise the amount of material in the notes, the lemma and variants have been kept as short as possible. When the lemma is a long one only the first and last words, separated by three dots,
are given, with a bracketed line number for the last word if necessary. Where a lemma continues onto the following line by only a single word, a bracketed line reference is not provided unless confusion may arise. A longer lemma will always precede a shorter one within the longer. After the lemma is given first, if appropriate, any details about the base text Md. Then follow the departures from this lemma. In a variant found in multiple texts, the sigla are cited from the sequence H²H²RSABBaCCaTDHtMgP⁺P⁺W in that order. The spelling of the variant is that of the first siglum cited following it. Absence of a siglum from a variant or series of variants is to be taken to imply agreement of that manuscript with the base text, subject to the presence of the manuscript at that point; details of defective manuscripts are given in the Textual Tradition section¹. When a series of variants to a single lemma is in question, variants are cited according to their first witnessing manuscript in the sequence set out in full above. The transcription of variants differs from the practice governing the transcription of Md, in that abbreviations are expanded silently and in line with the common value of the supension or contraction in question; this seems adequate to show susbstantive variation. Capitalisation and punctuation are not reproduced in the variants.

The variants aim to list all material deviation from the base text, with the following exceptions:

(i) cases of the omission of a capital, through failure of the rubricator, have not been noted unless these omissions have given rise to error in the surviving manuscripts;
(ii) the obvious dittography of words from one line to the next where this has not given rise to error is not recorded. The only exception to this absence is in the case of Md;

¹ see above pp. 74-75.
(iii) obvious errors of a single letter where this has not given rise to error in another surviving manuscript, and would be extremely unlikely to do so;

(iv) regular variation in the case of certain words is also ignored: these are as/als; called/cleped; eche/euery; micel/muche.

All corrections to the forms in Md are recorded in the variants. Correction affecting the readings of manuscripts other than Md is treated as follows:

(i) isolative correction that brings the single manuscript into agreement with the remainder is not recorded;

(ii) isolative correction that takes the single manuscript out of agreement with the remainder is recorded;

(iii) all correction found in more than one manuscript is recorded, whether or not the correction brings those into line with the remainder.

All marginalia are ignored; in the case of Md these will be dealt with in the textual notes.

The following conventions are used in the variants:

] a single square bracket to separate lemma from variant.

, comma to separate variants to the same lemma.

om. omitted.

rev. order of two words (or two words linked by and or ne) reversed.

canc. the preceding word(s) cancelled, either by subpunction or crossing through.

eras. the preceding word(s) erased.

corr. the preceding word(s) corrected.

' ' insertion to the text above the line or in the margin.
PART TWO: TEXT
Ardeat in nobis diuini feruor amoris

This schorte pistel bat folewish ys diuided in sundri ma[t]eres, eche mater bi himself in titlis as bis kalender schewep. And bat pou mowe sone finde what mater pe plesep, pese titles ben here and in pe pistil marked wi divers lettres in manere of a table:

A. Why eche man scholde desire to loue God.
B. How men sumtime loued God and how hieliche some were visitid wi loue.
C. What ys drede and how a man scholde drede God.
D. What ys charite and how and why pou schalt loue God.

1. Ordeigne loue
Of foure degres of loue; in pe ferste ben fyue pointys:
E. The ferste point is pou schalt loue by flesch onliche pat it be susteined.
F. The secounde ys pou schalt loue pe world to no superfluite.
G. The ridde ys pou schalt loue by neizebor for God.
H. The ferpe ys pou schalt louel pi frend for his goode liu[i]nge.
I. The fifpe ys pou schalt loue pin enemy for pe more mede.

2. Clene loue
In [pe] secunde degre of loue ben pre pointes:
K. Pe firste point is pou schalt loue no vice with vertu.
L. Pe secounde [is] pou schalt hate al euil coustum.
M. Pe pridde is pou schalt nat lete li3t bi sinne, be it neuer so litel.
3. Stedefast loue

In pe 3ridde degre of loue ben v pointes:

N. Pe firste ys þou schalt loue God wiþ al þi desir.

O. Pe secounde ys in þe bigining of þi werkes þenke on þe worshipe and þe drede of God.

P. Pe 3ridoode ys þou schalt do no sinne up trist of oþer goode dedes.

Q. Pe firþe [is] þou schalt rule þe discreteliche þat þou faile nat for to [feruent] wil.

R. Pe fifþe ys þou schalt nat leue þy goode liuinge for feint herte ne for temptacione.

4. Parfit loue

2r In þe ferþe degre of loue is:]

S. How bi encres of vertues þou maist come to parfectioun.

T. How good wil ys and may be in diuerse maneres.

V. What profit is in praiere and what manere þou schalt praiue.

X. How þou maist be war and knowe temptacions wakinge and sleping.

Y. How þou schalt be pacient and whan pacience is most nedful.

Z. How perseverance is nedful and how þou maist be perseuerantaunt.

AB. By what þoȝt or preier þou maist be stered to deuocioun.

In þe biginning and ending of alle goode werkes, worschippe and þonkinge be to almighty God, maker and bier of alle mankinde, bigynnner and ender of alle goodnesse, wiþoute whos ȝift and help no maner vertu ys, ne may be, wheþer it be in þoȝt, wil, or in dede. Whateuer þan we
sinful ðenke or do, speke or write, ðat may turne into

2v profit of maames| soule, to God onliche be ðe worschip ðat
al grace sent, to us no presing ne ðanking, for of us
wiþouten him comiþ na3t but filþe and sinne. Now ðan goode

60 God of his endeles miþt and plenteuous goodnes graunte me
grace to ðinke sumwhat of his dure loue, and how he scholde
be louid; of ðat same loue sum wordis to write, whiche mowe
be to him worschipe, to ðe writer mede, and profitable to
ðe reder. Amen.
A. Why each man should desire to love God

Among all creatures which God of his endles might made, was Per noon that he so loued as he loued mankind, whom he made to rejoyce eternally in bliss in the stead of angelis which fell from bliss down into hell. Pilke good God loved so man that for as much as man had forfetid that bliss Par sinne of Adam, he of his plenteuous charite bicam man, to be body and soul that was forlore. In what manner he bothe us eche Cristen man knowe, or scholde knowe, that no lasse pris he suffrid [Pan] his own precious naked body to be al to-rent and rasid wij bitter peines of scorging. He suffrid also a gerlond of scharpe Pernes ypressed to his heed, whiche persid so Pe veynes Pat Pe blod ran down into his eynen, nose, mouP and eren. Afturwardl uppon Pe cros his bones weren drawn ouut of joint, Pe veynes and Pe sinewes were borste for streit drawing. To Pat cros he was nailed hond and fot. And so failing Pe blood of kinde, wij bitter peines of deP, he bitok his spirit to Pe Fadur of heuene; and Pan suffred at Pe last his glorius herte to be stonge wij a scharp spere, for-to 3eue his herte-blod to bye man bodi and soule into ioye wijboutu ende.

3if God of his grete goodnes loued bus man, yeuinge ouer bis wyt and resoun and al oper biing Pat him nedeP, kindeliche man scholde mi3t and day wit al his wittis loue him, and feruentliche desire to conne loue suche a goode God, Pat alle biing made, alle biing yeuP and susteineP. Of bis desir many Per be, boPe men and women, wiche haue ful gret liking to speake of Pe loue of God, and al day askin how Pei schul loue God, and in what manner Pei schul liue to
his plesaunce for his endles goodnes.

To such men and women, of þat good wil and of þat holi
desir, y wol schewe ferst of holi men biforn þis tyme, how
feruent summe were in þe loue of God. Also in how hie
degre some were visitid in [þe] swetnesse of [þe] loue of
Crist. But it mai so be þat it ys ful hard for þe more
3v partie of men and women to come to so hye degre of loue.
Perfore aftur þe schewyng of such hie degrees of loue,
sumwhat y wol write to oþere of simple knowyng how þei
schulle loue God, as þat graciouce God wol yeue me grace.
B. How holi men were sumtyme visitid wit gostliche swetnesse in Pe loue of God

Y finde and rede of oure holi fadres in old time Pat for Pe loue of God Pei forsoke Pe world, and alle Peing Pei was wordeliche, and liuede in wildernes bi gras and rotes. Such men were feruent in Pe loue of God, but y trowe Per ben fewe or elles noon Peat folnew Pehem now, for we finde not bi Godis hest Peat we schul liue so. For albeit Pei were kept so and susteined most be Pe mist and Pe grace of God, as no goodnes may be witoute him, yet y trowe Pei liuede so mucho bi Pe streinpe of kinde Peat was in man Pe daies. I wol nat counsaile Pe to liue as Pei dude, for Peau maist bi oPer maner liuinge come to Pe loue of God, as Peau schalt see aftarward. I finde forpermore of oPer ful holi men of ri3t late time whiche liuede a ful holi lif, and tok here liflode as feblenes of man askeP now in oure daies.

Some of Peese men, as y haue red and hard, were visitid bi Pe grace of God wiP al passing swetnesse of Pe loue of Crist, wiche swetnesse, for ensample, Pei schewid aftarward bi here writing to oPer men folewing, yif eny wold travailJe to haue Pat hie degre of loue. This loue which Pei haue write to oPer ys departid in Pre degres of loue, whiche Pre degres Pei had on aftar anoPer stonding stabiliche in here desir, and suffring pacientliche for Pe loue of God mony tribulacions and temptacions, til Pei come bi Pe holi contemplacion to Pe hiest degre of loue of Pe Pre. Bi Pis y suppose he Pat haP grace to haue Pe ferste may bi Godis help come to Pe secunde, and so wiP a feruent desir and good perseueraunce he may come to Pe Pridde.

Schorteliche y wol schewe her Peese Pre degres of loue
for percase alle men and women that schulle rede his haue

not knowing of hem, and neuer herd speke of suche degres of

love before time. The ferste love ys so feruent, that

noeping whiche is contrarie to Godis wil may overcome that

love, welpe ne wo, helpe ne sekenesse. Also he that haide his

love wol nat wrepe God enytime, for to haue al he world

witouten ende, but rather suffre al he peine that must come
to any creature pan onis wilfulliche displese his God, in

po3t or in dede. The secounde love ys more feruent, for

that ys so stronge that man love in that degre, al his

hert, l po3t and must ys so enterliche, so bisiliche, and so

perfitliche stablid in Ihesu Crist that his po3t come he never

from him but oneliche when he slepe. The bridde degre of

love ys hiest and most wonderful, for what man come to that

love, al counfort, al solas is closed out of his herte,

but oneliche he ioye of Ihesu Crist; ober ioye may nat his

herte receyue for sweatnesse that he ha of he ioye euermore

lastinge. Pis love is so brenning and glading that who so

haue that love may as weel fele he fur of brenning love in

his soule, as another man may fele his fingur brenne in

erpeliche fur. Pis love may wel be clepud a brenning

love.

And yif men hadde suche sweatnes in he love of God of so

late time, y suppose willen that he same we mowe haue now bi

he yifte of God, yif we were as feruent in love as he were. But these degres of love ben seet upon so hie love to

God, that what man scholde haue he furste of these pre,

behouid that he were a sad contemplatif man or woman. And

because mankinde is now and euer he lengur more fieble, or

percas more unstable, perfore unnebis schul we finde now a

sad contemplatif man or woman. Men of religion haue take
diverse habitis of contemplatif lif. Men also and wom[e]n
wiche ben enclosid, as it semeth| liue a contemplatif lif,
and so withe Godis grace ðei do for ðe more partie. But
for to speke of hie contemplatif lif, as holi men liuede
bifeore ðis time, it semeth ðer be ful fewe. Þerfore y trowe
y may sekerly say ðat fewe ðer be now ðat mow or wol
trauaile now to haue suche hie degres of loue as y haue
rehearsed bifeore. Nepeles whateuer ðou be ðat redist or
herest ðis, be neuer ðe lop[t]er to trauaile, for yif ði desir
be set furentliche and loweliche, holding ðe unwerþi to
hau[e] so hie a gosteliche yift bifeore anoþer man, and
puttest ði desir in Godis disposicion, trusteliche he wol
dispose ðat ys best for ðe, weþir ðou haue ði desir or haue
it nat.

But ferst it is nedful to ðe ðat ðou haue oþer ðre
degres of loue, ðat ðe same holi men wrot in here tretis,
whiche be nat of so hie degre as po ðat be rehearsed
bifeore. Þe ferst degre of ðis ys when a man or a woman
holdeþ ðe hestis of God, and kepþ him ouut of dedely
sinne, and is stable in ðe feiþ of holi cherche. Also when
a man wolde nat for any erþeliche þing wrapþ God, but
treweliche stondeþ in his degre weþer he be religious or
seculer. In Þis manere eche man bihouþ to loue his God
þat wol be sauþ. Þerfore y counsele Þe to haue and keþe
Þis loue or Þou climbe to any hiere degre. The secountme
degre ys when a man forsakeþ al Þe world for Þe loue of
5v God, Þat is| to sey his fadur, his modur, al his kin, and
folþ Crist in pouerte. Also stodeþ niþt and day how
clene he may be in herte, how chast in bodi, how meke, how
bucsum, how clene in alle vertues, and hate alle vices, so
þat al his lif be gostliche and nonþing fleschelich. Þe
Bridde degre is hiest, for Pat ys a ful contemplatif lif as
whan a man or woman loue to be alone from al maner noise.
And whan he is sadliche iset in his lif and in his loue,
wi his gostliche 'yen' then he may see into 'pe' blisse of
heuene. His yen Pan ben so li3tnid and kiendlid wi pe
gracious fier of Cristis loue Pat he schal haue a maner
brenning loue in his herte euermore lasting, and his ho3t
euir upward to God.

Thus as y haue rehearsed, God haP visitid his seruauntis
yeuinge hem a special sauour to loue him bi here holi
liuing. Many oPer men and women Per be wiche plese God ful
wel stonding treweliche in here degre as men and wom[e]n of
Pe world, lordis and ladies, oPer housbond-men and wyues.
For albeit Pei mowe nat come to suche hie contemplatif lif,
it suffisithe for hem to haue Pe ferste degre of Puse Pe
wiche y rehearsed last, for Pat eche man is bounde to kepe.
Yf you desire to haue an hiere degre of loue into Pe
worship of God, traualie as oPer men dede, and aske helpe
and grace, and wit good perseueraunce,| 3if it plese God,
he wol performe Pi wil and bringe Pe to Pi purpos.

But for as muchil as Pei be many Pat haue nat a sad
grounde, me but litel feling what maner Pei scholde drede
and loue God (wiche is ful spedful and nedful for alle men
to knowe), Perfore to suche Pat be nat knowinge y wol
schewe ferst in what maner Pei schul drede and loue, Pat
Pei mowe be Pe more stable in Pe loue of God. Aftur Pat y
schal schewe, bi Pe grace of God, foure degres of loue
wiche eche Criste[n] man, religious and seculer, scholde
holde and kepe, and may performe for Pe more partie, yif
his wil be feruentliche yset to Pe loue of God. Now Pan,
as y saide, y schal in Pe beginning, wit Pe help of God,
write and scheue sumwhat of þe drede of God, þat schal be
to his worchippe, and profit to þe redere.
C. What ys drede and how a man scholde drede God

I rede þat þe drede of God ys biginning of wisdom. [Drede], as clerkes haue write afore þis time, is in mony maners, but y sopose þre kindes of drede be most nedful for þe to knowe. The first ys cleped drede of man or drede of þe world. Pe secounde ys cleped drede of seruage. Pe þridde ys cleped a chast drede or a frendeliche drede.  

The first, whiche ys drede of man or of þe world, ys when a man or woman drede more þe punish[i]ng of þe bodi, as beting and prisoning, þan þe punishing of [þe] soule; also when a man drede more to lese his temperal goodis in þis passing world, þan to lese þe blisse witouten ende. This drede ys countid for no3t, for God almi3ti forbad þis drede when he saide þus: "Dredeþ hem not þat mowe sle þe bodi, but raþer dredeþ him þat mai sende bodi and soule into euerlasting fuir." The secounde drede, wiche us drede of seruage, ys when a man wiþdrawþ hym or absteineþ him fro sinne more for þe drede of þe peine of helle, þan for loue þat he scholde haue to God. Euery suche man what goodnes he doþ, it ys not for drede to lese euerylasting blisse, wiche he desireþ not, but for drede onliche of suffering gret peines, wiche he sore dredeþ. This drede suffiseþ not, as þou schalt see afterward, but yet it may be good and profitable. The þridde drede, wiche ys cleped a chast or a frendeliche drede, ys when a man dredeþ þe longe abidinge here for gret desir þat he haþ to be wiþ God; also when he dredeþ þat God wol go fro him as percas wiþdrawþ his gras fro him; also when he dredeþ to displeise God for þe grete loue and desir þat he haþ to plese God. Suche drede comeþ of loue, and þat pleseþ muche
Tak hed þan how her ben rehersed þre maners of drede. Fle þe ferste for it is not profitable. Þe secounde may be profitable, for some men þer be wiche drede God for þei schulle not ben sent into helle, to brenne þer wip þe deuel in euerlasting fuir. Þis drede may be good, for bi þis þei mowe come into loue of oure Lord God, as bi þis wey þat y schal schewe. Albeit þou drede God for peines yet louest þou not God, whom þou dredest, þou desirist not yet goodnesse of vertues but þou wipþistolyst þe wickednesse of vices. Whan þou wipþistolyst wickednesse, þou bigynnest to desire goodnes; whan þou desirist goodnes and vertues, þan comeþ into þe þe þridde maner of drede wiche is cleped, as y saide biforn, a chast or a frendeliche drede. For þan þou dredist to lese þe goodnes and þe grace þat God haþ put in þe, þou dredest þan also to lese þe blisse þat ys ordeyned for þe. And so bi þis þou schalt drede God, þat he forsake not þe. Whan þou dredest God in þis manere þan hast þou him sekerliche wip þe, and so for his loue, þou schalt desire to be [wip] him. Thus may þou wel knowe how drede of God may bringe þe into þe loue of God; yif þou loue God, þan þou hast wisdom, so þus, þe drede of God his þe beginnig of wisdom.

Tak hied þan and drede wel God in þe maner as y haue rehersid, for yif þou drede wel þat God þou schalt not ben sclowe in his seruice. He þat dredest God leueþ no goodnes undo whiche he mai do to þe plesaunce of God. Yif þou drede God þou wol kepe his hestis. The drede þat þou hast to God schal bringe þe into euerlasting sikernes, whe þou schalt neuer drede. Of þe drede of God wexsiþ helful and gret deuocion, and a maner sorew wip ful contriccion for þy
sinnes. Pou dat deuocon and contricion pou forsakist pi sinne, and perauenture sumwhat of wordeliche goodis. Bi dat forsaking pou lowist pe to God, and comest into mekenes; pou mekenes pi flescheliche lustis ben distruid.

Bi dat destrucion alle vices ben put out and vanschid away; bi putting ouut of vices, vertues biginne to wexe and springe. Of [springing] of virtues, pe clennes of pe hert ys purchasid; bi pe clennes of hert pou schalt come into ful possession of pe holi loue of Crist.

Bi puse wordis pou maist knowe how pou schalt drede for loue, and how pou maist comme to loue pou drede of God. But pe more loue encresithe in pe, pe more drede goð fro pe, so dat yif pou have grace [to] come to a feruent loue, pou schalt bote litel þinke on drede, for pe swetnesse pou schalt haue in þe loue of Crist. But yet be þou neuer so parfit, it ys nedful þat þou drede discretliche as longe as þou art in þis world. For as muchil as y saide þou maist come to loue yif þou drede God, see now ferþermore what ys charite and loue to God; how and in what maner þou schalt loue him; whi þou schalt loue him; how þou schalt knowe whan God of his merci graunteþ þat grace to konne loue him.
[D.] What ys charite; how and whi þou schalt loue God

Charite, as y rede, ys a loue þat we schulle haue to God for as muchil as he is almiȝti God. Also charite ys a loue wherbi we schulle loue oure neyȝebor for God, and þuse ben twey principal hestis of God. Pe first longeþ to þe loue of God, þe whiche is þe grettest commaundement in þe lawe of God. Pe secounde longeþ to þe loue of þi neiȝebour, and þis ys ilike to þe ferste. Thus þou hast what ys charite and loue; see now how þou schalt loue God.

Thow schalt loue God wiþ al þin herte, al þi soule, and wiþ al vertue, as þus. Whan þou puttest away fro þe, or wiþstandist wiþ al þi power, alle þing þat ys plesing or liking to þi flesche for þe loue of þe blessed flesche of Crist, þan þou louest him wiþ al þin herte and al þi soule. Of þis manere þou schalt se more afterward; see now ferþermore whi þou schalt loue [him]. Pe skiles whi we schul loue him ben wiþoute numbre, hauing reward to his benefetis, but twol skiles we haue principaliche aboue oþer. On is for he first louede us, wiþ al his herte and al his soule, swetliche and strongeliche: sweteliche whan he tok flesche and blod and bicam man for oure loue; strongeliche whan he suffred deþ for loue of man. The secounde skil ys for þer is noþing þat may be loued more riȝtful ne more profitable: more riȝtful is þer not þan to loue him þat made man and died for man; more profitable is þer noþing þat mai be loued þan almiȝti God, for yif we loue him as we be bounde, he wol yeue ous ioye and blisse wiþouten ende, wher noþing lakkeþ but al þing is plenteuous and euerlasting.

See now how þou schalt knowe whan God putteþ in þe
grace to konne loue. When þe travaaille wiche þou hast for þe loue of God is liȝt and likinge to þe, þan þou bigynnest to haue sauouur in þe loue of Crist, for þer is no maner of travaail greuous ne travaailous to him þat loue þer feruentliche God and travaailleþ wilfuliche for þe loue of God. Also stedefast loue felisþ no bitturnes but al swetnes, for riȝt as bitturnes is soster to þe vice of hatred, riȝt so swetnes is soster to þe vertu of loue, so þat in loue is al swetnes. Also þe travaile of louers may be in no maner chargeous ne greuous, for riȝt as haukers or honters, whateuer travaile þei haue, it greuþ hem not for þe loue and likinge þat þei haue to her game; riȝt so what þing it be þat a man loueþ and takeþ upon him a travaile for loue of þat þing, eiþer it is no travaile to him, or ellis yif it be travaailous it likeþ him to haue travaile for þat þing wiche he loueþ. Tak þanne good hied of þese wordis, for yif þou loue God þou wolt gladliche travaile and suffre for þe loue of God. Yif þi travaile semelþ þan liȝt to þe, or ellis yif þou louest and desirist gladliche to haue travaile for þe loue of God, þou maist wel knowe þat God of his grace haþ put in þe a beginning to konne loue.

When þou hast suche a gracious begining wiþdrawe not þat loue from him for no manere diseise þat may falle to þe. For many men and women þer be þat while þei be in prosperite, þat ys to sey in welþe and in reste, gladliche þei wol schewe loue to God as þei konne; but yif God sendeþ hem diseise or eny maner chastising, anon her loue swageþ, and þat ys no sad loue. For who so loueþ treweliche and sadliche, he loueþ as wel in aduersite as in prosperite, for what God sent ous, it is for oure profit. Perfore be
it welpe be it wo pat he sent, we schuile herteliche and loweliche jonkin him, and not wiþdrawe oure loue fro him, for no nede he haþ to oure loue, but for gret profit pat we schul haue to loue him, and for is gret goodnes pat he wol chastise us here al for oure beture.

Thus þan y hauel schewid in fewe wordis what ys charite and loue to þi God, how þou schalt loue him, whi þou schalt loue him, and how þou schalt knowe whan þou hast grace to conne loue him. Lerne þan þus to loue, and se now ferþormore what profit and grace comeþ of loue. In þe loue of God be fiue gracious þinges: fier, liþt, honý, wien and sonne. The fierste is fuir, clansin þe soule of alle maner vices þoru holi meditacions. The secounde ys liþt, schining in þe soule wiþ clernes of vertues, þoru holi prayers. The þridde ys honý, making swet þe soule whan he haþ in mynde þe benefetis and þe grete yiftis of almiþti God, to him ylding þonkinges. Þe ferþe is wyn, fulfulling þe soule wiþ a gret gladnes þoru a swete contemplacion. Þe fifþe is a sonne, making þe soule cler wiþ a schining liþt in murþe wiþouten ende, and glading þe soule wiþ an esy hete in ioye and blisse euermore lasting. Thus þou maist see what profit he schal haue þat can wel loue. God þan of his grete grace graunte us him so to loue as it is most to him plesing. Amen.

Now ferþormore y wolte schewe þe, as y saide bifoire, foure degress of loue whiche þou maist kepe and eisliche come to, on aftur anoþer, yif þou haue a good wyl.

Foure degress of loue þer be. þe ferste ys clepud an ordeine loue, or ellis an ordeined loue, þat ys to sey a loue ordeined to be knowe and be kept of alle maner men and
women of eche degre in pe world. To bis degre of loue
longe fiue pointes to be kept. Pe ferste ys ou schalt
loue by fleshe onliche bat it be susteined. Pe secounde
is bat ou loue pe world to no superfluite. Pe pridde is
bat ou loue bi neighbour for God. Pe ferte [is] bat ou
loue by frend for his good leveng. Pe fippe ys bat ou
loue bi enemy for pe more mede of God.
E. How þou schalt loue þi flesche

The ferste point is, as y saide, þou schalt loue þi flesche onliche þat hit be susteined, as þus. þou schalt take mete and drinke, cloþing and alle oþer þing þat is nedful to þe bodi, in resonable maner, to kepe þi bodi in his staat in confort of þi soule to travaile and continue in þe seruise of God; and not for-to norische þi flesche in lust and liking wiþ diuerese delicat metis and drinkes, for þerof comeþ ful stinking sinne and many bodeliche sekenes, nameliche whan þer is to muche excesse. Þis witnessiþ an holi clerk and seip: "Þei þat deliteþ hem in lustis of þe flesche, þei haue ful ofte many deseises in her flesche." Also as y rede a soule þat ys wont to þe delites of þe flesche gedereþ togedere many filþes and wrechidnes. Þou maist also do non excesse for yif þou use þe to excesse þou fallest into þe vice of glotonie, wiche as þou knowest| wel is a dedeli sinne. Of þat sinne y rede þus: "Wer þe vice of glotonie regnej in eny man he leseþ þe gosteliche streinþe, þif eny he hadde biforme, and but þe wombe of glotonie be swaged, al his vertues ben cast adown." Loue þerfore þy flesche to þe sustentacion, and not to delitis ne to excesse, for her þou maist wel knowe and see þat good it is and nedful to fle delicacies. But þou schalt undurstonde her þat y counseile þe not to forbere eny mete or drinke in special, for þe vice of delicacie ys not in þe mete, but in þe lust þat þou hast in þe mete. þerfore seip an holy clerk: "Ofte we take deynte metis wiþoute blame, and sumtyme loþer metis and comyn to eche man not wiþoute gilt of consience." So þus it semeþ wel whan we take eny mete for delyt more þa[n] for sustenaunce, we offende God.
Fle þerfore delitis and lustis of mete and drínke, and loue þi flesche onliche Þat it be susteined, and Þan þou hast þe furst point of þis degre of loue.
[F.] How þou schalt loue þe world

The second point is þou schalt loue þe world to no superfluite, as þus. 3if þou loue God þou schalt not desire ne loue vanites of þe world ne wardeliche goodis more þan þe nede. Yif God haþ ordeined þe to an hie degre in þe world, as for-to be lord or laði, or to haue eny

souereynete gosteliche or wardeliche, bi resoun reverence most be do þe more þan to anoþer man or woman. For aftir time þe ferste man Adam whas inobedient to Godis heste, it was ordeined bi almiþti God þat man scholde be suget to man. Also for as muchel as þe peple most nede haþ to gouernayle, þerfore it is resoun do reverence to hem þat haue power and gouernaile aboue oþere. But albeit þou be gret and wardeliche, worschipe be do to þe, loue it not and desire it not, but mekeliche yelde al þat worschipe to God, whiche miþt a maad þe a suget þer he haþ ordeined þe to ben a lord oþer a souereyn; and þorþu þat lowenes þou schalt haue sum grace to wiþstonde þe desier of wardeliche vanites.

I seide ferþermore 3if þou loue þe world to noo superfluite þou schalt not desire ne loue wardeliche good more þan þe nediþ, as þus. þou knowest wel in þi beginnig what þou art, lord or suget, pore or riche; hold þe apaied wiþ þi degre, so þat þou haue þi sustinance and desire to be no gretter, but onlich at Godis wil as he wol dispose for þe. Yif þou holde þe not paied wher God haþ sent to þe and to þyne a resonable liflode, but euer disirest to be gretter and gretter in þe world, þan þou louest to superfluite for þou desierest of þe world more þan þe nedeþ, and bi þat foule desir þou fallest into þe vice of couetise, wiche is repreued bi al Godis lawe as a foul
This sinne is ful perilous, for ye rede: "Wher that ye sinne of couetise is in any man, that man is made suget to alle oher euilles."

I finde also that prude and couetise ben as it were one vice or on wickednes, in so muche that were prude regne, per is couetise, and wer couetise regne, per is prude.

Dis vice is so wicked and so greuous, that as longe as it dwelle in any man he schal haue no grace to drawe to God. Dis witnesseth that holi clerk Seint Gregori and seiyeth thus: "Owerwise we mowe not drawe ne come to Pe biginner and maker of alle goodnes, but that we caste fro ous that sinne of couetise, wiche is rote of alle euyllis." Pan seme it wel yif pou wol come to Pe loue of God, pou most fle that sinne of couetise. Thre pinges per be in Pe world, as ye rede, whiche men desire aboue alle oher worldly pinges: per ferste is reches, per secounde is lustis, and per pridde is worschipe. Of riches come wicked dedis, of lustis come foule dedis, and of worschips come vanites. Riches gendre couetise, lustis nurschip glotonie and licherie, and worschipe nurschip bost and prude. But pou maist knowe what peril it is to loue Pe world. Perfore yif pou wolt stonde sekerliche loue not Pe world more pan pe nede, and pan pou schalt kepe Pe secounde point ofDis degre of loue.
How thou shalt love thy neighbour

The prime point is thou shalt love thy neighbour for God. To his thou art bound by his hest of God where he commaundeth an seith: "Thou shalt love thy neighbour as thyself." Yf thou shalt love him as thyself, needis thou most love him; thou shalt love him also for God. Of his love speke Seint Austyn and seith: "Thou shalt love God for himself, with all thine herte, and thy neighbour for God as thyself." That is to say, look wharto and for what thing thou lovest thyself, so thou shalt love thy neighbour. Thou shalt love thyself in all goodness and for God, right so thou shalt love thy neighbour for God and in all goodness but in noon evil. Perfore seith the same clerk: "He that lovest men, that is to say is neighbour, he loueth or sholde loue hem for to be ben good and righful, or ellis to be good and righful." And that is to say, he schal loue hem in God or ellis for God, and in his same maner eche man scholde loue himself. Also of his love of his neighbour y rede: "Whan thou forsakest a singuler profit for his love of his neighbour, Pan thou louest his neighbour." Also thou louest his neighbour as thyself when thou dost him non harm, but desirest his same goodness and profit, gosteliche and bodeliche, to him that thou desirest to thyself. Loue thus his neighbour for ellis thou louest not God. To his acorde a holi clerk and seith: "Bi his love of God he love of his neighbour is purchased, and bi his love of his neighbour he love of God ys nurschid." For he that take non hede to loue his neighbour, he cannot loue his God; but when thou hast first savour in his love of his neighbour, Pan thou biginnest entre into his love of God. Loue Pan his neighbour for God, and
30 ἢαν ἡσὺ [kepest] ἡ ἁρίδδε point of ἡ is degre of loue.
H. How thou shalt love thy friend

The first point is how thou shalt love thy friend for his good living. If thou hast a friend which is of good living, thou shalt love him in double manner, for he is thy friend, and for [his] goodness that is in him. If he be not good of life but vicious thou must love him but not his vices. For as thou readest, parfit friendship is when thou lovest not in thy friend that should not be loved, and when thou lovest in him, or desirest to him, goodness, which is to be loved. As thus, thus it so be that thy friend liue foliliche, thou shalt not love him for his folly living, but for he may bi Godis grace amende him and be parfit in liuing. For what man it be that loveth himself in folly, he schal not profite in wisdom. Also that same clerk seij in another place: "Love not his vices of your friends yif ye love your friends." Love thy friend for his good living, and thou shalt kepe the first point of his degree of love.
I.

The fifte point is ou shalt loue in enemy for more mede. A gret dede of charite and a medful it is to foryeuen hem wi al oure herte whiche trepace ayeynes ous. It is but litel goodnes and ful lasse mede to be w[e]l-willing to him bat do noo harm, but it is a gret goodnes and a gretter mede bat ou be louing to in enemy, and bat ou wille him good and do good wi alle bi power to him bat is in wyl or do euyl to be wi al his power. Of bis mater speke an holi clerk and sei: "It is hold a gret vertu among wordeliche men to suffre pacientliche here enemis, but it is a more gretter vertu a man to loue his enemys, for bat vertu is presentid as for sacrifice before pe si3t of almi3ti God." Also to bis purpos acordi pe wordis of Crist, were he seide to his disciplis: "Loue [y]oure enemis, do good to hem bat yow hate, and preiefor hem bat pursuythe yow to deseise and for hem bat yow despise, bat ye mowe be be children of yowre Fader bat is in heuene." Loue ban bi eneimy for be more mede, yif be wolt kepe be fifte point of bis firste degre of loue.

Her is rehersed schorteliche be mater of alle puse pointes

Thus be declared to be be fife pointes of be ferst degre of loue. In be ferste yif beou take good hiede beou art warned and counseled for be loue of God, and as beou art bounde bi alle Cristene lawe, to wipstonde be sinne of glotonie and alle o[per flescheliche lustis. In be secounde point to wipstonde be foule vice of couetise, pride and alle o[per vanites of be world. In be bre laste pointes to
loue thi nesbour, thi frende and alle other men, for thi loue of God and for thi more mede. Loue þan God in þis ferst manere of loue and þou shalt þoru his grete grace, yif þou wolt, come to þe seconde dege of loue.

The seconde dege of loue is cleped a clene loue. Yif þou wolt come to þis dege of loue þou most kepe þre pointes. Pe furste is þat þou loue no vice wiþ vertu. Pe seconde [is] þat þou dispise al euyl custom. Pe þridde is þat þou set not liȝt bi sinne wheþer it be liþel or grete.
The first point is you shall love no vice with vertu, as thus. Whateuer you be in mannes see be whar you be not vicious inward in wi soul, undur colour of vertues wiche you schewest opinliche. Oure gosteliche enemy he fend haþ many sotiltes to disseiue mankinde, but among alle it is a gret disseit whan he make a vice iliche to vertu, and vertu iliche to vice. This you maist see bi ensample, for albeit merci be a gret vertu wher Pat it is kept in the worship| and in the name of God, yet it is vicious wher it is do in plesaunce of man and not for God. Also the vertu of riþtwisnes is turned into vice whan it is do for wordliche couetise or ellis for angur and inpacience. The vice also of pride is hid sumtyme undur mekenes, as whan a man loweþ and mekeþ himself in speche and in bering to be holde meke and loweliche. Pacience also semeþ in mony men whan per is noon, as whan a man wolde take vengeance yif he miȝte for the wrong Pat is do to him, but for he may not or ellis for he haþ no time to wreke him on his enemy; for Pat skil he suffreþ, and not for the loue of God. By the ensamples, and bi many oþer, you maist wel knowe Pat vices sumtime ben lik to vertues. To this acordeþ Seint Jerom, and seþ: "A gret cuming and a hie cuming it is to knowe vices and vertues, for albeit vices and vertues ben contrarious, yet bei be so liche Pat unneþis the vertu mai be knowe from the vice, ne the vice from the vertu." Be war þefore and loue so sadli vertues wiþpoute eny feinyng, Pat þou hate alle manere vices, and so þou maist kepe the first point of theis degre of loue.
The seconnde point is Þou schalt dispise al euyl custum. A gret peril it is to haue an euyl dede in custum, for as y rede, sinnes be Þei neuer so grete ne so horrible,| when Þei ben drawe into custum Þei seme ful litel to hem Þat use suche sinne in custym, in so muche Þat [it] ys to hem a gret liking to telle and schewe here wrecchednes to alle oþer men, wiþouten eny schame. Of suche usage spekiþ anoþer holi clerk and seip: "Whan sinne comiþ so in use Þat Þe hert haue a lust and liking| Þerin, Þat sinne schal be ful feynteliche wiþstone, for whan a sinne is broþt into custum it bindeþ so sore Þe herte, and makþ Þe soule to bowe to him, Þat it may not rise ayein and come into Þe riþt wey of clene lif, for whan he is 'in' wil to arise, anon he slideþ and falleþ ayen." For Þus seip þe same clerk in anoþer place: "Many þer be Þat desire to come out of here sinne, but for as muche as Þei ben closed in þe prison of euyl custum, Þei mowe not come out of here wycked liuing." Also to þis purpos y rede Þat he Þat usiþ him not to vertues in his yonge age, he schal not cumne wiþstone vices whan he comeþ to elder age. Thus Þou maist wiel see Þat yif Þou be used in eny sinne it wol be ful hard to wiþstone it, and but Þou leue al manere sinne to þi power Þou hast no clene loue to þi God. Therfore wiþstone al manere sinne, and tak noon in custym, and þanne Þou schalt kepe Þe seconnde point of þis degre of loue.
[M.] How thou shalt not set list by sinne

The Pridde point is thou shalt not set list by sinne, as thus. Whateuer sinne it be, litel or gret, charge it discreetliche in thi conscience, and set not litel perbi. For as y rede, what man passep mesure in taking of his liflode, as ofte more pan him nede, pat man offende God. This seme to mony men ful litel trespas, but his holi clerk Seint Austin seip it is no litel sinne, for as muche as we trespace uche day Peruinne for pe more partie. In as muche as we sinne Peruinne eche day we sinne Peruinne ofte, and bi pat we multiplie our sinnes and pat is ful perlous; perfore it is ful nedful to drede alle suche venial sinnes and set not litel bi hem. Also venial sinnes, be pei neuer so litel, pei be muche to be drad, as pe same clerk schewe bi ensample of litel bestis: wher pei be many togedere, be pei euyr so litel, yet pei [f]le and do muche harm. Also pei greynes of sond ben ful litel, but yet where a schip is overcharged wip sond, it most nedis sinke and drench. Ristt so it farep bi sinnes, be pei neuer so litel pei be ful perlous, for but a man be pe raPer war and put hem away pei schul make him sinne dedeliche. Therfore yif thou wolt have a cleene loue to God, charge in thi conscience eche sinne litel and gret, and wipstonde pe beginning, and put it ouut as sone as God wol yeue pe grace, wip contricion, confession and some dedis of almes, and pan thou schalt kepe pe Pridde point of pis| degre of loue.

Her is rehersid schorteliche pe maner of pes pointes

Thus be declared pe [Pre] pointes of pe seconde degre
of loue. In þe first þou art counseilled to loue alle vertues and hate alle vices. In þe secounde point, þat þou haue no sinne in usage but þat þou voide it sone, and þat þou hate al oþer euyl custim. In þe þridde point, þat þou be not to liȝt of conscience, but þat þou be war and drede eche sinne, litel and muchiel, wiþ þe counseil of þi confessour. Yf þou kepe þus þese pointes for þe loue of God, þan þou louest God in þe secounde degre of loue, þat is to sey in a clene loue.

The þridde degre of loue is cleped a stedefast loue. Yf þou wolt come to þis degre of loue þou most kepe fife pointes. Þe ferste is þou schalt loue God wiþ al þi desir. The secounde, whateuer þou do þenk upon þe worchip and þe drede of God. Þe þridde, þou schalt do no sinne up trist of oþer goode dedis. Þe ferdde is þou schalt reule þe so discreetliche þat þou faile not for to feruent wil. Þe fife point is þat þou falle not from þi god lyuing for feint herte ne bi temptacions.
The ferste point is þou schalt love God wiþ al þi desir; þou maist not love stedefastliche al þi desir. An holi desir it is to desire þe presence of almighti God for þe gret love þou hast to God. Suche an holi desir is so acceptable to God, as y rede, þat what man haþ a gret desir, albeit he speke not wiþ þe tonge, he crieþ ful loude wiþ his herte. And he þat noþt desireþ, howeuer he loueþ to oure siþt outward, or spekeþ to oure hering, he loueþ not in his herte, and as a dounbe man he is to-fore God wiche may not ben herd. Of suche holi desir y rede also: "Þe lengur þat loue lackeþ wiche is so sore desired, þe more feruent is his desir wiche abideþ, and þat desier biginneþ to brenne þoru streinþe of þat desiringe loue, in so muche þat þouþ þe bodi or þe flesche faile þat desir is nurschid and encressid." To þis acordeþ Seint Gregori and seip: "Holi desires wexe and encresse in tariyng and abidyng, for wher desires faile in abiding þer is no sad desir." Thus þan loue God stedefastliche wiþ al þi desir, and so þou [schalt] kepe þe ferste point of þis degre of loue.
[0.] How þou schalt þenke in þe beginning of alle þi werkes upon þe worshipe and þe drede of God

The secounde point is whateuer þou do, þenk on þe worshipe and þe drede of God. Yif þou kepe þis þou schalt mucho þe sikerer liue to Godes plesaunce, for what dede þou be in wil to performe in worshipe of God þou maist be ful siker of gret mede. Also yif þou drede God þou art agast to do anyþing þat scholde be displesing to him, and for as muchoþe as þou dredest þou dost it not. So þat bi þat drede þou leuist þat þing undo wiche scholde turne to þe into gret peril of soule yif it hadde be performed in dede. Bi þis þou maist wel knowe þat it is ful spedful to þenke in beginning of alle þi werkis upon þe worschipe and þe drede of God. To þis acordeþ þe teching of Seint Poul wher he seip þus: "Wateuer ye do in word or in dede, dop it in name of oure Lord Ihesu Crist." He þat biginneþ alle þing in þe name of God, he biginneþ it in þe worshipe of God. Loue þan so stedfastliche almiþti God þat whateuer þou schalt do, þenk ferst in þe worschipe and drede of God; and þus þou schalt kepe þe secounde point of þis degre of loue.
[P.] How thou shalt do no sinne up trist of ober good dedis

The irdde point is thou shalt do no sinne up trist of ober good dedes. What man sinne wilfulliche, he neiper loue God ne dredi God; yif thou sinne up trist of eny goodnes wilfulliche thou sinnest so pat thou louest not stedefastliche. To his purpos also y rede pat he ys ful unkinde pat is ful of vertues and dreme not God. Also a gret foli and a gret pride it is to sinne up trist of any gode dede, for be thou neuer so ful of vertues or goodnes, unkindenes to his God may distrue al bo vertues. More unkindenes ther maist not schewe than displese God wilfulliche, whiche is biginner and yeuer of alle goodnes. Be war therefore, and fle suche unkindenes, and do no sinne up trist of ober goode dedis. Of suche unkindenes also it is nedful to be war for be more acceptable thou art to God ther bo goode liying, be more coupable thou shalt be yif thou falle asein in sinne, and into euyl liuing. Of his thou hast ensample of Adam, for as muche as he was ferst fulfilled wip goodnes, his trespas was muche he more whan he fel into sinne. Also y rede pat it is a slider hope wer a man sinne in trist to be saued, for he pat so dop neiper loue ne dredi God, and bot we loue and dredi God to oure cunning we move not be saued. Perfore it is more spedful to dredi wiel than to triste amys. Also it is more profitable a man holde himself feble and lowe, than desire to be holde strong and for febilnes falle and be lost. Take hed than what goodnes God putte in pe, and thank him mekeliche and prei him of continuans, and do no sinne up trist of ober goodnes; and thus thou shalt kepe pe irdde point of pris degree of loue.
[Q.] How shalre ye so discretliche that ye faile not for to fervent wil.

