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AN EDITION OF BOOK I OF THE SCALE OF PERFECTION

BY WALTER HILTON

by
Barbara E. Wykes

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AN EDITION OF BOOK I OF THE SCALE OF PERFECTION BY WALTER HILTON

by Barbara E. Wykes

The purpose of this dissertation is to furnish an edition of Book I of The Scale of Perfection written by Walter Hilton before 1395 or 1396. Book I guides an anchoress toward the contemplative life, and, though unimportant as literature, is one of the most significant fourteenth century English writings on mysticism; and its vocabulary is of interest to linguistic scholars. This edition of Book I consists of a semi-diplomatic reproduction of a selected manuscript and its apparatus: Introduction, Notes, and Glossary.

British Museum MS Harley 6579 was selected for semi-diplomatic reproduction, because it contains the "Christo-centric" expansions which cannot be rejected and the Holy Name passage which is definitely Hilton's. This MS also contains features of the dialect presumed to be Hilton's: it is neither conflated nor derivative, and is free from bad readings. MS Harley 6579 was subjected to a collation limited to the clarification of meaning with British Museum MS Harley 1035 and Columbia University Library MS Plimpton 257.

Besides discussing the selection of a basic manuscript, the Introduction describes the history of Book I, examines Hilton's mysticism and his literary style, analyzes the dialect used in MS Harley 6579, and supplies an editorial policy. The large number of MSS of Book I shows that the Scale enjoyed great popularity in the fifteenth century, and the number and range of printed editions show that this book subsequently enjoyed a quiet popularity among scholars and the devout.

Though he wrote before mysticism had been formally analyzed and its terminology standardized, Hilton was a learned man, trained in the Schools; and his teaching in Book I parallels orthodox Catholic teaching on the mystical life. Book I leaves the anchoress on the threshold of the unitive way. Hilton, unlike his contemporaries, Richard Rolle and the author of The Cloud of Unknowing, warns against sensible experience as a part of contemplation and urges the use of reason. His literary style manifests good organization and homely similes but allegorizes excessively passages from Scripture.

Analysis, which is both phonological and morphological, of the dialect in MS Harley 6579 shows a cut between the dialect of author and scribe. The results of this

internal analysis agree with external evidence that Hilton was a canon of Thurgarton in Nottinghamshire and thus used North East Midland or Northern ME and that the MS was the property of a London monastery where the scribe who may have copied it used South East Midland ME. The MS also contains some apparent relics of Western ME. Morphological examination of the MS shows that the inflections parallel those of Chaucer. The MS may be placed in the mid-fifteenth century.

The editorial policy is to reproduce the manuscript with interpolations and without emendations. However, punctuation and capitalization have been modernized for the convenience of the reader.

The Notes are confined to the elucidation of the text. They identify Biblical quotations and other references.

The Glossary, which is complete, also helps to elucidate the text. Mystical terms receive special emphasis, and the Glossary shows that Hilton assigns to some of them different meanings than are assigned today. In general, the Glossary follows the methods used by the Middle English Dictionary.

It may be concluded that the Scale is one of the most important Middle English mystical works. Book I is a temperate, orthodox guide to the mystical life. An edition of MS Harley 6579, written in South East Midland ME of the mid-fifteenth century and containing relics of North East Midland, Northern, and Western ME, best supplies scholars with a useful edition of this work.

PREFACE

During the preparation of this dissertation, I have received much kind assistance. My chief debt of gratitude is to Professor Sherman M. Kuhn and to Dr. Margaret S. Ogden, who first suggested that I should edit MS Harley 6579 and whose advice and suggestions have been invaluable. I owe special thanks to Professor Hans Kurath and the staff of the Middle English Dictionary for allowing me to use their valuable mediaeval collection and for giving me generous aid and encouragement.

Most special thanks are due to Mrs. R. Dorward who has very generously put at my disposal her unpublished edition of Chapters 38-52 of Book I of The Scale of Perfection.

For permission to reproduce MS Harley 6579 and to quote from MS Harley 1035, I wish to thank the authorities of the British Museum. For permission to quote from MS Plimpton 257, I am grateful to the Head of Special Collections, Butler Library, Columbia University.

For kindly providing me with microfilms of various MSS I am indebted to the authorities of the British Museum and of the Columbia University Libraries.

I owe special thanks to the staff of the University

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Finally, I wish to thank Professor G. B. Harrison for his valuable suggestions.

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INTRODUCTION

I. The History of The Scale of Perfection

Book I[1] of The Scale of Perfection, written by Walter Hilton before his death in 1395 or 1396, contains a plan for guiding an anchoress toward mystical union with God through contemplation. Book I is extant in whole or in part in at least thirty-seven Middle English manuscripts, in at least eight Latin manuscripts, and in one early printed edition.

1.[2] A British Museum Additional MS 11748.

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[1]Many of the MSS and all modern editions contain a second book of the Scale. However, it is quite clear that these are separate works offering different textual, theological, and stylistic problems. Hilton wrote them at different periods in his life; and they are addressed to different audiences: Book I is addressed to an anchoress, while Book II is addressed to a general audience. Book II is a re-handling, or a continuation, of the matter in Book I. Furthermore, the title is never applied to either book when found alone. Mr. S. S. Hussey, Queen Mary College, London University, is currently preparing a critical edition of Book II. For discussion of Books I and II as separate works, see The Scale of Perfection, ed. Evelyn Underhill (London, 1923, 1948), p. xxvii; Helen L. Gardner, "The Text of The Scale of Perfection," Medium AEvum, V (1936), 12-15; and Dom Gerard Sitwell, "Contemplation in The Scale of Perfection," The Downside Review, LXVII (Summer, 1949), 277.

[2]This list is taken from R. Dorward (née Birts), "The Scale of Perfection by Walter Hilton, Book I, Chapters 38-52" (Unpublished B.Litt. thesis, Oxford University, n.d.), pp. v-vi. Her code of abbreviations for MSS is retained for convenience in reference.

2.	A2	All Souls' College, Oxford, MS 25.
3.	B	MS Bodley 100.
4.	B2	MS Bodley 592.
5.	Bru	Brussels, Bibliothèque Royale, MS 2544-5.
6.	C	Cambridge University Library Additional MS 6686 (Ashburnham-Young).
7.	C2	Corpus Christi College, Cambridge, R. 5 (no. 268).
8.	C3	Columbia University Library, Plimpton 257.[1]
9.	D	Cambridge University Library, Dd v 55.
10.	E	Cambridge University Library, Ee iv 30.
11.	F	Cambridge University Library, Ff v 40.
12.	H	British Museum, MS Harley 6579.
13.	H2	British Museum, MS Harley 2387.
14.	H3	British Museum, MS Harley 330.
15.	H4	British Museum, MS Harley 1022.
16.	H5	British Museum, MS Harley 6573.
17.	H6	British Museum, MS Harley 1035.[1]
18.	H7	Huntington Library MS 112.
19.	H8	Huntington Library MS 266 (fragment of Chapter 38 only).
20.	J	St. John's College, Cambridge, MS G. 35 (no. 202).
21.	L	Lambeth Palace MS 472.
22.	L2	British Museum, MS Lansdowne 362.
23.	L3	Bodleian Library, MS Laud Misc. 602.
24.	L4	Liverpool University, Ryl. MS F. 4. 10 (Harmsworth).

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[1]Described in detail below.

25.	L5	Longleat House, MS 298.
26.	P	MS Petyt, Library of the Inner Temple.
27.	R	Bodleian Library, MS Rawlinson C. 285.
28.	S	British Museum Additional MS 22283 (Simeon).
29.	S2	MS Stonor, in the possession of Messrs. Maggs.
30.	S3	Stonyhurst College Ms.
31.	T	Trinity College, Cambridge, MS B. 15. 18 (no. 354).
32.	T2	Trinity College, Cambridge, MS O. 7. 47 (no. 1375).
33.	T3	Lincoln Cathedral Chapter Library, MS 91 (A. 5. 2) (Thornton) (Contains Chapter 44 and the end of Chapter 43).
34.	U	University College, Oxford, MS 28.
35.	V	Bodleian Library, MS Eng. Poet. a. 1 (Vernon).
36.	W2	Worcester Cathedral Chapter Library, MS F. 172.
37.	W3	Westminster School MS.
38.	W	Printed edition by Wynkyn de Worde, 1494.
39.[1]	R2	Bodleian Library, MS Rawlinson C. 397.
40.		Bodleian Library, MS th. e. 26.
41.		British Museum, MS Harley 6576.
42.		Heneage MS.
43.		Magdalen College, Oxford, MS 141.
44.		Marseilles, Bibliothèque Publique, MS 729.
45.		Upsala University Library, MS C. 159.

[1]The MSS listed below are in Latin.

46. York Cathedral Chapter Library, MS XVI. K. 5.

Editions appearing since Wynkyn de Worde's 1494 edition and containing the whole of Book I of the Scale are as follows: editions by Wynkyn de Worde in 1519, 1525, and 1533; Julian Notary's edition of 1507; an edition modernized from that of 1494 by Abraham Woodhead[1] in 1659;[2] an edition modernized from that of 1659 by R. E. Guy in 1869,[3] three editions by J. B. Dalgairns, appearing in 1870, 1901, and 1908, with the text modernized from the 1659 edition; a translation of the 1494 edition into French by M. Noetinger and E. Bouvet in 1923; an edition with the text modernized from MS Harley 6579 and checked by MS Harley 2387 and Lambeth Palace MS 472 by Evelyn Underhill in 1923 and re-issued in 1948; an edition in

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[1]Miss Gardner remarks that there is nothing to connect Serenus de Cressy with the 1659 edition. She suggests Abraham Woodhead as the possible reviser on the basis of a note in MS University College 28 and a reference to Woodhead as the editor by Anthony à Wood. Essays and Studies, XXII (1936), 124.

[2]Miss Gardner notes that she has found neither the 1672 nor the 1679 editions also listed by Lowndes, Bibliographers' Manual (London, 1864), II, 1071. Medium AEvum, V (1936), p. 11. In a later essay she suggests that when Anthony à Wood gives the Scale under Woodhead's name, "he sounds as if he were quoting from the title page of the 1659 edition, but he actually dated Woodhead's modernization as 1679. It is possible that Anthony à Wood made a slip and gave the date of the later edition, or the edition Lowndes refers to in 1679 may be a ghost due to a mistake of Anthony à Wood's." Essays and Studies XXII (1936), 125.

[3]Mrs. Dorward remarks that she has been unable to trace several early editions listed in the Preface. Op. cit., p. clvi.

the Orchard Series with the text modernized from that of 1494 by an Oblate of Solesmes in 1927; and a translation into modern English based on the Underhill edition and checked by the Orchard edition by Gerard Sitwell in 1953.

Portions of Book I have been printed as follows: the last sentence of Chapter 43 and the whole of Chapter 44, edited from MS Thornton, in English Prose Treatises of Richard Rolle[1] (this selection was reprinted in Yorkshire Writers);[2] Chapters 70, 82, and 91, edited from MS Rawlinson C. 285, in Yorkshire Writers;[3] and Chapters 1 and 93 edited from MS Worcester Cathedral F. 172 in an edition of Rolle's Mending of Life.[4] Chapters 38-52 have been edited as diplomatic texts by Mrs. Dorward from C and from H; she has also prepared a composite text of these chapters, checking the basic text, C, by H6 and R.

Book I of the Scale cannot be dated with any

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[1] English Prose Treatises of Richard Rolle de Hampole, ed. George G. Perry (Early English Text Society, Original Series, No. 20 [London: Humphrey Milford, Oxford University Press, 1866, 1921]), pp. 44-47.

[2] Yorkshire Writers: Richard Rolle of Hampole and His Followers, ed. Carl Horstman (2 vols.; "Library of Early English" [London: Swan Sonnenschein, 1895]), I, 293-295 (item 5).

[3] Ibid., 104-105 (item 1), 106 (item 3), 106-107 (item 5).

[4] Richard Rolle of Hampole's Mending of Life, ed. W. H. Hulme ("Western Reserve University Bulletins, New Series," XXI, No. 4 [Cleveland, 1918]), pp. 24-25.

precision. Hilton died in 1395 or 1396,[1] and enough evidence can be offered to suggest that Book I may have appeared well before 1400. Miss Gardner thinks that several years may intervene between the composition of Books I and II.[2] This opinion may be confirmed by Mrs. Dorward's statement that the "early date of the Vernon MS, already derivative in text...suggests that the archetype circulated well before 1400." The Vernon MS has been dated 1380-1400 by Mr. J. A. Herbert and about ten years later by Mr. A. I. Doyle.[3] The Simeon MS may also have circulated during Hilton's lifetime; Miss Underhill gives its dates as 1380-1400.[4] Therefore it is possible that Book I was written before 1380. Hilton's remarks about heretics seem to confirm that the Scale was written between 1382, the year of Wyclif's condemnation as a heretic, and 1395-1396, the year of his own death.[5]

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[1]The date of Hilton's death is discussed by Dorothy Jones, Minor Works of Walter Hilton (London: Burns Oates and Washbourne, 1929), p. ix, p. xlvi. For a brief biography of Hilton see below.

[2]Essays and Studies, XXII (1936), 115. Miss Gardner's opinion that Book I is the work of a young, inexperienced writer must be re-evaluated in the light of Dom Sitwell's judgment that the teaching of the Scale is mature enough to warrant its being written toward the end of Hilton's life. The Scale of Perfection, trans. Dom Gerard Sitwell ("Orchard Series" [London: Burns Oates, 1953]), p. x.

[3]See n. 2, p. 51.

[4]Scale, p. xlviii. Mrs. Dorward suggests that both Simeon and Vernon were possibly taken from a specially edited exemplar. Op. cit., p. 116.

[5]Scale, trans. Sitwell, chap. 58, n. 1.

Although Book I, together with several of Hilton's other works, was sometimes ascribed to Richard Rolle,[1] there is no longer any doubt that its author was Walter Hilton, an Augustinian Canon of Thurgarton in Nottinghamshire. Hilton's authorship is supported by the testimony of numerous MSS, among them British Museum, MS Harley 6579, the Latin translation by Thomas Fyselawe, and the 1494 edition of Wynkyn de Worde. His authorship is also supported by the appearance of his name with quotations from the Scale in the Speculum Spiritualium, a mystical compilation printed in Paris in 1510.[2]

II. Literary Introduction

A. Life and Works

The Scale of Perfection was one of the most popular works in English mysticism in the fifteenth century. Of its author contemporaries were regrettably reticent so that several misconceptions about Hilton came to prevail. For example, while some MSS attributed The Scale of Perfection to Richard Rolle,[3] Hilton was thought to have

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[1]See Hope Emily Allen, Writings Ascribed to Richard Rolle ("MLA Monograph Series," III [New York and London: Oxford University Press, 1927]), 361.

[2]Ibid., p. 352, pp. 405-406.

[3]See H. E. Allen, Writings Ascribed to Richard Rolle, ["MLA Monograph Series," III [New York and London: Oxford University Press, 1927]), pp. 351-352, 361.

written The Imitation of Christ;[1] and he was also described as a Carthusian of Sheen.[2] Fortunately, modern scholars have corrected these impressions.

The best outline of his life that can be reconstructed is that Walter Hilton was an Augustinian Canon of Thurgarton in Nottinghamshire. He died most probably on the vigil of the Annunciation, 1395, that is, on March 24, 1396, according to our reckoning, though John Grenehalgh, a monk of Sheen, gave the date of his death as the vigil of the Assumption, 1395, that is, August 14.[3] He is nearly always described as a Canon of Thurgarton, and some MSS add that he died there. He is usually given the title of Magister, which at this time was reserved for doctors of theology. MS Marseilles 729 calls him Parisius, which implies that he had studied at the

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[1]The Rev. Pierre Pourrat suggests that possibly the oldest English translation of the Imitation was by Hilton. The reason he was thought to be its author "is that one of his works, De Musica ecclesiastica, begins, like the Imitation, with the words from the Gospel, Qui sequitur me. Hence the confusion." (Christian Spirituality, trans. W. H. Mitchell and S. P. Jacques (4 vols.; New York and Westminster, Maryland: P. J. Kenedy, The Newman Press, 1953), II, 285, n. 1). It is likely that this treatise was wrongly attributed to Hilton. Neither Miss Gardner nor Dom Sitwell mentions it. Helen Gardner, "Walter Hilton and the Mystical Tradition in England," Essays and Studies, XXII (1936); Walter Hilton, The Scale of Perfection, trans. Dom Gerard Sitwell ("Orchard Series" [London: Burns Oates, 1953]).

[2]Pourrat, op. cit., II, 285, n. 1.

[3]Gardner, op. cit., 103, n. 1. See also Dorothy Jones, Minor Works of Walter Hilton ("Orchard Series" [London: Burns Oates and Washbourne, 1929]), p. xxiv.

University of Paris. An examination of two of his Latin works, De Imagine Peccati and Epistola Aurea, reveals that he was at one point himself a hermit. The Epistola is addressed to one Adam Horsley who wished to become a Carthusian at Beauvale, and this fact gives a valuable indication of date. Horsley was made Controller of the Great Roll in 1375, so that the Epistola must have been written after that date, if he was on the point of becoming a Carthusian when he received the treatise. Because Hilton describes himself as a hermit in the Epistola, his own entry into Thurgarton must have been after this date. These facts suggest that Hilton must have been a hermit long enough to acquire sufficient authority to write a book of spiritual advice for a friend.

Furthermore, he can only have been a monk in the last twenty years of his life. Dom Girard Sitwell suggests that "From the considerable manuscript evidence for Hilton as Magister and the undoubted fact that The Scale was written by someone with a considerable knowledge of theology, it would seem that Hilton must have become a hermit after taking his doctorate."[1] These few facts about Hilton's life are all that can be offered until more information, such as the date of Hilton's ordination, is found.

There is convincing manuscript attribution to Hilton for the following works: the Epistle on Mixed Life,

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[1] Op. cit., pp. ix-x.

a book written for a devout layman; the treatise Of Angel's Song,[1] four small treatises known as Eight Chapters on Perfection, Qui habitat, Bonum est, and Benedictus;[2] the two Latin treatises mentioned above; an English translation of the Stimulus Amoris;[3] another English translation, a portion of William Flete's De Remedii contra tentationes;[4] an unnamed tract in British Museum Additional MS 33971 to a friend troubled in his conscience in the matter of confession; and, of course, his most famous and important work, The Scale of Perfection.[5] In MS Harley 2406 there exists an anonymous commentary on an epistle of Hilton's addressed to a nun of which nothing is known.[6]

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[1]Both are printed in Yorkshire Writers: Richard Rolle of Hampole and His Followers, ed. Carl Horstman (2 vols.; [London: Swan Sonnenschein & Co., 1895]), I, 262-294, 175-182. The second appears in The Cell of Self-Knowledge, ed. Edmund G. Gardner (New York: Duffield & Co., 1910), pp. 61-73.

[2]These have been printed together with the Epistle of Mixed Life in Jones, op. cit. Qui habitat and Bonum est appear in An Exposition of "Qui habitat" and "Bonum est" in English, ed. Björn Wallner (Vol. XXIII of "Lund Studies in English," ed. Olof Arngart [Lund: C. W. K. Gleerup, 1954]).

[3]This work has been edited by Clare Kirschberger as The Goad of Love ("Classics of the Contemplative Life," ed. E. Allison Peers [London: Faber and Faber, 1952]).

[4]Willaim Flete, "Strength Against Temptations, Being an Extract from De Remedii contra tentationes," trans. Walter Hilton, transcribed with an Introductory Note by C. K. (Clare Kirschberger), Life of the Spirit, V (1950-1951), 20-29, 120-125. Miss Kirschberger remarks that a critical edition of the English and Latin texts is being prepared by the Very Rev. Fr. B. Hackett, O.S.A.

[5]See above for a list of editions of the Scale.

[6]Hilton's claim to authorship of The Cloud of Unknowing, set forth by Dom Justin McCann in the Ampelforth

B. Aim of Book I and Description of the Mystical Life

Hilton wrote Book I of The Scale of Perfection, his major work, as a guide to the contemplative life. He addresses his treatise to his "Gostely suster," an unidentified[1] nun who was acquainted with Hilton[2] and who, after entering the convent, became enclosed as an anchoress[3] in order the better to achieve union with God. To understand clearly the directions Hilton gives, it is necessary to explain the Catholic concept of the mystical life and the three ways which the soul must ascend to attain it. The explanations in this and the two following sections are meant as suggestions for the reader's

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Journal for July, 1924, has been refuted by Helen L. Gardner, "Walter Hilton and the Authorship of The Cloud of Unknowing," The Review of English Studies, IX (1933), 129-147. However, Hilton's claim has been revived by Dom Gerard Sitwell, "Contemplation in The Scale of Perfection," The Downside Review, LXVII (Summer, 1949), 278, 288ff.

[1]For Dom M. Noetinger's argument that she was perhaps a Benedictine, see his Introduction to Walter Hilton, The Scale of Perfection, modernized by an Oblate of Solesmes ("Orchard Series" [London: Burns Oates and Washbourne, 1927)], pp. x-xi.

[2]Harley 6579, fol. 55b.

[3]The phrase "[þe] þat art religious, and bi custome and rwle art bounden for to seyen matins and houres" suggests that the woman for whom Hilton was writing was a member of some religious community as well as an anchoress. Members of religious houses could and did become anchoresses as did Margaret Kirby for whom Richard Rolle wrote "The Form of Living" (English Writings, ed. by H. E. Allen [Oxford: At the Clarendon Press, 1931], pp. 82-119. Rotha Mary Clay (The Hermits and Anchorites of England [London: Methuen and Co., 1914]), describes the enclosing and life of an anchoress.

convenience. They do not pretend to be exhaustive.[1]

Catholic doctrine, like all Christian doctrine, states that the end of man's soul is to become perfect as "your heavenly Father is perfect." Though man can achieve absolute perfection only after death, he is obliged to strive for relative perfection on earth. Sin, both original and actual (actual sins are those committed by men themselves), makes man imperfect and therefore will prevent him from reaching his goal unless he can find a way of getting rid of his imperfections. This he can do by obtaining sanctifying grace through the Sacraments, prayer, penance, and good works. Not only must he atone, but he must acquire the merit which will render him perfect. If he becomes perfect on earth, he will be granted the privilege of union with God, in which the soul leads the mystical life or follows the unitive way. Perfection is to be attained by following the teachings of both ascetic theology (the science which treats of the virtues) and mystical theology (the science which studies mystical states), and it consists chiefly in the perfection of humility and charity.

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[1]For further analyses of Books I and II see Sitwell, Downside Review, LXVII (Summer, 1949), 276-290; Dom David Knowles, The English Mystics (London: Burns Oates and Washbourne, 1927); and a series of articles by Conrad Pepler, Life of the Spirit, IV, V (1949-1950), (1950-1951). These essays are devoted mostly to Book II. The devout reader will find The Scale of Perfection, trans. Sitwell, the most useful edition because it is translated into modern English and contains excellent notes. The modernized edition by Evelyn Underhill is also very useful. (The Scale of Perfection [London: John M. Watkins, 1923]).

The mystical union with God which accompanies perfection does not mean a physical vision of God as many people erroneously suppose; rather it "consists in the habitual consciousness of a mysterious grace which all shall possess in Heaven: the participation of the divine nature."[1] He who achieves this union will have developed the virtues (faith, hope, and charity) and the gifts of the Holy Ghost (wisdom, understanding, knowledge, counsel, piety, fortitude, fear of the Lord) to such a degree that his soul will avoid purgatory and behold God immediately after death.

The chief means of attaining mystical union is the leading of the contemplative life. Contemplation, which may be defined as "some kind of direct knowledge of the Godhead,"[2] is of two kinds, acquired and infused. "Acquired" refers to that which is the fruit of human activity aided by God's grace, while "infused" refers to that which is directly produced by God alone in men. Infused is therefore superior to acquired contemplation. Knowledge of God is very rarely gained through visions or other sense phenomena; rather the vision of God is supernatural and intellectual in nature.

Contemplation is itself to be attained by following the ascending "ways" of the life of prayer: the purgative, the illuminative, and the unitive, practiced by

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[1] A. Poulain, "Contemplation," The Catholic Encyclopedia, ed. Charles G. Herbermann, Vol. IV (1908).

[2] Scale, trans. Sitwell, p. xi.

beginners, proficients, and perfect, respectively. As the soul ascends, it becomes purified and increasingly manifests the gifts and virtues and makes especial progress in charity.

The purgative or ascetical way is characterized by acquired prayer which consists of vocal prayers, meditations, or affective prayers (those in which the soul wills to love God more than itself). In this way, spirit and senses undergo purification through prayer and the moderate use of mortifications such as fasts and vigils. This purification is called "active" because men impose it on themselves. During the purgative stage, the gifts are rather latent. The soul, though it has slight aptitude to profit by the inspirations which it receives at rare intervals, enjoys the "initial virtues" which include the first degree of charity, temperance, chastity, and the first degree of humility.

The illuminative way lies on the threshold of the mystical life. During its course the proficient undergoes two stages of purification called "passive" because they result from the influence of God within the soul. In the first stage the senses are subjected to the intellect; and the soul begins to "make" "initial infused" prayer, that is, infused contemplation begins to intrude for shorter or longer periods upon its meditations. The gifts of fear, knowledge, and piety begin to manifest themselves. The soul is able to profit more from inspirations and

attains to "solid" virtues, among them the second degree of charity, obedience, more profound humility, and the spirit of the counsels. (A counsel is an invitation to do good, such as to give to the poor; as opposed to a commandment to refrain from doing bad, such as to avoid stealing).

The "light" shed upon the soul by contemplative prayer during the purification of the senses is so dazzling that it causes the soul to undergo a second purification, which is of the spirit. During the trials of the second purgation, the gift of understanding helps the soul see its sins and miseries and aids it to achieve humility and to purify the virtues within it. The gifts of fortitude and of counsel are manifested. Thus, the soul comes to love God for Himself and ultimately to achieve the unitive way.

The unitive way, or mystical life, is characterized by "infused prayers" of varying degrees of union with God, under the influence of wisdom. The soul may, but will not inevitably, receive, "extraordinary favors," that is, those not necessary to the soul's salvation, such as the gift of tongues or prophecy, or ecstasy, visions, and revelations. The gift of understanding manifests itself; and the soul achieves the third degree of charity, perfect humility, a great spirit of faith, abandonment, and almost unalterable patience.[1] This perfection is relative to the

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[1]See the Rev. R. Garrigou-Lagrange, O.P., Christian Perfection and Contemplation, trans. Sister M. Timothea

absolute perfection which comes after death.

When this brief explanation of the contemplative life is applied to Book I of the Scale, it will become evident that Book I is limited mostly to the purgative and illuminative ways. It is Book II that amplifies the first and develops the contemplation of Christ in His divinity which leads to the unitive way. Because this discussion is limited to Book I, which was written as a separate work,[1] it will be impossible to examine here the whole of Hilton's view of the mystical life or indeed to praise him as highly as he deserves.

C. The Context of Hilton's Mysticism

It must be remembered that Hilton wrote his works almost two centuries before St. Teresa of Avila and St. John of the Cross, whose analyses of mystical experiences are the most scientific and the most precise. In Hilton's time mystical terminology was not as yet standardized, and there existed no books of direction such as the Spiritual Exercises of St. Ignatius of Loyola (d. 1556). The pre-Teresan mystics have been summed up as being "concerned principally with ecstasies, visions, and revelations..."[2]

This judgment is somewhat unfair to Hilton who

Doyle, O.P. (St. Louis: B. Herder Book Co., 1951), p. 6, for a chart of the mystical life.

[1]See above.

[2]A. Poulain, "Mystical Theology," The Catholic Encyclopedia, ed. Charles G. Herbermann, Vol. XIV (1908).

"is almost the first to give a methodical and reasonable analysis of the contemplative life and the preparation needful for it, entirely free from arbitrary divisions of the soul and allegorical interpretations of the Old Testament."[1] Indeed, Book II is felt "strikingly" to anticipate the great Spanish mystics.[2] Furthermore, Hilton plays down the importance of the "sensible graces."

The basic components of perfection, union with Christ by means of self-renunciation, prayer, and mortification, are of course represented, though not systematically, in the Gospels and amplified in the Epistles of St. Paul, himself a mystic who was "rapt up into the third heaven." Later writers on mysticism were obliged to reconcile Christian precepts of spirituality with the teachings of Plato and Neoplatonism, and of Aristotle.[3] St. Augustine (d. 430) and the pseudo-Dionysius (perhaps fl. latter half of the fifth century) borrowed heavily from Plato, and the theology of St. Thomas Aquinas (d. 1274) was imbued with

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[1] Knowles, op. cit., pp. 109-110.

[2] Ibid., pp. 110-121, passim.

[3] Neoplatonism considered that the soul, freed from the trammels of sense, was able to rise by a kind of pantheism to a contemplation of divine things. On the one side, converts to Christianity, "like St. Augustine before his baptism, tried to find orthodox terms and even theories in Neoplatonism to express their new belief. On the other side, and this was the case with the pseudo-Dionysius, it was hoped to bring to nought the attacks of Neoplatonism against Catholic dogma by bringing out points of agreement and by Christianizing inconsistencies as much as possible. This is what St. Thomas, later on, did with Aristotle." Pourrat, op. cit., I, 208.

Aristotle's teachings. The mysticism of the Middle Ages largely drew its inspiration from the teaching of Dionysius, "in which preparation for supernatural union with God consists, as regards the heart, in entire renunciation of earthly goods and of oneself, and, as regards the mind, in stripping it of every intellectual or sensible image."[1] It is he who provides the germs of the division of the division of the mystical life into the purgative, illuminative, and unitive ways.[2]

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[1] Ibid., II, 334.

[2] Though Dionysius nowhere systematically defines or explains the three ways, the germs of them are contained in his Mystic Theology and elsewhere. The following passage describes Moses' ascent to God: "For even the divine Moses is himself bidden to be first purified, and then to be separated from those who are not so, and after entire cleansing hears the many-voiced trumpets, and sees many lights, shedding pure and streaming rays; then he is separated from the multitude, and with the chosen priests goes first to the summit of the divine ascents, although even then he does not meet with Almighty God Himself, but views not Him (for He is viewless) but the place where He is....and then he (Moses) is freed from them who are both seen and seeing, and enters into the gloom of the Angosia; a gloom veritably mystic, within which he closes all perceptions of knowledge and enters into the altogether impalpable and unseen, being wholly of Him Who is beyond all, and of none, neither himself nor other; and by inactivity of all knowledge, united in his better part to the altogether Unknown, and by knowing nothing, knowing above mind. ("Mystic Theology," The Works of Dionysius the Areopagite, trans. the Rev. John Parker (London: James Parker and Co.; 1897), p. 132). The works of St. Bonaventura contain the first complete exposition of the three ways of the spiritual life: Hic triplex intellectus respondet triplici actui hierarchico, scilicet purgationi, illuminationi et perfectioni. Purgatio autem ad pacem ducit, illuminatio ad veritatem, perfectio ad charitatem; quibus perfecte adeptis, anima beatificatur....In horum igitur trium cognitione dependet scientia totius sacrae scripturae et meritum aeternae vitae. De triplici via (vel de accendio amoris). cap. i, prologus. Cited in Pourrat, op. cit., II 177, n. 4.

However, all did not accept the Dionysian conception of mystical union:

> Some, among whom are the school of St. Victor and the Germans of the fourteenth century, thought with Dionysius, that in mystical union the soul is united directly to God without meditation. They held that the mind perceives the divine essence from time to time, in an instant, with the rapidity of lightning. Others, especially St. Bernard and St. Thomas Aquinas, thought that this direct vision of God cannot take place here below. The mystic, according to them, perceives divine realities through the mediation of a supernatural image deposited in the soul.[1]

A similar divergence of views is found in regard to the call of the soul to mystical union. Most spiritual writers, from St. Bernard (d. 1153) to Jean Gerson (d. 1429), felt that all fervent Christians had not the mystical vocation, while a few, the German writers, thought that God grants it to all, and that all should be instructed in its attainment.[1]

D. The Mystical Life in Book I of The Scale of Perfection

Toward the end of the fourteenth century, when Hilton wrote Book I, there flourished in England a most fervent interest in the mystical life, so that the audience for whom Hilton wrote "was almost in danger of being confused by the multitude of spiritual guides."[2] The most prominent of these were the writings of Richard Rolle (d. 1349) and the author of The Cloud of Unknowing and

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[1] Ibid., p. 334.

[2] Gardner, Essays and Studies, XXII (1936), 115.

its attendant treatises.[1]

Both of these writers accept the Dionysian concept of mystical union in so far that they hold that the soul can be united to God on earth. In The Form of Perfect Living, a treatise addressed to an anchoress, Rolle explains his conception of mystical union. God fastens truly contemplative souls to Himself; "and opens til þe egh of þair sawls þe ȝates of heven, swa þat þe ilk egh lokes intil heven."

However, mystical union is fuller after death: "contemplacion es a syght, and þai [contemplatives] se intil heven with þar gastly egh...þou sal witt, þat na man has perfite syght of heven whils þai er lifand bodili here; bot als sone as þai dye, þai er broght before God, and sese hym face til face and egh til egh, and wones with hym withouten ende."[2]

Rolle's accounts of his own experiences show that he believes sensible experiences to be a part of the contemplative life:

> I satte forsoth in a chappell & qwhilst with swetnes of prayer or meditacion mikyle I was delityd,

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[1]Phyllis Hodgson places the Cloud and the treatises by its author between the works of Rolle and of Hilton. She explains that it is impossible to establish their date because the earliest extant MS was written early in the fifteenth century. The Cloud of Unknowing and the Book of Privy Counselling (The Early English Text Society, Original Series, No. 218 [London: Humphrey Milford, 1944]), p. lxxxiv.

[2]"The Form of Living," English Writings of Richard Rolle, ed. H. E. Allen (Oxford: The Clarendon Press, 1931), pp. 118-119.

> sodanly in me I felt a mery heet and vnknawen. Bot when fyrst I won [deryd] dowtand off whome it suld be, be longe tyme, I am expert not of creature bot of my makar it was, for more hote and gladdar I fonde itt. Þat heet treuly sensibily swete smellynge vnhopingly, I was besy vnto þe inscheddynge & takynge of heuenly sounde or gostly...[1]

To him love of Christ consists "In heet, In songe, In suetnes" described in language which indicates they were to be sensibly felt.[2]

On the other hand the author of the Cloud urges the would-be mystic to abandon what he knows through his senses and his intellect in order to learn to love the Unknowable Who is God.

> But now þou askest me & seiest: 'How schal I þink on him-self, & what is hee?' & to þis I cannot answere þee bot þus: 'I wote neuer.'
>
> For þou hast brouȝt me wiþ þi question into þat same derknes, & into þat same cloude of unknowyng þat I wolde þou were in þi-self. For of all oþer creatures and þeire werkes -- ȝe, & of þe werkes of God self -- may a man þorou grace haue fulheed of knowing, & wel to kon þinke on hem; bot of God him-self can no man þinke. & þerfore I wole leue al þat þing þat I can þink, & chese to my loue þat þing þat I can-not þink. For whi/ he may wel be loued; bot not þouȝt. By loue may he be getyn & holden; bot bi þouȝt neiþer.

He continues:

> & þerfore, þof al it be good sumtyme to þink of þe kyndnes & þe worþines of God in special, & þof al it be a liȝt & a party of contemplacion: neuerþeles in þis werk it schal be casten down & keuerid wiþ a cloude of forȝetyng. & þou schalt step abouen it stalworþly, bot listely, wiþ a deuoute & a plesing stering of

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[1]Richard Rolle, "The Fire of Love" and "The Mending of Life" or "The Rule of Living," trans. Richard Misyn and ed. Ralph Harvey (Early English Text Society, Original Series, No. 106 [London: Kegan Paul, Trench, Trübner and Co., 1896]), p. 36.

[2]Ibid., p. 33.

loue, & fonde for to peerse þat derknes abouen þee. & smyte apon þat þicke cloude of vnknowyng wiþ a scharp darte of longing loue, & go not þens for þing þat befalleþ.[1]

Hilton himself was a learned[2] man to whom most of the strands of mediaeval mysticism were known. Dom Noetinger and Dom Bouvet in their French edition of 1923 have drawn attention to parallels in the writings of the Fathers; and, although Dom Sitwell thinks these may not have been direct sources, the general plan of the Scale, and in particular of the first twenty chapters of Book II, prove that he was trained in the theology of the Schools. Dom Sitwell also feels that St. Anselm also seems to have been a real source. There are many parallels between the Scale and The Cloud of Unknowing, though Hilton probably did not accept its main thesis; and from Hilton's criticisms of certain of Rolle's enthusiasms, it is likely, though impossible to prove, that he was acquainted with Rolle's writings.[3]

That Hilton himself had some direct experience of the mystical life is obvious from his ability to analyze the contemplative life and from the tone of his work,

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[1] Cloud, ed. Hodgson, pp. 25-26.

[2] Miss Underhill's judgment that Hilton was not learned (Scale, p. xxi), seems to me invalid in the light of his doctorate in theology and the Scholastic training he received.

[3] Scale, pp. vii-viii. See Section D for a discussion of passages in which Hilton probably had Rolle in mind.

although Hilton's humility made him disclaim the possession of any special graces and insist that he spoke of more than he knew or did.

For example, Hilton speaks of the three manners of prayer, "oþerwise þan I kan or may don." In his closing remarks about contemplation, Hilton remarks,

> Lo, I haue telde þe a litel as me þinkiþ, first of contemplatif lif wat it is, and siþen of þe weies wilk bi grace leden þer to; nouȝt for I haue in felynge and in werkynge as I haue it in seyeng'. Neuerþeles I wulde bi þese wurdes swilk as þei arn first steren min oune negligence for to don betture þan I haue don...

Hilton's problem, then, was to select from his sources the best possible advice for his reader, to furnish precise terminology, and to warn against the confusions and dangers to be found in other writers and in the teachings of the Lollards. In fulfilling his purpose he does not analyze his own experiences as Rolle does; nor does he present a pastiche of unassimilated ideas. His method is generally to make a statement, then to find a supporting quotation from Scripture, next to translate the quotation, then to allegorize it, and finally to apply the allegory to the anchoress whom he is advising. Book I follows a systematic plan, and the points made are fully and painstakingly explained, though Hilton very strangely omits a discussion of accidie in his analysis of the seven deadly sins. When he finishes Book I the reader must feel sure that Hilton knew what he was talking about.

Hilton addresses himself to his "Gostely suster," promising to show how her "hert might ben enclosed fro

fleschly louys and dredes of alle erthly þinges" that she might turn "holly to Oure Lord Ihesu Crist." His method is to anticipate her doubts and settle the problems which she will encounter. He first explains the active and the contemplative lives, both of which lead to salvation. The contemplative life, "lith in parfit loue and charite felid inwardli bi gostly vertues, and bi sothfast cnowynge and siȝte of God and gostly þinges." To live this life she must devote herself to "gostly occupacion," or the interior life.

Hilton then divides contemplation itself into three parts. The first, which may be attained by reason, is only "a figure and a schadue of vereie contemplacion, for hit hath naughst gostly sauour in God...whilk mai no man fel[e] but he be [in] mikil charite."

The second part "lith principali in affeccion withouten liȝht of vndirstondynge of gostli þynges..." The second part is accompanied by physical phenomena such as "swete teris, brenninde disiris, and stille mornigges [sorrowings]" which purify the soul, and by "feuour of loue and gostly swettnesse."

Whoever experiences this part of contemplation must have, and will remain in, charity, though the "feruour" or conscious awareness of it may pass. This second part has two degrees. The first may be felt by both actives and contemplatives, and is characterized by "a litil tastynge of þe swetnesse of þe loue of God..." Its "feruour"

comes and goes, and its presence is of brief duration. The second degree only contemplatives may feel. "A reste of herte and clennesse in conscience" pervade the contemplative whose prayer becomes "a gostly mirthe and swete songe." Indeed Hilton stresses that though God gives the grace of contemplation "whar' þat He wile," "þe ful vse of hit mai no man haue, bote he be solitarie and in lif contemplatif."

The third part of contemplation "liþ [in] hope,[1] in cognicion, and in affeccion, þat is for to seyen in knowyng' and in perfit lufinge of God. And þat is whan a mannys soul first is reformed bi fullhede of vertues to þe ymage of Ihesu..." The soul

> is illumined for to see bi vndirstandynge, Soþfastnesse, whilk is God...bi rauischinge of lufe, the soule is oned for þe time and conformed to þe ymage of þe Trinitie. Þe biginnynge of þis contemplacion mai ben felid in þis lif, bute þe fullhede of hit is keped into þe blisse of heuen.

Hilton is very careful to distinguish between the second and third parts:

> Þe toþer partie mai be kalled brennynde loue in deuocion, but þis is brennynde loue in contemplacion. Þat is lowir; þis is þe heiȝer. Þat is þe swettere to þe bodili felynge; þis is þe swetter to þe gostli felynge, for it is more inward, more gostli, more worthi, and more wunderful. For þis is verreyly a tastynge, so litel as hit is, and auernesse of þe siȝht of heuenli ioye, nauȝht clerli, bute half in mirknesse whilk schal ben fulfeld and openli cleried in þe blisse of heuen.

Hilton's teaching on contemplation appears quite orthodox; the first part is clearly "acquired," and it is

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[1]See textual Notes, fol. 5a. "boþe" appears to be the correct reading.

in the second that the soul begins to receive the grace of "infused" contemplation. Charity and the reformation of the soul "to þe liknes of Ihesu" are necessary to the development and perfection of contemplation. To pass from the second to the third part, the soul must lose interest in the sensual aspects of spirituality and attain to spiritual knowledge of God. Hilton teaches that the second and the third parts of contemplation are of brief duration, and that the third part is a foretaste of heaven, not the experience of God which will come only after death.

Hilton is very careful to explain that sensible experiences may be good or evil. When he enumerates visions, auditions, sweet smells and tastes, and "ony sensible hete, as hit were fier glowynde and warmynde þe breest [or] ony oþer partie of the bodi...", he probably has Richard Rolle in mind because sensibly felt heat, sweetness, and song were to him a fundamental part of mystical experience.[1] These experiences may accompany contemplation, but they are not essential to it. They are deceptions of the devil if they distract one from seeking virtue and knowing God or if they "vnknitt" the soul from Jesus. If, on the other hand, these phenomena help one become virtuous and know God, or "knitt" and fasten the soul to Jesus, they come from God. This, again, is compatible with orthodox teaching. Instead of delighting in sense phenomena, the anchoress is advised to heed St. Paul:

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[1]See above.

> Be ȝe rotid and y-groundid in charite, þat ȝe miȝte knowe he seiþ neiþer soun of eere, ne swete sauour in þe mouþ, ne non swilk bodili þink; but þat ȝe miȝte knowe and fele with alle holy, whilk is þe lengþe of þe endeles beinge of God, þe brede of þe wundirful charite and þe goodnesse of God, þe heiþ of þe almiȝti magestie of Hym, and þe grundles depnesse of þe wisdam of God...in þise foure mai ben vndir-stondin þe ful knowynge of gostli þinges.

How, then, is the soul to achieve contemplation? The first requirement is for a man to be "reformed bi fulhede of vertues turned into affeccion." Reason must be turned into light and will into love in order to have the genuine love of virtue without which a man may come to the second part of contemplation but never to the third.

There are three means of attaining to virtue: reading in Holy Writ, "gostli meditacion," and prayer. The anchoress is instructed to limit herself to the second and third: "Bi meditacion schalt þou see how mikil þe wantiþ of vertues, and bi preiere schalt þou geten hem."[1]

The anchoress needs three things as a foundation for her endeavors: "meknes, siker feiþ, and hool entencion to God...." The first, humility, the foundation of all other virtues, may be either "in good wil" or "in affeccion."

[1]Though reading the Scriptures is a means to contemplation, Hilton tells the anchoress "reding' of Holi Writ mai þou nouȝt wel vsen." Dom Sitwell explains that the person for whom Hilton wrote probably did not read Latin, and that there were no English versions of the complete Bible at the beginning of the second half of the fourteenth century. Hilton would not want the anchoress to read the Lollard-inspired English versions circulating in the second half of the fourteenth century. Scale, chap. 15, n. 1. Also in earlier times Catholics were not encouraged to read the Bible without expert guidance lest, lacking knowledge of theology, they fall into error.

The first part of humility comes if she will humble herself in her will by reason and feel sorry that she is not truly humble. The second, higher part may or may not come as the result of thinking on one's own unworthiness or the excellence of others; it may have to come from grace. If she does not have the second part, she is to accept its lack as a trial. The second requirement is "siker [tro]wþe in alle articles of þe feiþ and þe sacrament-is of Holi Kirke..." and also in the laws and ordinances made by prelates. Doubt is to be accepted as a trial. The third requirement, the "hool entencion," is charity; "a disir onli for to plese God," which must be kept up without ceasing. The first part of humility may be called "acquired," and the second part "infused." Hilton's emphasis on faith and charity is again customary teaching.

The means of obtaining these virtues are prayer and meditation. Prayer prepares the soul to receive grace and is to be made in the following manner:

> And in þi preiere þou schalt nauȝt sette þin herte on ony erthli þing'. But al þi trauail schal ben to drawen in þi þouȝte fro alle biholdynges of all erthli þing', þat þi disir miȝte be as it were [made] naked and bar from alle erdli þinges, ai vpward steiende in to Ihesu Crist, whom þou miȝt neiþer seen bodili [as He is in His godhed] ne be bodili liknes in ymagina-cion. Bute þou maiȝt [thurg deuout and continuel be-holdeng of þe meknes of His precious manhed] felen His godnes and þe grace [of His godhed]....And so is preiere likned to a fir whilk of þe ouȝne kende lefiþ þe lownes of þe erþe and al wei steieþ vp in to þe eir; riȝt so disir in preiere whanne it is touchid and liȝtned of the gostli fir wilk is God, it is vpsteiende to Him whom it com fro.[1]

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[1]The bracketed passages are by hand b who introduces

"Beholdeng" here appears to stand for what we call meditation. Hilton is very careful to explain that this is not a physical fire.

What prayers are best to use? Three "manere" are recommended: the first is vocal prayer which includes the Paternoster and prayers of the Church such as "matins, euensong', and houres." This prayer is most suitable to the early stages of the contemplative life, but it is dangerous to leave it off too soon for what Hilton terms "meditacion" or what we would call contemplation, that is, some kind of direct knowledge of the godhead which is given the soul by God.[2]

"Þe secounde manere of preiere is bi speche, but hit is nouȝt of oni certein special seynge." The anchoress is advised to say aloud what comes to mind as though she were conversing with God. This prayer is "of þe affeccion in þe herte," and "longiþ to þe seconde partie of contemplacion." Hilton emphasizes its sensible aspects; it is

> trauaillous wunderli to þe spirit þouȝ hit be likynde. And hit is mikil wastende to þe bodili kende ho so mikil vse hit, for hit makiþ þe bodi if grace come miȝteli for to stere and turnen here and þere as a man þat were madd ore drunken and coude haue no reste. Þis is a point of þe passion of lufe, þe whilk bi gret violence and maistrie brekiþ doun alle lustes and likynges of oni erþli þing'. And hit woundiþ þe sowle wiþ þe bliseful swerd of lufe...

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the term "beholdeng," by which he appears to mean meditation.

[1]See below. The definition Hilton gives in fols. 20b-22a shows that he uses this term in a different sense than it is used today.

In this state love of God is like a spiritual fire and fills the soul as marrow fills the bone. Again Hilton emphasizes that this is not bodily fire. This prayer obtains virtues very quickly.

This and the third manner of prayer are clearly "infused." "Þe þridde manere of preiere is onli in þe herte wiþouten speche bi gret reste and sowfnesse of the body and of þe sowle." To achieve it, one must have a clean heart. This prayer is nearly continual and is a fire of love which never goes out. Hilton explains that this manner of prayer also belongs to the second part of contemplation; though its advanced nature indicates that it belongs to the higher degree of the second part. "Þis reste Oure Lord 3ifiþ to some of His seruaunz as hit were for areward of here trauaile and a schadue of þe lufe whilk þei schul han in þe blisse of heuene."

Thus, Hilton brings the anchoress to "meditacion," the term he uses for the prayer we would call contemplation because it consists in understanding God and is freely given by Him.[1]

> Þou schalt vndirstonden þat in meditacions mai non certaine rwle wel be sette, ai a man for to kepen, for þei arn in þe free 3ifte of Oure Lord after þe sundri disposinges of chosen sowles and after þe stat þat þei ben inne. And also after þat þei profiten in vertues and in here astat, so [He] encresseþ here meditacions boþe in gostli knowynge and lufynge of Hym.

However, Christ gives various meditations to men. After the soul is cleansed of its sins, "Oure Lord 3ifiþ

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[1]Cf. Scale, trans. Sitwell, chap. 34, n. 1.

a meditacion of His manhede, as of His birþe or of His passion..." When any such "meditacion" is made so that the world is forgotten and "þe þinkiþ as þou seiȝe in þi sowle þi Lord Ihesu in a bodili liknes as He was in erþe," and the sight of Jesus is accompanied by "deuout affeccion," it is sent by the grace of the Holy Ghost, "for it is an opninge of þe gostli eiȝe into Cristes manhede. And hit mai ben callid þe fleschli loue of God..." This manner of "meditacion" destroys sins, increases virtue, and leads to "contemplacion of þe godhede."

"Meditacion" on Christ's manhood comes and goes as Christ gives it and may be withdrawn if the recipient becomes proud or needs to be tested. Indeed it must be withdrawn if the soul is to advance to "meditacion" on Christ's godhead.

Before a man can advance to this second, higher "meditacion," he must undergo many temptations which he may withstand by withdrawing his thought from them. He must remember that "In temptacion Our Lord forsakiþ nouȝt a man, but He goþ wiþ him fro þe biginnynge to þe laste endynge."

When temptations have passed, the anchoress is commanded to "entre wiþinne to þin owene sowle bi meditacion for to knowen what it is, and bi þe knowynge þer of, come to the gostly knowyng' of God; for as Seint Austyn seiþ, Bi þe knowynge of my self I schal gete þe knowyng' of God." "Meditacion" in this context again appears to be

some kind of "infused" prayer because the ability to enter into the soul is a gift of God. This gift is not granted to everyone, for charity is the only gift God bestows on all men. Nevertheless, each man is given a gift which shall be his especial means of salvation. He must know this gift and pray for others only with deep humility.

However, the anchoress is to look into her soul in order to see the difference between her soul as it was before the fall and its present wretched state and thus "to destroien and breken þe ground of synne" within her. Hilton explains that "Þe sowle of a man is a lif mad of þe miȝtes: mende, reson, and wil, to þe ymage of þe Blissid Trinite: hool, perfit, and riȝtwis." This "created trinity" in man was perfected in the sight of the "uncreated Trinity" before Adam's sin, at which time it became a "foul, mirk, wrecchede trinite" and forsook God for love of itself. For this reason, man is now imperfect and must reform himself, though he never committed venial or mortal sin. No matter how sinful he is, every man may be saved by Christ's passion if he asks for salvation through it and loves Christ devotedly in charity.[1] Though he is saved by Christ's passion,

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[1]At this point Hilton digresses to explain in the "Holy Name" passage exactly how men shall love the name Jesus; the passage may be an attack on Rolle's Encomium nominis Iesu in which he who does not love Jesus and find joy in His name will not be saved: "Also witte alle þat þe name of Ihesu is heleful, frutful, & glorious. Þerfor qwo sal haue hele þat lufs it noght? qua sal bere þe fruit before Crist þat has not þo floure? And Ioy sal he noght see þat Icyande lufd noght þo name of Ihesu." (Yorkshire Writers, ed. Horstman, I, 189-190). Hilton stresses that all

he can never recover "þe dignite and þe blis" he had before Adam's sin. However, he must strive to "recuuer-en here lifend a figure and a liknes of þat dignite," which the soul originally possessed and which it will pos-sess in heaven. The true contemplative life begins in loving Jesus and in the spiritual knowing of God. It will never be lost, but will be fulfilled in the happiness of heaven in another way.

Hilton emphasizes that the first and most important means of reforming the soul is to seek Jesus who is hidden in one's own soul, not in Rome or Jerusalem where some men run to find Him. The desire to see Jesus is better than "visions, or reuelacions of angeles apperende, songes and sounes, sauours and smelles, brennynges and oni likynges bodili felende..." Jesus is like to the "dragme" lost by the woman in the Gospel; He is lost in a man's house, that is, his soul; and the twin lanterns of God's Word and of the reason will help to find Him. Hilton's emphasis on using reason to find Jesus is contrary to the teaching of the author of the Cloud who demands that the reason be transcended by "unknowing."[1] Jesus may be wakened by

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who repent and keep God's commandments shall be saved, even though they feel "neuere gostly swetnes ne inly sauour in þe name of Ihesu or in þe loue of Ihesu." Nevertheless, these souls do love Jesus in the lowest degree of Charity, because He will save them. They are "Goddis frendis." Other souls, "Goddis derlyngis," have this devotion in a higher degree of charity. Cf. Scale, trans. Sitwell, chap. 44, n. 1.

[1]See above.

prayer and desire, by the cultivation of meekness and charity, and by the breaking down of sin.

But the first discovery is not Jesus; it is an image of sin. What does this image look like?

> ...I telle þe it is lik no bodili þing'....What is hit þanne? seiest þou. Soþli it is nouȝt....Þis nouȝt is nouȝt elles bute [mirknes of consciens], a lakkynge of lufe and of liȝt, as synne is nouȝt bute a wantynge of God.

The anchoress may see this image by ceasing outward bodily works, by ceasing to use the imagination and the senses, and by drawing her thoughts inward. Hilton tells her,

> þou schalt finden a mirk ymage and a peinful of þin oune sowle wilk haþ neiþer liȝt of knowyng' ne felynge of lufe, ne likynge. Þis ymage...is al vmbilappid with blake stinkinde kloþes of synne as pride, enuie, ire, accidie, coueitise, glotonie, and lecherie.

This image is further described as "a fals misrewled lufe vnto þi self," the fountainhead of the afore-mentioned seven sins which kill the soul because they prevent charity from entering it.

"How can I be sinful? I am enclosed," Hilton has the anchoress say. He replies that she may have stopped the rivers of sin without but that she has not stopped the spring within from which they rise. Hilton devotes the remainder of Book I (about two fifths of his space), to an exposition of the seven deadly sins, and shows the anchoress carefully when they are mortal, and when venial. He also provides tests for the presence or absence of these sins.

The worst of the seven deadly sins is pride, which is love of one's own excellence, instead of love of God. Pride must be got rid of because it makes even good acts displeasing to God.[1] Anger and envy may also be recognized in the image of sin. Instead of being angry at sinful men, one must love them and hate only their sins. This achievement depends upon the soul's attainment of charity and the second part of humility. Covetousness also causes a failure in the love of God because it causes one to love the world. Gluttony, sloth, and impurity induce carnal love of self.

Hilton takes a very moderate position on the eradication of the sins of the flesh. One cannot cut out the root of gluttony because the root of this sin is necessity. Eating and drinking are natural, and man's task is to distinguish necessity from deliberate pleasure in them, because deliberate pleasure makes them sinful. On the other hand, one can and must live without lust. The attack on lust must be spiritual and not by way of bodily penances such as vigils, fasting, and scourging. Hilton emphasizes that the carnal sins receive too much attention

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[1]Hilton interrupts his analysis of pride to discourse on the reward which the anchoress shall have in Heaven. He wishes to stir her to true devotion by pointing out that an "anker inclus" and others in the religious life will have a "secondarie" and "accidentale mede" which is inferior to the "souerein and prinicpal" meed which will be accorded to souls who lived in no matter what state of life "after þe quantite and þe mikelhede of here charite." Thus a plowman may have more bliss in heaven than the anchoress.

from men who ought to be ridding themselves of spiritual sins. In fact, bodily suffering, unless granted by God's grace, will hamper the pursuit of the spiritual life. Obtaining humility and charity is the best means of regulating the appetites.

Hilton returns to the image of sin, this time using the figure of the five senses as windows which let sin into the soul. The soul also goes out by these windows to seek external pleasures when it should be seeking Jesus within itself. By enclosing herself, the anchoress has cut off the windows of the senses. Hilton advises her to close an additional window, that of the imagination. The anchoress may feel that visitors to her cell will open this window; but she is to entertain them discreetly because in them she will find Jesus.

The anchoress is to look again at the image of sin in her soul. It is an image of the devil, whereas the image of Jesus "is mad of vertus wiþ meknes, perfit loue, an charite." When the image of sin is broken down, the soul will feel no pleasure in the things which formerly delighted it and will find no consolation in God. The soul must wait until Christ comes to its assistance. Gradually the soul will learn to be humble, to suffer contempt for the love of justice, to restrain anger, with the reason and the will. The love of Jesus will teach the soul all it needs to know and conform it again to the image of Christ within it. No man comes to the Father

except by Christ through meekness and charity.

Here Hilton leaves the anchoress on the threshold of the unitive life. He has explained what types of prayer and "meditacion" accompany the first two parts of contemplation, and has shown what temptations and desolation attend them. The soul which valiantly destroys sin will find the image of Jesus in itself because it is "reformed bi fullhede of vertues" to His image. The soul will thus be made ready to receive that "meditacion" on the Christ in His godhead which is the fullness of mystical union. Hilton takes up his theme at this point in the second Book where he shows that "reformyng in felyng" must succeed "reformyng in faith" if the soul is to see Christ in His godhead.

Hilton proves himself a gentle and sensible guide. His teaching is centered on reaching Christ through humility and charity rather than through severe mortifications and strict prayers. He is always ready to advise his "gostely suster" not to worry but to find comfort and take up a new task if the first proves unsatisfactory. Hilton is also firm and insistent on the rational. He rejects Rolle's insistence on the sensible in mystical experience, because, though he uses the fire image and describes sensible experiences (as in his description of the second manner of prayer), he is always careful to explain when these phenomena are spiritual and how to test if they be of God. To Hilton the reason is a lantern which will aid in the

finding of Jesus; whereas the author of the Cloud insisted that the soul must rise above it in order to know the Unknowable. Hilton, in stressing these two points and in insisting on the sin of pride in heretics,[1] has tried to anticipate all problems and prevent distraction from the way to God.

E. Book I of the Scale as Literature

If the primary function of literature is to satisfy the aesthetic sense, then the first book of this treatise on the contemplative life is second rate literature. Its audience is the scholar or the devout man, and it will not be of the greatest interest to the literary man. However, Hilton was the writer of simple, dignified, and homely expository prose which perhaps had its part in shaping English prose style,[2] and which is admirably suited to its purpose.

Hilton's success as a stylist is determined by the method by which he chose to carry out his purpose of explaining the goal the anchoress is to reach and of forstalling the difficulties which might prevent her from reaching it. This he has chosen to do in an authoritative,

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[1]See Hilton's analysis of pride, fols. 39a-39b.

[2]For a discussion of the influence of the style of Hilton and other Middle English mystics upon the English prose style of Sir Thomas More, himself an influence on later English prose style, see R. W. Chambers, On the Continuity of English Prose, (Early English Text Society [London: Oxford University Press, 1932]).

straight-forward manner. He avoids constructing an allegory (as opposed to his frequent allegorization of passages from Scripture), and generally avoids trying to make the intangible clear by describing it in elaborate sensual imagery.

To carry out his purpose, Hilton uses, from time to time, a question-and-answer method which gives the book the intimacy of tone which comes from the use of the second person singular. As has been mentioned, he frequently resorts to explaining the points he is making by allegorizing the Scriptural quotation which supports them. Thus, his method of appealing to authority causes him to borrow very frequently; and some of his most pleasing metaphors, similies, and parallelisms are therefore suggested by an earlier writer. Nevertheless, Hilton manages to give a homely turn to many of these borrowings by his use of a Middle English vocabulary from every-day life, and his similies, such as "bisme of drede of God," are especially charming. Hilton's method does not prevent him from making an occasional digression; but, when he digresses from the image of sin to analyze the degrees of reward in heaven, he apologizes rather gracefully: "I haue ner forȝete þis ymage, bute now I torne agein þer to."

The tone of Book I is intimate and quiet, unless Hilton is speaking of heretics. Other men he leaves to God's judgment, but Hilton himself condemns these men to hell because pride in them is mortal sin.[1] Otherwise the tone

[1]Hilton is particularly careful to advise against heresy because of the independence being displayed by the Lollards.

is that of a priest conversing with a recluse at the window of her cell.

Book I emphasizes a profound, though quiet devotion to Christ; and the humility Hilton constantly recommends pervades the entire work. Jesus, to Hilton, is not the beloved whom Rolle often praises rhapsodically in direct address; rather He is described indirectly as a friend who is at once the guide, model, and end of the soul. It is rather difficult to illustrate this contrast because so few passages in Book I describe Jesus, but a comparison of their explanations of Jesus' name may help.

Rolle explains the passage from the Scriptures: Oleum effusum nomen tuum (Cant. 1:2):

> Þat es on Inglyssch: 'Oyle out-ȝetted es þi name.' Þe name of Ihesu comes in to þo worlde & als sone it smelles oyle out-ȝettyd. Oyle, þat es taken for aylastande saluacion is hopyd. Sothle Ihesu es als mykel to be-mene os sauyour or hel[e]ful. Þarfor qwat menys it 'Oyle out-ȝettyd es þi name' bot 'Ihesus es þi name?' Þis name es oyle out-ȝettyd, for Ihesu þe worde of god has takun mans kynde. Ihesu, þou fulfylles in warke þat at þou art cald in name: sothly man sauys þou qwam we call saueour: þerfor Ihesu es þi name. A, þat wondurful name, A, þat delytabul name! Þis is þo name þat es aboue al names, name alþerheghest, with-outen qwilk na man hopes hele. Þis name is swete & ioyful...[1]

Hilton limits himself severely to one statement: "þis name Ihesu is not ellis for to sey vp on Englysche but Helere or Hele." A little later he explains very briefly that Jesus chose this name because salvation is needful to man.

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[1] Encomium nominis Jesu, Yorkshire Writers, ed. Horstman, I, p. 186.

It will be evident that the passage from Rolle is partially an allegorization; Hilton also frequently finds concealed references to Jesus. A quotation from one of these will further illustrate the manner of Hilton's devotion. Hilton quotes the passage which describes the search of the woman for her lost penny. The woman's house is the soul; the penny is Jesus: "He is dragme; He is peni; and He is þin heritage."

The habit of allegorizing the Scriptures is not peculiar to Hilton and Rolle; it is in fact a trait shared by many mediaeval writers. Nevertheless, in Hilton this habit reaches a degree not attained to by the other Middle English mystics. This habit is sometimes quite offensive to the modern reader because it draws often-illogical conclusions from the Bible. For example, when Hilton wants to make clear the loathsomeness of the image of sin, he constructs a "Scriptural" beast, the members of which are the seven deadly sins, each sin wrenched by force from a passage in the Bible:

> Þe heued is pride, for pride is þe firste and prinicipal synne. As þe Wysman seiþ: Initium omnis peccati superbia; Þe beginninge of alle manere synne is pride. Þe bak and þe hynder partie of it is coueitise. As Seint Paul seiþ: Que retro sunt obliuiscens, in anteriora me extendo; I schal forȝieten alle worldi þinges wilk arn bakward, and I schal streken me forward to endeles þinges. Þe breste in wilk is þe herte is enuie. For it is no fleschli synne; bute it is a deueles synne. As þe Wisman seiþ: Inuidia diaboli mors introuit in orbem terrarum. Imitantur illum omnes qui ex perte eius sunt; Bi enuie of þe deuel ded come in to al þe world; forþi alle þo þat arn of his partie foluen hym þerine. Þe armes of it arn wreþe, in als mikel as a men wrekiþ hym of his wreþe bi his armes ageins Cristes forbedynge in þe Gospel: Si quis percusserit te in vnam

> maxillam, praebe sibi et alteram; If a man smyte þe vpon þe to cheke wiþ his hand, þou schalt nouȝt smiten hym aȝeyn, but offren hym þe toþer cheke.

And so Hilton continues: "þe beli...is glotonye....þe membres of it arn lecherie....þe feet...arn accidie...."