The ferpe point is that ye shal reule ye so discretliche that ye faile not for to fervent wil. To kepe dis it is nedful ye to haue ye vertu of discrecion, as yus. Yf ye take for ye loue of God so muche abstinence, wakinge, other bodiliche penaunce, that ye may not for feblenes continue to trauaile in ye servise of God, pan is bi wil to fervent. For be bi loue neuer so gret, God is not plesed whan ye reulest ye in suche maner that ye mowe not abide in his servise. Pan bi mysreule. Therfore be war and reule be uppon resoun; take no more uppon pan that maist bere, besie not ye to folewe other strong men or women of old time in doynge penaunce otherwise pan bi streynpe wol aske. And gourner bi livinge bi good counsel, that ye faile not pan ynw owne folie. For almi3ti God of his endeles merci ha! ordeined heuene-blis to sinful men, pan dedis of charite and of mekenes, wher bei be do in mesure and wi! discretion. The deuyl is so enuious to mankinde that sumtyme he stere! a unparfit man or woman to fast more pan he may, to biginne pinges of hie parfeccion, hauing no reward to his feblenes, in so muche pat whan his bodeliche streinpe biginne to faile eyper he most continue that he ha! bigonne so foliliche, for schame of men, or elles falle, and utturliche leue al of for febilnes. To this acorde! Seint Austin and seip: "Oure wicked enemy pe deuil ha! not a more spedful gyn to drawe ye loue of God from oure herte pan make ous bi his false suggestion to liue unwiseliche and wi!poute resoun." Pat ys to sey, as y seyde before, to sterie ous for-to take fastinge, wakinges, and
ober bodeliche penaunce ouer oure miʒt. Take to þe þerfore discretion, and reule þe so discreteliche þat þou faile not for to feruent wil; and þan þou maist kepe þe ferþe point of þis degre of loue.
[R.] How þou schalt not falle for feynt herte ne for travaile of temptaciones

The fifþe point is þou schalt not falle from þi god liuing for feynt herte ne bi temptacions. To kepe wel þis point it is nedful to haue a perseveraunt wil, and a stable herte ayeines alle temptacions. Some men þer be whan eny heuynes, bodeliche or gosteliche, or whan eny grucching of þe flesche comeþ to hem, anoon þei ben so heuy and so ful of unlust þat þei leuuen here gostliche travaile and falle from here goode [liuing]. Suche men haue no stable herte. Therfore yif þou wolt loue God stedefastliche suffre noon heuynes ne diseise chaunge þi travaile ne þin herte from þe seruice of God, but tak hied of þe wordis of almiþti God wher he seip: "He is blessed þat is perseveraunt to his liues ende." Herof þou hast ensaunpie of holi martires and confessours wiche neuer wolde be departid from þe loue of God, for al þe persecucioin þat miþt ben doun to hem. Also to suche men of febel herte and ful of unlust spekeþ Seint Bernard and seip þus: "Whan þou art unlusti or diseised wip heuines haue noon untrist þerfore, and leue not þi travaile but suffre mekehiche, and aske comfort of him þat is beginner and ender of alle goodnes." And albeit þou haue not suche devocion þan as in oþer times, þenk wiel how he þat yaf þe suche devocion hap wipdrawe it for þi defautes as for a time, and hapliche to þi more mede. Þerfore wipstonde al suche heuenes and stond strongeliche, suffre louliche, taak gladliche þe chastesinge of God, and euermore aske help and grace. Þerþermore some for defauut of knowing and for unstabilnes haue falle þoru travaile of temptacions. Þerfore whan þou art so travailled wip eny
temptacions þat scholde be letting or is dreadful to þe,
30 chaunce not þerfore þi wil, but stond sadli, and schewe þi
diseise to þi gostliche fadur, asking of him to yeue þe
 suche counseil þat mai be most helping to þi soule. Yif
þou do þus mekeliche wip ful wyl to plese þi God, and to
wipstonde þe temptacions of þyn enemy, þe grace of þe Holi
Gost wol fulfille boðe him and þe, him for-to teche, þe
35 for-to lerne; and taak of him suche counseil þat schal be
most streinþe and confort to þe and confusion to þe deuil.
And so bi þe help of God þou schalt be comforted in suche
manere þat þou schalt not falle þoru travaile of
temptacions, but euer þe lenger more stable and more strong
in þe loue of God to þi liues ende. þus þanne taak hede
þat þou falle not from þi god leuing for feint herte ne bi
temptacions, and þan þou maist kepe þe fifþe pointe of þis
degre of loue.
40 Here is declared schortliche þe mater of þuse pointes
45 Thus ben declared þe fyue pointes of þe þridde degre of
loue. In þe ferst þou art taȝt to loue God wip ful desir.
In [þe] secounde to do alle þing in þe worschipe of God and
euer to drede God in [þe] biginning of alle þy werkis. In
þe þridde to wipstonde fulliche al maner sinne and no sinne
to do for trist of oþer goode dedis. In þe ferþe þat þou
falle not for defaute of discretion. In þe fyfþe þou art
49 taȝt and counseilid to haue a stable herte and to
wipstonde alle temptacions þat þou falle not from þi god
leuing. Yif þou kepe þus þese [fiue] pointes þan þou hast
þe þridde degre of loue, whiche is cleped a stedfast loue
to God; and yif þou loue God stedfastliche þou maist sone
come to perfection. And so with the grace of God thou shalt have the degree of love.
How bi encres of vertuis þou maist come to þe ferþe
degre of loue, wiche is cleped parfit loue.

The ferþe degre of loue is clepid a parfit loue.
Anoþer loue þer is, albeit y make no mencion but of foure,
wich is clepid most parfit loue. Of þat loue spekeþ Seint
Austin and seip: "Charite is parfit in some men, [and
inparfyte in sum men], but þat charite þat is most parfit
mai not be haad here while we be in þis world." Of þis
most parfit loue spekeþ þe same clerk þus: "In þe
fulfillinge of þe countrey of charite, þat is to sey, in þe
fulfilling of heuene wher is al loue and charite, þis hest
of God schal be fulfilled, wher he seip: 'Þou schalt loue
þi Lord God wiþ al þin herte, wiþ al þi soule and wiþ al þi
mynde.'" For whil eny flescheliche desir is in a man God
may not be louid wiþ al þe herte and ful myende, and bi þis
Þou maist knowe þat þer is a passing loue wiche may not be
fulfilled in þis world, and þat may be wiel cleped most
parfit loue. But here percas som man wol aske whi it is
comaundet but it miȝte be performide here. To þat þe same
clerk answereþ and seip þat it is skilful þat suche a
parfeccion be comaundet. Þis he schewþ bi ensaunple in
þis wise: riȝt as no man may renne euene and sekerliche,
but he knowe wedur he schal renne, in þe same maner no man
scholde knowe þis most parfit loue, but it had be schewed
in þe hestis of God - yif no man had knowe it, no man wolde
haue bisied to come þerto. Now þanne it is so, we knowe|
wel þat so we moste loue; it is nedful we seet us in suche
a seker wey while we ben here þat wol bringe ous euene to
þat most parfit loue.

A more sekiwr wey is noon in þis world þan þe wey of
parfit loue, wherfor y counseile ðe to haue ðis ferðe
degre of loue, wiche is cleped a parfit loue, ðat ðou mowe
come ðe more sekerliche to ðe parfit loue. Of parfit loue
spekeþ Seint Austin and seîþ: "He ðat ys redi to die
gladliche for his broþer, in him is parfit loue." To ðis
acordeþ ðe wordes of Crist whe þe seîþ: "No man haþ more
charite in ðis world þan he ðat putteþ his soule for his
frendes", ðat is to seiþ, þan he ðat yeueþ gladliche his lif
for ðe loue of God to wynne his frendes soule; ðis loue is
ðe grettest loue in ðis world. And many þer be y trowe
Þoru þe yifte of God þat haue þis parfit loue, but yif it
Þinke þe ful hard to come to suche an hie loue, be not
þerfore agast, for ðer parfit loue þer is wherein þou maist
loue parfitliche þi God. As þe finde bi þe teching of an
holi clerk, whe þe counseileþ in þis wise: "Yelde we ous
to God of whom we be mad, and suffre we not hem haue
maistri ouer ous whiche be not of so gret value as we be,
but raþer haue we þe maistri ouer hem. As þus, lat resoun
haue maistri ouer vices, lat þe bodi be suget to þe soule,
lat þe soule be suget to God, and þis þan is al þe
parfeccion of man fullfillud." Þus we scholde liue bi
resoun, as þe same clerk schewþ bi ensample: "For as we
putte liuiiche þinges biforn hem þat ben not liuiiche, also
as we putte witty þinges biforn hem þat haue no wit n[e]
resoun, also riþt as we putte þo þat be not dedeliche
biforn hem þat ben dedliche, riþt so yif we wolde liue
parfiteliche we moste putte þe profitable þinges biforn hem
þat ben lusti and likinge, also put hem þat ben honest
biforn hem þat ben profitable, also put hem þat ben holi
biforn hem þat ben honest, and put alle þinges þat ben
parfit byfore hem þat ben holi." Take hede þanne of þis,
for yif þou wol liue aftur þis teching, þou maist liue parfiteliche; yif þou liue parfiteliche, þou schalt liue parfiteliche. Liue þan þus and þou schalt come to parfit lioue.

But for as muche it is ful hard to come sodeynliche to suche a parfit liuing, þerfore taak hede to þo þre degres of lioue whiche ben rehersed bifore, an bygyn to liue sadly in þe ferste, and þanne from þe furst climbe up to þe secounde, from þe secounde to þe þridde. And yif þou be sadly stabled uppon þe þridde þou schalt liȝtly come to þe ferþe, wher is al parfeccion; yif þou haue parfeccion, þou schalt liue parfiteliche. Bigyn þanne at þe furste degre of lioue and so encrese in lioue and vertuis yif þou wolt come to þis degre of parfit lioue. I rede þat sum men beginne to be vertuis, summe encrese in vertuis and some ben parfit in vertuis. Riȝt so it fareþ bi þe lioue of God: as sone as þou art in wil and biginnest to lioue God, þat lioue is [not] yet parfit. But þou most stonde faste and nureche þat wil, and yif it be wel nureched it wol wexe strong, and yif it haþ ful streinþ þan it is parfit. To þis purpos þ rede also þat no man may be sodenlie in an hie degre, but every man þat liueþ in good conuersacion whiche may not be wiþoute lioue, most biginne at þe lowest degre yif [he] wol come to an hie parfeccion.

Thus þan goode broþer or suster, wherþer þou be, wiþstond alle vices and geder to þe vertuys for þe lioue of God, and encrese in hem til þei ben stabled parfiteliche in þe. And among alle vertuys, loke þou haue a feruent wil; be besi in devout preiours, stonde strongliche ayeines temptacions, be pacient in tribulacions and stable in perseverance, þat þou liue parfiteliche and so come to
parfit loue. Taak noon hede of hem [þat] seet litel bi parfeccion, as of hem þat sey þei kepe not to be parfit, it sufficeþ to hem to be leest in heuene, or come wiþinne þe yatis of heuene. Þes ben many mennes wordis and þei ben perilous wordis, for y warne þe forsoþe what man haue not parfit loue here, he schal be purget wiþ peines of purgatorie or ellis wiþ dedis of mercy performede for him in this world, and so be maad parfit or he come into heuene-blisse; for þidur may no man come but he be parfit.

[Be] war þerfore of suche liȝt and foli wordis, and treste more to þin owne goode dedis wil þou art in þis world, þan to þi frendis whan þou art ded. Penk also þis lif is but schort, þe peynes of purgatorie passeþ alle þe peines of þe world, þe peine of helle ys euer during, and þe ioye and þe blisse of seintes is euermore lasting. Penk also riȝt as God is ful of merci and pite, riȝt so he is riȝtful in his domys. Yif þou wolt þinke ofte in þis wordis, y triste to þe merci of God þou schalt wexe so stronge in vertues and wiþstonde so vices, þat wiþinne a schort time þou schalt come to a parfit loue. Whan God haþ so visited þe þat þou conne loue him parfitliche, þan schal al þi wil and al þi desir be to come to þat loue whiche is most p[ar]fit; þat is to sey, euirmore to see almiȝti God in his glorouse Godhed, euermore wiþ him to dwelle. But for as mucche as we move not come to oure desir, but we beginne sumwhat to loue him here in þis lif, þerfore almiȝti God merciful þoru þe beseching of his blessed moder Marie, graunte ous grace so to loue him here, þat we move come to þe ioyful and euerlasting lif, wher is most parfit loue and blisse wiþouten ende. Amen.
Her is rehearsed schortliche how bi encrez of vertues thou maist come to parfeccion, and what vertuys thou schalt loue.

In his ferpe degre of loue whiche is cleped a parfit loue, thou art ta3t and counseiled to bigynne at a lowe degre yif thou desire to haue an hie degre, as bus. Yif thou wolt haue his ferpe degre of loue thou most bigime at the ferste and so encresse in vertuys til thou mowe come to parfeccion. But among alle vertuys and alle oher pointes whiche ben rehearsed bifoire, five pointes per be as me

Pinkep spedful and medful eche man to haue and kepe, yat schal eny good dede bygynne and bringe to a goode ende. Pe ferste is yat thou haue a feruent wil. Pe secounde is yat thou be bisie in deuout preiours. Pe bridde is yat thou fi3t strongeliche ayeines alle temptacions. Pe ferpe is yat thou be pacient in tribulacions. Pe fifpe is yat thou be perseueraunt in good dede. Of these pointes y spak bifoire in the ferpe degre of loue, but for as muche as thei buP not per fulliche declared my wil is, thou be help of God, to writen more opynliche of eche of hem, on aftir anoher; and ferst to writen of good wil, for yat most be beginning and ending of alle goode dedis.
[T.] Here thou hast of a good will, and how good will is and may be in diuere maners

Wyl may be and is in diuere maneres, good and euil, besie and feruent, gret and strong. But for as muche as reson, whiche God haþ yeue oneliche to mankinde, techiþ and scheweþ in eche mannes conscience ful knowing of euyl wil, and because good will may be in diuere kindis, þerfore y leue at þis time to speke of euyl wil, and purpose me folliche þoru þe teching of almiþti God to declare sumwhat opinliche þe vertu of good wil.

Y may wiel trowe þat eche man willþ to be good or willeþ to do sum good dede, be he neuer so sinful, and perauenture noþt chargeþ gretliche to be good, ne bisieþ him to do good dede; but for as muche as he willeþ good, y may not say but þat he haþ a good wil. So þat eche man whiche willeþ wiel, be it strongeliche or feinteliche, litel or muchil, in as muche as he willeþ good he haþ a good wil. Neuerþeles, þow þis be a good wil it is worþi litel or noon mede, for it is non feruent ne bisy wil; for he willeþ to be good wiþouten eny more travaile, and so he suffreþ þat good wyl passe and chargeþ not gretliche to be good ne to do good dede. But what time he bisieþ him to performe þat good wil in dede, in þat, þat he willeþ to be good and bisieþ him to do good, þou þe haue not fulliche his purpos ne may not performe his wil in dede, yet þer is a feruent wil and a besi wil, and as þat hope a medful. So þat what man willeþ to be good and to do good dede, and þerþiþ bisieþ him to performe þat wil in dede, of him it mai wiel be said þat he haþ a feruent wil. [And yet ferþermore albeit þou hast suche a feruent wil], yet is þat
wil acountid but litel and feble, hauynge reward to a gret and a strong wil. But what time ſou hast performed in dede ſat ſou hast so feruentliche ywilled, ſan ſou hast a gret and a strong wil; so ſat of eche man ſat is in wil to be good or to do goode dedes, when he performs ſat wil in dede it may be said sōpeliche of him ſat he is a man of gret and of a strong wil. To ſis acordeſ Seint Austin and seiſ þus: "He ſat wol do þe hestes of God and seiſ he may not, he haþ a good wil, but ſat wil is litel and feble, for he [may] kepe and do þe hestis when he haþ a gret and a strong wil"; as who seiſ, what man haþ a gret and a strong wil may kepe þe hestis of God, and but he kepe hem he haþ no gret ne strong wil. So yif ſou wilt ſou maist kepe þe hestis of God; yif ſou kepe hem ſou schalt be good and do good; so yif ſou wolt ſou maist do good and be good. But yet sumtime and ofte it falleþ ſat bi þe grace of [þe] Holi Gost we wille do sumwhat, wiþ al oure herte, into worschepe of God, þat is not in oure miȝt ne power to performe in dede. Whan oure wil is seet in þis manere, þe goodnes of God is [so] muche þat he receyueþ þat wil as for dede. Of þis Seint Austin bereþ witenes and seiſ: "What þou wilt and maist not God acounteþ for dede." Thus þou maist knowe wiþinne þiselſ whan þou hast a litel or a feble wil, gret or strong wil, and how acceptable a good wil is to almiȝti God, wher þou dost þi bisines to performe it in dede.

But see now more openliche in special pointes, how þou schalt knowe whan þou hast a good wil. Seint Gregori seiþ we have a good wil when we drede þe harm of oure neigbour as oure owne diseise, and whan we be joiful of þe prosperite of oure neiȝbour as of oure owne profit. Also whan we trowe ſeper mennes harmes [oure harmes], as bi wey
of compassion, and when we acounte oþer mennes wynninges  
oure wynninges, as by wey of charite. Also when we loue  
oure frend not for þe world but for God, and when we loue  
and suffre oure enemy for þe loue of God. Also when we do  
to no man þat we wol not suffre to be do to ous. Al[so]  
when we helpe oure neiþbour to oure power, and in oure wil  
sumwhat ouer oure power. Þuse pointes stondeþ muche bi wil  
wiþoute dede, but who-so willeþ þus fulliche in his herte  
to be do haþ a good wil, and as y seide bifiore, his good  
wil schal be counted bifiore God as for dede. Thus þan y  
haue yschewed wiche is good and a feruent wiþ, þay it be  
not performed in dede; whiche is a gret and a strong wiþ,  
as when it is performed in dede;| and how good wiþ in sum  
pointes is acounted for dede bifiore God albeiþ þat it be  
not performed, so þat þe willer do his bisines to his  
power. Tak hede now ferþermore and be war, for þay þou  
haue alle þese maners of good wiþ to þi feling, it may so  
be þat yet þi wiþ is not riþtful - see how.  

Be þou neuer so ful of vertuþs þut þou conforme þi  
wille to Godis wil in alle maner þinges, bodeliche and  
gostliche, þi wil is not riþtful. [To] þis purþos Seint  
Austin spekeþ and seiþ þus: "Pe riþtwisnes of God is þat  
þou be sumtime hool of bodi and sumtime seek, and  
perauenture whan þou art hol or in prosperite, þan þe wil  
of God pleisþ þe muche, and seist he is a good God and a  
curteis God." Yif þou sey so or þenkest so oneliche for  
þou hast helþe or welþe of bodi, þou hast no riþtful wil,  
for as muche as þou conformest not þi wil to Godis wil, but  
onliche in helþe and welþe. For yif he sent þe sekenes or  
oþer diseise, percas þou woldest be sorþi and grucche aþenes  
þe wil and þe sonde of God; and so in þi wille þou woldest
make be wil of God, whiche may not be but euermore riȝt and
euen, bowe dowm to bi wil, whiche boweþ and is ful croked,
and in þis þou hast neiþer riȝtful herte ne riȝtful wil.
But what time þou dressest þi wil þat is so croked, and
makest it stonde riȝt wiþ þe wil of God, whiche may not be
crokid but euere| stondeþ euene, þat ys to sey, noþing
willest helpe ne sekenes, welþe ne wo, but euere holdest þe
þeleþed wiþ þe wil of God, þat þou hast a riȝtful wil. Also
it is nedful to a good wil þat schal encrese in vertuis and
come to þe loue of God, þat it be stable and resonable.
What time þou art trauailed sore wiþ temptacions and
grucchist not aþenes God, but wiþ a glad herte and
þonkinges to God þou suffrest hem louliche, and þenkest
wiþ it is chastesing to þe for þi sinnes, þat þis þi wil
stable. And when þou desierest non hie reward in blisse for
þi goode liuinge or gostliche trauaile whiche þou hast her
in erþe, but onliche at Godis wil what he wol dispose for
þe, and noþing at þi wil, þat þou hast a resonable wil.

Thus þy haue schewed þe diuerse kindes of good wil,
whiche is ful spedful and nedful þe for-to knowe. Yif þou
be in wil to conne loue God, and yif þou haue a stable wil
and a resonable wil, þou schalt sone come to parfit loue.
But now perauinture þou þat trauailest in gostliche werkis
wolt þinke or sei þus: sumtime it happeþ þat y wolde do sum
gostliche trauail, and y mai not performe þat in dede, and
albeit y do it in dede it is ful ofte wiþ so gret heuines
þat y grucche sumwhat, for defaut of gostliche confort. To
þis y may answere, as y seide biform, yif þou grucche þou
hast no stable wil, and yif þi wil be stable þou schalt not
drede in þis cas, and| see whi. þou schalt undurstonde þat
þe flesche is euer contrarious to þe spirit, and [þe]
spirit contrarious to be flesche. Herof thou hast ensample wher Seint Poul seide of himself in pis wise: "That goodnes whiche y wolde do, y do not." As yif he hadde seid bus:

"Some goode dedis y wille and desire in mi soule but y may not fulfille hem for feblenes of mi flesche, and albeit sumtime y performe hem in dede it is wiPoute eny gladnes." But what for pis? Trowist thou bat pe apostel scholde perfore lese his mede for he wolde and mi3t not, or ellis for he dede good sumtime wiPoute gladnes? Nay, but muche pe more his mede was encresed, for twei skillis: ferst for pe travaailous worching of his bodi bat he suffrerde whan pe flesche striued so sore ayeines pe goodnes of pe spirit; pe secounde skil is for pe heuynes and pe travaail whiche pe spirit suffrede whan he hadde no gostliche counfort. In pe same maner whatever grucching thou hast of pi flesche ayenes goode dedes, or what heuynes thou suffrest for defaut of gostliche counfort, be not perfore abasched so pi wil be stable, but suffre and abid louliche pe grace of God, for pi more mede. Be pan stable in wil, and 'pe' deuyl ne pi flesche schul neuer haue maistri ouer pe; for alle pe deuyllies of helle mowe not make pe to sinne, but thou putte to pi wil, ne alle pe angeliis of heuenel mowe make pe to do god dede, but thou putte to pi wil.

Taak heed pan bat pi wil be wiel disposed to good, and bat it be set stabiliche and resonabliche, and panne thou hast a spedful bigynnynge to [come to] pe loue of God. But for as muche as mannnes wil is ordeined ferst and disposed wiP pe grace of God bat he schal wil good, to haue bat grace in wil and in al oper nyede preiour me pinkeP is nedful; and perfore sumwhat y wol write of preier, as God wol yeue me grace.
Here thou hast what profit is in prayer and how thou shalt pray.

Prayer and example of good living ben most spedful to gete grace and to drawe men to Pe loue of God. A devout prayer and ofte used purchase grace of almi3ti God, and putte away Pe false suggestions of Pe deuyel and stablie man in al goodnes. Perfore God saide to his disciplis thus: "Wake and praye that ye falle not into temptacions." Right as it is nedful to a knight that schal go into batail haue wip him armure and wepin, right so it is spedful and nedful to eche Cristen man to haue wip him continuel prayer. For what of oure owne freltee, what bi Pe malice and envie pat Pe fend haþ to ous, we ben euer in his world in gostliche batail, more or lasse, bi Pe suffrans of God. Perfore seip Seint Gregori: "Pe more we be travaulled wip Po3tis of flescheliche desires, Pe more nede we haue to stonde bisiliche in preiers." So thus thou maist see pat prayer is spedful and nedful. Prayer also is, as ye rede, a souereyn helpe to by soule, counfort and solas to by good angel, turment and peyne to Pe deuil, acceptable service to God, parfit ioye, sad hope, and gostliche helpe wiþoute corrupcion.

Prayer is also a nedful messager from eche mannes soule to almi3ti God in heuene, and nameliche from pat mannes soule whiche muche is troublid and haþ no reste. Some consciencis þer be whiche be good, þat is to sey, be wel reulid and ben in reste; to suche prayer is also a nedful messager to holde þe soule in gostliche counfort, and to encresce it and stable it in goodnes. But þer be many oþer men and women of diverse conscience: some þer be þat haþ a
bad conscience, whiche be in reste and not troublid, and þo ben suche þat ben set fulliche to euil and to no good; some haue a bad conscience and sumwhat ben troublid in here conscience, and þo ben suche þat ben sumdel euil men or bigynne to ben euil; some haue good conscience, whiche ben also greued in here conscience, and þei ben suche þat liuen euil and bigime to be good. While þe conscience is þus troublid þe soule haþ no reste. Perfore to pursue for help and grace, preyer, þat nedful messager, most don wiel his office, þat is to sei, bisiliche wiþoute eny tariyng and strongliche wiþoute eny feynyng; and raþer to come to þe presens of almiþi God him nedþ wiþ him twey special frendis, þat is to sei, stedefast feiþ and tristi hope. Wiþ þuse twei frendis preier takeþ is wey, he renneþ swifteliche to þe yatis of heuene, he entriþ wiþoute eny lettyng. Forþ he goþ to þe presens of þat goode Lord treweliche to do his message, wiþ ful feiþ and sad hope; ful piteousliche he scheweþ his nedis and þe pereles of þe soule. Þan anon þe goode Lord so ful of pite and merci sendeþ his blessed loue into þat soule þorú þe pursuit of þat goode preier. Whan þis loue entreþ into þe soule, anon he makeþ al glad þat was ful elenge and sorþ; he makeþ in pees and reste þat was so sore troublid; hope comeþ ayein þat was oute, and gosteliche strenþ þat was away is fulliche restored. Whan þe enemis of þe soule, þat is to seþ þe fendis, seþ þis help and confort to þe soule, wiþ sorful chere þei turne away and þus biginne to crie: "Alas, alas, sorwe and wo is come to ous! Fle we faste awey, for God feþteþ for þis soule." Thus mannes soule is deliuered from þe fend bi preier, and so it mai sopeliche be said þat preiour is a spedful and nedful messager from mannes soule
to almiʒti God in heuene.

Thus þou hast what is preier; se now ferþermore how þou schalt preie. As ofte as þou preiest, whatever þou preiest, put al þi wil into Godis wil in þe ende of þi preier, desiring| euermore in eche asking his wil to be fulfillud and nóþing þi wil. For þou maist preie and aske sumþing þat he wol not here ne graunte, as yif 'þou' preie for soules wiche ben damptned: þi preier is not accepted. Also it may so be þat þou desirest þat is not most helping to þi soule, ne to oþer perauenture for whom þou preiest. Also many men preie sumtyme for no good entent, and for þat þei be not herd. Perfore to be alwei seker whanneuer þou preiest, put þi desir and þi asking in Godis wil; for he knoweþ alle þinges, and whateuer þou preiest he wol not graunte þe but what is most profitable for þe. To þis acordeþ an holi clerke and seþ: "Ofte-siþes God graunteþ not monþy men at here wil, for he wol graunte hem oþer grace þan þey aske to more helþe of here soulis." So it is nedful þat we putte al oure asking into his ordinaunce. To þis also acordeþ Seint Bernard and seþ: "No man schold set liþþ bi his preier, for he to whom we preie, after time þe preier is passed from oure mouþ or from oure herte, he writeþ it in his book." And trusteliche we mowe hope þat he wol graunte þat we aske, or ellis þat is more profitable for ous. Þus þan whateuer þou preiest put al þi wil into Godis wil.

Also whan þou preiest þou schalt preie g[e]neraliche, þat is to sei, as þou preiest for þiself so þou schalt preie for oþer. This þou most do for þre skiles. Perst, for loue and charite wil þat þou do so, and perfore seþ þe| apostel: "Preþ uche of yow for oþer þat ye mowe be
saued." The second skill is for the law of God will that each man help one in need. Thus you hast by the teaching of Saint Paul where he said: "Each of you bear one for the other, or help one in need, and so you shall fulfill the law of Christ." The third skill is for who-soever prays for all others as for himself, the goodness of God will that he shall be partner to all others men's prayer. To this accord, Saint Ambros and said: "If you pray one by one for yourself and for none one, then shall none one pray for you but yourself." And if you pray for all others you shall all pray for you. Thus when you prayest pray for all others.

Also when you shall pray you must pray with ful heart and put away from you all vanities of your world, all imaginacions and ydul po3tes. To this accord an holy clerk and said: "When we stonde to pray we most with all our heart euene entent to that we pray." Pat is to sei, we musto voide all flesheliche and wordeliche po3tes, and suffre not our heart otherwise be occupied pan aboute our prayer. But to this perauenture you seist that you be [in] never so good will to pray, that heart is anon y-aliende from your prayer, and acombred with diverse po3tes, that you maist haue no while that heart saddiliche uppon your prayer. [To] this y graunte that what you be fende, whiche euer is besi to let al goodnes, what you be unstabilines of man, that heart shall not be stabiliche uppon your prayer, that you trowe, skarseliche be time of on Pater Noster. But when you gost to your prayer taak good hede what neede you hast to praye, what you wolt praye, and how gret, how mi3ti, how ri3tful and how merciful he is to whom you wolt praye. Yif you set that heart thus in your beginne of your prayer, you
schalt not y rowe be greteliche ylet; and þauʒ it so be þat sumtime þou be let wiþ oþer þouʒtis, fiʒt ayeines hem wiþ al þi bisenes, and anon turne to þi preier. Yif þou wol fiʒte wilfulliche in þis maner, God of his grete grace and endeles pite wol alowe þi goode wil, and muche þe raþer for þi travaile grantë þat þou wolte ask. Þus þan when þou wolt preie þou most preie wiþ ful herte.

Also anoþer maner of preier þer is, þat who-so haue grace [to] come þerto, his preier schal sone be herd yif he preie resonablelich. This maner of preing is when þou art visited bi [þe] sond of God wiþ gret compunction of herte and swetnes of deuocion. Compunction is a gret lowenes of þe soule, spiringe out from þin herte wiþ teres of þin eynen, when þou bisþenkest þe uppon þi sinnes and uppon þe dreadful dom of God. Whan þou hast þis compuncþion and þese teres, þan þou hast ful deuocion. Wiþ suche deuocion biseliche preie for alle þo þat haue ned; for what þing þou preiest in þat time, so it be worschip to God, þou art anoon yherde| without eny tariyng. For as y rede, preiure pleþeþ almþiþi God and makeþ him turne to mercy; but whan deuout teres come wiþ preiour, þan of his gret pitee he may no lengur suffre, but anoon as he were constreined he graunteþ what we aske. Furþermore yif þou be used to suche deuocion þou schalt ferventliche desire to conne loue God, and so bi Godis grace þou schalt sone come to loue.

Þus þan þou loute þou reiþer yif þou wolt come to þe loue of God. And for as muche as mony men and women ben muche travaailed wiþ diuerse temptacþions or þei come to loue, þerfore to be war of hem and s[u]nner to wiþstonde hem,
somewhat y wol schewe of temptacions, as me ſinkep is niedful.
How you shalt be war of temptacions, sleping and waking, and how you shalt wiȝstonde hem

Bi þe ordinaunce of almiȝti God þer ben good angeliis to defende ous from euil, to sterie us to vertues, and to kepe ous in goodnes. Also oþer badde angeliis and euil spiritiis þer be whiche trouble mankinde wiþ diuerse temptacions to priue mannes stabilnes, and þat to gret mede to mannes soule. Þe power of þis wickede spirit, þat is to sey of þe fend, þat is so gret þat þe more a man bisieþ him to plese God, þe raþer he is aboute to let him and greue him.| For as I rede, ofte-sithis it happeþ þat mony men when þei yeue [hem] holiche to contemplacion or to oþer deuocions, þa[n] þei ben travailed wiþ strong temptacions, bi suffrans of God, þat þei mowe knowe her owne febilnes and to kepe hem meke and lowe, for þei schul not lese þe gret mede of God for eny maner spice of prude, wiche mede is ordeined to hem for here gostliche travaile. Also in whateuer oþer maner of lower degre a man or woman be þat wol withestonde sinne to his power, and liue aþur þe teching of Godis lawe, to alle suche þat wicked spirit haþ enuye, and euermore yeueþ him sum maner of batail, gret or litel, sleping or waking. Oþer men and women þer ben whiche he suffreþ to be in reste and pes, and þo ben suche þat drede not God, but niȝt and day yeueþ hem to lustis and likinge of þe flesche; for þei ben so redi to sinne and to do his wil þat him nedeþ not stere hem to euil, and þerfore he suffreþ hem in pees and wiþoute travaile of temptacions. Of suche men speket Seint Austin and seþ þus: "Some men and women profere hemself wilfulliche to sinne and abideþ not þe temptacion of þe fend, but go
to-fore he temptacion and redier be to sinne than he fende to
tempte." Seiben than it is so that eche man wiche is besi to
plese God schal be travailed and proved wiþ diuere
temptacions, y wol schewe he to my feling, and as y rede of

duer autours,| he maner of beginning of eche temptacion,
than thou mowe be war of hem, and rapere wiþstonde he
bigynning and so overcome he hool temptacion.

I rede that our enemy the fende, when he wol make ous
folewe is wil, or ellis for enuye wol travaile ous and
greue ous, he bigynneg wiþ fals suggestions. That is to
sey, he putte in our mende diuere imaginacions, as
wordliche and flescheliche þoȝtis, [and sumtime oþer
þoȝtes] whiche be ful greuous and perilous, eyþer to make
us to have a gret lust and liking in hem than be wordliche
and flescheliche, or ellis to bringe ous in gret heuynes or
drede þoru þo þoȝtis wiche be greuous and perilous. As to
þe wordliche þoȝtis or flescheliche, yif we suffre hem
abide in our herte so longe wilfulliche til we haue liking
in hem, than hat he fende ywonne a stronge ward of ous, and
pursuyþ ferþermore wiþ al his bisines to make ous assente
to him, as in wil to performe [that liking, and aftur that
wil to performe] it in dede. Bi þat dede þou maist
undurstonde uche dedely sinne aftur he suggestion is in þe
beginning. To some he biginneþ wiþ a fals suggestion of
pride or ellis of couetise, to some wiþ a suggestion of
glotonye or lecherie, and so of alle oþer sinnes wherin he
supposeþ sonnest to have maistri ouer man. For eche man is
enclining more to o maner sinne þan to anoþer, and wher he
hat he maistrie, þat is to sey, wher þat sinne is performed
in dede, he bisieþ him sore to bringe it into coustume,
and| so bi custum to have ous holiche under his power.
To fle and wiipstonde alle þuse perrelles, þe prophete Dauid seiþ þus in þe sauter: "Go aweiward or bowe away from euil and do good." Dat is to sei, aftur þe [exposicion] of þe doctours: "Go from þe euil of suggestion, from þe euil of deliting, from þe euil of assenting, from þe euil of dede, and from þe euil of costume." Wiipstonde þan alle suche wordliche and fleschliche þou3tis as muche as God wol yeue þe grace, þat þou falle into noon of þuse euilles, whiche as y haue yseid ben ful perilous.

Perþermore as to þe greuous þou3tis and perlous,

perauenture þou wolt aske: whiche be þo þou3tis þat be so greuous and perlous? Al þo þou3tis þat þou hast ayenest þi wil whiche make þe heuy or sori b[e] greuous þou3tis. And for-to schewe more opinliche, what man ymagineþ uppon hie maters þat ben gostliche, whiche passe alle erpeliche mammis wit, as uppon þe feiþ of holi chirche or suche opor þat nedeþ not to specifie at þis time, þat man haþ greuous þou3tis and perlous. Yif we suffre suche ymaginacions abide and taike no hede in þe bigynning to þe fals suggestion of þe fend, wiipinne a schort while or euir we be war, eiþer he wol make us lese oure kindeliche wit and resoun, or ellis he wol bringe ous into an unresonable drede. Of suche temptacions it is nedful to be war, and putte hem away yif þou mowe wiþ| deuoute preiours and opor occupac[i]ons, and yif þou mowe not voide hem suffre þan hem eisiliche.

For þou schalt undirstonde þat þei ben ful midful to þi soule, and riþt nedful; for but it were so þat suche þou3tis come sumtime into þi miende, þou schuldest seme in þiself þat þou were an angel and no man. Perfore it is nedful þat þou be temptid opor-while wiþ euil þou3tes, þat
Dou mowe see and knowe bi owne feblenes and unstablenes
wiche comë of biself, and pat dou mowe fele pe strenë
wiche dou hast oneliche of God. Also dou schalt suffre
eysiliche souche dou3tis but dou mowe voide hem, for alle
souche dou3tis, so pat dou not delite pe in hem, ben a gret
purging to bi soule, and a gret strenë to kepe wipime pe
vertuis. And albeit pei be scharp and biter for pe time,
penke pat pei schul wiel make bi soule clene pat was ri3t
foul, and make it hool pat was so seek, and bring it into
everlasting lif and elpe wipoute ende, to whiche lif and
helpe may no man come wipoute gret scharpnes and biturnes.
Also whan dou art trauailed wip dou3tis wiche dou maist not
putte away, penk wiel pat it is a gret ri3twisnes of God
pat dou haue suche dou3tis. For ri3t as dou hast haad ful
ofte bi wil and liking in wordeliche or flescheliche
dou3tis a3ens pe wil of God, ri3t so it is pe wil of God
pat dou haue o3er po3tis a3ens bi wil. But yet it is good
dou be war of hem and pat dou drede hem discreetliche and
trust stedefastliche in God. For whan pe soule ha3p no
delit in suche dou3tis but hatep and lo3p hem, pa[n] pei
be a clensing and gret mede to pe soule. But yif it so be
pat per come sumtime eny liking of sinne or of eny vanite
dou suche dou3tis, pan wipstone, and penk pat it is a
fals suggestion of pe deuil, and perwip be dredful and sori
pat dou hast offended God in liking of suche ymaginacions.

Y rede pat for suche dou3tis onliche dou schalt not be
dampned, dou3 pei come into bi miente, for it nis not in bi
power to lette hem to come. But yif it be so pat dou
assente or delite in hem, pan be whar for per dou
displesist God. Also it is good pat dou drede, dou3 dou
assente not to euil dou3tis, pat dou falle not for pride,
for eche man Pat stondep in vertuis stondep onliche bi Pe vertue and grace of almi3ti God. Thus Pan be war of Pou3tis, for her Pou maist see Pat alle temptacions bigynne wip fals suggestions of Pe wicked spirit, and yif Pou haue grace to wiPstonde suche Pou3tis Pou schalt overcome alle temptacions. And for most souereyn remedie a3ens alle manere temptacions, it is good Pat Pou schewe Pi diseise as ofte as it nede to Pi gostliche fadur, or ellis to some oPer good man of gostliche leuing, as y saide bifeore in Pe fifPe point of Pe pridde degre of loue.

Perpermore to speke of temptacions y rede Pat Pe wicked fend, when he mai not overcome a man waking, Pan is his bisines to trauaile and to tar[ie] him sleping, and Pat is to deseyue him yif he mowel in Pre maners. On is to bigile him Poru glad and confortable dremes. Pe secounde is to greue and to lette him Poru sorful and dredful dremes. And Pe pridde is to make him Pe raper assente to sinne waking, Poru foule si3tis or oPer diuerse vanites wiche he suffreP sleping. Perfore it is good to be war of dremis, for in some Pou maist wel bileue, and some it is good to sette at no3t. For sumtime God schewep counfor to wicked men sleping, Pat Bei schulle raper leue here sinne, and sumtime he confortep goode men sleping, to make hem more feruent in his loue. But for as muche as Pou mi3test li3tliche be deseieued Pou suche illusions, y counsele Pe to putte al out from Pin herte or ellis schewe hem to Pi gostli frendis, for ofte-sipes he Pat haP liking in dremis is muche ytaried and out of reste. Also Pou schalt not drede suche dremis whateuer Bei be; for as y rede, yif Pou be stable in Pe feiP of holi chirche, yif Pou loue God wip al Pin herte, yif Pou be obedient to God and to By souereynes,
whateuir ðou be, as wiel in aduersite as in prosperite, and 155 yif ðou putte al ði wil at Godis disposicion, ðan schalt ðou drede no maner of dremis. For ðai ðei ben dredful or sorful to ði si3t, be not ðerfore agast ne heuy, but trustliche put al togeder in Godis hond, he to ordeine for ðe as he wil; also ðou3 ðei be to ði si3t glad and counfortable, desire hem not and bileue not in hem, but it so be ðat ðei schulle turne to ðe worschipe of God. Yif ðou do ðus, bi ðe grace of God, ðou schal[t] overcome alle ðe temptaciones sleping.

Thus ðan sleping and waking, yif ðou wiþstonde in ðe beginning ðe fals suggestions of ðat wicked angel, ðat is to sey, wicked ðou3tis and perlous imaginacions, as y seide bifie, ðan ðou schalt overcome alle temptacions. To ðis acordeþ Seint Austin and seiy: "Yif we wiþstonde ðe lust and ðe likinge of unlifful ðou3tis, ðer schal no sinne regne in oure dedeli bodies." Wiþstonde ðan ðou3tis and be stronge ayenst temptacions, and so ðoru ðat gostliche strenþe ðou schalt come li3tliche to ðe loue of God. And for as muchoe as suche temptacions and oþer wordliche tribulacions falleþ ofte-siþes to Godis seruauntes into gret mede of here soules, so ðei conne suffre hem mekeli and þonke God. Þerfore y wol schewe a fewe confortable wordis of ðe vertue of pacience, bi ðe wiche ðou maist be sturid to suffre bodeliche and gostliche diseises gladliche for ðe loue of God.
[Y.] How thou shalt be patient and what time patience is needful

Charite, wiche is moder and keper of vertuis, is lost ful ofte bi inpacience. To his acorde Seint Gregori and seiþ þus: "Men þat ben inpacient, when þei wol not suffre gladliche tribulacions, schende þe goode dedes whiche þei dude while þe soule was in pees and rest, and sodenliche þei distruie| what gostliche werk þei haue bigonne bi good auisement and gret trauaile." Bi þuse wordis it semþ þat it is nedful to kepe wiþ ours þe vertue of pacience yif we schul come to þe loue of God, for wiþoute encres of vertues we mowe not come to þat loue. To speke þan of pacience, I rede þa[t] in prosperitee it is no vertu to be pacient, but what man þat is troublid wiþ mony aduersites and stant stabliche, hoping in þe merci of God, he haþ þe vertu of pacience.

In þre maner of weies Godis seruauntis haue nede to be pacient in tribulacions. Þe ferste is when God chastiseþ hem wiþ his rod, as wiþ los of wordeliche goodis or ellis wiþ bodeliche sekenes. The secounde is when oure enemy þe fend trauaileþ ours wiþ diuerse temptacions bi þe suffraunce of God. And þe þridde is when oure neþbours doþ ours wronges or dispites. In eche of þese þre oure enemy bisieþ him to bringe ours out of pacience, and in eche of þese we schul overcome him yif we be pacient, as þus: yif we suffre eysiliche and gladliche þe chastesing of God wiþoute eny gruccing; also yif we delite ours not in þe fals suggestions of þe fend, and assente in no maner to his wicked temptacions; also yif we kepe ours sadliche in charite when we suffre wrongis or dispites of oure
neie3bours. Pus we schul overcome þat wicked fend wiþ þe vertu of pacience.

I seide as for þe ferst, we schul overcome þe fend yif we suffre eiseliche and gladliche þe chastesing of God wiþoute eny grucching. Þis is goode þat we suffre, for it is for gret loue whiche he haþ to ous and for gret mede þat he wol ordeine for ous. To þis purpos Seint Austin spekiþ and seþ to eche mannnes soule, cleping þe soule dou3tir, and seþ þus: "Dou3tir, yif þou wepe undur þi Fadur wepe not wiþ indignacion ne for pride, for þat þou suffrest is for medicine to þe, and for no peine; it is a chastesing and no dampnacion. Yif þou wolt not lese þin heritage, put not fro þe þat rod; taak no hed to þe scharpnes of þe rod, but taak good hed how wiel þou schalt be rewardet in þi Fadres testament." Thuse wordis mowe be remeyued to eche Criste[n] man and woman, as þus: yif oure Fadur in heuene chastiseþ ous wiþ los of goodis or wiþ sekenes of bodi, we schul not grucche, but we schul be sori þat we trespaseþ ayenes oure Fadur, and taake mekeliche his chastising, and euir aske merci. His chastising is helþe to oure soules and relees of grettir penaunce; his chastising is but a warning for loue, and no dures for wreþpe. Yif we schul not be put out from þe heritage of heuene, it is ned[ful] we be buxum to oure Fader in heuene, and suffre louliche and gladliche his riþtful chastising for oure greuous trespasing, þat þoru þe vertu of pacience we mowe come to þat gret heritage, þat is, to þe blis of heuenel, to þe whiche he ordeined ous in his last testament - þat was whan he yaf for ous his herte-blod uppon þe cros. Pus we moste suffre gladliche þe chastesing of God wiþoute eny grocching. Þis chastising, as y seide, is sometime in
sekenes of bodi and sometime in los of wordeliche goodis.

Yif þou be chasttised wiþ sekenes of bodi haue in þi mienede þe wordes of þe apostol when he seide þus: "Albeit oure bodi outward be corrupted wiþ sekenes, oure soule wiþinne is maad newe and more clene from dai to day." Also yif þou be chastised wiþ los of goodis tak hiede to þe pouerte of Job, wher þou maist haue a gret ensample of pacience; for wiþ gret þonkinges to God he took ful mekeliche and gladliche gret pouerte, sekenes and mony diseises, and seide: "Oure Lord yaf, oure Lord haþ take away. As it pleseth him so it is do; yblessed be þat name of þat goode Lord." Þus þou hast ensample to suffre gladliche þe chastesing of God.

I seide also as for þe secounde, we schul overcome þe fend yif we delite ous not in his fals suggestions, and yif 'we' assente in no manner to his wicked temptaciones. In þe laste chapitel biforn þou hast how þou schalt be strong and stable ayens alle temptacions; see now more opinliche whi þou schalt suffre gladliche temptacions wiþout eny gruccching. On skil is for yif þou suffre hem not gladliche, but gruccchest ayens hem, þan þouþ lettist hem þat scholde helpe þe, whiche be good angelis and oþer seintis, and helpest þin enemis, wiche ben wicked fendis, for a gretter confort is non to hem þan þei finde a man heuy and gruccching. Perfore suffre hem gladliche, and aske help and mercy of him in whom is al grace and confort. Also yif þou suffre suche temptacions gladliche and assentist not to hem in liking ne in wil, þan þou stoppest þe fend þat he dar not assaile þe wiþ oþer temptacions, for he drediþ to be put out from þe and be overcome. When he feleþ þe so stable and so pacient, þat
is a gret drede to him; for whan he trauaileþ a man wiþ temptationes and be wiþstonde, þan ben his peynes muche þe more encressed in helle. Wiþstonde þan his temp[ta]cions wiþ þe vertu of pacience, and so þau schalt ouercome him.

As for þe þridde wey of pacience, y seide þat we schul kepe ous sadli in charite whan we suffre wrongis or dispitis of [oure] neiþbours. Suche wrongis it is medeful to suffre for þe loue of God, for as seþ Seint Austin: "He þat is so pacient þat gladliche wol suffre wrongis schal be oderained gret and miþti in heuene." Yif þan þi goodis be binome þe wrongfulliche, suffre eisiliche, and þenk in þin herte þat þau come na[k]ed into þis world and no bettur þan naked þau schalt go out of þe world. Also þenk uppon þe wordis of þe Apostil wher he seide: "Naþt we broþt into þe world and noþþing we mowe bere wiþ ous." þenk þau on þis wordis and I trowe þei schul sturie þe muche into pacience.

Yif þau be dispised or defamed wrongfulliche, þenk uppon þes wordis of Crist whan he seide þus to his discipulis: "Ye ben blessed what time wicked men curse yow or dispise yow wrongfulliche, whan þei pursue yow or sei eny euyl, makinge lesinges ayenes yow wrongfulliche. Ioyeþ þan and beþ glad, for youre mede is ful plenteuous in heuene." þus[e] wordis me þinkeþ schul make þe to suffre gladliche dispites and euyl wordis. Yt falleþ sumtime þat sum mennes hertes ben ful gret and stout bi pride and inpacience. But Godis seruauntis whan þei see suche men so diseised and trauailed in here soule hauen gret compassion of hem, knowing wiel þat it comeþ of unstabilnes of herte and of wikkid sturing of þe flesche; and perfore þei suffreþ wicked and angri wordis for þe time, hoping þat
after so gret noise schal come sum maner of ese and lowenes of herte. Pei suffre also for the time for pei knowe wel it is ful hard a man to ouercome himself; for puse skiles eche good man scholde suffre gladliche angri wordis. Also sum men and women per be bat wol not suffre, but for on wicked word pei sei anoper, and take non hede to be reward bat pei schul haue of God yif pei wolde suffre. Suche men al day fallen in temptacions, for angir of herte and for inpacience. Perofore whateuir pou be bat art displaced of bi nei3bour, suffre gladliche and feyne pe as pou herdest him not, into the time bat his herte be eised; and panne, yif it be suche matir bat chargep, pou maist speke to him in esy maner; and yif it is not charching pan is it no fors pai pou holde bi pees and answere ri3t no3t.

Thus y haue schewed pe ensamples for-to stury pe to pacience: ferst, how pou schalt gladli suffre pe chastising of almi3ti God, as sekenes of bodi or los of goodis; pe secounde, how pou schalt suffre gladli temptaciones of pe fend; and pe pridde, how pou schalt gladli suffre wrongis and dispitis of bi neie3bour. But now ouer alle ensamples y counseile pe to haue o ping specialiche in pin herte whiche schal be a general ensample of pacience, to suffre gladli al maner tribulaciones for pe loue of God. Dis ensample is to haue euer in bi myende, in eche diseise, pe grete pouerte, tribulaciones and bittre passion of Ihesu Crist, Godis sone, whiche he suffred wilfulli and gladli for pe loue of al mankinde. Of dis goode Lord spekep Seint Bernard and seiP pus: "Crist, Godis sone of heuene, from pe time he cam out of bat gloriouse maidenes wombe Marie, had neuer but pouerte and tribulaciones til he wente to suffre pe deP" (whiche maner of deP it nedeP not to schewe pe at
This time, for you hast it opinionable to be teaching of all Holi Chirche). Have than sadli in than herte, as muche as
God wol yeue ye grace, how gladli, how louli, and what he suffred for ye, and that you drewe schal make ye to wynne ye vertu of pacience, and to encresse in other vertues, and [so] for withinne a while to come to ye loue of God. And now furthermore, for as muchil as al vertuis ben most plesing and acceptable to God whiche ben continewid and brost to good ende, therefore to strenye ye in ye vertuis y wol schewe ye now last sum wordis of ye vertu of perseueraunce.
[2.] How perseverance is nedful, and how you maist stonde and be perseveraunt yif you wolt

Perseueraunce is fulfilling and ende of alle vertuis, keper of alle goodnes, wiþoute whiche perseverance no man may see God. But you be perseveraunt you maist haue no mede, þonk, ne worshippe for þi service. Yif you be perseveraunt you schalt haue mede for þi trewe service, a gret reward for þi gostliche trouail, and worshipful croune of victorie for þi stronge batail. Of þis mater you hast bifore in þe fifþ point of þe þridde degre of loue; þerfore at þis time it nedeþ not to speke but litel more, as of þis purpos.

But y counsele þe in fewe wordis, yif þou wolt be perseveraunt in goodnes, þat þou trouaile to wynne þe vertu of pacience, wherof y haue touchid sumwhat in þe lasteþ chapitle bifore. For many men bigynne ful wel and ende her lif ful perlousliche, and þe cause is for þe more partie inpacience, for þei wol not suffre gladli temptacions and oþir tribulacions; for '3if' þei fele neuir so litel diseise gostli or bodeli, anoon þei falle away from vertuis and turne ayein to sinne. And ofte it falleþ þat sum men falleþ so sore þat þei die bi þat fal, þat is to sei, þei fal into so gret sekenes and peril of soule þat to oure siþ þei dye in gret sinnes and errores wiþoute eny amendement. Of suche men spekeþ God almiþti and seiþ: "No man þat putteþ his hond [to] þe plow and lokeþ bihinde him is disposed to come into þe kyndom of heuene." Her percas þou wolt aske: "What is he þat holdeþ þe plow and lokiþ bihinde him?" He puttþ his hond to þe plow þat amendeþ his sinnes wiþ contricion and confession, to bringe forþ
fruit of penance and to encrese in vertuis; he loke\p

bihinde him \pat turne\p ayein to sinnes whiche ben forsake aftur time he had bigonne good werkes. Perfore whateuer \pou be \pat hast bigonne to leue vices, turne not ayeyn to hem for a litel diseise, yif \pou wolt haue \pe grete mede \pat longe\p to perseueraunce. Also yif \pou wolt be

perseueraunt \pou most be stable in herte; yif \pou wolt be stable in herte \pou most be war of \pe liking and \pe plesing of \pe world, and fle\p from wicked companie. \pou maist take noon hede to presinges ne to blamingis, for of \pese come\p unstabilnes, and yif \pou haue eny liking in gostli werkis, \pan unstabilnes wol put it awey. Perfore be war and fle suche occasions yif \pou wolt be stable. Y sey not \pou schalt fle bodili from \pe world or from \bi wordeli goodis for \pes ben principal occasiones, but I counsele \pe in herte and in wil \pat \pou fle al suche vanites, for \pay \pou be a lord or a laidi, housbond-man or wif, \pou maist haue as stable an herte and wil as some religious \pat sitte\p in \pe cloistre. But sop it is \pat \pe moste seker wey is to fle as religious don; but for alle mowe not be men or women of religion, Perfore of eche degre in \pe world God ha\p ichose his seruauntis.

Whateuer \pat \pou be \pat wolt come to \pe loue of God, bigynne ferst to do goode dedis wi\p a good wil and continuuel desir. Aftur \pat desire fulfil \pi wil in dede wi\p discrecion, \pat \pou mowe continue to \pi liues ende.

Whan \pou hast bigonne, \penk in \pin herte \pat such grace God ha\p yeue \pe \pat ping to biginne, to his worschipe \pou maist wel do it; \pou wolt performe it in dede wi\p \pe help of God. Aftur \bis \p03t stond stabili in wil, aske grace of perseueraunce and performe it in dede wi\p a glad spirit;
and what Ṣou hast bigonne discreteli, Ṣai it be travailous in Ṣe beginning, al Ṣat travaìl, be it in fastingis, wakingis, priers or eny oder gostli travaile, al schal be liʒt to Ṣe and turne Ṣe into so gret mist and gostli counfort Ṣat Ṣou schalt sette litel bi Ṣe passing ioye and vanite of Ṣe world. Stond Ṣan stabili in wil and in dede, and God Ṣat haP bigonne goode werkis in Ṣe wol nursche Ṣe for in vertuis, defende Ṣe fro Ṣin enimis, teche Ṣe to loue him, and kepe Ṣe in his loue to Ṣi liues ende. After Ṣis de Ṣou schalt not drede, for Ṣou schalt euer abide in his kindom, wher is no care ne drede, but al ioye and counfort euermore lastinge.

Now y haue schewed Ṣe foure degres of loue, and declared here fiue special vertuis, wiche as me ṢinkeP ben most nedful eche man to haue Ṣat wol travaìl in gostli werkis; and to alle oder maner men and women, Ṣei be spedful to knowe, wepherd Ṣei be religious or seculer. And for as muche as mony in Ṣe beginning haue litel sauour in deuout priers or in holi meditacions, some percas for tendre age and some for unkumming, perfore to suche simple folk y wol schewe a maner forme, how by meditacion Ṣei mowe be sterid to deuocion, and 'what' maner prier schal be to hem nedful.
[AB.] What maner men or women of simple conning mowe ðenke or preie in here bigynning

When ðou schappepest ðe to preie or haue eny deuocioun, fond to haue a priue place from alle maner noise, and time of reste wiPoute eny lettiug. Sitte ðer or knele as is ði moste eise. ðan be ðou lord be ðou ladi, ðenk wiel ðou hast a God þat made þe of no3t, whiche haþ yeue þe þi ri3t wittes, ri3t lymes and opir worldli eise, more ðan to mony oþer, as ðou maist see al dai, þat liue in mucho diseise and gret bodeliche meschif. ðenk also how sinful ðou art, and ner not þe keping of þat goode God ðou schuldest falle into al maner of sinne bi þi owne wrecchednes; and ðan ðou maist ðenke sopliche as of þiself, þer is no more sinful þan þou art. Also yif ðou haue eny vertu or grace of god liuinge, þenke it comel J of Godis sonde and noping of þiself. ðenk also how longe and how ofte God haþ suffred þe in sinne: he wolde not take þe into dampnacion whan ðou hast deseruid, but goodli haþ abide þe til þou woldest leue sinne and turne to godnes, for loþ him were to forsake þat he bouȝte ful sore wiþ bitre peines. Also ðou maist ðenke for he wolde not lese þe, he bycam man and bore was of a maide; in pouerte and tribulacions al his lif he liuede; and aftur, for þi loue, deþ he wolde suffre to saue þe bi his merci. In suche maner ðou maist þinke of his grete bienfetis; and for þe more grace to gete þe compunction, bihold wiþ þi gosteli eye his pitewous passion.

A schort meditacion of þe passion

Þou maist þer ymagine in þin herte, as Þou sey þi Lord
take of his enemys with mony repreues and dispites, brought before a jugele, falsliche per accused of mony wicked men. He answered right not but mekelicly suffred here wordis.

Pei wolde haue him nedes ded, but first to suffre peynes. Bihold pan hat goode Lord chiuering and quaking, al his bodi nakid, bounde to a piler, aboute him stonding wicked men wiþouten eny resoun sore skorging hat blessed bodi wiþouten eny pitee. See how pei sece not from her angri strokes til pei see him stonde in his blod up to his ankles, fro pe top of his hed to pe sole of his fot hool skin pei saue noon, his flesche pei rase to pe bon, and for werines of hemself pei leue him almost for ded. Look pan aside uppon his blessed moder. Se what sorwe shue makeþ for here dure sone, and haue compassion of her peyne hat lieþ her aswoune. Turne ayein to pi Lord and se how pei unbinde him, how hastliche pei drawe him forþ to do him more diseise. A garlond of þornis pei þrust on his hed til þe blod ren doun into his eynen, nose, mouþ and eren; pei kneled þan doun wiþ scornes, pei arisen wiþ repreues, and speten in his face. Se þan how þat blessed ladi beteþ her brest, drawþ here cloþes and wringeþ her hondis, and y trowe þou wolt wepe for þat delful siþt. Loke yet ayein to þi Lord, and see how þei hurleþ him forþ to an hye hul, þer to naile him hond and fot uppon þe rode-tre. See þer first how fersliche þei drowen of his cloþis, how mekeli þan he goþ to þe cros. He spredeþ his armes abrod, but streiter wiþ cordis þei draweþ forþ his armes, til þe senewes and þe jointes al be for-borst. And þan wiþ riþt gret nailes þei nailed to þe cros his preciouse hondis. In þe same maner þou maist yse how greuousliche þei drawe his derworþi leggis, and naile his feet doun to þe tre. Se þan
how þei profre him to drinke betir galle and eisel, and
knele ayein biforn him wiþ mony dispitis. Pan herkene to
þat goode Lord, how mekeliche he takeþ his leue of his
gracious moder and of his dure apostoi, and bitakeþ hem
eiþer to oþer as dere moder and sone. Pan wiþ a gret vois
he comendet his spirit to his Fadur in heuene, and hongeþ
doun þat blessed hed forþ riþt uppon his brest. Se also
how sone aftur þei persed his herte wiþ a spere wiþ ful
gret angur; Pan renneþ doun bi his bodi medlid blod and
water. Pan maist þou haue ful gret pitei biholding þat
goode ladi, how for sorwe shue sinkeþ adoun in here sustren
armis. Taak hied to þe chier of his apostoi Seint John,
to þe teres of Maudeleine and of his oþer frendis, and y
trowe among al þese þou schalt haue compunjion and plente
of teres.

Whan þer comeþ suche deuocion, þan his time þat þou
speke for þin owne nede, and for alle oþer liue and dede
þat truste to þi preier. Cast doun þi bodi to þe ground,
left up þin herte on hie, wiþ delful chier þan make þi
mone. And yif þou wolt þow maist þenke þus or sei:

"A Lord God almiþti, iblessed mot þou be! Þou madest
me, Þou boþtest me, þi suffraunce is ful gret in me. Þou
woldest not take me into dampnacion þer ofte y haue
deserued, but þou hast kept and saued me til y wolde
forsake sinne and turne holiche to þe. Now, Lord, wiþ
soreful herte y knoweliche to þi godhed þat falsliche y
haue spended and wiþoute profit al þyn wittis and vertuis
whiche þou hast yeue me in helping of my soule, alle þe
time of my lif in diuerse vanites, alle þe lymes of my bodi
in sinne and superfluites, þe grace of my Cristendom in
pride and oþer wrecchednes. And soþlice, Lord, y haue
yloued muche obir ping more þan þe, and notwipstonding my
grete unkindenes, euir þou hast ynursched me and tendreli
ykept me. Of þi grete suffraunce y had ful litel knowing,
of þi grete riȝtwisnes y had but litel drede. Y took no
heed to þonke þe for þi grete goodnes, but al my lif from
dai to dai grete maner of wrecþe y haue ischewed þe, þoru myn
owne wickednes. Herfore, Lord, y wot not what y schal sei
to þe, but onliche þis word in whiche y truste:

God of þi grete merci haue merci on me. Y wot wel,
Lord, al þat y haue comeþ onliche of þe. Y wot wel wiþoute
þe noþing mayþ be but my sinne and wrecchednes whiche comeþ
al of me. Wherfore, Lord, wiþ meke herte y biseche þi
grace; do not [to] me as y haue serued, but aftur þi grete
merci. And sende me þat grace of þin Holi Gost to liȝtne
myn herte, to confort my spirit, to stable me in þe riȝt
wey, to performe þin hestis, þat y mowe haue perseueraunce
in þat y haue bigonne, and þat y be departid no more now
from þe bi my unstabilnes or bi temptacions of myn enemy.
It is, Lord, ful worþi þat y be chastised for my wicked
liuing; wiþ what rod þi wil is, welcom be þi sonde.
Pacience, good Lord, send me gladli to suffre þi
chastising, counfort me among of þi grete grace, and whan
þi wil is, wiþdrawe þi rod and take me into merci. Ful
beter þei be þese temptacions and ful greuous to suffre,
but þauȝ þei ben dredful y wot wel þei schul her afturward
be medful to my soule. But goode Lord, þat knowest wiel
myn herte is riȝt feble, muche is myn unstabilnes, myn
konning is ful litel. Perfore, good Lord, strenþe me,
stable me and teche me, and as þou madest me and boȝtest
me, so kepe me and defende me bodi and soule. Y take to þe
nopþing aftur mi wil, but as þou wilt, Lord, so mot it be.
And now goode Ihesu, Godis sone, knower of al Þing, helpe me in wicked Þou3tis Þat y displese yow no3t in liking ne assenting. Ful ofte y haue displesed| yow in diuerse Þou3tis ayenes yowre wil and muche to my liking. Þerfore it is yowre ri3twisnes Þat y be travailed wið oðer Þou3tis at youre ordinaunce and greuous to me; but curteis Ihesu, whan yowre wil is, putteþ hem away and tak me into youre grace. Ihesu Crist, Goddis sone, whiche stood stille before þe iuge nobing to him answering, wiðdrawe my tonge til y þenke what and how y schal speke þat may be to þi worschepe. Ihesu Crist, Goddis sone, whose hondis were bounden for my loue ful sore, gouerne and wisse myn hondis and alle myn oðer limmes, þat al my werkis mowe biginne and graciousliche ende to youre most pay. Also, Lord, ye see wiel þat mony oðer be whiche trust to my preier for grace þat ye schewe to me more þan y am worþi. Ye wot wel, Lord, y am not suche as þei wene; but þouȝ my preier be unworþi, tak reward to here lowenes and to here deuocion, and what þei desire to youre worschip graunt hem for youre goodnes. Graunt hem and me and to alle oðer for whom we ben holde to preie, grace to loue what is to yowre liking, yow to loue to youre most plesing, nobing to desire þat schuld yow displese, al maner temptacions miȝtliche to wiȝstonde, al oðer vanites for youre loue to dispise yow, good Lord, euer to haue in myende, and in yowre seruice for-to abide to oure liues ende.| And yif ye graunt ous eny þing to do þat schal be to ous miedful, graunt part to þe soulis which her ben departid from þe bodi in peines of purgatorie, abiding youre mercy. Amen."

In suche maner þou maist preie in þi bigynning; and whan þou art wiel entred into deuocion, þou schalt haue
percas bettre feling in preiere and holi meditacions,  
opewise þan y can schewe. Goode broþer or suster preie  
þan for me, whiche bi þe teching of almiȝti God haue write  
to þe þese fewe wordis in help of þi soule.  

155 Ardeat in nobis diuini feroer amoris. Amen. 
Benedictus domínus Ihesus Cristus Marie filius.
PART THREE: CRITICAL APPARATUS
3.1 VARIANTS

Contents List

Ardeat...amoris] om. H⁺H⁻CaTHtP⁺W amoris] amoris amen A
in] into H¹ sundri] fere partys and in fere Ca, diuers
T 2 maneres] maters H⁺H⁺SCaTHtMgW mater] maner AD
himself] hitselfe T in titlis] es titeld Ca, and titlis T, in
sondry tytles W 3 schewep] makep mencioun P²
and...table(5)]om. P² and...marked(4)] om. S ountain] om.
H¹ ountain] om. Ca sone] the soner A ountain AD
plesethe ountain beste A, ountain plesiȝe beste T, ountain liste Ca 4 ountain
the Ca titles] om. Mg ben} perfore ben H¹
and...pistil] om. RA and] om. H⁺W ountain pis H¹ 5
lettres] letters of ountain abce H¹, lettirs of ountain abc A, numbrari
R in...table] as for an open kalender RA in] in ountain
SCaDMg 6 why] first whi SP², why ountain Ca, how W desire
to] om. H¹ loue] serue S 7 how...and] om. CaT men
sumtime] rev. P² hieliche] holi men CaT, heije Mg some
were visitid] sumtyme war vysitede Ca, were visitid somtyme
T 8 loue] gostely sweetnes in ountain luf god Ca, gostlyche
sweetnesse T, sweetnesse in the loue of almyghty god W 9
drede²] louyn P² 10 god] thy god W 11 ordeigne] ordynat
H⁺SCa 12 of] there ben H¹, of ountain Ca in] and in H¹
ben] arn conteyned P² 13 the...is] how T the] in the
DMg is] is that W 14 be susteined] may be susteyned to
seruyn god P² 15 the...ys] hou T schalt] om. Ca
to...superfluite] om. T 17 the...ys] hou T 18 the...ys]
hou T for...liuinge(19)] om. T 20 the...ys] hou T
for...mede] om. T mede] drede W 21 clene...pointes(22)]
om. T 23 ȝeg...is] hou T 24 ȝeg...is] hou T is] om.
perseuerance is nedful and hou þu mayst ben perseueraunt Pz
25 þe...is] hou T is] is þat Pz lete] sette
HþRSABAþTDMgW nat lete] sett not T liêt] lytle Ba 26
neuer] neu T 27 stedefast...ys(29)] hou T 30 þe...ys]
how T in] þou schalt þynke in all T, þat in Pz, thou shalt in W pi] alle pi TPz þenke] om. T, þou þenke Pz on]
upon TDMg, þat it be to Pz 31 þe] om.
HþHþRSABAþCADAHTMGþPzW 32 þe...ys] hou T do] not do Mg
sinne] euyl dede Pz up] uppon HþAHTMgW, in CaT, for Pz
oper] oure Hþ, om. Pz 34 þe firþe is] hou T is] om.
MdRD discreteliche] so discretely T 35 faile] falle
Ht for] through CaTHt, 'for' Pz to] no RAD, om. Mg, to
have ne Pz, none W feren] om. Md 36 þe...ys] hou T leue] falle from DMg 37 feint] ferueynt Mg for]
nor for no A, from D, for noo Pz 38 parfit...is(39)] om.
pointis RSACa, om. D, ben sixe poynitis Pz, ben 8 poynites W 40
how] parfi3t loue A parfeccioun] þe ferthe degre of luf þe
whilk es called parfite luf CaT 41 diuerse] manye RA 42
and] and in HþSBAPzW manere] hou T 44 maist] moste
RSATHtPz and] or W 45 sleping] and hou þu schalt
wipstone hem T 46 be pacient] knowyn pacyence Pz when]
what tyme TW pacience] it Pz most] om. BaTDMg, not
Hþ 47 nedful] meedfulle HþHþRHt 48 how...perseueraunt]
om. Pz nedful] medful HþR be perseueraunt] stonde and be
perseuerant yf þu wolte T 49 perseueraunt] perseueraunte
Ardeat in nobis diuinì ferior amoris Hþ 50 by...deuocioun]
what men and wymmen of symple cunninge mow thinke or prey in her
bygynnynge expliciunt capitula T þo3t or preier] rev. W
Chapter A

Whi...God) om. DMg 1 whiche] that euer W miȝt] lyfe Ca,
loue T, mercy Mg 2 noon] nieuere noon DMg he louede] he
dyde H+iACaPz, om. C mankinde] man and wo'man' D 3 to
fellin...doun] fel doun fro blisse C, from blisse felle doune Mg,
dyd fal W blisse] þe] blys H1, þe] hye blis A, heven CaT
into] to H1 þilke] þat H+iACaTD, but that W 5 goode] same
Ca, om. T god] lord H+iRSA man] mankynde T
for...he(6)] om. C 6 forfetid] so forfetyde H1, forsakyd
T þe] om. W 7 charite] godenes and charite A bicam]
he become C to bie] to bie aȝene C, to dye and bye Ca, to
deye for-to bye T bodi] bothe bodi A, om. C, mannys body
P2 soule] om. H1, mans soule C þat...forlore] to blisse
which he had lost þorow synne of oure fader Adam C 8 forlore]
forlorne ACaHt, lost W us] om. Ca cristen] om. H1, gode
cristen A 9 or...knowe] om. A knowe...suffrid] first how
he was borne into þis worlde and aftirwarde gafe no lesse price
for oure redempcion but suffride] SC þat] þat wiþ H+iBa, wiþ
A, that he wolde by man with T, þat 'it was' Ht pris] prys
3af he for us P2 he suffrid þan] he suffrid Md, þan suffrid
H+iRBaCDHTMgPz, but to suffur A, but suffred W 10 þan] þan wiþ
SCCaT precious naked] rev. ADMg 11 and rasid] and torne
A, om. W peines of scorging] pascion sufferynge A of]
and C 12 scharpe Porwes sharpe and kene thornis A, thornis
full scharpe T ypressed] ipryckid Ba, ypersyd D 13 so þe
veynes] hym so sore A so] om. CaT, þorw Pz þeþ] hys
H1 þat] than D 14 mouþ] and mouth CaMg afturward]
and afterward ABa, and after was Mg

C pe[2] om. SCT were] om. C 16 borste] alto borst
SC, to breste T, broke a sundur A for streit drawing] om.
C for] wi[t A to ]ait] pan to be C, to be CaTW he
was] and pere faste H', was C hon'd and foot] rev.
BaCaTHt 17 and...kinde] in to be tyme Pat C so] om.
Ht be] om. H?CMg glorious] precius A stonge]
through-percyd W 20 scharp] om. DMgPz
for-to...soule(21]) and all pis was but to wynne manis soule
A 3eue] nyme Ba, gyff us Ca man] mankynde H', mans
CCaTHtMgPz 21 into] to CaT ioye] be ioye BaC 22
3if] and yf H', panne se[p]e Ps grete] om. CaPz man]
mankynde T yeuinge] 3euyinge hym H?SBaCDMgPzW, and ouer this
giueth hym T 23 pis] his C 24 kindeliche] then bi al
kynde and reson A man] a man W wittis] waters Mg 25
feruentliche] sufferanly Ca to] for-to C conne loue]
kune loue hym H', lerne to plese A, knowe and kunne loue Ba, come
loue Mg suche...made(26]) hym Pat made man and al ping of
no3t and C goode] om. Mg 26 god] lord SA alle ping
desyre T many per be] there ben many W bo[pe] om. W
wiche] be whiche A, Pat C ful gret] gret delite and C, wele
grete CaHt, wille and grete T 28 al day] oft C 29
loue...schul] om. ACa schul2] 'mi3t' A liue] loue W
30 plesaunce] plesure A for...goodnes] eras. A, om. Pz
31 to...Pat] to al hem Pat han pis C such] whiche Pz of
pis] om. H' 33 how] oure Ba, be D 34 degre] a degree of
loue W in...crist] in be swetenes of cryst W be[1] om.
\[ \text{at]} \text{om. THt} \quad 36 \text{ of] bothe of T and] and of T so] pe RSA degre} \text{ a degree W loue] loue 'at the first' TD 37 \text{ for...loue} \text{ om. Mg pe...loue] suche hye degres schewige of loue T such} \text{ po C, so Ca 38 y wol] I schal C, yuel Mg \text{ opere] pe undrestanding of opere \text{ pat bethe A simple] esy A knowynge konnynge HiCaT 39 as...grace] aftir \text{ at he 3eue}\text{ hem grace C graciouce god] gode gracius gode lord A grace] grace 'my wyll ys good' D} \]
Chapter B

How...god] om. Mg  how] how men sumtime loued god and how
AW  holi men] hi3li summe A were sumtyme] were A, rev.
W  wit...swetnesse] om. Pz  gostliche swetnesse] loue A,
swetenes W  in...god] om. A loue] sight Pz  god]
almyghty god W 1oure] om. H* 2ring...worldeliche(3)]
wordely thynges W 3 rotes] be rotis H*RSABaCTDMgPzW 4
feruent] ful ]feruent C  but] and as C 5 fewe] ful fewe C,
but fewe W  hem] here manner of lyuyng C  for] not
wi|standynge A 6 not...hest] in none hest of god C
hest] commaundment H*A, biddynge Ca, lawe or heste W  liue] loue
W 7 so] so now A albeit] al|pou3 C alos Ca Þei Þat
Þei H*BaT, such men C 7 kept so] rev. A 8 so] om. SCPz, so
it was W 9 most...muche(9)] om. T  most] it was most A, om.
C 9pe2] om. AW 8 god] Þe holy gost C  as] wi|out whos
grace C 9strein|pe] styrynge Mg 7bo] in Þo
H*Pz, Þilke Ba 10 I...dude] om. T  I] but y A, and
Þerfore C  nat...to] conceile no man for to C  dude] dyd Þo
dayes Ca Þou maist] men mow C 11 liuinge] of leuyng
also for|permore W  o|per] om. T  ful] om. Ca 13
whiche] Þat C  a] om. Ca  ful] wel H*SDHt 14 lif|ode]
sustynaunce Pz  feblenes] Þe feblines C  of man aske|p
woll askyn of man DMg 15 some] for sum A  red and hard]
H* 17 wiche] Þe whiche A  swetnesse] swetnesse of loue of
criste T  ensample] and ensampul AW, ensample to othur T
schewid] sul|d Ca, schulde T 18 writing] werkyng and hire
writyng Pz  to] leue to T  folowynge after
H*, 19 to] for-to Pz  Þat] Þe SC  degre] desyre or
degree W which] pe whiche ABA [20 pei] pat pei C haue...pei(21)] om. D to] of for informacion of C in]
CaTP₂ ṭat₂] for H₁ man] man or womman T loueP] ṭat
W so₁] om. Mg so₂...parfitliche] om. Pz bisiliche]
hyʒely H₂BaCDMg 40 stablidy] stablyssed H₁W ṭat] ṭat is
T neuer from him(41)] from hym neuer H₁ 41 oneliche] om.
TW ṭhan] ṭe while Ba the] tercius gradus the Ca 42
what] when a Ca man] man and womman T comeP] ṭat comeP
H₂AD to] into C 43 al₁] and S, all ‘wother’ D, al maner
Pz al₂] and Ca, and al PzW solas] solace alle affeccyon
H₁, solas ‘and ioye’ D his] ṭe H₁A 44 but oneliche] ‘and
yn his hert’ D but] saue H₁H₂RSAP₂ ioye₁] luff
CaTHtMg crist] cryst ‘only’ D nat his herte] his herte
not H₁H₂RSACCADHTMgpzW nat] none Aca 45 ṭe ṭat H₁
ioye] ioye ṭat ys H₁CaTP₂ euermore lastinge] euermlasting
ABA 46 glading] so gladynge W ṭat] om. Pz 47 ṭat
loue] it C may] he may Pz as] om. C of] of ṭat
H₁ brenning] bryngynd Ca 48 soule] hert and in his soule
C anoBér] a A fingur] fleschly finger C 49 be]
‘then’ be A 51 yif] som C hadde...time(52)] of so late
tyme haddyn so gret swetnes in ṭe loue of god C 52 y] as ‘I’
D wiel] om. CT ṭe...now] we mowe haue nowe that same
grace T same] same degres C mowe] myʒte H₁CDMg, may
SACaW bi...god(53)] om. C 53 yifte] grace A
were...loue] disposiden us ṭe after C as] so S in] in ṭe
H₁P₂, in that T 54 of loue] om. C 55 man] man or womman
T scholde] ṭat shulde A 56 behouid] hit behoueP ṭe A, hym
behouyd T, he behoved D 57 beacuse] betokens Ca
mankinde] ṭat mankynd CP₂ now] now but feble D, now feble
Mg euer] euermore W ṭe lengur] rev. H₁AP₂, ṭe lengere ṭe
BaC more] the W fieble] febeler AMg or percas] and
C or om. Mg 58 percas] perchaunce H:DMg, perauentur
ABaW, by cas T unstable] unstabler A }perfore] om.
Pz unnepis...finde] schul we fynd unnepis C now] om.
A 60 men...women] men and wymmen also TW men also] rev.
Ba 61 wiche] be whiche Ba, }pat C enclosid] closed
CaTHtPz liue] they leuen T, lyuyn also Pz a] om.
H:DHt 62 godis grace] be grace of god Mg do] do so
W for...partie] om. T 64 pis] om. H: ful] but SCaD,
ryght W trowe] suppose T 65 y] }pat I CaW sekerly]
now] om. H:ACaTDMgPz y haue] ben C 67 before] to-fore
Ba, be for ne C whateuer...suche(104)] om. H: whateuer]
whatsoever W }pou] }pat }pou Pz redist or herest] rev.
C 68 pis] }bus A be] be }pou Pz }pe loPer] to slower
W for] for }yn goodnes’ D desir] deside Ca 69
loweliche] louyngly W 71 in] to W trusteliche] triste
verely A, tristely BaCa, truli C, triste thou well T, trustyngly
W he wol dispose] be }pou sekyr Pz 72 be] om. Ca
haue }bi] rev. S haue it nat(73)] not ACPz 73 it] om.
Ht 74 ferst it is] it is fyrst W }pat }pou] to Mg
oper] om. Pz }pre] om. Mg 76 whiche] be whiche Ba, whiche
now Pz degre] a degree W }bo }pat }ben] be other Ca 77
before] to-fore Ba, aforne CTHt, before of thre lower degrees of
luf whilk are nott so hygh degrees as be othir thre rehersed before
primus gradus }be Ca of] es of Ca }pis] }pese BaDW, }pes is
pis C, this loue T a1] om. Ht a2] om. RSACDHTmG 78
holde[p] kepeth A hestis] commaundements AW, behestes Ca
him} hymself AW, om. T 79 is] om. Pz }be] om. Ca
feip] fei3t A 80 a man] a man or woman T, man Ht wolde
TPzW erpeliche] worly A, erlyche T wrap] displese
Ba 121 wit] by B 122 pe] om. Ca pe schal] that bi pe supportacioun and grace of his mercy it shal A 123 to his om. P: profit] profitable Ba to: unto T
Chapter C

What...god] quid est timor et quomodo homo timebit deum T, om.

drede] loue H 1 ys] ys the H ABC wisdom] al
wisdome A 2 drede] om. Md clerkes] these clerkys D, pe
clerkes Mg ] his time] om. C 3 but...knowe(4)] om. T
pre] that 3 BPz of...knowe(4)] pe ben of drede H for]
to B 4 pe to] to be Ca pe] om. HtPzW knowe] known
of thre maner of dredes no Ca the...drede] oon ys H
cleped...or] om. Mg cleped] om. BW drede] pe drede
AHt drede] om. RA 5 cleped] om. Ca
drede...cleped(6)] om. Ht pe] and pe A 6 chast] chasted
W a2] om. H 7 whiche] as y sayde A, the whiche TPz
T woman] a woman ACDMgPz drede] and dredith T
bodi] worlde W 9 as] and Ba betynge the body
W and] or ABTDHtMgPzW om. Ca pe] om. HBCaTHt
pez] his MdHzRSABAca 10 also] as Ca to...goodis] his
temperalle goodes to lese D 11 witouten ende] bat is endles
Ca, atte THt god alm3ti] rev. ATPz 13 drede] drede 3e
A drede] drede 3e H1 mai] om. T sende] sle A
bodi] bo body H:ABMc, bope] bo body C, the body W soule] pe
soule C 15 into] and put hit in A, into pe Ba fuir]
payne A the] pe secunde maner of drede no pe. Ca, and pe
W wiche] om. APz, that B, pe whiche BaT drede] the
drede W 16 ys] pe wiche is A, and it is Pz hym1] om.
HHzRSABBaTcaTDHtMgW pez] om. CaHt of helle] om. H1
18 loue] pe loue BaT scholde haue] hap C to] unto A, to
his C what[ whatsoever A 19 he] pat he C it ys not]
he do but it nought Pz for] fro C 20 wiche] be whiche
A onlache] only the T 21 gret] of greete BaC, the gret
T wiche...dredep] om. C whiche] be whiche ABa sore
dredep] fordredep Pz, rev. W bis] but bis C 22 suffise]
prophete] be A schalt] may C see] here BC afturward]
aftir Ht but...profitable(23]) om. A yet] om. B 23
the ]ridde drede] be thryde degre be thred degre or maner of drede
Ca drede] om. H1, degre B wiche] om. AMg 24 chast]
chast drede H1 or a frendeliche] om. C a] om. T
frendeliche] frendfulle H1 ys] pat is AMg man] man or a
woman T be longe] lange 'the' A 25 gret] be grete
ABT to] for-to C 26 he] pat he T go] om. H2 as]
om. Ca, and T percas] peraurentur ABaW 27 wi]drawep]
wolle wi]drawe H1, 'he' wi]drawe A, he withraweth W he] a
man Mg to] for-to C 28 and desir] om. BC to] for-to
plesynge to H1 muche god] rev. A muche] most C 31
hed ]pan] rev. W hed] gude hede CaT how...rehered] of
degrees of W 32 fle] and fle C may be] is H2RSA 33
men] om. BT wiche] be whiche ABp] for...helle(34])
bycause of helle C for] because AW 34 into] to H1Pz
to] for-to BaPz per] om. H1 be deuel] dulis ABp] 35
bis] and bis C bis this drede T, this waye W 36 into]
to H1ACaTPz] loue] be loue H1H2SABCTW oure lord] om.
C god] om. ACaT as...pat] per as he is like as Pz
as] om. C wey] om. B pat...albeit(37]) C 37 albeit]
poft it be so pat Ca pou] pat pou ABaW, a man pat C god]
oure lorde god W for] only for H1H2SABBaACaTDH1MgPzW
Pat he C dredest) drede so C) who desirest) for he
desiri\(\text{C} \quad \text{not yet)} \ rev. T \quad \text{yet)} \ om. C \quad 39 goodnesse)
\(\text{Pe goodnes H\(\text{A} \quad \text{but } \text{you] and sit for dref of peyehe C)
\(\text{you)} 'when' \(\text{you A \quad \text{Pe)} om. BCD\(\text{Mg \quad of...wickednesse(40))
\(\text{om. Ca) 40 whan]} \ then A, and so whanne C \(\text{you wi}}\quad \text{pointedist]}
he begynn\(\text{tto hate and fle C wickednesse] vices and
wickednes B, wicked dedys P\(\text{z, the wyckednes W \(\text{you) \ Pen \(\text{you A, he C to] for-to C 41 goodnes] om. D
whan...vertues) and so pis drede pat he have of god bycause of
peynt maketh him fallen into vertus C whan...goodnes] om.
\(\text{BAmgPz \quad whan]} \ and when A \(\text{pan...pe\(\text{e(42)] and so for to
come into C \(\text{pan]} \ and \(\text{penne Ba, thanne thou \(\text{Dmg \quad 42 into
\(\text{pe]} \ rev. S, to \(\text{pee BaT, to CaHt, into \(\text{Dmg \quad wiche\(\text{pe whiche}
\(\text{ABapz \quad as...bifeore(43)] om. C \quad 43 bifeore] om. W
chas\(\text{j} chas-dred C for) and C \(\text{pan] whanne RA 44
\(\text{you)] he C to lese]} om. B to] for-to P\(\text{z \(\text{pe\(\text{z)] om. W
\text{W] put in pe(45)] 3ouben to him C 45 in] on B, into
P\(\text{z \(\text{you...also]} \ and also he dre\(\text{dip] C \(\text{pan also]} \ rev.
D\(\text{Ht \(\text{pan]} \ om. H\(\text{z also) om. A blisse] ioye A
ys...pe(46)] he is ordend to C 46 so...pe(47)] om. C so]
\(\text{om. Ca, also T bi]} \ om. A \(\text{pis] pis drede S 47 not
\(\text{pe]} \ rev. ABT \quad whan]} \ and when H\(\text{A 48 hast \(\text{you]} \ rev.
AC \(\text{you]} \ om. H\(\text{1 sekerliche wi}\(\text{pe]} \ with the sikerly
B sekerliche] swrely Ca wi}\(\text{pe]} om. D\(\text{mg wi}\(\text{p]} \ in
P\(\text{z so...him(49)] om. C so] om. T for)] om. CaHt
49 desire] come Mg to] euermore to H\(\text{1, for-to B wi}\(\text{p]} \ om.
Md thus]} this A may...how] om. C wel knowe\] rev.
B 50 drede]\(\text{pe drede H\(\text{H\(\text{zABC may] om. Ht \(\text{pe]} \ a man
C into]} \ to AC, unto T, in Ht yif...\(\text{you(51)] and what man
pat have\(\text{pe love of god he C yif...god(51)] om. T yif]
and yf H\(\text{A 51 you hast]} \ rev. H\(\text{BT so...wisdom(52)] om.
p, so Pus and so C, so þis ACa, so this is T, so thanne þus.
D, so þanne þis Mg is] is euer A 52 þe] om. H2CMg
beginning] gynning C wisdom] al wisdome A 53

tak...re hersid(54) om. C þan and] rev. Ba wel god] god
wisely A wel] om. W þe] this A 54 for yif þou] and
he þat C wel] wisely A þou...ben] kepiþ whele his hestis
and is not C 55 in] to C he...god] no C he] for he
A dredeþ] loueþe A, dredeth well W leueþ] loueþe
ABaCa 56 whiche] þe whiche ABa plesaunce] plesure
AW god] his god C yif...hestis(57)] om. C 57
dredeþ] wolde drede T hestis] byddyngges H1, commaundementis
ACaTW the...schal(58)] and þis dreed C the dreed] the
þridde drede Ht 58 to] of Ca schal bringe þe] bryngiþ a
man C into] to Ba wher] þer C þou] him C 59
dredeþ] nedyn to drede C wexþiþ] wereþ Mg, comeþ Pz
helful and] om. W helful] an helfulle H1H2RSABBaCCaDHTMg, an
helefull sekyrnesse T, an helfþful Pz 60 gret] a grete
H1SABCDMgPzW and] in C sorew] of sorowe H1SABCT,
H2 þy] om. H1W 61 þoru] and þorewe Ba þat] deuoute
H1 deuocion and] om. C, diffynyciou of Ca contricion
very contrcyyon H1 62 sumwhat] sume H1 of] of þi
H1BaCPzW goodis] good T bi] and so by C 63 þat
that thou T lowist þe] comest to T god] thy god TW
comest] louist T into] om. T, to DMgPz 64 þoru] and
þorowe A, and þan þoruþ C þi flescheliche lustis] om. C
65 bi] and by H1 alle] om. H2, al þi C put out]
distroied and put out of þi soule C vanschid] waschen
H1RABPzW, vausche S, vushid Ht 66 bi] and so by C
67 ofþ] of þe H1H2RSBBaCaHtPzW, 'and' of þe A, and of þe C, and by
Chapter D

Mg loue of man] oure loue Ba, man CP\[ loue] ḟe loue ḟ\h, the’ loue A 22 skil] kylle ḟ\h, cause AW ḟer] om.