Further examples of allegorization may be found. The five yokes of oxen which prevented the man from attending the feast become "þe fife wittes whilke arn besteli as is an oxe," the king who led the Beloved into the wine cellar becomes Jesus, and the commandment of Pilate to crucify Jesus is seen as a commandment to crucify sin.

These allegorizations are probably not original with Hilton,[1] but he incorporates them smoothly into his discourse and sometimes adapts them felicitously. The earlier-mentioned allegorization of the penny as Jesus comes from a passage which is allegorized in a very complicated fashion. The elements in the woman's search (described in Luke 15:8, 9), become as follows: the penny or drachma, Jesus; the lantern, God's Word (this is followed by a digression on the use of the lantern of reason which is supported by several Biblical quotations); the house, the soul; the woman, the sinner. Hilton adds the reason

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[1]For a brief discussion of the practice of allegorizing see D. W. Robertson, Jr., and Bernard F. Huppé, Piers Plowman and Scriptural Tradition, (Princeton Studies in English, 31 [Princeton, 1951]), pp. 1-16. They point out that "the mediaeval student of theology was thoroughly trained in Scripture so that he would command several traditional interpretations of any important scriptural passage." He would select the one which best suited the meaning he wished to convey.

why the soul cannot find Jesus: the house is dirty with sins. His advice is cast in a housekeeping metaphor: "...þou schalt casten oute of þin herte alle swilke sinnes and swepe þi sowle clene wiþ a bisme of drede of God and wiþ water of þin eiȝe waschen it; and so schalt þou finden þi dragme, Ihesu."

Hilton is most appealing when he uses metaphors and similies, which, even though they are sometimes borrowed, are usually forcefully presented. Miss Gardner has pointed out that the following vivid metaphor, used by Hilton to illustrate the efficacy of striving to perfect only the gift God has given him, was a creation of one of the desert Fathers:

> An hounde þat renniþ after þe hare onli for hem seeþ oþer houndes renne, whanne he is weri he restiþ hym, or turniþ hom again. Bute if he renne for he seeþ þe hare, he wile nouȝt spare for werinesse, til he haþ geten hit.[1]

Hilton also uses a number of other homely similies and metaphors which are equally effective: when hypocrites and heretics think they are virtuous, "þei gnawen vp on þe drie bark bi þouten; bute þe swete kernell of hit and þe inly sauour of hit, mowe þei nouȝt come to." Whatever the anchoress experiences through her senses or imagination, she is to "kest al in þe morter of meknes and breke hit smal wiþ þe pestel of drede of God, and þrow þe poudre of al þis in þe fir of desir, and offre hit to God. [And swete schal þe smoke of þilke fier smelle to þe face of þi Lord

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[1] Essays and Studies, XXII (1936), 120-121.

Ihesu.]" The person who uses the second manner of prayer may show "his sores [to] God as to a leche." Love of God fills the soul "as marw filleþ ful þe bon," and the feeling of temptations disturbs the soul "no more þan if he herde an hounde berken or a flee bitin." Pride is hidden in the heart as "þe fox dariþ in þe den." If the anchoress has remained covetous in spite of her enclosing, she has changed her "coveitise" "fro grete þinges in to smale, as fro a pound in to a pani, a fro a siluernepece in to a disch of on halpani" and is "no good marchaunt." The gluttonous person falls upon sin as a "beest doþ vp karoine." The "drede of God" is embodied in three metaphors; it is a "swierd," a "bisme," and a "pestel" depending on its context. Christ is at once the "dore" and the "porter" who opens it into heaven where God is found. By the use of these and other figures of speech, as well as a sprinkling of non-allegorized examples from the Bible, such as the parable of the Publican and the Pharisee, or from hagiography, such as the story of St. Mary Magdalene's thirty-year fast in the cave, Hilton clarifies his meaning.

When he is indebted to an earlier source, as he is ultimately indebted to St. Augustine's De Trinitate, Book X, for a comparison of the three powers of the soul to the Trinity, Hilton may skillfully enhance the original idea. Hilton develops this comparison, and skillfully sustains it through several chapters by making good use of the parallelism suggested by the three persons of the

Trinity. Hilton introduces the comparison, saying, "þe sowle of a man is a lif mad of þre miȝtes: mende, reson, and wil, to þe ymage and liknes of þe Blissid Trinite: hool, perfit, and riȝtwis." He next develops it by describing man's fall "fro þat blisside Trinite in to a foul, mirk, wrecchede trinite..." and concludes by advising us that "we schulde desirin þat we miȝten recuueren here lifend a figure and a liknes of þat dignite, þat oure sowle miȝte ben reformed as hit were in a schadue bi grace to þe ymage of þe Trinite wilk we hadden bi kende..." Unfortunately, the parallelism is not kept up in his conclusion.

Another pleasing parallelism appears when Hilton advises how to crucify the image of sin:

> Sle þanne and brek doun pride and sette vp meknes; also brek doun ire and enuye, and reise vp lufe and charite to þin euencristene; also in stede of coueytise, haue pouerte in spirit, in stede of accidie, feruour of deuocion wiþ a glad redinesse to alle good dedis; and in þe stede of glotonye and lecherie, sobrete and chastite in bodi and in sowle.

Hilton also displays a pleasing use of contrast when he distinguishes between the second and third parts of contemplation:

> Þe toþer partie mai be kalled brennynde loue in deuocion; bute þis is brennynde loue in contemplacion. Þat is lowir; þis is þe heiȝer. Þat is þe swettere to þe bodili felynge; þis is þe swetter to þe gostli felynge...

It may be concluded that Hilton has quite successfully fulfilled his purpose of directing an intelligent and earnest anchoress toward perfection, in language which is direct and clearly understood. Though greatly indebted

to the Scriptures, Hilton assimilates his material quite thoroughly and develops it in a generally pleasing fashion. The defects of allegorization and of occasional digression are outweighed by gentleness of tone, homeliness of metaphor and similie, the presence of some pleasingly balanced sentences, and especially by the clarity with which the subject matter is explained.

After the fifteenth century The Scale of Perfection was remembered from time to time by scholars; and it enjoyed a greater, though rather quiet, popularity among devout Catholics and Anglicans.[1] The scholars and the devout are two groups of people to whom this work will remain of value.

III. British Museum, MS Harley 6579

That there is a need for an edition of Book I of the Scale is beyond question because there exists no complete modern edition of Book I from a Middle English MS. Because a critical edition appears to be impossible,[2] the selection of a text for diplomatic reproduction is in order. British Museum, MS Harley 6579 (H), has been selected as the ideal text to edit for textual and linguistic reasons. First, it contains both the unexpanded text and the

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[1]Gardner, Essays and Studies, XXII (1936), 123-127, discusses the interest in the Scale of scholars and the devout from the fifteenth century onward. For a list of editions from the fifteenth century to the present, see above.

[2]See below.

expansions, so that an edition of this MS will provide Hilton's full text. Miss Underhill for this reason used H as the basis of her modernization. Second, although the scribe used the South East Midland dialect, H contains features which indicate that the author of the Scale wrote in North East Midland. Third, Harley 6579 is the MS from which the Middle English Dictionary[1] takes all its quotations.

A description of MS Harley 6579 follows:[2] The title is given in the top margin, fol. 2a: "This tretys is called scala perfeccionis."

The text of Book I begins "Gostely suster in ihesu crist," fol. 2a; and the last chapter, which is numbered XXX, 92, and 93 by different hands, ends "contemplatif. þe grace, etc.," fol. 63a. At the end of Book I another hand has added, in darker ink, "Explicit liber primus. Incipit liber secundus," fol. 63a.

The text of Book II begins "For as mykel as þou

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[1]Hans Kurath et al., Plan and Bibliography: Middle English Dictionary, ed. Hans Kurath (Ann Arbor: University of Michigan Press, 1954), p. 44.

[2]Cf. Dorward, op. cit., pp. xcvii-xcviii. The contents of this manuscript are discussed in The Catalogue of Harleian MSS in the British Museum (London, 1808), III, 377; Scale ed. Underhill, pp. xlv-xlvii, l; D. Jones, Minor Works of Walter Hilton, p. xxv; N. R. Ker, Medieval Libraries of Great Britain (London, 1941), p. 68 and note, where it is suggested that this may be the Charterhouse manuscript mentioned by T. Hearne, Collections, VII, 339; Gardner, Review of English Studies, IX (1933) 133-134, 137; Medium AEvum, V (1936), 12, 14, 16, 17-19, 23-26; Essays and Studies XXII (1936), 113-123.

coueites," fol. 63a; and it ends "myȝt be writen in a grete book," fol. 140a. Another hand has completed the book to this point, the main hand ending "þis is þe voice of ihesu," fol. 140a.

The tabula of Books I and II is given on fols. 141a-143b. The heading, given on fol. 141a, reads, "Here is writen þe Rubrihc of þese II bokis byfor writen the whiche is namyd the ladder of Perfeccioun or in latyn Scala perfeccionis (the ink here becomes paler and the writing smaller) and after þe of euery chapter þe begyn df þe same chapter." Then follow the tabulae of both books with incipits: Book I has 93 headings and ends "so I haue." on fol. 142a, while Book II has 46 headings and ends "And þanne after" on fol. 143b.

MS Harley 6579 is written on vellum in a mid-fifteenth century[1] book hand, and the pages measure 21.7 cm. x 15.3 cm. The MS consists of 145 leaves; the first leaf and last two are end papers, the first being unnumbered and the last two being numbered 144 and 145. Someone has numbered the folios 2a, 2b, etc.

The MS is gathered as follows: a^{1} b^{1} $1\text{-}5^{8}$ 6^{2} 7^{8} 8^{10} 9^{14} 10^{16} 11^{16} 12^{16} $13^{16\text{-}1}$ c^{2}. Catchwords occur on the verso of fols. 2-27, 31, 35-44, 46-49, 51-58, 60-62, 78, 94, 110, 126. Fols. 28 and 29 have been inserted in the fourth gathering. There is a break in the writing on fol. 45b, but the text is resumed without omission on fol. 46a.

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[1]For a discussion of the date see the Lingustic Description below.

Fol. 49 is a slip of vellum sewn to the outer edge of fol. 48. A ruled frame surrounds the 29-30 long lines appearing on each page. Book I is written in a mid-fifteenth century hand and contains interpolations by four hands.[1] Chapters 1-3 of Book I have red initials and red paragraph marks. The rest of Book I lacks large initials, although space is left for them, and has paragraph marks only where a later hand has marked chapter divisions. Book II has large red initials, but no other rubrication. The MS has been rebound.

Latin verses in a sixteenth or seventeenth century hand appear on fol. (1a). On fol. (1b) a fifteenth century hand has written: "Magister Walterus Hyltoun Canonicus de Thurgartoun, qui fuit homo venerabilis sciencia et vite sanctitate, composuit hunc librum plenum catholica doctrina et edificacione." At the foot of fol. 2b is written: "liber domus matris dei ordinis cartusensis prope londoniam." English verses appear at the foot of fols. 140a and 144b-145a; they are apparently in a sixteenth or seventeenth century hand. On fol. 140b there is written in a fifteenth century hand a Latin paragraph on penitence. Pen trials appear on fol. 145b.

Mrs. Dorward, whose discussion of the textual problem is the latest and the most thorough of the three existing studies,[2] did not use MS Harley 6579 either for

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[1]For discussion of tabulae, interpolations, and chapter headings, see below.

[2]See Scale, ed. Underhill, pp. xliii-lii; Gardner,

her diplomatic reproduction or as the basis of her composite text. She instead selected C, a MS which appears in the group found by Miss Gardner to be most faithful to Hilton's original text.[1] Her selection of C necessitates an examination of Mrs. Dorward's study in order that the reason for the present editor's selection of H for diplomatic reproduction may become quite clear. This discussion will also explain why a satisfactory critical edition is at present impossible.

Mrs. Dorward remarks that the textual problem of Book I is complicated by three factors:

> the existence of long and short forms of the text, some manuscripts lacking a number of devotional or explanatory phrases found in others; the presence or absence of a long passage on the Name of Jesus at the end of chapter 44; and the text and distribution of the chapter headings.

The very prominence of these features prevents them from offering a means of classifying the MSS because "manuscript evidence shows that they are distributed among widely different forms of the text in a way that suggests deliberate adoption, rejection, or revision," and also because they do not combine consistently with one another.[2] Therefore, while it must account for these three factors, classification

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Medium AEvum, V (1936), 11-30, and Dorward, op. cit., pp. v-lxxii. Miss Underhill examined ten MSS and selected H as the foundation of her edition. Mrs. Dorward's work, based on work by Miss Gardner and supervised by her is discussed below. A fourth study of the textual problem is projected by the Reverend T. P. Dunning, C.M., All Hallows College, Dublin.

[1] Medium Aevum, V (1936), pp. 28-29. [2] Op. cit., p. ix.

of MS groups "must be determined by the affinities...of inconspicuous variants in the body of the text."[1]

Mrs. Dorward therefore grouped the MSS on the basis of two[2] collations limited to about 150 short passages from the unexpanded text, including the Holy Name passage at the end of Chapter 44, of Chapters 38-52 on the base Ha;[3] a full collation of chapters 38-44 on the base C; a collation of the expansions which appear as interpolations in H; and a collation of the chapter headings and divisions.[4]

From her classification, Mrs. Dorward drew several inferences; but she did not construct a detailed family tree. She divides the manuscripts into two groups, N and OQ,[5] and decides that the archetype from which they are

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[1] Ibid., p. xv.

[2] Her first collation of the unexpanded text revealed a more intricate textual problem than she had first supposed: a classification derived only from differences between the closely related L3, R, and U, or between them and H was "likely to be misleading." "Moreover, the confused state of H" made it "unsatisfactory as a base." This collation, however, enabled her to distinguish several manuscript groups which were unaffected by these objections. She then submitted R (selected from RDF), V (selected from S V), W3 (selected from W3 L2), T2 (selected from T2 L5), and L (selected from L B2 P), to a second collation. Ibid., p. vii.

[3] Harley 6579 without interpolations by hands b, c, d, and e.

[4] Op. cit., pp. vii-viii.

[5] For a discussion of group N, which consists of B C3 H4 L3 R U V W3, and sometimes L4 and T2, and which is joined by T3 from the end of Chapter 43 to the end of Chapter 44; and for a discussion of group OQ, which consists of A A2 C C2 E Ha H2 H3 H5 H6 H7 J L S2 S3 T W W2, and sometimes L4 and

descended "was not Hilton's autograph, since it seems to have contained at least one corrupt passage..." but probably resembled the autograph in dialect. "The early date of the Vernon manuscript,[1] already derivative in text, and of the Latin translation, suggests that the archetype circulated well before 1400."[2] Loss of both autograph and archetype indicates that the surviving MSS are quite far removed from the Scale as Hilton wrote it. Mrs. Dorward felt that the MS chosen for diplomatic reproduction ought to resemble the Latin translation possibly made during Hilton's lifetime,[3] and to contain plausible readings and consistency of language.[4] This language should be North East Midland or Northern, because the Scale is ascribed by E and H to a Canon attached to a Nottinghamshire monastery.[5]

The authenticity of the expansions in certain of the MSS has puzzled the three textual critics. Miss Underhill named them Christo-Centric and urged their authenticity

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T2, see Ibid., pp. xvii-xxiv and Ibid., pp. xxv-lvi, respectively. Mrs. Dorward also examined a representative of the Latin text, R2. Ibid., p. lvii.

[1]Mary S. Serjeantson, "The Index of the Vernon Manuscript," Modern Language Review, XXXII (1937), 222-261, cites J. A. Herbert as assigning it the date 1380-1400. Mrs. Dorward notes that A. I. Doyle places it about ten years later. Cited ibid., p. 1.

[2]Ibid.

[3]For a discussion of the date of Fyselawe's Latin translation see Gardner, Medium AEvum, V (1936), 22. Miss Gardner thinks Fyselawe translated the Scale before 1400, perhaps before 1396.

[4]Op. cit., p. lx. [5]Ibid., pp. lix-lx.

on the grounds that Hilton added them to the text at a later period "because his own spiritual experience had deepened and taken a more warmly Christo-centric colour..." She therefore selected as a basic text MS Harley 6579 which contained them.[1] Miss Gardner, on the other hand, rejected these expansions on the external grounds that their style suggests that they are not a systematic revision by the author of his book, that they do not occur in the text of the Latin translation made probably during the author's lifetime, and that these interpolations were regarded by scribes with less respect than the main body of the text.[2] Mrs. Dorward collated these expansions;[3] and while she feels that they may be a "mere gloss," she concludes "they cannot be conclusively rejected on textual grounds." She felt that there was nothing to prevent an elderly man from altering his work in a copy three or four times removed from his autograph and that it was possible for Hilton himself "to have added the expansions to an early manuscript of group O...." This conclusion makes valid Miss Underhill's opinion that Hilton himself added the expansions.

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[1] Op. cit., pp. xliv-xlvii.

[2] Medium AEvum, V (1936), pp. 23-29.

[3] For a discussion of the expansions see Dorward, op cit., pp. lxii-lxv. Mrs. Dorward explains that the expansions survive in two main versions called x and y. They originated "in a lost manuscript, which circulated not later than the early years of the fifteenth century...." Y derived from x; and it is the x expansions which cannot be rejected on textual grounds.

To reject them on external grounds alone would be to fail to reproduce Hilton's full text. Therefore the present editor will make a diplomatic text from a manuscript which includes them. By enclosing these interpolations in square brackets, the risk of incorporating into the text the "mere gloss" feared by Mrs. Dorward will be overcome. Mrs. Dorward suggested a linguistic analysis of the interpolations as another method of determining their authenticity.[1] These expansions, which are in fact too few for effective analysis, appear to be South East Midland, which neither proves nor disproves their authenticity because the archetype in which they probably first appeared has been lost.[2]

The Holy Name passage is felt to be authentic by all three textual critics.[3] Though not present in all MSS, its appearance in the Latin translation made possibly during Hilton's lifetime[4] helps attest its authenticity. Its absence from several MSS may be explained on doctrinal grounds (which seems unlikely because its purpose is to explain an apparently unorthodox concept of the Holy Name put forth by Richard Rolle),[5] or on the supposition that

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[1] Ibid., p. lxv, n. 1. For my linguistic description of Harley 6579 see below.

[2] Ibid., p. lxii.

[3] Scale ed. Underhill, p. xliv; Gardner, Medium Aevum, V (1936), 29; Dorward, op. cit., pp. lxvi-lxvii.

[4] Dorward, op. cit., p. lvii.

[5] See the Literary Introduction above.

an early exemplar in the N or O tradition lost a leaf by accident, and became widely known.[1]

The MSS contain three systems of chapter division: a series of 28-31 chapters, a series of 92 chapters, and a series of 93 chapters, all of which appear in H, variations of these systems appearing in the remaining MSS.[2] Mrs. Dorward says, "Although the archetype seems to have been divided into 91, 92, or 93 chapters, there is no means of discovering whether the original was so arranged, and whether the earlier divisions are those of N or of OQ."[3]

Mrs. Dorward rejects Ha as the foundation of a diplomatic text on the basis of its following the first system of chapter divisions. This is her only reason for rejecting Ha.[4] Moreover, as the "early text of the headings also remains obscure,"[5] it seems unnecessary to let confusion in systems of chapter heading and division prevent the adoption of a MS as the basis of a diplomatic text.

Mrs. Dorward selected C as the basis of both diplomatic and composite texts because of the absence of conflation, of x or y expansions, of more derivative readings than other MSS, of bad readings, of dialect translation, and unsatisfactory chapter headings and chapter divisions. She also found that it represented the early O tradition of Fyselawe's Latin text.[6] She regarded her

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[1] Op. cit., p. lxvii. [2] Ibid., pp. xi-xiv.
[3] Ibid., p. lxix. [4] Ibid. [5] Ibid.
[6] Ibid., p. lxx.

composite text as an experiment and noted that it was susceptible to two main objections, the first of which reads: "If N and OQ, or N, O and Q, represent different versions by Hilton himself, a mixture of all three will resemble nothing that ever existed." Her answer to this strong objection seems subjective: "Examination of the variants which distinguish the groups suggests that this is unlikely: the additions peculiar to Q are not many or of great significance, and it is hard to believe that they, or the readings characteristic of N, O, could constitute an author's recension." The second objection is also valid: "The variation in dialect found among the manuscripts might make of any composite text a linguistic ragbag of incongruous forms."[1] Therefore a composite or critical edition seems an impossibility on the basis of the existing studies of the textual problem.

Therefore, diplomatic reproduction of a text is in order. Several factors invalidate the choice of C and point toward MS Harley 6579 as the ideal text to edit. First, C lacks the expansions which are not invalid on textual grounds; whereas H contains both the unexpanded text and the expansions. In most cases it is possible to distinguish the former, even though the expansions have been written over the text. The presence of the expansions will furnish scholars a complete text. Second, the MS chosen for reproduction ought to contain features of North

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[1] Ibid., pp. lxxi-lxxii.

East Midland ME because this is the dialect in which Hilton probably wrote, as is shown by the attribution of the Scale in MS Harley 6579 to "Magister Walterus Hyltoun, Canonicus de Thurgartoun," a Nottinghamshire monastery in the North East Midland area. Mrs. Dorward's description of the language and spelling of C as "remarkably consistent"[1] is too vague to associate C with this dialect. However, the linguistic description below shows that H meets the requirement as to dialect by establishing that its author used North East Midland ME, though the scribe modified the text so that it contains a majority of South East Midland features. Third, H is neither conflated nor derivative; and it does not contain bad readings.[2] Though it is farther from the tradition of the Latin text[3] and its chapter divisions are unsatisfactory, these drawbacks are outweighed by the advantages listed above.

This edition of the Scale, Book I, therefore follows as closely as possible British Museum MS Harley 6579. The MS was available in a photographic print owned by the Middle English Dictionary Library, at the University of Michigan; and the transcription made from this print has been checked with the original in the British Museum.

The text of H is occasionally obscure; so that two Mss, Harley 1035 and Plimpton 257, representative of

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[1] Ibid., p. lxx. [2] Ibid., p. lxix.

[3] Mrs. Dorward places Ha in group O which is farther from the tradition of the Latin text. Op. cit., p. xxix.

groups Q and N respectively,[1] have been selected to make a limited collation which will clarify meaning. H6 (in microfilm), Mrs. Dorward believes the least derivative of its group.[2] C3 (in microfilm), though less attractive to Mrs. Dorward than R which "shows no sign of scribal emendation," whose language, "which indicates a place of writing further north than Nottinghamshire, preserves the vocabulary here assumed to be that of the original,"[3] was chosen because it was available from Columbia and because it contains the Holy Name passage, which R does not.

A description of the two supplementary MSS follows:

MS Harley 1035[4] H6

The Scale of Perfection, Book I, imperfect.

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[1]The best representative of group O being the above-rejected C, it was thought possible to omit a MS of the O group from the limited collation.

[2]Op. cit., p. lxxi. Unfortunately, after the microfilm arrived, this MS was found to leave off in the middle of Chapter 53, a fact which did not hamper Mrs. Dorward's edition which ends with Chapter 52. After H6, H5 or S2 would be the next choice.

[3]Ibid., p. lxi. If the dialect of C, though itself consistent, is different from that of R, which it appears to be as it is not Northern, then Mrs. Dorward's composite text becomes the "linguistic ragbag of incongruous forms" which she feared. However, the Linguistic Description shows that Harley 6579 contains some Northern features; and it is possible that Northern ME was the dialect of the original.

[4]Dorward, op. cit., pp. cvii-cviii. Her description of the other contents of the MS is omitted. Discussions of this MS may be found in The Catalogue of Harleian MSS in the British Museum, I, 515; H. E. Allen, Writings Ascribed to Richard Rolle, p. 133; and Gardner, Medium Aevum V (1936), 18, 29.

(Text begins, without title, tabula, or heading) Gostly systyr in Jhesu cryst — f. 138 r.
(Breaks off four lines above foot of leaf at point in c. 53 (Underhill, p. 127), unnumbered in this MS) it is like no bodili þyng — f. 169 v.

On vellum; ff. ii 170; 22 cm. x 14.5 cm. (average). Art. 3 (the Scale) distinct from others: two gatherings of twelve, third of ten; with catchwords; ruled frame and horizontals; 33 long lines; single fifteenth century hand; blue three-line initials decorated red; red or blue paragraph marks; no headings. Rebound.

Ff. i v., ii r. part of a legal document. Devotional phrases in fifteenth century formal hand on ii r. On ff. ii v., 1 r., 169 v., 170 r. "bonaventure"; f. 137 r. "hiltone", in medieval hand; suggesting that art. 3 was bound up with the rest at an early date. Incomplete note in sixteenth century hand of debt between "Richard London of Newton yeoman" and Roberte London of the same towne. (f. 169 v.). Notes on the Scale in late seventeenth or eighteenth century hands, ff. ii v., 137 r., 169 v.

MS Plimpton 257[1] — C3

The Scale of Perfection, both books.

(Text of Book I begins, without tabula) Goostly broþer or sister in ihesu crist — f. 1 r.
(Ends) contemplatyfe. The grace (etc.) — f. 104 v.

(Text of Book II begins) For as miche as þou coueites — f. 105 r.
(Ends) miȝte be written in a grete booke — f. 250 v.

[1] Ibid., p. lxxix. Descriptions of this MS may also be found in S. de Ricci, Census of Medieval and Renaissance Manuscripts in the United States and Canada, II (New York, 1935), 1799, which lists the MS as No. 267 in the collection of the late George A. Plimpton; Sotheby, Sale Catalogue 16th-20th December (1929), No. 748 (from the collection of Sir F. S. Powell, Horton Old Hall, Bradford); and Tregaskis, Caxton Head Catalogue 977 (1930), No. 207. Mrs. Dorward thinks that a comparison of Sotheby's description with that of the afore-mentioned Tregaskis description and No. 35 in Caxton Head Catalogue 978 "suggests that at one time Book II of the Scale was followed in this manuscript by Mixed Life."

On vellum; ff. 241 of 250; 17 cm. x 11 cm; ff. 59, 111, 114, 116, 155, 161, 175, 204, 211 missing (blanks); gathered -- 1^{10} -3^{10} 4^{8} 5^{10} 6^{10} 7^{10-1} 8^{12} 9^{10} 10^{10} 11^{12-1} 12^{12-2} 13^{10} 14^{10} 15^{8} 16^{10-2} 17^{10} 18^{12-1} 19^{16} 20^{14-2} 21^{12} 23^{10} 24^{2} with catchwords. Ruled; 25 long lines; mid-fifteenth century; the work of three scribes; large red initials with marginal prolongations; chapter headings in red. Nineteenth century binding.

A discussion of the editorial policy has been postponed until the end of the following linguistic description.

IV. Linguistic Description of MS Harley 6579

Analysis of the handwriting can not date MS Harley 6579 more closely than the middle of the fifteenth century,[1] and linguistic analysis also places it in the same period.

External evidence is helpful but not conclusive in determining the dialects of the author and of the scribe. The ascription of the MS to "Magister Walterus Hyltoun, Canonicus de Thurgartoun," suggests that Hilton wrote in North East Midland ME because Thurgarton was in Nottinghamshire which lay inside the borders of the North East Midland dialect area. That the MS was itself the property of a Carthusian monastery near London suggests South East Midland ME as the dialect of the scribe.[2] Linguistic

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[1]Mrs. Dorward gives the date of the handwriting as the second quarter of the fifteenth century (op. cit., p. xcvii); while someone at the Middle English Dictionary has dated it "?a1475," fol. (1b). In the opinion of the present editor the hand is that of the mid-fifteenth century.

[2]See Notes, fol. 2b.

analysis of the MS confirms the external evidence because it shows a cut between the dialect of the author and of the scribe. It will appear that MS Harley 6579 contains a majority of South East Midland features, and a minority of North East Midland, Northern,[1] and Western ME dialect characteristics.

The following dialect features, which are both phonological and morphological, appear in MS Harley 6579:[2]

A. OE ā is usually rounded: woth (the 1st singular of witen) (7b), also (6a), cloþen (59b), gost (10a), holinesse (14a), lobinge (23a), mo (37b), sores (18a); but a few

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[1]Mrs. Dorward found that the language of MS Rawlinson C. 285 "indicates a place of writing further north than Nottinghamshire." Op. cit., p. lxi.

[2]These dialect features are based upon the criteria set up and described by Samuel Moore, S. B. Meech, and Harold Whitehall in "Middle English Dialect Characteristics and Dialect Boundaries," Essays and Studies in English and Comparative Literature (Ann Arbor: University of Michigan Press, 1935), XIII, pp. 1-60. These criteria are also described in Samuel Moore, Historical Outline of English Sounds and Inflections, revised by Albert H. Marckwardt (Ann Arbor: George Wahr, 1951), pp. 110-129. The evidence establishing the dialect is taken from the Glossary, and the words cited use the spelling found there. This examination of both dialect and inflections is of hand a only. Mrs. Dorward suggested that a linguistic analysis of the expansions throughout Book I, particularly those of hand b, might shed light on their place of origin. Hand e added only arabic numerals to the text, and the expansions of hands d and b are too few and too brief to analyze satisfactorily, though their dialect appears to be more consistently South East Midland than that of a. Hand c which occupies only four pages, also appears to be South East Midland and somewhat later in date: there is a slightly higher percentage of loss of -n in the present plural and past participle of strong verbs, while only 20 per cent of the infinitive retains -n. The words used by hands b, c, d, e appear in the glossary preceded by an asterisk.

examples of unrounded ā remain: haten (10b), a (the adjective one) (50a), namore (20b), naþeles (20a). OE ā followed by w becomes Midland and Southern ME knowe (54b); and OE ā followed by w becomes Midland and Southern ME owe (10b), ouȝte (20a). Late OE ā before homorganic consonant clusters usually becomes o: vndirstonden (8a), songe (5a), holde (25a); but there are several instances in which it remains unchanged: vnderstande (6a), vndirstanden (17a), halde (2a). OE and ON long ā before nasals usually becomes long ō: anon (47a), bon (19a), hom (55a), non (8a), fro (2b), but is retained at least once: wham (27a).

B., H. The third person plural present indicative inflection of verbs is normally -e or -en, with the latter predominating:[1] torne (41a), schewe (12b), finde (26b); kallen 57b), comen (19a), haten (47b), trowen (38a). There are at least three instances of the -in inflection: kallin (14b), lettin (9b), and lifin (12b). There is one instance of -iþ: greuiþ (40a); but there appear to be no -es endings. The 3rd person plural present forms ben (2b) and eren (4b) predominate, but the Anglian 3rd plural arn (43b) appears quite frequently. There is at least one instance of the Anglian 3rd plural are (6b). The 3rd plural present indicative of have is han (13a) which appears always to be used. The 3rd plural schullen (25b) is used as is schal (11b), but

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[1]The frequency and the percentage of inflections which appear later are based on a count of the inflections in fols. 23a-35b. The count ceased if several hundred examples were found.

the Northern and North East Midland schul (41a), schulle (9b) appears to predominate.

C. The Northern forms sal and sulde or solde do not appear. If we assume that Hilton's dialect was Northern or North East Midland, the absence of s- spellings is caused by the dialect of the copyist.

D. OE a before nasals, when not subject to lengthening by homorganic consonant clusters, usually remains unrounded: shame (9a), game (24b), man (6a), name (16a), fram (4a); but it also becomes rounded in vpon (2b), which, however, has no dialectical significance.

E. The nominative of the 3rd plural personal pronouns is always þei (þey). The objective þem appears rather frequently, but the form hem predominates. The genitive here (her, heer, heere) occurs more frequently than þeir. The usual forms of the reflexive are þemself and hemself, but the form hamself (13a) occurs once.

F. OE y̆ (from i-umlaut of WGmc u) is usually unrounded to i: dinne (34b), hid (34a), mirþe (5a), and birie (54a). Several words occur in both unrounded and rounded forms: filþe (10b), fulthe (4a), first (8b), furste (2a); swilk (4b), schuilk (2b). The rounded forms are features of Western ME. Several forms are further unrounded to e: vnkendenesse (44a), wers (52a), felþe (33a), and senful (30a). OE e͡o is usually unrounded to e: berken (23a), deep (33b), erþe (11b), þef (21b), prest (19b), and fend (24b). After w or y, OE e͡o may appear as o or u: wurschipe (3b),

ȝokes (of oxen) (56a). Before a palatal spirant, OE ĕo̯ appears as i: fiȝtiþ (61b) and briȝtnesse (6b). The occurrence of ie for i, e in bie (to buy) (34a), fier (18b), and bien (to be) (52b), may be caused by fifteenth century confusion of i and e which bears particularly in the East Midlands and the North.

G. The 3rd singular present indicative inflection is predominately -eþ or iþ: bereþ (62a), bringiþ (24a), deriþ (16b), falliþ (5b), lediþ (26b), techiþ (16a). There are at least six -is or -es forms: among them, encressis (7b), felis (15a), semes (7b), gives (6a), gos (19b). Two verbs end in -þ or -ȝt: gooþ (18b), seȝt (7a). One verb twice ends in -e: come (4b); but it may be in the subjunctive.

I. Initial v never appears for OE f: fox (43b), fend (24b), felþe (33a), feld (34a), folk (34b), foure (8b), and foot (12b).

J. Nothing significant occurs in diphthongization. The i-umlaut of OE ĕa̯ occurs as e: heren (34b), heringe (56b). The variety of sounds in ȝifiþ (22a), ȝieven (57a), and ȝefen (16a) is caused by the blending of ON gifa with Anglian gefan or geofan.

K. The present participle ending is usually -end, -ende: ȝifend (24b), trowende (13b), travailend (2a), tariende (20a). There are about a fifth as many -inde endings: deminde (2a), biholdynde (2a), slepinde (23a). There are at least two instances of -en endings: spenden (3b) and

taken (3b). There is one instance of -and: seyand (8b).

Several additional features should be mentioned. OE ae occurs as a: watre (33b), gladli (46b), sadde (62b), and day (24a). The umlaut of Anglian a followed by ld (= WS ie) became e; elde (17b). Anglian a followed by ld (= WS ea) became a or o: halde (2a), holde (25a). OE ō followed by g becomes o in bowe (34b). ON ō becomes aw in þaw3 (16a). Prepositions never appear with the gerund.

From this description of the dialect characteristics of MS Harley 6579, it should be clear that the manuscript shows a cut between the use of the South East Midland dialect by the scribe and the use of North East Midland, together with some Northern and a few Western characteristics, by the author. For example, some relics of the Northern original are the preservation of ā in haten (10b), namore (20b), and naþeles (20a); the preservation of ā before homorganic consonant clusters in vnderstande (6a); halde (2a); the preservation of long ā before nasals in wham (27a); the use of schul (41a), schulle (9b); the presence of -es endings in the 3rd singular present indicative encressis (7b), felis (15a), semes (7b), gives (6a), gos (19b); and the preservation of the present participle as -and in seyand (8b). Some apparent relics of the Western dialect are the preservation of rounded OE y̆ in fulthe (4a), furste (2a), and schuilk (2b). The remaining dialect features are or may probably be South East Midland, and there are some non-dialect features.

An analysis of inflections is given below. This analysis follows the pattern used by J. M. Manly in his edition of the Canterbury Tales.[1] Both Chaucer and the scribe of Book I used South East Midland, and a comparison of the scribe's inflections with those of Chaucer will show that the greater part of the inflections in Book I are South East Midland.

In the genitive singular nouns usually end in -es or -is: Godis (24b), Cristes (25b), mannes (27a). In at least two instances the ending is lost entirely: Adam synne (30b), helle gates (7b). One name of relationship ending in -er has a genitive singular like the nominative: fadir (27a).

The plural ending is usually -es or -is: wurdis (24a), houndes (25a), sowles (30a), peynes (23a), synnes (23a). Syncopation occurs in the plurals of borrowings from French: temptacions (23a), affliccions (40a), matins (17a), kaitifs (30a). The French plural -z or -tz also appears: sacramentz (30a), servaunz (9a). A few nouns of the neuter gender in OE have no ending in the plural: folk (34b), winter (7b), wintor (36a), þink (3b). Two nouns form their plural by change of the root vowel: men (2b), feet (11b). Two nouns form their plurals in -n: eizen (33b), oxen (56a). The collective plurals puple (61a) and obere (11a) show no sign of inflection.

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[1] Chaucer's Canterbury Tales, ed. J. M. Manly (New York: Henry Holt, 1928), pp. 93-105.

Slightly more than half the adjectives show no sign of inflection in the plural: swilk (23a), manifold (23a), many (24b), Cristen (30a), few (26b); and slightly less than half the adjectives form their plural in -e: gode (27b), badde (27b), alle (30a). There appear to be no examples of the genitive plural in -er, but there is one example of the Old French plural in -es: diverses (25b). Nere has the contracted comparative nerre (34a, 48a).

Special adverbial forms ending in -es or -en occur in the following words: ones (63a), twyes (13a), vnnebes (21a), oftensibes (22b), abouten (38b), siben (3a). At least two adverbs appear to be formed from gerunds: nedinges (22b), bitynge (53b).

The 1st singular pronoun is always I.[1]

The pronoun appears never to be contracted with the preceding verb.

The definite article be is contracted with the following nouns: be to...be tober (58a), in which the definite article is repeated. The definite article is sometimes contracted with a preceding at: atte helle gates (7b), atte laste (33b); but the article has been retained with this contraction in the following phrase: atte be ground of be welle (37b).

In general the principal parts of the weak verbs follow the forms found in the Canterbury Tales.[2] The

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[1]The 3rd plural is described above.

[2]Canterbury Tales, ed. Manly, pp. 97-98.

weak verb telle has the preterite teld (37a), tield (35a), told (15b); werken has the past participle wrouȝht (6a), while sticken has the preterite stauk (21b) and the past participle stoken (19a). The past participle of treden is troden (12a).

In general the principal parts of the strong verbs also parallel those found in the Canterbury Tales. In class III the participle of brennen occurs as bren (45b). (45b). In class V the preterite singular of speken occurs as both spak (36b) and spoke (20a). The past participle of ȝ(i)efen is ȝifen (22a), while the past participle of bidden is bad. The preterite singular of waschen is wessche (47b). In class VII the preterite 3rd singular of fallen is fil (27a). The preterite 3rd singular of bihiȝte is bihiȝte (30b).

The preservation of inflectional -n in verb forms is remarkable for a mid-fifteenth century MS. The infinitives display a loss of about 33 per cent, while the 3rd person plural present indicative also displays a loss of about 33 per cent. The past participle displays a loss of nearly five per cent. The retention of -n points to early composition before the loss of -n in the infinitive had gone very far.[1]

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[1]The 1st and 2nd person plural appear too seldom in the pages counted to make the percentage of preservation of -n significant. For example, the 1st singular retains -n in 44 per cent of nine examples; and the 2nd singular retains -n in 100 per cent of four examples.

The inflections of the present indicative and present subjunctive are the same for both strong and weak verbs.

The 1st person singular ending is -e: write (63a), speke (19b). The 1st singular of seien has no -e: sei (15b). The 2nd singular endings may be -e or -ist: clense (37b), lovest (59b), mornist (21b), seiȝe (21b). The 2nd singular -es ending occurs at least twice: in seyes (11a), desiris (16a). The 2nd singular form of have is has (12a).[1]

The present subjunctive does not appear in the 1st singular or plural. The 2nd singular subjunctive sometimes appears to have adopted the -est ending of the 2nd singular indicative: see (14a), seest (15b), felist (15b), herist (15b). It once appears without inflection: þenk (15b). The 2nd present plural subjunctive is -en, -in, -n: Weiþer ȝe eten or drinkin or what manere of dede þat ȝe don (16a). The 3rd singular and 3rd plural present subjunctive end regularly in -e: 3rd singular, weike (44b), steiȝe (40a); 3rd plural, leefe (23b), schewe (23b). The 3rd singular subjunctive appears at least once without inflection: lief (25a).

In the present singular imperative of weak verbs the proportion of -e to -- spellings is approximately the same: fede (54b), here (34b), torne (2a), sek (31a), seitt (7a), rent (60b). The proportion of -e to -- spellings is

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[1]See above for descriptions of the inflections of the 3rd singular and 3rd plural present indicative.

also approximately the same in the present singular imperative of strong verbs: binte (32b), fozite (43a), take (63a); tak (53b), ren (58b), beer (12a). The 2nd plural imperative of both strong and weak verbs is -(e)þ or -iþ: seeþ (4b), louiþ (18b). In the first example the -e probably has no inflectional significance.

The inflection of the preterite for strong and weak verbs follows the forms in the Canterbury Tales[1] with the following exceptions: the preterite 3rd singular of strong verbs thrice ends in -e: bare (62a), bihizte (30b), wessche (47b). The 1st preterite of weak verbs has lost final -e in at least one instance: teld (37a). The 3rd preterite of Class I weak verbs has lost final -e in biwreid (47b), led (55a), torned (11a), wakned (34a), sent (55b). The preterite 3rd singular of han is hadde (51b).

The two instances of the preterite plural of weak verbs end in -en and -id: hadden (21a), lufid (22b). The one instance of the preterite plural of strong verbs is biginnin (21a).

The one instance of the preterite subjunctive is the 2nd singular seize (21b).

The past participle sometimes has the prefix i-: i-put (39b), i-ravisched (5a), i-see (7a).

The preteritive present verbs are used as auxiliaries.

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[1]The 1st singular and plural preterite of strong verbs do not appear in this MS. There is only one instance of the 2nd singular preterite of strong verbs: knewe (53a).

The preteritive present verbs are kunne, dar, mowen, schal, witen, and owe. The anomalous verbs are goon, don, ben, and willen.[1]

From the above description, it should be evident that the inflections of the language in MS Harley 6579 are typical of the middle of the fifteenth century.

V. Editorial Policy

As it appears in MS Harley 6579, Book I of The Scale of Perfection is written in five hands. The text is predominately the work of hand a, who made many corrections and also divided it into chapters, while hand b added the "Christo-centric" expansions described above, often erasing or writing over the work of a. Hand c contributed the Holy Name passage. Hand d[2] re-divided the text into chapters, and a third system of chapter division was provided by hand e. Several additional hands have made marginal notes. The erasures and interpolations made by the several hands are identified in the textual notes which appear at the bottom of the page, unless the interpolation is by hand a. All interpolations appear in square brackets. The abbreviation Mg. in the notes indicates a marginal interpolation. The reader may assume that the other interpolations are

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[1]See the Glossary for the inflections of these verbs.

[2]The editor agrees with Mrs. Dorward that hands c and d may be a single scribe, but that, until their uniformity can be proved, it is safer to distinguish them. She adds that hand b appears to be the oldest. Op. cit., p. xi, n. 3.

inter-linear. Important marginal notes are described in the explanatory Notes. For the most part, these marginalia, though numerous, are insignificant, consisting mostly of nota bene written beside a passage which struck the reader. Sometimes they suggest that a certain author may be consulted.

Because this is a diplomatic edition, no emendations appear in the text; they will appear in the textual notes: Read...? indicates a possible emendation. A collation limited to the clarification of meaning has been made with the assistance of the two MSS described above: the abbreviations C3 or H6 following a reading indicate a reading from Plimpton 257 or Harley 1035 respectively.

It has been mentioned above that Book I contains three systems of chapter division; they are as follows:

1. The series of 28-31 chapters shown in two stages by a, and continued, though still not completed, by d. Hand a disregards his penultimate break, and the last chapter is numbered XXX. Hand a uses light brown ink.

2. The series of 92 chapters made by hand d. This series contains red paragraph marks and dark brown Roman figures from chapters 6 to 92, dark brown marginal or interlinear headings from Chapters 6 to 54, and Arabic figures from Chapters 55 to 92. When in Chapters 6 to 54, d's breaks coincide with those of a, the heading of a is sometimes left, sometimes erased and replaced, and sometimes expanded. From Chapters 55 to 92, d supplies a few headings

at breaks made by a and adds to a's breaks the figures XXVI, XXVII, XXVIII, and XXIX.

3. The series of 93 chapters made by e, which is listed in the tabula,[1] and marked in the text by dark brown paragraph marks of a different shape than those of d and accompanied by Arabic figures in the margin. The position of these figures shows that d's breaks are earlier. Hand e supplies no headings. This edition employs the system of chapter division used by hand a. An indentation as for a new paragraph is made at each of a's chapter breaks. The other chapter breaks and headings are appropriately recorded, but the paragraph marks described above have not been recorded. Other paragraph marks were used by hand a, but they do not consistently indicate the beginning of new paragraph units. Thus, the only indentations in this edition are those made for new chapters begun by a.

Book I is numbered from folio 2a to folio 63a; these folio numbers are recorded, with a for recto and b for verso, in the appropriate margins. The end of each page is indicated by a virgule: /. Catchwords appear on the verso of every folio, with the exception of folios 28b, 29b, 30b, 32b, 33b, 34b, 45b, 49, 50b, and 59b. These

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[1]The tabulae of Books I and II appear at the end of the MS. They furnish a chapter heading and the first of words of each of the breaks made by e. Their wording sometimes differs from that of the text. For example, Gostly brother is substituted for Gostely suster (2a). For this reason and because the systems of chapter breaks are so confusing, references in this edition are to folios. The tabula of Book I has not been reproduced, and no table of contents of the text has been made.

catchwords are omitted from this edition.

Hand a underscores Latin quotations and chapter headings. These underscorings are omitted from this reproduction of the MS.

The alphabet used by hand a -- hands b, c, and d employ the same -- includes the following letters: a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, and ȝ. Although the letters i (sometimes dotted with a slight curve: ) and y (sometimes dotted ẏ), u and v, ȝ and g, and c and k are sometimes used interchangeably, these letters are always transcribed as the scribes wrote them. When z is used for final s, it is recorded as z.[1] Several letters look so much alike that it is often difficult or impossible to distinguish them. For example, in certain positions, c and t are easily confused, and it is almost impossible to tell the ligatures cc and ct apart. When u appears before n, it very often cannot be distinguished. The problem has been solved by arbitrarily transcribing the confusion between c and t as c in Latin quotations, the afore-mentioned ligature as cc, and the letter before n as u.

Because it is often impossible to distinguish capital letters from small letters in this MS, and because there appears to be no consistent method of capitalization, the capitalization has been modernized throughout. However,

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[1]These and other combinations of interchangeable letters are discussed in the headnote of the Glossary.

ff almost always indicates a capital and has been retained. The letter i, sometimes written more nearly like a modern j has been transcribed in either upper or lower case as modern usage demands. In the very few instances when y is used for the 1st singular personal pronoun, it has not been capitalized. Punctuation has been modernized, and the paragraph marks have been ignored for reasons given above. Occasionally the various hands ran words together or else separated compounds. Run-together words remain as the scribes wrote them; and compounds, with the exception of past participles such as y-scourid (21b), and the adjectives i-now(3 (40b) (55a), and i-war (60b) in which the prefix has been hyphenated, remain separated.

Unless otherwise noted, the abbreviations used in the manuscript by hands a, b, c, and d have been expanded and italicized as follows:

1. "ꝑ" is expanded to per or par. The per expansions are arbitrary, and the par expansions are based on analogy with the one expansion of the sign given by hand a: partie (2b).

For example, "p" becomes "perfit" (2b), "perfourmen" (15a), and perilous (52a), and partie (3a), Paradis (7b). In the Holy Name passage by hand c, in which words which elsewhere use the abbreviation are spelled out fully: party (29a), parfyt (29a), "p" becomes par: "parfeccioun" (29b).

2. "ꝓ" is expanded to pro.

For example, "ꝓfitable" (16a), "reꝓue" (43a), and "ꝓpre" (3a) become "profitable," "reproue," and "propre" respectively. This is another arbitrary expansion because these and other words containing these abbreviations are nowhere expanded in the text. This symbol is similar enough to those expanded to pro by Johnson and Jenkinson[1] to warrant the use described above in this edition.

3. Terminal "ꝙ" is expanded to us.

For example, "malencolioꝙ" (60a) and "precioꝙ" (12b) become "malencolious" and "precious;" compare boistous (17a) and combrous (36b).

4. Terminal "∩" is also expanded to us.

For example, curio∩ (54b) becomes curious by analogy with the us spellings of the word above.

5. "ꝛ" is expanded to ur, or, or r.

For example, creatꝛ (20a), feruoꝛ (4a), and sauoꝛ (3a) are expanded to "creatures," "feruour," and "sauour," respectively. Compare creatures (8a), feruour (37a), and sauours (7a). But abbreviations of the verb tne (turn) are expanded to or or r. For example, toned (2a) becomes "torned." Compare tornid (2a) and torne (46b). Similarly fome (2a) becomes "forme;" and wintoꝛ becomes "wintor," compare winter (7b).

6. "ꝝ" is expanded to re or to er.

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[1]For a discussion of this and other signs and abbreviations see Charles Johnson and Hilary Jenkinson, English Court Hand (2 vols.; Oxford: The Clarendon Press, 1915), I, (xxii)ff.

For example, p̃latis (11a), t̃sor (34a), and p̃iere (9b), are respectively expanded to "prelatis," "tresor," and "preiere." Compare tresor (34a) and preiere (17b). However, this sign is also expanded to er. Frequently it or its modification "ꝰ" is attached to a letter. For example, poꝰte (50a), flatꝰe (43a, 2b), and ꝰuise (2a) become "pouerte," "flatere," and "seruise;" compare pouerte (50a), flateringe (47b), and seruise (23a). But betꝰe (2a) becomes "beture;" compare bettur (34a and 38b).

7. Superior i, written "ı", has been brought down and expanded to ri.

For example, C̃st (61b), p̃de (39a), and evenc̃stene (3b) become respectively "Crist," "pride," and "evencristen;" compare Cristes (22a), pride (37b), and evencristen (2b).

8. Superior a, written "ɑ," has been brought down and expanded to ra.

For example, tɑ̄uail (3a), gɑ̄ce (2a), and sacɑ̄mentis (13b) become respectively "trauail," grace," and "sacramentis;" compare trauaile (21b), grace (49), and sacrament (23a).

9. Superior o ("o") and e ("ꝯ"), which occur only once or twice each, are brought down and expanded to ro and re, respectively.

For example, tᵒwen (43a) and discꝯcion (57a), become "trowen" and "discrecion" respectively; compare mistrowenge (23a); the second example is never expanded.

10. "þᵗ" (2a), becomes þat; compare þat (10b).

11. "þᵘ" (2a), becomes þou; compare þou (19b).

12. "w^t" (24b) becomes with; compare with (2a).

13. Initial "ꝙ" is expanded to con or com. For example, "ꝙuersacion" (2a) and "ꝙpassion" (21b) become "conuersacion" and "compassion" respectively. Compare conuersion (17a) and compassion (47a).

14. The signs ⁊ and ⁊ become and, "Ihū" becomes "Ihesu," Ierlm (44b) becomes "Ierusalem" "spally" by hand d (34b) becomes "specially," and scdē (4b) becomes "seconde." Latin abbreviations have been given their usual significance as discussed in Johnson and Jenkinson's English Court Hand. Roman numerals are retained and transcribed in the upper case.

15. " —," when it crosses one or two letters, is expanded to er or et.

For example hte (32a), oth (2a), and prophe (10a) become respectively "herte," other," and "prophete." Compare hert (2b), ober (27a), and prophete (10a).

16. (a) " —," when it is written over a medial letter, is expanded to e, n, or m.

For example, mowñ (6b) becomes "mowen;" compare mowen (15a); ād (44a), becomes "and;" compare and (2a). Cōtēplac̃ (9a), by hand d becomes "contemplacion," while buxū (2b), becomes "buxum."

(b) When it surmounts the final letter of a word, " — " sometimes becomes n.

For example, sclaundrē (43a), becomes "sclaundren;" compare sclaundren (47b). Resoū (8b), by hand d becomes

"resoun," and parfeccioū by hand c (29b), becomes "parfeccioun." Otherwise " — " over final n appears to be confused with a suspension mark which would be meaningful only if the word were Latin.[1] Hence the flourish is disregarded in transcribing such words as meditacioñ (31b), and occupacioñ (31b).

17. There remain to be discussed the flourishes which often appear on final letters: , , and . Do these flourishes stand for a final e or not? The first, the flourish attached to final n, has sometimes been detached and becomes the " — " described above. It would be meaningful only had the language been Latin. Indeed, words with this flourish sometimes appear without it; for example, occupacion (15a). Its presence does, however, seem to indicate expansion to "ion" in such words as temptacons (22b), and deuocon (24a). These words become "temptacions" and "deuocion" respectively; compare temptacion (24a), and deuocion (4a). Otherwise this flourish is ignored as is the vertical bar sometimes attached to final letters. This bar is used too erratically to have any significance.

The hook is most usually attached to final g of gerunds, although it may appear elsewhere, and may perhaps stand for e because many spellings end in e. However, many spellings have neither hook nor e.

For example: forsaking (23a), forsakinge (23a),

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[1] Ibid., pp. (xxii)-xxiii.

and abiding (4b), appear with hook, e, and _ respectively. The gerund distroyinge (16a), also appears without e as distrouyng (15b); but compare enclosyng (2a) and enclosynge (3a) which appear with hook and e respectively. Therefore, because there is no conclusive evidence, the hook is transcribed as an apostrophe: '. Hooks attached to such words as mightest (2a) are ignored because they have no significance; but they are indicated by an apostrophe when attached to final r because some of these words elsewhere end in e. For example, see preier (4a) and preiere (3b).

ABBREVIATIONS

a.	Adjective.
adv.	Adverb.
art.	Article.
C3	Columbia University Library, MS Plimpton 257.
conj.	Conjunction.
demonstr.	Demonstrative.
g.	Gerund.
H	British Museum, MS Harley 6579.
H6	British Museum, MS Harley 1035.
imp.	Imperative.
l.	Left.
MED	Middle English Dictionary.
mg., mgs.	Margin, margins.
n.	Noun.
OED	Oxford English Dictionary.
om.	Omit(s), omitted.
phr.	Phrase.
pl.	Plural in number.
poss.	Possessive.
pp.	Present participle.
ppl.	Past participle.
prep.	Preposition.

pro. . . . . Pronoun.

pt. . . . . Preterite tense.

r. . . . . Right.

sg. . . . . Singular in number.

sth. . . . . Something.

subj. . . . . Subjunctive.

v. . . . . Verb.

BOOK I OF THE SCALE OF PERFECTION

[Magister Walterus Hyltoun Canonicus de Thurgartoun, (1b)
qui fuit homo venerabilis sciencia et vite sanctitate:
composuit hunc librum plenum catholica doctrina et
edificacione.][1]

[1]Hand c or d?

[This tretys is called Scala Perfecionis. Þe first chapetel spekiþ þat þ[ ][1] ynner hauyng of man schulde be lyk to þe vtter][2] [Capitulum I][3] (2a)

Gostely suster in Ihesu Crist, I preie [þe] þat in þe callyng' whilk Oure Lord hath callid þe to His seruise, þou halde þe paied and goond stedfastly þerinne, trauailiend bysily with al þi mihtis of þi soule, bi grace of Ihesu Crist, forto fulfulle in sothfastnesse of god lifyng, þe stat þe whilke þou haste taken, in lyknes and in semyng'. And as þou hast forsaken þe worlde, as hit were a dedman torned to Oure Lord bodily in syght of men, riht so þat þin hert mighte be as hit were ded to alle erthly loues and dredes, torned holly to Oure Lord Ihesu Crist. For wite þou wel, a bodily torning' to God withouten þe hert foluende is bute a figure and a liknesse of vertues and no sothfastnesse. Whare fore a wrecchedman ore wumman is he or sche þat lesiþ[4] al þe inwardly kepyng' of hym self, and schapith hym with oute-forth, only a forme and a liknes of holinesse in habit, in speche, and in bodily werkes, biholdynde

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[1]Read þe? Tabula, þe. [2]Written in top mg.

[3]Written in top mg. by d.

[4]lesiþ: o altered to e.

other mennes dedes and deminde here defautes, wenynde hym self to ben austh,[1] whanne he is right nawt, and so bigilith hym self. Do þou nauht so, bute turne þi herte with þi bodi principali to God, and schape þe withinnen to His liknes bi meknesse and charite and other gostely vertues; and þanne art þou trouly torned to Hym. I seye nouht þat þou so lihtly on þe furste day mayest be torned to Hym in þy soule bi fulhede of vertues, as þou maist with þi body be sperid in an hous; bute þat þou schuldest cnowe þat þe cause of þi bodily enclosyng' is þat þou mightest þe beture come to gostely enclosyng', and als þi body is enclosid fro bodily conuersacion of men, righ[2]/ so þat þin hert might ben (2b)
enclosed fro fleschly louys and dredes of alle erthly þinges. And þat þou mightist þe betture c[ ][3] þerto, I schal telle þe in þis litel writyng' as me þin[ ].[3]
[2][4] Þou schalt vnderstonden þat þer ben in Holy Kirke to manere of lyues, as Seint Gregorie seyth, in wihlke[5] Cristen men schullen ben saf. On is clepid actif; þat other contemplatif. Withouten on of þise to mai þer no man be saf.

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[1] oughte C3 out H6

[2] Read right? ryȝt C3 rith C6

[3] Part of fol. 2b missing. Read com? þinkeþ? come, þinkeþ C3 come, þynket H6

[4] Mg. 2 by e. [5] Read whilke? wyche C3 whilke H6

[Of actif lyf and werkes þer of][1] [Capitulum II][2]

Actif lif lith in loue and charite schenyd outward bi god bodily werkes, in fulfillynge of Godes comaundemens, and of þe seuene werkes of merci bodily and gostly to amannes euencristen. Þis lif longeth to alle worlthiman wilke han richesse and plente of worlthigod and also to alle othere whilke eiþer han stat office ore cure ouer oþer men and han goodes for to spende, lerid or lewed, temperel ore spirituel, and g[ ]nerally[3] alle worldli men. Þay eren bounden to fulfullen [hit] opon here mighste and here connynge as reison and discrecion askith. ȝif he mikel haue, mikel do; ȝif he litel haue, lesse do; and ȝif he naȝuth haue, þat he þanne haue a good will. Þise [ben þe][4] werkes of actif lif, or bodili or gostly. Also a partie of actif life lith in grete bodili dedes wilk a man doth to hym self, as gret fastyng', mikel wakynge, and oþer scharp penaunce doynge, for to chastice þe flesch with discrecion for trespasse biforn don, and bi schuilk penaunces for to refreygne lustis and likynges of hit and maken hit buxum and redi to þe wil of þe spirit. Þys werkes þouȝh þey ben actif, þey helpin mikel and ordeinen a man in þe biginninge to come to contemplatif lif, ȝif þei ben vsed bi discrecion.

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[1]Mg. [2]Mg. by d.

[3]Read generally? generally C3 generalli H6

[4]are C3 om. H6

[Of contemplatif lif and werkes þerof][1] [Capitulum III][2] [III][3] [3][4]

Contemplatif lif lith in parfit loue and charite felid inwardli bi gostly vertues, and bi sothfast cnowynge and siȝte of God and gostly þinges. Þis lif longeth specialy to hem whilk forsaken for þe loue of God alle worlthli richesse, wurschipes,/ and outward bysynesses, (3a) and holly ȝiuen hem body and soule vp here mighst and here connynge to seruise of God bi gostly occupacion. Nou, þanne, siþen hit ys so þat þi stat asketh for to ben contemplatif, for þat is þe ende and þe entente of þin enclosynge þat þou mihstist more freely and entierly ȝieue þe to gostly occupacion, þanne bihoueth þe for to be rihst bisy nyht and day with trauail of body and of spirit for to come to þat lif as nier as þou mihst bi swilke meenes as þou hopest weere best vn to þe. Neuerþeles, biforen I telle þe of þe meenes, I schal telle þe furst a litel more of þis lif contemplatif þat þou mihst sumwhat see what it is, and sithen [setten][5] it as a merke in þe syth of þi soule, whare to þou schalt drawe in alle þin occupacion.

[Of þe firste partie of contemplacioun][6] [Capitulum

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[1]Mg. [2]Mg. by d.

[3]Mg. [4]Mg. by e.

[5]sett C3 om. H6

[6]-ioun in mg.

IV][1] [IV][2] [4][3] Contemplatif lif hath þre parties. Þe first lith in cnowynge of God and of gostly þinges geten bi reson, bi teching' of man, and bi studie in Holy Writ, withouten gostly affeccioun and inly sauour feled bi þe special ȝiefte of þe Holy Gost. Þis partie han specially some lettred men and grete clerkes whilk bi long' studie and trauail in Holy Writ comyn to þis cnowyng' more ore lasse after þe sutiltee of kyen[d]ly wit and continuance of studie vpe þe general ȝifthe þat God ȝyues ylke man þat hæþ vs of reson. Þis cnowynge is good, and hit mai be callid a partie of contemplacion in also mikil as hit is a siht of Sothfastnesse and a cnowynge of gostly þinges. Neuerþeles, hit is bute a figure and a schadue of verreie contemplacion, for hit hath naughst gostly sauour in God ne[4] inwardly swetenesse whilk mai no man fel[5] but he be [in][6] mikel charite, for þat is þe propre welle of Oure Lord to þe whilk comunes non alien. Þis cnowynge is co/mun to good and to badde, for hit (3b)
mai ben hadd withouten charite. And þer for hit is nought verreye contemplacion, as ouftin sythis heretykes,

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[1]Hand d. [2]Mg.

[3]Mg. by e.

[4]ne] in þe deleted. þe H6

[5]fel] erasure. Read fele? fele C3 ffele H6

[6]in C3 H6

ypocrites, and fleschli lyuend[1] men han more swilk cnowynge þan many trew Cristenmen;[2] and 3it han þese men no charite. Of þis manere cnowynge speketh Seint Paul thus: Si habuero omnem scientiam et nouerim misteria omnia, caritatem autem non habeam nihil sum. 3if I hadde ful knouinge of alle þink; 3e, and knewe alle priuetez; and I hadde no charite; I am rihst nouhst. Neuerþeles, 3if þe þat han þis knowynge kepin hem in mekenesse and charite and fleen worldly and fleschly synnes vp here mighst, hit is to hem a god weie and a gret disposing' to verrie contemplacion, 3ief þey be trew and preyen deuoutly after þe grace of þe Holy Gost. Othir men þat han þis knowynge and torne hit in to prede and veyne glorie of hem selfe, or in to coueitise and 3ernyng' of worldy statis, wurschipe, and richesses, nouht mekely taken hit in preising' of God, ne charitely spenden hit in þe profit of here euencristene, sume of hem fallen eiþer in to errors and heresyes ore in to oþer open synnes, bi þe whilk þey sclaundren hem self and al Holi Kirke. Of þis cnowynge[3] seide Seint Paul þus: Scientia inflat, caritas autem edificat; Knowynge allone liefteth vp þe herte in to priede; bute medle hit with charite, and þanne torneþ hit in to edification.

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[1] lyuend emended by b. leuande H6

[2] Above r in Cristenmen a letter?

[3] cnowynge] seyd expuncted.

þis k[n]owynge alone, hit is bute watier, vnsauori and coold; and, þerfore, ȝif þei þat haue hit wolde mekely offren hit vp to Oure Lord and preyen Hym of His grace, He schold with his bliessyng' torne þe watir in to wyn, as He dede for þe preiere of his Moder at þe feste of Architriclin. Þat is for to seyen, he schulde/ turne (4a)
þe onsauori knowynge in to wisdom, and þe colde, naked raison in to goostly liȝht and brennende loue bi þe ȝifte of þe Holy Gost.

[Of þe secunde partie of contemplacioun] [Capitulum V][1] [V][2] [5][3]

[ ]e[4] secounde partie of contemplacion lith prinicipali in affection withouten liȝht of vnder-stondynge of gostli þynges, and þis is comunly of symple and vnlettred men whilk ȝyuen hem holly to deuocion. And þis is feled on þis manere: whan a man ore a womman in meditacion of God bi grace of þe Holi Gost feleth feruour of loue and gostly swettnesse bi þe miende of His passion ore of any of His werkes in His manhede, ore he felis a gret trost in þe godnesse and þe mercie of God for þe forȝieuenesse of his synnes and for his grete ȝifthes of grace, ore elles he feleth a drede in his affeccion with gret reuerence of þe priue domis of God, whilk he seeith nauȝst, and of his rihstwysnesse, ore

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[1]Hand d. [2]Mg. [3]Mg. by e.