Ht 23 ri3tfullι] ri3tfuller A, ryghtfull CaW ne] ḟen Ca,
and Ht profitable] prophetyabuller A, prophetyable y Ca, prophetyabulle than god T ri3tfullι] ryghtfull Ca not]
P: to] for-to C trauaile] Pat trauyle H: 45
wiche...loue[ om. C wiche] Pe whiche ABaPzPz
Pan...hied[ hede Panne Mg, Pan hede P: Panne] Peou Ba
of] to C 46 wolt] schalt Ba 47 yif] Pan yf H:, and if
ABBa Pi...yif(48)] om. Mg Pan...pe(48)] to be lytste
H: seme[ Pan] rev. ABCaT Pan] om. DPz 48 and] or
PzPzW gladliche] and gladlyche T 49 haue] om. CaTHt
Pe] om. Ht knowe] knowe 'then' A, trowe P: 50 a
beginning] abydynge H:, gyning C to] for-to Pz konne]
come to W 51 loue] loue 'hym' A 52 whan] and whan H:, for C suche a] so Ca, a so T 53 no] om. H:Ht, any
ACCaTDHTMgW or] om. P: eny maner] om. C maner]
maner of H:ATW chastising] trobulle A, chastisement Pz
anon] anon then A swage[ aswage] H:CTHt, slaketh DMg
58 Pat] Per RB sad] saide Ht who so] he T so] Pat
ABCa treweliche and sadliche] rev. CaT treweliche]
trustyngly W 59 he] that T in] in his W 60 what]
whatsoever A ous] to us W forz] om. Ht Perfore] and
Perfore Ba 61 wel]wel Ba, helpe PzW be] or be C
be it wolt] or aduersite A Pat he sent] om. C sent] sendeP
us H:, sent 'us' A herteliche and] om. P: and loweliche]
he H:HRSAABaCCaTDHTMgPzPzW gret] 'the' grete A, the gret
BCa 64 to] for-to C for] Ponke him for S, take hit for A, also we schul thanke him Pat he wil of C is...goodnes] a
grete kyndenes of hym A is] the B Pat he wol] om. C
ACCaTP2 beture] prophete A, better 'welth' D 66  .
thus...him(69)] om. SC thus] this A Pan] om. Ca y
how] and how Ba whi...him(68)] om. Mg whi] and whi
H2R 68 knowe] loue hym H1, loue and hou thou shalt knowe
B 69 lerne...loue(70)] om. T lerne...loue2] om. Ca
Pan] Panne P2 to] for-to C loue] loue him SHt, loue
god C se] om. Ca now] Pan H1Ca, om. C 70
ferpermore] om. Mg and...loue] comeP of loue and grace
Mg in...sonne(72)] in amore dei sunt quinq res satis graciose
ignis himen mel vinum et sol T 71 gracious hanges] grete
poyntes Mg, poyntes of gracious hanges P1 fier] as fyre
Ba 72 sonne] sonne in loue of god P1 fuir] fyre 'a
fervent desire' D of] om. C maner] maner of ABBa 73
li3t] be li3t Mg 74 clerines] clennes CaT vertues] good
lyuyng P2 Porul and throughe T 75 be] in be Ca 76
almi3ti god] god almi3ti RBW 77 to...ylding] and yeldynge to
hym W ylding] geuynge A Donkinges] lankes Mg 78 a1]
om. C a2] om. H1CaTHt 79 a1] be Ba, om. CCAThT 81
hete] herte H1, hede C ioye] be ioye Ca thus...amen(84)]
om. C thus] Panne Mg Pou maist] rev. H1 maist
must Mg 82 Pat] Pan Pat P1 can] om. Ca god] now god
Ba, om. Mg Pan] Pan he CaT 83 grete] high P2 him
so him Mg to] for-to Mg as it] Pat DMg it] om.
B most to him] to him most BBa, him most to Ht most]
om. H2 to...plesing(84)] plesyng to hym D to him] om.
SC be] to the W saide] schewid T bifore] bi forne
canc. Mg 86 four] be four Ba which] be which
ABBa 87 wyl] wylle the fyrs] is be susteyned H1, wylle Perto Ba 88 four...be]
quatuor sunt gradus amoris T four degrees of love and her poyntes four C, degrees of
oue P1 be om. D clepud calyd ACAW 89
or dine...an om. STMpZ or dine ordinat H AB, ordeyned
oue W or...love2 om. ABD ordeyned ordeyne P1, ordinat
oue W to semy om. Mg 90 ordeyned bat is ordeynid AB
and} or P2 be om. H RSABBaTPW, to be CP maner]
maner of C and women} om. P1 91 be] his P2 to]
ordyne love to P1 93 onliche] so A 94 bat] om.
CAHTt love] salt luf CAHTt is2] om. ABBaD 95 bat1}
om. THtMg love] schalte love THt is] om.
MDRSABBaCDMg bat2] om. T 96 love] schalte love T
frend] nei3ebour frende Mg ys] om. SCP bat pou] to
oue bat} om. T 97 love] schalte love H2T more medel}
morde H1
Chapter E

destried wiþ and þe holy gospelle seth þat they are blessid and .
shall be hereafter for euermore þat refrayneth þer bodijs her fro
BMgPz sustentacion] sustynaunce RSB to] to þe D
delitis] delycys HþHþRBaPþ 21 ne] neþer HþD, þen Ca, and W to] om. C for] loo Hþ her...see] wit it wele C her] þere Ba knowe and see] rev. Pþ good it is(22)] it is gode CTPþ 22 and...delicacies] to fleen
delicasies and medful Pz 23 her] om. CPz þe not] no man C to] for-to C 24 vice of delicacie] synne of gloteny A ys] it is HþCaHt not] not only A 25 but...god(29)] and drynke þat a man taketh but in the false
ofte tyme HþPz, ofter Mg blame] any blame T 27 sumtyme] somtyme we take T loþer] other W andþ] as HþCaTHt not wiþoute] with offence T not] om. Ca 28 so...wel] but alwey whiche tyme and C so] to Pþ þus] þan Ca, that T, þis Pþ whan] that when BCa, whanne as C 29 mete] and
drinke C, or drynk Ca for delyt more] more for delite CPþ þan] þat Md forþ] om. Hþ sustenauence] sustenan-
of our body C god] to god Hþ 30 fle...andþ] om. C fle þerfore] þerfore flee we Hþ, therfore flee W
delitis...drinke] metes and drynkes taken for luste and delite CaT delitis and lustis] rev. Hþ delitis and] alle suche foule A delitis] þe delycys Hþ, delicsys HþPz mete and
drinke] delicacy A andþ...sustained(31)] and norisshe thy body so discretely that hit be not to ranke nor to weke but in and
indifferent mene so that it may alle wey be so kepte and meyncteynyd that hit may be stronge alle wey to serue god A
Chapter F

How...world] om. CDMg, quomodo amabis mundum T, the seconde is
thou shalt loue the worlde to no superfluite W ñe world] ñi
god Ht world] worlde to no superfluite AB, worlde to no
superfluite capitulum sextum Ca 1 point] thyng e A is] is
þat C, is this T loue] 'not' loue D 2 schalt] ne shalt
B 3 desire ne loue] loue ne desiren C nor A
vanites] no vanites H2A, no vices S, þe vanites C of þe
world] om. P2 þe] þis P1 ne2] nor AB 4 to...degre]
to be of any hi3t A þe to] rev. RS to an] any Ca, in eny
T hie] hi3er Mg 5 lord] a lorde H+BaTDMgPZW or]
othur T ladi] a lady H+BaTDMgPZW to] for-to
H+ABP1PZW eny] eny other B 6 wordeliche] bodily Ca
resoun] reson 'perof' A 7 most] bus Ca do] to
H+CaTHt man or woman] of symple degre T 8 time] þe tyme
commaundement AW 9 man] woman CaT 10 man] man 'þe loer
man to þe heyr' D, woman P1 for...as2] bycause C nede]
nedys H+RSABCaTHtP2, om. BaDMgPZW to] om.
H+H+RSAbBaCCaTDHTMgP1PZW 11 gouernayle] gouernaunce APZW
it is resoun] reson askyþ þat C resoun] om. CaT do
reuerence] reuerence be geue A, reuerence be don C do] to doo
H+SaBaCThMgP1PZW, to RB þat...opere(12)] for þei stondeth in
cristes stede A 12 power and] om. H+C albeit] alþou3e C,
al of þou Ca þou] þat þou APZW gret...but(14)] þou be
callid or chosin to be a gouernour be no thyng þe hi3ter in þi
har- A 13 wordeliche] wondirly P1 worschipe] reuerence
Ca be] most be P1W and2] ne BCPZW, þen Ca, om. P1
worschipe 3elde Ba yelde] referre A þat] þe Ca 15
whiche] be whiche ABa  be] there as B  to ben} om. W
16 souereyn] lady BT  pat] om. T  lowenes] mekenes A
17 sum] grete A, om. C  be...vanites] be worldly desire of
vanytes CaHt, worldlyche desyrs and vanite T  be desier of]
om. C  18 seide] fynde Pz  zif] pat if C  loue] loue
not BPz  19 desire ne loue] louyn ne desiryn Pz  ne] to
DMg  wordeliche] no worldly H: A  good] ping RAB  20
as] and Ba  tou...te(24)] canc. A  knowest] schalt knowyn
Pz  wel] well ynough W  pi} be ABCDMg  21 what] wheper
TW  apaied] ypleisid A, payd CCa  22 pi;} the T  pi:]
om. T, some Mg  desire] desyre not H:  23 at...wol] as god
wylle H:  at] as W  as] right as B, what C, is and as
W  dispose] ordeyne C  24 paid] apayed H: H: B: BaTDmgP1,
pleasid A  wher] when A, where of T, wi} pat MgP1, what Pz,
with that that W  to] om. B  25 and to }yne] om. ACaT, and
\pink it Pz  euer] pat euer Pz  to:} for-to W  26 pe]
\pis Pz  \ou louest] louest thow B  to] be worlde to
H:ABBaCTDmgP1W, om. H:SCaPz, 'to' R  27 desieren] luffes and
desires CaTht  of...more] more of \is world H:  more of \pe
world CaTht, more W  28 desire...foul(29)] om. H:  and] and
so H: H: RSABBaCTDHtP1PzW, also Mg  \pe vice] om. Mg  \pe] om.
P1  vice] synne A  29 wiche] be whiche ABa  bi] in RA,
of CaTht  a] om. P1W  as a} and it is Pz  as] om.
CTDmgP1  eny] a W  euilles} vices C, synnes T  33
prude and couetise] rev. W  it] \pai Ca  34 vice} synne A,
synne ne ooo vice or Pz  in] and P1  }at] }at yet W  35
couetise...is\} om. Mg  wer] om. Ca, where }at P1
regneP1} is C  is prude] rev. H:  36 vice} synne A
so\} om. BCPz  greuous} ungracious R  }at] and W  37
dwelleth] revgneth W any] a Pz man] man or wommann T
to] for-to CW drawe] drawe him B god] godwarde W
38 his...and] of his wikenes an holy clerke C his] and his
Ba witnesseth] witnessith wele TP:W that] be RMgPz, a full
W and seith] seynge A his] thus in an omelye W 39 we
mowe not] mowe we not Pz mowe not] may ne can neuer W
drawe ne come] come ne drawe H+W, atteyne to come A, wiþdrawyn ne
cast away PzW that] be whiche AB rote] be rote
W it] om. Pz 42 yif] that C be] his A 43 he]
this ABCCaTh as y rede] om. R 44 whiche] be whiche
AB 45 and] om. H+BaCaTdp 46 wicked dedis] wykydnesse
T 47 and] om. H+R riches...couetise] whiche gadern
couetyse T riches] for riches A 48 gendreP norisshe the
A, engendreth BW nurschip] gendreP H+ 49 nurschip]
gendreP Pz bost] lust R pus] pus Penne Pz ou
maist] rev. ABBAtpz 50 it] om. TDMg forfore...world(51)
om. W forfore] and forfere C 51 sekerliche...nedeP] in a
sure way and plese god sette noste by thes vaniteis A be
of...loue] om. Pz of loue] om. CaHtW
Chapter G

How...neighbour] om. CTD Mg how] capitulum septimum how Ca, the
thyrde is W neighbour for god ABCa 1
the...god(2)] tercius articulus est diliges proximum tuum propter
deum T is] how C, is howe W for...neighbour(3)] om.
DMg 2 hest] commaundement H:CaW, commaundementis A, lawe
Ba 3 commaundip] commaundip be R an seip) pat Pz 4
yif...him(5)] for R yif...pself] om. T yif] and yf
Mg nedis] then nediis A most] schalt C 5 him] pi
neighbour wel 'for who is it but pat he louethe well himself' A
pou...himz] om. B 7 for...pself] as thisel for god
loue C so pou schalt] and perto C pou schalt'] rev.
Pz pouz...neighbour(11)] om. Mg 10 ri3t] and ri3tte
in2] for Ba 12 pefore...himsel17)] canc. A
men...sey(13)] om. H: men] not Ba 13 he] om. Mg
for] for 'bat' D 14 and...god(16)] om. Mg
or...ri3tful(15)] om. ABCa pelse] for psey H: Pz, pat psei
H:RS BaCTDHtPzW and] or R 15 and] om. H: CTD he
schal] thou schalt W hem] hym Ba, om. C or...god(16)]
C 17 p[ for same H: whan] pat whan H:R Ba CD Mg, than whan
T 19 pan...neie3bour] om. R louest] loueste verely
H: neighbour1] him CPz 20 him non harm] non harme to
him C 21 and profit] om. H:, and profite to hym Pz
gosteliche and bodeliche] bob bodely and goostely H:, rev. Pz
and bodeliche] om. RB 22 bus] om. AB, bus pefore C, thus
than T  for) or SABW, for þe loue of god for Mg  23 a.
H1  25 and...neighbour] om. Mg  26 to] for-to P2
loue] þe lufe of Ca  27 loue] þen loue A  furst...of(28)]
loue fyrst in T  furst] þe ferst H2  28 sauour] sauored
entre] to enter H1H2RSABBaCTDP1, for-to entryn P2  29 into]
in H2Ba  þe] om. P1  god] þi god C  þan] then þis A,
þus P1W  þi...point(30)] þe thre poyntes Ca
for...louve(30)] and þat is þe þrid poynt P1  30 þou kepest]
rev. C  kepest] louest Md  þridde point] thre poyntis T
Chapter H

How...frend)] quomodo amabis amicis et tuum T. om. DMg, frend]
frynde for his gode leuinge ABC, frende for his gude lyffynge

capitulum 8 Ca 1 point] articule A, poynt of loue Pz
yif...leuine(3)] om. Mg yif] and if A whiche] òe whiche
ABa, that BW 3 for] oon for H¹, one is bycause A, oon is for
BaPz he...for(4)] om. Pz 4 frend] gode frende A
for] and anoPer is bicause of A, anoPer is for Ba òe] òi Md,
om. H², òat S is] òou seeste H¹ yif] anoPer yf H¹, and
if A he] a A 5 good of] rev. ABaT good] a good man
H¹ of] in R vicious] a synner A, is vicious Pz òou]
yet òou A him] òat òat god maade in hym H¹, òe person A
but not] but òou schalte not loue H¹, but loue not D his] òe
A 6 vices] condicion A as y rede] as sent austin seth
òat A 7 not...louest(8)] om. Mg in] om. BaCaHt òat]
òat òat H¹, òat thynge òat A loued] biloued in hym A 8
in him] om. R, him T to] in RCCa to be loued] unto hym
goodnesse Pz 9 loued] willid A as] and MgPz so be]
rev. ACCaTHt so] om. R òi...frendes(15)] òou knowe òi
gode frynde or any oPer creatur be of synful leuynge yet òou muste
loue his person and hate òe syn whi apon hope and triste of òat
cherite shewed unto hym that òou maiste by grace so brynge hym to
òe state of gode leuynge agene this ordur of charite thow arte
bounde to haue and to mynyster and to use to alle pepulle beynge
in this case A liue] loue T foliliche] so folily Ca,
febilliche or foliliche Pz, so folysishly W 10 for his] om.
W leuing] om. R for?] om. Mg, that W 11 amende him]
be òat] om. Mg it be] om. D it] euere yt H¹
himself] *om. P* profite] *be parfit R in] to T* 
not] not *pat whyle H, *om. Mg 13 

*not J'at whyle H',* not *J'at...clerk] seynt* 

augustyn H*P* 15 loue *pan] but loue* 

H', loue in this maner then A for...leuing] or neybur A 

goode] godely Mg 16 schalt kepe] fulfilleste A ferPe] 

first R point] articulle A *jis] be fyrste H, *jis first* 

RBaC
Chapter I

How...enemy] quomodo ambis inimicum tuum T, om. DMg, the fyfthe is
thou shalt loue thyne enemye for the more mede in the seconde
degree of loue ben thre poyntes clene loue W enemy] enmy for
the more mede ABC, enmye for the more mede capitulum nonum Ca
1 fifpe] feste Ht point] om. H1, articull A 2 and...is]
hit is and a medfull T, it is and medeful W and a medful] om.
Pz a2] om. H1H2CaDHtMg medful] medefull CaHt it is]
om. H1 3 wip...herte] om. W oure] youre H1 whiche]}
at ACW trepace] haue trespasid H2SABCaTHtPzW ous] us
with all our herte W 4 is] nys Mg but] ful RBaC
ful] wel Ba, of Ca, om. Pz 5 pe] om. H1 it] his T
H1RST gretter] grete H1H2RABaCCaTHtPzPz mede] mede to be
A pat] if C be] om. Pz louing] loue Pz, well
louynge W 7 pat] om. T wille...do] do good and wille
PzW him good and] om. T him good] goode to hym DMg
him] om. H1H2RSBaCCaTHtPz do] do hym A to...power(8)] om.
DMg to him] om. APz 8 is...power] dothe euel to bee or
is in wil to do euyl to bee Pz is...euyl] doth euyll or is in
wyll to do euyll W in] om. T or] to Pz euyl] euille
'in dede' A to...power] and wip al his power dop euyl to be
Pz 9 an holi clerk] sente gregori A seip] seith Pus
B gret] gretter S 11 but...enemys] om. SBPz is] om.
Ca a] om. T more] myche H1H2RABaCCaTDHtPz, om. MgW
12 is] om. Ca forz] for a H1, om. R, for 'a' A, a C 13
also...purpos] and here to R 14 were] whan R to] unto
Pz disciplis] disciples in thys manere B loueP] loue ye
H1 15 youre] oure Md good] ye welle H1 yow hateP]
rev. H1ABHtPzW, pat hates 3ow Ca preieP] praye you H1, pray
the S  16 pursuythe yow] rev. RBaCDMg, disples 3ow Ca, putten
3ou T  to diseise] and dysesen H1, to any disese A
and...despise[17] eiPer pat dysypsen you H1 for hem pat]
W 17 [pat] for [pat R ye] pei P1, we W pe] om.
Mg yowre] the P1W [pat is] om. P1W 18 yif] and
SBCTMgP1P2 20 her...loue(31)] om. C her...loue(22)] om.
Mg her...pointes] om. H1D, shortly W her is rehersed]
om. P1 rehersed] now rehersed B alle] om. H1P1P2
pointes] five articlis A, fyue poymtis BaP2, poymtes be forsaid
Ca 22 take] wilt take R good] om. A 23
for...lawe(24)] om. R pe...god] to gete pe the fauer and love
of almi3ti god A as] also as A 24 alle cristene lawe] pe
lawe of god A sinne] vyse T 25 alle o[per] of Ca
flescheliche] foule fleyschely Ba in] om. H1SB 26 point]
om. RP1 to] ys howe you schalte H1, is to SAB foule] om.
R vice] vice pat is ful R, synne A pride] and pride
A and] om. Ht 27 to] you art warnede to H1, it is
rehersid to A, yt is sayde to B 28 alle] om. Ca 29 for]
thyn enemyes for T pan god] rev. A pis] pe AB 30
and] and pan H1CaTHt grete] om. SMgP2 31 come] come sone
B 32 the] the secunde degre of loue sue[ the Ba cleped]
34 you] thou schalte T 35 is] om. MdH1SBCaDHTmG you] om.
P1 dispise] beeke and n voide A, despite Mg euyl] ille
Ca 36 not] neuer A li3t] litill SAW where A
Chapter K

How...vertu] om. H₁CDMg how] the fyrste poynte is W 1
point] articul A is] ys as y seyde H₁, is pat CT 2
mannes] mennys H₁RBACDMg whar] are Mg ] pou] pat pou
H₁H₂RSBBaCAGTHtMgP₁P₂W 3 pₐ] om. AB colour] be colore
H₁ABa wiche] be whiche ABA 4 opinliche] utward A 5
disseiue] disese Ca alle] all oper T, all this W a gret]
om. R 6 whan] when that W to] om. CaTHt vertu] a
vertu RBaCCaTHtP₁ and] or H₁ 7 vertu] a vertu H₁BaC
to] om. CaTHt vice] a vyce H₁RCCaTHt this] as A, thus
TMg ] pou maist] rev. BTP₂ 8 albeit] albeit pat RP₃P₂W,
albeit 'that' A, ] pou3e C, alle of Ca a] om. Ht wher]
C in] and usid to A, and in W 9 in ] om. R, to ] be
D in] om. Ca is] om. CaMg wher] when AP₂ 10
in] in ] be H₁BT, to ] be A plesaunce] plesure A, name and in
plesaunce P₂, worshyp W of] for Mg ] pel where W 11
is turned] turnes Ca, turneth T vice] a vice C do] om.
A 12 and] or RAW, or for T, om. Mg 13 vice] synne A
under T mekenes] be colour of mekenys A, mirknes Ht as]
at is A 14 man] person A ] lowe]...and] preysith
himselве in speche T ] lowe] lowethe hym P₁ and meke]
bering] countenance A to...loweliche(15)] and inwardly
thinketh be contrari A 15 holde] bolde Mg meke and
loweliche] rev. P₂ also seme] rev. H₁BBaCP₁, also it seme
Mg in] to H₁ men] om. Ca, a man W 17 to him] hym
CaT, rev. Ht but] and A or ellis] om. Mg 18 ellis]
for because A for he] om. R for] om. H₁TP₃P₂W
wreke] weke Mg on] in T, upon Pz 19 skil] cause AW


om. C to:] unto H1, om. CaT 22 seip] seip bus P1W
Cunning1] kunnynge it is S, om. PzW and...] is] it is and an
Cunning2] knowynge RBaCD, discrecyon T, om. Pz it is] om.
S it] om. H2 23 vices1] vyses clerly f tends T
Ventes1] vertues 'asondur' D albeit] howse C, howf itt be so
Ca vices2] pat vicis ACaP1PzW 24 contrarius] to
Contrarius A be] pat be S 25 be1] om. TD be2] om.
Mg 26 Perfore] Panne Pz loute vertues] so sad be 'in'
Vertue Ca sadlii gladliche Mg, om. Pz wiopoute] wip
CMg 27 vices] of vyses H1H2Ba so...kepe] pis is P1
so] om. H2 maist] maiste by our lordis grace A 28 point]
Articul A of1...loue] om. P1 pis dege of] om. Pz
Chapter L

How... custum] om. HtCDMg. how] the seconde is W dispise]
hate AW al] al maner Pz 1 point] om. SC, articul A
CaT 3 y rede] sent austine sethe A so2] om. Ca 4
custome A ful] wel Ba, but Pz 5 pat1] om. T 6 it]
T schewe] ‘to’ shewe A, to schew T here] al hire Pz
7 wrecchednes] wyckednes W alle] om. ACCaT, telle Ht
men] persons A eny] om. Ba 8 suche] which HtRA, this and
suche W usage] yuele usage HtRBACDMg, euille custom A
anoPer] be same A, an BaCaTPz holi] om. A seip] sethe
this A sinne] pat synne A, om. Mg 9 comip... use] resteth
so in us A so in] into CT so] om. Mg use] usage Ht,
us Pz a] om. Mg liking] a lykyng HtRABACDMgW, the
lykyng T 10 be ful feynteliche] ful fayntly be W ful]
ry3t R, om. TPz for] when any temptacion cometh apon us for
A a] a man by A 11 is] is onis A into] in
HtHtRBAcTDHtMgPzPzW to1] so' to A it] he T not]
not ‘yet--’ D 13 and] ne Pz into] to CaTHt clene
lif] grace A, clennes of lyfe CaTHt he] it R 14 arise]
rise HtRSABAcTDHtMgPzPzW slideP and falleP] rev. R, stondiP
and falliP S ayen] adoun R, adowne ayen ‘thoro custum’ D,
adoun ayen Mg] pus] pis HtHtRSABAcTDHtMgPzPzW, thy T 15
place] place also A per be pat] om. Pz 16 here] om.
CaTPzW but] ‘but thay wyl tak no payn tharyn’ D
for...as2] om. A 17 closed] so closid in A in] in synne
T . prison] proof P2  þei\`that` þei A, þe Ht  come\]
om. H1  18 of\] from H2BaCaHtMgP1W, for TP2  wycked] yuel
C  liuing\] lyvynge `wi\powt greet payn` D  to\] in Ba  y
rede\] drede Md  19 him not\] nat hym `noght` T  not to\] to
no C  to\] to gete P2  his\] om. T  yonge\] 3outhe
Ca  20 cunne\] mowe to H1, om. CaT, cunne to D, can Mg, come
P1  wistonde\] undirstonde Ba  vices\] om. A  whan...to\]
in R, in his P1W  elder\] and eldur A, eld C, old P1P2
thus\] þan þus C  21 Pat\] om. THt  used\] om. T  in eny\]
to ony P2  be\] om. R  it\] hit aftirwarde A, om. MgP2
but\] but if P2  þou leue\] if þou wi\pstande A  sinne\] of
synne BaCaT  23 power\] powerer P2  þis\] om. H1RBaCDMgP2,
þi `lorde` A  therfore\] and þerfor C  24 wistonde\]
wi\pstonde and fle C  manere\] maner of H1BaCCaT  tak\] bi
ware take A  in\] into H2CaTDHtMg  25 point of þis\] om.
P2  of\...loue\] om. P1
Chapter X

How...sinne] om. H:CDMg how] the thyrde is W little
Ba, lightly Ca sinne] synne be it never so litulle ACaT,
sinne be it neuer so lytell in the thyrde degre of loue be fyue
poyntes stedfast loue W 1 the] capitulum 12 þe Ca point] articul A sinne] no synne T 2 as þus] om. H:RMg
whatevery sinne] om. RMg, what synne euer P it be] rev.
RC charge] charge þou P drede W 3 discreetly W litel H:RSATDMg 4 y rede] sent austine
sethe A what] whenne Ba man] man þat W taking of
CaTP ofte] ofte as he takeþ H:C, eras. D, aftir Mg
nedeþ] nedeþe ‘so ofte’ A þat man] he C, also oft tyme þat
man Ca, so ofte that man T god] to god Ca 6 men] a man
P ful] om. R, a CaTHt, wel Pþis...austin(7)] saynt
austyn þis holy clerk CaT 7 clerk] man H:W no] ‘not a’
A, not Mg 8 as þ] as moche T uche] al R 9 as] om. S,
‘then’ as A þerinþ] þere H eche...þerinþ] om.
RCaTP 10 þatþ] þis skyl P and þatþ] yt H, which R,
and yt Ca, þerin oftyn and þat P 11 ful] om. H:z, wel P
neuere so litil and not for to settyn P seet not] rev. T,
nat Ht litel] li3t S also] for as þe same clerk seiþ
P venial] suche venyalle H: be] for be A 13 beþ]
owe P to] for-to C beþ] om. TP as] and P þe
same clerk] syent augustyn H:z, he P 14 scheweþ] seyeþ and
scheweþ H:Ca litel] smale C þei] þer H:RBaCDMgPþP
15 euyr] neuer H:H:RABAACCaTDHTMgPþPÆW fle] sle
MdH:BaDHtPþPÆW, flo Ca do] case Ca 16 greynes] greytys
Chapter N

How...desir] om. H:SCDMg how] the fyrste is W al] om. Htp? desir] desire capitulum 13 Ca 1 point] articul A is] of þese fyue þat y spake of ys H: 2 desir þou] om. B þou...desir(3)] om. RDMg maist] canste A loue stedfastliche] stedfastlye 'loue' B stedfastliche] stedfastelye god H:; god stedfastlich H:CaTHt, hym parfi3tly and stedfastli A but] but yf H:B loue?] loue hym H:AHt, loue hym but thou loue him T 3 it...desire] om. R it] om. Ca to] for-to C 4 for] and þat yt be for H: þou] þat þou H:RSABBaCCaTÐHtMgW to] unto H: god] hym H:AC, almy3ty god Mg 5 y rede] sente austyne sethe A man] man or woman T 6 hap] þat hapþe AC a] that T albeit] alle be yt þat H:AB, alþouþe C, þof it so be þat Ca, þow P? not] 'nat' it H: þe] om. T tonge] mowthe A, his tung Cpq he...herd(10)] yette þe intente of his desire inwarde in his thouht callethe and prayethe to almi3t god as opyn as and he openyd his briste to synne and calle unto hym wiþ lowde voyse as wytnissethe þe prophete dauethe in psalmo rehersynge þes wordis meditacione cordis mei et in conspicuum tuo semper þat is to sey euery privy thouht of my harte is euer opyn to þe si3t and knolege of almi3t god then this to loue almi3t god wiþ alle þi desire thow maiste lerne of þe holy mary mawdelyne of whom thes wordes bethe rehersed in her lif ardens et cor meum videre dominum meum that is sey my harte is fuler of burnynge love and alle my hole desire is to haue þe fruicion and presence of my swete savyour and spowse criste ihesu A 7 wiþ] in C his] the tonge of his W he] om. P1W. no3t desireþ] rev. P1P2 8 howeuir...ouutward] how he every loue god whateuer he do outwarde to oure syght T howeuir he] how he euir Ht howeuir]
howsoever Ca to...outward] outward to our syght B
ourel] out R 9 a] om. H 10 to-fore] in the syght of
B wiche] for whan T suche] pis A 11 y rede also]
spekepe sente austyne and sethe A pe] that pe A pat] pe
A, that pe TMgpz loue] loue Md lackepe...encressid(15)]
of a thynge tendurly loved lastethe and if then the same thynge be
differed the more ferventur is pe love of hym that abideth the hit
12 pe] pat R is his] it is P1 his] om. Ba, the T
wiche] the whiche B, yf T abidepe he abydep H1SBPz
13 streinpe] pe strenkpe H2 desiringe loue] desyre this loue
pis acordepe] pe confirmacoun of pe same thynge rehersethe
A 16 and sei] in pis wyse A sei] sei pat P2
holi...abidyng] alle po pat bethe pe trewe spowsis and loverse of
owre blessed savyour criste pat lovethe hym tendurly wi alle per
desir they may not be wery of per burnynge love A holi how
B wexe] vexe H2 17 for...abiding] om. R
wher...desir(18)] when suche holy desiris faynteth and extinctethe
by pe taryynge and bydynge of hit then in suche a person it
aperethe pat he is no trewe louer but varieth and waveretheto
and fro as redis pat growepe by a watur side for pei wille bowe to
and fro wi every litul piffe of wynde pat comethe by them for if
pi spouse ihesus differre pe thynke how it is to preue pi
stedfaste loue for but if pou be preued stedfaste pou canste neuer
wynne pe crowne of ioye A 18 thus...desir(19)] loue wi suche
desir then pi moste swetteste spouse ihesus A, om. Ba loue]
louyst pou Pz 19 desir] hert and piene desire C so] then
articulle A of...loue(20)] om. P1 pis...of(20)] om. T
Chapter 0

Chapter P

How...dedis] om. H:CDMg how] the thyrde is W up] upon
SABW, in CaTP: oper] om. Pz 1 pou] pat pou Pz up]
uppon H:ABDW, in CaT 2 oper] om. Ca what man] for he
A what] that H: man] man or wommann T sinneP] pat
and if Ba sinne] synne wilfulli A up] upon H:ABCaTW
4 goodnes] gode dedes AP2 wilfulliche] om. A pou thow
that B sinnest] synnest pan R so] and so H:C, om. A
pat] in pat H:H:RSBbACaDHTMgPzPzW, pat it sheweP A, in that that
T not] nat pi god C 5 also y rede] I reede also Pz
ful] right B, wel Pz, om. Pz 6 vertues] vertuis 'geue him'
gretz2] om. Pz to] for-to PzW up] uppon H:ABCaTW 8
for] and AB be] he Mg vertues or goodnes] good vertues
R vertues] good vertues Ba or goodnes] geue unto 'the by
grace yette' A or] or of Ba 9 god] god'nes' D pou
vertues] togedur A pou pi C, pe DMg, om. Pz
more...goodnes(11)] om. T 10 pou maist] rev. RRbaCW, canste
pou A displesel to displesel H:RABPz, dispise CaHt 11
whiche] pe whiche ABa biginner] pe beginner B yeuer]
eendere BaCaMg alle] al Pyng and of al R 12 perfore] om.
H: 13 up] uppon H:AMgW, in CaT oper] om. R, pi Ht
suche] whiche Ht also...nedful(14)] it is nedful also C
acceptable] acceptabeler A pou] pat pou H:H:SABCaHTW 15
pe] om. C coupable...be] pou shalt be blamid A coupable
gylty H: yif] yf that W 16 a3ein in sinne] in sinne
a3ene H:CaTHT in sinne] to synne canc. A in] to H:, into
CW and...liuing] om. R into] in Ba, turne to T pou
hast] þou maiste take A 17 ensample] an ensample CT
ferst fulfilled] rev. W  ferst] om. AB  18 his] þerfor his
AW þe] om. T  when] whan that W  19 y rede] sent
Austine seþe A þat] om. C  it] þer CaT, om. HT a]
but a W slider] slithir H², perlus A, lither BCCaT, super Ba,
fulle unsyker D  wer...sinneþ(20)] om. P²  wer] when
AT 20 a man] he Mg in] upon W  trist] hope B
T  neiþer...ne(21)] noþer he leuythe noþir he T  21 loueþ
ne dredeþ] he dredeþe ne louiþe R  loueþ] he loueþ H²H²P²
ne dredeþ god] god ne drediþ C  god¹] om. Ba  we] if we A,
yf that we W  loue...god²] loue him and drem him C  loue
and drede] rev. H¹RSBBaDMg to] after H¹  22 cunning]
conynyng or knowynge W  more] nouȝt HT  spedful] surere
A  23 to] for-to W  to drede welle] welle to dre H¹
triste] crist R  24 profitable] prophetabler A  a] 'to' a
A  holde] to holde H¹H¹SABCCaTHtP²P²W  feble and lowe]
rev. P¹  feble] more canc. febul A, moore feble Ba  þan]
þen to H¹SADMgW, þan for-to P²  25 for] þen for A  falle]
'to' fallyn P²W  26 take...þan] and take wiseli hede A
god] that god W  and] om. P¹  27 mekeliche] myldely H¹,
alweijs mekeli A  continuans] gude continuaunce Ca  do]
neuer do A, to do Ca  up] upon H¹ABCa, in T  28 goodnes]
goode dedis H¹SABCaP¹P²W  þus...loue(29)] þis is for þe þrid
P¹  kepel] þen kepe A  29 point of þis] om. B  degree]
þirde degre A
Chapter Q

How...wil] om. H:C:DMg . how] the fourth is W so] om. W
for to] to haue Pz for] by T to] no A, om. BCa,
none W feruent] ouerferuent B will] will wille capitulum 16
Ca 1 <pou] pat <pou CaT <p>] piself AT 2 for] thorow
Ca, 'thoro feblenis of bodi' wiD, to haue a MgPz, om. W
to] no A, om. Ca to kepe pis] to pis rewleyng Ca
Pz to] for-to C, om. Pz as <pus] for A, and <pus BaHt, and
Ca 4 so muche] swylke Ca or wakinge A, by wakynge T
oper] or other H:H:jRSBCaDHtMgPzPzW, or ani oper A, or ellis
R 6 to travaile] no longur to labur A, om. Ba to] for-to
C 7 gret] feruent nor so grete ABDMg 8 maner] maner of
wyse A, wise Pz abide] abide and continue A 9 be war]
before beware Mg 10 uppon] up H:DHtPzPzW, aftur A take]
and take BaC upponz] up R 11 not <p> rev. H:RBaDHt, <p
Mg or women] om. T or] and ABMg of] in C 12
liuinge] selfe A bi] to Pz faile] falle BaCHt <poru]
for Pz 14 endeles] heigh Pz 15 heuene-blis] heuenes blis
H:W to] to the W <poru] be C 16 of] om. RC
hes som sterith tyme T unpafit] perfite Mg 19 to] and to
H:CPz, 'and so' to A, om. MgW 20 in] om. Ca, and Pz <pat]
om. DMg when] om. Ca his] her H: 21 biginne]<p>
gynnip] C to] for-to Pz eyper] oper ACaPz, or T:Mg
he] <pey H: most] bus Ca hez] <pey H: 22 bigonne so
foliliche] so folyly begunne C so foliliche] om. T 23
oure] þat oure Pz wicked] wyli Ba 25 spedful] wikked R.,
soteler A gyn] engyne BW drawe] wipdrawe A god]
almi3ti god A, our god B 26 oure] mannes W make] to make
H:RABCaPz, take W ous] om. Mg bi] þorw Pz liue]
loue W 27 as...bfore] om. C 28 bfore] to-fore R
for-to] to H:BaCaT wakinges] and wakyngis C 29 oPer]
suche oPer A, om. Ht mi3t] myght and power B to þe
þerfore] þerfore to þe RW to] þo H1 30 reule] þinke
C faile] falle RC 31 for to] to haue Pz to] to be
H1, no A, ouer B þan...loue(32)] þis is þe ferþe point
Pz þan] so H1, om. Ba þou maist] rev. BC ferþe]
fyfte Ba
Chapter R

How...temptaciones] om. HiCDMg how] the fyfte is W
falle] leve þi gude lifyng CaTW herte] om. W for?] for
T þi] þat R 2 liuing] leuynge falle T for] for 'no'
A ne] eiþer Hi, þen Ca bi] for H+A temptacions] no
temptacions A wel þis point] þis poynte welle H 3
nedful] nede Ba a2] om. CaTDHTMg 4 men] om. HiRBaCDMg,
men and wymmen T whan] þat when ACPz eny] eny manere
R 5 heuynes] heuynesse fallith to hem T, hevy hevynesse
D whan] om. RCaT, whan that W grucching] greet þinge
Ca] trauaile] strengthe T and] and so A 8 liuing]
'dedis' Md suche] þerby suche A men] folke H1, pepul A,
men and wymmen T stable] stedfast H2CaHt, stedfastnes yn T,
stable ne stedfast W 9 suffre] for B 10 ne?] ne no
C chaunce] chaunce 'not' Md, to chaunce SCT, nor chaunge not
A, ne chaunte W þi trauaile ne] om. C ne?] neþer HiD,
þen Ca þe seruyce] thy seruyce and loue W 11 hied] good
hede H1 of?] to HiRABBaCDMg, of to T, also of Pz almi3ti
þat] whiche HiRDMg, þe whiche Ba, þat schal be saued þat C
to] into H2SABDHtMgPz, unto CaTW 13 þou hast] rev. B
ensaunple] an ensaumple DMg 14 wiche] þe whiche ABA
neuer wolde] rev. H2SABTDHTMgPz, neuer more wold Ca 15 þe]
om. Pz persecucioin] parfeccion T 16 to] unto A
þerfore] þerof Ca and...mekeliche(19)] om. Mg and] om.
B, ne CPzW leuue] loue D 19 mekeliche] me D 20
albeit] alle þou3 yt be so þat H1, be it R, thoughe it be so þat
B, þou þe C, all Ca, albeit þat P1P2W 21 in] om. H1 wiel]
D þe1] þe to A him2...lerne(36)] and þe for-to teche þe for-to lerne canc. A him2] om. B for-to] to Ca þe2]
strengur and strengur A more] om. H, the more W strong]
strengthe T 41 in] schall be in the T ßus] this T
taak] that thou take T hede] good heede H+=Mg 42 for] for
45 here...loue(60)] om. C here...pointes] om. H+SDMg
here] thus R declared...mater] shortly declared the mater
BW schortliche ße mater] ße matier schortlich H²ACaTHt
AP² 46 thus...leuing(55)] om. T thus] and thus B
ben] scortly be R ßridde] thre Ca 47 in] ßus in Mg
to] for-to W do] om. Mg god] almyghty god W 49 to]
for-to W ße] om. MdSBA 50 to wiþstonde fulliche] fully
to withstande W fulliche] strongli A sinne] of synne
H+SBA 51 to do for] for-to do W to] om. Ca for]
apon AW, in Mg, up P¹ dedis] werkes P¹ in] om. H¹
poynit R 53 ta3t and] om. C to] for-to P²W to²]
for-to W 55 yf] and yf T ßus] om. T fiue] ßyße
Md pointes] om. R, poyntes for seid now laste T ßan ßou
Ca whiche] ße whiche AB 57 to god] om. T to] of
H²RSABBaCaTHtMgP¹P²W 59 encres] excercyse A li³tliche
haue] growe to A, com and haue lyghtly CaTHt haue] come to
DMgW
Chapter S

22 pis] his RCW most] om. H
 23 hestis] commundementes
W yif] for if ABA C knowe] mowe knowe H, om. Ca
 24 haue] om. Mg bisied] bysyed him H RABCTDMgP1P2, bysied pan
Ca, laboured hym W to come ] perto] per to com Ca to]
for-to C come] haue comme RAC P now] om. C panne]
siben P1 it] sibe hit TW so we] sope for-to AB so]
on. CaHt we] om. R 25 wel...we2 it well that it is
moost parfyt loue we must nedeful loue and it W so we moste]
we moste so S, nedis muste we A, nedes us most B, so pate we moste
Ht so we] rev. H H so] om. CT moste] bus Ca
loue] loue hym AB it is] om. R, and 'therfor' it is A, and
that is B nedful] fulle needfulle H, neseri A we2] pate
we SABaTMgP2 suche a seker(26)] a rey W 26 seker wey]
sikirnes H, wey of sekurnes T] ben] lyuen H wole] we
may wel R euene] om. R 27 pate] be CaTHt 28 seker]
surer A] is] ys pere H Mg W, is 'ther' A, pere es CaT in
pis world] om. H in] om. C pan...of] and pate may wele
be cleped most R be...loue(29)] to loue parfytely H 29
wherfore...loue(31)] and that thou may come be more shortly to
parfyt loue I counsell the to haue this ferthe of a degre of loue
T pate] be 'then' A pis] be CMg 30 wiche] be whiche
H ABA pate...loue(31)] om. P1 pate] we W 31 be] pate
H D, more Ca, om. HTW parfit1] mooste parfy3te
H R R SABBaC D Mg 32 to] for-to C 33 in...loue] he loue
hym parfytly P2 34 pate] om. C, pes Mg 35 in pis world]
T pis] be Ca many] many men T per be] be pere of
H trowe] trowe pate P2 39 pote...loue] that hathe this
parfyt loue but 'thorow be 3yft of god' T pate] om. P2
but] and H A yif] set P2 it] pate A 40 pate] om. R,
hit is A ful] om. H P W to1] for-to C to2] unto
yif...parfiteliche] om. MgP\(^1\) loue] leue R parfiteliche]
parfit lyf R 62 liue...and] and \(\dot{p}\)us R liue] lerne A
62 \(\dot{p}\)us] wel this A 64 it] as yt H\(\ddot{R}\)ABBaCCaMgP\(^1\)P\(^2\)W ful]
wel P\(^1\) sodeynliche] so sodanly CaTHt\(\ddot{w}\) 65 suche] swylk
Ca liuing] loue P\(^1\)W to] of BaT \(\dot{p}\)o] \(\dot{p}\)e
H\(\ddot{R}\)RSBCaCaTHt\(\ddot{m}\)g, om. Ba 66 whiche] \(\dot{p}\)e whiche A before]
to-fore Ba to liue] om. R, to loue AP\(^1\) 67 ferste]
begynninge AB and...furst] om. Mg from...clyme] clyme
from \(\dot{p}\)e firste P\(^1\) up] om. H\(^1\), in C 68 from...to] and
H\(^1\) from] and from BaW yif] \(\dot{p}\)an \(\dot{p}\)at H\(^1\) 69 uppon] on
R, om. RC, in AB, and sette upon P\(^2\) come] ‘then come’ A
to] upe to H\(\ddot{R}\)ABBaCCaTDHtMgP\(^2\) \(\dot{p}\)e\(^2\)] om. Ca 70 wher]
wherein A yif...parfeccion] om. H\(^2\), and if \(\dot{p}\)ou wilt ‘come to
this’ parfeccion A 71 schalt] muste A loue] lyue
CCaTP\(^1\)W bigyn] if \(\dot{p}\)ou lyf parfitely begynne Ca, ‘if \(\dot{p}\)ou wilt
lyue parfytlych’ bygynne T \(\dot{p}\)e] om. RB degre] \(\dot{p}\)e degre
S 72 encrese] so encrese C loue and vertuis] vertues and
some in loue Mg, rev. P\(^2\) yif] tille A wolt] om. A
BC 74 summe...vertuis\(^2\)] om. Mg summe] and summe P\(^2\)
some] om. P\(^1\) 75 ben] sene to be P\(^1\) of god] om. Mg
76 to] for-to C 77 is not yet] yhit is not B is] nys
Ht not] om. Md yet] ry\(\ddot{t}\) Ht \(\dot{p}\)ou] in \(\dot{p}\)at \(\dot{p}\)ou A
most] bus Ca 78 nursche] norysche H\(\ddot{R}\)ABBaCCaTD\(\dot{m}\)gP\(^1\)W, nurche
H\(\ddot{R}\) \(\dot{p}\)at] hit A wil] om. H\(^1\), welle ABa nurshed]
norysched H\(\ddot{R}\)ABBaCCaTD\(\dot{m}\)gP\(^1\)W, nurched H\(^2\) wexe] were Mg 79
ful] om. R \(\dot{p}\)an \(\dot{p}\)eran R it is] rev. SACaTP\(^1\)P\(^2\) 80
no] a H\(^1\) be sodenliche] rev. DMg sodenliche] so sodenly
CaTHt an hie] so high CaTW, any Mg 81 degre] a degre
CaTW every man] he H\(^1\), euer ilk man Ca in] of A 82
whiche...loue] om. A most] \(\dot{p}\)ou most Md, and if he desire to
cum to parfacion he must A, bus Ca, he moste T, they must W

pe] om. B lowest] lowere R 83 he] tou Md, they W an
hie] any Mg an] so T, om. Pz 84 thus] this A
goode...be] om. C whefer] where RD, whefer of thes 'to' A,
whethir of pis B be] om. D 85 vertues] al vertues C
pan Ca till] to Ca stabled parfitliche] rev. HtPzW
stabled] stabully and A 87 and] om. Pz tou] pat tou
DMGp2PzW 88 be] and be HiBa, to be RATW, om. Mg
in...priours] and deuout in prayers W priours] 'fastyng
and' prayers D stonde strongliche] om. T strongliche]
stronge in deuowte prayers Ca 89 be] also be Hi in;
a3ens Pz stable] stable the and T 90 perseueraunte
perseueraunte W tou] if tou C liue parfitliche] may
parfitely lyf CaT liue] maist leue ADMg, loue BaPz come]
to come A 91 of] at C hem] suche persons A pat] to
Md seet] sett but T 92 pei] pat pei CW kepel caree
A to] om. H2RSCaDHtMGP2Pz 93 to] om. RBMg be] om.
Ht leest] left H2, the lest T or...heuene(94)] om.
H1 come] to come B pe] po Ca 94 many...wordis] pe
wordys of myche peple H1 and...wordis(95)] om. B ben?
om. H1 95 y] pei Mg warne] ward C what] pat what
BaCPz haue] pat haue RABaT not] no D 96 here] or R,
there D wip] peines] yn T wip] wip pe H1, wip bittur
T 98 or...parfit(99)] om. Pz come] go Ba into] to
CaPzW 99 but] but yf HiBa he] but he T parfit
'veri' parfit3t A 100 be] but Md perfore] om. HiA
HiP1 102 penk] thynke wyseli A pis] pat this ABPz
103 pe...world] eras. D pe] and pe Ca pez] om.
euermore CaTP\^z during] lastynge P\^iW and\^1 and \^penke on
H\^1, om. Mg \^penk\] and \^penke H\^1 ri\^3t\] \^pat as ry\^3te H\^1, \^pat
ri\^3tte BaP\^z 106 ful of merci\] mercyful P\^z pite\] ful of
pitee P\^z he...domys\] in his domys he is rightful P\^z in
his domys\] and hidous P\^z his\] om. Mg 107 ofte\] contynuly
P\^z in\] on RBTDmP\^z, of CaP\^z to\] in C 108 \^pou\] \^pat
\^pou P\^z wexe\] be C, wer Mg so\] om. ABP\^iW 109
wi\^pstonde so\] rev. H\^1 so\] om. BaCaTDHTmG \^pat\] so \^pat
DMg a\] am. Ba 110 a\] am. \^hiP^2 whan\] and when A
hap\] so\] rev. TP\^1 so\] om. ABMgp\^z \^pat\] so \^pat ABMg, than
T, \^pat \^pou canc. 'than' D 111 conne\] om. C him\] am.
H\^2SAB, god CaTHt a\^1\] om. \^hiCa a\^2 \] om. \^hiR 112 be
to\] rev. H\^1, be for-to W whiche...parfite\] om. A whiche\]
\^pat C parfite\] profit MdP\^2, parfite loue B 113 euirmore\]
om. R, euere P\^z in\] and in H\^1, and D 114 euermore\] euere
R, and euermore A, om. T to\] om. Mg 115 but\] but yf
H\^1AB sumwhat\] om. B loue\] om. Ht 116 him\] am.
C here\] om. R merciful\] \^pat is merciful A, 'ys'
mercyfulle D \^pe\] om. T 117 marie\] seynt marie R 118
here\] here in \^pis lijf Ba joyful and\] ioye of A 119
wer\] where as A 120 amen\] om. P\^z 121 her...loue(122)]
om. \^hiCDMg rehersed\] declarede P\^1 122 parfeccion \^pe
parfeccion Ca what\] wi\^p what A vertuis...loue\] vertu is
R 123 \^pis\] \^pe \^hiCaTHt fer\^pe\] fyrste H\^1 124 at\] om.
H\^1 a\] \^pe Ca, om. TDgP^z 125 desire to\] wolt C haue\]
haue and to come to H\^1 hie\] hi\^3er Mg 126 wolt\] desire to
P\^z \^pis\] \^pe \^hiCTgP^z most\] bus Ca 127 mowe\] om.
ABaW come] om. D to) to be Ht 128 and...pointes]
om. R alle] om. C, also T 129 whiche...be] om. Pz
ūnekep ūese fuye ben Pz medful] needfulle
Pz...and] om. Mg kepel) to kepe H, om. Ca 131
schal...dede] ony good dede shall W bygynne] do R to) to
haue a] be of Pz is] om. Pz 133 be] om. Mg deuout]
manere DMg Pat] how T 135 be] schalt be T in] in
all temptacions and T fifPe] fyfte poynthe T is] om.
A 136 pointes] dedes B spak] spak of Pz before]
H: ūor] be PzW to] om. Mg 139 eche of] om. R,
ilkon of Ca 140 to writen] om. C for...be] om. DMg
ūat...dedis(141)] to pepul[e of gode wille hevene is ordeyned
A ūat] itt Ca most be] is most R, bus be Ca be] be
ūe H:CaT and ending] om. H:Z, and ūe endeyng Ca
Chapter T

C litel] lytyl wor[be H\textsuperscript{1} 17 or] or ellis DMg mede] mede wynne\textsuperscript{2} A non] nei\textsuperscript{2} per H\textsuperscript{2} feruent] feruent wil H\textsuperscript{2}\textsuperscript{3} SABCaT wil] om. T for\textsuperscript{2}] and for A, 'pat wyl tak no payn to be good' for D 18 wille\textsuperscript{2} desyreth W more] om. W traual[lab A, travaile 'or payn' D he] hit T 19 \textit{pat}] om. T good\textsuperscript{2} om. R passe] 'to' passe S, to passe C greltle\textit{i}c\textit{e}] gre\textit{tel}i hym so A 20 to\textsuperscript{1}] om. CaT dede] om. A but] and Ba 21 performe...and(22)] do good dede but what tyme he H\textsuperscript{1} pat\textsuperscript{1}] \textit{be} CaHTp\textsuperscript{1} pat\textsuperscript{3}] om. CD\textit{MgPz\textsuperscript{2}W}, at Ca wille\textsuperscript{2} desyreth W 22 and] in A bisie\textsuperscript{2}...good] canc. A bisie\textsuperscript{2} him] om. Ba do] be R 23 ne] he B may not] om. T not] om. H\textsuperscript{1}Ba in dede\textsuperscript{2} om. DMg dede] dede 3ut that good will stondith as for dede byfor\textsuperscript{2}e god T yet] hit Mg \textit{per is}] \textit{per is} \textit{pere H\textsuperscript{1}}, rev. RBaCD\textit{MgPz\textsuperscript{2}W} 24 wilty] om. R a\textsuperscript{2}...and\textsuperscript{2}] om. Ht a\textsuperscript{2} om. H\textsuperscript{1} wil\textsuperscript{2} om. C as y\textsuperscript{2} a Ca as] om. W a\textsuperscript{3} om. CaT medful\textsuperscript{2} medeful \textit{wil Pz\textsuperscript{1}W} 25 \textit{pat}] om. Ht, \textit{panne Pz} man] man or womman T wille\textsuperscript{2} desyreth W to] om. CaT to do] do\textit{pe} \textit{Perto R} 26 \textit{perwi\textsuperscript{2}Perto CPz\textsuperscript{2}W}, trewly T bisie\textsuperscript{2} he besie\textsuperscript{2} H\textsuperscript{2} \textit{wil]} good wille C 27 \textit{pat}] but Mg and...wil(28)] om. MD\textit{HzSABCaHTMgPzPz\textsuperscript{2}W, and D 28 albeit\textsuperscript{2}] om. C \textit{pou}] \textit{pou\textsuperscript{3} he RBa suche]} \textit{bus R, \textit{pere Ba, Pa\textsuperscript{2}e Pow C yet]} hit Mg \textit{pat wil acountid(29)] acountyd pat wylle H\textsuperscript{1} 29 acountid but litel] but litel acounted Pz\textsuperscript{1}W hauyn\textsuperscript{2}g] as hauynge H\textsuperscript{1} a] om. R gret...wil(30)] strong \textit{wil and a grete Pz 30 and}] om. RCa a] om. H\textsuperscript{2}\textsuperscript{3}RS\textsuperscript{2}CaHTPz\textsuperscript{2}W what time\textsuperscript{2}] whanne C 31 so feruentliche ywilled\textsuperscript{2}] be aferuent wyl Pz \textit{pou hast\textsuperscript{2}]} rev. B gret] feruent R 32 \textit{pat of}] \textit{pan H\textsuperscript{1}, rev. H\textsuperscript{2}, \textit{pat A, of CaTHt 33 to}] om. CaT whan...dede(34)] om. T performe\textsuperscript{2} ha\textsuperscript{2} performed Pz 34 said] om. R, saide 'then' A so\textsuperscript{2}e\textsuperscript{2}lich\textsuperscript{2}e]
whiche] that APz, be whiche Ba hast] arte of A 107 what] whatsoever APz 108 and...will] om. C at] after Hs
Pz spedful and nedful] rev. C be...loue(112)] to eche
man Pat wil come to parfite loue of god C be for-to] be to B, for be to CaTD, to be for-to Pz 111 wil] good wil W to]
for-to MgPz conne] lerne to loue A, om. BW, kun for-to Pz and...loue(112)] om. CaT wilz] om. RW 112 a] om.
R wil] om. ABPz then] om. then Pz then] om. to] to 'a' D, to more Pz 113 but] om. W now] om. Ht perauenture]
percas T trauailest] arte travelid AB, has traueled CaT 114 wolt] be wol Pz or] and C sumtimel somtyme thus T
ABPz, wel Pz to] unto Pz 118 answere] answeryn and seyn Pz 119 wilz] om. Ht schalt not] hast no R 120 be
T, y doo it Pz hadde] om. T pus] om. C 125 wille
wolde do MgPz and] om. T but] 'for to do' but A 126
hem] þem in dede A, it B for] because of þe unquietenise and
A albeit] þauþe CPz, al of Ca 127 hem] it B eny]
om. Mg 128 þat] þerfore þat R, þat þerfor C scholde
RC 130 for] om. W good] om. P1 131 þe more] more
þerfore A, more BC his mede was] was his mede Pz for]
'and' for A skillis] causes W 132 þe] om. DMg
trauailous...sufferde] grete mekenis and paciense þat he hadde
A trauailous] trauayles D þat] whan P1, whiche Pz
whan...sore(133)] agaynes þe flesche so sore when he formede Ca,
a3enst the flesche full sore whan he fou3te so myghely a3enst the
flesche T, a3ens þe flesssh so sore whan he striued Ht whan]
þat P1 133 so] om. H2SAB ayeines] by T þe goodnes
A whiche] þe whiche A, þat C 135 he] sche T 136
C of] in A þi] þe R 137 dedes] dediis 'doynge'
A þou] þat it 'be' þou A defaut] þe faute Mg 138
not þerfore] rev. P1 so] se Ba, so þat DMg wil] 'good'
wil D 140 þi] þe CPz in] in þi AB, in 'good' D þe]
neiPer þe H1 deuyl] enemye Pz ne] nethir T þi2] om.
H1 141 flesche] flesshe ne þe worlde H1 maistri] þe
maystrye H1A ouer] of W þe2] om. H1 142 of] i- C,
in W mowe] ne mowe Ba to] to do T þou] if þou
APz 143 to1] þereto H1W, om. TPz wil] will therto TPz,
wil 'thereto' D ne] nor A þe1] om. H1 of] in H1
mowe] mow nat H2SABCCaTHtMgP1W, 'can' not D to2] om. R
144 god] a good BPz but] but if A to þi will þi wil
þerto RTPz, to þi wil 'thereto' D wil] gode wil AB, wil] þat
þe deuell may nott make þe to synne bot if þou putt to þi wille

Mg 147 to] for-to P  come to] om. Md god] almi3ti
god A but...god(149)] om. B but] but nowe H, then
A 149 wi}] bi A god] god 'therto' D [at]...good]

om. P [at] pe R 150 grace] grace of god C in'
preyer H me [inkeP] om. C, as me [inkeP P is] it is

Mg 151 perfor] om. H, perto R somewhat...write] I wil
write somewhat C y wol] rev. BaP, bi wil Mg
as...grace(152)] om. C 152 grace] grace nowe folwynge this
A
Chapter V

Here...preie] om. CDMg
here þou hast] om. ABTW þou hast]
scheweÞ nowe H', þou may se CaHt profit] parfyte W in]

om. Ca how] in what maner ABW preie] pray capitulum
vicesimum Ca 1 preier] preier me thinkeþe A and] is an
P", is W ben] canc. P", and is W most] þe moste A

T drawe] wynne A þe loue of] loue
H¿RSBBaCCaTDHtMgP₂W god] almi3ti god A, god 'þe example of
good cawsith goodnis and þe example of evylle cawsyth much evylle'
D 3 grace] þe grace H½A and½] om. H¿DHTp₁, it P₁ 4
putteÞ] puttes us Ca þe½] om. CaMg false] om. AB
deuyl] fende P₁W stabliþ] stablysseþ H½, strengthe T, stablyssshed W 5 man] a man H·H¿RSBaCCaTDHMp₂W god] owr
lord A 6 wakeÞ] awakiþ BaDMg ye fals] rev. S into]
in HTp₁W 7 ri3t] for ri3t A to] for CaTHtW schal]
om. Ca into] to P₂ batail] a batell Ca 8 haue] to
haue SACa, for-to haue P₂ armure and wepin] rev. C and
wepin] om. R spedful and nedful] rev. SCDMgP₁W and
nedful] om. Ca 9 nedful] meedfulle H½ man] man and
womman T to½] om. H¿RBCTDHtMg 10 of] wiþ A frelteel]
fragilite T what½] and what RABA bi] wiþ A, om. CMg
RBAcDMg ben euer] rev. DMg 12 god] god 'to haue þe more
myde' D, oure lord god P₁W 13 þerfore] and þerfor
H·RBaCDMg gregoriþ] austin gregori P₁ þe more] þe more
þat ADMg, þat þe more P₂ traualled] trobelid A 14 of]
or RSCaDMgP₂W, of the T, or wiþ P₁ nede we haue] nedeþ us to
P₁ 15 so...nedful(16)] om. C so] om. RP₂ þus] this
T 16 is½] is boþe P₂ spedful and nedful] rev. R
preiour also is] also praiers ben P, also prayer W  preiour
for preyer H:C also...rede] as I rede also is Ba also
is] rev. THt also] om. H:AC is...rede] I rede is H, as
y rede ys H:RSBDMgP:W 17 by] be RCTMgP, 18 acceptable]
yt ys acceptable H] 19 parfit] a parfy3te H sad] a
saade H, and BT and] verye H helpe] hele H, helpe
RABBaDW, om. P 21 is also] rev. H:RA also] om. BP], as
so T a] om. CaT nedful] medfulle H:CaT, very spedeful
A from] for H:RHT 22 from] for R pat] the T 23
whiche] be whiche A, pat Ba muche is] rev. APzW, is moost
B muche] om. CaTHt troublid] trauayled D, strobled
Pz some] sume mennys H, so men Ca 24 be] whiche ben
H:BaDMg, pat are CaP] 25 preier is also] also preyere is
RBaC also] om. ABT a nedful messager] nedful Pz
nedful] medefull CaT 26 holde] holde and kepe A
Pz stable] to stabyle T 28 of] pat haue Pz
some...conscience(29)] om. Mg 29 whiche] be whiche ABA
whiche...and] and arn swiche pat Pz troublid] trauailed
R po] thei ABA, that W 30 suche pat ben] om. Pz, they
that ben W pat] as RC to no] not to H:RDW, to do no
SAB good] good 'to good people be devel doth much trobell and
payne and to eville people hit ys joi and plesur' D, goodnesse
Pz 31 haue] whan H a] om. P bad] feble DMg
sumwhat] sumdelle DMg, what Ht ben] are pai Ca 32 po]
om. Ht pat] as RC ben sumdel] somwhatte are Ca, ben
somwhat TW, ben in party DMg, ben P euil] ille Ca men]
om. BaDMg or...euil(33)] om. T 33 euil] euil men AB
haue] also haue C good] a gode ABCa whiche] 'the' whiche
A, and W ben also] rev. ABMgW 34 pei] om. W pat
liuen] as ben C pat] as W 35 pe conscience] he Mg
yt mowe pe H1, and pe RABCaT] rapere] 'the' rapere D] to;
om. H1PzW, for-to P2] to2] to-fore Mg, in P2] 40 wi¢ him]
to haue wi¢ hym H1, wethe A, wi¢ B, haue wi¢ him P1, for-to haue
CaTHT] peat...sei] om. R, peat oon is P2] stedfast] 'wi¢'
stedfast A] and] and peat ope r is P2] 42 he] and H1CW, thei
A] 43 swifeteliche] quykelye H1, wrightly Ca, om. Mg, fast
W] he] pei A, and CW] entre¢] entre¢ in H1, entreth pe
A] eny] om. TP2] 44 for¢] and for¢pe H1Ba, for RCMgPzW
pe] peat H1BaCTDMg] so] peat ys so H1, om. ACA, that is T
and] and of CTPz] 48 into] to Ht] peat] pe H1DMgW
poru...soule(49)] om. R] 49 peat] om. T] whan] and whan
H1BaC] loue] good loue H1] pe] pi A, peat CPzW, pis Ca
50 make¢] mas Ca] al] yt H1, full Ca, pe soule ful P2
was] was to-fore H1, was afor n P2] elenge and] om. P2
elenge] of lenge S, heu ACa] he2...heuene(60)] om. Mg
troubled to-fore and H1, and trobled P2] 52 peat2] whiche
P2] 53 restored] restored azen H1, restorid 'agene' A
whan] and whan H1, peat whan C] peat...pe2(54)] peat ben H1
awey] and goon aweye H1, agayne CaTHT] and...crie] crying and
seyinge H1] biginne] pai begynne CaTHTW] alas alas] allas
allas allas CaT] 56 sorwe...ous] sorow is come to us and woo
that is that ys H:A, ping that is P: most) more
H: for pe] om. H:, to be Ca 75 and seip] seynge on his
wise P: an holi clerke] sente Isodur A ofte-sipes]
ofte-timis A 76 mony] 'to' meny A, to many B, om. C men]
'persons' A, om. B at here will] hire lustis P: for] but
A wol] om. AB hem] to hem A 77 pan] that R to]
for D, om. Mg more] be more A, 'be most' D helpe] help
H:SBCaTHt, merite A, heele Ba here] othur T, here owne D
so] so then A, and perfor C, so that TW 78 into] to CaT
his] godlys owne H: to] and to Ba 79 also acordep] rev.
H:RCaMg also] om. H:ABBaTPw no] 'that' no A
schold] schulde not H: 80 li3t] lytel BT hel god T
to...preie] that we pray to CP: we] he Ca after] before
T time] pe tyme CaT pe] that AB, that be CaTP: 81
passed] passid out CT from1] of T from2] oute off T
82 book] boke 'of lif' A trusteliche] truli AB hope]
triste and beleve A 83 that we aske] oure askyng P: aske]
woll aske T that2] that pat H:ABBaT 84 for] to CHtPw
pus] this A whateuer] what P: put...preiest(86)] om.
BCaT into] in H:RCHtP: 86 also] and also A whan]
whan that W 87 that...preie(88)] om. CaT thou schalt] rev.
RBP: 88 oper] alle othur as for thyselfe T, alle operere
DMg this...do] om. P: this] thus W skiles] causis
AW ferst] the firste P: 89 wil] be while Ba that] at
apostel(90)] be apostle seip Mg 90 apostel] apostel jamys H:, apostil seynt jamys P: uche...oper] for eche othur of you
T oper] of pat R 91 skill] cause AW is] is pis
on. Ca, where as W pus] pis A here...preie(94)] om.
CaIIt he preie resonablelich] it be resonable P2

this] b[ip R preiing] preyer RABBaCCaPzW is] be is R
AW wi] to haue A 133 is] comethe of A a] om.
CaTHt gret lowenes] mekenis A, gret e loue PzW 134 be]
om. T out] om. R from] of PzPzW pin1] be
CPz wi]...deuoci] om. R wi] and wi] Ba 138
preiel] to pray T bo] om. BPz, hem Ba, thee T bou] that
thou T 139 preiest] preieste for A worship to god] to
goddys worschippe H, worship to god ACaT, to be worship of god
B 140 anoon yherde] rev. P3 as y rede] us be holy
‘clerk Bede sethe that’ A 141 plese] pesith HzSBBaW
maner constraynid A what we] oure Pz we] he RT
askel] askyng P3 145 deuocion] prayer or deuocioun CaT
feruentliche desirel] rev. T 146 conne] om. R, come to T,
‘thus’ D god] of god T 147 loue] be luf of god CaPz
be luf ‘of god’ Ca 151 perfore] and perfor H to] om.
W and...hem2] om. BPz sunner] sinner Md, be sunner
HzACT, by somm manere R 152 is] hit is T
Chapter X

liue] om. H 18 that] be H tonC C W, that canc. be Ht
CaW of] om. Ba gret or litel] om. H, more or lesse
Pz or] oper R 20 litel] small B 21 whiche...be] om.
H, 'that bethe' A, that ben B whiche] be whiche Ba, whiche
suffice Mg, that W he] be T to] om. RCDHtMgPz 
Pz be] Ba, om. T 22 that] pat seruen pe deule and H, as PzW
yeue] be] 3euen H hem] hemselfe H to] to all maner
W lustis] lustynges W 23 likingel] to likyngges T
be] her H PzPz sol] om. Ca 24 do] folowe A his] be
deuels H stere] to styre HABBaC CaTDPzPz, for-to steryn
Pz euil] synne ABC 25 traule] 'eny' sterynge A 26
R wilfulliche to sinne] to synne wylfully H W 28 go
to-fore] bfore A, goon bfore BaCaD, they go before W 29
be] om. Mg temptacion] temptacions of be fende R, temptacion
of be finde 'come to them' A redier be] ben more redyere H,
ben redyere BaW fende] deuel C toz] is to BaCaPzW 30
temptel] tempte them ABaPzW, styre pam to temptacions Ca
sepen] and synthen W pan] om. CaT man] man is T
wiche] be whiche Ba 31 traualied] tempted traualied B
feling] seemple felyng C of oper auteurs(33)] om. C 33
auteurs] men auctors T be] be Mg of] and be H, of be
CaT 34 war...and] om. H raaper] be raaper H RAT
wipstone] to wipstone hem H, to withstone BT, 'to' withstone
D be] at H 35 some CaTHt overcome] to
overcome H be] om. CaT hool] om. B, holly be CaT
36 rede] rede also T oure...fende] the fende oure enemye
T oure] be Ba fende] deuel DMg, fende of helle Pz
whan] that when AB 37 folowe] to folowe HCCaPzW, 'to' folow
for] by T, *om. Ht* wolv *om. BCaP¹* ous] *om. DMgP¹*
and] or *RCaT* 38 ous] *om. CHt* fals] a fals
P² to] for-to *P²* 39 as] as of *H¹DMg*, of A 40
wordliche and flescheliche] fleshely or worldly *P¹*
and2...pou3tes] *om. MdH¹BaCaT* and2] or *P²* sumtime] som
B 41 whiche] be whiche *Ba* ful] wel *P¹*, *om. W*
greuous and perlous] rev. C eyper...perlous(44)] *om. P¹*
eyper] for *T* to] he wolle *H¹* 42 to haue*om. D* to]
om. H²BaTHtP²W a] *om. H¹RBaCaTDMg* in] to *Ht* 43 and]
or *W* flescheliche] flesshely thoughtes or flesshly *B* to]
om. H¹ in] into *AC*, to *CaTHt* gret] 'a' grete *A* or]
and *ABC*, or to *T* 44 þoru] *om. T* þol] *om. H¹P²*, *be* *RBTDmg*,
'Pes' *Ca* þou3tis] poyntes *D* wiche] *Pat C* greuous
and perilous] rev. *P²* as to] also þo *C*, and to *P²* 45 þel]
om. H¹ABBaCCa þou3tis] *om. W* or] and *H¹*
flesheliche] fleschely thoughtes *CaT²* yif] ys *H¹* 46
abide] to abide *ATP¹W* til] to *Ca* liking] delectacion
A 47 in] to *Ht* fend] deuyll *W* a] oon *H¹*
stronge] grete stronge *P¹W* ward] warlde *Ca* of] in
*CCaT¹* and] and þan *H¹A* 48 pursuyþ] pursueþ he *H¹*
ferpermore] more *CaT* 49 þat...performe(50)] *om. MdH²ABCaTHtP¹P²W*
liking] in likynge *Mg* and...god(175)]
om. Mg 50 bi...dede] if he mayde *A*, *om. P²* bi] and by
H¹Ba þou...beginning(52)] canc. A 51 þel] þi *R*, that the
T 52 a fals] þe *H¹* of...suggestion(53)] *om. B* 53
to] and to *H¹* a] þe *H¹*, *om. P¹* suggestion] false
suggestion A 54 glotonye or] *om. P²* or] or of *H¹BaT*, or
els of *H²ABD*, and of *C* so] *om. T* of] for þe of *H¹*, al
Ba wherein] whore *CaT* 55 sonnest to haue] to haue soniste
A, haue sunnest D to] *om. RCaHtP¹* maistri] þe maystrye
*H¹ABD* ouer] of *C* echel] whi every *P²* man] *om. T*
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bettur to love and knowe almi3ti god and his graces þat þou haste
of hym þerby A wiche] þe whiche Ba 93 wiche] þe whiche Ba
þou1...hem(94)] canc. A 94 eysiliche souche þou3tis]
suche þou3ttys esely HþRABBaCCaTHtPþPzw but] but if ACa,
butf 'yf' D mowe] nowe R voide] avoide APż for] for
whi Pż 95 þat] om. HþRABBaCCaTDHtPþPzw not delite þe]
dely3te þee not HþBaCaDHzþPzw, delite not RABCP1, delyte nat the T
ben] they ben W a] om. H1, bot a Ca, full T 96
H1 þe] þe in H1 97 and albeit] for þau3e C, and all of Ca þei] þat they W 98 þenke...wiel] þenke welle þat þei
schullen HþRABCDHtPþPzw, thynke wele þai sall CaT, 3itte þenke
wel Ba þi soule clene] clene þi saule Ca 99 ıt1] om.
A so] fulle HþBaD, ry3t RACPþW, om. CaT it2] hym A
into] to HþABaP1 100 euerlasteng] oþere lastinge Ht lif]
ioye A and] om. AP1 elþe] canc. A, euere P1 whiche]
þe whiche ABCaTW lif and helþe] rev. P1 lif] ioye A
and helþe] om. A 101 helþe] hele H2 may no man] noo man
may HþP1 may] there maie A gret] om. B scharpnes
and biturnes] penance doynge suffryng while we be here A 102
þou3tis] ydile þou3tis C, only þoughtis Pż wiche] the whiche
ABa 103 wiel] ryght wele CaTDHt is] is ry3t T 104
ful] wel Pż 105 and] in RP1, or C, and þi CaTHt in] and
in worscheıp of R, and C or] and HþABBaCCaTPþPzw 106
a3ens] as a3eyns R it...wil2] þe wil it is P1 god] god
nowe H1 107 wil] wille þerfor A it] om. Ht 108
þou1] to HþAB, þat þou RC þat þou] om. P1 109 trust
þei] yt H1 111 be] be th-n as hit wer A clensing...mede]
grete mede and clansynge B gret] a grete HþBaCPþW, om.
medely purgyng A, a mede to unto A to ga
but] and tyme hym so into grete merite and A so
it so H so be] rev. HCaHtP 112 pat] om. R eny'
to the any A, ony o
doing] delectacion A or... ou3tis(112) om. A of] 3if R vanite] vanyte ou3t
deuil] fynde A perwi] perfore CaT sor] be sor
HtCaT 115 ymaginaciones] ymaginaciones of wickidnes A, wicked
ymaginaciones HtBDHt, ymaginaciones pat are wikked CaT, fals
ymaginaciones P:W 116 y...onliche] for this holy clercle
isodur ses- that A rede] rede oft CaT for...dampned] ou
shalte not be dampned 'for' suche thouhttes A 117 ou3t
'no3t' thoughe B, of Ca come] be come W into] to
HtD 118 in] into P for-to P come] come 'in'
C 119 assente] haue assente T delite] delyte pe RCCa,
pe RAC, here Ba [pe...god(120)] hit is dampnabulle A
120 pat] om. C drede] 'alwey' A, drede some tho\nthtes of Ca,
drede synne thow T, drede god W 121 euil] ille Ca, ydell
'no' A, in B pride] no pryde Ca 122 in] by R
vertuis] in pe state of grace and in vertu A pe] om.
HtRB 123 vertue] om. T, grace D grace] pe grace CTHt, pe
vertu D thus...for(124)] and no thyng of his owne wor\nhes in this wyse then A 124 ou maist see] mayst pe seen P:
bigynne] bigynnethe aiwey A 125 fals] the false A
understand CaTHtP: ou3tis] temptaciones D alle] all
swylk CaW, alle o\oper D 127 and...good(128)] and the moste
sureste wey is that when ou arte trobeled and combred wi them
Chapter Y