[4]Frame for þ.

in preier', he felith þe þouȝht of his hert drawe vp fro alle erthly thinges, streyned to gedre with al þe miȝhstes of hit, vp stiȝende in to Oure Lord bi feruent disir and with gostly delit. And, neuerþeles, in þat time he hath non open seiȝthe in vndrestandinge of gostli þinges, ne of priuetes of Holy Writ in special, bute only þat him þinkeþ for þe time noþing' likiþ hym so mikel as for to preyen ore þenkyn als he doth for sauour, delit, an confort þat he findith þerinne. And ȝit kan he nauȝht tellen what hit is; bute he feliþ hit wel, for out of hit springen many swete teris, brenninde disirs, and stille mournigges whilke scourin and clensin þe herte fram al þe fulthe of synne and maketh hit melten in to wunderfull swetnesse of Ihesu Criste, buxum, suple, and redi for to fulfulle al Godis will. In so mikil þat hym þinketh/ he makeþ no charge what come of (4b)
hym self [be][1] so þat Godes will were fulfeld, with swilk many sterynges mo þan I can ore mai seyen. Þis felinge mai nauȝht ben had withouten gret grace; and ho so hath hit for þe time, he is in charite, whilk charite mai nauȝht ben loren ne lessed, þough þe feruour of hit passe awey bute bi a dedly synne; and þat is confortable. Þis mai be kalled þe seconde partie of contemplacion.

[Of þe lower degre of þe II party of contemplacioun Capitulum VI][2] [6][3] Neuerþeles þis partie haþ to degrees. Þe

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[1]om. C3 be H6 [2]Mg. by d. [3]Mg. by e.

lower degree of þis felynge, men whilk eren actif, mowen haue bi grace whan þei ben visited one Oure Lord as miȝhstli grace whan þei ben visited one Oure Lord as miȝhstli and as feruently as þei þat ȝieuen hem holly to contemplatif lif and han þis ȝifte. But þis felynge in his feruour comeþ nauȝht alwei whan a man wolde, ne hit lesteþ nauȝht wel longe. Hit comeþ and gooþ as He wile þat ȝifiþ hit; and þerfore ho so haue hit, meke him self and þanke God, and kep hit priue, bute [if][1] hit be to his confessor, and halde hit as longe as he mai with discrecion; and whan it is withdrawe, drede nauȝht to mikel, bute stond in feiþ and [in][2] a meke hope with pacient abidinge til hit come ageyn. Þis is a litel tastynge of þe swetnesse of þe loue of God, of þe whilke Dauid seiþ þus in þe Saulter: Gustate et videte quoniam suauis est dominus; Tasteþ þe swetnesse of Oure Lord. [Þe hiȝer degre of þe II partie of contemplacion. Capitulum VII][3] [7][4] But þe heiere degre of þis partie mai nauȝht be hadde and halden but of þem wilke erien in gret reste of bodi and [of] sowle, þe whilke bi grace of Ihesu Crist and long' trauaill bodili and gostili, felyn areste of herte and clennesse in conscience, so þat hem liketh no þink so mikel for to do as to sitte stille in reste of body

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[1] if C3 if H6 [2] om. C3 in H6

[3] Mg. by d.

[4] Mg. by e.

and for to alwey preyen to God an þenken[1] on Oure Lord, and for to þynke sum time of þe blissed name of Ihesu, whilk is confortable and delitable to hem þat þey bi þe mende of hit felen hem feed in here affeccion. And nauȝht only þat name, bute alle oþer [manere][2] preyeres, as þe Pater Noster, ore þe Aue, or ymnes, oré Psalmes and oþer deuoute seyinges of Holi Kirke are turned as hit/ were in til[3] a gostly mirthe; and swete songe (5a) bi þe whilke þei aren conforted an strengthed agains alle synnes, and mikil releued of bodily desese. Of þis degre spekeþ Seint Paul þus: Nolite inebriari vino, sed impleamini Spiritu Sancto, loquentes vobismetipsis in hympnis et spalmis, et canticis spiritualibus, cantantes et psallentes in cordibus vestris Domino; Be ȝie nouȝht dronkin with wyn; bute be ȝie fulfilled of þe Holi Gost, seyende to ȝioself in hympnis, and spalmys, and gostli songes, singende and spalminde in ȝiore hertes to Oure Lord. Hwo so haþ þis grace, kepe he himself in lownesse, and þat he be ay desirende for to come to more cnowynge and felyng' of God in þe þridde partie of contemplacion.

[Of þe þridde partie of contemplacioun][4] [Capitulum VIII][5]

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[1]After þenken, on cancelled.

[2]maner C3 H6

[3]Hole in vellum; no words omitted.

[4]Mg. [5]Mg. by d.

[8][1] [VI][2]

[3]Þe þridde partie of contemplacion, whilk is perfit as hit mai ben here, liþ [in][4] hope, in congnicion,[5] and in affeccion, þat is for to seyen in knowyng' and in perfit lufinge of God. And þat is whan a mannys soule first is reformed bi fullhede of vertues to þe ymage of Ihesu. And aftier whanne he is visited, is taken in fro alle erþly and flescly affeccions, fro vayne þouȝhtes and ymaginynges of alle bodili creatures, and as hit were mikel y-rauisched out of þe bodili wittes, and þanne bi þe grace of þe Holy Gost, is illumined for to see bi vndirstandynge, Soþfastnesse, whilk is God, and gostli þinges with a soufte, swete brenninde luf in him, so parfitli þat bi rauischinge of lufe, þe soule is oned for þe time and conformed to þe ymage of þe Trinite. Þe biginnynge of þis contemplacion mai ben feled in þis lif, bute þe fullhede of hit is keped in to þe blisse of heuen. Of þis onyng' and conformyng' to Oure Lord, spekeþ Seint Paul þus: Qui adheret Deo, vnus spiritus est cumillo. Þat is for to seien, Hwo so by rauishyn[ ][6] of lof is fastnyd to God, þanne God and a sowle aren

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[1]Mg. by e. [2]Mg. [3]Frame for Þ.

[4]hope om. C3 H6 both in C3 bothyn in H6

[5]Read cognicion? cognicon H6

[6]Read -ge? Vellum torn and stitched here. rauysshyng C3 rauysshid H6

nouȝt[1] to, bute both on, nauȝt in flesch, bute in on spirit. And/ soþli in þis onynge, ys þe mariage mad, (5b)
a twyx God and þe soule, whilk schal neuere be broken.
[Of þe partyng of þe þridde party of contemplacioun fro þe seconde and of preysing of it. Capitulum IX][2] [9][3]
Þe toþer partie mai be kalled brennynde loue in deuocion, bute þis is brennynde loue in contemplacion. Þat is lowir; þis is þe heiȝer. Þat is þe swettere to þe bodili felynge; þis is þe swetter to þe gostli felynge, for hit is more inward, more gostli, more worthi, and more wunderful. For þis is verreyly a tastynge, so litil as hit is, and auernesse of þe siȝht of heuenli ioye, nauȝht clerli, bute half in mirknesse, whilk schal ben fulfeld and openli cleried in þe blisse of heuen. As Seint Paul seiþ: Videmus nunc per speculum in enigmate; nunc autem videbimus facie ad faciem; We see now God bi [a] a miror, as hit were in a mirknesse; but in heuene schul we see opinli face to face. Þis is þe illuminacion of vndirstandinge in delicis of lofynge. As Dauid seiþ in Psauter: Et nox mea [illuminacio mea] in deliciis meis; Mi miȝst is my liȝst in my delicis. Þe toþer partie is milke for children; þis is holl mete for parfit men whilk han assayed wittes to cnowe g[o]od[4] fro euel. As

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[1]Word omitted where vellum is torn and stitched. are not two C3 are nowt to H6

[2]Mg. by d. [3]Mg. by e.

[4]gode C3 good H6

Seint Paul seiþ: Perfectorum est solidus cibus, qui habent sensus exercitatos ad discretionem boni et mali; The wirkynge and þe ful vse of þis ȝihft may noman haue bute ȝihf he be first reformed to þe liknes of Ihesu bi fulhede of vertues. Ne þer mai noman lyuende in flesch dedly haue hit continuely in his fulhede and in þe ouerpassinge bute hi[1] times whan he is visited. And als y conceyue[2] of þe writynge of holi men, hit is a wel short time; for sone aftier, he falliþ in a sobirte of bodili/ felynge, and al þis werk maketh charite. Þus, (6a) as y vnderstande, seiþ Seint Paul of him self: Siue excidimus, Deo, siue sobrii sumus, vobis; caritas Cristi vrget nos; Whether we ouerpasse oure bodili wittes to God in contemplacion, ore we ere more sobre to ȝiow bi bodili felynge, þe charite of Crist stereþ ons. Of þis partie [of] contemplacion and of conformynge to God spekiþ Seint Paul opinly þus: Nos autem reuelata facie gloriam Domini speculamus, transformati in eandem ymaginem a claritate in claritatem, tanquam a Domini Spiritu. And þis is þus mikel for to seyen, Seint Paul in þe persone of hym self and of perfith men seiþ þus: We first reformed bi vertues, þe face of oure soule vnhelid bi opining' of þe gostli eiȝe, bihalden, as in a miror, heuenly ioye ful schapin and onyd to þe ymage of Oure

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[1]Read bi? MS torn and stitched. be C3 H6

[2]MS torn and stitched; no word omitted.

Lord, fro clerte of feiþ in to clerte of vndirstondynge, ore ellis fro clerte of disir in to clerte of blissid loue; and al þis is wrouȝht of þe spirit of Oure Lord in a mannis sowle. As Seint Paul seiþ, þis partie of contemplacion God giues whar' þat he wile: to lerid and to lewid, men and wummen occuped in prelacie, and to solitarie also; but hit is special, nauȝht comune. And also þouȝh a man whilk is actif haue þe ȝiefthe of hit by a special grace, neuerþeles, þe ful vse of hit may no man haue bote he be solitarie and in lif contemplatif.

[Hou þe slewing to þe bodily wittes and þe felling of hem may be boþe goode and yuel. Capitulum X][1] [VII] [10][2]

[3]Bi þis þat I haue seyd maist þou sumwat vndirstonden þat visions oþer reuelacions of any manere spirit in bodili aperinge or in ymagininge, sleping', ore wakynge, ore ellis ony oþer felynge in bodili wittes mad, as hit wer', gostli, eiþer in sowonynge[4] of eere ore sauoringe in þe/ mouþ, ore smellyng' (6b) at þe nose, or elles ony sensible hete, as hit were fier glowinde and warmynde þe breest [or][5] ony oþer partie of þe bodi, ore ony þink þat mai be felid bi bodili wit, þouȝh hit be neuere so confortable and likend, arn nauȝht verrai contemplacion. Ne, þei arn

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[1]Mg. by d. [2]Mg. by e. [3]Frame for B.
[4]shweynge C3 sownynge H6 [5]or C3 H6

bute simple and secundarie, þouȝ þey be good in reward of gostli vertues, ne of þis gostli cnowynge and lufyng' of God, for in vertues and in knowyng' of God with lof is no desceite. Bute alle swilk manere of felinges mowen be good, wrouȝt bi a good angel; and þei mowen be disceiuable feyned bi awilked angel whan he transfigureþ him in to an angel of liȝt. Wharefore, siþen þei mowen be boþ good and yeuel, hit semeþ wel þei are nauȝt þe beste. For wite þou wel þat þe deuel mai, whan haþ leeue, feyne in bodili felynge þe liknes of þe same þinges whilk a good aungel mai werke; for as a good angel comeþ with liȝt, so kan þe deuel. And so of þe oþer wittes: hoo so hadde felid boþe, he schulde kunne telle wilk wer' good and wilk were yuel; bute he þat neuere felid neiþer, ore elles but þet on, mai liȝtli be disceiued. Þei are lik in þe manere of felynge outward, bute þei are ful diuerse wiþinnen, and þerfore þei are nauȝt for to desire gretli, ne for to resceyue liȝtli, but ȝif a saule miȝt bi spirit of discrecion knowe þe good fro þe yuel, þat he war' nauȝt bigilid. As Seint Iohn seiþ: Nolite credere omni spiritui, sed probate si ex Deo sint. Seint Iohn biddith us we shulle nouȝt lefen euery spirit, but we shulle assaie first waither he be of good or non. Wharfore bi on assay, I schal telle þe as me þinkeþ how þou schalt knowe þe goode fro þe yuel in þis manere of felynge.

[Hou þou shalt knowe whanne þe shywing to þe bodily wittis and þe feling of hem are goode or yuel. Capitulum XI. XI][1] [11][2]

3if hit be so þat þou see any manere of li3t ore bri3tnesse/ wiþ þi bodili ei3e, ore in ymagining', oþer þan ilke a man mai y-see; ore if þou here ony mirie sonnynge wiþ þi bodili ere, ore in þi mouþ ony swete sodeyn sauour oþer þan of Kende, ore ony hete in þi breste, as hit were fier, or any maner delit in ony partie of þi bodi, ore if a spirit bodili aperiþ to þe as hit were on angel for to conforte þe and kenne þe, or ony swilk felyng' whilk þou wost wel þat hit comiþ nou3t of þi self, ne of no bodili creature, be þanne war in þat time ore son after, and wisly bihold þe stering' of þin herte. 3if þou be stirid bi cause of þat likynge þat þou felist forto drawe out þin herte [fro þe mende and þe biholdeng of Ihesu Crist and][3] fro gostli occupacion as fro preyere and þinkyng' of þi self an [of][4] þi defautes fro þe inward disir of vertues and of gostly knowyng' and felyng' of God, ffor to sette þe si3þe of þi herte and þin affeccion, þi delit and þi reste, principali þereinne, wenende þat hit schuld be a partie of heuenly ioye and of angeles blisse, and for [þi][5] þe þinkeþ þat þou scholdest neiþer praye (7a)

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[1]Mg. by d. [2]Mg. by e. [3]Hand b.

[4]of C3 H6 [5]þerfor C3 fforþi H6

ne þenke nouȝt elles, but al holli tente þerto [for][1] to kepe hit and delite þe þerinne: þis felyng' is suspette and of þe enemy.[2] And, þerfore, þouȝ hit be neuere so likende and wunderfull, refuse hit and seitt nauȝt þerto, for þis is þe sleiȝþ of þe enemy. Whan he seȝt a soule wolde entierli ȝiefen him to gostli occupacion, he is wundierli wroth, for he hatiþ to þink more þan for to sen a sowle in a bodi of synne fele verreili þe sauour of gostly knowyng' and þe luf of God, þe whilk he wiþoute bodi[3] loste wilfulli. And, þerfore if [he] mai nouȝt lette hym bi open synnes, he wulde hyndre hym and bigile hym bi swilke[4] vanite of bodili sauours or swettnesse in þe wittes for to bringe a sowle in to gostly priede and in to a fals sykernesse of hym self, wenende þat/ he hadde þer bi a felyng' of heuenli ioye, and þat he (7b) war' half in Paradis for delit þat he feliþ al aboute hym, whan he is ner atte helle gates; and so bi priede and presumpcion he miȝte falle in errors, or in fantasies, or in oþer bodili and gostli meschiefs. Neuerþeles, if hit be so þat þis manere of felyng' lette nouȝt þin herte fro gostli occupacion, but hit makeþ þe more deuout and more feruend for to praye, hit makiþ þe more wis for to

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[1] for C3 H6

[2] Flaw in vellum above my gives the appearance of another letter.

[3] bodi] of synne cancelled. of synne H6

[4] swilke] a cancelled.

þenke gostli þouȝtes. And þouȝ hit be so þat it stoneyþ þe in þe first biginnenge; neuerþeles, after ward it turniþ and gingiþ þin herte to more desir of vertues, encressis þi loue more boþ to God and to þin euencristen; also hit makeþ þe more meke in þin owen siȝt. Bi þise toknes may þou knowe þanne þat hit is [of][1] God, mad bi þe presence and þe touching' of þe good angel. And þat is of þe goodnesse of God, eiþer in conforte of simple deuout sowles for to encressen here trust and her' disir to God, for to seke þerbi þe knowing' and þe loue of God mor' perfitli for swilk a confort; ore elles ȝif þei bien perfit þat felin swilk delit. It semes þanne þat it is an ernist, and as hit war' a schadowe of þe glorifiynge of þe bodi, wilk it schal han in þe blis. I ne woth for þare be ony swilk man lifynde in erþe. Þis priuilegge had Marie Magdalene as hit semith to my siȝte in time whan sche alone was in þe caue XXX winter, and ilke a day was born vp with angeles, and was fed boþ bodi and soule bi þe presence of hem. Þus we reden in [þe][2] ystorie of here. Of þis manere assaying' of werking' of spiritis spekyþ Seint Iohn in his Epistel þus, and techeþ us: Omnis spiritus qui soluit Ihesum, hic non est ex Deo;/ Ilk a spirit þat losiþ Ihesu or v[n]knittiþ hym, he is (8a) nouȝt of God. Þis wordes mowen ben vndirstonden on many maneres. Neuerþeles [vp on][3] on manere I mai vndirstonden

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[1] of C3 H6 [2] þe C3 H6 [3] on C3 vpon H6

hem [12][1] to þat purpose whilk I haue seyd. [What knittiþ Ihesu to mannes soule and what loosueþ him þerfro. Capitulum XII][2] Þe knittynge and þe fastninge of Ihesu to a mannes soule is bi a good wil and a gret disir to Hym only forto haue Hym and see Hym in His blis gostly. Þe more þat þis disir is, þe faster is Ihesu knitt'[3] to þe soule; þe lesse þat þe desir is, þe loslyer is He knitt'. Þanne what spirit ore what felynge þat hit be whilk lesseþ þis disir and wulde drawen hit doun [fro þe stedfast mende of Ihesu Crist and][4] fro þe kendely styinge vp to Ihesu,[5] wile vnknitte and vndo Ihesu fro þe soule; and þerefore hit is nouȝt of God, but hit is þe werkynge of þe enemy. Neuerþeles, ȝif a spirit, or a felyng', or reuelacion makiþ þis disir more, knyttiþ þe knette of loue and deuocion to Ihesu fastere, openiþ [þe siȝth][6] of þe soule in to gostly cnowynge more clerli, and makiþ hit more meke in hit self, þis spirit is of God. Here mai þou see sumwat þat þou schalt nouȝt suffren þin herte wilfulli for to resten, ne forto diliten holli in

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[1] Mg. by e.

[2] Mg. by d.

[3] itt'? written over kni.. by c or d? knith H6

[4] Hand b.

[5] Ihesu] for [to] settin vp on hym self cancelled. for to set it in hymselfe C3 fforto settyn it vp on H6

[6] þe siȝt C3 þe syth H6

no bodili felynge of swilk manere confortes or swetnesses, þouȝ þey werin goode; bute þou schalt holdin hem in þin ouȝen siȝte, as þei were riȝt nouȝt or litil in reward of gostli disir [and on stedfast thinkeng on Ihesu Crist][1] ne clifen þi þouȝt of þin herte to mikel vp on hem. [13][2] But þou schalt ai sekyn [with gret besines in priere][3] þat þou miȝtist come to þe gostli felyng' of God and þat [is þat] þou miȝtist knowe þe wisdom of God, þe endles miȝte of [Our' Lord Ihesu Crist][4] þe grete goodnes of Hym in Hym self and in His creatures. For þis is contemplacion, and þat oþer is non. Þus seid Seint Paul: In caritate radicati, et fundati, vt possitis comprehendere/ cum omnibus sanctis, (8b) que sit longitudo, et latitudo, sublimitas, et profundum; Be ȝe rotid and y-groundid in charite, þat ȝe miȝte knowe he seiþ neiþer sonn of eere, ne swete sauour in þe mouþ, ne non swilk bodili þink; bute þat ȝe miȝte knowe and fele with alle holy, whilk is þe lengþe of þe endeles beinge of God, þe brede of þe wundirful charite and þe goodnesse of God, þe heiþ of þe almiȝti magestie of Hym, and þe grundles depnesse of þe wisdam of God.

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[1]Hand b.

[2]Mg. by e.

[3]Hand b. besines in preyere in mg.

[4]Hand b. Ihesu Crist in mg. Our' written over hym? hym H6

[Hou and in what þingis a contemplatyf man shulde ben occupied. Capitulum XIII][1]

In knowynge and gostly felyng' of þise schulde be þe occupacion of a contemplatif man, fore in þise foure mai ben vndirstondin þe ful knowynge of gostli þinges. Þis occupacion is þat ilke on þing' whilk Seint Poul coueited, seyand þus: Vnum vero, que retro sunt obliviscens, in anteriora me extendam sequor si quo modo comprehendam supernum brauium. Þus mikel is þis for to seyen o þing', as hoo seiþ is best to me for to coueiten; and þat is þat I miȝte forȝete alle þinges whilk arn hyndward or bakward; and I schal streche oute myn herte ay forþward for to fele and to gripe þe souerein nede of þe endeles blisse. Hindward arn alle bodili þinges; forþward arn gostli þinges; and þere fore Seint Poul wulde forȝete al bodili þing', and his owne body also, wiþ þi þat he miȝte see gostli þinges.

[How in resoun and in wil vertues begynnen and in likyning it is ended and made parfit. Capitulum XIV][2]

[3][ ]ow y haue teld þe a litil of contemplacion what hit schulde be, for þis entente þat þou miȝtist cnowe hit and sette hit as a mark biforn þe siȝte of þi soule, and for to disire al þi lif time, for to come to

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[1]Mg. by d. [2]Hand d.

[3]Frame for N. Hand a begins Chapter VIII here.

oni partie of hit bi þe grace of Oure Lord Ihesu Crist. Þis is þe conforminge of a soule to God, whilk mai nouȝt be hadde bute [if] he be first reformed bi fulhede of vertues turned in to affeccion; and þat is whanne a man lofiþ vertue for hit is good in þe self. [14][1] Þer is mani man þat haþ vertue/ as lownesse, pacience, (9a) charite to his euencristen and swilk oþer onli in his resun and wil, and haþ no gostli delit ne lufe in hem. ffor ofte time he feliþ grucchyng', heuinesse, [and][2] bitternesse for to don hem; and neþerles, ȝit he doþ hem bi sterring' of resun for drede of God. Þis man haþ vertues in resun and in his wil, nouȝt þe lofe of hem in affeccion. Bute whanne bi þe grace of Ihesu and bi gostli and bodili exercise resun is y-turnid in to liȝt and wil in to loue, þanne haþ he vertues in affeccion, for he haþ so wel gnawin vpon þe bittere bark of þe roote, þat he haþ brokin hit and fediþ him with þe kernel. Þat is for to seyen, þe vertues whilk were first heuy for to don arn now turned in to verrei delit and sauour. As a man whanne hym likeþ in meknesse, in pacience, in clennes, in sobrite, and in charite, als in ony delicis, soþli vnto vertus ben þus turnid in to affeccion, he mai haue þe seconde partie of contemplacion, bute to þe þridde soþfastli schal he nouȝt come. [15][3] Now

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[1]Mg. by e.

[2]and C3 H6

[3]Mg. by e.

siþen vertues arn disposing' to contemplacion, þanne bihouis þe for to vsen certein meenes for to come to vertues. [Of þre menys þat bringen a man to contemplacion. Capitulum XV][1] Þre meenis þer ben whilk men most comunli vsen, þat ȝiefen hem to contemplacion, as reding' in Holi Writ and off holi techyng', gostli meditacion, and bisy preyere wiþ deuocion. Reding' of Holi Writ mai þou nouȝt wel vsen, and þerfore þe bihouiþ more occupie þe in preiere and in meditacion. Bi meditacion schalt þou see how mikil þe wantiþ of vertues, and bi preiere schalt þou geten hem. Bi meditacion schalt þou sen þe wrecchidnesse, þi synnes, and þi wikkednesse as pride, coueitise, glotonie, and lecherie, wikkede steringes of enuye, ire, haterede, malencolie, angrinesse, bitternesse, slowþe, and vnstilful heuynesse. Þou schalt also see þin herte ful of veyne schames and dredis of þi flesch and of þe/ worlde. Alle þise steringes willen (9b) alwei buyllin out of þin herte as watir wile renne out fro þe springe of a stinkinde welle and lettin þe siȝte of þi soule þat þou mai neyþer see ne fele clenli þe luf of Ihesu Crist. For wite þou wel, til þin herte be mikil y-clensed [thurg stabel trowthe and besi biholding of Cristes manhede][2] fro swilk synnes, þou mai nouȝt haue

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[1]Mg. by d.

[2]Hand b.

gostli [feleng][1] of [Him][2] perfitli, witnessend Hym self in þe Gospell þus: Beati mundo cordo quoniam ipsi Deum videbunt; Blissed be clene of herte, for þei schulle see God. Also in meditacion þou schalt see vertues whilke arn nedful to þe for to han, as meknes, mildnes, pacience, riȝtwisnesse, gostli strengþe, temperance, klennesse, feiþ, hope, and charite. Þese vertues þou schalt sen in meditacion how good, how fayr, how profitable þei arn. And bi preiere þou schalt disiren hem and geten hem, wiþouten þe whilk þou mai nouȝt ben contemplatif. For Iob seyþ þus: In habundantia ingredieris sepulcrum. Þat is for to seyen: þou schalt in plente of goode bodili werkes and gostli vertues entre þi graue, þat is þe reste in contemplacion.

[What a man shal vse and refuse be vertue of meknes. Capitulum XVI][3] [16][4]

[5]Now if þu schuldest vsen wisli þese gostli werkes and sikerli traueillen in hem, þe bihouiþ to biginnin riȝt lowe. Þre þinges þe nediþ for to haue first, vpon whilk as vpon a sikir grund þou schalt sette al þi werk. Þese þre arn meknes, siker feiþ, and hool entencion to God. ffirst bihouiþ þe [for to] haue

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[1] gostli] knowyng cancelled and feleng interpolated by b. knowyng H6

[2] of] God erased and Him interpolated by b. God H6

[3] Hand d. [4] Mg. by e.

[5] Frame for N. Hand a begins Chapter IX here.

meknes; in þis manere þou schald holde þi self in þi wil and [in][1] þi feling', if þou mai onable to drawe a monges men and vnworþi to serue God in conuersacion wiþ his seruaunz, vnprofitable to þin euencristen, wantend boþe connyng' and miȝte for to fulfulle goode werkes of actif lif in help of þin euencristen/ as oþer men and (10a) wommen don, and þerfore als a wrecche, outcast and refus of alle men and wommen, art sperid in an hous allone þat schuldest dere no man ne womman bi euel ensample, siþen þou canst nouȝt profiten hem bi good werking'. Ouer þis; þe bihouiþ loke ferþere, þat siþen þou art so vnable to seruen Oure Lord bi bodili werkes outward, how mikil more þe bihouiþ holde þe vnworþi and vnable to serue Him [in][2] gostli occupacion inward. For Oure Lord is a spirit as þe Prophete seiþ: Spiritus ante faciem nostram Christus Dominus; Biforn oure face a gost is Oure Lord Crist. And þe kendeli seruise to Him is gostli, as He seiþ Hym self: Veri adoratores adorabunt Patrem in spiritu et veritate; Soþfast seruaunz schullen wurschipin Him in spirit and soþfastnesse. Þanne þou þat art so bustous, so lewid, so fleschli, so blind in gostli þinges, and namli of þin owen soule whilk þe bihouiþ first knowe, if þou schuldist come to knowing' of God, how scholdest þou þan fele þi self able or wirþi forto haue þat stat

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[1] in C3 H6

[2] serue hym goostly by inward occupacion C3

and liknesse of contemplatif lif, þe whilk lif, ase y haue seid, liþ principali in gostli knowyng' and felyng' of God? Þis I sai to þe, nouȝt þat þou scholdist forþinke þi purpos and be myspaied wiþ þin enclosynge, bute þat þou schuldist fele þis lownes soþfastli in þin herte, if þou miȝt, for hit is soþ and no lees, and þouȝ þou schalt ȝerne niȝt an dai vpe þi miȝte for to come as neer as þou maiȝst to þat stat whilke þou hast taken, trowende stedfastli þat hit is best to þe, bi þe mercie of God, for to trauaille inne. And þeiȝ hit be so, þat þou mowe nouȝt come to þe fullhede of hit here in þis lif, þat þou miȝtest ben in þe beginnyng' of hit,/ and trust sikerli for to haue þe fulhede bi þe merci of (10b) God in þe blisse of heuene. ffor soþli þat is mi lif. I feele me so wrecchid, so freel, and so flechli, and so ferre in trewe feling' fro þat þat I speke and haue spoken, þat I kan nouȝt elles bute crie mercy and disire aftier as y mai wiþ an hope þat Oure Lord wile bringe me þerto of His grace in þe blisse of heuen. Do þou so attd[1] betture, after God ȝifiþ þe grace. Feling' of þis lownes schal putte out fro þin herte vnsckilful biholdyng' of oþer mennes mislifinge and demyng' of oþer mannes dedis, and hit schal driue þe only to biholde þiself as þere were no man lifende but God and þou. And þou schalt deme and holde þi self more vile and more wrecche þanne is ony creature þat beriþ lif,

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[1]Read atte? and C3 H6

þat vnneþis schalt þou mouȝen suffren þi self for mikelhede of synne and filþe þat þou schalt felyn in þe. Þus bihouiþ þe for to felen som time if þou wilt be verrey meke. ffor I telle þe soþli if þou wilt be trewli meke, þe schal þenke a venial synne in þi self more greuous and paynful to þe and gretter schal ben in [þi][1] siȝt somtime þanne grete dedli synnes of oþer men, for þis skile, þat þing' þe whilk puttiþ þi soule or lettiþ hit most fro þe felynge and knowyng' of God, owwiþ to ben most greuous and peinful to þe. Bute a venial synne of þi self lettiþ þe more fro þe felyng' and [fro perfit lufe][2] of [Ihesu Crist][3] þanne [ony][4] oþer mannes synne mai do, be hit neuere so mikil. Þan semiþ hit þat þou scholdest arise in þin oune herte agains þi self for to haten and demen in þi self alle manere of synne whilk lettiþ þe fro þe siȝt of God more þanne agains defautes of oþer men. ffor if þin herte be clene of þin oune synnes, soþli þe synnes/ of alle oþer men (11a) schulle nouȝt dere þe. And þerfore if þou wilt fynde reste heere, and in þe blisse of heuene, vpe þe counseil of on of þe Holi Fadres, sei ilke a day, What am I? and deme þou noman.

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[1] grettir shal hit be in þouȝt C3 gretter' schal ben in þy syth H6

[2] fro...lufes written over text by b. knowyng C3 þe knowyng H6

[3] Ihesu written over text and Crist interpolated by b. Gode C3 God H6

[4] eny C3 ony H6

[Who shulde blame mennys defautis and demen hem and who not. Capitulum XVII][1] [17][2] Bute now seyes þou, How mai þis be, siþen it is a dede of charite for to vndirnimen men of here defautes, and for to demen hem for here amendynge? Hit is a dede of merci. As to þis, I answerie as me þinkiþ, þat to þe or to oni oþerwhilk haþ stat and þe purpos of lif contemplatif, hit falliþ nouȝt for to leeue þe kepyng' of ȝoure self and biholden and vndirnimen oþer men of heere defautes, but if hit were ful gret neede, so þat a man scholde perissche but iȝe[3] vndirnemid him. Bute þe men whilk arn actif and han souerainte and cure ouer oþere, as prelatis and curatis and swilk oþere, þei eren bounden bi here office and bi wey of charite for to seen, and seeken, and demen riȝt fulli oþer mennis defautes, nouȝt of disir and delit for to chastisen hem, bute onli for neede wiþ drede of God and in His name, fore luf of saluacion of here soules. Oþer men þat arn actif and han no cure ouer oþer men, þei arn i-boundin for to vndirnimen oþer men of here defautes bi wei of charite onli þanne whanne þe synne is dedli, and hit mai nouȝt wel ben correctid bi non oþer man, and whanne he troweþ þat þe synnere schulde ben amendid bi his vndirnimynge; elles hit is betture þat he cesse. Þat þis is soþ, hit semiþ bi Seint Iohn, whilk hadde þe stat

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[1]Mg. by d. [2]Mg. by e.

[3]he C3 ȝe H6

of contemplatif lif, and Seint Petir, whilk [hadde][1] þe stat of actif lif. Whanne Oure Lord in His laste soper wiþ His disciplis atte priue stering' of Petir to Seint Iohn, tolde Seint Iohn how Iudas schulde bitraie Hym, Seint Ion tolde hit nouȝt to Seint Petir as he askede; bute he tornid hym and leyde his heued vpon Cristes/ breste and was rauisched bi loue in to con- (11b)
templacion of Godes priuites, and so medfulli to hym þat he foȝat boþ Iudas and Seint Petir; in tokninge and techynge to oþer men whilk wulde be contemplatif, þat þei schulden disposin hem for to do þe same. [18][2] Þanne sees þou here sumwat þat þou [schalt][3] neiþer demen oþer men ne conceiuen wilfulli ageins hem non yuel suspecion, bute þou schalt lofen hem and wurschipen hem in þin herte, swhilke as leden in þe worlde actif lif and suffren many tribulacions and temptacions, whilke þou, sittende in þin house, felist nouȝt of. And þei han fulmikil trauaill and desese for here ouȝne and oþer mennis sustinaunce, and manye of hem hadde wel lefer serue God if þei miȝten as þou dost in bodili reste; and neiþerles þei in here worldi bisnes fle many synnes in whilk þou, if þou were in here stat, scholdest fallen inne; and þei don many goode dedis whilk þou koudest nouȝt don. Hit is no doute þat many don þus; whilk

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[1] had C3 hadde H6 [2] Mg. by e.

[3] shale C3 schalt H6

þei arn þou wost nout. [Why meke men shal worshipe alle oþere and lowen hem self in her' owen herte vnder alle oþere. Capitulum XVIII][1] And þerfore þou schalt wurschipe alle and sette hem alle in þin herte aboue þe as þi souereins, and cast þe doun vndir here feet þat þou be vilist and lowest in þin ouȝne siȝt, for hit is no drede ne peril to þe how mikil þou mai lowe þi self bi niþe alle oþer, þouȝ hit were so þat in Godis siȝt, þou haddist more grace þan an oþer. But hit is peril to þe for to heiȝe þe and lifte þiself in þi þouȝt þis wilfulli aboue ony oþer man, þouȝ he were þe most wrecche ore þe moste synful caitif þat is in erþe. For Our Lord seiþ: Qui se humiliat exaltabitur, et qui se exaltat humiliabitur; Hoo so heiȝe/ hym self, he schal be lowed; and hoo so lowe hym self, (12a) he schal be heied. Þis partie of meknesse þe bihouiþ for to han in þi bigynnynge, and bi þis and bi grace schalt þou come to þe fulhede of hit and of alle oþer vertues. ffor who so haþ o vertue, he haþ alle. As mikil as þou hast of meknesse, so mikil has þou of charite, of pacience, and of oþer vertues, þouȝ þei be nouȝt schewed outward. Be þanne bisy to gete meknesse and hold hit, ffor hit is þe firste and þe laste of alle vertues. Hit is þe firste, for hit is ground of alle vertues as Seint Austin seiþ. If þou þenke to

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[1]Mg. by d.

bigge an heiȝ hous of vertues, ordeine first a dep ground of meknesse. Also hit is þe laste; for hit is keping' and safyng' of alle vertues as Seint Gregorie seiþ. He þat gaderiþ vertues wiþouten meknesse, he is lik to hym whilk makiþ and betiþ poudre of spicerie in þe wynd. Do þou neuer so many gode dedis, fast þou, wake þou, or any oþer good werk do þou; if þou haue no meknesse, hit is nouȝt þat þou dost. [Hou men shul don þat wanten þe feling of meknes in affeccioun not dreding ouer mekil þer of. Capitulum XIX][1] [19][2] Neuerþeles, if þou maiȝt nouȝt fele þis meknesse in þin herte wiþ affeccion as þou wuldest, do as þou maiȝt; meke þi self in þi wil bi [þi][3] resun, trowynde þat hit schulde be so as y seye, þouȝ þou fele hit nouȝt. And in þat hold þe a more wrecche þat þou maiȝt nouȝt felin soþfastli as þou art. And if þou do so, þouȝ þi flesch rise þere ageyn and wile nouȝt assente to þi wil, be nouȝt to mikil adred; bute beer [þou][4] and suffr' þe false felyng' of þi flesch as a payne. And þouȝ þou schalt dispise and reproue þat felynge and breke doun þat risynge of þin herte, as þouȝ þou wuldest ben wel paied for to ben troden and spurned vndir euerilk mannes foot als a þing whilk is out cast; and so bi þe grace

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[1]Mg. by d. [2]Mg. by e.

[3]þi C3 by H6

[4]þou shal bere C3 þou schalt ber' H6

of Ihesu[1] Crist [thurg stedfast thinkeng on þe meknes of his precious manhed],[2] schalt þou mikil abate þe steringes of pride. And þe/ vertue of meknesse þat (12b)
was first in þi naked wil schal be turnid in to felyng' of affeccion, wiþouten whilk vertue eiþir in a trew wil or in felynge, [20][3] hoo so dispose hym to serue God in contemplatif lif, as þe blinde he schal stumble and neuer schal he come þer to. Þe heiȝer he clymbiþ bi bodili penaunce and oþer vertues and haþ nouȝt þis, þe lower he falliþ. ffor as Seint Gregorie seiþ, he þat kan nouȝt perfitli dispice hym self, he fond ȝit neuere þe meke wisdam of Oure Lord Ihesu. [Hou ypocritis and heretykes for wanting of mekenes hiȝen hem self in herte before alle oþere. Capitulum XX][4] Ypocrties ne heretikes fele nouȝt þis meknesse, neiþer in good wil ne in affeccion; bute wel drie and wel coold arn here hertes and here reynes fro þe soufte felynge of þis vertue. And in so mikil þe ferrþer þei arn fro hit, þat þei wene for to haue hit, þei gnawen vpon þe drie bark biþouten; bute þe swete kernell of hit and þe inly sauour of hit mowe þei nouȝt come to. Þei schewe outward meknesse in habite, in holi speche, in a lowli

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H6 [1]Ihesu by b over text. Ihesu C3 Ihesu Crist

[2]Mg. by b. [3]Mg. by e.

[4]Mg. by d.

beringe, and, as hit semiþ, in many grete bodili and gostli[1] vertues; bute, neþeles, in þe wil and affeccion of here herte, where meknesse schulde ben principali, hit is but feynid. ffor þei demen, and dispisen, and setten at nouȝt oþer men þat willen nawȝt don as þei don an techen. Þei holden hem eiþer fooles bi vnconnynge or blindid bi fleschli lifynge. And þer fore lifte þei þem so vpon heie in here oune siȝt aboue alle oþere, wenende þat þei lifin betture þan oþer, and þat þei han onli þe soþfastnesse of good lifinge and singuler grace of God, boþe in knowynge and in gostli felyng' passinde oþer men. And of þis siȝt in hem self risiþ a delit in here hertis, in þe whilk þei wurschipen and preisen hem self, as þer were/ non bute þei. Þei preisen and þanken (13a)
God wiþ lippes; bute in here hertes, þei stelen as þefes þe wurschip and þe þankynge fro God and setten hit in ham self, and so þei han neiþer meknesse in wil ne in felynge. A fleschli kattif or a synnere whilk falliþ al dai, and he is sori þat he doþ so, þouȝ he haue nouȝt meknesse in affeccion, he haþ it[2] in a good wil; bute an heretik ore an ypocrite haþ neyþer. ffor þei han þe condicion of þe Pharisee, whilk com, as Oure Lord seiþ in þe Gospel, wiþ þe Publican to þe Temple for to preye. And whan he com, he preied nouȝt ne askid

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[1] gostli] werkes or expuncted and cancelled by a.

nouȝt of God; for hym þouȝte he hadde [no][1] nede; bute he bigan for to þanke God, and seyde þus: Lord, y þanke þe þat þou ȝifist me grace more þan on oþer; þat I [am][2] nouȝt as oþer men arn: robbors, lecchors, ore swhilk synners. And he lokide bisidin hym and sawȝ þe Publican whilk he knew for a wrecche knokkynde on his breste, only criende aftir mercy. Þanne he þankid God þat he was nouȝt swhilkon as he was. ffor, Lord, he seyde, y faste twyes in þe wouke; and y paye trewli mi tiþes. And whanne he had don, Oure Lord seiþ þat he ȝiede hom aȝein wiþouten grace ase he cam, and gat riȝt nouȝt. Bute nowe seiest þou, Whereinne trespasid þis Pharisee, siþen he þanked God, and was soþ as he seyde? Ase to þis y answere and seye þat þis Pharisee trespassid in as mikil as he demed and reprouede in his herte þe Publican whilk was iustified[3] of God. And also he trespassid, for he þanked God only wiþ his mouþ; bute he delitid[4] hym wilfulli in a priue pride in hym self of þe ȝiftes of God, stelend þe wurschip and þe lowynge fro God, and sette hit in him self. Þis same condicion of þis Pharisee soþli han heretiks/ and ypocrites. Þei (13b) willen nouȝt gladli preien; and if þei prein, þei lower nouȝt hem self, knowlechinge trewli[5] þeir wrecchidnesse;

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[1] no C3 H6 [2] am C3 H6

[3] ie written over iustified by b? iustiffied H6

[4] dilited] hym cancelled.

[5] trewli]che expuncted.

bute þei maken hem bi a feyninge for to þanken and lowen God, and spekin of Hym wiþ ·ere mouþ. Bute here delit is veyn, and fals, and nou3t in God; and 3it þei wenen nou3t so. Þei conne nou3t lowe God, for as þe Wisman seiþ: Non est speciosa laus in ore peccatoris; Hit is neiþer fair ne semly, preisinge of God in þe mouþ of synnere. Whar' for[1] it is profitable to þe and to me and to swhik oþer wrecches for to leue þe condicion of þis Pharisee and feynid lowing' of God, and folwe þe Publican in lownesse, askynde mercy and forgifnes of synnes and grace of gostli vertues, þat [þei] mi3ten afterward wiþ a clene herte soþfastli þanken Hym, and lowen Hym, and 3ifen Hym holli þe wurschip wiþeouten feyninge. For Oure Lord askiþ þus bi His Prophete: Super quen requiescit Spiritus meus nisi super humilem contritum spiritu et trementem sermones meos? Vpon wham schal my spirit risten? And He answeriþ Hym self and seiþ, Vpon non bute vp þe meke, pouerli, and contrit in herte and dredende My wurdes. Þanne, if þou wilt haue þe spirit of God rulynde þin herte, haue meknesse[2] an drede in Hym.

[What þingis men owen to trowen be sekir feiþ. XX][3]

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[1] synnere] whar' for written over text. wherefore C3 H6

[2] haue meknesse partially erased for interpolation of chapter heading. haue mekenesse H6

[3] Read XXI? By d.

[21][1]

[2]Þe seconnde þink whilk þe bihouis to han is sikir [tro][3]wþe[4] in alle articles of þe feiþ and þe sacramentis of Holi Kirke, trowende hem stedfastli wiþ alle þe wil in þin herte. And þouȝ þou feele ony steringe in þin herte agains ony of hem bi sugestion of þe enemy for to putte þe in doute and in dwer of hem, be þou stedfast and nouȝt to mikil adrad of felyng' of swilk/ steringes; but forsak þin oune wit wiþouten disputynge (14a) or ransakynge of hem, and sette þi feiþ generalli in þe feiþ of Holi Kirke, and charge nouȝt þe steringe of þin herte whilk ase þe þinkeþ is contrarie þerto. ffor þat stiringe is nouȝt þi feiþ; bute þe feiþ of Holi Kirke is þi feiþ, þougȝ þou neiþer see hit ne fele it. And bere þanne swilk steringes pacientli ase a scurge of Our Lord, bi þe whilk He wile klensen þin herte and make þi feiþ stedfast. Also þe bihouiþ lufen and wurschipen in þin herte alle [þe][5] lawes and ordeinaunces mad bi prelates and rulours of Holi Kirke, eiþer in declaring' of þe feiþ, ore of þe sacramentz, ore in general gouern-aille of alle Cristenmen. Mekli and trewli assente to hem, þouȝ hit be so þat þou knowe nouȝt þe cause of here ordeinaunce; and þouȝ þe þinke þat some were vnsckilful,

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[1]Mg. by e. [2]Hand a begins Chapter X here.

[3]Hand b. [4]trouþe C3 trowthe H6

[5]þe C3 þyn H6

þou schalt nouȝt demen hem, ne reprouen hem. Wurschip hem alle, þou þei longe bute litel to þe. Ne resceiue non opinion, ne fantasie, ne singuler conseite vndir colour of more holinesse ase some don þat arn nouȝt wise, neiþer bi þin oune ymagininge ne bi kennyng' of non oþer man, whilk contrarieþ to þe leste ordinaunce ore general teching' of al Holi Kirke. And ouer þis þou schalt [hope][1] stedfastli þat þou art ordeinid of Oure Lord to ben saf ase on of His chosen bi His merci. And stere nouȝt fro þis [hope],[2] what so þou berest or seest, what temptacion þou beinne. And þouȝ þe þinke þe so mikil a wrecche, þat þou were wurþi for to sinkyn to helle for þat þou dost no good, ne seruist nouȝt God as þou schuldist don; ȝit hold þe in þis trowþe and in þis hope, and aske merci, and al schal ben riȝt wel. ȝe, an þouȝ alle þe deueles of holle apperend in bodili liknesse, slepend or wakinde, seyden to þe þat þou schuldest nouȝt be saf, ore alle men lifynd in erþe ore alle þe angeles in heuene, if hit miȝt be seid, seiden to þe þe/ same, þou schulde nouȝt lefen hem ne be sterid (14b) mikles fro þis[3] hope of saluacion. Þis I seye to þe, for som arn so weik an so simple þat whanne þei han

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[1] schalt] hope written over text by b. trowe C3 H6

[2] hope written over text by b. trowþe C3 trewthe H6

[3] After fro þis, trowþe and partially erased. trouþe and C3 trouthe and H6

ȝifen hem al holli to serue God vp here connynge, ȝif þei felen ony stering' wiþinne bi incastynge of þe enemy, ore elles fro wiþouten of ony word of þe deueles prophetes, whilk men kallin soþseieres, þat þei schulde nouȝt ben saf; or here stat of here manere of lifinge were nouȝt plesend to God, þei ben astoneyd and sterid wiþ swilk wurdes; and so for vnconnyng' þei fallen som time in to gret heuinesse, and, as hit were, in a despeir of sauacion. Whar' fore, ase me þinkiþ, hit is spedful to ilk a creature, whilk bi grace of [Oure] Lord Ihesu is in ful wil to forsakyn synne, and as clerli as his conscience telliþ hym, he suffriþ no dedli synne resten in hym, þat he ne scriueþ hym sone þer of, and mekiþ hym to þe sacramentz of Holi Kirke for to haue a trust of sauacion, and mikil more þan þei þat ȝifen hem holli to God, and flen venial synnes vpe here miȝte. And an þe contrarie-wyse, ase perilous hit is to hym whilk liþ witendli in a dedli synne for to han trost of sauacion, and in hope of þat trost wil nouȝt forsaken his synne, ne lowen hym trewli to God and to Holy Kirke.

[Of an hool and a stable entencion] [XXII][1] [22][2]

[3]Þise[4] þride þink whilk is nedful to þe for to

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[1]Hand d. [2]Mg. by e.

[3]Frame for Þ. Hand a begins Chapter XI here.

[4]þe C3 om. H6

haue in þi biginninge is an hol and a stable entencion, þat is for to seyen an hool wil and a disir onli for to plese God. ffor þat is charite, wiþouten whilk al were nouȝt þat þou dost. And þou schalt setten þin entente alwey for to sekin and trauaillen how þou miȝtest plese Hym, no time for to cessen wilfulli of good occupacion/ eiþer bodili ore gostli. Ne, þou schalt nouȝt (15a) setten in þin herte a time ase þus longe þou woldest serue God, and syþen to suffren þin herte wilfulli falle doun in to vaine þouȝtes and idil occupacions, wenend þat hit were nedful for sauynge of þi bodili kende, lefende þe kepinge of þin herte and good occupacion, sekend areste an confort[1] for a time outward bi þi bodili wittes ore [in][2] wor[dli][3] vanitees as hit were for a recreacion of þe spirit, for it schulde be more scharp afterward to gostli trauail, for I trowe hit is nouȝt soþ. I seye nouȝt þat þou schalt mowen in dede perfourmen þin entente. ffor ofte siþes þi bodili nede, etyng', slepyng', and spekyng', and þe freelte of þi flesch schal lette þe, bi þou neuer so bisi, and hyndre þe. Bute I wulde þat þin entente and þi wil were alwey hool for to trauailen bodili ore gostli, and no time to ben idil, bute alwey liftend vp þin herte bi disir to God and

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[1] confort] a reste cancelled. sekyng a reste and a confort C3 sekende reste and counfort H6

[2] in C3 H6

[3] wor]dli cancelled and interpolated in mg. werdli H6

to þe blisse of heuene, wheiþer þou etist ore drinkest, ore ony oþer bodili trauail þat þou vsest, also mikil as þou maiȝst, wilfulli lef hit nouȝt. ffor ȝif þou haue þis entente, hit schal make þe ai quik and scharp in þi trauail. And if þou falle bi freelte, ore negligence in ony idil occupacion, or vein speche, hit schal smite vpon þin herte scharpli ase [a][1] prikil[2] and make þe for to irkyn alle vanitees and for to turne aȝein hasteli [to inward thinkeng on Ihesu Crist and][3] to som good occupacion ffor as auences þi bodili kynde. Hit is good for to vsen discrecion in etyng', drinkinge, and slepinge, and in alle manere bodili penaunce, and in long' preyere bi speche, ore in bodili felynge bi gret feruour of deuocion eiþer in wepynge ore swilk oþer and also in ymaginynge of þe spirit. Whan a man felis no grace in all þis werkes hit is good/ to kepe discrecion, for þe mene is (15b) þe beste. Bute in distruyng' of synne bi kepynge of þin herte, and in ai lastende disir of vertues and of þe blisse of heuene, and for to haue þe gostli knowynge and louynge of [Ihesu Crist][4] halt þou [no][5] meene, for þe more þat hit is of þis, þe betture hit is. ffor þou schalt hate synne, as alle fleschli lofes and dredis in

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[1] a C3 H6 [2] hamer H6

[3] Hand b.

[4] Hand b; Ihesu written over text. God C3 H6

[5] no C3 H6

þin herte, wiþouten cessynge. And þou schalt lufe vertues and klennes and disiren hem wiþouten stintinge if þou miȝtist. I sei nauȝt þat þis is nedful to sauacion, bute I hope hit is spedful; and if þou kepe it, þou schalt profiten more in a ȝer in vertues, þan þou schalt wiþouten þis entente profiten in seuene.

[A rehersyng of þinges spoken biforn and what þou schalt doon þer wiþ] [Capitulum XXIII][1] [23][2]

[3]Nou[4] haue I teld þe first of þe ende whilk þou schalt biholden in þi desir, and drawe toward hit as mikil as þou maiȝt. Also I haue seid þe of þe beginnynge wat þe nediþ for to haue, as meknes, sikir trowþe, and an hool entente to God, vpon þe whilk ground þou schalt sette þi gostli hous, bi preiere and meditacion and oþer gostli vertues. Þanne seye I to þe þous: preie þou or þenk þou or ony oþer dede þat þou dost good bi grace or badde bi þin oune frelte, or what þat þou felist, seest, or herist, smellest, or sauorist wiþouten in þi bodili wittes or wiþinne in ymaginynge, knowynge, [ore] felynge in þi reson, bringe hit all wiþinnen þe trowþe and þe rules of Holi Kirke, and kest al in þe morter of meknes and breke hit smal wiþ þe pestel of drede of God, and þrow þe poudre of al þis in þe fir of desir and offre

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[1]Hand d. [2]Mg. by e.

[3]Frame for N. Hand a begins Chapter XII here.

[4]Nou] þanne cancelled.

hit so to God; and I telle þe for soþe wel schall þat offrenge liken in þe siȝt of þi Lord Ihesu. [And swete schal þe smoke of þilke fier smelle to þe face of þi Lord Ihesu.][1] Þis is for to seyen, draw al þis þat þou felist wiþinnen þe trowþe of Holi/ Kirke and brek (16a)
þi self in meknes, and offre þe disir of þin herte onli to þi Lord Ihesu for to haue Hym and nouȝt ellis bute Hym. And if þou do þus, I hope bi þe grace of Ihesu Crist þou schalt neuere ben ouercomyn bi þin enemy. Þus techiþ vs Seint Paul, whanne he seyde þus: Siue manducatis, siue bibitis, siue[2] quid aliud facitis, omnia in nomine domini facite; Weiþer ȝe eten or drinkin or what manere of dede þat ȝe don, al doþ in þe name of Oure Lord Ihesu Crist, forsakynde ȝoure self, and offriþ hit vp to Him. [24][3] Meenes whilk þou schalt most vsen, as I haue bi fore seid, eren preiere and meditacion. ffirst schal I schewe þe a litil of preiere and siþen[4] of meditacion.

[Of preyere þat is spedful to gete clennes in herte and vertues] [Capitulum XXIV][5]

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[1]Mg. interpolation indicated by . .

[2]siue] aliquid cancelled.

[3]Mg. by e.

[4]schewe þe...siþen touched up by d.

[5]Hand d. Capitulum XXIV in mg.

[1]Preyere is profitable and spedful to vsen for to geten[2] clennesse of herte bi distroyinge of synne and resceyuing' of vertues. Nouȝt þat þou schuldist bi þi preiere kenne Oure Lord what þou disirist, for He knowiþ welynowȝ what þat þe nediþ, bute for to make þe able an redy bi þi preiere þat þou miȝtist receiue as a clene vessel þe grace þat Oure Lord wile ȝefen freli to þe, whilk grace mai nouȝt be felid til þou be assaied and purified bi þe fier of disir in deuout preiere; for þawȝ hit be so þat preiere is nouȝt þe cause for whilk Oure Lord gifiþ grace, neuerþeles it is a wey bi þe [whilk][3] grace frely ȝifen comiþ to a sowle. [25][4] Bute now disiris þou perauenture for to knowe how þou schuldist preyen and vpon what þing þou schalt sete þe point of þi þouȝt in þi preiere, and also what preiere were best to þe [for] to vsen. As vnto þe firste, I answere and sey þus, þat whan þou art waken of þi slep and art redi for to preie, þou schalt fele þi self fleschly and heuy ai dounward vnto vaine þouȝtes, eiþer of dremes, or of fantasies, ore vnskilful bisinesses of þe worlde, or of þi flesch, þanne bihouiþ þe for to quikne þin herte bi

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[1]Frame for Þ. Hand a begins Chapter XIII here.

[2]and...geten touched up by d. for to gette C3

[3]whiche, om. Our Lord gifiþ C3 wilke Our Lord gifiþ H6

[4]Mg. by e.

preiere and stere [it][1] as mikil as þou maiȝt to som deuocion. [Hou men shulde preye and wher' on þe poynt of þe þouȝt shal be set in preyere. Capitulum XXV][2] And in þi preiere þou/ schalt nauȝt sette þin herte on (16b) ony erthli[3] þing'. Bute al þi trauail schal ben to drawen in þi þouȝte fro alle biholdynges of all erthli[4] þing', þat þi disir miȝte be as it were [made][5] naked and bar from alle erdli þinges ai vpward steiende in to Ihesu Crist,[6] whom þou miȝt neiþer seen bodili [as He is in His godhed][7] ne be bodili liknes in ymaginacion. Bute þou maiȝt [thurg deuot and continuel beholdeng of þe meknes of His precious manhed][8] felen His godnes and þe[9] grace [of His godhed][7] whanne þi disir is esed and holpin as it were mad free from alle fleschli þouȝtes and

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[1] hit C3 it H6

[2] Mg. by c or d?

[3] oni] word erased with erþli written over text by b. bodily C3 bodili H6

[4] all] word erased with erþli written over text by b. bodily C3 H6

[5] bare and H6

[6] in to] Ihesu Crist written over text by b. God C3 H6

[7] Hand b.

[8] Mg. by b.

[9] and] þe interpolated by b? his C3 hys goodenes and hys H6

affeccions and is mikil lift vp bi gostli miȝte into[1] gostli sauor and delit in Him[2] [of His gostli presence][3] and holdin þerinne mikel of þe time of þi preiere, so þat þou nast no gret mende of erdli þing', or elles þe mende deriþ bute litel. If þou preie þus, þan canst þou preie wel, for preiere is nouȝt ellis bute a stirende disir of þe herte in to God bi[3] wiþdrawynge [of þe herte][4] from alle erdli þouȝtes. And so is preiere likned to a fir, whilk of þe ouȝne kende lefiþ þe lownes of þe erþe and alwei steieþ vp in to þe eir; riȝt so disir in preiere whanne it is touchid and liȝtned of þe gostli fir wilk is God, it is ai vp steiende to Him whom it com fro. [Of þe fire of loue. Capitulum XXVI][5] [26][6] Alle men þat spekiþ of þe fir of lofe knowþ nouȝt wel what it is, for what it is kanne y nouȝt telle þe, sauf þis mai y telle þe, þat it is neiþer bodili, ne it is nouȝt bodili felid. A sowle may fele it in preiere or in deuocion whilk sowle is in þe bodi; but he feliþ [it] nouȝt bi no bodili wit; for þouȝ hit be so þat if it werke in a sowle, þe bodi mai turne in to an hete, and, as it were, chaufend for likend trauail of þe spirit. Neiþerles þe fir of lofe is nouȝt bodili, for it is onli

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[1] into a erased. a C3

[2] in] Him altered by b? Gode C3 of God H6

[3] bi] a erased. a C3 H6

[4] Interpolation by b.

[5] Mg. by d. [6] Mg. by e.

in þe gostli disir of þe sowle. Þis is no dowte to noman or womman þat feliþ deuocion, bute somme ern simple and wenen bi cause/ þat it is called fir þat hit schulde be hot as bodili fir is. And for þi I saie þat I hafe seyd. [27][1] Now as to þe toþer: for to knowen what preiere were best for to vsen I schal seyen as me þenkiþ. [Þat certeyn preyere in speche ordeyned of God and of Holy Chirche is is best to hem þat aren bounde and ordeyned þerto and to hem þat yeuen hem newly to deuocion. Capitulum XXVII][2] Þou schalt vndirstandin þat þer is þre manere of preiere. Þe firste is preiere of speche mad specialli of God as is þe Pater Noster, and also more generalli bi þe ordeinance of Holi Kirke as matins, euensong', and houres, and also mad bi deuout men of oþer special seynges as to Oure Lord and to Oure Ladi and to His seintes. As to þis manere of preiere whilk is called vocal, me þinkiþ vnto [þe][3] þat art religious, and bi custome and rwle art bounden for to seyen matins and houres, I halde hit most spedful for to seyen hem as deuoutli as þou maiȝt; for whanne þou seist þi matins, þou seist also þi Pater Noster principali. And ouermore for to ster' þe to more deuocion was hit ordeined for to seyen psalmes and ympnes and swilk oþere, whilk arn made bi þe Holi Gost as þe (17a)

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[1]Mg. by e. [2]Mg. by d.

[3]þe C3 H6

Pater Noster is. And þerfore þou schalt nouȝt seyen hem gredly and rekelesli as þou were iuel paied þat þou art bounden wiþ hem, bute þou schalt gedere þin affeccion and þi þouȝt for to seyen hem more sadly and [more][1] deuoutli þan oni oþer special preyere of deuocion, trowende for soþe, siþin hit is þe preiere of Holi Kirke, þar is no preiere so profitable to þe, whilk is vocal for to vsen comunli as þat is. And so schlat[2] þou putten alwey al þe heuinesse and bi grace þou schalt turne þi nede in to a good wil and þi bounde in to a gret fredam þat it schal no lettynge be to þe of gostli occupacion. And after þise, þou maiȝt, ȝif þou wilt vsen oþer, as þi Pater Noster and oni swilk oþere. And of þese þat in whilk þou felist most sauour and most gostli confort in, þat hold y þe beste to þe. Þis manere of preiere is spedful to ilk a man comunli in þe biginnynge of his conuersion for to vsen most of oni oþer gostli occupacion. ffor aman in þe biginnynge is boistous, and rude, and fleschli, bute if he haue þe more grace and can/ nouȝt þenken (17b)
gostli þouȝtes in meditacion for his sowle is nouȝt ȝit clensed from elde synne. And þerfore I hope hit is most spedful for to vsen þis manere preiere, as for to seyen his Pater Noster and his Aue and reden vpon his Sautier and swilk oþer, for he þat can nouȝt renne liȝtli bi gostli

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[1] more C3 H6

[2] Read schalt? shale C3 schalt H6

preiere, for his feet of knowyng' and lufynge arn seke for sinne, hym nediþ for to haue a sikir staf for to hold hym by. Þis staf is special preiere of speche ordeined of God and of Holi Kirke in help of mennis sowles, bi þe whilk preiere a sowle of a fleschli man þat is alwey fallende dounward in to worldi þouȝtes and fleschli affeccions schal lift vp from hem and ben holden bi hit, as bi a staf, feed wiþ swete wurdes of þe preier', as a child wiþ milk, and rwled bi hit þat he falle nouȝt into errours ne fantasies bi his vein meditacions, for in þis manere of preiere is no deseite hoo so wile stedfastli and mekeli trauaile þerinne.

[What peril it is to men þat in þe begynnyng of here turnyng to God leuen to soone þe comoun preyere of Holy Chirche and yeuen hem to meditacion. Capitulum XXVIII][1] [28][2]

Þanne may þou seen bi þis þat þise men, if oni be swhilk þat in þe biginnynge of her conuersion ore sone after whanne þe han felyd a litil gostli confort eiþer in deuocion ore in knowynge and nouȝt arn stablid ȝit þerinne, þei lefen swilk preiere vocal to sone and oþer bodili exercice, and ȝifen hem holly to meditacion. Þei arn nouȝt wise, fore often in here reste of here meditacion, þei ymaginen and þinken of gostli þinges vp here owene wit and foluen here bodili felynge and han nouȝt ȝit

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[1]Mg. by d.

[2]Mg. by e.

resceiued grace þerto. And þerfore þei bi vndiscrecion ofte siþes ouer traueillen here wittes and breken her' bodili miȝte; and so þei fallen in to fantasies and singuler conseites or in vpon errours, and letten þe grace þat God ȝifeþ hem bi swilk vanites. Þe cause of al þis is a priue pride and presumption of hem self, as whanne þei han felid a/ litil grace, þei wene þat hit is (18a) so mikil passende oþer þat þei fallen in veine glorie; and so þei leuen hit. ȝif þei wiste how litil hit were þat þei felen in reward of þat þat God ȝifeþ ore mai ȝifen, þei schulde be a schamed for to speke out þer of bute hit were in gret nede. Of þis manere of preiere bi speche spekiþ Dauid in þe Sautier þus: Voce mea ad Dominum clamaui; voce mea ad Dominum deprecatus sum. Dauid þe Prophete, for to stere oþer men for to preyen boþe wiþ herte and wiþ mouþ seide, Wiþ my voys I cried to God, and wiþ mi speche y bisouȝte Oure Lord.

[Of þe secunde maner of preyer' þat is in speche not certeyn bot folweþ þe steringis of hem þat are in deuocioun. Capitulum XXIX][1] [29][2]

[3]Þe secounde manere of preiere is bi speche, but hit is nouȝt of oni certein special seynge. And þis is whanne a man ore a wumman feliþ grace of deuocion bi þe ȝifte of God and in his deuocion spekiþ to Hym as he were

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[1]Hand d. but...XXIX in mg. [2]Mg. by e.