How...nedful] om. CDMg and] om. Ba what time] whan
H*APz, time Ht pacience] pat pacience BaCa nedful]
mooste needfulle H*H*BW, moste neede A 1 wiche] pe whiche
Ba vertuis] al vertuis A lost ful ofte(2)] ful oftyn
lost Pz 2 ful] om. C, wel Pz 3 bus] pat A men] azen
R, al suche persons A pat] om. A, than B suffre
gladliche] rev. BOMgPz 4 tribulacion] in tribulacion
CaT schende] but schende Md, and so A, that shendith B, pei
scheende Pz, destroye W pe] alle pe A goode] forn good
H[ whiche] the whiche A pei dude] the body wurste
T 5 while] whiche C pees and rest] rev. RABD
and...distruie(6)] ar loste and destried A 6 what gostliche
werk] perwiþ and al pe gode holy wirkis A what] that W
peiz] that they AW 7 trauile] labur longe tyme byfor ar lost
‘also’ A 8 nedful] grete wisdom A to] pat we A pe]
þis A we] ‘that’ we A 9 wiþoute] the wiþout T
encres] encresseynge Ca 10 pat loue] pe luf of god BaT
to...rede] the same clerke sethe also A 11 prosperitee]
parfite prosperite Mg it] om. Mg, pat it Pz 12 what]
whan H*MG, when a ATPzPz man] man or womman T pat] om.
H*H*RABBaCCaTDX1MgPzPzW and] and ‘then’ A 13 in] of
Pz god] almi3ti god C he] he it ys pat H*A 15
in...tribulaciones(16)] om. T weies] wisis A 17 hem] him
H[ rod] wande Ca as] of Ca ellis] om. Pz 18
bodeliche] om. Pz is] om. Pz oure] a man oure T
enemy] bodely enemy RC 19 trauileþ] temptethe and trobeleþe
A 20 god] almy3tty god H[ and] om. PzW neibours]
enemyes H[ ony creatur A, neibore C ous] unto us A, to us
W 22 him] himselfe H[ 23 overcom] euermore overcom
T as] and T 24 eysiliche] pacientliche esiliche Pz.
ey siliche and gladliche] rev. Ba gladliche] sadli and gladli A 25 also...day(64)] om. Mg also] and C delite]
charite Ca, pe charite Ht wrongis] wrong or dissesis Pz, only wronges W of oure neie3bours] 'to be do unto us' of any
creatur whatsoever he be of in al pe worlde' A oure
ony of our W 29 pus] bis R, this if we do A, and pus Ba
we schul] rev. T schul] schulle scone H' pe
CTDHtPz wi...fend(31)] om. CaT 31 we] pat we CPz
32 suffre] suffur for T 33 eny] om. B bis] and it
Pz 34 gret] the gret T, eras. D whiche] pat H2BCCa, pe
whiche A for] so CaW 35 wol...ous] willepe unto our
sowlis A for] to R seint] acordep seynt Pz spekip]
om. Pz 36 and seip] om. H'RBaCD, and sayth thus W
dou3tir] pe doghter Ca, the daughter of god T 37 and seip
pus] om. T, and pus seip Ht pus] bis A 38 wiip] for C,
undyr Pz indignacion] noon yimaginacioune Ba ne] nor
A pride] no pryde Ba for] om. B 39 is1] it is
H2ABC, is don D for] om. H' 40 yif] 'and' if A, and if
C, panne if Pz pin] that B 41 pat] pe CPz rod1]
wande Ca taak] ne take Ba pe] pat H'RTp2W rod2]
rode only C, wande Ca 42 wiel] om. P1p2 rewardet]
rewarde wel P] pi] pe A 43 remeyued] wel remeued R,
Pz in] of H:C 45 chastisep] wole chastise Ht, sholde
chastyse W 46 we schul] om. H' trespasep] haue trespassed
H'Pz, 'haue' trespassed A 47 oure] hym pat hys oure H1
is] om. T helpe] help H2ABCaTHtW 50 for] of P1p2
A  who] om. T  to} for-to C  73 as] om. HiBDMg  
for be secounde] forpermore who C  we] who we Pz  74  
delite ous not] will nott delyte us CaHt, woll delyt us T  
C  75 no] om. R  76 hast] haste wyten H, hast 'herd'  
T  77 alle] alle maner Mg  see...confort(86)] om. Mg  
see} so Ba, but se C, om. Pz  now] no Pz  whi who] see who  
whi Pz  78 suffre gladliche] rev. BaW, suffre gladly and  
paciently C  temptacions...grucching] w-out groching al maners  
rev. CD  80 gladliche] mekel and gladli A  Pan...hemz]  
wyche ABAW  and] or Hz, om. D  83 non] wer non RA, nott  
Ca  Pan] but W  a man] any person A, a man or womman  
T  84 and] or CT  grucching] grucchynge when he shuld be  
RTD, help C  is] om. W  grace] mercye Pz, grace is W  
86 confort] godenes A  also] and B  gladliche] om.  
MgPz  87 ne] and H  Pan] om. Pz  88 who] be malye of  
the H  fend] finde so sore A  89 who] be then A  
from] of CaTHt  90 soo] sothfast and B  stable] stedfaste  
A  91 man] man or womman T  92 and] and he CW, and they  
DMg  ben his peynes] his paynes ben TPz  who] om.  
BCCaMg  93 helle...him(94)] helle for as seynt jerome seiP  
what deuel temptiP a man to synne and who man wiPstonde who  
temptacion who deuel who damned him is damned don into helle and  
schal neuer haue power to we tempte man after as oft who as we  
suffre paciently temptacions so oft we overcome who deluels and  
lesse her noumbyr C  wiPstonde who] rev. D  his] who R  
94 who vertu of] om. Pz  schaltet] schalte soone H  95  
as...world(103)] om. Mg  as] also as D  who] om. C  96
sadly and wisely Pz in] and C or] and C 97
oure] oPer MdW, any A nei3bours] creatur ingeneral] A
wrongis] om. Pz medeful] nedful H2RABCaTDpW, nedful and
spedful Pz 98 to] for-to Pz seip seint austin] seynt
augustyn seip H2ABBaTDpW 99 so] om. Pz bat] and APz,
and bat C gladliche wol] rev. AB schal] he schale H1Ca,
'here' shal A 100 ordined] ordeigned 'for hem' D
mysti] my3ty 'joy' D yif Pan] rev. D yif] and yf H1 pan
bat H1D 101 binome] taken away from H1, taken fro CaW,
bornome Pz suffer] suffre poun hem H1, 'yet' suffur 'hit'
A bin] thynke T 102 into] to Ht bis] pe Ba, om.
C and...world(103)] om. B 103 pou...penk] om. H1
go...world] out of it Pz go] go away W pe1] bis
RAHt uppon] on C 104 apostil] apostyle poule H1
bro3t] broght with us T pe2] bis H1RBCaTHtMgP2W 105
bere] bere away C uppon] on BaC 106 schul] wil AT
sturie] forbir H2 muche into] to moche TP1, to grete Mg
into] to H1RBaCCaDPzW, unto B 107 pacience] pe vertu of
pacience Pz 108 yif] 'and' if A dispised] dyspleased
W 109 uppon] on Ba pes] pe H1RCDpPzW crist] 'our
saviour' criste A he] om. H1 bus] bis A 110 what
time] whan W what] which C time] tyme as C wicked]
om. CaT, cursed P1 curse...dispose(111] rev. Pz 111
yowl] om. R wrongfull] wrongfulliche...euyl(112] om. Pz whan] or
whan H1, 'and' when A 112 eny] om. H1 euyl] euyl of 3ou
R makinge leis] om. C ayenes] upon Pz
ioyeP...wordis(125)] om. Mg ioyeP] joyeP se H2ABa 113
H1ABBaW 114 to] om. Pz 115 euyl] 'al' euille A 116
ben] pei bepe A ful] wel P1 and stout] 'then' and lifte
up hi A, and fulle stoute D stout] strong Pz bi] for
and bi H:RD 117 see]. om. Ca  men] serviantis
men C, 'men' or wymmen T  so] om. DHt 118 diseised]
dysypsed H:T, oursene A, disposed B  trauiled] trobelid
A  here soule] themself A  hauen] they haue ATP2 119
wyckyd BaCD  þe] om. D  121 suffrep] suffren esylye
H  wicked] suche wycked H  and angri wordis] wordes and
angry R  þat] om. R  122 so] om. A  noise] voyse H1,
P1  skiles] causis AW  eche] and suche oþer eche H1
H:BaP2, om. CaTHt  sei] 3iue CCAOTHtP2  to] of BHTMgP2
A, goode Mg  suffre] suffur hit A  men] a man P2  al
day fallen] falle alle day H:RBaDMg  129 fallen] om. Ca
A  of] in Mg  for2] om. H:T, by A  130 whateuir...þat]
whanne þou P2  whateuir] what þat euir Ht  þat] þou
Mg  þi nei3bour] any creatur A  131 suffre] suffur 'hit'
A  feyne] seme A  as] as þou3e H:HH:BaCTDP1  þou
herdest] rev. P1  herdest] wilt noght þen herde Ca  him]
B  þat] om. ABMg  eised] cecyd Ba, pesed CaTHt  þanne]
mater CP2  134 not] no W  is it] rev. RABCDDHtMgP:W
þai] of Ca  135 answere...no3t] speke no more þerof C
H:ABMgP2  þe] þe schortly C  for-to] to TMg  137 how]
RP\textsuperscript{2} almi\textsuperscript{3}ti\textsuperscript{2} om. C as\textsuperscript{2} om. P\textsuperscript{1} of bodi\textsuperscript{2} om. P\textsuperscript{2} or or elles Ca\textsuperscript{THTh} \textit{be...god(158)} om. Mg 139 suffre gladli\textsuperscript{2} rev. Ba\textsuperscript{W} gladli\textsuperscript{2} goodly and gladly P\textsuperscript{2}
temptaciones\textsuperscript{2} \textit{be temptacions P\textsuperscript{1}P\textsuperscript{2}W} 140 how ys H\textsuperscript{1} gladli suffre\text superscript{2} suffre paciently C, \textit{rev. D} gladli\textsuperscript{2} om. RP\textsuperscript{1} wrongis\textsuperscript{2} \textit{be wrongis C} 141 displis\textsuperscript{2} despysynges W \textit{bi} neie\textsuperscript{3}bour\textsuperscript{2} every creatur A ensamples\textsuperscript{2} the ensamples W 142 counseile\textsuperscript{2} can telle Ca to\textsuperscript{2} for-to W herte\textsuperscript{2} mynde A 143 whiche\textsuperscript{2} \textit{be whiche ABW a} om. RCa\textsuperscript{THtP\textsuperscript{2}}, \textit{to the} a A of\textsuperscript{2} in \textit{pin herte of P\textsuperscript{2}} 144 gladli\textsuperscript{2} om. H\textsuperscript{2}P\textsuperscript{2}
maner\textsuperscript{2} maner off T tribulacions\textsuperscript{2} temptacions ACaT 145 is\textsuperscript{2} oughte P\textsuperscript{2} to haue euery\textsuperscript{2} euere to be had H\textsuperscript{1} to] for-to W haue\textsuperscript{2} be had P\textsuperscript{1}, ben P\textsuperscript{2} euery\textsuperscript{2} euermore P\textsuperscript{1}W \textit{bi} om. H\textsuperscript{2}AP\textsuperscript{2} \textit{be} to the T 146 tribulacions\textsuperscript{2} wi\textsuperscript{3} tribulacions Ba, and tribulacions CCaT, \textit{be tribulacions P\textsuperscript{2} and} and \textit{be H\textsuperscript{2}ABBaTDHTp\textsuperscript{1}P\textsuperscript{2}W}, om. R, of \textit{be Ca} ihesu\textsuperscript{2} om. R 147 whiche\textsuperscript{2} \textit{be whiche Ba wilfulli and gladli} rev. W 148 \textit{be...al} om. B \textit{al} om. H\textsuperscript{2}ACD 149 \textit{pis} \textit{A of heuene} om. H\textsuperscript{2}RBaCCaTD 150 he\textsuperscript{2} \textit{pat he CCaTHTp\textsuperscript{1} maidenes} om. C marie\textsuperscript{2} of marie C had] had he B, he had CaT 151 pouerte and\textsuperscript{2} om. P\textsuperscript{2} and\textsuperscript{2} in D 152 \textit{pe}\textsuperscript{1} om. H\textsuperscript{1}W de\textsuperscript{1} dede Ca whiche...\textit{pe}(156)] the whiche dethe and passion \textit{pat} this blessid sauiour criste ihesus suffred \textit{pis} for us wrecchis and caytivis if \textit{be} circumstance shuld be rehersid hole hit wold be grete and miche therfor y do but towche hit brevely to \textit{be} now calle to \textit{bi} mynde \textit{ben as welle as \textou canste how mekely how} lowly how paciently this meke lam \textit{pat} neuer dede syn how \textit{pat} he code not be contente for \textit{pe} loue of man to make hevene and er\textit{pe} and alle \textit{pe} commoditeis \textit{pat} bethe in them bothe but yette also wolde shed his precius blode and dy for his love to lo here is the gretteste love shewyd \textit{pat} ever may be shewyd therfor A
Chapter Z

and wymmen T 20 bi] porow AB fall] fallinging R, 'sore' fall
D, sore falle Mg }sei\^1\] om. Ht, that they W 21 into] in
H\^1 so] om. RMgP\^1W 22 si\^3t] understondyng A in] ri\^3t
T 23 men] folke H\^1 god...sei\^p] our saviour criste by his
'holi euangte s. luke' A god almi\^3ti] crist C, rev. DMg
and sei\^p] om. CaT sei\^p] sei\^p pus H\^1 no] om. Ca 24
to] in Md }pe] om. Ca bihindende ayen byhynde DMg him]
on. R 25 disposed] worthy A, not dispyyd Ba, 'not' disposed
D come into] om. Mg into] to RCCaTDP\^1W percas]
perauentur AW 26 is] om. Mg 27 bihindende a\^en behynde
H\^1
collection] wi\^p confessioun Ba to] and Ca 29
fruit] pe froite C and] om. RCA in] of P\^2 he] 'and'
he A 30 him] om. P\^2 to] to his H\^2 sinnes] his
synnes CaTht which] 'the' which A Ba ben] he
H\^2RBaCDMgP\^2 31 after time] aforer when A after] a for
H\^2BC time] pe tyme H\^1CaP\^2 he...werkes} om. C he]
pat he P\^2 bigonne] om. P\^2 werkes] werk D whateuer]
what tyme euer Ca, whanneuer T 32 be...bigonne] beginne
CaT bigonne to leue] forsake A leue] loue RHt
vices] synne and vicis A to hem] om. DMg 33 hem] pem
ACaW disease] temptacion 'or tribulacion' A }pe] om.
T 35 most] bus Ca be] be ware T yif...herte(36)]
on. CCaTD yif and yf H\^1Ba 36 most] bus Ca be
P\^1 }and] and of H\^1ABaCCaTDMg }pe\^2] om. AMgW plesing]
plesyng flaterye H\^1, plesaunce Ht 37 }pat }pou Mg
maist] my\^ste not BaT, must W 38 presinges] }pe plesynges of yt
H\^1, no praysyng B ne] ne\^p\^er H\^1, }pen Ca, no\^p\^er D, or Mg
blamingis] be blamynges of yt H1 pes] al pes P1W 39.
and] and perfor H1 haue] wolte haue H1 40 pan] pat
H1H2RABBaCCaDHtMgP1P2W, om. T wol] be H1 put] be put
D it] om. H1BaD, be Ca, hem T perfor] euer H1 41
occasions] maner of occasyons W  poun] pat poun
H1H2RABCPF1W 42 schalt] om. R or] and BaCaT  43 for] and
Mg principal] the principall T but...lastinge(71)] om.
Mg but] and Ba 44 in] om. H1Abt  pat] om. C
file] wi[and] the lust of RC  vanites] vanytees pat comen of
poo H1, occasyons and vaniteis T bay] of Ca poun] a man
C  45 a1] om. P1W a2] om. ABaDHtP1W housbond-man] an
housbond-man H1 wif] a wyfe H1 poun] he C haue] for
al pat by grace haue A 46 and] as P wil] as wyle H1,
om. T religious] pat ben in religyon H1, religius man A
pat] and H1 47 pe1] her H1, his AB but] and A sop]
sipe RP1 is1] ys to seye H1 pat] but A pe2] om.
C seker] surest A, sykerest W 48 file] fle alle occasyons
H1 religious] parfyte religyose H1, religius pepul A, trew
religious T, religious 'men' D don] dope to religion A
alle] pat alle we CaHt mowe...women] alle men and women mowe
not be H1 or] and AC, nor Ca 49 of] in H1 pe] om.
H1, pis Ba god] good C 51 whateuer pat] pan whatever
H1P2, what pan euere R pat1] pan H1BaCDHtP1W, om. R, than
that BCAI pat2] thou T 52 to] for-to P2 and] and
wip A 53 continuell] a continuale H1H2RABBaCCaTHtW, have a
continuuel P2 aftur...dede] euermore to folowe the same for pe
love of 'god' and A aftur] and after R fulfil] 'to'
fulfylle D pi] pat C in] 'as ys aforsayd yn' D 54
discrecion] suche discrecion A to...ende] longe in hit and
is as is A, that is W ne nor A, ne no Ba, þen Ca

but...lastinge(71)] om. D ioye and counfort] rev. AB

ioye] loue H 71 counfort] myrthe P euermore] euer C,

for euermore W lastinge] lastynge amen H:Ba 72 now] now pos C


ABBa as] that T 74 eche] to iche B man] man and wommann T to] for-to CW 75 werkis] wirkyne H: B

oþer om. DMg maner] om. RBCCaTP þei] þei þat Md

76 spendful] fulle spendfulle H:RABaCaDHTMgW, right spendful BP, wel spendfulle P weþer] where R religious or seculer]


P 78 in holi] om. P percas] peraurient ACaHtW 79 tendre] tendre of Ba to} to schewe H, for H:P suche]

Chapter AB

dampnacion A when] be whiche Ba 16 desrued] ryste
gretely desrued yt H', desrued it ABCaTP;P2W, desrued 'hit'
D goodli] goostliche Ht be] om. RA til] to Ca
17 sinne] bi synne H'RABa turne] turne be H'H2RABBaCDHtP2,
turne to be Ca him] he AT bat] whome C, be Ca 18
bouste ful sore] hap so soore bought P2 bouste] hap bouste H'
ful] for ful C, be Ca, wel P1, so W sore] dere
H'W bitre] his bittir P1 also] and also Ca maist]
bus Ca 19 hez] because he Ca man] man for bee BaCa
bore was] rev. H'ABCCaTHtPZW 20 pouerte and tribulacions
tribulacions and pouertes C and] and in H' 21 aftur]
afterwarde Ca, alle P1 dep] dede Ca he] om. B
wolde] om. P2 to] for-to P2 saue] haue CaT bi] to
T 22 pou maist] rev. P2 of] on BCaTHt his] these R, the C 23 and] om. D be] to the W compunction]
compassion A 24 bihold] now biholde Ba his pitewous] be
poynitis of C, his paynfull T passion] passion inwardly in
bine harte and close bi bodely y fro bodely si3t what pou maiste
AB 25 a...passion] om. H'RBaCCaD schort] om. T be]
cris T,oure lordis P2 passion] passyon of oure lorde ihesu
cryste W 26 pou1] and pou Ba, in pe passioun of oure lord
ihesu crist pou P2 per] per 'then' A, pen Ca, heere P1W, om.
P2 as] as pou3 H'AB, as if P1W bi] lord] hym A 27
wi] om. H2 repreues] 'grete' repreuis A bro3t] and Pan
brouste H', and brouste A 28 a] be CaTHt falsliche per]
and per falslye H'RP2, and falselye per Ba, pore falsly Ca
mony] om. Ca 29 he] and he Baw here] al per A 30
pe] for pei Ba haue...nedes] nedis haue him ABTPzW
nedes] om. Ca ded] die A to] pei pou3tten he schulde
H' peynes] 'meny' grete peynis A 31 chiuering]
travellyng Ca al] and al Ht 32 aboute] and aboute
ABa wicked \( \text{be wycyd BaCD} \) 33 men] om. C sore] om.
D 34 see] see now R from] of CaP\( ^{2} \) 35 til] to
Ca blod] 'precious' blode A, blood 'almost' D his\( ^{2} \] the
BCaT 36 his\( ^{1} \] \( \text{be C to} \) into R, unto P\( ^{2} \) 37 \( \text{bei saue} \] leue \( \text{bei H:R}, \) he yse BP\( ^{1} \), \( \text{bei leued BaTP}\( ^{2} \)W, \( \text{bei saw CCaD} \) noon] hym noon P\( ^{2} \] flesche] most holieste flesshe A \( \text{pe...bon] fro \text{be bone} \text{pai} \text{raysed Ca}, \) to the boone they rasyd
T rase] 'al to rente' A to] by R bon] 'harde' bone
A and...ded(38)\] canc. A 38 leue] leuen of and leuen
H\( ^{1} \] for] \( \text{om. RBaCaTP}\( ^{2} \)W \) look] he lokid C 39 uppon] on
P\( ^{1} \] se] and se H\( ^{1} \)ABBaTP\( ^{2} \) 40 dure] blissid C and] om.
Ba of] on H\( ^{1} \)T peyne] gret peyne D \( \text{pat...aswoune} \)
ri\( ^{3} \)t as \( \text{hou3} \) hou sawiste her \( \text{per in sowynge AB} \) 41 \( \text{per} \] om.
TP\( ^{2} \) aswoune] in swone H\( ^{1} \), in sowwynynge BaCa, all 'yn a'
sowne\( ^{D} \) turne] turne 'then' A \( \text{42 him\( ^{1} \]} \) om. H\( ^{t} \) how]
and howe H\( ^{1} \)Ba to] 'and' to A \( \text{43 \text{purst]} \) sore thrustid A,
put W on] upon BP\( ^{1} \)W til] to Ca \( \text{44 into]} \) to RBD \( \text{peil} \) than they W 45 \( \text{pan} \) om. CaW doun] adoune
H\( ^{1} \)BaTD scorner] scorñynnges H\( ^{1} \)Ba \( \text{pei} \) and they D, and
P\( ^{2} \)W arisen] rise H\( ^{2} \), aresen up BaDW, rose up Ca \( \text{46 in]} \) into Ba, him in C his] his holy C, his fayr P\( ^{2} \) se]
beholde Ca 47 drawep\( ^{p} \] sche drawith T and\( ^{1} \] om. AD
wringe\( ^{p} \] wrongis H\( ^{2} \)Ca, wrenche\( ^{p} \) A 48 \( \text{hou} \) \( \text{pat hou R, if hou} \) take gode hede herto \( \text{hou C} \) wolt] schalt DP\( ^{1} \) wepe] wepe 'or repent \( \text{pe} \) D for] to so T delful] pyteful W
loke...rode-tre(50)] om. Ba yet...for\( ^{p}(49) \] om. P\( ^{2} \) 49
and\] om. Ca to an] toward \( \text{pe P\( ^{2} \) per]} \) \( \text{pat C 50 to]} \) \( \text{pei P\( ^{2} \} \) pe} \) a Ca rode-tre] hard roode tree H\( ^{1} \), crosse
Ca \( \text{per]} \) om. DP\( ^{1} \), than W 51 fersliche] forsly R,
fressheli ACaP\( ^{1} \), felliche P\( ^{2} \) how\( ^{2} \] and how BaP\( ^{2} \)W 52 \( \text{pan} \) he go\( ^{p} \) he go\( ^{p} \) \( \text{pan H:}H\( ^{2} \)BaCDHtP\( ^{1} \), he gothe forthe \( \text{pan T, that he} \)
P2  ful] a ful AB, wel P1  66 gret angur] angrilyche
P2  angur] hangre B  than and how Per C, and W  doun]
om. R, Per downe A, adowne Ba, doun than C, out of P2  bi his]
om. P2  bi] apon A  bodi] precius bodi A
medlid...water] blode and water medlid togidur C  medlid]
mellyd bope T, bope P2  67 haue] se Ca  ful] om. R, wel
P1  pat] be Ba  68 how] om. T  sinkeb] felle Ca
adoun] doune H:RBaCaTHtP:PW  in] bytwene D  69 taak]
take also P2  be chier of] om. T  chier of his] om.
Ca  chier] 'sorouful' chere A  seint] om. R  70 to]
and to Ba  maudeleyne] mary magdalen RDP:PW, 'mary'
mawdeleyne A  his] hir B, om. C  frendis] frende Ht
71 among] pat among P2  schalt] maist R  compunccion]
compassioun Ca  72 teres] teeres or soro- D  73 whan] and
whan H:ABaP2  per...deuocioun] swiche deuocioun comeb P2
comeb] 'comeb to be ony' A, om. Ca  suche] forbe T
deuocioun] holy deuociouns A, deucon 'to the' D  his] hit is
AD  pat pou] to H:Pi, for-to B  74 ope] ope bope H1
liue] quicke H:BaCaPiW, liues RABCD, aluye P2  and] or W
75 pat] and T  doun] doune than H1  76 left...hiee
lifte up pigne herte P1  left] and lifte BaCW  up] hye up
R  herte] eyen P2  on hie] om. RP2  on] a H1, and A,
an BCTD  deuoute A, dreadfull W  than] and BC
77 pou] maist] be bus, Ca, om. T  penke pus] rev. P2  pus or
seil] or sey pus H:R  pus] this T  or] and P:W  78
pouz] that T  madest] mayste H1, boughtist P2  79 pou1]
and H1, that T  bo3test] madist P2  full] wel P1  80
into] in Ca  dampnacion] no dampnacion ACA  per ofte]
afture that T  per] 'where as' A, pat P:W  ofte] fulle
ofte H1, ofte tymys A, after CaMg, om. P2  y haue] as I haue
oftyn P2  81 deserued] deserued yt H:ABBaP2, deservyd 'hit'
but] but goodlye H1 kept] abyden me H1, euer kepte A, kepte me BaCaTP1 saued] preserued H1 me] om. P1
grace W gladli] mekely H, also gladly A 110 counfort] and good lord comorte H, and counorte Ba of] for P;W grete] om. R 111 bi wil is] it ys bi wylle H;DMg rod]
drede Ca into] to H;RCaPzW merci] bi mercy H;H;RABBaCCaTDHTMgPzW ful] for gracyouse lord fulle H, wel P; 112 pei] om. H;H;PzPzW, pen T pese] pe H;
temptacions] tribulacyons and temptacyons of pis wrecched lyffe H; ful] wel P; 113 but] and W pau3] al if Ca
ben] be nowe H;CDMg, be nou3 Ba y...medful(114)] om. H;
pei]...afterward] here afterward pei shul P; hereafter they shall W pei] pat pei AB her] om. CCaTDHTMg afterward be]
rev. C afterward] after A 114 medful] 'ful' medeful ACa pat] pou D wiel] wel pat Pz 115 is:] it is
DMg ri3t] ful A, but DMg muche is] and pou knowest wel Ba...myn konning] om. Ca myn2] and my Ba 116 is] it
is R, om. P; ful] wel P; but PzW litel] feble Ca
lord] god BDMg strenpe] pou stren3e C 117 and teche me]
om. Ca teche...and3] om. Mg teche] infurme A and2]
om. PzW as...and1(118)] om. T pou] om. B me3] om. AB 118 me:] me porow bi grete merci A me2] om. H;ABW,
pou me Pz bodi] boPe in body H; soule] in soule H;
y...be(119)] canc. A y] and AC take] be take me H,
bitake Ba, 'wyl' take D to...noPIng] nothinge to me T to
pei] canc. D, pis Pz 119 noPIng] not R lord] om. DMg
so...be] om. Ca 120 ihesu] swete ihesu A some] some of
heuene Pz 121 me] me lord C in] 'owt of' D, in al
P; displese] dispise CPz liking ne] om. AB, lyuyngne ne
W 122 assenting] in assentyng to synne H; in assentyng
CaTDHTMgPzW ful ofte] for T, wel ofte P; y haue] haue y
H; yow] pe good god H; pe gode lord A, pe god B 123
ayenes] alle a3ens H;H;RABBaCTDHTMgPzW liking] false lykinge
A  

Perfore] and Perfor lord H1 124 it] om. H1

trauailed...Pou3tis] holy Ca 125 at...and] whiche ben fulle

H1 at] aftur A and...me(125)] om. Ca and] om.

C 126 whan...is] om. C into] unto H1, to CaTHtP2

127 grace) mercy and grace as ys moste plesynge to þe H1

ihesu] 0 ihesu H1 stille] fule styelle H1H2, innocent A, om.
P2 128 before] whye for R to] om. P2 answering]
answered þat shulde be displesyng 'to yow' D, answered þat schulde
be displesyng Mg wiþdrawe] wiþdrawe þou H1 129 til] to
Ca 130 crist] om. MgP2W 131 for...sore] wel sore for my
loue P1, full sore for my loue W ful] om. CaMg, wol P2
Ca 133 ende] make an ende C most] om. ACaTP2 pay]
pleasure AW, plesing Ca, 'pleasure' D, plesaunce P2 ye...wiel]
H1RABCp2 mony þer be] þer be enye H1R, þer ben manye P2
whiche] þat H1RCCaTHtP2W, whiche Ba trust] hape of here
lewdes commended hem R, of þi 'grete' lowlines haue committed
þemself A, of her lownes haue commended hem B, haue of her
low3enes commendid hem C for...unworþi(136) om. RABC 135
schewe] haste schewed H1 to] om. Ca ye2...lord] lord þou
knoweste welle H1, þou knowist wel lord P2 lord] om. Mg
136 not] om. Mg wene] wenen þat y be H1 but] but 3ite
good lord H1 þou3] of H2, if Ca my] om. H2 137 tak]
take þou H1 reward...deuocion] hede lord C
lowenes...deuocion] entencione Ca lowenes] lowlines AB
and1] and not RAB to2] om. T here deuocion] myn
unworþenes RAB and2] om. Ca what] þat R, with that
worschipe and plesaunce H1 graunt...youre] and T hem]
Pou hem H', to hem Mg, hem lord Pz, it them W goodness] grete
godenes A, endles goodnes Pz 139 graunt] om. T hem] to
hem H'T me] to me H' and... grace(140) om. H' to]
holde] bounde A 140 grace... liking] om. Ca grace] for
grace BaTPz loure'] loure] be Pz what] Pat H', Dem and al
pat pat A, what Pat C to'] om. BBar yow... plesing(141)
om. H', canc. A, and al pat is most to bi plesyng and Pz 141
plesing] lykyng and plesinge A to'] om. RBPzPz desire]
'covete or to' desire A pat schuld yow] be to Ca yow
displese] be to be dyspleyynge H', rev. W 142 displese]
offende Pz al'] and alle T maner] maner of Ba
al... dispise(143] om. H' al'] and alle Pz 143 to] for-to C
dispise] disples CHtMg yow] and be H*RBar, bot
be Ca, om. Pz good] om. R euer... myende(144] om.
Ca euer] euerlasting C, be eure Pz 144 seruice] holye
and plesaunte seruyce H' for-to abide] perynne to be occapyed
H' for-to] to RCA to] into CPz, unto T 145 oure] my
T and... soule(154] canc. D and] and mercyfulle lord
H' ous] 'to' us A, to us T eny... do] to do ony thynge
Ca to do] canc. A, om. DMg pat schal be(146) eyper to
preye pat schalle be to be acceptable and H' 146 schal] om.
Ca to] om. Mg miedful] meritory A, nedfull TD part]
om. H', part Perof B, prate W which] pat H*RCaTD, 'also the'
whiche A her] om. H*RRBaCCaTDHtMgPzW 147
departid... bodi] om. Ca bodijs and bepe A in] into
H' peines] be peynys H*RACPzW, om. Ca of] om. CaT, or
Ht purgatorie] purgatorye pe H'A, om. T abiding]
abidyng pepe Pz 148 mercy] mercy and helpe and specyallye y
beseeche for hem for whom y am mooste holden to preye for H', mercy
'and grace' A amen] amen for charyte H', om. Pz 149
in...filius(156)] om. Mg  ðou maist] þe bus Ca  ði] þe  
RTPzzarella  150 haue percas] perauenture haue W  151 percas]  
perauentur A, perchaunse Ca  and] and in HzzarellaCaTHzzarellaPzzarellazzarella, and in  
H C  me] hym R  whiche] þat RCa, the whiche A  bi...god]  
on. Ca  teching] grace T  haue...soule(154)] labori for the to make the acceptabull to god whas mercy us nedeþ in alle tyme T  haue] I haue Pzzarella  154 to] unto H  þese] in Pzzarella  help] helpynge RACaHzzarellaW  soule] soule amen B, soule and myn and alle cristen Ba, þiself Pzzarella  155  
ardeat...filius(156)] deo gracias H, here endes þis tretice Hzzarella, explicit tractatus diuini amoris R, here endethe this tretise that we calle feruor amoris AB, om. CCzzarellaPzzarella  amen] om. DHzzarella  156  
benedictus...filius] om. BaDHzzarella
3.2 TEXTUAL NOTES

The Notes deal with three main areas:
1. All emendations to the text are noted and explained
2. All marginalia and interpolations in the Maidstone manuscript are noted
3. An attempt is made to identify any sources to the text; where source material is indicated in the marginal glosses, this fact is recorded in the Notes; where suggestions are made on a speculative basis, entries are prefaced by "cf."

References to the text are identified by chapter letter and line number. Other references are given in abbreviated form, with page numbers cited in parentheses.


Quotations from the Fathers are given in Latin with an English translation. Latin references are usually to the Patrologiae Cursus Completa, Series Latina (PL); where a published English translation is available I quote this as well as the Latin.

LCC = The Library of Christian Classics.
LFCC = A Library of the Fathers of the Holy Catholic Church.

Quotations from the English works of Richard Rolle are from the edition by S. Ogilvie-Thomson.

Quotations from The Revelations of St. Bridget are from Roger Ellis's edition; since there is no evidence in the text to suggest whether the author knew this work in Latin or the vernacular, and since Ellis's edition is readily available, it has seemed
satisfactory to quote from the Middle English version only. Quotations from Hilton, *The Ladder of Perfection*, are from the Penguin Classics modern English edition, since this was the only edition of the complete text readily available to me.
Title. The issue of the title is complex. Two MSS, AB, state unequivocally that the text is known as *Fervor Amoris*. At the end of the text in A the author concludes: "Here endeth this tretise that we calle fervor amoris", and A also places *fervor amoris* erroneously at the head of f. 1r, where a collection of extraneous material (including part of a chapter of *Contemplations*), precedes the start of the text proper on f. 10r. However it seems that *fervor amoris* was not intended as a title at all; the phrase is simply part of an opening sentence in Latin: "Ardeat in diuini *feruor amoris*", seemingly meant as a kind of epigraph, not as a title, and which is also sometimes used at the close of the text. This phrase is present at the start of the text in H (though displaced to the end of the kalender), RSABaDMd, and at the end in BaDMdHt. There are a couple of other variations, R ends with "Explicit tractatus diuini amoris"; P, after an additional prayer, concludes "Explicit tractatus qui vocatur amor dei". C's appellation "xii chapteris" is clearly erroneous, possibly arising from confusion with Rolle's *Emendatio*; the other MSS do not offer titles. The title *Contemplations of the Dread and Love of God* which is used in the two early printed editions, and widely since in catalogues, has no manuscript authority and is probably an invention of Wynkyn de Worde's. It is unfortunate that P, which shows the closest affinity to de Worde's text, is defective at both beginning and end, and so can be no guide in this matter. Nevertheless, this title is less misleading and more appropriate to the text than *Fervor Amoris*, and as such I have retained it.

CL/2 materes. Md has maneres, which, though evidenced by a number of other MSS, seems to be incorrect. It might be argued that maneres should stand as the *difficilior lectio*, but the sense of the passage is improved by emending to materes; otherwise there is
an awkward transition in line 2 from maneres "ways" to mater "topic", when these words seem to have been meant as parallels.

CL/11-40 Although divisions of love into various types are common in devotional writings, a particularly striking parallel to the four degrees schema of Contemplations is to be found in Bridget, Revelationes III, 28; here the whole framework of Contemplations is stated:

"The iiiite cite is of joye. In þat is perfit loue, and ordinat, for non thinge is desirid but God and for God. þat þou may come to þe perfeccion of this cite, the behouys to haue a iiiii-fold cherite: þat is to sey, ordinat, clene, trewe, and perfite. Ordinat cherite is where the body is lovyd alonly to sustinauns, the word to no superfluite, thi neyboure for God, þin frend for clennes of liff, þin enmy for þe reward of God. Clene cherite is, by þe wheche synne is not louyd with vertu, be the whech shrewd custom is contempned. Verry loue is, whan God is lovyd with all herte and will, whan the honour and dred of God is thought before in all dedis, whan of trust of good werkis non sinne is doon, whan ony man wisly mesuris himself þat he faile nat of ouyrmech hete, whan of cowardness and ignorauns he bowys not to synne. Parfitt cherite is, whan non thinge is so swete to man as God. Pis beginnys in þis present liff, and is endid in heuen. Perfore loue þis good, perfite cherite, for he þat has it not xal be purgid."

(p. 240).

CL/19 liuinge. A crease makes Md difficult to read at this point, but the scribe seems to have omitted a minim stroke.

CL/22 þe. I have added þe here for the sake of consistency and clarity, as at CL/24 I add is. The definite article and various
parts of the verb "to be" are sometimes omitted, and I usually restore these for the reasons outlined above; further instances will not normally be noted.

CL/35 furent. Omitted in MS, clearly a scribal error.

CL/49 A large capital A is placed in the RH margin at the end of the kalender, opposite the entry for Z (f. 2r). This is a careless slip on the part of the rubricator, who evidently supposed the text proper to begin directly after the kalender. f. 2v has another A, this time placed correctly in the LH margin at the point where chapter A begins. The plan for the MS seems to have been that letters to label the chapters should be placed both at the start of each chapter, and at the top outside corner of each subsequent page. This plan is not fulfilled, however, and the practice is discarded after f. 10r. A is written at the top RH corner of f. 3r; B on f. 3v, LH margin, marking the start of the chapter, and at the outside corners of f. 4r-5v; C to mark the start of chapter C on f. 6r, RH margin (there is another word here which I have not deciphered), and at the outside corners of f. 6v-7r; D at the top corner of f. 8v only; E in the RH margin of f. 10r to mark the start of chapter E. After this the lettering is abandoned, probably accidentally, since we know from other MSS that the text was intended for use as a kind of reference manual.

A/10 Pan. Some interference has evidently occurred in the transmission of lines 9-11, witness the confusion amongst MSS variants. I have added Pan as the simplest possible emendation, in accordance with my general practice of not altering the text of Md more than is necessary.
B/19-20 cf. Rolle, *The Form of Living*, lines 525-27:

"Thre degrees of loue I shal tel þe, for I wold þat þou myȝt wyn to þe heghest. The first degre is insuperable, þe toþer is cald inseperabile, the þrid is synguler." (p. 16).

B/31-37 cf. Rolle, *The Form of Living*, lines 527-33:

"Thi loue is insuperabile when no thynge that is contrarie to Goddis loue may ouercum hit, bot hit is stalworth agayns al fandynges, and stable, wheþer þou be in ese or in anguys, in heel or in sekenesse, so þat þe þynke þat þou wil nat for al þe world, to haue hit withouten end, wreth God oo tymæ; and þe ware leuer, if auþer shold be, to suffre al þe peyne and woo þat myght cum to any creature, ar þou wold do þe þynge þat myght myspay hym." (p. 16).

cf. also Bridget, *Revelationes I*, 14: "...and Pai had leuer suffir all maner of paine Pene Pa wald ones greue me or stire me to wrethe." (p. 26).

B/32 is. MS reading simply i.

B/37-41 cf. Rolle, *The Form of Living*, lines 538-41:

"Inseperabil is þi loue when al þi hert and þi þoghþ and þi myȝht is so hooly, so entierly and so perfity fasted, set and stablet in Ihesu Criste þat þi þoghþ cometh neuer of hym, neuer departeth fro hym, outtaken slepynge..." (p. 16).

B/41-49 cf. Rolle, *The Form of Living*, lines 549-55:

"The þrid degre is heghest, and most ferly to wyn; þat is cald synguler, for hit hath no pere. Synguler loue is when al confort and solace is closet out of þe herte, bot of Ihesu Crist only. Oþer delite ne other ioy list hit nat, for þe swetnesse of hym in
Pis degre is so confortable and lestynge, his loue so brennynge and gladynge, Pat he or sho Pat is in pis degre may as wel feele pe fyre of loue brennynge in har soule as Pat may fele pi fynger bren if Pat put hit in pe fyre." (pp. 16-17).

B/60-62 The implicit criticism is the same as in Rolle, *The Form of Living*, lines 236-38:
"For I wold nat Pat pou wene Pat al ben holy Pat haue pe habite of holynesse and be nat occupied with pe world..." (p. 9).

B/60 women. MS woman, but the plural noun is clearly required, as also at B/102.

B/77-83 cf. Rolle, *Ego Dormio*, lines 68-73:
"The first degre of loue is when a man holdeth pe ten commandement3, and kepeth hym fro pe vij deedly synns, and is stabil in pe trouth of holy chirch; and when a man wil nat for any erthly fynge wretgh God, bot trewely standith in his seruice, and lesteth Perin til his lyves end. This degre of loue behoueth euery man haue Pat wil be saued..." (p. 27).

B/84-90 cf. Rolle, *Ego Dormio*, lines 95-101:
"...pe toperor degre of loue, Pat is to forsake al pe world, and Pi fadyre and Pi modyre and al Pi kyn, and folow Crist in pouert. In pis degre Pou shalt study how clene ou may be in herte, and how chaste in body, and gyf pe to mekenesse, suffrynge and buxumnesse. And loke how faire Pou may make Pi soule in vertu3, and hate al vices, so Pat Pi lif be gostly, nat fleishly..." (p. 28).

B/87 stodeP. MS stondP, n subpuncted; H2 also has stondP.
B/90-98 cf. Rolle, *Ego Dormio*, lines 224-29:

"This degree of loue is called contemplatife lyf, that loueth to be alone withouten ryngen or dyn and synyngye and criynge. At þe begynnyng, when þou comest thereto, þi goostly egh is taken vp in to þe light of heuyn, and þare enlumyned in grace and kyndlet of þe fyre of Cristes loue, so þat þou shal feel verraily þe brennyng of loue in þi herte, euermore lyftynge þi thoght to God..." (p. 31).

B/118 *Cristen man*. MS *cristeman* which MED does record as form for "Christian"; *Cristen man* is far more common however, and does occur on two occasions in *Contemplations*, at A/8 and V/9, and note also I/24 *Cristene lawe*. It seems suitable to emend the two MS forms *Cristeman* (here and at Y/44) for the sake of clarity and to avoid confusion with the name "Christ".

C passim As Annunziata suggests, the thought behind this chapter may ultimately derive from section 39 of Augustine's *De Sancta Virginitate* (PL 40, cols. 418-19, NPNCF I, iii, p. 431). However a more immediate source seems to have been Cassian's *Conference* 11, *On Perfection*, and the reference in the margin on f. 7v probably refers to him and not to Cassiodorus, as others have supposed. The clearest parallels are mentioned below.

C/1 Marginal reference to Magister Sententiarum (Peter Lombard), identified as Book III, Distinctio 34, *De donis in genere et specialiter de timore*, section 16:

"Timor ergo est initium fidei, et est initium dilectionis, et initium sapientiae" (De Hales, III, p. 413).

The Biblical source is Proverbs 1. 7, "Timor Domini principium sapientiae"; "The fear of the Lord is the beginning of wisdom."
cf. also Proverbs 9. 10, and Ecclesiasticus 1. 16.

C/2 *drede.* The sentence as it stands in MS does not make sense unless *is* is also omitted, suggesting that the omission of *drede* was an unintentional mistake by the copyist.

C/8 *punishing.* This word is hard to decipher in MS, but the scribe seems to have omitted a minim stroke after the *h.*

C/9 *Pe* (2nd instance). I have substituted *Pe* for MS *his,* partly to maintain the objectivity of *Pe bodi* (line 8), and also to avoid the problem of using *his* after the joint subject *man or woman.* Moreover *Pe* is evidenced in a number of other MSS.

C/10-11 Though I do not wish to suggest that Bridget is a direct source at this point, it is interesting to compare Revelationes, I, 14:

"*Pai serue me of his entent,* *pat* *pai mai haue temporall gudes and wirschipe: bot *pai set no3t bi heuenli gudes,* and *pai leue and lose *paimel gladli for to haue *Pai gudes *pat* is in *Pe werlde present." (p. 25).

C/13-15 Matthew 10. 28.

C/15-21 cf. Bridget, Revelationes, I, 14:

"*Pe secound maner of men trowes me God allmighti,* and a rightfull and a strait jugge, and *pai serue me for drede of paine and no3t for loue, ne desire of heuens blisse; for if *pai* were no3t ferde and drede me, *pai walde no3t serue me." (pp. 25-26).

C/27-29 cf. Augustine, De Sancta Virginitate, section 39:
"Amando enim times, ne amatum et amantem graviter offendas." (PL 40, col. 418);
"For by loving you fear, lest you grievously offend One Who is loved and loves." (NPNCF I, iii, p. 431).

"Secundum ergo hunc sensum nostra quoque est intelligenda sententia, non quod contemplationem perpetuae illius poenae, vel beatissimae retributionis, quae repromittitur sanctis, nullius pronuntiemus esse momenti; sed quia cum sint utiles, et sectatores suos ad initia beatitudinis introducant, charitas rursum, in qua plenior fiducia perpetuumque jam gaudium est, assumens eos de timore servili..." (PL 49, col. 864);
"I do not assert that the continual contemplation of eternal punishment or of the blessed reward promised to the saints, is worthless. I assert that they are useful and introduce their possessors to the beginning of the life of bliss: and yet, that charity, with its fuller confidence and joy, will take them out of servile fear..." (LCC xii, p. 254).

C/49 *wijp*. Omitted in MS; presumably a scribal error, since the sense is lost without it.

"Et revera, si principium sapientiae in timore consistit, quae erit ejus, nisi in Christi charitate perfectio, quae illum in sese perfectae dilectionis continens metum..." (PL 49, col. 866);
"If fear is the beginning of wisdom, what will the end of wisdom
be but in Christ's charity, a charity which includes the fear of true love..." (LCC xii, p. 255).

C/67 springing. MS schininge is erroneous, as the text itself demonstrates; there is a clear linking of words in this passage between one sentence and the next, as the author uses the ornamental device of gradatio, e.g. forsakist - forsaking; distruid - destruccio. Amongst other MSS only P* has the correct reading.