[3]Frame for Þ. Hand a begins Chapter XIV here.

bodili in His presence, wiþ swilke wordes as acorden most to his stering' for þe time, and as come to his mende after sundri rewardes whilk he feliþ in herte eiþer rehersende hiis synnes and his wrecchednesses ore þe malice and þe sleiþes of þe enemy, ore elles þe godnesse and þe merci of God. And wiþ þat he crieþ wiþ disir of herte and wiþ speche of mouþ to Oure Lord for socour and help as a man þat were in peril among' his enemis ore in seknes scwende his sores [to][1] God as to a leche, seiende þus as Dauid seid: Eripe me de inimicis meis, Deus meus: A Lord, diliuere me fro myn enemies; ore ellis þus: Sana animam meam, quia peccaui tibi; O Lord, heele my sowle; for I haue sinned agains þe, ore swilk oþere as comen to mende. And also him þinkiþ so mikel godnesse and grace and merci in God þat hym likiþ wiþ gret affeccion of þe herte for to louen Hym and/ þankin (18b) Hym bi swilke wurdes and psalmis as acorden to þe loueng' and þe preisynge of God. As Dauid seide: Confitemini Domino, quoniam [bonus], in seculum misericordia eius; Louiþ and preisiþ Oure Lorde; for He is good and merciful; and bi swilk oþere as he is sterid for to seien. [Þat þis manere of preiere plesiþ moche God and makiþ a man to haue him as he were drunken, and woundeþ his soule wiþ þe swerd of loue. Capitulum XXX][2] [30][3] Þis manere

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[1]Hand d? in mg. Place of insertion shown by subscript//. to Gode C3 to God H6

[2]Mg. by d. [3]Mg. by e.

of preiere mikil plesiþ God, for hit is onli of þe affeccion in þe herte, and þerfore hit gooþ neuer awey vnsped wiþouten som grace. Þis preiere longiþ to þe seconde partie of contemplacion, as I haue seid biforn. Hoo so haþ þis ȝifte of God feruentli, him bihouiþ for þe time flee presence and compaignie of alle men, and to ben allone þat [he] be nouȝt letted. Hoo so haue hit, hold it while he mai, for hit mai nouȝt longe laste in þe feruour; for if grace come plenteousli, hit is trauaillous wunderli to þe spirit þouȝ hit be likynde. And hit is mikil wastende to þe bodili kende ho so mikil vse hit, for hit makiþ þe bodi if grace come miȝteli for to stere and turnen here and þere as a man þat were madd ore drunken and coude haue no reste. Þis is a point of þe passion of lufe, þe whilk bi gret violence and maistrie brekiþ doun alle lustes and likynges of oni erþli þing'. And hit woundiþ þe sowle wiþ þe bliseful swerd of lufe, þat þe bodi [falliþ] doun and mai nouȝt bere hit. Þis touchinge is of so gret miȝte þat þe moste vicious or flescli man lifende in erþe, if he were wel touched oonys miȝtli wiþ þis scharpe swerd, he schulde be riȝt sad and sobre a gret while after and loþe alle þe lustes and likynges of his flesch and of alle erþli þinges whilk he had biforn most delit ine. [Hou þe fire of loue wasteþ alle fleschly lustis as oþer

fire wastiþ al bodily þingis. Capitulum XXXI][1] [31][2]
Of[3] þis manere of felynge spekiþ þe prophete Ieremye þus: Et factus est in corde quasi ignis exaestuans, claususque in ossibus meis, et defeci, ferre non sustinens. Þis is þus mikil for to[4] vndirstonden, þe luf and þe felenge of God was mad in min herte, nouȝt fier bute as fier glowynde. For as bodili fier brenniþ and wastiþ al bodili þing' whare hit comiþ, riȝt so gostli fier is as þe lufe of God brenniþ and wastiþ alle fleschli loues and likynges in a mannes/ sowle; and þis fier is stoken (19a)
in mi bones, as þe Prophete seiþ of hym self. Þat is for to seien, þis lufe filliþ ful þe miȝtes of mi sowle as mende, reson, and wil, of grace[5] [and][6] gostli swetnesse, as marw filleþ ful þe bon; and þat is wiþinne, nouȝt wiþouten in þe wittes. Neuerþeles hit is so miȝti wiþinnen þat hit semiþ oute in to þe bodi and doþ al þe bodi quake and tremble. Hit is so fer fro þe bodili kende and so vncouþe þat he kan no skele of hit and mai nouȝt beren hit bute falliþ, and falliþ doun, as þe Prophete seiþ; an þerfore [Our'][7] Lord tempereþ hit and wiþdrawiþ þe feruour and suffreþ þe herte fallen in to a

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[1]Mg. by d. [2]Mg. by e.

[3]Of written over text by c or d? off C3 H6

[4]to] seien expuncted.

[5]grace] oft cancelled.

[6]Mg. and H6

[7]Oure H6

sobirte of more softnesse. Ho so kan preeie[1] þus often, he spediþ [soone][2] in his trauaile. He schal gete more of vertues in a litil time þanne som man wiþouten þis, ore on oþer als good schal geten in long' time, for al þe bodili penaunce þat he miȝte don; [and][3] ho so haþ þis, hit nediþ nouȝt for to charge þe bodili kende wiþ more penance þan hit beriþ if he haue hit often.[4]

[Of þe þridde maner of preyer] [only in herte withoute speche of mouþ. Capitulum XXXII][5] [32][6]

[7][ ]e þridde manere of preiere is onli in þe herte wiþouten speche bi gret reste and sowfnesse of þe body and of þe sowle. A clene herte hym bihouiþ to han þat schulde preie wel þus. ffor hit is of swilk men and womman þat bi long' trauail bodili and gostly, or elles bi swilk scharpe smytynges of lufe as I haue biforen seid, comen in to areste of spirit, so þat her affeccion is torned in to a gostly sauour þat þei mowen neer continuely preyen in here herte and louen and preisen God wiþouten gret lettynge of temptacion or of vaniteez, as I haue biforen seid in þe seconde partie of contemplacion. Of

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[1] preye C3

[2] Mg. by a? soone] swiþe cancelled. swithe H6

[3] and C3 H6

[4] hit often written over by c or d?

[5] Mg. by d. [6] Mg. by e.

[7] Frame for Þ.

þis manere of preiere seiþ Seint Poul þus: Nam si orem lingua, spiritus meus orat, mens autem mea sine fructu est./ Quid ergo? Orabo et spiritu, Orabo et mente, (19b) psallam spiritu, psallam et mente. Þis is þus mikil for to seien, If I preie wiþ mi tonge onli bi wil of þe spirit and bi trauail, þe preiere is medful, but mi sowle is nouȝt fed, for hit feliþ nouȝt þe fruit of gostli swetnesse bi vndirstondinge. Wat schal I þanne don? seiþ Seint Poul. And he answeriþ, I schal preie bi trauail and desir of þe spirit, and I schal preye also more inwardli in my spirit wiþouten trauail in gostli sauour and swetnesse of þe lufe and [þe][1] siȝt of God, bi þe whilk siȝte and felynge of lufe mi sowle schal ben fed. Þus, as I vndirstonde, Seint Poul koude preye. Of þis manere of preyere spekiþ Oure Lord in Holi Writ bi figure þus: Ignis in altari meo semper ardebit, et cotidie sacerdos surgens mane subiciet ligna, vt ignis non extinguatur. Þis is for to seyen þus mikil, þe fir of lufe schal euere be liȝt in þe sowle of a deuout and clene man or woman, þe whilk is autier of Oure Lord; and þe prest schal ilke a day at morne leyen to stikkes an norisch þe fir. Þat is to seye, þis man schal bi holi psalmes, clene þouȝtes, and feruent disirs norisch þe fire of loue in his herte, þat hit gos nouȝt out no time. Þis reste Oure Lord ȝifiþ to some of his seruanz, as hit

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[1] [þe] C3 þe H6

were for areward of here trauaile and a schadue of þe lufe whilk þei schul han in þe blisse of heuene. [Hou men shul do þat are traueyled wiþ veyn þouȝtis in here preiere. Capitulum XXXIII][1] [33][2] But now seyest þou þat I speke ouer heie to þe in þis manere of preyere, for hit is no maistrie to me for to seyen hit, bute for don hit, þer is maistrie. Þou seyest þat þou canst nouȝt preye þus deuoutli ne so holli in herte as I speke of, for whanne þou wuldist han þe mende of þin herte vpward to God in þi preyere, þou felist so[3] many/ þouȝtes in veyn of þin owen dedis bifore don or what þou schalt don, and of oþer mennis dedis, and swilk many oþer lettende and tariende þe so, þat þou maiȝt neiþer fele sauour, ne reste, ne deuocion in þi seynge. And often siþes þe more þou trauaillest to kepe þin herte, þe ferþer hit is fro þe, and þe harder som time fro þe biginnynge to þe laste ende, þat þe þynkiþ hit is bute y-lost al þat þou dost. As vnto þis þat þou seyest þat I spoke to heie to þe of preiere, I graunte wel þat I speke oþerwise þan I kan or may don. Neuerþeles, I [seie] it for þis entente þat þou schuldest knowen how we ouȝte to preien if we diden wel, and siþen we mowe nouȝt do so; þat we knowe þanne mekeliche oure feblenesse (20a)

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[1] Mg. by d.

[2] Mg. by e.

[3] so] mikil expuncted.

and crie God mercie. Oure Lord bad[1] so Hym self whanne He seyde: Diliges Dominum Deum tuum ex toto corde tuo, ex tota anima tua, et ex omnibus viribus tuis; þou schalt lufe God of al þin herte and al þi sowle and alle þi miȝtez. Hit is inpossible to oni man for to fulfille þis biddynge so fulli as hit is seid, lifend in erþe; and ȝit naþeles Oure Lord bad vs lufe so, for þis entente, as Seint Bernard seyeþ, þat we schulde knowe þerby oure feblenesse and þanne mekli crie merci; and we schul haue hit. Neuerþeles, I schal telle þe as me þinkiþ in þis askinge. Whanne þou schalt preyen, make þin entente and þi wil in þe biginnynge as hool and as clene to God as þou maiȝt, schortli in þi meende, and þanne bigin and do as þou maiȝt; and þouȝ þou be neuere so mikil letted agains þe first, be nouȝt to mikil a dred, ne to angri wiþ þi self, ne inpacient agains God, þat He ȝiefiþ nouȝt þe þat sauour and gostli swetnes wiþ deuocion, as þe þinkyþ þat He ȝiefiþ to oþer creatures. Bute see þerbi þin owen feblenes and bere hit esili, holdinde in þin ouȝne/ siȝt þi preyere feble as hit is wiþ meknes of herte, (20b) trostende also sikirli in þe merci of Oure Lord, þat He schal make hit good and profitable to þe more þan þou knowist ore felist. ffor wite þou wel þat þou art excused of þi dette, and þou schalt haue mede for hit as for an oþer good dede þat þou dost in charite, þouȝ þin herte were nouȝt þervpon in þe doynge. Þerfore, do þat

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[1] bad written over text by a? said C3 dide H6

longiþ to þe and suffre Oure Lord ȝifen what He wile, and kenn Hym nouȝt. And þouȝ þe þinke þe rekeles and negligent as þou were in gret defaute for swilk þinges, ȝit neuerþeles schalt þou for þis defaute and alle oþer venials, wilk mowen nouȝt' ben eyschewed in þis wrecchide lif, liften vp þin herte to God knowlechinde þi wrechchednes[1] and cri merci wiþ a good trost of forȝifenesse, and striue namore þer wiþ, ne henge no lengir þer vpon, as þou wuldist bi maistrie, nouȝt felen swilk wrecchednesses. Leef of, and go to som oþer good dede bodili or gostli. And þenk [for][2] to do bett[ur]e an oþer time; bute þouȝ þou falle on oþer time in þe same, ȝe, an hundred times, a þousend times, ȝit do as I haue seid, and al schal ben wel. fforþermore, a sowle þat neuere may fynde [reste][3] of herte in preyere, bute al here lif time is striuende wiþ here þouȝtes and taried an troubled wiþ hem, if he kepe heere in meknes and charite in oþer sydes, he schal haue ful mikil mede in heuene for here good trauail.

[Of meditacioun of synful men after þat þey ben torned holly to God. Capitulum XXXIV][4] [34][5] [XVI]

[6][ ]ow of meditacion schal I telle þe a litil as

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[1]Read wrechednes? wrechednesse C3 wrechidnes H6

[2]for C3 H6 [3]reste C3 H6

[4]Mg. by d. [5]Mg. by e.

[6]Frame left for N.

me þinkiþ. Þou schalt vndirstonden þat in meditacions mai non certaine rwle wel be sette, ai a man for to kepen, for þei arn in þe free ȝifte of Oure Lord after þe sundri disposinges of chosen sowles and after þe stat þat þei ben inne. And also after þat þei profiten in vertues and in here astat, so [He] encresseþ here meditacions boþe in gostli knowynge and lufynge of Hym. For hoo so be ai ilike wis in knowynge of God and [of] gost/li þinges, (21a) hit semiþ þat he wexiþ bute a litel in þe lufe of God, and þat mai ben i-schewid opinly in þe aposteles whanne þay in þe day of Pentecost weren fullid wiþ brennende lufe of þe Holy Gost. Þei were mad no foles ne foltes, bute þei were mad wundir wyse boþe in knowynge and in spekinge of God and gostli þinges, as mikil as a man miȝte han in flesche lifende. Þus spekiþ Holi Writ of hem: Repleti sunt omnis spiritu sancto et ceperunt loqui magnalia Dei; Þei weren fulfillid of þe Holi Gost, and þei biginnin to speken þe grete merueils of God, and al þat knowynge þei hadden bi rauischinge in lofe of þe Holi Gost. Sundri meditacions þer arn wilk Oure Lord puttiþ in a mannes herte. Summe schal y telle þe as me þinkiþ for þis entente, if þou fele oni of hem þat þou schuldist þe betture trauaillen in hem. In þe biginnynge of[1] conuersion of swilk a man þat haþ ben mikil fouled wiþ worldli or fleschli synnes, comunli his þouȝt is most

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[1] of] þi deleted.

vpon his synnes wiþ gret conpuncion and sorwe of herte, grete wepinges, and many teres of þe eiȝe mekli and bisili askende merci' and forȝiefnes of God for hem. And if he be touchid scharpli, for Oure [Lord][1] wile make hym sone clene, him schal þinke þat his synnes arn ay in his siȝte so foule and so horrible, þat vnneþes schal he mowen berin hym self, and þouȝ he schriue hem neuere so clerli, ȝit schal he fele bityng' and fretynge of conscience, þat hym schal þinke þat he is nouȝt schriuen arist. And vnneþes schal he mowen haue ony reste, in so mikil þat he schulde nouȝte endure swilk trauaile, ne were hit þat Oure Lord of His merci confortiþ hym som time as He wile bi grete deuocions of His passion ore of som oþer as He wile ȝife hit. Vponþismanere werkiþ Oure Lord in som mennis hertes more or lesse as He wile. And al þis is þe grete mercy of Oure Lord, þat nouȝt onli wile forȝife þe synne for þe trespas; bute He wile boþe forȝeue þe trespas and þe payne[2] [in][3] purgatorie for swilk a litil payne heere/ of bitynge of conscience. (21b) And also ȝif [He] wile disposen a man for to resceyuen ony special ȝifte of þe luf of God, him bihouiþ first ben y-scourid and clensed bi swilk a fir of conpuncion for alle þe grete synnes bi forn don. Of þis manere trauaile spekiþ Dauid in many places of þe Sauter and

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[1] oure] Lord inserted by a? Lord H6

[2] payne] of deleted. [3] in H6

speciali in þe psalme: Miserere mei Deus, secundum magnam miserecordiam tuam. [35][1] And þanne after þis trauaile, and soumtime wiþ al swilk a man, ore ellis on oþer, þe whilk bi grace of God haþ ben kepid in innocence, Our' Lord 3ifiþ a meditacion of His manhede as of His birþe ore of His passion and of compassion[2] of Oure Ladi Seint Marie. [Þat þe meditacioun of þe manhed of Crist or His passioun is youen of God and how it schal be knowen whanne it is youen. Capitulum XXXV][3] Whan þis meditacion is mad bi þe Holi Gost, þan is hit ri3t profitable and gracious; and þat schalt þou witen bi þis tokne: whan it is so þat þou art sterid to a meditacion in God, and sodeinli þi þou3t is drawe oute fro alle worldli and fleschli þinges, and þe þinkiþ as þou sei3e in þi sowle þi Lord Ihesu in a bodili liknes as He was in erþe, and how He was taken of þe Iewes and bounden as a þef, beten, and dispised, scourged, and demed to þe deþ, how lowli He bar þe cros vpon His bak, and [how][4] cruelli He was nailed þer vpon, also of þe croune of þornes vpon His hefd, and of þe scharpe spere þat stauk Hym to þe herte. And þou in þis gostli si3te felist þin herte sterid to so gret compassion and pite of þi Lord Ihesu, þat þou mornist, and wepist, and criest wiþ al þe

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[1]Mg. by e.

[2]compassion H6

[3]Mg. by d.

[4]how H6

miȝtes of þi bodi and of þi sowle wondrinde þe goodnesse and lofe, þe pacience and þe meknesse of þi Lord Ihesu, þat He wulde for so sinful a kaitif as þou art, suffren so mikil paine; and neuerþeles þou felist so mikil goodnesse and merci in Oure Lord, þat þin herte risiþ vp in to a lufe and a gladnesse of Hym, wiþ many swete teeres, hauend a gret trost of forȝiefnesse of þi synnes and of sauacion of þi sowle bi þe vertue of þis preciouse passion. Þanne whan þe mende of Cristes passion ore ony point of His manhede is þus mad in þin herte bi swilk a gostli siȝte wiþ deuout affeccion answerend þer to,/ wite þou wel þanne, (22a)
þat is nouȝt of þin oune werkinge, ne feynigge[1] of wikked spirit, bute bi þe grace of þe Holi Gost, for it is an opninge of þe gostli eiȝe in to Cristes manhede. And hit mai ben callid þe fleschli loue of God, as Seint Bernard calliþ hit, in as mikil as it is sette in þe fleschli kende of Crist. And hit is riȝt good and a gret helpe in destroynge of grete synnes and a good wei for to come [to][2] vertues, and so after to contemplacion of þe godhede. ffor a man schal nouȝt[3] comen to gostli delit in contemplacion of [Cristes][4]

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[1] fenynge C3 feinyng H6

[2] Hand b. bi to C3 to H6

[3] nouȝt] comonli? erased. comenly C3 comonly H6

[4] Hand b. of] word erased by b. His C3 þe H6

godhede bute he come[1] in ymaginacion bi bitternes and [be][2] compassion [and be stedfast thinkeng][3] of His manhede. Þus Seint Paul dide. First he seide þus: Nichil iudicaui me scire inter vos, nisi Ihesum Christum, et hunc crucifixum; I schewed 3ow ri3t nou3t þat I koude bute Ihesu Crist and Hym crucified. As if he hadde seide, Mi knowinge and mi trust is onli in þe passion of Crist. And þerfore seyde he þus also: Michi autem absit gloriari, nisi in cruce Domini nostri Ihesu Christi; fforboden be fro me alle manere of ioye and likynge bute in þe cros and in þe passion of Oure Lord Ihesu Crist. And neuerþeles afterward he seyde þus: Predicamus vobis Christum Dei virtutem, et Dei sapentiam; As hoo seiþ, first I prechede of þe manhede and þe passion of Crist; now I preche to 3ow of þe godhede as Crist mi3te and endeles wisdam of God. [Þat þe meditacioun of þe passioun of Crist is wiþdrawen fro hem þat it is youen to oftsiþes for diuers skiles. Capitulum XXXVI][4] [36][5] Þis manere of meditacion a man haþ nou3t ai whan he wulde, bute whan Oure Lord wile 3ife hit. Vnto som men and wommen He 3ifiþ hit al her lif time, bi siþes whan He visitiþ hem, as summe men and

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[1] come] first erased. first C3 H6

[2] Hand b.

[3] Hand b; -dfast thinkeng in mg.

[4] Mg. by d. [5] Mg. by e.

wommen arn so tendre in here affeccion, þat whan þei here men speken, ore elles þat þei þinkin of His precious passion, here hertes melten in deuocion and arn fed and conforted ageins alle manere temptacions of þe enemi, and þat is a gret ȝifþe of God. To som men He ȝifiþ hit first plentiousli; and afterward He wiþdrawiþ hit for diuerses causes, eiþer if a man waxe proud of hit in his oune siȝte, or for som oþer synne bi þe whilk he makiþ hym self/ vnable for to reteine þe grace. Ore (22b)
ellis Oure Lord wiþdrawiþ it and alle oþer deuocions som time fro a man ore a womman, for He wile suffre hym for to ben assaied bi temptacions of his enemy; and so wile He disposen a man for to knowen and felen Hym more gostli. For He seide so Hym self to His disciples: Expedit vobis vt ego vadam; si autem non abiero Paraclitus non veniet ad vos; Hit is spedful to ȝow þat I go fro ȝow bodili; for if I go [nouȝt],[1] þe Holi Gost mai nouȝt come to ȝow. ffor as longe as He was wiþ hem, þei lufid Him mikili; but hit was fleschli in þe manhede, and þerfore hit was spedful to hem þat He schulde wiþdrawe þe bodili forme fro here siȝt, þat þe Holi Gost miȝte come to hem and kenne hem for to lufen and know in Hym more gostli, as He dide on þe day of Pentecoste. Riȝt do,[2] hit is spedful to some þat Oure Lord wiþdrawe [a litel][3] þe bodili and þe fleschli liknes fro þe eiȝe

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[1] not C3 nouth H6 [2] Read so? so C3 H6

[3] Hand b.

of þe sowle, þat þe herte miȝte ben sett and fichid more bisili in gostli disir and sekynge of His[1] godhede. [Of diuers temptaciouns of þe fend. Capitulum XXXVII][2] [37][3] Neuerþeles, hit bihouiþ a man for to suffren mani temptacions first; and þese temptacions fallen oftensiþes to som men and wommen, after whan confort is wiþdrawe vpon diuerse maneres bi malice of þe enemy as þus: whan þe diuel preseyuiþ deuocion mikel wiþdrawe, þat þe sowle is left as hit were nakid for a time. Þanne sendiþ he to som men temptacions of lecherie or of glotenye so hote and so brennindeli, þat hem schal þenken[4] þei felid neuere none so greuouse in al here lif time bi fore whan þei ȝief hem most to synne, in so mikil þat þei schul þinke hit impossible for to stonde longe and suffren, þat þey ne schulle nedinges fallen but if þei han help. And, þerfore, haue þei þanne mikil sorwe boþe for lackynge of confort and deuocion whilk þei were wunt to han; and þei han mikil drede of fallynge fro God bi swilk opin synnes. And al þis wirkiþ þe deuil at þe suffraunce of God for to don hem forþinke here good purpos and turne agein to synne as þei were wone a do. Bute ho so wile abyden[5] a while, and suffren a litil

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[1] His? written over text by b. þe C3 H6

[2] Mg. by d. [3] Mg. by e.

[4] þenken] þei felen cancelled. þei felid C3 H6

[5] abyden written over text by c or d? abyde C3 abydyn H6

peine, and nouȝt turne ageyn[1] to synne for noþing',
þe hand of/ Oure Lord is ful ner and helpiþ swiþe sone. (23a)
ffor He kepiþ hym ful sikerli; and þe man wot nouȝt
how. As þe prophete Dauid seiþ in þe persone of Oure
Lord: Cum ipso sum in tribulacione eripiam eum et
glorificabo eum; I am wiþ hym in his tribulacion and
in temptacion; I schal diliueren hym, and schal makin
hym glorious in My blisse. Som men he temptiþ bi gostli
synnes maliciousli as bi mistrowenge of þe feiþ or of þe
sacrament of Godis bodi, also of dispeir ore of blasphemie
in Oure Lord ore oni of His seintes, or loþinge of here
lif, ore bitternesse and vnskilful heuinesse, or of to
mikil drede of hemself and of here bodi, if þei putten
hem al holli to Godis seruise. Som men he temptiþ also,
and namli solitarie men and wommen, bi dredis and vgli-
nesses, and quakinges and schakinges, eiþer apperende
to hem in bodili liknes, or elles in ymaginignge, slep-
inde[2] an wakende, an tarieþ hem so þat onneþe moun þei
haue oni reste; and also on mani oþer wises he temptiþ
mo þan I kan or mai seien.

[Of sere remedies aȝens temptaciouns] [of þe fend. Capitulum XXXVIII][3] [38][4]

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[1] ageyn written over text by c or d? om. and... noþing C3 aȝen aȝen H6

[2] de written over text by b? slepyng H6

[3] Mg. of þe fend...XXXVIII by d.

[4] Mg. by e. of þe fend of helle C3

[XVII][1] [2][ ]emedie vnto swilke men and wommen þat arn þus trauailed or oni oþerwise mai ben þis: first þat þe wilen [putten al her' trist in Our' Lord Ihesu Crist and brynge to mende often His passioun and þe peynes þat He suffred for vs, and þat þe þanne][3] trowen stedfastli þat al þis sorwe and trauaile þat þei suffren in swilk temptacions wilke to an vnkonninde man semiþ a forsaking' of God, þat [it][4] is no reprouinge, ne no forsakinge bute assaynge for here betture, eiþer for clensynge of here synnes biforn don or for gret encressynge of here mede, and disposynge to mikil grace, if þei wilen suffren a while and stonde faste, þat þei turne nouȝt agein wilfulli to synne. And oþer remedie is þat þey drede nouȝt ne charge nouȝt as for a synne, ne sette nouȝt at herte swilk maliciouse steringes of despeir or blasphemie, ore of þe sacrament, or oni swilk oþer þat were vgli for to here; for þe felynge of þise temptacions fowlen þe sowle no more þan if he herde an hounde berken or a flee bitin. Þei tarien þe sowle; bute þei appeiren nouȝt þe sowle, if a man wulde dispisen hem and setten hem at nouȝt. ffor hit is nouȝt good for to striuen wiþ hem for to putten hem oute bi maistrie; ffor þe more þat þei/ striuen wiþ swilke þouȝtes, þe (23b)

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[1] XVII in l. mg.

[2] Frame for R.

[3] Hand b. [4] it H6

more þey clefen to hem; and þerfore þei schullen als mikil as þei mowen drawen out þe þouȝt fro hem, and setten hit to som oþer occupacion. And ȝit if þei wilen ai hangen vpon hem, þanne hit is good to hem þat þei ben nouȝt angri ne heuy for to felen hem, bute þat þei wiþ a good trust in God wilen beren hem as it were a bodili peine and a scourge of Oure Lord for clensynge of here synnes as longe as He wile [for His lufe as He was skourged and bar þe kros for her' lufe].[1] And ouer þis hit is good to hem for to schewen here hertes to som wis man in þe biginnynge, bifore þei be roted in þe herte, and þat þei leefe here owne wit and folewe þe counseil of him, and þat þei schewe nouȝt hem liȝtli to non vnkonnynde and worldli man whilk neuere han felid swilk temptacions, for þei miȝten liȝtli bringe a simple sowle in dispeir bi vnkonnynge of hem self. Of þise manere temptacions, bi þe whilke a man semiþ forsaken of God and is nouȝt, in confort of hem þat arn tempted, Oure Lord seiþ þus bi his Prophete: In modico dereliqui te et in momento indignacionis mee percussi te, et in miseracionibus meis multis congregabo te; In a litil I forlefte þe; þat is to seien, I suffred þe for to ben taried a litil, and in a point of My wreþe I smot þe; þat is to seien, al þe penaunce and þe peine þat þou suffrest here is bute a point of My wreþe in regard of þe peine of helle ore of purgatorie; and ȝit in Mine manifold

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[1]Hand b.

merciis I schal to gedre geedre þe. Þat is to seien, whan þe þinkiþ þat þou art forsaken, þan schal I of My grete merci geedre þe agein to Me. For þanne whan þou wenest þat þou art as it were lost, þanne schal Oure Lord helpe þe. As Iob seyþ: Cum te consumptum/ putauer- (24a)
is, orieris vt lucifer et habebis fiduciam. Þat is for to seien whan þou art brouȝt so lowe bi trauaile of temptacion þat þe þinkiþ non help ne no confort bute as þou were a fordoman, ȝit stand stifli in hope and prey God, and soþli þou schalt sodeinli sprenge vp as þe day sterre in gladnesse of herte and haue a verrey trust in God, as Iob seide. [Hou God suffriþ hem þat He chesiþ for to be taried and temptid and afterward He counfortiþ hem and stabliþ hem in grace. Capitulum XXXIX][1] [39][2] And also in confort of swilk men þat þei schulde nouȝt despeiren in temptacion. Þe Wiseman seiþ þus of Oure Lord: In temptacione ambulat cum eo. In primis elegit eum. Timorem et metum, et approbacionem inducit super illum; et cruciabit illum in tribulacione doctrine sue,[3] donec temptet illum in cogitacionibus suis, et credat anime illius, ad iter directum adducet[4] illum, et firmabit illum, et letificabit illum; et denudabit abscondita sua illi, et thesurisabit super illum scientiam

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[1]Mg. by d. [2]Mg. by e.

[3]sue written over erasure. sue C3 H6

[4]adducet written over erasure. adducet C3 H6

et intellectum iusticie. Þis þus mikil for to seien: þe Wiseman, for he wolde þat no man schuld dispeyrin[1] in temptacion, in comfort of hem he seieþ þus: In temptacion Our Lord forsakiþ nouȝt a man, bute He goþ wiþ him fro þe biginnynge to þe laste endynge, for He seiþ first He chesiþ hym, and þat is whan He drawiþ a man to Hym bi confort of deuocion; and afterward sorwe and drede and assaynge He brengiþ vpon him, and þat is whan He wiþdraweþ deuocion and suffriþ hym to ben i-tempted. Also He seiþ He [turmentiþ][2] in tribulacion vntil He haþ wel assayed hym in his þouȝtes; and vntil a man wile putten al his trust in Hym fulli. And þanne after þis, Oure Lord bringiþ him out in to þe riȝte weie and festniþ hym to Hym and gladiþ hym and siþen schewiþ hym His priuites and ȝifiþ him His tresour of knowinge and vndirstandinge of riȝtwisnesse. Be þise wurdis of Holi Writ, maiȝt þou see þat þise temptacions or oni oþere, be þei neuere so vgli to a man þat bi grace is in ful wel for to forsake synne, arn spedful and profitable, if he wile suffren as he mai/ and abiden Godis wil and nouȝt turne ageyn to (24b) synnes wilk he haþ forsaken, for no sorewe, ne peine, ne drede of swilk temptacion, bute ai stondiþ stille in trauaile and [in][3] preier' wiþ good hope. Oure Lord of His endeles goodnes, hauende pite and mercy ouer alle His

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[1]Mrs. Dorward suggests that dispeyrin is altered from despeyrin. dispeyrin C3 dispeyryn H6

[2]Mg. turmentiþ H6 [3]om. C3 in H6

creatures, whan He seeþ time He leyeþ to His hand, and smytiþ doun þe deuil and al his poer and esiþ hem of here trauaile, and puttiþ awey dredis, and sorewis, and mirkenes oute of here hertes and bringiþ in to here sowles liȝt of grace and opniþ þe siȝte of þe sowle for to seen þat al þe trauaile þat þei hadde hit was spedful to hem, ȝifend to hem also a newe gostli miȝte to ageinstonden alle þe fondynges of þe fend and alle dedli synnes wiþ outen gret trauaile, and lediþ hem in to a sadnes of good vertuose lifinge, in þe whilk if þei ben meke, He kepiþ hem in to here laste ende, and þanne takiþ He hem al holli to Hym. Þis þing I seye to þe if [þou][1] be taried or trauailid with oni swilk manere temptacions, be nouȝt to mikil adrad, bute do as I haue seide, and betture if þou miȝt. And I hope bi þe grace of Ihesu Crist, þou schalt neuere ben ouercome bi þin enemy. [Þat a man shulde not yeuen him to ydelnes ne liȝtly leue þe grace þat is youen him of God. Capitulum XL][2] [40][3] After þis whan þou art askapid swilk temptacions ore elles Oure Lord haþ so kepid þe, as He haþ many of His mercy, þat þou hast nouȝt ben mikil taried wiþ non swilk, þanne hit is good to þe þat þou turne nouȝt þi reste vnto idelnesse, for þer is many man þat takiþ reste vpon hym to sone. Bute þou schalt, if þou wilt, biginne a newe game and a newe trauaile, and þat is for to entre wiþinne in to

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[1] þou C3 H6 [2] Mg. by d. [3] Mg. by e.

þin owene sowle bi meditacion for to knowen what it is, and bi þe knowynge þerof, come to þe gostli knowyng' of God; for Seint Austyn seiþ, Bi þe knowynge of my self, I schal gete þe knowyng' of God. I sai nouȝt þat hit is nedful to þe and dette [for][1] to trauaile so, ne to non oþer man, bute he fele hym/ stered bi grace as if (25a) he were kallid þer to; for Oure Lord ȝifiþ sundri ȝifþes whare so he wile, nouȝt o man alle, ne alle men on, sauf charite whilke is comun to alle men. And, þerfore, if a man ore a womman haue receiued a ȝifþe of God as deuocion of preiere, ore in þe passion of Crist, ore oni oþer, be hit neuere so litil, leef hit nouȝt to sone for non oþer, bute he felide soþfastli a betture; bute holde þat he haþ and trauaile þerinne stabli, ai disirinde a betture whanne God wile ȝif hit. Neuerþeles, afterward if þat be wiþdrawen somwhat, and he seeþ a betture and feliþ his herte sterid þerto, þanne semiþ hit a kallyng of Oure Lord to þe betture; and þanne is time þat he folewe after for to geten hit and fulfillen hit as mikil as he mai. [Þat a man shulde knowe þe mesure of his yefte and euer desiren a betture and taken it whanne God wole yeuen it. Capitulum XLI][2] [41][3] Oure Holi Fadres here bifore kenned vs þat we schulden knowe þe mesure of oure ȝifþe and vpon þat werken, nout takende vpon vs bi feyninge more þan we haue in felynge. We

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[1] for C3 H6 [2] Mg. by d. [3] Mg. by e.

mowen ai disire þe beste; bute we ne mowe nouȝt ai werken þe beste, for we haue nouȝt ȝit resceiued þat grace. An hounde þat renniþ after þe hare onli for hem seeþ oþer houndes renne, whanne he is weri, he restiþ hym, ore turniþ hom a gain. Bute if he renne for he seeþ þe hare, he wile nouȝt spare for werinesse til he haþ geten hit. Riȝt so, hit is gostli; hoo so haue a grace, be hit neuere so litil, and he lefe wilfulli þe werkynge þer of and makiþ hym self for to trauaile on an oþer wilk he haþ nouȝt ȝit, onli for he seeþ ore hereþ þat oþer men deden so, soþeli[1] he may renne a while til he be weri, and þanne schal he turne hom a gayn. And bute he be war, he may herten his feet bi some fantasies, ore þan he come hom. Bute [he] þat werkiþ in swilk grace as he haþ, and disiriþ bi preiere mekeli and lastendli after more and after feliþ his herte sterid for to folewe þe grace wilke he disirede, he mai sikirli/ ranne if he kepe meknesse. And þerfore (25b) desire of God as mikil as þou maiȝt wiþouten mesure or discrecion of al þat þat longiþ to His loue or to þe blisse of heuene. ffor ho so kan best desire of God, most schal felin of Hym; bute werk as þou maiȝt and cri God mercy for þat þat þou may nouȝt. Þus it semiþ Seint Poul seyde: Vnusquisque habet donum suum a Deo, alius autem sic, alius vero sic. Item vnicuique nostrum data

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[1] deden so, soþeli altered by b? did so, soþly C3 sothli H6

est gratia secundum mensuram donacionis Christi. Item diuisiones graciarum sunt, alii datur sermo sapientie; alii sermo sciencie, et cetera. Item vt sciamus que a Deo donata sunt nobis. Seint Poul seiþ þat ilk a man haþ his 3ifte of God, on þus, and anoþer þus. ffor to ilk a man þat schal ben saf is 3ifen[1] a grace after þe mesure of Cristes 3ifþe and þerfore[1] hit is spedful þat we knowen þe 3iftes wilk arn[1] 3ifen vs of God, þat we mi3ten werken in hem; for bi[1] þo we schullen be saf, as summe bi bodili werkes and dedes of mercy, some bi grete bodili penaunce, some bi sorwe and wepynge for here synnes al here lif time, some bi prechinge and techinge, some bi diuerses graces and 3iftes of deuocion, schullen be sauf and come to blis. [Þat a man shulde traueylen to knowen his owen soule and þe my3tis of it and breke doun þe ground of synne þerinne. Capitulum XLII][2] [42][3] Neuerþeles þer is o werk whilk is medful and spedful to trauaille in [and I hope an hi3e pleyn weye as mekil as may ben in mannes werke to contemplacion][4] and þat is, a man for to entre in to hym self for to knowen his oune

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[1] saf is 3ifen, and erfore, lk arn, em for bi written over fading or erasure by a.

[2] Mg. by d. [3] Mg. by e.

[4] and...contemplacion written over text by c over erasure or fading. and I hope an hi3e playn way as muche as may lie in manes werke to contemplacion C3 and I hope an hey weye, pleyn as mekil as may lyn in mannys werk to contemplacion H6

sowle and þe miȝtes þer of, þe fairnesse and þe foul-
nesse of hit. In þis inward biholdyng' þou schalt mowe
sen þe wurschip' and þe dignite wilk hit schulde han
bi kende[1] of þe firste makyng',/ [2]and þou schalt see þe (26a)
wrecchednesse and þe mieschef wilk þou art fallin in for
synne, and of þis siȝte schal come a desir wiþ gret
longinge in þin herte for to recoueren again þat dignite
and wurschip' wilk þou hast lost. Also þou schal fele
a loþinge and a grisynge of þi self wiþ a gret wil for
to distroie and bere doun þi self and alle þing' þat
lettiþ þe fro þat dignite and ioye. Þis is a gostli
trauaile, hard and scharp' in þe biginnynge, hoo so wile
quicli trauaile þerinne; for hit is a trauaile in þe
sowle agains þe ground of alle synnes litil and mikil
wilk ground is nouȝt ellis bute a fals misruled lufe of
a man to hym self. Oute of þis lufe, as Seint Austyn
seiþ, springiþ alle manere of synne dedli and venial.
And soþli vnto þis ground be wel ransaked, and depe
doluen, and ase hit were ner dried vp bi outcastynge of
alle fleschli and worldi lofes and dredis, a sowle may
neuere fele gostli þe brennynde lufe of Ihesu Crist,[3]
ne han [homlines of His gracious presence, ne][4] cler
siȝt of gostli þinges bi liȝt of vndirstandinge. Þis

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[1]Mrs. Dorward finds kende altered from kinde.
kende H6

[2]Three leaves cut out between fols. 25 and 26.

[3]Ihesu Crist by b over God? God C3 H6 [4]Hand b.

is þe trauaile þat a man bihouiþ to drawe his herte [and his mende][1] fro þe [fleissli][1] lufe and þe likynge of alle erthli[2] creatures, fro veyne þouȝtes and [fro][1] fleschli ymaginacions, and out fro þe lufe and þe [vicious][1] felyng' of hym self, þat þe sowle schold mowe no reste fynden in no fleschly þouȝt ne erdli affeccion. Þanne in as mikil as þe sowle may nouȝt finden his gostli reste in þe luf and þe siȝt of Ihesu[3] [Crist],[1] hit bihouiþ nede suffre peine. Þis traueil is somdel streit and narw; and, neuerþeles, I hope hit is þe wei wilk Crist teched to hem þat wulden ben His perfit louers in þe gospel, seyend þus: Contendite intrare per angustam portam; quam arta est via que ducit ad vitam et pauci/ inueniunt eam; Striuiþ ȝe for to entre bi a streit gate, for þe wey þat lediþ to heuene is narw; and few men finde it. And hou streit þis wey is, Oure Lord telliþ in an oþer place þus: Si quis vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me. Item qui odit animam suam in hoc mundo, in vitam eternam custodit eam. Þat is for to seyen, ho so wile come after Me, forsake hym self and hate his oune sowle, þat is for to seyen, forsak al fleschli lofe,[4] and (26b)

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[1]Hand b.

[2]erth by b over bodi? bodily C3 bodili H6

[3]Ihesu by b over God? God C3 H6

[4]lofe] H6 adds and bodili felynge of al his.

hate his oune fleschli lif and veyn likynge[1] of alle his [bodili][2] wittes for lufe of Me; and tak þe cros, þat is to seyen, suffre þe peine of þis a while and þan folewe [Me];[3] þat is to seien, in to contemplacion of My[4] [manhed and of Mi godhed].[3] Þis is a streit wey and a narw þat no bodili þing' mai passe þrough hit; for hit is a sleyng of alle synne. As Seint Poul seyþ: Mortificate membra vestra, que sunt super terram, [i]mmundiciam, libidinem, concupiscenciam malam; Slee 3oure membres vpon erþe, nou3t þe membres of þe bodi bute of þe sowle, as vnclennes, lust, and vnskilful lufe to 3owself and to erdli þinges. Þerfore, as þi trauaile haþ ben here bifore for to ageinstonde grete bodili synnes and open temptacions of þe enemy, as hit were fro wiþouten; ri3t so, þe bihouiþ now in þis gostli werk wiþinne þi self for to destroien and breken þe ground of synne in þi self als so mikil as þou mai3t. And þat þou mi3test þe more redeli brenge hit a boute, I schal telle þe as me þinkiþ.

[Hou a man shal knowe þe worþines and þe worschipe of his soule þat it oweþ to haue be kynde and þe wrecchednes

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[1] veyn lik written over text by b or d over bodili felyng? bodily felyng C3 bodili felyng H6

[2] Hand b. bodili H6

[3] Hand b.

[4] My altered from Me by b. Me C3 H6

and þe myschef þat it is falle in for synne. Capitulum XLIII][1] [43][2]

[XVIII] [3][þ]e sowle of a man is a lif mad of þre miȝtes: mende, reson, and wil, to þe ymage and þe liknes of þe Blissid Trinite: hool, perfit, and riȝtwis. In as mikil as þe mende was mad miȝsti and stedfast bi/ (27a) vertue of þe Fadir almiȝthed[4] forto holdin Hym wiþouten forȝietyng, distractynge, ore lettynge of ony creature, and so hit haþ liknes of þe Fadir. Reson was mad cler and briȝt wiþouten error ore mirknesse as perfitli as a sowle in a bodi vnglorified miȝte han; and so hit haþ þe liknes of the Sone, wilk is endles wisdam. And þe lufe and þe wil was mad clene brenninde in to God wiþouten bestli lufe of þe flesch ore of ony creature, bi þe souerain goodness;[5] and so hit haþ þe liknes of þe Holi Gost, þe whilk is blissed lufe, so þat a mannes sowle, wilk may ben callid a mad trinite, was fulfillid in mende, siȝt, and lufe of þe vnmad Blisside Trinite wilk is Oure Lord. Þis is þe dignite, þe stat, and þe wurschip' of a mannes sowle bi kende of þe first makynge. Þis stat haddist þou in Adam bifore þe first synne of man; bute wan Adam synnede, chesend lufe and delit in

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[1]Mg. by d. [2]Mg. by e.

[3]Þ by c or d? Frame by a.

[4]almiȝty C3 almythyhed H6

[5]goodnesse] of God þe Holi Gost is cancelled.

hym self and in creatures, he loste al his wurschip' and his dignite, and þou also in hym, and fil fro þat Blisside Trinite in to a foul, mirk, wrecchede trinite, þat is in to forȝietynge of God and vnknowynge of Hym and in to a bestli likynge of hym self, and þat skilfulli. For as Dauid seiþ in þe Psauter: Homo, cum in honore esset, non intellexit; comparatus est iumentis insipientibus, et similis factus est illis. A man whan he was in wurschip', he knew it nouȝt; and þerfore he loste it and was lik to a beest. See now þanne þe wrecchednesse of þi sowle, for as þi mende was som time stable in God, riȝt so hit haþ now forȝeten Hym and sekiþ his reste in creatures, now fro on to an oþer, and neuere may fynde ful reste; for he haþ lost Hym in wham is ful reste. And riȝt so hit is/ of reson and þe lufe also wilk was clene in (27b) gostli sauour and swetnesse; now hit is turnid in to a foul bestli lust and likynge in hit self and in creatures and fleschli sauours boþe in þi wittes, as in glotonye, and in lecherie, and in ymaginynge, as in priede, vaine glorie, and coueitise, in so mikil þat þou maiȝt vnneþes don ony good dede, bute if þou be [de]fouled wiþ vain glorie. Ne, þou maiȝt nouȝt wel vsen non of þi fife wittes clenli in no creature delitable, bute if þin herte be taken and gleymed wiþ a vain lust and likinge of hit wilk puttiþ out þe lufe of God fro þe herte as in felynge and in gostli sauour þat hit mai nouȝt comen þerine. Euerilk man þat lifiþ in spirit knowiþ wel al þis.

Þis is þe wrecchednesse of þe sowle and þe meschief for þe firste synne of man, wiþouten alle oþer wrecchednessis and synnes wilk þou hast wilfulli put þerto. And wite þou wel þouȝ þou haddist neuere do synne wiþ þi bodi, venial ne dedli, bute onli þis þat is callid original, for it is þe firste synne, and þat is nouȝt ellis bute lesynge of þi riȝtwisnesse wilk þou was mad inne, schuld þou neuere haue ben saf, if Oure Lord Ihesu Crist bi His precious passion hadde nouȝt diliuered þe and restored þe again. [Hou euery man may be saued be þe passioun of Criste, be he neuer so synful, if he aske it. Capitulum XLIV][1] [44][2] And, þerfore, if þou þinke þat I haue here bifore spoken to heie to þe, for þou maiȝt nouȝt take it ne fulfille it as I haue seied ore schal seyen, I wile now falle doun to þe as lowe as þou wilt for my profit as wel as for þin. Þanne seie I þus þat, þowȝ þou be neuere so mikil a wrecche,[3] hast þou don neuere so mikil synne, forsak þi self and alle þi werkes gode and badde, cri merci and aske onli sauacion bi[4] vertue of þis preciouse passion, mekli and (30a)
trustli; and wiþouten doute þou schalt haue hit. And fro þis original synne and alle oþere þou schalt ben saf. Ȝe, and þou schalt ben saf as an anker inclus, and nouȝt onli þou, bute alle Cristen sowles wilk trusten

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[1]Mg. by d. [2]Mg. by e.

[3]wrecche] and cancelled by c or d?

[4]Fols. 28 and 29 have been inserted in the MS between fols. 27 and 30.

vpon þis passion and meken hem self, knowlechende here wrecchidnesse, askend merci and forȝiefnesse, and þe fruit of þis precious passion, onli lowende hem selfe to þe sacrementz of Holi Kirke, þouȝ hit be so þat þei han ben encombrid wiþ synne al here lif time, and neuere hadden felynge of gostli sauour, ore swetnesse, ore gostli knowynge of God. Þei schullen in þis feiþ and in here good wil bi vertue of þis precious passion of Oure Lord Ihesu Criste be sauf and come to þe blis of heuene. Al þis knowis þou wel, bute ȝit hit likiþ me for to seien hit: See here þe endeles mercy of Oure Lord, how lowe He falliþ to þe and to me and alle senful kaitifs. Þanne aske mercy and haue hit. Þus seyde þe Prophete in þe persone of Oure Lord: Omnis enim qui inuocauerit nomen Domini, saluus erit; Ilk man, what þat he be, calle þe name of God, þat is to seyen aske sauacion bi Ihesu and bi His passion; and he schal [be] sauf. Þis curteisye of Oure Lord somme men take wel and ben saufed þerbi, and sum men in trust of þis mercy and þis curteisye lien in here synne and wenen for to han it whan hym list; and þanne mowe þey nouȝt, for þey ern taken or þei witen, and so þei dampnen hem self./[1] [2][Bute þanne seist þou, (28a)

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[1] self] Where there is no break in a, a cross is added above the line to show where the Holy Name passage should be inserted. [H]ic deficit modicum sic incipit: But wel seist þou... H6

[2] Cross in l. mg. beside But, marking the beginning of the passage on the Holy Name, which is added by c.

if þis be soþ: þanne wondre I gretly for þat I fynde wryten in summe holy mennes bookis. Summe seyn as I vnderstonde þat he þat kan not loue þis blissed name Ihesu, ne fynde, ne fele in it gostly ioye and delectable wiþ wonderful sw[e]tnes in þis lyf here; fro þe souereyn ioye and gostly swetnes in þe blisse of heuene he shal be aliene and neuere shal he come þerto. Soþly, þese woordis whanne I hem rede stonyn me and maken me gretly aferd, for I hope as þou seist þat manye be þe mercy of Oure Lord shullen be saue be kepyng of His comaundementis and be verry repentaunce for here yuel lyuyng before don þe whiche felid neuere gostly swetnes ne inly sauour in þe name of Ihesu or in þe loue of Ihesu, and þerfore I merueyle me þe more þat þei sey contrarye here to as it semeþ. As vnto þus I may sey as me þinkeþ, þat her' seyeng, if it be wel vnderstonden, is soþ and is not contrarye to þat þat I haue seid. ffor þis name Ihesu is not ellis for to sey vp on Englysche but Helere or Hele. Nou euery man þat lyueþ in þis wrecched lyf is gostly syke, for þer is no man þat lyueþ wiþouten synne, þe whiche is gostly syknes. As Seynt Iohn seiþ of him self and of oþere parfyt men þus: Si dixerimus quia peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est; If we seyn þat we haue no synne, we begylen oure self, and þere is no soþfastnes in vs. And þerfore he may neuere come to þe ioye of heuene vnto he first be made hole of þis gostly syknes. But þis gostly

hele may no man haue/ þat haþ vse of resoun, but if he (28b)
desire it, and loue it, and haue delyt þerinne as mekil,
as he hopeþ for to gete it. Nou þe name of Ihesu is no
þing ellis but þis gostly hele; wherfore it is soþ þat
þey seyn þat þer may no man be saf but if he loue and
lyke in þe name of Ihesu, for þer may no man be gostly
hole, but if he loue and desire gostly hele. ffor riȝt
as if a man were bodily syk, þer were non erþely þing
so dere ne so nedeful to him ne so mekil shulde be
desired of him as bodily hele. For þouȝ þou woldest
yeue him alle þe ricchessis and worschipes of þis world
and not maken him hole if þou myȝtest, þou plesist him
not. Riȝt so it is to a man þat is syk gostly and feliþ
þe peyne of gostly syknes. No þing is so dere, ne so
nedeful, ne so mekil coueytid of him as is gostly hele
and þat is Ihesu wiþouten whiche alle þe ioyes of heuene
may not lyke him. And þis is þe skile, as I hope, why
Oure Lord whanne He toke mankynde for oure saluacioun,
He wolde not be callid be none[1] name þat betokened His
endeles beyng or His myȝt, or His wisdam, or His riȝht-
wisnes, but only be þat þat betokened þe cause of His
komyng and was saluacioun of mannys soule, whiche salua-
cioun was most dere and most nedeful to man; and þis
saluacioun betokeniþ þis name Ihesu. Þanne be þis it
semeþ soþ þat þer schal no man be saf; but if he loue

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[1] none] oþer cancelled and expuncted.

Ihesu, for þer may no man be saf but if he loue saluacioun, only for to haue it þoruȝ þe mercy of Oure Lord Ihesu, and be þe meritis of His passioun, whiche loue he may haue þat lyueþ and dyeþ in þe lowest degre of charite./ Also I may sey on þat oþer party þat he þat can not loue (29a) þis blissed name Ihesu wiþ gostly myrþe ne enioye in it wiþ heuenly melody here, he shal neuere haue, ne fele in heuene þat fulhede of souereyn ioye, þe whiche he þat myȝte in þis lyf be abundaunce of parfyt charite enioye in Ihesu shal fele and haue; and so may her' seyeng ben vnderstonden. Neuerþeles, he shal be saf and haue ful mede in þe siȝt of God, if he in þis lyf be in þe lowest degre of charite be keping of Goddis comaundementis. For Oure Lord seiþ Him self þus: In domo Patris mei multe mansiones sunt; In My Fadris hous are many sundry dwellinggis. Summe are for parfyt soulis þe whiche in þis lyf were fulfillid of charite and grace of þe Holy Gost and songen louyngis to God in contemplacioun of Him wiþ wonderful swetnes and heuenly sauour. Þise soulis, for þei hadden most charite, shullen haue hiȝest mede in þe blisse of heuene; for þise are called Goddis derlyngis. Oþere soulis þat are not disposid to contemplacion of God, ne hadden not fulhed of charite as apostlis or martiris hadden in þe begynnyng of Holy Chirche, shullen haue þe lowere mede in þe blisse of heuene, for þise are called Goddis frendis. Þus calliþ Oure Lord in Holy Writte chosen soulis, seyeng þus: Comedite, amici, et

inebriamini, carissimi; My frendis, ete ye; and My derlingis, be ye drunken. As if Oure Lord seyd þus: Ye þat are My frendis, for ye keped My comaundementis and set My loue before þe loue of this/ world and loued (29b) Me more þan any erþely þing, ye shullen be fed wiþ gostly foode of þe bred of lyf. But ye þat are My derlingis þat not only keped My comaundementis but also of youre owen fre wil fulfillid My counceyles and ouer þat ye loued Me only and entierly wiþ alle þe myȝtes of youre soule and brenneden in My loue wiþ gostly delyt as deden principally þe apostlis and martiris and alle oþere soulis þat myȝten be grace come to þe yefte of parfecciouη, ye shullen be made drunken wiþ þe hiȝest and freshest wyn in My celer', þat is, þe souereyn ioye of loue in þe blisse of heuene./][1] [Þat a man shulde be (30a) besi to rekeuere ageyn his worþines and reform in him þe ymage of the Trinite. Capitulum XLV][2] [45][3] Neuerþeles, þouȝ þis be soþ of þe endles mercy of God vnto þe, and to me, and to al mankende, we schul nouȝt þerfore in trust of þis be þe more rekeles wilfulli in oure lifynge, bute þe more bisi forto plese Hym, namli now siþen we arn restorid again in hope/ bi þe passion of Oure (30b) Lord to þe dignite and þe blis wilk we hadde lorn bi Adam synne. And þouȝ we miȝte neuere geten it here,

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[1]End of interpolation by c.

[2]Mg. by d. [3]Mg. by e.

3it we schulde desirin þat we mi3ten recuueren here lifend a figure and a liknes of þat dignite, þat oure sowle mi3te ben reformed as hit were in a schadue bi grace to þe ymage of þe Trinite wilk we hadden bi kend, and after schul han fulli in blis, for þat is þe lif wilk is vereili contemplatif vnto biginnen here in þat felyng' of lufe and gostli knowyng' of God bi opnynge of þe gostli e3ie wilk schal neuere be lost ne be taken awei; bute þe same schal be fulfillid oþerwise in þe blis of heuene. Þis bihi3t Oure Lord to Marie Magdalene, wilk was contemplatif, and seide þus of here: Maria optimam partem elegit, que non auferetur ab ea; þat Marie hadde chosen þe beste partie, þat is þe luf of God in contemplacion, for it schal neuere be taken awei fro hire. I seie nou3t þat þou mai3t here lifende recuuere so hool ne so perfit clennesse and innocence, knowynge and lufyng' of God as þou haddist first, ne as þou schalt han. Ne þou mai3t nou3t askapen alle þe wrecchednesses and þe peines of synne, ne þou lifende in dedli flesche[1] mai3t destroien and qwenchen al holly þe fals veyn lufe in þi self, ne flen alle venial synnes þat þei ne wilen, bute if þei ben stoppid bi gret feruour of charite, alwey springen out of þin herte as water doþ fro a stynkende welle. Bute y wolde þat if þou mi3test noust fully quenche it, þat þou mi3test sumwat sleke it and come to þe clennesse

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[1]Cross above line after flesche, with similar cross in l. mg.

of sowle as ner as þou miȝst. ffore Oure Lord bihiȝte þe Children of Israel whan He ledde hem in to þe Lond of Biheste, and in a figure of hem to alle Cristen men þus: Omne quod calcauerit pes tuus tuum erit. Þat is for to seyen, as mikil lond as þou maiȝt treden vpoon wiþ þi foot of verrey disir,[1] so/ mikel schalt þou han (31a)
in þe Lond of Biheste, þat is in þe blisse of heuene wan þou comest þider.

[How Ihesu schal] [be souȝt, desired, and founden. Capitulum XLVI][2]

[XIX] [3]Sek þanne þat þou hast lost þat þou miȝt finde it. Wel I wot hoo so miȝte ones han an inward siȝte a litel of þat dignite and þat goostli fairnesse whilk a sowle hadde bi kende and schal haue bi grace, he shulde loþen and dispisen al þe blis, þe likynge, and fairnesse of al þis worlde as stink of a karioun; and he schulde neuere han wil for to don oþer dede bute niȝt and daye, sauende þe frelte and þe bare nede of þe bodili kende, disiren, mournen preien, and seken how he miȝte comen agein þerto. [46][4] Neuerles in also mikel as þou hast nouȝt ȝit seen what it is fulli; for þi gostli eiȝe is nouȝt ȝit opned, I schal telle o wurd for al wilk þou schalt seken, disiren, and finden;

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[1]disir] bere cancelled. here H6

[2]souȝt] desired...Capitulum XLVI by d. be...XLVI in mg.

[3]Frame by a for S. [4]Mg. by e.

for in þat wurd is al þat þou hast lost; þis wurde is Ihesu. I mene nouȝt þis wurd Ihesu peinted vpon þe wal, or writen wiþ lettres on þe book, [or][1] formed bi lippes in soun of þe mouþ, [or][1] feined in þin herte bi trauaille of þi mende, for on þis manere wise may a man[2] oute of charite finden Hym; bute I mene Ihesu, [Crist þat blissed persone God and man, Sone of Virgyn Marie, whom þis name bitokneth, þat is][3] al goodnesse, endles wisdom, luf, and swtnesse,[4] þi ioye,[5] þi wurschip, and þin aylastende blis, þi God, þi Lord, and þi saluacion. Þanne if it be so þat þou felist a gret disir in þin herte to Ihesu, eiþer bi mende of þis name Ihesu, or bi mende and seynge of oni oþer wurd, ore [in][6] preiere, or in oni dede þat þou dost wilk disir is so mikel þat it puttiþ oute as it were bi strengþe alle oþer þouȝtes and disires of þe werld and of þe flesch þat þei mouȝen noust resten in þin herte, þanne/ sekest (31b) þou wel þi Lord Ihesu; and wan þou felist þis disir to God, to Ihesu -- al is on -- holpen and conforted bi a goostli miȝte in so mikel þat it is torned in to lufe and affeccion, goostli sauour and swetnesse, in to liȝt and knowynge of Soþfastnesse so mikel þat, for þe time þe point of þi þouȝt is set vpon noþing' þat is mad, ne it feliþ no

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[1] book] mouþ] ne cancelled; ne by b. ne C3 H6

[2] man] ouste deleted. [3] Hand b.

[4] Read swetnesse? swettnesse C3 swetnes H6

[5] þi ioye] þi ioy deleted. [6] Hand b.

steringe of veine glorie ne of it self neyþer, ne non oþer iuel affeccion; for þei moun nouȝt apperen þat time, bute onli is enclosed, rested, softed, ennointed in Ihesu. Þanne hast þou founden somwat of Ihesu, nouȝt Hym as He is, bute a schadue of Hym; for þe betture þat þou findest, þee more schal þou disiren Hym. Þanne bi wat manere preiere, ore meditacion, or occupacion þat þou maiȝt han grettest and clennest desir to Hym and han most felynge of Hym, bi þat occupacion þou felist Hym best and best findest Hym. Þere fore, if hit come to þi mende as it were askende what[1] hast [þou][2] loste and wat sekest þou, lift vp [þi mende and][2] þe desir of þin herte to Ihesu [Crist],[3] þouȝ þou be blind and nouȝ maiȝt seen of Hys[4] [godhed][3] and sei þat Hym hast þou lost; and Hym wilt þou haue and noþing bute Hym [to be with Him whar' he is],[3] non oþer ioye, non oþer blis in heuene ne in erþe bute Hym. And þouȝ hit be so þat þou fele Hym in deuocion, ore [in] knowynge, ore in oni oþer ȝifte wat þat it be, reste nouȝt þerine as þei þou haddest/ fulli founden Ihesu, bute[5] ai be disirende after Ihesu (32a)

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[1] what] þou cancelled.

[2] Hand b. on C3 þou H6

[3] Hand b.

[4] Hys altered from Hym. Hym C3 H6

[5] bute] forȝet þat þou hast founden and partially erased. forȝet þat not þat [þou] hast funde and C3 forȝete þat þou hast foundyn H6

more and more forto finde Hym bettur̄e as þou haddest riȝt nouȝt founden Hym. ffor wite þou wel, wat þa̲t þou felist of Hym, be hit neuer̄e so mikel, ȝe, þouȝ þou were rauished in to þe þridde heuene wiþ Poule, ȝit hast þou nouȝt funden Ihesu as He is [in His ioye],[1] know þou ore fele þou neruere so mikil of Hym. He is ȝit aboue it; and, þerfore, if þou wilt ful finden Hym as He is in þe blis of lufynge, cesse neuer̄e whil þou lifest of gostli disiringe. [What profyt it is to haue þe desire of Ihesu. Capitulum XLVII][2] [47][3] Soþeli I hadde leuer̄e felen[4] and han a soþfast disir and a clene in myn herte to my Lord Ihesu [Crist],[1] þouȝ I see rist litel of Hym wiþ my gostli eiȝe, þanne forto [han][5] wiþouten þis disir alle bodili penaunce of alle men lifende, ore visions, ore reuelacions of angeles apperende, songes and sounes, sauours and smelles, brennynges, and oni likynges bodili felende, and schortli for to seyen, [or][1] al þe ioye of heuene and of erþe wilk I miȝte haue wiþouten þis disir to mi Lord Ihesu. Dauid þe Prophete feled as I seie, as I vndirstande, wan he seide þus: Quid enim michi est in celo? et a te quid volui super terram? Lord, wat þing is to me in heuene, ore wat wulde I wiþouten þe aboue erþe? As if he hadde seide þus:

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[1]Hand b. [2]Mg. by d.

[3]Mg. by e.

[4]Soþeli...felen touched up.

[5]Hand b. haue C3 han H6

Lord Ihesu, wat heuenli ioye is likende to me wiþouten disir of þe whils I am in erþe, ore/ wiþouten lufe of þe, (32b) wan I am comen to heuene? As ho seiþ, Riȝt non. Þanne if þou wuldist fele oni þing' of Hym bodili ore goostli, coueite nouȝt bute forto fele soþfastli a disir of Hys[1] [grace and of His merciful presence][2] þat þe þinkiþ þat þin herte mai finde non oþer reste in noþing bute in Him.[3] Þus coueited Dauid whanne he seide þus:[4] Concupuit anima mea desiderare iustificaciones tuas in omni tempore; Lord, mi sowle coueitid þe desir of þi riȝtwisnes. [48][5] Seke þanne as Dauid dede, disir bi disir; and if þou mai fele be þi[6] [desyr in preieres and in meditaciouns þe homli presence of Ihesu Crist in þi soule],[2] binte þin herte faste þerto, þat þou falle nouȝt þer fro; and if þou stumble, þat þou mowe sone finde Him[7] agein. Sek þanne Ihesu whilk þou hast lost. He wile be seked; and He mai sumwhat be founden, for He seiþ Hym self: Omnis qui querit, inuenit; Ilk a man þat sekiþ schal finden. Þe

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[1] Hys altered from Hym. Hym C3 H6

[2] Hand b. om. C3

[3] in] Him over þ ? followed by disir erased. þat desire C3 þat desir H6

[4] þus] Quid enim michi est in celo et a te quid volui super tuam deleted. This quotation appears on fol. 32a.

[5] Mg. by e.

[6] þi added, be written over ? by b. fele hit C3 fele it H6

[7] him over ? erasure by b. hit C3 it H6

sekynge is trauaillous; bute þe findinge is blissful. Do þerfore after þe counseil of þe Wisman if þou wilt finden Hym: Si quesieris [quasi][1] pecuniam sapienciam, et sicut thesaurum effoderis [illam];[2] tunc intelliges timorem [Domini],[2] et scienciam inuenies; If þou seke wisdam, þe whilk is Ihesu, as siluer and gold and deluest depe þerafter, þou schalt finde it. Þe behouiþ for to delue depe in þin herte, for þerinne He is hid, and casten out ful clenli alle lufes and likinges, sorwes and dredis of alle erþli þinges; and so schalt þou finde wisdam, Ihesu. [Wher' and wher' wiþ Ihesu shal be souȝt and founden. Capitulum XLVIII][3] Be þou þan like to þe wumman of þe Gospel of whilke Oure Lord seiþ þus: Que mulier habens dragmas decem, si perdiderit vnam, nonne accendit/ lucernam, et euertit domum suam et querit diligenter, (33a) donec inuenerit eam? et cum inueuerit, conuocat amicos suos, dicens: Congratulamini michi, quia inueni dragmam quam perdideram; What womman is þat whilk haþ lost a dragme þat sche ne wile liȝten a lanterne and kesten here hous vpso doun and seken it til sche finde it? As ho so seiþ, Non. And whan sche haþ founden it, sche calliþ here frendes to here, and seiþ to hem þus: Makiþ mirthe wiþ me and melodie, for I haue founden þe dragme þat y hadde lost. Þis dragme is Ihesu whilk þou hast

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[1]Hand b. quasi C3 H6

[2]Hand b. om. C3

[3]Mg. by d.

lost. If þou wilt finden Hym, liȝte vp a lanterne, þe whilk is Goddis wurd. As Dauid seiþ: Lucerna pedibus meis verbum tuum; Lord, þi Wurd to mi feet is a lanterne. Bi þis lanterne schal þou [see][1] ware He is and how þou schalt finden Hym; and if þou wilt, þou maiȝt liȝten vp an oþer lanterne, þat is, þe reson of þi sowle. For also Oure Lord seiþ: Lucerna corporis tui est oculus tuus; Lanterne of þi bodi is þi bodili eiȝe. Riȝt so it may ben i-seide þat þe lanterne of the sowle is reson, bi þe whilk þe sowle may seen alle gostli þinges. Bi þis lanterne maiȝt þou finden Ihesu, and þat is soþ if þou haddest þe lanterne vp from vndirneþe þe buschell. As Oure Lord seiþ: Nemo acc endit lucernam et ponit eam sub modio, sed super candelabrum, et cetera. Þer is noman þat liȝteþ a lanterne for to setten it vnder a buschel, bute vpon a candelstikke; þat is to seien þi reson schal nouȝt ben ouerleide wiþ erþli bisinesse, vein þouȝtes, and fleschli affeccions, bute ai vpward aboue alle erþli þinges as mikel as þou maiȝt [in to inward biholdeng of Ihes Crist].[2] And if þou do so, þou schalt seen al þe[3] felþe and þe smale motes in þin/ hows, [forwhi He is liht],[4] þat is to seien, alle þe fleschli lufes and dredes in þi sowle. Nouȝt alle, for as Dauid seiþ: (33b)

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[1] se C3 H6 [2] Hand b. om. C3

[3] al þe] vuel þe deleted. eueles C3 vuil and H6

[4] Hand b. om. C3

Delicta quis intelligit? Ho mai knowen al his trespas? As ho so seiþ, Noman. And þou schalt casten oute of þin herte alle swilke sinnes and swepe þi sowle clene wiþ a bisme of drede of God and wiþ water of þin eiȝe waschen it; and so schalt þou finden þi dragme, Ihesu. He is dragme; He is peni; and He is þin heritage. Þis dragme wile nouȝt so liȝtli ben founden as it mai ben seid; for þis werke is nouȝt of on houre, ne of a day, bute mani dayes and ȝeres wiþ mikel swette and swynk of þe bodi and trauail of þe sowle. And if þou sesse nouȝt, bute seke bisili, sorwe and shire depe, mourne stille, and stowpe lowe til þin eiȝen watren for anguis and for peine for þou hast lost þi tresour, Ihesu; atte laste whan þat He wile, wel schal þou finde þi dragme, Ihesu. And if þou finde Hym, as I haue seide, [þat is, if þou may in klennes of conscience fele þe homly and þe pesful presence of þat blissed man Ihesu Crist],[1] as a schadue or glimerynge of Hym, þou maiȝt if þou wilt calle þi frendes to þe forto make mirþe wiþ þe and melodye, for þou hast founden þi dragme, Ihesu.

[Where Ihesu is lost and founden] [þrouȝ His mercy. Capitulum XLIX][2] [49][3]

[XX] [4]See nou þanne þe curteisie and þe merci of Ihesu. Þou ast lost Hym, bute where? Soþli, in þin hows;

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[1]Hand b. [2]Mg. by d.

[3]Mg. by e. [4]Frame for S.

þat is, in þi sowle. If þou haddest lost Hym out of þin hows, þat is to seien, if þou haddest lost al þe reson of þi sowle bi þe first synne, þi sowle scholde neuere haue founden Hym azein; bute [He] lefte to þe reson, and so He is in þi/ sowle, and neuere schal ben lost out of it. (34a) Neuerþeles, þou art neuere þe nerre to Hym til þou haue founden Hym. He is in þe, þouȝ He be lost fro þe; bute þou art nouȝt in Hym til þou haue founden Hym. Þanne was þis His merci þat He wulde suffren Hym be lost only þere as He may be founden. It nediþ nouȝt renne to Rome ne to Ierusalem for to seken Hym þere, bute turne þi þouȝt in þin oune sowle where He is hid. As þe Prophete seiþ: Vere tu es Deus absconditus; Soþli, Lord, [þou art][1] an hid God; and seke Hym þere. Þus He seiþ Hym self in þe Gospel: Simile est regnum celorum thesauro abscondito in agro; quem qui inuenit homo, pregaudio illius vadit et vendit vniuersa que habet, et emit agrum illum; þe kingdam of heuene is lik to a tresor hid in a feld whilk, whan a man findeþ, for ioye of it, he goþ and selleþ al þat he haþ and bieþ þat ilke feld. Ihesu is tresor hid in þi sowle. Þanne if þou miȝtest finden Hym in þi sowle, and þi sowle in Hym, y am siker for ioye þou wuldist ȝiefen al þe likynge of al erþli þing' forto haue it. Ihesu slepiþ in þin herte goostli as He dede sumtime bodili whan He was in þe schip wiþ His disciples; bute þei for drede of perischinge wakned Hym, and hastli He saued hem from þe tempeste. Do þou so stere Hym bi preiere and wakne Hym bi gret

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[1]Mg. by d?. þou arte C3 þow art H6

crienge of disir, and He schal sone arise and helpe
þe. [What lettiþ a man to here and se Ihesu with inne
him self. Capitulum L][1] [50][2] Neuerþeles I hope bettur
þat þou/ slepist [ouft'] wan þou schuldest calle to Hym (34b)
þan He to þe; for He calliþ þe wel ouften, wiþ His swete
priue vois and steriþ þin herte ful stilli þat þou
schuldest lefen al oþer ianglinge of worldi vanites in
þi sowle and onli take kepe of Hym for to here Hym speken.
Þus seiþ Dauid of Oure Lord: Audi, filia, et vide, et
inclina aurem tuam, et obliuiscere populum tuum, et
domum patris tui; Mi dowter, here, an see, and bowe þin
ere to Me, and forȝete þe folk of þi werldi þouȝtes and
þe hows of þi fleschli and kenli affeccions. Loo, here
mai þou seen how Oure Lord calliþ þe and alle oþer
whilk wilen herken to Hym. Wat lettiþ þe þanne þat
þou maiȝt neiþer see Hym ne here Hym? Soþli þer is so
mikil dinne and crienge in þin herte of veine þouȝtes
and fleschli disires þat þou maiȝt neiþer here Hym ne
see Hym. Þerfore put awei vnrestful dinne and brek þe
lufe of synne and of vanite and bring in þin herte lufe
of vertues and ful charite; and þanne schalt þou heren
þi Lord speken to þe; for , ase longe as He fyndiþ nouȝ
His ymage reformed in þe, He is stronge and fer fro þe.
[Þat mekenes and charite are specially þe lyuere of
Ihesu þoruȝ þe whiche mannes soule is reformed to þe

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[1]Mg. by d. [2]Mg. by e.

liknes of Him. Capitulum LI][1] [51][2] fforþi schape þe for to ben araied in His liknes, þat is in meknes and charite, whilk is His lifere; and þanne wile He homli konowe[3] þe and schewe to þe His priuetee. Þus seide He Hym self to His disciples: Qui diligit me, diligetur a Patre meo, et manifestabo ei meipsum; Who so lufe Me, he schal be lufed in Mi Fadir, and I schal schewe Mi self vnto hym. Þer is no vertue ne werk þat þou maiȝt don mai make þe like to Oure Lord wiþouten meknes and charite; for þese to arn speciali Gooddis lifere/ and þat[4] semiþ (35a) wel in þe Gospel where Oure Lord spekiþ of meknes: Discite a me, quia mitis sum et humilis corde. Lereþ of Me, He seiþ; nouȝt forto gon barefot, ne forto goon in deserte and fasten fourti daies, ne for to chesen ȝow disciples; bute leriþ of me meknes; for I am milde and meke in herte. Also of charite He seiþ þus: Hoc est preceptummeum: Vt diligatis inuicem sicut dilexi vos. Item in hoc cognoscent homines quia discupuli mei estis, si dilectionem habueritis ad inuicem; Þis is Mi biddynge: þat ȝe lufe ȝow to gedere as I lufed ȝow, for in þat schul men knowe ȝow for Mi disciples, nouȝt for ȝe werken miracles, or kesten out deueles, or prechen and techen, but ilk of ȝow lufe oþer in charite. If þou wilk be lik to Hym, haue meknes and charite, þat charite þat þou

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[1]Mg. by d. [2]Mg. by e.

[3]Error for knowe?

[4][and þat] in top mg. by a?.

kowdest lufe wel þin euencristene.

[How a man schal see þe grounde of synne in hym self][1]
[Capitulum LII][2]

[3]Now hast þou herd a litel what þi sowle is and what wurschip it hadde, and how he lost it; and also I haue tield þe þat þis wurschip bi grace and bisi trauail sum wat be recuuered azein in partie of felynge. [52][4] Now schal I telle þe febli as I kan how þou schalt noun entren in to þi self for to seen þe ground of synne and forto destroien it as mikil as þou maizt, and so schalt þou moun recuueren a partie of þi dignite. Þou schalt cessen for a time [of][5] alle bodili werkes fro outward bisines as þou maizt wel. Þanne schalt þou drawe in to þi self þi þouzt fro þi bodili wittes þat þou take no kepe wat þou herest, ore seest, ore felist, so þat þe point of þin herte be nouzt fiched in hem. After þis, drawe inner þi þouzt from alle ymagenninge, if þou maizt, of oni bodili þing' and out from alle þouztes of þi/ bodili dedes biforn don or of (35b) oþer mennes dedes. Þis is litel maistrie for to don whan þou hast deuocion; bute þou schalt do þus as I seye whan þou hast no deuocion, for þanne it is mikel þe hardere; and sette þin entente and þi purpose vpon þi Lord Ihesu, as þou wuldest

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[1]Mg. [2]Mg. by d over ? erasure.

[3]Frame for N. Hand a begins Chapter XXI here.

[4]Mg. by e. [5]fro cancelled below of. fro C3 from H6

nouȝt seken, ne felen, ne finden bute onli[1] þe grace [and þe gostli presence of Ihesu].[2] Þis is trauailous; for veine þouȝtes wilen presen in to þin herte þikke for to drawen þi þouȝt doun to hem, bute þou schalt [thurg stabel mende of Ihesu Crist][2] ageinstonden.[3] And if þou do þus, þou schalt finden[4] a mirk ymage and a peinful of þin oune sowle wilk haþ neiþer liȝt of knowyng', ne felynge of lufe, ne likynge. Þis ymage, if þou beholde it witterli, is al vmbilappid with blake stinkinde kloþes of synne as pride, enuie, ire, accidie, coueitise, glotonie, and lecherie. [Vnto what þing þe ymage of synne is lyk and what it is in it self. Capitulum LIII][5] Þis is nouȝt þe ymage of synne as Seint Poul calliþ it: a bodi of synne and a bodi of deþ. Þis ymage and þis blak schadue þou berest aboute wiþ þe where þou gost. Oute fro þis springen many grete stremes of synne and smale also, riȝt as oute of þe ymage of Ihesu, if it were reformed in þe bemys of gostli liȝt, schulden steien vp in to heuene as brennende disires clene affecci/ons, wise þouȝtes, and (36a)
alle honeste of vertues. Riȝt so! out of þis ymage

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[1]onli] þe grace by b over Hym? Ihesu C3 Him H6

[2]Hand b. [3]-stonden] hem H6

[4]Erased after finden: sumwhat, nouȝt Ihesu wham þou sekest bute onli a naked mende of His name what þanne sobli riȝt nouȝt bute. sumwhat, not Ihesu hom þou sekeste. What þan? Sobely, riȝt nouȝt but C3 symwatt, not Ihesu hom þou sekist, but onli a nakid mende of His name. What þanne? Sothli rith nouth but a H6

[5]Mg. by d.

springen steringes of pride, of enuie, and swilk oþer, þe wilke kesten þe doun from þe honeste[1] of man in to a bestes liknes. [53][2] Bute, perauenture, þou biginnest for to þinke what þing' þis ymage sculde be lik; and þerfore þat þou schuldist nouȝt longe studie þeraboute, I telle þe it is lik no bodili þing'.[3] What is hit þanne? seiest þou. Soþli, it is nouȝt; and þat maiȝt þou finde if þou wilt assaien, as I haue seide to þe. Draw in to þi self þi þouȝt from al bodili þing', and þanne schalt þou finden riȝt nouȝt whereinne þi sowle mai resten. Þis nouȝt is nouȝt elles bute [mirknes of consciens][4] a lakkynge of lufe and of liȝt, as synne is nouȝt bute a wantynge of God. If it so were þat þe ground of synne were mikel abated and dried vp in þe and þi sowle were reformed riȝtli to þe ymage of Ihesu, þan if þou drowe in to þi self þi herte, þou schuldest nouȝt finde nouȝt; bute þou schuldest finden Ihesu, nouȝt onli þe nakede mende of His name;[5] bute þou schuldest [fynden Ihesu Crist in conscience redili techend þe, þou schuld][3] finden liȝt of vndirstondynge bi Hym, and no mirknes of vnconnynge; þou schuldest finden lufe and likynge of Hym, and no peine of bittereness and bitynge. Bute for þou art nouȝt ȝit reformed, þerfore whan þi sowle comiþ in

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[1] honeste]te cancelled. [2] Hand e.

[3] H6 breaks off here, and collation with H6 ends.

[4] Mg. by b. mirknes] read of?

[5] Compare erased passages on fol. 35b; see n. 4.

fro alle bodili þing, and findiþ nouȝt bute mirknes and heuinesse, hym þinkiþ a hundrid wintor til he be oute a ȝein bi som bodili delit ore vein þouȝt, and þat is no wonder. ffor hoo so come hom to his hows and found-
en noþing þerinne bute stinkynde smoke and flitend wif, he wolde sone renne out of it./ Riȝt so, þi sowle whan (36b)
it findiþ no confort in þi self bute blak reek of gostli blindnes and gret flitynge of fleschli þouȝtes criend vpon þe þat þou maiȝt nouȝt ben in pees, soþli it is sone irk til it be oute aȝein. Þis [is][1] mirknesse of þi conscience.[2] [Who so wile fynde Ihesu him behoueþ abide and traueyle in þis gostly merknes of þis ymage of synne. Capitulum LIV][3] [54][4] Neuerþeles in þis mirk [conscience][5] behouiþ þe to swinken and sweten. Þat is to seien, þe behouiþ drawe in þi þouȝt from alle bodili þinges as mikel as þou maiȝt; and þanne wan þou findest riȝt nouȝt bute sorwe, and peine, and blindnesse in þis mirknesse: if þou wilt finden Ihesu, þe peine of þis mirk [conscience],[5] þe bihouiþ suffren and vmbiden a while

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[1] Mg. by b. om. C3.

[2] of þi conscience written over the text by d; conscience] wilk I spak of and þe ymage partially erased.

[3] Mg. by d.

[4] Hand e.

[5] þis] mirk written over the text, and conscience interpolated by b. nouȝt C3 C3 omits of þi conscience and reads þis merkenese is þat ilk nouȝt, þe which I spake of in þe ymage.

þerinne.[1] [And her þe behoueth to bewar þat þou take Ihesu Crist in þi mende and think stifli on His passioun and on His meknes and thurg myht of Him; þou scholt][2] and arise in þi þouȝt agein þis ilke mirknesse bi feruent disir to God, nouȝt settende þe point of þi þouȝt in þat ilke nouȝt bute in Ihesu [Crist][3] whilk þou disirest. As þou wuldest beren it doun and goo þourwȝ it, þou schalt vggen and loþen [þis mirknes and][3] þis nouȝt riȝt as þe deuel of helle, and þou schalt dispisen it and al to birsten it, for al wiþinne þis nouȝt is Ihesu hid in His ioye, wan þou maiȝt nouȝt finden be þi sekynge but if þou passe þowȝ[4] þe mirknesse of þi [conscience].[5] Þis is þe gostli trauaille þat I spak of, and þis trauaille is cause of al þis writynge forto stere þe þerto if þou fele grace. Þis [mirknes of consciens and þis][6] nouȝt þat I speke of is þe ymage of þe first Adam. Seint Paul knew it wel, for he seiþ þus of hit: Sicut portavimus ymaginem terreni hominis, ita portemus ymaginem iam et celestis; As we han herbiforn born þe ymage of[7] [an] erdli man, þat is, þe first Adam, riȝt so þat we miȝten now beren þe ymage

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[1] vmbiden] a while þerinne written over text by b. in þis meknese of þis nouȝt C3

[2] Mg. by b. [3] Hand b.

[4] Read þoruȝ?

[5] þi conscience written over and above erasure; þis nouȝt by b.

[6] Hand b.

[7] of] þe cancelled and expuncted. þe C3

of þe heuenli man wilk is Ihesu, þe seconde Adam. He bar þis ymage[1] often wel heuye, for it was so combrous to hym, þat cried out of it seiend þus: O/ quis me liberabit de (37a) corpore mortis huius? Hoo schal dilifere me fro þis bodi and ymage of deþ? And þanne he confortiþ hymself and oþere also þus: Gracia Dei per Ihesum Christum; þe grace of God bi Ihesu Crist. Now haue I teld þe a litel of þis ymage, how it is nouȝt. Neuerþeles, if it be fer fro þi knowynge how it miȝte ben soþ þat I seie þat nouȝt miȝt ben an ymage -- for nouȝt is bute nouȝt -- and so þou maiȝt nouȝt liȝtli vndirstonden it, I schal telle þe more openli of þis ymage as me þinkiþ. [55][2] Þis ymage is a fals misrewled lufe vnto þi self. Out of þis lufe comen alle manere synnes bi seuen riueres, þe whilke ern þise: pride, enuie, ire, accidie, coueitise, glotonye, and lecherie. Loo, þis is sumwhat þat þou maiȝt felen, bi on of þise riueres renneþ out alle manere synne and puttiþ þe oute of charite if it be dedli, or it lettiþ þe feruour of charite if it be venial.

[Of þe ymage of synne and] [þe renneles þer of, and first of pride.]

[XXII][3] [4]Now maiȝt þou gropen þat þis ymage is not nouȝt bute is mikel of badde, for it is a gret springe

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[1] ymage] þis cancelled.

[2] In both mgs.; l. by d, r. by e.

[3] þe...pride], XXII mg. [4] Frame for N.

of lufe vnto þi self wiþ swilk seuene riueres as I haue seid. Bute now seies þou, How mai þis ben soþ? Y haue forsaken þe worlde and am stoken in an hows, I dele wiþ noman I flite nouȝt, y striue nouȝt, y neiþer bye ne selle, ne haue no werldi bisinesse; bute bi þe mercy of God, I kepe me chaste and wiþhald me from dilicis; and ouer þis, y preie, I wake, I trauaille bodili and gos[ ]li[1] as y may. How schulde þanne þis ymage be so mikel in me as þou spekest of? As in to þis I answere/ and (37b) graunte to þe þat I hope þat þou dost alle þese werkes and mo þerto, and mai hit be soþ as I seie. Þou art bisi vpon þi miȝte forto stoppe þe riueres wiþouten, bute in hap þe spring' wiþinne þou lefest hool, þou art lik vnto a man whilk hadde in his gardin a stinkinde welle wiþ many renneles fro it. He ȝede and stopped þe renneles and lefte þe spring' hool and wende al hadde ben siker; bute þe water sprong' vp atte þe grounde of þe welle and stod stille so mikil þat it coruptid al þe fairnesse of þe gardin, and ȝit þanne[2] ȝieder[3] no water out. Riȝt so, it mai ben wiþ þe. If it be so þat þou hast bi grace stopped þe riueres of þis ymage wiþouten so mikel, it is wel; bute bewar of þe springe wiþinne. Soþli, bute if þou stoppe and clense þat as mikil as þou maiȝt, it wile corupten alle þe floures of þi gardin of þi sowle, schowe

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[1] Orange spot covers t in gostli. goostly C3

[2] Read ranne? ran C3

[3] ȝieder] þanne cancelled.

þei neuere so faire outward in siȝt of men. Bute now seiest þou, Where bi schal I knowe þat þe ground is stoppid, if I trauaille a boute it? As vnto þis I schal telle þe bi assai how þou schal knowe þis ymage if it be in þe, and how mikil it is in þe. And þerbi þou schalt knowe how mikel it is stopped in þe and how litel also. And in als mikil as pride is þe principal riuer, I schal telle þerof first.

[56][1] [XXIII][2] Pride is nouȝt elles as clerkes seien bute lufe of þin oune excellence, þat is, of þin oune wurschip. Þanne þe more þou louest and likest þin ouene wurschip, þe more is þi pride; and so þe more is þis ymage in þe. If þou fele in þin herte a steringe of pride þat þou art holier, wiser, beture, and more vertuous þan an oþer is, þat God haþ ȝiefen/ þe grace for to (38a) seruen Hym betture þanne oþer don; and þe þinkiþ alle oþere biniþe þe and þe abouen hem, eþer oni oþer þouȝt of þi self whilke schewiþ to þe siȝt of þi sowle an heiȝþe, and excellence, and an ouerpassinge of oþer men or womman; and of þis steringe þou felist a lufe, and a delit, and a vein pleisinge in þi self þat þou art so; þis is a tokne þat þou berist þis blak ymage, whilk, þowȝ it be priue in mennes eiȝe, it schewes hym openli in Godis siȝt. Bute seiest þou þat þou maiȝt nouȝt flen swilk steringes of pride. ffor often syþes þou felist hem ageins þi wil, and þerfore þou holdest hem no synne; or, if þei arn

[1]In both mgs.; l. by e, r. by d. [2]Mg.

synne, þei arn bute venial. As vnto þis I seye þus, þat þe felynge of þise steringes of pride, ore of oni oþer whilk springen out, eiþer of þe corupcion of þis foule ymage or bi incastinge of þe enemy, it is no synne in as mikel as þou felist hem. And þat is a grace and a priuilege bi vertue of þe passion of Ihesu Crist, grauntid til alle Cristen men baptized in water and in þe Holi Gost; for soþli to Iewes and Saraceins whilk trowen nouȝt in Crist, alle swilke steringes arn dedli synnes. ffor Seint Poul seiþ: Omne quod non est ex fide peccatum est; Al þat is don wiþouten trowþe in Crist is dedli synne. Bute we Cristen men han þis priuilege of His merci. Swilk felynges arn no synne, bute þei arn peine of original synne. Neuerþeles, whan bi negligence and blindnes of þi self þis felinge is receiued vnwarli in þi þouȝt and turnid in to a lufe and likynge, þanne is þer synne more ore lesse after þe mesure of þe lufe, sumtime venial and sumtime dedli. Whan it is venial an wan dedli, fulli can I nouȝt telle þe. [57][1] Neuerþeles, a litel I schal seien as me þinkiþ. Wan þe stering' of pride is receiued and turned in to liking'/ so mikel þät þe herte chesiþ it for a ful reste and a ful delit, and sekiþ non oþer ende bute onli likynge þerinne, þanne is þis pride dedli synne, for he makiþ and chesiþ þis delit as his god, wiþouten geinstondinge of reson and wil; and þerfore is it dedli synne. Bute now seiest þou, what fool is he þat wulde chesen (38b)

[1] In both mgs.; l. by d, r. by e.

pride for his god? Noman þat lifiþ wulde don so. As vnto þis I seie þat I kan nouȝt, ne wile nouȝt, telle þe in special hoo synniþ in pride dedli; bute in general I schal seie þe, þer is two manere of pride: on is bodili pride, an oþer is gostli. Bodili pride is of fleschli lifend men; gostli pride is of ypocrites and heritikes: þese þre sinnen dedli in pride. I mene of swilk a fleschli lifende man as Seint Paul spekiþ of þus: Si secundum carnem vixeritis, moriemini; ȝif ȝe lifen vp ȝore flesch, ȝe schullen dien. Þanne seie I þus: þat werldi man lufiþ and principalli þe wurschip of him self and chesiþ þe likinge of it as reste of his herte and þe ende of his blisse, he synneþ dedli. Bute now seist þou, hoo wulde chese lufe of his wurschip in stede of God? As to þis I seie þat he þat lufiþ his wurschip as for to semen bettur and grettur of stat, richere and heiȝer þan an oþer, and trauailliþ a bouten it as mikel as he mai, if he lufe hit so mikel þat for þe getinge of it, þe kepinge and þe sauinnge of it, he brekiþ þe comaundement of God or brekiþ lufe and charite to his euencristen or is redi and in ful wil for to breken it, raþer þan he schulde forberen his wurschip, eiþer of his/ name, ore of his fame, ore of (39a)
his stat, or of fulfullyng' of his wil, he synneþ dedli, for he lufiþ his wurschip and chesiþ it more þanne þe lufe of God and of his euencristene. And ȝit neuerþeles, þis man þat synniþ þus dedli he wulde seien wiþ his mouþ, þat he wulde nouȝt chesen pride for his god, bute he bigiliþ

hym self, for he chesiþ it bi his dede. Neuerþeles, an oþerwerldi man þat lufiþ wurschip of hym self and pursuyþ þerafter, if he lufe it nouȝt so mikil, þat eiþer he wulde for þe getinge ore fore þe safynge of it, don a dedli synne ore breke charite to his euencristene, he synniþ nouȝt dedli bute veniali more ore lesse after mesure of his lufe and his likynge wiþ oþer circumstaunces. [58][1] An heretik synniþ dedli in pride, for he chesiþ his reste and his delit in his oune opinion and in his oune seinge, for he weniþ it soþ, þe whilk opinion ore seienge is a gein God and Holi Kirke, he wile nouȝt lefen it, bute resten hym þerine as in a soþfastnesse, and so makiþ he it his god. Bute he bigiliþ hym self, for God and Holi Kirke eren so oned and acorded to gedere, þat hoo so doþ ageins þat on, doþ ageins hope. And, þerfore, he þat seieþ he louiþ God and kepiþ His biddynges and dispisiþ Holi Kirke and settiþ at nouȝt þe lawes and þe ordeinances of it mad bi þe Heued and þe Souerain in gouernaunce of alle Cristenmen, he lieþ. He chesiþ nouȝt God, but he chesiþ þe lufe of hym self contrarie to þe luf of God, and so he synniþ dedli. And in þat þat he weniþ most for to plese God, he most displesiþ Hym, for he is blind and wil nouȝt seen. Of þis blindnesse and of þis fals restynge of heretikes/ in here oune felynge (39b) spekiþ þe Wiseman þus: Est via que videtur homini recta; et nouissima eius ducunt ad mortem; þer is a wey wilk

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[1]In both mgs.; l. by e, r. by d.

semiþ to a man riȝt ful, and þe last ende of it bringiþ hym to endeles deþ. Þis wei speciali is called heresie, for oþer fleschli synneres þat synnen dedli and lien stille þerinne comunli supposen ai among amys of hem self and felen bityng' in conscience þat þei goþ nouȝt in þe riȝte wei; bute an heretik supposiþ ai þat he doþ wel, and techiþ wel, and ȝit noman so wel. And so weniþ he þat his wei were þe riȝte wei; and þerfore feliþ he no bityng' of conscience, ne meknes in herte. And soþli, bute if God sende hym meknes wills he lifiþ of his merci, atte laste ende, he goþ to helle. And ȝit weniþ he for to han don wel and getin hym þe blisse of heuene for his techynge. [59][1] Þe ypocrite also synniþ dedli in pride. He is an ypocrite þat chesiþ veine ioie of hym self as þe reste and þe ful delit of his herte. Vpon þis manere wise, wan a man doþ manie goode dedis bodili and gostli, and after is i-put to his mende bi suggestion of þe enemy, a biholdyng of hem self and of his gode dedis: how good, how holi he is, how wurþi in mennes dom, and how heiȝe in Godis siȝt abouen oþer men, he perceuiþ þis steringe and receiueþ it wilfulli; for he weniþ it good and of God in als mikel as it is soþ. ffor he doþ alle þise goode dedes betture þan oþer men. And whan it is receiued þus bi assent of his wil as good, þere riseþ þerof a lufe and a delit in his herte of hym self þat he is so good, and so holi, and so mikel grace haþ, þat it nerhande rauischiþ

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[1]In both mgs.; l. by d, r. by e.

his mende out fro alle oþer þouȝtes boþe gostli and fleschli for þe time and settiþ it in þis veine ioye of hym self as in a reste of his herte. Þis rauischinge in gostli pride is delitable, and þerfore he/ kepiþ it, holdiþ it, (40a) and norischeþ it as mikel as he mai. For þis lufe and vein delit he preieþ, he wakiþ, he fasteþ, weriþ he heire and oþer affliccions and alle þise greuiþ bute a litel. He louiþ and þankiþ God sumtime wiþ his mouþ and sumtime wrenchiþ out a ter of his eiȝe; and þanne hym þinkiþ al sawf ynow; bute soþli al þis is for lufe of loue of hym self, wilk he chesiþ and receiueþ as it were lufe and ioie in God; and in þat is al þe synne. He chesiþ nouȝt synne wilfulli for synne; bute he chesiþ þis delit þat he delitiþ and þis ioye as for good, as þe reste of his sowle wiþouten displesinge or ageinstondinge of wil, for he weniþ it were a ioie in God; and it is nouȝt so, and þerfore synniþ he dedli. Iob seiþ þus of an ypocrite: Gaudium ypocrite ad instar puncti. Si ascenderit in celum superbia eius, et capud eius nubes tetigerit, velud sterquilinium in fine perdetur; Þe ioie of an ypocrite is no more þanne a point, for if he steiȝe in to heuene wiþ risinge of his herte and his heued touche þe skyes, atte laste ende he is kest out as a dounghep. Þe ioie of an ypocrite is bute a point', for þouȝ he wurschipe hym self neuer so mikel and ioie in hym self al his lif time and depeinte hym self wiþ alle his goode dedis in siȝte and louinge of þe werlde, atte laste it is nouȝt

bute sorwe and peine. Bute now seist þou þer ere fewe swhilke, ore elles non, þat is so blind þat wulde holden and chesen veine ioye in hym self as for þe ioye in God. As vnto þis I kan nouȝt seien ne wile nouȝt if I koude. But o þing I telle þe þat þer ben manie ypocrites, and neuerþeles þei wenen þat þei ben non, and þer ben manie þat dreden hem self as ypocrites, and soþli þei arn/
none. Whilk is on and wilk is oþer God knowiþ, and non (40b)
bute He. Whoso wile mekeli dreden, he schal nouȝt be bigiled; and hoo so weniþ to ben siker, he mai liȝtli fallen. For Seint Poul seiþ: Qui existimat se aliquid esse, cum nihil sit, ipse se seducit; Who so wene hym self to ben ouȝt wan he is riȝt nouȝt, he bigiliþ hym self. [60][1] Neuerþeles, a man or a wumman wilk disposiþ hym to lif contemplatif, if it be so þat he forsake hym self as in his wil, and offre hym holli to God wiþ a ful general wil þat he wulde nouȝt synne in pride witendli ne haue no vein ioye in hym self wilfulli, bute onli in God if he cowde and miȝte, and after þis fulle wil offred to God he feliþ mani steringes of vein glorie and dilitiþ in hem for þe time, for he perceuyiþ it nouȝt, þis likinge is bute venial synne. And namli if it be so þat wan he comiþ to hym[2] self, he percyuiþ þis vein likynge, and he reprofeþ hym self and ageinstondiþ þis steringe wiþ

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[1] In both mgs.; l. by e, r. by d.

[2] After hym, text erased and written over by a: self ...hym. selfe he perceyueþ þis veyn likyng and repröueþ him self C3

displesinge of will and askiþ merci and help of God, þanne þe likynge whilk biforn was synne, Oure Lord of His mercy sone forȝefiþ it, and ȝit he schal haue mede for his good trauaill in þe ageinstondinge. And þat is curteisie of Oure Lord to alle þo wilk arn speciali His seruaunz and more homli of His court als arn alle þo wilk for His lofe forsaken in a good trewe wil alle werldi an fleschli synnes and ȝifen hem holli bodi and sowle vnto His seruise vp here miȝte and here connynge, as don ancres enclus and also trew religious, þe wilke prinicipalli for þe lufe of God and þe sauuacion of here sowles/ entred (41a)
oni religion approued bi Holi Kirke. Or ellis if it be so þat þei entren religion first for a werldli cause as for here bodili sustinaunce oþer some oþer swilk cause, if þei repenten hem and torne it in to a goostli cause, as for þe seruise of God, þese as longe as þei kepen þis wil and pursuen it ase þei mown vpe here frelte arn trewe religious. Also wat man or womman þat it be in wat degre he be in Holi Kirke: prest, clerk, or lewede man, wydue, wyf, or mayden þat wile for lufe of God and sauacion of his sowle forsaken alle þe wurschipes and likynges of þis world in his herte trewli and fulli a twix God and hym, and alle wilful bisinesses of erþli þinges vnto þe bare nede, and ofriþ his wil enterli for to ben His seruant vpe his miȝte bi deuoute preieres and holi þouȝtes wiþ oþer goode dedes þat he mai don bodili and gostli, and kepiþ þis wil hool to God stedfastli: alle þese arn specialli

Godes seruaunz in Holi Kirke. And for þis good wil and þis good purpos þat þei han of þe ziefte of God, þei schal encressen in grace and in charite here lifende, and þei schul han for þis special wil a special mede in þe blisse of heuene bifore oþer chosen sowles wilke offred nouzt holli here wil and here bodi to Godis seruise, neiþer openli ne priueli als þei deden. Alle þese wilk I calle Godis seruaunz, and of His court more specialli, þouz þei, bi frelte or bi vnconnynge whan þei felin swilk steringes of vein glorie, for þe time deliten þerinne and perceiuen it nouzt for here re/son and here wit is lettid (41b) bi þe likyng' þat þei felen, þat it mai nouzt seen þe steringe, þei synnen nouzt dedli in þis likynge of veine glorie; for þat wil þat þei han sett generalli in here herte biforn in to pleise God, and for to forsaken alle manere synne if þei knowe it, kepiþ hem heere in swilk steringes and in alle oþere þat comen of frelte, þat þei synnen nouzt dedli and schal kepen as longe as þe ground of þat wil is keped hool. [61][1] And ouer þis I seye more in confort of þe and alle oþere hauende þe stat of anker inclus, and also bi þe grace of God, in confort of hem alle þat entren oni religion approued bi Holi Kirke, þat alle þo þat bi þe merci of Oure Lord schullen ben sauf, þei schullen han a special mede and a singuler wurschip in þe blis of heuene fore here stat of lifenge biforn oþer sowles þat hadde nouzt þat stat in Holi Kirke,

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[1]In both mgs.; l. by e, r. by d.

þouȝ þei ben neuere so hooli. Wilk wurschip is betture þanne all þe wurschip of þis werlde wiþouten comparison, for if þou miȝtest sen what it were, þou wuldest nouȝt for al þe wurschip of þis werld, þouȝ þou miȝtest han it wiþouten synne, changen þi stat eiþer of anker ore of religious, ne lesse þat singuler mede in þe blisse of heuene, wilk mede is i-kalled accidental mede. Neuerþeles, þat oþer men mistake nouȝt þis þat I seye, þerfore I schal seyen it more openli: Þou schalt vnderstanden þat þer arn to medis in þe blis of heuene wilke Oure Lord ȝiefeþ to chosen sowles, þat on is souerein and principal as is loue and knowinge of Hym after þe mesure of charite ȝiefen of God to a sowle lifend in dedli flesch. Þis mede is best and souerein, for it is God Hym self, and it is comune to alle þe/ sowles þat schulle ben sauf in (42a) wat stat ore degre þat þei ben lifende in Holi Kirke, more ore lesse after þe quantite and þe mikelhede of here charite. For he þat most louiþ God in charite heere in þis lif, wat degre he be inne, be he lewid ore lered, seculer or religious, he schal haue most mede in þe blis of heuene; for he schal most loue God and knowin Hym, and þat is þe souerein mede. And as for þis mede, it schal fallen þat sum worldi man ore wumman as a lord ore a ladi, knyȝt ore skuiere, marchaunt or ploman, ore wat degre he be inne, man ore wumman, schal haue more mede þan sum prest ore frere, munke or chanon ore anker inclus. And why? Soþli, for he lufiþ more God in charite of his

ȝiefte. And þat oþer mede þat is secondarie wilk Oure Lord ȝefeþ for special goode dedis þat a man doþ wilfulli ouer þat he is bounden to. Of þre dedis principal, Doctores of Holi Kirke maken mende of: as of martirdom, prechyng', and maidenhed. Þis þre werkes as for an excellence in als mikel as þei passen alle oþere, schullen haue a special mede wilk þei callen aureole, and þat is nouȝt ellis bute a singuler wurschip and a special tokne ordeined of God in reward of þat special dede bifore oþer men þat dede nouȝt so, ouer þe souerein mede of lufe of God wilk is comun to hem and to alle oþere. Riȝt so hit is of alle oþere special goode dedis, þe wilk if þei ben don soþfastli, arn speciali acceptable to þe siȝt of God; and in þe dom of Holi Kirke þei arn excellent, as arn enclosynges of ankers don bi þe auctorite of Holi Kirke, also entringes in to oni religion approued. And þe streitter þat þe religion is,/ þe more excellent is þe dede in þe dom of (42b) Holi Kirke. And also after þese and biniþe þese þe takyng of þe ordre of prest eiþer for cure of mennes sowle and for to ministren þe sacrement of Holi Kirke, ore ellis for singuler deuocion for to plese God and profiten here euencristene bi þe sacrifice of þe precious bodi of Oure Lord Ihesu Criste. Soþli, þese arn special dedes and excellent, opinli schewid in þe dom of Holi Kirke and in þe siȝt of Oure Lord, wan þei arn don soþfastli for God; and þei schullen haue a special mede ilk a man in his degre in þe blis of heuene. Þe stat of bischop and prelacie

is a boue alle þese dedis as for þis accidentale mede. Þat þis is soþ it semiþ bi Holi Writ in þe prophete Daniel were he seiþ þus: Tu autem, vade ad perfinitum tempus, et requiesces, et stabis in sorte tua in fine dierum. Þis is for to seien þus mikel: þe aungel wan he hadde schewed to Daneil þe priuetes of God, he seide to hym þus: Goo þou to þi reste of þi bodili ded, and þou schalt stonde in þi sorte as a prophete at the laste dai. And soþli as Daniel schal stonden as a prophete at þe Dai of Dome, and han þe wurschip and þe excellence of a prophete ouer þe souerain blissed mede of þe lufe and siȝt of God, riȝt so schalt þou stonden in þi sort as an ankre and a religious in þe sort of a religion and so oþer excellent dedis and haue a singuler wurschip passinde oþer men at þe Dai of Dome./ [62][1] Now bi þise wurdes þou maiȝt, if (43a) þou wile trowen hem, conceiuen confort for þi degre of lifynge and also matiere of meknesse. ffor þouȝ it be so þat þou schalt haue þus mikel mede speciali for þi stat of lifinge if þou be sauf; neuerþeles, it mai ben þat þer is mani a wif and mani a werldi wumman schal ben nerre God þan þou and more schal lufe God and betture schal knowin Hym þan þou for al þi stat, and þat oweþ [to] ben a schame to þe bute if þou be bisi to gete lufe and charite as fulli and as perfitli as worldli man ore wumman. ffor if þou mowen han as mikil charite of þe ȝifþe of God as he ore sche haþ þat duelliþ stille in

[1]In both mgs.; l. by d, r. by e.

worldli bisinesse, þou schalt haue as mikil of þe souerein mede as he schal. And þou schalt ouer þat, for þat stat wilk þou hast taken, han a singuler mede and a wurschip wilk he schal nouȝt han. Þanne if þou wilt do wel, foȝite[1] þi stat, as it were riȝt nouȝt; for it is soþ, bi þi self it is nouȝt, and þat al þi disir be and al þi bisinesse for to geten charite and meknesse and oþer gostli vertus. For þer inne liþ al. [63][2] I haue ner forȝete þis ymage, bute now I torne agein þerto. If þou wilt witen how mikil pride is þerinne, þou maiȝt assaie þi self þus. Loke now wiseli and flatere nouȝt þi self if louenge, preisinge, ore wurschiping', or fleschli fauour of werldli men ore of oþere be likinde to þin herte, and torniþ it in to vein gladnesse and welpaidnesse of þi self, þenkinde stilli in þi herte þat men schulde preise þi lif, rewarde þi speche[3] more þan oþere. Also on þe contrariewyse, if it be so þat men reproue þe and sette þe at nouȝt, holden þe bute a fool or an ypocrite, if þei sclaundren þe ore speken yuel/ of þe falsli or (43b) in oni oþer wei þat þei desese þe vnskilfulli. And forþi þou felist in þin herte angrenesse, heuinesse ageins hem, and a gret arisinge in þin herte wiþ geinstondinge for to suffre oni schame ore vileinie in siȝt of þe werlde; if it be þus wiþ þe, þis is a tokne þat þer is mikel pride

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[1]Read forȝite? forȝett C3

[2]In both mgs.; l. by d; r by e.

[3]speche] more cancelled.

in þis mirk' ymage, seme þou neuere so holi in siȝt of men. For þouȝg' þis steringes are nouȝt bute litel and venial, neuerþeles þei schewen wel þat þer is mikel pride hid in þe ground of þi herte as þe fox dariþ in þe den. Þese steringes and mani mo springen out of þis ymage so mikel, þat þou maiȝt vnneþes don oni good dede, bute it schal be medled wiþ sum pride or sum vein delit in þi self; and so wiþ þi pride þou defoulest þi goode dedis and makest hem wlatsom in þe siȝt of þi Lord. I sey nouȝt þat þei arn lost, for þei arn medled wiþ þis pride, but I seye þat þei arn nouȝt so plesaunt to þi Lord as þei schulden ben if þei weren simpli and trewli rotid in meknesse. And þerfore if þou wilt han klennesse of herte for to come to lufe of God, þe bihouiþ nouȝt onli flen reste of þin herte in vein glorie bi wilful assentynge to pride and also þe rekeles likinge þerin of frelte, þowȝ it be ageins þi wil; bute also þe felinge þou schalt flen and eschuen as mikel as þou maiȝt. Bute þat þou maiȝt nouȝt don bute if þou ben wel quik and redi aboute þe kepinge of þin herte as I schal telle þe after.

[64][1] [64][2] [XXIV] [Of ire and enuye and þe branchis þer of][3] [Capitulum][4] [XXIIII]

[5]Turne þis ymage vp so doun and loke wel/ þerinne; (44a)

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[1]Hand d. [2]Mg. by e. [3]Mg.

[4]Mg. by d. Capitulum] XXIIII partially erased.

[5]Frame for T.

and þou schalt finden to membris of enuie and ire festened þerto wiþ mani braunches springende out of hem, þe wilk letten þe lufe and charite þat þou schulde oft han to þin euencristen. Þe braunches of ire and enuie arn þese: haterede, yuel suspecion, fals and vnskilful demynge, malencolie risynge of herte ageins hem, dispisinge, misseyinge, vnskilful blamynge, vnkendenesse, bakbitinge, mislikinge, angrinesse, and heuinesse ageins hem þat dispisen þe or speken yuel of þe ore ageins þe, a gladnesse of here desese, and a felnesse ageins senful men and oþer þat wile nouȝt don as þe þinkiþ þei schulden don wiþ a gret desir of þin herte vndir colour of charite and riȝtwisnesse þat þei weren wel punisched and chastised for here synne. Þis stering semiþ good; neuerþeles, if þou ransake it wel, þou schalt finden it more fleschli ageins þe persone þanne goostli ageins þe synne. Þou schalt lufe þe man be he neuere so synful, and þou schalt hate synne in ilk a man wat þat he be. Mani arn bigilid in þis, for þei setten þe bitture in stede of þe swete, and taken mirknesse in stede of liȝt. As þe Prophete seiþ: Vae vobis, qui dicitis malum bonum, et bonum malum; ponentes lucem tenebras et amarum in dulce; Woo be to þem þat seien yuel is good and good is yuel, and setten liȝt as mirknesse and bitture in stede of swete. Þus don alle þo þat whan þei schulden hate þe synne of here euencristene and lufen þe persone, þei hate þe/ persone in stede of þe synne (44b) and wenen þat þei haten þe synne. Warefore it is a

craft' bi it self who so koude don it wel. [65][1] It is no maistrie for to waken and fasten til þin hend werke and þi bodi weike; ne for to goon to Rome and Ierusalem vpon þi bare feet, ne for to stirte aboute and prechen as þou wuldist turne alle men be þi prechynge. Ne, it is no maistrie for to maken cherches and chapeles, for to feden pouere and maken hospitales. Bute it is a gret maistrie a man for to kun lufen his euencristen in charite and wisli hate þe synne of hym and lufe þe man. ffor þowȝ it be so þat alle þese dedis beforn seid arn goode in hem selfe, neuerþeles þei arn comun to goode men and to badde, for ilkman miȝte don hem if þat he wulde and hadde wherof, and for þi for to don þat ilk man mai don, I halde it no maistrie; bute for to loue his euencristen in charite and haten his synne, mai þer noman do bute goode man onli, whilk han it of þe ȝefþe of God and nouȝt of her trauaill. As Seint Paul seiþ: Caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis; Lufe and charite is sched, an spred in ȝoure hertes bi þe Holi Gost wilk is ȝiefen to ȝow. And þerfore it is þe more precious and þe more deinte for to come bi. [66][2] Alle oþer goode dedis wiþouten þis make nouȝt a man goode ne wurþi [in][3] þe blisse of heuene, bute þis allone and onli makiþ a man good and alle his goode dedis

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[1] In both mgs.; l. by e, r. by d.

[2] Mg. by d.

[3] Mg. in in another hand.

medful. Alle oþere ȝieftes of God and werkes of man arn comun to goode and to badde, to chosen and reproued; bute þis ȝifte of charite is onli of goode an chosen sowles. [66][1] A good man for lufe of God fastiþ, wakiþ, goþ on pilgrinag'[2]/ and forsakiþ þe likynge of þe world (45a) soþfastli in his herte wiþouten feinynge, he schal haue his mede in þe blis of heuene. An ypocrite for veine glorie of him self doþ þe same dedis and receiueþ his mede here. Also a verrei prechour of Godis Word, fulfillid of charite and of meknesse sent of God and of Holi Kirke receiued, schal han a special mede þat is þe aureole for his prechinge. And þe ypocrite oþer an heritek þat neiþer han meknesse ne charite, ne arn sent of God, ne of Holi Kirke, if þei prechen, þei han here mede here. Also a good man in wordli stat for lufe of God makiþ kirkes, chapeles, abbeies, hospitales, and oþer goode dedis of merci, he schal haue his mede in þe blisse of heuene, nouȝt for þe dede in þe self bute for þe goode wil and þe charite þat he hadde of þe ȝiefþe of God for to don þe goode dedis. An oþer man for vanite of hym self and wurschip and preisinge of þe worlde and for his oune name doþ þe same goode dedis and haþ his mede here. Þe cause is in alle þese þat þe ton haþ charite, and þe toþer haþ non. Wilk is on and wilk is oþer, Oure Lord knowiþ and non bute He. [67][3] And þerfore we schullen lufen

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[1]Mg. by e. [2]pilgrinag']s lost in fold.

[3]In both mgs.; l. by d, r. by e.

and wurschipen alle men in oure hertes and approuen and receiuen alle here dedis þat han þe liknes of goodnesse, þow3 þe doeres in Godes si3t ben badde, safe of þe open heretik an of þe open cursed man. Of þese to speciali we schullen flen and escwen þe presence of comunynge wiþ hem. And we schullen refusen and reprouen here dedis, seme þei neuere so goode, as longe as þe arn rebell to God and Holi Kirke. As if a worldli cursed man made a kirke or fede a pouere man, þou mai3t sikerli helden it nou3t and demen it as it is. Also if an open/ heretik (45b)
whilk is rebell to Holi Kirke preche and teche, þow3 he conuerted an hundrid þousend sowles, holde þe dede as to hym self ri3t nou3t. ffor þese men arn openli out of charite, wiþouten wilk al is nou3t þat a man doþ. And þerfore sei I, it is a gret maistrie a man for to kunne lufe his euencristene in charite. Al þis science mai ben openli proued by Seint Poules wurd: Si linguis hominum loquar, et angelorum, caritatem non habuero, nichil sum; et si habuero omnem fidem, ita vt montes transferam, caritatem non habeam, nichil sum. Et si nouerim misteria omnia, nichil sum; et si distribuero omnes facultates in cibos pauperum, et tradidero corpus meum igni vt ardeam, caritate autem non habuero, nichil mihi prodest. Seint Poul in preisinge of charite seiþ þus: If y speke þe langage of alle men and of angelis and haue no charite, I am ri3t nou3t. And if I haue so gret feyþ þat y mai turne hilles and beren hem awey, and I haue no charite,

ȝit an y nouȝt. Also if y hadde knowynge of alle priuites, wiþouten charite, ȝiet am I nouȝt. And if I ȝefe al þat I haue to pouere men and mi bodi to þe fier to ben bren[ ],[1] an I hadde no charite, it profitiþ me riȝt nou[ ].[2] [68][3] Here it semiþ bi Seint Poules wurd þat a man mai don alle bodili[4]/ [5]gode dedis wiþouten charite, and þat (46a) charite is nout' ellis bute for to lufe [God] and his euencristne as hym self. [68][6] How schulde þanne ony wrecched caitif lifend in erþe, what þat he be, haue delit, ore trost, ore sikernesse in hym self for ouȝt þat he can ore may don wiþ alle his bodili miȝtes and alle his kendli reson syþen al þis is nouȝt worþe wiþouten lufe and charite to his euencristne, and þis charite may nouȝt ben geten bi no wirkynge of him self, for hit is a free gifte of God sent in to a meke sowle, as Seint Poul seiþ. Ho þanne dar hardili seien, I haue charite, or I am in charite? Soþli, noman may seien it sikirli bute he þat is perfitli and soþfastli meke. Oþer men mowen trowen of hem self and hopen þat þei ben in charite bi toknes of

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[1]After bren letters missing or obscured because paper has been pasted over the edge of the folio in binding.

[2]Read nouȝt? Letters missing or obscured as above.

[3]Mg. by e.

[4]bodily] a cross in darker brown ink by hand ? and six curved lines by a. The remainder of fol. 45b is blank.

[5]Before gode, a cross in heavy brown ink by ? and alle bodili cancelled.

[6]Mg. by d.

charite, bute [he] þat is perfitli meke, feliþ it and þerfore miȝte he soþli seien it. Þus meke was Seint Poul, and forþi seide he þus of hym selfe: Quis separabit nos a caritate Dei? tribulatio? an angusta? et cetera; Who schal deperte me fro þe charite of God, tribulacion or anguis? And he answeriþ him self and seieþ þat þer schal no creature pute me fro charite of God, whilk I haue in Crist Ihesu. Many man doþ dedis of charite and haþ non charite, as I haue seid for to reproue a synnere for his synne in to his amendynge and in couenable time hit is a dede of charite. Bute for to hate þe synnere in stede of þe synne, it is agein charite. He þat is verili meke kan deperte þat on fro þat oþer, and noman bute he, for if a man hadde moralli alle þe vertues of all philosophres, he koude nouȝt don þis, [and][1] he schulde kunne hate þe synne in alle oþer men, for he hatiþ hit in hym self, bute he kowde nouȝt lufe þe man in charite for al his philozophie. Also if a man hadde knoenge of clergie and of al diuinite, and is nouȝt soþfastli/ meke, he schal erren and stumblen an take þat on for þat (46b) oþer; bute meknes is wurþi to resceiuen a ȝifþe of God, [þe] wilk may nouȝt ben lered bi kennynge of man. Bute now perauntur þou biginnest for to dreden for þat I seide þat charite mai nouȝt be geten bi no werk þat þou maiȝt don. How schalt þou þanne don? As vnto þis I seye, þer is no þing' so harde for to geten as charite. Þis is

[1]Mg. in another hand.

soþ, as wiþ þin oune trauaile. And also an þe contrarie wise, þer is no ȝifte of God mai so liȝtli ben i-hadde as charite, for Oure Lord ȝiefiþ ne ȝifte so freli, ne so gladli, ne so comunli as He doþ charite. How schal I þanne haue it? seist þou. Be meke and lowe in spirit, and þou schalt haue it. And what is liȝter for to don þan for to ben meke? Soþli, noþing'. Þanne semiþ hit þat þer is noþing' þat mai so liȝtli ben hadd so charite, and þerfore þouþ[1] art nouȝt ben to mikel adred; be meke and haue it. Þus seide Seint Ieme þe Apostel: Deus superbis resistit, humilibus dat gratiam; Oure Lord, [He][2] seieþ, Ageinstondiþ proude men; bute to meke men soþeli He ȝifiþ grace, whilk grace is properli charite, for after þe mesure of þi meknes so schalt þou haue charite. ȝif þou haue meknes vnprofitli onli in þi wil, nouȝt in affeccion, þanne schalt þou han vnperfit charite. Þis is good, for hit sufficiþ to sauacion. As Dauid seiþ: Inperfectum meum viderunt oculi tui; Lord, wiþ Þin eiȝen of mercy, Þou seest myn imperfecion. Bute if þou haue meknes perfitli, þou schalt haue perfit charite. And þat is best. Þat oþer bihouis vs nedes to haue if we wile be sauf, and þis we schul desiren. Þanne if þou aske me who is perfitli meke, þou schalt nomore haue of me at þis time of meknes bute þis: he is meke þat soþfastli knowiþ and feliþ [of] hym self as he is.

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[1]Read þou? þe þare C3 [2]He C3

[Of Ire and Enuye. Capitulum XXV][1] [69][2]

Now torne azein to þis ymage, if þou wilt assaye how mikil ire and enuye is hid in þe ground of þin herte þat þou felist nouȝt. Loke wel and bihold þi self wisli whanne swilk steringes/ of ire and enuye agains þin euencristen springen out of þin herte. Þe more arisynge þat þou hast and þe more stered þat þou art bi malencolie, bitternes, or wikkid wil ageins him, þe more is þis ymage, for þe more þou grucchist bi impacience, eiþer ageins God for tribulacion, ore seknesse, ore oþer bodili desese sent of God, ore ageins þin euencristne, þe lesse is þe ymage of Ihesu reformed in þe. [70][3] I seye nouȝt þat swilk grucchinges or fleschli angrinesses aren dedli synnes, bute I seye þat þei letten clennesse of herte and pees of conscience, þat þou maiȝt nouȝt haue ful charite, bi þe whilk þou schuldest come to lif contemplatif; for þat ende is þe purpose of al my seynge, þat þou schuldest nouȝt onli clense þin herte from dedli synnes, bute also of venial as mikil as þou miȝtest. And þat þe ground of synne miȝte bi þe grace Ihesu Crist be sumwat elekend[4] in þe, for þouȝ hit be so þat þou felist non iuel wil ageins þin euencristene for a time, ȝit art þou nouȝt siker þat þe ground of ire is qwenched in þe, ne ȝit art (47a)

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[1]Mg. by d.

[2]In both mgs.; l. by e, r. by d.

[3]Mg. by d. [4]read slekend? slekned C3

þou nought lord of þe vertu of charite, for suffre hym touche þe a litil bi an angre ore a schrewed wurd and fele a non for þin herte be ȝit mad hool bi fulhede of charite. Þe more þou art sterid and iuel willed ageins þe persone, þe ferþer art þou fro perfit charite of þin euencristne. Þe lesse þou art stired, þe nerrer art charite. [70][1] And if þou be nouȝt sterid agein þe persone bi angre and fel chiere outward, ne bi no priue hate in þin herte for to dispisen or demen hym ore for to setten hym at nouȝt, bute þe more schame and vileynie he doþ to þe in wurd ore in dede, þe more pite and compassion þou hast of hym, as þou wuldest han of a man þat were out of his[2] mende, and þe þinkiþ þou can nouȝt finden in þin herte for to haten hym, for lufe is so good in þe self, bute preie for him and helpen hym and disiren his amendynge,/ nouȝt onli wiþ þi mouþ as ypocrites kun (47b)
don bute wiþ affeccion of lufe in þin herte, þanne hast þou perfit charite to þin euencristene. Þis charite hadde Seint Stephne perfitli whan he preide for hem þat stoned hym to þe deþ. Þis charite counseiled Crist to alle þo þat wulden ben His perfite folueres whanne He seyde þus: Diligite inimicas vestros, benefacite hiis qui oderunt vos, orate pro persequentibus et calumpniantibus vos; Lufiþ ȝoure enemys and doþ good to hem þat haten ȝou. And þerfore if þou wilt folue Crist, be lik to Him in þis craft'. Lere for to lufen þin enemys and synful

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[1]Mg. by e. [2]his] wit ore expuncted.

men, for alle þise eren þin euencristene. Loke and biþing þe how Crist lufed Iudas þat was boþe His dedli enemy and a senful kaytif. How goodli Crist was to him! How benigne, how curteys, and how lowli to hem þat He knew dampnable! And neuerþeles, He ches him to His apostel and sent him for to preche wiþ oþer apposteles. He ȝaf him pouer to werken miracles; He schewde to him þe same good chere in wurd and in dede als He did to oþer apposteles; [He wessche his feet and feedde hym wiþ His precious body and prechede to hym as He dede to oþere aposteles.][1] He biwreid him nouȝt openli, ne misseyde him nouȝt, ne dispised him, ne spak neuere iuel of hym; and ȝit þouȝ He hadde don alle þese, He hadde seid bute soþ, and ouermore. Whan Iudas tok Him, He kissed him and callid hym His frende; and al þis charite schewde Crist to Iudas wilk He knew for dampnable, in no manere feyninge ne flateringe, bute in soþfastnesse of good lufe and clene charite. For þouȝ hit were so þat Iudas was vnwurþi for to haue hadde ony ȝifte of God ore ony signe of lufe for his wikkednesse, neuerþeles it was wurþi and skilful þat Oure Lorde schulde sche/wen as He is. He (48a)
is lufe and gudnesse, and for þi hit falliþ to Him for to schewen lufe and gudnesse to alle His creatures as He dide to Iudas. Folue after somwat if þou maiȝt, for þowȝ þou be stoken in on hows wiþ þi bodi, neuerþeles in þin herte where þe stede of lufe is, þou schuldest mown haue

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[1]Mg. Place of insertion shown by ·⁝·.

part of swilk lufe to þin euencristene as I speke of. Who so weniþ þanne him self for to ben a perfit foluere of Cristes techinge and His lifenge as som [man][1] weniþ þat he is, in also mikil as he precheþ, an techeþ, and is pouere of worldi good as Crist was, and kan nouȝt folue Crist in þis lufe and in þis charite for to lofen his euencristene, ilke a man, good and badde, frendes and fooz, wiþouten feynynge ore flaterynge, dispiceng in þin herte ageins þe man, angrinesse, malencolious reprouinge: soþli, he bigiliþ him self. Þe nerre þat he weniþ forto ben, þe ferþer he is. For Crist seieþ Him self to hem þat wolden ben His disciples þus: Hoc est preceptum meum, vt diligatis inuicem, sicut dilexi vos; þis is My biddinge þat ȝe lufe ȝow to gedre as I lofed ȝow; for [if] ȝe lufen as I lufide, þanne are ȝe Mine disciples. [hic deficit]/[2] But now seist þou, how schalt þou loue (49a) him þat is badde as wel as hym þat is good? As vnto þis I saye þus, þat þou schalt loue boþe gode and badde in charite, but nouȝt for þe same cause as I schal telle how. Þou schalt loue þin euencristen as þi self. Now þou schalt loue þi self only in God or ellis for God. In God þou louest [þi] self whan þou art riȝtful bi grace and vertuous, and þou louest nouȝt þi self but only for

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[1] men C3

[2] Mg. indicated by .·.. The omission is supplied by a small leaf sewn to the right margin of fol. 48a. This is called fols. 49a and 49. The subsequent numbering of pages omits 48b. The ink is a brighter brown, but the interpolation is by a. C3 omits 49a and 49.

þat riȝtwysnes and vertues þat God ȝeuiþ þe, þan louest þou þi self in God, for þou louest nouȝt þi self but God, also for God þou louest þi self. And ȝif þou were in dedly synne and woldest be mad riȝtful and vertuous, þan louest þou þi self nouȝt as þou art, for þou art vnriȝtful,[1] but as þou woldest be. Riȝt so schalt þou loue þin euencristen ȝif þei ben gode and riȝtful; þou schalt louen hem be charite in God only for þei ben gode and riȝtful, for þan louest þou God in hem as godenes and riȝtwysnes more þan ȝif þei be badde in dedly synne as þine enemys þat haten þe or oþere of þe whiche þou hauest/ ful (49)
euidence þat þei arn nouȝt in grace, ȝit schalt þou louen hem, nouȝt as þei are ne as gode men and riȝtful, for þei arn badde and vnriȝtful. But þou schalt loue hem for God þat þei miȝte ben gode and riȝtful; and so schalt þou no þing haten in hem but þat þing þat is contrarie to riȝtwysnes, and þat is synne. Þis is as I vndirstande þe techyng of Seynt Austyn./ He þat is (48a)
meke soþfastli, ore wulde ben meke, kan lufe his euencristene; and non but he.

[71][2] How þou schalt knowe how mochil coueitise is in þin herte.][3] [Capitulum XXVI][4]

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[1] vnriȝtful] but as þou woldest cancelled.

[2] In both mgs.; l. by d, r. by e.

[3] Mg. Hand a begins Chapter XXVI here.

[4] Hand d?