C/72-75 cf. I John 4. 18:
"Timor non est in charitate: sed perfecta charitas foras mittit timorem...";
"Fear is not in charity: but perfect charity casteth out fear..."; this passage is also quoted by Cassian (PL 49, col. 866).

C/73 to. Omitted in MS and similarly at V/130. Since infinitives modifying a noun regularly have to or for-to in later ME, it seems best to emend here, despite the fact that the construction grace come appears twice in Md.

D/1-3 Marginal reference to Magister Sententiarum (Peter Lombard), identified as Book III, Distinctio 27, De caritate Dei et proximi, especially Section 17:
"Caritas est dilectio qua diligitur Deus propter se et proximus propter Deum vel in Deo." (De Hales, III, p. 326).

D/14 manere. The reading mater in the majority of other MSS makes it tempting to emend the text of Md here. I have retained the reading manere, however, partly because of a general unwillingness to emend more than is absolutely necessary, and partly because the
reading does not seem to be actually wrong. The author is discussing how to love God, that is, in what way or manner to love him; *manere* thus fits the thought more exactly than *mater*. The reading *maner of love* in *DMg* is interesting, as it suggests another possibility of what the intended reading may have been at this point; it might also signify, however, that the scribe of the exemplar of *DMg* suspected that the reading *manere* was corrupt, and tried to improve upon it.

D/15 *him*. This emendation is required, I think, in the light of the following sentence.

D/18-21 In MS Ba a later hand cites Bernard, *Cantica Canticorum*, in the margin at this point (f. 8v). Annunziata suggests the following from xx, 3 as a source:

"Dilexit autem dulciter, sapienter, fortiter. Dulce nempe dixerim, quod carnem induit; cautum, quod culpam cavit; forte, quod mortem sustinuit." (PL 183, col. 368);

"In the next place, His love is tender, wise, and strong. I say that it is tender, since He has taken upon Him our flesh; wise, since He has held Himself free of all sin; and strong, since it reached to the point of enduring death." (quoted from Eales, p. 110; Annunziata p. 119).

D/38-45 cf. Augustine, *De Bono Viduitatis Liber*:

"...in deliciis spirituales etiam ipsa quae videntur laboriosa vertuntur. Nullo modo enim sunt onerosi labores amantium, sed etiam ipsi delectant, sicut venantium, aucupantium, piscantium, vindemiantium, negotiantium, ludo aliquo sese oblectantium. Interest ergo quid ametur. Nam in eo quod amatur, aut non laboratur, aut et labor amatur." (PL 40, col. 448);
"...even the very things which seem laborious are turned into spiritual delights. For no way burdensome are the labors of such as love, but even of themselves delight, as of such as hunt, fowl, fish, gather grapes, traffic, delight themselves with some game. It matters therefore what be loved. For, in the case of what is loved, either there is no labor, or the labor also is loved." (NPNCF I, iii, pp. 452-53).

D/41 *pat*. MS *pat pat*; the scribe makes this error of repetition at the page break, despite correctly recording the catchword at the foot of f. 8v, *pei haue.*

D/52 *beginning*. The scribe has omitted a minim stroke from this word.

D/70 Marginal reference to Rabanus, *Sermons*, which I have not been able to trace.

E/1-9 Rolle writes on the same topic in *The Form of Living*, lines 184-90:

"Oon, whan he eggeth vs to ouer mych eese and reste of body and softhed to oure fleisshe, vndre need to sustene our kynd; for such thoughtes he putteth in vs: bot yf we et wel and drynke wel and sleep wel and ligge soft and sit warme, we may nat serue God, ne leste in þe travaaille þat we haue begune. Bot he þynketh to brynge vs to ouer mych luste of oure body, and for to make vs slowe and cold in Goddis loue." (p. 7).

This topic, like others dealt with in *Contemplations*, is widely commented upon in mediaeval literature; for instance, Hilton writes about the same subject in *The Ladder of Perfection*, I, 22 and 76 (pp. 25-26 and 94-95). It is difficult to speak about
"sources" in cases such as this, for apparent connections may only be the use of a common theme.

E/5 of. Md alone has the reading of al; this does not help the sense, and is rejected as a possible slip.

E/10-11 The marginal reference to Gregory's Homilies is misleading; actually the source is Moralium Libri sive Expositio in Librum B. Job, xii, 22:
"...nisi quod hi frequenter majores tribulationes ex carne suscipiunt qui carnis voluptatibus delectantur?" (PL 75, col. 1000);
"...excepting that those commonly meet with worse troubles from the flesh, who delight themselves with the pleasures of the flesh?" (LFCC 21, p. 63).

E/12-13 The marginal reference at this point is unclear. Comper suggests John Chrysostom, De Reparatione Lapsi, which I have not been able to trace.

E/16-19 Marginal reference to Gregory; identified as Moralium Libri sive Expositio in Librum B. Job, xxx, 59:
"...sed, dominante gulae vitio, per carnis illecebrem omne quod fortiter egerint perdunt; et dum venter non restringitur, per carnis concupiscentiam simul cunctae virtutes obruuntur." (PL 76, col. 556);
"...yet from the sin of gluttony ruling over them, they lose, by the allurement of the flesh, all that they have done boldly; and, while the belly is not restrained, all their virtues are overwhelmed at once by the lust of the flesh." (LFCC 31, p. 404).
"Neque enim cibus, sed appetitus in vitio est. Unde et lautiores cibos plerumque sine culpa sumimus, et abjectiores non sine reatu conscientiae degustamus... quia non cibum, sed cibi concupiscientiam esse causam damnationis intelligit..." (PL 76, col. 557);

"For it is not the food, but the desire that is in fault. Whence also we frequently take some delicate fare without blame, and take a taste of meaner food, not without guilt of conscience... it is not food, but the desire of food, that is the cause of damnation..." (LFCC 31, p. 406).

"Radix enim est omnium malorum cupiditas. Et quia quodlibet malum per avaritiam gignitur..." (PL 75, col. 1074);

"For covetousness is the root of all evil. And whereas every thing evil is engendered by avarice..." (LFCC 21, p. 161).

"Initium omnis peccati est superbia. Primae autem ejus soboles, septem nimirum principalia vitia, de hac virulenta radice proferuntur..." (PL 76, col. 621);

"Pride is the beginning of all sin. But seven principal vices, as its first progeny, spring doubtless from this poisonous root..." (LFCC 31, p. 490).
F/43-49 Marginal reference to Innocent III, *De Miseria Condicionis Humane*, although the scribe uses the other title which the text often went by: *De Vilitate Conditionis Humane Nature*. The relevant passage is to be found in II, 1:

"Tria maxime solent homines affectare: opes, voluptates, honores. De opibus prava, de voluptatibus turpia, de honoribus vana procedunt... Opes generant cupiditatem et avariciam, voluptates pariunt gulum et luxuriam, honores nutriunt superbiam et iactanciam."

"Men are accustomed to strive for three things in particular: riches, pleasures, and honors. From riches come perverse things, from pleasures shameful things, from honors vain things... Riches engender covetousness and avarice, pleasures bring forth gluttony and lechery, honors nourish pride and boasting." (both quotations from R.E. Lewis, (ed.), *De Miseria Condicionis Humane*, pp. 144-45). The same passage is quoted in the *Speculum Christiani* in the eighth tabula (G. Holmstedt, *Speculum Christiani*, pp. 204-205).

G/2-4 Matthew 22. 39, identified in the margin.

G/5-8 Marginal reference to Augustine, *De Doctrina Christiani*; two readings seem to have been conflated, i, 26:

"Diliges, inquit, Dominum Deum tuum ex toto corde tuo et ex toda anima tua, et ex tota mente tua, et diliges proximum tuum tanquam teipsum." (PL 34, col. 29);

"'Thou shalt love' He says, 'the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself.'" (NPNCF I, ii, p. 529), and i, 27:

"...et omnis homo in quantum homo est, diligendus est propter
Deum, Deus vero propter seipsum." (PL 34, col. 29); 
"...and every man is to be loved as a man for God's sake; but God is to be loved for His own sake." (NPNCF I, ii, p. 530).

G/12-15 Marginal reference to Augustine, *De Trinitate*, identified as viii, 6:
"Qui ergo amat homines, aut quia justi sunt, aut ut justi sint, amare debet. Sic enim et semetipsum amare debet, aut quia justus est, aut ut justus sit..." (PL 42, col. 956);
"He therefore who loves men, ought to love them either because they are righteous, or that they may become righteous. For so also he ought to love himself, either because he is righteous, or that he may become righteous." (NPNCF I, iii, p. 122).

G/17-19 Marginal reference to Hugh, presumably Hugh of St. Victor, and a work entitled *De Substantia Dilectionis*. A treatise of this name, formerly attributed to Hugh, is now counted amongst the works of Augustine, see PL 40, cols. 843-48. I have not been able to locate the exact reference, but chapters 4 and 5 deal with the topic of love for one's neighbour and for God, and the wording in some places suggests that this treatise was indeed the source that the author of *Contemplations* was using.

G/19-22 Marginal reference either to Cassian or Cassiodorus, and to Psalm 133; I have not been able to trace this.

G/23-26 The marginal reference to Gregory's *Homilies* is misleading; actually the source of this quotation is *Moralium Libri sive Expositio in Librum B. Job*, vii, 24:
"...per amorem Dei amor proximi gignitur, et per amorem proximi amor Dei nutritur" (PL 75, col. 780);
"...by the love of God the love of our neighbour is brought into being, and by the love of our neighbour the love of God is fostered." (LFCC 18, p. 383).

G/24 /pi. MS пе, but ɲi is clearly intended, as the parallel construction in the next line shows; the error probably arose because пе occurs at the page turn.

G/30 kepest. MS louest is clearly wrong and possibly may have arisen from scribal misreading in an exemplar with hauest, which would at least be acceptable to the context. The author does use hast at the end of chapter F (F/31), but generally favours the verb kepe in this situation.

H/4 ɻe. MS ɲi, perhaps due to confusion with the previous phrase "for he is ɲy frend".

H/6-9 Marginal reference to Augustine, De Vera Religione; I have not traced the exact reference, but the following at section 87 is close:

"Ea autem est regula dilectionis, ut quae sibi vult bona provenire, et illi velit; et quae accidere sibi mala non vult, et illi nolit..." (PL 34, col. 161);

"The rule of love is that one should wish his friend to have all the good things he wants to have himself, and should not wish the evils to befall his friend which he wishes to avoid himself." (LCC vi, p. 270).

H/7 not. Subpuncted in MS, but the cancellation is erroneous; the presence of not is essential for meaning and must be allowed to stand.

I/2-8 Marginal reference to Augustine, *Enchiridion*, identified as chapter 73:
"Sed ea nihil est majus, qua ex corde dimittimus, quod in nos quisque peccavit. Minus enim magnum est erga eum esse benevolum, sive etiam beneficium, qui tibi mali nihil fecerit: illud multo grandius et magnificentissimae bonitatis est, ut tuum quoque inimicum diligas, et ci qui tibi malum vult, et si potest facit, tu bonum semper velis, faciasque cum possis..." (PL 40, col. 266);
"But none of those is greater than to forgive from the heart a sin that has been committed against us. For it is a comparatively small thing to wish well to, or even to do good to, a man who has done no evil to you. It is a much higher thing, and is the result of the most exalted goodness, to love your enemy, and always to wish well to, and when you have the opportunity, to do good to, the man who wishes you ill, and, when he can, does you harm."
(NPNCF I, iii, p. 261).

I/8-13 Marginal reference to Gregory, *Regula Pastoralis*, identified as chapter 9:
"Virtus itaque est coram hominibus, adversarios tolerare; sed virtus coram Deo, diligere; quia hoc solum Deus sacrificium accipit, quod ante ejus oculos in altari boni operis flamma charitatis incendit." (PL 77, col. 61);
"It is virtue therefore before men to bear with adversaries; but it is virtue before God to love them; because the only sacrifice which God accepts is that which, before His eyes, on the altar of good work, the flame of charity kindles." (NPNCF II, xii, p. 31).

I/13-18 Matthew 5. 44-45, identified in the margin.
K/21-25 A marginal reference cites Jerome, *Letter to Demetrius* (No. 130); however no parallel with *Contemplations* has been found within this work, and it seems that the marginal gloss must be erroneous.

L/3-7 Marginal reference to Augustine, *Enchiridion*, identified as chapter 80:
"...quod peccata, quamvis magna et horrenda, cum in consuetudinem venerint, aut parva aut nulla esse creduntur; usque adeo ut non solum non occultanda, verum etiam praedicanda ac diffamanda videantur..." (PL 40, col. 270);
"...sins, however great and detestable they may be, are looked upon as trivial, or as not sins at all, when men get accustomed to them; and so far does this go, that such sins are not only not concealed, but are boasted of, and published far and wide..." (NPNCF I, iii, p. 263).

L/6 *it*. The emendation *it* is required on the grounds of sense; its omission, peculiar to Md, is presumably a copying error.

L/7-14 Marginal reference to Gregory, *Moralium Libri sive Expositio in Librum B. Job*. This passage has some similarities to that quoted below at L/15-18, and to the following, also from Book xxvi:
"Quaedam namque quasi conclusi oris angustia est ab opprimente mala consuetudine exsurgere velle, nec posse; jam quidem desiderio ad superna tendere, sed adhuc actu in infimis remanere; praepire corde, nec tamen sequi opere..." (PL 76, col. 388);
"For it is, as it were, the narrowness of a confined opening, to wish, and yet to be unable to rise from an overpowering evil habit; to tend, in desire, to things above, but yet still to
remain in deed in things below, to advance in heart, but not to follow in act..." (LFCC 23, p. 183).

L/14-18 Marginal reference to Gregory, *Moralium Libri sive Expositio in Librum B. Job*, probably the thought from Book xxvi:
"Si vero diutina perpetratione etiam consuetudine iniquitatis opprimitur ne ad superiora jam possit exsurgere, quasi angusto ore putei coarctatur... Lapis vero superponitur cum etiam dura consuetudine mens in peccato devoratur, ut etsi velit exsurgere, jam utcumque non possit, quia moles desuper malae consuetudinis premit." (PL 76, col. 387-88);
"But if, through long commission he is also so weighed down by a habit of sin, as to be unable to rise upward, he is pent in, as it were, in the narrow opening of a well... But a stone is placed over, when the mind is also consumed by sin, through long habit, so that, though willing to rise, it is quite unable to do so because the weight of evil habit presses on it from above." (LFCC 23, p. 183).


M/4-16 This passage mentions Augustine once in the text and twice in the margin, apparently referring to a treatise entitled *De Decem Cordis*; I do not understand this reference and have been unable to locate it.

M/15 *fle*. MS *sle*, although clearly an erroneous reading, is also present in a substantial number of other MSS. This error presumably arose whilst copying, due to the very similar graphs *s* and *f*. 
The erroneous MS *Pridd* probably arises from confusion with the previous lines where matters of the third point of the second degree of love are recapitulated; then all three points are summarised.

Marginal reference to Augustine; the quotation derives from the homily on Psalm 87, Section 1:
"...sic cantemus, ut desideremus. Nam qui desiderat, etsi lingua taceat, cantat corde: qui autem non desiderat, quolibet clamore aures hominum feriat, mutus est Deo." (PL 36-37, col. 1101);
"...let us chant the song of a longing heart: for he who truly longs, thus sings within his soul, though his tongue be silent: he who does not, however he may resound in human ears, is voiceless to God." (NPNCF I, viii, p. 419).

Ambrose is cited in the margin, with a reference which seems to read: "On Psalm Via Immaculati"; I have not been able to trace this.

MS *loue*, a simple error, probably arising due to confusion with *lacke* which follows.

Marginal reference to Gregory, *Homilies*; Comper suggests no. 23, but I have not been able to trace the quotation.

schalt. The omission of *schalt* must be a scribal error; "*pou schalt kepe*" is regular in this context, cf. 0/18, P/28.

Colossians 3. 17, identified in the margin.

Marginal reference to Gratian, *Decretum, De Poenitentia*,
Distinctio 5:
"Ingratus enim exstitit qui plenus virtutibus Deum omnino non

P/19-20 The marginal reference to Augustine, De Singularitate
Clericorum, must be incorrect, since no such work seems to exist;
the source of this quotation is Cyprian's treatise of the same
title:
"Et lubrica spes est, quae inter fomenta peccati salvari se
sperat." (PL 4, col. 837).

Q passim The theme of "unskylful abstinence" is one to which Rolle
repeatedly refers in The Form of Living, cf. especially lines
190-92:
"Another is whan, vndre the liknes of goostly good, he entisseth
vs to ouer sharpe and ouer mych penaunce for to destrue oure
self..." (p. 7). The same matter is discussed by Hilton, see
especially I, 22 (p. 26).

Q/3-7 cf. Rolle, The Form of Living lines 312-16:
"I sei nat, for I wol þat, if þou haue begunne vnskylful
abstynence, þat þou hold; bot for many þat weren brendynge at þe
begynnyng and able to þe loue of Ihesu Criste, for ouer mych
penaunce þei haue letted hamself, and maked ham so feble þat þei
may nat loue God as þei sholden do." (pp. 10-11).
The thought, probably commonplace, is also found in Bernard,
Cantica Canticorum, xxxiii, 10:
"Quoties, produci jejunia, ut divinis obsequiis eo inutilem
redderet, quo imbecillem?" (PL 183, col. 956);
"How often to prolong fasts in order to render an individual
powerless, and therefore useless, in Divine service?" (Eales, p.

R/4-8 cf. Rolle, *The Form of Living*, lines 813-16:
"For many preisen God whils Þay ben in ese, and in aduersite Þai gurch, and falleth downe in to so mych sorynesse Þat vnnethes may any man comfort ham, and so sklaundre Þai God, chydyng and fyghtynge agayns his domys." (p. 23).

R/8 *liuung*. Omitted in MS which has *dedis* written alongside in the margin by a later hand. The same hand also inserts *not* further down the page (see note to R/10), and is responsible for other additions on ff. 25r, 33v and 37r. Some of these insertions seem justified, and where this is so I have retained them. In this case however, I have chosen to ignore the annotator's attempt to restore the text, since *liuung*, the reading given in all other MSS, is obviously the correct form.

R/10 *chaunge*. Marginal *not* (by the same hand that has inserted *dedis* at R/8), marked for insertion after *chaunge*. This addition seems to have been prompted by a desire to clarify the sense, and the negative construction suggested, *noon + not*, is permissible in ME. However, since the insertion is undoubtedly by a later hand, and not crucial to the sense, it seems better not to include it.

R/12-13 The reference is to Matthew 10. 22 or 24. 13, both of which read "...qui autem perseveraverit usque in finem, hic salvus erit."

R/55 *fiae*. MS *fiae* is a simple mistake arising from the preceding list of points, and the occurrence of *fiae* in R/52.

S/3-6 Marginal reference to Augustine, identified as a letter to Jerome (No. 167):

"Haec in aliis major, in aliis minor, in aliis nulla est, plenissima vero quae jam non possit augeri, quamdiu hic homo vivit, est in nemine..." (PL 33, col. 739);

"This is in some greater, in others less, and there are men in whom it does not exist at all; but in the absolute fulness which admits of no increase, it exists in no man while living on this earth..." (NPNCF I, i, p. 537).

S/4-5 *and...men*. This omission is caused by eyeskip, and occurs in five other MSS. The correct reading follows the Augustinian quotation and is the more complete.

S/7-12 Marginal reference to Augustine, *De Perfectione Justiciae Hominis*, 19:

"In qua plenitudine charitatis praecipitum illud impleritur, Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua. Nam cum est adhuc aliquid carnalis concupiscentiae, quod vel continendo frenetur, non omni modo ex tota anima diligetur Deus." (PL 44, cols. 300-301);

"Then in all this plenitude of charity will be fulfilled the commandment, 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind.' For while there remains any remnant of the lust of the flesh, to be kept in check by the rein of continence, God is by no means loved with all one's soul." (NPNCF I, v, p. 165).
S/16-24 Augustine is again mentioned in the margin, and again the source is De Perfectione Justiciae Hominis, 19:

"Cur ergo non praeciperetur homini ista perfectio, quamvis eam in hac vita nemo habeat? Non enim recte curritur, si quo currendum est nesciatur. Quomodo autem sciretur, si nuilis praeeptis ostenderetur?" (PL 44, col. 301);

"For why should not such perfection be enjoined on man, although in this life nobody may attain to it? For we do not rightly run if we do not know whither we are to run. But how could it be known, unless it were pointed out in precepts?" (NPNCF I, v, p. 165).

S/31-33 Marginal reference to Augustine, In Epistolam Joannis ad Parthos, Homily V:

"Si quis tantam habuerit charitatem, ut paratus sit pro fratribus etiam mori, perfecta est in illo charitas." (PL 35, col. 2014);

"If any man shall have so great charity that he is prepared even to die for his brethren, in that man is perfect charity." (NPNCF I, vii, p. 489), and:

"Unde incipit charitas, fratres?... ipsum finem et modum ipsum et Dominus in Evangelio commendavit: Majorem charitatem nemo habet, ait, quam ut animam suam ponat pro amicis suis." (PL 35, col. 2018);

"Whence beginneth charity, brethren?... the very end of it, and the very measure of it is what the Lord hath put before us in the Gospel: 'Greater love hath no man,' saith He, 'than that one lay down his life for his friends.'" (NPNCF I, vii, p. 492).


S/41 agast. MS agarst, but with r erased. I have assumed
therefore that it must be an error, despite the fact that the form also appears at X/156.

S/42-46 Md gives a marginal reference to Prosper of Aquitania, *De Vita Contemplativa*, but the source is actually Julianus Pomerius, whose work of that name was formerly attributed to Prosper; Book III, 26:

"...Deo nos, a quo sumus facti, reddamus: nec dominari nobis ea quibus sumus naturaliter praepositi permittamus. Dominetur vitii ratio, subjiciatur corpus animo, animus Deo, et impleta est hominis tota perfectio... et sicut viventia vita carentibus, sensibilia viventibus, intellectualia sensibilibus, immortalia mortalibus, ratiocinando praeponimus, ita bene vivendo voluptuosus utilia, utilibus honesta, honestis sancta, sanctis perfecta omnia praeferamus." (PL 59, col. 508);

"...let us give ourselves back to God by whom we were made, and let us not permit ourselves to be dominated by those things over which we have been placed in command according to our nature. Let reason master the vices; let the body be subject to the soul and the soul to God; and the whole perfection of man is accomplished... and just as in reasoning we prefer living things to non-living, sentient to living, intelligent to sentient, immortal to mortal, so by living well let us prefer useful things to those things that give pleasure, the honorable to the useful, the holy to the honorable, and perfection to holiness." (Suelzer, p. 153).

S/52 ne. MS *no*, emended because *no* does not occur as a permitted spelling of the conjunction "nor" in Md. The proximity of *no* "no" probably gave rise to the mistake.
S/73-75 MS B has a marginal reference to Gratian, *Decretum, De Poenitentia*, Distinctio 2:

S/77 *not*. Omitted in MS, presumably by a scribal error.

S/79-83 MS B has a marginal reference to Gratian, *Decretum, De Poenitentia*, Distinctio 2. This might be a mistake arising from the close proximity of the same reference at S/73-75 above; I have not been able to find any further connection between the *Decretum* and this section.

S/82-83 *most...he*. MS readings *pou most* and *pou* are a nonsense here; the scribe seems to have interpreted "pou most biginne... parfeccion" as a separate sentence.

S/91 *pat*. MS to must be erroneous and is peculiar to Md.

S/91-99 Two readings from Bridget, *Revelationes* are worked together here. These are III, 28:
"Yt is inow yf I be þe leste in heuen. I will not be a perfitt man." (p. 240), and IV, 62:
"What elles is his songe bot þus: 'Ete we and drynke we, and vse we delites. It is ynoghe to vs to com to heuen 3ate'? And ilkyn of þam sais, 'I kepe nght to þe perfyte.' þis is a euell voys. For þare may none com to þe 3ate of blis bot if he be perfite, or elles perfytely purged..." (p. 307).

cf. Hilton, *The Ladder of Perfection*, II, 18:
"They say that it is enough for them to be saved, and they are content with the lowest place in heaven, wanting nothing higher."
S/100 *be*. MS *but*, a simple mistake probably caused by the proximity of *but* in S/99.

S/112 *parfit*. The form in MS suggests *profit* as the scribe has mistakenly used the abbreviation for *pro* instead of for *par*.

S/131 *to*. MS *to god* can only be allowed to stand if the phrase "a goode ende" is seen as signifying death, that is, the making of a good end before God. However this does not seem to be what is intended, and probably *god* is a slip caused by confusion with *goode*.

T/27-28 *and yet...feruent wil*. This sentence is present in four other MSS, and though the sense is not lost without it, its presence seems to make the thought flow more logically.

T/35-39 Marginal reference to Augustine, *De Gratia et Libero Arbitrio*, chapter 33:

"Qui ergo vult facere Dei mandatum et non potest, jam quidem habet voluntatem bonam, sed adhuc parvam et invalidam: poterit autem, cum magnam habuerit et robustam." (PL 44, col. 901);

"He who wishes to keep God's commandment, but is unable to do so, already possesses a good will, but as yet a small and weak one; he will, however, become able when he shall have acquired a great and robust will." (Dods, xv, 3, p. 48).

T/38 *may*. Omitted in Md, but present in all other MSS; the sentence does not make sense without it.
T/48 so. Omitted in MS; presumably a scribal error.

T/48-50 Marginal reference to Augustine; the quotation derives from the homily on Psalm 58, section 3:
"Quidquid vis, et non potes, factum Deus computat." (PL 36-37, col. 677);
"Whatever thou willest and canst not, for done God doth count it." (NPNCF I, viii, p. 231).

T/55-66 Marginal reference to Gregory, Homilies; the quotation is from Homiliarum in Evangelia, Homily V, section 3:
"Voluntas autem bona est sic adversa alterius sicut nostra pertimescere, sic de prosperitate proximi sicut de nostro profectu gratulari, aliena damna nostra credere, aliena lucra nostra deputare, amicum non propter mundum, sed propter Deum diligere, inimicum etiam amando tolerare, nulli quod pati non vis facere, nulli quod tibi juste impendi desideras denegare, necessitati proximi non solum juxta vires concurrere, sed prodesse etiam ultra vires velle." (PL 76, col. 1094).

T/59 oure harms. This phrase is omitted in a number of MSS; the error clearly arose because of the repetition of harms.

T/64 also. MS al does not make sense; as fits the context but does not seem to be intended, nor is it evidenced in any other MS; also seems a reasonable emendation since the phrase also whan is used three times previously in this passage.

T/80-98 Marginal reference to Augustine; the quotation derives from the homily on Psalm 35, Section 16:
"Voluntas Dei est aliquando ut sanus sis, aliquando ut aegrotas:
si quando sanuses, dulcis est voluntas Dei, et quando aegrotas, amara est voluntas Dei; non recto corde es. Quare? Quia non vis voluntatem tuam dirigere ad voluntatem Dei, sed Dei vis curvare ad tuam. Illa recta est, sed tu curvus: voluntas tua corrigenda est ad illam, non illa curvanda est ad te: et rectum habebis cor." (PL 36-37, cols. 352-53);

"The will of god is sometimes that thou shouldest be whole, sometimes that thou shouldest be sick. If when thou art whole God's Will be sweet, and when thou art sick God's Will be bitter; thou art not of a right heart. Wherefore? Because thou wilt not make right thy will according to God's Will, but wilt bend God's Will to thine. That is right, but thou art crooked: thy will must be made right to That, not That made crooked to thee; and thou wilt have a right heart." (NPNCF I, viii, p. 90).

T/80 to. MS tho, but this is not a recorded spelling for "to"; the same form occurs at V/114, and is similarly emended.

T/94 is. MS it is; presumably a scribal error.

T/109 kindes. MS kindenes; presumably a scribal error.

T/120-22 Galatians 5. 17.

T/122-24 Romans 7. 19.

T/140 pe. Written in the margin and intended for insertion before deuyl; this addition makes sense and brings Md into line with the other MSS. The same hand is responsible for annotations elsewhere.

T/147 come to. The omission of these words in Md arises from the
fact that to (1st instance) stands at the end of a line.

V/1-5 cf. Hilton, *The Ladder of Perfection*, I, 24:
"Prayer is helpful, and enables us to acquire purity of heart by the destruction of sin and the winning of virtues. The purpose of prayer is not to inform our Lord what you desire, for He knows all your needs. It is to render you able and ready to receive the grace which our Lord will freely give you." (p. 28).

V/5-6 Mark 14. 38, identified in the margin.


V/16-20 Marginal reference to Augustine, *Sermons*, not traced; the same passage is quoted in *Pe Pater Noster of Richard Eremyte*:
"Pe holy man witnesseth: he seith what prayer is: Oratio est angelis solacium, diabolo tormentum, deo sacrificium. Dat is: prayer is solace to angels, torment & payne to our Lord." (Aarts, p. 10, lines 2-5).

V/62-74 This passage has similarities with both Hilton and Bridget, as is shown below:
"When you pray, begin by directing your will and intention to God as briefly, fully, and purely as possible; then continue as well as you can." (p. 36);
V/63-74 cf. Bridget, *Revelationes*, I, 14:
"...end þus þi praier: 'I praie lorde to þe þat þi will be fulfilled, and noȝt mine'; for when þou praies for þaiem þat are damned, I here þe noght. Also sometyme þou desires somwhat againe þine awen gosteihel, and, þerefore, it is nede to þe for
to commit all to my will, for I know all things and I will grant
me pursuance to be nothing but that is profetabill. Forsothe, that is
manly that praiseth, but not with right intent, and therefore that are
nought worthy to be heard." (p. 25).

V/66 thou. thou is written in the margin and marked for insertion
before preie; its inclusion is required on grounds of sense, and
brings Md into line with all other MSS. The insertion is probably
the work of a later hand, although not the same as that which
suggests additions in other parts of the MS. I have emended th to
th, since thou appears nowhere else in the text, although thow does
occur at D/9.

V/74-77 Marginal reference to Isidore, De Summo Bono, not traced.

V/78-82 Marginal reference to Bernard, Sermons, not traced; this
passage is also quoted in Pe Pater Noster of Richard Eremyte:
"Ne lete not for bi liȝtly of bi preier when thou preiest, for God
to whom thou preiest, let it not liȝtly Perby. For als sone as it
is out of bi mouȝe, he commaundi to his angells of heuene bat Pei
it write in Pe book of lijf. And feiȝfully trowe bat of oon or
two thou schalt sped. Ffor ouer schal god ȝyue Pe bath thou in bi
preyer askest or bat he knowiȝ to Pe is bettir to haue, but
lettynge on bi side it make." (Aarts, p. 6, lines 33-38).

V/86 generaliche. Abbreviated in MS, and the first e omitted;
generaliche seems to be the word intended however, and the
evidence of all other MSS supports this.

V/89-91 James 5. 16, identified in the margin.
V/92 *man.* MS *a man*, presumably a simple copying error.

V/92-95 Galatians 6. 2, identified in the margin.

V/98-100 Marginal reference to Ambrose, *Exameron*, which I have not been able to trace.

V/105-107 Reference is given in the margin to both Cyprian and the *Decretum*, but I have only been able to locate the material in the latter: Gratian, *Decretum, De Consecratione*, Distinctio 1: "Quando autem stamus ad orationem, fratres dilectissimi, vigilare et incumbere ad preces toto corde debemus..." (PL 187, col. 1729).

"You state that you are unable to pray in the devout and whole-hearted way that I have described. For when you wish to raise your heart to God in prayer, many useless thoughts fill your mind, of what you have done, of what you are going to do, of what others are doing, and such like. These thoughts hinder and distract you so much that you feel no joy, peace, or devotion in your prayer." (pp. 35-36).

V/111 *in.* Omitted in Md and in a number of other MSS, but clearly required here on grounds of sense.

V/114 *to.* see T/80.

"For remember that your good intention is accepted in discharge of your duty, and will be rewarded like any other good deed done in charity..." (p. 36).
V/130 to. see C/74.

V/140-41 Marginal reference to Bede, *Sermons*, not identified.

V/151 *sunner*. The context suggests that MS *sinner* is a form of "sooner" albeit with an unusual spelling. The equivalent of "sooner" does not occur elsewhere in Md, but *sunner* occurs at this point in HS DHt, and my emendation has been based on these readings.

X/10 *hem*. Omitted in MS, presumably a scribal error.

X/11 *Pan*. MS *Pat* makes the sentence read awkwardly, and is perhaps influenced by the following clause which begins *pat pei*; but the scribe confuses *pan*/*pat* on other occasions, see X/110 and Y/11.

X/26-30 Marginal reference to Augustine which I have not been able to identify.

X/36-38 Marginal reference to Isidore, *De Summo Bono*, not traced.

X/40-41 *and...poujtes*. This omission occurs in several MSS, evidently caused by eyeskip, but the presence of this clause is essential to the sense of the passage.

X/49-50 *Pat liking...performe*. The omission of this clause obviously arose initially through eyeskip. The majority of MSS do not have it, but its presence is preferable, I think, for the logical flow of the sentence.
X/60-62 Some MSS mention Psalm 30 in the margin at this point; actually the reference is to Psalm 33. 15: "Diverte a malo, et fac bonum."; "Turn away from evil and do good."

X/62 exposicion. Md's reading is disposicion, perhaps meaning "argument"; OED gives this definition to the word as a rhetorical term, but the earliest example quoted is from 1509. MED does not list this definition, so to avoid an ahistorical reading, exposicion seems a safer emendation, which has the weight of other MS evidence.

X/72 be. MS bi emended since elsewhere in Md bi is used only as a spelling for the preposition "by", and not for parts of the verb "to be".

X/84 occupacions. MS occupacons, presumably a copying error.

X/86-101 This passage has several parallels with Bridget, Revelationes, II, 27:
"And so ṣai are necessari to a man, ṣat he knawe ṣe freelte and febilnes he haues of himselfe, and ṣat his strengehe is of me. Parefor it is ṣat I suffir, of mi grete merci, man somtime to be temped with euell ṣoghtes, to whome if a man consent no3t, ṣai are a purgacion of ṣe saule... and ṣai are occasacioi kepers of his vertuse. And, all if ṣai be bittir to suffir... 3ete ṣai hele greteli ṣe saule, and ṣai lede it to ṣe endles life and hele, ṣat mai no3t be gettin withoute grete bittirnes... for it is spedefull ṣat euell thoghtes com for oure prouinge and enccessinge of mede." (pp. 186-87).

X/102-11 This passage has similarities with Bridget, Revelationes,
III, 19:
"Sho saide againe, 'For I ame disesed with vnprofetabill thoghte, pe whilke I mai not put awai.' Pan saide pe son, 'Pis is verrai rightwisnes, pat as you had bifoire likinge in worldli affeccions agains mi will, so you have nowe diuers thoghte agines pi will. NeuirPeles, drede with descresion, and hafe trest in me; and wit wele pat when pe hert hase no likeinge in thoghte of sin, bot withstandes paieme, pai are clensinge bothe of pe saule and of pe bodi.'" (p. 225).

X/110 pan. MS Pat is presumably a copying error.

X/116-23 I have not been able to trace the marginal reference at X/116 to Isidore, De Summo Bono; the passage does however have parallels with Bridget, Revelationes, III, 19, which perhaps uses Isidore as a common source:
"You salt not be damptned for pai come into pe, for it is not in pi pouere for to lete pare comminge. Bot pan it is trespas if you assent and have likinge in paieme. And all if you assent not to pi thoghtes, drede in awntir pat you fall be pride, for pare mai no man stand bot bi pe grace of God..." (p. 226).

X/128-30 cf. Hilton, The Ladder of Perfection, I, 38:
"...it is good to open your heart to some wise man before they take firm root; abandon your own judgement, and follow his advice." (p. 43).

X/132-37 Gregory, Moralium Libri, sive Expositio in Librum B. Job, cited in the margin, and these lines derive from viii, 43:
"Saepe namque malignus spiritus his quos amore vitae praesentis vigilantes intercipit prospera etiam dormientibus promittit; et
quos formidare adversa considerat, eis haec durius somnii
imaginibus intentat, quatenus indiscretam mentem diversa qualitate
afficiat, eamque aut spe sublevans, aut deprimens timore,
confundat." (PL 75, col. 827);

"For it often happens that to those, whom the Evil Spirit cuts off
when awake through the love of the present life, he promises the
successes of fortune even whilst they sleep, and those, whom he
sees to be in dread of misfortunes, he threatens with them the
more cruelly by the representations of dreams, that he may work
upon the incautious soul by a different kind of influence, and
either by elevating it with hope or sinking it with dread, may
disturb its balance." (LFCC 18, p. 449).

Rolle also warns against dreams in The Form of Living, lines
203-207:

"Also our enemy wol nat suffre vs to be in reste whan we slep, bot
þan he is about to begile vs in many maneres: orwhiles with
grisful ymages for to make vs ferd, and mak vs loth with our
state; otherwhile with faire ymages, faire syghtes and þat semen
confortable, for to make vs glad in vayne..." (p. 8).

X/134 tarie. MS tarying presumably arises as a copyist's error,
although it is interesting that W has taryenge at this point.

X/140-42 cf. Gregory, Moralium Libri, sive Expositio in Librum B.
Job, viii, 43:

"Sed nimirum cum somnia tot rerum qualitatibus alterent, tanto
eis credi difficilius debet..." (PL 75, col. 827);

"Now it is clear, that since dreams shift about in such a variety
of cases, they ought to be the less easily believed..." (LFCC 18,
p. 449).

This theme is also dealt with in Rolle, The Form of Living, lines
214-16: "Bot many hath þe deuyl descuyet þrogh dremes, whan he 
hath maked ham set har hert on ham, for he hath shewed ham sum 
soth, and sethen begiled with oon þat was fals." (p. 8).

X/142 counfor. The usual form elsewhere in the MS is counfort. 
MED does record a form without t, although this is obviously rare, 
so there seems no reason to emend what is technically correct.

X/142-60 This passage draws upon Bridget, Revelationes, IV, 37; 
this is the only occasion when the use of Bridget as a source is 
indicated in the margin. See below for direct parallels: 
i) X/142-45 "For sometyme Gode suffirs þam þat are bade haue 
knawynge of þinges, þat þai may wytt þe ende to amend þame, and 
sometyme he enspires to gode men in slepynge to knaw þinges, þat 
þai loue Gode þe more." (p. 289)
ii) X/146-48 "And þefor, as ofte as any þinges commes to þi hert, 
wepe þam wele and comon wyth som wis man, or elles leue þame." (p. 
289)
iii) X/150-52 "Parefor luke þat þou be stabill in þe faith of þe 
Trinite, and lufe Gode wyth all þine herte, and be obeynge to all 
þinge to Gode." (p. 289)
iv) X/153-60 "...and putt þi will in Godes will, and be redy to do 
all þat at God will þou do. And þan sall no dremys disese þe, 
for, if þai be gladsom, charge þame noght bot if þai be to þe 
wirschip of God; and, if þai be heuy, putt þame in Godes wille." 
(p. 290).

X/161 schalt. MS schal, which, though a recorded ME form, is 
northerly, and alien to the dialect of Md, where the form is 
normally schalt.
Marginal reference to Augustine; Comper suggests *De Verbis Apostoli*, but I have not been able to identify this.

Gregory, *Regula Pastoralis*, indicated in the margin; the material is from chapter 9, and has been slightly rearranged:

"Dicendum quoque impatientibus, quia dum motionis impulsu praecipites, quaedam velut alienati peragunt, vix mala sua postquam fuerint perpetrata cognoscunt. Qui dum perturbationi suae minime obsistunt, etiamsi qua a se tranquilla mente fuerant bene gesta confundunt, et improviso impulsu destruunt, quidquid forsitan diu labore provido construxerunt. Ipsa namque quae mater est omnium custosque virtutum, per impatientiae vitium virtus amittitur charitatis." (PL 77, col. 59);

"The impatient are also to be told that, when carried headlong by the impulse of emotion, they act in some ways as though beside themselves, and are hardly aware afterwards of the evil they have done; and, while they offer no resistance to their perturbation, they bring into confusion even things that may have been well done when the mind was calm, and overthrow under sudden impulse whatever they have haply long built up with provident toil. For the very virtue of charity, which is the mother and guardian of all virtues, is lost through the vice of impatience." (NPNCF II, xii, p. 30).

*schende.* MS *but schende* must be in error since it does not make sense. Some sense may be made of the reading if *but* is taken as "merely, only"; however this would require the order verb + *but*, as MED shows (*but*, conj. 2a), and since *but* occurs in *Md* alone, it seems better to assume its presence is a local error and to omit it.
Y/11 *pat*. MS *pan* is presumably an error which arose in copying due to the previous instance of *pan* in the same sentence.

Y/16-21 cf. Speculum Christiani, "Sum-tyme we suffre of oure neghtburs persecucions and harms, dampanyons and stryfes. Sum-tyme we suffre of oure olde enmy tempynge. Sum-tyme we suffre scorgynge of god." (Holmstedt, p. 200).

Y/35-43 Augustine is mentioned in the text and "super psalmus 89" is cited in the margin. The passage is similar in tone to Section 29 of the homily on Psalm 89 (NPNCF I, viii, p. 435), although this does not seem to be an exact source.

Y/51 nedful. MS *ned* occurs at the end of a line, which accounts for the error.

Y/62-64 II Corinthians 4. 16, identified in the margin.

Y/69-71 Job 1. 21, identified in the margin.

Y/75 *we*. Written in the margin and marked for insertion before *assente*. By the same non-scribal hand which is active elsewhere; here the addition is justified on grounds of sense.

Y/93 temptacions. MS *tempcions*, the omission of a syllable presumably arose due to the occurrence of the line division after *p*.

Y/97 oure. MS *oper*, presumably arising as a copyist's error; cf. also W *other*. 

Y/102 *naked*. MS *naged* which, though a plausible phonetic spelling, is not a recorded ME form, and is rejected here as perhaps a copyist's error.

Y/103-105 I Timothy 6. 7, identified in the margin.

Y/108-14 Matthew 5. 11-12, identified in the margin.

Y/114 *puse*. MS *pus* emended since it does not appear in Md as an accepted form for "these", although *puse* is used once as such at B/105.


Y/158 *so*. The word-division, which is mine, may obscure the intended reading, which could be: "and forpwith, inne a while, to come to be loue of God." Such a reading would be peculiar to Md however, and is far from certain; in the light of this it has seemed more prudent to emend the text by adding *so*, which Md alone omits.