[1][L]ifte vp þis ymage and loke wel al aboute, and schalt moun seen coueitise and lufe of erdli þing' occupien a gret partie of þis ymage, þouȝ it seme litil. Þou hast forsaken richesse and mikil auer of þis world and art spered in a donniown.[2] Bute hast þou forsaken þe lufe of al þis? I hope nouȝt ȝit. It is lesse maistrie for to forsaken worldi good þanne for to forsaken lufe of it. Perauntur þou hast nouȝt forsaken þi coueitise,/ bute þou hast chaunged it fro grete þinges in to smale (49b) as fro a pound in to a pani, a fro a siluernepece in to a disch[3] of on halpeni. Þis is a simple chaunge: þou art no good marchaunt. Þis ensamples arn childisshe; neuerþeles, þei bitokne more. If þou trowe nouȝt me, assay þi self if þou haue loue and delit in þe hauynge and in þe holdyng' of ony þing þat þou hast, swilk as it is, wiþ þe whilk lufe þou fedest þin herte for a time; ore if þou haue disir and ȝerninge for to haue sumþing' þat þou hast nouȝt, wiþ whilk disir þin herte is trauailed bi vnskilful bisines, þat þe clene disir of vertue and of God may nouȝt resten þerin. Þis is a tokne þat þer is coueitise in þis ymage. And if þou wilt assaien betture, loke if ony þing' þat þou hast be taken awei fro þe be maistrie or bi borwynge or bi ony oþer wise, and þou maist nouȝt geten it agein, and forþi þou art desesed, angred, and troubled in þin herte, boþe for þou wantist þat þinge þat þou wuldest haue and maiȝt nouȝt; and also agein him

[1]L by d? [2]donngoun C3 [3]dissh C3

þat haþ it, þou art stered, fore he miȝte restore it a gein and wile nouȝt. Þis is a tokne þat þou louest worldi good; for þus don worldlimen. Whan here good and here richesse is taken fro hem, þei ern heuy, sori, and angri and fliten and strifen a gein hem þat han it openli bi wurd and bi dede. Bute þou dost al þis in þin herte priueli where God seeþ, and ȝit art þou in more defaute þanne a worldi man, for þou hast forsaken in liknes þe lufe of al worldi þinges; bute a wordli man haþ nouȝt so, and þerfore he is excused þeiȝ he strife and pursowe for his goodes be laweful weyes for to han hem agein. Bute now seist þou þat þe bihouiþ for to han þi necessaries of swilk þing' as longiþ to þe as wel as a wordli man. Y graunte wel þerto; bute þou schuldist nouȝt lufen hit, ne likynge han in þe holdyng/ and in þe kepinge of it, ne (50a)
sorew, ne heuinesse felen in þe lesinge or in þe wiþ-drawynge of it. For as Seint Gregorie seiþ, as mikil sorewe as þou hast in þe lesinge of a þing', so mikel lufe haddest þou in þe kepinge. And, þerfore, if þin herte were mad hool, and þou haddest soþfastli felid a disir of gostli þinges and hadd wiþ al a siȝte of þe leste gostli þing', þat is, al þe lufe and þe likinge of oni erdli þing', þou schuldest setten it at nouȝt. It schulde nouȝt cleuen vpon þe; for to lufen and for to han more þan þe nediþ skilfulli, it is gret defaute. Also for to lufen þat þing þat þe nediþ is defaute bute nouȝt so grete;

[bute][1] for to han and vsen þat þe nediþ wiþouten lufe of it is no defaute. Soþli, many þat han þe stat and þe liknesse of pouerte arn mikil blindit in þis point and hyndred fro þe lufe of God. I ne accuse noman ne no stat reproue, for in euerilk stat some arn goode and some arn opere. Bute o þing' I seie to ilk aman or womman whilk haþ taken þe stat of wilful pouerte weþer he be religious or seculer or what degree he be inne. As longe as his afeccion is bounden, festned, and as it were gleymid wiþ þe lufe of ony erdli þing' þat he haþ ore wulde haue, he mai nouȝt han ne felen soþfastli þe clene lufe and þe cler siȝt of gostli þinges. ffor as Seint Austen seiþ to Oure Lord þus: Lord, he lufiþ þe bute litil, þat lufiþ oni þing' wiþ þe. For þe more lufe and coueitise of ony erdli þing' is in þe, þe lesse is þe loue of God in þin herte, for þowȝ it be so þat þis lufe of erdli þing' pute hem nouȝt out of charite, bute if it be so mikil þat it strangle þe lufe of good and of here euencristen, soþli it hyndriþ hem and letteþ hem fro þe fer/uour of charite, (50b) and also fro þat special mede þat þei schulden han in þe blisse of heuene for perfit pouerte. And þat is a gret los if þei miȝten seen it, for who so miȝte knowen gostli mede: how good, how precious, and how wurþi it is, for it is ai lastende; he wulde nouȝt for þe lufe of al erdli ioye or auer of al erdli þing', þauȝ he miȝte han it wiþouten synne, letten ne lessen þe leste mede of þe blis

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[1] But C3

of heuene wilk he mi3te han if þat he wulde. I speke ferþer þan I do, bute I preie þe do þou as I seye bi þe grace of God if þou mai3t, ore ony oþer man who so wile, for þat were a confort to myn herte þat, þow3 I mai nou3t han it in my self, as I seye, þat I mi3t haue it in þee ore in an oþer creature whilk haþ resceiued of Oure Lord more plente of His grace þan I. Bute see now þanne siþe coueitise in þe naked ground lettiþ a man ore a wommman so mikil fro þe gostli felynge of þe lufe of God, how mikil more it lettiþ þanne and encombreþ wordli men and wommen wilk bi alle here wittes and bisinesses ni3t and day studien and trauailen how þei mi3ten geten richesse and plente of wordli good. Þei connen[1] [non] oþer delit haue bute in wordli þinges; ne þei willen nou3t; for þei seken it nou3t. I seye no more of hem at þis time, for in þis writyng' I speke nou3t to hem; bute þis I seye if þei mi3ten seen and wulde seen what þat þei don, þei schulden nou3t don so.

[Of glotony, slouþe, and lechere. Capitulum XXVII][2] [72][3]

[4][B][ut 3it][5] mai3t þou seen more in þis ymage þow it be mirke, and þat is fleschli lofe to þi self in glotonie,

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[1]connen] ou3t elles ne cancelled. noon oþer C3

[2]Hand d? Hand a begins Chapter XXVII here.

[3]In both mgs.; l. by e, r. by d.

[4]Mg. by c or d?

[5]ut 3it written over text by c or d? 3it C3

accidie, and lecherie. Þese fleschli likynges maken a man wel bestli and fer fro inli sauour of þe lufe of/ God and fro þe cler siȝte of gostli þinges. Bute now (51a) seist þou þat siþen þe bihouiþ nedlynges eten, an drinkin, and slepen, and þat þou [maiȝt] nouȝt don wiþouten likinge, þerfore þe þinkþ þat þis likynge is no synne. As vn to þis I seye þat if þou kepe[1] in etyng and drinkyng' and oþer nedful þinges mesure vpe þi nede as reson askiþ, and þou resceiuest no more likynge þan kynde askiþ, and al þis þou dost for þe gostli delit wilk þou felist in þi sowle, I graunte þe for soþe þat þou þanne synnest riȝt nouȝt, for þanne can þou wel eten, soþli, and wiþouten doute. I am ful ferr fro þat knowynge, and ferþer fro þe werkyng', for to eten I haue bi kynde, bute for to kun eten I may nouȝ bute bi grace. Seint Poul hadde bi grace þis kunnynge, as he seyþ him self þus: Vbique et in omnibus inistitutus, sum; et saciari et esurire, habundare, et penuriam pati. Omnia possum in eo qui me confortat; I am enformed and kenned in alle þinges, for I kan hungren, and I kan eten; I kan wiþ plente, and I kan wiþ pouerte; I may all in Hym þat strengliþ me. Seint Austin seiþ to Oure Lord þus: Lord, þou hast kenned me þat I schulde take mete as a medicine. Hunger is a seknes of kende; and þerfore þe lykyinge þat comiþ wiþ alle as in mikil as it is kindeli and nedful, it is no synne. Bute whanne it passiþ in to lust and into wilful

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[1] kepe] þe cancelled and expuncted.

likynge, þanne it is synne; and þerfore þare liþ al þe maistrie for to kunne departe wiseli nede fro lust and wilful likynge. Þei eren so knit togedre; and þat on comiþ wiþ þat oþer, þat it is hard for to receiuen þat on as þe nede and reprouen þe toþer as wilful lust, whilke often comiþ vndir colour of nede. ȝif a man wulde taken onli mete and drinke/ as medicine for a seknesse, he (51b) schulde kunne departe wel þe lust fro þe nede. Neuer-þeles, syþen it is so þat nede is þe ground of þis synne, and þat nede is no synne, for be a man neuere so holy, hym behouiþ eten, and drinken, and slepen; þerfore þe lust and þe likyng þat comiþ vndir colour of þis nede and passiþ þis nede is þe lesse synne. ffor a man synniþ nouȝt comunli dedli in glotonye, bute if he be encombred wiþ oþer dedly synnes biforn don; þanne may he þe liȝther synne dedli in þis, for þis is soþ. He þat chesiþ þe lust and þe likynge of his flesch in delisses and welfare of mete and drinke as a ful reste of his herte þat he wulde in his herte neuer han oþer ioye ne oþer blis bute lifen ai in swik lustes of his flesch if he miȝte, it is no doute bute þat he synneþ dedli, for he lufiþ his flesch more þan God. Bute he þat liþ in a dedli synne of pride, ore enuye, or swilk oþer, he is blinded and so bounden to þe diuel þat for þe time he haþ nouȝt þe pouer clenli of his free wil; and þerfore he may nouȝt wel againstonden fleschli likynges, bute falliþ down wilfulli to hem as beest doþ vp karoine. And in also mikil as he

haþ no general wil biforn to God principali, bi cause þat he is in dedli synne, þerfore þe lust of glotonye wilk he falliþ ine is liȝtli to hym dedli synne, for he makiþ no geinstondynge, general ne special. Bute an oþer man or a woman wilk is in grace and in charite haþ alwei a good general wil to God in his sowle, weþer he slepe or wake, ete or drinke, or wat dede þat he doþ; so þat hit be nouȝt iuel in þe selfe, bi þe wilk wil he chesiþ and disiriþ God a bouen alle þing' and hadde lefere forberen al þe likyng' of þis world þan his God, for luf of Hym. Þis wil, þouȝ hit be bute general, is of so gret vertue bi þe grace of Oure Lord Ihesu þat þouȝ he falle bi frelte in luste and likynge of mete/ and drink, oþer swilk (52a) oþer seknesse, eiþer in excesse of to mikel etynge or to often or to gredeli or to lustli and delicatli or to sone in vntime, it sauiþ and kepiþ hym fro dedli synne. And þis is soþ, as longe as he is in charite bi oþer dedes and kepiþ þis general good wil in al þat he doþ, and namli ȝit if he knowe among' is oune wrecchednesse, and crieþ after merci, and is in purpose speciali for to gainstonde alle swilk lustes fleschli. Oure Lord is good and merciful, and þese venial synnes of glotonye He forȝefiþ sone vnto a meke sowle; for þe steringes and þe likynges of glotonye, in also mikel as þei arn hardist for to flen bi cause of nede of þe bodili kinde, amonge alle oþer synnes arn most excusable and lest perilous. And, þerfore, þou schalt nouȝt arisen agein þe ground of

þis synne, as þou schalt agains alle oþer synnes. ffor þe ground of þis synne is onli nede, wilk may nouȝt ben eschaped. Bute if þou wilt don wers and slen þe nede, as mani foles don, wilk scholden flen þe þef and spare þe trew man, þat is to seyen, þei schulden flen þe vnskilful lust and þe wilful likynge, and sparen and kepen þe bodili kende. Bute again oþer synnes þou schalt arise for to destruyen, nouȝt onli þe dedli synnes and þe grete venials, bute also agein þe ground of hem as mikel as þou maiȝt. [73][1] See bi þis skele, þou maiȝt nouȝt lifen wiþouten mete and drinke; bute þou maiȝt lifen wiþ outen lecherie if þou wilt and neuere bute þe betture. And, þerfore, þou schalt flen nouȝt onli þe dede of it, wilk is dedli synne, and also þe wilful likynge of it in þe herte wiþouten dede wilk is venial, and som time it is dedli; but also þou schalt arisen agein þe ground of it for to destroien þe felyng' and þe[2] rising' of fleschli steringes. [73][3] Bute þis trauaile agein þe ground namli schal ben gostli, as bi preieres and gostli vertues, and nouȝt bodili/ bi no bodili penaunce. ffor wite þou wel, (52b) þouȝ þou wake, and faste, and scourge þi selfe, and do al þat þou kan, þou schalt neuere han þat clennesse and þat chastite withouten þe ȝifte of God and þe grace of meknesse. Þou schuldist moun titere slen þi self þan þou schuldist slen fleschli steringes and felynges of

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[1]Mg. by e. [2]þe] likyng' expuncted.

[3]Mg. by d.

lustes of lecherie, eiþer in herte or in þi flesch bi oni bodili penance. Bute bi þe grace of Ihesu in a meke sowle, þe ground mai bien stopped and destroied, and þe spring' may ben dried; and þat is verrai chastite in bodi and in sowle. [74][1] On þe same manere mai ben seide of pride, coueitise, and of swilk oþer, for þou miȝt lifen þouȝ þou were neuere proud ne coueitous. And þerfore þou schalt destroien alle þe felynges of hem als mikel as þou miȝt; bute in glotonie þou schalt risen and smyten awei alle þe vnskilful steringes and safen þe ground hool. An þerfore he þat riseþ agein þe felyng' of fleschli likynge in mete and drinke, more felli and more scharpli þan agein þe felynge and steringes of pride wilk, for þei semen faire, arn nouȝt liȝtli reproued, or of enuye, ire, coueitise, or lecherie, I seie þat he is half blynd, for he seeþ nouȝt ȝit gostli vnclennesse as of pride and enuye how foul it is in Godis siȝte. I hope if a man miȝte seen wiþ his gostli eiȝe how foule pride and coueitise arn in þe siȝte of God and how contrarie to Hym, he schulde more loþen a stering' of pride and þe vain delit of it; and also he schulde more vggen and arisen again an iuel wille of enuye or ire to is[2] euencristen, þan many a steringe and likyng' eiþer of glotonie or lecherie. Neuerþeles, alle men wenen nouȝt so, for comunli men arn more arwȝ/ for to felen stering' of a fleschli (53a) synne and han for it more sorwe and more heuinesse þan

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[1]Mg. by e. [2]Read his?

for grete likynges in vein glorie ore oþer gostli synnes. Bute þei arn not wise, for if þei wilen vndirstonden Holi Writ and Doctors sawes þerof, þei schulden finden as I seye, wilk I ne may ne wile reherse now. [74][1] I ne wile nouȝt excusen hem þat fallen in likynges of glotonye and lecherie þat þei synnen nouȝt, for I wot wel þat alle þe speces of þem arn synne more or lasse, after þe mesure of þe lust and wilful likynge wiþ oþer circumstaunces of hem; bute I wolde þat þou knewe and charged ilk a synne as it is, more, þe more as arn alle gostli synnes; lesse, þe lesse as arn alle fleschli synnes. And ȝit schalt þou neuerþeles haten and flen alle bodili and gostli vp þi miȝte; for wite þou wel þat fleschli disires and vnskilful likynges in mete and drinke or oni likyng' þat longiþ to þe bodi passende resonable nede, þouȝ þei be nouȝt ai grete synnes to him þat is in charite, neuerþeles, to a sowle þat disiriþ clennesse and gostli felyng' of God, þei arn ful heuy and bitture and mikel for to escheuen; for þe spirit mai nouȝt felen his kindli sauour wiþinne, til þe flesch haþ mikel lost of his bestli sauour wiþ outen. And þerfore ȝif þou wilt comen to clennesse of herte, þe bihouiþ againstanden vnskilful steringes of fleschli disires. Bute agains þe ground þou schalt nouȝt arisen, as I haue seid biforn, for þe ground of it is nede as kindeli hunger wilk þou schalt nedinges felen and tente þerto in time and helpe þi self ageins it bi medicine

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[1]Mg. by d.

of mete as þou wuldest helpe þi self resonabli agens a bodili seknesse, þat þou miȝtest þe more freli seruen God bodili/ and gostli. [75][1] ffor wite þou wel þat (53b) wat man or woman schal ben occuped gostli in þouȝtes, vnskilful paine of hunger wilfulli taken, or seknes in þe stomak, or in þe heued, or in oþer partie of þe bodie, for defaute of hym self bi to mikil fastynge or in oni oþer wise, schal mikil letten þe spirit and mikil hyindren[2] hym fro þe knowinge and þe biholdynge of gostli þinges, bute he haue þe more grace. For þouȝ it be so þat bodili peine eiþer of penaunce or of seknesse or ellis bodili occupacion som time lettiþ nouȝt þe feruour of loue to God in deuocion bute often encressiþ it; soþli, I hope þat it lettiþ þe feruour of lufe in contemplacion, wilk mai nouȝt ben had ne felid sadli bute in gret reste of bodi and of sowle. For þi do þou skilfulli þat longiþ to þe, and kepe þi bodili kinde vp reson, and suffre God þanne sendin wat þat He wile, be hit hele or seknes. Tak it gladli and grucche nouȝt agein God wilfulli. [76][3] Do þanne as I seye: tak þi mete as it comiþ and ordene for it if nede be vp reson, and tak it gladli as for nede. [76][4] Be war of lust þat comiþ wiþ nede, eschue to mikel as wel as to litil; and wan þou hast don, and it comiþ to þi mende bitynge þat þou hast eiþer eten to mikil or to

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[1]Mg. by d. [2]Error for hyndren?

[3]Hand d. [4]Mg. by e.

litil and biginniþ for to tarie þe and drawe þe to ouer mikil bitturnesse, lift vp þe disir of þin herte to þi[1] goode Lord Ihesu and knowe þi self for a wrecche and a beste, askyng Hym forȝieuenesse, and sei þat þou wilt amenden it, and trost of His forȝifnes bi His merci. And wan þou hast don þus, þe schortlier þe leuere, lef of þanne and tarie ne lenger wiþ al, ne strif nouȝt to mikil as þou wuldest destroien it vtterli, for it is nouȝt worþ for to don so; þou schalt neuere bringen it so abouten. Bute redili ordeine þe to som oþer occupacion bodili or gostli, after þou felist þe dispo/sid þat þou miȝtest (54a) profiten more in oþer vertues as meknes and charite. [77][2] For wite þou wel he þat haþ in his disir and in his trauaile non reward to non oþer þing' bute to meknes and charite ai crauende after þem how he miȝte haue þem he schal in þat desir wiþ wirkinge, foluende after, profiten and wexen in alle oþer vertus as in chastite, abstinence, and swilk oþer, þouȝ he haue bute litil reward to þem, more in a ȝer, þan he schulde wiþ outen þis desir profiten in seuene þouȝ he striue wiþ glotonie and lecherie and swilk oþere continuelli and bete hym selue ilke a dai wiþ scourges fro morwe til euensongtime. [77][3] Gete to þe þanne meknes and charite. And if þou wilt trauailen and swinkin bisili for to han hem, þou

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[1] þ] i written over e? by a. bi C3

[2] Mg. by e. [3] Mg. by d.

schalt moun [han][1] i-now forto done in getyng' of þem. And if þou moun geten hem, þei schullen rwlen and mesure þe ful priueli how þou schalt eten, and drinken, and soccuren al þi bodili nede, þat þer schal noman witen it bute if þou wilt, an schaltnouȝt ben in perplexite and in dwer, ne angrinesse and heuines, ne in lust, ne in liȝtnesse, bute in a pees of a glad conscience wiþ a sad ristfulnesse. I speke ferþer þan I þouȝte haue i-spoken in þis matiere; bute, neuerþeles, do if þou maiȝt as I þe seye, and I hope God schal make al wel. [78][2] Bi þis þanne þat I haue seid mai þou sumdeel seen in þis ymage of synne how mikil hit lettiþ þe. Þe Gospel seiþ how Abraham spak to þe riche man þat was biried in helle on þis wise: Est cahos magnum inter nos et vos firmatum,[3] vt hii qui volunt transire ad vos, non possunt, neque [inde][4] huc transmeare; Þer is a gret cahos; þat is to seien, a þikke mirknesse a twix vs an þe, þat we moun nouȝt comen to þe, ne þou to vs. Þis mirk ymage in þi sowle and in myn also, mai ben i-callid a gret cahos, for it lettiþ vs þat we moun nouȝt comen to Abraham wilk is Ihesu; and it lettiþ Hym þat He wile nouȝt comen to vs./

[Of þe fyue bodili wittis. Capitulum XXVIII][5] [78][6] (54b)

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[1] have C3 [2] Mg. by e.

[3] firmatum] est erased. [4] Hand b. inde C3

[5] Hand d?

[6] Hand d.

[1][L] Liȝt vp þi lanterne and se in þis ymage fife wyndowes bi þe wilk synne comiþ in to þi sowle, as þe Prophete seiþ: Mors ingreditur per fenestras nostras; Deþ comiþ in bi oure windowes. [79][2] Þise windowes arn oure fife wittes bi þe whilk þi sowle goþ out fro hym self and sekiþ his delit and his fedynge in erþli þinges agains his oune kinde, as bi þe eiȝe for to seen curious and faire þinges, bi þe ere for to heren wondres and newe tidynges, and so of þe oþer wittes. Bi þe vnskilful vsynge of þese wittes in to vanite wilfulli, þi sowle is mikil letted fro þe gostli wittes wiþinne, þerfore þe bihouiþ stoppen þe windowes and speren hem bute onli wan nede askeþ for to oppen hem; and þat were litil maistrie if þou miȝtest ones sen þi sowle bi cler vndirstandinge wat it is, and how fair it is in his oune kynde. Ne were þat it is ouerleyd wiþ a blak mantel of þis foule ymage, [79][3] bute for þou knowist it nouȝt, þerfore þou leuist þe inli siȝte of þi self and sekest þi mete fro wiþouten as a best vnresonable. Þus seieþ Oure Lord to a chosen sowle in Holi Writ: Si ignoras te, o pulcra inter mulieres, egredere et abi post vestigia gregum sodalium tuorum, et pasce edos tuos; Þou faire amonges womman, if þou knowe nouȝt þi self, go oute and walke after þe steppes of þe flok of þin felowes and fede þi kidis. And it is þus

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[1]Frame for L. [2]Mg. by e.

[3]Mg. by d.

mikil for to seien, þou sowle faire bi kinde mad to þe liknes of God, frel as a woman in þi bodi for þe firste synne bi cause þat/ þou knowist [not][1] þi self þat (55a)
aungeles fode schuld ben þi delices wiþinne;[2] þerfore þou gost oute be bodili wittes and sekist þi mete and þi likynge as a best of þe flok, þat is, as on of þe reproued, and þerwiþ þou fedist þi þouȝtes and þin affeccions[3] wilk arn vnclene[4] as kydes. [80][5] Þis is a schame to þe for to don so. [80][6] And þerfore turne hom aȝein in þi self and hold þe wiþinne and no more wiþouten, namli swines mete; for if þou wilt algate ben a beggere aftere and craue wiþinne of þi Lord Ihesu, for He is riche i-nowȝ, corteis and fre i-now, an gladlier wil ȝieuen þan þou wilt asken, and renne nomore out as a best of þe flok as a worldi man or womman þat haþ non oþer delit bute in his bodili wittes. And if þou do þus, þe Lord Ihesu wile ȝife þe al þat þe nediþ, for He mai lede þe in to His winceler and make þe assaien of His wynes, for He haþ manye tonnes, wilk þe likiþ best. Þus a chosen sowle ioyende in Holi Writ [saiþe][7] of Oure Lord; Introduxit me

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[1] not C3

[2] wiþ] inne written over text in darker ink. wiþine C3

[3] þin a] ffecco written over an erasure. affeccions C3

[4] vnclene] word erased. [5] Mg. by d.

[6] Mg. by e.

[7] Mg. by another hand. saiþ C3

[rex] in cellam vinariam; A Kynge ledde me in to a winceler. And þat is for to seien: in alsomikil as I forsok þe drunknes of fleschli lustes and worldli likynges wilke arn bittere as wurmod, for þi Kyng of Blis Lord Ihesu led me in; þat is to seien, first in to miself for to biholden and knowyn my self. And after He ledde me in to His celer, þat is to seie, a boue my self bi ouerpassinge onli in to Hym and 3af me assaie of His win, þat in for to [ ],[1] a taste, a liknes of gostli swetnes and heuenli ioye. Þese arn nou3t wurdes of me, a wrecched kaitif lifende in synne; bute þei arn þe wurdes of þe Spose of Oure Lord in Holi Writ; and þese wurdes I sei to þe þat þou mi3test drawe in þi sowle fro wiþouten and foluen after as mikil as þou mai3t. [81][2] Bute now/ seiest þou þat þou dost (55b) so. Þou seest no worldli þinges ne herest, ne hast non vse of þi bodili wittes more þan nede askiþ, and for þi þou art enclosed. As to þis I seye if þou do þus, þanne hast þou stopped a gret window of þis ymage. Bute 3it art þou nou3t sikir; for þou hast nou3t stoppid þe priue holes of ymagininge in þi herte. For þou3 þou see me nou3t wiþ þi bodili ei3e, þou mai3t see me wiþ þi sowle bi ymaginacion, and so mai3t þou don of alle oþere bodili þinges. Þanne, if þi sowle be fed wilfulli by ymageninge in vanites of þe werlde in desiringe of worldi þing' for a

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[1]Word omitted? Read say? say C3

[2]In both mgs.; l. by d, r. by e.

wilful confort and an ese, soþli, þow3 þi sowle be wiþinnen as for þe bodili wittes, it is neuerþeles ful fer wiþouten, be swilk vein ymaginacion. [82][1] Bute nou askiþ þou for it be oni gret synne a sowle for to occupen hym in swilke vanites eiþer in þe wittes or in ymagininge? As vnto þis I seye I wulde þat þou schuldest aske [no] man þis question; for he þat wile soþfastli lufe God, he askiþ nou3t weiþer þis is gretter synne or þis, for him schal þenke[2] wat þing lettiþ hym fro þe lufe of God is gret synne, and hym schal þink no synne bute þat þing', þat is nou3t good and lettiþ hym fro þe lufe of God. What is synne bute a wantynge and a forbering' of God? I seye nou3t þat it schal ben peinful to hym as a dedli synne or a venial schulde ben; ne I seie nou3t, bute þat he knowiþ dedli fro a venial and more fleeþ it. [82][3] Neuerþeles, sumdel schal I seyen to þi question for þi desir drawiþ out of myn herte more þan I þou3te for to han i-seid in þe beginninge. Oure Lord seiþ in þe Gospel þus: Homo quidam fecit cenam magnam et vocauit multos. Et misit seruum dicere inuitatis, vt vinirent. Primus dixit: Villam emi; rogo te, habe me excusatum. Secundus dixit: Iuga bonum emi quinque, et eo probare illa. Et tertius dixit: Vxorem duxi, et ideo non possum venire; A man made a gret soper and callid many þerto and sente his seruanz at soper

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[1] Mg. by e.

[2] þenke] no synne cancelled. þat C3

[3] Mg. by d.

time/ time to hem þat weren preied. Þe firste excused (56a)
hym þat he miȝte nouȝt comen, for he hadde bouȝt' a toun;
þat oþer also excused hym for he hadde y-bouȝt fife
ȝokkes of oxen and ȝede for to assaien hem; þe þridde
for he hadde weddid a wif. I leue for to speken of þe
first and þe laste, ant tell þe of þe midde of hym þat
bouȝte þe oxen. Þese fife ȝokes[1] of oxen bitokniþ þe
fife wittes wilke arn besteli as is an oxe. Now þis man
þat was kallid to þe soper was nouȝt reprofed for he
bouȝte þe oxen bute for he ȝiede for to assayen hem, and
so he schulde nauȝt comen. Riȝt so, sey I, to þe for to
han þi wittes and vsen hem in nede, it is no synne; bute
if þou goo for to assayen hem bi veyn delit in creatures,
þan it is synne. ffor if þou chese þat delit as a final
reste of þi sowle and as a ful likynge þat þou kepist non
oþer blis han bute swilk worldi vanite, þan it is dedli.
ffor þou chesist hit as þi god, and so schalt þou ben put
fro þe soper. ffor Seint Poul forbed vs þat we schulde
nouȝt assayen oure wittes so, whanne he seyde þus: Non
eatis post concupiscencias vestras; Þou schalt nouȝt gon
after þi lustes, ne wilfulli assayen þi likynges. A man
ore a womman þat is encombred wiþ dedli synnes schal nouȝt
aschapen dedli synne in þis, þouȝ he se it nouȝt. Bute I
hope þat it touchiþ nouȝt þe. Neuerþeles, if þou bi
frelte delite þe in þi wittis and in swilk vanite, bute
wiþ þat þou kepist þe in charite in oþer sides, and þou

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[1] ȝo] ke expuncted.

chosist nouȝt delit for a ful reste of þi sowle bute þou settest ai God before alle þing' in þi disir, þis synne is venial after þe circumstaunces more ore lesse. Ne, þou schalt nouȝt for þise venial synnes ben put fro þe soper in þe blis of heuene; bute þou schalt/ wanten þe tastyng' (56b) and þe felyng' of þat delicat soper lifend in erþe. Bute if þou be bisy wiþ alle þi miȝtes forto ageynstonden swilke venial synnes for þouȝ it be so þat venial synnes breke nouȝt charite, soþli þei letten þe feruour and þe gostli felynge of charite. [83][1] Bute now seyest þou þat þou maiȝt nouȝt kepe þe for heringe of vanites, for diuerse men worldi and oþer comen often for to speke wiþ þe, and tellen þe sumtime tales of vanite. As vnto þis I seye þus: þat comuninge wiþ þin euencristen is nouȝt mikil ageyns þe, bute helpiþ þe sumtime if þou werke wisely, for þou maiȝt assaye þerbi þe mesure of þi charite to þi euencristen weþer it be mikil or litil. Þou art bounden as ilkman and wumman as to lufen þin euencristen principalli in þin herte and also in dede for to schewen hym toknes of charite as reson askiþ vp þi miȝte and vp þi knowynge. Now siþen it is þat þou owest nouȝt to gon out of þin hous for to seken occasion how þou miȝtest profiten þin euencristen bi dedes of mercy bicause þou art inclos; neuerþeles þu art bounden for to lufen hem alle in þin herte, and to hem þat comen to þe for to schewen hem toknes of lufe soþfastly. And þerfore hoo

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[1] In both mgs.; l. by e, r. by d.

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[1] In both mgs.; l. by e, r. by d.

so wile speke wiþ þe what þat he be in, what degre þat he be, and þou knowe nouȝt what he is, ne whi he comiþ, be sone redi wiþ a good will for to witen what his wil is. Be nouȝt dongerous, ne suffre hym nouȝt longe forto abyden þe; bute loke how redy and how glad þou woldist ben if an angel of heuene wulde comen so and speken wiþ þe; so, redi and so boxum be þou in wil for to speken wiþ þin/ euencristen whanne he comiþ to þe, for þou wost nouȝt (57a) what he is, ne whi he comiþ, ne what nede he haþ of þe, ne þou of hym til þou haue assayed. And þouȝ þou be in preiere or deuocion þat þe þinkiþ loþ for to breken of, for þe þinkiþ þou schuldist [nat][1] lefen God for mannes speche, me þinkiþ nouȝt so in þis cas; for if þou be wis, þou schalt nouȝt lefen God, bute þou schalt fynden Hym, and han Hym, and seen Hym in þin euencristen als wel as in preiere. Bute in anoþer manere þou schalt han Hym þanne in preiere; if þou couldist wel lufen þin euencristen, it schulde nouȝt hyndre þe for to speken wiþ þem discretli. Discrecion schalt þou han vp on þis manere, as me þinkiþ. Hoo so come to þe, aske hym mekeli what he wile. And if he come for to telle his desese and ben confortid of þi speche, here hym gladli and suffre hym seye what he wyle for ese of his oune herte; and whanne he haþ don, conforte hym if þou kan, goodli and caritabli; and sone brek of, and þanne after þat if he wile fallen

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[1] not C3

in idel tales or vanites of oþer mennes dedis, answere hym bute litel, ne fede nouȝt his speche; and he schal sone ben irk and sone take his lefe. If hit be annoþer man þat comiþ for to kenne þe as a man of Holi Kerke, here hym lowli wiþ reuerence for his ordre, and if his speche conforte þe, aske of hym, and make þe nouȝt for to kenne hym. It falliþ nouȝt to þe to kennen a prest bute in nede. If his speche conforte þe nouȝt, answere litel; and he wile sone taken his leue. If hit be anoþer man þat comiþ forto ȝieuen þe hys almes ore elles for to/ here þe speken, ore for to ben kenned of þe, speke goodli (57b) and mekli to hem alle. Reproue no man of his defautes. It falliþ nouȝt to þe bute if he be þe more homli wiþ þe þat þou wost wel þat he wile taken it of þe, and schortli forto seyen als mikil as þou conceiuest þat schulden profiten þin euencristen, namli gostli maiȝt, þou seyen if þou kan; and he wile taken it, and of alle oþer þinges kepe silence as mikil as þou maiȝt; and þou schalt in schort time han bute litel pres þat schal letten þe. Þus me þinkiþ; do bettur if þou maiȝt.

[84][1] [XXIX] [84][2] [Hou þe membris of þis ymage, þat is þe soule, may be defoulid with þe VII dedly synnes and hou þey may be broke doun. Capitulum XXIX][3]

[4][ ]e þis þat I haue seid mayst þou seen a litel

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[1]Hand d. [2]Mg. by e.

[3]Mg. by d. [4]Frame for B.

þe mirknes of þis ymage, nouȝt for I haue disc[r][cri]ed[1] to þe fulle as it is, for I ne kan nouȝt. Neuerþeles, bi þis litil þou maiȝt see þe more if þou loke wel. Bute now seyst þou, Wherbi wost þou þat Ibere swilk an ymage aboute wiþ me as þou spekest of? As vnto þis y kan answeren: I may taken vpon me a wurd in[2] Prophete, and it is þis: Inveni idolum michi. Þis is forto seyen, I haue founden a false ymage þat men kallen a makemet in my self, wel foule disfiggured and forschapen wiþ wrecchednesse of alle þis synnes wilk I haue spoken of, bi þe whilk I am cast doun in many fleschli likynges and worldi vanites fro clennesse of herte and felynge of gostly vertues, more þan I kan or may seyen, and þat me repentiþ; and I crie mercy. Bi þis wrecchednesse þat I fele in my self mikel more þan I haue seyd, may I þe betture telle þe of þin ymage. ffor alle come we of Adam and of Eue cloþed wiþ cloþes of a bestes hede. As Holi Writ seiþ of Oure Lord þus: ffecit Dominus Ade et vxori eiuus tunicas pelliceas;/ Oure Lord made to Adam and to his (58a) wif cloþes of bestes hiide. In tokne þat for his synne he was forschapen lik to a beste wiþ wilk bestli cloþes, we alle arn born, and vnbilapped, and disfigured from oure kyndeli schap. [85][3] Þan is þis an vgli ymage for to loken vpon. Þe heued is pride, for pride is þe firste and

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[1] r written over and cri written above discred. dyscryued C3

[2] of þe C3 [3] In both mgs.; l. by d, r. by e.

principal synne. As þe Wysman seiþ:[1] Initium omnis peccati superbia; þe beginninge of alle manere synne is pride. þe bak and þe hynder partie of it is coueitise. As Seint Poul seiþ: Que retro sunt obliuiscens, in anteriora me extendo; I schal forȝieten alle worldi þinges wilk arn bakward, and I schal strecken me forward to endeles þinges. þe breste in wilk is þe herte is enuie, for it is no fleschli synne; bute it is a deueles synne. As þe Wisman seiþ: Inuidia diaboli mors introuit in orbem terrarum. Imitantur illum omnis qui ex perte eius sunt; Bi enuie of þe deuel ded come in to al þe world, forþi alle þo þat arn of his partie foluen hym þerine. þe armes of it arn wreþe, in als mikel as a man wrekiþ hym of his wreþe bi his armes ageins Cristes forbedynge in þe Gospel: Si quis percusserit te in vnam maxillam, praebe sibi et alteram; If a man smyte þe vpon þe to cheke wiþ his hand, þou schalt nouȝt smiten hym aȝeyn bute offren hym þe toþer cheke. þe beli of þis ymage is glotonye. As Seint Poul seiþ: Esca ventri, et ventri escis; Deus hunc et has destruet; Mete seruiþ to þe beli, and þe beli seruiþ to geten mete; bute God schal destroien boþe þe beli and þe mete. þat schal ben atte laste ende in þe ful reformynge of His chosen, and in demynge of/ þe reproued. þe (58b) membres of it arn lecherie, of þe wilk Seint Paul seyþ þus: Non exhibeatis membra vestra arma iniquitatis ad peccatum; ȝe schullen nouȝt ȝeuen ȝour' membres, specialli

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[1] seiþ] Que retro sunt obliuiscens cancelled.

ȝour' priue membres, for to ben armes to synne. Þe feet of þis ymage arn accidie, and þerfore þe Wisman seiþ to þe sowle for to steren hym to goode werkes: Discurre, festina, suscita amicum tuum. Þat is to seien, ren quikli aboute vnto goode werkes and haste þe swyþe, for þe time passiþ; and reise[1] vp bi frend wilk is Ihesu bi deuout preyere and meditacion. Here hast þou herd þe membres of þis ymage. [86][2] Þis is nouȝt þe ymage of Ihesu, but hit is liker an ymage of þe deuel; for þe ymage of Ihesu is mad of vertus wiþ meknes, perfit loue, an charite. Bute þis is of fals fleschli lofe to þi self wiþ alle þise membres festned þerto. Þis ymage berest þou and ilk man what þat he be, vntil bi grace of Ihesu it be sumdel destroied and broken doun. Þus it semiþ þat Dauid seiþ in þe Sauter: Verumptamen in ymagine pertransit homo; sed et frustra conturbatur. Þis is for to seien, þouȝ it be so þat a man were mad in þe biginnynge to þe ymage of God, stable and stedfast, neuerþeles, bicause of synne, he forþpassiþ lifend in þis worlde in þis ymage of synne, bi þe wilk he is vnstable and troubled in veyn. Also Seint Poul spekiþ of þis ymage þus: Sicut portauimus ymaginem terreni hominis sic portemus ymaginem celestis. Þat is to seien, if we wilen comen to þe lufe of God as we han born/ here biforn þe ymage of (59a) þe erdli man, first Adam þat is þis ymage of synne, riȝt

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[1] and] reise written over erasure. reise C3

[2] In both mgs.; l. by e, r. by d.

so, now þat we miȝte beren þe ymage of þe heuenli man, Ihesu wilk is þe ymage of vertues. [87][1] What schalt þou þanne don wiþ þis ymage? I answere þe bi a wurd þat is þe Iewes seiden to Palat of Crist: Tolle, tolle, crucifige eum; Tak þou þis bodi of synne and do hym vpon þe cros; þat is for to seien, brek doun þis ymage and sle þe fals lufe of synne in þi self as Cristes body was y-slayn for oure trespas. Riȝt so, þe bihouiþ if þou wilt be lik to Crist, slen þi bodili likynge and fleschli lust in þi self. Qui autem Christi sunt, carnem suam crucifixerunt cum viciis et concupiscenciis; Þis þat arn Cristes folures han crucified and slayn here flesch, þat is, þe ymage of synne wiþ alle þe lustes and þe vnskilful likynges of hit. Sle þanne and brek doun pride and sette vp meknes; also brek doun ire and enuye, and reise vp lufe and charite to þin euencristene; also in stede of coueytise, haue pouerte in spirit; in stede of accidie, feruour of deuocion wiþ a glad redinesse to alle goode dedis; and in þe stede of glotonye and lecherie, sobrete and chastite in bodi and in sowle. Þus counseilled Seint Poul, wanne he seide þus: Deponentes veterem hominem cum suis accibus, qui corumpit ur secundum desideria erroris; et induite nouum hominem, qui secundum Deum creatus est in sancitate et iustitia; ȝe schullen putte doun þe elde man þat is þe ymage of synne of þe elde Adam wiþ alle his/ membres (59b)

[1]Mg. by e.

for he is roten in disires of error; and ȝe schullen schappen ȝow and cloþen ȝow in a new man, wilk is ymage of God bi holiness and riȝtwisnesse and fullede of vertus. Whoo shal helpe þe breke doun þis ymage? Soþli, þi Lord Ihesu; in þe vertue and in þe name of Hym schal þou breke doun þis maghnete[1] of synne. Praye hym bisily and desir, and He schal helpe þe. [87][2] [88][3] Gadre þanne þin herte to gedre and do after þe counseil of þe Wiseman, whanne he seieþ þus: Omni custodia serua cor tuum, quam ex ipso procedit vita. Wiþ al þi bisinesse kep þin herte, for out of it comiþ lif; and þat is soþ wanne it is wel kepid, for þanne wise þouȝtes, clene affeccions, and brennende disires of vertues, and of charite, and of þe blis of heuene comen out of it and maken þe sowle for to lifen a blissid lif.[4] Also vpon þe contrarie wise, if it be nouȝt kepid, þanne als Oure Lord seiþ in þe Gospel: De corde exeunt cogitationes male que coinquinant hominem. Badde þouȝtes and vnclene affeccions comen out of þe herte þe wilk defoulen a man as Oure Lord seiþ. Þei eiþer brininen þe lif of þe sowle bi dedli synne, ore elles þei feblen þe sowle and[5] [makend][6] hit seek if þei ben venial. For wat is a man, bute his þouȝtes and his lofes? Þise

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[1] magh] i cancelled. mavmet C3

[2] Mg. by d. [3] Mg. by e.

[4] lif] also vpon cancelled.

[5] and] mane deleted.

[6] Hand b. make C3

makiþ a man onli good or badde. Als mikil as þou louest God and þin euencristen and knowist Hym, so mikil is þi sowle. And if þou litel lufe Hym, litel is þi sowle; and if þou nouȝt lufe Hym, nouȝt so is þi sowle. It is nouȝt as for good, bute it is mikel as for synne; and if þou wilt witen wat þou lofist, loke where vpon þou þenkist: for whare þi lufe/ is, þere is þe eiȝe; and ware þi (60a)
likynge is, þere is most þe herte þinkyinge. If þou lufe mikil good, þe likiþ for to þinke mikel of Hym, and if þou lufe litil, þann litil [þou][1] þenkest of Hym. Rwle wel þi þouȝtes and þine affeccions, and þan art þou vertuous. [88][2] [89][3] Bigin þanne on and brek doun þis ymage wanne þou hast inwardli biþouȝt of þi self and of þi wrecchednesse as I haue seid: how proude, how vein, how enuious, how malencolious, how coueitous, how fleschli, and how ful of corupcion; also how litel knowynge, felynge, ore sauour þou hast of God. How wis, how quik, and how mikil sauour þou hast in erdli þinges; and schortli þat þe þinkiþ þe as ful[4] of synne as þe hiide is ful of flesche. Be þou nouȝt adrad to mikel, þouȝ þou þinke so of þi self. And wan þou hast don þus, lifte vp þe desir of þin herte to þi Lord Ihesu and preie Hym of helpe, cri to Hym bi gret disires and siȝenges þat He wile helpe þe beren þe heuy berþone of þis ymage, ore elles þat He wile

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[1] þou C3 [2] Mg. by d.

[3] Mg. by e. [4] as ful] as ful cancelled.

breke it. Þink also swilk aschame it is to þe to ben fed wiþ swynes mete of fleschli sauours, þat schuldist seeken a gostli sauour of heuenli ioye. If þou do þus, þanne biginnest þou for to arisen ageins þe hoole ground of synne in þe, and it mai so ben þat þou schalt felyn peyne and sorwe, for þou schalt vndirstonden þat þer mai no sowle lifen wiþ outen gret paine, bute if he haue reste and delit eiþer in his creator ore in a creature. Þanne wan þou arisest agein þi self bi a feruent disir for to felen of þi Lord Ihesu, and for to drawen þi lufe/ fro (60b) alle bodili þing' and fro reste in þi bodili felynge, in so mikil þat þou art encombred of þi self and þe þinkiþ þat alle creatures risen agein þe, and alle þing wilk þou haddest dilit inne biforn turniþ þe to peine, and wan þou forsakest þus þi self and þou mayȝt nouȝt liȝtli finden confort in Ihesu Crist [nedly][1] nedynges þi sowle schal suffre peine. Neuerþeles, I hope [w]hoo so wulde suffren þis peine awhile stedfastli cleuend vpon þat [naked mende of Ihesu Crist and vp on][2] disir þat he wulde nouȝt han bute His Lord and fallen nouȝt liȝtli þerfro, ne seke no confort outward for a time, for it lastiþ nouȝt longe. Oure Lord is ner and sone schal esen þe herte, for He wile helpe þe beren þi bodi ful of corupcion, and He wile

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[1] in] Ihesu Crist n written over the text by b; nedly inserted by b? God, nedlyngis C3

[2] Mg. by b. om. C3

[wit His merciful myght of His gracious loue][1] breke doun þis fals ymage of lufe in þi self, nouȝt al atonis bute litel and litel til þou be sumdel reformed to His liknes. [89][2] [90][3] After swilk an hool arisynge ageins þi self wan it is passid, þou schalt more sobirli and more esili rewle þi self' and sette þe more saddli for to kepen þi þouȝtes and þine affeccions, for to knowen hem weiþer þei ben good ore badde, and þanne if þou fele a steringe of pride in oni spece of it, be sone i-war if þou maiȝt, and suffre it nouȝt liȝtli passen awey, bute tak it in þi mende and rent it, brek it, and dispice it, and do al þe schame þat þou maiȝt þerto. Loke þou spare it/ nouȝt, (61a)
ne trowe it nouȝt, speke he neuere so faire, for it is fals, þouȝ it seme soþ. As þe Prophete seiþ:[4] Populeus meus, qui te beatum dicunt ipsi te seducunt, et in errorem mittunt. Þis is to seien þus: Þou man of mi puple, þei þat seien þat þou art blissid and holi þei bigilen þe and bringen þe in to error. And if þou do þis often bisili, þou schalt bi þe grace of God, Ihesu, wiþinne schort time stoppe mikel of þe spring' of pride and mikel abaten þe vein dilit þer of, þat þou schalt vnneþis felen it. And wan þou felist it, it schal be so weik and, as it were, nerhandeded þat it ne schal mikel deren þe. And þanne schalt þou mown han a gostli siȝte of meknes how god and

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[1]Hand b. om. C3 [2]Mg. by d. [3]Mg. by e.
[4]seiþ] p cancelled.

how fair it is; and þou schalt disiren it and lufen it for þe goodnesse of it self' þat ye schal liken for to ben holden as þou art; and if nede be, forto suffren gladli dispit and reproue for lufe of riȝtwisnesse. Vpon þe selfe manere whan þou felist steringes of ire and malencolie risinge of herte ore oni iuel wil ageins þin euencristen for oni maner cause, þouȝ it seme resonable and for charite, be war of it and be redi wiþ þi þouȝt for to refreynen it þat it turne nouȝt in to fleschli appetit, ageinstande it, and folue it nouȝt, neiþer in word ne in dede as mikil as þou maiȝt. Bute as he risiþ, smyt him doun aȝein; and so schal þou slen it wiþ þe swierd of drede of God þat it schal nouȝt deren þe. ffor wite þou wel in alle þise steringes of pride, vein glorie, enuie, ore oni oþer, þat als so/ swyþe as þou perceuiest it, (61b) and wiþ displesaunce of þi wil and of þi reson þou agein stondist it, þou sleest it. Þow it be so þat it cliviþ stille vpon þin' herte ageins þi wil and wile nouȝt liȝtli passen awei,[1] drede it nouȝt, for it lettiþ þi sowle fro pees bute[1] it defouliþ nouȝt þe sowle. Riȝt vpon þe selue wise schal þou don ageins alle iuel, steringes of coueitise, accidie, glotonie, and lecherie, þat þou be ai redi wiþ þi reson and wiþ þi wil for to reprouen hem and dispisen hem. [90][2] [91][3] And þat maiȝt þou don þe

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[1]Crack in MS.

[2]Mg. by d. [3]Mg. by e.

betture, and þe more redili if þou be bisi for to settin þin herte most vpon on þing', and þat þing is nouȝt elles bute [Our' Lord Ihesu Crist, þat blissed Persone, God and man, who þou schalt setten in þe entent and in þe meneng of þi soule as þe liht of þin herte with gret reuerent drede for to displese Him and with gret][1, 2] gostli disir to God for to pleisin Hym, forto lufen Hym, for to knowen Hym, for to seen Hym, and for to han Hym bi grace here in a litel felyng' and in the blis of heuene wiþ a ful beynge. Þis disir, [þus grounded in Ihesu Crist],[3] if þou kepe, it schal wel telle þe whilk is synne and wilk is nouȝt[4] and wilk is good and wilk is betture good. And if þou wilt festenen þi þouȝt þerto, it schal kenne þe al þat þe nediþ, and it schal geten þe al þat þe wantiþ. And þerfore wan þou schalt arisen agein þe ground of synne in general ore ellis ageins oni in special synne, hange faste vpon þis disir and sette þe point of þi þouȝt more vpon Ihesu [Crist][5] whom þou disirist, þanne vpon þe synne wilk þou reprouest. For if þou do so, þanne fiȝtiþ Ihesu [Crist][6] for þe; and He schal distroie synne in þe. Þou schal mikil sonner comen to þi purpose if þou do so,

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[1]Mg. by b. [2]gret] a erased. a C3

[3]Hand b.

[4]nouȝt] and wilk is good cancelled.

[5]vpon] Ihesu written over the text and Crist interpolated by b. God C3

[6]fiȝtiþ] ibid. Gode C3

þanne if þou lefe meke, disir to God principalli and wilt sette/ þin herte onli ageins steringe of synne as þou (62a)
wuldist distroien it bi maistrie of þi self þou schalt neuere bringen hit [so] abouten. [91][1] Bute do as I haue seyd and betture if þou maiȝt, and I hope bi þe grace of Ihesu, þou schalt make þe deuel a schamed and alle swilke wikkide steringes þou schalt breken awey, þat þe schulle nouȝt mikeles deren þe, and vpon þis manere wyse may þis ymage of synne ben broken doun in þe and destroied by þe wilk þou art forschapen fro þe kendeli schap of þe ymage of Crist. [92][2] And þou schalt ben schapen agein to þe ymage of Ihesu man bi meknes and charite. And þanne schalt þou ben fulschapen to þe self ymage of Ihesu God here lifende bi a schadue in contemplacion and in þe blis of heuene bi ful Soþfastnesse of þis schaping to þe liknesse of Crist. Spekiþ Seint Poul þus: ffilioli, quos iterum perturio, donec Christus formetur in vobis; Mi dere children, wilk I bere as a womman bereþ a barn, intil Crist be agein schapin in ȝow, þou has conceyued Crist bi trowþe; and He haþ lif in þe in also mikil as þou hast a good wil and a disir forto seruen Hym and plesen Hym, bute He is nouȝt ȝit fulschapen in þe, ne þou in Hym bi fulhede of charite. And þerfore Seint Poul bare þe and me and oþer also wiþ trauail as a womman beriþ a child vnto þe time þat Crist haue His ful schap in vs and we in Hym.

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[1]Mg. by d. [2]Mg. by e.

[1][ ]ho so wene for to comen to þe werkynge and þe ful vse of contemplacion and nouȝ bi þis wey, þat is for to seien, nouȝt [be stedfast mende of þe precious manhed and þe passioun of Ihesu Crist ne][2] bi fulhede of vertus/ he comiþ nouȝt bi þe dore; and þerfore as a þef (62b) he schal ben cast out. I sei nouȝt bute þat a man mai bi ȝifte of God han bi times a tastynge and a glemeryngе of lif contemplatif sum man in þe biginning', bute þe sadde felynge of it schal he nouȝt han, fore Crist is Dore, and He is Porter and wiþ oute His lefe and His liuere mai þer noman comen in. As He seiþ Hym self: Nemo venit ad Patrem nisi per me; No man comiþ to þe Fadir bute bi Me. Þat is for to seien, noman mai comen to þe contemplacion of þe godhede[3] bute he be first reformed bi fulhede of meknes and charite to þe liknes of Ihesu[4] in His manhede.

[92][5] [XXX][6] [93][7]

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[1]Chapter break by a with frame for W. Hand a begins Chapter XXX here.

[2]Mg. by b.

[3]of] word erased and þe g written over text by c or d? of þe godehede C3

[4]of] Ihesu? erased and Ihesu written over the text by c or d? Ihesu] in C3

[5]Hand d.

[6]Hand a made a break for Chapter XXXI here but numbered it XXX.

[7]Mg. by e.

[1][ ] Lo, I haue telde þe a litel as me þinkiþ, first of contemplatif lif wat it is, and siþen of þe weies wilk bi grace leden þerto; nouȝt for I haue in felynge and in werkynge as I haue it in seyeng'. Neuerþeles I wulde bi þese wordes swilk as þe arn first steren min oune negligence for to don betture þan I haue don, and also my purpose is for to steren þe ore oni oþer man or womman þat can þe stat of lif contemplatif, for to trauaillen more bisili and more mekeli in þat manere of lif bi swilk simple wurdes as God haþ ȝiefen me grace for to seien. And þerfore if oni wurd be þerinne þat steriþ ore confortiþ þe more to þe lufe of God, þanke God; for it is His ȝiefþe and nouȝt of þe wurd; and ȝief it confortiþ þe nouȝt, ore elles þou takist it/ nouȝt (63a) redili, studie nouȝt to longe þer abouten, bute ley it bisiden þe til anoþer time and ȝiefe þe to þi preiere or to oþer occupacion. Take it as hit wile comen, and nouȝt alle at ones. Also þese wurdes þat I write, take hem nouȝt to streitli, bute þere þat þe þinkiþ bi good auisement þat I speke to schortli, eiþer for lakkynge of Englische ore wantyng of reson, I preie þe mende it onli þer nede is. Also þese wurdes þat I write to þe, þei longe nouȝt alle to a man wilk haþ actif lif bute to þe or to on oþer wilk haþ þe stat of lif contemplatif. Þe grace of Oure Lord Ihesu Crist be wiþ þe. Amen. [Explicit liber primus.][2]

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[1]Frame for L. [2]Hand d.

GLOSSARY

This glossary attempts to list at least once all the uses and spellings of each word in MS Harley 6579. Its arrangement generally follows the principles outlined in the "Plan and Methods" of the Middle English Dictionary.[1] Inflectional forms of verbs, nouns, and adjectives do not appear unless they are of special interest, and entries have been further simplified by adopting conventional spellings where practical. For example, words employing ai, ay, ei, and ey spellings in the text have been combined under the spelling which predominates. This is usually ai. i and y spellings follow those of the text, unless i spellings predominate, in which case y is written as i. u and v are combined as v. Initial v for u is retained.

Entries are alphabetized as follows:

1. Words beginning with both c and k are listed under c if they are of Latin or Romance origin. Such words are also entered under c, if they are of Germanic origin and the initial letter is followed by a back vowel. If the initial letter of such words of Germanic origin is followed by a front vowel, the word is entered under k.

2. Variation between i and y is disregarded.

3. Variation between þ and th is disregarded, and þ and th are placed together after t.

4. Variation between u and v is disregarded.

5. ȝ is entered after w.

Abbreviations are explained in the list at the end of the Introduction, and words preceded by an asterisk:* are by hands b, c, or d. References are to folios.

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[1]Hans Kurath, "Plan and Methods," Plan and Bibliography: Middle English Dictionary ed. Hans Kurath (Ann Arbor: University of Michigan Press, 1954), pp.1-13.

A, interjection. oh, 18a.

A, a. one, 50a.

A, AN, art. a, an, 7b, 10a.

ABATEN, v. abate, stop, 61a.

ABBEI, n. abbey, 45a.

ABIDEN, v. endure, 24b; wait, 22b.

ABIDING, g. waiting, endurance, 4b.

ABOUTE(N, adv. about, 7b, 38b.

ABOVE, prep. above, 11b.

ABSTINENCE, n. abstinence, 54a.

*ABUNDAUNCE, n. abundance, 29a.

ACCEPTABLE, a. acceptable, 42a.

ACCIDENTAL, a. non-essential, incidental, secondary, 41b.

ACCIDIE, n. sloth, the fourth deadly sin, 37a, 59a.

ACCUSE, v. accuse, 50a.

ACORDEN, v. accord, befit, 18a, 18b; agree, be in accord, 39a.

ACTIF, a. active (as opposed to contemplative), 2b, 4b.

A DO, v. to do, act, behave, 22b.

ADRAD, ADRED, ppl. afraid, 2a, 24a, 46b.

*AFERD, a. afraid, 28a.

AFFECCION, -IOUN, n. the capacity for desiring or willing, desire, 3a, 4a, 12b, 31b, 33a.

AFFLICCIONS, n. pl. penances, 40a.

AFTER, -IR, prep. after, according to, 56a; PREIEN --, to ask for (sth.); CRIENDE --, crying for (sth.), 3b, 13a.

AFTERWARD, adv. afterward, 7b, 22a.

AFTIER, adv. after, 5b.

AGAIN(S, prep. against, 5a, 10b, 18a, 22a.

(A)GAINSTANDE(N, -STONDEN, v. resist, withstand, 26b, 35b, 40b, 51b, 52a, 53a.

(A)GAINSTONDINGE, g. resistance, withstanding, 40a, 43b.

AGEIN, A3EIN, adv. again, back, 4b, 13a, 33b, 46b.

AI, adv. always, ever, 8a, 8b; -- AMONG, adv.phr. again and again, repeatedly, 39b; -- LASTENDE, pp. everlasting, 15b, 31a.

AI A, a. every, 20b.

AIR, n. air, 16b.

AL, adv. quite, 14b.

ALIEN, n. a stranger, 3a.

*ALIENE, a. remote from (sth.), 28a.

ALGATE, adv. entirely, in all ways, especially, 55a.

AL(LE, a. all, every, 2a, 2b, 10b, 18b.

ALLONE, adv. alone, unaccompanied, 3b, 10b, 18b.

ALMES, n. alms, 57a.

ALMI3THED, n. omnipotence, 27a (See MED <u>almightihede</u> for similar usages); ALMI3TI, a. almighty, 8b.

ALS. See AS.

ALSO, adv. as well, also, 6a.

ALSO, conj. also, 2b.

ALWEY, adv. always, 4b, 15a, 30b.

AM. See BE.

AMENDEN, v. amend, change, 53b.

AMENDNGE, -YNGE, g. amendment, reform, 11a, 46a, 47a.

AMYS, a. amiss, morally wrong, sinful, 39b.

AN(D, ANT, conj. and, 2a, 4a, 56a.

ANGRE, -Y, a. angry, 20a, 47a.

ANGRED, ppl. anxious, grieved, 49b.

ANGRENESSE, -INESSE, n. anger, resentfulness, ill-temper, 9a, 43b, 44a.

ANGUIS, n. anguish, 33b, 46a.

ANY, adv. any, 6a.

ANKER, -RE, -CRE, n. anchorite, recluse, 30a, 41b, 42b.

AN(N)OÞER, AND-, a. another, 23a, 25b, 57a.

ANON, adv. at once, immediately, 47a.

ANSWERE(N, v. answer, 11a, 13a, 13b, 37a, 57b; ANSWEREND, pp. 21b.

APERINGE, g. vision, revelation, 6a.

APPEIREN, v. injure, 23a.

AP(P)EREN, v. appear, be visible or perceptible, 7a, 31b; APPERENDE, pp. appearing, 23a.

APPETIT, n. appetite, 61a.

AP(P)OSTL, n. apostle, 21a, 47b.

APPROVED, ppl. approved, 41a.

ARAIEN, v. attire, dress, 34b.

ARE(N, ARN, ART. See BE.

ARISE(N, v. arise, 42a, 60a; -- AGEIN, attack, fight against, 36b, 52a.

ARISINGE, g. an (unfavorable) emotional stirring, excitement, 43b, 47a, 60b.

ARIST, adv. aright, properly, correctly, truly, 21a.

ARM, n. arm, 58a.

ARTICLES OF ÞE FEIÞ, phr. articles of faith, 13b.

ARW3, a. afraid (to do sth.), 52b.

ASCHAME, v. to feel shame, 18a.

A(S(E, ALS, conj. as, 2a, 4a, 13a, 49b; -- HIT WERE, phr. as it were, 2a.

ASKAPEN, v. escape, 24b, 30b.

ASKE, v. ask, beseech, 2b, 11a, 13a.

ASKINGE, g. question, 20a.

ASSAI, n. test, trial, 37b.

ASSAIE(N, v. test, try, 4b, 16a, 36a, 46b, 49b.

ASSAYNGE, g. testing, trying, 23a, 24a.

ASSENT, n. assent, 39b.

ASSENTE, v. assent, obey, 12a, 14a.

AST. See Have.

ASTAT, n. spiritual condition, 20b.

ASTONE, v. confound, stupify, 14b.

ATONES, -IS, adv. at once, 60b, 63a.

ATTD, prep. + art. Error for ATTE, q.v.; -- BETTURE, phr. in the best way, 10b.

ATTE, prep. + art. at the, to the, 7b, 37b.

ATWYX, prep. between, 5b, 41a.

AUCTORITE, n. authority, 42a.

AUERNESSE, n. awareness, recognition, 5b, 43a.

A(U)NGEL, n. angel, 6b, 7a, 14a, 45b, 55a.

AUREOLE, n. halo, the crown or halo of a saint; esp.,

the reward of martyrs, virgins, and preachers, 42a, 45a.

AUSTH, OU3T, a. worthy, 2a, 40b.

AUTIER, n. altar, 19b.

AVE, n. Ave, Hail Mary, 4b.

AVENCE, v. move forward; AVENCES, 3 sg. 15a.

AVER, n. ownership, 50b; wealth, 48a.

AVISEMENT, n. consideration; BI GOOD --, phr. due consideration, not rashly, prudently, 63a.

AWEI, adv. away, 30b.

BADDE, n. evil, evil deeds, 15b; evil people, 3b; a. bad, 44b.

BAK, n. back, 21b, 58a.

BAKBITINGE, g. backbiting, 44a.

BAKWARD, adv. backward, 8b, 58a.

BAPTIZED, ppl. baptized, 38a.

BARE, a. mere, simple, 31a; naked, 44b.

BAREFOT, adv. barefoot, 35a.

BARK, n. bark (of plants), 9a, 12b.

BARN, n. bairn, child, 62a.

BE(E)ST, n. beast, 27a, 36a.

BEGGERE, n. beggar, 55a.

*BEING, BEINGE, n. being, 28a; nature, existence, 61b.

BELI, n. belly, 58a.

BEME, n. beam (of light), 35b.

BE(N, BIEN, v. be, 2a, 3a, 4b, 52b; AM, AN, 1 sg. 11a, 23a; IS, 3 sg. 2a, 3a; ERE, 2 pl. 6a; ARE(N, ARN, ART

3 pl. 6b, 43b; B(I)EN, 3 pl. 7b, 9a; ER(I)(E)(N, 3 pl. 2b, 4b, 6a, 16b, 40a; BE, subj. 3 sg. 7b; WEERE, WEREN, -IN, pt. 3 pl. 3a, 8a, 21a; WERE, pt. subj. 3 sg. 2a, 10b; BEN, ppl. 5a; AS HIT --, as it were, 5a.

BENIGNE, a. benign, 47b.

BEREN, -IN, v. bear (a child), 62a; bear, undergo, endure, carry, 10b, 35b; carry, wear, 38a; BEER, imp. 2 sg. 12a; BAR(E, pt. 3 sg. 21b, 62a; BORN, ppl. 58b; -- DOUN, phr. suppress (oneself), 26a.

BERINGE, g. bearing, 12b.

BERKEN, v. bark, 23a.

BERÞONE, n. burden, 60a.

*BESINES, n. diligence, 8a.

BESTE, n. the best, 25a, 36a; a. best, 30b.

BEST(E)LI, a. beastly, 27a, 56a.

BETE, v. beat, whip, 21b, 54a; pound, pulverize, 12a.

*BETOKEN, BI-, v. betoken, signify, 28b, 49b.

BETTURE, n. betterment, 23a; BET(T)UR(E, a. better, 2a, 10b, 38b; BETTUR, adv. rather, 34a.

BI, *BE, prep. by, by means of, 2a, 4b, 7b, 28a.

BIDDEN, v. command, 6b; BAD, ppl. 20a.

BIDDYNGE, n. commandment, 20a, 35a, 39a.

BIE, v. buy, 34a, 37a.

BIFOR(E)N, adv. before, in front of, 3a, 8b, 18b, 19a.

BIGGEN, v. build, 12a.

BIGILE(N, *BE-, v. beguile,deceive,2a, 6b, 7a, 28a, 40b.

BIGINNEN, v. begin; BIGINNIN, pt. 3 pl. 21a.

BIGINNYNGE, -NNGE, g. beginning, 2b, 5a, 12a.

BIHESTE, n. promise, 30b.; LOND OF --, phr. Promised Land, 3b.

BIHI3TE, v. vow, promise; BIHI3T, pt. 3 sg. 30b.

BIHOLD, v. behold, 7a; BIHOLDYNDE, pp. 2a; BIHALDEN, ppl. 6a.

BIHOLDENG, -YNG, BE-, g. beholding, meditation, 16b.

BIHOVE, v. behooves, is incumbent upon, 3a, 9a, 46b.

BINDEN, v. bind, compel; BINTE, imp. 2 sg. 32b; BOUNDEN, I-BOUNDIN, ppl. 11a, 17a.

BINIÞE, adv. beneath, 42b.

BIRIE, v. bury, 54a.

BIRSTEN, v. break, shatter, 36b.

BIRÞE, n. birth, 21b.

BISCHOP, n. bishop, 42b.

BISI, BE-, a. diligent, 9a, 9b, 30a, 56b.

BISIDEN, -IN, adv. beside, 13a, 63a.

BISILY, adv. diligently, 2a, 21a, 59b.

BISINES(S, n. affairs, activities, occupations, 3a, 11b.

BI SIÞES, prep. as well as, 22a.

BISME, n. besom, broom, 33b.

BIÞING', v. bethink, consider; -- ÞE, consider, bethink thee, 47b.

BIÞOUTEN, adv. without, 12a.

BITIN, v. bite, 23a.

BITYNG, g. biting, 21a, 21b.

BITYNGE, adv. smarting, stinging, 53b.

BITTERE, a. bitter, 9a.

BITTERNES(S, -E, n. acrimony of temper, action, or words, 9a; suffering, anguish, 22a, 36a.

BIWREI, v. accuse, expose, 47b.

BLAK(E, a. black, 35b.

BLAMYNGE, n. censure, reproach, 44a.

BLASPHEMIE, n. blasphemy, 23a.

BLIESSYNG', n. blessing, 3b.

BLINDE, n. blind people, 12b; BLIND, a. blind, 10a, 52b.

BLINDID, -IT, ppl. blinded, 12b, 50a.

BLINDNES(SE, n. blindness, 36b.

BLISEFUL, a. blessed, holy, 18b.

BLIS(SE, n. eternal bliss, 7a, 19b, 25b, 30a.

BLISSED, a. blessed, 4b, 26b.

BODI, n. body, 2a, 4b, 35b.

BODILI, a. bodily, physical as opposed to spiritual, 2a, 4b; -- WITTES, phr. senses, 15b.

BOISTOUS, BUS-, a. vicious, cruel, 10a, 17a.

BON, n. bone, 19a.

BOOK, n. book, 31a.

BORWYNGE, g. borrowing, 49b.

BOTH, BOÞ, adv. both, 5a, 39b.

BOUNDE, n. bond, 17a.

BOWE, v. bow, 34b.

BOXUM, BU-, a. obedient, compliant, 2b, 56b; -- AND REDI, obedient and prepared, 2b.

BRA(U)NCH, n. branch, 43b, 44a.

BREDE, n. breadth, 8b.

BRE(E)ST(E, n. breast, 6b, 11b.

BREK(E(N, v. break, 12a, 15b, 16a, 17b; BROKEN, -IN, ppl. 5b, 9a; *BROKE, ppl. 57b; -- LUFE AND CHARITE, phr. fail in love and charity, 38b.

BRENNEN, v. burn, 18b; BRININEN, pt. 3 pl. 59b; BRENNENDE, -YNDE, pp. burning, 4a, 5b, 59b; BREN, *BRENNEDEN, ppl. 29b, 45b.

BRENNINDELI, adv. burningly, 22b.

BRI3TNESSE, n. brightness, radiance, 6b.

BRINGE, BRENGE, v. bring, lead, 7a, 23b, 26b, 39b; -- VPON, phr. bring upon, 24a.

BUYLLIN, v. boil, 9b.

BUSCHEL(L, n. bushel, 33a.

BUT(E, BOTE, conj. but, however; except; other than; only, unless, 2a, 4b, 6a, 6b; -- IF, unless, 17b.

CAHOS, n. a gaping void, infinite darkness, 54a.

CAITIF, KATTIF, n. wretch, 11b, 13a.

KALLEN, v. call, name, 14b, 57b; summon, 25a, 56a; CALLE, subj. 3 sg. 30a; (I-)CALLID, (I-)KALLID, -ED, ppl. 2a, 4b, 41b, 54a, 56a.

CALLYNG', KALLYNG, g. vocation, 2a; calling, summons, 25a.

CAN. See KUN(NE.

CANDELSTIKKE, n. candlestick, 33a.

CAS, n. case, instance, 57a.

CASTEN. See KESTEN.

CAUSE, n. cause, reason for, 2a, 7a.

CAVE, n. cave, 7b.

CELER, n. wine-cellar, 55a.

CERTAIN(E, a. certain, definite, 9a, 20b.

CESSEN, v. cease, 11a, 14b, 32a; SESSE, 2 sg. 33b.

CESSYNGE, g. ceasing, 15b.

CHANGEN, v. change, 41b.

CHANON, n. canon, 42a.

CHAPEL, n. chapel, 44b.

CHARGE, n., HE MAKEÞ NO --, phr. it is of no importance, 4b.

CHARGE, v. attach importance to, 53a.

CHARITABLI, -ITELY, adv. charitably, 3b, 57a.

CHARITE, n. charity, 2a, 4b.

CHASTISEN, v. chastise, punish, 2b, 11a, 44a.

CHASTITE, n. chastity, 52b.

CHAUFEND, ppl. heated, hot, 16b.

CHAUNGE, n. exchange, 49b.

CHEKE, n. cheek, 58a.

CHESEN, v. choose, 39a; CHESEND, pp. 27a; CHES, pt. 3 sg. 47b; CHOSEN, ppl. 20b.

CHIERE, n. disposition, frame of mind, 47a.

CHILD, n. child, 17b; CHILDREN, -IN, n. pl. 5b, 62a.

CHILDISSHE, a. childish, 49b.

*CHIRCHE, n. church, 17a, 29a.

CHOSEN, n. chosen people, the elect, 14a, 44b.

CIRCUMSTAUNCES, n. pl. circumstances, 39a, 53a.

CLEFEN, n. cleave, adhere, 23b, 61b.

CLENE, n. the pure (of heart), 9b.

CLENE, a. free, void, 10b; CLENNEST, cleanest, purest, 31b.

CLENLI, adv. entirely, wholly, 51b.

CLENNES(SE, KLENNESSE, *KLENNES, n. cleanness, purity, 4b, 9a, 9b, 30b, 33b, 57b.

KLENSEN, v. cleanse, purify, 14a; CLENSE, 2 sg. 37b.

CLENSYNGE, g. purification, 23a, 23b.

CLEPE, v. call, 2b.

CLER, a. clear, 26a; CLERLI, adv. 5b, 8a.

CLERE, v. dispel, 5b.

CLERGIE, n. learning, scholarship, 46a.

CLERK(E)S, n. clerks, 3a, 37b.

CLERTE, n. clarity, 6a.

CLIFEN, v. cleave (fasten), 8a.

CLOÞEN, v. clothe, 59b.

CLOÞES, KLOÞES, n. clothes, 35b, 57b.

COLOUR, VNDIR, -- OF, phr. under pretense of, 14a, 44a, 51a.

COMAUNDEMENS, *-NTIS, n. pl. commandments, 2b, 29a.

COMBROUS, a. burdensome, 36b.

COME(N, v. come, 2a, 8b, 27b; COME, 3 sg. 4b, 7a, 31b;

COM, pt. 3 sg. 13a; -- TO, phr. achieve, attain, 3a, 61b.

COM(M)UN(E, *-OUN, a. common (to everyone), 3a, 6a, 17b.

COMPAIGNIE, n. company, 18b.

COMPARISON, n. comparison, 41b.

COMPASSION, n. compassion, 21b, 47a.

COMUNE, v. commune, hold intimate spiritual intercourse with; COMUNES, 3 sg. 3a.

COMUNLI, adv. commonly, 9a, 17a, 21a.

CONCEIVEN, v. conceive, think of, 5b, 56b; -- A3EINS, phr. form an (unfavorable) opinion, 11b.

CONDICION, n. condition, spiritual status, 13a.

CONFESSOR, n. confessor, 4b.

CONFORME, v. fashion, make like, 5a.

CONFORMYNG', g. conforming, 5a.

CONFORT, COM-, n. comfort, 7b, 24a; CONFORTABLE, a. comfortable, 4b.

CONFORTE, v. comfort, 5a, 7a.

CONGNICION (error for COGNICION?), n. the action or faculty of knowing, knowledge, 5a.

CONNYNGE, n. skill, ability, intelligence, 2b, 9b.

CONPUNCION, n. compunction, 21a.

CONSCIENCE, n. conscience, 4b, 21a; consciousness, mind, 33b, 36a.

CONSEITE, n. idea, notion, fancy, 14a, 17b.

CONTEMPLACION, *-IOUN, contemplation, 4a, 4b, 29a.

CONTEMPLATIF, a. contemplative, 2b, 4b.

CONTINUANCE, n. perseverance, keeping on (with), 3a.

*CONTINUEL, a. continual, 16b; CONTINUEL(LI, adv. continually, 5b, 19b, 54a.

CONTRARIE, a. contrary, 14a, 14b.

CONTRARIE, v. be contrary to (sth.), 14a.

CONTRIT, a. contrite, 13b.

CONVERSACION, n. conversation, 2a.

CONVERSION, n. conversion, 17a.

CONVERT, v. convert, 45b.

CO(O)LD(E, a. cold, 3b, 4a, 12b.

CORRECTE, v. correct, 11a.

CORUPCION, n. corruption, 38a, 60a.

CORUPTEN, v. corrupt, 37b.

COUNSEIL, n. counsel, 11a, 23b, 59b.

COUNSEILL, v. counsel, 59a.

COURT, n. court, 40b.

COVEITEN, v. covet, desire, 8b.

COVEITISE, n. covetousness, 3b, 9a; COVEITOUS, a. 52b, 60a.

COVENABLE, a. appropriate, 46a.

CRAFT', n. virtue, achievement, 44b, 47b.

CRAVENDE AFTER, phr. asking, requesting (a person) for (sth.), 54a.

CREATOR, n. creator, 60a.

CREATURE, n. creature, 5a.

CRI, v. cry, beg, 18a; CRIEND(E, pp. 13a, 36b; -- MERCI, phr. beg for mercy, 20a, 27b; -- VPON, phr. supplicating, appealing to (someone), 36b; -- AFTIR, phr.

begging for, 13a.

CRIENGE, g. crying, clamor, 34a, 34b.

CRISTEN, a. Christian, 2b, 30a.

CRISTEN MEN, n. Christian men, Christians, 14a.

CROS, *KROS, n. cross, 21b, 23b, 59a.

CROUNE, n. crown, 21b.

CRUCIFIE, v. crucify, 22a, 59a.

CRUELLI, adv. cruelly, 21b.

KUN(NE, v. be able to, 44b, 51a; elliptical with verb to be supplied from the context, 51a; KAN, 2 sg. 52b; CAN, CONNE(N, 3 pl. 13b, 50b, 63b; KOUDE, pt. 1 sg. 40a; KOUDE(ST, COUDE, COWDE, pt. 2 sg. 11b, 18b, 19b, 40b, 44b; FOR TO --, phr. be able, 44b; KAN or MAI, phr. 1 sg. am able or am permitted, 23a.

CURATIS, n. pl. curates, 11a.

CURE, n. cure, spiritual charge, 2b, 11a.

CURIOUS, n. skillfully wrought, 54b.

CURSED, ppl. excommunicated, 45a.

CURTEISIE, n. benevolence, graciousness, 30a, 33b, 40b; CURTEIS, COR-, a. 47b, 55a.

CUSTOME, n. custom, habit, 17a.

DAY(E, n. day, 2a, 19b, 31a, 35a; -- STERRE, day star, morning star, 24a.

DAMPNEN, v. damn, 30a.

DARE, v. dare; DAR, 3 sg. 46a.

DARE, v. lie hidden, lurk; DARIÞ, 3 sg. 43b.

DED, n. dead, 2a; DEDMAN, n. deadman, 2a.

DED, n. deed, 2a, 10b, 11b, 25a.

DEDLI, a. deadly, mortal, 4b, 41b.

DEFAUTE, n. misdeed, transgression, 2a, 11a, 20b; WERE IN --, phr. failed in (one's) duty, 20b.

DEFOULE, v. pollute morally, corrupt, 27b.

DEGRE(E, n. station in life, 4b, 41a.

DEINTE, a. rare, 44b.

DELEN, v. deal, have dealings with, 37a.

DELICAT, a. delicate, 56b; DELICATLI, adv. 52a.

DELICIS, -ISSES, DI-, n. delights, 5b, 37a, 51b.

DELIT, DI-, n. delight, pleasure, 5b, 7a, 12b, 36a, 60b; GOSTLY --, phr. spiritual pleasure, 4a.

DELITABLE, a. delightful, pleasant, 4b, 39b.

DELITE, DILITIN, v. delight; take delight, pleasure in (sth.), 7a, 8b, 13a, 56a.

DELVE, v. dig, delve, 32b; DOLVEN, ppl. 26a.

DEME(N, v. judge, condemn, 11a; suspect, imagine, 10b; DEMINDE, pp. sitting in judgment on, 2a; -- TO ÞE DEÞ, phr. condemn to death, 21b.

DEMYNGE, g. judgment, fault-finding, 44a.

DEN, n. den, earth (of a fox), 43b.

DEPEINT, v. portray, represent (oneself); DEPEINTE, subj. 3 sg. 40a.

DEPERTE, v. separate (someone from sth.), 46a.

DEPNESSE, n. depth, 8b; DEP, a. deep, 12a; DEEP, adv. 33b.

DERE, a. dear, 62a.

DERE(N, v. hurt, harm, 10a, 11a, 61a; be troubled, 16b.

*DERLYNGIS, n. pl. darlings, 29a.

DES(C)EITE, n. deceit, 6b, 17b.

DESERTE, n. desert, 35a.

DESESE, n. discomfort, annoyance, grievance, 5a, 11b, 44a; BODILI --, phr. disease, 47a.

DESESE, v. upset, make uncomfortable, 43b.

*DESIRE, DESIR, DI-, n. desire, 4a, 6a, 28b, 31b; INWARD --, phr. spiritual (as opposed to sensual) longing, 7a.

DESIR(E, -IN, DISIRE(N, v. desire, 9b, 15b, 30b; DISIRIS, 2 sg. 16a; DISIRENDE, -INDE, pp. 25a, 32a; -- AFTIER, phr. feel a desire, 10b.

DESIRINGE, DI-, g. desiring, 32a, 55b.

DESPEIR, DI-, n. despair, 23a.

DESTROIE(N, -UIEN, DI-, destroy, 26a, 26b, 52a, 61b.

DEÞ, n. death, 21b, 54b.

DETTE, n. debt, 20b.

DETTE, ppl. owed, due, owing, 24b.

DEVEL, DI-, n. devil, 6b, 22b, 35a.

DEVOCION, *-IOUN, n. devotion, 4a, 5b, 9a, 15a, 18a.

DEVOUT(E, a. devout, 4b, 7b; DEVOUTLI, adv. devoutly, 3b, 17a.

DIEN, v. die, 38b.

DIGNITE, n. dignity, 26a.

DILIFERE, -IVER(EN, v. deliver, 7a, 18b, 23a.

DINNE, n. din, 34b.

DISCEIVE, v. deceive, 6b; DISCEIVABLE, adv. deceitfully, 6b.

DISCH, n. measure; coin?, 49b.

DISCIPLIS, -ES, n. pl. disciples, 11a, 22b.

DISCRECION, n. discretion, prudence, 2b, 15b, 57a.

DISCRETLI, adv. discreetly, 57a.

DISCRIEN, v. describe, 57b.

DISFIGGURED, ppl. disfigured, 57b.

DISPEYRIN, v. despair, 24a.

DISPISE(N, v. despise, 12b, 23a.

DISPISINGE, -PICENG, g. despising, contempt, scorn, 44a, 48a.

DISPIT, n. contempt, scorn, 61a.

DISPLESAUNCE, n. discontent, dissatisfaction, 61b.

DISPLESEN, v. displease, 39a.

DISPLESINGE, g. displeasing, 40a.

DISPOSEN, v. dispose, influence (someone), 21b; -- HEM, dispose themselves, 11b.

DISPOSING, pp. disposing, favorable, 9a.

DISPOSING, g. disposition, inclination, 3b, 20b, 23a.

DISTRACTYNGE, g. distraction, 27a.

DISTROYINGE, -UYNG, g. destruction, 15b, 16a.

DIVERSE, a. diverse, various, 6b, 22b; DIVERSES, a. pl. 25b.

DIVINITE, n. divinity, 46a.

DOCTOR, n. doctor (of the church), 42a, 53a.

DOERES, n. pl. doers, 45a.

DOINGE, g. doing, performance, 20b.

DOM(E, n. judgment, 42a, 42b; DAI OF --, Judgment Day, 42b.

DO(N, *DOON, v. do, perform, 2b, 12a; put to death, 59a; DO, 2 sg. 11b; DOÞ, imp. 2 sg. 16a; DED(E, pt. 3 sg. 3b, 58a; DEDEN, pt. 3 pl. 25a, 41a; DO(N, ppl. done, finished, 13a, 20a, 27b; FORTO --, phr. cause (someone) to do (sth.), 22b; -- AGEINS, phr. act against, offend, 39a.

DONGEROUS, a. dangerous, 56b.

DONNIOWN, n. cell, 48a.

DORE, n. door, 62b.

DOUN, adv. down, 15a; DOUNWARD, adv. downward, 16a.

DOUNG HEP, n. dung heap, 40a.

DOUTE, DOW-, n. doubt, fear, 11b, 16b.

DOWTER, n. daughter, 34b.

DRAGME, n. drachma (the Jewish quarter-shekel), 33a.

DRAWE(N, v. gather together, assemble; attract, 3a; DROWE, 2 sg. 36a; -- AMONGES, phr. mingle with, go among, 9b; -- FRO, phr. withdraw, 60a; -- IN, phr. draw in, pull in, 36a; -- OUT, phr. withdraw, 7a.

DREDE, n. fear, 9a, 11a, 24a; LOUES AND --S, phr. loves and cares, anxieties, 2a.

DREDE, v. fear, 61b; fear (oneself) to be, 40a; DREDENDE, pl. 13b.

DREMES, n.pl. dreams, 18b.

DRIE, a. dry, 12b.

DRIE, v. make free from moisture; -- UP, dry up, 26a.

DRINK(E(N, -IN, DRUNKEN, v. drink, 51a, 51b, 52a, 54a; DRINKIN, subj. 2 pl. 16a; DRONKIN, DRUNKEN, ppl.

intoxicated, 5a, 18b.

DRINKING(E, g. drinking, 15a.

DRIVE, v. drive, compel, 10b.

DRUNKNES, n. intoxication, 55a.

DUELLEN, v. dwell, 43a.

DWER, n. doubt, dread, 13b, 54a.

EDIFICATION, n. edification, 3b.

E(E)RE, n. ear, 6a, 7a.

EI3E, n. eye, 6a, 22a; EI3E(N, n. pl. 33b, 38a; GOSTLI --, spiritual eye, 5b.

EIÞER, conj. either, 6a, 12b; -- ... OR, either...or, 16a.

ELDE, a. original, fundamental, 17b, 59a; -- ADAM, phr. unregenerate condition of man, 59a; -- SINNE, phr. original sin, 17b.

ELEKEND, pp. Error for SLEKNED? slackened, 47a.

ELLES, -IS, adv. else, 6a, 6b, 27b.

ENCLOSE, v. enclose (as a religious); ENCLUS, INCLOS, -US, ppl. 2a, 2b, 40a, 41b, 56a.

ENCLOSYNG'(E, g. of an anchoress: ceremony of enclosing, 'state of being enclosed, 2a, 3a, 10a, 42a.

ENCOMBRE, v. encumber, 50b, 51a.

ENCRESSEN, v. increase, 7b, 53b.

ENDE, n. end, goal, 3a, 15b; LASTE --, -- YNGE, phr. death, last hours of a person's life, 24a, 24b.

ENDELES, a. endless, 8b, 30a.

*ENDEN, v. end, finish, 8b.

ENDURE, v. endure, 21a.

ENEMY, n. enemy, 8a, 16a, 22a, 26b.

ENGLISCHE, a. English (language), 63a.

*ENIOYE, v. enjoy, 29a.

ENNOINTE, v. anoint, 31b.

ENTENCION, n. intention, purpose, 9b, 14b.

ENTENT(E, n. purpose, intention, 3a, 8b, 14b.

ENT(I)ERLY, adv. entirely, 3a, 7a, 41a.

ENTRE(N, v. enter, 24b, 35a.

ENTRINGE, g. entering (into a religious order), 42a.

ENVIE, n. envy, 9a, 36a; ENVIOUS, a. envious, 60a.

EPISTEL, n. epistle (Biblical), 7b.

ER(I)E(N. See BE.

ERNIST, n. foretaste, token, 7b.

ERREN, v. err, 46b.

ERROR, n. false belief, heresy, 3b, 19b, 59b.

ERÞE, n. earth, world, 11b, 16b, 21b.

ERÞLI, ERTH-, ERD-, *ERÞELI, a. earthly, worldly, 8b, 26a, 28b.

ESCHAPE, v. escape, 52a.

ESCHUEN, ESCWEN, v. eschew, avoid, 43b, 45a; EYSCHEWED, ppl. 20b.

ESE, n. ease, comfort, 55b.

ESEN, v. ease, unburden, 60b; ESILI, adv. 60b.

ETEN, v. eat, 16a; ETE, subj. 3 sg., 2 pl. 29a, 51b.

ETYNG(E, g. eating, 15b, 52a.

EVENCRISTEN(E, n. fellow-Christian, neighbor, fellow man, 2b, 3b, 9b.

EVENSONG, n. evensong, 17a; -- TIME, n. evensong time, 54a.

EVER(E, a. ever, 2b, 19b.

EVERY, a. every, 6b.

EVERILK, a. every, 12a, 27b.

EXCELLENCE, n. excellence, 42a; EXCELLENT, a. excellent, 42b.

EXCUSEN, v. excuse,excuse (oneself), 53a.

EXERCICE, n. exercise, 17b.

FACE, n. face, 5b.

FADIR, -RE, n. God the Father, 34b; Father (of the Church), 11a; -- ALMI3THED, phr. the omnipotence of the Father, 27a; *FADRIS, gen. sg. 29a.

FAIR(E, a. fair, 9b, 37b.

FAIRNESSE, n. fairness, 31a.

FALLEN, v. fall, 3b; befall, 11b; FALLE, subj. 2, 3 sg. 17b, 20b; FALLENDE, pp. 17b; FIL, pt. 3 sg. 27a; *FALLE, ppl. 26b.

FALS(E, a. false, 12a, 58b.

FAME, n. fame, 39a.

FANTASIES, n. fantasies, 17b.

FASTE, adv. firmly, 23a, 61b; FASTER, more firmly, 8a.

FASTEN, v. fast, abstain from food, 44b.

FASTING(E, g. fasting, 2b, 53b.

FASTNEN. See FESTNEN.

FASTNINGE, g. fastening, 8a.

FAVOR, n. favor, 43a.

FEBLEN, v. enfeeble, 59b; FEBLI, adv. feebly, 35a.

FEBLENES(SE, n. feebleness, 20a.

FEDEN, v. feed, 44b; FEDE, 2 sg. imp. 54b; FEEDDE, pt. 3 sg. 47b; FE(E(D, ppl. 4b, 19b.

FEDYNGE, g. satisfaction, 54b.

FEINEN, v. feign, invent, forge, 6b, 12b.

FEINI(N)G(G)E, g. pretense, invention, 22a, 25a, 45a.

FEIÞ, n. faith, 4b.

FELD, n. field, 34a.

FELE(N, -IN, v. feel, feel (oneself), 4b, 10a, 10b; perceive, recognize, 14a; FEELE, 1 sg. 10b; FELIS, -IÞ, 3 sg. 7b, 15a; FELEND, pp. 32a.

FELENG, -ING'(E, g. feeling, experience, perception, 4b, 5a, 9b.

FELLI, adv. severely, 52b.

FELNESSE, n. severity, 44a.

FELOWES, n. pl. fellow men, 54b.

FELÞE, FULTHE, FILÞE, n. filth, 4a, 10b, 33a.

FEND, n. the devil, 24b.

FERRE, a. far, 10b; FER(R)ÞER(E, farther, 10a, 12b, 54a.

FERVEND, -T, a. fervent, vehement, 4a, 7b; FERVENTLY, adv. fervently, vehemently, 4b, 18b.

FERVOUR, n. fervor, vehemence, conscious awareness, 4a,

19a.

FESTE, n. feast, 3b.

FEST(E)NEN, FAST-, v. fasten, join, 61b.

FEW, a. few, 26b.

FICHEN, v. fix, set, 22b.

FI(E)R, *FIRE, n. fire, 15b, 16b, 18b.

FIFE, *FIVE, a. five, 27b, 54b.

FIGURE, n. image (rhetorical); type, represented character, 19b, 30b.

FIȝTEN, v. fight, 61b.

FILLEN, v. fill, 19a.

FINDE(N, v. find, 11a, 31a; FOND, pt. 3 sg. 12b; *FOUNDEN, ppl. 31a.

FINDINGE, g. finding, 32b.

FIRST, FURST(E, a. first, 2a, 3a, 8b, 16a.

FLATEREN, v. flatter, 43a.

FLATERINGE, g. flattering, 47b.

FLEE, n. flea, 23a.

FLE(E)N, v. flee, 3b, 14b; FLE, 3 pl. 11b.

FLESCH, n. the flesh, 5a, 12a.

FLE(S)C(H)LI, *FLEISSLI, a. carnal, 5a, 10b, 18b, 26a, 43a; -- LIVEND, phr. living in a carnal (as opposed to a spiritual) manner, 3b.

FLITEN, v. contend, quarrel, 49b; FLITEND, pp. scolding, 36a.

FLITINGE, g. struggling, 36b.

FLOK, n. flock, 54b.

FLOURES, n. pl. flowers, 37b.

FOLK, n. people, 34b.

FOLT, n. stupid person, 21a.

FOLUE(N, -EWE, v. follow, 25a, 47b, 55a; FOLEWE, subj. 3 sg. 26a; FOLUENDE, pp. 54a; -- AFTIR, phr. persevere in (sth.), 54a.

FOLUERE, n. follower, 47b, 48a.

FONDINGES, g. pl. temptations, 24b.

*FOODE, FODE, n. food, 29b, 55a.

FO(O)L, n. fool, 38b, 52a.

FOOT, n. foot (part of the body), 12a; FEET, n. pl. 11b.

FOOZ, n. pl. foes, 48a.

FORBEDEN, v. deny, refuse (sth. to someone); FORBED, pt. 3 sg. 56a; FORBODEN, ppl. 22a.

FORBEDINGE, g. forbidding, 58a.

FORBEREN, v. forego, 51b.

FORBERING', g. loss, privation, 55b.

FORDOMAN, n. lost soul, damned man, 24a.

FOR(E, conj. because, 8b, 25a; whether, 45b.

FOR(E, prep. for, 2a, 11a; for (the sake, purpose of), 40a.

FOR3EVE, v. forgive, 21a.

FOR3I(E)F(E)NES(SE, FORGIF-, FOR3IV-, n. forgiveness, 4a, 13b, 20b, 21a, 53b.

FOR3(I)ETE(N, v. forget, 8b, 58a; FO3ITE (error for FOR3ITE) imp. 2 sg. 43a.

FOR3IETINGE, g. forgetting, 27a.

FORLEFEN, v. forsake, abandon, 23b.

FORME, n. outward appearance, mere outward formality, 2a; physical form, 22b.

FORSAKEN, -IN, v. forsake, 14b; FORSAKEN, ppl. 37a.

FORSAKING'(E, g. forsaking, 23a.

FORSCHAPEN, ppl. misshapen, 57b, 58a.

FORSOÞE, adv. truly, 15b.

FORÞERMORE, adv. furthermore, 20b.

FORÞI, adv. and conj. therefore, 17a, 34b.

FORÞINKE, v. abandon, 22b.

FORÞPASSEN, v. forgo, 58b.

FORÞWARD, adv. forward, 8b.

FOR TO, prep. to, in order to, 2b, 4b, 8a.

FOULE, a. foul, 21a, 52b.

FOULNESSE, n. foulness, 25b.

FOURE, a. four, 8b.

FOWLEN, v. defile, befoul, 23a.

FOX, n. fox, 43b.

FRE(E, a. free, 16b; generous, 55a.

FRE(E)LI, adv. generously, 3a, 53a.

FRE(E)LTE, n. frailty, 15a, 15b, 56a; FRE(E)L, a. frail, 10b, 54b.

FREND(E, n. friend, 47b, 58b.

FRERE, n. friar, 42a.

*FRESHEST, a. freshest, 29b.

FRETINGE, g. fretting, vexing, 21a.

FRO, FRAM, prep. from, 2b, 4a.

FRUIT, n. fruit, product, 30a.

FUL, a. full, 5b; very, 23a.

FULFILLYNGE, n. fulfillment, 2b.

FULFULLE(N, v. fulfill, 2b, 9b; FULFELD, ppl. filled full, 4b, 21a.

FUL(L)HED(E n. fullness, 5a, 5b.

FULLI, adv. fully, 38a.

GAINSTONDEN, GAINSTONDINGE. See AGAIN-.

GAME, n. course of action, 24b.

GANG, v. impel, move (someone) to strive for (sth.); GINGIÞ, 3 sg. 7b.

GARDIN, n. garden, 37b.

GATE, n. gate, 7b, 26b.

GE(E)DRE, v. gather, 17a, 23b; GADERIÞ, 3 sg. 12a; GADRE, imp. 2 sg. 59b.

GENERAL, a. general, 14a; GENERALLY, adv. generally, 41b; IN GENERAL, adv. phr. in general, 38b.

GETE(N, v. get, obtain, 9a, 25a, 50b; GAT, pt. 3 sg. 13a; GETEN, ppl. gotten, learned, 3a, 25a.

GETINGE, g. getting, 38b.

GLADEN, v. make glad; GLADIÞ, 3 sg. 24a.

GLADLI, adv. gladly, 46b.

GLADNESSE, n. gladness, 21b, 24a.

GLEIMED, -ID, ppl. stuck, glued, 27b, 50a.

GLEMERING'(E, GLI-, g. glimmer, faint gleam, 33b, 62b.

GLORIE. See VAINEGLORIE.

GLORIFIYNGE, g. glorification, 7b.

GLORIOUS, a. glorious, 23a.

GLOTENIE, -TONIE, n. gluttony, 9a, 22b.

GLOWYNDE, pp. glowing, heating, 6b, 18b.

GNAWEN, v. gnaw, 12b.

GOD, n. pl. goods, 2b.

GO(D)D, GOODD, n. God, 2a, 2b, 33a, 34a, 34b.

GODHEDE, n. godhead, 22a.

GOODE, n. the good (people), 6b, 49a; GOODES, n. pl. worldly goods, 2b; GO(O)D(E, a. good, 2b, 9b, 12a.

GO(O)D(E)NES(SE, GUD-, n. goodness, 4a, 8b, 48a.

GO(O)N, v. go, 35a, 56b; GOO, 2 sg. 56a; GOS, GOOÞ, 3 sg. 18b, 19b; GOOND, pp. continuing, 2a; ȝEDE, ȝIEDE, pt. 3 sg. went, 13a, 37b.

GO(O)ST(E)LY, a. spiritual, 2a, 2b, 4a; -- OCCUPACION, phr. interior life, 3a.

GOSPEL(L, n. gospel, 9b, 13a.

GOST, n. spirit, 10a.

GOVERNAILLE, n. authority, 14a.

GOVERNAUNCE, n. government, 39a.

GRACE, n. grace, 2a; GRACIOUS, a. full of divine grace, 21b.

GRAUNTE, v. grant, 20a.

GRAVE, n. grave, 9b.

GREDLY, adv. voraciously, 17a.

GRET(E, a. great, 2b, 4b; GRETTEST, greatest, 31b.

GREVEN, v. cause pain or discomfort; GREVIÞ, 3 pl. 40a.

GREVOUS(E, a. grievous, 10b, 22b.

GRISINGE, g. abhorrence, 26a.

GROUND(E, GRU-, n. basis, foundation, 9b, 37b, 46b.

GRUCCHE, v. complain, begrudge, 47a, 53b.

GRUCCHINGES, g. complaints, 47a.

GRUNDLES, a. unending, 8b.

HABIT(E, demeanor, behavior, 2a, 12b.

HALF, adv. half, 52b.

HAN, HAVE, v. have, 7b, 8a; HAS(T, 2 sg. 12a; HATH, HAÞ, 3 sg. 4b, 8b, 13a; HAN, 3 pl. 13a, 17b; HADDE, subj. 1 sg. 3b; HAVE, subj. 3 sg. 62a; HAVENDE, pp. 41b; HAFE, pt. 1 sg. 17a; H)AST(E, pt. 2 sg. 2a, 31b, 33b; HADDE(ST, pt. 2 sg. 31b, 33b; HADDE, pt. 3 sg. 51b; pt. 3 pl. 21a; HADDE, ppl. 4b; -- LEFERE, would rather, 51b; NAST, 2 sg. have not, 16b.

HANGE, v. hold; -- FASTE, hold fast, 61b.

HAP, n.; IN --, phr. perhaps, 37b.

HARDE, a. hard, difficult, 46b; HARDER(E, 20a, 35b; HARDIST, 52a.

HARE, n. hare, 25a.

HASTE, v. hasten, 58b.

HAST(E)LI, adv. quickly, 15a, 34a.

HATEN, v. hate, 10b; HATE, subj. 3 sg. 26b.

HATEREDE, n. hatred, 9a.

HAVINGE, g. having, owning, 49b.

HE, pro. he, 2a; H)IS, poss. a. 2a, 52b; HYM, pro. him, 21a; HYMSELF, himself, 2a.

HEAT, n.; TURNE INTO AN --, phr. become hot, 16b.

HEERE, adv. here, 11a, 21a.

HEFD, HEVED, n. head, 11a, 21b; ÞE -- AND ÞE SOVERAIN, phr. the Pope, 39a.

HEIE, HEIȝ, a. high, 12a, 12b; HEIER(E, higher, 4b, 12b; AN -- PLEYN WEYE, phr. a plain highway, 25b.

HEIE, adv. abstrusely, weightily, 27b.

HEIȝE, v. raise, exalt (oneself), 11b; *HIȝEN, 3 pl. 12b; HEIED, ppl. exalted, 12a.

HEIRE, n. hair shirt, 40a.

HEIÞE, n. height, 38a.

*HELE, n. healing, cure, 28a.

*HELERE, n. healer, 28a.

HELLE, HO-, n. hell, 14a; -- GATES, phr. the gates of hell, 7b.

HELP, n. help, 22b.

HELPE, -IN, v. help, 2b, 34a; HOLPEN, ppl. 31b.

HEM. See ÞEM.

HEND, n. hand, 44b.

HERE, adv. here, 4b; HERE BIFORE, HERBIFORN, in former times, previously, 26b, 36b.

HEREN, v. hear, 34b, 54b; HERE, 3 pl. 22a; HERDE, pt. 3 sg. 23a.

HERESIE, n. heresy, 39b.

HERETIK, n. heretic, 12b, 13a.

HERINGE, g. hearing, 56b.

HERITAGE, n. inheritance, 33b.

HERKEN, v. listen, 34b.

HERT(E, n. heart, 2b, 7a.

HERTEN, v. hurt, 25a.

HEVENE, n. heaven, 10b; HEVENLY, a. heavenly, 6a.

HEVINES(SE, n. sadness, grief, 9a, 54a; HEVY(E, a. sad, sorrowful, 9a, 36b.

HID, ppl. hidden, 34a.

HIIDE, HEDE, n. hide, 57b, 60a.

HILLES, n. pl. hills, 45b.

HYM. See HE.

HYNDER, a. situated at the back, 58a.

HYNDRE, HYINDREN (error for HYNDREN?), v. keep from, prevent, 50a, 53b.

HYNDWARD, adv. backward, 8b.

HIRE, pro. her, 30b.

H)IT, pro. it, 2a, 8b; *ITSELF, pro. itself, 35b.

HOLDE, HELDEN, v. hold, believe, 10b; continue to be, 2a, 45b; keep, 25a; HOLD, 1 sg. 17a; HALDE, subj. 2 sg. 2a; HOLDE, subj. 3 sg. 25a; HOLDINDE, pp. 20a; HALDEN, ppl. 4b.

HOLDING', g. holding, ownership, 49b.

HOLE, n. hiding-place, 55b.

HOLINESSE, n. holiness, 14a.

HOL(L)Y, adv. wholly, 2a, 8b.

HOM, n. home, 55a.

HOML(E)Y, a. familiar, 33b, 40b.

*HOMLINES, n. familiarity, 26a.

HONESTE, n. moral excellence, 36a.

HO(O, pro. who, 33b, 37a; HO(O)SO, HWO-, pro. whoso, 5a, 11b, 19a.

HO(O)L(E, a. whole, entire, 9b, 14b, 60a.

HO(O)LY, a. holy, 4b, 41b; HOLIER, holier, 37b; -- WRIT, Holy Writ, 3a.

HOPE, n. hope, 24a.

*HOPE, v. hope, 14a, 28b.

HOSPITALES, n. pl. hospitals, 45b.

HOT(E, a. hot, 17a, 22b.

HOUNDE, n. dog, 23a.

HOURE, n. hour, 33b; HOURES, n. pl. canonical hours, 17a.

HOUS(E, HOWS, n. cell, the dwelling in which an anchoress was enclosed, 11b, 33b (see Notes, fol. 2a, hous); house; 33b.

HOW, adv. how, 54a.

HUNDRED, -ID, a. hundred, 20b, 36a.

HUNGER, n. hunger, 53a.

I, pro. I, 1 sg. 2a, 4b.

IANGLINGE, g. discordant chattering, 34b.

IDEL, -IL, a. idle, 15a, 57a.

IDLENESSE, *YDELNES, n. idleness, 24b.

(I)EVEL, n. evil, 5b, 6b, 11b.

IEWE, n. Jew, 38a.

I3E, pro. (error for 3E?). See 3(I)E.

ILIKEWIS, adv. in a like manner, 20b.

ILK(E, ILK A, a. each, every, 3a, 7b, 30a, 32b; ÞAT --,

the same, 8b.

ILLUMINACION, n. illumination, 5b.

YMAGE, n. image, semblance, likeness, 5a.

YMAGEN(N)INGE, YMAGIN-, g. imagining, imagination, 5b, 27b, 35a.

YMAGINACION, n. imagination, 22a, 55b.

YMAGINEN, v. imagine; YMAGINEN, 3 pl. 17b.

IMPACIENCE, n. impatience, 47a; INPACIENT, a. 20a.

IMPERFECION, n. imperfection, 46b.

YM(P)NES, n. hymns, 4b, 17a.

IN, adv. in, 11b; INNE(R, further in, 10a, 35a.

INCASTING, g. throwing in, suggestion, 14b, 38a.

INCLOS, -US. See ENCLOSE.

INLI, a. inward, 50b.

IN(N)(E, prep. in, into, 2a, 11b, 51b; IN ALS(O MIKEL, -IL AS, phr. in as much as, 51b.

INNOCENCE, n. innocence, 30b.

I-NOW(3, a. enough, 40a, 55a.

IN STEDE OF, phr. in place of, 44b.

IN TIL, prep. in to, 5a.

IN TO, prep. into, 6a.

INWARD(LY, a. inward, spiritual, 2a, 5b; INWAR(D)LY, adv. inwardly, in the soul, 2b, 38a.

IOYE, n. joy, 6a, 7a, 34a.

IOYENDE, pp. rejoicing in, 55a.

YPOCRITE, n. hypocrite, 3b, 40b.

IRE, n. ire, 9a.

IRK, a. bored, tired, 36b, 57a.

IRKIN, v. bore, tire, 15a.

IS. See BE.

Y-SCOURID, ppl. scoured, 21b.

YSTORIE, n. history, story, 7b.

IT. See HIT.

IUSTIFIEN, v. justify; IUSTIFIED OF, justified by (someone), 13a.

I-WAR, a. informed, cognizant; BE --, know, 60b.

KA-. See CA-.

KAN. See KUN(NE.

KARIOUNE, -OINE n. carrion, dead body, 31a, 51b.

KENDE, KY-, n. nature, 15a, 18b.

KEN(D)(E)LI, KIND-, KIEND-, a. natural (as opposed to supernatural), 3a, 10a, 34b, 46a, 51a.

KENNE(N, v. tell, inform, 16a; teach, 25a; be acquainted with, know (a person), 57a.

KENNYNG, g. teaching, instruction, 14a.

KEPEN, -IN, v. heed, preserve, 3b, 41b; care for, watch over, 60b; protect (oneself) from (sth.), 56b; TAKE --, take heed, 34b; -- INTO, preserve in, 5a.

KEPINGE, *KEPYNG, g. care, guardianship, 2a; ownership 50a; obeying, 28a.

KERNEL(L, n. the edible portion of a root, 9a, 12b.

KESTEN, CAST, v. cast, turn, 33a; KEST, CAST, 2 sg. 11b,

15b; -- OUT, CASTEN OUT, cast out, 32b, 35a; -- DOUN, cast down, 36a.

KIDIS, KYDES, n. pl. kids, 54b, 55a.

KING(E, n. king, 55a.

KIRKE, KE-, CHERCH, n. church, 2b, 4b, 44b, 57a; HOLI --, n. phr. the Holy Catholic Church, 4b.

KISSEN, KISS, v. kiss, 47b.

KL-. See CL-.

KNETTE, n. net, 8a.

KNY3T, n. knight, 42a.

KNITTEN, v. become united, knit; KNITT, ppl. 8a, 51a.

KNITTINGE, g. knitting, unification, 8a.

KNOKKYNDE, pp. knocking, beating, 13a.

KNOWE(N, -IN, CNOWE, KONOWE (scribal error), v. know, understand, 10a, 25b; understand (oneself), 55a; distinguish, 5b; recognize, 34b, 35a; KNEWE, 1 sg. 3b; KNOWE, 2 sg. 54b; KNOWE, 3 pl. 35a; KNEWE, pt. 2 sg. 53a; -- AMONG, phr. be aware of, 52a.

KNOWYNG(E, KNOENGE, KNOUINGE, CNOWYNGE, g. knowledge, understanding, 2b, 3b, 5a, 7b, 30a, 46a.

KNOWLECHENDE, g. acknowledging, 30a.

KNOWLECHINGE, pp. acknowledging, 13b.

LAKKINGE, g. lacking, 36b.

LANGAGE, n. language, tongue, 45b.

LANTERNE, n. lantern, 33a.

LASTE, a. last,20a.

LASTE, v. endure, 18b; LASTENDLI, adv. lastingly, 25a.

LAWE, n. law, 14a; LAWEFUL, a. lawful, 49b.

LECCHOR, n. lecher, 13a.

LECHE, n. physician, 18a.

LECHERIE, n. lechery, 9a.

LEDEN, v. lead, lead (a life), 11b; LED(DE, pt. 3 sg. led, 55a.

LEES, adv. less, 10a.

LEFE, LE(E)VE, n. permission, 6b, 57a; TAKEN HIS --, depart, bid farewell, 57a.

LEFEN, LEEVE, v. leave, abandon, 6b, 11a; LEVIST, 2 sg. 54b; LEFE, -IÞ, LEEVE, 3 sg. 6b, 16b, 25a; LEFEN, LEVEN, 3 pl. 17b, 18a; LE(E)F, imp. 2 sg. 15a, 25a; LEEF, subj. 3 sg. 25a; LEEFE, subj. 3 pl. 23b; -- FOR TO, desist from, 56a; -- OF, leave off, stop, 20b.

LEFERE, LEVERE, a. HAVE --, would rather, 32a, 51b; ÞE SCHORTLIER ÞE --, phr. the quicker the better, 53b.

LEIEN, v. lay, 19b; leyeÞ, 3 sg.; -- TO HIS HAND, phr. brings his hand to bear, puts his hand into action, 24b.

LERE, v. learn, 47a; LEREÞ, imp. 2 pl. 35b; LERID, ppl. 6a; -- AND LEWID, phr. learned and ignorant (people), 6a.

LESINGE, g. losing, loss, 27b, 50a.

LESSE, v. lose, 41b; LOR(E)N, ppl. lost, abandoned, 4b, 30b.

LESSEN, v. lessen, 4b; LESTE, a. least, 14a; LASSE, adv. less, 10a, 53a; LESS, HIT IS SOÞ AND NO --, phr. it

is true and no less, 10a.

LEST, adv. least, 52a.

LESTEN, v. last, endure, 4b.

LETTE, v. hinder, prevent, 7a; LETTENDE, pp. 20a.

LETTINGE, g. hindrance, 19a.

LETTRED, ppl. lettered, learned, 3a.

LETTRES, n. pl. letters (of the alphabet), 31a.

LEVE, v. leave, abandon, 13b.

LEWED, -(ID, a. lascivious, 10a; unlettered, 2b, 6a.

LIEN, v. lie, remain, 39b; LITH, 3 sg. 2b, 4a.

LIEN, v. lie (tell an untruth), 39a.

LIF, n. life, 2b; -- CONTEMPLATIF, contemplative life, 62b; LIVES, n. pl. lives, 2b.

LIFEN, v. live, 38b; LIFIN, 3 pl. 12b; LIFEND(E, -INDE, LIV-, pp. 5b, 7b, 10b.

LIFERE, *LIVERE, n. livery, 34b.

LIFING', n. manner of life, 2a.

LIFTE, v. lift, 48a; LIEFTE, 3 pl. 3b; LIFTEND, pl. 15a.

LIFTIME, n. lifetime, 20b.

LI3ST, n. light, 5b.

LI3TEN, v. lighten, ease, 33a; LI3TER, a. easier, 46b; LI3TLI, LIHT-, adv. easily, readily, 2a; thoughtlessly, 6b; LI3THER, adv. more easily, 51b.

LI3TNESSE, n. frivolity, 54a.

LIK, v. find pleasing, 18b; LIKENDE, -INDE, pp. pleasing, 18b, 32a; HIT LIKIÞ ME, phr. it pleases me, 30a; *LYKE, subj. 3 sg. 28a; LIK(E, a. like, similar, 27a, 34b; LIKER, a. more similar, 58b.

LIKING(E, g. pleasure, feeling of pleasure, 18b, 50b.

LIKNES, n. appearance, counterpart, image, 2a, 49b.

LIPPES, n. pl. lips, 13a.

LISTEN, v. be pleasing to, 30a; WHAN HYM --, when he wishes, 30a.

LITEL, -IL, a. little, 2b, 18a; LITEL, adv. 59b.

LOKE(N, v. look, 10a, 58a.

LONG', a. long, 19a.

LONGE, v. belong, pertain, 63a; -- TO, befit, be appropriate to, 2b.

LONG(E, adv. long, long (time), 4b, 22b; LENGIR, longer, 20b.

LO(O, interjection. lo, see, 54b, 62b.

*LOOSEN, v. loose, unbind; LOOSUEÞ, 3 sg. 8a.

LORD(E, n. the Lord, 5a, 18b.

LOS, n. loss, 50b.

LOS, v. lose, 8a; LOSTE, pt. 3 sg. lost, 7a; (I-)LOST, ppl. 20a, 30b.

LOSLYER, adv. looser, 8a.

LOÞE(N, v. loathe, 18b, 31a.

LOÞINGE, g. loathing, 23a, 26a.

LOVE, LOF(E, LUF(E, n. love, 2a, 9b, 15b.

LOVEN, LOW-, LUF-, v. praise, 13b, 14a, 18a.

LOVENG', -INGE, LOF-, LUF-, LOW-, g. loving, 5a, 5b, 15b, 18b; praise, 13b; *LOVYNGIS, g. pl. praises, songs of praise, 29a.

LOWE(N, v. humble (oneself), 11b; LOWE, 3 sg. 12; LOW-ENDE, pp. 30a; -- TO, humble (oneself) to (sth.), 14b; BROUȝT --, humbled, 24a; LOWLI, a. humble, 12b; LOWEST, a. lowest, most humble, 11b; LOWE, adv. humbly, 9b; LOWER, -IR, adv. lower, more humble, 4b, 5b.

*LOWEST, a. lowest, 28b.

LOWNES(SE, n. humility, 9a, 10a.

LUFE, LOFEN, v. love, 15b, 48a; LOVEST, 2 sg. 59b.

LUST, n. pleasure, lust, 2b, 18b.

MADD, a. mad, 18b.

MAGESTIE, n. majesty, 8b.

MAGHNETE, n. power, might, 59b.

MAIDEN, n. maiden, virgin, 4a.

MAIDENHED, n. virginity, 42a.

MAISTRIE, n. superior force, power, 18b; ÞIS IS LITEL --, phr. this is easy, 35b.

MAKEMET, n. a false god, an idol, 57b.

MAKIN, v. make, 23a; *MAKEND, 3 pl. 59b; MAD(E, ppl. 5b, 17a; -- MENDE, hold in memory, record, 42a.

MAKYNGE, g. creation, making, 25b, 27a.

MALENCOLIE, n. anger, sullenness, 9a.

MALENCOLIE, -IOUS, a. angry, sullen, 47a, 60a.

MALICE, n. malice, 18a.

MALICIOUSE, a. malicious; MALICIOUSLI, adv. maliciously, 23a.

MAN, n. man, 6a; MAN, MEN(N, n. pl. men, people, 2a, 2b.

MANERE, n. manner, fashion, 4a.

MANHEDE, *MANHED, n. manhood, 12a, 22a.

MANY, pro. many people, 24b; MANY, -IE, a. many, 8a, 39b.

MANIFOLD, a. manifold, 23b.

MANKENDE, n. mankind, 30a.

MANTEL, n. mantle, 54b.

MARCHAUNT, n. merchant, 49b.

MARIAGE, n. marriage (spiritual), 5b.

MARK, MERKE, n. mark, goal, 3a, 8b.

MARTIRDOM, n. martyrdom, 42a.

MARW, n. marrow, 19a.

MATIERE, n. matter, 54a; essence, 43a.

MAT(T)INS, n. pl. matins, 17a.

ME, pro. me, 23b; MY(N, poss. a. my, 8b, 10b; MYSELF, pro. myself, 24b.

MEDE, n. reward, 8b.

MEDFUL, a. meritorious, 25b; MEDFULLI, adv. meritoriously, 11b.

MEDICINE, n. medicine, 51a.

MEDITACION, n. meditation, 4a; contemplation, 9a, 15b.

MEDLE, v. mingle, mix, 3b.

ME(E)NDE, MIENDE, *MENDE, n. mind, 16b, 18a, 26b; thought, recollection, memory, 4a, 7a, 16b.

ME(E)NE, n. the mean, middleground, 15b.

MEENES, -IS, *MENYS, n. pl. method, instrument, 3a, 7a, 9a.

MEKE, n. the meek, 13b.

MEKE, a. meek, humble, 4b, 10b.

MEK(E)LI, MEKELICHE, adv. meekly, 14a, 17b, 20a.

MEKEN, v. make (oneself) meek, 30a.

MEKNES(SE, *MEKENES, n. meekness, humility, 2a, 9b, 12b.

MELODIE, n. melody, 33a, 33b.

MELTEN, v. melt, 4a.

MEMBRE, n. limb, 44a; fig. with reference to the soul, 26b; PRIVE -- S, genitals, 58b.

*MENYS. See MEENES.

MERCI(E, n. mercy, 2b, 4a.

MERCIFUL, a. merciful, 18b.

MERVEILS, n. pl. marvels, wonders, 21a.

MESURE, n. moderation, 25b; measure 25a.

MESURE, v. regulate, 54a.

METE, n. food, 51a.

MIDDE, a. middle, 56a.

M(I)ESCH(I)EF, n. harm, damage, 7b, 26a.

MIGHSTE, MI3ST, -3TE, *MIGHT, n. strength, power, 2b, 5b, 14b, 60b; MI3(HS)TES, -TEZ, MIHTIS, *MY3TIS,

n.pl. faculties, powers, 2a, 4a, 19a, 20a, 25b.

MI3(S)TY, a. powerful, 19a, 26b; MI3(HS)T(E)LI, adv. powerfully, 4b, 18b.

MIKEL, *MOCHIL, a. much, a great deal, 2b, 48a.

MIKEL, -IL, *MOCHE, adv. much, 2a, 9a, 18b, 51b;

IN ALS(O --, adv. phr. in as much as, 51b.

MIKELHEDE, n. greatness, abundance, 42a.

MIKLES, adv. much less, 14b.

MILDNES, n. gentleness, 9b.

MILK(E, n. milk, 5b, 17b.

MINISTREN, v. administer (a sacrament), 42b.

MIRACLE, n. miracle, 35a.

MIRIE, a. merry, 7a.

MIRK, a. dark, 27a, 36b.

MIRK(E)NES(SE, n. darkness, 5b, 24b.

MIROR, n. mirror, 5b, 6a.

MIRÞE, n. mirth, joy, 5a.

*MYSCHEF, n. harm, damage, 26b.

MISLIFINGE, g. evil living, 10b.

MISLIKINGE, g. dissension, 44a.

MISPAY, v. displease, dissatisfy, 10a.

MISREWLED, MISRU-, ppl. disorderly, unruly, 26a, 37a.

MISSEY, v. slander, vilify, 47a.

MISSEYINGE, g. slander, abuse, 44a.

MISTAKE, v. mistake; MISTAKE, 3 pl. 41b.

MISTROWENGE, g. disbelieving, 23a.

MO, a. more, 37b; MOSTE, a. most, 18b.

MODER, n. mother, 3b.

MORALLI, a. in a moral sense, 46a.

MO(R(E, adv. more, 4b, 7b; ÞE -- ... ÞE LESSE, adv. phr. the more...the less, 47a.

MORTER, n. mortar, 15b.

MORWE, n. morning, 54a.

MOTES, n.pl. specks of dust, 33a.

MOURNEN, v. mourn, 31a; MOURNE, subj. 2 sg. 33b.

MOURNIGGES, g.pl. lamentations, 4a.

MOUÞ, n. mouth, 6b.

MOW(E)N, MOUN, v. can, be able, may, 10b, 26a, 48a; MAI, 1 sg. 8a; MAI, MAI(3)(S)T, MIGHT, -EST, -IST, MI3T, -EST, -IST, MIHST, -IST, MOWE, 2 sg. 2a, 2b, 3a, 9b, 10a, 12a, 15b, 32b; MAI, MIGHTE, MI3T(E, 3 sg. 2a, 3a, 6b, 37a; MI3TE(N, MOWE(N, 2 pl. 20a, 25a, 25b, 30b; MEWEN, MI3TE(N, *MI3TEN, MOU3EN, MOWE(N, 3 pl. 6b, 11b, 12b, 23b, 29b, 31a.

MUNKE, n. monk, 42a.

NAKED, a. naked, bare, 4a, 16b.

NAME, n. name, 16a; reputation, 39a.

NAMLI, adv. especially, 23a.

NAMORE, adv. no more, 20b.

NARW, a. narrow, 26a.

NAÞELES, adv. nevertheless, 20a.

NE, adv. nay, 6b.

NE, NON, adv. not, 6b; -- ... NOU3T, not, 53a.

NE, conj. nor, 3a; NE...NE..., neither...nor..., 5a.

NECESSARIES, n. pl. things necessary to maintaining life, 49b.

NEDE, v. need, be necessary to (someone); NEDIÞ, 19a, 34a.

*NEDEFUL, NEDFUL, a. necessary, 9b, 28b.

NEDING(E)S, adv. of necessity, 22b, 57a.

*NEDLY, a. ?necessary, 60b.

NE(E)DE, n. need, necessity, 11a, 57a.

NE(E)R, NIER, a. close, near, 3a, 7b, 10a; NERRE, a. nearer, 34a; ÞE --...ÞE FERÞER, a. phr. the nearer... the farther, 48a; NEER, adv. almost, 19a.

NEGLIGENCE, n. negligence, 15a, 62b; NEGLIGENT, a. negligent, 20b.

NEIÞER, a. neither, 6b.

NEIÞER...NE, conj. neither...nor, 7a.

NE(I)ÞE(R)LES, adv. nevertheless, 11b, 12b.

NERHANDE, adv. nearly, almost, 39b.

NEVER(E, adv. never, 6b, 7a, 34a; -- SO, no matter how, 7a.

NEVERÞELES, adv. nevertheless, 3a.

NEWE, a. new, 24b.

NI3T, n. night, 10a, 31a.

NO, a. no, 2b, 3a; NO...NO, no...any, 23a.

NO, adv. no, 55a.

NOMAN, n. nobody, 33a.

NON, pro. none, 8a, 32b, 48a.

*NONE, a. no, 28a.

NORISCH(E, v. nourish, 19b.

NOSE, n. nose, 6b.

NOÞING', n. nothing, 22b; NOÞING', a. nothing, 4a.

NOU(G)HT, NOU3(T, NAU(G)H(S)T, NAU3HT, NAW3T, adv. not, 2a, 3a, 3b, 4b, 12b, 20b, 25a, 30b, 31b.

NOU3T, NOUHST, NAU3ST, NAWT, NA3UTH, n. nothing, 2a, 2b, 3b, 4a, 7a, 36a; SETTEN HEM AT --, phr. scorn, disregard them 23a.

NOW(E, NOU, adv. now, 9b, 13a, 28a.

OCCASION, n. an occasion, 56b.

OCCUPACION, n. occupation, 3a, 7a, 31b.

OCCUP(I)EN, v. occupy, occupy (oneself), 48a, 55b.

OF, prep. concerning, 3b.

OFFICE, n. position, 11a.

OF(F)RE, v. offer, 15b.

OFTEN, OUFTEN, adv. often, 19a, 34b; OUFT', more frequently, 34b.

OFTENSIÞES, OUFTINSYTHIS, adv. oftentimes, often, 3b, 22b.

OFTETIME, adv. oftentimes, often, 9a.

O(N, a. one, a single, 5a, 25a; the same, 31b.

ONABLE. See VNABLE.

ONE, v. make into one, unite, 5a, 6a.

ONES, adv. once; ALLE AT --, phr. all at once, 63a.

ONY, ANY, a. any, 7a.

ONYNG'(E, g. making one, uniting, 5a, 5b.

ONLY, adv. only, 4b, 11a.

ONNEÞE, adv. hardly, (only) with difficulty, 23a.

ONS, pro. us, 6a.

ONSAVORI. See VNSAVORI.

OPEN(LI, adv. openly, 5b, 45a.

OP(I)NING', g. opening, 6a, 22a.

OPINIO(U)N, n. opinion, 14a, 39a.

OPON, prep. upon, 2b.

OPP(E)N, v. open, 54b.

OR, prep. before, 30a.

ORDEINE, v. prepare, make ready, 2b.

ORDER, RE-, n. status (as a clergyman), 42b, 57a.

ORDINA(U)NCE, n. ordinance, 14a, 17a.

ORE, conj. or, 2b.

ORIGINAL SYNNE, n. phr. original sin, 30a.

OÞERE, n. pl. others, 11a.

OÞER(E, OTHIR, a. other, 3b, 26b, 30a, 39a.

OÞERWISE, adv. in another manner, 30b.

OU(3)NE, -EN, OWEN(E, a. own, 8a, 10a, 10b, 11b, 20a.

OU3T. See AUSTH.

OUR'(E, pro. our, 2a, 21b.

OUTCAST, v. cast out, expel, 12a; OUTCAST, ppl. 10a.

OUTCASTYNGE, g. outcasting, expulsion, 26a.

OUTE, adv. out, 35b.

OUTWARD, adv. outward, 2b, 3a.

OVER, prep. over, 2b; in addition to, 10a.

OVERCOME, v. overcome; OVERCOME,-YN, ppl. 16a, 24b.

OVERLEIN, v. cover over; OVERLEIDE, ppl. 33a.

OVERMORE, adv. moreover, 17a.

OVERPASSE, v. rise above, surmount (sth.), 6a.

OVERPASSINGE, g. surmounting, 5b.

OWE, v. ought, be under obligation to do (sth.), 10b; OU3TE, 2 pl. 20a.

OXE, n. ox; OXEN, n.pl. 56a.

PACIENCE, n. patience, 9b.

PACIENTLI, adv. patiently, 14a.

PAIED, ppl. satisfied, contented, 2a, 12a.

PAINE, n. pain, 53b.

PAINFUL, a. painful, vexatious, 10b, 35b.

PARADIS, n. Paradise, 7b.

*PARFECCIOUN, n. perfection, 29b.

PART, n. part, respect, point, 48a.

PARTIE, n. part, 2b, 48a; ARN OF HIS --, phr. are on his side, 58a.

PASSE(N, v. pass, 26b; surpass, excel, 42a; PASSENDE, -INDE, pp. exceeding, 53a; surpassing, 18a.

PASSION, *-IOUN, n. Passion (of Christ), 4a, 27b.

PATER NOSTER, n. Pater Noster, 4b.

PECE, n. coin, 49b.

PEES, n. peace, 9b, 36b.

PEINTED, ppl. painted, 31a.

PENAUNCE, n. penance, 2b.

PENY, PANY, n. penny (silver coin), 33b, 49b.

PENTECOSTE, n. Pentecost, 22b.

PERAVENTURE, adv. by chance, 16a.

PERCEIVEN, v. perceive, 41a.

PERFIT(H, *PARFYT, a. perfect, 2b, 6a, 29a; PERFITLI, adv. perfectly, 7b.

PERFOURMEN, v. achieve, fulfill, 15a.

PERIL, n. peril, 11b.

PERILOUS, a. perilous, 14b, 52a.

PERISCHINGE, g. perishing, 34a.

PERISSCHE, v. perish, 11a.

PERPLEXITE, n. perplexity, 54a.

PERSONE, n. person; IN ÞE -- OF, phr. personifying, representing, 6a, 30a.

*PESFUL, a. peaceful, 33b.

PESTEL, n. pestle, 15b.

PHARISEE, n. Pharisee, 13a.

PHILOSOPHRE, n. philosopher, 46a.

PHILOZOPHIE, n. philosophy, 46a.

PILGRINAG', n. pilgrimage, 45a.

PITE, n. pity, 24b.

PLACE(S, n. place, 21b.

PLEIN, a. plain, clear, 25b.

PLENTE, -Y, n. plenty, abundance, 2b, 9b.

PLENTEOUSLY, -IOUSLY, adv. plentifully, 18b, 22a.

PLESAUNT, a. pleasant, 43b.

PLESE(N, PLEISE, v. please, 14b, 41b, 62a; PLESEND, pp. 14b.

PLOMAN, n. plowman, 42a.

POINT, n. (sharp) point (as of a sword), 23b; point (of time), instant, 31b.

PORTER, n. gatekeeper, 62b.

POUDRE, n. powder, 12a.

PO(U)ER, n. power, 24b, 47b.

POUERE, a. poor, 45a.

POUERLI, n. the poor, 13b.

POUND, n. pound (money), 49b.

POVERTE, n. poverty, 50a.

PRECHEN, v. preach, 35a.

PRECHINGE, g. preaching, 25b.

PRECHOUR, n. preacher, 45a.

PRECIOUSE, a. precious, 21b, 30a.

PREIE(N, PREEIE, v. pray, 13a, 13b, 19a; PREIE, subj. 2 sg. 15b.

PREIER', -E, n. prayer, 3b, 4a.

PREISEN, v. praise, 12b; PREISIÞ, imp. 2 pl. 18b.

PREISING', -E, g. praising, 3b, 13b.

PRELACIE, n. active religious works, 6a; church office, 42b.

PRELATIS, n. pl. bishops, 11a.

PRESEN, v. crowd, intrude, 35b.

PRESENCE, n. presence, 7b, 8b.

PREST, n. priest, 19b, 42a.

PRESUMPCION, n. presumption, 7b.

PR(I)(E)DE, n. pride, 3b, 12b, 27b.

PRIKIL, n. goad, 15a.

PRINCIPAL, a. principal, 41b, 58a.

PRINCIPAL(L)I, adv. in the first place, 2a, 40b.

PRIVE, a. secret, 4b, 11a; PRIVELI, adv. secretly, 41a, 49b.

PRIVETEE, PRIVITIE, n. secret, mystery, 11b, 34b; PRIVETES, -EZ, n. pl. mysteries, secrets, 3b, 4a.

PRIVILE(G)GE, n. privilege, 7b, 38a.

PROFIT, n. profit, 3b, 27b.

PROFITABLE, a. profitable, 16a.

PROFITEN, v. profit, benefit (someone), 11a, 15b; PROFITIÞ, 3 sg. 45b; PROFITEN, 3 pl. 20b, 54a, 57b.

PROPHETE, n. prophet or author of a book in the Old Testament such as Jeremiah, 10a; or David, 18a.

PROPRE, a. genuine, true, real, 3a.

PROUDE, a. proud, 46b, 60a.