Z/24 *to*. MS *in*, though the reason for this is unclear. The emendation mimics the same phrase at Z/27, and brings Md into line with all other MSS.

Z/51-65 This passage is similar to Bridget, *Revelationes*, I, 18 (not I, 15 as stated by Ellis in his article, 'Flores ad
"Bot he ṭat will be in mi loue, late him gete him a gude will and a continuall desire for to turn his charge to bere it, and to do it, and late begine at lifte it soburli, and so kindeli Ḧinkeynge Ḧus, " DPI mai I wele do if God helpe me": ṭan, if he haue persevererance in ṭat at he hase bigon, he sall sone eftir bere with swilke a gladnes ṭo Ḧinges ṭat semed bifore heui and chargeous ṭat all maner of labour, in fastinge, in wakinge and oþir braunches of penaunce, sall be to him as light as a fedir of a plume." (p. 31).

Z/75 ṭei. MS ṭei ṭat cannot be correct since the sentence does not make sense.

Z/81 what. Written in the margin and marked for insertion before maner, where it is required on grounds of sense; by the same hand which suggests additions elsewhere.

AB/1-4 cf. Rolle, The Form of Living, lines 819-24:
"The vt askynge was in what state men may moste loue God in. I answere: in what state so hit be ṭat men ben in most reste of body and soule, and lesteth is occupied with any nedes or bisynesse of Ḧis world. For Ḧe Ḧoght of Ḧe loue of Ihesu Criste, and of Ḧe day ṭat lesteth euer, secheth reste withouten, ṭat hit be nat letted with comers and goers and occupaciouns of worlds Ḧynges..." (p. 23).

AB/55 nailed. MS nailed him, but on grounds of sense him must be omitted. Variation amongst other MSS indicates that some disturbance in the text has occurred at this point.

AB/82-85 Compare the confessional prayer at the end of Rolle,
Meditation A, lines 154-55: "Lord, I haue this day and al my life falsly and wickedly despended aȝeysn thi louynge and the helthe of my soule..." (p. 67).

AB/101 to. Omitted in MS, presumably scribal error.

AB/101 serued. All other witnesses have desered, but I have allowed Md's reading to stand since it is technically correct. Serven "deserve" is recorded in MED as a shortened form of deserven (MED serven v.2).
3.3 GLOSSARY

The glossary is intended to explain only obsolete words and words which have altered in sense since the Middle English period; unfamiliar spellings for familiar words are also glossed. The glossary is therefore selective and records only a minority of words; nor does it record every instance of each word glossed. Where more than one meaning is given, at least one reference for each meaning is provided; otherwise three references have been thought sufficient.

Verbs are recorded under the infinitive, when it occurs, followed by the present indicative in order of person, subjunctive, imperative, preterite, past participle and present participle; forms identical to the headword are not shown when they follow immediately after it. The gloss, or glosses if the senses are too close to distinguish with certainty, or if a particular application is obvious, extends to all variants unless otherwise stated. Etymological information is not provided.

The layout of the glossary conforms to standard alphabetical order; 旅客 has a separate place immediately after 旅客. References are given to chapter and line number, e.g. A/12 signifying chapter A, line 12; where a letter appears alone e.g. A, this denotes a reference to the title of that chapter. Abbreviations used in the glossary entries are detailed below.

adj. adjective
adv. adverb
comp. comparative
conj. conjunction
imper. imperative
n. noun
neg. negative  
P.p. past participle  
pl. plural  
poss. possessive  
pr. present  
prep. preposition  
pr.p. present participle  
pret. preterite  
pron. pronoun  
sg. singular  
subj. subjunctive  
v. verb, usually in infinitve form  
v.n. verbal noun  
1, 2, 3, 1st, 2nd, 3rd, person
a v. have F/15

abasched p.p. confounded, discomfited T/138

abidep pr.3 sg. remains N/12; pr.p. abidyng waiting N/17

aboute to adj. engaged X/8

acceptable adj. welcome, pleasing V/18

acombrered p.p. distressed, overwhelmed V/112

acordep pr.3 sg. agrees G/23, K/21, N/15; pr.pl. S/34, acordip I/13

aftur prep. according to S/60, X/17, after Z/53; according as X/51

al adv. altogether AB/100

y-aliende p.p. estranged V/112

alowe v. approve of, accept V/126

among prep. meanwhile, during this time AB/110

an conj. and G/3

anon adv. at once V/49, anoun V/143

apaied p.p. satisfied, pleased F/21

as conj. as if V/143; such as Y/138

aske v. require, demand Q/12

aswoune adv. in a swoon AB/41

auisement n. consideration Y/7

ayeines prep. against, in the face of R/4

ayen adv. back L/14

behouid see bihouer

berbin n. burden, load V/93

bestis n.pl. animals M/14

beter adj. bitter AB/112, betir AB/58; see also biter

bie v. buy, deliver, redeem A/7; pret.2 sg bo3test AB/79; pret.sg. bo3te A/8, bou3te AB/18

bienfetis n. pl. kindnesses, gifts AB/23

bier n. buyer, redeemer CL/52

bifore-time adv. previously B/31
bihoue\textsuperscript{p} \textit{pr.3 sg.} it is incumbent (on), it is proper for B/82;
\textit{pret.sg.} behoud it would be necessary B/56
binome \textit{p.p.} taken away Y/101
bisenes \textit{n.} care, attention, effort V/124; dost \textit{bi} bisines take pains, apply effort T/53, do his bisines T/74
bisie \textit{adj.} active, earnest, eager S/133, besi T/24
bisie\textsuperscript{p} \textit{pr.3 sg.} occupy, take trouble T/11, X/7, Y/21; \textit{p.p.} bisied taken trouble S/24
bisiliche \textit{adv.} fervently V/15, biseliche V/138
bitake\textsuperscript{p} \textit{pr.3 sg.} commends AB/61; \textit{pret. sg.} bitok A/18
biter \textit{adj.} cruel, A/17; disagreeable, painful X/97; bitre cruel AB/18, bitter A/11, bittre Y/146; see also beter
bi\textit{fenkest} \textit{be} \textit{pr.2 sg.} reflect, ponder V/135
bost \textit{n.} arrogance F/49
bot(e) see but
bou3te see bie
bowe \textit{v.} submit L/12; \textit{pr.3 sg.} bowe\textsuperscript{p} is bent, twisted; \textit{imper.} bowe turn X/61
brenne \textit{v.} burn B/48, C/34; becomes fervent N/13; \textit{pr.p.} brenning fervent B/46, B/97
bucsum, buxum \textit{adj.} obedient B/89, Y/52
but \textit{conj.} except B/44; unless N/2, S/115, Z/3, bot P/21; bote only C/74
bu\textsuperscript{p} \textit{pr.3 pl.} are S/137
care \textit{n.} grief, sorrow Z/70
cas \textit{n.} case, instance T/120
chapitel \textit{n.} section, chapter Y/76; chapitle Z/14
charge\textsuperscript{p} \textit{pr.3 sg.} is concerned about, bothers T/11, T/19, matters Y/133; \textit{imper.} charge attach weight to, pay regard to M/2, judge, reckon M/21; \textit{p.p.} charching important Y/134
chargeous adj. oppressive D/39
chere n. face, expression V/55; chier AB/69, AB/76
chiuering pr.p. shivering AB/31
clansin pr.p. purging D/72
clene adj. pure M/21
clennes n. purity C/67
clensing v.n. purification X/111
cleped p.p. called C/4; pr.p. cleping Y/36
cler adj. bright D/79
clerkes n.pl. ecclesiastics, scholars C/2
clernes n. purity, brightness D/74
closed p.p. enclosed, shut L/17
colour n. appearance K/3
come pret. pl. came B/23
compunccion n. remorse, contrition AB/71
comyn adj. common E/27
conformest pr.2 sg. shape, fashion T/87
comfortable adj. strengthening, supportive X/175
conne v. know how to A/25, cunne L/20, konne D/30; pr.2 sg. conne S/111; pr.pl. are able X/174, konne D/56
conning n. understanding, learning AB; cunning knowledge K/22;
konning understanding AB/116
contrarious adj. opposite K/24; antagonistic, hostile T/121
conuersacion n. behaviour, mode of life S/81
couetise n. covetousness F/29, X/53
counted p.p. reckoned T/69
coupable adj. blameworthy P/15
curteis adj. gracious, benevolent T/85
custim n. custom, habit M/31
dedeliche adj. subject to death, mortal S/53
default n. lack T/117, defaute R/52, defaunet R/26R; pl. faults R/23
degre n. rank, station B/102, Z/49
delful adj. sad AB/48, AB/76
departid p.p. separated R/14; divided B/20
dere adj. dear AB/62, dure CL/61
derworpi adj. beloved, precious AB/57
deynte adj. delicious, rare E/26
discrecion n. judiciousness, discrimination Q/3
discretliche adv. judiciously, prudently C/76, M/3
diseise n. discomfort, trouble, distress R/10, T/89, Z/33; torment AB/43
diseised p.p. troubled R/18
dispites n.pl. injuries, insults Y/21, dispitis AB/59
disposed p.p. fit, prepared Z/25
disposicion n. control B/71
distruie pr.pl. destroy Y/6; subj.sg. distrue P/9; p.p. distruid C/64
diiuerse adj. different, various CL/4
do v. convey V/45; p.p. done T/68
doctours n.pl. learned men X/63
dom n. judgment V/136; pl. domys S/107
dounbe adj. dumb N/9
drawe v. come F/37, turn Q/25, V/2; pr.3 sg. draweþ tears AB/47;
pr.pl. drawe drag AB/42, stretch AB/56, draweþ pull AB/53,
drowen tear AB/51; p.p. drawe taken L/4, drawen pulled A/15
drawing v.n. pulling A/16
drenche v. drown, go under M/18
dressest pr.2 sg. correct, straighten T/94
dure see dere
dures n. harsh treatment, affliction Y/50
during adj. lasting S/104
eised p.p. calmed Y/132

eisel n. vinegar AB/58

eisiliche adv. calmly, freely X/85, eysiliche Y/24

elenge adj. wretched V/50

ellpe n. salvation X/100
entent n. purpose V/70; attention V/107

eren n.pl. ears AB/44
esse n. relief, peace Y/122

esy adj. comfortable D/80; gentle Y/133

euen adj. impartial T/92

euene adv. steadily S/20; fully S/26; exactly T/96

euene v. make equal, match V/107

eye n. bodily eye, spiritual insight AB/24; pl. eynen A/13, yen

B/94, B/95

fader n. father I/17, fadres Y/43, fadur A/18

fallep pr.pl. happen X/173

farep pr.3 sg. happens, is the case M/18, S/75

fe3tep pr.3 sg. fights V/57

feling n. perception, experience X/32, AB/151; to þi feling in

your impression, in your perception T/76

fersliche adv. violently AB/51

feynteliche adv. feebly, weakly L/10

foli adj. foolish H/10

foliliche adv. foolishly H/9

folliche adv. completely, wholly T/7

fond imper. attempt, seek AB/2

for conj. because T/85

forbere v. abstain from E/23

for-borst p.p. burst AB/54
forlore p.p. lost, damned A/8
forme n. method, way Z/80
fors n. strength, effort; is...no fors does not matter Y/134
forsoþe adv. in truth S/95
foryeuen v. forgive I/3
freltee n. weakness, frailty V/10
fuir n. fire B/47
ful adj. wholly, completely B/91; altogether T/92
fulfilled p.p. filled, made full P/18
fulfillinge v.n. fulfilment, completion S/8
furste n. first B/55

gedereþ pr.3 sg. gathers E/13; imper. geder S/85
gendreþ pr.pl. beget F/48
glading pr.p. gladdening, cheering B/46, D/80
goodli adv. graciously, kindly AB/16
gosteliche adj. spiritual B/70, gostliche R/7, T/138; devout, pious T/113, X/130, gostli X/147; gosteli eye spiritual insight AB/24, gostliche yen B/94; gostliche fadur priest, confessor R/31, X/129
gouernayle n. government, authority F/11
grace n. grace C/44, gras C/27
gras n. grass B/3
gret adj. loud AB/62
greue v. disturb, oppress, displease X/8, X/38, X/137; pr.3 sg. greueþ D/40; p.p. greued V/34
greuous adj. burdensome, oppressive X/69
grounde n. base, foundation B/112
grucche v. grumble Y/46; pr.1 sg. T/117; pr.2 sg. grucche T/118, grucchest Y/80, grucchist T/102; subj.sg. grucche T/89; pr.p as adj. grucching Y/84
grucching n. grumbling, suffering R/5, T/136, grocching Y/59

gym n. device, snare, trap Q/25

habitits n.pl. modes of behaviour B/60

hapliche adv. perhaps R/23

hard p.p. heard B/15

helpful adj. beneficial C/59

helping adj. helpful, beneficial R/32, V/68

here poss. pron. their B/100

herfore adv. therefore AB/95

heritage n. inheritance Y/40

herte-blod n. blood in the heart, lifeblood A/20, Y/57

herteliche adv. devoutly D/61

hest n. commandment B/6, heste F/8; pl. hestes T/36, hestis B/78

heuene-blis n. bliss of heaven, kingdom of heaven Q/15

heuy adj. oppressed, weighed down R/6, Y/84; downcast, despondent X/72

heuynes n. torpor, burdensomeness R/5; heuines T/116

hie adj. exalted S/40

hied n. heed C/53

hieliche adv. greatly CL/7

his pr.3 sg. is C/51, AB/73

hol adj. healthy T/83, hool T/82, X/99; whole X/35; intact, unbroken AB/36

holde p.p. considered P/25; obliged, under obligation AB/139

holdeþ pr.3 sg. keeps, fulfils B/78

holiche adv. completely, entirely X/10, AB/82

honest adj. honourable, creditable S/56

honters n. pl hunters D/40

hul n. hill AB/49

hurileþ pr.3 pl. drag forcibly AB/49
iliche adj. similar K/6, K/7, ilike D/7; see also liche
in prep. according to T/90
is poss. pron. his G/13, V/42, X/37

kalender n. table of contents CL/2
kepe pr.pl. care, have regard S/92
keping n. protection AB/9
kept p.p. preserved AB/81; ykept AB/91
kiendlid p.p. inflamed B/95
kinde n. nature; of kinde natural A/17, B/9
kindeliche adj. natural X/80
kindeliche adv. by nature, naturally A/24
kindom n. kingdom Z/70
knowing n. knowledge, understanding T/4; comprehension,
   understanding AB/91; knowyng understanding A/38;
   comprehension, understanding AB/91
knoweliche pr.1 sg. acknowledge AB/83
konne see conne

lasse adj. comp. less A/9, I/4
lasse adv. less V/12
left imper. lift AB/76
lenger adj. comp. longer R/40
lese v. lose C/11, C/45, X/80; pr.3 sg. leseP E/17
lesinges n.pl. lies Y/112
let v. hinder, destroy, trouble V/115, X/8, lette X/137; pr.2 sg.
   lettist Y/80; p.p. let V/123, ylet V/122
lete v. regard, think CL/25; imper. lat let S/46, S/47, S/48
letting n. hindrance R/29, lettyng V/44; letting interruption AB/3
leue pr.2 sg. avoid, abstain from L/22; leue al of, give
everything up Q/23

living n. way of life R/42; other manner living another way of life B/11

liche adj. alike K/24; see also iliche

liflode n. livelihood F/25

li3t adj. easy, undemanding M/32; frivolous, unthinking S/100

li3t adv. lightly CL/25; see lightly bi place little significance on M/1

li3tliche adv. readily, easily R/59, X/145; lightly S/69

li3t Henderson p.p. kindled, ignited B/95

liking n. pleasure E/7; desire X/49, Y/87; enjoyment X/112, X/115

likinge adj. pleasing D/31

liuiiche adj. living S/51

loke† pr.3 sg. looks Z/24, Z/29, lokb Z/26; imper. lok G/8, look AB/38, loke AB/48; be careful to S/87

longe† pr.3 sg. pertains D/4

lo† adj. reluctant, unwilling AB/17; comp. loper more reluctant B/68, more unpleasant E/27

lope† pr.3 sg. despises X/110

louli adv. humbly Y/155, louliche R/25; loweliche humbly, modestly B/69, D/62

lowenes n. humility F/16, V/133

lowist pr.2 sg. abase, humble C/63

lusti adj. pleasing, pleasant S/56

lustis n.pl. desires C/64

maistri n. control, command S/47

maner n. character, nature M/26; maners pl. kinds T/76; al maner every kind of B/92

mater n. substance I/20

mede n. reward CL/20, T/17, Z/33
medeful adj. (spiritually) beneficial Y/97, medful S/130, mideful X/86, miedful AB/146

medlid p.p. mingled AB/66

mekep pr.3 sg. humbles, abases K/14

meschif n. misfortune, distress AB/8

mesure n. moderation Q/16

metis n.pl. foods E/7

misset n. strength Q/29

mone n. prayer, request AB/77

more adj. comp. greater A/35, V/77, Z/15

mow pr.pl. are able B/65

muchiel adj. great M/33, muchil T/15; for as muchel as to such an extent, insomuch as F/10, for as muchil as B/111, Y/159

mysreule n. excess, misgovernment Q/9

na3t n. nothing Y/104

nedep pr.3 sg. is necessary A/23, nedi F/20

nedes adv. of necessity AB/30; nedis G/4

ner neg.subj. of ben were not AB/9; neg.3 sg. nis is not X/117

nepeles adv. nevertheless B/67

noPing adv. not at all, in no way B/90, T/96, V/65

norische v. nourish, encourage E/6, nursche S/78, Z/66; pr.pl.
nurschep F/48, F/49; p.p. nurschid G/26, N/15, S/78

occasions n.pl. circumstances giving rise to something, causes Z/41

of prep. about X/176 (1st instance); from Y/28, Y/97; by, with

AB/110

ofte-sithis adv. often X/9, ofte-si̇es V/75, X/148

onliche adv. only CL/57

opinliche adv. publicly, manifestly Y/153

or conj. before B/84, S/98
ordeine v. order, decree X/157; pret.sg. ordeined F/4, Q/15, Y/56; p.p. ordeigne CL/11, ordeine D/89, odered D/89, F/9, ordeyned C/46; ordeined designated Y/100

ordinaunce n. command, judgment V/78, X/1, AB/125

ouercharged p.p. overloaded M/17

outward adv. outwardly Y/63

pained p.p. satisfied, pleased F/25

partie n. part A/36, Z/15

partiner n. sharer, partaker V/97

passep pr.pl. exceed S/103

passing adj. transitory C/11, Z/64; outstanding, surpassing, transcendent B/16, S/14

pay n. pleasure, satisfaction AB/133

perauentre adv. perhaps C/62, T/113, X/70

percas adv. perhaps S/16, percase B/29, AB/151

performide p.p. accomplished, carried out S/17

persed p.p. pierced A/13, AB/65

perseuerantaunt adj. constant, steadfast R/3, S/136, Z/12

pistel n. letter CL/1, pistil CL/4

plente adj. plenty; plente of copious AB/71-2

plenteuous adj. abundant A/7

plesaunce n. satisfaction, gratification A/30, K/10, 0/3

plesing n. delight, blandishment Z/36

pointes n.pl. cases, conditions T/54, T/66, T/73

power n. power, ability; to his power as far as he is able T/74-5, X/17; to oure power as far as we are able T/65; to þi power as far as you are able L/23

pris n. price A/9

prisoning n. imprisonment C/9

priue adj. private AB/2
priuie v. deprive, take away X/5
profit n. benefit, advantage CL/42
profitable adj. beneficial C/32
prude n. pride F/34, F/49, X/14
purchaseξ pr.3 sg. obtains, gains V/3; p.p. purchased procured,
   obtained G/24
purpos n. matter T/80
purpose pr.1 sg. intend T/6
pursue v. seek V/36; pr.3 sg. pursuyξ X/48; pr.pl. pursue
   persecute, torment Y/111, pursuythe I/16
pursuit n. entreaty, petition V/48
putte to pr.2 sg. exert, apply T/142-3
putteξ pr.3 sg. commits, entrusts S/35
rase pr.pl. lacerate AB/37; p.p. rasid A/11
raper adv. more M/19, more readily X/34
rejoyce v. enjoy A/3
religion n. religious order Z/48
religious n. (those) in religious orders, (those) in monastic
   orders Z/46, Z/48
remeyued p.p. transferred, applied Y/43
repreued p.p. condemned F/29
repreues n.pl. slanders, taunts AB/27, AB/45
resonabelich adv. properly V/131
reule v. govern, control Q/1
reward n. regard D/16; heed, regard AB/137
ri3t adj. sound AB/5
ri3tful adj. proper, upright T/80
ri3twisnes n. righteousness X/103, AB/124
rote n. root F/41; pl. rotes B/3
sad adj. true, steadfast B/56, N/18, V/19
sadli adv. firmly, steadily K/26, sadliche Y/27, sadly S/66,
saddiliche V/113
saouour n. inclination, delight B/100, Z/77, saouour D/32
sauter n. psalter X/61
schalt pr.2 sg. must CL/10; pr.pl. schul are to A/29, Y/9; must
Y/46
schappest be pr.2 sg. set (yourself), prepare AB/1
schende pr.pl. wipe out, destroy Y/4
sclowe adj. tardy, dilatory C/55
sece pr.pl. cease AB/34
seek adj. sick T/82
seker adj. certain, safe, sure S/26, sekir S/28, siker 0/5
sikerer adv. comp. more certainly 0/3
sekerliche adv. safely, with certainty F/51, S/31, sekerly B/65;
sekerliche fully C/49, without mistake S/20
seruage n. servitude, bondage C/16
sepben conj. because, seeing that X/30
sikernes n. security C/58
singuler adj. personal, individual G/18
skil n. reason K/19, T/134, V/91; pl. skiles D/15, skillis T/131
skilful adj. appropriate S/18
sle v. kill C/13
slider adj. uncertain, treacherous P/19
slidep pr.3 sg. slips L/14
so conj. provided that, as long as T/138, so that provided that T/74
sone n. sand M/16, M/17
sone n. ordinance, dispensation V/132, sonde T/90, AB/109
sone n. son Y/149, AB/40, AB/130
sone adv. soon CL/3, M/30, V/146
sonne n. sun D/72, D/79
sore adv. greatly, sorely C/21, N/11, T/101; with great effort
   AB/18; violently AB/33; tightly AB/131
soreful adj. sorrowful, miserable AB/83, sorful V/55, X/137
sorew n. sorrow C/60, sorwe V/56, AB/68
sori adj. resentful T/89; distressed V/50, X/72; repentant X/114,
   Y/46
sotiltes n.pl. tricks K/5
soþ n. truth Z/47
soþeliche adv. truly T/34, V/58, soþliche AB/11
souereyn adj. supreme, paramount V/17, X/127
spedful adj. profitable, helpful B/113, V/16, efficacious Q/25
spended p.p. exercised, employed AB/84
spice n. kind X/14
spiringe pr.p. breathing, blowing V/134
springe v. grow, develop C/67; v.n. springing C/67
stabliþ pr.3 sg. fixes, establishes V/4; p.p. stablid B/40,
   stabled S/86, secure, set S/69
stede n. place A/3
stere v. move, incite X/24, sterie Q/28, sturie Y/106, stury
   Y/136; pr.3 sg. stereþ Q/18; p.p. stereð CL/50, sterid Z/81,
   sturid X/177
stodeþ pr.3 sg. endeavours, applies himself B/87
stonde v. remain, continue V/15; pr.pl. stondeþ rest, depend T/66
stonge p.p. pierced A/19
stout adj. haughty, arrogant Y/116
streit adj. tight, oppressive, severe; for streit drawing by being
   stretched tight A/16
streiter adv. comp. more tightly AB/53
striued p.p. contended T/133
sturing v.n. incitement Y/120
suffre v. endure V/143; pr.3 sg. suffreþ allows to remain, leaves
pr. pl. suffre tolerate, bear with endure, allow

suffrans n. permission, suffrance

sujet adj. subject

sumdel adv. to some extent

sumtime adj. formerly; on occasion

superfluite n. excess; pl. superfluides

sustentacion n. maintenance

swagepr.3 sg. decreases; p.p. swaged restrained

ta3t p.p. taught

take pr.1 sg. entrust, commit

tarie v. hinder, impede; p.p. ytaried

titles n.pl. parts; titlis

to-fore adv. ahead of; prep. in the sight of

to-rent p.p. torn

trauail n. labour, efforts; trauaille R/10; oppression

trauaille labour, hardship

trauail v. work hard; trauaille; trauaille torment,

afflict; pr.2 sg. trauaillest labour; pr.3 sg.

trauaillep D/34, trauaillep torment, affects; Y/19, Y/91;

imper. trauaille labour B/108; p.p. trauailed troubled,

afflicted T/101, trauailed

trauailous adj. wearisome

trist n. expectation, hope

trowe pr.1 sg. suppose, believe; pr.2 sg. trowist

trusteliche adv. truly, assuredly, certainly

twei adj. two; twey

pan adv. when; then
\textbf{\textdollar}at pron. he who N/11, that which Q/21, V/68 (2nd instance), V/83
\textbf{\textdollar}au\textdollar conj. though V/122, \textdollaraw N/9
\textbf{\textdollar}er adv. in circumstances in which AB/80
\textbf{\textdollar}idur adv. to that place S/99
\textbf{\textdollar}ilke adj. that A/4
\textbf{\textdollar}inges n.pl. creatures S/52
\textbf{\textdollar}inke pr.3 sg. seems S/40, \textdollarinkep S/130
\textbf{\textdollar}is adj. these S/107, \textdollaruse B/105
\textbf{\textdollar}o adj. those B/24, pron. B/76
\textbf{\textdollar}onk imper. thank P/26
\textbf{\textdollar}use see \textdollaris

\textit{uch}e adj. each M/8, V/90, X/51
\textit{unkinde} adj. unnatural P/6
\textit{unkinderes} n. ingratitude, unnatural conduct P/9, P/12, AB/90
\textit{unkunning} n. ignorance Z/79
\textit{unli}fful adj. unlawful, immoral X/168
\textit{unlust} n. disinclination, weariness R/7, R/16
\textit{unlusti} adj. listless, indisposed to make effort R/17
\textit{unnebis} adv. with difficulty, scarcely B/58, K/24
\textit{unstabilnes} n. instability Z/39
\textit{untrist} n. lack of faith R/18
\textit{uppon resoun} adv. reasonably Q/10
\textit{usage} n. practice, custom L/8
\textit{use} pr.2 sg. accustom E/14; pr.pl. practise L/5

\textit{vanschid} p.p. brought to an end C/65
\textit{vertue} n. power, strength X/123
\textit{visited} p.p. furnished, enriched CL/8; come to (for comfort and benefit) S/110
\textit{voide} v. get rid of, expel V/108, pr.2 sg. M/30
**wake** imper. watch, be vigilant V/6

**wakinge** v.n. keeping vigil, remaining awake Q/4; pl. wakinges

vigils Q/28, wakingis Z/62

**war** adj. careful, watchful CL/44, whar X/119; war watchful,

vigilant M/19

**ward** n. control, power X/47

**wedur** adv. to what place, where S/21

**werkes** n.pl. actions CL/30

**weper** conj. whether B/81, Z/76, wepir B/72

**weel** adv. well B/47, wiel B/52, AB/4

**welpe** n. well-being T/86

**wene** pr.pl. believe AB/136

**were** conj. where F/35, wer F/36

**wexe** v. grow S/78

**what** adj. whatever T/94, V/138, Y/12, Y/110

**what...what** adv. partly...partly V/114-15

**wheper** adj. whichever (of two) S/84

**wiche** pron. that which N/11

**wien** n. wine D/71

**wil** conj. while S/101

**wil** n. will, intention T/5; in wil desirous, intending S/76; in

wyl intent upon I/8, 0/4;

**wilfuliche** adv. willingly, with good will D/34, wilfulliche V/125,

wilfulli Y/147

**wisse** imper. direct AB/131

**wistonde** v. withstand L/20

**wit** prep. with A/24, B, B/109, B/121; witoute without B/8

**wit** n. understanding S/52, X/80; pl. wittis faculties A/24, wittes

senses AB/6

**witnessi** pr.3 sg. bears witness to E/10

**witty** adj. rational, having the power of reason S/52
wol pr.3 sg. wishes B/83
wolt pr.2 sg. wish S/72
wont p.p. accustomed E/12
worching n. labour T/132
wordeliche adj. worldly B/3, wordliche X/40
worschipe n. honour B/123
worshipful adj. honourable, distinguished Z/6
worpi adj. fitting, appropriate AB/107
wrapp pr.3 sg. anger, offend, provoke B/80, wrepe B/34
wrecchednes n. viciousness, evil nature L/7
wreke v. avenge K/18
wrepe n. anger, hostility AB/94
wynne v. gain, rescue S/37

yaf pret.3 sg. gave R/22
yatis n.pl. gates S/94
yelde imper. offer, commit S/43
yen see eye
yeuer n. giver P/11
yeueng pr.p. giving B/100
yif conj. if B/53
yifte n. gift B/53
ykept see kept
ylding pr.p. rendering D/77
ylet see let
ytaried see tarie
3.4 APPENDIX I: THE ANTHOLOGISED CHAPTERS OF CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD

There is substantial evidence that parts of Contemplations must have circulated separately. The text shows a tendency to be anthologised, with individual chapters appearing in other manuscript compilations. Sometimes these chapters seem to have been incorporated haphazardly, perhaps just being used to fill an empty page; on other occasions the material from Contemplations is reshaped and adapted to fit a new purpose. The independent circulation seems to have been most common in the case of chapter AB, of which fifteen separate copies survive, but there are also four copies of a version of chapter D, and single copies of chapters C, M and X.

1. Chapters C and M
The single copies of chapters C and M occur together in MS Westminster Cathedral Diocesan Archives, C on ff. 148v-149v, M on f. 149v.

2. Chapter X
The copy of chapter X occurs in Oxford Bodley 423 ff. 167r-168v. Jolliffe describes this simply as chapter X, but in fact this is an extremely selective and abbreviated version of that chapter, which also incorporates a small amount of material from chapters Y and Z.

3. Chapter D
The version of chapter D occurs in four MSS:
1. Corpus Christi College Cambridge 385 pp. 221-22
2. Trinity College Cambridge R.3.21 (601) ff. 12v col 2-16v col 2
3. Durham Cathedral A.iv.22 pp. 105-16


Rylands 85 is the only one of these manuscripts which I have seen, but in this manuscript at least, the material described as chapter D by Jolliffe is re-worked and greatly expanded, and drawn not only from chapter D, but from chapters D-M. An account of the catechetic sequence in Rylands 85 (items 2-18, chapter D is item 18) is given in *The Index of Middle English Prose, Handlist II*.1 Gillespie points out that three other manuscripts are connected with this group, although since these do not contain the material from *Contemplations*, they need not concern us here.2

4. Chapter AB

Chapter AB is the most frequently anthologised chapter, occurring in fifteen manuscripts, some of which also contain the full text of *Contemplations*:

1. British Library Harley 535 ff. 117r-121r

2. British Library Arundel 197 ff. 1v-3r
   - interpolated with *The Stathel of Sin*.3

3. British Library Harley 1706 ff. 83r-84r

4. British Library Harley 2398 ff. 186r-188v


2 In a review of Lester published in *Medium Aevum*, 57 (1988), pp. 111-12. Gillespie counts six MSS as belonging to this group (not including Corpus Christi 385); the remaining three are Oxford, Bodleian Laud Misc. 23; London, British Library Cotton Titus D.xix; Cambridge, Trinity College, O.I.74.

5. British Library Harley 2445 ff. 83v-94r
begins at the meditation; the Guardian Angel prayer follows the
text.

6. Nijmegen University Library 194 ff. 72r-81r
- the Guardian Angel prayer follows the text.

7. British Library Lansdowne 381 (2) ff. 57r-60v
- incomplete at the end, and the only English tract in this Latin
manuscript.

8. British Library Royal 8.C.i ff. 164v-166r

9. British Library Royal 17.C.xviii ff. 68v-71r

10. Oxford Bodley 423 f. 241v
begins: "Haue in mynde that thou hast oo god"
ends: "sufferynge gret passyon and deeth to saue the."
- a brief extract comprising only lines 5-22 of my edition, and
used here purely as a space filler.

11. Oxford Bodley 789 ff. 139v-146r
12. Oxford Bodley Douce 322 ff. 97r-v
14. Oxford Bodley Rawlinson C.894 ff. 56r-58r
15. Glasgow University Library Hunter 520 (V.8.23) pp. 357-366

Another copy of chapter AB was once in MS. Cambridge University
Library Hh.i.12. Described by the Catalogue as "a manual of
private devotion", this manuscript is imperfect at both the
beginning and the end, and so lacks some chapters. From the list
of contents given in the kalendar on the first two leaves, it is
apparent that the first item was a copy of AB. *

* A Catalogue of the Manuscripts preserved in the Library of the
University of Cambridge, III, p. 264. My attention was drawn to
this manuscript by Dr. A.I. Doyle, private letter, 23/2/88.
3.5 APPENDIX II: THE FOLLOWING PRAYERS AND WYNKYN DE WORDE'S EXEMPLAR

The text of *Contemplations* is followed in de Worde's editions by a prayer: "A good curteys aungell...". However, despite the fact that this prayer appears in two manuscripts which contain the full text of *Contemplations* (CaHt), and also in at least two manuscripts which contain the extrapolated version of chapter AB (MSS Harley 2445 1 and Nijmegen 194 2), it does not seem likely that this prayer was intended as an integral part of the text. It is true that chapter AB is concerned with prayer, but, as I show below, the author offers exemplary models of prayer within the chapter itself, so additional devotional material is not required.

Two chapters deal with the subject of prayer in *Contemplations*. Chapter V provides the theoretical grounding; here the author outlines the usefulness of prayer, and describes how to pray - one must submit to God's will, pray for others, concentrate deeply; compunction is also mentioned briefly at this point. Chapter AB offers more practical suggestions, namely advice about where to pray, how to think about oneself and how to meditate upon God, including an affective description of Christ's passion. Once the reader reaches a state conducive to devotion the author suggests two prayers, the first a type of confessional, the second a prayer for God's help. These prayers are offered as examples, as the author makes clear in his closing remarks:

In suche maner þou maist preie in þi bigynning; and whan þou art wiel entred into deuocion, þou schalt haue percas bettre

1 The Guardian Angel prayer is edited from this manuscript by W. Maskell, *Monumenta Rituallia Ecclesiae Anglicanae*, II, p. 270.

2 I have this information from a draft description of Nijmegen MS 194 sent to me by Dr. A.H. Laeven, Nijmegen Universiteitsbibliotheek.
feling in preiere and holi meditacions, otherwise Pan y can schewe.³

The author then begs that the reader pray for him, and the text is concluded.

Several other reasons suggest that the Guardian Angel prayer does not properly belong with Contemplations. Firstly, and most importantly, the majority of manuscripts do not include it. Secondly, those manuscripts which do have the prayer share other following material, which comprises some Latin prayers and a treatise in English on the five sorrows of the Virgin Mary. In Ht at least, the scribe seems to have assumed that these pieces formed part of Contemplations, as is shown by his concluding statement "Explicit tractatus de quatuor gradibus amoris" which is placed after the supplementary material. However, our knowledge of the text itself should reveal the scribe's mistake; the author's intended audience was those of "simple knowyng", the illiterate lay members whose "illiteracy" was that they knew no Latin, so Latin prayers could not have been thought suitable. Furthermore, P² has the colophon: "Explicit tractatus qui vocatur amor dei" after the meditation on the five wits which follows Contemplations. Krochalis thinks this piece "supremely appropriate"⁴ as a conclusion to Contemplations, but this sympathetic material is more likely to have been supplied by the scribe than to have been authorially intended for inclusion. Thirdly, as other manuscript witnesses of Contemplations indicate, groups of texts seem sometimes to have been copied together. MSS BAC have other texts in common, notably the extracts from the Revelationes of St. Bridget which directly follow Contemplations; these are evidently not intended as part of the text, but perhaps

³ AB/149-52.

⁴ Krochalis, p. 10.
as a complement to it. Similar block copying may have taken place with the prayers. Lastly, the fact that Wynkyn de Worde seems to have assumed that the Guardian Angel prayer was an integral part of the text is not in itself a recommendation. The title and attribution to Rolle seem to have been inventions entirely of de Worde's making, so the evidence of the printed edition must be regarded as potentially unreliable in such matters.

It is reasonable to conclude however, that the manuscript which de Worde used as an exemplar must have contained the Guardian Angel prayer at least. It is counter-intuitive to suppose that de Worde added the prayer himself, since it does accompany the text in two manuscripts. Unfortunately P1, the manuscript most closely related to W textually, is defective at the end of *Contemplations*, so we cannot be sure that it contained the prayer. However, for the following reasons it is reasonable to assume that it did. Firstly the missing bifolium would offer just enough space to cover the missing material. Secondly, the nature of the missing material is likely to have been devotional, since a series of prayers (on the Eucharist and to various saints) does follow the unfortunate lacuna. Moreover, MS Nijmegen 194, which contains a copy of chapter AB, also has this same prayer on the Eucharist, following the Guardian Angel prayer and the Latin prayers found in CaHt. It seems reasonable to assume therefore that P1 may have had some of the same material in the same sequence.

It seems, therefore, that the manuscript on which de Worde relied for his copy, must derive from a group of witnesses which includes CaHtP1. We have seen from the textual analysis that Ca and Ht are related; there is little evidence however, to posit a textual connection between these manuscripts and P1, although at the same time it can be demonstrated that the text in P1 shares
many affinities with W. Perhaps, however, the ultimate connection of these manuscripts is that they derive from exemplars which shared a body of following material. This could be drawn upon in different ways, depending upon considerations of intended audience, commission, available space, or even personal taste. The fact that only some of these texts are present in the witnesses which have survived, does not mean that these witnesses may not derive from an exemplar which contained all the material; whilst the principles of selection may be obscured to us, we may assume that such principles were being used.

I have edited the Guardian Angel prayer from Ht, using the same editorial principles as for the main text. A transcript of the three Latin prayers from Ht is also provided, although beyond expanding abbreviations and adding some punctuation I have not edited these systematically, and have not tried to collate this material with Ca. Ht was chosen as a base, partly because it is the fullest witness, containing the most complete version of the Guardian Angel prayer (Ca has several omissions), and all three Latin prayers (Ca has the first two, W none); partly also because, for the reasons discussed in the introduction, Ht is the best witness of the three.\(^5\)

\(^5\) see above pp. 75-77.
Text of Guardian Angel Prayer Edited from Ht

A goode curteis angel, ordeined to my gouernaille, I knowe wel myn feblenes and myn unkunning; wel also y woot pat strengh pe haue y noon to do Godis seruice, but onliche of his 3ifte and of [3owr] besi [kepeyng]. Kunninge pat y haue comip noþinge of me, but what God wole sende me, be 3owr goode techinge. Now goode gracious angil, I aske 3ow lowliche mercy, for litil hede y haue take of 3owre good besines; but now y 3anke [3ow] as y can, wiþ ful herte besechinge pat 3e kepin me treuliche his day and euirmore, slepinge and wakinge, wiþ sekir defendinge and 3owre holi techinge, defendep me and kepiþ me from bodiliche harmis, to Goddis worschip and sauinge of soule. Techip me and wisep me my wittis to dispende most to Goddis plesinge; fedep me wiþ deuocionl and sauour of goostliche swetnesse.

Comfortep me whan nede is aþens my goostlich enemis, and suffre me nat to lese þe grace þat is me grauntid, but for 3owre worþi office in Goddis seruice kepeþ me to my livis ende, and aftir þe deeþ of þe bodi, presenteþ my soule to merciful God. For þouþ y falle al day be myn own freltee, 3ow y take to witnesse þat euir y hope to mercye.

Gladliche wolde y worsch þow as myþte be to 3owre likinge; þerfore God to worsche for 3ow, 3ow also in him, aftir his holi techinge, I þanke him wiþ þis holi preier: Pater noster. etc. Et ne nos inducas in temptacionem. Set libera nos a malo. Per defensionem angeli commissi nobis ad custodiam. Amen.
Variants from Ca and W, and Some Explanatory Notes

1 gouernaille] gouernour Ca 2 wel also y woot] wele I wote
also Ca, also well I wote W 3 godis] god Ca onliche] om.
Ca 4 of] om. Ca 3owr] oure Ht kepeyng] wepinge
Ht kunninge] the conynyng W 6 leyl] me(5)] haue I none
Ca 5 techinge] entysynge W 6 lowliche] om. Ca 7 y
besechinge] besekeyng pe CaW 9 wiþ sekiþ defendinge] om.
Ca 10 defendeþ me and] om. Ca 11 bodiliche harmes]
gostly pereles and also fro bodyly harms Ca harmes
defende me and kepe me from ghoostly peryles W 12 soule] my
saule CaW and wisseþ me] om. Ca toþ] for-to W
most... plesinge] om. Ca 13 plesinge] worshyp and pleasynge
W 15 me] om. Ca me grauntid] rev. CaW 16 for] of
W in...me] kepe me in goddes seruyce W 17 deep] passynge
W Peγ] my Ca 18 to] unto the W god] ihesu Ca
þou3] om. Ca day] away Ca 19 freltee] frelenes Ca
eras. myστε Ht, I myght W be] om. W 21 for...him] and þe
Ca 22 holi preier] om. Ca 23 inducas...nos] om. Ca
inducas... temptacionem] om. W 24 per... custodiam] om. W

4/ 3owr besi kepeyng. The reading in Ht does not make sense, and
it seems wise to follow the agreement of CaW here. Later
references to the kepeyng of the guardian angel demonstrate that
this is what was intended.

7/ 3ow. Omitted in Ht, but required for the sense of the sentence.
Transcript of the Latin Prayers from Ht

Aue Maria. Angele qui meus custos, pietate suprema me tibi commissam salua, defende, guberna. O tu dulcis angele, qui mecum commoraris, hec personaliter mecum non loquaris. Animam corpore praecor tuearis, nam hoc est officium ad quod assignaris vero, O beate angele, nuncie Dei nostri, actus meos et cogitatus rege ad votum.

Dei altissimi oratio. Deus qui sanctorum angelorum tuorum aliquos tibi benigne concedis assistere, et aliquos iubes hic in terris hominibus misericorditer monstrare, concede propicius sic angelum michi comissum ad custodiam me in bonis dirigere, ad virtutes assidue exitare, et a peccatorum voragine potentissime liberare, quatenus in disticto iudicio, quando fiet viui ovile hominum ac etiam angelorum sub tanto pastore merear inter sui gregis pecora numerari. Per dominum nostrum Ihesum Cristum filium tuum.

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