PROVEN, v. prove; PROVED, ppl. 45b.

PSALM, SPALM, n. psalm, 4b, 5a.

(P)SAUTER. See SAU(L)T(I)ER.

PUBLICAN, n. Publican, 13a.

PUPLE, n. pl. people, 61a.

PURGATORIE, n. Purgatory, 21a.

PURIFIED, ppl. purified, 16a.

PURPOS(E, n. resolve, intent, 10a, 52a.

PURSOWE, v. pursue, 49b; PURSUEN, 3 pl. 41a.

PUTTEN, v. put, thrust, 17a; PUTE, PUTTIÞ, 3 sg. 10b, 46a; I-PUT, ppl. 39b; -- OUT(E, expel, 23a, 27b; -- TO, devote (oneself) to (sth.), 23a.

QUAKE, v. quake, shake, 19a.

QUAKINGES, g. quakings, 23a.

QUANTITE, n. quantity, 42a.

QUENCHE(N, QW-, v. quench, 30b.

QUESTION, n. question, 55b.

QUIK, a. quick, ready, 15a, 43b; perceptive (in an unfavorable sense), 60a; QUICLI, adv. quickly, 26a.

QUIKNE, v. quicken, 16a.

RANSAKE, v. search, 44a; RANSAKE, subj. 2 sg. 44a.

RANSAKYNGE, g. searching, 14a.

RAÞER, conj. rather, 38b.

RAVISCH, v. carry away (in ecstasy), 11b; (I)-RAVISCHED, ppl. 5a, 11b.

RAVISCHINGE, g. carrying away (in ecstasy) 5a.

REBELL, a. rebellious; ARN -- TO, are rebellious toward, 45a.

RECOVEREN, RECU-, *REKEVERE, v. recover, 26a, 30a, 30b.

RECREACION, n. recreation, refashioning, 15a.

REDEN, v. read, 17b; -- VPON, read in, 17b.

REDY, a. prepared, 16a.

REDING', g. reading, 9a.

REEK, n. smoke, smoky quality, 36b.

REFORME, v. refashion, 5a.

REFREYNEN, v. restrain, 61a.

*REFUSE, REFUSEN, v. refuse, 9b, 45a.

REHERSE, v. rehearse, recapitulate, 53a.

REINES, n. pl. the seat of the feelings or affections, 12b.

REISE, v. raise, 58b.

REKELES, a. heedless, careless, 43b; REKELESLI, adv. carelessly, heedlessly, 17a.

RELEVED, ppl. relieved, 5a.

RELIGION, n. a particular monastic or religious order or rule, 41a.

RELIGIOUS, n. a religious, a member of a religious order, 17a.

REMEDIE, n. remedy, 23a.

RENNE, v. run, 9b, 17b; REN, imp. 2 sg. 58b.

RENNELES, n. pl. runnels, rivulets, 37b.

RENTEN, v. rend, pull asunder, 60b; RENT, imp. 2 sg. 60b.

REPROVE, n. reproof, shame, 61a.

REPROVEN, v. reprove, 14a; REPROVE, imp. 2 sg. 57b; REPROVEDE, pt. 3 sg. 13a.

REPROVINGE, g. reproof, 23a.

RE(S)CEIVE(N, v. receive, 6b, 16a, 21b.

RESON, -UN, REI-, n. the reason, 2b, 9a, 15b.

RESTE, n. rest, repose, spiritual peace, 4b, 9b.

RESTEN, v. rest, rest (oneself), 8a, 14b.

RESTYNGE, g. repose, 39a.

RESTORED, ppl. restored, 27b.

RETEINE, v. retain, 22b.

REVELACION, n. revelation, 6a.

REVERENCE, n. reverence, 57a.

REWARD, n. reward, 6b, 8a.

REWLE. See RWLE.

RICHE, a. rich, 54a; RICHERE, richer, 38b.

RICHESSE, n. wealth, 2b; *RICCHESSIS, n.pl. wealth, riches, 28b.

RI(G)(G)(T, adv. certainly, altogether; qualifies AS or SO, 2a.

RI3T, -(H)ST, a. right, exactly, just, 3a, 8a, 32a.

RI3TFUL, a. upright, just, 49a.

RI3TWIS, a. righteous, 26b.

RI3TWISNESSE, n. righteousness, 27b, 49a.

RISE, v. arise, 12b; RISE, subj. 3 sg. 12a.

RISINGE, g. ascent, rising, 40a.

RISTEN, v. rest, 13b.

RISTFULNESSE, n. the state of being restful, 54a.

RIVER, n. river, 37a.

ROBBOR, n. robber, 13a.

ROME, n. Rome, 4a.

ROOTE, n. root, 9a.

ROTE, v. take root, 8b, 23b.

RUDE, a. ingorant, unskilled, 17a.

RULOUR, n. ruler, 14a.

RWLE, RE-, RU-, n. rule (religious), 17a; regulation, 15b.

RWLE(N, v. rule, 54a, 60b; RULYNDE, pp. 13b.

SACRAMENT, SACRE-, n. sacrament, 14a, 42b; -- OF GODIS BODI, n. phr. communion, 23a.

SACRIFICE, n. sacrifice, 42b.

SAD(DE, a. constant, firm, 18b, 62b.

SAD(D)LY, adv. earnestly, firmly, 17a, 60b.

SADNES, n. constancy, firmness, 24b.

SAFEN, v. save, preserve, 52b; SAVIÞ, 3 sg. 52a; SAUFED, ppl. 30a.

SAFY(N)NGE, SAV-, g. saving, 38b, 39a; re-creation, 15a.

SA(L)VACION, SAUVACIOUN, n. salvation, 4b, 11a, 21b.

SAME, a. same, 14b.

SARACEIN, n. Saracen, 38a.

SA(U)F, -WF, a. saved, delivered from sin or condemnation, 14a, 30a, 40a.

SAUF, conj. save, except, 16b.

SAU(L)T(I)ER, (P)SAUTER, n. Psalter, 4b, 17b, 27a, 58b.

SAVE. See SAFEN.

SAVOREN, v. savor, taste; SAVORIST, subj. 2 sg. 15b.

SAVORINGE, g. tasting, 6a.

SAVOUR, n. savor, taste, 7a, 8b.

SAWE, n. opinion, commentary, 53a.

SCHADUE, -OWE, n. shadow, 7b, 19b.

SCHAL, v. shall, am (is) to, must, will, 7b; SCHALD, SCHALT, SCHLAT (scribal error?), SCHOLT, SCHOLDEST, 2 sg. 6b, 10a, 10b, 17a, 36b; SCHULDEST, -IST, ind. and subj. 2 sg. 7a, 10a, 11b; SHUL(LE, SCHULDEN, ind. and subj. 2 pl. 5b, 6b, 25a; SCHAL(L, 3 sg. 7b, 15b; S(C)HULD(E, 3 sg. 6b, 7a, 31a, 37a; S(C)HAL, SCHUL, 3 pl. 11b, 41a; SCHULLE(N, 3 pl. 9b, 11a, 25b; SCHOLD, subj. 3 sg. 26a; SCHULD, pt. 3 sg. 24a; SCHULDE, pt. 3 pl. 24a.

SCHAKINGES, g. shakings, 23a.

SCHAME, n. shame, 9a, 55a.

SCHAP, n. shape, 58a.

SCHAPE, v. intend, shape, 62a; -- ÞE, prepare yourself, 34b.

SCHAPING, g. shaping, fashioning in the image of (sth.), 62a.

SCHARP(E, a. sharp, severe, 15a, 18b.

SCHARPLI, adv. sharply, severely, 15a.

SCHE, pro. she, 2a, 33a.

SCHEDEN, v. shed; SCHED, ppl. 44b.

SCHENYD, ppl. shone, giving light, 2b.

SCHEWE(N, v. act, appear, 37b; show, display, 16a, 23b; SCHEWE, 3 pl. 12b; SCHEWE, -OWE, subj. 3 pl. 23b, 37b; SCWENDE, pp. showing, 18a; I-SCHEWID, SCHOWED, ppl. shown, 12a, 21a.

SCHIP, n. ship, 34a.

SHIRE, v. purify (the mind or heart); SHIRE, 2 sg. 33b.

SHORT, a. brief, 5b; SCHORTER, adv. quicker, 53b.

SCHORTLI, adv. briefly, 20a.

SCHREWED, a. malicious, 47a.

SCHRIVE, v. confess (sins), 21a; SCRIVEÞ, 3 sg. 14b; SCHRIVEN, ppl. shriven, absolved, 21a.

SCLAUNDRE, v. slander, 43a; SCLAUNDREN, 3 pl. 43a.

SC(O)URGE, n. scourge, discipline, (whip), 14a, 54a.

SCOURGE, v. scourge, whip; SCOURGE, subj. 2 sg. 52b; SCOURGED, *SKOURGED, ppl. 21b, 23b.

SECO(N)NDE, SECOUNDE, a. second, 4b, 13b, 18a.

SECULER, a. secular (position in life), 42a, 50a.

SECUNDARIE, a. secondary, 6b.

SEE(N, SEN, Y-SEE, v. see, 7a, 8a, 16b, 17b, 34b; SEȝT, 3 sg. 7a; SEE, 2 pl. 5b; SE(E), SEEST, subj. 2 sg. 14a, 15b, 63a; SE, subj. 3 sg. 56a; SAWȝ, pt. 3 sg. 13a; SEIȝE, pt. subj. 2 sg. 21b.

SE(E)KE(N, -YN, v. seek, search out, 7b, 8a, 11a; SEK, imp. 2 sg. 31a; SEKEND, pp. 15a.

SEIE(N, v. say, tell, 4b, 38b; SEI, 1 sg. 15b; SEYES, SEIȝE, 2 sg. 11a, 21b; SEYAND, -ENDE, pp. 8b, 18a; ÞIS IS FOR TO --, phr. this is to say, this means, 15b.

SEY(I)NGE, g. dictum, saying, utterance, recitation, 4b, 17a.

SEINT(E, n. saint, 6a, 17a.

SEKE, *SYK(E, a. sick, 17b; spiritually ill, 28a, 28b.

SEKNES(SE, *SEKNES(SE, n. sickness, 18a, 47a; spiritual illness, 28b; -- IN ÞE STOMAK, phr. stomach ache; -- IN ÞE HEUED, phr. headache; 53b.

SELF, n. self, 45a.

SELFE, -VE, a. same, 61a, 61b; -- WISE, same fashion, 61b.

SELLE, v. sell, 37a.

SEMEN, v. seem, appear, 38b; come to view, be seen, 19a; SEMES, 3 sg. 7b; SEME, subj. 3 sg. 61a.

SEMLY, a. seemly, 13b.

SENDIN, v. send, 53b; SENT(E, pt. 3 sg. 45a, 55b.

SENFUL, SYN-, a. sinful, 11b, 30a.

SENSIBLE, a. able to be felt through the senses, 6b.

SENT, v. assent; SENT, imp. 2 sg. 7a.

SERVAUNTZ, n.pl. servants, 10a.

SERVE(N, v. serve, 10a.

SERVISE, n. service, 23a.

SESSE. See CESSEN.

SET(T)E, v. set, place, 7a, 16a; SEITT, imp. 2 sg. 7a; *SET, SETTE, ppl. 22a; -- AT NOU3T, phr. pay no attention, 7a, 12b.

SEVEN(E, a. seven, 15b, 37a.

SH-. See SCH-.

SYDES, IN OÞER --, phr. in other respects, 20b.

SI3ENGE, g. sigh, 60a.

SIGHT, SI(3)HT, -TH, -TE, -ÞE, n. sight, perception,

mental or spiritual vision, 2a, 3a, 5b, 7a.

SIKER, -IR, a. sure, firm, 9b, 13b; SIKERLI, adv. surely, 9b.

SIKERNESSE, n. certainty, 7a.

SILVER, n. silver, 32b; SILVERNE, a. made of silver, 49b.

SIMPLE, a. simple, 14a.

SYNFUL, a. sinful, 11b.

SINGEN, v. sing; SINGENDE, pp. 5a; *SONGEN, pt. 3 pl. 29a.

SINGULER, a. extraordinary, 17b; special, 41b.

SINKYN, v. sink, 14a.

SYNNE, n. sin, 5a.

SINNEN, v. sin, 38b.

SINNERE, n. sinner, 11a.

SIÞEN, -THEN, adv. then, afterwards, 3a, 6b.

SIÞIN, conj. since, because, 17a.

SITTE, v. sit, 4b; SITTENDE, pp. 11b.

SKELE, SKILE, n. reason, 10b, 19a.

SKYES, n. pl. skies, 40a.

SKILFULLI, a. reasonably, 50a.

SKUIERE, n. squire, 42a.

SLEIȝÞ, n. trickery, deceit, 7a, 18a.

SLEYNG, g. slaying, 26b.

SLEKE, v. extinguish, 30b.

SLEN, v. slay, 52a; SLEE, imp. 2 pl. 26b; (Y-)SLAYN, ppl. 59a.

SLEP, n. sleep, 16a.

SLEPEN, v. sleep, 51a; SLEPE, subj. 3 sg. 51b; SLEPINDE,

pp. 23a.

SLEPING', g. sleeping, 6a, 15a.

*SLEWYNG, SLW-, g. slaying, 6a, 6b.

SLOUÞE, n. sloth, 9a.

SMAL(E, a. small, 15b, 33a.

SMELLE, n. fragrance, odor, 32a.

SMELLE, v. smell; SMELLE, 3 sg. 15b.

SMELLING', g. smelling, 6b.

SMYTE(N, v. smite, strike, 15a, 52b.

SMYTYNGES, g. blows, 19a.

SMOKE, n. smoke, 15b, 36a.

SO, adv. thus, so, in this (that) wey, 42a; -- ÞAT, phr. with the result that, 11a.

SO, conj. as, 46b; in order that, 2a.

SOBIRLI, adv. seriously, 60b.

SOBIRNESSE, n. sobriety, 9b.

SOBIRTE, n. sobriety, 19a.

SOBRE, a. temperate, 6a.

SOCCUREN, v. succour, 54a.

SOCOR, n. succour, 18a.

SODEYN, a. sudden, 7a; SODEINLI, adv. suddenly, 21b.

SOFTED, ppl. softened, soothed, 31b.

SOFTNESSE, SOWF-, n. softness; mildness, tenderness of character or disposition, 19a.

SOLITARIE, n. hermit, recluse, 6a; SOLITARIE, a. solitary, 6a.

SONE, n. Son (second member of the Trinity), 27a.

SON(E, *SOONE, adv. soon, 5b, 7a, 19a; SONNER, adv. sooner, 61b.

SONGE, n. song, 5a, 32a.

SONN, n. sound, 8b.

SONNINGE, g. sounding, 7a.

SOPER, n. supper, 11a.

SOPER-TIME, n. supper time, 55b.

SORES, n. pl. sores, 18a.

SOR(E)W(E, n. sorrow, 24b, 33b, 50a.

SORI, a. sad, distressed, 13a, 49b.

SORT(E, n. group, company (of people), 42b.

SOÞ, a. true, 10a.

SOÞFAST, a. firm, steadfast, 10a; SOÞFASTH, -LI, adv. 9a, 45a.

SOÞFASTNESSE, n. truth (synon. with God), 5a.

SOÞLI, adv. truly, verily, 5b, 9a.

SOÞSEIERES, n. pl. soothsayers, 14b.

SOUFTE, a. soft, 5a, 12b.

SOULE, SAU-, SOW-, n. soul, 4b, 5a, 6b.

SOUMTIME, adv. sometimes, 21b.

SOUN, n. sound, 31a.

SOVERAIN, n. superior, 11b, 27a; ÞE HEVED AND ÞE --, n. phr. the Pope, 39a; SOVERAIN, a. supreme, 8b.

SOVERAINTE, n. sovereignty, 11a.

SOWONINGE, g. sounding, resounding, 6a.

SPALM. See PSALM.

SPALMINDE, pp. celebrating with psalms, 5a.

SPARE(N, v. spare, 52a; desist, stop, 25a.

SPECES, n.pl. kinds, varieties, 53a.

SPECHE, n. speech, 15a.

SPECIAL, a. special, particular, 6a, 17a.

SPECIAL(L)Y, adv. especially, 17a, 35a; IN SPECIAL, adv. phr. especially, 38b.

SPEDE, v. hurry, speed, 19a.

SPEDFUL, a. advantageous, expedient, 14b, 15b.

SPEKEN, -IN, v. speak, 13b, 22a; SPAK, SPOKE, pt. 1 sg. 20a, 36b; SPAK, pt. 3 sg. 54a; SPOKEN, ppl. 10b.

SPEKYNG', g. speaking, 15a.

SPENDE, v. spend, 2b; SPENDEN, pp. 3b; -- IN, dispensing (sth.) on, for, in, 3b.

SPERE, n. spear, 21b.

SPEREN, v. shut, enclose, 54b.

SPICERIE, n. spicery, 12a.

SPIRIT, n. spirit, 5a, 6a; SPIRITUEL, a. spiritual, 2b.

SPOSE, n. spouse, 55a.

SPREDEN, v. spread; SPRED, ppl. 44b.

SPRENGE, v. spring, rise, 24a; SPRONG', pt. 3 sg. 37b; SPRINGEN, -ENDE, pp. 30b, 44a.

SPRINGE, n. a flow of water, 9b.

SPURNEN, v. trample, kick, 12a.

*STABEL, STABLE, a. steadfast, 9b, 14b.

STABLEN, v. establish, make steadfast, 17b; STABLI, adv. steadfastly, 25a.

STAF, n. staff, 17b.

STAT, n. position, 10a; STAT, a. state, 2b.

STATIS, n. status, rank, 3b.

STEDE, n. place, 48a; IN --, in stead, 44b.

*STEDFAST, a. steadfast, 3a; STEDFASTLY, adv. 2a.

STELEN, v. steal, 13a; STELEND, pp. 13a.

STEPPES, n. pl. footsteps, 54b.

STERE(N, v. move, urge, arouse, 16a, 17a, 58b; STIRENDE, pp. prompting, urging, 16b.

STERING'(E, STIR-, g. inducing to emotion, a prompting, 4b, 7a, 9a.

STERRE, n. star, 24a.

STIEN, v. ascend, rise up; STEI3E, subj. 3 sg. 40a; STEIENDE, pp. 6b.

STIFLY, adv. steadfastly, firmly, 36b.

STIKEN, v. keep persistently in one place, 19a, 37a; stick, pierce, 21b; STAUK, pt. 3 sg. 21b; STOKEN, ppl. 19a, 37a.

STIKKES, n. pl. sticks, 19b.

STILLE, adv. without motion, 4b.

STINK, n. stench, evil smell, 31a.

STYNKENDE, -INDE, pp. stinking, 9b, 30b.

STINTINGE, g. stinting, ceasing, 15b.

STIRTE, v. move quickly into activity, 44b.

STOMAK, n. stomach, 53b.

STONDE, v. stand, 22b; STOND, subj. 3 sg. 4b; -- IN FEIÞ,

rest in faith, 4b.

STONE, v. stone, 47b.

STONE, *STONYN, v. shock, dismay, 7b, 28a.

STOPPE(N, v. stop, stop up (sth.), 37b, 54b; STOPPE, subj. 2 sg. 37b.

STOWPE, v. stoop, 33b.

STRANGLE, v. strangle; STRANGLE, 3 sg. 50a.

STRECHE, STRECKEN, v. extend, direct (one's course), 8b, 58a.

STREIT, a. narrow, 26a; STREITTER, stricter, 42a; STREITLI, adv. narrowly, 63a.

STREME, n. stream, 35b.

STRENGE, v. strengthen, 5a, 51a.

STRENGÞE, n. strength, 9b, 31a.

STRIVEN, STRIF-, v. strive, struggle, contend, 23a, 49b; STRIVE, -IÞ, STRIF, imp. 2 sg. 20b, 26b, 53b; STRIVENDE, pp. striving (with sth.), 20b.

STUDIE, v. study, 36a.

STUMBLE(N, v. stumble, 12b, 46b; STUMBLE, 2 sg. 32b.

SUFFRAUNCE, n. permission, 22b.

SUFFREN, v. suffer, endure, 10b; allow, 8a; SUFFRE, subj. 3 sg. 26b.

SUG(G)ESTION, n. suggestion, 13b, 39b.

SUMD(E)EL, adv. somewhat, 26a, 54a.

SUMME, SOM, a. some, 22a.

SUM(M)ME, SO(M)ME, pro. some, 3a, 3b, 16b, 21a.

SUMTIME, adv. for a period of time, 4b.

SUMWHAT, SOM-, adv. a little, 6a, 25a.

SUNDRY, a. sundry, various, 20b.

SUPPOSEN, v. suppose, 39b.

SUSPECION, n. suspicion, 11b, 44a.

SUSPETTE, a. suspect, 7a.

SUSTER, n. sister, 2a.

SUSTINAUNCE, n. sustinance, 11b.

SUTILTEE, n. subtlety, cleverness, 3a.

SWEPE, v. sweep, 33b.

SWETE, a. sweet, 5a; SWETTER, sweeter, 5b.

SWETEN, v. sweat, 36b.

SWETTE, n. sweat, 33b.

SWET(T)NES(S(E, , SWTNESSE (? error for SWETNESSE), n. sweetness, pleasure, 7a, 8a, 20a, 31a.

SWHILKE, pro. such, 40a.

SW(I)ERD, n. sword, 18b, 61a.

SWILK, SCHUI-, a. such, of this kind, 2b, 4b, 7a.

SWINE, n. swine, 55a.

SWYNK, n. toil, 33b.

SWINKEN, -IN, v. toil, 36b, 54a.

SWYPE, v. work, toil, 23a, 58b.

TAKE, v. take, seize, receive; TAKE, subj. 2 sg. 35a; TAK, subj. 3 sg. 26b; TAKEN, pp. 3b; TOK, pt. 3 sg. 47b; TAKEN, ppl. 2a, 5a; -- IN, phr. use, 3b; -- KEPE, phr. pay attention to, take heed, 34b.

TAKING, g. taking, 42b.

TARIE, v. harass, annoy, 53b; TARIENDE, pp. 20a.

TASTE, v. taste, 4b.

TASTE, n. (a) taste, 55a.

TASTYNGE, g. tasting, 4b.

TECHEN, v. teach, 35a.

TECHYNG(E, g. teaching, instruction, 11b, 49b.

TE(E)R, TERE, n. tear (of the eye), 21a, 21b, 40a.

TELLE, v. tell, 37b; TOLDE, pt. 3 sg. 11a; TELDE, TIELD, TOLD, ppl. 15b, 35a, 62b.

TEMPERANCE, n. temperance, 9b; TEMPEREL, a. temporal, 2b.

TEMPEREN, v. temper, modify, 19a.

TEMPESTE, n. tempest, 34a.

TEMPTACION, n. pl. temptation, 22a, 22b.

TEMPTEN, v. tempt, 23a.

TENTE, v. give heed, pay attention, 7a, 53a.

TIME, n. time, period of time, occasion, 5b, 49b.

TITERE, adv. sooner, rather, 52b.

TIÞES, n. pl. tithes, 13a.

TO, adv. too, 12a; AL -- BIRSTEN, break entirely, completely, 36b.

TO, prep. to, 2a, 22b.

TOG(O)EDERE, adv. together, 23b, 59b; reciprocally, mutually, 35a; 3E LUFE 3OW --, you love one another, 35a.

TOKNE, n. sign, token, 21b, 42a.

TOKNINGE, g. representing, signifying, 11b.

TONGE, n. tongue, 19b.

TONNES, n. pl. tuns (of wine), 55a.

TO(N...TOÞER, pro. phr. the one...the other, 45a, 58a; ÞE --...ÞE --, 45a.

TOÞER, pro. other, 5b.

TOUCHE, v. touch, 21a; stir, move (someone), 47a.

TOUN, n. field, 56a.

TOWARD, prep. toward, 15b.

TRANSFIGURE, v. transfigure, 6b.

TRAVAIL(L)(E, n. labor, 3a, 11b, 19a.

TRAVAILLE(N, v. labor, 9b, 25b; TRAVAILE, subj. 3 sg. 25a; TRAVAILEND, pp. 2a; *TRAVAILED, ppl. beset, belabored, 19b.

TRAVAIL(L)OUS, a. laborious, 32b, 35b.

TREDEN, v. tread, walk, 30b; TRODEN, ppl. 12a.

TREMBLE, v. cause to tremble, shake, 19a.

TRESOUR, n. treasure, 24a.

TRESPASSE, n. transgressions, sins, 2b.

TRESPASSE, v. trespass, sin, 13a.

TREW(E, *TRO, a. true, faithful, genuine, 3b, 10b, 13b.

TREWLI, TROULY, adv. truly, loyally, faithfully, 2a, 13a.

TRIBULACION, n. tribulation, 11b, 23a.

TRINITE, n. the Trinity, 5a, 26b.

TROUBLE, v. disturb, agitate, 49b.

TROWEN, v. believe, 23a, 43a; TROWENDE, pp. 13b, 17a.

*TROWTHE, n. truth, 9b.

TROWÞE, n. belief, faith, 14a, 15b.

TRUST, TROST, *TRIST, n. trust, 4a, 7b, 23a.

TRUSTEN, v. trust, have confidence in; TRUST, imp. 2 sg. 10b, 20b.

TURMENT, v. torment, 24b.

TURNE, v. turn, return, 2a, 25a; transform, 38a, 43a; TORNE, TURNE, imp. 2 sg. 2a, 36b; TORNE, 3 pl. 41a; -- INTO, phr. transform into (sth.), 38a.

*TURNING, TORNING, g. turning, 17b, 28a.

T(W)O, a. two, 2b, 38b; TWYES, adv. twice, 13a.

ÞANKEN, -IN, v. thank, 13b, 18b.

ÞANKYNGE, g. thanks, 13a.

ÞAN(NE, adv. then, 2a, 21b.

ÞAT, conj. so that, 8b, 20a.

ÞAT, rel.pro. who, that, which, 2a, 7b.

ÞE, ÞEE, pro. 2 sg. thee, thyself, 2a, 50b; see also ÞOU.

ÞE, ÞEE, art. the, 2a, 31b.

ÞEF, n. thief, 21b; ÞEFES, n. pl. 13a.

ÞEY, ÞE, pro. they, 3b, 11b; see also ÞEM.

ÞEI3, adv. though, even if, 10a, 49b.

ÞEM, HEM, pro. them, those, 3b, 4b; ÞEM-, HEMSELF(E, HAM-, themselves, 3b, 12b, 13a; ÞEIR, HE(E)R(E, poss. a. their, 11a, 13b, 17b, 22a.

ÞENKE(N, ÞINKE, *THING, *THINK, v. meditate, 15b; resolve, 20b; think, believe, 7a, 17b, 21a, 36b; ÞENKE, 2 sg. 12a; ÞENK, ÞINKE, subj. 2 sg. 14a, 15b; ÞENK, imp. 2 sg. 20b; AS ME ÞENKIÞ, phr. as I think, as it seems to me, 14b, 17a.

ÞER(E, ÞAR(E, adv. there, where, 2b, 7b, 34a, 63a; ÞARE,

indef. art. it, 51a; ÞERBY, adv. by this means, 7b; ÞERFORE, adv. 31b; ÞERFRO, adv. from it, 60b; ÞERINNE, adv. therein, 2a; ÞER ÞAT, adv. where, 63a; ÞERTO, adv. to it, 7a; ÞER WIÞ, adv. with these, 55a.

ÞERFORE, conj. therefore, 4b, 17b.

ÞESE, pro. these, 17a; ÞO, those, 58a.

ÞIKKE, a. dense, 54a; ÞIKKE, adv. densely, numerously, 35b.

ÞI(N. See ÞOU.

ÞING, ÞINK, n. thing, 13b, 16b; ÞINK, ÞINGES, THINGES, n. pl. things, matters, 2b, 3b, 4a.

*THINKENG, g. thinking, 8a.

ÞIS, demonstr. a. this, 5b, 12b; ÞIS, ÞISE, ÞESE, pl. a. these, 2b, 49b, 63a; ÞO, pl. a. those, 40b, 41b.

ÞORNES, n.pl. thorns, 21b.

ÞOU, ÞOUÞ (error for ÞOU?), pro. 2 sg. thou, 2a, 46b; ÞE, ÞEE, thee, thyself, 2a, 50b; ÞI(N, your, 2a, 17a; ÞISELF, refl. pro. thyself, 11b, 49a.

ÞOU(3(H, ÞOW(E, ÞOW3, ÞAW3, conj. though, even if, 2b, 12a, 14a, 16a, 43b, 50b.

ÞOU3(H)T(E, n. thought, 5a, 11b, 16b.

ÞOURW3, *THURG, prep. through, 9b, 36b.

ÞOUSEND, a. thousand, 20b, 45b.

ÞRE, a. three, 3a.

ÞRID(D)E, a. third, 9a, 14b.

ÞROWE, v. throw; ÞROW, imp. 2 sg. 15b.

ÞUS, adv. thus, so, 15a.

VAINE, a. vain, futile, 5a, 9a.

VAINEGLORIE, n. vainglory, 3b.

VANITE, n. vanity, 34b; VANITEES, -EEZ, n. pl. vanities, vain things, 15a, 19a.

VENIAL, a. venial, 10b.

VENIALS, n. pl. venial sins, 20b.

VERRE(Y, *VERRY, a. true, 9a, 28a, 30b; VERREY, VEREILY, adv. truly, 10b, 30b.

VERTUE, n. virtue, 2a, 5a; VERTUOSE, a. vertuous, 24b.

VGGEN, v. feel loathing, disgust, 36b, 52b.

VGLI, a. fearful, horrible, 23a.

VGLINESSES, n. pl. horrible sights, 23a.

VICIOUS, a. vicious, 18b.

VILE, a. vile, 10b.

VILEINIE, n. disgrace, indignity, 43b, 47a.

VIOLENCE, n. great force, severity, vehemence, 18b.

VIRGYN, n. virgin, 31a.

VISION, n. vision, 6a.

VISITE, v. visit; VISITED, ppl. 5a.

VMBIDEN, v. abide, remain, 36b.

VMBILAP, v. enfold, surround, 35b, 58a.

VNABLE, ON-, a. unable, 9b, 10a.

VNCONNYNG'(E, VNK-, g. ignornace, 12b, 14b; -- OF HEMSELF, phr. their own lack of knowledge, 23b.

VNCOUÞE, a. unaccustomed, strange, 19a.

VNDIRNEÞE, prep. underneath, 33a.

VNDIRNIMEN, v. reprove, rebuke, 11a.

VNDIRNIMYNGE, g. reproving, rebuking, 11a.

VNDIRSTANDEN, VNDERSTONDEN, -STONDIN, v. understand, 2b, 6a, 17a; VNDERSTANDE, *VNDIRSTONDE, 1 sg. 6a, 28a, 32a; VNDIRSTONDEN, subj. 2 pl. 18b; VNDIRSTONDEN, ppl. understood, 8a.

VNDIRSTANDINGE, -ONDINGE, g. understanding, 5a, 6a.

VNKENDENESSE, n. unkindness, 44a.

VNMAD, ppl. not created, eternal, 27a.

VNNEÞES, -IS, adv. hardly, with difficulty, 10b, 21a.

VNRESTFUL, a. unrestful, disturbing, 34b.

VNRIȝTFUL, a. unrighteous, 49b.

VNSAVORI, ONSAVORI, a. tasteless, insipid, 3b, 4a.

VNS(C)KILFUL, a. unwise, unreasonable, 10b, 16a.

VNSKILFULLY, adv. unreasonably, 43b.

VNSPED, ppl. a. not brought to a successful result, 18b.

VNTIL, conj. until, 58b.

VNWARLI, adv. unawares, 38a.

VNWURÞI, VNWORÞI, a. unworthy, 10a, 47b.

VOCAL, a. vocal, oral, 17a.

VOIS, n. voice, 34b.

VP(E, prep. with, 11a, 51b; -- HERE MIGHST, phr. to the extent of their ability, 3b; -- HERE CONNYNGE, phr. to the extent of their skill, knowledge, 14b.

VP(O)ON, adv. upon, 21a, 30b.

VPSODOUN, adv. upside down, 33a.

VPWARD, adv. upward, 16b, 19b.

VS(E, n. use, 3a, 5b.

VSEN, v. use, employ, 9a, 17a.

VTTERLI, adv. utterly, 53b.

WAKEN, -NE, v. waken, keep vigil, 34a, 44b; WAKE, subj. 2, 3 sg. 12a, 51b, 52b; WAKENDE, -INDE, pp. waking, 14a, 23a; WAKNED, pt. 3 pl. awakened, 34a.

WAKEN, ppl. awakened, 16a.

WAKYNGE, g. keeping vigil, 2b.

WAL, n. wall, 31a.

WANTEN, v. lack, 56b.

WANTYNGE, g. lacking, wanting, 36a.

WAR, a. wary, on guard, 7a, 37b.

WARE, v. take care, be on guard, 7b.

WASCHEN, v. wash, 33b; WESSCHE, pt. 3 sg. washed, 47b.

WASTE, v. consume, destroy, 18b.

WAT(I)(E)R, n. water, 3b, 9b, 37b.

WATRE, v. become moist, shed tears, 33b.

WAT ÞAT, conj. whatever, 31b.

WE, pro. we, 5b, 62a.

WEDDE, v. wed, marry, 56a.

W(E)Y(E, n. path or course of life, method, 3b, 13b; road, way, 25b, 26b.

WEIK, a. weak, 14b.

WEIKEN, v. become weak; WEIKE, subj. 3 sg. 44b.

WE(I)ÞER, -THER, WH-, conj. whether, 6a, 6b, 16a, 51b.

WEL, adv. certainly, very, well, 6b, 31b, 34b.

WELLE, n. spring, miraculous source, 3a, 9b.

WELÞ, a. abundant, 43a.

WENEN, v. think, imagine, expect, 13b; WENENDE, -INDE, pp. 2a, 7a; WENDE, pt. 3 sg. 37b.

WEPINGE, g. weeping, 15a; WEPINGES, pl. g. lamentations, 21a.

WERE. See BE(N.

WERE, v. wear (clothing); -- ÞE HEIRE, wear a hair shirt, 40a.

WERI, a. weary, 25a.

WERK, n. work, labor, activity, 2b, 10a; GOOD --, good deeds, works, 12a.

WERKE(N, v. work, perform, act, labor, 6b, 25a; ache, throb painfully, 44b; WERKE, subj. 2, 3 sg. 44b, 56b; WERK, imp. 2 sg. 25b; WROUȝ(H)T, ppl. 6a, 6b.

WERKING', -E, g. activity, labor, performance, 7b, 10a, 22a.

WERS, a. worse, 52a.

WEXEN, v. increase, grow, 54a; WAXE, subj. 3 sg. 22a.

WHAN, WANNE, conj. when, 4b, 59a.

W(H)AN(NE, adv. when, 5a, 21b, 31a.

W(H)AR(E, WHAR', WERE, *WHER, WHER(E, adv. where, in the place, 28b, 37b, 42b, 57b, 59b, 60a; -- BY, interrog. adv. by what means, 37b, 57b; --INNE, adv. wherein, 13a; -- SO, adv. wherever, 25a; -- TO, adv. to which, 3a; -- ÞAT, adv. wherever, 6a; -- WIÞ, adv. with what, 32b.

W(H)AT, a. whatever, which, 8a, 32a.

WHAT, pro., rel. pro. what, which, whatever, 3a, 4b, 15b.

WHEROF, n. the means, 44b.

WHY, adv. why, 56b.

W(H)ILK(E, WIHLKE (error for WHILK?), WHICHE, pro. who, which, 2b, 4b, 49a.

WHIL(S, WILLS, conj. while, 32a, 39b.

WHOO, *WHO, pro. who, 11a, 59b; WHAM, WHOM, whom, 13b, 16b; *WHO SO, whoso, 36b; see also HO(O.

WYDUE, n. widow, 41a.

WYF, n. wife, 41a, 43a.

WIKKEDE, a. wicked, 9a.

WIKKEDNESSE, n. wickedness, 9a, 47b.

WILFUL, a. willful, voluntary, 43b, 50a; WILFULLI, adv. voluntarily, 8a, 40a.

WIL(L(E, n. the will, 2b, 53b; GENERAL --, general intention, 40b.

WILLEN, v. be willing, wish; aux. of the future tense; WILE, 3 sg. 4b, 53b; WILEN, subj. 3 pl. 23a; WULDE, pt. 1 sg. 15a, 53a; WO-, WULDIST, pt. 2 sg. 19b, 56b; WO-, WULDE, pt. 3 sg. 7a, 8a; WO-, WULDE(N, pt. 3 pl. 3b, 26a, 48a.

WILLS, adv. while, 39b.

WYN, n. wine, 3b, 5a.

WINCELER, n. wine cellar, 55a.

WYND, n. wind, 12a.

WINDOW, n. window, 54b.

WINTER, -OR, n. pl. winters, 7b, 36a.

WIRKYNGE, g. performance, 5b.

WIRÞI, a. worthy, 10a.

WISDAM, -OM, n. 4a, 8b.

WISE, n. manner, means, 23a, 54a; WIS(E, a. wise, 7a, 17b; WIS(E)LI, adv. wisely, 43a, 44b.

WITEN, v. know, be aware, 43a, 56b; WOT(H, 1 sg. 7b, 31a; WOST, 2 sg. 7a, 23a; FOR WITE ÞOU WEL, phr. know for certain, be assured, 6b, 9b.

WITENDLI, adv. knowingly, consciously, 14b, 40b.

WITH, WIÞ, prep. with, 2a, 18a.

WIÞDRAWE, v. withdraw, 22b; WIÞDRAWE, subj. 3 sg. 22b.

WIÞDRAWYNGE, g. withdrawing, 16b.

WIÞHALD, v. restrain (oneself), 37a.

WIÞINNE(N, WITHINNEN, adv. within, 2a, 6b, 15b, 19a.

WIÞOUTEN, WITHOUTE, prep. without, 2a, 45a, 62b; -- FORTH, adv. externally, outwardly, 2a.

WIT(T, n. intelligence, understanding, 3a, 16b, 23b; WITTES, n. pl. senses, 5a, 35a.

WITTERLI, adv. clearly, 35b.

WLATSOM, a. loathsome, detestable, 43b.

WONDER, n. wonder, marvel, 36a; WONDRES, n. pl. miracles, 54b.

WONDREN, v. wonder; WONDRINDE, pp. 21b.

WOO, interjection. woe, alas, 44a.

WORD, WURD, *WOORD, n. word, 18a, 18b, 28a; GODIS --, phr. God's Word, 45a.

WORLDE, WE-, n. world, worldly state of life, 2a, 31a.

WORLDLI, -LDI, -LTHI, WERLDI, a. worldly, 2b, 3b, 21b, 34b, 38b.

WORLTHIGOD, n. worldly goods, 2b.

WORLTHI MAN, n. pl. men living in the world, 2b.

WORÞ, a. meritorious, 53b.

WORTHI, a. meritorious, 5b.

*WORÞINES, n. worthiness, 26b.

WOUKE, n. week, 13a.

WOUND, v. wound, 18b.

WRECCHE, n. wretch, contemptible creature, 10a, 10b; WRECCHE, a. contemptible, 10b.

WRECCHED, -IDE, a. miserable, unfortunate, contemptible, 2a, 10b.

WRECCHEDNES(S(E, -IDNESSE, WRECHCHEDNES (error for WRECCHED-NES), n. wretchedness, misery, 9a, 13b, 20b.

WREKE, v. vent, express (wrath), 58a.

WRENCHE, v. draw forth, 40a.

WREÞE, n. wrath, 23b, 58a.

WRIT, n. HOLY --, holy scripture, 24a.

WRITE, v. write; WRITEN, ppl. 31a.

WRITYNGE, n. treatise, 2b, 36b.

WROTH, a. angry, 7a.

WUMMAN, WO-, n. woman, 2a, 41a; WOMMAN, WUMMEN, n. pl. women, 6a, 19a.

WUNDERFUL(L, *WONDER-, a. wonderful, 5b, 7a, 29a.

WUNDIR, -IERLI, adv. very (wonderfully), 7a, 21a.

WURD. See WORD.

WURMOD, n. wormwood, 55a.

WURSCHIP(E, *WORSCHIPE, n. honor, renown, distinction, 3b, 11b, 13a.

WURSCHIPEN, -IN, v. honor, worship, 10a, 14a; WURSCHIPE, subj. 3 sg. 40a.

3E, adv. yea, 3b, 14a.

3ER, n. year, 15b, 54a.

3ERNE, v. yearn, 10a.

3ERNING'(E, g. yearning, 49b; -- OF, longing for, 3b.

3(I)E, YE, *YE, I3E (error for 3E), pro. 2 pl. nom. you, 4b, 8b, 11a, 29b, 61a; 30W, 2 pl. acc. 22a; 3I0W, 2 pl. dative, 6a; 30W TO GEDERE, phr. one another, 35a; 3IORE, 30(U)RE, *YOURE, poss. a. your, 5a, 29b, 38b, 44b; 30URE SELF, 30W-, yourself, 11a, 26a.

3IEDER, adv. thither, 37b.

3I(E)F, 3IHF, IF, conj. if, 3b, 6b, 7a, 9b; BUTE --, unless, 5b.

3(I)EFEN, 3IEVE, -N(E, 3IF(E(N, *YEVE(N, v. give, 16a, 21b. 25a, 28b, 57a; devote (oneself) to (sth.), 3a, 7a, 17b; GIFIÞ, GIVES, 3EVIÞ, 3IVES, 3(I)(E)FEÞ, -IÞ, 3 sg. 3a, 4b, 6a, 16a, 17b, 20a, 42a, 49a; 3I(E)FEN, -VEN, 3 pl. 4a, 4b, 9a, 13b, 22b; 3IFEND, pp. 24b; 3IFFE, imp. 2 sg. 63a; 3AF, pt. 3 sg. 47b; 3IFEN, *YOVEN, ppl. 16a, 22a.

3I(E)FT(H)E, 3IFÞE, 3IHFT, GIFTE, *YEFTE, n. gift, 3a, 5b, 6a, 22a, 29b, 46a.

3IT, adv. yet, none the less, 9a, 39a, 55b.

3O(K)KES, n. pl. yokes (of oxen), 56a.

NOTES

(1b).[1] A note in another hand on the flyleaf reads: "Magister Walterus Hyltoun, Canonicus de Thurgartoun qui fuit homo venerabilis sciencia et vite sanctitate: composuit hunc librum plenum catholica doctrina et edificacione."

(2a). SCALA PERFECCIONIS: The title is taken from the image of the ladder of grace described in Bk. II, chap. 17, fol. 79b: "For reformyng in faiþ is þe lowest state of alle chosen soules, for bineþ þat miȝt þei not wel ben; bot reformyng in felynge is þe heiȝeste state in þis lif þat þe soule may come to. Bot fro þe lowest to þe heiȝest may not a soule sodeynly stirte, no more þan a man þat wil clymbe vp on an hiȝe laddre and settiþ his fot vp on þe lowest stele, may at þe neȝst flien vp to þe heiȝest. But hym behouiþ gon by processe on aftir a noþer, til he may come to þe ouerest. Riȝt so it is gostly: no man is made sodenly souerayn in grace; bot þurw long exercise and sleiȝ wirkyng a soule may come þer to, namely whan He helpiþ and techiþ a wrecched soule in Whom all grace liþ. For wiþouten special helpe and inwardly techyng of Him may no soule come þerto." This title is never found unless both Books I and II appear together. It fits the work badly because Hilton does not make any extended use of the ladder of grace.

(2a). HOUS: A religious who became an anchoress, the course of action which appears to have been taken by the woman whom Hilton is advising (see Literary Introduction) might be enclosed in a cell or house, a dwelling with as many as four rooms, perhaps adjoining either the convent church or the chapel of a secular hospital. Rotha Mary Clay, Hermits and Anchorites of England ("The Antiquary's Books;" (ed. J. Charles Cox) [London: Methuen, 1914.]), pp. 77-84 passim.

(2a). In the bottom margin, a note in another hand reads: "Liber domus matris dei ordinis Cartusiensis prope Londoniam."

(2b). AS SEINT GREGORIE SEYTH: Hom. in Ezech., Bk. II. Hom. II (P.L., LXXVI, col. 952).

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[1]Fol. 1b is unnumbered in MS Harley 6579.

(3b). SI HABUERO OMNEM SCIENCIAM...: 1 Cor. 13:2. With the exception of references to Psalms (see below), all references are to the Vulgate. The Latin text is always quoted as Hilton gives it. Hilton always quotes the text in Latin and then translates it, sometimes so freely as to furnish an interpretation or adaptation, rather than a translation. Sometimes he adapts and shortens the Latin, as here. Dom Sitwell explains that Hilton wrote before the Vulgate text had been stabilized by Sixtus V and Clement VIII. This, and Hilton's apparent quoting from memory, may explain the differences between his text and the Vulgate. The Scale of Perfection, trans. Dom Gerard Sitwell ("Orchard Series" [London: Burns Oates, 1953]), chap. 4, n. 1.

(3b). SCIENCIA INFLAT...: I Cor. 8:1.

(3b). ÞE FESTE OF ARCHITRICLIN: is a reference to John 2:8 which reads "Dicit eis Jesus: Haurite nunc et ferte architriclino." Miss Underhill finds this "an amusing error" which "seems to shed some light on the extent of Hilton's education." (The Scale of Perfection, [London: John M. Watkins, 1923, 1948], p. 8, n. 2). Miss Underhill is quite unjust because, according to the OED, this word was taken in mediaeval legend to be the proper name of a rich lord. Dom David Knowles notes that Hilton should not be blamed because architriclinus is not a Latin word and occurs only once in the Bible -- in this chapter of John. (The English Mystics [London: Burns Oates and Washbourne, 1927], p. 123, n. 4).

(4b). GUSTATE ET VIDETE...: Ps. 33:8. In checking quotations from the Psalms I found them to agree with the wording of the Rolle Psalter. In this edition references are to Rolle's version of the Psalms, the verses sometimes being numbered one in advance of the verses in the Vulgate.

(5a). NOLITE INEBRIARI VINO...: Eph. 5:18-19.

(5a). QUI ADHERET DEO...: I Cor. 6:17.

(5b). VIDEMUS NUNC PER SPECULUM...: 1 Cor. 13:12.

(5b). ET NOX MEA...: Ps. 138:10.

(5b). PERFECTORUM EST SOLIDUS CIBUS...: Heb. 5:14.

(6a). SIVE EXCEDIMUS, DEO...: 2 Cor. 5:13-14.

(6a). NOS AUTEM REUELATA FACIE...: 2 Cor. 3:18.

(6b). NOLITE CREDERE OMNI SPIRITUI...: 1 John 4:1.

(7b). MARIE MAGDALENE...: Dom Sitwell notes that the reference is to the legend that this saint came to Provence and spent the last thirty years of her life there in a cave on the Sainte Baume near Marseilles. He explains that modern scholarship, Catholic as well as non-Catholic, rejects the story. Scale, chap. 11, n. 2.

(7b). OMNIS SPIRITUS QUI SOLUIT...: 1 John 4:3.

(8a-8b). IN CARITATE RADICATI...: Eph. 3:17-18.

(8b). VNUM VERO, QUAE RETRO SUNT...: Phil. 3:13-14.

(9b). BEATI MUNDO CORDO...: Matt. 5:8.

(9b). IN HABUNDANCIA INGREDIERIS...: Job 5:26.

(10a). SPIRITUS ANTE FACIEN...: Lam. 4:20.

(10a). VERI ADORATORES ADORABUNT...: John 4:23.

(11a). ÞE COUNSEIL OF ON OF ÞE HOLI FADRES: Dom Sitwell notes that this is the reply of the Abbot Pastor to the Abbot Joseph in the De Vitis Patrum, Lib. V, Libel. 9, n. 5 (P. L. LXXIII, col. 910). Scale, chap. 16, n. 3.

(11b). QUI SE HUMILIAT...: Luke 14:11.

(12a). AS SEINT AUSTIN SEIÞ: St. Augustine, Serm. LXIX, chap. 1, n. 2 (P. L. XXXVIII, col. 441).

(12a). AS SEINT GREGORIE SEIÞ: St. Gregory, Hom. in Evang., Hom. VII (P. L., LXXVI, col. 1103). See also Expos. in Psalm. Paenit. Ps. XXXVII, n. 3 (P. L., LXXIX, col. 569). Dom Sitwell explains that this work is probably to be attributed to Eribert, bishop of Reggio in the eleventh century, but that by Hilton's day it is commonly attributed in MSS to St. Gregory, and that it appears among his works in Migne. Scale, chap. 18, n. 4.

(12a). FFOR AS SEINT GREGORIE SEIÞ: St. Gregory, Moral. in Job, Bk. XXXIV, n. 43 (P. L., LXXVI, col. 742).

(12b). HERETYKES: For Hilton's views on heretics, see Introduction.

(12b). NON EST SPECIOSA LAUS...: Ecclus. 15:9.

(13b). SUPER QUEM REQUIESCIT...: Isa. 66:2.

(15b). PREIE ÞOU OR ÞENK ÞOU: "Þenk" means "meditate" in the modern sense. Cf. Scale, trans. Sitwell, chap. 23, n. 2.

(16a). SIUE MANDUCATIS, SIUE BIBITIS...: 1 Cor. 10:31.

(16b). BEHOLDENG: By this word (in hand b) Hilton most likely means "meditation" in the modern sense. Cf. Scale, trans. Sitwell, chap. 25, n. 2.

(18a). VOCE MEA AD DOMINUM...: Ps. 141:1.

(18a). ERIPE ME...: Ps. 58:1.

(18a). SANA ANIMAM MEAM...: Ps. 40:4.

(18b). CONFITEMINI DOMINO...: Ps. 135:1.

(18b). ET FACTUS EST...: Jer. 20:9.

(19a-19b). NAM SI OREM...: 1 Cor. 14: 14-15.

(19b). IGNIS IN ALTARI...: Lev. 6:12.

(20a). DILIGES DOMINUM DEUM...: Luke 10:27.

(20a). AS SEINT BERNARD SEYEÞ: in Cant. Serm. L, n. 2 (P. L., CXXXIII, col. 1021).

(20b). MEDITACION: See Introduction.

(21a). REPLETI SUNT OMNES...: Acts 2:4 and 11. Hilton has conflated two texts here.

(21b). MISERERE MEI...: Ps. 50:1.

(22a). AS SEINT BERNARD CALLIÞ HIT: in Cant. Serm. XX, n. 6 (P. L., CLXXXIII, col. 870).

(22[illegible]). NICHIL IUDICAUI ME...: 1 Cor. 2:2.

(22a). MICHI AUTEM ABSIT...: Gal. 6:4.

(22a). PREDICAMUS VOBIS...: 1 Cor. 1:23-24. Another conflated text.

(22b). EXPEDIT VOBIS...: John 16:7.

(23a). CUM IPSO SUM...: Ps. 90:15.

(23b). IN MODICO DERELIQUI...: Isa. 54:7.

(23b-24a). CUM TE CONSUMPTUM...: Job 9:17.

(24a). IN TEMPTACIONE AMBULAT...: Ecclus. 4:18-21.

(24b). AFTER ÞIS...TEMPTACIONS: Dom Sitwell notes that the

advice Hilton gives from here to Capitulum XLI may be found in Cassian Collat. XIV, chap. 5 (P. L. XLIX, col. 959). Scale, chap. 40, n. 1.

(24b). AS SEINT AUSTYN SEIÞ: Dom Sitwell suggests that the reference may be to the Liber de spiritu et anima, chap. 52: Et ita per cognitionem nostram ad cognitionem Dei pervenire (P. L., XL, col. 818). This work, though often attributed to St. Augustine, is a compilation largely made up of extracts from St. Augustine by an unknown author. Scale, chap. 40, n. 3.

(25a). OURE HOLI FADRES: Cassian, Collat., Coll. XIV, chap. 5 (P. L., XLIX, col. 959).

(25a). AN HOUNDE ÞAT RENNIÞ...: This similie is taken from the Vitae Patrum, Lib. V, cap. 7, n. 35 (P. L., LXXIII, col. 901).

(25b). ÞUS IT SEMIÞ SEINT POUL SEYDE: Vunusquisque habet donum... (1 Cor. 7:7). Item vnicuique nostrum... (Eph. 4:7). Diuisiones gratiarum sunt... (1 Cor. 12:4 and 8). Item vt sciamus... (1 Cor. 2:12).

(26a). AS SEINT AUSTYN SEIÞ. This reference may be to De Civitate Dei, Lib. XIV, cap. 28 (P. L., XLI, col. 436), or to the Sermons, Serm. XCVI, n. 2 (P. L., XXXVIII, col. 585); Serm. CCCXXX, n. 3 (P. L., XXXVIII, col. 1457).

(26a). CONTENDITE INTRARE...: Luke 13:24.

(26a-26b). QUAM ARCTA EST...: Matt. 7:14.

(26b). OURE LORD TELLIÞ: Si quis vult... (Matt. 16:24). Item qui odit... (John 12:25).

(26b). MORTIFICATE MEMBRA VESTRA...: Col. 3:5.

(26b). ÞE SOWLE OF A MAN...BLISSID TRINITE: Dom Sitwell points out that, though this definition of the soul is strictly inadequate (to Catholic theologians), it is sufficiently near to the scholastic definition of the soul as primum principium vitae (St. Thom. Summa, Ia, q. LXXV, art. 1) for Hilton's purpose. Sitwell regards the ultimate source of the comparison of the three powers of the soul as St. Augustine (De Trinitate, Bk. X). Scale, chap. 43, n. 1.

(26b). MENDE: Dom Sitwell points out that this word is a translation of St. Augustine's term memoria (De Trinitate, Bk. X), which signifies "not so much a particular faculty of the soul as the source and principle of all conscious activity." He feels that

in this sense memoria could be an image of the Father. By "mende" Hilton may mean either "mind" or "memory," though the first meaning appears only once in the OED before 1400. Ibid. However, this term may stand for "the cogitative or intellectual powers;" this meaning appears three times in the OED before 1400.

(27a). HOMO CUM IN HONORE ESSET...: Ps. 48:12.

(28a). SI DIXERIMUS...: 1 John 1:8.

(29a). IN DOMO PATRIS...: John 14:2.

(29a). COMEDITE, AMICI...: Cant. 5:1.

(30a). OMNIS ENIM QUI...: Joel 2:32.

(30b). MARIA OPTIMAM PARTEM...: Luke 10:42.

(30b). OURE LORD BIHI3T: Dom Sitwell notes that modern usage confines the term "Our Lord" to Christ in His humanity but that Hilton applies it equally to the godhead, just as he does Jesus. Hilton defends his practice in Bk. II, chap. 42. Scale, chap. 45, n. 2. See note, fol. 31b, TO GOD, TO IHESU.

(30b). OMNE QUOD CALCUERIT...: Deut. 11:24.

(31b). TO GOD, TO IHESU: Sitwell points out that Hilton here applies the name Jesus to the godhead. Scale, chap. 45, n. 2. See note, fol. 30b, OURE LORD BIHI3T.

(32a). QUID ENIM MICHI...: Ps. 72:24.

(32b). CONCUPUIUIT ANIMA...: Ps. 118:20.

(32b). OMNIS QUI QUERIT...: Matt. 7:8.

(32b). SI QUESIERIS...: Prov. 2:4-5.

(32b-33a). QUE MULIER HABENS...: Luke 15:8-9.

(33a). LUCERNA PEDIBUS MEIS...: Ps. 118:105.

(33a). LUCERNA CORPORIS TUI...: Matt. 6:22.

(33a). NEMO ACCENDIT LUCERNAM...: Matt. 5:15.

(33b). DELICTA QUIS INTELLEGIT: Ps. 18:13.

(33b). *CONSCIENCE: Hilton generally uses this word in the sense of consciousness, inward thought, or mind. Here, in the phrase "klennes of conscience" (hand b),

"conscience" suggests the modern meaning. Either meaning fits the sense. Cf. Scale, trans. Sitwell, chap. 48, n. 3.

(34a). VERE TU ES...: Isa. 45:15.

(34a). SIMILE EST REGNUM...: Matt. 13:44.

(34b). AUDI, FILIA ET...: Ps. 44:12.

(34b). QUI DILIGIT ME...: John 14:21.

(35a). DISCITE A ME...: Matt. 11:29.

(35a). HOC EST PERCEPTUM...: John 13:34-35.

(35b). AS SEINT POUL CALLIÞ IT...: Rom. 6:6.

(36a). *CONSCIENS: When used on fol. 36a "consciens" (hand b) appears to mean "mind" or "consciousness." Cf. Scale, trans. Sitwell, chap. 48, n. 3.

(36b). SICUT PORTAUIMUS...: 1 Cor. 15:49.

(36b-37a). O QUIS ME...: Rom. 7:24.

(37a). GRACIA DEI PER...: Rom. 7:25.

(37a). ACCIDIE: This word was identified with the fourth deadly sin, sloth; but "it does not mean the same thing as sloth in modern English. St. Thomas defined it as tristitia de spirituali bono (Summa, IIa IIae, q. XXXV, art. 2); it is a certain weariness and disgust associated with, and likely to attack, those leading the religious life." Scale, trans Sitwell, chap. 55, n. 1. Very strangely Hilton forgets to analyze this sin as he does the remaining deadly sins.

(37b). PRIDE...OUNE EXCELLENCE: This definition of pride is found in St. Augustine, De Genesi ad Litteram, Bk. XI, chap. 15 (P. L. XXXIV, col. 436-7), and was quoted by St. Bernard, De Gradibus Humilitatis, chap. 4 (P. L. CLXXXII, col. 949).

(38a). ALLE SWHILKE STERINGES ARN DEDLI SYNNES: Hilton perhaps found this opinion in St. Anselm, Tract. de conc. praesc. Dei cum lib. arb., q. III, chap. 7 (P. L. CLVIII, col. 530), or in St. Augustine, De Nuptiis et concupiscentia, Bk. I, chaps. 25-6 (P. L., XLIV, col. 429-30), and Contra duas Epistolas Pelag., Bk. I, chap. 13, n. 27 (P. L., XLIV, col. 563). "St. Thomas formally rejected it (Summa, Ia IIae, q. LXXXIX, art. 5)..." Scale, trans. Sitwell, chap. 56, n. 2.

(38a). OMNE QUOD NON...: Rom. 14:23.

(38b). SI SECUNDUM CARNEM...: Rom. 8:13.

(39a). HERETIK: See Introduction.

(39b). EST VIA QUE...: Prov. 14:12.

(40a). GAUDIUM HYPOCRITE AD INSTAR...: Job. 20:5-7.

(40b). QUI EXISTIMAT SE...: Gal. 6:3.

(42a-42b). ÞE STREITER...ÞE RELIGION...ÞE MORE EXCELLENT: Sitwell explains that "This was the more popular view which found open expression in the Epistle of the Abbot Robert in the early twelfth century during the controversy between the monks and the Augustinian Canons." In sancta Ecclesia quanto quisque ordo est arctior, tanto est et altior (P. L., CLXX, col. 665). St. Thomas rejected this view saying that orders must be judged by their suitability to attain the perfection of charity (Summa, IIa IIae, q. CLXXXVIII, art. 6, ad. 3am]. Scale, trans. Sitwell, chap. 61, n. 1.

(42b). TU AUTEM, VADE...: Dan. 12:13.

(44a). VE VOBIS, QUI...: Isa. 5:20.

(44b). CARITAS DEI DIFFUSA...: Rom. 5:5.

(45a). A VERREI PRECHOUR: The reward of the genuine preacher is contrasted to that accorded the "ypocrite" and the "heretik," Hilton perhaps has in mind the "poor priests" of the Lollard movement, of whom the Church did not approve.

(45b). SI LINGUIS HOMINUM...: 1 Cor. 13:1-3.

(46a). QUIS SEPERABIT NOS...: Rom. 8:35.

(46b). DEUS SUPERBIS RESISTIT...: Jas. 4:6.

(46b). IMPERFECTUM MEUM VIDERUNT...: Ps. 138:15.

(47b). DILIGETE INIMICOS VESTROS...: Matt. 5:44.

(48a). HOC EST PERCEPTUM...: John 13:34. Perhaps Hilton was quoting from memory here because the Vulgate text reads rather differently: Mandatum novum do vobis; vt diligatis, etc.

(49a). ÞOU SCHALT LOUE...: Matt: 22:39.

(49). ÞE TECHYNG OF SEYNT AUSTYN: Sermo IV, chap. 19 (P. L.,

XXXVIII, col. 43); in Psalm. CXXXVIII, n. 28 (P. L., XXXVII, col. 1801-2).

(50a). AS SEINT GREGORIE SEIÞ: St. Gregory, Moral. in Job, Bk. I, chap. 5 (P. L., LXXXV, col. 531); Bk. XXXI, chap. 13 (P. L., LXXVI, col. 585).

(50a). AS SEINT AUSTIN SEIÞ: St. Augustine, Confessions, Bk. X, chap. 29 (P. L., XXXII, col. 796).

(51a). VBIQUE ET IN OMNIBUS...: Phil. 4:12-13.

(51a). I KAN WIÞ PLENTE...IN HYM ÞAT STRENGÞIÞ ME. In this passage Hilton uses ellipsis and omits the verb.

(51a). SEINT AUSTIN: St. Augustine, Confessions, Bk. X, chap. 31)P. L., XXXII, col. 797).

(53a). DOCTORS SAWES: St. Gregory, Moral. in Job, Bk. XXXIII, chap. 12 (P. L., LXXVI, col. 688); St. Augustine, Confessions, Bk. X, chap. 31 (P. L., XXXII, col. 797).

(53b). FFOR WITE ÞOU WEL...RESTE OF BODI AND OF SOWLE: For this discretion in matters of food and drink cf. The Cloud of Unknowing, chap. 42; Rolle, "The Form of Living," English Writings of Richard Rolle, ed. H. E. Allen (Oxford, 1931), chap 1, p. 86; and An Epistle of Discretion, The Cell of Self-Knowledge, ed. Edmund Gardner (London, 1910), p. 95.

(54a). EST CAHOS MAGNUM...: Luke 16:26.

(54b). MORS INGREDITUR...: Jer. 9:21.

(54b). SI IGNORAS TE...: Cant. 1:7.

(55a). INTRODUXIT ME [REX]...: Cant. 2:4.

(55a). SPOUSE OF OURE LORD: The Church who is the speaker in the Canticle of Canticles.

(55b). HOMO QUIDAM FECIT...: Luke 14:16-20.

(56a). NON EATIS POST...: Hilton probably quoted this text from memory. Sitwell suggests that it may be based on Rom. 13:14, where St. Paul says Carnis curam ne feceritis in desideriis, or on Ecclus. 18:30, which reads Post concupiscentias tuas non eas. Scale, chap. 82, n. 1.

(57b). INUENI IDOLUM MICHI: Osee 12:8.

(57b). FFECIT DOMINUS ADE...: Gen. 3:21.

(58a). INICIUM OMNIS PECCATI...: Ecclus. 10:15.

(58a). QUE PETRO SUNT...: Phil. 3:13.

(58a). INUIDIA DIABOLI MORS...: Wisdom 2:23 and 25.

(58a). SI QUIS PERCUSSERIT TE...: Matt. 5:39.

(58a). ESCA VENTRI ET VENTER...: 1 Cor. 6:13.

(58b). NON EXHIBEATIS MEMBRA...: Rom. 6:13.

(58b). DISCURRE, FESTINA...: Prov. 6:3.

(58b). VERUMPTAMEN IN YMAGINE...: Ps. 38:9.

(58b). SICUT PORTAUIMUS...: 1 Cor. 15:49.

(59a). TOLLE, TOLLE...: John 19:15.

(59a). QUI AUTEM CHRISTI...: Gal. 5:24.

(59a). DEPONENTES VETEREM...: Eph. 4:22-24.

(59b). OMNI CUSTODIA SERUA...: Prov. 4:23.

(59b). DE CORDE EXEUNT...: Matt 15:19-20.

(61a). POPULUS MEUS, QUI...: Isa. 3:12.

(62a). FFILIOLI, QUOS ITERUM...: Gal. 4:19.

(62b). NEMO VENIT...: John 14:6.

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[1]Each entry represents the commonest spelling only. See Glossary and Notes for discussions of relatively obscure names.

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